

Mokshamala
TRANSLATOR'S NOTE

While I was writing *The Life and Mission of Shrimad Rajchandra*, some of my friends had suggested to me to translate Mokshamälä. That time, however, I was not sure about my competency to undertake that task and had therefore expressed my inability to do so. Thereafter I happened to prepare translation of *Tattvärtha Sutra* of Vächak Umäswäti. That gave me a bit of confidence. As such, when the Trustees of Agas Äshram asked me to translate Mokshamälä, I agreed to undertake the work particularly because I consider this as the time to project the vital writings of the Graceful Lord to the English speaking people.

Pointing out the significance of the text revered Brahmachärijee had observed, "Mokshamälä contains the essence of all spiritual sciences. One should comprehend that essence by reading it hundred times." The task of translating such a valuable text was not easy. I had to present in a foreign language the deeply meaningful contents of the book composed by the Great man. Surprisingly, however, as I started writing, the right terms continued to occur to me. I was experiencing as if some unknown inspiration was guiding me to present the text in the words that the Graceful Lord might have used, if he had planned to compose the book in English.

While preparing this translation I have tried to remain true to the original matter. My approach has been not to load the reader with the indigenous terms unknown to him. I have therefore mostly used the appropriate English words that can present the original spirit. Where it was necessary to use the indigenous terms, I have inserted the English explanations in brackets.

For poems occurring in the book I have given the transliterated texts together with the translations. Since it would not be easy to comprehend the true sense of poems with bare translations, I have given explanations in addition to the translation. I hope that it would be helpful in comprehending the poems.

While concluding I would like to mention that I have been happy for getting the opportunity to present this valuable work in English. It is for readers to judge the extent to which I have been able to give justice to the original text.

Lake Forest IL 60045

Manu Doshi

MOKSHAMÄLÄ, THE GARLAND OF LIBERATION

One, who knows the Self, has known everything.

INTRODUCTION

I am humbly composing this book in light of the words of disentangled Lords. It will cover instructive lessons in the form of beads of a rosary. The impressive title of the book may seem a sign of ostentation; that has, however, been adopted because it is going to lead to humility. There has not been dearth of authors, who have written about the spiritual philosophy and have urged for developing moral values. This book is not going to be superior to or at par with them; in all modesty, it would be insignificant in light of the highly reputable works of the great teachers. It is, however, incumbent for the followers to accompany the great men. Similarly such books are required to sow the seed to enable one grasp the teaching of great works and hold delicacy at heart.

Bhävänäbodh and Mokshamälä have been prepared by collecting and collating the ways and means propounded by Lord Mahavir for acquiring philosophical knowledge and right conduct so as to ultimately

gain infinite happiness. It has been adorned by adding brief life sketches of great men. Let that serve as the mouthpiece of the learned ones.

1887

Author

EXTRACTS ABOUT MOKSHAMÄLÄ FROM SHRIMAD'S LETTERS

We had composed Mokshamälä within three days at the age of 16 years and 5 months. The lesson number 67 was blurred by ink-spill and had to be written afresh. The poem 'Bahu Punya Kerä Punjathi' dealing with invaluable philosophical contemplation was inserted in that place.

In that book I have tried to precisely indicate the path of Jainism. It contains nothing beyond what has been said by the omniscient Lords. It has been presented in the form of instructive lessons so that everyone, a child to the aged, might be inclined to learn the path of detached Lords, to comprehend it in true form and to implant its seed within. That style and teaching would be illustrative to others. The Prajnävabodh part (Instructions for matures) is different and that will be undertaken by someone.

There was delay in printing it. Bhävänäbodh was therefore composed and given as bonus to the customers (who had enrolled themselves in advance) in order to overcome their impatience.

(From Updeshnondh 7)

Morbi

Chaitra Vad 11 Samvat 1955 (About April 1899)

If you think of changing some words in Mokshamälä or changing some sentence in any context, you are free to do so. You can write introduction, if you like, but forget about presenting my biography.

While writing introduction, keep in mind that the readers should be induced to forget the minor sectarian differences and be prompted to think about the superb religion in the form of true nature of the enlightened.

(From letter No. 921)

Vavänia

Vaishäkh Vad 9 Samvat 1956 (About May 1900)

We have written the lessons of Mokshamälä proportionately and according to measurement. At the time of new edition do whatever you feel happy with. It is not necessary to underline the sentences as has been done in a few cases. We should not try to direct the attention of the readers towards our views; let them form their own opinions. Judgment should be left to the readers; we should not drag their attention towards our views and prevent them from forming the opinions that naturally arise to them.

(From Updeshnondh 24)

Wadhwan Camp (Surendranagar)

Bhädrapad Vad Samvat 1956 (August-September 1900)

TEACHING THE BOOK AND ITS PRESENTATION

This is the book for sowing the seed of Syädväd, (Theory of relative perspective). In all humility I can state that it would be able to generate eagerness for studying the philosophy. My main recommendation to the students and to the readers is that instead of memorizing its lessons, they should contemplate over the same and get to the essence. Those, who do not have the ability to understand, should try to understand with the help from knowledgeable persons or monks. If that facility is not available, they should read the lessons

five or even seven times. After going through a lesson, one should reflect over it for a few minutes and ask the self, 'What essence did you get? Which portions need to be treated as Heya (to be avoided), Jneya (to be known) or Upādeya (to be adopted)?' Thereby the whole book would be comprehended; there would arise delicacy at heart, thinking capacity will improve, and genuine faith in Jain precepts will arise. The book is not for memorizing, it is for contemplation at depth. It is devised for meaningful education and is presented in the form of instructions for children. Vivechan (commentary) and Prajnāvabodh (instructions for mature) parts are separate. This is a part of the project and provides the essence in general.

This book will be particularly helpful to those, who have adequate knowledge of the language and who can make out NavTattva (Nine fundamentals) and other standard works. I strongly recommend that the essence of these lessons be imparted to the growing children. The students should be asked to memorize the lessons and the same should be explained to them at length. For that purpose other books can be referred to as may be necessary. After finishing the book once, the lessons should be repeated in the reverse order.

I hope, the learned people would not look at this book with skepticism. If one goes deeper, this Mokshamālā will serve as the source of liberation. Its main purpose is to impartially provide guidance about spiritualism and virtuous conduct. The growing young people tend to go astray by undergoing the study bereft of discernment. The purpose of publishing this book is to prevent it.

Since there was no adequate encouragement from the people, I have undertaken this venture without knowing how they would respond. I hope that it would be helpful. It is suggested that the book maybe given as a gift to the school-going children, at least to those, who go to religious classes. That would serve its spiritual purpose.

Dedication letter of the first edition

Adorable, respectable and devoted Nemchandbhāi Vasanti of Māngrol,
Mumbai.

You were aspiring to get this book published and have provided enough encouragement for the same. You have regard for the truths propounded by omniscient Lords. You are keen to see the uplifting of religion and of those devoted to it; your generosity is admirable; you have obliged the publisher of this book and are inclined to grasp the truth impartially; you have been endeavoring to set up Jain religious school at Mumbai. The publisher is dedicating this book to you on account of all those meritorious considerations.

Obligation letter to the donor of the first edition

The maximum credit for publishing this book goes to Sheth Nemchand Vasanti. One respectable lady had, however, come forward earlier for that purpose. She is the daughter of Odhavji Khimji Shah of Rajkot and the wife of Kiratchand Vakhatchand, the well-known late chief minister of Morbi. She had the intention of publishing a good book in the memory of her son Ghelābhāi. While looking for that purpose she talked to the present author and willingly provided enough support. There is dearth of wisdom among women in this country. As such, it is highly praiseworthy that she became helpful in this wholesome enterprise.

Kiratchand Vakhatchand left the world in 1864. He was an enthusiastic follower and devotee of Jainism. He had earned reputation as the chief minister of Morbi. While his wife was mourning his departure and had still not come out of it, she received another shock in the form of the loss of her dear son Ghelābhāi. How much agony that might have caused to her? She, however, kept patience and adopted the adorable mental attitude by pondering over the ephemeral nature of worldly life, unpredictable time-factor and inexorable destiny. She set up an alms house for helpless people at a cost of Rs. 7000/-. Being well planned, it would continue for a long time. For promoting the path of omniscient Lords she spent Rs. 450/- for holy Bhagavati Sutra in the monastery here. The annual cost of fast-terminating caste dinner on the occasion of Samvatsari comes to about Rs. 100/-. She made the lasting arrangements for that purpose. During her visits to Pālanpur and other places she has donated generously.

She has thus been helpful in wholesome activities to the best of her ability. In a way she has performed her duty towards the religion. The publisher feels grateful for it and while concluding this obligation letter he appeals to the capable persons to illuminate the religious order. Let them publish the philosophical books of Jainism without loss of time. This lady deserves compliments for undertaking such wholesome activities. What else have I to write? I am grateful for the cooperation received from Morbi, Wänkãner, Rajkot, Jetpur, Limdi, Bhavnagar, Ahmedabad, Surat, Mumbai, Mändvi etc.

Publisher

MOKHAMÄLÄ COMPOSED BY SHRIMAD RAJCHANDRA
(BOOK NO. 2)

Lesson 1: Counsel to the Readers

Reader, since I am putting this book today in your hand, please read it carefully. Bear at heart the fundamental conveyed herein. Discriminately ponder over what I am going to say. Thereby you will gain knowledge, contemplation, morality, discernment, virtues and peace of mind. You might be aware that some insensible people waste their time in reading the stuff that is not worth reading and go astray. They acquire disgrace in this life and migrate to a lower state of existence in the end.

The books that you might have studied and may be still studying relate to the worldly life. This book would lead not only to well being in this life, but also in the life after that. It contains the instructions of Lords. Do not show disregard for this book in any way. Do not tear, stain or spoil it in any respect. Handle it with discernment. The wise men have said that the religion prevails where there is discernment.

I have to give one more advice. Please read the lessons of this book one by one to those, who cannot read but intend to know about it. If you cannot make out some parts, try to understand the same from the knowledgeable ones. Do not indulge in indolence in that respect, nor harbor any doubt thereabout.

I am completing this lesson, while beseeching the omniscient Lord that your soul may be benefited thereby, that you may acquire knowledge, peace and pleasure and that you may be benevolent, compassionate, forgiving, discerned and intelligent.

Lesson 2: Universal Religion

(This poem stipulates compassion as the essence of religion. That is in tune with the universally accepted maxim of 'Dayã Paramo Dharmah', which means that compassion constitutes the supreme religion. Compassion is the anchor sheet of Jainism and can be called the highway for reaching the end of worldly wandering. As such, contents of the poem need to be deeply pondered over.)

Dharmatattva Jo Puchchhun Mane, To Sambhalävun Snehe Tane;
Je Siddhãnt Sakalano Sär, Sarvamãnya Sahune Hitkär.

If you ask me about the essence of religion, let me tell you affectionately what is the essence of all scriptures, is universally acceptable and is beneficial to everyone.

Bhãkhyun Bhãshanmãn Bhagvãn, Dharma Na Bijo Dayã Samãn;
Abhaydãn Sãthe Santosh, Dyo Prãnine Dalavã Dosh.

The Lord has said in his sermons that there is no religion comparable to compassion; confer fearlessness as well as satisfaction to every living being in order to uproot the faults.

Satya Shil Ne Saghalän Dän, Dayä Hoine Rahyän Pramän;
Dayä Nahin To E Nahi Ek, Vinä Surya Kiran Nahi Dekh.

Truth, good character and all sorts of donations are worthwhile, if associated with compassion. As there is no ray of light in absence of sun, none of the above attributes would be helpful in absence of compassion

Pushpapänkhadi Jyän Dubhäy, Jinvarani Tyän Nahi Äjnäy;
Sarva Jivanun Ichchho Sukh, Mahävirani Shikshä Mukhya.

Even hurting a flower petal constitutes the violation of Lord's command; the main instruction of Lord Mahavir is to look to the well being of every living being.

Sarva Darshane E Updesh, E Ekänte, Nahin Vishesh;
Sarva Prakäre Jinano Bodh, Dayä Dayä Nirmal Avirodh!.

Every religion endorses compassion, but to a limited extent, not totally; Lords' instructions stipulate it consistently in every respect.

E Bhavtärak Sundar Räh, Dharie Tarie Kari Utsäh;
Dharma Sakalnun E Shubh Mool, E Van Dharma Sadä Pratikool.

That is the right path for crossing over the worldly sea; let us cross over by observing it enthusiastically. That is the basic of religion, everything else is of no avail in the absence thereof.

Tattvaroopahi E Olakhe, Te Jan Pahonche Shäshvat Sukhe;
Shäntinäth Bhagvän Prasiddha, Räjchandra Karunäe Siddha.

One, who recognizes its essence, attains the eternal bliss. Shrimad says that this is evidenced by the life of Lord Shäntinäth, who attained liberation by resorting to compassion.

Lesson 3: Miraculous impact of Karma

I am pointing out some queer phenomena by pondering over which you would gain faith in reincarnation.

One lies in the bed of roses, another does not get even a tattered quilt; one enjoys variety of tasty foods, another hardly gets even a piece of bread; one avails of unlimited wealth, another has to beg for a penny; one fascinates the mind with his sweet tongue, another stays a dumb; one adorns the body with fancy clothes, another does not get even the rags to cover his body in extreme cold; one is afflicted with disease, another is hale and hearty; one is intelligent, another is blunt; one has bright eyes, another is blind, lame or limp; one gets credit, another is discredited; one exercises authority over thousands, another is tossed everywhere; one radiates joy, another is repellant; one is equipped with the sound organs, another is handicapped; one does not have even the concept of poverty or distress, another sees no end to his misery; one lives for hundred years, another is aborted, still-born or dies soon after the birth.

No faces are identical; languages and conditions also differ. A fool on the throne is hailed with flattering words, while a learned may have to wander here and there. You can notice the various types of anomalies prevailing in the world. Does that make you think? If yes, let me know why that happens. Otherwise let me tell you that it is due to the wholesome or unwholesome Karma. Everyone has to wander in the worldly life

by virtue of his Karma. One, who does not believe in rebirth, needs to account for such anomalies. If he ponders over, he also would have to admit what the theory of Karma states.

Lesson 4: Human life

You must have heard that knowledgeable persons consider the human life as topmost, but you might not be aware of the reasons for that. Let me therefore tell you something about it.

The worldly life is full of misery. The enlightened ones endeavor to cross over it. Thereby they attain liberation and stay in infinite bliss. Liberation cannot be attained in other embodiment. It is not possible to attain it in heavenly, animal or infernal life; it can be attained only in the human life.

In that case you may ask why every human being does not attain liberation. The reply is that those, who make out the significance of human life, can cross over the misery of worldly life. The learned people say that the significance of human life consists in rise of discernment that can lead to discriminating truth and false. Thereby one can realize the supreme truth and by resorting to true religion and right conduct he can attain the bliss of liberation.

They do not think that one gains the human significance merely by having a human body. They treat one as human, only if he exercises discernment. We need not treat anyone as a human being simply because he has two hands, two legs, two eyes, two ears, one mouth, two lips and one nose. If we treat it that way, we should treat even a monkey as human. It has all those limbs and in addition he has a tail too. Should we therefore treat it as superhuman? Only he, who makes out the human significance, is a human being.

The enlightened ones state that human life is very hard to be obtained. One obtains it by virtue of much wholesome Karma. As such, we should earnestly use it for wellbeing of soul. Even the young ones like Aymantkumār and Gajsukumāl attained liberation by realizing the significance of human life. A man can bring even an elephant under control by exercising his intelligence. How much benefit would he get if he brings the elephant-like mind under control?

Since true discernment does not arise in any other species, it is not possible to tread on the path of liberation except in human life. It is therefore necessary to make fruitful use of this rare human life. Some senseless people waste it by indulging in ignorance, sense objects and bad conduct; they waste the human life which is valuable like Kaustubh (Gold-yielding jewel). They are humans only for the namesake; actually they are as good as monkeys.

We do not know the time when the death would take over us. As such, we should resort to religion as soon as possible.

Lesson 5: Anāthi Muni, Part 1

Shrenik, the king of prosperous Magadh, once went to Mandikuksh Park for a horse ride. The luxuriance of the park was fascinating. There were various types of trees and young creepers spreading shade over the head; many types of birds were flying there chirping in sweet tones; it was laden with a great variety of flowers, and streams were flowing here and there. In short the Park looked like the Garden of Eden.

Shrenik noticed there a young and blessed ascetic sitting quiet under a tree. The king was pleased by his handsome look. Being charmed by his incomparable handsomeness his mind was full with admiration. He thought: 'How wonderful is his complexion! How fascinating is his look! How wonderful is his tranquility!

How amazing forgiveness he seems to be holding! How much luster of detachment is shining on his limbs! How desire-free does he look! What a level of gentle fearlessness does he have! How disaffected is he!'

While thus pondering over cheerfully and praising him the king slowly went towards him. After gently moving around him and bowing to him he sat in front of the ascetic neither too close nor too far. Then with folded hands he reverently asked, "Revered sir, you are young and admirable, your age is fit for availing the pleasures of life. The worldly life offers different sorts of happiness like amorous pleasure from time to time, water rides, listening to the sweet words of attractive women etc. Leaving all those aspects why are you so earnestly observing the renounced life? Please tell me."

On hearing those words from the king the ascetic said, "Oh king, I was without protection; I did not have anyone, who could extend unique help, who could take care of my well-being, who could show real compassion, who could give me unique pleasure. That accounted for my being bereft of protection."

Lesson 6: Anāthi Muni, Part 2

Shrenik was amused by the words of the ascetic and said, "How can a consummate person like you be bereft of protection? If you do not have other protection, let me be your protector. Oh learned one, avail of the worldly pleasure. Oh ascetic! Oh friend! Make good use of this rare human life."

The ascetic said, "Oh king Shrenik, when you yourself are without protection, how would you be my protector? How can a pauper make anyone wealthy? How can a senseless person confer intelligence? How can an illiterate person provide learnedness? How can a barren woman deliver a child? Since you are unprotected, how would you extend protection to me?"

On hearing those words the king was much amazed and got confused. He was perplexed to hear from the ascetic the words that he had never heard. As such he said, "I enjoy riding various horses of different breeds, I own many elephants with rutted temples; a large army is under my command; I do not have dearth of villages, towns, quadrupeds or harems; I avail every type of enjoyment that is possible for a human being; my servants instantly carry out my commands; I have all kinds of wealth and possess all the desirable things. Despite that you are calling me helpless! I hope sir, you are not kidding."

Thereupon the ascetic said, "O' king, you have not correctly understood what I have said. Now let me tell you how I found myself helpless and hence I renounced the worldly life. Please listen carefully and then come to the conclusion about right or wrong.

"There is an old city named Kaushāmbi, which is equipped with various types of splendor. My wealthy father named Dhansanchay was living there. During my early youth my eyes got afflicted with intense pain. It seemed to me as if the whole body was ablaze. The acute disease pounced upon me like an enemy. I got severe headache on account of unbearable pain in the eyes. I was agonized by the excruciating pain comparable to one from an adamantite attack that could overwhelm even those who witnessed it.

"Several expert physicians came to cure me of the disease. They gave me various treatments, but that went in vain. Those so-called experts could not relieve me of the pain. O' king, that was my helplessness. My father offered all his wealth in order to relieve me of the pain in eyes, but it did not help. O' king, that was my helplessness. My mother was much worried by the pain that her son was bearing, but she could not relieve me of it. O' king, that was my helplessness. My elder and younger brothers born of the same womb tried their best, but that did not reduce my pain. O' king, that was my helplessness. My elder and younger sisters also could not relieve of the pain. O' king, that was my helplessness. My chaste wife, who was very affectionate and used to love me, was wetting my chest with tears flowing from her eyes. She applied to my body various ointments prepared from grains, drinks, flowers, sandalwood and other known as well as unknown scented materials, but my disease was not reduced by any of them. She did not stay apart even for a moment, but she could not relieve me of the pain. O' king, that was my helplessness.

“My disease did not go down by affection, medication, grief or endeavor of anyone and I continually underwent the unbearable pain. As such, I got disaffected with worldly life and made up my mind that if I got relieved of the excruciating pain, I would adopt the forgiving and restrained life, free from the worldly activities. With that decision I went to sleep. When the night was over, my pain was gone and I was free from the disease. Hence in the morning I secured the permission of my parents, brothers and other relatives, and adopted the highly forgiving and sense-restraining monastic life free from worldly worries and involvement.”

Lesson 7: Anāthi Muni, Part 3

Continuing his talk the ascetic said, “Oh king, thereby I became the Master of my soul as well as of others. In a way I am now the Master of all living beings. The questions that had arisen to you might have now been solved. Everyone in the world, inclusive of the sovereign rulers, is actually helpless. Wherever there is worry, there happens to be helplessness. As such, contemplate over what I have said. Make sure that our soul itself becomes subject to miseries of Vaitarani (The river with highly hurting water) and terrible Shālmali (Very thorny) tree. The soul is also capable to gain the happiness available from Kāmdhenu (The desire-yielding cow); it is pleasurable like the Garden of Eden; it is the acquirer as well as the eradicator of Karma. Our soul itself leads to happiness or unhappiness; it works as a friend or a foe. The soul itself stays with good character or a bad one.”

Anāthi Muni thus extended soul-oriented teaching to the king. Shrenik was gratified thereby. He said with folded hands, “Sir, you have given me the right insight; you have correctly presented the concept of helplessness. Your holiness, you are the brotherly resort and truly imbued with religion; you constitute the ‘Help’ for the helpless. Holy one, I beg you to forgive me; I have been enlightened by your teaching. Graceful one, I beg with my bent head to be forgiven for my invitation to avail the worldly pleasure that comes in the way of religious orientation.” Thus adoring and courteously going round the ascetic, the lion-like king Shrenik went home.

The teaching of Anāthi Muni to Shrenik, the king of Magadh effectively depicts the concept of helplessness. The ascetic was disentangled and enlightened; he was reputed as a great ascetic and an observer of penance. The amazing and worth pondering over fact is that we see the infinite number of people undergoing that much or even much more pain than what the great ascetic had undergone! In the worldly life there prevails infinite shelterlessness and helplessness. That can be averted only by resorting to true enlightenment and high character. That itself leads to liberation. As Anāthi Muni was helpless in the worldly life, every being stays helpless in absence of true enlightenment. In order to be one’s own Master it is necessary to know true Godliness, true Guru and true religion.

Lesson 8: True Godliness

True Godliness, true Guru and true religion constitute the basic trio that we should know about. So long as there is ignorance about that, it is not possible to get the spiritual beneficence. In this lesson I want to talk about true godliness.

The sacred books of disentangled Lords define those as Godly, who have attained omni-perception and omniscience, who have consumed Karmas by resorting to very acute austerities. They have achieved pure meditation which is brighter than the moon and whiter than a conch. Though they had been sovereign rulers or the royal princes, they gave up the same treating the worldly life as the abode of infinite misery. They overcame the trio of affliction (mental affliction, disease and worries) by resorting to compassion, peace, detachment and spiritual wealth.

They stay tuned to the innate state by consuming knowledge-obscuring, perception-obscuring, deluding and obstructing Karmas that normally prevail in the worldly life; they burn down the roots of all Karmas. While, averting the deluding Karma they avoid even sleep and resort to the topmost character so long as the thinned down Karmas stay. While remaining totally detached, they impart true teaching by their rain-like speech in order to provide quietude to the down-trodden afflicted by the heat of Karma. They do not even dream of worldly pleasure at any time. So long as all defiling Karmas are not destroyed, they treat their state as imperfect and do not preach.

They stay in everlasting spiritual bliss by manifesting twelve illuminating attributes (They are embedded with eight paraphernalia, viz. Ashok tree, showering of divine flowers, heavenly sound, chauries being rolled, sitting over the golden throne, luminous circle behind the head, drum-beating and decorative umbrellas over the head, and they are equipped with four extraordinary capabilities, viz. immense knowledge, unparalleled words, worshipped even by heavenly beings and non-prevalence of disease, affliction etc. in their vicinity), and by getting freed from eighteen faults, viz. five types of obstructions, laughter, affection, disaffection, fright, despise, lamentation, wrong perception, ignorance, absence of restraints, attachment, aversion, sleep and sexual instinct. They are freed from birth, death and infinite worldly life. Being free from all faults and having attained the pure state of soul, they are considered Godly. True godliness does not exist where even one of the said eighteen faults stays. That supreme state needs to be known at length from the sacred books.

Lesson 9: True religion

This soul has been wandering in the worldly life since the infinity on account of the bondage of Karma. It has mostly abided in lower states of existence and has not gained true happiness even for a moment. What can hold it from falling into the lower states of existence is called Dharma. The omniscient Lords have stipulated several types thereof. There are mainly two types, viz. Vyavahär (Practical) Dharma and Nishchay (Absolute) Dharma.

A) Vyavahär Dharma: Compassion is a prominent attribute of Vyavahär Dharma. It denotes the sense of pity, sympathy and kindness. Four major restraints are stipulated for developing that attribute. There are eight types of compassion (Dayä), viz. Dravyadayä, Bhävdayä, Swadayä, Pardayä, Swaropdayä, Anubandhdayä, Vyavahärdayä and Nishchaydayä. They are briefly explained below.

i) Dravyadayä: Vigilantly undertaking what is required to be done so as to avert violence to other beings is called Dravyadayä, material compassion.

ii) Bhävdayä: Giving right instructions on seeing someone dragging towards the lower state of existence is called Bhävdayä, modal compassion.

iii) Swadayä: Proceeding towards the religious life with contemplation that this soul has been in the grip of wrong perception since the infinity, that it does not understand the fundamentals and does not resort to the directives of the omniscient Lords is called Swadayä, compassion for the self.

iv) Pardayä: Protecting six types of living beings is called Pardayä, compassion for other living beings.

v) Swaropdayä: Contemplating over one's true nature with full discernment is called Swaropdayä, compassion for true nature.

vi) Anubandhdayä: Use of harsh words by a Guru while teaching may seem inappropriate. Since its purpose is, however, to further the interest of the pupil, it is called Anubandhdayä, resultant compassion

vii) Vyavahārdyā: Vigilantly resorting to compassion as it may be necessary is called Vyavahārdyā, practical compassion.

viii) Nishchaydayā: Concentrating on the wholesome objective and remaining absorbed therein is called Nishchaydayā, absolute compassion.

The Lords have described Vyavahār Dharma in terms of these eight types of compassion. While contemplating over the same it can be seen that it covers the well-being, contentment and grant of fearlessness for all the living beings.

B) Nishchay Dharma: This denotes averting self-delusion and cognizing the innate nature of soul. Nishchay Dharma consists of staying tuned to the true nature of soul with the contemplation, 'The worldly life does not belong to me; I am different from it; I am entirely disentangled pure soul like the liberated Lords.'

There is no compassion where there is unhappiness, loss of wellness or dissatisfaction of any living being; there is no religion where there is absence of compassion. Every being gains fearlessness by the religion propounded by the Graceful Lords.

Lesson 10: True Guru, Part 1

Father: Son, who is the teacher in the school that you are going to?

Son: Daddy, he is a very sensible learned man.

Father: How are his talks, conduct etc.?

Son: He speaks sweet; he never talks to anyone indiscriminately; he is serene. When he speaks, it seems as if the fountain of joy turns out of his mouth; he never insults anyone; he teaches us with proper explanation.

Father: Please tell me why you go there.

Son: Daddy! Why do you ask such question! You send me there so that I can be smart to make out the ins and outs of worldly life and learn the practicalities.

Father: What would happen, if your teacher had been of a bad character?

Son: That would have been very bad; we could learn speaking foul language. Who could teach us the practicalities in that case?

