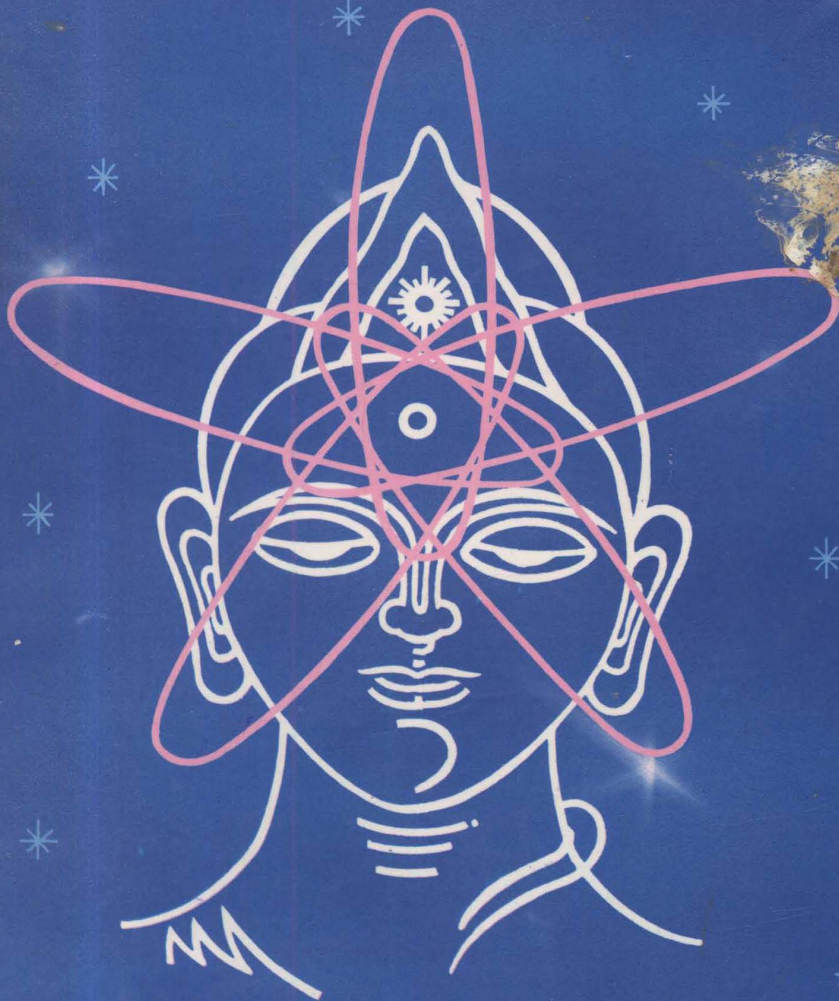


VAJRAKAVACH



*DISCOURSES ON YOGASHASTRA OF
KALIKAL SARVAJNA SHREE HEMCHANDRASURI
BY PANNYAS DHARNENDRASAGAR*

Dedicated To
HIS HOLINESS
ACHARYA SHREE PADMASAGARSURIJI M. S.



With Respect
in Memory of Innumerable Obligations
— Pannyas Dharnendrasagar

VAJRAKAVACH

*DISCOURSES ON YOGASHASTRA OF
KALIKAL SARVAJNA SHREE HEMCHANDRASURI
BY PANNYAS DHARNENDRASAGAR*

*VAJRAKAVACH
JAIN SAHITYA PRAKASHAN SAMITI
KOB.*

*** VAJRAKAVACH:-** (Discourses on yogashastra of Kalikal Sarvajna Shree Hemchandrasuri): **PANNYAS DHARNENDRASAGAR.** * **Publisher:** Vajrakavach Jain Sahitya Prakashan Samiti, c/o. Manoj kumar R. Jain, Shree Mahaveer Jain Aradhana Kendra, Koba: 382009. Dist.: Gandhinagar, Gujarat. (Phone: 21342, 21343). * **Second Edition:** September, 1992. * **Copies:** 1000. * **Copy Right:** Publisher. * **Price:** RS. 10.00. * **Computerised at:** Computer Section, Shree Kailashagarsuri Gyanmandir, Koba. * **Printer:** Sahitya Mudranalay Pvt. Ltd., Ahmedabad: 380022.

Foreword

It gives me immense pleasure to write this short foreword to this book. It contains practical value of Yogas and beauty of the soul as well.

This book is a mirror of human being and an institution in itself. The writer has explained how to see one's image by oneself. One can be God by following mentioned therein method and working on the footsteps.

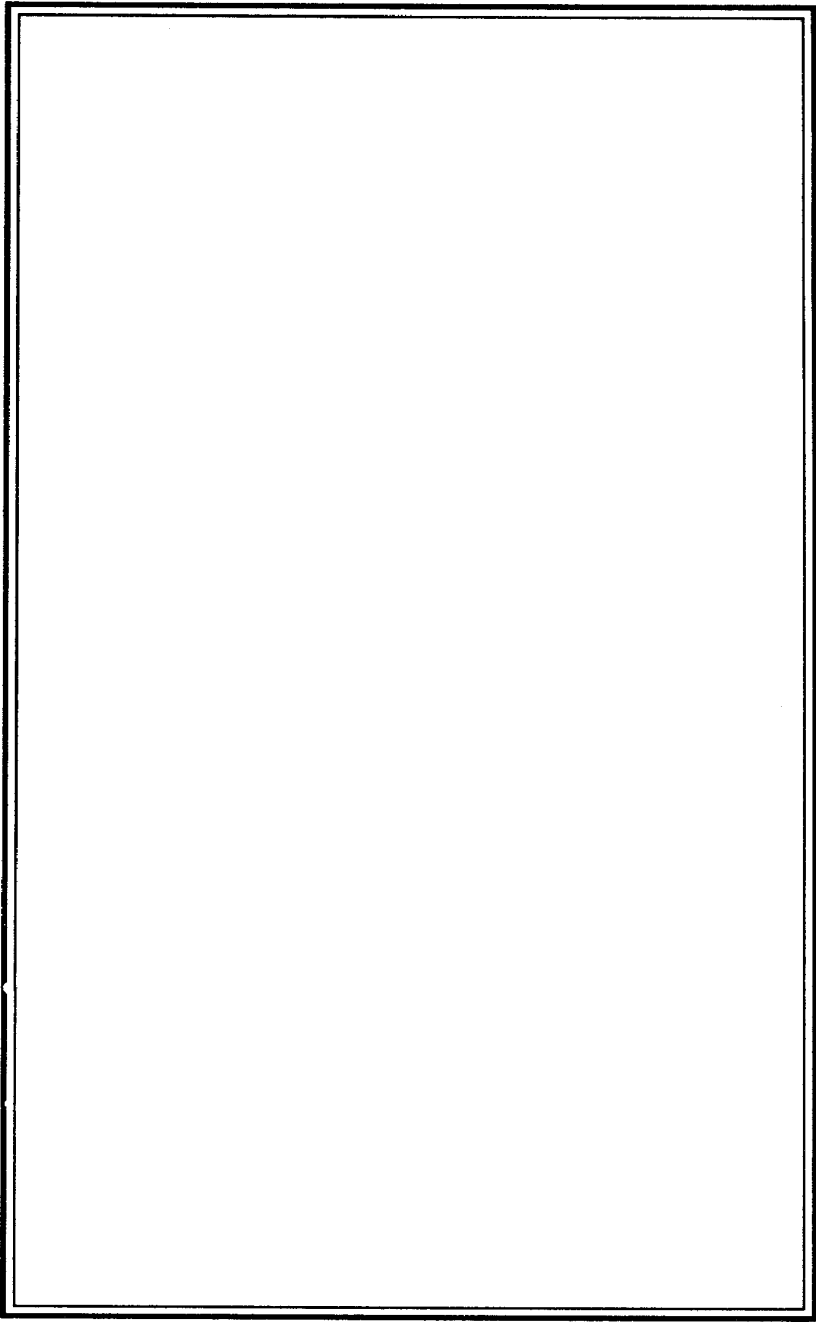
The author has explained Yoga, beautifully. how to see, How to speak, how to live, how to behave, what to wear, which colour is suitable are the salient features dealt within this work. If one follows this, one can be a saint (sadhu) in the worldly-living without renouncing the world.

