

Dharma Ke Dashalakshana

Dr. Hukamchand Bharilla

DHARMA KE DASHA LAKSHANA

(TEN CHARACTERISTICS OF RELIGION)

English Version of the Hindi Book

Author :

Dr. HUKAM CHAND BHARILLA
Shastri, Nyaytirtha, Sahityaratna, M.A., Ph.D.
Shri Todarmal Smarak Bhawan
A-4, Bapunagar, Jaipur.

Translated by :

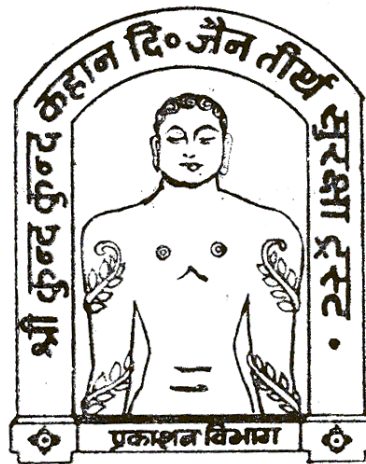
Br. HEMCHAND JAIN 'HEM'
D.M.E., D.T.ED.

Steam Turbine Engineer

Bharat Heavy Electricals Ltd., Bhopal

Editor

Prof. JAMNALAL JAIN
M.Com., LL. B., Sahityaratna
Reader, Department of Business Management,
University of Indore, Indore.



Publisher :

Shri Kund Kund-Kahan Digambar Jain Tirtha Suraksha Trust
Bombay

Department of Publication
Shri Todarmal Smarak Bhavan
A-4 Bapu Nagar, Jaipur 302 004

First Edition : 2200
26th January 1981

published in other languages :

Hindi (Three Editions) 22,100

Gujrati (Two Editions) 5,000

Marathi 3,000

Tamil 1,200

Kannad 2,000

Price : Rs. 12

Can be had from :

Pandit Todarmal Smarak Trust
A-4 Bapu Nagar, Jaipur 302 004

Shri Surendra Kumar Jain,
12, New Colony, Near Jain Temple
Model Basti, Delhi-110005
Phone : 515253

Printed at:

Naidunia Press,
Babu Labhchand Chhajlani Marg,
INDORE-452 002

Thanks & Our Request

This shastra has been kindly donated by Pravinchandra Shah and Anup Shah who have paid for it to be "electronised" and made available on the internet in memory of their late father Motilal Hansraj Shah.

Our request to you:

- 1) Great care has been taken to ensure this electronic version of [Ten Characteristics of Religion - Dharma Ke Das Lakshan \(English\)](#) is a faithful copy of the paper version. However if you find any errors please inform us on rajesh@AtmaDharma.com so that we can make this beautiful work even more accurate.
- 2) Keep checking the version number of the on-line shastra so that if corrections have been made you can replace your copy with the corrected one.

Version History

Version Number	Date	Changes
001	31 January 2009	First electronic version

BY THE PUBLISHER

On the auspicious occasion of the one-thousandth year celebrations of 1008 'Bhagwan' Bahubli, Shri Kund-Kund-Kahan Digambar Jain Trust has great pleasure in publishing the English Version of the popular book 'Dharma Ke Dash Lakshan' written by Dr. Hukamchand Bharilla in Hindi.

The trust was established with the pious blessings of 'Pujya' Gurudev' late shri Kanji Swami on the occasion of the 2500th 'Nirnav Mahostava' of 'Bhagwan' Mahavir at the time of the 'Panch Kalyan Pratishtha Mahotsava' of Mahavir Kund-Kund Parmagam Mandir at Songad, Gujrat.

In the short span of 5 years, the trust has acquired a reputable status in Digambar Jain Samaj. Under the inspiring patronage of 'Pujya Gurudev', with the allround support from Digambar Jain Samaj, specially the spiritually-inclined people, it recieved unprecedented support due to which it is fast moving towards achieving its target of collecting rupees one crore. So far it has already received promises for rupees 76 lakhs towards its reserve fund.

The basic objective of the trust is protection of the Digambar Jain 'Tirthas' from natural and unnatural attacks along with the protection of the living 'Tirtha' 'Jinwani', organsing research in jainology and producing and developing learned scholars in the field of Jain religion.

While giving thought to its programmes at the auspicious occasion of the one thousandth year celebrations of 1008 'Bhagwan' Bahubali, the trust decided to publish translations of available 'Jinwani' through the medium of Hindi, Gujarati, marathi, Kannad, Tamil and English languages and to make it available to the masses. For achieving this objective the trust has established a publications division. It is going to put up a book-stall at 'Shrawan Belgola' on the occasion of the celebrations, making available the said literature to the masses at cost or below cost price. It has earmarked a sum of Rs. 5 lakhs for achieving this objective.

The present publication is a part of the scheme of publications under this plan.

'Dasha-Lakhsan-Maha-parva' is an eternal festival which provides inspiration for the manifestation of passionlessness and continence in the soul. The Jain community, in whole of India, celebrates it with great enthusiasm every year for ten days. Along with various religious functions and rituals, discourses of learned scholars are arranged on this occasion on ten religions i. e. Supreme Forbearance etc. Learned and knowledgeable savants are difficult to find and, therefore, the expected degree of real serious discussion on the ten-religions is not possible at every place.

An unprecedented atmosphere of spiritual renaissance has been created in Jain Samaj by the spiritual in-depth learned discourses of the late 'Gurudev Pujya' Kanji Swami during the last 45 years. Lakhs of people have been led by him towards the right path of salvation. From Songad, where 'Pujya' Swamiji used to reside, every year more than hundred learned scholars are being sent to different parts of the country for delivering religious discourses on the occasion of 'Dash Lakshan parva'.

The author of the present book, Dr. Bharilla, is one of those few rare scholars who have had the privilege of getting enlightenment and inspiration for the right path of salvation from 'Pujya Swamiji'. Dr. Bharilla has developed a unique and attractive style of unfolding the obstruse secrets of Jain philosophy in simple popular language. Wherever he goes on the occasion of 'Dash-Lakshan Parva', men-women, young and old, all listen to him with rapt attention; he is equally popular amongst all.

In 1976, Dr. Bharilla was entrusted with the responsibility of editing Hindi 'Atma Dharma.' On repeated requests from people allover he started giving written shape to his thoughts on ten religions, regularly, through editorial-articles in 'Atma Dharma'. These editorials being based on a balanced synthesis of 'Nishay and Vyavhar' points of view, received great admiration from allover and even 'Pujya Swamiji' showered great praise on him for these articles.

During 1977 and 1978 on the occasion of the yearly refresher seminars organised at songad for the learned preachers

of Jain religion, more than hundred scholars have carefully studied these articles and through them the real aspect of Jain religion is being conveyed to people in different towns and villages.

About ten lakh copies of the 22 books and booklets written by Dr. Bharilla have been published through six languages. Along with writing books and delivering discourses on Jain philosophy and religion and shouldering the responsibility of editing 'Atma Darma' in Hindi, Marathi, Kannad and Tamil, Dr. Bharilla is also providing able leadership in the organisation of yearly seminars for training of teachers in religion and for the management of Shri Todarmal Digambar Jain Sidhant-Mahavidhyalay.

In this way, Dr. Bharilla is devoting his energies for the development and organisation of almost all the activities started under the pious patronage of 'Pujya' Kanji Swami.

Though the present work is a collection of his editorial essays in Hindi 'Atma-Dharma', these have been revised, re-written and enlarged according to necessity.

Along with the publication of about 10 thousand prints of these editorial-essays through the medium of Hindi, Marathi, Kannad and Tamil editions of 'Atma-Dharma', 17 thousand copies in Hindi and 5 thousand copies in Gujrati have already been published. On this auspicious occassion, 5100, copies in Hindi, 3100 copies in Marathi, 1200 copies in Tamil, 2100 copies in Kannad and 2200 copies in English are being published. In this way, in a very short period, the publication of about 45 thousand copies of this book is a clear evidence of its popularity. Along with the masses, the learned society has also acclaimed it as a great contribution to Jain literature.

In this book, basically, the real aspect of Jain philosophy propounded by 'pujya' shri Kanji Swami has only been clarified. 'Pyjya swamiji' himself first learnt about the real path of salvation from Digambar 'Jainagam' and also undauntedly preached it for 45 years incessantly. The whole credit for the attraction of lakhs of people towards listening to the discourses of pure-self soul totally distinct from 'Raag' and their interest in the path of achieving salvation, in the present atmosphere of sensual-pleasures, goes to 'Pujya Swamiji'. Though 'Pujya Guru-

dev' is now physically not amongst us, nevertheless, his preachings on the real religion of the soul will be guiding the people for several generations and he will remain immortal in the form of a spiritual-lighthouse. We are indebted to him in several ways. The only way to be free from this debt is to try to implement in life the 'Ratnatray-Dharma' preached by him.

It was really a very difficult task to translate this book in English. It required very hard labour too.

Spiritually-inspired and devoted scholar of Jain Philosophy Br. Hemchandji of Bhopal has worked hard to translate this book in English in record time inspite of ill health and heavy pre-occupations. Also professor Jamnalaji Jain of Indore has taken great pains in reviewing the translation thoroughly and making necessary corrections and alterations and also in finally editing it and shouldering the responsibility of the publication work. The trust is highly indebted to both these self-less scholars whose only inspiration for this work has been 'Tattva Prachar'. We earnestly hope and expect that the kind cooperation of these two scholars will be available to the trust in future as well in the service of 'Jinvani.'

The publishers are also very much thankful to the Naidunia Press, Indore, for extending its cooperation in timely publication of this work. We are also thankful to all those people who have directly or indirectly helped and inspired us for publishing this English version.

We hope that young and old, men and women, all will adore and implement in life the true passionless Jain religion and will, ultimately, through the manifestation of ten-religions in 'Paryay' transform the below mentioned sentiment of poet 'Dhyanat Raiji into practice :

“ज्ञानत धरम दश पैड़ि चढ़ि के, शिवमहल में पग धरा ।”

26th January 1981

We are,
President and Trustees of
Shri Kund-Kund-Kahan
Digambar Jain Tirtha Suraksha
Trust, Bombay

ABOUT THE ENGLISH VERSION

It is a matter of great pleasure and self-satisfaction for us that the English translation of 'Dharma ke Dasha Lashkhana', a very popular, authentic and scholarly work of Dr. Hukamchand Bharilla, could be completed in time for being available to the readers on the very auspicious occasion of the one thousandth year celebrations of 1008 'Bhagawan' Bahubali.

When the authorities of the trust approached us to take up this work, we readily gave our acceptance because we thought that this will provide us an opportunity of associating ourselves with the pious activities of 'Tattva prachar', which the trust started with the blessings of the late 'Pujya' Kanji swami.

We have tried our level best to keep track with the text literally and have taken enough care to maintain the true meaning and sense which the author intended to convey. However, with the concurrence of the author, we have left out a couple of illustrations which we thought would hinder the flow of language rather than help in the elucidation of the subject matter.

So far, very few standard works have appeared in English on Jain philosophy and religion. Because of this reason, there is a great dearth of standard equivalent words in English for technical words of Jain-Philosophy. This created a lot of difficulty for us in the proper choice of words and we had, therefore, to use two or more equivalent words in English for one word in Hindi. In order to overcome this difficulty, we have at several places given brief explanation of the technical words in the text itself in bracket and have also given Hindi words in inverted commas. The non availability of Diacritical marks in the press also has been one of our limitations as we had to use Hindi words in roman script under inverted commas. This may create some little obstruction in the fluency of reading but this could not be helped. The Glossary given at the end, we believe, will facilitate in grasping the true sense of the author.

The fact remains that this, our joint venture, is our first attempt in translating a highly renowned Philosophical cum religious Hindi book in English. Therefore, we seek forgiveness from the author and the learned readers for errors and pitfalls remaining unnoticed. But at the same time we request all the learned readers to draw our attention to such errors unhesitatingly so that the same could be taken care of in the next edition.

We take this opportunity to thank all friends who have inspired us and helped us in completing the work of translation, specially shri Padmakar Manjole who took pains to re-write neatly a few corrected chapters.

In the end we thank the trust for providing us this opportunity of making our humble contribution in the spread of real spiritual knowledge through this translation.

J. L. Jain

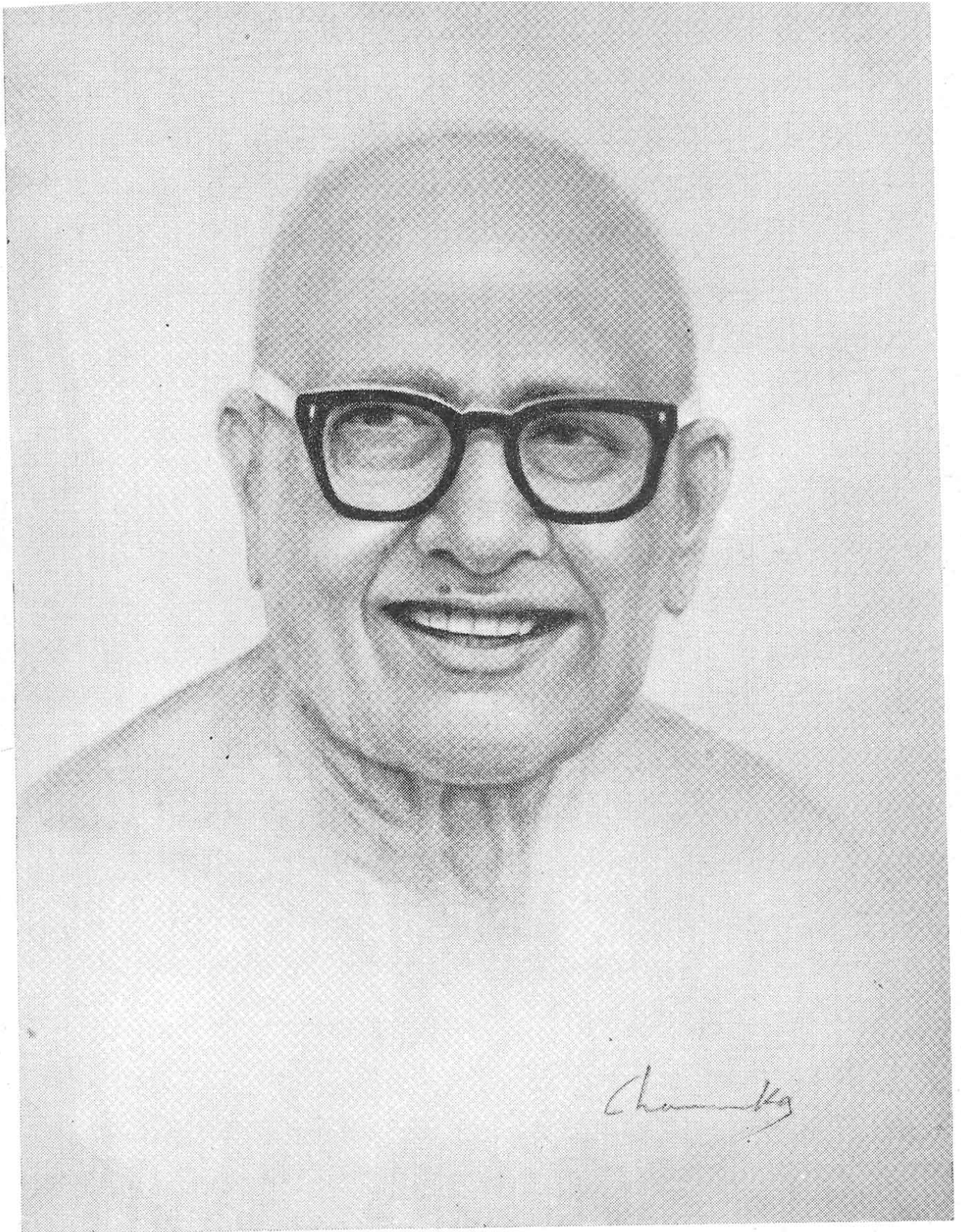
H. C. Jain

DHAKMA KE DASHA LAKSHANA (Ten Characteristics of Religion)

C O N T E N T S

	<i>Pages</i>
1. The Great Festival of Ten Virtues (‘Dash Lakshan Maha Parva’)	1
2. Supreme Forbearance (‘Uttam Kshama’)	11
3. Supreme Modesty (‘Uttam Mardava’)	27
4. Supreme Straight-Forwardness (‘Uttam Arjav’)	45
5. Supreme Contentment (‘Uftam Shaucha’)	58
6. Supreme Truth (‘Uttam Satya’)	74
7. Supreme Continence (Self-Restraint) (‘Uttam Samyam’)	86
8. Supreme Penance (Austerity) (‘Uttam Tapa’)	102
9. Supreme Renunciation (‘Uttam Tyag’)	123
10. Supreme Non-Attachment (Possessionlessness) (‘Uttam Akinchanya’)	145
11. Supreme Celibacy (‘Uttam Brahmacharya’)	169
12. Speech of Forgiveness (‘Kshama Vani’)	189
13. Glossary	205

TEN CHARACTERISTICS OF RELIGION



*Dedicated most humbly to Reverend Gurudev
Shri Kanji Swami, by whose Supreme Grace
I have been made, what I am today !!*

– Hukam Chand Bharill

The Great Festival of Ten Virtues

Whenever discussion on festivals is held, their relation is often established with eating drinking and playing. For example, on the day of 'Raksha--Bandhan', special dishes of 'Kheer' and 'Laddus' are served, Tops are played, 'Rakhi' is tied; on the day of 'Holi', special dishes are prepared, colours are sprinkled, 'Holi' is burnt; on the day of 'Deepawali', crackers are burst, lamps are lighted, 'Laddus' are offered (to celebrate the salvation day of the omniscient Lord Mahaveera) and sweets are exchanged.

But the Jaina-festivals, like 'Ashtanhika' and 'Das Lakshana' etc., have their relation with giving up of eating and playing and not with taking food and playing games. These are the festivals of continence and not of enjoyment; hence, are called great festivals. Their greatness lies in abstinence and not in amusement.

If you ask a jaina as to how is the great festival of the ten virtues celebrated, he will reply by saying that during these days people observe abstinence, worship the almighty (omniscient Lord), Observe vows, fasts etc. and do not eat vegetables. They spend their maximum time only in reading the scriptures and holding discussions on it. Everywhere discourses on the scriptures by learned scholars are organized. In these gatherings, the differentias of ten virtues, supreme forbearance etc; are explained. All people accept some kind of renunciation according to their capacity, offer donations and keep engrossed in various types of religious activities. Thus, a religious atmosphere is obtainable everywhere.

The festivals are of two kinds :

(i) Eternal and (ii) Periodical

We may also call them as permanent and temporary. The temporary festivals are also of 2 kinds:—

- (i) Those related with some particular persons.
- (ii) Those related with some specific events.

The festivals of 'Deepawali', 'Mahaveera Jayanti', 'Rama Navami', 'Janmashtmi' etc., are the festivals that are related to personages, because 'Deepawali' and 'Mahaveera Jayanti' are, respectively, related to Mahaveera's salvation and birth and 'Rama Navami' and 'Janmashtmi' are related to Ramas and Krishna's birth respectively.

The festivals of 'Raksha Bandhan', 'Akshaya Tritiya', 'Holi etc., are classified as the festivals which are related to specific events, because, these are concerned with famous mythological events. The Indian National festivals of modern times, the Independence day and the Republic day, may be called as the festivals that are related to historical events.

The permanent (eternal) festivals are neither related to any personage nor to any specific event; they are, in fact, related to spiritual thoughts. The great festival of ten-virtues, i.e. 'Dasha Lakshna Maha Parva', is such an eternal festival which is related to soul's natural traits (qualities) of supreme forbearance etc. which emerge in it as a consequence of the termination of impure (contrary) modes like anger etc.

As a matter of fact, the festivals which are related to some events or to some personages, can not be found existing from beginningless time, because, their existence is not possible before the emergence of the related events or personages. Those can also not exist (last) upto endless time, because, whenever in the future, more important personages take birth or any important event takes place, people will start remembering the latter and celebrate festivals related to them and will forget the former ones. In future, the birth-day and the salvation day of the future 'Tirthankaras' will be celebrated and not of the present

ones. As we have more or less forgotten the past 24 'Tirthankaras', similarly, the future generation will also not be able to remember the present ones.

Howsoever important the events and the personages may be, those can not be universal and eternal. All of these have limitations with respect to their own region and time; these can not be everlasting. Therefore, only those festivals can be universal and eternal which are equally related to all living beings, with their emotions, and not related to any particular personage or event. "Dasha Lakshana Mahaparva" is one such great festival which is equally related with the emotions and sentiments of all living beings. Due to this reason, it is eternal, belongs to all and will be existing for ever. Its usefulness is universal and eternal.

The great festival of ten virtues ('Dasha Lakshana') does not belong to a particular sect; it is meant for all. May be, it is celebrated by the people of a particular sect (faith), yet, it is certainly not a sectarian festival, because, it is not based on any sectarian thoughts. It has a universal base. Relinquishing the impure (evil) thoughts and accepting the generous thoughts, forms its basis, which is equally beneficial to all. Obviously, therefore, this festival is not of Jains only but is of all and every one. Believing it to be a sectarian festival is, in itself, a sectarian outlook.

Another reason why this festival is of all is that all living beings (mundane souls) want to be happy and are afraid of miseries. The emotions, like anger etc., are the seeds of all miseries and are themselves irksome. The virtues, like supreme forbearance etc., are the seeds of happiness and are themselves blissful. Hence, for all people who are afraid of miseries and wish to be happy, the ten virtues of supreme forbearance etc., which emerge as a consequence of abstinence from anger etc., are highly adorable.

In this way, this great festival of ten virtues, owing to its being auspicious and a guide to the right path of salvation, is the festival of all.

The basis of the universality of such a great festival of ten virtues, whose sole objective is the evolution of passionless ten

virtues of supreme forbearance etc., that are devoid of anger and other emotions, lies in the fact that everywhere emotions like anger are treated as bad, harmful, and forbearance etc. as good and beneficial; which is that region where anger etc. are not treated as bad and forbearance etc. as good ?

Due to this very reason, it is eternal too, because, there is no such time when anger etc. (emotions) were not treated, are not treated, and will not be treated as worth giving-up and supreme forbearance etc. as worth possessing (adoptable). Obviously, its adoptability in all times is undoubtful. Distress and disturbance from anger etc. and happiness and peace from forbearance etc. were found to be resulting in the past, are resulting in the present, and will be found resulting in the future as well.

Because of the universal, everlasting usefulness and delightfulness of the ten virtues of supreme forbearance etc., the “Dasha Lakshana Mahaparva” is included in the category of eternal festivals and that is why it is a great festival.

Here, a doubt may arise that since this great festival is eternal i.e. is beginningless and endless, why is it mentioned in the scriptures that it has a beginning ? In the scriptures it is said that:—

“Some natural ups and downs are observed during the cyclic changes of time, which, according to Jaina faith, are known as ‘Avasarpani’ and ‘Utsarpani’, In ‘Avasarpani’, gradual deterioration and in ‘utsarpani’ gradual development (in all respects) takes place. Each ‘Avasarpani and ‘utsarpani’ has got six divisions of time.

At the end of each “Avasarpani” period, when the fifth era ends and the sixth era begins, people become destroyers (carnivorous) by following ‘Anarya Vratti’ i. e. Wildly-life. After that, when “Utsarpani” begins, and the period of religious development ripens, various types of rains occur continuously for seven weeks, (49 days) starting from the first day of the month of ‘Shravana’ (August) by means of which, a good pleasing period emerges and again non-injurious civilized instinct Crops up in the people. In this way, the dawn of religion takes place, i.e. the religion restarts and in that atmosphere, upto ten days, adoration of the ten virtues of supreme forbearance etc., is specially

performed, and based on this, in each 'utsarpani', this great festival gets started".

This story tells us only how in each 'utsarpani' period the restarting of this festival takes place. By this story, the eternity of the great festival of ten virtues does not get affected.

This story itself is also an eternal story which has been repeated many times and will be repeated. Because, at the end of the fifth era of 'Avasarpani', whenever people will get separated from these virtues of supreme forbearance etc., and in the beginning of "Utsarpani" period, whenever it will be repeated (reobserved), in that era, the great festival of "Dasha Lakshna Mahaparva" will get started in this way. In fact, this story is related to the beginning of the era and not to the beginning of this festival. In this way, from eternity, through various eras, this festival is being celebrated and will continue to be celebrated in future also.

Its eternity (beginninglessness and endlessness) has already been proved in the scriptures and is logical too. Because, ever since this 'Jiva' (embodied soul) is there, it is possessing a virtuous nature of forgiveness etc.. though, simultaneously, is also holding, ever since, the emotional foulness, anger etc. in its modification. On account of this, although possessing knowledge and blissful nature, it is ignorant and unhappy. Since it is unhappy from beginningless time, the necessity of happiness is also there ever-since. As all 'Jivas' (embodied mundane souls) are from the beginningless period, the necessity of virtues like supreme forbearance etc., the root cause of happiness, is also from the beginningless period.

Similarly, although, infinite souls got liberated from the state of anger etc. (alien dispositions) by taking shelter of the supreme forbearance and other virtues of the self, yet, infinite-times more souls than the liberated ones are still lying in the states of foulness, anger etc. and are unhappy. Therefore, even today, there is an immense need of the adoration of these virtues. Moreover, in the distant future, too, there will be many unhappy souls holding emotional foulness, anger etc; hence, in future also, the usefulness of these virtues is beyond doubt.

In the whole of the universe, everywhere, and at all times, anger etc. (foul emotions) are the causes of unhappiness and forbearance etc. (passionless activity of the soul) are the causes of happiness (spiritual bliss). It is due to this fact that this great festival of "Dasha Lakshana" is eternal, universal and is for all. May be, that all do not adore it, but, by its own nature, it is of all, it was of all and it will remain of all.

Although, this festival, like "Ashtanhika" Mahaparva, falls thrice in a year-viz., according to Hindi months, (i) From 'Bhadrapad Shukla' 5 to 14, (ii) From 'Magh Shukla' 5 to 14 and (iii) From 'Chaitra Shukla' 5 to 14, yet, it is celebrated splendidly in whole of the country only in the month of 'Bhadrapad Shukla' 5th day to 14th day. The remaining two are not known even to many of the Jainas. In the ancient times, during rainy season, business used to become dull, naturally, due to insufficiency of the means of communication. Moreover, the growth of 'Jivas' (small living beings), during rainy season, gets highly increased. It being a non-violent society, the monks (naked possessionless saints) of Jainas stop moving from one village to another village during the four months of rainy season and use to stay at one place only. 'Shravakas' (the householders), too, move (make tours) very rarely. Hence, the natural availability of the company of virtuous persons, and of the time, seem to be the main reasons for celebrating this festival on a greater scale in the month of 'Bhadrapad' only.

Normally, the purpose of each religious festival is to increase passionlessness in the soul, but, this festival, is chiefly related with the adoration of the self-attributes. Therefore, this—the festival of passionlessness—is really the festival of continence and observance of religious rites.

'Parva' means an auspicious time, i.e., the occasion for chastity. In fact, the manifestation of passionless state through realization of the nature of the self (soul) is the real festival, because, that alone is auspicious for the self and is the occasion for chastity.

'Dharma' (the serenity of passionlessness) crops up in the self (soul) and not in the day or date, but on whichever date the serenity of passionlessness, in the form of supreme forbearance

etc., emerges in the self (soul), that very date is termed as a festival. The basis of religion (Dharma) is the soul and not the date.

The ten-fold adoration of the conduct attribute ('Charitra Dharma'), based on realization of the true nature of the self (soul), is, verily, the 'Dasha Lakshana Dharma'. Owing to its being concerned only with the evolution of ten virtues in the self (soul), it is called the great festival of ten commandments i.e. 'Dasha Lakshana Maha Parva'

Since beginningless period, each soul has been continually unhappy and disturbed due to wicked emotions of the self (Soul), such as, anger, pride, deceit, greed, falsehood, incontinence etc., evolved in the self. The only means of ending inquietude and unhappiness (miseries) is self adoration. After knowing and believing in the nature of the self, by keeping engrossed in it, by keeping absorbed in it, the supersensitive self-bliss and real serenity is achieved. The virtues of supreme forbearance etc. develop of their own in the heart of such an aspirant of the self (soul). It is, therefore, clear that the aforesaid festival is concerned with self-adoration (self--continence), or, in otherwords, with the adoration of the ten virtues of supreme forbearance etc.

Forbearance etc., ten virtues, are also called the ten religions (or the ten-commandments). These ten religions are:—

1. Supreme Forbearance—'Uttama Kshama'.
2. Supreme Modesty—'Uttama Mardava'.
3. Supreme Straight-forwardness—'Uttama Arjava'.
4. Supreme Purity—'Uttama Shaucha'.
5. Supreme Truth—'Uttama Satya'.
6. Supreme Self-restraint—'Uttama Samyama'.
7. Supreme Austerity—'Uttama Tapa'.
8. Supreme Renunciation—'Uttama Tyaga'.
9. Supreme Non-attachment—'Uttama Akinchanya'.
10. Supreme Celibacy—'Uttama Brahmacharya'.

In fact, these are not the ten religions, but these are the ten characteristics (differentias) of religion. In brief, these are also proclaimed as ten religions. In which-soever soul the

state of religion (serenity), in the form of self belief, self-knowledge and self-absorbedness, is manifested, in that very soul, these ten distinct Characteristics of religion do get evolved of their own. These are the religions, characteristics, symptoms which are evolved as a consequence of self adoration.

Although, the abovementioned ten religions are the pure (passionless) modifications of Conduct attributes (Charitra Guna), yet, the word 'Supreme', prefixed to each religion, indicates the inevitable existence of right belief and right knowledge. The purport of this is that these pure (natural) modifications of conduct attribute are manifested in the enlightened self, possessed of right belief, and never in the ignorant self having perverse belief.

As a matter of fact, conduct (self-absorbedness) is the real direct religion. Right belief and right knowledge are the roots of the tree of conduct. As a tree, without its roots, can not remain standing, can not grow, or, in other words, as the existence of a tree without roots is not 'possible, similarly, the tree of 'samyak Charitra' (right conduct) without the roots of 'Samyag-darshan' (right belief) and 'Samyagjnan' (right knowledge) can not remain standing, can not grow, or, in other words, without these two limbs, even the existence of 'Samayak Charitra' can not, at all, be imagined.

Although, in the universe, many people who are devoid of self-belief and self-knowledge, may be seen engrossed in lessening the passions etc. due to fear of bondage and the greed of taking birth in heaven or attaining beatitude or worldly honour, prestige etc., yet, they can not be regarded as the possessors of the ten religions in the form of forbearance etc.

In this connection, the thoughts of the great learned person, Pundit Todarmalji, are worth viewing :—

“Moreover, due to fear of bondage etc., or, due to desire of birth in heaven or attaining liberation (beatitude), many persons do not indulge in passional acts (don't get angry), but, in them, the intention of indulging in passional acts does not vanish. For example, some one may not commit adultery due to fear of law, or due to greed of good reputation (renownedness) but,

he is not called an abdicator of adultery. Similarly this man is also not an abdicator of anger etc.”

“How does, then, one become an abdicator ? On account of the substances appearing to be good or bad, emotions like anger etc. are evolved; when, through the practice (study) of scripture—‘Tattva Jyan’—, nothing appears to be good or bad, anger etc. do not arise automatically; then only, the real religion gets evolved.”¹

Thus, the absence (non-emergence) of anger etc., alongwith right belief and right knowledge is, infact, the religion of supreme forbearance etc.

Although, the aforesaid ten religions are described, at different places in the scriptures, from the religion of saint (Muni Dharma) point of view, yet, these (religions) are not simply to be observed only by the saints (Munis), but, the house-holders, ‘Shravaka’, should also observe them necessarily according to their spiritual Status. ‘One ought to observe’ is only a way of telling; in fact, the point is that these are automatically found emerged in the life of an enlightened house-holder as per his spiritual status, and the observance of these (ten religions) becomes his natural way of life.

In ‘Tattvartha Sutra’, Supreme forbearance etc. (ten religions) are described alongwith control (Gupti), carefulness (Samiti), contemplations (12 Bhavana) and conquest-by-endurance (‘Parishaha Jaya’). All these are related with the religion (duties) of monks. This is the reason why these are described only in superlative form at different places. Getting perplexed with this approach, their non-Observance (ignoring them) by lay men (house holders—‘Shravakas’) is not desirable.

If the ten religions, in the form of supreme forbearance etc., of the order of the absence of three intensest (Anantanubandhi etc.) types of passions, are manifested in the monks (naked possessionless saints), then, the ten religions in the form of supreme forbearance etc. of the order of the absence of two intensest

1. मोक्ष मार्ग प्रकाशक, पृष्ठ 228.

(Anantanubandhi etc.) types of passions shall be manifested in the right-knowledged 'Shravakas' (house holders) of 5th spiritual stage. Similarly, the ten religions in the form of supreme forbearance etc. of the order of the absence of only one intensest ('Anantanubandhi') type of passion, shall be manifested in the vowless right faithed Jivas (souls) of the 4th spiritual stage. Supreme forbearance etc. are not found in the ignorant-self (false believer). His passions might have got lessened to whatever low degree, but the aforesaid ten religions (virtues) can not be found in him because the aforesaid ten religions are the modifications which emerge in the absence of passions and not by the reduced intensity of passions. Whatever gradual differences are seen due to reduced intensity of passions, those are termed in the scriptures as 'Leshyas' (thought paints) and not as religion ('Dharma'). Religion is the name of natural dispositions originated in the absence of perverse belief and passions; it is not a consequence of reduced intensity of passions.