Father: Son, from these talks I can teach you a sound lesson. As it is required to learn the practicalities for leading the worldly life, so is it necessary to learn religion and morality for the sake of life after death. As practicalities can be learnt from a teacher with good character, so can the morality be gained from a noble Guru; such morality becomes beneficial in the subsequent life. There is a vast difference between a teacher of practicality and that of morality; the worldly teacher is like a piece of shining glass, the spiritual teacher is like invaluable Kaustubh (Gold-yielding) gem.

Son: Revered dad, what you say is right. It is essential to have an instructor of spirituality. You have frequently told me about the infinite misery of worldly life that can be crossed over only by resorting to religion. As such, please tell me about the qualifications of a Guru, who can give instructions about the religion that can lead to beneficence.

Lesson 11: True Guru, Part 2

Father: My son, there are three categories of Gurus, viz. wood-like, paper-like and stone-like. The topmost category consists of those like wood, because they cross over the worldly sea and carry across others. The paper-like Gurus belong to the medium category. They neither cross over, nor can help others in crossing over; but they can give guidance whereby one can earn wholesome Karma. The stone-like Gurus get drowned and also drown down others. Wood-like Gurus are found only in Jain Order. The rest (Paper-like and stone-like Gurus) lead to the increase in Karma.

We all like to have all topmost things; topmost can be acquired from the topmost. The topmost Guru is a sailor, who can give a seat in the boat of religion and can help in crossing over the worldly sea. Knowledge of different philosophies, of one's true nature, of cosmos and space, and of the nature of worldly life cannot be gained in absence of the best Guru. You may therefore like to know about the characteristics of such Gurus; let me describe the same.

They know the precepts of omniscient Lords; they scrupulously carry them out and instruct others to do so; they renounce wealth and women; they take only innocent food and water; they bear twenty two types of hardships; they are forgiving, restrained, uninvolved and self-controlled; they remain absorbed in studying the scriptural texts; they maintain body only for the sake of spiritual pursuit; they do not get tired of treading on the path of omniscient Lords; they do not pick up even a straw without being offered; they do not take food or water after sunset; they stay in equanimity; and they impartially teach what is true.

They are wood-like Gurus. The sacred books have said at length about the character and knowledge of Gurus. I will let you know further in the matter as you go ahead in pondering over what I have said.

Son: Revered dad, you have told me in brief what is helpful and beneficial. I will always ponder over the same.

Lesson 12: The ideal house-holder

A wise layman resorts to spiritual means even while staying as a house-holder; his family life is also therefore considered praiseworthy.

He performs Sāmāyik (Practice of equanimity), undertakes atonement and observes the vow of avoiding food-drinks after sunset as well as such other restraints.

He treats others' wives as mothers or sisters.

He gives donations to the utmost possible extent.

He speaks in a quiet, sweet and pleasing manner.

He contemplates over the contents of right scriptures.

To the extent possible he does not resort to fraud, deception etc. even for the sake of livelihood.

He gives due respect to the parents, wife, sons, monks and Guru.

He extends essence of religion to the parents.

He takes care that vigilance is observed in the household activities like cleaning, cooking, storing, bed spreading, etc.

While behaving carefully he teaches the wife and sons to be courteous and religious.

He encourages the sense of unity in the entire family.

He receives and treats the guests with due respect.

He does not send away a beggar without giving food.

He keeps contact with saintly people and adopts their teaching.

He always behaves within limits and remains contented.

He maintains scriptural texts in the home to the extent possible.

He maintains the life with a low level of activities.

The enlightened people state that such a family-life leads to a higher state of existence.

Lesson 13: Worshipping the omniscient Lords, Part 1

Truth-seeker: Revered Satya, some people are devoted to Shankar, some to Vishnu, some to Brahmā, some to goddess Bhavāni, some to prophet Mohamed and some to Jesus Christ. What do they hope to get by such devotion?

Satya: By their devotion they could be expecting to attain liberation.

Truth-seeker: Do you think, they might be getting such a high state thereby?

Satya: I do not think so. Those, whom they believe to be Gods, have not been liberated; how can they confer liberation to their devotees? Shankar and other gods have not overcome the bondage of Karma and are embedded with faults. As such, they are not worshipful.

Truth-seeker: Can you describe those faults.

Satya: So long as one stays with even with one of the 18 faults like ignorance, laughter, sexual instinct, affection, disaffection etc. as listed in lesson 8, he cannot be worshipped. One learned man has said that those, who term them as Gods, happen to deceive themselves. The women by their sides display their sensuous instinct; holding of weapons shows animosity; rosaries in hands indicate instable mind; and saying 'come to my shelter and I shall redeem your sins' betrays vanity and atheism. As such, how could they salvage others? Some of them claim to be incarnations of God; it shows that they are under the impact of Karma.

Truth-seeker: In that case who should be worshipped and whose devotion can lead to manifestation of soul's capabilities?

Satya: Soul's capabilities can manifest by devotion to the liberated Lords, who are the symbols of pure eternity, consciousness and bliss, and also to the omniscient, omni percipient Lords, who are faultless, Karmaless, fearless and totally detached.

Truth-seeker: Do you think that they would grant liberation to the worshippers?

Satya: The omniscient Lords are detached and undefiled. They are not going to reward us for our praise or despise. We have to exercise unique endeavor for removing the ignorance and the delusion arising out of the bondage of Karma. From the absolute point of view, the state of omniscient and omni-percipient Lords constitutes the real accomplishment of soul. Contemplating over that state gives the vigor to undertake the endeavor and leads to disaffection for defiling instincts. That in turn leads to eradication of Karma and confers quietude. As holding of a sword leads to boldness and taking of hemp-drink leads to intoxication, contemplating over the attributes of Lords helps the soul in ascending over the ladder of spiritual elevation. As a mirror in hand helps in looking at the face, the mirror of contemplation helps in understanding the Self.

Lesson 14: Worshipping the Omniscient Lords, Part 2

Truth-seeker: Friend Satya, since all the Lords, who have attained the state of liberation, are worshipful, is it necessary to worship any of them by name?

Satya: Yes, it is necessary. The concept of true nature that may arise by contemplating over the state of innumerable liberated Lords is, of course, worthwhile, but it is necessary to think how they attained that state. That contemplation would give the idea of their acute austerity, high level of detachment, infinite compassion, concentration etc. Adoring them by the names that they bore during the life of omniscience would help in bringing forth their pure character at heart, and that would give rise to purified conduct and pious character within. That is very beneficial. For instance, by adoring Lord Mahavir by name it would be possible to recollect who he was, when he lived, how he attained liberation and so on. Thereby detachment, discernment and other attributes would arise within us.

Truth-seeker: But Logassa Sutra specifies the names of all twenty four Lords; what is the purpose thereof?

Satya: Recalling the names and characters of twenty four Lords, who lived during this period of time-cycle in Bharat Kshetra (India) helps in comprehending the essence of their lives. The character of the detached invariably points towards detachment. Names of the infinite number of liberated Lords of all the times are implicit in the state of twenty four Lords. By recalling their lifetime one can gain the concept of subtle time factor. As we recall their names at present, the Lords of other times automatically get recalled. Recalling the name of a particular Lord is not of significance. The main purpose is to recall the names of the Lords that existed in the present time-cycle so as to remember their attributes and the endeavor undertaken by them. From the history of their lives it is possible to know about their births, moving around, instructions etc. Our soul gets illuminated thereby. As a snake wakes up on hearing the tune of a flute, so does the soul wake up from the sleep of delusion by listening to its true state of purity.

Truth-seeker: You have given me the sound reason for undertaking devotion to the omniscient Lords. The doubts, which had arisen in my mind about such devotion by virtue of the modern education, have vanished. I admit that it is essential to resort to devotion towards the omniscient Lords.

Satya: The benefit arising from devotion to the Lords is incomparable. We should stay devoted to the Lords on account of their obligation upon us. I have told you to the best of my ability about the benefits that arise by virtue of recalling their endeavor etc. Let that be helpful to other truth-seekers also.

Lesson 15: Message of devotion

The term Shubh used in this poem needs clarification. A person can have mainly three types of modes, viz. Ashubh (unwholesome), Shubh (wholesome) and Shuddha (pure). The first leads to unwholesome Karma known as Pāp; the second to wholesome Karma known as Punya; while the third does not lead to Karma. Normally the people tend to hold wholesome mode, whereby they would gain happy and comfortable situations. Availing of such favorable situations involves taking birth in appropriate places. Since the wholesome mode thus prolongs the worldly life, it is also a type of bondage. One should therefore try to avoid the wholesome as well as unwholesome mode and resort to the pure one. The context, in which the term Shubh is used here, indicates that it relates to a mode that is pure in the end.

Shubh Shitalatāmay Chhäny Rahi, Manvächchhit Jyän Falapankti Kahi;
Jinabhakti Graho Tarukalpa Aho, Bhajine Bhagvant Bhavant Laho. (1)

Worship of Lord provides the admirable soothing cool shelter and it leads to the desirable fruits. Devotion to the Lord is identical to a desire-yielding tree; you can terminate the worldly life by worshipping the Lord.

Explanation: Worship of Lord is here compared with Tarukalpa, the desire-yielding tree, which is also termed as Kalpavruksha. The similarity of worship with Kalpavruksha lies in the fact that the worship of Lord endows purity, and perfect purity is liberation. That is the ultimate objective of spiritual pursuit and what else can one expect from Kalpavruksha? Therefore it is said here that one can reach the termination of worldly life by resorting to Lord's worship.

Nij Ätmaswaroop Mudä Pragata, Man Täp Utäp Tamam Mate;
Ati Nirjaratä Vandäm Graho, Bhajine Bhagvant Bhavant Laho. (2)

Worshipping the Lord leads to manifestation of blissful nature; thereby all types of distress and affliction occurring at mind come to the end; that results in large scale eradication of Karma without much effort; you can thus terminate the worldly life by worshipping the Lord.

Explanation: The main purpose of spiritual pursuit is to eradicate the bondage of Karma. During that process, however, one happens to indulge in attachment or resentment, which leads to acquisition of new bondage. The worldly cycle thus continues to prevail. That condition can change by undertaking Lord's worship. Such worship confers purity and eradication of defilement; Lord's worship does not leave scope for indulging in defiling instincts. All sorts of distress and affliction would thus come to the end and the inherently blissful nature of soul would come to the experiential level. It is therefore said here that one can easily eradicate the bondage of Karma by worshipping the Lords.

Samabhävi Sadä Parrinäm Thashe, Jad Mand Adhogati Janma Jashe;
Shubh Mangal Ä Paripoorna Chaho, Bhajine Bhagvant Bhavant Laho. (3)

Lord's worship leads to the lasting mode of equanimity and that would result in averting the life of one-sensed to four-sensed beings, the life of birds and beasts and the life in infernal abode. Lord's worship is thus perfectly blissful; you can terminate the worldly life by worshipping the Lord.

Explanation: Indulgence in craving and aversion is the root cause of worldly life. That can be averted by resorting to equanimity. The simplest way to develop equanimity is to contemplate over the equanimity of Lords. That can be done by undertaking Lord's worship. As one thus cultivates equanimity, he ceases to acquire new Karma. The existing bondage of Karma is also reduced thereby.

The term Jad occurring in this stanza stands for the life of Ekendriya (One-sensed beings); Mand stands for that of Vikalendriya (Two-sensed to four-sensed beings as well as the birds and the beasts), Adhogati stands for Narakgati (The life in infernal abodes). All those types are miserable and can be averted by resorting to equanimity. By resorting to it one can get the life of a human being or of a heavenly being. In either of these states one can continue to worship the Lord and gain an increasingly higher spiritual level.

Shubh Bhävade Man Shuddha Karo, Navakär Mahäpadane Samaro
Nahin Ehasamän Sumantra Aho, Bhajine Bhagavant Bhavant Laho. (4)

Purify the mind by resorting to wholesome mode and recite the highly esteemed Namokkärmantra. There is no other Mantra comparable to that; you can terminate the worldly life by worshipping the Lord.

Explanation: Purity is governed by one's attitudes and traits. The mind is thus the root cause of bondage. Our concern should therefore be to purify the mind. Since the mind is fickle, the attitudes go on changing from moment to moment. The way to overcome the same is to concentrate. That can be done by keeping it occupied with chanting of some Mantra. There are many Mantras in vogue, but none of them is comparable to Namokkärmantra. That Mantra is unique in the sense that its message is not restricted to any particular entity. It is addressed to the holders of specified attributes, to all those who have attained high spiritual level. Being irrespective of any sect it is termed as Mahämantra (Great Mantra).

Karasho Kshay Keval Rägakathä, Dharasho Shubha Tattva Swaroop Yathä;
Nrupchand Prapanch Anant Daho, Bhajine Bhagavant Bhavant Laho. (5)

As you keep the pure nature in mind, you will be able to eradicate the sense of attachment. Shrimad Rajchandra states that the indulgence in the objects of five senses prevailing since the infinity will thereby come to the end. You can therefore terminate the worldly life by worshipping the Lord.

Explanation: The sense of attachment or resentment arises on account of ignorance of true nature. That ignorance has been prevailing since the time immemorial. Worship of the Lord leads to manifestation of the true nature. The long-standing ignorance is reduced to the extent of such manifestation. With increase in devotion there arises the higher level of manifestation. When one reaches the level of supreme devotion, there remains no scope for any degree of ignorance; the sense of attachment is eradicated and indulgence in objects of senses comes to the end.

Lesson 16: True greatness

Some people conceive of greatness in wealth, some in big family, some in children, and some in high position. From a discerned viewpoint those concepts do not seem to be right. What the people think as the symbols of greatness are actually the signs of lowliness. With wealth one can get food and drinks, worldly respect, control over servants, affluence etc. but that does not constitute greatness. Wealth is acquired by resorting to many sinful activities, and one gets infatuated after gaining it; he loses discernment and stays senseless. By having a large family one is required to maintain and nourish them; that would involve sinful activities and affliction; we have to worry for feeding them. Having a son does not give the lasting fame; for him also we have to indulge in worries and sinful activities. What benefit does that lead to? High position leads to haughtiness and involves dependence on others; that can also lead to highhandedness, corruption, immorality and injustice. What sort of greatness lies therein? It merely leads to increase in sinful activities. By undertaking such activities the level of soul goes down; that is not greatness, it is lowliness.

The greatness of soul lies in truth, compassion, forgiving, benevolence and equanimity. Wealth etc. lead to acquisition of Karma. The wise men can, of course, use the wealth for donations, for setting up educational institutions and for removing miseries of others. They would resort to monogamy and treat other women as daughters. They utilize the family and other relations for furthering well being of the society. They would entrust the worldly activities to their sons and resort to spiritual path. While holding high positions they exercise discernment and work in the interest of the ruler as well as the people and try to spread morality.

One can thus achieve some greatness, but that is not certain. Death hangs over the head and what was planned could remain incomplete. Plans might go astray and discernment might be set aside by virtue of

worldly delusion. One should therefore be sure that there is no greatness comparable to truthfulness, compassion, forgiving, celibacy and equanimity. I am of the opinion that the spiritual wealth and esteem earned by a monk while resorting to five major restraints are not available even to sovereign rulers like Brahmadata despite their wealth, family, children and position.

Lesson 17: Bāhubal

Bāhubal literally means strength of the arm. Here, however, we are going to narrate the amazing life-story of the great man named Bāhubal.

While Lord Rushabhdev was moving around in the renounced state after entrusting the kingdom to his sons Bharat and Bāhubal, Bharat became a Chakravarti (Sovereign ruler). As such, Chakraratna (The miracle wheel that does not miss the target) turned out of his armory. With the aid of that equipment he established his control over other states and secured the lordship over all the six parts of the country. Bāhubal, however, declined to acknowledge his suzerainty and that led to war between the two. Since neither of them retreated for a long time, Bharat became desperate and hurled the miracle wheel at Bāhubal. That wheel, however, does not hurt the persons of the same blood. As such, it went around Bāhubal and came back to Bharat.

Bāhubal got wild by that unjustifiable move and he raised his mighty fist to smash Bharat. But his mood got changed. He thought, 'This is highly despicable act and that would lead to very miserable consequence. Let Bharat have the lordship; why do I do something that would lead to overall destruction? It is not worth hitting Bharat with my fist.' With that idea he used the fist for snatching his hairs, adopted the mode of a monk and left. He thought of going to the place where Lord Rushabhdev was moving along with his other 98 sons and rest of the followers. But egoism overcame him and he thought, 'If I go there now, I shall have to bow to my younger brothers; it is therefore not worth going at present.'

Thereupon he started meditating in the woods and stayed concentrated for twelve months; his body turned into a mere skeleton on account of acute austerities and he looked like a dried tree. But he did not gain the accomplishment so long as ego lurked within him. Then his sisters Brāhmi and Sundari came there and said, "Brave brother, you tried a lot with the ego, now please come down the mad elephant."

On hearing those words Bāhubal came to his sense. He thought, 'That's correct; I have not come down the mad elephant of ego; now it is worth coming down.' With that idea as he took one step to go for bowing, he attained the blissful omniscience. See, how hard is it to avert the egoism?

Lesson 18: Four states of existence

The worldly soul has been indulging in wholesome and unwholesome Karmas and in order to avail the consequences it has been wandering in the following four states of existence.

1) Infernal state: Those undertaking very violent activities like mighty projects, drinking, meat-eating etc. are destined to highly terrible infernal state, where there is not even a trace of comfort or happiness; pitch darkness prevails there. One has to face amputation of limbs, has to be consumed in fire, and is required to drink water that cuts like a knife. It is required to stay in a very congested area and has to bear terrible pain, discomfort and agony. The worldly soul has repeatedly borne the pain that even the enlightened persons cannot describe!

2) Animal state: By virtue of indulging in deception, fraud, trickery etc. soul gets the state of animals like lion, elephant, deer, cow, buffalo, ox, etc. In such states it is required to face, hunger, thirst, heat, bondage, amputation, hitting, bearing loads etc.

3) Human state: There are uncivilized human beings, who do not have discernment about the articles to be eaten, who indiscriminately indulge in sex with mother or daughter, who take meat, resort to stealing, indulge in sex with others' wives and undertake such other sinful activities. In civilized societies also there are unintelligent, poor, ignorant and disease-stricken people, who have been undergoing different types of distress like disrespect etc.

4) Heavenly state: The heavenly beings also have been spending their age-spans by indulging in mutual hostility and vengeance, disputation, lamentation, jealousy, arrogance, sensuality etc.

This is the description of four states of existence in general. Of those four states, the human state is rare and topmost. One can attain blissful liberation during that state. There are, however, various types of distresses and obstructions in that state too.

While being in the womb of the mother a fetus has to bear intense pain comparable to that, which a young one would experience by sharp needles thrust at the root of every bodily hair. It gets born after staying for nine months in the midst of urine, stool, blood and puss while undergoing pain in the subconscious state. At the time of birth also it bears much more pain than that in the womb.

During childhood one gets stained with urine, stool or dirt and stays naked. He passes that state while wandering, crying etc. During youth he has to undertake various types of sinful activities in order to earn. Due to sexual urge his tendency turns towards the place from where he had initially come out. The young age thus passes away while indulging in excitement, laziness, arrogance, censurable pleasure, uniting, separation etc. and one arrives at the old age.

In that age the body trembles, saliva flows from the mouth, skin gets wrinkled; the faculties of smell, sound and sight go down, hairs grow grey and start falling down; capacity to walk goes down; one tumbles even while walking with a stick or he has to stay bedridden. He gets stuck with coughing, loss of breath and such other diseases, and eventually the death takes over; the soul leaves the body, which is reduced to nothing.

How much pain has to be borne at the time of death! How much misery is thus involved even in the human state, which is considered topmost among the four states of existence? Moreover, death does not necessarily take over in the order mentioned above. It takes over any time. On that very account the sensible persons resort to spiritual pursuit without indulging in indolence.

Lesson 19: Four analogies to the worldly life, Part 1

The spiritual philosophers have given following four analogies to the worldly life.

1 The first analogy relates to sea and the philosophers have compared the worldly life to a sea. It is endless and unfathomable like a sea. They have therefore called for undertaking the endeavor to cross over it. The analogy of sea is perfectly applicable to the worldly life. As waves roll over the sea, the waves of sense objects roll in the worldly life. As the surface of sea appears flat, the worldly life also looks straight at its surface. As the sea is deep at certain places and whirlpools exist here and there, the worldly life is deep in respect of sensuous indulgence and whirlpools of delusion are seen there. While standing even in the shallow water of sea, the feet get sunk within the sea-mud; similarly by indulging even in a minor aspect of the worldly life one gets sunk within the mud of desires. As under-water rocks and sea storms are risky to the ships, the women-rocks and sex-storms of the worldly life play havoc to the soul. While appearing cool with its immense water the sea is the abode of submarine fire; similarly the fire of illusion stays ablaze in

the worldly life. As sea gets deeper by getting more water during the rain, the worldly life also gets deeper by getting water in the form of sin. In other words its foundation gets stronger

2 The second analogy relates to fire. As fire leads to intense heat, the worldly life also leads to three-fold heat of mental affliction, disease and worries. As a person with burns wails terribly, one burnt in the worldly life wails by the infinite distress of infernal existence. As fire devours everything, the worldly fire also consumes those fallen in its mouth. As fire expands by applying ghee and firewood, the worldly life also expands with the ghee of enticement and the firewood of sense objects.

3 The third analogy relates to darkness. As a string gives the illusion of snake in the dark, in the worldly life one tends to treat truth as untruth. As living beings are afflicted by moving here and there in the dark, the infinite number of worldly souls wanders aimlessly in four states of existence. As one cannot make out the difference between glass and diamond in the dark, it is hard to discriminate between discernment and indiscretion in the darkness of worldly life. As living beings cannot see in the dark in spite of having eyes, they become delusion-blind in the darkness of worldly life. As disturbance of owls and other beings goes up in the dark, the troubles of greed, illusion, etc. grow in the worldly life. The worldly life is thus comparable to darkness in many respects.

Lesson 20: Four analogies to the worldly life, Part 2

The fourth analogy relates to a cart-wheel. As the cart-wheel continues to move while in motion, the worldly life also continues to move by indulgence therein. As the wheel cannot move without the axis, the worldly life does not move on without the axis of wrong perception. As the wheel rests on the strength of axis, the worldly life also rests on the axes of doubt, indolence etc. Thus worldly life is comparable to a cart-wheel in many respects.

There is no end to the comparison of worldly life with lowly phenomena; as specimen thereof we have given above four analogies. Now let us see what is to be learnt therefrom.

1 As the sea can be crossed with the help of a sturdy boat and the knowledgeable sailor, the worldly sea can be crossed over with the boat of true religion and expert sailor in the form of a true Guru. As knowledgeable people have earmarked safe routes in the seas, the omniscient Lords have laid the supreme path in the form of philosophy, and that is the safest route.

2 As fire that consumes everything is put out by water, the worldly fire can be put out by the water of detachment.

3 As one can see in the dark with the aid of a lamp, the lamp of philosophy demonstrates the truth in the midst of worldly darkness, and that lamp cannot be put out.

4 As a cart-wheel does not move without oxen, the worldly life does not go on in absence of attachment and resentment.

With these analogies it has been indicated how to avert the disease of worldly life. The truth-seekers should continually contemplate over it and ask others to do so.

Lesson 21: Twelve modes of contemplation

The spiritual philosophers urge to contemplate over the following twelve modes in order to set in mind the sense of detachment and other attributes beneficial to soul.

1 To contemplate that the body, prosperity, wealth, family, other relations and everything else is temporary and destructible while the soul is indestructible constitutes the first contemplative mode of impermanence.

2 To contemplate that no one in the world can be helpful at the time of death and that only the true religion becomes helpful that time constitutes the second contemplative mode of helplessness.

3 To contemplate that while drifting in the worldly sea this soul has been in all types of species from time to time, that this worldly life does not belong to me, that liberation is my true state and to ponder over, 'when would I be free from the worldly shackles' constitutes the third contemplative mode of worldliness.

4 To contemplate that my soul is alone, that it has come here alone, would leave alone and would alone bear the consequences of its Karmas constitutes the fourth contemplative mode of aloneness.

5 To contemplate that nothing in the world belongs to me and everything is different from me constitutes the fifth contemplative mode of otherness.

6 To contemplate that the body is impure, it is the storage of urine and stool, it is the abode of disease and old age, and I am different from the body constitutes the sixth contemplative mode of impurity.

7 To contemplate that attachment, resentment, ignorance, wrong perception etc. lead to the acquisition of Karma constitutes the seventh contemplative mode of influx of Karma.

8 To contemplate that by resorting to knowledge and meditation one does not acquire new Karmas constitutes the eighth contemplative mode of preventing the influx of Karma.

9 To contemplate that undertaking a ritual with awareness of its purpose leads to eradication of Karma constitutes the ninth contemplative mode of eradication of Karma.

10 To contemplate about rising, constancy and passing away of every phenomenon in the universe constitutes the tenth contemplative mode of the nature of universe.

11 To contemplate that it is hard for the worldly soul to gain the right perception, and if gained, it is hard to observe totally restrained life constitutes the eleventh contemplative mode of rarity of right pursuit.

12 To contemplate that it is hard to come across a true Guru and to listen to the instructions about the holy scriptural texts constitutes the twelfth contemplative mode of rarity of true guidance.

While deeply and continually contemplating over these twelve modes the wise men have gained the supreme state; the same can happen at present and will happen in future.

Lesson 22: Kämvev

Kämdev was one of the lay followers of Lord Mahavir. He was observing all the twelve restraints meant for laymen. He was imbued with discernment and was firmly inclined towards the words of disentangled Lord. Indra, the chief of heaven, once showed admiration in his assembly for the firm and stable mind of Kämdev in religious sphere. One of his subordinate deities could not believe it. He said to himself, 'That is okay, everyone remains celibate so long as he does not have a female; similarly everyone stays firm and bears hardships so long as they are not acute; I will prove it by moving Kämdev from his steadfastness.'

So saying he came to the earth when Kämdev had undertaken Käyotsarga (Staying steady while leaving all sorts of activities). The deity assumed the form of an elephant and intensely raged Kämdev, but the latter did not move. The deity then assumed the form of a dark gigantic snake and fluttered terribly at Kämdev, but he did not move. Thereupon the deity took the form of a demon and with frightening laughter he caused many types of afflictions, but Kämdev did not move. The deity also assumed the form of a lion as well as of other frightening animals, but Kämdev did not move even a bit from Käyotsarga. The deity thus continued to harass him for twelve hours, but did not succeed in his plan. As the deity tried to observe the impact of his efforts, he could see that Kämdev was steadfast like a steeple of Mt. Meru. Realizing his amazing steadiness the deity reverently bowed to him and after praying to be atoned he went back to his place.

It is easy to make out what is to be learnt from Kämdev's steadiness in religious sphere. What is to be learnt is that one should remain firm after undertaking any activity stipulated by the omniscient Lords. Observance of Käyotsarga and other rituals should be faultless and be carried out with total concentration. Observing the same with fickleness becomes faulty. Those, who are penny-wise and pound-foolish cannot remain firm in religious matters. How would it be possible for them to remain firm, even if they try to do so?

Lesson 23: Truthfulness

There is a saying that truth holds the universe, or the universe rests on truth. The saying conveys that religion, morality, administration and practicality of life rest on the basis of truth. Just consider what would happen, if those four aspects cease to prevail. It is therefore no exaggeration to say that truth holds the universe. Moreover there is nothing unbelievable in it. In order to ponder over it I am telling the story of king Vasu, which shows how telling a single lie became distressful.

Vasu was a truthful king. He, Närad and Parvat (Guru's son) had studied together under the same Guru. After the death of Guru his wife was staying in Vasu's palace complex along with Parvat. One night while she was still awake, Parvat and Närad were studying some sacred text. As they came across the Sutra, 'Ajahotavyam', Närad asked Parvat about the meaning of Aja. Parvat replied that Aja means a goat. Närad countered it by pointing out that while they were studying along with Vasu, the Guru had said that in the context of this Sutra Aja stood for three year old grain. Parvat, however, insisted that Aja stood for a goat. Since the discussion reached a pitch, it was decided to refer the matter to king Vasu, whose opinion was to be treated as final with the stipulation that the loser's tongue would be amputated.