The book is written in English language. The language is very simple. Every one can understand. This book is not for one community but for all. Suggestions will be welcomed. In these dark days of strife and uncertainty, one can find much peace of mind by perusal of these Yogas.

" Happy will be man, who cultivate the land ".

*I wonder, you wonder, we all wonder,
what it has concealed its under.*

*DR. M. C. Mohnot
Jodhpur.
11/9/92*



IN THE BELOVED MEMORY OF
OUR 'LATE' FATHER
SHREE DHURALAL POPATLAL SHAH
(Karannagar, Dist.: Mehsana, Gujarat)



Birth: 1/8/1919 * Death: 20/3/1992

क्षिणोति योगः पापानि, चिरकालार्जितान्यपि।
प्रचितानि यथैधांसि, क्षणादेवाशुशूक्षणिः?॥

Uttamchand D. Shah & Family
Vinodkumar D. Shah & Family
Pravinchandra D. Shah & Family
BOMBAY.

INDEX

*** Chapter-I**

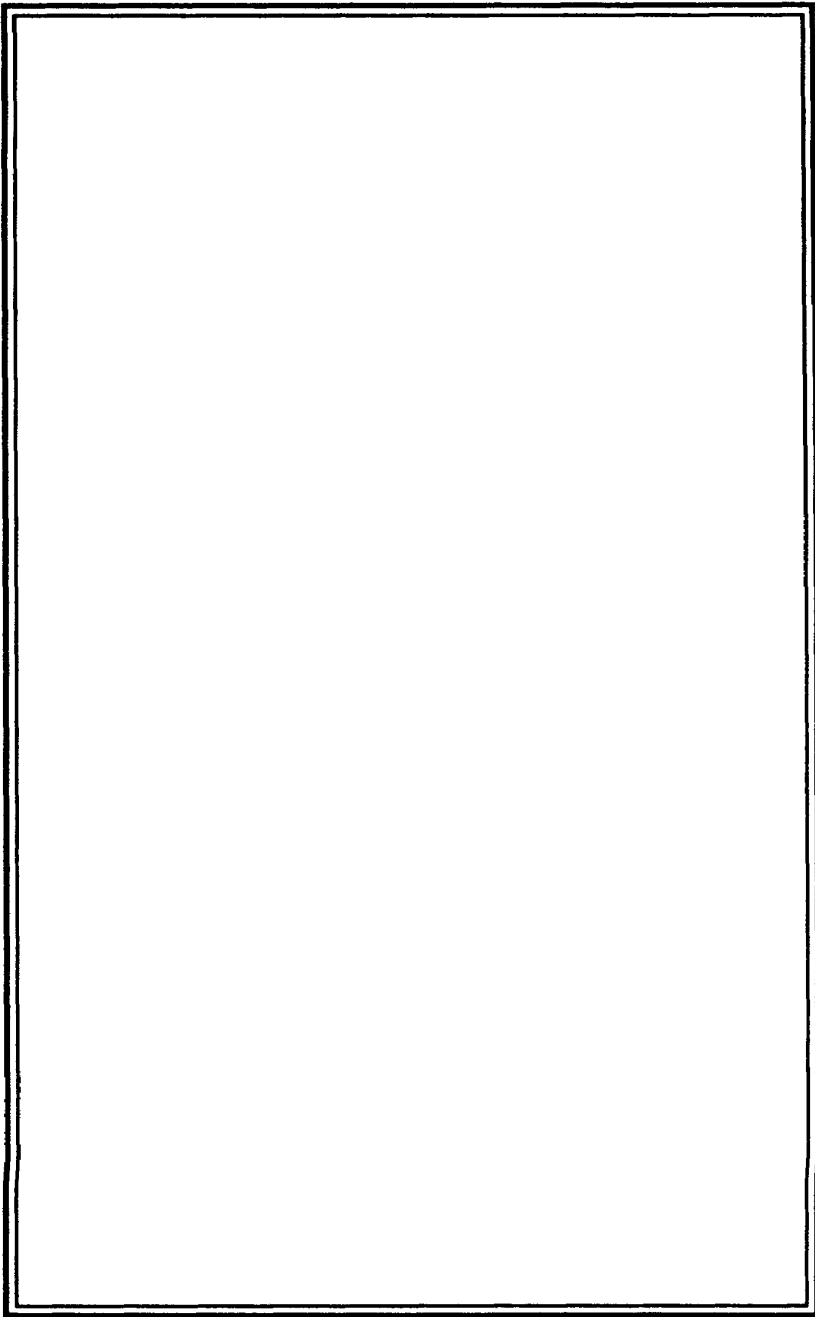
The Science of Yoga 9-13

*** Chapter-II**

What is Yoga? 14-48

(i) Types of Yoga	16
(ii) The Human Meaning of Ypga	18
(iii) The Namaskara Yoga	19
(iv) Attachment, Avarice etc.	20
(v) The State of the Arhat	21
(vi) The Yoga of the Mind	22
(vii) The Yoga of the Speech	24
(viii) The Yoga of the Body	25
(ix) The Yoga as Philosophy	27
(x) Faith	28
(xi) The Yoga of Knowledge	28
(xii) The Yoga of Conduct	29
(xiii) The Four Goals of Life	30
(xiv) The Goal of Righteousness	31
(xv) The Goal of Well-being	31
(xvi) The Goal of Desire or Sex	32
(xvii) The Goal of Inherent Nature	33
(xviii) The Goal of Action	34
(xix) The Doctrine of Destiny	35
(xx) The Five resolves for the five vows	37
(xxi) Non-violence	38
(xxii) Truth	40
(xxiii) Transgressions of Truth	41
(xxiv) The vow of Non-stealing	42
(xxv) Continence of Celibacy	44
(xxvi) Non-possession	46

VAJRAKAVACH



The Science of Yoga

(Chapter-I)

Jainism is mainly based on nonviolence. It can be practised by restraining the activities of mind, speech and body. Jainism is also a faith based on Yoga. But unfortunately, the idea of Yoga discipline has been neglected and thus propagated a little. The main reason of this negligence is common misconception that Yoga can be practised only by

ascetics and monks and not by ordinary people, for it is of little use for them.