Exposition of these ten religions (virtues) is possible from various points of view, e. g. from 'Munis' (naked possessionless saints) and 'Shravakas' (house-holders) point of view, from exact real ('Nishchaya') and conventional ('Vyavahara') point of view, from internal and external-states point of view etc.

Out of these, each religion (virtue) requires to be explained independently and in detail. A detailed study of each religion (virtue) is being given ahead.

Therefore, now, I conclude here with this holy contemplation that may all souls, on the auspicious occasion of this great festival of 'Dasha Lakshana' attain eternal happiness (self-bliss) by understanding and grasping clearly the aforesaid ten distinct characteristics of religion and by getting engrossed completely in the same.

(0 Obeisance to the ten distinct characteristics of religion 0)

2. Supreme Forbearance ('Uttama Kshama')

Forbearance, i.e. forgiveness, is the nature of the self (Soul). By taking shelter of the forgiving nature of the self, the state of serenity (peace) which is devoid of anger, emerges in the self; this, also, is called forgiveness. Although, the self (Soul) is itself of the forgiving-nature, even then, since beginningless period, the state of anger, which is devoid of forbearance, is existing in the self (soul).

Whenever discussions or seminars on the ten religions (Supreme forbearance etc.) are held, their definitions are given (stated) in the negative forms only. It is said that absence of anger is forgiveness, absence of pride is modesty, absence of deceitfulness is straight-forwardness etc.

Is religion really of negative nature ? Is there no positive form or disposition of it.? If 'yes', why is it not interpreted in the form of positive dispositions ?

One does not know as to how negations (don'ts) such as 'don't get angry, don't boast, abstain from deceit, do no violence, don't indulge in stealing etc.', have been included in religion. Is religion the name of denials (don'ts) only ? Is there no positive (affirmative) side of it ? Though, the renouncement of other (not-self) objects is preached in religion, yet, in no lesser way is the act of self-absorption included (preached) alongwith it.

"This is not to be done, that is not to be done" is the language of ties (restrictions). When an aspirant of liberation—desirous of getting released from all ties (bondages)—hears about the long list of bondages (restrictions) even in the name of religion, he gets perplexed. He thinks that he had come here in search of the liberation from bondages but here he is getting tied with various restrictions (don'ts). Religion is the name of freedom. How could it be a religion, wherein, the talk of infinite ties is found ?

Do, then, the restrictions mean religion ? Is religion of negative nature ? No, the intrinsic nature of the substance is called its religion, and hence, it is verily of positive (affirmative) nature and not of negative nature. But, alas ! our language

is reversed. In place of telling “absence of anger is forgiveness (forbearance), absence of pride is modesty”, why don’t we speak this way—“absence of forgiveness is anger, absence of modesty is pride, absence of straight-forwardness is deceit etc.” ?

Just think, whether the absence of knowledge (‘Jnana’) is ignorance (‘Ajnana’) or the absence of ignorance is knowledge ? ‘Jnana’ is the root word; by prefixing ‘A’ to it, for conveying negative (opposite) sense, ‘Ajnana’ word is made. It is, therefore, automatically proved that the absence of knowledge is ignorance (‘Ajnana’).

The intrinsic nature of a substance is assuredly its religion and the modification identical to that very nature (of the substance), i. e. natural substantial modification, is also named as (recognised as) religion. Right belief, right knowledge and right conduct, being the natural substantial modifications are verily the religion. The alienated (contrary) modifications are called ‘unreligion’ (‘Adharma’).

Knowledge is the intrinsic nature of the soul substance; hence, it is its religion. The right (natural) modification of ‘Knowledge’ is also called ‘Knowledge’ (Jnana); therefore, right knowledge is also religion. The perverse (false) modification of knowledge i. e. ‘Ajnana’ is the contrary disposition of the ‘Soul’; it is, therefore, unreligion (‘Adharma’). Similarly, forgiveness is the nature of the self (Soul); it is, therefore, assuredly the religion (‘Dharma’) and the natural modification (i.e., manifestation) of forgiveness, evolved by taking shelter of the forgiving nature of the self is also religion (‘Dharma’). But when the forgiving nature of the self does not modify (manifest) into forgiveness but manifests into contradistinction (alien state), then, that contrary (alien) modification is called anger (wrath).

Anger is a contradistinction of the self and it emerges in the absence of forgiveness. Although, from continuity point of view, it is existing from beginningless time, nevertheless, it is produced every moment as a new and newer modification. Hence, the fact is that the absence of forgiveness is anger, but it is usually said that the absence of anger is forgiveness. The reason for this is that from beginningless time, the soul has never modified

(manifested) into its forgiving nature but has been modifying into alien states of anger etc. When it obtains the natural states of forgiveness etc., anger etc. come to an end. Therefore, the above statement is made, because, the modifications of forgiveness etc., are found emerging in the absence (avoidance) of anger etc.

If its usage is considered like knowledge ('Jnana'), then, it can be said this way:—"Absence of knowledge (i.e., lack of discrimination) is ignorance (indiscrimination), absence of forgiveness is non-forgiveness (anger), absence of modesty is immodesty (pride), absence of straight-forwardness is discordance or deceit etc.".

As nobody says, 'don't indulge in ignorance' but instead says, 'attain knowledge', why, then, it is not said, 'observe forgiveness' in place of saying 'don't be angry' ? This also has got a reason, and it is this that we are well acquainted with anger, pride, deceit etc.; these are our continuously experienced contrary modifications (emotional feelings). Forbearance etc. are unknown to us and we have no experience of the same. As a matter of fact, turning from recognized to unrecognized and from experienced to inexperienced, is a natural process..

People do not dispute when it is said that forgiveness is 'not to indulge in anger' but, if they are told that anger is "not to forgive", then, it sounds something unusual and nothing is understood. Therefore, the definition of anger is always explained in the affirmative (positive) form, e.g., resentment is called wrath; when wrath emerges, the eyes become red, body starts shivering, lips start pulsating, etc.

Here, a question may arise that the 'Acharyas' (Chief saints) have also adopted this way of explanation. Yes, the 'Acharyas', too, had a problem; they had to explain forgiveness to angry persons; therefore, forgiveness, too, had to be explained through the medium of anger. A layman has to be explained through his conventional language. The preceptors (saints) are people with huge stock of forbearance (forgiveness). If they talk from their experience, they will say that absence of forbearance is anger. But, in the world, the speaker has to use the language of the listener to explain his concept. If one does not speak in

the language of the listener, the listener will not be able to follow anything.

Hence, though the enlightened souls want to explain the virtue of forbearance, they explain it through the talk of anger. To have a talk with children, one has to speak from their angle. When we say to a Child 'Call Mother', then, at that time, our intention is to call the child's mother and not our mother; we know that by telling this, the child will call his mother and not our mother.

Likewise, when we have to explain forbearance through the language of anger, it would be better to explain clearly anger first.

Although, the soul is a solid mass i. e. partless embodiment of knowledge and bliss, by nature, it is an absolutely perfect entity; but, some contradistinctions—impure emotions (feelings), weaknesses (extrinsic attachments)—are assimilated with it from beginningless time—since when it is existing. The scripturalists have given many names to those weaknesses, such as, contradistinctions (alien modifications), passions, emotions and so on. In no less way, sermons are given to abdicate them. Their abandonment has been preached as the means of attaining real happiness.

In spite of innumerable sermons and instructions (directives) of the enlightened souls, the mundane souls could not escape from these weaknesses. Due to these weaknesses, the mundane souls have suffered from severe calamities, are suffering and will suffer. Also, to get rid of them, no efforts have been spared. Yet, the situation has remained unchanged.

The impure feelings (emotions), weaknesses and passions, due to which the mundane souls remained unsuccessful even after reaching very near to the door of success and could not reach at the summit of happiness (self-bliss) and peace even after making incessant efforts, amongst those evils (impure feelings)—in these weaknesses, in those passions—the greatest evil, the greatest weakness and the greatest passion is anger (wrath).

Anger is soul's such a vitiated state, such a weakness that due to it, wisdom is destroyed and the power of recognizing good or

bad disappears. The angry man starts uttering non-sense words, starts abusing and beating the object of his anger and wants to harm it in any way even at the cost (risk) of his own life. Even if, any of his well-wisher or an esteemed person tries to quieten him, he starts abusing him also and gets ready even to kill him. If, after all this, the other person could not be harmed, then he himself becomes extremely unhappy, starts cutting the parts of his own body, starts breaking his own head and even commits suicide by taking poison etc.

Most of the murders and suicides that take place in the world are results of highly excited states of anger. Thus, anger is the greatest enemy of the soul.

Angry man always finds faults with the object of his anger and becomes unmindful of his own faults, even when thinking dispassionately, he finds himself to be at fault. But, when does the angry person do self-introspection? It is his blindness that his eyes are always on the others, and that, too, on the existant or non-existant evils in others; he has no eyes to see the virtues of others. If he could see the virtues of others, how could he, then, be angry with them? Rather, he will develop respect towards them.

If the glass tumbler gets broken by the tumble of the owner's own feet, he will still cry in anger. "Who has put the glass-tumbler overhere, in the middle of the way?" He will get angry with the person who has put the tumbler, but not with his own self. It will never occur to him as to why did he not move carefully.

If the tumbler gets broken with the tumble of the attendant's feet, he will frown on him by exclaiming—"why don't you move carefully? Are you blind"? In such a situation, he will get angry with the person who broke it and not with his own self although he himself might have kept the tumbler in the middle of the way.

Fault will always be seen of the attendant, even if the owner himself struck it, or may be, it got struck by the attendant's feet, whether he himself had kept it there or it was kept by the attendant.

If someone tells him that, as he himself kept the tumbler and he himself struck it, why did he scold the attendant ? Even then he will say "The attendant should have removed it from there. Why did he not remove it from there ?" He can not visualise his own fault, because, the angry person always sees other's faults. If he could visualise his own fault, how would then anger (resentment) arise ? This is the reason why 'Acharyas' (the preceptors) have termed the angry man as anger-blinded.

What remains undone by an anger blinded person ? In the whole world, whatever acts of destruction are committed by man-kind, the preverted (emotional) feelings of anger etc. are only found to be the root cause of such destruction. The destruction of the fully developed and prosperous city like 'Dwarika' occurred only due to wrathfulness of a saint 'Deeipayana Mnuir'. Hundreds of houses and families can be seen ruined because of wrathfulness.

What more to say, in the world, whatsoever appears to be bad (wicked), is the result of evils like anger etc. As stated in Atmanushasana verse no. 216:—

क्रोधोदयाद् भवति कस्य न कार्यहानिः

In the operative state of wrathfulness, whose work does not get harmed, i.e. all are harmed.

Acharya' Ram Chandra Shukla—an erudite scholar of Hindi Literature—has nicely analysed this point in his essay on 'Krodha' (Wrathfulness).

Anger is a psychic emotion which disturbs peace. It not only disturbs the mental peace of the angry person but also makes the environment vitiated and perturbed. Towards whomsoever anger is shown, he at once feels insulted and also gets badly irritated due to the sorrow thus evolved. There are very rare people who think or exercise their mind to find out the appropriateness or otherwise about the expression of anger.

A very dangerous form of anger is the feeling of revenge. The feeling of revenge is a more dangerous psychic emotion as compared to anger. In fact, it is a vitiated form of anger. The feeling of revenge is the jam ('Achar') of anger. Under the

influence of anger, we think of taking revenge immediately. We, not only think, but start taking revenge instantly.

In angry mood, we start abusing and beating the person whom we consider our enemy. But, if we do not show or express any reaction immediately, and keep the feeling of anger suppressed in the mind against the object of anger, with the intention that it is not the right time now and we may be at a loss if we attack him now because the enemy is strong and on getting (suitable) opportunity we will take revenge, then, that anger gets converted into the form of the feeling of revenge and it remains buried for many years and reappears when the opportunity for revenge occurs

Apparently, in comparison to anger, this cleverness seems to be less harmful, but it is more dangerous than anger, because, this amounts to planned destruction, whereas, anger is not based on any plan for destruction; it works instantly in whatever way possible. The planned destruction is more dangerous and dreadful than ordinary unplanned destruction.

Although, the spirit of revenge does not seem to possess that degree of intensity and severity as is seen in anger, yet, the period of anger is much less, whereas, the feeling of revenge continues even generation after generation.

Anger is found in many other forms also. Grumbling, irritation and annoyance etc., are also the other forms of anger. Whenever we don't like some one's talk or work, and that thing is brought to our notice repeatedly, we start grumbling. The repeated feeling of grumbling changes into irritation. The grumbling and irritation are the consequences of unsuccessful anger. These may be regarded as the miniature forms of anger. Annoyance is also a dormant form of anger.

All these maladies are minor or intense forms of anger only. All are destroyers of mental peace, are obstructions in the way to greatness. So long as these exist, none can be great, nor can one achieve perfection. If we want to be great and wish to achieve perfection, these will have to be conquered; but how to do that? In this context the words of Pandit Todarmalji are worth noting:-

“Due to ignorance, so long as other substances will continue to appear to us as useful or harmful, maladies like anger etc. will continue to take birth; but, when through engrossed study of reality, the feeling of like and dislike in other substances will disappear, then, anger etc. (emotions and passions) will naturally not take birth”.

The sum and substance of all this is that the root cause of the origination of anger etc. is the belief that other substances are the causes of our happiness and unhappiness. When we begin examining the cause of our happiness and unhappiness in ourselves and hold ourselves to be responsible for them, on whom shall we express our anger ?

The root cause of the origination of anger etc. is to believe that others are the cause of our good or bad incidents, happiness and unhappiness.

The word ‘Supreme’, prefixed to forbearance, indicates the existence of right belief. Forbearance, found with right belief, is assuredly supreme forbearance.

A question may arise here, that, since forbearance is related with the absence of anger, what relativity has it got with right belief ? Why is then this condition attached that supreme forbearance is found only in the enlightened souls (true believers) and not in the ignorant-selves (false believers) ? Whosoever is not empowered by anger be treated as the holder of supreme forbearance irrespective of the fact whether he is a true believer or a false believer. Why is there this compulsory condition that supreme forbearance can not be possessed by an ignorant self (false believer) ?

In reality, the thing is that anger disappears (ends) only by taking shelter of the self (soul). An ignorant-self does not take shelter of the self; hence, absence of anger can not be found in him. Therefore, it is not possible that an ignorant self (false believer) can be devoid of anger. If apparently he is not found to be indulging in anger, it does not mean that inwardly he is devoid of anger, may be, there is no outward expression of anger. Because, sometimes, when anger is dormant, its manifestation is not apparent to the eyes. The ignorant-selves (false-believers)

take this to be absence of anger and start believing it to be the supreme forbearance. In fact, it is not the state of supreme forbearance, but it is a delusion about supreme forbearance.

The question now arises as to why can't an ignorant self be devoid of anger ? why is he always found indulging in infinite anger ? The answer to this question is that due to fallacious feeling of doership-instinct in other (non-self) substances, 'Anantanubandhi Krodha' i.e., the intensest type of anger (Passion that leads to infinite births), takes birth. When the other substance does not modify or change as per his will, he gets irritated on it. This would mean that in the universe all other substances which do not modify or change as per ones will, shall be the object of his anger. All other substances are infinite in number; hence, according to his belief (opinion), the infinite number of other (not self) substances will become the object of his anger. This is what is called "Anantanubandhi Krodha", the intensest type of anger (passion), because, in intention, he has bound himself with infinite number of other (not self) substances.

Thus we see that the fallacious feeling of doership in other (not self) substances exists in the ignorant self. Due to this, his emotions--anger etc.—may appear to have subsided. But, so long as his intensest type of passion does not come to an end, how can the supreme forbearance etc., i.e. religion, emerge in him ?

Secondly, the ten religions i. e. supreme forbearance etc. are nothing but the manifestations of right-self-conduct, and the right-self-conduct does not manifest in the absence of right belief. It is, therefore, self evident that supreme forbearance etc., religions, can not manifest in an ignorant self.

From realistic point of view, when by taking shelter of the forgiving nature of the soul (self), the malady of resentment (anger etc) does not arise, it is called supreme forbearance, but, from the practical ('Vyavahara') point of view, not to get excited even in the presence of the instrumental causes of anger etc. and not to indulge in counter actions against the object of anger, is also called supreme forbearance. In 'Dasha Lakshana Pujana' the great poet Dyanata Rai, while explaining supreme forbearance, has said:

“गाली सुन मन खेद न आनौ, गुन को औगुन कहे बखानौ ।
कहि है बखानौ वस्तु छीनै, बांधमार बहुविधि करै ।
घरतै निकारै तन विदारै, बैर जो न तहाँ धरै ॥”

In the above mentioned verse it is stated that one who can keep quiet even in the presence of contrariety of instrumental causes, is the true possessor of supreme forbearance. He is the supreme forgiver who does not feel irritated even though abused.

Many people are found saying. “Although, by nature, I am clam and quiet, but, if someone teases me, then, I can’t keep quiet.”

To such people, my question is “show me such a person who gets angry while we are praising him.” When being praised, people feel elated, rather than being angry. He alone is the true possessor of forbearance who does not get angry even when abused.

Here, our attention is drawn to a higher level of thinking. What to talk of the intensity of anger, when, in the mind, even the slightest anxiety is not produced, forbearance is said to exist (rein) there. Due to some external factors, one may not exhibit anger, but, if he internally gets irritated, then also, how can he be found possessed with forbearance? For instance, the owner reprimanded his accountant (agent); then, due to the fear of getting terminated from service, the agent did not exhibit anger, but if he internally got irritated, then, also, one can not call it to be the state of forbearance. The expression ‘गाली सुनि मन खेद न आनौ’ is meant to emphasise this.

One who slaps back on being abused, is physically an evil-doer; one who reciprocates abuses on being abused is vocally an evil-doer, and one who feels irritated in the mind on listening to abuses, is an evil-doer mentally. But, the one who does not get irritated even mentally is a true possessor of forbearance.

Further ahead (in this verse) it is stated “गुन को औगुन कहे बखानौ” i. e., though we might be possessing good qualities, yet, the opponent may describe them to be bad qualities and that too not privately but in the public meeting during deliverance of

a lecture; now, even then, if we do not get irritated and agitated, we are the possessors of forbearance.

Some people say, “friends, we may tolerate abuses but how are we to tolerate those evil traits which are not at all in us, but are being mentioned as being found in us ? Moreover, if those are uttered privately or separately, we may, anyhow, tolerate, but if uttered in the public meeting, in the midst of a lecture, it is, then, but natural that we get irritated and agitated.”

The poet is elaborating this very theme that if resentment arises, it is not forbearance but is assuredly anger. Suppose, resentment does not arise during that moment also and we may start thinking, “abusers abuse, let them abuse, why should we bother ? But what to do when he starts snatching our things ? We may not become resentful even when our things are being snatched, but when he ties us, beats us, and starts troubling in many other ways, what to do then ?” In reply to this question, the poet has said:—“वस्तु छीनै, बांध मार बहु विधि करै”

In the words “बहु विधि करै” there is a lot of hidden meaning. Try to draw as much meaning out of this as you can. Now-a-days, many new ways of torturing have been discovered. When foreign spies are arrested, various types of inhumanly tortures, for knowing the secret things of enemies, are inflicted on them, such which one can not even imagine. All those (ways of torture) are covered under the words “बहु विधि करै” Even then, if one does not get irritated, supreme forbearance will reign there; the poet wants to say this. The topic does not end here, it goes further:—“घरतै निकारै तन विदारै, बैर जो न तहां धरै”

Suppose any cruel person, after torturing in various ways, goes away, then, atleast, we can take rest at home and can take treatment. But, if he kicks us out of our home also, what to do then ? Even when expelled out of our home, if our physique is alright, we may somewhere and some-how, by doing some work, can earn livelihood and pass time. But, when he kicks us out of our home and also inflicts serious injuries on our body, resentment will naturally arise.

No, friend! even if in such circumstances, resentment (or agitation) does not arise (manifest), there exists supreme forbea-

rance. But no, not-even then. Suppose, no resentment is exhibited (appears) but we tie a knot in the mind and nurse the feeling of enmity, (in the form of dormant anger) even then, also, supreme forbearance is not to be found there.

Much has already been said about anger and enmity, earlier. Anger is exhibited and enmity is retained in the mind, i.e., in anger, some immediate reaction takes place, but, in enmity, a knot of revenge or enmity is tied in the mind.

Enmity is like fire; Wherever fire will be kept, it will burn the container first, and later on, it may or may not burn the other things. Therefore, enmity, too, burns him first who holds it; the object of enmity may or may not be a prey to it, because, every body's good or bad fortune depends upon one's own auspicious or inauspicious karmas in operation.

Therefore, this absence of anger, alongwith the absence of enmity, is called supreme forbearance.

But all this discussion is from empirical i.e. 'vyavahara' point of view. From the real (exact), i.e. 'Nishchaya' point of view, mere non-appearance of the actions of anger, even in the adverse circumstances, is not supreme forbearance. It is just possible that, outwardly, the indulgence in anger etc. may not be seen and, inwardly, the (dormant) anger, enemy of supreme forbearance, may be existing, or, in the inner realm of spirit, partial supreme forbearance may be existing, and even then, outwardly, the actions of anger etc. may be found.

Therefore, to understand real supreme forbearance, we have to go further deep.

In the scriptures, anger is described to be of four types:— (1) Intensest type of anger, i.e., 'Anantanubandhi Krodha', which leads to infinite births and deaths, (2) Intenser type of anger, i.e., 'Apratyakhayan Krodha', which hinders partial abstinence, (3) Intense type of anger, i.e., 'Pratyakhyana Krodha', which hinders complete abstinence and (4) Mild type of anger i.e. 'Samjwalana Krodha', which hinders absolute conduct. 'Anantanubandhi Krodha' is found absent in an enlightened vowless soul of the fourth spiritual stage. Therefore, the state

of supreme forbearance of that degree is obtainable in him. The supreme forbearance of the order of the absence of 'Anantanubandhi' and 'Apratyakhyana' types of anger is manifested in an enlightened soul who observes partial vows of the fifth spiritual state. Similarly, the naked, possessionless saints who observe complete vows of the sixth and seventh spiritual stages, are the possessors of supreme forbearance which emerges in the absence of the three types of angers, namely 'Anantanubandhi', 'Apratyakhyana' and 'Pratyakhyana'. The naked possessionless saints of very high spiritual stages (i.e. above 9th and 10th spiritual stages) are the possessors of complete (perfect) supreme forbearance.

The above statement is made in the scriptural language, therefore, only the ardent readers of scriptures will be able to follow it. The purport of all this is that the virtues of supreme forbearance etc. can not be measured externally. Supreme forbearance does not depend upon the high and low degrees (intense or mild appearance) of the passions; its basis is the gradual dissociation (absence) from the aforesaid passions. That discrimination which is based on the subsidence and severity of passions (i. e. high and low degrees of passions) is termed as "Leshya".

Although, empirically, the low passionate souls are also termed as the possessors of supreme forbearance etc., but, from the inward vision point of view, it is also possible that externally one may appear to be totally calm and quiet but internally may be having infinite anger, i.e. possessing 'Anantanubandhi Krodha'. The wrong faithed naked possessionless saint (called 'Drvyalingi Muni'), who may be born in the ninth 'Graiveyaka' (upper heavens), may outwardly appear calm and quiet to such an extent that even by removing (cutting) his skin and pouring salt into it, the edge of his eyes may not get red with anger; even then, in the eyes of the scripture-writers, he is not the true possessor of supreme forbearance but is having (experiencing) infinite anger—"Anantanubandhi Krodha", because, anger in the form of disinterest of the self soul has not vanished from his inner self. The reason for the absence of anger, outwardly, is not the natural peace resulting from taking shelter of the self (soul), but, the contemplation which has kept them calm and quiet is assuredly a result of dependence on the other (not-self) substances. For

example,—They ponder “As I have become a saint, I must remain unperturbed. If I will not remain calm (dispassionate) what would people say about me ? In this birth, I will be defamed and will undergo the bondage of sins (‘Papa’, i. e. inauspicious karmas’) —which will spoil the next birth also. If I will remain calm, I will be praised here and now and will incur the bondage of ‘Punya’ i.e., auspicious ‘Karmas’ which will produce delight in future.”

Thus the foundation of their peace is either some kind of greed for fame or the fear of being defamed, or interest in ‘Punya Karmas’ and disinterest in ‘Papa’ ‘Karmas’. Or, because it is written in the scriptures that “a saint must never get angry, he should remain peaceful etc.”, they remain peaceful by clinging to some such external base. They do not make their own soul as a basis of peace.

Moreover, if under the influence of “Charitra Moha Karma” (conduct deluding ‘karma’) any enlightened self (true believer) is found indulging in anger, externally, even then, he may be possessing supreme forbearance. For example—suppose, the Chief of the saints (‘Acharya’) is seen scolding a saint and inflicting punishment on him and outwardly looking in an excited and angry mood, even then, he continues to possess supreme forbearance, because, ‘Anantanubandhi’, ‘Apratyakhyana’ and ‘Pratyakhyana’ types of anger are totally absent in him and he enjoys the shelter of the self (soul). A right faithed householder, the one who is either observing partial vows or not observing any vows, may be seen outwardly indulging in high degree of anger. Bharata Chakravarty, although a non-votary but possessing “Kshayika Samyagdarshana” (the pure irrevocable belief), while throwing the circular weapon (“Sudarshana Chakra”) on Bahubali (his younger brother), was not having anger of the order of “Anantanubandhi” (interest type of anger).

Therefore, the existence of supreme forbearance can not be judged on the basis of one’s external activities.

Supreme forbearance manifests only in the absence of “Anantanubandhi” type of anger. In the absence of “Apratya-

khyana” and “Pratyakhyana” type of anger, it is further enriched and the absence of “Samjwalana” type of anger leads it to perfection.

‘Anantanubandhi’ anger—the binding force of infinite mundane lives—is the other name for disinterest towards the self-soul. In other words, this disinterest towards the self-soul which is by nature an embodiment of knowledge and bliss, is called “Anantanubandhi Krodha”.

When we nurse infinite anger against any person, we don’t like even to see his face, nor like to talk to him or listen to any thing about him. If any third person talks about him, we can not tolerate even that. Then, the question of lending our ears to his praise does not arise.

Similarly, those who have not developed interest towards realising the self-soul, those who are perverse to listening to the talk of the self-soul, those who dislike not only the talk of the self (soul) but also the persons who discuss the matters relating to the self (soul), all of them possess anger of “Anantanubandhi” type, because, they have infinite anger against the self-soul; that’s why they dislike any talk about the self-soul.

We have excused others many times, but have never paid attention to the advice of ‘Acharyas’ who admonish us to pardon, atleast once, our self-soul, to look at it and to remember it. Since beginningless time, we have spent infinite time only in trying and testing others. The ‘Acharyas’ assure us that if we atleast see, know and introspect, once, our ownself, the supreme forbearance will naturally get manifested in us.

Self-realisation is the only real means of achieving supreme forbearance. Supreme forbearance gets manifested in the soul only by realising and taking shelter of the forgiving nature of self (soul). Supreme forbearance is manifested in that enlightened soul which realizes (experiences) the self; it grows in them only who grow their power of self-realisation and it obtains perfection only in those souls who totally remain engrossed (absorbed) in the soul it-self, infinitely.

The difference in supreme forbearance amongst 'Avirat Samyagdrishti' (vowless right believer), 'Anuvrati Shravaka' (a votary-householder observing partial vows—'Desh Charitra'), 'Mahavrati Muni' (the naked possessionless saint, observing complete conduct or great vows—'Sakal Charitra') and 'Arhanta Bhagwana' (omniscient Lord), is quantitative but not qualitative. Supreme forbearance is not of two types, although, it is discussed in two ways. The stages of adopting it in one's life may be even more than two. "Nishchaya Kshama" (the real forbearance) and "Vyavahara Kshama" (the conventional or empirical forbearance) are merely the kinds of the style of narration and not of supreme forbearance. Likewise, the forbearance of a vowless right faithed self, of a votary 'Shravaka' observing partial conduct (small vows), of a saint (ascetic) observing complete conduct (great vows) and that of an omniscient Lord (Arhanta Deva)—all these are the type of stages of manifesting forbearance in one's life (soul) and not of supreme forbearance; it is one and indivisible.

Supreme forbearance is a passionless, desireless pure positive aspect of the self. It is not passional, not a kind of attachment and not even any auspicious or inauspicious type of feeling. As a matter of fact, it is devoid of all these non-spiritual states.

I conclude this discussion with the pious spirit that all living beings may achieve supreme forbearance by taking shelter of the forgiving natured soul, and, may all achieve perfect bliss by engrossing in the self soul, the embodiment of knowledge.

Supreme Modesty ('Uttama Mardava')

Modesty is also the distinct nature of the soul like forbearance. The state of tranquility which is produced in the soul in the absence of pride and by taking the shelter of the prideless nature of the self (soul) is called modesty. Although, modesty is the natural character of the soul, yet, the modification of the passion of pride, which is devoid of modesty, is existing in it from beginningless time.

“मृदोर्भावः मार्दवम्” i.e., modesty or humility is the name of tenderness (meekness). Owing to pride passion, the modesty, existing in the nature of the self (soul), gets nullified and a sort of stubbornness is developed in it. Due to arrogance, resulting from pride-passion, man thinks himself to be too high and, others, too low. The required degree of politeness is lost in him. The self esteemed person always tries to keep himself in an elated position and others in a lower position. What does he not do for the sake of pride ? He indulges in acts of deceit and becomes angry if some one disrespects him. He is found to be always ready to do any thing and everything for getting respect, so much so that he even gets ready to spend very lavishly the wealth that he might have collected at the cost of his life. Pride remains, even if, everything i.e. home, family etc. are renounced. The so-called famous saints may be seen quarrelling for the height of their seat and post; they are irritated when not offered proper salutation. All these are the peculiar facets of pride.

The great Pandit Todarmal has illustrated the behaviour of a proud person thus :—

“If a man is overpowered by pride passion, he wants to humiliate others and exalts himself and, for this purpose, plans many schemes. He censures others and extols himself and pulls down the image (prestige) of others through various ways and means and wants his prestige to be very high. A lot of wealth that he might have collected with a great difficulty, he spends in marriages etc. and even takes loans for the same. Under the delusion that his name, fame will remain even after death, he is ready to lose his life for the sake of self-esteem. If someone does not pay respect, he tries to earn respect even by giving threats and creating troubles for others. Moreover, under the pressure of pride, he does not pay respect to honourable and elderly persons also, and becomes thoughtless. If he does not find others in let-down position and himself in a higher one, he inwardly feels very miserable, cuts, the parts of his body and even dies by taking poison etc. Such things happen when one is overpowered by pride.”¹

Amongst passions, pride finds the second place and anger the first. In ten-religions too, supreme modesty finds the second place after supreme forbearance. There is a valid reason for this. Although, anger and pride, both are forms of aversion, even then, their nature is different. When some one abuses us, we get angry; but when some one praises us, we feel exalted. In the world, there are chances of both, censure and praise, the ignorant-self indulges in passion (‘Kashay’) in both the situations.

For example, those whose physique is weak, are troubled by both types of weather, cold and hot. In hot weather, they get affected by sun-stroke, and in cold, they are down with cough and cold. Similarly, those whose spiritual health is weak, become uneasy, both by censure and praise. When exposed to the hot air of censure, they get affected by the sun-stroke of anger and when exposed to the cold air of praise, they are down with the cough and cold of pride.

The enemies criticize and the friends praise. Therefore, enemies become the means of anger, friends of haughtiness.

The opponents have the particular habit of not talking at all about the existing virtues and talking exaggeratively of non-

existing vices. The flatterers, too, have a peculiar habit; they are also haunted by a weakness, not to talk of the existing vices but to talk too much about petty virtues and sometimes even to talk of non-existing virtues too. Addressing a compounder as a doctor and a clerk as an advocate, are the consequences of this habit.

Both the tendencies are bad, because, they are conformable to anger and pride, respectively. Though, in the world, such persons may be rarely found who put forth virtues in the form of vices, but such flatterers will be available everywhere who talk of petty qualities exaggeratively. It is very common to call a millionaire a multi-millionaire.

One more thing to be noted is that the censurers generally speak ill of a person at his back. Very few censurers will be found censuring face to face. But praise is often showered face to face and very little at the back. They are the fortunate few who are praised even at their back. Therefore, praise is more dangerous than censure.

Unfavourable circumstances give birth to anger, and favourable to pride. Failure is the mother of anger, and success of pride. This is the reason why an unsuccessful person is resentful by nature and a successful one, full of pride. When some person is unsuccessful in some work, he exhibits anger on those situations which he thinks are the cause of failure, but, if he succeeds, he gives all credit to himself and becomes proud thereby.

Although, haughtiness, too, is as dangerous a malady as anger, yet, one does not know why people love it. Commendation certificates would be found displayed in most of the houses, but certificates for indulging in anger will not be found in anybody's house. Also, nobody gives a certificate in praise of anger to any one, but even if somebody will give it, nobody will accept it, what to say of displaying it in one's house. But, people accept commendation certificate with great joy and display it in the house with great interest. Even, many people, take it to be a 'wisdom certificate', though the word 'commendation certificate' is very clearly written on it. When not satisfied even with this, they get it published completely in the news papers even if they have to pay for its advertisement.

If, incidentally, one receives a commendation certificate he keeps it safely, but insult might have been received many times but.....? The wretched persons, assuredly, are insulted many times more than are commended.

Commendation is a sweet poison which, when taken, tastes well, but in reality, is very painful. Not only painful, it is in fact pain-incarnate, because, after all, it is a kind of passion.