Parvat's mother heard all that. She knew that her husband had specified the meaning of Aja as three year old grain. Being scared of her son losing the bet, she went to the king and asked him about the meaning. Vasu replied that in the context of Ajahotavyam Aja stood for three year old grain.

She: My son has interpreted it as goat and you have been accepted as the mediator; so please give your opinion in his favor.

Vasu: How can I tell a lie? It would not be possible for me to do so.

She: If you do not side with my son, I will commit suicide.

The king thought, 'I am able to sit over the diamond throne by virtue of my truthfulness, and have been administering the justice. The people also are aware that their king is sitting without support at the base by virtue of truthfulness. Now what should I do? If I do not side with Parvat, his mother would die, and she is my Guru's wife. How can I allow it to happen?' With that thinking in mind he said to her that he would give the opinion in favor of Parvat. After securing that promise she went back.

The next morning Nārada, Parvat and his mother came to the king while debating over something. Professing ignorance of the issue the king asked, 'What is the matter?'

Parvat: Your majesty, what is the meaning of Aja here?

King: Nārada, what do you think?

Nārada: Aja here denotes three year old grain; don't you remember what Guru had said?

King: Aja means a goat, not three year old grain.

As he spoke those words, the presiding deity of the throne flung him down and the king died.

What we have to learn from this story is that a ruler should be truthful as well as judicious. Of the five major restraints, the latter four are meant to serve as fences for proper observance of the first (nonviolence). Truth constitutes the first fence; its various facets need to be learnt from the sacred texts.

Lesson 24: Wholesome contact

Wholesome contact is the source of happiness. When one comes in wholesome contact, he invariably gets the desirable result. Such contact is the right way to gain maximum purification. The benefit gained from the wholesome contact of a few minutes cannot be derived from the unwholesome one of millions of years; on the contrary it leads to highly sinful activities that taint the soul and leads it to lower state of existence.

Wholesome contact denotes the contact with the best. As diseases spread where there is no fresh air, the ailment of soul goes up where there is no wholesome contact. As we cover the nose in order to escape from foul smell, so it is necessary to put an end to the unwholesome contact. The worldly connection also is a contact; being very unwholesome and distressful it needs to be given up.

Whatever be the contact, if it does not lead to self-realization, it is not wholesome. What can provide an inclination for soul is wholesome and what shows the path of liberation is affable. To get concentrated in sacred literature is wholesome; contact with the saintly beings is also wholesome. As soap and water can clean a dirty cloth, study of the sacred books and contact of saintly beings purify the soul of its impurities. Make sure that there is no wholesome contact, where the people might be routinely indulging in dance, drama, music and other modes of entertainment like tasty foods and drinks, even if that may be to your liking. A single word gained in wholesome contact provides unique benefit.

The spiritual philosophers have urged for resorting to the solitary state by giving up everything and staying away from internal defilements. That shows their adoration for wholesome contact. True solitariness consists of staying in meditation or in an ascetic state, but the contact with those having an identical state also amounts to solitariness. The tone arising from many people having a compatible state is bound to be identical; it is therefore a solitary state. Such solitariness is implicit in wholesome contact.

One may point out that a group of sensuous people also would have a compatible approach; should that be considered solitariness? No, such people cannot have a compatible approach; they are guided by their selfish and deceptive motives. Their thinking cannot be on identical line and their coming together cannot be innocent. Innocent and compatible approach exists among the quiet, pious monks. It can also exist to a certain extent among the religiously oriented people with limited worldly involvement. Compatibility cannot exist, where there is deception or amorality; the wholesome contact does not exist there.

Adorable are the happiness and pleasure arising from wholesome contact. It is very hard to come across a wholesome contact, where the participants raise intelligent questions pertaining to scriptural texts, where they talk about pure knowledge and meditation, where they ponder over the characters of saintly beings,

where they discuss the philosophical topics, where they deliberate about the principles, and where they contemplate over the issues relating to liberation.

Some one may point out that there could be some deceptive person even in a wholesome contact. There is, however, no wholesome contact, where there is deception or selfishness. A crow in the assembly of swans would be surely exposed by its cawing, if not by appearance; it cannot remain unnoticed. Moreover, what would the self-interested people do by going to a wholesome contact? There would not be the talk of filling the belly! By going there if one moves from his selfishness even for a while, it would be welcome; thereby he would get a taste of blissful impact. If he does not gain any impact, he would not go there again.

As it is not possible to float over the earth, it is impossible to get drowned by wholesome contact; that is the miraculous part of wholesome contact. Why would a deceptive person go to such an innocent contact? That would be very rare, be almost impossible. Wholesome contact is the most beneficial medication for soul.

Lesson 25: Restraining the desire to get more

One, who does not lay limitation on possessions, cannot feel happy. Whatever he gets is found less, because the more he gets, the more his desire grows. On account of the craze for more not only does he fail to avail what he has, but he may also lose what he has gained. Craze for more possessions leads to unsteadiness of mind and sinful mode. If life comes to the end in such a mode, one would be destined to a lower state of existence.

Giving up of all sorts of possession is possible only in monastic order; while the laymen can lay limitations thereon. By laying limitations one would not try to accumulate beyond the limits laid and he may also cease to have an inclination to get in excess thereof. Moreover he feels contented with his possessions. There is something strange with wealth etc. that the more one gets, the more he desires. One, who gets in the grip of accumulating instinct, finds it hard to be free from it, even if he may have some knowledge and firm belief in religion; the tendency stays within that instinct. Such a tendency cannot lead to happiness, nor can it be beneficial to soul. Those, who have not restrained that tendency, have been subject to much unhappiness.

Those, who conquer and establish their authority over six continents of Bharatkshetra (India), are called Chakravarties (Sovereign rulers). There had been one such ruler named Subhoom. Having conquered the six continents he was considered a Chakravarty; but he did not feel contented and thirsted for more. As such, he decided to conquer six continents of Dhātakikhand. He thought, 'Where is my distinctive status, if I have the authority over six continents of Bharatkshetra like other Chakravarties? If I conquer twelve, I shall be known forever; I shall be able to exercise the authority over twelve continents till the end of my life.'

With that idea he laid his Charmaratna (Miracle vehicle) in the sea. The safety of Chakravarti's entire army depends upon it and 1000 heavenly beings are supposed to hold it. One of them thought, 'God knows when I shall come back from this duty, let me go and see my beloved.' Therefore he left; another one also left with the same idea. Similarly all of them left one after another. As such, when Subhoom laid Charmaratna in the sea, there was no one to hold it. Consequently Subhoom and his entire army along with the horses and elephants got drowned in the sea. Since Subhoom died with a thirsting desire, his soul migrated to the pitch dark seventh infernal abode.

See! Leaving the authority over six continents the Chakravarty died in a terrible state on account of his lust for more possessions; what to talk of others? Accumulative instinct is the root cause of all sins; it is the source of sin and can render other eleven restraints faulty. Those seeking the true benefit should avoid it and stay within limitation to the extent possible.

Lesson 26: Getting to the Essence

There could be many people, who might have memorized scriptural texts. It is, however, rare to come across those, who have contemplated at length even over a few words thereof and have correctly made out the essence (Tattvārtha). To get to the essence is not a minor task; it is as hard as jumping over the sea. The term Artha denotes wealth, essence as well as meaning. In the present context it stands for essence and we want to say here in that context.

Those, who memorize the words of disentangled Lords, earn wholesome impact by virtue of that endeavor. If, however, they make out the essence, they gain happiness, pleasure and discernment that could lead to the ultimate bliss. As an illiterate person cannot make out the difference between the neat writing and the lines drawn at random, a bare memorizer cannot make out the difference between the words of disentangled Lords and those of others. Such a person has not learnt the words of disentangled Lords along with their meanings and hence does not make out their essence.

Though making out the essence requires much intelligence, yet a little effort in that direction does not go in vain. Though water cannot melt a stone, it can make it moist. Similarly if one learns the meanings of what he has memorized, it becomes very helpful; otherwise it becomes parrot-like learning. One can teach a parrot to utter Ram, but does it know its meaning? For it Ram could stand for grapes or a pomegranate! That very state normally occurs in absence of understanding. There is a Kutchy story in that connection. It is, of course, humorous, but it is highly instructive. Let me tell it here.

In a certain village in Kutch there lived three Oswāl Jains, Rāishi, Devshi and Khetshi. They were regularly performing Pratikraman every morning and evening. In the morning Pratikraman the required Sutras were uttered by Rāishi and in the evening by Devshi. During morning Pratikraman one comes across the Sutra, 'Rāishi Padikkamanam Thāyammi' and Rāishi was uttering accordingly. Similarly in the evening Devshi was uttering 'Devshi Padikkamanam Thāyammi'.

It so happened that Khetshi was once asked to perform the evening Pratikraman. While he had to utter 'Devshi Padikkamanam Thāyammi', he uttered 'Khetshi Padikkamanam Thāyammi'. Everyone burst into laughter to hear it. The people asked, "Why are you uttering that way?"

Khetshi: What is wrong?

People: Why did you say 'Khetshi Padikkamanam Thāyammi'?

Khetshi: You are objecting to uttering my name because I am a poor man! Why don't you object to the names of Rāishi and Devshi? Since they are allowed to utter 'Rāishi Padikkamanam Thāyammi' and Devshi Padikkamanam Thāyammi', why can I not utter Khetshi Padikkamanam Thāyammi?

Everyone was amused to see how naïve Khetshi was. When the meanings of those phrases were explained to him, he felt ashamed of his ignorance and of the words he uttered during Pratikraman.

This is an ordinary story, but it is highly meaningful. One, who understands it, can ponder over it at length. Otherwise, as sugar is invariably sweet, the words of disentangled Lords are bound to have wholesome effect. However, getting to the essences is of utmost significance.

Lesson 27: Care and Vigilance

As discernment is of fundamental to religion, vigilance is its sub-fundamental. Discernment is helpful in grasping its essence, while vigilance helps in maintaining its purity; one can behave in accord with it.

Maintaining vigilance in the form of five Samities (Observance of meticulous vigilance) is topmost. It is, of course, hard for the laymen to maintain it to the fullest extent, but in absence of vigilance they would fail to maintain it even to the extent it is possible. Where there is carelessness about the gross and subtle modes of compassion as explained by the omniscient Lords, the observance of vigilance is bound to remain faulty. The activities like fast and speedy walking, imperfect cleaning of water filters, using firewood and other fuels without examining the same, inappropriate cleaning and winnowing of grains, keeping the utensils without care or proper cleaning, filthy rooms, spilling water at random in the precincts, left-over food and laying warm plates on the floor without any support lead to loss of cleanliness, discomfort, loss of health etc. Moreover, they are the sources of very sinful activities.

What we intend to say is that one should maintain care and vigilance while walking, sitting, rising, eating and in every other activity. That is beneficial materially as well as modally. One should walk slowly and serenely, should keep the residence clean, should properly filter water, and use firewood and other fuels after properly examining the same. That is not hard and does not take much time. Once such routine is set, it can be maintained at ease. Thereby we can save the lives of innumerable innocent living beings. It is the duty of every discerning Jain to undertake every activity with proper care and vigilance.

Lesson 28: Eating after sunset

The Lord has stipulated the restraint of avoiding food after the sunset and that ranks at par with five major restraints. After sunset there arise subtle, dark-based insects having the same color as those of food articles. It is therefore necessary to avoid all the four types of intake (regular food, refreshment, mouth-fresheners and liquids) after sunset.

There are also other faults in taking food after sunset. One has to make fire for cooking; that causes destruction of the innocent minute beings staying in adjacent areas. The insects attached to firewood and other fuels do not come to the notice at night and hence they get destroyed. Moreover, there is the risk of serpentine poison, spider saliva, mosquitoes and other minute beings falling into the food. That can cause dangerous diseases to the family-members and others.

Even Hindu Purāns (Fables and tales) and other books forbid taking food at night as a part of wholesome conduct. Though traditionally it is not considered objectionable, the forbiddance is there. There are two lotuses in the body, which are closed at sunset. As such, taking food at night amounts to devouring the minute germs; Āyurved (Indian medical science) also specifies that it can lead to major diseases.

The saintly people take the dinner 48 minutes prior to the sunset and do not take anything till 48 minutes after sunrise. The significance of avoiding food after sunset should be learnt from the monks or from the sacred texts. It is necessary to learn about its subtle impacts. The omniscient Lords have said that avoiding food after sunset is very fruitful.

Lesson 29: Protecting all types of life, Part 1

There is no religion like compassion; compassion is the essence of religion. There are religious faiths, which state that it is not sinful to kill living beings; at the most they would urge to protect the human beings. Believers in such faiths are fanatic and infatuated; they do not know even the basic of compassion. If they consider with open mind, they can make out that killing even a micro-organism is very sinful. 'As I love my soul, so does it love its soul; I am killing innumerable beings without any hesitation due to my conditioning or for the sake of little advantage. How painful consequences thereof shall I have to bear?'

Since they do not have a trace of foresight, they do not think over it and remain continually involved in sinful activities. The concern for subtle compassion is not seen even among the followers of Ved and Vaishnavism, but they are far better than those, who do not have the slightest concept of compassion. They have at least understood the concept of protecting the gross life.

How fortunate are we that we treat it sinful even where a flower petal gets hurt! We stay away from violent sacrifices and such other rituals. We try to protect the living beings to the utmost possible extent and totally avert deliberate violence. We are also generally not inclined to take root vegetables and other non-eatable articles.

That wholesome approach at present exists by virtue of the ascetic force and the instructions of Lord Mahavir, the son of Siddhārtha. One can get wealth, pretty wife and obedient children. He may also get a large family, reputation and authority. It is not hard to gain such things, but it is very hard to gain the essence of religion and faith therein, or even a part of it. The wealth and other achievements can become the source of sin in absence of discernment and can lead to infinite misery; while even a little faith in fundamental can lead to a higher level. Compassion thus invariably leads to wholesome outcome.

Since we are born in religious family, it is worth adopting a compassionate approach. We should always take care to protect all the living beings and should also urge others to do so by advancing logic as well as rationale. I am going to narrate in the next lesson an intelligent plan that Abhaykumār had devised for protecting all the beings. How fortunate could we be, if we get the opportunity to provide the instructions pertaining to the essence of truth to those, who resort to wrong faiths akin to the uncivilized culture!

Lesson 30: Protecting all types of life, Part 2

Shrenik, the king of Magadh, was once sitting in the royal assembly in the capital city of Rājgruhi. While discussing various topics some feudatory nobles pointed out that meat had been very cheap that time. On hearing it the Chief Minister Abhaykumār decided to teach them a lesson. After the assembly dispersed and the king went to his palace, Abhaykumār went to homes of the chiefs, who had talked about cheap meat.

He was well received wherever he went and those people respectfully asked him about the purpose of his visit. Abhaykumār said, “The king has suddenly developed an acute disease and the physicians called for the purpose have suggested that the disease can be cured by feeding him a few grains of meat of a delicate liver. Since you are close to the king, I have come here for getting the meat.”

How can one give liver-meat without courting death? As such, every noble said that it was not possible for him to give the meat. In order, however, to keep it a secret, each of them offered fancy amount to Abhaykumār with the request not to disclose his unwillingness to the king. Abhaykumār thus went to every noble one after another. None of them gave meat; all of them offered substantial amounts instead. Abhaykumār thus continued to collect the amount from place to place.

The next day all the nobles came to the assembly and took their seats. As the king came and occupied the throne, each of the nobles went to him to enquire about his health. Shrenik was astonished to hear it and looked at Abhaykumār. Thereupon the latter said, “Your Majesty, yesterday these nobles had said that meat was cheap. I had therefore gone to them to get a few grains of meat. They could not give it and offered me the amounts instead. Is thus meat cheap or costly?”

The nobles felt ashamed to hear it. They looked down and could not utter a word. Thereupon Abhaykumār said, “I have not done this in order to make you unhappy; my intention was to give you a lesson. If we have to give meat from our body, we are scared, because we have attachment for our bodies. The creatures, whose meat we avail, would also have similar attachment for their bodies. We try to save our life even by offering substantial amount; those helpless creatures also must be craving for saving theirs. We have senses; we can speak and move; they are dumb and devoid of senses. How sinful is it to give them the pain

of death? We should always keep in mind that every being wants to live and there is no religion comparable to protecting the life of all beings.”

The king was pleased to hear what Abhaykumär said. The nobles also made out the truth. From that day they vowed not to take meat, because it is non-eatable. Since meat cannot be produced without slaughtering animals, it is irreligious. After hearing Abhaykumär they directed their attention towards granting Abhay (fearlessness) to every living being; and that is the source of spiritual bliss.

Lesson 31: Taking vows

You might have heard the term Pachchhakhän. It has been derived from Pratyäkyän and denotes taking of vow or vows not to turn the mind towards the specific objects. Vow-taking serves a sound and subtle purpose. If one refrains from eating or availing an article without taking a vow, it does not prevent Äsrav (influx of Karma), because the desire for that article has not been fundamentally restrained. We might not be taking food after sunset, but if we have not taken vow for that purpose, it does not become fruitful, because we have kept it open for us to take the same, if we want.

If the door of our house is not closed, some animal or a human being can come in. Similarly if we have not restrained the desire, Karma would penetrate. In other words, we are still free to go in for it and that is the cause of acquiring Karma. If we have taken the vow for not doing it, we are no longer inclined to think of it. We know that we cannot see the central part of our back; as such we do not even try to see it. Similarly we know that after taking a vow we cannot eat or avail the particular object; hence our attention is not directed towards it. That works as an obstructing wall for the incoming Karma. After taking a vow if we happen to transgress it due to loss of memory or on any other account, the great men have suggested to resort to repentance etc. for atoning for the fault.

There is another important advantage in taking vows. It restricts our attention towards a few things for which we have not taken vows; the rest of them are excluded. We have not to think or worry about accepting or maintaining those objects, which we have vowed to give up. Thereby the mind is broadened and it flows at ease on the designated path. Even if a horse be very strong, once it is bridled, it can be led to the desired destination. Similarly a harnessed mind can be led towards the wholesome path. By repeatedly leading it towards that path it gets concentrated and becomes capable to think with discernment.

A pleasurable mind is conducive to health. Moreover, taking vows to avoid non-eatables, multi-organism, adultery etc. also helps in maintaining health. The mind goes astray by taking alcoholic objects, but it can be restrained from that by taking the vow; it gets purified.

You would now make out how noble it is to take vows and to observe restraints. For further details I advise you to contact a true Guru or resort to scriptural texts.

Lesson 32: Extending respect in order to gain accomplishment

When Shrenik was ruling over Räjgruhi, there lived in that city a lowly person termed as Chändäl. When his wife was pregnant, she got a strong urge to taste mangoes and asked her husband to bring the same. The husband replied that it was not the season for mangoes and therefore he was helpless, otherwise he could bring it from any place by virtue of his particular accomplishment. The wife pointed out that there was a mango tree in the garden of the queen that bore mangoes in every season. She therefore asked him to go there and bring the mangoes.

In order to satisfy her desire the man went to the garden. While secretly approaching the mango tree he bent it down by reciting a mantra and plucked a few mangoes. Then by reciting another mantra he made the tree straight and went home with the mangoes. Thereafter he regularly started bringing mangoes from the tree for the sake of satisfying his wife.

While the gardener was once taking a round, he noticed that the mangoes were missing. Thereupon he went to the king and informed him about the theft with utter humility. Shrenik entrusted the task of finding the thief to his chief minister Abhaykumär. The latter could locate the Chändäl by exercising an intelligent device. As the thief was brought into his presence, Abhaykumär asked, “In spite of so many guards in the garden how could you reach the mango tree unnoticed and pluck the mangoes looming so high?”

The man replied, “Sire, I am telling the truth; please forgive me for my fault; I know a mantra by virtue of which I could pluck the mangoes.”

Abhaykumär: I am not competent to forgive you. The king would, however, like to learn that mantra. If you therefore teach him the mantra, I can persuade him to forgive you in return for teaching it.

As the man agreed, Abhaykumär brought him to the royal throne and informed the king about what had happened. As the king was willing to learn the mantra, the man started teaching him while standing with trembling feet in front of the throne. Shrenik, however failed to learn it. Thereupon Abhaykumär pointed out, “Your majesty, if you are really intent upon learning, please come down the throne and give it to this man.” As the king did accordingly, he could immediately learn the mantra.

This tale provides a lesson. Even the king Shrenik could not learn the mantra without showing respect to a lowly Chändäl. What we have to learn from it is to show due respect for accomplishing anything. How blissful could it be, if we respect the disentangled Guru so as to gain self-realization?

Reverence is a great virtue that can yield everything. Uttarādhyayan Sutra calls it the basis of religion. To respect Gurus, monks, learned, parents and elders is the sign of our elevation.

Lesson 33: Sheth Sudarshan

In ancient times there had been several people in India who were wedded to monogamy. One of them was Sheth Sudarshan, who has been famous for strictly observing it even at the cost of bearing distress. He was middle aged, bright, handsome and well to do. Once he had to pass by the royal court on some business. While he was passing by, the queen Abhayä saw him from her gallery and got enamored of his handsome look. She sent her maid after him and called him to the palace on an apparently innocent excuse. After talking to him a little she invited him to make love with her. Sudarshan tried to dissuade her from that motive with appropriate words. Since her mind, however, did not calm down, Sudarshan got tired and professed to be impotent. The queen still tried to excite him with various gestures. Since that did not help, she let him go in desperation.

Once there was a festival in the city and the people were leisurely moving here and there. It was a joyful occasion and Sudarshan’s six sons also had been there. Queen Abhayä had come there with all the splendor and decorations. She saw those six young boys, who looked divinely handsome. When she asked her maid Kapilä about their parentage, Kapilä replied that they were the sons of Sudarshan. The queen was shocked to hear it. She virtually missed a heart-beat to realize how she had been befooled by Sudarshan.

After the festival was over, she went to the king along with Kapilä and deceitfully said, “You might be thinking that justice and morality prevail in your kingdom and the people have not to face wickedness, but that is wrong. When the wicked people dare to enter even the harem, what sort of security can be expected at other places? Sheth Sudarshan invited me to make love with him; I had to hear his sensuous words that I cannot repeat. I, of course, drove him away in despire, but what greater darkness could there be?”

Kings are generally prone to get the ears poisoned. Those deceitful sweet words of the queen did not fail to have impact on the king. He was full of wrath to hear those explosive words and instantly issued the order to lay Sudarshan on Shuli (A conical pole with very sharp edge). Necessary arrangements were made for the purpose and the moment for laying Sudarshan on Shuli was being anxiously awaited.

But the light still continues to prevail somewhere in the world; truth does not remain unexposed too long. As Sudarshan was laid on the Shuli, it burst and was replaced by a shining golden throne. There arose the sound of heavenly drums, and delightfulness prevailed everywhere. The pure character of Sudarshan was thus vindicated to the world. Such character invariably stays victorious. The pure character and firmness like those of Sudarshan are capable to lead the soul on the ladder of spiritual elevation.

Lesson 34: Adorable verses on celibacy

Nirakhine Navyauvanä, Lesh Na Vishaynidän; Gane Käshtani Putali, Te Bhagvän Samän. (1)

One, who does not have the slightest passionate impact on seeing a young damsel and considers her as a doll of wood, is as good as God.

Ä Saghalä Sansärani, Ramani Näyakroop; E Tyägi Tyägun Badhun, Keval Shokswaroop. (2)

Woman is the main constituent of worldly life; giving it up amounts to giving up everything distressful.

Ek Vishayane Jitatä, Jityo Sau Sansär; Nrupati Jitatä Jitiye, Dal Pur Ne Adhikär. (3)

It is possible to overcome all the worldly aspects by overcoming one sense object. With conquest over the king it is (as it was earlier) possible to get hold of his army, city and authority.

Vishayroop Ankurathi, Tale Jnän Ne Dhyän; Lesh Madiräpänathi, Chhäke Jyam Ajnän. (4)

As even a little drink intoxicates an ignorant one, the slightest impact of sexual instinct leads to the loss of knowledge and meditation.

Je Nav Väd Vishuddhathi, Dhare Shiyal Sukhdäi; Bhav Teno Lav Pachhi Rahe, Tattvavachan E Bhai. (5)

One, who observes pure blissful celibacy along with its nine hedges, will have few births to take; that is the fundamental truth.

Sundar Shiyal Surataru, Man Väni Ne Deh; Je Narnäri Sevashe, Anupam Fal Le Teh. (6)

Those men and women, who resort to the tree of blissful celibacy mentally, verbally and physically, would attain the unique bliss.

Pätra Vinä Vastu Na Rahe, Pätre Ätmic Jnän; Pätra Thavä Sevo Sadä, Brahmacharya Matimän. (7)

It is not possible to hold a thing unless there is capability to hold it; he, who deserves, gains self-realization. The sensible persons should resort to celibacy in order to be worthy.

Note: This is a poem in adoration of celibacy. That term is usually understood in the sense of physical celibacy, which consists of averting sexual instinct. Since the subject is dealt here from male perspective, the poem urges to stay away from the attraction of females. It terms celibacy as the principal constituent of pure conduct and states that observance of pure celibacy leads to the shortening of worldly wandering.

The indigenous term for celibacy is Brahmacharys, which literally means staying tuned to soul, to the consciousness. One, who observes it, gains the liberation, which is the unique bliss for soul. That cannot be done unless one deserves it. The poem therefore urges everyone to endeavor for deserving the same.

Lesson 35: Navkär Mantra

NAMO ARIHANTÄNAM: Obeisance to the omniscient Lords
NAMO SIDDHÄNAM: Obeisance to the liberated Lords
NAMO ÄYARIYÄNAM: Obeisance to the heads of religious order
NAMO UVAJZÄYÄNAM: Obeisance to the masters of scriptures
NAMO LOE SAVVA SÄHOONAM: Obeisance to all the sages in the universe

In Jain tradition these sacred sentences are termed as Navkärmantra, Namskärmantra or Panch Parmeshti Mantra. There are 12 attributes of omniscient Lords, 8 of liberated Lords, 36 of heads of Order, 25 of masters of scriptures and 27 of monks. All of them together amount to 108. The concept is to contemplate over those attributes with fingertips. Since there are twelve fingertips on four fingers of a hand, one has to move over them nine times in order to cover 108 attributes. The term Navkärmantra thus suggests that one should recite it 108 times by moving over the twelve fingertips nine times.

Panch Parmeshti means five supreme divinities. Omniscient Lords, Liberated Lords, Heads of the Order, Masters of the scriptures and Monks are topmost in the world. The Mantra in obeisance to them is called Panch Parmeshti Mantra. This Mantra is considered everlasting, because the concept of five supreme divinities has been everlasting. There has been no beginning thereto and it has been prevailing since the infinity. Similarly its chanting also has been everlasting.

Q: The knowledgeable people say that one attains the highest state by perfectly understanding Panch Parmeshti Mantra. What is your opinion in that respect?

A: I believe that it is justified to say so.

Q: What are the reasons for that justification?

A: Let me explain that. It leads to contemplating over true attributes of the topmost deserving souls, and that is helpful in achieving mental concentration. Basically it serves the purpose of contemplating over the true nature of omniscience, liberation, headship, mastery and saintliness. When one inquires why they are to be worshipped, he is required to think over their nature, attributes etc. Now tell me how beneficial the Mantra is!

Questioner: After this discussion I admit that Navkärmantra leads to liberation as it is said by saintly beings.

By taking the first letters of Arihant, Siddha, Ächärya, Upädhyäy, and Sädhu one arrives at the meaningful term Asiäusä, which can be presented as Aum in ascetic term. We should therefore invariably chant that Mantra with a purified mind.