The science of life known as Ayurveda is said to have four aspects, for it deals with diseases, their causes, good health and the means of treatment and removal of diseases. In the same way the science of Yoga has four aspects, viz. worldly life, root causes of life, the state of omniscience (Kevaljnan) and the attainment of ultimate goal salvation. The main function of Yoga is to subjugate the passions of mind.

In his well-known work called " The Prabandh Chintamani ", Merutungacharya praises the science of Yoga with reference to the story of Vamarashi. King Kumarpal had stopped the pension benefits of Vamarashi because the latter had used intemperance and offensive words against Acharya Hemchandra. He is quoted to have been reduced to poverty for his derogatory words against Acharya Hemchandra's Yogashastra.

Hemchandra's Yogashastra is an armour for those desirous of enlightenment, as mentioned in Maharajaparajay of Yashpal, a well-known Sanskrit drama. Yogashastra ranks next to the Yoga Vinshika of Acharya Haribhadrasuri.

Yoga is sometimes described as excellent in action. One should have complete concentration of mind when one sings devotional hymns. The science of Yoga says that one should be a perfect Yogi even

when one is taking meal, for unrestrained eating jeopardises the health of the body.

The Yogashastra of H. C. contains the secrets of excellent methods of concentration or Dhyān such as the Pindasth Dhyān, the Padasth Dhyān, the Rupasth Dhyān and Rupatit Dhyān. This work also reveals the art of leading virtuous life by explaining various secret teachings about life. This work is by all means, the best on the majesty of Raja Yoga. Several ideas, expressions and technical terms of this work correspond to those of Jnanarnava of Shubhchandra though the Jnanarnava is more extensive in comparison to the Yogashastra. As regards the date of their composition, the Jnanarnava of Shubhchandra was composed in 11th century of Vikram era whereas, the Yoga Shastra of H.C came into existence 70 to 80 years later then Jnanarnava.

The Yogashastra has twelve chapters called Prakashas (Flashes) and 1013 verses which again fall into two groups, one containing elementary knowledge of Yoga.

The first Prakash has 56 verses discussing the nature of Yoga, the idea of five great vows and 35 qualities of Samiti, Gupti and Marganushrita.

The Second chapter contains 115 verses dealing with 12 vows सम्यत्त्व (perfectness), मिथ्यात्व (Falsehood), कुदेव (bad god), कुगुरु (bad teacher) and कुधर्म (bad religion) and describes सुदेव (good god),

सुगुरु (good teacher) and सुधर्म (good religion) along with five short-vows (अणुव्रत).

The third Prakash of the Yogashastra has 156 verses containing three short vows (अणुव्रत) and four learning vows (शिक्षाव्रत). It also deals with the evil effect of eating meat, honey and ficus glomerata (उदुम्बर).

The fourth Prakash dwells on the unity of the soul, three gem (सम्यग्दर्शन सम्यग्ज्ञान सम्यक्चारित्र) and describes the nature of worldly life and ultimate emancipation from it in 136 verses. The passions (कषाय) being born out of attachment and aversion are the root causes of worldly life. After giving analytical explanation of these passions (कषाय), the author treats of the necessity of the purity of mind; the means of overcoming attachment and aversion like four sentiments (भावना) and twelve other sentiments.

It is aptly said that Yogashastra is an ocean which, when churned with the rod of mind, yields the nectar in the form of equanimity and provides the first named experience of mental equilibrium to us. Yogashastra forms the basis of both cognition and life with the result that the life lived without cognition of Yogashastra will be prone to harmfulness.

Yoga is the technical term which refers to those tremors and ripples arising in the region of the soul by external and internal causes. This Yoga of threefold aspects (i.e. mind, speech and body) may

be variously used. For example; the word Yoga is adopted too signify the destruction of karmas and the bondage of karmas as well. These two senses of the word Yoga are undoubtedly contradictory to each other. Where Yoga implies total concentration, it results in destruction of karmas for it represents a form of faith rendered pure by meditation. But where Yoga implies the tremors of the soul it admits the karmas resulting the bondage of the soul.

Who is Qualified to Receive the Cognition of Yoga.

True discipline, speaking the truth, self realization and the patience are the qualifying merits to be fit for receiving the Yoga. Hemchandra's legacy in form of Yogashastra is like nector, handed down to us. We must resolve to imbibe it by being worthy of it.

At the outset, H.C. refers to three sources of his Yogashastra:-

(1) The ancient sacred scriptures. (2) The tradition of the successive good teachers. (3) The personal experience of Shri H.C. himself in the field of Yoga.

Thus H.C. has dealt with Yoga in the light of prevalent ancient scriptures and traditions in the first eleven chapters of his Yogashastra. In the last twelfth chapter, he deals with Yoga as he personally practised it or as he knew from contemporary traditions.

WHAT IS YOGA ?

(Chapter-II)

The tradition of Yoga dates back to very ancient time in India. Its importance is recognised by philosopher and thinkers since it helps the development of a human life. Human life has two aspects the body and the soul. As we know, the body is made of worldly matters and the soul is spirit. Good nutritious food and proper exercises lead to full growth of the body, while Yoga leads to

spiritual development. It removes the abnormalcy of the nature like anger, lust, ego, etc. Yoga also unveils the covered innate power of the self. Subsequently the soul dazzles in its luminosity. Thus Yoga is a principle means of self development.

Yoga in real sense, is nothing but the dissociations from the worldly activities of mind speech and body and association of it with the soul in order to attain salvation. It burns the accumulated karmas like the fire consigned to words amassed in a number of days in a moment. It means that although it takes many years and several successive lives to amass karmas, Yet, true Yoga like fire can burn them within short period of time.

There are six prevalent philosophies in India, viz. the Jain philosophy the Buddhist philosophy, the Sankhya philosophy, the Vaisheshik philosophy, the Nyay philosophies and the Mimansa philosophy. The Jain philosophy encompasses all the other philosophies. Patanjali Maharshi, the propounder of the Yoga discipline and author of Yogashastra seems to have two branches of Yoga in his age, viz. Rajayoga and Kriyayoga. At the time of Patanjali, India was experiencing a high tide of spiritualism and hence, people were well versed in Rajayog. Patanjali however mentions in his Yogashastra (2.1) a tradition of Kriyayoga instructing the penance, meditation and self-study. It is also said that Shri Shankaracharya and Sant Kabir were trained in kriyayoga. A Buddhist monk, Asariya by name wrote Buddhist Yoga following Patanjali's

Yogashastra. By 4th and 5th centuries A.D. The Yogashastra of Patanjali had spread far and wide and thus the Chinese translation of Yogashastra in a Buddhist garb was made around 647 A.D. Shubharikar, a Buddhist monk was credited for propagating Yoga in China, who visited that country in 716 A.D. and taught the Indian Philosophies to the people of China.