Although, pride, like anger, is also a harmful malady of the soul, even then, externally, it is not an omni-destroyer like anger. Who-soever is the object of our anger, we want to destroy or want to ruin him totally, but we don't want to ruin the object of our pride; rather, try to maintain it, though in a pettier form in comparison to us.

An angry person does not want to accept the existence of his opponent, whereas, a haughty one wants gatherings and persons seated down, so that he may appear to be seated at a higher place than others. For the fulfilment of self esteem, a haughty person needs a congregation wherein all shall be sitting below him, and he, at somewhat higher level than all others. So, the haughty person wants to keep others also, but somewhat below him, because, the nature of the passion of pride is 'to be seen at higher place', and height is a relative position. When some one is lowly placed, the question of the others being placed high or up arises. Lowness requires highness and highness requires lowness for their mutual existence.

The angry person wants to remove the cause of anger but the haughty one wants to maintain the auxiliary causes of haughtiness. An angry person says "Shoot him, Kill him"; but the proud fellow says—"No, don't kill, but keep him a little pressed".

In the villages, the landlords neither allow any one to wear gold in the legs nor allow any one to build a house taller in height than their own buildings, because, if other buildings were taller than their buildings then their self-esteem would get hurt.

The angry person wants separation, but the proud fellow likes company. If I become angry in a meeting, then, either I

would run away, or, if allowed to have my own way, I would ask all others to go away. But, if I am overpowered by self esteem, I would neither walk-out nor would ask others to go away, but, would make them sit below and would myself like to sit on top. The nature of pride is not of asking others to run away but is of keeping all under control and in a lower position, whereas, the nature of wrath is of finishing the matter altogether.

This is the reason, why anger is number one passion and pride number two.

Pride has many aspects. Some of its aspects are such which many persons do not treat to be the types of pride. Inferiority complex is one of such types of pride which people don't want to include in pride. Their hearts don't allow them to call a forlorn (wretched) fellow to be a haughty person. They maintain "Wretched is wretched, how can he be haughty?"

If pride is the name of the absence of the religion of modesty and modesty-religion is the name of the absence of pride-passion, then wretchedness will have to be treated as pride, because if not treated as pride, then, in the absence of pride, wretchedness would become modesty.

This can be explained in the following way. Pride is generated under the shelter of eight things:—

ज्ञानं पूजां कुलं जातिं, बलमृद्धिं तपोवपुः
अष्टावाश्रित्य मानित्वं, समयमाहुर्गतिस्मयाः ॥

The totally prideless omiscients have described pride as the intoxication of self in respect of eight things —(i) Learning (ii) Worship (iii) Heredity (iv) Caste (v) Power (vi) Affluence (vii) austerity and (viii) physique.

In conclusion, it may be said that anger or pride, any kind of malady, does not arise in air; it arises when the soul seeks shelter of any other object. Shelter means the object of destination, i. e. whenever we indulge in anger, it is in respect of something or is concerned with something. Similarly, pride, too, arises when one seeks shelter of something. Those things under whose shelter pride arises, have been classified into eight categories.

“I am learned”—the pride arising under the shelter of this feeling is called the pride of learning. Likewise, the pride of one’s heredity, pride of one’s caste, pride of affluence, pride of power etc. are the various types of pride arising under the shelter of heredity, caste, affluence, power etc.

Most of the people believe that pride of affluence exists only in wealthy persons and not in poor Ones. Their assertion is that, since the poor persons do not possess wealth, how can they have pride of affluence? Likewise, the pride of fair complexion would be only in beautiful persons, not in ugly ones. The pride of strength would be in strong persons, not in weak ones. Similarly, we can presume about other types of pride, also.

From an outward look, this conjecture appears to be convincing, but, if one thinks coolly, it is clear that this is not rational. Because, if the affluent will have pride of affluence, strong persons of strength, beautiful persons of beauty, then, accordingly the pride of wisdom (learning) must be found in the wise persons, but, on the contrary, the pride of wisdom is not found in the wise, right faithed persons, but is found in the ignorant (wrong faithed) persons. Not only the pride of wisdom, but all the eight types of pride are found in the ignorant (wrong faithed) persons and not in the wise (right faithed) persons.

When there can be pride of learning in an ignorant person, why can’t there be pride of affluence in paupers, the pride of beauty in ugly ones and similarly, the pride of strength in weak persons?

Suppose, there is a person who neither possesses wealth nor power; neither he is beautiful nor affluent; neither he is wise nor an ascetic and he also does not come from the upper caste or tribe; then, this person would be presumed to be devoid of all types of pride. If so, we will have to treat him as the possessor of modesty religion in the absence of pride passion. Perhaps, this will not be acceptable to any one. Because, in this way the presence of modesty religion will have to be accepted in a pauper, ugly, weak, low-caste or an ignorant person, too, who does not know even the name of religion, which is not possible.

In fact, the correct position is that he who considers himself great in the association of affluence, possesses pride-passion.

Simply by possessing wealth, one need not necessarily be boastful of it; but, due to its possession, one can become boastful by considering himself great and taking pride in it. Likewise, he alone is pauper who considers himself humiliated because he has no money; but, simply by paucity or absence of wealth, nobody becomes wretched (forlorn); if this would be so, then, the naked possessionless saints will have to be treated as wretched ones, because, they have no money, nor they keep anything with them. In fact, they are the real possessors of modesty religion; how can they be wretched? Therefore, one, who, by considering himself small, because of absence of wealth, feels humiliated, he alone is wretched.

The reason why we hesitate to accept the presence of the pride of wealth etc., in the absence of wealth, is our conjecture that self-esteem is generated in the association (Possession) of wealth etc. We measure pride by the presence of other things. The passion of pride and the religion of modesty both are the modifications of the soul, therefore, their measurement should be related with the self and not with others.

Milk is measured in litres and cloth in metres. If someone says—"give two litres of cloth and two metres of milk", people will take him to be a fool, because, the person speaking this-way, is ignorant of both 'Litre' and 'metre', or he does not know the distinction between cloth and milk. Why, otherwise would he ask for cloth in litres and milk in metres?

Why should one measure the soul's virtues, modesty etc., and also its vices, pride etc. (impure modifications) with other (not-self) things? The persons believing that pride passion arises due to possession of wealth and modesty religion in its absence, neither understand pride passion nor modesty religion. They may even be indulging in pride passion, but its actual characteristics are not known to them. It is just possible that one may possess wealth and yet there may be no pride in respect of wealth. The pride of wealth etc. are definitely found in wrong faithed persons even in the absence of wealth, because, so long as right belief, realisation of self (Soul), is not acquired, the presence of the pride of wealth etc. would invariably be found. It may be that such a person, outwardly, may not seem to be indulging in self-esteem.

Price and wretchedness, both, are the contra-positions of modesty religion. As such, both are different forms of pride. When it is agreed that the absence of modesty is pride and the absence of pride is modesty, atleast, then, one will have to agree to include wretchedness also in pride, otherwise, it will not be possible to accept the absence of wretchedness in the possessors of modesty religion.

“The wise (right-faithed self) does not have the pride of learning and the ignorant (wrong-faithed self) does possess it. From this statement, too, one more thing comes into light, that the existence of that thing is not essential which forms the basis of pride. Therefore, for the pride of wealth, the possession of wealth is not essential.

The question of wealth etc. arises only in human birth, but pride (haughtiness) is found in all the four types of births (mundane existence). The custom of caste and tribe is also found in human behaviour only. Pride has got to be understood in a broader sense and not simply within the limits of human behaviour.

Here, the main point worth noting is that an ignorant self (wrong-faithed soul) does not believe in self measurement, but he believes that his measurement lies in affluence and paucity. He considers himself great by affluence and wretched (Poor) because of paucity or because of absence of wealth. Whether one considers himself big or small due to possession or non-possession of other things, both are facets of pride. Because of this reason, not only the proud (haughty person) is possessing pride-passion but the wretched one is also overpowered by pride.

From worldly point of view, there may be difference in the two but, from the spiritual angle, particularly in the context of modesty religion, both haughtiness and wretchedness are assuredly the forms of pride; there is no difference in them. The religion of modesty will be found only in the absence of both.

Stubbornness is there in both haughtiness and wretchedness; the tenderness and the naturalness of modesty religion are absent in both. The proud-person goes backward and the wretched one forward; both do not stand erect. The proud one moves in such a way as if he is broader than the road. Likewise, the wretched self moves in such a way as if he is being pressed by heavy load.

Therefore, this is an established fact that haughtiness and wretchedness both are impure dispositions of the soul; both disrupt peace, and modesty religion is the name of the absence of both.

Pride disappears at the advent of parity. modesty religion contains the element of parity. "All souls are equal, no one is small or great" —this faith automatically lessens the passion of pride, because, pride is the name of the feeling of elevatedness (exaltedness). "I am great and the world small"—this notion is full of the feeling of pride. And "I am small and the world is great" this notion is full of the feeling of wretchedness; this is also a phase of pride as explained earlier.

The Jaina-Philosophy, by asserting, "My nature is like Sidaha", has included even God under the law of parity". One who believes in the statement "I am not greater than any other" and "I am not smaller than any other", will possibly, not be overpowered by pride and wretchedness, respectively.

The feeling of high and low is pride, whereas, the feeling of equality is modesty. If all are equal, where lies the question of pride ?. But, we have forgotten 'Sa' and have retained 'Maana'. If one wishes to overcome pride ('Maana'), he must recognise and accept the equality (Parity) present in all; if so, pride will itself run away and modesty religion will get manifested, automatically.

Pride is not the name of believing one self as one is. Because, this is what is called true faith, true knowledge. On the otherhand, by believing as one is not and not believing as one is, and then, indulging in pride or wretchedness, pride emerges and the religion of modesty is shattered. If pride is evolved simply by believing the self to be a learned soul, then the right faithed person will also be considered as proud of learning, because, he also considers himself a learned (enlightened) soul. The omniscient God also knows and believes that he is omniscient. Is, then, he, too, a proud person ? No, he isn't. The pride of knowledge is not there in the omniscient soul but is only in the person possessing 'Kshayopashama Jnana' (destruction-cum-subsidence knowledge). Even amongst the possessors of 'Kshayopashama Jnana' pride of learning is not found in the right-faithed souls, but is

found in the wrong-faithed ones. The wrong-faithed soul is also called an unwise (ignorant) soul.

Pride does not consist in knowing the union (association) of things as mere assemblage, because, the right-faithed chakravarty (King of Kings) knows and believes that he is chakravarty and, simultaneously, also knows that all association around him is mere assemblage of things and that his soul is a totally distinct, peerless entity. This is the reason why the intensest pride—'Anantanubandhi Maana' does not exist in him. Although, due to spiritual weakness, the pride ('Maana') of 'Apratyakhyana' type is found in him, but, even then, the feeling of identity with pridepassion is absent, and, as such, the existence of modesty religion is partially found in him.

The root cause of intensest pride ('Ananta nubnudhi Maana') is the feeling of identify with body etc., other foreign substances, and impure and partly developed states of the self (soul). Chiefly, we can understand this on the basis of the feeling of oneness with the body, because, the pride of fair complexion, pride of caste, pride of clan, pride of physical strength etc., are concerned with the physique only. The pride of fair complexion only arises when one identifies himself with the ugliness and beauty of the body. Likewise, the pride of strength is also concerned with the strength of the body and the decision about clan and caste, being dependent on birth, is also related with the body.

How can the person, who believes and knows the body as a totally different entity from the self and also does not have the feeling of oneness in it, consider himself beautiful on account of the body being beautiful ? Likewise, how shall he consider himself ugly, if the body is ugly ?

The other point is that an enlightened self is well acquainted with the transitory nature of the things. Therefore, how can he develop pride by reliance on these things ? All sorts of associations—body etc., are likely to get deteriorated and destroyed, gradually. Who knows when the presently handsome-looking body may turn ugly ? What is the guarantee of affluence, also ? A person who is wealthy in the morning may turn to be pauper before the fall of evening. The famous wrestler 'Gama', who used to stop a car by the strength of his arms, did not have the

power to remove flies from his face in the dying moment. Can anybody assert, confirmatively, that whatever power, beauty and wealth he possesses will also remain tomorrow? Little time is required in ruination of the body and the wealth. In such a state of affairs, on what to be proud, and to what extent?

Similarly, one should understand about tribe family etc. also.

The pride of affluence is concerned with outward things, whereas, the pride of learning is based on the partially developed state of the soul. How can he who is aware of his fully manifested state of omniscience, feel proud of his imperfect state of knowledge which is the result of 'Kshayopashama Jnana'? On one side there is 'Bhagwan's' infinite knowledge, and on the other side, the infinitesimal part of knowledge that we possess. Is it worth being proud of? Moreover, the knowledge which is evolved by destruction cum subsidence of karmas ('Kshayaopashama') is also transitory. It is quite possible that a sensible and highly literate person may become mad in a moment of time.

The fall of pride, based on assemblage of wealth, caste, body etc., is an ascertained fact, because, the separation of the accumulated things is bound to take place. Therefore, the pride of a person, which is based on the accumulated things (material objects e.g., wealth, family, body etc.), is invariably going to be destroyed.

For acquiring modesty religion, one will have to get away from the feeling of identity with physique etc. The feeling of identity with physique etc. exists due to wrong belief; therefore, first of all wrong belief will have to be overcome; only then, virtues (religions) of supreme forbearance, modesty etc. will emerge. No other path is there. Wrong belief is overcome by selfrealisation; hence, selfrealisation is the only single duty worth performing, the only means of achieving supreme forbearance, modesty religion etc., i.e., super sensitive happiness and peace.

Along with the feeling of non-selfness in body etc., one must also develop, simultaneously, the feeling of abdicativeness in passions like anger, pride etc., which have been nursed in the soul. Without the feeling of abdicativeness in them, their abdication is not possible. Although, even the wrong faith person

says—‘Pride is a bad thing, one must give it up, nevertheless, in his heart of hearts, the feeling of adoptability in respect of pride etc. continues. He calls them rejectable because scriptures say so. Inwardly, he has the desire of getting respect and honour; therefore, he adopts various methods of getting respect and honour. He would say “though pride is a bad thing to oneself, yet self-respect is a must.” But he is not at all aware of the true characteristics of self respect and considers some aspect of pride to be self-respect.

Suppose, you have invited me for delivering a religious lecture, but the platform is of a smaller size and the gathering, according to me, is also poor for a learned person like myself. Then, I will react by telling—‘Such a small stage? Put one more stand on this; didn’t you feel ashamed by making such a low stage for such a great scholar, and attendance also very poor?’

You will say, “Panditji is haughty”, but I will maintain, “this is not pride, but self-esteem. A savant must atleast have self-esteem; he must be properly respected.”

In the above matter, one fails to understand as to who has dishonoured whom. Does anybody get dishonoured by small gathering and low stage? After all, a line of demarcation shall have to be drawn between pride (‘Maana’) and self esteem as to upto what level it will be called self esteem and wherefrom pride will begin. Finally, what happens is that people treat him as a proud fellow and the person so treated continues to maintain that it is just self esteem. Such scenes could be seen on many occasions.

The word ‘Swabhimaana’ is composed from ‘Swa’—‘Abhimaana’. The word ‘Swa’ indicates the self (Soul); how is it concerned with the stage and the gathering? As a matter of fact, by recognising the potentialities of one’s own soul and by taking shelter of the same, if one does not feel humiliated before the world, he is a ‘Swabhimaani’. Due to ignorance about the true nature of self esteem, the wrong-faithed person takes pride to be self esteem.

Generally, pride is exchanged under the garb of reverence. The argument put forth is that it is ‘Sat’ (right) — ‘Maan’ (respect), Really speaking, ‘Maan’ (Pride) is always ‘Asat’ (false). But,

people have divided it into two parts—(i) “Sat + Maan = Samman” and (ii) “Asat + Maan = Asammana”. If ‘Maan’ too be ‘Sat’ (right), what about ‘Asat’.

People say that if others honour us, why do you call us haughty ? But gentleman ! it is you who has accepted it. While discussing the relative intensity of passions in the four kinds of births, ‘Acharyas’ (saints) have asserted that pride passion is chiefly found in human birth. Man can renounce everything, the house, the family, and sons etc., and even, dress. But, it is extremely difficult to renounce pride. A counter argument may be put up that, after all, one has to maintain the dignity of the post held by him. But, why a man forgets that saint-life is the name of a status which is obtained after renouncing all sorts of posts and status ?

The king, Rawana, got hellish birth only due to his haughtiness. Although, he kidnapped Sita but he never touched her. He even made up his mind to return Sita, respectfully, to Rama, her husband; but, the thought came to his mind that without fighting with Rama and without conquering him, he will lose self respect (Pride). People will say that he returned Sita because he was afraid of Rama. So he decided that, first, he will conquer Rama and then will return Sita, respectfully.

Thus, he was ready to return Sita, but after conquering and not by getting defeated. The question was not that of Sita but was of moustaches and of pride. Hundreds of houses (families) are ruined, generally, on account of the question of moustaches. In human birth, most of the quarrels take place only on account of pride (haughtiness). Persons, twisting their moustaches, can be seen everywhere around the courts.

One may argue here that the desire of getting respect and honour may also be found in a right faithed person and it is found in practice, too. On turning the pages of mythology, one will find many such examples.

Certainly, such examples will be there. But the urge of self-respect is different from the feeling of the desirability in passions, like pride etc. The feeling of desirability in passions, like pride etc., is a fallacious disposition of the soul, called “Mithyatva Bhava” (wrong belief) and in its presence, supreme modesty

etc, virtues, can not be manifested; in the presence of the desire for pride and pride-passion, religions like modesty etc. can manifest partially, because, the desire of pride (self respect) and partial presence of pride passion is the result of the rise of conduct deluding karma (charitra moha); it disappears gradually but not all at once.

Although, the right faithed person has become free from the intensest type of pride (Anantanubandhi Maan), but still, the “Apratyakhyanavarana”, ‘Pratyakhayanavarana’ and ‘Samjwalana’ types of pride are still existing in him; their clear manifestation will be observed in the wise (right-faithed) person also. Likewise, the ‘Pratyakhayana’ and ‘Samjwalana’ types of pride, in a votarist observing partial vows and ‘Samjwalana’ pride in the naked possessionless saints observing complete vows, will actually be present. The passion, like pride etc, will get shedded only as per one’s spiritual status. But, the feeling of desirability and utility in them must get shedded, because, without this, religion can not commence or take birth.

What astonishes one is that we have started treating them useful and adoptable. People say that in household life, somewhat anger and pride must be there, otherwise, it will be difficult to pull on. Even if the slight anger would not be there, the children will also not obey. The whole discipline and administration will go to dogs. If one is somewhat vocal, then, everything goes alright and timely too. So, if we donot maintain pride at all, none will care a bit for us. A little degree of pride is essential even for the sake of prestige, credit and pompousness.

The deluded person presumes that discipline, administration, respect and honour are maintained only by anger and pride; but, as a matter of fact, these do not have even a distant relationship with anger and pride.

An aged man was suffering from cough, He was advised to take treatment. He replied—“Gentleman, in such a large family, this much coughing is necessary” When asked why, he replied, “you don’t understand the matter. Young daughters and daughter-in-laws also live in this big house and entering the house by making the sound of cough, all of them become alert; this protects their and our prestige.” He was advised further that he should

take treatment for cough and for daughters and daughter-in-laws, he could indulge in artificial coughing. At this, he reacted sharply—‘Why to make artificial coughing when real cough is there ? We don’t do anything artificial; they who don’t have the real, only indulge in artificial acts.’

To indulge in artificial coughing, if necessary, is a different thing and treating cough (disease) as useful and adoptable is a different thing. One who has accepted the cough-disease as useful and adoptable, is sure, in due course of time, to invite tuberculosis. Similarly, the desire for pride or partial existence of pride etc, is a different thing and treating them useful and adoptable is a different thing. The manifestation of religion is not possible in one who considers the passions of pride etc. as desirable. The passions of pride etc. vanish gradually as per one’s spiritual status, but the sense of adoptable-ness in all sorts of passions goes away all at once.

Without relinquishing the feeling of adoptableness in these (passions), the commencement of religion can not take place.

Is it to be concluded, then, that one must not indulge in anger, pride etc. and must give them up ?

No, what has been said is this that anger, pride etc. are not given up but those get themselves shedded off. Many people tell me, “you fall sick too often; you should not fall sick too often”. I ask them—‘Do I fall sick deliberately ? If it was given to me, I would never fall sick’

Similarly, does anybody indulge in anger, pride, deliberately ? No, if one is left to himself he would never get passioned, because, every rational being understands that passions are harmful and even likes that he should never get passioned. But nothing comes out of his liking. Passions, like anger, pride etc., do occur, and not only occur but always remain existing, sometimes more, sometimes less, either in lesser degree or in greater degree. Since beginningless time, even a single (wrong faithed) soul could never be found even for a moment without passions.

If the state of passions vanishes totally, even once, for one unit of time, no passion will germinate.

Now, the important question arises as to why does pride arise and how to get rid of it ? what is the root cause of its existence and how to bring it to an end ?

So long as this mundane soul continues believing in other (non-self) substances as one's own, till then, the intensest pride (Anantanubandhi Maan') will continue arising. The point worth noting here is this that the mere presence of other (not-self) substances is not the cause of pride. Millions of rupees remain lying in the safe, but the safe does not become proud of it; even the accountant who keeps them safely, does not indulge in pride. But the proprietor, sitting for off from the safe, is proud of this possession because he believes that all that is his own.

The proprietor considers himself the owner of the cloth mill. If the mill is lost, the proprietor will not get away from pride, because, if it is nationalised, the proprietorship of the mill goes away, but in his heart, the place of pride will be taken by wretchedness. So far he used to feel proud by considering himself the proprietor of the mill, now, after losing its possession, he will consider himself to be a wretched fellow. Will the pride vanish, if not by losing the mill, at least by leaving it ?

No, pride will not vanish even then, because, the pride of 'giving up the pride' will get evolved. For giving up pride totally, one will have to leave treating the mill as one's own. The basis of pride is not some foreign substance, but it is the feeling of identity with other substances.

Mainly, Pride is found in him who identifies himself with other substances. Hence, for giving up pride, one will have to leave treating other (not-self) substances as one's own. The meaning of leaving the feeling of treating other things as his own is that one will have to know the self as the 'Self' and the 'non-self' as "nonself". Believing two different, distinct entities as independent existences is the real giving up of treating others (not-self objects) as his own and this is what is called the giving up of the feeling of 'mineness'.

We have to discard the feeling of identity with other (not-self) Objectr and the feeling of desirability in attachment etc. After these feelings are gone, the intensest type of pride passion, particularly the "Anantanubandhi Maan" will not arise at all.

On account of one's own fault and weakness in conduct, the non-intensest pride 'Apratyakhyana Maan' etc. will be in existence for some time, but that will also go on diminishing (getting fainter and fainter) gradually, as per the state of self-absorbedness based on right-belief and right knowledge. Ultimately, a day will come, when the soul, possessing the nature of modesty, will attain perfect modesty-religion in the modification (paryaya') also, and no trace of pride etc. will remain in it.

I conclude the discussion on the religion of modesty with the prayer that, may that day be dawned for all beings at the earliest.



Supreme Straight-forwardness ("Uttama Arjava")

Like (Supreme) forbearance and modesty, Straight-forwardness is also the nature of the self (soul). The state of tranquility which is manifested in the self (soul) in the absence of deception, by taking shelter of the straightforward nature of the self (soul), is called Straightforwardness (Arjava). Although, basically, the soul is of straightforward nature, yet, from beginningless time, the state of deception, devoid of straight-forwardness, is existing in the self (mundane souls).

“ऋजोर्भावः आर्जवम्” Straight-forwardness is the name of uprightness (Naivety). The word “Supreme” prefixed with Straightforwardness denotes the existence of right belief. Uprightness, found with right belief, is really supreme straightforwardness-religion. Supreme straightforwardness means passionless uprightness with right belief.

The passion of deception is contrary to straight-forwardness religion. Owing to deceitfulness passion, the intrinsic uprightness is wiped-off from the soul and its place is taken by deception, The behaviour of the deceptive person is never natural and ingenuous, he thinks something, speaks something else, and does some thing else. There is no harmony in his thoughts, speech and action. He wants to accomplish his plan only by deception.

Pandit Todarmal has described the behaviour of a deceptive person thus:—“When the passion of deception arises, one desires to accomplish the work deceptively. For accomplishment of his object, he thinks about various means : utters deceitful words in different ways, poses his body deceitfully, contrives to prove external things otherwise, even indulges in deceitful actions

which may end his life. On deception being exposed, he may be harmed very much, death etc. may result, yet he is undaunted. While indulging in deception, even if some venerable and favourite persons come in his contact, he acts deceitfully with them also, and does not have any consideration for them. If his work does not get accomplished by deception, he becomes extremely miserable, Starts cutting the parts of his own body and commits suicide by taking poison etc. Such things happen when one is overpowered by deception.”

The deceitful person wants to accomplish all his objectives by deception only. He does know that ‘wooden-kettle cannot be placed twice on hearth’. If deception is exposed even once, faith in the pretender gets wiped off for ever. One can cheat some one by fraud sometimes only but not always and also not all persons.

The important thing worth noting here is this that the accomplishment of wordly affair takes place not by fraudulent action but happens by the emergence of past auspicious ‘karmas’; and, in the fulfilment of non-temporal acts, ‘Purushartha’ (effort-making) is the main important factor in the five contemporaneous causes. A weak, wretched person indulges in deception for the accomplishment of his goal. The strong one does not take recourse to fraud for the accomplishment of his goal. He has the tendency of fulfilling his goal by his own powerful efforts.

It is also not correct to think that deception is practiced only to cheat some one. Some persons indulge in it even for the sake of entertainment or by force of habit also. These persons take pleasure in meddling in the affairs of others. Such persons do not hesitate even in jeopardizing others for their petty interest.

Now-a-days, too much deception is practiced in the name of civilization. People do not pay heed to truth if stated without exaggeration. This is also one of the reasons why people do not express their feelings in a straightforward way but express them in a twisted manner. The evolution of civilization has made the man too much sweet-tongued. It has become a common thing for the modern man to talk flatteringly but to have deceptive feelings inwardly.

One does not understand that fraud may prove extremely harmful not only for others but also for himself and can disturb his own comfortable living. Not only it can disturb his peace but it really keeps him disturbed.

The deceptive person is found always full of suspicion, because, he is always afraid of the exposure of his policy of double dealing. Deception invariably gets exposed sometime or other; maintaining its secrecy, though not impossible, is undoubtedly a very difficult task. He remains always involved in it.

He remains always fearful too. This fear is always there in his mind that his condition will become very miserable on exposure of his deception and he will fall into great difficulty. Fraud perpetrated against strong persons, when disclosed, proves to be disastrous. Although, danger lies in the disclosure of fraud, yet due to suspicion of danger, the deceitful person always remains terrified.

The suspicious and terrified person can never remain free from anxiety. Mentally, he is always perturbed, anxious, agitated. No person having disturbed mind can do any work righteously and successfully; practice of religion and adoration of the self-soul are out of question for him.

Nobody believes the deceitful person. Even his parents, brothers and sisters, wife and sons, lose faith in him.

This is the reason why Shri Shubha Chandra-Charya, while describing the passion of deceit in the nineteenth Chapter of his book. "Jnanarnava" has mentioned :—

जन्म भूमिर्विद्यानामकीर्तेवासमन्दिरम् ।
पापपंकमहागर्तो निकृतिः कीर्तिताबुधैः ॥५८
अर्गलेवापवर्गस्य पदवी श्वभ्रवेश्मनः ।
शूलशालवने वह्निर्मायेयमवगम्यताम् ॥५९

The wise men State that deception ('Maya') is to be understood as (i) birth-place of ignorance (perverse Knowledge) (ii) Store house of disgrace (iii) a deep pit of Sins (iv) bolt for way to liberation (v) gate way to hellish life and (vi) fire for burning the forest of the 'Sal' trees of Chastity.

The absence of the passion of deceit is the religion of straightforwardness.

Whenever discussion takes place about the religion of straight-forwardness and the passion of deception, it is understood and explained through the medium of mind, speech and body only. It is said that the oneness of mind, speech and body is assuredly the religion of straight forwardness and the contrariety of these is assuredly the deceit passion. It is also preached that as be in thought (mind), the same should be uttered in speech, and as be in speech the same should be done by the body.” This itself is said to be the religion of straight-forwardness. And, thinking something else in mind, speaking something else in speech and doing something else by body, is said to be deceitfulness. This contrariety of mind, speech and body is also termed crookedness, cunningness.

But all this is a general statement. In this context, if one considers minutely, many questions start arising in the mind.

If the above definitions in respect of the religion of straight-forwardness and the passion of deceit are accepted, the presence of the religion of straight-forwardness and the passion of deceit will be accepted only in those souls who possess mind, speech and body, because, oneness and contrariety of mind, speech and body is possible in the possessors of mind, speech and body only, but not in them who do not possess mind, speech and body. In them, in the absence of mind, speech and body, the question of oneness and contrariety does not arise.

The mind, speech and body are absent (not found) in ‘sidhas’ (omniscient Gods without corporeal body); hence, according to the above mentioned definition, the religion of straight-forwardness would not be possible in them, whereas, in fact, they do possess the religion of straight-forwardness. The existence of ‘Arjava Dharma’ in them is not only described and accepted in the scriptures but it is logical too. Supreme forbearance, modesty, straight-forwardness etc. are the religions (pure states) of the soul and they are also the natural modifications of the soul; their presence in ‘sidha-jivas’, possessing all intrinsic characteristics and all natural (substantive) modifications, is imperative, because, “Siddha” state is assuredly the name of absolute purity.

Likewise, it will not be possible to accept the presence of the passion of deceit in those jivas (mundane souls) who do not possess mind and speech, such as one-sensed beings etc., because,

how will the question of contrariety of mind, speech and body i. e. thinking something else, speaking something else and acting differently, arise about those who have (corporeal) body only and don't have mind and speech at all ?

There are three salesmen in a shop. On asking them separately the rate of any particular cloth, the first one says—"Eight rupees per meter," the second, "Ten rupees per meter", and the third, "Twelve rupees per meter", whereas, it is of eight rupees per metre only. In the aforesaid condition, there being dissimilarity in the statements of all the three, they would be called dishonest. You may say—"What a looting business is this, as many persons, as many rates ?" But, if there be only one salesman, he quotes the rate as twelve rupees per meter for the cloth of eight rupees per metre, will he be called an honest person ? No, never. But, there being only one salesman, the contrariety will not be exposed. How could there be contrariety in one ? Contrariety is possible only when there are many. Likewise, in the absence of mind and speech in one-sensed beings etc., contrariety in them would not be evident. How will then the presence of deceitfulness-passion, which is defined as the contrariety in mind, speech and action, found existing in them ? In the absence of deceitfulness-passion, the presence of the religion of straight-forwardness will have to be accepted in them, which is not possible, because, it is clearly mentioned in the scriptures that the presence of all the four types of passions is found not only in one-sensed beings but in all jivas (embodied mundane souls) ranging from one-sensed to five-sensed irrational beings, although it may be that their presence may not be visible externally.

Secondly, the oneness of the activity of mind, speech and body, may also be perverse; for example, all the three salesmen may quote the rate of twenty rupees per meter for the cloth of eight rupees per meter; will then they be treated as honest ? No, never, although the oneness in the utterances of those three will be observed; because, similarity is naturally present in deliberately pre-planned dishonesty.

Similar, for example, a wicked thought arises in some one's mind; he also expresses it in his speech and in the same way acts bodily also; will then the religion of straight-forwardness get manifested in him ? If so, then, for achieving "Arjava Dharma",

one will invariably have to bring in his speech and action, each wicked thought which will arise in one's mind. This cannot be agreeable in any circumstance.

“मन में होय सो वचन उचरिये” In reference to this saying, another point is worth considering. Is speaking essential for the possessor of Arjava Dharma? Is the possession of “Arjava Dharma” not possible without speaking? Is there no “Arjava Dharma” in the true spiritual saints who have taken oath of not speaking and observing total silence? Bahubali kept standing in meditation for one year after accepting asceticism and did not speak anything; was he not possessing “Arjava Dharma”? No, he did possess it. This shows that speaking is not essential for possessing “Arjava Dharma”.

If one speaks what one has in mind, will he be said to be possessing “Arjava Dharma”? No, because, in this way, the bewildered person, having vitiated mind and vitiated speech, will also become the possessor of ‘Arjava Dharma’, for he utters whatever comes in his mind. As explained over here about ‘Speaking’, Similarly it should be understood about doing also.

“Arjava Dharma” and the passion of deceit, both of these are the dispositions of ‘Jiva’, and the mind, the speech and the body are the modifications of the matter substance. Soul and matter both are two totally different entities and their modifications, are also totally different from one another. ‘Arjava Dharma’ is the intrinsic quality of the soul and also the manifestation of that quality. The passion of deceit is the alienated state of the soul; for retaining its natural quality and for manifestation thereof, the question of any help or support from other substances does not arise. Even in the alienated state of the soul, the other substance is a mere instrumental cause. The instrumental causes would also be only the operative ‘karmic’-matter and other external associated causes, but not the mind, speech and body. Therefore, the question of the emergence of ‘Arjava Dharma’ or the passion of deceit, through mind, speech and body, does not arise.

It is a fact that for the manifestation of ‘Arjava Dharma’, there is no need of mind, speech and body, because, this (“Arjava Dharma”) does exist in “Sidhas” (the omniscient gods without

material body). Similarly, for the presence of the passion of deceit, the presence of these three (mind, speech and body) is not essential, because, the one-sensed being has got the body only, even then, deceitfulness is found in it also, as proved earlier. Nevertheless, the usefulness of mind, speech and body for understanding and making others understand is there, because, without these, we have no other means for understanding and making others understand deceitfulness and 'Arjava-Dharma'. This is the reason why these are understood and are explained to others by means of mind, speech and body.