Lesson 36: Crisscross chanting of Navkärmantra

1	2	3	4	5
2	1	3	4	5

1	3	2	4	5
3	1	2	4	5
2	3	1	4	5
3	2	1	4	5

Dad: Son you might have seen a booklet containing such tabulations.

Son: Yes, dad.

Dad: The numerical figures therein are given at random; can you make out the reasons thereof?

Son: No, Dad; please give me the reasons.

Dad: Son, the mind is very fickle and it is hard to concentrate it. So long as it is not concentrated, the internal impurity cannot be removed and sinful thinking does not go down. The Lords have stipulated twelve modes of reflections and other significant means for achieving concentration. In order to rise on the ascetic level with concentration of mind and with a view to purifying it, the saintly beings have devised these tabulations. The figures 1 to 5 in the first row represent the five lines of Panch Parmeshti Mantra. In the succeeding rows those five figures have been given without order in a crisscross way. The purpose is to concentrate the mind in chanting those lines so that one can achieve Nirjarä (Eradication of Karma).

Son: Would that not be possible by chanting the lines regularly?

Dad: For crisscross chanting one has to remain aware of what he wants to utter. If the figure 2 occurs after 5, one has to remember that after reciting Namō Loe Savvasāhoonam he has to recite Namō Sidhhānam. By repeatedly keeping in mind what is to be uttered, the mind gets concentrated. That does not happen in the case of orderly chanting. It becomes mechanical, because one has not to think over. During that chanting the mind moves away from the concept of Panch Parmeshti and starts thinking about the worldly aspects; thus it goes astray. The saintly beings have therefore devised this crisscross chanting called Anānupoorvi. That is very good and it can provide quietude.

Lesson 37: Sāmāyik, Part 1

There is a disciplinary restraint called Samāyik, which can help in manifesting the capabilities of soul, can give rise to right knowledge and right perception, can lead to unique Nirjārā (eradication of Karma) and can cultivate an objective attitude towards attachment and resentment. The term Sāmāyik is made up of Sam+Āy+Ik. Sam denotes a state free from attachment and resentment; Āy denotes gaining the path of liberation, and Ik denotes the mode. In other words, what leads to the path of liberation is Sāmāyik. A discerned one observes it while averting the worrisome and hurtful state of mind and giving up the sinful physical, verbal and mental modes.

Mind is very fickle. While one is required to stay in pure state during Sāmāyik, the mind continues to move here and there. Moreover one also happens to incur faults or indulge in physical, verbal and mental lapses. That happens on account of mistakes, loss of attention, excitement etc. There are 32 such lapses, viz. 10 pertaining to mind, 10 to speech and 12 to body. Since it is necessary to remain aware of such pitfalls, I am describing the same.

Those relating to mind

1 Absence of discernment: If one does not know the true concept of Sāmāyik, he may doubt about its benefits and its role in crossing over the worldly sea. That is called Avivekdosh, the absence of discernment.

2 Desire to get credit: One may undertake Sämäyik in order to show to the people that he is performing the same so that they may admire him. This is called Yashovānchchādosh, the desire to get credit.

3 Desire for wealth: Undertaking Sämäyik with the desire to gain wealth is called Dhanvānchchādosh, the desire for wealth.

4 Pride: To think 'I am performing Sämäyik so well that the people praise it' constitutes Garvadosh, feeling unduly proud.

5 Fear: To undertake Sämäyik with the fear that 'I am born in the Jain family; if I do not perform Sämäyik, the people will disrespect me' constitutes Bhaydosh, the fault of feeling afraid.

6 Staking: Strong desire to get wealth, wife, children, etc. as reward of performing Sämäyik constitutes Nidāndosh, the staking of Sämäyik.

7 Doubtfulness: Doubting about the benefits of performing Sämäyik constitutes Sanshaydosh, the fault of doubtfulness.

8 Defilement: Undertaking Sämäyik out of rage or indulging in anger, arrogance, deception or greed during Sämäyik constitutes Kashādosh, the fault of defilement.

9 Irreverence: Performing Sämäyik without reverence for Guru and others constitutes Avinaydosh, the fault of irreverence or immodesty.

10 Disregard: To undertake Sämäyik without devotion or dedication constitutes Abahumāndosh, the fault of disregard.

Lesson 38: Sämäyik, Part 2

I have narrated the mental lapses that may arise during Sämäyik. Now let me narrate the verbal ones.

1 Foul utterance: Uttering foul words during Sämäyik constitutes Kuboldosh, the foul utterance.

2 Indiscrete utterance: Uttering without discretion during Sämäyik constitutes Sahasātkārdosh, the indiscrete utterance.

3 Wrong advising: Giving wrong advice during Sämäyik constitutes Asadāropandosh, the wrong advice.

4 Blatant utterance: Uttering without context or without keeping the scriptural tenets in mind during Sämäyik constitutes Nirapekshdosh, the blatant utterance.

5 Abridgment: Reciting Sutras in short or pronouncing the same wrongly during Sämäyik constitutes Sankshepdosh, the abridged recital.

6 Disputation: Quarrelling or raising disputes during Sämäyik constitutes Kleshdosh, the disputation.

7 Worldly talks: Telling the worldly tales pertaining to royal households, food, women or love during Sämäyik constitutes Vikathādosh, the worldly talks.

8 Ridiculing: Joking, jesting or ridiculing during Sämäyik, constitutes Häsyadosh, the ridiculing.

9 Faulty utterance: Reciting Sutras longer or shorter along with mistakes during Sämäyik constitutes Ashuddhidosh, the faulty utterance.

10 Murmuring: Murmuring Sutras during Sämäyik in a way that can hardly be understood constitutes Munmundosh, the murmuring.

Those relating to body

1 Wrong posture: Sitting in an unbecoming posture during Sämäyik constitutes Ayogyäsandosh, the fault of wrong posturing.

2 Unstable positioning: Sitting in a posture that does not remain steady or is not comfortable during Sämäyik constitutes Chaläsandosh, the fault of unstable positioning.

3 Unsteady eyes: Moving the eyes here and there during Sämäyik constitutes Chaldrashtidosh, the fault of unsteady eyes.

4 Mundane activities: Undertaking or suggesting for undertaking worldly activities during Sämäyik constitutes Sävadyakriyädosh, the fault of undertaking mundane activities.

5 Resorting to support: Supporting the body against a wall or resorting to any other support during Sämäyik constitutes Älambandosh, resorting to support. That may cause violence to the minute beings abiding there.

6 Movement of limbs: Stretching or contracting hands, feet, etc. during Sämäyik constitutes Äkunchanprasärändosh, the fault of unduly moving of limbs.

7 Idling: Twisting of limbs, cracking knuckles, etc. during Sämäyik constitutes Älasdosh, the fault of idling.

8 Finger bending: Bending the fingers in various ways during Sämäyik constitutes Motandosh, the fault of finger-bending.

9 Dirtying: Scratching some part of the body or removing the dirt from any part during Sämäyik constitutes Maldosh, the fault of dirtying.

10 Dejection: Sitting in a dejected mood with hand at the throat or chin during Sämäyik constitutes Vimäsandosh, the fault of dejection.

11 Sleeping: Sleeping or dodging during Sämäyik constitutes Nidrädosh, the fault of going to sleep.

12 Covering and contracting: Covering the body with blanket or other cloth out of fright of cold etc. during Sämäyik constitutes Sankochandosh, the fault of covering and contracting.

One should perform Sämäyik while averting these 32 faults. He should also avert five main lapses.

Lesson 39: Sämäyik, Part 3

While staying in Sämäyik one is likely to get involved in some of the above faults due to loss of vigilance. The enlightened beings have stipulated a period of two Ghadies (equivalent to 48 minutes) as the duration of a Sämäyik. Vigilant performance thereof confers unique peace of mind. Those, who do not use that time properly, get tired. How would it be possible to pass time, if one has leisurely undertaken to perform it?

Nowadays there are very few people, who vigilantly perform Sämäyik. There is normally no problem of passing of time, when it is performed along with Pratikraman. Though leisurely people do not even perform Pratikraman with alertness, it is still better to perform it than idling away the time. Those, who do not know how to correctly perform Sämäyik, have the problem of passing time after undertaking it. Some of those with heavy impact of Karma spend it in contemplating over the worldly worries and mar their Sämäyik.

Not to perform Sämäyik adequately is regrettable; it is a sign of heavy impact of Karma. There are 60 Ghadies in a day and they normally go in vain. What one could not gain during the infinite time cycles can be gained by performing one Sämäyik of two Ghadies with a purified mind. In order to perform it vigilantly one should first undertake a Käusagga of four Logassa Sutra so as to steady the mind. Thereafter he should study some sacred Sutra or contemplate over some sacred composition. He can also recite detachment-oriented songs, recall what had been studied earlier, study something new or give instructions to someone based on the scriptural tenets. That is the way to spend time during Sämäyik.

If there be a monk, one should learn from him about the scriptural tenets and contemplate over the same. If no monk is there and if one does not have the knowledge of scriptures, he should listen to detachment-oriented matter from a knowledgeable one. If such facilities are not available, some time can be spent in undertaking Käusagga and some time in reading the life-stories of great men very carefully. In short, the time of Sämäyik should be spent with discernment and enthusiasm. If nothing else is feasible, one should enthusiastically chant Panch Parmeshti Mantra. In no way should the time go in vain.

Sämäyik should be performed quietly, patiently and vigilantly. During that time one should try to increase his scriptural knowledge. Everyone should spare at least two Ghadies out of sixty Ghadis of a day for performing Sämäyik.

Lesson 40: Pratikraman

Pratikraman means to turn back, to recall or to go through again. It generally denotes examining one by one the faults that might have occurred prior to undertaking Pratikraman with a view to recalling and repenting for the same. In the evening and early morning monks and devoted laymen try to repent and atone for the faults indulged during the day or at night; that is termed here as Pratikraman.

One should regularly perform Pratikraman. The worldly soul acquires various types of Karma by exercising the faculties of mind, speech and body. Pratikraman Sutras describe them in brief; thereby one can atone for his faults during the day or night. By repenting with a purified mind one would remain afraid of even minor sin that could extend its consequences in the next life. Thereby the mind remains compassionate; delicacy stays at heart; and one gains the discernment to give up the things worth giving up. That also helps in repenting, to the witness of Lord, for the faults left unnoticed. Pratikraman is a superb means for eradicating the bondage of Karma. It is also termed as Ävashyak, meaning essential. That term is appropriate because Pratikraman is a ritual that needs to be performed. Its performance leads to removal of internal impurities.

Pratikraman that is performed in the evening is called Devasiya Pratikraman, which means atoning for the faults pertaining to the day; that which is performed at the end of night is called RÄi Pratikraman, which means atoning for the faults pertaining to the night. Devasiya and RÄi are the Präkrut words. Pratikraman, which is performed every fortnight, is called Pakkhi Pratikraman, and that which is performed annually is called Sämavatsary Pratikraman. The learned men have thus devised a well coordinated pattern.

Some so-called intelligent persons contend that there is nothing wrong in performing one single Pratikraman in the morning to atone for the faults during the day as well as the night. But that is not right. In case death occurs during the night, atoning for the day would remain unperformed. Pratikraman Sutra is well planned. Its fundamentals are superb. One should perform Pratikraman patiently, peacefully, with concentration of mind, and in the language that he understands.

Lesson 41: A beggar's plight, Part 1

One wretched beggar was wandering in a wood. As he got hungry, he went to a town with tumbling feet and reached an ordinary man's home. There he begged for something to eat. The landlady was moved by his entreaties and gave him some left over sweets. The beggar was overjoyed to get it. He went out of the town and sat under a tree. Cleaning a portion of that area he placed his water pot on one side, spread his tattered blanket and started taking the food. After finishing the food with much joy he rested his head upon a stone and lay on the blanket. Having taken heavy food he soon got asleep.

During the sleep he had a dream. He dreamt that he had gained royal status; he had put on precious clothes and ornaments; his dominion extended over the entire country; servants were standing by to carry out his commands; whisk-bearers were hailing him; he was lying on a luxurious cot in a palace; heavenly damsels were serving at his feet; and cool soothing breeze was blowing from the fans. His body-hairs were raised by the excitement of availing that dreaming pleasure. Meanwhile there arose clouds in the sky; the sun was covered; it became dark; lightening began to flash; and heavy rain was imminent. By that time there was a thundering sound and the poor beggar got awakened.

Lesson 42: A beggar's plight, Part 2

As he looked around, he noticed that his worn water pot was at the same place; he was lying on the same tattered blanket and he had on his body the same dirty clothes with holes all around. Nothing had increased or decreased even a bit. There was neither that country nor the capital city; neither the palace nor the cot; neither the umbrella-holders nor the whisk-bearers; neither the damsels nor the clothes and ornaments; neither the fans nor the breeze; neither the followers nor command-bearers; neither the luxurious pleasure nor the authority and its infatuation. He found himself exactly as he had been. He felt sad that there was nothing of the luxury and pleasure that he had dreamt of. He said to himself, 'I could not avail the pleasure of the dream and have been vainly experiencing the sadness resulting from it.'

Oh worthy beings, the worldly happiness is identical to that of a dream. As the beggar came across lot of happiness in the dream and felt overjoyed, the worldly people remain pleased with the dream-like happiness of the world. As the beggar found the same as non-existing on waking up, the worldly happiness also seems illusory on getting enlightened. As the beggar came across sadness without actually experiencing happiness, the deluded people conceive of happiness in the worldly life and feel happy over it. In the end, however, they get sadness and low state of existence that lead them to repentance. The worldly happiness is fickle and destructible like a dream and leads to sadness in the end. The wise men therefore seek the beneficence of soul. The following verse depicts the ephemeral nature of worldly life.

Vidyut Laxmi Prabhutā Patang, Āushya Te To Jalnā Tarang;
Purandari Chāp Anang Rang, Shun Rāchie Tyān Kshanano Prasang!

Wealth is transitory like lightening, authority is short-lived like a kite, life span is like a ripple of water and sexual pleasure is merely apparent like a rainbow; what is there to be relished in such momentary aspects?

Explanation: Wealth is like lightening; as lightening flashes like a spark and disappears, the wealth also disappears in no time. The authority is like the hue of a kite; as the kite-hue lasts only for a few days, the authority also slips away from the hand within a short time. Age span is like a ripple of water; as a ripple rises and instantly falls, we also take birth in one embodiment and move to another. Sexual pleasure is like a rainbow in the sky; as a rainbow arises during monsoon and soon disappears, the sexual instinct arises

during the youth and passes away in old age. Since all those aspects are thus momentary, what is the use of being entangled within the chain of attachment? The essence is that all of them are fickle and transitory; you are indivisible and indestructible; as such try to attain your true everlasting state.

Lesson 43: Unique forgiving

Forgiving is a sword with which one can overcome the internal enemies; it is an armor to protect the pure character. One, who observes equanimity even in unbearable distress with a pure mode, crosses over the worldly sea. Gajsukumär, the handsome younger brother of Krishna Väsudev, adopted renouncement at the young age of twelve on listening to Lord Nemnäth. Thereafter while he was meditating in a cemetery, he attained the ultimate liberation by resorting to unique state of forgiving. Let me tell you that story.

Gajsukumär was engaged to a beautiful daughter of Somal Brahmin. Prior to the marriage, however, he renounced the worldly life. Somal got intensely mad to see that his daughter was deprived of her happiness. While looking for Gajsukumär he came to the cemetery where the great monk Gajsukumär was standing in concentrated meditation. He picked up sticky wet soil and made a circular rim on Gajsukumär's delicate head. Then he placed blazing pieces of firewood within it and put coal and firewood pieces therein. That gave rise to a big fire, which enveloped the body of Gajsukumär. Then Somal left the place.

You can imagine how much pain that might have caused to Gajsukumär, but he stayed in equanimity. He did not indulge even in a trace of anger or aversion and remained tuned to soul. He said to himself, 'If you had married his daughter, he would have given you a turban in dowry. That turban would have been torn in due course and that could have made you unhappy. You should feel grateful that instead of worldly turban he has put the turban of liberation on your head.' He thus stayed in equanimity and internal purity while undergoing the unbearable pain. That led to the manifestation of omniscience and omni-percipient and he attained the infinite bliss.

What a unique forgiving and what a unique outcome! The spiritual philosophers have said that one merely needs to turn to his innate pure nature; once he turns accordingly, the liberation becomes handy. How pious instruction is provided by the renowned forgiving of Gajsukumär!

Lesson 44: Attachment

You have frequently heard the name of Gautamswämi, the first Ganadhar of Lord Mahavir. While several of his followers attained omniscience Gautamswämi himself did not attain it, because he had attachment for Lord's body, complexion, speech, appearance etc. The impartial law of the disentangled Lords states that attachment towards any aspect leads to unhappiness. Attachment arises out of delusion and delusion gives rise to worldly wandering. As such, Gautamswämi could not attain omniscience so long as his attachment for the Lord did not give way.

When Lord Mahavir attained liberation, Gautamswämi was returning from the town. He became very sad to learn about the Lord's departure. Afflicted by the pangs of separation he uttered, "Oh Lord, forget taking me with you, you did not even remember me! How does it befit you?" While thinking over such fancies his attention turned towards detachment. He said, "This is my foolishness; he was detached and dispassionate, why would he hold attachment towards me? He had equanimity for the friends as well as the foes; I am unduly bearing attachment towards the detached Lord and that is the principal cause of the worldly life." While pondering over it Gautamswämi gave up lamentation and gained the detached state. That led to the manifestation of omniscience and he attained liberation at the end.

The attachment of Gautamswāmi provides very subtle instructions. Since his attachment towards the Lord turned out to be unhappy, how infinite unhappiness would come out of attachment of the lowly souls for the worldly aspects? The cart of the worldly life is driven by two bullocks in the form of attachment and resentment. If they are not there, the worldly life would come to a stop. It is an acceptable maxim that where there is no attachment, resentment also does not prevail. Attachment is the source of acute bondage of Karma, and destruction thereof leads to liberation.

Lesson 45: Common aspiration

Mohinibhāv Vichār Adhin Thai, Nā Nirkhun Nayane Parnāri,
Patthartulya Ganun Parvaibhav, Nirmal Tāttvic Lobh Samāri;
DwādashVrat Ane Dinatā Dhari, Sāttvic Thāun Swaroop Vichāri,
E Muj Nem Sadā Shubh Kshemak, Nitya Akhand Raho Bhavhāri. (1)

Let me not get overcome with delusion and not use the eyesight to see the wives of others; let me purify even the subtle greed and treat others' wealth as stones; let me resort to twelve restraint, hold humility and develop internal purity by contemplating over my true state. Let that wholesome and blissful objective that leads to the end of worldly life stay incessantly and invariably within my mind.

Te Trishalātanaye Man Chintavi, Jnān Vivek Vichār Vadhārun,
Nitya Vishodh Kari Nav Tattvano, Uttam Bodh Anek Uchchārun;
Sanshaybeej Uge Nahin Andar, Je Jinanā Kathano Avadhārun,
Rājya Sadā Muj Ej Manorath, Dhār Thashe Apavargautārun. (2)

Holding Lord Mahavir at heart let me augment knowledge, discernment and thinking; let me impart the top instructions in different ways by continually going deeper in the realm of nine fundamentals; let me hold the words of omniscient Lords in my mind without harboring any doubt therein. Shrimad says that let that be my aspiration so that I can tread on the path of liberation.

Note: This poem depicts the normal ambition of a spiritual aspirant. Though the poem terms it as a common aspiration, it is actually a noble one which everyone should aspire for.

Lesson 46: Kapilmuni, Part 1

In ancient times there was a city named Kaushāmbi; there lived a highly learned Pundit named Kāshyap. He was considered a jewel of the royal court. He had a wife named Shridevi, who had given birth to a son named Kapil. By the time the boy was 15 years old, his father died. Since Kapil was raised with too much fondling, he did not study well. His father's position was therefore allotted to another Pundit.

Kapil soon spent up what his father had left. Once while Shridevi was standing in her compound, she saw the new Pundit going to the court with all the paraphernalia of his position. On seeing it she was reminded of her husband's erstwhile position and of the happiness she was availing then. Not only had that position gone, but her son did not even study well. Such thoughts drew tears in her eyes. Meanwhile Kapil happened to arrive there and asked her why she was crying. Since he insisted upon knowing it, Shridevi told him about the reason of her crying.

Thereupon Kapil said, "Mother, you know that I am not unintelligent; I did not study well and hence I could not get that position. I am, however, willing to go anywhere you suggest in order to gain knowledge."

Shridevi: It would not be possible for you to do so; otherwise in far off Shrāvasti there stays your father's friend Indradatta; he gives training to many students. If you go to him, you can get what you desire.

Kapil agreed to go there. He got ready in a couple of days and set off for Shrāvasti. Reaching there in due course he bowed to Indradatta. Then introducing himself he informed the latter about the purpose of his visit. Indradatta was pleased to see the friend's son and willingly undertook to give the training. Since Kapil had, however, no money with him, he had to go to the city for alms and come back by noon. Cooking and taking meal thereafter left very little time for studying.

Since he was found lagging behind in study, the preceptor asked for the reason. As Kapil informed him about the problem, Indradatta took him to a gentleman. The latter felt compassionate at Kapil's condition and arranged for his meal at a young widow's place. Kapil's worry on that account was thus over.

Lesson 47: Kapilmuni, Part 2

While one worry was thus over, Kapil came across another major problem. He had now grown to youthful age. The widow, who was preparing meals for him, was also young and there was no one else in her household. Those two therefore happened to talk to each other and that reached the level of fun. In course of time it developed into affection and Kapil got enamored of her. Lonely company is fraught with risks.

Kapil's study was set aside and he virtually started a family life. Both of them could have enough to eat from the grocery that was being sent by the said gentleman; but how to manage for the clothes and other requirements? Being a simpleton he did not know the intricacies of worldly life; the poor fellow therefore could not make out how to get money. But the widow showed the way. She said that no purpose was to be served merely by holding the head in despair. She pointed out that the king of that place used to give two grains of gold to the Brahmin, who goes to him and blesses him the first in the morning. She therefore asked Kapil to go to the king first of all and get two grains of gold. Kapil agreed to do so.

Thereafter he tried it for a week, but every time he was late and failed to get the gold. Thereupon he thought that if he slept in the open compound, it would be possible for him to get up early. Accordingly he spread the bed in the compound. As he awoke at midnight, the moon was rising. He took it as the time of sunrise and rushed towards the palace in order to bless the king. The night watchman took him to be a burglar and held him. Kapil thus got involved in an unanticipated trouble. In the morning as the watchman took him to the king, Kapil stood there virtually in a dumb state.

As the king did not notice in him any sign of being a burglar, he asked him about the facts. When Kapil said what had happened, the king took pity upon the poor Brahmin, who could treat the moonrise as sunrise. As such, he thought to remove his poverty. So he told Kapil to ask for whatever he liked and promised to grant it. Kapil, however, stood dumbfounded. Thereupon the king asked, "Why are you not asking for anything?"

Kapil: My mind is still confused and I do not make out what to ask for.

King: In that case go to the adjoining garden, think over and then ask for what you want.

Lesson 48: Kapilmuni, Part 3

Kapil went to the garden and started thinking. Though he had come only for two grains of gold, he was now overtaken by a flood of desires. He first thought of asking for five gold coins, but then thought that

five coins would not be enough and he should ask for 25 coins. But he again thought that 25 coins would hardly cover a year; he should better ask for 100. But the idea came to his mind that with 100 coins he could barely manage for two years and thereafter he would have to face the misery once again. He therefore thought to ask for 1000 coins. Again the idea occurred to him that 1000 coins would not suffice in case he had to spend for a few rituals of his children. He therefore thought to ask for 10000 coins so that he would not have to worry for the whole life.

Then a new idea occurred to him: 'Once 10000 coins are spent, I would again be without resource; let me therefore ask for 100,000 coins so that we can comfortably stay on the interest income. There are, however, several millionaires, what would be my stature among them? Let me therefore ask for 10 millions so that I could be ranked as a very prosperous person.'

But his mind did not stop there. He thought that the monetary prosperity does not give authority; he should therefore better ask for half the kingdom. But that also did not satiate his desire. He thought that half the kingdom would merely place him at par with the king and moreover he would have to remain grateful to the king for granting it. Why should he therefore not ask for the entire kingdom?

The unbridled desire thus sent Kapil to that level. Being, however, not immersed in worldly life his mind took a reverse turn; he thought, 'Why should I wish to take the kingdom from the king, who is willing to give me what I ask for? Should I make him a pauper? Would it not be ingratitude? That shows my utter lowliness. I should therefore be content with half the kingdom. But why should I go in for the worries associated with the administration? Moreover, wealth also involves enough worries. Therefore forget 10 million gold coins, I should ask for only a couple of hundreds. But once I get that much, my time would be spent in sensuous pleasure and study would be set aside. Let me therefore get only five coins for the time being.'

Then he thought that he did not need even five coins and he should feel satisfied with only two grains of gold that he had come for. While coming down to that level he asked himself, "How low did you dip by giving free rein to the desire? Though it did not feel contented even with the entire kingdom, it has been possible to overcome it by resorting to contentment and discernment. Had the king been the sovereign ruler, would I not have desired to gain the sovereignty? But could that have prevented me from desiring more? So long as the desire stayed, I would not have felt happy. If the desire does not stop even with sovereignty, how would two grains of gold be able to calm it down?"

His mind thus turned to the right mode and he thought, 'I do not need even two grains of gold; happiness lies in contentment. Then why do I need to indulge in desire, which is the seed of the worldly tree? I had come for studying and got involved in sensuous pleasure. That led to all these worries and I started dipping deep in the sea of desire! In worldly life the worries arise in succession; there is no end to it. It is therefore worth giving it up. There is no happiness like worry-free contentment.'

While contemplating about calming down the desire Kapil could eradicate the bondage of infinite Karmas. The discernment that he gained led him to experiencing true pleasure at heart. By rising on the ladder of discernment he could ponder over the true state of soul and gained the enlightenment. It is said that while rising higher on the ladder he attained the omniscience.

Readers, see how lowly the desire is! The enlightened beings have therefore said that desire is endless like the sky; it always remains unsatisfied. Once one gets what he desires, his desire continues to grow. Contentment is the desire-yielding tree; only that can satiate the mind.

Lesson 49: Nature of longing

(1)

(Longing of a poor man)

Hati Dintäi Tyäre Täki Pateläi Ane, Mali Pateläi Tyäre Täki Chhe Shethäine;
Sämpadi Shethäi Tyäre Täki Mantritäi Ane, Ävi Mantritäi Tyäre Täki Nrupatäine;
Mali Nrupatäi Tyäre Täki Devatäi Ane, Dithi Devatäi Tyäre Täki Shankaräine;
Aho! Rajchandra Mäno Mäno Shankaräi Mali, Vadhe Trushanäi Toy Jäy Na Maräine.

When there was poverty, one was longing for being a cultivator; when he became a cultivator, he longed for becoming a businessman; when he became a businessman, he longed for becoming a State minister; when he became the minister, he longed for being a king; when he became a king, he longed for divinity; when he became a divine being, he longed for being the heavenly head. Shrimad says that even if he becomes the heavenly head, his longing will not come to the end; it will continue to grow.

(2)

Karochali Padi Dädhi Dächä Tano Dät Valyo, Käli Keshpati Vishe Shwetatä Chhaväi Gai,
Sunghavun, Sämbhalvun Ne Dekhvun Te Mändi Välyun, Tem Dänt Ävali Te Khari Ke Khaväi Gai;
Vali Ked Vänki, Häd Gayän, Angrang Gayo, Uthaväni Äy Jatän Läkadi Leväi Gai,
Are! Rajchandra, Em Yuväni Haräi Pan, Manathi Na Toy Ränd Mamatä Maräi Gai.