Acharya Haribhadrasuri, the Jain polymath and author of 1444 works has written Yogashastra on Patanjali's Yogashastra and it was Upadhyay Yashovijayji to write Nyayatutara as a commentary on Haribhadra's Yogavinshika.

Types of Yoga

According to the Yogabindu, Yoga is of five types, viz. (I) Adhyatma Yoga, (II) Bhavana Yoga, (III) Dhyana Yoga, (IV) Samata Yoga and (V) Vritti Sankshepa Yoga. The first one is in the form of spiritual thoughts and the second is obtained by constant practice of the Adhyatma Yoga. By virtue of the first two Yogas, the capacity to undertake the Dhyana Yoga is born. The equanimity or equilibrium, the fourth one can be had of dhyana Yoga. And the culmination of these four Yogas leads the passions of mind as well as the activities of the body which is called Sankshepa Yoga.

Patanjali defines the Yoga as a discipline by which one can achieve the totally centralised tendencies of mind. Thus the Yoga is unique disposition for the tranquility of mind. It leads to

perfect meditation, contemplation and full spiritual realisation. Which is however easy to think of but difficult to achieve.

In the Geeta, Lord Krishna defines Yoga as Samatva or equanimity and elsewhere Vyas defines Yoga as excellence in Action.

In the Jain canons, four Anuyogas viz. Dŗavyanuyoga, Ganitanuyoga, Kathanuyoga and Charanakarananuyoga are mentioned. Bhadrabahu swami in his Avashyakaniryukti, Suggests Sadhus to perform Yoga leading to the self-realization.

Thus two paths are open for you: 1) the spiritual path and 2) the material path. It is upto you to select the right path which can lead you to the state of equanimity, i.e. Samadhi

So far as the origin of the Yoga is concerned, Hiranyagarbh is said to be the first exponent of the Yoga discipline. According to the Bhagavadgita, it was Lord Vishnu to expound the Yoga Philosophy to Sun and Manu. Manu taught it to Ikshvaku, the solar king. After a gap, the same Yoga was revived by Shri Krishna and Arjuna received it from Krishna. The Sairites believe Lord Shiva to be the source of Yoga. Jains hold that Lord Adishwar was the first teacher of Yoga.

This science of Yoga has acquired a special significance in modern times as it is only remedy against excessive strife which afflicts the human race. It is only the Yoga discipline, that can ensure

the healthy physique, sound mind and spiritually strong soul.

The Human Meaning of Yoga

The body is compared with the chariot and the soul with the driver of it. Mind stands for the fickle horses of the chariot. The Yoga is a bridle to check and discipline the fickleness of mind. Thus Yoga becomes most important part of life to eliminate the myraid problems of life.

Our life is subject to three types of agonies, viz. spiritual agony, physical agony and the agony caused by gods and other creatures. Yoga, as a discipline helps you to overcome all these agonies. The precondition, however is that you should be a Yogi in real sense with complete control over yourself both inwardly and outwardly.

Such extra-ordinary Yogis not only conquer their passions but also they conquer time, one of the six Dravyas viz. Jiva, Pudgal, Dharma, Adharma, Akash and Kala. Anandaghanji, the Jain musician and poet, says that normally, it is time which devours everyone and everything. But in case of Yogis, they devour the time i.e. time can control and influence the Yogis. The extraordinary power of Yogis enable them to reach there, where no one can. They can see and hear what no one can. They can enjoy the nectar of union with the supreme soul.

A true Yogi is recognised by certain peculiar and exclusive traits. He is equipped with knowledge and spiritual consciousness He is an introvert and

not an extrovert. He is aware of the soul residing, within him. His soul is in a perennial state of rest and hence it is free from all passions. Fearlessness is an important characteristics of a Yogi, because it rejoices in itself evermore. A direct consequence of the Yoga is stable and balanced mind free from fickleness or wavering. All his sins of omission and commission are swept clean naturally. That is why the Bhagawadgita proclaims a Yogi to be superior to an ascetic and a learned man. Such a Yogi is imbued with a vision that enables him to see God in every creature. Nevertheless, Lord Mahavir preached the Yogis to avoid contacts with society at all cost, for social contacts spur you to talk. By talking, causes ripples in the thoughts and consequently misunderstanding. Hence a Yogi should give up social life and material pleasures. Such a Yogi is blessed with supernatural power that enable him to fly more freely in the sky than others. He has inner spontaneous knowledge of things and posses the ability to divine the thoughts of others.

The Namaskara Yoga or the Yoga of Obeisance or Salutation

All sacred utterances commence with the word Namah or Salute. This simple word salute has deeper and mystic implications. Its first implication is humility of mind, eye and body. The word Namah occurring in the first, opening word of the Yogashastra of Shri. Hemachandracharya represents the essence of the entire text. It marks the end of egoism and the acquisition of equanimity. It is a

small word that saves us from the sins of many lives. When the feeling of Salutation is activated, it gives rise to tremendous energy which consumes the entire sin and leads to a Yogic power called Anima which makes you lighter than a straw and feel ego-less. It is for this reason that the Jain doctrine attaches so much importances to the Namaskara or Navakara chant. It is in fact, supposed to be the digest of the Jain faith and the essence of the 14 scriptures because the presence of this chant in the heart of a Jain devotee empowers him to overcome all worldly attachments and leads to ultimate salvation.

Attachment, Avarice etc.

When equanimity of your mind dispels the darkness of attachment, avarice etc., you instantly realize the true vision of the supreme soul. Renunciation is the hall-mark of Indian culture. To give up something for the sake of someone you like, is the key to happiness in your family life. The same principle of renunciation, extended beyond your worldly relation, enables you to reach a spiritual ground if involved the total rejection of every attachment. This attachment is inherent in you and does not inhere in the thing. Hence, all the attempts must be directed to eradicating attachment from your mind, because attachment is the worst enemy, you have always had in your mind and it is very difficult to break it with normal efforts. But once you realize that attachment is a fleeting emotion and hence any illusion of its permanent nature

causes pain, you will avoid all attachments with material things. Because, our true nature makes us different from others like our relatives, like our possession etc. So, our real attachment should be with our true self. Among the fifteen bondages of the human soul, attachment and avarice are the two most important bondages. Hence, we should strive to overcome these two enemies.

The State of the Arhat

The word Arhat denotes worthiness and virtuousness. The Jain tradition believes in virtues and considers only him to be worthy of obeisance who has certain virtues or qualities that distinguish him from others. Arhat is made up of A+R+H which suggest the sum total of the strength of Brahma, Vishnu and Siva who represent the creature might, the conserving force and the auspicious force respectively. As lord Mahavira is auspicious, protective, pervasive and devoid of enemies, he is Arhant or respectable, adorable and venerable. All beings including objects of nature bow down to Lord Mahavira because he is intrinsically venerable and because his greatness is transcendental. He is imbued with spiritual enlightenment which produces the light of true knowledge. He who overcomes the eight enemies of the soul viz. the eight Karmas, is a true Arihant or the destroyer of the enemies. Our salutations or Namaskaras are due to the Arihant who ranks first among the five revered ones. This Arihant can be worshipped in four ways : (a) By establishing his

temples, images etc. (b) By repeatedly uttering his name (c) By meditating on the Tirthankar state and (d) By thinking of Lord Mahavira who preached the doctrine of Jainism to the fourfold Jain congregation.