Moreover, it is also true that both, the learners and the preachers, have got mind speech and body, and the medium of understanding and explaining are also the mind, the speech and the body. The "siddhas" who do not have these at all, never explain anything to anybody and mundane beings ('Jivas'), upto the category of 'Asaini Panchendriyas' (irrational beings without mind) who do not possess any one of these, do not understand at all. The talk of these is concerned particularly with human beings only, and the presence of fraud is often seen emerging in the contrariety of mind, speech and body, and of 'Arjava Dharma', in the oneness of these three.

Therefore, 'Arjava Dharma' and the passion of deceit are understood and explained through the medium of mind, speech and body.

Deception and 'Arjava Dharma' are not produced by the medium of mind, speech and body but only become apparent through them. For understanding and explaining, appearance is more important, because it is much more easier to understand and explain the manifested thing as compared to the hidden one. Due to the absence of mind and speech in one-sensed beings, the passion of deceit remains hidden. Therefore, the presence of the passion of deceit in them, is known from the 'Agamas' (Scriptures); it is not possible to prove it through logic. Likewise, the presence of "Arjava Dharma" in 'Sidhas' also, is proved through the help of 'Agamas' (Scriptures); it is difficult to prove it logically. Whatever logic will be given, will ultimately depend on 'Agamas' (Scriptures) only.

Although, due to the aforesaid reasons, the medium of mind, speech and body are used for understanding and explaining to

others, if one thinks that for the passion of deceit and 'Arjava-Dharma', mind, speech and body are essential, his understanding would not be correct.

The contrariety of mind, speech and body would definitely be found in a deceitful person only, and the extent to which 'Arjava Dharma' will get manifested, accordingly, that much degree of oneness of the three (mind, speech and body) will also be there. But the passion of deceit and 'Arjava Dharma' are not limited to these only; there are many more facets of them. This is what is being emphasised here.

In conclusion, it can be said that the basic reason for understanding and explaining 'Arjava Dharma' and the passion of deceit through the medium of mind speech and body is that 'Arjava Dharma' and the passion of deceit in the embodied (mundane) beings having mind, speech and body, become evident often only through the medium of mind, speech and body.

If things are such, then the under-mentioned saying seems to be correct :—

Oh yes, it is correct, but for whom ? Did you ever consider this ? This statement is applicable to him whose heart has become so pure that the thing which has come to his mind, if comes into speech also, then, the rain of flowers will take place, and if the same is put into practice physically, the whole of the world will become extremely happy. But this does not concern them whose heart is filled with sins and vices, in whose mind wicked thoughts arise continuously, and who incessantly think of injury, falsehood, theft, unchastity and hoarding. If they too, adopt this thing, then, their speech will also get vitiated like their mind and their lives will become extremely sinful.

The sense of "मन में होय सो वचन उचरिये" is only this that one should make one's heart so virtuous that no wicked feeling arises in it. For people whose hearts always contain impure thoughts, the following lore will be fitting:—

'मन में होय सो मन में रखिये, वचन होय तनसों न करिये'

Because, now-a-days, peoples' minds have become so much impure (vitiating), injurious feelings have entered their minds to such an extent, that if such feelings find vent in speech, the

world will become hurly-burly and if put into practice, it will be ruined completely in no time. Likewise, the mind has become so much vitiated that if the mind's perverseness comes into speech and in action, then, not a single mother's or sister's chastity will remain safe. Therefore, it is good that whatever wicked feeling has arisen in one's mind, let it be kept limited upto the mind only, don't let it come into speech and whatever wicked thought has come into speech, never let it come into practice.

Just think for a while that, if in an angry mood, it comes out of my mouth, "I will kill you", will it be alright that I should take action according to my words? No, never. It is rather necessary that I must give up such an idea immediately.

Therefore, it is desirable that the parity in mind speech and body is maintained in virtue, not in vice. To bring parity in mind, speech and body, we shall have to make the mind (heart) so pure that no vitiated (impure) thought arises in it, otherwise, maintaining parity in them, will neither be possible nor beneficial.

In "Tattvarthasutra" supreme forbearance, modesty, straightforwardness etc. i.e. ten religions, have been discussed along with 'Gupti' (Control of mind, speech and body), 'Samiti' (Carefulness in walking, talking, eating, urinating, stooling, ascertaining food's purity etc.), Anupreksha (Self contemplation) and parishahjai (Maintaining peace of mind in contrarities)—all these are related to 'muni-Dharma' i. e. asceticism. Therefore, the discussion of 'Arjava Dharma' is found in the context of 'munis' (naked possessionless saints) whose state of mind, speech and body is functioning as mentioned below :—

दिन रात आत्मा का चिंतन, मृदु संभाषण में वही कथन ।
निर्वस्त्र दिगम्बर काया से भी, प्रकट हो रहा अन्तर्मन ॥

Day and night they keep engrossed in contemplation, meditation and realization of the self (soul). Therefore, in their speech also, the discussion of the same is found and, during the process of discussion, they get absorbed in self-realization. Inauspicious feeling do not find place in the mind.

Our position is different from them. Hence, we should think at our own spiritual level. Though found in the mind, we, in

our life, remain abstained from many types of sins only because the society recognizes those deeds as bad and the government also hinders us from indulging in those activities. Sometimes, our own wisdom also does not allow us to indulge in those evil deeds. Due to the aforesaid reasons, we keep the necessary control over the tongue also. This is the reason why bodily-actions of the people are not so much vitiated as are their minds. The preaching of— “मन में होय सो वचन उचरिये, वचन होय सो तनसों करिये” is not meant for giving vent to the impurities of the mind but is meant to make the mind pure by vanishing evil thoughts.

Here, a question may arise that if it is so, why is it said ‘मन में होय सो मन में रखिये’ (Retain mental things in the mind itself)? There is a valid reason for it, and it is this that it is not very easy to make the mind so pure that the moment one asks us to make it pure we do it instantly; it will become pure by and by. Therefore, so long as the mind does not become absolutely pure (auspicious), wicked thoughts continue arising in it. Till then, following the aforesaid advice, is not only desirable but necessary too; otherwise, your life will not even remain well adjusted.

If without making the mind pure, you start giving vent to thoughts contained in your mind and try to put them into practice also, then, it is possible that people may try to admit you in the mental hospital.

Ordinarily, every one tries to check vicious thoughts born in one’s mind, one wishes that vicious feelings should not be expressed through his speech. But, sometimes, when the mind is fully occupied with such feelings and such feelings cannot be controlled, then things start flowing through the speech. Another thing worth mentioning is that whenever some thought incessantly agitates the mind, it is sure to find vent through speech. If the mind continues to remain occupied with vicious thoughts, how long shall we be able to prevent them from coming into speech, and action? It is really not possible to prevent this totally.

People, coming from a particular place, are mentally pre-occupied with the environment of that place, hence, they naturally talk about that place. If some person has recently come from America, he will often talk about America; while taking food, he will start telling, without being asked, as to how American people take food; while walking, he will tell how in America People walk; while marketing, he will explain that in America such things are sold at this or that rate and the like.

Likewise, the sages, who always keep themselves engrossed (absorbed) in the soul and also the right-faithed (enlightened) persons, always talk of the soul and the wrong-faithed deluded-persons, who are always busy in the gratification of senses and passional acts, naturally talk about passions and gratification of senses.

Therefore, the sense of “मन में होय सो वचन उचरिये, वचन होय सो तन सों करिये” is, not to utter whatever comes in mind and also not to put into practice what has come out of the mouth, but its sense is that whatever is worth practicing in human-life, we ought to utter the same thing in our speech, and whatever is worth doing and worth speaking, let those thoughts alone come into our mind and no other vicious thoughts.

Yet, the basic question remains as to what should be done for giving up deceitfulness, for abstaining from the contrariety, cunningness and disparity of mind, speech and body, and for achieving ‘Arjava-Dharma’ (Straight forwardness)? In other words, what should we do to make our heart pure so that if mental thoughts are expressed through speech, it would mean as if flowers are raining, and if the same are put into practice, the world would be extremely happy ?

For the manifestation of supreme straight-forwardness (‘Arjava Dharma’), first of all, one should know that the passion of deceit is, in fact, not the name of disparity, contrariety or cunningness of the mind, speech and body. As a matter of fact, it is generated in the soul itself, but gets manifested through the medium of mind, speech and body.

Not believing in the true nature of the soul, but believing otherwise and wanting to act contrary to the natural modification, is infinite deception. Believing the one who is not the doer

(originator), possessor (holder) and destroyer of any thing other than the self, as the doer, possessor and destroyer of that other thing, is in itself, infinite cunningness. Attachment etc., emotional feelings of influx, are in fact miseries and are the root cause of miseries. Yet, to consider them to be pleasant and the root-cause of pleasure, and though there is not the least happiness in the world, even then, to try to discover happiness in the world through the emotional feelings of influx, is nothing but fraud and deception. Similarly, not believing in the nature of the substance as it really is, but believing contrary to its nature and trying to act accordingly, is real contrariety.

All this is deceptiveness, cunningness and contrariety of the soul. This deceptiveness cunningness and contrariety will vanish only by understanding the true nature of the substances.

Believing in the true nature of the soul and acting accordingly by total engrossment in it, is the attachmentless straight-forwardness, i. e. 'Uttama Arjava Dharma'. This is the religion of supreme straight-forwardness which is found in the naked possessionless saints. Knowing (Experiencing) the soul totally different from the material objects, body etc. and from attachment etc., emotional feelings, they remain engrossed in the self (soul) fully, and get transformed into passionlessness; this itself is their supreme 'Arjava Dharma'. 'Arjava Dharma' does not consist in speech and action. That excellent state of 'Arjava-Dharma' which is found in their meditation-period, is not there while they are preaching or performing other rituals.

The 'Arjava Dharma' which exists in the saints even when they preach or perform other rituals, is not due to the activity of preaching (speaking) or performing of rituals, but it is due to the uninterrupted manifestation of straight-forwardness existing in the soul, even at that time.

In conclusion, it can be said that the oneness of the soul consists in the righteous and unified modification of belief, knowledge and conduct; it is the attachmentless straight-forwardness and also the real supreme "Arjava-Dharma". In the wordly language, the courteous behaviour, resulting from the uniformity of mind, speech and body, which is devoid of fraud, is called 'Arjava Dharma' from empirical point of view.

Due to conformity of external conduct with internal conduct, in whomsoever the real ('Nishchaya') Supreme straight-forwardness manifests, their external conduct ('Vyavahara-Charitra') is also invariably found to be pure and simple, i. e., straight-forwardness in external dealings ('Vyavahara Arjava Dharma') also invariably exists in them. In whose external behaviour, even straight-forwardness is not found as per their spiritual (religious) status, the question of real ('Nishchaya') straight-forwardness being possessed by them does not arise.

The real oneness (parity) in mind, speech and body also manifests as a consequence of straight-forwardness evolved in the soul. "I should keep my mind pure (dispassioned), no evil thought should enter it"—such kinds of thoughts do not give birth to 'Arjava Dharma'. Without knowing and believing in the real nature of the substance 'Arjava Dharma', in the form of attachmentless straight-forwardness, cannot be generated. By taking shelter of the straight-forward nature of the self-soul, deceitfulness ends and attachmentless naivety gets evolved.

Similar to anger and pride, deceitfulness is also of four kinds:—

- (1) 'Anantanubandhi Maya' (Intensest type deceitfulness)
- (2) 'Apratyakhyanavarana Maya' (Intenser type deceitfulness)
- (3) 'Pratyakhyanavarana Maya' (Intense type deceitfulness)
- (4) 'Sanjwalana Maya' (Mild type deceitfulness).

The absence of 'Anantanubandhi Maya' is found in the right-faithed person who has realized the self (soul). Without attaining right belief, 'Anantanubandhi Maya' cannot be brought to an end, even if, one makes infinite efforts, and, so long as 'Anantanubandhi Maya' exists, all the four kinds of deceit-passions will invariably be present, because, it is the disappearance of "Anantanubandhi Maya" which takes place first.

In the scriptures, it is clearly mentioned that absence of 'Anantanubandhi' passions is found in right-faithed (vowless) souls, absence of "Apratyakhyanavarana" passions, in right faithed souls (votarists) possessing practical conduct (Partial vows), absence of 'pratyakhyanavarana-passions', in right-faithed votarists possessing complete conduct (five-great-vows), and absence of 'Samjwalana' passions, in the possessors of 'yathakhyata Charitra' (the absolute conduct which is found in the naked possessionless and complete attachmentless great monks

of 12th spiritual stage). Prior to the aforesaid stages, absence of these passions is not possible.

The above discussion reveals that, if the passions are to be ended, one should look neither towards the passions and nor towards these things which form the basis of the germination of these passions. We should, rather, look inwardly towards our soul which is passionless by nature; we have to know, believe in, and realise our soul; we have to get settled, engrossed and absorbed in the soul itself.

Paying my respects to those saints who know and believe in themselves, are absorbed in the self (soul) and passess attachmentless straightforwardness, I conclude the discussion of 'Arjava Dharma' with this pure thought and prayer that every body may evolve supreme "Arjava Dharma" by taking shelter of the passionless nature of the soul.

□ □ □

Supreme Contentment (Uttam Shaucha)

“शुचैर्भावः शौचम्” Purity, i. e., holiness is contentment ‘(Shaucha)’. The word ‘Uttama’ Prefixed with ‘Shaucha’ denotes the existence of ‘Samyagdarshan’ (i. e. right belief). Therefore, the attachmentless purity found with right belief is the religion of supreme contentment.

The passion of greed (‘Lobha Kashaya’) has been treated as the contrary phase of ‘Shaucha Dharma’. Greed (‘Lobha’) is said to be the father (generator) of vices (sins), because there is no sin worth the name in which a greedy person does not indulge. What does a greedy self not do ?. In whatever way he acts, his main concern always remains only to collect, anyhow, even by hook or by crook, wealth etc., the materials of enjoyment.

The great Pandit Todarmal has described the conduct of a greedy person thus :—

“When the greed-passion manifests in oneself, he, being desirous of getting the desired things, thinks about various means for its accomplishment. He speaks words in support of it, poses his body in different ways, tolerates severe miseries, serves others, goes to foreign, indulges in that work which may end his life, and starts such activities which cause great sufferings. On the rise of avarice, even if it be the work of (some) respected and adored person, there too, he tries, some-how, to achieve his goal, giving no thought to rationality. And, whatever desired thing he has obtained, he tries to protect it by various means. If the desired object is not obtained, or, is lost, he feels very much distracted, starts cutting the parts of his own body and dies by swallowing poison etc. such a state (condition) happens when avarice manifests.1

1. ‘Moksha Marga Prakashaka’ Page. 53.

‘Acharya’ Shubha Chandra has written in the 19th Chapter of ‘Janarnava’ even to this extent :—

स्वामि गुरु बन्धु वृद्धानबलाबालांश्च जीर्ण दीनादीन् ।
 व्यापाद्य विगतशंको लोभार्तो वित्तमादत्ते ॥ ७० ॥
 य केचित्सिद्धान्ते दोषाः श्वभ्रस्य साधकाः प्रोक्ताः ।
 प्रभवन्ति निर्विचारं ते लोभादेव जन्तूनाम् ॥ ७१ ॥

The person empowered by this avarice-passion takes the wealth even by killing cruelly his own master, teacher, brother, friend, aged person, wife, children and weak, poor, orphan and destitute fellows.

Whatever evils are mentioned as instrumental for hell in mythological scriptures, are all manifested due to avarice-passion.

A person who is avaricious of wealth, is always found busy in collection only; he does not find time to enjoy it. The avarice of animals is limited to fill the stomach only; getting the stomach filled, it feels satisfied, though for the time being, but the greed of a human being is not limited to filling the stomach only; he remains unsatisfied always due to the anxiety of filling up the box. Day and night his concern is money and money alone. His pre-occupation is always money. He does not believe that even after making various efforts, money and other desired things can not be obtained without the rise of auspicious karmas (called ‘Punyodaya’), because the acquisition of things, wealth etc., is the fruit of ‘Punya Karmas’ (meritorious deeds) done in the past.

For emphasising this, it is written in Bhagwati Aradhana:—

लोभे कए बि अत्थो ण होई पुरिसस्स अपडिभोगस्स ।
 अकएवि हवदि लोभे अत्थो पडिभोगवत्तस्स ॥ १४३६ ॥

The virtueless person, though engrossed in avarice, does not acquire wealth, and the virtuous person, though without avarice, acquires wealth.

Therefore, in the acquisition of wealth, attachment to greed is not the cause but virtue (‘Punya’) is the only cause. Bearing this in mind, one should give up greediness.

Further, for infusing the spirit of giving up greediness of the forsaken wealth, it is said :—

सव्वे वि जए अत्था परिगहिदा ते अणंत खुत्तो मे ।
 अत्थेसु इत्थ कोमज्झ विभओ गहिदविजडेसु ॥ १४३७ ॥
 इह य परत्तए लोए दोसे बहुए य आवहई लोभो ।
 इदि अप्पणो गणित्ता णिज्जेदव्वो हवदि लोभो ॥ १४३८ ॥

In this world, wealth has been acquired infinite times, so it is futile to be astonished about this wealth which has been acquired and forsaken infinite times.

In this world, and in the after world, avarice produces many evils; knowing this, one must conquer the avarice-passion.

These days, the temptation of property only, is considered to be greed. Many people spend money on passional acts and luxuries, but if they spend extravagantly, they are called gracious people and those who spend restrictedly are called greedy.

Presume for the sake of illustration, some one invites you for breakfast and also takes you to cinema; in your opinion, he is an uncovetous fellow, but if you are required to pay the bill for the breakfast or to pay for the cinema ticket also, you will scream-
 "O my god ! What a greedy fellow I have come across !"

Likewise, suppose, if you go to collect contribution for a religious institution and some one contributes below your expectation or does not contribute at all, then, you will brand him as an avaricious person; but if he contributes more than your expectation, he becomes generous in your eyes, may be, he has contributed more only for the greed of getting fame. Thus, persons who are fame-greedy are treated to be generous ones.

One who appears magnanimous externally may turn out to be very greedy; this probability does not get our attention.

Really speaking, the greed of money is not every thing; greed is of many types, e.g., greed of fame, greed of fair complexion, greed of name, greed of sex etc.

As a matter of fact, the desire to accomplish the objects of the five senses and passions like pride etc., is the real greed. The greed of money is an artificial greed only. This is a new acquisition of the human life. Greed is found in all the four states of embodied existence, but the transactions of money are not found in all the four states ('Gatis'). If the greed of money only be

treated to be greed, then, establishing the existence of greed in all the four states, would not be possible; however, the 'Acharyas', while discussing the abundance of passions, have mentioned excess of greed in heavenly life.

Wrath in infernal beings, pride in human beings, deceit in sub-human beings (animals) and greed in celestial (heavenly) beings, are found predominantly. In heavenly life, there is no transaction of money; how can, then, greed be tied in the fore-corners of money ?

Money is simply a means of exchange. There is nothing in money which may attract the 'Jivas'. It has neither colour nor taste to attract people.

The paper notes for which man ever remains prepared even to lose his life, if kept before a cow, it will not even smell it, whereas, it will rush towards the grass.

Money is the media of accomplishing the objects of the five senses and the passion of pride etc. This is the reason why a man is tempted to acquire it. If worldly pleasures and name and fame could not be achieved through it, nobody would bother to go after it.

Money's value is an imposed one; in itself, it has no value. Therefore, obviously, the greed of money is also an imposed one.

The persons who are greedy of fair complexion, name and fame, can be found spending money extravagantly anywhere. To substantiate this fact, hundreds of examples are found in mythology and in history.

People desirous of getting their names engraved on the boards for the sake of immortality of name, would do well to take a lesson from Bharata 'Chakravarty's experience. He went to write his name, but found the rock completely filled up with the names of (past) 'Chakravarty'-kings. He could write his name only after rubbing one name. On pondering over the situation, he was non-plused to visualise that his name, too, would be rubbed by a later 'chakravarty' who would like to write his own name.

Greedy persons could be of several types. Four types of greeds are enumerated by Akalanka Deo in 'Rajvartika'—(1)

greed of life (ii) greed of health (iii) greed of senses-objects and (iv) greed of reenjoyment. 'Acharya' Amritachandra has also mentioned four types of greeds in "Tattvarthasara". He states:—

परिभोगोपभोगत्वं, जीवतेन्द्रिय भेदतः
चतुर्विधस्य लोभस्य, निवृत्तिः शौचमुच्यते ॥ १७ ॥

'Bhoga' (which can be enjoyed only once), 'Upabhoga' (which can be enjoyed more than once), survival, and the objects of five-senses—these are the four kinds of greed. 'Saucha Dharma', i. e., the religion of contentment (purity) is the name of relinquishing the greed of all the four types.

The only difference in the two aforesaid types of classifications is that Akalanka Deo has included 'Bhoga' and 'Upbhoga' both under 'upabhoga' and the greed of health has been mentioned separately.

In the abovementioned types of greed, the greed of money has nowhere been enumerated.

If we pay attention on the aforesaid types of greed, the predominance of the greed of the objects of the five senses is clearly seen. 'Bhoga' and 'Upabhoga' are the objects of the five senses only. Health of the body is also related with the power of enjoying the objects of senses, because, except the mass of five senses, what else is the body ? The greed of living, too, is nothing but the avarice of the existence of the body. In this way, we find that the above mentioned different types of greed get incorporated under the objects of the five senses.

While describing the wretchedness (very miserable condition) of the 'Jivas' (mundane souls) immersed in the greed of the objects of the five senses, and inspiring to forsake greed, the author of "Paramatma Prakasha" has written thus:—

रुचि पयंगा सद्दि मय गय फासहि णासंति ।
अलिउल गंधई मच्छ रसि किम अणुराउ करंति ॥ २ ॥ ११२ ॥
जोइय लोहु परिच्चयहि लोहु ण भुल्लउ होई ।
लोहासत्तउ सयलु जगु दुक्खुं सहंतउ जोइ ॥ २ ॥ ११३ ॥

"Colour-greedy moths, by falling in the flame of lamp, the deers greedy of melodious words by penetration of hunter's arrow,

elephants, greedy of sex, by falling into the pit, the buzzing black flies, greedy of fragrance, by getting closed in the lotus, and the fish, greedy of taste, by getting pierced by the fisherman's nail or by getting captured in the (fisherman's) net—all suffer from extreme pain and end their lives.”

“O Jiva ! (O Sentient being) why do you become greedy of such sense objects ? Why do you develop attachment with them”?

“O ! Yogi ! (Recluse), thou must give up greed. This greed is in no way good; because, the whole world is suffering from miseries being captive to it.”

When the passion of greed, which overshadows the nature of the soul and is contrary to “Shauch Dharma”, comes into its intense state, it suppresses even the other passions. A greedy person does not bother about respect or insult. He swallows wrath too.

The passion of greed not only overrides other kinds of passions, but it also overrides itself. As for example, the greed of money is superseded by the greed of fame.

The famous erudite scholar of Hindi, Acharya Ram Chandra Shukla has satirically written about the mental disposition of greedy persons thus:—

“The self control of avaricious persons is in noway less than the self control of recluses. They conquer lust and wrath by the force of avarice, sacrifice longing for pleasure, maintain indifference in situations of respect and insult. What more is now required ? If one from whom they expect to get something, even abuses them in somany words, neither any sign of resentment appears on their faces nor do they feel ashamed. They are neither averse to sucking the fly, nor do they feel compassion in sucking the blood of others. Even when a beautiful face is before them, they do not leave a single paisa. They would not forsake a single coin even on listening piteous cry. They are not ashamed in spreading their hands even before the most wretched person”.¹ He further states:—

1. चिन्तामणि भाग १ (page 58)

“The staunch avaricious persons do not deviate from their goal; the weak ones may get disheartened. Suppose, many persons are pulling and pushing each other for obtaining a particular thing. If one of them, being overpowered by anger, destroys that thing, he can not be called a staunch avaricious person, because anger has suppressed his greed; he has gone astray from his goal.”¹

Greed, attachment, avarice, desire, want etc. are the various names of ‘Lobha-Kashaya’—the passion of greed. Love or affection are also names for greed. When greed is about some particular thing, it is termed as avarice or attachment; but when the same greed is towards some person, it is given the name of affection or love.

The affection towards the objects of the five senses is nothing but greed. The objects of the five senses can either be animate or inanimate. Often, the feeling of affection (passional feeling) towards animate objects, is termed as ‘Love’, whereas, the feeling of attachment towards inanimate objects is denoted by the term greed. Man’s attraction towards woman is given the name of love only.

In this context, mr. Shukla’s thoughts are further worth noting:—

“But in ordinary conversation, the disposition of mind towards an object is called greed (attachment) and the disposition towards any particular person is termed as ‘love’ (or affection). Due to object-wise difference in the inanimate things and living persons, much difference, in the nature and tendency of greed, is discernible, due to which, the greed in respect of a person is termed separately. But basically, both greed and love are one and the same.”²

Various attractive terms, like universal love, affection, are used for the reformed form of greed, but, after-all, all these are only different aspects of greed. The attachment (affection) found towards one’s parents, sons, daughters etc. are, assuredly, regarded as auspicious (pure).

1. चिंतामणि भाग १ (page 59)

2. वही, पृष्ठ 59.

One type of greed is so much refined that it does not appear to be greed-like. People misunderstand it as religion. The greed of heaven is of this kind.

Though, to perform all types of rituals and auspicious deeds, in the name of religion, with a view to getting heavenly pleasures, is greed and greed alone, yet, in the eyes of the world, such greedy persons appear to be religious-like.

The Chief saints have enlisted under the category of greedy persons even the persons aspiring for 'Moksha' (liberation), because, in the ultimate analysis, desire (aspiration) is also greed, may it be for any object.

While explaining the characteristics of 'Acharya Parmeshthi', 'Pandit' Todarmal has used even the word "greedy of religion", which is as follows:—

"On rare occasions, if the 'Acharyas' find that people greedy of religion beg of them to preach religion, then, because of the feeling of compassion, due to rise of 'Raaga', the 'Acharyas' give religious instructions to them."¹

'Acharya' Amarita Chandra, too, has even used the phrase 'greed of perceptibles.'²

Even 'Raaga' (affection) towards religion and religious persons is termed as 'Dharma' (religion), that too in 'Jina Vani'. But all this narration is from empirical point of view. The point worth noting in regard to this is that 'Raaga' (Attachment), being a kind of passion, can not be devoid of passion. When religion is the name of passionlessness, desirelessness, how can the feeling of attachment be religion?. It can, therefore, be said assuredly that the feeling of attachment, whether of a minor form or of acute form, whether it be auspicious or inauspicious, for vice or virtue, can not be 'Dharma' (religion), because, after all, by nature, it is a form of passion.

One should not be surprised by the above discussion, but should try to ponder over it seriously. In the scriptures, the existence of greed has been stated upto 10th 'Guna-Sthana'

-
1. मोक्ष मार्ग प्रकाशक, पृष्ठ ४
 2. समयसार गाथा १५ की आत्मख्याति टीका में

(stage of spiritual development). Does it mean that the highly esteemed passionless naked self-absorbed real Digamber (Bhavalingi) Saints, in stages from “6th ‘Guna Sthana’ to 10th ‘Gunasthana’, will also be possessing greed for the objects of senses ? No, never. The object of their greed can only be religion and religious persons.

One may ask that those who have forsaken all sorts of possessions and occupations and on whose body even thread is not found, does greed exist even in such great ascetics like Kunda-Kunda ‘Acharya’ etc. ? A simple answer to this question is that this is not my conjecture. All this is based on scriptures and all savant scholars of scriptures also know this very well.

Therefore, to grasp the true nature of greed, one will have to understand it in its broader sense. This purpose will not be served by limiting it only to money and other material property.

One can further raise a question as to why all this discussion relates to great saints and why not about our own-self ? In answer to this, I would say “Why do you forget that the discussion is in the context of “Shaucha Dharma” and the description of “Shaucha Dharma”, in the scriptures, is found in relation to the passionless naked saints only ?”. In “Tattvartha Sutra”, the ten religions, supreme forbearance etc., have been described, alongwith self-control and equanimity, the inherent characteristics of saints.

Greed of various kinds, which has been described as the father of sins (wicked activities) by the Acharyas, has now-a-days, occupied the seat of religion. The so-called religious persons are bent on proving greed to be religion. They acclaim it to be even the cause of liberation (‘Moksha’) and are cursing them who do not believe it to be so.

The twenty five types of passions are included in “Raaga-Dweshha” (attachment and aversion). These include four types of anger, four types of pride, disliking, elegy, fear and hatred. These twelve passions are ‘Dweshha’ (aversion). The rest, four types of deceit, four types of greed, three types of sex-passion, liking and laughter—these thirteen passions are “Raaga” (attachment).

Thus, when all the four types of greed are included in 'Raaga' (attachment), people who believe 'Raaga' to be religion must pause and think whether they are believing greed ('Lobha') to be religion ('Dharma') But greed is not only sin, but the father of sins.

Attachment, whether dormant or intense, auspicious or inauspicious, would remain 'Raaga' and 'Raaga' only. And when it is 'Raaga', it would be deceit, greed, sex-passion, liking, or laughter, i. e., one of these only. Besides these types, no other type of 'Raaga' is found described in the scriptures, These thirteen passions are themselves 'Raaga'. Hence, believing 'Raaga' to be religion ('Dharma'), would amount to believing "Kashaya" (passions) to be "Dharma" whereas, infact, 'Dharma' is the name of passionlessness (non-attachment).

"Charitra" (self-conduct) is real "Dharma" and it is the passionless (pure) modification of the self which is devoid of delusion and perturbation, i. e., devoid of attachment and aversion. The ten religions are also the modifications of conduct ('charitra'). Hence, they are also passion-less states of the soul.

"Shaucha Dharma" is the religion of a higher stage even when compared with supreme forbearance, because, greed-passion, which, is antilogous to "Shaucha Dharma", disappears after the disappearance of other passions, anger, pride, deceit etc. Hence, he whose greed has been totally annihilated, must have overcome all sorts of passions, anger etc., earlier. In the twenty-five types of passions, the passion of greed persists upto the end of all. Greed can exist even when anger etc. have been totally overcome but the presence of anger etc. is not possible after greed has been overcome.

This is the reason why greed ('Lobha') is described as the most dangerous passion and contentment ('Shaucha') as the highest religion. It is also said :—

‘शौच सदा निर्दोष, धर्म बड़ो संसार में’

From the above statement, one other fact is also established, that 'Shaucha Dharma' is not merely the name of the end of greed-passion but is really the name of the end of the last passion which happens to be greed. Because, if contentment (holiness),

alone, is 'Shaucha Dharma', then, does only greed passion make the soul unholy, and not the other passions ?. If all types of passions make the soul unholy, then, 'Shaucha Dharma' should be the name of the absence of all types of passions.

If one says that absence of anger is forgiveness absence of pride is modesty, and absence of deceit is straightforwardness, and because, now, only greed is left out, its absence obviously becomes 'Shaucha'. Then, my cross question is—"Are anger, pride, deceit and greed only passions ?. Are laughter, liking, disliking, fear, hatred, elegy, and passions relating to sex not passions ?." These, too, are passions. Don't these make the soul unholy ?.

If these do make the soul unholy, then, the absence of all the twenty-five passions should be called "Shaucha-Dharma" and not only the absence of greed.

Now, you might argue, it is not you who maintains this, it is written in the scriptures; 'Acharyas'. too, have stated like this.

But, gentleman, I, too, say the same thing that in the scriptures, the absence of greed is called 'Shaucha' and before greed is totally finished, all other passions are gone. Hence, it is automatically proved that the soul remains unholy in the presence of all types of passions and 'Shaucha Dharma' gets manifested only in the absence of all types of passions. Since greed ends in the end of all the twenty five passions, so, in the words, "greed-the last", means, all the twenty five passions are covered.

This discussion relates to the stage of perfect 'Shaucha Dharma'. The development of 'Shaucha Dharma' at various stages will be correlative to the degree to which various passions, which have greed at their end, will be overcome. Here, a question may arise that since anger etc, all passions, make the soul unholy, then, on the going off of anger, some degree of holiness in the soul would assuredly get manifested. Why is then the absence of anger or the absence of pride not treated as manifestation of 'Shaucha Dharma' ?. Why is the absence of greed-passion only necessary for the rise of 'Shaucha Dharma' ?

There is a reason for this. It is this that even on disappearance of anger totally, perfect holiness (purity) does not manifest in

the soul, because greed may still persist. But, when greed has been conquered, no other passion remains existing. Therefore, keeping in view only perfect holiness, "Shaucha Dharma" is said to have emerged in the absence of greed alone. But, the extent to which passions are conquered, to that degree, chastity (purity) is certainly evolved in the soul.

Greed-passion is the most powerful passion. This is the reason why it exists till the last. When greed also is overcome, 'Shaucha Dharma' manifests alongwith the conquest over greed; hence, it is a great-religion.