Wrinkles developed over the body and firmness of the chin and face disappeared; the black strips of hairs grew grey; the capacity to smell, hear and see was gone; the teeth got rot and were lost; the waist bent down, the stiffness was gone, the strength of the body was lost and it was reduced to a skeleton; and it was necessary to hold the stick on account of inability to move. Shrimad feels amazed that though youthfulness was thus lost, the mental attachment for the world could not be uprooted!

(3)

Karodonä Karajnä Shir Par Dankä Väge, Rogthi Rundhäi Gayun Sharir Sukäine,
Purpati Pan Mäthe Pidväne Täki Rahyo, Pet Tani Veth Pan Shake Na Puräine,
Pitru Ane Parani Te Machäve Anek Dhandh, Putra Putri Bhäkhe Khäun Khäun Duhkhäine,
Are! Rajchandra, Toy Jiv Zävä Dävä Kare, Janjäl Chhandäy Nahin Taji Trushnäine.

It may happen that there may hang heaps of debt over the head; the disease-stricken physique may be reduced to a skeleton; the government may be out to collect taxes and levies; it may not be possible even to make both ends meet; the parents and wife may be clamoring for various facilities and children may be asking for enough to eat. Shrimad wonders that even when such conditions prevail, one may continue the contrivances and make right or wrong claims; he does not get over the troubles by giving up the desires.

(4)

Thai Kshin Nädi Avächak Jevo Rahyo Padi, Jivan Dipak Pämoyo Keval Zankhäine,
Chhelli Ise Padyo Bhäli Bhäie Tyän Em Bhäkhayun, Have Tädhi Mäti Thäy To To Thik Bhäine,
Häthane Halävi Tyän To Khiji Buddhe Soochavyun E, Bolyä Vinä Bes Bäl Täri Chaturäine!
Are! Rajchandra Dekho Dekho Äshäpäsh Kevo? Jatän Gai Nahin Doshe Mamatä Maräine!

The pulse of the old man went down, he lay as if he was in coma and his life-lamp seemed to be blowing out. Noticing him short of breathing his brother said that it would now be better if he departs. On hearing it the old man moved his hand in anger and suggested the brother to refrain from showing his smartness and better to stay silent. Shrimad feels amazed at that vain hope for survival and states that the attachment of the old man did not go away even while leaving forever.

Note: These four poems depict the insatiability of desire. There is no end to it and it continues to grow even if one becomes too old and unable to carry out any activity. The only way to control it is to develop contentment.

Lesson 50: Indolence

Disregard for religion, infatuation, idling and defilement constitute indolence. In Uttarādhyayan Sutra the Lord says to Gautamswāmi, 'Oh Gautam, the human life is like a drop of water on a fig leaf; as the water drops in no time, the human life also soon comes to the end.' It is worth bearing in mind the fourth line of that stanza, which states, 'Samayam Goyam Mā Pamāe'. It means that one should not indulge in indolence when he gets the right occasion. Alternately it means that one should not idle away even for a Samay, which is the infinitesimal part of the time required in a wink. The body is destructible; the hunter in the form of death is standing with arrow on the bow and is going to hurl it any moment. One would thus miss what he needs to do by indulging in indolence.

Very smart people therefore give up all worldly worries and vigilantly stay with religion day and night; they do not stay indolent even for a moment. Ordinary smart ones spend at least some part of the day in religious activity and stay with it on certain occasions. The foolish people, however, spend the life in sleep, food, worldly talks and various types of enjoyment; consequently they get destined to the lower state of existence.

It is therefore necessary to resort to religion vigilantly and diligently. Out of 60 Ghadies (of 24 minutes each) of a day we use up 20 Ghadies in sleeping and spend the rest in fretting, roaming and vain talks. How nice would it be, if we spend at least a couple of Ghadies in religious activities instead of whiling away all those 60 Ghadies? Every moment is valuable; even a sovereign ruler cannot get one single moment in return for all his wealth. From the philosophical point of view therefore losing a moment is as good as losing the entire life.

Lesson 51: True discernment

Pupils: Sir, You have been repeatedly telling us that discernment (Vivek) is very beneficial, that it is the lamp for recognizing the soul in the midst of darkness, that religion rests on the foundation of discernment, and that there is no religion in absence of discernment. Please explain what you mean by discernment.

Guru: Young friends, discernment consists of correctly understanding the truth and untruth.

Pupils: Everyone considers truth as true and falsehood as false. As such, can they be considered to have gained the fundamental of religion?

Guru: Will you clarify your point with an illustration?

Pupils: We call bitterness as bitter and sweetness as sweet; we term ambrosia as ambrosial and poison as poisonous.

Guru: My boys, those are the material objects; how can they help in making out the abstract concepts and figure out what is bitter or sweet to soul, what is poisonous and ambrosial to it?

Pupils: We have never thought over that part.

Guru: What needs to be understood is that true nature of soul consists of right knowledge and perception that has been obscured by ignorance and wrong perception. They have been so mixed up that it has become very hard to differentiate them. The soul has availed of worldly happiness on infinite occasions, but it has not come out of the delusion relating to it and still considers it ambrosial. That shows its indiscretion, because the worldly life is bitter and leads to bitter outcome. Now detachment is the medication for that

bitterness, but the soul considers it as bitter. That is also indiscretion. Discernment consists of identifying the right knowledge and perception, which have been obscured by ignorance and wrong perception; one needs to turn towards the true ambrosial nature. Now tell me how vital is discernment?

Pupils: Oh sir, it is true to state that discernment is the root of religion and gives protection to it. It is also true that without discernment it is not possible to make out the true nature of soul. As you correctly pointed out, true knowledge, right conduct, religious approach, basic fundamentals, true austerities etc. cannot arise in absence of discernment. One, who is not imbued with discernment, is ignorant and dumb; he remains stuck with differences of opinion and wrong perception. We will always keep in mind your instruction about discernment.

Lesson 52: Why have the enlightened advocated detachment?

You might remember what we have said earlier about the nature of worldly life. The enlightened beings have termed it full of grief, infinitely unhappy, disorderly, unsteady and ephemeral. They seem to have thought fully well before applying those adjectives. The soul has been wandering in the worldly life along with its infinite transmigration, infinite ignorance, infinite affliction, infinitely dying and infinite mourning. It has remained immersed in the apparently illusive charm of worldly life and does not think of happiness anywhere else.

On account of delusion the soul has not even conceived of true happiness and the nature thereof. Its enticement of the worldly life is identical to a butterfly's jumping in lamplight. The enlightened beings do not see happiness therein even for a moment. Not a single point in the worldly life has been left without poison. In terms of attachment there is uniformity of all beings from a pig to a sovereign ruler. In other words, the attachment of a pig for the worldly life is, in no way, less than that of a sovereign. While the sovereign exercises authority over his subjects, he has to bear the responsibility thereof; the pig has not to bear anything of that sort. In fact, bearing of responsibility is more exacting than exercising of authority.

The enticement of a pig for its mate is in no way less than that of a sovereign for his wife. A pig is enticed to the worldly life with the same intensity as a sovereign avails the worldly pleasure. While a sovereign avails the abundance of affluence, he has also to worry in proportion to that. Both of them have been born and are going to die. Both of them are equally subject to transience, disease and old age.

In material respect the sovereign is mightily powerful; he is imbued with much wholesome Karma and avails the highly comfortable situations, while the poor pig is bearing uncomfortable ones. But in a way both of them undergo comforts as well as discomforts. The sovereign wields much authority, but if he stays deluded during the life, he is going to lose everything. The sovereignty is a highly esteemed state; there is no comparison of a sovereign with a pig in that respect, but there is comparability in the following respects. Both of them are contemptuous in availing sensuous pleasure and both the bodies contain meat, puss etc.

When this is the state of the topmost position in the world, when such unhappiness, impermanence, triviality and blinding prevail even in that state, where else can we conceive of happiness? That does not constitute happiness. Still if you think it to be happy, the happiness, which is associated with fear and impermanence, is really unhappiness. In view of infinite pain, infinite grief and infinite unhappiness associated with worldly life the enlightened beings have turned their backs towards it. And that is correct; it is not worth looking at it. There is mere misery and unhappiness; it is the sea of miseries. Detachment is the only reliable way that can lead to the infinite happiness.

Lesson 53: Lord Mahāvīr's Order

The religious order that prevails at present was set up by Lord Mahavir. 2414 years (That was in 1883 when this book was composed) have passed away since his Nirvān (Attainment of liberation). He was born of the womb of mother Trishala by the King Siddhārtha of Kshatriyakund. Nandivardhamān was his elder brother. Lord's wife's name was Yashodā He remained in the worldly life for 30 years. During twelve and a half year thereafter he moved lonely while observing austerities etc. Thereby all the defiling Karmas were consumed and he attained the unique omniscience and omni-percipient on the bank of Rujvālikā. In all he lived for 72 years and by destroying all Karmas in the end he attained the state of liberation.

He was the last of the 24 Tirthankars (Lords who set up the religious order afresh) of the present time cycle. This is his religious Order and Bhagavati Sutra states that it is going to continue for 21000 years, i.e. up to the end of fifth era. This being the era of abnormal ten events, the religious Order has faced many obstacles; it has been facing quite a few at present and according to scriptural prophecies it will face in future too.

There are too many divisions within the Jain Order; all of them are busy with slandering one another. The unbiased people do not get involved in differences and they come to the basics of Jain principles by exercising their discernment. They rely upon the monks of high character and restrain themselves by resorting to right concentration. The religious Order does come to some limelight from time to time, but it does not shine out properly because of the adverse impact of the present time.

Uttarādhyayan Sutra states 'Vank Jadāy Pachhimā'. It means that the followers of the last Tirthankar will be crooked and senseless. The truth in those words seems obvious. Do we ponder over the fundamentals? Do we think of the best conduct? Do we regularly spend our time in religious activities? Do we keep in mind the uplifting of religious Order? Do we fervently seek the essence of religion?

We should not think that we are Jains because we have been born in Jain family. It would be appropriate to consider one a Jain, if he observes right conduct, has required knowledge, aspiration etc. or holds at least some such qualifications. It is good that one born in a Jain family has some compassion at heart, but very few know the real essence. There are more half-knowledgeable, who like to doubt, instead of trying to understand. There are also those, who know and remain infatuated about it. There are very few, who test their knowledge on the scale of basic fundamentals.

Due to the shortcomings in transmitting knowledge from preceptor to pupil, omniscience, mind-reading capability and superb clairvoyance have been lost; Drashtivād (The last original scripture) has been lost; major parts of scriptural texts have also been lost. That, however, does not justify raising doubts about the same merely by looking at the part that has remained. If any doubt arises, one should ask the knowledgeable about the same. Even if the reply be not satisfactory, he should not move his faith from the words of Lords. Very few people really know what is Anekāntvād (Theory of multiple view points).

Some misguided people try to find faults in the precious realm of Lords' words; thereby they acquire Karma that would destine them to a low state of existence. It is not understood who might have conceived of using the dried leafy vegetables in order to avert the green ones! This is a vast subject; as such, it is not possible to say much about it here. In short, it may be said that we should feel concerned about the well-being of soul and should not get involved in differences. We should remain in contact with the noble peaceful monks and resort to pure conduct, discernment, compassion and forgiveness. If possible, we should give discerning and rational advice in the interest of Lord Mahāvīr's Order. We should not indulge in doubts on the basis of our little intellect. Our bliss lies in Lord's Order and we should not lose sight of it.

Lesson 54: What is real impurity?

Truth-seeker: I like the code of conduct for Jain monks; other sects do not have a code for their monastic order comparable to it. Jain monks have to manage with limited clothing even in severe winter; they do not

put on footwear even in hot summer, nor do they hold umbrella over their heads. They have to bear the heat of sand and have to take only boiled water. They cannot sit at laymen's premises even for a while. They observe total celibacy, do not possess even a penny, do not speak anything inappropriate and do not make use of vehicles. Such a code of conduct indeed leads towards liberation. I am, however, susceptible about not taking bath, which has been forbidden to them as a part of nine-fold fence of celibacy.

Satya: Why do you find it objectionable?

Truth-seeker: That leads to impurity.

Satya: What type of impurity do you think of?

Truth-seeker: The body remains dirty!

Satya: I don't think, it is discerning to treat the absence of physical cleanliness as impurity. Consider what the body is made of. It is the storage of blood, bile, excreta, urine and mucus; all of that is covered with skin. Does that make it pure? Moreover, the monks do not do anything worldly, whereby they may need to take bath.

Truth-seeker: But what is wrong in taking bath?

Satya: That question arises out of gross mind. Bathing leads to several impurities like destruction of innumerable minute beings, arousal of passion, breach of restraint and change of mode. Thereby the soul gets very impure and primarily we need to think of its purity. The impurity arising from physical violence constitutes the real impurity. One should understand the basic that the so-called other impurities can lead the soul to a higher level. Taking bath involves breach of restraint; the soul gets impure thereby. And impurity of soul is the real impurity.

Truth-seeker: You have given the sound justification for not taking bath. By contemplating over the words of Lord one can gain prudence as well as intense delight. But don't you think that the laymen should remove the physical dirtiness caused by routine violence and other worldly activities?

Satya; One should remove it with proper vigilance. There is no pure school of thought like the Jain school; it does not advocate impurity. The nature of purity and impurity, however, needs be correctly understood.

Lesson 55: Daily routine

One should get up early in the morning and chant Navkär Mantra in order to purify the mind. Thereafter while restraining the mind from unwholesome modes he should perform Pratikraman with vigilance and atone for the faults occurred during the night.

Then he should pray to God, contemplate over the Self and purify the mind.

He should show his respect to the parents and then undertake the worldly activities while keeping in view the well being of soul.

Before taking the meal he should have keen desire to offer the food to monks or other deserving persons and act accordingly, if he gets a chance.

He should eat, move etc. at the fixed time and also maintain specific schedule for studying the sacred books and contemplating over the basic ones.

In the evening also he should vigilantly perform Pratikraman and take vow to avoid all sorts of food and drinks till morning. Thereafter he should go to bed.

Before sleeping he should think over the eighteen abodes of sinful activities and about the faults relating to twelve laymen's restraints. Then he should ask for being forgiven by all the living beings, recite Navkär mantra, and peacefully and quietly go to sleep.

The above routine is very beneficial. It would be particularly helpful, if one deeply thinks over it and acts accordingly.

Lesson 56: Atonement

O' Lord, I have forsaken too much. I did not heed to your invaluable words; I did not ponder over the unparalleled truth presented by you; I did not observe the supreme code of conduct propounded by you, I did not correctly comprehend the concepts of compassion, tranquility, forgiveness and purity as explained by you. O' Lord, I am lost; I wandered, roamed and have been endlessly entangled in the worldly life. I am sinner, highly infatuated and smeared with the particles of Karma. Oh God, I cannot reach the salvation without (adopting) the truth propounded by you. I am incessantly indulging in sensuous pleasure, am blinded by ignorance, do not have discernment and am senseless, shelterless and helpless.

Detached Lord, I am now surrendering myself to you, to your precepts and to your saints. I earnestly desire to get rid of all my faults and to be absolved of all sins. I am repenting for the sins committed earlier. As I ponder minutely and deeply, I get the glimpse of my true self in light of your manifested state. You are unattached, absolute, embodiment of everlasting existence, consciousness and happiness, innately blissful, infinitely enlightened, infinitely percipient and illuminator of the universe. For the sake of my own benefit, I beg for atonement in your presence. Let me not have, even for a moment, any doubt about the truth presented by you; let my sole aspiration and tendency be to stay day and night on the path shown by you.

O' Omniscient Lord, what else can I state? Nothing is unknown to you. With utter remorse, I pray for atonement of the sins borne of Karma.

Aum; bliss, bliss, and bliss be unto all

Lesson 57: Detachment is the true form of religion

If a cloth is stained with blood and if we try to clean it with blood, the stain cannot be removed; it gets more stained instead. If we clean it with water, the stain may go off. Let us relate this illustration to the soul. This soul has been stained with the blood of worldly life since the infinity and it has penetrated deep within the soul. If we try to remove that stain with fascinating sensuous objects, it would not be possible to remove it. As blood cannot be cleaned with blood, the impurity of soul resulting from indulgence in sensuous pleasure cannot be removed by resorting to the fascinating means.

There are many religious beliefs prevailing in the world. In order to examine them dispassionately it is necessary to bear in mind that soul does not feel at peace, where one is urged to avail sensual pleasure, wealth, merriment or leisurely life. If that is considered religious, the entire world is religious. Every home is filled with such aspects; it is the abode of children, women, merriment etc. If that is treated as a temple, which place could be irreligious? What would then be wrong in continuing the way we have been living?

One may contend that a temple makes a difference because it helps in undertaking devotional worship. Such a contention, however, fails to correctly make out the supreme state and the devotion with a detached mind. But let us turn back to our subject. From the philosophical point of view the soul has been drifting in the world on account of the impurity arising from sensual indulgence. That impurity can be removed by using the water of pure mode. A disentangled Guru washes the soul-cloth by putting it on the stone of right conduct while applying the soap of omniscient Lords' words and the water of detachment. In this analogy the rest of the means would be of no use in absence of water of detachment. Detachment thus constitutes the essence of religion. Since the religion propounded by the omniscient Lords urges for cultivation of detachment, the same should be regarded as the essence of religion.

Lesson 58: Differences in religious beliefs, Part 1

There are many different religious faiths in the world. The differences in that respect, though varying from time to time, have been prevailing since the infinity. Let us examine them briefly.

Some of them are compatible to one another, while some are incompatible; there are also those which are atheist. Some treat morality as religion, some treat knowledge as religion and some treat nescience as such. Some lay emphasis on devotion, some on rituals, some on reverence, while some treat proper maintenance of body as religious.

The founders of those religions seem to have contended that what they say is truth and constitutes the words of omniscient beings and all other beliefs are false and irrational. As such, they have rightly or wrongly refuted one another's beliefs. Vedānt, Sāṅkhya, Vaiśeṣik, Nyāy, Buddhism, Vaiṣṇavism, Shakti faith, Christianity or Islam, all of them contend that what they say can lead to all sorts of accomplishments. What should then be our approach?

The contention of a plaintiff as well as of a defendant cannot be true; neither would they be entirely wrong. It is possible that the plaintiff may be more on the right side and defendant may be more on the wrong side, or the defendant may be more on the right side and plaintiff may be more on the wrong side; both of them cannot be entirely wrong. In light of that perspective one belief could turn out to be right and others wrong.

Truth-seeker: That is perplexing; how can we treat everyone as right or wrong? If we treat everyone as wrong, we would be termed as atheist and truthfulness of any religion would be lost. It is certain that the true faith does exist and the world needs it. If we consider one religious faith as true and others as wrong, we need to prove it. Considering all of them as true would turn out to be castles in the air, because in that case there would be no justification for so many differences; why should everyone not try to set up identical faith? Such contradictions require us to pause and think over.

Let me clarify the point to the best of my ability. That clarification is based on truth and objective approach. It is neither biased nor sectarian, neither partial nor discriminating. It is topmost and worth thinking over. Prima-facie it may seem ordinary, but it would be seen highly meaningful, when deeply pondered over.

Lesson 59: Differences in religious beliefs, Part 2

It is necessary to admit that there should be one true faith in the world. Treating one faith as totally true involves treating all others as wrong, but I do not mean that. From the absolute point of view it can be termed as false, but not so from the practical point of view. What I intend to convey is that one belief is totally true, while others are imperfect and flawed. There are, of course, a few basically wrong faiths, which are atheist or irrational. But those, which point out the evils relating to sinful activities and the

adverse impact thereof in subsequent life, can also be termed as imperfect and flawed. For the time being let us keep aside one that is perfect and flawless.

The question may arise why the imperfect and flawed faiths could have been set up by their founders. The reply is that the advocates of those religions thought only to the extent of their intellect. The conclusions that they came to with the aid of hypothesis, reasoning, analogies etc. were treated as final truths and were propounded as such. The opinion that they formed was presented from one perspective. Out of the various concepts like devotion, faith, morality, knowledge and action, one was dealt with at length and others worth consideration were treated as flawed.

Moreover, the subjects dealt by them were not thoroughly known to them with all ins and outs. Still they described the same at length with all their intelligence. They convinced the normal intelligentsia of their theories with logic and the simpletons with illustrations etc. Having the aspiration to gain reputation, or to accomplish common good, or in order to be worshiped as gods they did it ardently and succeeded therein

Some attracted the attention of the people by fascinating and elegant means. The worldly people are drunk with fascination; being impressed by the elegance they accepted what those founders said and followed them like lambs. Some adopted it by noticing therein a bit of morality, detachment etc. The intelligence of the founders being greater they were taken as godly beings. After initially spreading their faith with the concept of detachment, some people introduced therein the comfortable and luscious aspects. If one did not like what the other said or because of his own imperfections or on any other account, he embarked upon a different path in order to set up his own faith. There thus came about a maze of many sects and creeds. Once a religious faith was observed for four/five generations, it became the family creed. That happened from place to place.

Lesson 60: Differences in religious beliefs, Part 3

If there is no perfect and truthful philosophy, it would not be possible to term others as imperfect or wrong on any ground. Let us therefore examine the imperfect and biased approach of other faiths on the basis of admissible standards of the perfect and truthful one.

Other religions do not go deep enough in thinking about the philosophical aspects. Some of them talk about the Creator of the universe, but there is no evidence for the existence of a Creator. Some state that liberation can be attained by knowledge, while others consider it possible by observing rituals. Both of them are one sided. Even those, who stipulate that knowledge as well as rituals is required for getting liberated, do not have the true concept thereof; they could not even specify the stage by stage description of those aspects. It shows that the founders were lacking in omniscience.

Moreover, it seems from the characterization described by those founders that they were not free from 18 types of faults specified in lesson No. 8. Those faiths, which urge violence, sensuous pleasure and such other impure aspects, are evidently imperfect and must have been founded by the enticed worldly persons. Some faiths talk of all-pervading liberation, some of nothingness, some of having a form, some of a state that will continue for some time and then subject to fall. None of them makes sense. For refutation of such imperfect beliefs it is worth looking at the texts composed by the disentangled authors.

By reading about characterization, thinking etc. of the faiths other than those based on Ved, it would become evident that their founders were imperfect. Veds have made an apparently serious show by bringing about the concept of various founders and different viewpoints. A study of those viewpoints would, however, show that they are imperfect and lopsided.

The perfect viewpoint that we intend to mention here relates to Jain philosophy set up by the detached Lords. Its founders were omniscient and omni percipient. Though their tenets have been modified with the changing time, they still stand on sound footing. No other philosophy has described the concepts of compassion, conduct, discernment, detachment, knowledge, rituals etc. to the extent done by Jainism. Its

description of pure soul, stages of elevation, worldly soul's transmigration, birth, levels and sublevels of existence, abodes of generation, space, time and its divisions is so minute that one can be sure of the founders' omniscience. Though omniscience and other types of knowledge are not noticed at present due to adversity of time, the principal tenets laid by the omniscient Lords are still intact. Some of those principles are so subtle that one's entire lifespan may not be enough to fully grasp even one of them. We are going to say more about it later on.

No living being gets even slightly afflicted by the tenets of omniscient Lords. Protection of every living being and manifestation of its innate capabilities lie inherent therein. By reading, understanding and deeply pondering over its divisions, one can enhance his spiritual capability and he would admit the utmost superiority of Jainism. A comparative study of all the religions and contemplation over the same at length will make this evident. This is not the place to discuss at length the fundamentals of that omnipotent faith and those of others.

Lesson 61: Concept of happiness, Part 1

A poor Brahmin, who was feeling sick of his poverty, thought of getting wealth by undertaking penance. Since he was learned, an idea occurred to him before starting the penance, 'If the deity that I worship is pleased with my penance, what type of happiness should I ask for in boon? If the mind is not clear at that time and if I ask for something inappropriate, my penance would go in vain.' As such, he decided first to move around the country and observe the abodes, wealth and happiness of the major entities.

Accordingly he started on a tour and saw the rich and prosperous places in India. He also managed to see the palaces, prosperity and happiness of royal households as well as the abodes, parks and gardens, family life and the management of wealthy people. His mind was not satisfied with any of them. He noticed that someone was undergoing unhappiness from ignorance, someone from separation of dear ones, someone from poverty, someone from worries relating to wealth, someone from physical ailment, someone from wife, someone from husband, someone from sons, someone from parents, someone from family, someone from foes, someone by lifeless approach, someone by loss of spouse, someone by low status, someone on account of love or jealousy, someone from loss or damage, and so on.

The Brahmin thus noticed one or more types of misery prevailing every where and he was not satisfied anywhere. Wherever he went, he noticed misery. Nowhere could he notice pure happiness. What to ask for in boon was thus a question. While thinking over the matter he learnt about the happiness of a very wealthy man of Dwārikā and reached there. He found the city prosperous, populous and laden with nice parks and gardens. While enquiring about the prosperous man the Brahmin arrived at his place.

The gentleman was sitting in the front. He respectfully received the Brahmin as a guest, enquired about his wellness and arranged for his meal. After a while he asked the guest to let him know the purpose of his visit, if he did not mind. The Brahmin asked for being excused and said that he would tell the purpose after looking at the wealth, abodes, parks, gardens etc. of the host. The gentleman could smell it a bit mysterious, but permitted the guest to do the way he felt inclined.

After taking the meal the Brahmin requested the host to show his residence etc. Thereupon the gentleman took the guest with him and showed his abodes, wealth, parks, gardens etc. The Brahmin could also see the host's wife and children, who received him well. He was pleased to notice their appearances, courtesy, cleanliness and sweet talks. Then he went to look at the management side of the host's business. About a hundred clients were seated there. They were also kind, courteous and gentle. The Brahmin was happy to see all that. He felt satisfied thereby and thought that his host was the happy man in the world.

Lesson 62: Concept of happiness, Part 2

The Brahmin thought, “How pretty are his abodes! How fine is the neatness and maintenance! How wise and understanding is his wife! How bright and obedient are his sons! How united is the entire family! How much wealth does he have! I have not seen any other happy person like him in the entire country. Now by undertaking the penance let me ask for everything like this prosperous man; I should not go for anything else.”

When the day was over and it was the time for night and for going to bed, the Brahmin was sitting alone. That time the gentleman asked him about the purpose of his visit. Thereupon the following conversation took place between the two.

Brahmin: When I started from home, my intention was to see the happiest man so that I can ask for similar happiness by undertaking penance. I went round the entire country and saw its beautiful places, but I did not see happiness even in the great royal households. Wherever I went, I noticed affliction, disease and worries. Then I learnt about you and came here, and I am satisfied. I did not notice anywhere else the wealth, earning, wife, sons, family, residence etc. comparable to yours. Moreover, you are also religious, virtuous and devotee of omniscient Lords. I think that there is nowhere else the happiness like yours; you are really the happy person in India. By undertaking penance I want to ask for the happy state like yours.

Gentleman: You have come out with a highly purposeful motive; I would therefore tell you the truth based on my own experience. Thereafter do whatever you think fit. You told me that there is no happiness in the entire country comparable to mine; I do not think so. I firmly believe that there is no real happiness in the world; it is ablaze with misery. You see me happy, but really speaking I do not consider myself happy.

Brahmin: What you are saying may be meaningful and based on your experience. I have gone through many sacred books, but have not tried to gain the meaningful approach; nor have I gained the experience like yours. Now please tell me what sort of unhappiness you have.

Gentleman: Punditji, since you are keen to know, I am telling it to you. It is worth pondering over and getting a lesson from.

Lesson 63: Concept of happiness, Part 3

The gentleman: Earlier also I had the wealth, wife, family etc. comparable to what you are noticing at present. That was about twenty years before. The wealth, vastness of business etc. that I had that time started going down on account of faulty management. The millionaire though I was considered, I lost everything within three years on account of loss recurring year after year. Whatever I tried turned out to be counterproductive. That time I was childless and meanwhile I lost my wife too. Due to heavy financial loss I had no alternative but to leave the place. My relatives did try to help me; what help can however, be of avail when there was the bolt from the blue?