The Yoga of the Mind

Yoga depends on the knowledge of the states of the mind. There are four states of the mind : 1) the fickle or turbulent mind, 2) the wavering mind, 3) the stable and happy mind and, 4) the deeply engrossed and enlightened mind.

Our life is owned by the soul but managed by the mind. As a manager of our life, our mind has five workers viz. the five senses which carry out five different function under the control, direction and supervision of the mind.

The good and bad intentions of the mind affect the people, the creatures and the objects around us. Thus, as the scriptures, our mind is the cause of our bondage and freedom.

In order to master our mind we have first to bring our speech under control and then acquire mastery over our body. The Jain thinkers have not only emphasized the subjugation of the mind but also described the techniques of contemplation and concentration for disciplining our speech as well as our body.

Five kinds of external penances have been prescribed for stabilizing our body because the state of our body invariably affects the condition of our

mind. And, all branches of medicine and all scriptures agree that, while it is some what easy to control the body, it is extremely difficult to subjugate the tendencies of the mind. But, Yogas of the body gradually prepare you to do so. In this context the efficiency in deep, regulated breathing is accepted by all.

As for the nature of the mind, a very interesting question occurring in the Bhagavati Sutra throws very good light on this matter. The disciple Gautam, asks Lord Mahavira whether the soul and the mind are separate entities or just one entity. To him, Lord Mahavira said that the mind is of two fold, one made of matter and another made of consciousness which is called the internal organ. The first kind of mind is found only in animal beings with five senses; where as, the second one is found in all other creatures.

The Shwetambara school of Jain thinkers holds that the Dravya Manas or the material mind covers the entire body, while the Digambara School admits that the material mind dwells in the heart alone.

Several ancient thinkers have defined the mind as that entity in which thoughts arise. As we know the mind is the chief means of thinking & experiencing. As a carpenter needs several tools to effectively carry out his work, so also does a man need the mind, the body and the speech to do his works. Thus, these three are the tools, for man's work or activity. Just as a carpenter is free to make

a cupboard or dig a well with the same tools so also a man may use his mind, body and speech to do good or bad acts.

A man, thus, can do ten good acts or ten bad acts with the help of his body, mind and speech. Those bad acts are stealing, killing, non-believing, lying etc. and the ten good acts are non-possession, loving others, non-violence friendship etc. These good or bad acts may be of body, mind or speech.

The Yoga of the Speech

Speech distinguishes man from the animals. Sweet speech is man's inestimable wealth. This speech can give highpost and also burn like fire. Well-used speech can lead to peace of mind while ill-used speech can cause a quarrel or a war. This speech has eight attributes which make it excellent and praiseworthy. Linguists have also classified speech as Para, Pasyanti, Madhyama and Vaikhari. The Vaikhari is thoughtless, reckless speech which is harmful but when it is joined to the highest speech i.e. the Para Speech, and the listener is fully attentive and aware, the purpose will be served with only a few words. The Madhyama speech contains abstanse meanings which are difficult to unravel and hard to understand. Hence this speech is hardly enjoyable and causes misunderstanding.

The Pasyanti speech or discovering speech enlightens the inner mind and picturises the thought correctly. As soon as you utter the salutation to the Arihant, you instantaneously see

Lord Mahavira sitting in a peaceful state and giving his sermons.

The word is termed to Brahman. In Jain logic, the S'abda-naya is called the chief among the seven Nayas. The system of grammar depends upon the word. The power of the word is inconceivable, its feeling is inexpressible and unique.

This weapon of speech must be held under constant control and discipline. Speech should be free from ego, fraud and exaggeration or lies.

The Yoga of the Body

Yoga is principally four fold:

1) the Yoga of spell; 2) the Yoga of equilibrium; 3) the Yoga of mental contemplation or Rajayoga and 4) the bodily Yoga Hatha Yoga. In mastering these four Yogas, two factors viz; constant practice and the teachings of a competent preceptor, play an important role. But, practice is the soul of Yoga because it is the sole means of mastering the fickle mind. And this practice brings about 1) stability of the mind; 2) control of the breath; 3) acquisition of bliss and 4) self-realisation.

Practice makes one perfect. Your natural talent and endowments shine out through constant, repeated efforts. Nutritive tonics impart health; spells give powers, super-natural powers; austerities produce achievements of desire; steady mind produces concentration and contemplation; rigorous devotion gives access to divine truth; prayer gives mental peace.

Hatha-Yoga implies harmony of the left and the right tones. It was Sage Markandeya who started Hatha Yoga but after a break in the tradition, Matsyendranatha and Gorakhanath revived it in the 9th century. The Nath tradition attaches great importance to Hatha Yoga. They admit that the purification of body leads to the control of the breath; the purity of breath gives power over the mind and the purity of the mind gives control over the tendencies of the mind. Hathyogis prescribe 84 asanas (postures) but some 30 of these asanas are noteworthy. These asanas help to remove several diseases and reduce fat.

In Svarodaya, two main arteries called after the sun and the moon occupy an important place. In both theses Nadis, the five elements viz. the wind, the fire, the water, the earth and the sky are invariably present. And the various combinations of these elements are believed to yield success, peace, etc.

The Yoga as Philosophy

The Jain philosophy as one of the great philosophies in India has three aspects: philosophy, knowledge and conduct. Jain philosophy enjoys a correct vision of truth and rejects falsehood. The vision of truth is the basis of a true religion. A deep faith in the nine categories taught by the Jain Tirthankaras is the true vision. It gives you a sense of discrimination which enables you to see your true self. True vision also means the ability to accept with conviction the existence of the soul. Once you

realize that the soul is different from the body and you are not the body, but the soul, you have arrived at the truth.

And a person who has reached the truth has only one goal i.e. liberation. Such a man has no interest in worldly life but is completely engrossed in the world of the soul. Such man is neither depressed in misery nor attached to worldly happiness.

Among the human beings, souls are found of two types the lofty ones and the lowly ones. Of these two, it is the lofty type of human beings that is qualified to reach the ultimate truth and hence such beings attain salvation. Of course, even the lofty souls attain different states, only few of them which are mature and ripe, get salvation.

Faith

Faith has two aspects : 1) right faith and 2) blind faith. The right faith involves humility, while the blind faith involves obstinacy and ego which obstruct the true knowledge. As different from this two-fold faith, there is lack of any faith which is the greatest sin. But, faith is destroyer of sin. Thus, faith, belief and penance are the chief factors that mold human life. And the scriptures declare that a person possessed of faith attains immortality. This faith is the root of true knowledge which forms the bad rock of true conduct. Thus true knowledge, true insight and true conduct are the three gems which constitute the foundation of the Jain faith.