People have limited this great 'Shaucha Dharma' only upto physical cleaning(taking bath etc.). I don't maintain that physical-cleaning is bad; but, real parity does not lie in it; "Shaucha Dharma" does not emerge as a consequence of physical cleaning. The forceful emergence of "Shaucha Dharma", seen in the great ascetics, who observe the vow of not taking bath, does not take place in house-holders who take bath even thrice a day. A hymnist has also stated the same thing in the following stanza:—

प्राणी सदा शुचि शील जप तप, ज्ञान-ध्यान प्रभावते ।
 नित गंग-जमुन समुद्र नहाये, अशुचि दोष सुभावते ॥
 ऊपर अमल मल भरयो भीतर, कौन विधि घट शुचि कहै ।
 बहु देह मैली सुगुन थैली, शौच गन साधू लह ॥

By nature, soul is always perfectly holy (pure), but in the modification, whatever impurity, due to delusion, attachment, aversion etc., is present, it will not vanish simply by physical cleaning (taking bath etc.). It will vanish only by engrossment in 'Atma-Jnana' (knowledge of the self soul), 'Atma Dhyana' (meditation of the self soul), chastity, continence, bymns and austerities. The physique, being made up of bones and flesh, is impure by nature. It will not become holy by deep-dips in Ganga and Jamuna. The body is just like that pot which outwardly appears to be filthless but which has filth inside. Even if such a pot be cleaned heavily, it is not going to become pure. So is the case with this body. Though cleaned to any extent, it will not become pure, since it is made up of filth only.

Although, this body is impure, but soul, a mass of infinite attributes, resides in it. Therefore, in a way it is a bag of many

good attributes. This is the reason that the great (naked) saints, even without paying attention on the cleanliness of the body, achieve 'Shaucha Dharma' by developing the self-attributes.

Another thing is that 'Shaucha Dharma' is the religion (nature) of the soul; what has it got to do with the impurity of the body? After all, the body is composed of filth only. What else is the body except blood, flesh, bones etc.?. When all these substances are impure (unholy), how can this body, a mass of all these things, be made holy?.

Elucidating this point, I had written earlier:—

यदि हड्डी अपवित्र है, तो वह तेरीनांहि ।
 और खून भी अशुचि है, वह पुद्गल परछांहि ॥
 तेरी शुचिता ज्ञान है और अशुचिता राग ।
 राग-आग को त्यागकर, निज को निज में पाग ।

The impurity of blood, flesh and bones is a matter concerned with the body; the impurity of the soul is delusion, attachment and aversion. And its purity is its knowledge and bliss based nature, and, right believe—knowledge and conduct.

Hence, to lessen delusion-attachment-aversion, which make the soul impure, one must know the self (soul), must recognize the self and must get absorbed in the self. This is what is meant by "निज को निज में पाग"

Attachment and aversion cover all the twenty five passions. Out of these, greed is covered under "Raaga" (attachment). This point has already been explained earlier.

These emotions of attachment and aversion are impurer than bones, flesh and blood; because, even in the presence of bones-blood-flesh, perfect purity (holiness), omniscience and infinite bliss get manifested in the soul. The soul becomes perfectly pure.

But if there exists even a little trace of attachment, may it be of the lowest intensity, may it be auspicious of the high degree, even then, omniscience and infinite bliss can not be generated.

The soul first becomes passionless, and, thereafter, omniscient. To be omniscient it is essential to first become passion-

less but not without body, without bones or without blood. This proves that attachment is impurer than bones and blood. Even then, we consider auspicious attachment to be the religion ('Dharma').

The main thing is that blood and bones, whether holy or unholy, have no concern with the purity of the soul. The non-votarists, wrong-faithed 'Jivas', are unholy (impure) and the right-faithed votarists are holy even though the blood and bone, both are similar.

From this, it is amply clear that purity of soul is in passionlessness and impurity in delusion, attachment and aversion. The blood, flesh and bones have no concern with it, whatsoever.

Vadiraja 'Muniraja's' body got affected by leprosy; even then, he was extremely holy, because he possessed the wealth of 'Shaucha Dharma'. In household life, the body of Sanat-Kumar 'Chakra-varty' was extremely beautiful. His beauty was the subject of talk even in the council of the king of Gods, and after listening about it, groups of 'devas' (Gods) used to come for seeing his beauty. But at that time, he was not possessing 'Shaucha Dharma' of that degree which he acquired latter in ascetic life, although, in his ascetic-life, his body got affected by leprosy, which continued upto seven hundred years. Even in that state of leprosy, "Shaucha Dharma" (supreme holiness), of the order of the absence of three quaternities of passions, was present in him. From empirical point of view the cleanliness of the body is also termed as 'Shaucha Dharma' at some places, but in fact, the end of all passions, unto the last greed passion, only, is "Shaucha Dharma". In otherwords, passionlessness alone is the real "Shaucha Dharma".

Perfect passionlessness and omniscience are not achieved by the daily bath-takers but are in the reach of those who take oath of not taking bath throughout the life.

As a matter of fact, 'Muniraj' (Saints) do not forsake bath but forsake the attachment of taking bath, and in the absence of its attachment, where lies the question of taking bath ?

How peculiar it is that this body of bones requires a bath if touched with bone. We all take bread from the mouth and eat

it with the teeth. The Teeth are nothing but bones. So long as the teeth are in the mouth, they are touchable; but on leaving their places, they become untouchable. On this, people comment—“This is live-bone and that is dead bone”. In their view, even bones are of two types, i. e. live and dead.

Whatever it may be, all this discussion is from empirical (‘vyavahara’) point of view and so long as we are in the world, we all follow ‘Vyavahara’ and it must be followed also. But, in the path of salvation, it has no place.

This is the reason why ‘Munirajas’ (Saints), the followers of the path of salvation, are away from these conventionalities (‘vyavahara’). They are called “Vyavaharatita” i.e., those who have forsaken conventionalities.

The real ‘Shaucha Dharma’, which is devoid of ‘Anantanubandhi’, ‘Apratyakhyana’ and ‘Pratyakhyana’ (three intense types of passions) is found in the naked, possessionless saints who are firm in ‘Nishchaya’ and away from ‘Vyavahara’, because they have taken a very firm shelter of their own soul which is absolutely holy and possesses knowledge and blissful-nature. They are fully engrossed in the soul, are fully drowned in it.

‘Shaucha Dharma’, emerging in the soul in the absence of two quaternities of passions (namely, ‘Anantanubandhi’ and ‘Apratyakhyana’) and only in the absence of one quaternity of passions—(namely ‘Anantanubandhi’—passion) is found, respectively, in the right-faithed ‘Shravakas’, house-holders, who observe partial vows (‘Desha Vratas’) and in those who do not observe vows (Avratis). “Shaucha Dharma”, found in the right faithed ‘Avratis’ and “Deshavrati Shravakas”, is, although, real one, but it lacks that intensity of purity (holiness) which is found in sainthood. Absolutely perfect “Shaucha Dharma” is found only in the passionless omniscients.

By nature, all souls are absolutely holy; contrariety (deformity) is in the modification (‘Paryaya’) only. But, when the modification (‘Paryaya’) takes shelter of the absolutely holy nature of the soul, it (the ‘Paryaya’) also then becomes holy. The only way to achieve purity in modification is to take shelter of the absolutely holy nature of the self-soul. Impurity

in modification results under the shelter of other 'not—self' objects and purity is achieved by taking shelter of the 'Self' (one's own soul).

In the Commentary of 'Samayasara' (Gatha No. 72) Amritachandra 'Acharya' has described the soul as absolutely pure in nature, and, delusion—attachment—aversion etc., emotional influxes, as totally impure. He has described 'Asrava Tattva' (influx) as 'Ashuchi' (unholy) but, according to him, 'Jiva Tattva' and 'Ajiva Tattva' are not unholy. The soul is 'Jiva', the body is 'Ajiva'—both are not unholy; 'Asrava' (influx) is only unholy and it is in the form of greed ('Lobha') etc., passionate feelings.

The purity of nature is so powerful that which ever 'Paryaya' stoops (bows) to it, whichever 'Paryaya' touches it (takes its shelter), that 'Paryaya' also becomes holy. That thing alone is called sacred which makes the object touching it also sacred. How could that thing be called sacred which becomes unholy when touched by other things? That thing is called "Paras" (a special quality of precious stone) by the touch of which even iron becomes gold. But, if by its touch, gold becomes iron, it cannot be called 'Paras'. Similarly, if by the touch of the unholy "Paryaya", the nature of the soul could become unholy, what is the use of such nature?. Nature is the name of that quality under the shelter of which 'Paryaya' also achieves holiness.

The name of that 'Paryaya' which becomes pure by touching the holy nature of the soul, is 'Shaucha Dharma'.

Without touching the nature of the soul (i.e., without realisation of the soul), the origination of 'Shaucha Dharma' is unlikely to occur. Not only of "Shaucha Dharma", but the origination of all "Dharmas" (virtues), is possible only when self realisation takes place. Self-realisation is the generator of all "Dharmas" (virtues), e.g. supreme forbearance etc.

Hence, those who want to achieve holiness in the 'Paryaya' i. e., who want to attain "Shaucha Dharma", should try to attain self-realisation and be successful in attaining it.

Ending this discussion, I pray that all souls may manifest "Shaucha Dharma" in 'Paryaya' by attaining self-realisation.



Supreme Truth ('Uttam Satya')

Whenever discussion is held on Supreme Truth ('Satya Dharma'), normally, truthful speech itself is understood as 'Supreme Truth'. In the name of 'Satya Dharma', songs of truthful speech are often sung.

It is said that one should speak the truth and should never tell a lie; none trusts the liar. In business also, if one's credibility is established once, it is established for ever; later on, nobody bothers even if he starts charging at double the rate.

Just think, whether, this sermon is for speaking the truth or for looting in the name of truth. The purpose of this discussion is to draw attention to the fact that when we do not understand even the real purpose of truthful speech, the talk of 'Supreme truth' ('Satya Dharma') is a far away thing.

The common people may be understanding truthful speech to be the same as 'Supreme Truth', but, what surprises one is the fact that even the erudite scholars who have been delivering lectures on 'Satya Dharma' for many years, are not able to go ahead of 'Truthful Speech'.

In 'Jinagama' (in the omniscient's preachings), too, truthful speech has also been described as 'Satya Dharma' (Supreme Truth) from empirical ('Vyarahara') point of view and much light has been thrown on it because it has got its own importance and utility. But, when we think deeply from real ('Nischaya') stand point, there appears to be much difference in 'Truthful speech' and Supreme Truth ('Satya Dharma'). Supreme truth and truthful speech, both, appear to be two totally distinct and different things.

One should bear in mind that what we are concerned with here is the discussion of 'Satya Dharma' (Supreme truth) which is included in the ten religions, viz., supreme forbearance, supreme modesty, supreme Straight-forwardness, supreme holiness (contentment) etc., as described in 'Jinagama'. A threadbare analysis of 'Satya Dharma' is being attempted here in the afore-said reference only.

Gandhiji has also accepted Truth as being above the limits of speech. He identifies 'Truth' with 'God' (Truth is God).

Wherever discussion about search for truth or adoration of truth takes place, assuredly, search of truthful speech is not our concern; rather, some such important and implicit truth is in our mind which is adorable and worth taking shelter of. The truth adored by and providing shelter to philosophers and metaphysians can not be simply the spoken word. Under whose shelter, 'Dharma' (passionlessness) gets manifested, which could be the source of infinite bliss and peace—such truth can only be some great conscious element or entity, (i.e., 'Chetana Tattva'); it can not be limited to words and speech. Limiting it to words and speech is, in itself, the biggest untruth.

'Acharyas' (chief saints) have given thought to truthfulness of speech and the control of speech too, but, they have discriminated it from 'Satya Dharma' (Supreme Truth). In order that people may observe truthfulness in speech and keep control over speech, 'Acharyas' have discussed it in the following four different contexts.

- (1) 'Satyanuvrata' (The small vow of speaking the truth).
- (2) 'Satya Mahavrata' (The Great vow of speaking the truth).
- (3) 'Bhasha Samiti' (Carefulness in speech).
- (4) 'Vachan Gupti' (Control of Vocal activity).

Mainly to take a vow not to indulge in gross lies is 'Satyanuvrata'. Not to tell even a subtle lie and always to speak the truth is called 'Satyamahavrata'. Even when speaking the truth, to abstain from hoarse, displeasing, exaggerated truth, to speak beneficial limited and pleasing words, is "Bhasha Samiti", whereas not to speak at all is 'vachana Gupti'.

Thus we see that, in “Jinagama” (Preachings), to keep the vocal activity truthful and controlled, it has been circumvented at four places. The sum and substance is that if speaking is not essential, don't speak; if speaking is essential, one must speak salutary, few and pleasing words and that, too, absolutely true; if you cannot abstain from telling a small lie, at least don't tell a big lie.

Here, the vocal activity is circumvented from both the positive and negative sides. The positive side ('Asti') in the form of “What to speak and how to speak”, is considered under 'Satyanuvrata', 'Satya Mahavrata' and 'Bhasha-Samiti', and the negative side ('Nasti'), in the form of abstaining from speaking, is considered under 'Vachana-Gupti'. Thus, to speak and not to speak, both the aspects of the vocal activity, have been covered here.

What else remains after making the speech so much controlled, on account of which, you want to place 'Satya Dharma' also within the bounds of speech ?

A great loss which has resulted due to limiting 'Satya Dharma' in the four corners of speech (Vocal activity) only, is that its quest itself has been lost. The acquisition of that which is being searched is possible. But how can that be acquired whose search is lost? So long as truth is not understood, search continues. But, when some false thing is believed to be truth, its quest is also stopped. When search is stopped, where lies the question of its acquirement ?

The search of a murderer continues till some one is arrested for committing the murder. If one, who has not committed the murder, is arrested for the crime of murder and is given punishment, the real murderer will never be arrested. The file is now closed, because, in the opinion of the world the murderer has already been arrested and punished. What is the need for searching now ? When the search has been stopped, it is impossible to find out the real culprit.

Likewise, when truthful speech ('Satyavachana') is taken to be the supreme truth ('Satya Dharma') where does the question of searching real 'Satya Dharma' arise ? The greatest loss that has occurred due to believing 'Satya Vachana' to be 'Satya Dharma' is that the quest for 'Satya Dharma' itself has got lost.

“What is Satya Dharma’ ? The inquisitive persons who do not know the answer to this will discover ‘Satya Dharma’ sometime or other, because their search is on. But for them who have assumed ‘Satya Vachana’ to be ‘Satya Dharma’, it is not possible to discover the truth.

‘Anuvratas’ (Small vows) are observed by house-holders and not by saints (‘Munis’). ‘Mahavratas’ (great vows) are practised by saints and not by house-holders. Likewise, ‘Bhasha Samiti’ and ‘Vachana Gupti’ are cherished by saints and not by house-holders. ‘Anuvrata’, ‘Mahavrata’, ‘Gupti’ and ‘Samiti’ are fostered by house-holders and homeless-saints but not by ‘Siddhas’—liberated Souls, and, also not by vowless right-faithed ‘Jivas’, whereas, supreme forbearance etc., ten religions, are found, according to one’s own spiritual status, right from vowless right-faithed souls upto the emancipated ‘Siddhas’.

Speech is the modification (‘paryay’) of matter substance and truth (‘Satya’) the religion of soul. The religion of the soul resides in soul and not in body and speech. In ‘Siddhas’, the possessors of all the religions, the existence of the religions of the soul is necessarily to be found. Forbearance etc., the ten religions, including ‘Satya Dharma’. are found in ‘Siddhas’, but they are devoid of ‘Satya Vachan’. Hence, it is established that from ‘Nishchay’ point of view, ‘Satya Vachan’ is not ‘Satya Dharma’.

One question may arise here—‘Are ‘Anuvrata’, Mahavrata’ not religion ? Are ‘Samiti’, ‘Gupti’ also not religion ?.

‘Acharya’ Umaswami has included ‘Anuvrata’ and ‘Mahavrata’, in ‘Tattvartha Sutra’, in ‘Asrava’ Chapter. Although, from empirical point of view, at some places, these have been termed as “Dharma”, but, how can those which themselves are ‘Asravas’ (influx) and cause of bondage, be called “Dharma” from real (‘Nishchaya’) point of view ?.

‘Gupti’, ‘Samiti’ are also not that ‘Satya Dharma’ (Supreme Truth) which is being discussed here.

The thing worth noting is that ‘Acharyas’ (saints) have described the ten religions separately, besides, ‘Gupti’, ‘Samiti’ etc. If all are to be treated as religion, what is the purpose of describing

these separately as 'Dharma' ? From whatever point of view these have been separately mentioned as 'Dharma', from the same point of view, I would like to say that all of them ('Gupti', 'Samiti' etc.,) are not any of the religion out of these ten religions; or, one can say, those ('Gupti', 'Samiti') are not that 'Satya Dharma' which is being discussed here. Speaking more clearly, from 'Nishchaya' point of view, the speech (vocal activity) has no concern with supreme truth ('Satya Dharma') Because, speaking, of truth by 'Anuvratīs and 'Mahavratīs' (Votaries) will be covered under 'Satya Anuvrata' and 'Satya Mahavrata', Speaking beneficial, few and pleasing words will get covered in "Bhasha Samiti", and, not-speaking (keeping mum), in 'Vachana Gupti'. Now, no such form of vocal activity is left out which could be included in 'Satya Dharma'.

If speaking the truth is treated to be 'Satya Dharma', then 'Satya Dharma' will not be found in 'Siddhas', because they don't speak the truth, they don't speak at all. How does, therefore, the question of (speaking) truth and lies arise ?. Is speaking necessary for the possessors of 'Satya Dharma' ?. Can the person who observes silence throughout his life not be treated a the possessor of 'Satya Dharma' ?.

To escape from this situation, if it is said that, of course, they ('siddhas') do not speak the truth but they do not tell lie also, therefore, they possess 'Satya Dharma'. This would mean that "Speaking truth" is not 'Satya Dharma' but "not to tell lie" is proved to be "Satya Dharma". But this argument is also not logical, because, if not telling lie is treated to be 'Satya Dharma', then, the one sensed living beings who are without vocal activity, shall have to be treated as the possessors of 'Satya Dharma' for they also never tell lies. When they are not endowed with the power of speaking, where does the question of telling lies arise ?. Thus, we see that neither "Speaking truth" is 'Satya Dharma' nor 'not telling lies'.

It is, therefore, quite obvious that 'Satya Dharma', which is being discussed here, neither consists in speaking the truth nor in speaking beneficial, few and pleasing words; it also does not consist in keeping mum which amounts to negation of speaking, because, all these are the characteristics of the vocal activity and 'Satya Dharma' with which we are concerned here, is the religion of the soul.

The true religions (basic characteristics of the substance) do not disappear after their perfect manifestation. Supreme forbearance etc., religions, exist in 'Siddha' (Liberated) state of the soul but 'Anuvrata' and 'Mahavrata' are found in its particular worldly state only. They may be the religions of that state only, but not of the soul. A house-holder takes oath of observing "Anuvratas", but, when the same house-holder accepts 'Muni Dharma', the life of an ascetic, he takes oath to observe "Mahavratas"; 'Anuvratas' are then left out automatically. How can that be religion which falls off ?.

'Anuvratas', 'Mahavratas', 'Gupti', 'Samiti', all these, are temporary halting places, not the destination, neither achievable nor the final aim. The final aim is the state of 'Siddha' and supreme forbearance etc., religions, existing in that ('Siddha') state, too, are the real religions of the soul.

Now, we have to comprehend that 'Satya-Dharma' which is not found in all wrong-faithed souls ('Mithyadrishitis') of the four channels of embodied existence from one-sensed creatures upto five-sensed living beings, but which is found in all right-faithed souls as per their level of spiritual rise, right from vowless right-faithed embodied souls upto 'Siddhas'.

'Sat' (existence) is the intrinsic property of a substance. Soul is also a substance; hence, it is "Sat-Swabhavi"—characterised by 'Sat'. The tranquil attachmentless modification, which is manifested in the soul by taking shelter of 'Sat-Swabhavi Atma', is called 'Satya Dharma' from 'Nishchaya' point of view. The word 'Uttama' (Supreme) prefixed with 'Satya' indicates the absence of wrong belief and the presence of right belief. The acquirement of right belief is impossible without the annihilation of wrong belief.

So long as this 'Jiva' (Soul) does not understand the true nature of a substance, particularly that of the soul substance, the attainment of 'Satya Dharma' is not at all possible. The question of the development and enrichment of a thing does not arise if it has not even been generated. Without self-realisation, right comprehension of the soul substance is not possible. For the annihilation of wrong belief and acquirement of right belief, only true knowledge of the essential (purposeful) non-self ele-

ments is necessary, but as regards the self (soul), its realisation and knowledge, both are essential. Without self realisation, right knowledge of the self is not possible.

‘Uttama Satya’ means passionlessness alongwith right belief and right knowledge. Speaking the truth is not at all ‘Satya Dharma’ from ‘Nishchaya’ point of view. simply knowing the truth and believing the truth, are also not real ‘Satya Dharma’, because, simply knowing and believing, are, respectively, the modifications of knowledge (‘Jnana’) and belief (‘Shraddha’) attributes, whereas, ‘Satya Dharma’ (supreme truth) is the modification of conduct (‘Charitra’) attribute, i.e., is one of its phases. Supreme forbearance etc., ten religions, are nothing but different aspects of ‘Charitra’ itself; this point has already been explained in detail in the chapter of general discussion about ten religions.

Hence, let alone the talk of truthful speech, right belief and right knowledge, too, are not ‘Satya Dharma’, but the state of passionlessness, emerging in conjunction with right belief and right knowledge, is assuredly supreme truth (‘Uttama Satya Dharma’) from ‘Nishchaya’ point of view.

‘Niyama’ is the name of conduct. Elucidating ‘Niyama’ ‘Acharya’ Kunda-Kunda writes in ‘Niyamasara’ :—

सुहृदसुहृदवयणरयणं रायादीभाववारणं किञ्चा ।
अप्पाणम् जो ज्ञायदि तस्स दु णियमं ह्वे णियमा ॥१२०॥

“He, who, avoiding good and bad forms of speech and impure thoughts, such as attachment etc., engrosses in the self-soul, achieves ‘Niyama’ (‘Charitra’) undoubtedly”.

Here, too, religion, in the form of conduct is stated to be the avoidance of vocal activity (both good and bad forms of speech) and passionate thoughts etc., ‘Satya Dharma’ is also an aspect of conduct (‘Charitra’); therefore, it should also be in the form of avoidance of speech and passionate feelings.

‘Sat’ (entity) means that which exists. To know, believe, a substance, in the form in which it exists, is the right belief. To describe it as it is, is the true speech, and the manifestation of passionlessness in conjunction with the right knowledge and belief about the nature of the self (soul) is ‘Satya Dharma’.

The existence of 'Asat' (non-entity) is a relative aspect. From 'Jiva's point of view, 'Ajiva' (non-soul) is 'Asat' (non existing) and from 'Ajiva's point of view, 'Jiva' is 'Asat' (non-existing). Because, a substance, from its 'Swa-Chatustaya' (Self-quaternion) point of view, is 'Sat' (Self-existing entity) and from 'Parachatustaya' (other's quaternion) point of view, is 'Asat' (non-existing entity).

As a matter of fact, whatever is there in the universe, all that is 'Sat' (nothing is 'Asat'). But, people say, "In the world, the kingdom of falsehood alone is seen; truth appears nowhere : " This is really the defect of one's vision, not of the nature of the existing things. That alone is called 'Satya' which has existence in the world.

Let us now ponder over what is truth and what is untruth.

'This is a Jar'—this statement indicates three types of existences. It accepts the existence of the substance called 'Jar', the existence of knowledge that knows the 'Jar' and the existence of the word 'jar'.

All those things which exist are true. If these three i. e. the substance, its knowledge, and the indicative word, do not differ, then, the knowledge is true, the word is true, and, so far as the substance is concerned, it is invariably true. But when the substance, knowledge and speech do not get unified (differ from each other) e.g., one speaks the word 'Cloth' and points out towards 'Jar', then, the speech would become false (untrue), Likewise, if the jar is in front of us and we know it as 'Cloth', then the knowledge would become false (untrue). But in any case, the substance is not going to be false. It can never be false. It exists always on its own, by its own nature, and never by the support of others.

So, it is clear that untruth is not in the substance but it lies in the knowledge that knows it, in the belief that believes it, or in the speech that spells it out. Hence, I can say that, except in the knowledge, belief and speech of an ignorant soul, there is no existence of untruth in the universe; everywhere there is the kingdom of truth only.

As a matter of fact, the world is not yellow but because we are affected by jaundice, the world appears to be yellow. Similarly, in

the world, there is no existence of untruth, but untruth has entered our vision (sight) so deeply that it appears in the universe.

The world is not to be reformed; we have to reform our own vision and knowledge. The truth ('Satya') is not to be newly generated; Satya is already there, whatever exists, exists in true form only. Only it is to be known and believed correctly. knowing and believing correctly is itself the acquisition of truth. And, to achieve the state of passionlessness by acquiring the truth of the soul and overpowering attachment-aversion is 'Satya Dharma'.

If I utter the word 'Cloth' to denote 'Cloth', it is truth, but if I use the word 'Jar' to denote 'Cloth' then it is untruth. By my telling 'Jar', the cloth will not become 'Jar'; it will remain cloth. Where did the lie enter into the substance ? Lie has entered into the speech. Likewise, if the 'Cloth' is known as 'Jar', then, the knowledge would become false not the substance. Where lies the fault of 'cloth' if I believe, proclaim and know 'Cloth' as 'Jar' ? The error lies in my knowledge or utterance. Mistake always happens in the knowledge or speech not in the substance.

The mistake should be corrected there where it lies. What is the advantage in trying uselessly to correct it where it does not lie ? The spot is on the face but it appears in the mirror. If some one cleans the mirror, the spot will not be removed; rather, by cleaning the mirror, the spot will be seen more clearly. To remove the spot, the face should be washed.

People go close to the photographer and say "Please, snap a beautiful photograph of mine." "But, Gentleman :)" says the photographer, "the photograph will be good or bad according to your face; how could it become more beautiful ? You want me to snap your photograph or a beautiful photograph ? If your face is not beautiful how could the photograph be beautiful ?"

As a matter of fact, a thing, in its reality, is beautiful; but, where does the world believe this ? If someone has got only one eye and if in the photograph both the eyes are shown, will the photograph become beautiful ? It may be called beautiful but it will not be a real one. According to me, a thing in its natural form alone is beautiful.

'Satya' is the name of knowing the thing exactly the same as it is; 'Satya' is not the name of knowing it good or bad. Making division of good or bad in the substance is the function of attachment-aversion. The function of knowledge is to know the thing as it is.

We forget a thing after keeping it somewhere safely, and then say that the particular thing is lost. But what is the reality ? The thing is lost or its knowledge is lost ? The thing is still lying there where it was kept. Not the thing, but its knowledge is to be searched out.

Untruth is either in the utterance or in the knowledge, not in the substance. There is no existence of untruth in the substance; the substance can not be made identical to our knowledge and speech, nor is there any need to make it so. What is necessary is to make our knowledge and speech congruous to the nature of the substance. When the knowledge and speech become identical to the substance, those will also be true. When the soul acquires the passionless modification by taking shelter of its own self ('Sat-Swabhavi Atma'), it will be enriched by the wealth of 'Satya Dharma'. The extent of enrichment by 'Satya Dharma' will depend on the degree of self-realisation.

For truthfulness of speech, one will have to make one's speech identical to the nature of the substance. For speaking the truth, one should know the truth. How can the truth be spoken without knowing it ?

To many people, this seems to be very easy, because, according to them, truth is nothing but stating what is seen, known and heard. On this very basis they say that it is easy to speak the truth and it is difficult to tell a lie. For telling a lie, planning is necessary; all the persons in the house have got to be trained to ensure that the lie may not get disclosed. To support one lie, thousands of lies have got to be told, even then, the doubt of its getting disclosed persists.

If you want to tell a lie, tell anything. But for speaking the truth, a great responsibility comes on your shoulder. The truth can not be spoken without thinking. Hence, before speaking the truth, it is essential to know the truth.

This becomes more important in the purposeful elements ('Tattvas', e. g., soul, non-soul, influx etc.). Though, even a lie told about worldly affairs is also the cause of inauspicious bondage, yet, the lie about the essential, purposeful elements is a much greater sin; it causes infinite transmigration and is extremely harmful to the self and to others.

Therefore, if the right knowledge of the nature of the substances (elements) is not attained, it is better (beneficial) not to speak but to keep mum, instead of uttering without thinking.

In the way to liberation, speaking the truth is not compulsory, but to know the truth, to believe in the truth, and to attain 'Satya Dharma' in the form of passionless state of the self evolved by taking shelter of the self-truth, is essential. Because, without speaking, emancipation ('Moksha') is possible, but without knowing, believing and absorbing into the truthful-self, its attainment is not possible. It will make no difference if, after knowing the truth, one does not speak at all throughout one's life; but without knowing it, the life would be lost.

Fire will remain hot even if some one may not say so. For fire to remain hot, it is not essential that some one should proclaim it to be hot. Likewise, if, some one does not know that it is hot, it will still remain hot. Similarly, the true nature of a substance depends neither on a statement about it nor on its knowledge. It is always there. The knowledge, which knows it in its true (intrinsic) nature, is true knowledge; the belief which believes it as it is, is true belief; the speech which describes it as it is, is true speech, and the conduct which puts it into practice, accordingly, is true conduct. We have, in fact, forgotten the real truth. How can, then, true knowledge, belief, conduct and speech, which could be evolved only by taking its (real truth's) shelter, get manifested in our life ?

The eternal, inner-self, having knowledge and bliss as its basic quality, is the ultimate truth. The knowledge, belief and the passionless conduct based on it, is the religion of supreme truth.

The present age is the age of compromise. In overenthusiasm, some people talk of compromise even in the matter of fundamental reality of substances. But, what is necessary is the

understanding of the true nature of the substance, not of making compromise. Where is the room for making compromise about the nature of the substance and who are we to make compromise about it ? In the state of compromise, both the parties have to bow down. The basis of compromise is not truth but the strength one possesses. In a compromise, the point of view of a powerful person prevails and not that of a truthful one.

How is the fire, cold or hot ? This may be worth knowing, but, where lies the point of compromise in it ? Moreover, when and where is your compromise acceptable to the true nature of the substance ?

‘Dharma’ (religion) is the name of correct understanding about the nature of the substance. Truth (‘Satya’) needs no compromise; the need is to understand it as it is. Truth and peace are attainable by understanding them, not by any type of compromise.

In this miracle loving world, who bothers about the truth ? Who has the urge for attaining it ? Who cares to assess its value ? The world salutes them who show some miracle.

For the glorifiers of untruth, the attainment of truth is not only difficult but rather impossible. ‘Satya’ is attained only by them who have deep interest in it, know its significance and have enthusiasm for its attainment.

It is impossible that one in whom deep desire to attain the truth is awakened, is convinced about its supremacy, is intensely devoted to achieve it and makes introverted endeavour for achieving it, may not be able to achieve it. ,

I now take repose with the divine spirit that all people be endowed with ‘Satya Dharma’ in the form of passionless modification under the shelter of the eternal true nature of the self-soul.



Supreme Continenence (‘Uttam Samyama’)

“संयमनं संयमः । अथवा, व्रत समिति कषाय दण्डेन्द्रियाणां
धारणानुपालन निग्रहत्यागजयाः संयमः ।”¹

The temperateness (restraint of passions) is called continence. Temperateness means detaching (turning) the active (attentive) consciousness (‘Upayoga’) from other objects and concentrating it on the self (soul), restricting it to the self, fixing it in the self. Self-introvertedness, self-absorbedness of ‘Upayoga’ is assuredly the real continence. Or, accepting five vows, observing five-fold regulations (carefulness), restraining of passions like anger etc., curbing (giving up) of the three fold activity of mind speech and body and conquering the objects of the five senses is continence.

The word Supreme (‘Uttama’) prefixed to continence (‘Samyama’) indicates the compulsory existence of right belief. As, without seed, the birth, duration (staying on) and growth of the tree and its fruiting is not possible, similarly, without right belief, the birth, duration (staying on) and growth of continence and its fruiting (liberation) is not possible.

In this context, the great learned ‘Acharya’ Veersena Swami writes :— “जो संजमो जो सम्माविणाभावी ण अण्णो”² continence is that only which is contemporaneous and co-existent with right belief, and none other. This thing has been described in Dhawala in the form of question-answer as follows :—

-
1. Dhawala Book 1, Part 1, Vol. 1 Sutra 4, Page. 144.
 2. Dhawala Book 12, Part 4, Vol. 2, Sutra 177, Page 81.

Question:—Many wrong believers are found to be temperate?.

Answer:—No, because without right belief, the origination of temperateness (continence) can not be there.¹

Continence is the direct cause of liberation. The only means of deliverance from sufferings is continence along with right belief i. e. supreme continence. Without accepting (taking oath of following) continence, even the 'Tirthankaras' do not attain salvation. It is said also:—

जिस बिना नहिं जिनराज सीझे, तू रूल्यो जग कीच में ।²
इक घरी मत विसरो करो नित, आयु यम मुख बीच में ॥

To the man who is always surrounded by the fear of death, the poet is giving inspiration by saying "Don't forget continence even for a moment, (संयम विणु घड़ि एक्कु न जाइ) because, without continence, the whole world is lying in the mud of this transmigratory condition. Continence is the only means by which the voyager swims across the ocean of the world.

Continence is a very precious jewel. For looting this (jewel), the thieves in the form of the objects of the five senses and passions, are encircling from all the four sides. Hence, the poet, making us cautious, says "संयम रतन संभाल, विषय चोर बहु फिरत हैं ।"³ further he says :—

उतम संयम गहु मन मेरे, भव-भव के भाजै अब तेरे ।
सुरग नरक पशुगति में नाहीं, आलस हरन करन सुख ठाहीं ॥⁴

Here, cautioning his own mind, (the active consciousness), the poet says "O : Mind ., thou ought to observe continence; due to this, thine sins (vice 'karmas'), bonded in the past many births, will runaway, will fall off. Adoration of continence is not at all possible in heaven and hell; complete continence can not be achieved even in the animal life. Only human birth is so blessed that, in it, continence can be observed."