‘Since it was not possible to make both ends meet, I left the native place. My relatives tried to prevent me from moving out by saying, “You have never gone even up to the border of our town; we cannot allow you to leave; you are too delicate to bear the strain of wandering. Moreover, if you go and happen to be happy, you would not feel inclined to come back. It is therefore better that you give up the idea of going.” I explained to them my position at length and managed to remove their apprehension. I left for Java while promising them that I would certainly come back when my condition improved.

‘Luckily the situation started taking a favorable turn. Though I did not have a penny and had no means to maintain myself even for a couple of months, I proceeded to Java and my intelligence came to the help. Since the captain of the ship in which I had traveled had noticed my smartness and gentleness, he talked to the ship owner about my distressful state. Thereupon the owner called and entrusted me with some of his trades. Thereby I started earning four times the requirement of my livelihood.

‘When I was well set in that trade, I extended it to India and was successful; and within two years I accumulated about half a million. Thereupon I took the permission of the ship owner to leave. I bought some merchandise from Java and sailed for Dwārikā. When I reached here, many people had been to receive me. I happily met all my relatives; they admired my good look, and the merchandise that I had bought in Java could be sold at five times its cost.

‘Punditji, I had to undertake some sinful activities in Java, when I was barely getting enough to eat. By virtue of good luck I had succeeded in my resolve to regain the wealth. Was there anything lacking in distress that I had undergone? I did not have wife or children; neither did I have parents. The loss of family and going to Java in a penniless condition drew tears in my eyes during that state of ignorance. But I had not forsaken religion at that time; I was spending a part of the day for that purpose. It was not done for getting wealth or for any other worldly temptation; I considered it a way to come out of worldly miseries. Death overtakes at any moment; it was therefore my plan to perform religious activity to the extent possible. I had kept my attention directed towards the fact that bad conduct does not lead to happiness; it does not lead to peace of mind and the soul gets impure thereby.’

Lesson 64: Concept of happiness, Part 4

The gentleman continued. ‘After coming back here I got a bride from a respectable family and she turned out to be of noble character and well-restrained. By her I have three sons. Because of my vast business and also because money begets money, I became a billionaire in ten years. I have made arrangements to see that my sons maintain high level of thinking, intelligence and morality; thereby they have reached the present stage. I have also improved the lots of other relatives by settling them in appropriate positions. I have made certain rules for running the business and have started constructing the palatial abodes.

‘All this I did for making my name; I did it for regaining what I had lost and for retaining the family fame. I do not consider it as happiness. I am, of course, better off than others, but that is the consequence of comfortably bearable Karma; it does not constitute true happiness. In the world at large there generally prevail uncomfortably bearable Kamas.

‘I regularly spend my time in religious aspects. I devote my time in reading and contemplating over the sacred books and in contacting the saintly persons; I secretly give donations and observe celibacy on 12 days a month. I have mostly given up worldly involvement pertaining to day to day life; I want to be a disentangled monk after adequately settling my sons in the practical life. My not getting disentangled at present is not due to the worldly charm or on such other account; it relates to a religious consideration. The lay life has sunk to a very low level and monks are not in a position to raise it. A layman can better explain to the laymen; he can also demonstrate by his own character. As such, I talk to them about the true lay life and bring them to the line of vows and restraints. Every week we hold a meeting, which is attended by about 500 people. I talk to them for two hours about the religious experience during the preceding week.

‘My wife knows about the role of females in religious realm; she holds weekly meetings for women and talks to them about the vows and restraints. My sons also stay in touch with religious books. My employees give respect to the learned as well as to the guests and generally observe the rules of courtesy, truth, fixed rates etc. Thereby they experience the peace of mind. The people at large have been impressed by my wealth as well as my morality, religious approach, virtues and gentleness. Even the king and other royal personages adopt my standards of morality. Please remember, I am not telling all this for self-praise; I am simply telling it in brief for the sake of clarifying the points that you had raised.’

Lesson 65: Concept of happiness, Part 5

‘From all this description you might feel that I am happy and in general it is not wrong to consider me very happy. It is not possible to describe the pleasure that I derive by resorting to morality, religion, scriptural precepts and virtuous conduct. From the fundamental point of view, however, I cannot be called happy. There prevails the sense of attachment and aversion so long as I have not given up all internal and external possessions. Though it does not prevail at a deeper level, there does stay involvement pertaining to the said possessions. I hold firm aspiration for being disentangled, but so long as it does not materialize, there would stay some concern for separation of so-called dear ones, loss or damage in practical life and misery of the relatives. Moreover there constantly stays the danger of death and diseases of various types. As such, I do not consider myself happy so long as I have not been disentangled, have not been freed from external as well as internal possessions, and have not given up subtle violence.

‘You would now realize that happiness does not consist of wealth, wife, children or family relations. If those aspects constitute happiness, where had that been when I had fallen from the crest? The happiness, which is going to be lost, which is momentary, which is not singular and unobstructed, is not true happiness. Hence I do not consider myself happy. I was conducting my business very thoughtfully, but I cannot state that I did not indulge in immorality or deception. I had to resort to several types of ventures and deceptions. You are thinking to gain wealth by worshipping a deity, but that can never be gained without the wholesome Karma.

‘Gaining wealth and vast undertakings, deception and arrogance etc. are the causes of great sins. Sin leads to the infernal level. By committing it one wastes the valuable human life. That exhausts wholesome Karma and leads to acquisition of unwholesome one. I believe that a discerning person would not get inclined to gain wealth and to face the problems of worldly life.

‘I have told you about my purpose in gaining the wealth. Now do whatever you like; you are learned and I love the learned ones. If you like, you can stay here with your family and remain busy with wholesome meditation. I am willing to make arrangements for your livelihood the way you like. Here you can study the sacred books and impart the instructions about truth to others. I wish that you should not get involved in the temptation of unnecessary troubles; you are, however, free to do what you like.’

Brahmin: What you have said based on your experience is worth pondering over. You are really great; you are the man having wholesome Karma leading to wholesome one; you are a man with discernment and have amazing capabilities. What I was thinking by virtue of being tired of the poverty was one-sided. I did not think of all the viewpoints with discernment. Whatever be my learning, it is a fact that I do not have the experience and discernment that you have. I thank you very much for the plan that you have proposed and I am willing to accept the same in all humbleness. I do not intend to undertake unnecessary trouble; I very much appreciate your saying that getting entrapped in wealth invariably leads to troubles. The worldly life is truly ablaze; no happiness lies there. Your adoration of happy monastic life is correct. That is the true path, because it leads to dispensing with all troubles, worries, diseases as well as ignorance and serves the purpose of attaining liberation.

Lesson 66: Concept of happiness, Part 6

Gentleman: I am very happy that you have liked my proposal and I will make adequate arrangements for you. Meanwhile let me express the essence of my thinking about what we have talked over.

‘Those, who remain totally involved in deception, greed or illusion for the sake of gaining wealth, are very unhappy. They cannot avail the wealth fully or partially; they merely undergo the trouble of procuring it. They commit many types of sins and the death takes them away all of a sudden. They are destined to the

low state of existence; the cycle of their worldly life continues to move unabated. Their valuable human life goes in vain; they are invariably miserable.

‘There are those, who retain the bare means of livelihood and who go in for limited activities. They observe truth, monogamy, contentment, vows and restraints. They are benevolent and try to protect all the living beings; they hold low level of attachment and possessions; they study scriptures and serve the enlightened; they have aspiration for renunciation and live much like the renounced ones; they maintain a high level of detachment and discernment. Such persons happily spend their life with purity.

‘There are those, who are free from all sorts of involvement and accumulation, who continue to move without getting tied to any object, place, time or mode; they hold equanimity towards friends and foes; they spend their time in contemplating about the pure soul or stay absorbed in study. Blessed are such unattached ones, who have controlled their sense-organs and defilements.

‘There are those, who have destroyed all the defiling Karmas, whose non-defiling Karmas have been thinned, who are liberated, and who are omniscient, omni percipient and perfectly blissful. They eternally abide in infinite bliss in the state of liberation by being freed from Karma.

‘Here I go along the opinions of the enlightened beings. Of the above four categories, the first is to be averted, the second is acceptable at present and I advise to adopt the same. The third is highly acceptable. The fourth is the embodiment of truth, consciousness and bliss, and is universally acceptable.

‘Punditji, these have been our talks about happiness; we shall continue to discuss the same from time to time and will contemplate over it. I am happy that I could give vent to my thoughts and my happiness has gone up to know that you feel comfortable with the same.’

While thus talking among themselves they were highly pleased and quietly went to bed. Those discerning people, who will think over the matter, will gain the truth and will reach a very high spiritual level. The characteristics of those with reduced level of undertaking, those freed from all undertakings, and of the liberated ones mentioned above need to be contemplated at length. Reducing the involvement to the extent possible, turning attention towards the common good, and resorting to benevolence, compassion, peace, forgiveness and purity lead to much happiness. It hardly needs to be said anything about the renounced state, and the state of liberation is infinitely blissful.

Lesson 67: Invaluable Contemplation

Bahu Punyakerā Punjathi Shubh Deh Mānavno Malyo,
Toye Are! Bhavchakrano Ānto Nahi Ekke Talyo;
Sukh Prāpta Karatān Sukh Tale Chhe Lesh E Lakshe Laho,
Kshan Kshan Bhayankar Bhāvmarane Kān Aho Rāchi Raho. (1)

This blessed human life has been obtained as a result of much accumulated wholesome Karma. Alas, however, that not a single round of life cycle has been reduced thereby! At least bear in mind that true happiness is lost by endeavoring for worldly pleasure. Why then relish a life style that involves frightful spiritual death every moment!

Explanation: It is evident that while undergoing the cycle of births and deaths, we must have procured this human life by virtue of immense wholesome Karmas. We can get out of that cycle only during the human life. We should therefore earnestly spend this life to that end. It is, however, regrettable that instead of doing so we happen to spend the life in procuring material happiness that does not last. Such a worldly endeavor results in exhausting the wholesome Karma and in losing the opportunity to gain the lasting happiness. For a thinking person that loss is as good as death. It is really amazing that we continue to indulge in such spiritual death.

Laxmi Ane Adhikär Vadhatän Shun Vadhyun Te To Kaho,
Shun Kutumb Ke Pariwārathi Vadhavāpanu E Nay Graho;
Vadhavāpaun Sansārnun Nardehne Hāri Javo,
Eno Vichār Nahin Ahoho! Ek Pal Tamane Havo!!! (2)

Please consider what is the real gain with increase of wealth or growth of status or expansion of family and relations? That merely extends the life cycle and true purpose of human life is lost thereby. Alas, you do not think of it even for a moment!

Explanation: What we generally try to gain is wealth, worldly status, family etc. Since they do not last forever, what purpose is served by gaining them? Really speaking, that amounts to throwing away the precious human life, which we have obtained by virtue of previous wholesome Karmas. Shrimad therefore feels sad that we do not happen to think of it even for a moment.

Nirdosh Sukh Nirdosh Ānand Lyo Game Tyānthis Bhale,
E Divya Shaktimān Jethi Janjirethi Nikale;
Parvastumān Nahi Moonzavo Eni Dayā Mujane Rahi,
E Tyāgvā Siddhānta Ke Pashchāt Duhkh Te Sukh Nahin. (3)

Avail of harmless pleasure and innocent enjoyment from any quarter in a way that can release the divinely capable soul from the chains of Karma. I am concerned that it is not entangled in extraneous objectives, because it is a maxim that the happiness, which is followed by unhappiness, is not true happiness.

Explanation: Unfortunately, we cannot incessantly stay tuned to the soul. We happen to cherish joy and pleasure. Shrimad therefore states that we can go in for harmless and innocent pleasure that can be derived by resorting to meditation, devotion etc. Such activities are helpful in releasing the soul from the bondage. In no case should we indulge in activity that deludes us about the nature of soul, because the so-called happiness, which is eventually followed by unhappiness, does not constitute true happiness.

Hun Kon Chhun? Kyānthis Thayo? Shun Swaroop Chhe Mārūn Kharun?
Konā Sambandhe Valaganā Chhe? Rākhun Ke E Pariharun?
Enā Vichār Vivekpoorvak Shānt Bhāve Jo Karyā,
To Sarva Ātmikjñānanān Siddhāntatattva Anubhayān. (4)

‘Who am I? Where did I come from? What is my true nature? In what connections am I entangled? Should I retain or give them up?’ If these questions are prudently and peacefully addressed to the self, one can realize all the fundamentals of spiritual science.

Note: These are some of the pertinent questions for pursuing Self-realization. Every one needs to address such questions to himself. Getting true replies would lead to Self-realization.

Te Prāpta Karavā Vachan Konun Satya Keval Mānvun?
Nirdosh Naranun Kathan Māno Teh Jene Anubhavyun;
Re! Ātma Tāro! Ātma Tāro! Shighra Ene Olakho,
Sarvātmamān Samdrashti Dyo Ā Vachanane Hradaye Lakho. (5)

Whom should one rely upon for realizing it except the flawless personalities, who have experienced the truth? Oh man, know thy soul right now, have equanimity for all and keep these words engraved at your heart.

Note: It is obvious that one cannot extend what he does not have. For realizing the soul, one has therefore to rely upon those, who have experienced soul. Only the omniscient Lords and the enlightened Guides are the persons, who can be resorted to for such realization.

Lesson 68: Control over sense organs

One cannot be disinclined, disentangled, dispossessed, disengaged and stay celibate, so long as the tongue longs for tasty foods, the nose is lured by fragrance, the ears crave to listen the songs and music from the public women, the eyes are inclined to see the beauty of parks and gardens, and the skin likes fascinating ointments. It is necessary to control the mind, whereby all the senses can come under control. It is, however very hard to bring the mind under control; it is a horse that can traverse innumerable miles within a fraction of moment. It is hard to tire it out; its speed is very fast and beyond restraint. The enlightened beings have gained control over it by restraining it with the bridle of knowledge.

In Uttarādhyayan Sutra the great ascetic Namirāj says to the chief of heaven that there are quite a few, who can defeat a million of soldiers; but there are very few, who can exercise control over the mind; such rare persons are more valiant than those, who can defeat a million. Mind is the breeding ground of all troubles; it is the source of bondage as well as of liberation; it leads to fascination for worldly life. If the mind comes under control, it is not at all hard to gain realization.

The senses get lured by virtue of mental apparatus; it is the mind that demands tasty food, music, perfumes, sight of beautiful damsels, fascinating ointments etc. That fascination does not allow us to remember the religious approach. If one happens to remember, the mind does not allow him to remain vigilant about it; if one stays vigilant, the mind endeavors to bring him down and if it fails therein, it creates stumbling blocks in maintaining vigilance. Those, who can withstand such obstructions and stay firm by overcoming the mind, attain all sorts of accomplishments.

The mind can be suddenly controlled only by few; normally one has to practice hard for controlling it. Such practice can be better undertaken in the renounced life. If one intends to do so in lay life, the royal road is to withstand the wrong inklings of mind; one should not comply with the same. When the mind desires to have the fascination of sound, touch or any other object of sense, one should not go in for it. In short, instead of being led by the mind one should lead it, and lead towards the path of liberation. One has to face all sorts of troubles in absence of control over the mind; even renouncement virtually turns into non-renouncing and it has to be maintained only for the sake of face-saving. One should therefore overcome the mind by pursuing in practice and thereby gain the beneficence.

Lesson 69: Nine protective hedges of celibacy

How nicely have the enlightened beings presented the true nature in a few words? How much spiritual elevation can be attained thereby? A serene subject like celibacy has been marvelously explained by them in brief. In order to make observance of celibacy easy they have presented it in the form of a tree, which is required to be protected by a nine-fold fence or hedge. I am describing below those nine protective hedges.

1 Habitation: A celibate should not stay at a place, where there is a lonely woman or a female animal or a eunuch; or where the habitation consists of males as well as females. Women are of two types, viz. human and divine. Each of them could be of two kinds, the female body and her picture or idol. A celibate should not stay where such a form exists; neither should he stay where there is a female animal like cow, buffalo etc. or a eunuch. Such types of habitation can compromise celibacy. Their sexual gestures, movement of the limbs etc. tend to incite and pollute the mind.

2 Talks: A celibate should never try to teach a lone woman or an exclusive group of women. Telling a story can lead to rise of enticement. A celibate should not tell stories relating to female beauty, sexual topics or glamorous subjects, which tend to allure the mind.

3 Seat: A celibate should not sit with a woman on the same seat, nor should he occupy one within 48 minutes after a woman has vacated it. Occupying such a seat leads to the memory of that woman. The lord has said that it leads to arousal of sexual instinct

4 Observing a female body: A celibate monk should not look at the limbs of a woman. Concentrating on some limbs leads to rise of enticement.

5 Across partition: A celibate should not stay in a partitioned compartment, where a couple might be having sex behind the partition of bamboo, curtain etc. Their words, movement etc. can lead to rise of excitement.

6 Recalling the earlier play: A celibate should not recall the sexual play indulged earlier during the lay life, because that leads to breach of celibacy.

7 Rich eatables: A celibate should not generally take rich foods like milk, yogurt, ghee, sweets etc. Such articles lead to increase in semen, which in turn leads to excitement and arousal of sexual instinct.

8 Excessive intake: A celibate should not fill his belly with food, nor should he take in too much, because that leads to rise of sexual excitement.

9 Decoration: A celibate should not go in for bath, ointment, flowers etc. because they tend to compromise the celibacy.

The Lords have stipulated these nine hedges for observing pure celibacy. You might have heard about it. They are given here briefly for those, who intend to observe temperance in lay life at least on certain days.

Lesson 70: Sanatkumär, Part 1

Can there be any dearth in the splendor of a sovereign ruler? Sanatkumär was such a sovereign ruler. Incomparable were his charm and complexion. They were once adored in the heavenly assembly, but two heavenly beings could not believe it. In order to remove their doubt they came to Sanatkumär's palace in the guise of Brahmins. That time Sanat's body was starchy and smeared with ointments. He had put on a piece of cloth and was going to take bath. Those heavenly beings, guised as Brahmins, were highly impressed by looking at his charm, golden complexion and moon-like brightness. As they moved their heads in assent, the ruler asked the reason thereof. The heavenly beings said:

“We had been keen to see your complexion and handsomeness. Everywhere we had heard praising words about the same. We are highly pleased to see it vividly today. Our moving of heads was in token of our approval that your handsomeness is truly in accordance with what the people talk about; it could be more, but in no way less than that.”

Sanatkumär felt proud of his adorable handsomeness and said, “The handsomeness that you notice in my present state is okay, but my complexion and handsomeness are worth looking at when I am in the royal assembly sitting on throne, fully dressed and adorned. At present my body is starchy, but if you look at it in the court, you would find it miraculous and would feel amazed.” Thereupon those heavenly beings said that they would come to the court and left.

Thereafter Sanatkumär put on highly valuable clothes and ornaments. Then with perfumes etc. he made the body as attractive as possible. Then he came to the court and sat on the throne. His proficient secretaries, commanders, learned men and other members occupied their seats around him; the ruler was being hailed with praising words and greeted with umbrellas over his head. That time those heavenly beings arrived

there in the guise of Brahmins. But instead of being pleased with his handsomeness as before, they nodded their heads in disapproval.

Thereupon the ruler asked, “Oh Brahmins, what is the reason for moving your heads differently this time?”

Brahmins (by virtue of their clairvoyance): King, there has been a great change in your body; the difference is equivalent to that between the sky and the earth.

Sanat: Please explain to me clearly.

Brahmins: Great king, earlier your body was ambrosial, now it is poisonous. We were pleased when it was ambrosial; since it is now poisonous, we felt sad. If you want the proof, please spit the betel from your mouth; as a fly sits upon the same, it would die.”

Lesson 71: Sanatkumär, Part 2

Sanatkumär did as suggested and what the heavenly beings had said came true. His body had turned poisonous due to earlier unwholesome Karma combined with his vanity for handsomeness. He developed detachment at heart to notice such vagaries of the destructible and impure nature of physique. Considering that such impurity abides in the bodies of wife, son, friends and others, that nothing of the sort is worth remaining attached to, and that it is necessary to give up the worldly life, he abandoned the authority over the six continents and left the worldly life.

While he was moving around as a monk, he acquired an acute disease. In order to test his steadiness in that state one heavenly being came there in the guise of a physician. He told the monk, “I am an expert physician. Your body is afflicted with disease; if you want, I would instantly cure you.”

Monk: Oh physician, I am afflicted with the acute and terrible disease of Karma; if you are capable to cure that disease, please do it; otherwise let this disease stay.

Heavenly being: I am not capable to cure that disease.

Thereupon while exercising his accomplishment to the possible extent the monk put his finger in the mouth and applied the saliva to the afflicted part of the body; the disease instantly vanished and the body was restored to its original state. On seeing it the heavenly being manifested his true form; he gave compliments to the monk and after bowing to him he went back to his abode.

The body is subject to diseases like leprosy in which blood and puss continue to flow and it can collapse at any time. From discerned point of view it is the storehouse of diseases, because more than one disease can appear in each of its millions of body hairs. It consists of excreta, urine, bones, meat, puss and mucus; its charm lies merely on account of the skin. It is indeed an illusion to remain attached to such a body. What is there to be enamored of the body, which could not bear even a slight vanity indulged by Sanatkumär! Such illusion is in no way helpful.

Lesson 72: Thirty two disciplines

The saintly beings urge to purify the soul by observing the following 32 disciplines.

1 Give scriptural training to the pupil in order to uplift him to the level of your own self. Another version mentions this discipline as ‘The pupil should atone for his faults in the presence of Guru.’

2 Impart to others what has been gained as Āchārya and spread the same. Another version mentions this discipline as ‘The guru should not divulge to others what the pupil has atoned for.’

3 Do not give up the firmness for religion even in distress.

4 Observe austerities without expecting any return in the world or thereafter.

5 Vigilantly follow the instructions obtained and adopt new ones with discernment.

6 Give up attachment.

7 Observe the austerities without giving any publicity.

8 Do not harbor greediness.

9 Overcome the affliction as well as the distress.

10 Maintain the straightforwardness at heart.

11 Observe pure self-restraint.

12 Maintain pure right perception.

13 Maintain the quietude along with concentration.

14 Observe the code of conduct without hypocrisy.

15 Give proper respect to the revered ones.

16 Restrain the desires with contentment.

17 Stay tuned to the sense of detachment.

18 Behave without any deception

19 Vigilantly stay in wholesome activities.

20 Resort to Āsraṃ (Prevention of Karma) and stop committing sins.

21 Remove own faults with the sense of equanimity.

22 Stay away from all sorts of sense attachment.

23 Observe five major restraints, which are the basic ones.

24 Observe five minor restraints as subsidiary ones.

25 Enthusiastically perform Kāyotsarga (Giving up all the physical and verbal activities).

26 Stay tuned to knowledge and meditation without indolence.

27 Stay internally oriented with subtle vigilance.

28 Resort to concentrated meditation for gaining control over the senses.

29 Do not feel afraid of even fatal distress.

30 Give up contact of females etc.

31 Purify the self by repentance.

32 Atonement for all the faults at the time of death.

Each of the above disciplines is invaluable; those, who observe all of them, attain infinite happiness.

Lesson 73: Bliss of Liberation

There are a few physical and mental phenomena in the world that can be made out but cannot be described. Such phenomena are neither eternal nor are there involved multiple viewpoints, yet it is hard to come across analogies to express them. Since that is the case with worldly phenomena, how could it be possible to get analogy for expressing the bliss of liberation? When Gautamswāmi therefore asked Lord Mahavir about the infinite bliss of liberation, the Lord replied, 'Gautam, I know that bliss, but in absence of analogy it is hard to express it; there is nothing in the universe comparable to that bliss.' Then he had given the following illustration.

There was a tribal man, who used to live in a forest area along with his wife and children. He had no idea of the urban life, its prosperity or the problems associated with it. A king once happened to come there while taking the horse ride. Being very thirsty he gestured the tribal to bring water. The latter gave cool water, with which the king quenched his thirst.

In order to reward the tribal for the valuable service the king took the man with him to the capital city. There he kept the man in the situations, which the latter had never come across. He highly enjoyed the fine palatial abode, canopied bed, servants at his command, tasty foods, soothing cool breeze, perfumed ointments etc. Moreover, the king used to send to him many types of diamonds, rubies, pearls, jewelry and other precious articles of various hues and colors for looking at. He also used to send the man for walk in parks and gardens. The king was thus providing him with all sorts of happiness.

One night while the man was in bed, he felt that he was badly missing his wife and children. Thereupon he left the place without taking anything with him. As he came home and saw his family members and others, they asked him, 'Where had you been?'

Man: In much happiness, I saw there many wonderful objects.

Relatives: Of what sort? Let us know.

Man: How can I say? There is nothing here comparable to that.

Relatives: How is it possible? How fine are these conch shells, seashells, oysters? Was there anything like that?

Man: No, no. There is nothing here comparable to that. Nothing here can be compared even to a hundredth or thousandth part of that splendor.

Relatives: Then better stay without talking; you seem to be under illusion. What better can there be than these marvelous articles?

Then the Lord said, 'Gautam, the man thus could not explain the royal splendor and happiness that he had experienced. He knew it, but could not express the same in absence of comparable objects. Similarly in absence of analogy I cannot describe the incomparable liberation or even an infinitesimal part of absolute, everlasting, conscious and delightful bliss thereof.'

Those, who doubt the bliss of liberation, are guided by wrong notions. Being immersed in transitory happiness they cannot conceive of true bliss. Some unrealized persons even argue that since there is no happiness superior to what is available here, the philosophers termed the bliss of liberation as infinite. This betrays their lack of discernment. Everyone enjoys the sleep, but what happens during that time is not seen or known. At the most one might remember the dreaming stage, which presents unrealities. There could of course be dreamless sleep, in which everything, subtle as well as gross, is known while undergoing the quiet unobstructed sleep. Is it, however, possible to describe it? What sort of analogy could be drawn for the purpose? This is a gross illustration, which has been given for consideration of the ordinary people, who are bereft of discernment. The story of the tribal man has been given here with some verbal changes for the sake of explaining the concept.

Lesson 74: Wholesome meditation, Part 1

The Lord has stipulated four kinds of meditation, viz. Arta (Worrisome), Raudra (wrathful), Dharma (Wholesome) and Shukla (Pure). The former two are to be averted, while the latter two need to be resorted to for seeking the realization. Wholesome meditation is helpful in making out various parts of scriptural knowledge, in getting competency for contemplating over the scriptural contents and in understanding the essence of Lords' words. The truth-seeking persons need to adopt, resort to and contemplate over the same. There are 16 aspects thereof. The first four are Ājnāvichay, Apāyāvichay, Vipākāvichay and Sansthānvichay,

Ājnāvichay: Ājnā means command and Vichay means contemplation. One needs to contemplate that what the omniscient Lords have said about the religion is true and there is nothing to doubt about it. 'I find it difficult to understand it because of adverse times or of unavailability of superb knowledge or of shortage of my intelligence or any other account. The Lords have not said anything untrue or misleading, because they were unattached, renounced and desireless. They had no reason to tell lies, and being omniscient they would not say wrong even out of ignorance. Where is the scope for telling anything wrong when there is no ignorance?' Such sort of contemplation constitutes Ājnāvichay.

Apāyāvichay: Apāy means misery, unhappiness. Apāyāvichay therefore consists of contemplating over the unhappiness arising out of attachment, resentment anger, passions etc.

Vipākāvichay: Vipāk fruits, consequences etc. of wholesome or unwholesome Karmas. Vipākāvichay therefore consists of contemplating that the misery and unhappiness that I undergo from time to time, my moving from birth to birth, my current ignorance etc. are due to my Karmas.