The Yoga of Knowledge

Shri Hemachandracharya describes Yoga as knowledge, insight and character. Ulmaswati has clearly stated in his tattvarthsutra that true insight, true knowledge and true conduct of living being constitute the path of Salvation.

What is knowledge? What is true knowledge? It is to know the things in their true nature. Nothing is as sacred as knowledge because knowledge light and its true elimination is in a pure life. Knowledge is opposed to ignorance and false knowledge. True knowledge inspires true conduct. Thus knowledge is the attribute of every conscious being. An ignorant man lives a materialistic life but a man of knowledge lives a spiritual life centered on the soul. Knowledge or consciousness is the characteristic of the soul. The soul becomes enveloped by the Karmas but it does not lose its attributes of knowledge. However much of the dark clouds of karmas may engulf the soul but the pristine glory of the soul cannot be hidden forever.

The scriptures are the reliable sources of this knowledge and the preceptor imparts the essence of this knowledge to us.

The scriptures say that you have first to conquer your soul. It means that you have to remove the Karmas that eclipse the true nature of your soul so that your soul can shine out crystal clear.

The Yoga of Conduct

Shri Hemachandracharya praises the true conduct because it consists in the renunciation of all sinful actions. This conduct which according to Lord Mahavira leads to the salvation, takes five different forms based on non-violence, truth, non-stealing, continence and non-possession. And the true path of true conduct is the path of renunciation of the worldly life in favour of a monk's life.

Mere knowledge is not enough. A combination of knowledge with conduct is necessary for real salvation. For, knowledge enlightens you on the cause and means of salvation but for actually crossing the ocean of world, one has to lead one's life with true conduct. For, of the 14 stages of spiritual development, the first four stages rest on true belief, while the remaining ten stages, the advanced stages of spiritual development rest on true character. True belief comes in the fourth stage and true knowledge arises on reaching the 13th stage but in the absence of character, true release is not possible.

Knowledge enables us to know the nature of things, belief produces faith and character absolves us of the Karmas and penance renders the soul pure. Hence it is well said that knowledge without action is futile. It is, therefore, inevitable that we should strive for both knowledge as well as character for final release.

One should avoid evil thoughts and adopt pure thoughts. This is necessary for good conduct. One should understand birth and death and remain firm on true conduct. Conduct means returning to the pristine purity of our soul. If character is lost, everything is lost. Purity of mind, body and speech is essential for a good character. Self discipline is a must. Thus, what the scripture says, is true that real salvation comes by virtue of the perfect faith perfect knowledge and perfect conduct.

The Four Goals of Life

Indian philosophies prescribe final release as the paramount goal of life. It is not a system of thought but a system of life, a way of life. It presents a unique angle of looking at the world and our life. And life's aim is to attain release. Hence among the four goals of life, viz. righteousness, well being, desire and salvation. Salvation is the chief goal of life and Yoga is the means of release.

It is necessary to state that righteousness, the first goal, is a useful means of salvation. Every creature has at least one or the other goal which it follows in its life. Activity, for instance, makes every life; for no achievement is possible if you don't move. Thus the four goals activates us.

Every endeavor has five bases: Arising, action co-ordination of body, energy and patience or prowess.

The Goal of Righteousness

Our ear, the fifth sense receives good instruction in righteousness. The purpose of receiving righteous knowledge is to purify the soul and put it in its original form by getting rid of the dirt surrounding it. When objects of sense colour your soul, the best remedy of righteousness is knowledge. The other two goals of life viz. desire and well-being are meant to subserve righteous life. Hence we should not lose sight of righteousness which is the foremost goal of life.

The Goal of Well-being.

Shri Hemachandracharya, describes the four goals of life, in his Yogashastra, for the sake of a house-holder to live in order and delight. The first three goals of life characterize the life of a house-holder because he needs wealth to maintain his house and endeavors for righteousness to uplift his life as well.

The second goal of life, viz. well-being or wealth is important for a layman. But this goal should be achieved by fair acts. That is the correct interpretation of well-being. Even if you achieve the first goal Artha to mean wealth, you should not forget that wealth without morality, justice and righteousness or virtue is harmful because it increases attachment and aversion. which lead your soul to be engulfed by the worldly matters and consequently to hell. It also leads to possessiveness, aggressiveness etc. which promote war.

The Goal of Desire or Sex

Desire or Sex is an important motivating force in our life. But this is not a fundamental urge but a cultivated one which is largely a result of one's upbringing environment, etc. The Jain scriptures consider the enjoyment and domination of sex or desire as dispensable and censurable. There are two ways of controlling the urge for sex or the dominance of desire; 1) continence and 2) hatha Yoga.

The teachers of Yoga describe six chakras or circles which is known as the Swadhisthana Chakra, and when developed, it centers us in our soul and nothing else. This provides us immense bliss which does not arise from sensual pleasure but from spiritual pleasure. This is known as sublimation in modern psychology. The pleasure of sex is not the inherent bliss of the soul but it is our externally acquired pleasure which, in fact, taints the inherent powers of the soul such as knowledge, belief, character etc. Thus the urge of sex actually suppresses the soul's fundamental urges.

The goal of desire involves greediness of wealth and earnings of power, position, glory etc. and increases the appetite for the enjoyment of the objects of senses and thus turns into the desire for sex.

It is for this reason that our saints and scriptures define desire and sex as vices which poison our life, prescribe desirelessness and absence

of sex as virtues which enable us and bring about sublimation of our selfish motives.

The Goal of Inherent Nature

All things have an inherent nature. Time is a potent force but it cannot create or mold an object against nature. Onion cannot be made of potato. Timely effort and endowment all these together cannot change the poison into nectar. Thus nature is immutable.

Nature is of four kinds : inherent, innate nature, nature of time, class-nature and nature of place. These are self-explanatory concepts. Nature depends on Geography, Genetics, time and class. The traits imparted by these factors cannot be removed easily.

According to naturalists everything follows its own nature. But this philosophy cannot explain the role of effort in one's life. Because a man can change his life by knowledge and effort. And training can mold our inherent nature too.

However, it is undoubtedly true that the laws of Nature is valid. All things possess an immutable nature. It is because of this that abstract things, formless things cannot change to concrete, formed things.

The Goal of Action

It is the inherent element of action that changes nature into an opposite force. Our soul, as we know, is pure and immutable by nature but it is influenced and affected by our actions. The doctrine

of action or Karma is one of the principle tenets of Jainism. Karma is the root cause of the variety of the world and it accounts for the differences among us in format of intelligence, talent, happiness etc.. The doctrine of Karma thus explains the cause of diversity of the human situation and nature and stops us from getting angry or upset. This doctrine also imposes the responsibility of your state on you and you alone. Jain scriptures are unanimous that a man enjoys the consequences of his own acts.

The sinful act is fourfold:- 1) clear 2) acquired by mistake 3) deliberate and 4) dense irremovable acts. Clear actions can be destroyed by true remorse; e.g. the sins of Prasanna Rajarshi.