1. Dhawala Book 1, Part 1, Vol. 1, Sutra 13, Page 378.

2. Dasha Lakshana Pujana, Stanza on continence.

3. — same —

4. — same —

The glory of human birth lies only in observing continence (restraining passions). It is said that even the deities of heaven earnestly aspire for this continence. What is this continence for which even the deities aspire and without which the 'Tirthankara' also cannot swim across? This requires serious thought. It can not be limited only to fasting for two-four days and getting the head clean-shaved.

Continence (self restraint) is of two types :

1. 'Prani Samyama' i.e. desistence from injury to the life of others.
2. 'Indriya Samyama' i.e. detachment from the objects of senses or desistence from sensual pleasures.

Desisting from injury to six classes of embodied living beings and avoiding emotions to injure them, is called 'Prani Samyama' and, forsaking the objects of the five senses and mind, is called 'Indriya Samyama'.

Whenever a talk about 'Ahimsa' (non-injury), in the form of protecting the vitalities of the six classes of embodied beings, and of vows, in the form of forsaking the objects of the five senses, is held, our attention is diverted towards forsaking the injury to physical vitalities of other beings and sensual pleasures only, but not towards the tendency of voluptuousness which persists in the mind.

In this context, the great savant, Pandit Todarmal has written--:

“Inflicting of external injury to mobile ('Trasa') and immobile ('Sthavara') beings and indulgence in the objects of senses and mind, is understood, by the wrong believer, as vowlessness ('Avirati'); passionate activity (reckless mode of action) is the predominating factor in injury and longing (vehement desire) is the predominating factor in sensuality; this he does not perceive. And, indulgence in outward anger etc., is understood to be as passion, but he does not recognize the attachment and aversion which are existing in the mind.”

If continence is only the name of forsaking external injury and not having inclination for the objects of senses, then, in

heavenly life also, continence should be accepted, because, above the sixteen heavens, the inclination for the aforesaid things is found even lesser than what is found in the continent (temperate) persons.

In the true believer—‘Ahmindras’ (the self crowned Gods of heaven), the tendency or inclination for the objects of the five senses is found to be negligible, almost nil. What to say of the tendency of coition, the object of touch sense, even the thought of coition does not arise in their mind for thirtythree ‘Sagaras’ (i. e. for innumerable years).

The great ascetic Uma-Swami the most celebrated Jaina ‘Acharya’ has clearly written : परे ऽ प्रवीचाराः ।¹

In the upper most heavens, above the sixteen heavens, even the feeling of coition does not arise. In the matter of taste sense, also, no desire for eating drinking etc. rises, upto thirty three thousand years. Even after thirty three thousand years, when the urge for taking anything arises, the ‘Amrita’ (heavenly juice) flows in, immediately, from the throat itself; the tongue, even then, does not get wet. Smiliarly, almost, the absence of the objects of nose, eyes, ear-senses, is also found in them. Even the thought of visiting “Jinendras Panch Kalyanaka’s” (five glorious celebrations of ‘Tirthankaras) and listening to ‘Jinendra’s revelation, ‘Divya Dhvani’, does not occur to them.

The circumstances for injury to six classes of embodied living beings are also not found there. The degree of passional feeling also remains always mild, milder, mildest, because, they possess ‘Shukla-Leshya’ (white-thought-complexion i.e., thoughts tinctured by mild passions). Also, the tendency of committing five sins is not found there. All these things can be seen in ‘Jina Vani’ at all places. More or less, somewhat similar situation is also found about the wrong-believer ‘Ahmindras’ (Self-Gods) of ‘Nava-Graiveyakas’ (super heavenly abodes).

There is no occassion for ‘Ahmindras’ to inflict injury, externally, to the six classes of the embodied sculs, to indulge in the objects of the five senses, to commit five sins and there is very little possibility of indulging in passions. Inspite of this, the

1. Tattvartha Sutra, Chapter 4, Sutra-9.

scripturalists write that they ('Ahmindras') do not possess continence, rather, they are incontinent. On the other hand, a layman, in the house-holder's stage, observing small vows ('Anuvratas'), is said to be the possessor of continence though only partially, although, in comparison to 'Ahmindras', the tendency of indulgence in the objects of five senses, passions and sins, is to be found more in him.

Though an 'Anuvrati' is a forsaker of 'Trasa Himsa' (i. e. injury to mobile beings with two or more senses), he is unable to desist from that 'Trasa Himsa' which is committed unavoidably (i) in the performance of various duties and rituals (called 'Arambhi-Himsa'), (ii) in the exercise of permissible professions (called 'Udyogi Himsa') and (iii) in meeting the aggression in defence of his kinsmen and property (called 'Virodhi Himsa'). Of course, he unavoidably indulges in the needful 'Sthavara-Himsa' (i. e. injury to one-sensed beings, water, earth, fire, air and vegetables).

If we think from the point of view of the objects of the five senses, then, in the matter of touch-sense, although he (the 'Anuvrati') is wholly the forsaker of adultery, still, cohabitation with one's spouse is assuredly found in him, whereas, no thought of cohabitation even arises in the mind of 'Ahmindras'. Similarly, if we think in the context of the sense of taste, then also, he ('Anuvrati') does take the esculent food and drinks, though, of course, he does not take the non-esculent food and drinks and has no voracity of appetite. He, of course, takes faultless food, but takes it with taste. The 'Ahmindras' don't feel even the desire of taking food for thousands of years, what to say, then, of their taking the taste. Also in the matter of nose, eyes and ears, the same condition exists. Even then, an 'Anuvrati' (house-holder) is called the possessor of continence.

If only the name of forsaking the external tendency of indulgence in the objects of senses would have been called continence, then, it would be certainly found in the 'Devas' (residents of heavens), and its possibility in the human beings and animals (sub-human beings) would have been far less. But, according to the scriptures, continence is not found in 'Devas' and it is found in human beings and sub-human beings. This proves that conti-

nence is not the name of external observances only, but is the name of that internal disposition which can be found in human beings and not in 'Devas' irrespective of the fact that their ('Devas') external disposition is much better.

In fact, continence, preceded by right belief, is the name of that self-evolved, extremely holy passionless modification which is achieved by the great ascetics dwelling in the sixth and seventh stage of spiritual progress ('Guna-Sthana') or in the saints of still higher stages in the absence of passions, namely, "Anantanubandhi", "Apratyakhyanavarana" and "Pratyakhyanavarana", and such continence is also found in the human beings and sub-human-beings belonging to the fifth stage of spiritual progress in the absence of passions "Anantanubandhi" and 'Apratyakhyanavarana' and which is not found in the wrong believer—'Ahmindras', dwelling even high up to 'Graiveyakas', due to the presence of 'Anantanubandhi etc. passions, and in the true-believer 'Ahmindras' of 'Sarvartha-Siddhi' heavens, due to the presence of 'Apratyakhyanavarana' etc. passions.

When supreme continence, preceded by right belief, takes birth in the inner self in the form of the manifestation of passionless modification, by taking shelter of the soul and in the absence of 'Anantanubandhi' etc., three or two passions, the external tendency of such a 'Jiva' (Soul) is assuredly found to be in the form of complete or partial abstinence from the objects of the five senses and sins like injury etc. and it is called the religion of supreme continence from empirical point of view. In the absence of the aforesaid passionless modification in the inner self, what-soever abstinence is seen externally, is not termed, even empirically, as the religion of 'Supreme continence'.

The contemporaneousness of the external dispositions (actions) is assuredly found in consistency with the internal dispositions, but there is no rule for the contemporaneity of internal dispositions to be in consistency with the external dispositions. The conclusion is that in whomsoever, the internal, i. e., the real religion of supreme continence gets manifested, his external observances will assuredly be in harmony with it. But even if the external observances are found correct, even then, there is no guarantee that his internal dispositions would also be pure.

In connection with the religion of supreme continence, protecting the vitalities of all the six classes of embodied beings and keeping the five senses and the mind under control has been discussed as in the following verse:—

‘काय छहों प्रतिपाल, पंचेन्द्रिय मन वश करो’

But the common-people are not able to grasp the true sense of this also.

In the context of protecting all the six classes of embodied beings, their attention is only diverted towards the protection of other embodied beings. “I myself am a soul (Jiva)”—this they do not remember. By acquiring the feeling of protecting other ‘Jivas’—embodied souls, all ‘Jivas’ (mundane souls) have done ‘Punya Bandha’, i. e. bondage of auspicious karmic matter, infinite times; but their attention is never drawn towards the fact that by taking care of others, the injury to their own spiritual vitalities, ‘Shuddhopayoga’ i. e. the state of self-absorbedness with passionless feeling, is taking place continuously. This ‘Jiva’ (mundane soul) is destroying one’s own spiritual vitality by possessing false belief and passions. But he is unaware of this great self injury (‘Bhava-Himsa’).

In the definition of ‘Himsa’ the word ‘Pramatta Yogat’ (प्रमत्तयोगात्¹) is there; the meaning of this is that the severance of ones own and other ‘Jivas’ vitalities (both spiritual and material vitalities) through careless passionate activity (of mind, speech and body) is ‘Himsa’ (injury). To emphasise only this, ‘Acharya-kalpa’ Pandit Todarmal has said, “In injury. the passionate activity is the predominating factor”. So long as the careless passionate activity exists, ‘Himsa’ (injury) is bound to be there, whether injury is caused to other living beings or not. For knowing more in this context, one should see the author’s composition on ‘Ahimsa’². It is not possible to elaborate it here.

When we think about “Indriya-Samyama’ (desistence from the objects of senses), we find that the whole world is becoming slave of the senses. Although all souls have knowledge (sentience) and bliss (passionlessness) in their nature, but, presently, our

-
1. प्रमत्तयोगात् प्राण व्यपरापणम् हिंसा Tattvartha Sutra, Chapter 7, Sutra-13.
 2. Tirthankara Bhagwana Mahaveera and His sarvodaya Tirtha, Page 185.

knowledge, and bliss too, are also prisoners of senses, are overpowered by senses. Since morning till evening, all our activities are performed through the instrumentality of the senses only. If we take pleasure, it is through the agency of the senses, and if we like to know something, we do it also through the agency of the senses only. This is our sensual dependency, dependence on 'others'. Our knowledge and happiness, both, are dependent on the senses.

It is most essential to set free the knowledge and happiness from dependency on the senses. For this, we will have to conquer the senses, will have to become continent (temperate).

Here a question may arise "Are the senses our enemy, so that we have to conquer them? Because, the enemy only is required to be conquered."

Yes : Of course ! the senses are our great enemy, because, these have, unauthorisedly, captured our wealth of knowledge and bliss.

One can argue that the senses are auxiliaries in the evolution of our happiness and knowledge. They help us in enjoying the pleasures of the five senses. Why do we brand them 'enemy' though they are our helper (auxiliary causes) ? Helpers are friends and not enemies.

But why do we forget that knowledge and bliss (spiritual happiness) are Characteristics (nature) of the soul. The intrinsic nature of the substance does not depend on any other thing. There is no need of any outside help for the existence of supersensible bliss (spiritual happiness) and supersensible knowledge.

Although the senses are the instrumental cause ('Nimitta') in sensual pleasure and sensual knowledge, even then, sensual pleasure is in no way the real happiness. It is a fallacy in respect of the real happiness; it appears to be the real happiness, but infact, it is not the real happiness; it is assuredly unhappiness (misery); it is also the cause of future unhappiness due to its being the cause of 'Papa Bandha'. Similarly, the senses, being the agencies for colour, taste, smell, touch and sound, are the instrumental causes ('Nimitta') only in knowing the material objects; they are not even the direct instrumental causes ('Nimitta') in knowing the self (soul).

Being instrumental causes in engaging the soul in outward objects (not-self-things), the senses are only hinderances and are not the medium in continence.

In the matter of conquering the five senses, the attention of the common people is turned towards the voluptuousness i. e. enjoyment side of the senses only; none pays attention towards their perceptiveness (knowing faculty). Though every body talks of renouncing the sensual pleasure, yet, very few persons know that sensual knowledge is also worth renouncing for the benefit of the self, i. e., for acquiring super sensible happiness (bliss) and supersensible knowledge, it is essential to overlook sensual knowledge.

When, by continuously indulging in the enjoyment of sensual pleasure, the super sensible happiness (bliss) can not be achieved, how could the super sensible-knowledge be achieved through the media of sensible knowledge? As the sensual pleasure is worth renouncing for the realization of the self (soul), similarly, for achieving super sensible knowledge, one will have to withdraw one self from the sensual knowledge. In 'Pravachanasara', 'Acharya' KundaKunda has written:—

अत्थि अमुत्त मुत्तं अदिदियं इदियं च अत्थेसु ।
णणं च तहा सौख्यं जं तेसु परं च तं णेयं ॥ ५३ ॥

“Just as knowledge of various entities is super-sensitive with reference to non-material, and sensitive with regard to material things, so is happiness; amongst them, that which is the best of those two, i. e. supersensitive knowledge and bliss, should be realised.”

In the introduction of the same 'Pravachanasara', Gatha-55, 'Acharya' Amrita Chandra has written:—

‘अथेन्द्रियसौख्यसाधनीभूर्तमिन्द्रियज्ञानं हेयं प्रणिन्दति ।’

Now, ‘Sensitive knowledge, the means of sensitive pleasure, is censurable’—this way it is criticized.

Now-a-days, the talk of desisting from sensitive knowledge is a far away thing as we are busy only in gathering the objects of the senses in place of being worried for giving them up. In the name of stomach, we are filling the box. Those quadruped

animals whose voracity is limited only upto filling the cavity of the stomach, are far better than us. On getting the stomach filled up, may be for an hour or two hours, they get free from eating and drinking; but the so-called intelligent two-footed civilized being (i.e., human-being) does not pause even for a moment.

Although, in comparison to other animals, our stomach is smaller, but it never gets filled up. Even if the stomach gets filled up, the mental exercise goes on, i. e., the mind does not get saturated. We maintain that we have to do everything for the stomach. But all this is a pretext. Even on getting the stomach filled up, the mouth knows no rest, its activity goes on. So long as the stomach goes on absorbing, we eat such food which can be fed into the stomach, but when the stomach is filled up, we start eating things like betel, betel-nut, cardomom, etc. by which the gratification of the object of the tongue (the sense of taste) is accomplished but we are cautious that there is no extra load on the stomach. Such people are not difficult to find who will be chewing something or the other (keeping the mouth busy) round the clock. While sleeping, also, they will sleep keeping the betel under the jaw.

One can not make out why people desire to chew the betel leaves even after taking palatable food stomachful? It seems that such people have come from animal life, hence, have the habit of eating grass which can not be given up, or, they are preparing to go back to animal life, so they don't want to give up this habit. Because, if the habit of eating grass and, that too, eating it round the clock, is given up, what will happen, then, in the new life? Or, also, it may be that they might have come from hellish-life where no food was available even for many 'Sagaras' (innumerable years); now it is available, hence, they are pouncing, voraciously, on it. Or, it may be, that they are getting ready to go to hell. They think, "Let us eat till we survive; we don't know whether it will be available later on or not."

Whatever it may be, in the name of filling the stomach, such people keep busy in enjoying the objects of the five senses.

My question is—"Does the thirsty person need only water, or, cold, sweet, coloured water?". The stomach needs only water whether it is hot or cold, but the demand of the sense of

touch is for cold water, the demand of the sense of taste (tongue) is for sweet water, the nose (the sense of smell) wants scented water and the eyes would like the coloured water,

When we drink Cold, Sweet, Scented and coloured water sitting in an air-conditioned hotel and listening songs on radio, we have to pay one rupee for one glass. Was this expenditure of one rupee the need of the thirsty stomach? The thirst of stomach could have been quenched simply by drinking one glass of simple water. The one rupee spent has gone in quenching the thirst of the senses, not quenching the thirst of the stomach.

The voluptuous persons (slaves of the senses) neither think of the day nor of the night, neither think of the esculents nor of the non-esculents. Whenever, whatever becomes available, they are ready to eat, drink and enjoy. They have only one demand, that the object of the senses must be pleasant to the senses; whether that object is produced by committing injury or even if it is dirty (impure), they don't bother at all.

Even in enjoying such objects, in the eating of which infinite organisms might be killed, they don't observe any restriction; rather, they take pleasure in making fun of those who don't enjoy them. In support of their incontinence (non-abstinence) they put forth various illogical arguments.

Amidst a congregation, a person, given to such habits, asked me—"Is it true that infinite organisms exist in the rooty vegetables i. e. Potato, onion etc.?"

I replied, "Yes, organisms do exist in roots."

Then he asked "How much age they have got?" "Equal to one-by-eighteenth division of one breath [(period)"—was my answer. At this, he further questioned—"When their age (span of life) is so less, they will be dying by the expiry of their own age; they don't die by our eating. Then, what is wrong in the eating of these rooty-vegetables?"

I said—"Friend : just pause and think over. May be, they die due to the termination of their age, but they do die in your mouth only, and also take birth there-in. Why do you make your mouth and stomach a grave-yard and a birth-place (maternity home) for infinite organisms, simply for a little taste?"

“If someone likes to make your house a birth place or a grave yard, would you accept it easily ?”.

“No, certainly not”, was the reply.

“Why do you, then, make the mouth and the stomach a grave yard ?”.

Then he said—“We don’t kill them; rather, they die of their own death.”

Explaining further, I then said--“If in your house the bodies of those alone will be cremated who will die of their natural death and none will be cremated after killing, and also, only those mothers, who will be giving birth to legitimate children (and) not to illegitimate children, shall be kept, would you, then, have any objection ?”

“If you have any objection, why do you want to make your mouth a grave yard and a birth place of self-dying and taking-birth ‘Jivas’ (embodied souls) ?”

Gentleman ! without the intensity and excess of attachment, such an indulgence in the vices (wicked activities) is not possible. The intensity and excess of attachment itself, is a grave injury. Hence, such incontinence, which is injurious and sensual (voluptuous) must be given up.” On listening to this discussion not only that gentleman, atonce, gave up eating non-esculents, but many others also forsake the eating of injurious and voluptuous non-esculents.

Although, the whole world is found entangled in the enjoyment of senses, nevertheless, quitting of the sensual enjoyments in an atmosphere of renunciation is not so difficult as is to check the wastage (destruction) of knowledge which is taking place through the media of the senses. Because, all people agree that sensual enjoyments are worthless; but they consider the sensual knowledge as worth while (worth adopting). Where does, then, arise the question of quitting that which has been accepted as worth-while ?.

Here, the question arises as to why the knowledge, which is generated through the instrumentality of senses, is being treated as getting destructed ?

The reason for saying so is that the growth of knowledge takes place in the soul and by the soul only. Through the media of senses, it gets attached in the external material (objects), i. e., in the objects other than the self (soul). Through the media of the senses only, the matter (material objects, i. e. 'Pudgala') is known, because the senses are the catchers of touch, taste, smell, colour and sound only. The welfare (benediction) of the self (Soul) is in knowing the self (Soul); therefore, the "Kshayopashama Jnana" (the knowledge manifested due to destruction-cum-subsidence of knowledge-covering 'Karmas') entangled in other (not-self) things, is assuredly the wastage (destruction) of knowledge and is neither its growth nor development.

Since beginningless period, the soul is engaged in knowing the other (not-self) Objects, and till today, it could not be happy. But, even if once, the soul ('Jnana') knows the self (soul), it would undoubtedly become happy. One may ask, "This may be alright, but what has it to do with continence?" The answer is that the name of temperateness (restraint of passions), itself, is continence i. e., detaching the active consciousness (called 'Upayoga') from other (not-self) objects and absorbing it in the self (soul) is assuredly continence. The same is asserted in 'Dhawala' and this has already been explained in the beginning.

The soul is so much busy in search of other (not-self) objects and has become so much incontinent that the seeker, itself, is lost. Being avaricious of other perceptibles (not-self objects), it has forgotten the knowable 'Self'. In the anxiety of knowing the external objects (the perceptibles), it does not find time to look inwardly.

It can be compared with a rich man who has on his working table not one but five telephones. The talk over one telephone may not yet have finished, meanwhile, the bell of the second telephone starts ringing. The talk on that, too, has not finished, meanwhile, the third telephone starts ringing. In this manner, the activity of the telephones continues. The telephones are five and the man attending (listening to) them is one.

Similarly, the senses are five and the soul knowing through their media is one. Informations pertaining to touch, taste,

smell colour sound, regarding external matter, (material objects) continue coming through the media of the senses. The agency of ears perceives a noise and questions—"Where is this noise coming from?". The soul has not completed thinking about it but, meanwhile, the nose reacts—"bad smell is coming". Before attending to the nose, something black-yellow starts appearing through the agency of eyes. Before it starts thinking about it, breeze of cold air or hot air starts informing about its existence. Before it becomes cautious about this, the tongue starts informing that a bitter taste is coming from the betel kept in the mouth.

What can this poor soul (embodied being) do ! The external-news and informations continue coming in such a great quantity that it does not find time even to look at the utmost important soul element (reality) which is existing inside.

The self (soul), being entangled in the outer perceptibles through the media of the senses, could never know the self-knowable-'self', till today; the formidable problem is, how to believe it, how to get engrossed and absorbed in it ?

To get engrossed, absorbed in the self (soul), is assuredly continence. Therefore, to achieve continence, not only the sensual pleasures, but also the sensory knowledge will have to be given up, though, it may be only for an "Antar Muhurta"¹. The feeling of desirability in the sensory knowledge will have to be given up. Without this, attainment of right belief is not possible and without right belief, continence can not be generated.

The gist of 'पंचेन्द्रियमन दश करो' is not to destroy the senses but to prevent (arrest) the wastage of knowledge taking place through their media and due to indulgence in sensuary objects.

Here, one more question is possible, and it is that if the nature of the soul is to know the 'Self' as well as the 'non-self', what is, then, the harm in knowing the other 'non-self' objects ?

Simply knowing other objects, is not the cause of bondage. The omniscient God assuredly knows the 'non-self' objects.

1. A period of approx. 48 minutes or less.

If the perfect knowledge (omniscience) is dawning, then the question of not knowing the other (non-self) objects does not arise. But, the fact is, that the 'Upayoga' i. e. the active consciousness of non-omniscients (called, 'chhadmasthas') does not know (perceive) many things at a time; it knows only one object at a time. When their 'Upayoga' remains engaged in knowing other (non-self) objects, during that moment, the 'Self' (soul) is not known; it can not be known at that moment. This is the reason that when 'Upayoga' is engrossed in other objects, disturbance is caused in knowing the soul and in its realization, too. Secondly, what ever is known through the media of senses, all that knowing is of 'Pudgalas' (material objects). Only this is the reason why the sensory knowledge is not at all helpful in self realization; rather, it is an obstruction.

The clever worldly-wise people say "if the young off-spring of our buffalo drinks off the milk of other's buffalo, what is the harm? The Off-spring of the other's buffalo should not be allowed to drink our buffalo's milk". But my answer is, "you are not aware of the fact that if your buffalo's off-spring will go on drinking the milk of other's buffalo daily, then, one day, it will become beholden to it. It will start treating that other buffalo as its mother whose milk it gets (drinks) daily. Then, it will never treat your buffalo as its mother".

"You will be enjoying the idea that your buffalo's off-spring is drinking the milk of other's buffalo but the other fellow understands that his buffalo has obtained an off-spring."

In the same way, the knowledge which remains continuously engaged in knowing the other (non-self) objects only, becomes, in a way, beholden to other objects. In fact, that very knowledge which knows the self (soul) is of the 'Self'; it is 'Atma-Jnana' (the realization of the self). The knowledge which knows other objects only, is assuredly not 'Knowledge' from this point of view, at all; it is, rather, 'Ajnana' (ignorance); it is the wastage of knowledge. It is written also—

आत्मज्ञान ही ज्ञान है, शेष सभी अज्ञान ।
विश्वशांति का मूल है, वीतराग विज्ञान ॥¹

1. Dr. H. C. Bharilla's—

वीतराग-विज्ञान प्रशिक्षण निर्देशिका, मंगलाचरण

The highest state of continence is 'Dhyana' (meditation), i. e. concentration over the 'self' (soul). It materialises by keeping the eyes closed, not by keeping them opened. From this also, it is proved that 'Self-realization' and 'Self-meditation' is super sensible (beyond the reach of senses). For attaining continence in the form of 'Self-realization' and 'Self-meditation', there is no need of taking help from the senses.

It is not possible that the life of a true self-aspirant ('Atmarthi'), who considers even the sensory knowledge as worthless, would remain indulged in the unlimited sensual pleasures.

It is also said :

ग्यान कला जिनके घर जागी, ते जगमांहि सहज वैरागी ।
ग्यानी मगन विषै सुखमांही, यह विपरीत संभवै नाही ॥ ४१ ॥

No inclination or longing for the sensual enjoyments is observed in the great possessionless saints who possess supreme continence and follow the great vows ('Mahavratas'). Though a limited inclination for sensual pleasures is seen in the householder who possesses partial continence and follows the small vows ('Anuvratas'), nevertheless, no unrestrained (spontaneous) inclination is found even in the vowless true-believer.

"The internal and external religion of supreme continence which evolves by taking shelter of the self (soul) may manifest in all of us"—With this holy contemplation, I conclude and pray for myself :

वो दिन कब पाऊं, घर को छोड़ वन जाऊं ।

("When will arrive that auspicious moment, when I will quit the house and will go to forest to remain self-absorbed in solitude".)

□□□

1. Pandit Benarsidas'—

नाटक समयसार, निर्जराद्वार, पृष्ठ १५६

Supreme Penance 'Uttama Tapa'

“Acharya” Jaya Sena in his sanskrita commentary of ‘Acharya’ Kunda-Kunda’s popular work—‘Pravachanasara’, named ‘Tatparya Vratti’ (Gatha No. 79), has given the definition of penance (religious austerity) as under:—

‘समस्त रागादि परभावेच्छात्यागेन स्वस्वरूपेप्रतपनं विजयनं तपः।’

Having abandoned the desire of all sorts of attachments etc., alien (non-self) dispositions, and undergoing penance in the intrinsic nature of the self, i.e., conquering the self (by establishing ascendancy over the forces of evil), is true penance. The purport is that engrossing the self (‘Upayoga’) in the true nature of the self (Soul), i.e., by the process of self-absorption, to achieve victory (ascendancy) over the forces of evil, preceded by the abandonment of all sorts of attachments etc., alien dispositions, is true (religious) penance.

Acharya ‘Amrita Chandra has also given a similar exposition in his ‘Tattva-deepika’ commentary of ‘Pravachanasara’ (Gatha No. 14). In ‘Dhawala’, penance is defined as the obstruction (cessation) of desires (influx)¹. Thus we see that from the negative point of view, the absorption in the self-nature, is assuredly Penance (‘Tapa’).

The word ‘Uttama’ (Supreme) prefixed with ‘Tapa’ (Penance) indicates the existence of ‘Samyagdarshana’ (right belief). Under going penance without acquiring right belief (self-realization), is totally worthless. It is said also :—

1. Dhawala Book 13, Part 5, Vol. 4, Sutra 26, Page 54.

सम्मत्तविरहिया णं सुट्ठु वि उगं तवं चरंता णं ।
ण लहन्ति बोहिलाहं अवि वाससहस्सकोडीहिं ॥५॥

If any 'Jiva' (any person) undergoes severe penances (austerities) without right belief for crores of years, even then, he can not achieve the benefit of true knowledge and conduct.

Similar sense has also been expressed by Pandit Daulatramji:—

कोटि जन्य तप तपै, ज्ञान बिन कर्म झरें जे ।
ज्ञानी के छिनमांहि, त्रिगुप्ति तै सहज टरें ते ॥²

The wrong believer (ignorant-self) who does not know the difference between the body and the soul, undergoes severe penances, even then he can not achieve liberation. In 'Samadhi Shataka' 'Acharya' Pujiyapada has written:—

यो न वेत्ति परं देहादेवमात्मानमव्ययम् ।
लभते न निर्वाणम् तप्त्वापि परमं तपः ॥३३॥¹

One who does not know the imporsihable soul different from the body even if undergoes severe austerities, does not attain 'Moksha' (beatitude).

'Uttama Tapa' is a kind of right conduct and without right belief and right knowledge, there can not be manifestation of right conduct. Without the supreme self (the highest reality), i. e., Without attaining the supreme reality (truth) in the form of pure self-consciousness, all sorts of austerities are mere Childish austerities. 'Acharya' Kund Kunda has written in 'Samayasara':—

परमट्ठम्हि दु अठिदो जो कुणदि नवं वदं च धारेदि ।
तं सव्वं बालतवं बालवदं वेत्ति सव्वण्हू ॥१५२॥

If one performs austerities('Tapas') or observes vows('Vratas') without concentrated contemplation on the supreme self, i. e., without realization of the pure self, the omniscient lord treat all that as Chidish austerities ('Bal Tapa') and childish vow ('Bal-Vratas').

1. Acharya Kund Kund : Ashta Pahuda (Darshan Pahuda), Gatha 5.

2. छहढाला, चतुर्थढाल, छन्द ५

In 'Jinagama' the majesty of "Uttama Tapa" has been described every where. In 'Bhagawati Aradhana', it is written even to this extent:—

तं णत्थि जं ण लब्भइ तवसा सम्मं कएण पुरिसस्स ।
अग्गीव तणं जलिओ कम्मतणं डहदि य तवग्गी ॥१४७२॥
सम्मं कदस्स अपरिस्सवस्स ण फलं तवस्स बण्णेदुं ।
कोई अत्थि समत्थे जस्स वि जिब्भा सयसहस्सं ॥१४७३॥

In the world, there is no such thing which a person can not obtain by faultless austerity. As the flamy fire burns the dry-grass, similarly, the fire of austerity burns the grass of 'Karmic' matter ('Karmas'). Even the possessor of thousand tongues is not able to describe the fruits of righteously, performed austerity (Penance) which is devoid of influx of 'karmas'.

Expressing the supremacy (Significance) of austerity ('Tapa') the great poet Dyanatrai has written:—

तप चाहै सुरराय, करम शिखर को बज्र है ।
द्वादश विध सुखदाय, क्यों न करै निज सकति सम ॥
उत्तम तप सब मांहि बखाना, करम शैल को बज्र समाना ।¹

In the above lines, penance has been mentioned twice as the destroyer of mountains (large heaps) of 'Karmas'. It is also said that 'Tapa' is liked even by the lord of 'devas' ('Indra') and is the producer and provider of real happiness. Why should we also, having attained the rare human birth, not perform it as per our capacity ? Obviously, we ought to perform austerity as per our capacity. The point worth consideration is how would that 'Tapa' (Penance) be, for which, even the lord of 'Devas' ('Indra') aspires and which acts as an adamant to crush the mountain of 'karmas' ? Such penance can not be limited only to keeping on fast for 2-4 days, or to performing the external mortification of the body etc.

To have right understanding of the characteristics and limitations of supreme penance ('Uttama Tapa'), deep study of the scriptures, contemplation and introspection are desirable.

If only the name of not taking food is 'Tapa', why do then, the 'Devas' aspire for it ? They can very easily relinquish food. They don't feel even the desire of taking food for thousands of

1. दश लक्षण पूजन, तप संबंधी छन्द

years. This thing has already been explained in detail while discussing 'Samyama' (continence).

Penance has been divided into two categories:—

(1) External penance and (2) Internal Penance. External penance is of six kinds¹:—

(1) Fasting (2) taking reduced-diet (3) Putting of Special restrictions over and above the usual observances (4) Abandoning food-taste. (i. e., refraining from the use of any of the following Six 'rasas'—the articles that make the food tasty—i.e. (a) Ghee, (ii) Milk, (iii) Curd, (iv) Sugar, (v) Salt and (vi) Oil).

(5) Lonely habitation (avoiding the company of others, keeping away from the haunts of men and animals) and (6) Mortification of the body.

Likewise, internal penance is also of six kinds²:—

1. Expiation (the removal of sins committed by negligence or under the influence of passion).
2. Reverence (paying respect to the holy personages).
3. Service (rendering help to the saints in difficulty, by bodily activity, or offering the sanctioned articles).
5. Study (reading or teaching, questioning to remove doubts, reflection, recitation, and preaching.)
5. Renunciation. (Giving up of the attitude of 'I and 'Mine', i. e., internal detachment of mind from passions and emotions and also giving up of worldly objects).
6. Meditation. (Self contemplation, coupled with checking the ramblings of mind)².

Thus, total austerities are twelve. In all the aforesaid austerities, whether external or internal, "Shuddhopayoga"-based passionlessness predominates. The State of passionlessness in the form of 'Shuddhopayoga' (self absorption), followed by the cessation of all sorts of desires, is real austerity ('Tapa'). By indulgence in each kind of austerity, passionlessness should increase. Then only, it is an austerity, otherwise, not.