Sansthānvichay: Sansthān means shape of universe. The shape of universe is similar to a man standing with legs apart and with hands set at waist. The universe is full of living beings and lifeless matter. The size of middle world is immense. There are innumerable landmasses as well as vast seas and there are innumerable abodes of luminous bodies, forest gods etc. It is subject to three astonishing phenomena of rising, passing away and constancy. There are minimum 20 and maximum 170 Tirthanakars in two and a half landmasses (where human beings exist). Moreover there could be other omniscient Lords and monks moving over there. Let me bow, offer obeisance, venerate, revere and resort to them for my well being and bliss.

There is the infernal abode, which is larger than the middle world. There are dwelling places of miserable infernal beings and of mansion-dwellers. On account of wrong perception this soul has taken births in all

the abodes of the three world infinite number of times. That type of contemplation constitutes Sansthänvichay.

One needs to remember and contemplate over these four types of wholesome meditation; he should resort to the scriptural tenets, put them into practice and gain the right perception. That will bring to end the virtually unending cycle of birth and death.

Lesson 75: Wholesome meditation, Part 2

There are following four categories of inclination (Termed as Ruchi) for wholesome meditation.

1 Ajnäruchi: Ajnä means command. Ajnäruchi therefore consists of the inclination to adopt the commands of omniscient Lords.

2 Nisargaruchi: Nisarga denotes nature, innateness. Nisargaruchi therefore consists of getting the innate inclination for adopting the scriptural tenets and putting the same into practice by gaining the knowledge of previous births etc.

3 Sootraruchi: Sootra here stands for the scriptural texts and other books, which contain the sacred words of omniscient Lords. Sootraruchi therefore consists of the inclination to read such books, to ponder over and digest the same.

4 Updeshruchi; Updesh means teaching, preaching etc. Updeshruchi therefore consists of the inclination to listen to the teaching of Lord Tirthankars. Lords' teaching stipulates as under.

Karmas acquired on account of nescience should be overcome by gaining enlightenment, and acquisition of new ones be avoided thereby.

Karmas acquired by wrong perception should be overcome by gaining right perception, and acquisition of new ones be avoided thereby.

Karmas acquired on account of attachment should be overcome by developing detachment, and acquisition of new ones be avoided thereby.

Karmas acquired by defiling instincts should be overcome by averting defilement, and acquisition of new ones be avoided by resorting to forgiving and other virtues.

Karmas acquired by unwholesome mode should be overcome with the wholesome mode, and acquisition of new ones be avoided thereby.

Karmas acquired by Äsrav in the form of attachment for sense objects should be overcome by Samvar, and acquisition of new ones be avoided by resorting to Samvar in the form of austerities.

The Lords' teaching thus relates to giving up nescience and other modes of Äsrav, and resorting to Samvar in the form of enlightenment etc.

There are four Älambans (Supports) of wholesome meditation viz. Vänchanä (Reading), Pruchchhanä (Raising questions), Parävartanä (Repetition), and Dharmakathä (Systematic presentation).

Vānchanālamban consists of studying Sootra with utmost reverence to Guru or other saintly persons, who have mastery over the Sootras, with a view to gaining knowledge and eradicating the bondage of Karma.

Pruchchhanālamban consists of putting questions with utmost respect to Guru or others for removing doubts, for examining other views with impartiality, for gaining unique knowledge, and for illuminating the path of omniscient Lords.

Parāvartanālamban consists of flawless repetition of the omniscient Lords' words, along with the meanings, for memorizing the same and for eradicating the bondage of Karma.

Dharmakathālamban consists of presenting in a meeting or a group-sitting the teachings of omniscient Lords with a view to eradicating the bondage of Karma by correctly grasping their sense and without harboring doubt, expectation or apprehension so that the listeners as well as the admirers would tend to resort to the commandments of Lords.

There are following four types of Anuprekshā (States to be reflected upon) to be resorted to during the wholesome meditation, viz. Ekatvānuprekshā (Reflection of aloneness), Anityānuprekshā (Reflection of impermanence), Asharanānuprekshā (Reflection of shelterlessness) and Sansārānuprekshā (Reflection of worldliness). They have been dealt with in Bhāvanābodh.

Lesson 76: Wholesome meditation, Part 3

The ancient Āchāryas as well as the recent great monks have explained the significance of wholesome meditation at length. By resorting to it one comes to the level of monastic order. There are 16 aspects relating to the types, inclinations, supporting aspects and reflections of wholesome meditation, which are worth contemplating at length. I have described them as presented by great monks. What is to be made out is, 'Which aspect has been understood? Which one has come to our attention?' Each of them is helpful and beneficial; but if they are resorted to in right order, they would be more helpful to the wellbeing of soul.

Some people memorize specific portions of the sacred texts; if they devote attention to the meanings and essence thereof, they can make out the subtle significance thereof. As there are layers in the trunk of a banana plant, there are layers of significance that can be made out by dwelling deeper in the texts. If one contemplates over the same, the seed of pure and compassionate path of detached Lords would sprout at heart. If it is nourished by the study of various scriptural texts, by coming in contact with saintly persons, by raising questions and by pondering over the same, it will grow and take the shape of a tree, which would bear fruits in the form of eradication of bondage and gain of self-realization.

Vedānt has stipulated various modes of listening, thinking and contemplation, but no one has pointed out the basic types comparable to the above-said sixteen aspects of wholesome meditation; they are unique. By resorting to them one can get the enthusiasm to listen to the scriptural texts, to ponder and contemplate over the same, and to instruct others. He would also be inclined to remove his doubts, apprehensions etc. and to present it systematically; he can develop detachment by reflecting upon aloneness, impermanence, shelterlessness as well as infinite misery of the worldly life, and by pondering over the universe as stated by the detached Lords.

Moreover, those sixteen aspects have been explained in various modes. Grasping some of them would lead to the rise of penance, peace, forgiving, compassion, detachment and enlightenment. Even if you have gone through those sixteen aspects, it is worth repeating again and again.

Lesson 77: A few words about knowledge, Part 1

Knowledge denotes making out the nature of a thing. The following questions would arise in that respect.

What is the essentiality of knowledge?

If it is essential, what are the means of gaining knowledge?

In case the means are there, are the location, time and mode conducive to gain knowledge?

If they are conducive, how long are they going to remain conducive?

In order to go deeper, we can ponder over the following questions:

What are the main types of knowledge?

What are its sub-types? What is worth knowing?

What are the means of knowledge and what are the ways to get the same?

What is the utility and outcome of knowledge?

1) Let us first consider the essentiality. Under the impact of Karma the worldly soul has been moving since infinity within the four states of existence prevailing in the universe that extends over 14 Rajjus (Virtually unfathomable unit of measurement). It has repeatedly undergone, for inordinately long periods, the misery of Nigod (Infinitely minute state of existence), of infernal abodes etc. where there is absolutely no scope for happiness; it has borne that unbearable pain repeatedly, say infinitely. As the consequence of its Karma it has been wandering and bearing the heat of pain. That wandering is caused by knowledge-obscuring and other infinitely painful Karmas. Thereby the soul does not realize its true nature; it stays fascinated by the sense objects and conceives of the deluding state as its nature.

The outcome of all those factors has been to bear the infinite misery in infinite ways. However disliking the frightful pain may be, the soul has been infinitely bearing it since infinity on account of Karmas arising out of ignorance. As such, it is absolutely necessary to gain knowledge so as to avert ignorance etc.

Lesson 78: A few words about knowledge, Part 2

2) Now let us consider the means of gaining knowledge. The perfect knowledge cannot be attained in a state with imperfect capabilities. It can be attained only in the human body equipped with well developed six physical and mental capabilities (Body, respiration, sense organs, food intake, speech and mind, which are termed as Paryäpti). Here the question may arise that there are innumerable souls holding human bodies; why are they not attaining self-realization? The reply is that they would not have heard the pious words of fully realized beings. There is no impact without listening and no faith without the lasting impact. How can there be attainment of realization, where there is neither impact nor faith? In addition to human embodiment it is therefore necessary to gain the means in the form of omniscient Lords' words and faith therein.

It is not possible to come across the words of omniscient Lords in non-karmic lands (Where the living beings depend upon the natural bounty and do not have to endeavor for livelihood) or in non-Äryan (uncivilized) societies. Birth in an Äryan society is therefore a means. Moreover, in order to have faith or even to get right instructions it is necessary to have the contact of a disentangled Guru. The birth in a family holding wrong perception is a handicap in attaining self-realization. Differences in religious belief are very harmful. The people tend to accept the philosophy obtaining in the family tradition as true. That also comes in the way of realization. As such, good family also is a necessity. In order to gain those means one should be fortunate to have the meritorious Karma (Wholesome Karma leading to further wholesome one). This much is to be said about the means.

3) In case the means are available, let us consider whether location and time are conducive. Karmic lands like Bharat (India), Mahävideh etc. and particularly Äryan lands are the right places. Dear truth-seekers, you are in Bharat, and that is a conducive factor.

From the point of view of time, the present one is conducive to gaining sensory and scriptural knowledge. According to the tradition the supreme clairvoyance, mind-reading capability and omniscience are not available in this fifth era. In that respect the time is not perfectly conducive.

4) If the place and the time are conducive, let us consider how long they are going to remain conducive. It is said that the remaining sensory and scriptural knowledge are going to last for 21000 years. Out of that period two and a half thousand years have passed away, and eighteen and a half thousand years have still been left. The time will thus continue to remain conducive up to the end of fifth era.

Lesson 79: A few words about knowledge, Part 3

i) Let us consider the necessity of knowledge at a little greater length. The principal consideration is to rise on the ladder of self-realization so as to put the infinite misery to the end. The destruction of misery leads to the ultimate bliss. Every soul wants to gain the bliss lying within its nature. For that purpose it is necessary to develop faith, enlightenment etc. subject to location, time and mode. The rise on the ladder consists of a higher state of existence by virtue of right perception, human birth in Mahāvideh, rise of right perception there, increasing purity of spiritual knowledge, and total resort to spiritual pursuit. Its outcome would be the absence of all miseries, i.e. attainment of uninterrupted, unique, infinite, eternal liberation. For that purpose it is essential to gain knowledge.

ii) Let me tell you about the types of knowledge. Actually there are infinite types, but for the sake of common people the Lords have presented five main types. First is sensory knowledge, second is scriptural one, third is clairvoyance, fourth is mind-reading and fifth is omniscience. There are sub-categories thereof that would make an infinite network of categories, which would be beyond the capability of sense organs.

iii) Now let us consider what is required to be known. As stated earlier, knowledge consists of making out the nature of a thing. Since there are innumerable things, what should be the order of knowing them? After attaining omniscience one knows and comprehends all the aspects of innumerable things by virtue of omni perception; but how does one attain that state and by knowing what? So long as one does not know the infinite levels, how is it possible to make out the order in which the innumerable things can be made out in their infinite types? Let us now consider it.

The innumerable things are certainly of infinite types. Basically, however, they fall in two broad categories of live beings and lifeless matter. From a wider perspective, they can be known in the form of Navtattva (Nine fundamentals) or Shaddravya (Six basic substances)). While proceeding in that order one can make out all the types and comprehend the nature of entire universe. It is therefore said that it is worth knowing about the said two categories of live beings and lifeless matter.

Lesson 80: A few words about knowledge, Part 4

iv) Let me now briefly tell about the sub-types of knowledge. In terms of consciousness there is one single soul; in terms of embodiment and substance there are infinite. In embodied forms it is necessary to know about their sense organs and other parts, worldly as well as ultimate state and the constituents thereof. Similarly it is necessary to know about the lifeless matter, i.e. the tangible and intangible form of lifeless substance (Pudgal), space, time cycles etc.

The omniscient and omni percipient Lords have presented Navtattva (Nine fundamentals) as a mode to know about the live beings and the lifeless matter. They are termed as Jiv, (Live beings), Ajiv (Lifeless matter), Punya (Wholesome Karma), Pāp (Unwholesome Karma), Āsraṅ (Incoming of Karma), Samvar (Prevention of Karma), Bandh (Bondage of Karma), Nirjarā (Eradication of Karma) and Moksha

(Liberation). Some of them are worth adopting, some are worth knowing and others are to be averted; all of them, however, need to be understood.

v) We have given an idea of the means of knowledge, but let us get into some details. One needs to correctly make out the commands of Lords and their true significance. There are very few, who can make that out by themselves; the only alternative is to make out from the disentangled and enlightened Gurus; the detached enlightened ones are the best. The Guru, who sows the seed of faith and nourishes the same, constitutes the means. Moreover, retreating from the worldly life in the form of calming down defilement, restraint, celibacy etc. are the supporting means; they can also be termed as the ways of gaining the means.

vi) The usefulness of knowledge or the outcome thereof is implicit in what has been said. As regards time, it is worth mentioning that one should spare at least two Ghadies (48 minutes) of a day and contemplate over the fundamentals laid by the omniscient Lords. With all possible discernment I can state that repeatedly contemplating over even one word of the omniscient Lord would lead to a high level of Kshayopasham (Destruction cum calm-down) of knowledge-obscuring Karma.

Lesson 81: Fifth era

It is very necessary to know about the time cycles. The Lords have divided the time cycles in two parts, viz. an ascending part called Utsarpini and a descending part called Avasrpini. Each of them is subdivided in six eras termed as Ārās (Spokes of a wheel). The present time is a part of fifth Ārā. It constitutes the fifth era of the prevailing Avasarpini. That term denotes a deteriorating side of the time cycle. The pattern of general behavior in the present era as predicted by the enlightened seers is worth knowing about.

It is predicted that faith of common men in the words of disentangled Lords would continue to go down during the fifth era; the difference of opinions about the fundamentals would increase; fake and fraudulent beliefs would be set up; the people would tend to turn towards irreligious activities; truth and compassion would gradually lose ground; infatuation and other vices would grow; hypocrite and sinful Gurus would be considered worshipful; the wicked people would succeed in their nefarious plans; sweet-speaking cunning people would be treated as holy; those observing celibacy and other restraints would be treated as unclean; various types of spiritual knowledge would disappear; purposeless rituals would grow and the people would mostly resort to those based on ignorance; means of sensuous pleasure would proliferate; one-sided beliefs would have an edge and embellishment would be considered an essential part of religion.

Moreover, the fate of the country would be lamentable in absence of true warriors, the worthless princes would get enamored of prostitutes and they will lose morality, duties and true statesmanship; injustice would prevail and they would extract from the public as much as possible; they would indulge in sinful activities, force the people to observe the same and the royal vigor would be reduced to zero. The wicked secretaries would rise to high positions; they will advise the kings to fill the treasury by extorting the poor people, prompt them to indulge in adultery and other sinful activities like hunting, and endeavor to root out valor and other virtues. The officials of the state would pose to have thousand times more authority than they have. Brahmins would be greedy and fall victim to temptation; they would bury the true learning and depict the religion of worldly comforts. The trading class would be increasingly deceitful, selfish and hard-hearted.

Wholesome tendency of all classes of people would thus go down; they would not hesitate from undertaking inappropriate and wicked activities. Discernment, reverence, straightforwardness and other virtues would go down and compassion would cease to exist. There would be greater affection for wives than for mothers, greater for sons than for husbands; there will be fewer women observing strict monogamy. Purity would be considered in taking bath and nobility in wealth. Pupils would behave against the directions of Guru and the fertility of land would go down. In short, there would be deterioration in superior aspects and acceleration of inferior ones.

These signs of deterioration are evident at present. People do not hold faith in true religion; they cannot perfectly grasp the fundamentals. After Jambuswāmi's liberation ten aspects concomitant to liberation have been lost from Bharatkshetra (India).

Knowing about the condition at this time the discerning people would grasp the fundamentals. While cultivating faith in fundamentals of religion in accord with the time they would gain a higher state of existence and would eventually attain liberation. Sermons of the omniscient, unattached Guru etc. are the means of gaining the essence of religion; Bondage of Karma can be reduced by resorting to it.

Lesson 82: Jain Fundamentals, Part 1

Dashvaikālik Sutra states, 'How can an ignorant one not knowing the different aspects of soul and lifeless matter firmly stay restrained?' This statement conveys that one needs to know about the nature of soul as well as of the lifeless matter. That can be made out from the words of disentangled Lords. Other religions also have presented their concepts about these two substances, but they are not accurate. The nature of soul can be made out only by those, who properly understand Nav Tattva (Nine fundamentals) presented by the learned Āchāryas together with the commentaries.

The theory of Syādvād (Relative perspective) is unique and rapt with infinite viewpoints. That can be thoroughly made out only by the omniscient and omni percipient ones; it is, however, necessary to know the same to the extent of one's intelligence from the words of Lord in the scriptural texts. Knowledge of nine fundamentals with complete faith gives rise to superb discernment, pure perception and esteemed self-realization. Those fundamentals cover every aspect of the universe.

One's view of philosophy goes to the extent of his intelligence. His soul gets illuminated according to his approach and he can experience the nature of soul to that extent. One, whose knowledge of fundamentals is subtle and topmost, is very fortunate.

I have given the names of those fundamental in lesson 80. One should gain the details thereof from the books of learned Āchāryas. Such books are helpful in understanding at length what is said in scriptural texts. It can also be understood from a Guru. Knowledge of Naya (View points), Nikshep (Modes of presentation), and Pramānbhed (Standards of judgment) is essential for making out Nav Tattva. Those aspects have been adequately explained by the learned Āchāryas.

Lesson 83: Jain Fundamentals, Part 2

The omniscient Lords thoroughly knew all the aspects of the universe and they propounded the same to the people. By virtue of the omniscience they were aware of the infinite aspects pertaining to the entire universe and presented the same in the form of nine fundamentals in order to enable the common people to grasp the same; all the aspects of the universe are implicit therein; the subtle instructions of omniscient Lords are basically covered in nine fundamentals (soul, lifeless matter, wholesome Karma, unwholesome Karma, inflow of Karma, prevention of influx, its bondage, its eradication and liberation). All the concepts of other faiths can be accommodated within a part of those nine fundamentals. The instructions of omniscient Lords relate to manifestation of the infinite capabilities of soul, which have been lying latent. Those capabilities blossom forth, when one becomes fully knowledgeable in the science of those fundamentals.

The subtle content of Dwādashāngi (Twelve original scriptures) is antecedent to the knowledge of nine fundamentals; it relates to the said fundamentals in a variety of ways. As such, it is worth believing that one, who knows the nine fundamentals in their infinite modes, must be omniscient and omni percipient. Those fundamentals need to be studied in three respects of Heya (To be given up), Jneya (To be known) and Upādeya (To be adopted). This three-fold approach is an inherent part of nine fundamentals.

Question: What is the purpose of knowing what needs to be given up? Why would we ask for the road to a village, where we do not intend to go?

Answer: It is easy to give reply to that question. It is necessary to know what needs to be given up. The omniscient Lords remain aware of all types of scams too. The main purpose of knowing the same is that if we are not aware of what is to be given up, we may inadvertently go in for the same. While going to a destined place it is necessary to know about the intermediary places too; otherwise we may fail to reach the destination. We inquire about the intermediary villages, but do not stay there; similarly it is necessary to know about the sinfulness etc. but should not adopt the same. They need to be avoided as we avoid the intermediary places on our way.

Lesson 84: Jain Fundamentals, Part 3

Those, who listen, ponder over and contemplate over the nine fundamentals under the guidance of a Guru, are very fortunate and need to be complimented. I humbly urge every sensible person to learn those nine fundamentals to the extent of his intelligence.

There are too many divisions and different opinions within the Order of Lord Mahāvīr. The principal reason is the loss of people's interest in spiritual philosophy. They remained inclined towards rituality only, and the result is obvious. The population of our globe is estimated at 1.5 billions (The figure relates to 1884, when this was written). Out of that, Jains of all the denominations account for only 2 millions; they subscribe to the religion of detached Lords. I think, there could not be more than two thousands, who might have committed the text of nine fundamentals to memory; while those who understand and contemplate over the same could hardly be enough to be counted on fingertips.

While the situation about the philosophical knowledge is thus deplorable, the differences have gone up. Such differences normally do not arise among the knowledgeable persons. Our proverb therefore says, 'Hundred wise are of the same opinion.'

I appeal to all the monks to augment the knowledge of those fundamentals with discernment under the guidance of a Guru. Thereby their five major restraints would be on sounder footing; they will get a glimpse of unique pleasure derived from the ambrosial words of omniscient Lords; it will be easier for them to observe the monastic code. The right perception will arise by virtue of purity of knowledge and rituals, and that will lead to termination of the worldly cycle.

Lesson 85: Jain Fundamentals, Part 4

Those monks and laymen, who do not know the text of NavTattva, should learn the same. After learning they should contemplate over it at length and try to know the deeper significance thereof under the guidance of a Guru. That would illuminate self-realization and help in better observance of vows and restraints.

NavTattva does not mean merely the text containing the nine fundamentals. All the concepts presented by the knowledgeable of different places are covered within one or two fundamentals of those nine. The omniscient Lords have covered the entire universe within those nine fundamentals. As one gets into the philosophy thereof from different viewpoints etc. he will experience unique pleasure and purity at heart. What is required is to have discernment, alertness and guidance from a Guru. I intensely like its philosophy; those, who are genuinely interested therein, are very dear to me.

Due to the adverse time only two types of knowledge, viz. sensory and scriptural ones are now available in Bharatkshetra (India); the remaining three are not seen at present due to shortcomings in transmitting knowledge from preceptor to pupil. As one gets deeper in the philosophy of nine fundamentals with faith, he would come across amazing realization, pleasure, rise of high philosophical approach, superb delight and dazzling glitter. That will lead to rise of pure right perception.

Though the capability to make out the infinite significance of Syādvād (Theory of relative perspective) is now lost in this area, whatever aspects can be understood are also full of philosophical significance. The repeatedly contemplating over it can steady even a capricious atheist in religious faith. In short, by virtue of that philosophy one can gain purity, detachment, good character, spotless, deep and serene thinking as well as all types of accomplishment.

Lesson 86: Jain Fundamentals, Part 5

Once there was a talk with a highly learned man (The reference seems to pertain to Harmann Jackobi) regarding the miraculous implications of Jain philosophy. He said, "I admit that Lord Mahāvīr was a great philosopher. The knowledgeable ones have prepared Ang (Original 12 scriptures) and Upāṅg (Subsidiary scriptures) based on his teaching. His thinking is, no doubt, miraculous, but I cannot admit that it covers the entire knowledge of universe. I am, however, willing to believe it, if you can provide the proofs thereof."

I replied: I do not know the entire Jain philosophy, nor do I know its divisions at length. On the basis of my common knowledge, however, I can give some proofs.

The talks then turned to nine fundamentals. Thereupon I pointed out that those fundamentals cover the knowledge of universe in its entirety; one needs the capability to make it out. When he asked for proofs, I drew his attention towards eight categories of Karma and asked him to suggest a ninth one that could be a new category. Then I narrated various types of sinful and meritorious activities and asked him to suggest a type over and above those types.

While continuing that order I told him about the kinds of soul and asked whether he had to add a new kind. Then I described the types of lifeless substances and asked to suggest an additional one. That way I talked to him about all the nine fundamentals.

He pondered over it and said, "What Lord Mahāvīr has said is truly miraculous! I do not find any additional kind of soul; there does not seem to be any additional type of sinful and meritorious activity, nor is there the ninth category of Karma. I had never thought that there are such philosophical aspects in Jainism. It can be said to cover the philosophy of the entire universe to a certain extent."

Lesson 87: Jain Fundamentals, Part 6

I pointed out, "You would like to resort to such modified statement so long as you have not borne the Jain fundamentals at heart. I can, however, impartially state that the pure knowledge covered therein does not

exist anywhere else. Whatever knowledge rests with other creeds is covered in a part of Lord Mahavir's philosophy. What he has said is based on Syādvāda (Theory of relative perspective); it is not one-sided.

“You said that it can cover the philosophy of the entire universe to a certain extent, but that is rather an ambiguous statement. It could have come out of the shortcomings in my explaining capability; in no way does it mean that the philosophy is imperfect. I am not saying this on account of partiality. It is a fact that no one can find out the tenth fundamental even after looking for it in the entire universe. You would be convinced of it after our talks and impartial discussion from time to time.”

The learned man said, “I feel sure from our talks that Jainism is an extraordinary philosophy. By the order in which you presented the parts of NavTattva, I can undoubtedly state that Lord Mahavir had attained an inconceivably high state.” Then he incidentally mentioned three esteemed words of ‘Upannevā, Vighanevā and Dhurvevā and said, “There does not appear any particular significance in these words. They respectively convey the sense of arising, passing away and constancy. Revered Ganadhars (Lord's group leaders) have, however, pointed out that by virtue of listening to the same from their Gurus the pupils of ancient times could gain meaningful knowledge of Dwādashāngi (Original 12 scriptures). I tried to ponder over the same and I do not feel it within the realm of possibility. How is it possible for those words to cover very subtle knowledge of the scriptural texts? Can you throw some light over it?”

Lesson 88: Jain Fundamentals, Part 7

Thereupon I replied, “Three types of subtle knowledge, viz. Paramāvadhi Jñāna (Superb clairvoyance), Manhpariyay Jñāna (Mind reading capability) and Kevaljñāna (Omniscience) are not at present noticed in Bharatkshetra (Indian subcontinent) due to shortcoming in passing the same from preceptors to pupils. Moreover I am neither omniscient nor highly learned. I, however, feel that I will be able to explain it by exercising my capability to the best possible extent.”

The learned man said, “If possible, apply those three words to the state of soul in negative as well as positive terms. I mean: first show that the soul does not arise, it does not pass away, and it does not stay constant. Thereafter show that it arises, passes away, and stays constant. These questions have been framed by our entire circle; there would arise several fallacies while trying to apply those words accordingly.

“If soul is destructible, it cannot remain constant. That is first fallacy. If there be no arising, no passing away and no constancy, how would it be possible to show its existence? That is second. There is contradiction between passing away and remaining constant. That is third. If soul is everlasting, terming it as arising turns out to be false. That is fourth. If arising soul is treated as everlasting, the question would be, ‘How would it arise?’ That is fifth. Passing away of the everlasting soul is sixth. To term the constant as destructible is more or less akin to the words of Chārvāka (Ancient Indian atheist). That is seventh. To term it merely as arising and passing away is analogous to Chārvāka's canon. That is eighth. To treat arising, passing away and constancy positively and then to negate the same involves six fallacies.

“These are the fourteen fallacies. Not to admit everlasting constancy violates the words of Lord Tirthankars. That is fifteenth. Admitting of arising and constancy would prove the existence of Creator and that violates the words of omniscient Lords. That is sixteenth. Terming it merely as arising and passing away amounts to negating the concepts of sins, meritorious deeds etc. That would involve ignoring the religious or irreligious acts etc. That is seventeenth. Arising and passing away coupled with inconstancy imply admitting of three illusive attributes of Satva (Composure), Rajas (Vivacity) and Tamas (Darkness, ignorance). That is the eighteenth.”

Lesson 89: Jain Fundamentals, Part 8

He continued, “These 18 fallacies occur in respect of those three words. One Jain monk had told us that Jain Saptabhangi Naya (Seven perspectives or viewpoints) is unique; all the various modes of expression can fit therein; it covers the unimaginable divisions of affirmative as well as negative perspectives. After hearing it we came home and tried to apply those three esteemed words to the states of soul. I think that affirmative as well as negative perspectives cannot be simultaneously applied to soul. It would therefore be a problem to establish the validity of those words. This I am not saying out of derision.”

I replied, “Your method of applying the affirmative and negative perspectives to soul does not conform to the spirit of Syādvād (Theory of relative perspective); as such it can lead to one-sided conclusions. I am, of course, not an expert in that matter, but know something about it according to my intelligence. Since your method is not in accordance with Syādvād, please listen how it needs to be logically presented.”

Refusal to admit the arising of soul means that soul is without beginning or end.

Refusal to admit the passing away of soul means that soul is indestructible.

Refusal to admit the constancy of soul means that soul does not stay forever in the same embodiment.

Lesson 90: Jain Fundamentals, Part 9

To admit the arising of soul means that soul moves from one embodiment to another till it is liberated.