Acquired sinful acts are like the sins of the nun Mrigawati or the monk Atimukta. Such acts need acts of real sorrow and repentance for a period of time for their atonement.

Deliberate acts of sin are promoted by egoist feelings and love of sense objects and are sometimes continued without remorse for a long time due to which these sins cling to our souls. However, these sins can be destroyed by rigorous penances, e.g. Siddhasena Diwakara expiated his sins with hard austerity.

The worst sinful acts called Nikachita Karmas are done purposely and even approved and continued in total arrogance. Such sins are dense and irremovable. The action of the king Shrenika in

deliberately piercing a pregnant deer with an arrow was such an heinous¹, sinful act.

The Doctrine of Destiny

According to this doctrine the universe of phenomena is pre-determined. Both animate and inanimate elements revolve round the principle of destiny. Man can make efforts and that is all that he can do but events happen according to the doctrine of destiny.

The story of Dwarka's destruction is cited in the scriptures as an illustration of the unfailing nature of destiny. Our physical eyes look for an external cause of its destruction and we get upset or angry over it. The destruction of Dwarka was pre-determined and the best efforts of Krishna and Balarama could not save the city which was full of wealth. Similarly, Lord Mahavira initiated Jamali knowing well that he would turn against him and his teachings. This, he did because he was convinced that it was pre-determined and destiny could not be changed.

Now the question is, what is the difference between destiny and Karma why is the thought apart from destiny. In connection with this question it must be pointed out that Karma sticks to only the soul which is sentient but it does not attach to insentient objects like the stone, wood, cloth etc. We don't have to suppose any Karma behind the phenomena of the moon rising after the sun setting or the phenomena of the flame of the fire going

upwards. Here there is no Karma involved, only destiny works. In fact, Karma itself is dependent on destiny. Tirthankar farsee events because of this force of destiny. We may assume karma to be the basis of a new birth but what will be the basis of freedom from birth? Our fate or destiny can explain this fact.

But this does not mean that no endeavor should be made because everything is predetermined. The fact is that just as Karma is destined so effort is also destined. It is true that some work will take place because it is pre-determined but to that end you will be called upon to make certain efforts. It is only upon making an effort that you will achieve success. But, the doctrine of destiny helps you when success does not lie on your way by reassuring you, what happened was destined to happen. Human endeavor is a must irrespective of fate.

The Five resolves for the five vows.

In his Yogashastra, Shri Hemchandracharya expounds five aspects of the Yoga of character. These are : non-violence, truth, non-stealing, continence and non-possession. For reinforcing each of these five vows there are five resolves. it is your resolves which bear fruit. Like resolves, like the fruits. The stories of king Udayi Muni Suvarata, Udayana, the minister. Ilayachiputra etc. illustrate this point.

For increasing your resolves and single-mindedness it is necessary to undergo rigors of body either by standing or lying down or sitting. This method is recommended by great teachers and Shri Hemchandracharya has described it in the fourth flash of his Yogashastra. Such a practice increases your tenacity, forbearance, steadfastness and concentration of body, mind and speech and remove lethargy and mental slowness.

Resolves remove feeling of mineness, attachment etc. and every one can undertake such resolves. These resolve, well-taken, produce equanimity. It is only the Yogis and the ascetics who can practise meditation. Cowardice cannot be tolerated on the path of Yoga.

Slavery of the objects of senses produces evil thoughts because there is poison and nectar in your mind. And the mind is fickle. There are three aspects of the mind: resolves, meditation and worry. Resolves like friendliness etc. are highly relevant in practising meditation. Deep meditation is beneficial because, in its absence worry takes its place and causes damage to one's consciousness. Such worry, therefore should be got rid of because a healthy, carefree mind can always find alternative avenues in a difficult situation.

Anupreksha or Meditation puts your mind in a proper frame for remembering the forgotten truths about yourself and helps you think deeply about them and arrive at a proper conclusion.

Our attention remain fixed on one thing upto an antarmuhurta or almost an hour but not more.

Non-violence

India, being a highly spiritual country, has always been dominated by the lofty of non-violence. It is only during the modern times when science has shaken the faith of people in the soul and the religion and materialism has overtaken our religious lives. The universe has two basic elements; living and non-living. Non-living element is again two folds: formed and not formed. The formed non-living element is called pudgal in Jain terminology. This pudgal has colour, smell, taste, touch etc. Lord Mahavira who was omniscient, has pointed out six varieties of Pudgal or matter.

A true Jain observes twelve vows. The first eight of these vows are in the form of rejection and the next four are in the form of practice. The vow of non-violence prevents from killing creatures through oversight. This vow is unmatched by other vows. Both the monks and the laymen undertake this vow.

Violence is of four kinds: born of thought; born of activities; born of industry and born of resistance. A house-holder is required to observe nonviolence in his thought, he may not observe it in his behavior or activity, these being necessary for the maintenance of his house. However, a Jain layman should avoid violence of all the four types mentioned above at all cost.

Real violence occurs when killing takes place on account of the absence of feelings of friendliness. The sin of killing surely is incurred even if you did not succeed in your intention to kill and the victim escaped unhurt. An ideal of killing is enough for incurring the sin of violence, although one could not carry out the killing due to physical inability. Because evil resolves stick to your soul and destroys its purity. This is called the violence of thought. The other two types are swarupa hinsa and anubandha hinsa. Swarup hinsa is violence that causes death or pain to creatures. Finally, you incur the sin of violence if you do not attempt to protect innocent creatures by saving their lives.

Truth

Truth is everywhere. Anything devoid of truth is worthless, useless, ghee is the truth of milk. heat is the truth of the fire, light is the truth of the sun, oil is the truth of the seed and fragrance is the truth of the flower.

The upanishads say, " Truth is Brahma." The grammarians (वैयाकरण) lay down that which remain the same in all the three Kal is true and its presence is the truth.

Religious differ but their truth is one. The thought for the good of all beings is a mental truth. A non-injurious, discriminating speech is truth. Not to indulge in an activity that harms another is a truth of body. King Harishchandra, queen Taramati and prince Rohit underwent painful experiences for

the sake of Truth. Bhima's luster sprang from the truth and continence. The scriptures call truth as God. Truth is the God as per the same story of Satyanarayana.

Truth is the essence of the universe. The Sthanangasutra, in its forth chapter, points out four aspects of the truth: purity of body, purity of speech, purity of thoughts and unity of body, speech and thought.

Truth has practical value too. It breeds confidence. Lack of confidence results falsehood. Thus truth helps you get on with the world.

Falsehood is twofold: deliberate or accidental and emotional. If you tell lies knowingly or unknowingly , it is the falsehood of the first type. But when you think of insentient things as your own, you practise the second type of falsehood.

Language is fourfold: True, False, Mixed and worldly. One must speak the truth day to day language and shun the mixed and the false language. For, untruth cannot be atoned or rectified later. Once a lie is told it breeds distrust.

Falsehood may take four forms: concealing the truth; misrepresenting; lying and sinful words. The last type includes harsh, cruel and harmful utterances.