1. अनशना व मौदर्यं वृत्तिपरिसंख्यानं रसपरित्यागं विविक्तं शय्यासनं कायक्लेशा बाह्यं तपः । तत्त्वार्थं सूत्रं, अध्याय 9, सूत्र 19 ।
2. प्रायश्चित्तं विनयवैयावृत्यं स्वाध्यायं व्युत्सर्गं ध्यानान्युत्तरम् । तत्त्वार्थं सूत्रं, अध्याय 9, सूत्र 20 ।

In this context, the thoughts of 'Pandit' Todarmal are worth paying attention:—

“Fasting etc. and expiation etc. have been named ‘Tapa’ (austerity), because, by means of fasting etc. and having done expiation etc., the nourishment of the right austerity (‘Satya Tapa’), in the form of passionlessness (desistence from desires), is accomplished. Therefore, hypothetically (i. e. conventionally), fasting etc. and expiation etc. have been called ‘Tapa’. If one does not know passionlessness or desirelessness as ‘Tapa’ and indulges in them (fasting and expiation etc.) only, knowing them as ‘Tapa’, then he will only continue transmigration in the world. What more to say, let this be understood that real religion is only passionlessness; the other various types of ‘Tapas’ are called ‘Tapa’ conventionally, being external means only. They are to be understood as religion merely from empirical point of view.”¹

“The wise men have no keenness about fasting etc; the only keenness is of ‘Shuddhopayoga’ (passionless experience of the pure self); by fasting etc. ‘Shuddhopayoga’ grows, so they observe fasting etc. And, if by fasting etc., they find ‘Shuddhopayoga’ getting weak due to the weakness of the body or of thoughts, then, in that condition, they agree to take food etc. . . .

Question:—If it is so, how did fasting etc. get the name of ‘Tapa’ ?

Answer : Those have been called external austerities (‘Bahya Tapa’); and the meaning of “external” is this—‘It should appear externally to others that he is a recluse’. But one will get the fruit according to one’s internal feelings or thoughts, because the objectless activity of the body is not fruitful.

The growth of internal austerity takes place in the company of fasting etc. as these are external means; hence, conventionally, these are called ‘Tapas’; but if some one performs the external austerities only, and the internal austerity is not there, then, conventionally, also, they (the external ‘Tapas’) can not be termed as ‘Tapas’.”²

1. मोक्ष मार्ग प्रकाशक, पृष्ठ 233।

2. मोक्ष मार्ग प्रकाशक पृष्ठ 231।

“And, under the internal austerities, whatever activities of expiation, reverence, service, study, renunciation and meditation are there, the outward indulgence in them also is to be understood as external austerities. As fasting etc. are external activities, similarly, these are also external activities, hence, the external means of doing expiation etc. are not internal austerities. On performing such external activities, whatever purification of internal thoughts takes place, that is to be understood as internal austerity.”

Although internal austerity is the real austerity, external-austerity is also conventionally termed as austerity. The indulgent in external austerities appears to be a great ascetic to the commoners.

One of the two members of a house observed waterless fast for the whole day; he remained busy in house hold activities only. The other one, although took meals twice but for the whole day, remained busy in spiritual study, reflection, contemplation, writing, reading and teaching.

The commoners will consider the fast observer only as ascetic, not the one who reads and teaches the scriptures. The polite behaviour shown towards the fast observer will not be shown in the same measure to the one who reads and teaches. If he irritates on others, he too, will be scolded. It will be said to him that he has eaten twice in a day, the other one observed fast. In each matter, priority will be given to the fast observer.

Why does it happen so ?

Because, the commoners believe him to be an ascetic, whereas, he has done nothing; Observed fast means did not take food, did not drink water. But all this done, is only “not done”. What did he do positively ? Nothing. Whereas, the other one who studied, reflected, contemplated, read and taught, has done something positively, be it external. All these are forms of “Swadhyaya” (study) only, and ‘Swadhyaya’ is also an austerity (‘Tapa’). But, this ignorant world, is not ready to accept him as an ascetic, because in its view, this does not appear as “Something done”.

Fasting is done only occasionally but “Swadhyaya” and ‘Dhyana’ (Meditation) are done daily. ‘Swadhyaya’ and ‘Dhyana’ are internal austerities and are superexcellent in all ‘Tapas’, even then, this world gives more importance to those who observe fast and mortification of the body etc., in comparison to those who do ‘Swadhyaya’ and “Dhyana”.

People make this type of difference even amongst the saints. They treat as much greater Saints to those and bow very much before them who remain entangled in the worldly affairs but abstain from food even up to ten-tendays in comparison to those who remain engrossed in self contemplation throughout day and night. Whereas ‘Acharya’ Samantabhadra has defined a ‘Tapaswi’ (real ascetic) as follows:—

विषयाशावशातीतो निरारंभोऽपरिग्रहः ।

ज्ञान-ध्यान तपोरक्तस्तपस्वी स प्रशस्यते ॥¹

The ascetic who has no desire for sensual pleasures (the objects of the five senses), has renounced all worldly activities, possessions and occupations, and remains always engrossed in study, self meditation, and austerities, is praise-worthy (is the real ascetic).

A question may arise as to why do we brand fasting as abstaining from food ?.

Because, people do not understand the right characteristics of fasting also. Simply abstaining from food and water, is believed to be fasting, whereas, fasting (‘upavasa’) is the name of staying near the characteristics of the soul. Even if considered from the negative aspect, giving up of the objects of the five senses, passions and food, has been termed as fasting; the remaining activities are mere abstaining from food.

कषाय विषयाहारो त्यागो यत्र विधीयते ।

उपवासः स विज्ञेयः शेषं लंघनकं विदुः ॥²

Thus we see that staying near (or being absorbed in) the characteristics of the soul and remaining absorbed in study and self meditation, having given up the passions, objects of senses

1. रत्नकरण्ड श्रावकाचार, छन्द १०

2. मोक्ष मार्ग प्रकाशक, पृष्ठ २३१

and food, is real fasting. But what about us ?. How much are our passions lessened on the day of fasting ?. It seems that on the day of fasting our passions (desires) become fourfold.

One more thing worth noting is that in the aforesaid twelve austerities, the second one in comparison to the first, the third, in comparison to the second, and thus upto the last, the posterior austerities are more important and of greater significance. Fasting is the first austerity and meditation the last. If one meditates continuously for an 'Antarmuhurtha' (approximately 48 minutes) then, assuredly, he achieves omniscience; but if one observes fasting throughout the year, then, there is no guarantee of achieving omniscience. This is the talk of real fasting and not of artificial fasting. The first 'Tirthankara' (Supreme human being), the great ascetic Rishabha-Deo, after accepting asceticism, lived without food for one year, one month, and seven days. Even then, omniscience did not evolve upto one thousand years. Whereas, Bharat 'Chakravarty' (King of Kings and the first son of 'Tirthankara' Rishabha Deo) achieved omniscience within one 'Antarmuhurta', only just after accepting asceticism by the power of self meditation.

Reduced dieting, in comparison to fasting, limiting the number of houses for begging food, as compared to reduced dieting, giving up of delicious dishes, in comparison to limiting the number of houses for begging food, are more and more important. To understand clearly this aspect, the general characteristics of these (austerities) are worth noting.

In fasting ('Anasana') the food is totally forsaken but in reduced dieting ('Avamaudarya'), food is taken once; that is why it is also called 'Ekasana' (one time meal). Although, in this, food is taken once, yet, not stomachful. Due to this, it is also called 'oonodara'. (less than the capacity of the stomach). But, now a days, this has become "Doonodar" (double of the capacity of the stomach) instead of 'oonodara', because, in 'Ekasana' (one time meal), people eat the rich (heavy) food which is sufficient for both the times, and not for one time only.

When going out for food, to take food only on the fulfillment of certain oaths, otherwise, to observe fast, is called "Vrittiparisankhyana". In the six types of tastes, eating tasteless food is called "Rasaparityaga".

All the aforesaid four austerities are concerned only with taking of food or giving up of food.

Amongst these the balanced control between the obstruction of desires and physical needs is worth noting.

In these, there is a scientific gradual development. If possible, one should not take food at all ('Anasana'). If one cannot remain without it, then it is better to take in reduced quantity and peacefully. Once, and only in day-time ('Avamaudarya'), and that too, under the ties of various restrictions and not unrestrained ('Vrattiparisankyhana'). And, as far as possible, food should be tasteless, because, delicious food increases voracity though it should be enough to fulfill the needs of the body. Hence, all sorts of tastes should not be given up at a time, but, on different occasions, different types of tastes should be given up alternatively, so that the physical needs are satisfied and restriction on voracity of tongue can also be observed ('Rasa Parityaga').

From this, it is clear that austerity is not the name of drying out (mortifying) the body, but is the name of abstracting desires.

Now the question worth considering is, why is 'oonodara' (reduced dieting) more important than 'Anasana', when in 'Anasana', food is not at all taken and in 'Oonodara', lesser quantity of food in comparison to the intensity of appetite is taken once in the day ?

The obstruction of desires is more in giving up eating half-way, even though food has been tasted and is undisturbedly available, in comparison to keeping away from the food by keeping busy in other worldly affairs.

Similarly, not to go to take food at all is one thing, but even after deciding to take food, not to accept it, due to not getting food in accordance with the uncommon oaths taken, is something different. In the latter case, the obstruction of desires is much more than in the former (not taking the food at all). And, taking tasteless food, even when tasty food is available, is a further step in the direction of obstructing desires.

In fasting, the restraining of stomach is comparatively more than restraining of the desires. In reduced dieting etc. respectively, the restraining of desires is more than the restraining of the

stomach. Hence, the posterior austerities are, respectively, more important than fasting etc. (preceeding ones). We have understood the cutting (not-feeding) of the stomach as austerity, whereas the 'Acharya' has termed the cutting of desires as austerity.

In the aforesaid austerities, complete control over the sense of tongue is maintained with an eye on bodily health. The 'Acharyas' have emphasised giving up of tastes alternately, rather than, relinquishing any special taste for the whole life. This very feeling pre-dominates the hypothesis of giving up different tastes on different days, e. g., not taking salt on sunday, not taking ghee on monday etc. By taking one type of taste for six days, and not taking the same for one day, there will be no deficiency in the essential elements required for the body and the prominence of taste (desire for particular taste) will also go away.

if any person leaves salt or ghee for the whole life, then, in the beginning, for some days, he will find the food tasteless, but later on, he will start drawing taste in the same food. Health may also be spoiled due to the deficiency of that particular element in the body. But, having taken for six days, even if salt or ghee is not taken for a day, there will be no physical deterioration at all but the food will become tasteless, the tongue will also be brought under control.

A saint observed fasting for one month. Thereafter, he stirred out to take food. Even on getting faultless food without any obstruction, he took only one morsel of food and went back. Again, he observed fasting for one month. This is the highest example of 'Oonodara' (reduced dieting).

The ignorant person will argue that when fasting for two months was to be observed, why did he take the blame of eating by taking only one morsel of food ?. If he would not have taken that one morsel he would have created a record of two months' fasting.

The ignorant person remains always busy in making and breaking records. There is no need of making or breaking records for the sake of religion or for observing religious penance. By records, only haughtiness is strengthened, The aspirant of pride remains busy only in making records. Why should a religious person, too, indulge in record making ?. The saint did

not break the fast by going to take food, but he certainly conquered the feeling of haughtiness likely to arise due to fasting. He went to take food after one month only, because he wanted to know whether the desire which he wanted to annihilate by fasting, has been annihilated or not, or even weakened or not. Even on getting food without any obstruction, he left it after taking only one morsel of food and came back; by this he could know that the destruction of the desire has taken place to a great extent.

Lying down, sitting in postures etc. without recklessness, in lonely places, which are free from insect-afflictions, is the austerity of lonely habitation ('vivikta Sayyasana'), and, not to worry (not to feel uneasy) because of bodily pains and sufferings to be faced deliberately or caused by others, in achieving the spiritual goal of self-adoration, is the austerity, called, mortification of body ('Kaya-Klesha'). In this context, the thing worth noting is that giving pain to the body is not austerity but not to be slack in the observance of self-adoration due to bodily pain and sufferings is the important thing.

The main purpose of performing austerities is to strengthen the state of passionlessness by restraining of desires. Any austerity, so long as it accomplishes the aforesaid purpose, is, till then, only the real austerity.

The discussion, so far, in brief, has been about the external austerities. In these, each needs to be discussed in detail, separately, for which there is no occasion here. Now, in short, discussion on some of the internal austerities is desirable.

Amongst the internal austerities about which various types of misconceptions are prevalent the austerity of reverence is one such austerity.

Whenever talk on the austerity of reverence is held, the indiscipline existing in the present time is censured; complaints against the modern generation are lodged. It is said that no feeling of reverence exists in the youngsters of the present time. These people neither touch the feet of the teacher nor of the parents.

I don't say that parents should not be respected. The necessary respect should be paid to the parents, teachers and other holy persons. What I want to emphasise is that reverence to the parents is not the austerity of reverence. Because, austerity is

observed by the saints (ascetics) and parents are renounced before accepting asceticism.

Reverence to parents etc., is a temporal reverence, whereas, in the context of the austerity of reverence, non-temporal i. e. religious or spiritual reverence is to be considered.

The austerity of reverence is not found in the so-called wretched house-holders who bow down their heads anywhere, but it is found in the saints (ascetics) who do not bow to any body except before the "Panch Parameshthis" (Penta-supreme-souls, namely, the 'Arihanta' omniscient lord with corporeal body, the 'Sidha' omniscient lord without body, the chief preceptor, the preceptor and the ascetic).

Bowing irrationally hither-thither is not the austerity of reverence but it is "vaineayika Mithytva" (veneration with non-discriminating attitude). Reverence, in itself, is an extremely holy and high stage of the soul. If performed at the right place, it takes the form of an austerity, but, if done at wrong doors, it becomes the cause of infinite mundance existence.

Reverence is the highest religion, the highest virtue and also the highest sin (Vice). Reverence, in the form of an austerity, is the highest religion, in the form of 'Vinay sampannata' amongst the sixteen contemplations, is the cause of influx (bondage) of "Tirthankara-nam-Karma", the highest virtue, and in the form of "Vinaya Mithyatva", the cause of infinite mundane existence, it is the highest sin (vice).

In the performance (observance) of reverence, a great deal of care is essential; it may happen that what you consider to be "vinaya Tapa" may come out to be 'Vinaya Mithyatva' (fallacious veneration). You have to be very careful in this matter, so that in the name of 'Vinaya Tapa' or 'Vinaya-Sampannata', you do not increase the infinite mundane existence by indulging in "Vinaya Mithyatva."

If the observance of reverence is done at the right place, then, it being an austerity, will cut (annihilate) the 'Karmas', but if performed at wrong place, it being a fallacious veneration, will cut (destroy) the religion itself. This is a sword which, though set in motion on one's own head, cuts the heads of the enemies ('Karmas'), provided it is used properly. If used wrongly, it may

also cut one's own head. Hence, it should be used with great care.

Our head is not a rotten coconut which may be broken (bowed) any where. Where to bow and where not to bow--one who does not use even this much discrimination--will not get the benefit even by bowing at the right place, because, only an act (conduct), performed with discriminating attitude, gets success. 'Acharya' Samanta Bhadra did not bow even to the all knowing ord ('Arihanta Deo' Called 'Apta') without examining.

If one does not care for the value of his own head, who else in the world will care for it ? Bowing and indulging in false praise has now-a-days become a common practice. People say "If we will revere or praise others, then others will reciprocate" What is the value of such praise-greedy persons who praise others and bow before them for getting praise ? Why do we desire praise from the world ? If, in the divine speech of 'Bhagwan Jinendra' the word 'Bhavya' (i. e. capable of attaining liberation) comes for a person, it is a guarantee for eternal bliss ('moksha'). What praise would be bigger than this ?

But what is achieved even if the whole world calls us 'Bhagawana'? By nature, all are 'Bhagawan' but one who calls us 'Bhagawan' in the present embodied state of existence from the modification ('Paryaya') point of view, has not made us "Bhagawan" but has only exposed his own ignorance.

Reverence is a very precious thing : it should not be pulled down to such a low level. Reverence is that austerity by which 'Nirjara' (Shedding of 'Karmas') and 'Moksha (liberation) take place. Can it be accomplished by flattery ? No, never.

If, simply bowing down at the feet of others and offering them salutation, is the austerity of reverence, why would then the dieties ('Devas') earnestly long for it? What could be the difficulty for them in bowing down before anybody ? Why do then the scripturalists say that they ('Devas') are not capable of any austerity ?

Not only the name of bowing down before the parents is not the austerity of reverence but even bowing before the true God ('Arihanta Deva'), the true holy scriptures and the true saint (homeless ascetic) is also not "Vinaya Tapa" from the real (exact)

point of view. This, of course, is called 'Upachara Vinaya' (conventional homage)

'Vinaya Tapa' is of four kinds:—

- (1) 'Jnana Vinaya'.
- (2) 'Darshana Vinaya'.
- (3) 'Charitra Vinaya'.
- (4) 'Upachara Vinaya'

Under 'Upachara vinaya' some people include reverence to parents etc., but this is not correct.

"Jnana Vinaya" is the true and real reverence ('Nishchaya Vinaya') and reverence to the wise scripturalists ('Jnanis') is 'Upachara Vinaya'. 'Darshana Vinaya' is the true and real reverence and reverence to the true believers ('samyagdrasties'), is "Upachara Vinaya". Thus, reverence for right knowledge, faith and conduct is the true and real reverence ('Nischaya Vinaya') and reverence towards those 'Devas' and saints (ascetics) who possess these virtues, is 'Upachara Vinaya'.

'Vinaya Tapa' is a kind of "Tapa Dharma", the piety (religion) of austerity; hence, its 'Upachara' can also be possible only in the holy personages (pious persons), and not in the common men.

Simply bowing down ones head in some one's feet is not 'Vinaya Tapa.' A deceitful person bows outwardly to such an extent that, may be, a real polite person, possibly, may not be found bowing to that extent. Here, we are not concerned with external reverence but with real humility; 'Vinaya' (reverence) is an internal austerity. The snapping of persons bowing down, externally, is possible but not of those bowing internally. 'Vinaya Tap' is the name of the feeling of endless reverence in the inner self for the right-knowledge-faith-conduct and the aspiration for achieving it.

Reverence, in the form of external salutation, can be seen only sometimes, but the feeling of internal reverence exists always. Hence, 'Vinaya Tapa' i. e. reverence for right knowledge-faith-conduct, is always found in the great holy saints (ascetics).

People have a lot of misconceptions about the austerity of 'Vaiya Vratya' (respectful-service to the self and saints) too. Only attending on saints and massaging their legs etc. is considered as "Vaiya Vratya".

Here, one question may arise as to whether doing 'Vaiya Vratya' is austerity or getting "Vaiya Vratti" from others is austerity i. e., rendering bodily help to others (to remove their body ache etc.) is austerity or taking service, bodily help, from others is austerity ? If rendering bodily help to others is austerity, then, the house-holder, who renders bodily help to saints, would be the observer of "Vaiya Vratya" and not the saint (ascetic) taking bodily help; but the saint is called 'Tapaswi' and not the house-holder. These twelve austerities are also primarily meant for the saints (ascetics).

If taking bodily help from others is austerity, who will not accept such an austerity ? Others render bodily help (service) to us, and by taking such help we become 'Tapaswi'. What could be better than this ?

Without applying our mind, we have been rendering bodily help to the saints, believing that we are doing "Vaiya Vratti", and will surely get some good result ('Punya') from this activity. And, side by side, we have also been believing that "Vaiyavratya Tapa" is found in the saints ('Munis').

It is true that "Vaiya Vratti" means service. But mere massaging of legs is not service. In "vaiya Vratti", legs are also massaged but only massaging the legs is not called "Vaiya-vratti". Service (rendering of help) is for both, to the self and to others. True service is to engage the self and others in spiritual beneficence ('Atma-hita'). Spiritual beneficence consists in living in the state of pure consciousness i.e. passionlessness ('Shuddhopyoga'). To make ceaseless efforts for living in the state of dispassionateness only, is real 'Vaiya Vratt'.

If, due to some disease etc., the mind of the self or of the other fellow-saint ('Muni') is not absorbed in tranquility, then, helping him to get peace of mind by massaging legs etc., is also 'Vaiya Vratti'. But, without any such reason, massaging the legs or getting ones legs massaged for comfort, can never be called "Vaiyavratti". And, even if it is named as such, it can not be treated as an austerity, and in no case, an internal austerity.

If a saint ('Muni') is groaning due to terrific pain and the peace of his mind is disturbed, then, in such a condition, mere sermons will not help him manifest a feeling of peace. But, if he is sermonised and also rendered bodily help, then, acquirement of tranquility is possible, quickly. This is the only reason why rendering bodily help finds a place in the austerity of "Vaiya Vratya".

While pondering over reverence ('Vinaya Tap') and the austerity of service ('Vaiya Vratya Tapa'), we ought not to forget that these are internal austerities; simply connecting these with external activities is not proper.

"Swadhyaya" (Studying the scriptures) is also an internal austerity. "Swadhyaya" has been proclaimed as the highest austerity. "(स्वाध्यायः परमं तपः |)" But, now-a-days, after getting up in the morning, first of all, we busy ourselves in doing 'Swadhyaya' (reading) of the newspapers.

Reading anything from here and there is not 'Swadhyaya.' Even studying reflecting-contemplating of the spiritually benedictive 'Shastras' (Scriptures) is only, conventionally, called 'Swadhyaya'. Real "Swadhyaya" is to acquire the right self-Knowledge (i. e. the knowledge of discrimination) "Swa—Adhi—Aya"—'Swadhyaya'. 'Swa' means of the self, 'Adhi' means knowledge and 'Aya' means to acquire. Thus, acquiring knowledge of the self only, is 'Swadhyaya'. The knowledge of 'Para' (non-self things) is 'Paradhyaya' (i. e. study of other things and not of the self).

Although teaching (reading), questioning etc. are mentioned as kinds of 'Swadhyaya', nevertheless, reading (teaching), questioning of anything unsystematically, this way or that way, is not 'Swadhyaya'. After deciding what to read, how to read, what and how to ask, i.e. Rational indulgence in teaching, reading, questioning etc., only, are called 'Swadhyaya'.

We go to the temple; whatever 'Shashtra' (religious book) is available, we read hurriedly two-four lines from the same, from any page opened at-random, and we finish the 'Swadhyaya' (study). That, too, is done, because, earlier, some saint had administered an oath to us for doing 'Swadhyaya' daily. This is, assuredly, no 'Swadhyaya'.

Where do we have that interest for doing 'Swadhyaya' of the spiritual books which we have for reading the passion-stimulating literature which only contains descriptions of the objects of the five senses. Very few persons are there who would have done "Swadhyaya" of the spiritual, 'doctrinal or philosophical books right from the beginning to the end. The ordinary persons do not do "Swadhyaya" regularly and concentratedly. Even such learned persons are few who do "Swadhyaya" of some important work concentratedly and thoroughly. If we cannot study any book completely from the beginning to the end, how would it be possible to reach to its depth or touch its essence? When we don't have even the interest to read it completely, how would, then, the complete nature of the subject, discussed there-in, get absorbed in our knowledge and faith?

We may have never left incomplete the reading of novels etc., which only strengthen the objects of the senses and passionate activities; we halt only after finishing it and are even prepared to miss our meal for completing it. Have we, any time, forgotten taking food being engrossed in the study of spiritual literature? If not, then, take it for granted that our interest is not that much deep in the metaphysics as it is in the objects of the senses and passions.

According to the law "इच्छि अनुयायी वीर्यं" (Where there is a will, there is a way), our whole energy is directed towards the objects of our interest. For achieving, even conventionally, the "Swadhyaya Tapa", we will have to create a unique interest in the spiritual literature.

"Swadhyaya Tapa" has been divided into five categories :—

- (1) Reading and teaching—"Vachana".
- (2) Questioning (to remove ones own doubts and know the reality—"Prachchhana".
- (3) Reflection (Contemplation)—"Anupreksha".
- (4) Recitation—"Amnaya" (repeating the text again and again).
- (5) Preaching—"Dharmopadesha".

In these, the gradual development of the process of "Swadhyaya" is reflected.

A study, in the first instance, of the spiritual books dealing with the principles of realities and the essence of the soul, and drawing out the gist from it, according to one's wisdom with full concentration, is called "Vaachana Swadhyaya".

Even after such study, if some point is not understood properly, then, holding discussion with knowledgeable persons with the object of clearing our doubts or strengthening our knowledge, is called "Prachhana Swadhyaya".

To ponder and contemplate seriously on whatever has been studied and whatever is learnt from the learned (authentic) persons in answer to our questions, is called "Anupreksha Swadhyaya".

After reading, questioning and contemplating, for firm retention, to read and recite again and again the topics (subject) which have been rightly understood, is "Amnaya-Swadhyaya".

Delivering discourses on the subject for the benediction of others, after the particular subject is thoroughly understood as a result of reading, questioning, contemplation and recitation, is called "Dharmopadesha Swadhyaya".

From the above interpretation, it is inferred that mere reading is not 'swadhyaya' but putting questions to others for understanding the subject correctly with the object of self-beneficence is also "Swadhyaya". Contemplation and recitation are also parts of "Swadhyaya". Even preaching ('Dharmopadesha'), done with the object of one's own and other's beneficence, and without any greed of name and fame etc., is also 'Swadhyaya Tapa'.

As would be clear from above, there is a necessary seriality in all the different kinds of "Swadhyaya Tapa". Now-a-days, we have forgotten that seriality. We start putting questions without reading (studying) the "Shastras". It is due to this reason that our questions are uncorrelated and confusing. Unless we ourselves make deep study of any subject, how could deep questions, connected with it, arise ?

Many questions are also put up only for testing others' knowledge. Such questions do not come under "Prachhana Swadhyaya". About those who always put questions only for testing other's wisdom, the great poet, Pandit Banarsidasji, has written:—

‘पर नारी संग परबुद्धि कौ परखिबौ’¹

1. बनारसीदास : नाटक समयसार, साध्य-साधक द्वार, छन्द २९

The questions should be raised only with a sense of respect and for satisfying one's curiosity. Trying to catch the wordings of the speaker (Preacher) arrogantly, is, surely, no "Swadhyaya Tapa", but, it is a mean act of showing disrespect to 'Jinavani'.

The habit of contemplation has almost disappeared from our life. Though recitation is done, but without following its meaning, mere repetition is done, even that, too, incorrectly.

Many mothers and sisters, who daily listen to the recitation of "Bhaktamara" (hymn) and "Tattvartha Sutra" "(A renowned work in nut-shell, on spiritual Philosophy), when even do not know as to how many chapters are there in that book, the question of understanding the subject matter expounded in it, does not arise. From some saint they have taken the oath that without listening to the recitation of "Sutra" ("Tattvartha Sutra") they would not take meals. Therefore, they are just carrying it on like a burden.

Real recitation is that which is preceded by reading, questioning & contemplation. After grasping the essence of the subject-matter, recitation is done with the object of preserving it in the mind.

The place of preaching comes at the end in the seriality of other kinds of 'Swadhyaya'. But, now-a-days, we want to be a preacher first, without implementing the sequence of reading, questioning, contemplating and recitation. The listeners to the sacred preachings also do not seem to be alert about this. In the name of sacred preachings, anybody may address them about anything. They only have to listen, so, they listen. They do not bother about the preacher and the preachings.

Here, I put an example. If we want to get our stomach operated, would we get it done by any body without knowing the details of the operator and the operations? No, we try to gather complete information about the doctor. The doctor too, does not get ready, easily, to do the work in which he is not an expert. The question of operating apart, even if we want to get a shirt stitched, we try to search an expert tailor and the tailor, too, if does not know the stitching of a shirt, might refuse to stitch it. But the scope of religion is made so wide open that anybody, without understanding and knowing the truth or reality, gets ready to preach and he also finds listeners.

In fact, the point is that we don't take, at-all, seriously, the preaching and listening activity, but just allow it to pass on, lightly. We must not forget that "Dharmopadesha" (Preaching) is also an austerity, that too, internal. We take it as a game. We must recognise its significance, should try to understand the seriousness of preaching and listening to discourses, should not treat it a thing of entertainment and for passing time. This is my humble request to all.

In the first chapter of "Moksha Marga Prakashaka" the great savant, Pandit Todarmal, has explained in detail, the real characteristics of preachers and listeners of "Jinavani". Sincere readers should quiten their curiosity from there.

"Swadhyaya" is an austerity in which are incorporated not only the virtues of other kinds of austerities, but besides, it is an infalible means of enhancement of knowledge. Also there is no specific difficulty and restriction in "Swadhyaya". One can do 'Swadhyaya' any time in the day or in the night. Ladies, gents, children, old and young, all can do, and should do "Swadhyaya". Just start doing "Swadhyaya" regularly, and you will yourself come to know the boundless advantages it has in store.

Expiating through self confession, repentance etc., for removal of sins and trans grassions committed by negligence or under the influence of passions, is called the austerity of expiation.

The giving up of the external and internal possessions and occupations, is called renurciation ("Vyutsarga Tapa") A detailed exposition of this will be done in the forth-coming chapters on "Tyaga" (renunciation) and 'Akinchanya' (non-attachment) 'Dharma'.

Now, what is left is a little discussion about meditation. Meditation is the highest (Supreme) austerity. The attainment of omniscience takes place in the state of meditation only. Here, the word meditation is not used in connection with the painful ('Aartha') and the cruel ('Roudra') meditation, nor in connection with the virtuous meditation i. e. absorbedness in auspicious feelings, but is used in connection with that pure (Passionless) meditation—'Shuddhopayoga' which acts as fire in the burning

fuel of 'Karmas', the definition of which 'Acharya' Umaswami has given in the ninth chapter of 'Tattvartha Sutra' as under: —

उत्तमसंहननस्यैकाग्रचितानिरोधो ध्यानमान्तमुहूर्तात् ॥२७॥

Generally speaking, a shop keeper has always in mind the consumer, and a doctor has in mind the patient. The spouse also think about one another. All these always do the so called meditation. But, simply, the concentration of thought (mind) in one particular object, is not the austerity of meditation, but the concentration of thought (mind) on the self (Soul) only is the austerity of meditation. The concentration of thought (mind) on any particular (non-self) object is also called meditation, but it is not the austerity of meditation ('Dhyana Tapa'). "Dhyana Tapa" consists only in turning the thought (mind) away from all other non-self things, the objects of senses, and the impure thought-activities, by fixing it on the self soul only (i. e. staying in the self only). If the state of meditation, in the form of "Shuddhopayoga" (the passionless realization of the pure consciousness) persists up to an "Antarmuhurta", then, omniscience ('Kewal Jnana') gets manifested in the soul.

The essence of all kinds of austerities is the austerity of meditation, for the accomplishment of this only, all other remaining austerities are observed.

My prayer, in concluding this discussion, is that all souls may attain supreme "God hood" through the instrumentality of this sacred "Dhyana Tapa".



Supreme Renunciation ("Uttama Tyaga")

Whenever discussion on the religion of supreme renunciation ("Uttama Tyaga Dharma") is held, normally, the giving of gifts i. e. 'Dana' is understood to be renunciation ('Tyaga'). In the name of 'Tyaga' the songs of 'Dana' (Charity), only, are sung. People are encouraged to give charity.

The common people are not able to distinguish between 'Dana' and 'Tyaga'. But we feel astonished when the erudite persons also, who have been delivering lectures on the religion of supreme renunciation, do not explain or they do not understand themselves that there is something called 'Tyaga' other than 'Dana'.

In 'Jinagama' (omniscient's revelation) 'Dana' has also been called as 'Tyaga', and encouragement for giving of gifts ('Dana') has also been given to the fullest extent. Though 'Dana' has got its own utility, its importance is also there, nevertheless, when we go into deep and think from the real ('Nishchaya') point of view, there appears to be a vast difference between 'Dana' and 'Tyaga'.

'Tyaga' is 'Dharma' (religion) and 'Dana' is 'Punya' (virtue). The renouncers do not possess, at all, even a trace, of possessions ('Parigraha'), whereas a lot of worldly belongings may be found in the possession of the donors.

'Acharya' Jaisena, in 'Pravachansara's commentary, ('Gatha, No. 239) named 'Tatparyavratti', has given the definition of renunciation as under:—

‘निजशुद्धात्मपरिग्रहं कृत्वा बाह्याभ्यन्तरपरिग्रहनिवृत्तिस्त्यागः’

Desistence from attachment to the external and internal possessions alongwith engrossment in one's own pure self (soul), is called renunciation.

It has also been described in "Baras-Anuvekkha" ("Dwadasha Anupreksha") as under:—

निव्वेगतियं भावइ मोहं चइऊण सव्वदव्वेसु ।
जो तस्स ह्वेच्चागो इदि भणिदं जिणवरिदेहि ॥७८॥

"Lord 'Jinendra' has preached that the one who keeps one's thought-activity (feelings) totally detached from the world, the body and the sensual lust (pleasures), after renouncing attachment with all other (not-self) objects, possesses the religion of renunciation ('Tyaga Dharma').

In 'Tattvartha Rajvartika', Shri Akalanka Deva has said that giving up of attachment with living things, viz. wife, children, servants, cow etc. (called 'Sachetana Parigraha'), and non-living things, viz. Fields. houses, silver, gold etc. (called 'Achetana Parigraha'), is called renunciation.¹

From the abovementioned statements, it becomes clear that, although, the word 'renunciation' is desistence-oriented and it includes renunciation of both the external and the internal possessions, yet, in the 'religion of renunciation' ('Tyaga Dharma') engrossment in the pure self (soul), i.e., 'Shuddhopayoga' and 'Shuddha Parinati' (pure, passionless manifestation of the self) are also included.

One more thing that becomes evident from the above is that renouncement is done not of the 'not-self' things, but of delusion, attachment and aversion, arising in the self (Soul) for the non-self things. Because the non-self, things are clearly separate entities, their adoption, even till today, has not been possible; therefore, where does the question of their renunciation arise ?. Those (non-self objects) are being treated and believed as one's own things; the feeling of attachment and aversion has been inculcated in them. Hence, knowing and believing them as one's own is actually to be renounced.