To admit the passing away of soul means that soul moves out of the present embodiment. It can also be interpreted that its true nature is continually facing death in the form of indulging in sense-objects etc.

To admit the constancy of soul means that soul as a substance is indestructible; it stays forever.

I think that this would help in taking care of the fallacies indicated by you.

Absence of arising of soul proves its constancy. This removes the first fallacy.

Evidence of soul’s arising, passing away and constancy from different perspectives proves its everlastingness. This removes the second fallacy.

Evidence of constancy of soul’s true nature proves that it is indestructible. This removes the third fallacy.

Evidence that soul as a substance does not arise removes the fourth fallacy.

Evidence of soul’s everlastingness proves that it does not arise. This removes the fifth fallacy.

Evidence that the soul does not arise removes the sixth fallacy relating to creation.

Evidence of constancy cum passing away removes the seventh fallacy of kinship with Chārvāk viewpoint.

Evidence of soul’s arising and passing away in respect of different embodiment removes the eighth fallacy of identification with Chārvāk philosophy.

Evidence of soul's arising, passing away and constancy from one perspective and its not arising, not passing away and inconstancy from another one removes six (ninth to fourteenth) fallacies relating to contradiction.

Evidence that soul has no beginning or end proves the truth of Syādvād. This removes the fifteenth fallacy.

Evidence that there is no creation proves the truth of what omniscient Lords have stated. This removes the sixteenth fallacy.

Evidence that there exist religion, irreligion, embodiment, rebirth etc. removes the seventeenth fallacy.

The above evidences prove the inexistence of illusive attributes of Satva (Serenity), Rajas (Vivacity) and Tamas (Darkness). This removes the eighteenth fallacy.

Lesson 91: Jain Fundamentals, Part 10

While continuing I said, "I hope the fallacies conceived by you could have been overcome. What I have said is not perfectly logical, but it would at least be entertaining. Much more time is needed to properly explain it. As such I do not want to describe the same at length. There are, however a couple of points to which I would like to draw the attention, if you are satisfied with what I have said."

Their response was satisfactory and gladly asked me to say what I intended to say. Thereupon I reverted to those esteemed words and said as under.

"If you harbor any doubt about those hallowed words or consider them intriguing, you would be doing injustice to them. One usually retains doubts so long as he does not have a high level of spiritual talent, Guru's guidance and detachment. Still I hope that what I intend to say would not go in vain.

"As we examined those three esteemed words by applying 'yes' and 'no', it is necessary to examine them from many subtle perspectives. While pondering over arising of every individual embodiment, its passing away, intervening state, pregnancy, capability (Paryapti), sense organs, latency, knowledge, instincts, age span, objects of senses etc. in light of different types of Karma, what one arrives at is unique. Everyone generally ponders over the same to the extent of his capability. Hardly does it occur to anyone that from substantial and modal points of views the entire knowledge of universe is covered in those words. In that case why should they not cover the whole Dwādashāngi, when presented by holy Gurus?

"When one specifies the term 'world', he keeps aside all the concept of a single house, single neighborhood, single village, single city, single country as well as single continent, and makes out the term as covering the whole world comprising innumerable land masses and seas. He can do it, because he has grasped the right coverage of that word. In other words he has learnt the wide connotation of the term and hence can make out its extent. Similarly the worthy pupils of earlier times could gain the knowledge of Dwādashāngi by learning about those three esteemed words from disentangled Gurus. Even from our shortsighted view point the esteem of those words does not seem to be intriguing in any respect."

Lesson 92: Jain Fundamentals, Part 11

I continued, "That also applies to Nav Tattva (Nine fundamentals). Would the middle aged son (Lord Mahavir) of the warrior clan, who stipulated that the universe is without beginning and hence there is no Creator, have stated the same without knowing every aspect of omniscience? Moreover when you learn

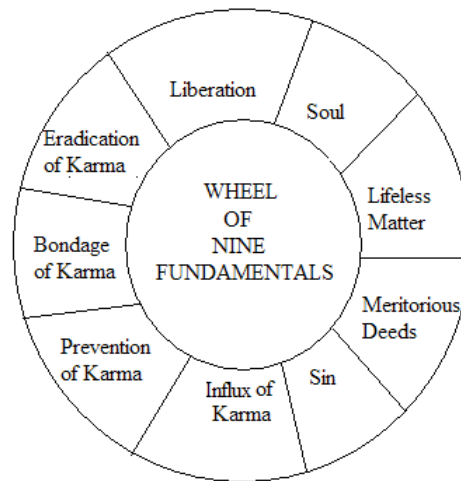
about his faultlessness, you would surely be convinced that he was a supreme person. He knew and therefore said that there is no Creator and that the universe is without beginning. His impartial and fundamental approach is worth examining. Those, who blame Jainism, do not know it and hence render injustice to it. I think that they would go down on account of undue attachment to their beliefs.”

Thereafter there had been some talks in the matter. I delightfully left after securing the promise that they would ponder over the fundamentals.

This discussion took place in respect of the fundamentals, which can be related in infinite perspectives. One should try to comprehend as many of them as possible, adopt those that need to be adopted and give up those that need to be given up. I can truly state that those, who know the same in every respect, get imbibed with four infinite aspects (Infinite perception, infinite enlightenment, infinite vigor and infinite bliss). Is it not significant that presenting those nine fundamentals in a circular form results in putting the soul by the side of liberation?

Lesson 93: Jain Fundamentals, Part 12

You are aware that while enumerating the nine fundamentals in the order of soul, lifeless matter, etc. liberation stands the last. The order consists of Jiv (Soul), Ajiv, (Lifeless matter),Punya (Meritorious deed), Pāp (Sin), Āsrav (Influx of Karma), Samvar (Prevention of Karma), Bandh (Bondage),Nirjarā (Eradication of Karma) and Moksha (Liberation). It thus begins with soul and ends with liberation. I had mentioned in the last lesson that soul and liberation are close by. In the above order, however, one may notice that soul and liberation are not close to each other, while soul and lifeless matter are. But that closeness occurs out of ignorance. From the enlightened point of view they need to be presented in a cyclic form as given below.



Now do you see the closeness of soul to liberation? That closeness is, however, physical, not modal. The modal closeness would lead to full accomplishments. True divinity, true Guru and true religion are the means of closeness, while knowledge, perception and character lead to the unification thereof.

The question may arise that since soul and liberation are close to each other, should one leave aside the rest of them? Reply is: ‘If you can give up all of them, do give up, you will abide in liberation. Otherwise, learn what is to be given up, what is to be known and what is to be resorted to; you will gain self- realization.’

Lesson 94: Jain Fundamentals, Part 13

What I have stated above is not meant only for those born in Jain families, it is for everyone. Also believe without doubt that what I am stating is impartial and is spiritually oriented. I have no reason to say anything with partiality or with parochial interest. Why do I invite a lower state of existence by teaching you about irreligious matter? I am repeatedly telling you about the words of omniscient Lords because of their perfect fundamentals. Omniscient Lords had no reason to convey what is not true or to say anything with partiality. Similarly they were not ignorant by virtue of which they could have happened to speak untruth. You may ask, 'How can we be sure that they were not ignorant? In reply I would ask you to ponder over their doctrines. Whoever does that would have no doubt about it.

The advocates of Jainism have not given me anything precious nor do they belong to my family or bear other relationship so that I may be tempted to talk in their favor! I also do not have any animosity for others so that I may try to refute their contention. I am unprejudiced and neutral towards either of them. Having repeatedly pondered over to the extent of my intelligence, I want to say, 'Friends, there is no pure and perfect philosophy like Jainism and there is no god like the detached Lord. If you want to cross over and want to get rid of infinite misery, please resort to the desire-yielding tree in the form of omniscient Lords' science.'

Lesson 95: Jain Fundamentals, Part 14

Jainism is so full of subtle concepts that one needs to spend enough time to get into it. To form and express an opinion superficially or on hearing from someone does not show discernment. When a pond is full, its water level looks uniform. However, as we go into it, we come across the increasing depth, though the outer surface remains the same. Similarly all religious creeds of the world are like pond; it is not right to treat them equal on the basis of identical surface. Those, who do so, have not understood the basic essence.

It is hard to fully comprehend one single doctrine of Jainism even after spending the entire lifetime. All the concepts of other creeds are not proportionate to even a drop as compared to the ocean of omniscient Lords' words. One, who truly understands Jainism gets detached and becomes an omniscient. How pious were its founders! How perfect and compassionate are its tenets! There is no fault therein; even its perception is faultless. There is no spiritual aspect, nor a fundamental that cannot be found in Jainism, It deals with every subject thoroughly by taking into consideration the infinite viewpoints. The purposeful approach that it has is not seen anywhere else. As there are not two souls in a body, there is nowhere a philosophy comparable to Jainism. The reason for saying that lies in its perfection, absence of attachment, truth and universal beneficence

Lesson 96: Jain Fundamentals, Part 15

In all fairness I would admit that for establishing the truthfulness of an ideology it is necessary to point out the drawbacks of others with impartiality. This is not the place to show it at length, but I have been showing it bit by bit. What I particularly want to say is that those, who cannot appreciate my point of view or think it impossible, should impartially examine Jain philosophical texts and those of others, and come to a rational conclusion. In that case it would be seen that what has been said earlier with drum-beat happens to be true.

But the world functions imitatively. As indicated in the lessons on 'Different religious beliefs' there has been a maze of innumerable religions. It is rare to come across a person with purity; very few look for truth

with discernment. As such I am not amazed to see that those subscribing to other creeds fail to understand Jain fundamentals; it seems hardly perturbing.

What particularly amazes me is that those people did not make out the pure philosophical view of the superbly realized and faultless persons, who had no reason to say untruth. As such, not only did they not gain spiritual beneficence, they termed the pure and innocent philosophy as atheist on account of being overcome with different approach and loss of discernment. I guess, they did not know the Jain philosophy.

They might have also thought that knowledge of the said philosophy may turn over their faith; the people would not have regard for what they might have said earlier; low regard for Veds, wherein lies the means of their livelihood, would reduce their own reputation; the vain godliness set up by them would not continue. In order therefore to prevent the inclination of people to see the truth, they deluded them by saying that Jainism is atheist. The people are naïve like lambs; how can they think independently? Those, who have comprehended the tenets of detached Lords with discernment, know how false and misdirecting was the approach of those people. It is, however, possible that those, who are not intelligent enough, may consider my words as being partial to Jainism.

Lesson 97: Jain Fundamentals, Part 16

Those, who contend that the immaculate Jain philosophy is atheist, try to prove it by pointing out that Jainism does not believe in Creator of the universe, and that those, who do not believe in Creator, are evidently atheists. That argument immediately penetrates the minds of simple people, because they do not have the capacity to think properly. If one applies his mind, he would consider, 'If Jainism is atheist, what is its rationale for treating the universe as without beginning or end? What is the reason for its refusal to admit the existence of Creator?' By pondering over such questions they can arrive at the purity of Jain thinking.

'What was the necessity for God to create the universe? If created, why did he arrange for happiness and unhappiness? After creating why did he provide for death? To whom did he intend to demonstrate such playful modes? If he created, by virtue of which Karma did he do it? Why did he not feel inclined to create it earlier? What is the concept of God? What are the components of universe? What does inclination mean? If he created, he should have arranged for only one religion in the universe; what was the necessity of creating illusions? Suppose that the poor guy committed a mistake! Let us forgive him! But what was the sense in giving birth to the people like Mahāvīr, who could root out the very concept of Creator? Why did he allow their philosophy to prevail in the world? What was the necessity of striking the axe on own foot?'

One needs to think about these questions. Moreover, did Jain thinkers have any acrimony for him? Had there been the Creator, were they going to lose anything by admitting it? Were they going to gain anything by saying that there is no Creator and that the universe is without beginning or end? By pondering over such questions, it would be seen that those immaculate persons have presented the concept of universe as it is. They had absolutely no reason to present it differently. They have urged for protecting the minutest living beings and have presented everything from a particle to the universe with all their divisions. It is pitiful to think about the destiny of those, who accuse the philosophy of such immaculate Lords as being atheist!

Lesson 98: Jain Fundamentals, Part 17

When one does not succeed in his point, he starts abusing. When Shankarāchārya, Dayānand Saraswati and others could not refute the sound and immaculate principles of Jainism, they started conveying that Jainism is atheist; it arises from the theory of Chārvāk (The ancient Indian atheist). One should, however ask them:

‘You may better talk of such aspects later on; no knowledge, discernment or time is required for making use of such words. Will you please point out in what respects Jainism is inferior to the philosophy of Veds? What about knowledge, the significant teaching, right conduct etc. that Jainism conveys? In what respects are the concepts of Ved superior to those of Jainism?’

When the talks thus turn to the core, they would have no alternative but to remain mum. Truth, compassion, virtuous conduct and spiritual philosophy arise in the universe by virtue of the ambrosial words and ascetic force of saintly beings. How could they be treated as lower than those, who relish embellishment, who do not know even the common basics, and whose conduct is far from being perfect? To consider the latter as godly and to denigrate the truthful, to call those who have attained the supreme state as atheist, indicates a very high impact of Karma!

But the world stays deluded; differing from truth constitutes darkness; there is no truth where the sense of belonging or attachment prevails. The main thing that I am telling is judicious and without any sense of attachment. You may subscribe to any philosophy; call Jainism the way you like. Please examine it the same way you examine others and adopt whatever you find right in your independent judgment. You may not immediately believe me or anyone else, but think over the basics.

Lesson 99: Importance of Society

If one inquires about the reasons of British people’s success in various worldly arts and crafts, he can make out that it is due to their zealous nature and community spirit. By virtue of their enthusiasm and collective approach they have gained wealth, fame as well as authority.

I do not advocate here to go for seeking those arts and expertise. The essence of what the omniscient Lords have said is lying in dark. In order to publicize the same, to collate the great books composed by the earlier Āchāryas (Heads of Order), to remove differences among the various denominations, and to foster religious learning, it is essential for the wealthy and intellectuals to come together and to establish a great society wedded to virtuous conduct. So long as there is no intent for bringing the philosophy of Syādvād (Theory of respective perspective) to light, there is no scope for uplifting the religious order.

So long as there is no motivation to bring forth the essence of pure Syādvād, which is now lying concealed, there is no uplifting of the Jain Order. Wealth, fame and authority can be gained by worldly arts and crafts. The ultimate accomplishment can, however, be gained only by spiritual arts and crafts. There can be set up branches of the great society mentioned above. It is better to do so and to give up the differences instead of remaining tied up in sectarian compartments. I wish that the said objective be accomplished and the sectarian differences within Jainism be rooted out. Let the attention of mankind be drawn towards truth and let the sense of ‘me and mine’ disappear!

Lesson 100: Obstacles in exercising control over mind

The essence of what has been repeatedly said here is, ‘Salvage the soul from the worldly sea; for that purpose foster the philosophical knowledge and resort to virtuous conduct.’ The path indicated in that

respect rests on control over mind. For gaining that control it is necessary to have a broad outlook. The following faults work as handicaps in cultivating that outlook.

1 Laziness	7 Unbecoming indulgence	13 Excessive indulgence
2 Irregular sleep	8 Ego	14 Wishing evil of others
3 Excessive food intake	9 Excessive work	15 Purposeless earning
4 Infatuation	10 Vanity	16 Affection for too many
5 Deception	11 Indulging in trivial enjoyment	17 Visiting wrong places
6 Irregular work	12 Deep inclination for tastes	18 Not to observe any regulation

Control over mind and attainment of desirable objective can be accomplished by getting rid of these 18 faults. The mind will stay inclined towards such faults so long as eighteen abodes of sinful activities are not removed. No one can gain beneficence of soul so long as these faults stay in mind. He is very fortunate, who has not merely removed excessive indulgence, but has also vowed to avoid all sorts of indulgences, and does not harbor any fault at heart.

Lesson 101: Words to Remember

- 1 In a way regulation is the ruling principle of this world.
- 2 One, who makes out the secret of saintly people's behavior, becomes godly.
- 3 Fickleness of mind is the root cause of all gruesome miseries.
- 4 Coming across too many people and too much intimacy with a few are equally harmful.
- 5 Coming in contact with those of identical temperament is treated as aloneness by the enlightened beings.
- 6 You will get happiness, bliss and superb state by overcoming the sense-organs instead of feeling happy by getting overcome by them.
- 7 There is no worldly life without attachment and no attachment without the worldly life.
- 8 Total renouncement at young age confers the supreme state.
- 9 Try to contemplate over what is beyond the senses.
- 10 Develop the inclination for qualities of the virtuous.

Lesson 102: Questions and answers, Part 1

Today I am putting some questions to you with a request to give replies in light of disentangled Lords' words (sermons).

Q: What is the necessity of religion?

A: To avoid the bondage of Karma prevailing since the infinity.

Q: Which is the first, Soul or Karma?

A: Both of them are without beginning. Had soul been the first, how could there be any reason for acquisition of Karma? If we treat Karma as first, who could have acquired it without the soul being there? Logically therefore both of them have to be admitted as without beginning.

Q: Is soul having a form, or is it formless?

A: In one sense it has a form, in other sense it is formless.

Q: In which sense does it have form and in which is it formless?

A: It has the form in the sense of having embodiment, while in its innate sense it is formless.

Q: Why does it have embodiment?

A: By virtue of its own Karma.

Q: How many are the main types of Karma?

A: Eight

Q: Which ones?

A: Jnänāvaraniya (Knowledge obscuring), Darshanāvaraniya (Perception obscuring), Vedaniya (Situation conferring), Mohaniya (Deluding), Nām (Physique determining), Gotra (Status conferring), Āyushya (Lifespan determining) and Antarāy (Obstructing).

Q: Will you explain those eight types in brief?

A: Jnänāvaraniya denotes the Karma that obscures infinite knowing capability of soul; Darshanāvaraniya denotes that which obscures its infinite perceiving capability; Vedaniya denotes the comfortably and uncomfortably bearable Karmas that prevent the manifestation of unobstructed bliss of soul; Mohaniya denotes the Karma that deludes the soul's capability to stay in its true nature. Nām Karma prevents its divine intangible state; Gotra Karma prevents its inalterable state, Āyushya Karma prevents its indestructible state and Antarāy Karma comes in the way of exercising its infinite capability of donating, benefiting, vigor-exercising and availing.

Lesson103: Questions and answers, Part 2

Q: Where does the soul go when all those Karmas are removed?

A: It reaches the unending eternal liberated state.

Q. Has this soul ever been liberated?

A: No.

Q: Why?

A: The liberated soul is devoid of Karma; as such it does not take new birth.

Q: What are the characteristics of an omniscient being?

A: Omniscient being has destroyed four defiling Karmas, thinned out four non-defiling ones, and stays at the 13th stage of elevation.

Q: How many stages of elevation are there?

A: Fourteen.

Q: Give their names.

A: They are as under:

1 Mithyätva (Wrong perception)	8 Apoorvakaran (Unprecedented)
2 Säswādan (Retention of taste of right perception)	9 Anivruttikaran (Not turning back)
3 Mishra (Right cum wrong perception),	10 Sukshma Samprāy (Overcoming subtle greed)
4 Avirat Samyaktva (Right perception without restraint),	11 Upashānt Moh (Pacified delusion),
5 Deshvirati, (Partially restrained)	12 Kshinmoh (Free from delusion)
6 Sarva Virati (Fully restrained)	13 Sayogi Kevali (Embodied omniscience)
7 Apramatta Sanyam (Restraint without indolence)	14 Ayogi Kevali (Unembodied liberated state)

Lesson 104: Questions and answers, Part 3

Q: What is the difference between an omniscient and a Tirthankar?

A: Omniscient and Tirthankars are equal in capability. Lord Tirthankar has, however, earned Tirthankar Nām karma in earlier life; as such, he is imbued with additional twelve attributes and is equipped with infinite extraordinary accomplishments.

Q: Why does a Tirthankar move and preach when he is totally detached!

A: Since he has earned Tirthankar Nām karma in earlier life, he has to preach in order to avail it.

Q: Whose religious Order prevails at present?

A: It is of Lord Mahavir.

Q: Was there Jain Order before Lord Mahavir?

A: Yes.

Q: Who had set it up?

A: Earlier Tirthankars.

Q: Is there any difference in their teaching and that of Lord Mahavir?

A: Essentially it is the same. Teaching is, however, subject to the capability of learner. Moreover, due to change in time a common man can perceive some difference. Basically, however, there is no difference.

Q: What do they mainly urge?

A: Salvage the soul; manifest its infinite capabilities; free it from infinite misery in the form of Karma.

Q: What are the means suggested by them for that purpose?

A: From practical point of view one should know the nature of true godliness, true religion and true Guru; he should admire the attributes of true godliness, should observe three-fold religion and should learn from a disentangled Guru.

Q: What is the three-fold religion?

A: It is in the form of right knowledge, right perception and right conduct.

Lesson 105: Questions and answers, Part 4

Q: Since Jain philosophy is topmost, how come everyone does not believe in it?

A: They fail to do so because of the impact of intense Karma, thickly deposited crust of wrong perception, and absence of right contact.

Q: What is the code of conduct for Jain monastic order?

A: It consists of five major restraints, tenfold religious norms, seventeen types of controls, ten modes of servicing, nine-fenced celibacy, twelve types of austerities and overcoming of four defiling instincts of anger, arrogance etc. Moreover it stipulates resorting to right knowledge, perception and conduct.

Q: Hindu monks observe five Yäms (Regulations) similar to those of Jain monks and Buddhist monks observe five similar Sheels (Conducts). In that case are those Hindu and Buddhist monks not at par with Jain monks?

A: No.

Q: Why not?

A: Their five Yäms and Sheels are defective; the criteria of major restraints of Jainism are very minute, those of others are gross.

Q: Can you illustrate the minuteness of Jain restraints?

A: It is obvious. Holders of five Yäms take root vegetables etc. They use comfortable beds; they make use of various vehicles; they use cold water. They also take food at night; they do not realize the destruction of innumerable minute beings, breach of celibacy etc. involved therein. Buddhist monks take meat and other non-eatable articles, and avail comfortable means. Jain monks stay away from that.

Lesson 106: Questions and answers, Part 5

Q: Are Jainism and Vedänt at odds in any respect?

A: Jainism does not oppose anything on account of antagonism. But as truth is considered the opposite of untruth, so is its opposition to Vedānt.

Q: Out of those two which do you consider true?

A: Pious Jain Darshan is true.

Q: Vedāntis consider Ved as true; what about that?

A: That is merely due to its difference from and despise for Jainism. I request you to judiciously examine their fundamentals.

Q: I also feel that the statements of Lord Mahāvīr and others are on judicious ground; but they do not admit the existence of Creator and hold that the universe is without beginning or end. How can there be universe consisting of innumerable landmasses and seas without being created?

A: You may feel that way so long as you have not the concept of infinite capability of soul, but that feeling would not stand the test of philosophy. Your doubt will be removed, if you deeply go through the contents of Sanmatitark (Written by Āchārya Siddhasen Diwākār).

Q: The capable learned men can prove even a false concept as true with the help of illustrations etc. As such, it may be hard to refute it, but how can it be acceptable as truth?

A: But Jain seers had no reason to tell lies. Suppose for a moment that their statements are untrue. In that case, why did the Creator allow such people to be born? What was the purpose in giving birth to a son, who would turn out to be a disgrace to the race? Moreover, those people were omniscient. Had there been evidence of the Creator, they were not going to lose anything by admitting it.

Lesson 107: Words of omniscient Lords

Anant Anant Bhāv Bhedathi Bhareli Bhali, Anant Anant Naya Nikshepe Vyākhyāni Chhe;
Sakal Jagat Hitkāri Hārini Moh, Tārini Bhavābdhi Mokshachārini Pramāni Chhe.

The words of omniscient Lords relate to innumerable objects and to their innumerable types; they are imbued with innumerable points of views and are presented in innumerable modes. They are beneficial to the entire world; they can remove delusion, help in crossing over the worldly sea and are acknowledged as being capable to lead to liberation.

Explanation: All omniscient Lords are imbued with three distinguished attributes, viz. i) Apāyapagam Atishay, which means that all types of misery and affliction vanish in their presence, ii) Jnānātishay, which means that they are equipped with infinite knowledge and iii) Poojātishay, which means that they are worshipped by all heavenly, human, animal and infernal living beings. Lord Tirthankars have one more attribute called Vachanātishay, which denotes that their words are truthful, beneficial and free from faults.

The next part of the stanza states that Lords' words are presented in innumerable Nayas and Niksheps. Naya denotes a point of view. An object or situation can be described from many different view points. There could thus be innumerable Nayas, but they are generally classified in seven categories of Naigam, Sangrah, Vyavahār, Rujusutra, Shabda, Samabhiroodh and Evambhoot.

Nikshep denotes a method of presenting the situation. There could be innumerable methods, but mainly they are of four types, viz. Nām, Ākruti, Dravya and Bhāv.

Whatever the omniscient Lords wanted to say was to prompt the people towards liberation. Liberation can be attained only by overcoming delusion. As such, the stanza states that their words are beneficial to everyone and become helpful in overcoming delusion, which is the main cause of wandering from birth to birth. Since that has been going on since infinity, the worldly life is considered unfathomable like an ocean. The stanza therefore states that the words of omniscient Lords are helpful in crossing over that sea and are capable to lead them towards liberation.

Upamä Äpyäni Jene Tamä Räkhavi Te Vyartha, Äpaväthi Nij Mati Mapäi Mein Mäni Chhe
Aho! Rajchnadra Bäl Khyäl Nathi Pämata E, Jineshwar Tani Wäni Jäni Tene Jäni Chhe.

It is futile to give analogy in order to compare those words with other words; those, who try to do so, merely betray the shortage of intelligence. Shrimad states with amazement that the immature people do not have the true concept; only those, who are enlightened, make out the significance of omniscient Lords' words.

Explanation: One way to describe a thing is by way of comparison. For instance, if we want to describe the innocence of a very straightforward person, we can say he is innocent like a child. No mode of comparison is, however, applicable to Lords' words, because they are presented in innumerable Nays and Niksheps. This stanza therefore states that those words are incomparable and it would be useless to try to compare them with those of any other being. Since such comparison is beyond reach, the second line states that those, who try to do so, merely display a low level of their intelligence.

It is not possible for a young child to climb stairs. Being not conscious of its inability if one tries to do so, it would fall back. In spiritual realm the unenlightened beings are considered childlike. If they try to make out the words of omniscient Lords on their own, they are bound to fail. The third line therefore indicates the amazement of Shrimad at such efforts. The fourth line states that only the enlightened beings know the significance of those words.

Lesson 108: Blissful ending

Tapopadhyäne Raviroop Thäy, E Sädhine Som Rahi Suhäy
Mahän Te Mangal Pankti Päme, Äve Pachhi Te Budhanä Pranäme.

One acquires sun-like shining by resorting to austerities and other restraints and thereafter he beams cool light like the moon. Then he gains series of accomplishments and rises to the 13th stage, where even the wise (enlightened beings) bow to him.

Nirgranth Jnäta Guru Siddhi Däta, Kän To Swayam Shukra Prapoorna Khyäta;
Triyog Tyän Keval Mand Päme. Swaroop Siddhe Vichari Viräme.

At 13th stage whether he be a Tirthankar or an ordinary omniscient, one stays as the disentangled knower. In the former state he functions as a Guru and teaches the path of liberation; in the latter state he merely stays as fully shining enlightened one. In either of the cases one reaches the stage where the physical, verbal and mental faculties calm down and one stays forever tuned to pure nature in the state of liberation.

Explanation: In this poem the stages of spiritual elevation are symbolically presented in the form of seven days of a week. Sun-like shining is symbolic of Sunday, moon like is of Monday; accomplishments are symbolic of Tuesday and wise beings of Wednesday; Guru is symbolic of Thursday, staying bright is symbolic of Friday and calming down is symbolic of Saturday.