Transgressions of Truth

Transgressions of truth are making rash statements or allegations; imputation of motives or

suspicious about others opening secrets of conjugal or family life; false teaching or advice and forgery in writing or preaching.

A Jain layman, however, has six concessions in his vow of truth. If, under a royal order or a social tradition or on accounts of a duty to a god or goddess or under a preceptors orders, layman is not able to strict the truth, he is excused for his vow on these grounds. The sixth licence is under condition of famine; he tells a lie for protecting his life being absolved from his vow.

In general, a truthful person is advised to shun laughter, greed, fear, anger and adopt a thoughtful speech.

The vow of Non-stealing

Vows, regulations and self-control are necessary for spiritual progress. Non-stealing is one of the twelve vows enjoined by the jain scriptures. This vow, viz. non-stealing practised rigorously, purifies your consciousness. There are 18 ways in which non- stealing or taking without giving can be and should be practised.

Normally, our mind longs to have that which it lacks. As a result of this, discontent torments us and leads us to theft and stealing.

From a religious point of view, our soul becomes more and more needy and gregarious with the progress of our upward pace from lowly births to higher realness of life. As it acquires more and more senses its needs for more material goods also

go on increasing and when he attains to the status of a man his desires grow multifariously and his greed knows no bounds, thus he crosses the boundaries of law and contentment.

The Scriptures clearly lay down, not to take anything without consent is a great vow. Wealth or money has become outward soul of man and so, to steal his wealth is, to steal his life.

Wealth can be broadly classified as white, black, hidden and trusted. Only the white wealth is legitimate because it is really earned. The wealth concealed from the Government of the day is black wealth. The wealth concealed from your family is clandestine or hidden wealth and the wealth kept under the trust regulations allowing only the interest on it to be used for certain charitable purposes is the trust wealth. But everyone knows the last three classes of wealth are stealthily used and hence they qualify to be called stolen wealth. In Jain philosophy the concept of stealing has suitable connotation or example, a Jain monk cannot use a religious inn without the consent of the laymen who is managing it. He can sojourn at place where he is allowed by the monks already sojourning there. Monks are also prohibited to enter any forbidden place. Violation of all such rules involves the sin of stealing.

As falsehood has four aspects so taking without consent has four aspects - 1) taking without the master's consent(2) taking the body etc.

of a living being without its consent and cutting etc.it(3) taking against the sanction of the Tirthankaras and (4) taking without the consent of the preceptor.

Several transgressions of the non-stealing vow also need to be mentioned here.

To discuss illegal transactions of wealth, to buy illegitimate goods at half price and sell them at full rates, to induce thieves to steal the goods in order to buy it from them and sell them at exorbitant rates, to do smuggling of goods, to give less than the actual measurement etc. are all violations of the vow of non-stealing.

Continence or Celibacy

Self-denial, renunciation and asceticism are the hallmarks of the Indian culture. It emphasizes detachment and non-enjoyment. Among the personal virtues such as modesty, character, penance, restraint, continence that the Indian sages extol the continence reigns supreme and appears incomplete. Great sages of the Vedic culture categorically state that even gods conquered death by continence or celibacy.

This vow of continence imparts health to the body and strength to the soul and renders the mind pure. On the other hand, lust and sexual enjoyment deprive our body of its luster and strength. Moreover, overindulgence in sex renders your soul weak and wraps your thinking.

It is for this reason that the great sage Vyasa called continence or celibacy becomes immortal forever. The life of Bhishma, the grand stalwart of the Mahabharata, provides a shining example of the efficiency of life-long determined continence. It was because of his steadfast vow of life-long celibacy that Bhishma developed not only extra-ordinary valor but also a rare philosophic wisdom and intellectual supremacy.

As we know, the destruction of two celebrated cities viz. Dwarka and Lanka was caused by moral, sexual degradation. The story of Prithviraja Chauhan, the last, great Rajput King of Delhi, illustrates the same point viz. that sexual weakness and overindulgence leads to default and down fall. But, strict self-restraint and total continence result in glorious victory like the stories of Nepolean, Laxman and Arjun.

Among the various penances and austere practices, the Indian culture emphasizes the practice of continence most because the virtue of celibacy includes all virtues. Shri Hemachandracharya, the omniscient of the iron age, describes celibacy as the fourth aspect of character. The vow or penance of continence is considered the best of all the austerity because it is the most difficult vow to observe. The vow of continence requires the utmost alertness and single mindedness on the part of the disciple. Such a disciple maintains his steadfastness by pursuit of knowledge, meditation and alertness.

A person who conquers his sexual desires is praiseworthy and venerable. Celibacy is an important means of self-realisation because every soul craves for salvation at all times. Celibacy chastity, continence, control of sexual desires and sensual cravings promotes spiritual powers, worldly success and unexpected gains.

But a person who practices celibacy does not do so for fame or gains. His sole aim is spiritual sublimation of his original instincts. Because, the satisfaction of the instincts gives rise to a hundred more desires. Hence Jain thinkers praise continence, the fourth vow.

Non-Possession

Lord Mahavira has taught us five great vows for the sake of spiritual development. These are non-violence, truthfulness, non-stealing, continence or celibacy and non-possession. However, non-violence and non-possession are considered more important than the rest, because non-violence and non-possession are inter-connected. Lord Mahavira has always forbidden non-violence with non-possession since it is the possession that provokes to resort to violence.

What is mean by possession? Generally wealth, money, property, house etc. are considered to be possessed by a layman. But, in spiritual terms possession means an impurity of our consciousness. Possessiveness is our attachment to external objects. Thus " Possession " is our mental attitude towards

things. The scriptures are unanimous in holding that possessing things is our infatuation because, in possessing the things we become possessed by the things.

In the time of Lord Parshvanatha, only four vows were recognised and in the fourth vow viz. non-possession, the fifth vow of continence was included; for, possession included having a woman as having money, jewellery etc. Hence continence which is connected with a woman was considered as a part and parcel of non-possession or Aparigraha. So continence was not separate vow.

Possession is the starting point of worldly life. It is sheer ignorance to consider those things as yours which are not really yours. Philosophically, worldly things give you joy, and pain and provoke the desire for more of it. That is why, possession is considered evil.

There is a vast difference between needs and desires. Needs are limited and desires are unlimited. Needs can be met, desires cannot be satisfied. Needs, pertain to body, desires spring from the mind and are endless.

It is incomprehensible, why we desire to possess more than we need. There are two explanations of this: 1) we are not convinced that we have sufficient merits that will provide us what we need and 2) we are feeling insecure about the future. This insecurity feeling troubles the haves and havenots both. This is a kind of disease. The

desire of massing more and more possession is the root cause of great wars faught by man. The desire to have more money, to expand the kingdom, to have more power, political power, all these lead to clash. The desire for possession leads to cruelty barbarity and inhumanity. The desire for money is more widespread than any other desires because it is a means of having power to dominate, command, win, outwit etc.

If desire is starting of worldly life, mineness is possessiveness. This desire for hoarding is insatiable. A greedy man can never be contented and discontent is never happy. Real happiness can be had of non-possession only.