1. 'परिग्रहस्थ चेतना चेतन लक्षणस्य निवृत्तिस्त्यागः इति निश्चीयते ।'
अध्याय ९, सूत्र ६

This is the reason why real renouncement takes place only in the self-soul i. e., in the realm of one's knowledge, and not in or of the non-self things. 'Acharya' Kunda Kunda Deva has given this very interpretation in 'Samayasara' as follows:—

सव्वे भावे जम्हा पच्चक्खाई परे त्ति णादूणं ।
तम्ह पच्चक्खाणं णाणं णियमा मुणयव्वं ॥३४॥

The discriminative knowledge of the self leads to the discarding of all alien dispositions, knowing them to be entirely foreign to the nature of the self; therefore, in reality, this discriminative knowledge of the 'Self' should be known as 'Pratyakhyana', i. e., renunciation or 'Tyaga'.

'Tyaga' actually takes place in the realm of knowledge only, i. e., relinquishing the sense of attachment with all alien dispositions knowing them to be entirely foreign to the nature of the self, is assuredly 'Tyaga'. 'Acharya' Amritachandra has examined this thing in 'Atmakhyati' commentary on 'Samayasara', 'Gatha' 35, with an example as under:—

“A person, due to ignorance, having brought some one other's cloth from washerman's house, treating it as his own, is sleeping by putting it on, and is, of his own, ignorant about the reality. But, when the other person (real owner), catching one end of that cloth, pulls it off, makes him uncovered, and tells, 'you please get up quickly, be attentive; this cloth of mine has got exchanged; this is mine, hence, give it to me'; then, he, having listened to this repeatedly told sentence, ascertains by all distinguishing features that, certainly, this cloth is of some other person only. Thus, having attained the discriminative knowledge, he immediately forsakes that cloth.”

“Similarly, the 'knowing-self', too, having accepted the properties of foreign substances due to ignorance, knowing them as his own, is sleeping by identifying them with the self (Soul) and is becoming ignorant of his own accord. When the revered and enlightened 'Acharya', having discriminated the self from alien dispositions, makes him understand the true nature of the conscious self and admonishes, “Thou awake quickly, be attentive, thine, this soul, is, in reality, the embodiment of knowledge (Jnana) only”; then, he, having listened to this continuously

repeated “Agama Vakya” (Jina’s preachings), and ascertaining, by all distinguishing features, that these various emotional features of the (empirical) self are the alien dispositions only—thus having attained the discriminative knowledge—immediately forsakes all alien dispositions”¹.

From the above statement, this point becomes quite clear that renouncement (‘Tyaga’) is done by knowing the ‘not-self’ as the ‘not-self’; this thing is not found in ‘Dana’. ‘Dana’ (donation) is given of that very thing which is possessed by oneself; the foreign substance (‘Para-Vastu’) can be renounced but can not be donated. Picking someone-other’s thing and giving it to some other person, is not donation, but is theft.

Similarly, renouncement is done by knowing a thing as unuseful and disadvantageous; but donation is given of the useful and advantageous things.

With the intention of help, presenting our useful thing to a worthy person, is called donation (‘Dana’). ‘Acharya’ Uma-Swami has given the definition of ‘Dana’ in the 7th Chapter of ‘Tattvartha Sutra’ as follows:—

“अनुग्रहार्थं स्वस्यातिसर्गो दानम्” ॥३८॥

Donation, i. e., charity is the giving of one’s wealth etc. to another person for mutual benefit.

‘Acharya’ Pujiyapada has written in ‘Sarvartha Siddhi’ :—

“परानुग्रहबुद्ध्या स्वस्यातिसर्जनं दानम्”¹

“Let the other (needy person) be benefitted”—with this (auspicious) feeling, to donate (to give cheerfully) one’s useful thing, is donation (charity i. e., ‘Dana’).

In ‘Dana’, the feeling of other’s benefit is important and one’s own benefit is not prominent, but in ‘Tyaga’, one’s own benefit is everything. Delusion, attachment, aversion are not given up for other’s sake or benefit. It is a different thing that by getting

1. This is the Hindiversion of ‘Acharya’ Amritchandra’s Sanskrit Commentary.

1. Chapter 6, Commentary of 12th Sutra.

inspiration from one's own renunciation or due to any other reason the other person may also get benefitted.

If someone gives donation, it is also his duty to take care of the cause for which the donation is given. Perhaps, it may happen that you have constructed an 'inn' ('Dharmashala') for providing lodging facility to the pilgrims and it might have been subletted; you may have given money for the renovation of the 'Jinalayas' (temples) and the committee members might have spent it for fixing the air-conditioner for their comfort; you may have given money for the propagation and expounding of the religion of passionlessness (desirelessness) and that money is spent in propagating desires (worldly affairs) in the name of religion; you may have given money for religious and ethical teaching and that money is being squandered in providing legal education.

Some people may say you have given the donation; what have now you to do with what is happening to that, where is it being spent, who is eating it?. When you have given it up, why do you bother about it?.

Only those people indulge in such talks who either don't know the definition of 'Dana' (Charity) or want to do or are doing some misappropriation, because, they want that they should be allowed to do whatever they like; none should comment or criticize them. Those who want to do the right work are not perturbed if the donor inquires from them as to whether the money is being utilized for the purpose or aim for which it was donated.

They forget that the donor has not forsaken the money but has donated it to achieve some particular object. The donation is given with the idea of beneficence (public benefit); hence, the desire of enquiring and knowing about the utilization does arise, naturally, in the mind of the wise donor also. Even in bestowing knowledge, when some one explains or teaches something to any body, the thought of this type—"whether the person concerned is understanding the matter or not"—does arise in the mind of the teacher.

The donor has not given up the attachment ('Raga') for money or wealth; had it been given up, why would, then, he be trying

to earn three lakhs after donating one lakh ?. His effort for earning is continuing in full swing. From this it is proved that donation is not being given due to abandonment of attachment for money but it is given with the desire (feeling) of benefitting others. It is, of course, a different thing that his greed-passion has somewhat diminished, otherwise, donation would not be possible; but it is decreased, has not ended; had it been ended, it would have been called 'Tyaga' (renunciation).

Even in the partial absence of delusion or attachment, the religion of renunciation ('Tyaga Dharma') gets manifested. This is the reason why the forsaker (renouncer) does not pay attention to what he has forsaken. Its remembrance also should not arise; if it arises, how could it be 'Tyaga' ?. Even the thought of looking after the abandoned things does not arise in him, because, now, he does not consider or know it as his own thing and, also, he does not have attachment with it. Whatever may happen to the thing forsaken, he is unconcerned; what has he to do with it ?.

When a 'Chakravarty' (king emperor) becomes a naked 'Digamber' saint by renouncing the whole kingdom and all sorts of possessions, no anxiety perturbs him as to "What would happen to this kingdom, who will look after this?" If it is there, he can not be a "Tyagi". What has he to do with that kingdom ?. He has given up the whole kingdom and all sorts of possessions for the benefit (spiritual development) of the self, for taking care of the self-soul. If he remains worried about the kingdom and possessions, what has he, then, given up ?. What did he use to do about the Kingdom ?. Only he used to worry about it and that he is still doing.

Thus, we see that, in 'Dana' (donation), the feeling of other's benefit is prominent and in 'Tyaga' (renunciation) the benefit of the self is the sole concern.

Here, you may ask one question, "It has been said above that what is of the self can not be given or attributed to others and what can be given, can not be of the 'self'; the other ('Para') is other ('not-self'), the self (called 'Swa') is self ('Swa'); giving of or giving-up of the self ('Swa') is not possible and taking or accepting the other ('Para') is not possible; on one side you say

like this and, on the other side, you also say that 'Dana'(donation) is given of one's own thing. When the other ('Para') is not at all of the self ('Swa'), how to abandon it, then ?. And, that which can not be given, how to give or donate it ?. Similarly, when no one can do good or bad to others and all are themselves the doers and bearers of their good and bad deeds, where does the question of doing good to others arise ?”.

My reply is, “What you say is quite right, but the main point to understand is that 'Dana' is 'Vyavahara Dharma' i. e. it is called religion conventionally and 'Tyaga' is 'Nishchaya Dharma', i. e., the real true religion of the self”

Wealth etc., 'non-self' substances on which we have our possession from worldly (temporal) angle, are ours from 'Vyavahara' point of view; considering them as ours, donation ('Dana') is given. 'Taking and giving', itself, is 'Vyavahara', but in 'Nishchaya' (real point of view), no question of 'taking and giving' arises. Now, what remains is the question about forsaking the 'non-self' substances. As a matter of fact, knowing the other (non-self) things as 'Para' (non-self), is, in itself, their renunciation; what else is renunciation, other than this ?. Those (Other 'non-self' things) are assuredly 'Para' (non-self); what to renounce them ?. But the thing is this that we treat them as our own and have the feeling of attachment with them; therefore, treating them our own and keeping a feeling of attachment with them, are to be given up. Hence, it is truly said that, having known 'Para' as 'Para', to give up the feeling of attachment with them is the real 'Tyaga'—renunciation.”

On thinking deeply, we find that 'Tyaga' is done of delusion (wrong belief), attachment and aversion, only. The other 'not-self' things are automatically renounced as a consequence of renunciation of delusion-attachment-aversion. Those are already in the renounced (detached) State. On account of this reason only, the omniscient Lord 'Jina' is said to be an absolute renouncer of attachment and aversion (i. e. “Raga Dwesha Parityagi”).

One can argue that just now it was stated that renouncement is done of other 'not-self' things and now it is being stated that 'Tyaga' is done of delusion ('Moha'), attachment ('Raga') and aversion ('Dwesha') ?.

Yes, from spiritual point of view “Moha-Raga-Dwesha” are also ‘Para’ (not self i. e., foreign elements to the self). Although they take birth in the self (Soul), nevertheless, these are not the intrinsic nature (Characteristics) of the self (Soul). Therefore, in metaphysics, those have also been stated as ‘Para’ (not-self).

So far as the question of beneficence is concerned, the thing is that, although, none can do good or bad to anybody, nevertheless, the feeling of doing good to others can not help arising even in the heart of a right believer (‘Jnani’), because, presently, the feeling of attachment (of benignity) exists in him. Another point is that from the real (‘Nishchaya’) stand-point, none can do good or bad of any body, but from the empirical (‘Vyavahara’) point of view, doing good or bad to one another has also been mentioned and preached in the scriptures, may that statement be figurative only, may it be simply a narration, but it is there. ‘Dana’ is ‘Vyavahara Dharma’ (practical aspect of religion), hence, it takes place preceded by the conceptual feeling of beneficence (doing good to others). This is the reason that it is the cause of bondage of ‘Punya’ (virtue), but it is not the cause of getting rid of bondage. The persons who, presuming it to be ‘Nishchaya Dharma’ (real aspect of religion), consider it to be the cause of getting rid of bondage, are mistaken, and alongwith them, those persons, also, are mistaken who don’t believe it even the cause of bondage of ‘Punya’, i. e., who do not accept it even as ‘Vyavahara Dharma’.

‘Tyaga’ is done of bad things and ‘Dana’ of good things. What is being preached is ‘Give up anger, give up pride, give up deceit, give up greed; No body says—‘Give up knowledge’. Emotional feelings, i.e., influx (‘Asravas’) in the form of delusion, attachment and aversion, which are miseries-incarnate, create miseries and are harmful to the soul, are surely worth giving up, are worth renouncing and the renouncement of these alone is actually done.

Alongwith these ‘Asravas’, the objects which provide shelter to these ‘Asravas’, i.e., by paying attention to which delusion-attachment-aversion (emotional feelings) get generated, such as the son, daughter etc.—animate things—and wealth, house etc.—inanimate things, are also renounced. But the important thing is to forsake delusion, attachment and aversion, because,

by giving up delusion-attachment-aversion, the renouncement of these (living and non-living things) assuredly takes place but merely by giving up these (objects) there is no guarantee that delusion-attachment-aversion will surely get vanished.

Many people understand 'Tyaga' and 'Dana' as synonymous. This belief is totally wrong. Not only these two words are not synonymous, but, to a certain extent, their traits are found to be contradictory to each other.

If these two words were synonymous, the use of either word in place of the other one could be done easily. But, when we use them as such, then, the meaning gets changed, totally. For example—'Dana' is described as of four kinds;—

1. 'Ahara Dana' (gift of food)
2. 'Aushadhi Dana' (gift of medicine)
3. 'Jnana Dana' (gift of books, imparting of knowledge).
4. 'Abhaya Dana' (gift of shelter, protection from danger, attack).

Now, if we make use of the word 'Tyaga' (giving-up) in place of the word 'Dana', the whole thing becomes quite clear.

Are 'Ahara dana' (gift of food) and 'Ahara Tyaga' (giving-up of food), one and the same thing? Likewise, can 'Aushadhi Dana' (gift of medicine) and 'Aushadhi Tyaga' (giving up of medicine) be said to be one and the same thing?

No, never; because, in 'Ahara Dana' and 'Aushadhi Dana', food and medicines are given to the other worthy recipients (true believers with or without vows), whereas, in 'Ahara Tyaga' (forsaking food) and 'Aushadhi Tyaga' (forsaking medicine) things of food and medicine, are forsaken. In 'Ahara Tyaga' and 'Aushadhi Tyaga', the question of giving any thing to anybody does not arise at all. Similarly, in 'Ahara Dana' and 'Aushadhi Dana', also, the question of giving up food and medicine does not arise.

One can give the gift of food ('Ahara Dana') and also can take food as much as one likes; there is no restriction. But if food is given up, then no food or drink can be taken.

In case of 'Ahara' and 'Aushadhi' (medicine), perhaps, the above discussion may not appear to be very odd; but when the

word 'Jnana Tyaga' (giving up of knowledge) in place of 'Jnana Dana' (imparting of knowledge) is used, the matter will then appear totally odd. Is knowledge also forsaken ? Is knowledge also worth giving up ? Is it possible to forsake knowledge ?

The same thing should be remembered in respect of 'Abhaya Dana' (gift of shelter) and 'Abhaya Tyaga'.

One more thing needs clarification. In 'Dana', minimum two parties are required and the object of gift, connecting both the parties, is also required—the donor of food, the recipient of food and the food; the donor of medicine, the recipient of medicine and the medicine. Without these three things, the gift of food and medicine is not possible. If there is no recipient, then, whom to give ? If the thing (gift) is not there, then, what to give ? But for 'Tyaga' (renunciation), nothing is required. 'Tyaga' of that thing which is not available with us can also be done. For example:— "I will not marry"—in this oath, what has been given up ?; Wedding ? But when wedding has not taken place how to give it up ? Certainly, therefore, only the desire of wedding is forsaken.

Similarly, 'Tyaga' (renouncement) is done of all sorts of possessions and of all the objects (attachment to worldly things and sensual pleasures), but, where do we have all sorts of possessions in the form of all sorts of foreign objects ? Hence, 'Tyaga' is done only of the desire of possessing those objects, and of the attachment towards those objects.

We are totally free for 'Tyaga', i. e., for renouncing the objects and possessions. In that process, the object which we renounce, nobody is required to receive and the object is also not required.

Thus we see that 'Dana' (giving of gift) is a dependent activity, whereas, 'Tyaga' (renunciation) is wholly independent. The activity which can not be accomplished without the company or help of others, can not be the true religion ('Dharma'). Religion is not the name of attachment or company of other 'non-self' things but it consists in detachment. In "Tyaga Dharma", the existence of the company of other non-self things is not desirable; the word 'Tyaga' itself indicates detachment (separation). Although 'Shuddha Parinati' (partial existence of passionless,

pure manifestation) is included in 'Tyaga Dharma' but the company or attachment of other 'non-self' objects is not at all there.

There are some such objects (possessions) of which relinquishment, 'Tyaga', only, is observed and gift-('Dana') is not given. Some objects are of such type of which donation ('Dana') only is given, 'Tyaga' (relinquishment) is not possible. Wife, parents, son etc. and attachment-aversion etc. can be given up but these can not be donated. Knowledge and shelter (i.e., protection from danger, attack) can be imparted as a gift, but these are not given up. And, medicine, food, money etc. can be given up, as well as, can be donated (given as gift).

In scriptures, at some places, the words 'Tyaga' and 'Dana' have been used for the same meaning. This reason also is greatly responsible for spreading the misconception that these two are synonymous. In 'Shastras' (scriptures), wherever such connotations are used, the meaning of those is thus—'Nishchaya Dana' (real donation) means 'Tyaga' (renouncement) and 'Vyavahara Tyaga' (empirical renouncement) means 'Dana' (donation). When 'Shastras' refer to 'Dana', it means 'Dana' only; and when they talk of 'Nishchaya Dana', it means 'Tyaga Dharma' only. Likewise, when the word 'Tyaga' is used, it means 'Tyaga Dharma' and when 'Vyavahara Tyaga' is talked about, it does mean 'Dana'.

Similar use of these words has been made in the hymn—'Dasha Lakshana Pujana', also. In it, it is said:—

उत्तम त्याग कर्तव्यौ जग सारा, औषधि शास्त्र अभय आहारा ।
निश्चय रागद्वेष निरवारै, ज्ञाता दोनों दान संभारै ॥

Here, above, in the first line, where the supreme 'Tyaga Dharma' has been described as utmost beneficial, thereat, along-with it, four categories of the same have also been enumerated which are actually four kinds of 'Dana' (giving of gifts) which have already been discussed in detail.

Now, the question arises—'Are these four types of 'Danas' (donations), kinds of 'Tyaga Dharma' ? But, on reading the second line (of the above Hindi verse) the whole matter becomes clear. It is very clearly written in the second line that 'Nishchaya Tyaga' is to relinquish attachment ('Raga') and aversion ('Dwesh').

Although, in the first line, 'Vyavahara' word is not used, but in the second line, there being the use of 'Nischaya', it becomes evident that the matter contained in the first line pertains to 'Vyavahara Tyaga' i. e. 'Dana'. It is made further clear in the line 'ज्ञाता दोनो दान संभारै' i. e. the soul possessing right knowledge takes care of both 'Nishchaya' and 'Vyavahara'. The word 'दोनो दान' (both kinds of donations) makes everything clear.

On reading the first line, it appears that although the poet is talking of 'Tyaga Dharma', he has enumerated the kinds of 'Dana'. But it is not that this point may not have been in the knowledge of the poet. Because, in the next line itself, it becomes clear that the poet is connotating 'Tyaga Dharma', in the form of passionlessness, by 'Nishchaya Dana' or 'Nishchaya Tyaga' and giving of the gift of food etc., by the word 'Vyavahara Dana' or 'Vyavahara Tyaga'.

'धनि साधु शास्त्र अभय दिवैया, त्याग राग विरोध को'

In this line of the 'Pujana' (hymn), the use of the word 'दिवैया' (i. e., donor) alongwith the word 'Shastras'—sacred religious books, and 'Abhaya' (i.e. giving shelter and protecting from danger and attack), and the use of word 'Tyaga' (renouncement) alongwith attachment and aversion, indicates that 'Dana' is done of 'Shastras' and 'Abhaya', and 'Tyaga' (relinquishment) is done of 'Raga' (attachment) and 'Dwesha' (aversion). Moreover, by using the word 'धनि साधु' (i. e., the saints are praiseworthy), it has been made clear that these are the religions (rites) of the saint. 'Ahara' (food) and 'Aushadhi' (medicine) are left in this line, deliberately, because it is not possible for the saints to donate these.

Similar uses can also be seen elsewhere. Therefore, it is essential to be careful and attentive in understanding the intention (gist) of 'Shastras', otherwise, the meaningful purport may become meaningless.

Also, one more thing worth paying attention is that if giving of food etc. will only be considered as 'Tyaga Dharama', then, one more problem will arise. It is this that, here, the description of supreme forbearance etc., is done,

chiefly, from the saints (naked possessionless 'Digamber' ascetics) point of view, because, in 'Tattvartha Sutra', the ten religions (ten virtues) are described alongwith self-control ('Gupti'), carefulness ('Samiti'), contemplation ('Anupreksha'), conquest by endurance ('Parishaha Jai) and conduct ('Charitra'). All these are the forms of the duties of the saints ('Muni Dharma').

The homeless saints do take food and they do not donate it, but the householders, 'Shravakas', donate it. If giving of food is 'Tyaga Dharma' then the existence of 'Tyaga-Dharma' will be considered more in 'Shravakas' than in the saints ('Munis'), which is not possible. Therefore, in fact, the name of relinquishing attachment-aversion etc., alien states (emotions and feelings), only, is 'Tyaga Dharma'. Of course, 'Tyaga Dharma', in the form of relinquishing unsuitable food etc., may be said to be possessed by the saints but it can not be in the form of donating food etc.

We not only do not understand the true characteristics of 'Tyaga' but also do not understand the true characteristics of 'Dana'. In this money-oriented era, money has become everything. Wherever there would be any talk about 'Dana' and donors, the affluent persons will only be looked for. The modern age considers, as donors, only those persons who donate money. They alone are given the title of 'Danaveera' (brave donor). No donor of food, medicine or knowledge would be found with the title of 'Danaveera'. Even a single right-knowledged scholar, savant or physician, is not seen in the society who has been crowned with the title of 'Danaveera'. Whatever 'Danaveeras' are there, are available in the wealthy persons only. What more can the business community think of, further than this? "This chap has given one lakh, that chap has given five lakhs"—only such type of discussions are held everywhere.

But we find that there is no mention of 'Donation of money' in the four kinds of 'Danas' (donations); rather, the donations of food, medicine, knowledge and shelter (protection from danger) are only enumerated; where has this 'Paisa Dana' come from?

'Dana' was the activity of magnanimous (non-greedy) persons which has now been vitiated by persons avaricious of honour and money.

“Give donation (charity) to our institute and you will get the benefit (virtue) of all the four 'Danas'”—propagators talking like this can be seen everywhere. Further, making their point clear, they will say—“In the hostel the students live, they take food in the same hostel-mess; as such, it would be 'Ahara Dana' also. They are studying general education viz., medical science etc. So, it would be 'Jnana Dana'. If they fall ill, they are taken for treatment to the hospital; this is 'Aushadhi Dana'; and they do exercise in the gymnasium; this amounts to 'Abhaya Dana'.”

Now I ask—“Is food given to unworthy persons 'Ahara Dana'? It is also said :—

मिथ्यात्वग्रस्तचित्तेषु, चारित्राभास भागिषु ।
दोषायैव भवेद्दानं, पयः पानमि वाहिषु ॥

Giving of charity to misbelievers, possessing the so-called conduct ('Charitra-bhasa'), is just like feeding milk to snakes which amounts to inviting misfortune.

In the 'Shastras' the recipients ('Patras') are described to be of three kinds; all these are from the fourth 'Guna Sthana' (Spiritual stage) onwards, i. e., from the stage of 'vowless-right-belief' and above.

Is general education right-knowledge or wrong-knowledge? Similarly, is donating the non-eatable medicines a gift of medicines ('Aushadhi Dana')?

How would there be charity (virtue) or 'Tyaga Dharma' (religion of renunciation) in donating non-eatable medicines, the taking of which is described as vice ('Papa')?

But who bothers about all these things? The donors are greedy of getting fame and the recipients are greedy of money. These greedy persons have vitiated charity which takes birth only in the absence of greed.

It is indeed a pity that during the great festival of ten-religions, on the day fixed for discussion of 'Tyaga-Dharma',

people only talk about donation and the day is lost in taking and giving donations without even pondering over the true nature of 'Tyaga Dharma'.

In the society, the learned man who interpretes the true characteristics of 'Tyaga Dharma', is not treated as a great savant ('Pundita') but that professional 'Pundita' is treated as a great 'Pundita' who can collect more and more donation ('Chanda'). It is the misfortune of our society that the measurement of greatness of 'Punditas' and 'Sadhus' (saints) is not done on the basis of their knowledge and continence but on the basis of their capacity for collecting money in the name of 'Dana'.

This tendency has done a great harm to the society and to religion as well. The attention of 'Punditas' and 'Sadhus' (saints) is diverted from knowledge and continence and is fixed on collection of 'chanda'. Their energy is being consumed in collecting the 'Chanda' in the name of religion, particularly in the name of 'Tyaga Dharma' and 'Dana'. The acquiring of knowledge ('Jnana') and meditation ('Dhyana') have gone in the background.

It is this reason why, on the day of 'Uttama Tyaga Dharma' (supreme religion of renunciation), instead of talking about 'Tyaga', we start singing the songs of 'Dana' (Charity), even not of 'Dana', but of donors. Not only this, even real donors are side-tracked; people start flattering the persons who are avaricious of name and fame. All this looks to be very odd. But what can be done, except that we ourselves get away from such things and try to understand and explain to others the true characteristics of 'Tyaga Dharma'. Only the fortunate few will understand and follow, and for the rest, what is destined to happen, will happen.

Although, in the four kinds of 'Danas', 'Paisa' (money) is not included, nevertheless, money also can be donated and is being donated, too. "Not to believe 'Paisa Dana' as charity", is not being advocated, but only this much is being clarified that money is not every thing.

The recipient is greater than the donor but this thing is meaningful when the donor and the recipient both are adora-

ble. The saint takes 'Ahara Dana' and the house-holders ('Shravakas') give 'Ahara Dana'. The saint is a renouncer and possessor of 'Tyaga Dharma'. The house-holder is a donor (the giver); hence, he accumulates 'Punya' (Virtue). The promulgator of the path to liberation (called 'Dharma Tirtha') and the renouncer of all external as well as internal possessions (attachments) was 'Bhagawana Adinatha' (the omniscient lord 'Jina'). In his asectic life, the giver of the 'Ahara Dana' was king 'Shreyansa' who has been acknowledged as the founder of the path of donation ('Dana Tirtha').

The house-holder ('Grihastha'), after having bowed nine times, gives 'Ahara Dana' to 'Muniraja'—the homeless and possessionless naked saint. Now-a-days, the alm-beggars, by flattering the donors, have made them proud and arrogant instead of allowing them to remain just donors.

The renouncer is always greater than the donor, because, 'Tyaga' is 'Dharma' (religion) and 'Dana' is 'Punya' (virtue).

A question, which may arise here, is that for 'Ahara Dana' this is alright, but how would this thing be possible in case of 'Jnana Dana' ?.

The answer is like this. 'Jnana Dana' means to make others understand or to impart knowledge; the urge of making others understand, being an auspicious thought, is the cause of 'Punya Bandha'. Hence, the person imparting knowledge, gets the benefit of 'Punya', whereas, the person who is understanding, gets the benefit of knowledge. From the benefit point of view, the receiver of 'Jnana Dana' has benefited more.

Some one may say here—"You are unnecessarily criticizing the donors and the recipients of money. If it would not be so, how would then the institutions run ?".

My answer to this is that the aim of the above discussion is not to criticize donors but to safeguard their interest by explaining the real characteristics (nature) and purpose of charity which the donors should bear in mind in order to get the full benefit from such donations. Now, as regards the institutions, we need not worry at all. If people understand the real purpose and nature of charity, the religious insti-

tutions would not be starved but will receive manifold more donations than what they are receiving at present from people who want name and fame in exchange for charity. May be the bogus institutions are closed. But, what of that, this, alone, should be their destination.

The donation ('Chanda') given with vicious feelings can not be called 'Dana'. Charity is given cheerfully, with virtuous feelings. Analysing the fruits of 'Dana', it is said:—

दान देय मन हरष विशेषै, इस भव जस परभव सुख देखै ।¹

Here, the outcome of 'Dana' is stated to be the gain of fame in this birth and happiness in the next birth, but not 'Moksha' (liberation). And, alongwith giving of 'Dana' (charity), the stipulation of extraordinary cheerfulness is also put. 'Dana', given cheerfully with extra ordinary happiness, only, is fruitful, but if given under someone's pressure, or, with the desire of getting name and fame etc., does not yield the desired fruit.

On meeting a virtuous recipient, the donor must feel the same kind of happiness which a shopkeeper feels to find a buyer. What to say of religion, even "Punya" is not possible from charity which is given uncheerfully and with aspirations of worldly gains.

Charity, given without begging, is of the highest grade; also, 'Dana', given on begging, is somewhat better than not giving. But giving under pressure or compulsion, with uncheerfulness, can not be called 'Dana'. Also, it is said:—

बिन मांगे दे दूध बराबर, मांगे दे सो पानी ।

वह देना है खून बराबर, जामैं खीचातानी ॥

One who donates reluctantly, under pressure, and after controversy, does not get fame also in this world, and not having done 'Punay-Bandha', the question of getting facility in the next world also does not arise. Rather, people make fun of him and praise the donee in the words, "O ! Friend ! you have milked the male buffalo".

1. सोलहकारणपूजा—(जयमाला), कवि दानतराय

The donation of money etc., given cheerfully for establishing the glory of 'Ahimsa' religion (called 'Dharma Prabhavana'), and for the propagation of reality (eternal truth), the donation of food etc. given to the totally possessionless saints etc. (worthy recipients), the benedictory discourses delivered to the lovers of 'Truth' and writing of or getting written the 'Shastras' (sacred religious books) and distributing the same from door to door etc., i.e. 'Jnana Dana'—all these, if given without any desire of getting anything in exchange, being virtuous deeds, are the cause of 'Punya Bandha' (bondage of auspicious 'Karmas').

The urge for the aforesaid 'Danas' does arise in 'Jnani Jivas' (right-faithed souls, i. e., discriminators), and, according to their capacity and stage of spiritual development, they also give donation abundantly, but do not consider nor recognize it as 'Tyaga Dharma'. 'Tyaga Dharma' also is found in the 'Jnani-Shravakas' (right-faithed house-holders) as per their position and stage of spiritual growth and they regard and know it alone as the real 'Tyaga Dharma'.

Having listened to the analytical criticism of the donors donating with the greed of getting fame etc., the non-donors need not feel happy. Giving is better than not-giving, may it be even for the sake of name; by their giving, they may not get its true benefit, but the mission of propagation of reality ('Tattva-Prachara') etc., does get strengthened. It is a different thing that this is not the real charity—'Dana'. Therefore, by understanding the true characteristics of charity ('Dana'), we must do 'Dana' according to our capacity and ability.

Inspiring people for giving charity, 'Acharya' Padmanandi has written as under:—

सत्पात्रेषु यथाशक्ति, दानं देयं गृहस्थितैः ।

दानहीना भवेत्तेषां, निष्फलैव गृहस्थता ॥३१॥¹

The householder 'Shravakas' (who have attained partial right conduct alongwith right belief and knowledge) must

1. पद्मनन्द पंचविंशतिका: उपासक संस्कार, श्लोक ३१

necessarily give charity, as per their capacity, to the worthy recipients (true believers), because, without charity their life is not worth living, it is fruitless.

On getting the left-out-food, even the crow does not eat it alone, but eats only after calling other colleagues (crows). Hence, if, instead of utilizing the possessed wealth in the religious and social activities, one would utilise it only in one's own enjoyment, then, he would be treated as worse than, even, the crow.

What is being stated here is not with a view to belittle or discourage charity. But what is intended is to show clearly the difference between 'Tyaga' and 'Dana'.

The essential condition of charity is that whatever is to be given, how much is to be given, atleast, that much, must necessarily be available with the giver (donor); otherwise, what will he give and from where will he give?. But, in 'Tyaga', it is not so. The thing which is not available with us can also be given up. 'Tyaga' is based on the foundation of the feeling "I will not try to achieve it, nor will accept it even on its being available easily and effortlessly." Infact, this is not the abdication of that thing, but it is the abdication of attachment ('Raga') concerning to or likely to arise about that thing.

A millionarie can donate at the most a few Lakhs of rupees, but abdication ('Tyaga') is possible even of all the wealth of the three worlds. In the vow of limiting the belongings (called 'Parigraha-Parimana-Vrata'), after fixing the measure of one's worldly possessions, rest of all the belongings are given up. That limit can be fixed even beyond what one possesses at the moment of taking the vow. For example, one who has got belongings worth rupees ten thousand, can even fix up the measure of his belongings upto rupees one lakh. Even it being so, he is assuredly an abdicator ('Tyagi'), but without fixing up the measure (limit) of keeping belongings with oneself, even if crores of rupees are given in charity, even then, he will not be considered an abdicator ('Tyagi').

Charity does not put any restriction on the extent of earning. You may earn as much as you like. But, as regards abdication ('Tyaga'), though we may not donate anything, may not give up anything, a limitation on earning, a restriction on it, is essential.

In charity, what is seen is how much one has donated; it is not seen as to how much the donor has kept in his possession; whereas, in abdication ('Tyaga'), it is not seen as to how much is given (donated) or is given-up (abdicated) but, what is seen is, how much one has kept in his possession or has decided to keep; the rest stands abdicated. If 'Tyaga' is measured by "what is abdicated and how much", then, the person giving up the position of king-emperorship ('Chakravarty') and accepting asceticism (becoming naked possessionless 'Digamber' saint) would be considered as the greatest abdicator; on the other hand, the totally possessionless naked 'Digamber' saints who dwell in the highly enriched state of self-absorbedness (known as 'Bhavalangi Muni') are considered small or great by the degree of the renunciation of passions and the consequential attainment of passionlessness and not by the criterion as to how much belongings (wealth, kingdom, wives, sons etc.) they have given up to accept asceticism. If in 'Tyaga', renunciation of worldly possessions were the criterion, then, Bharata-'Chakravarty' would have been considered as a great renouncer and 'Bhagawana' Mahaveera a small renouncer, because, Bharata and other 'Chakravartis' had given up ninety-six-thousand wives and the whole kingdom (wealth) of the six portions (regions) of the land 'Bharata-kshetra'. What could Mahaveera leave when he did not have even a single wife and also did not have the kingdom (wealth) of six portions of 'Bharata-Kshetra' land? The world also considers 'Bal-Brahmachari' (a person who has not married at all) as more important.

'How much is kept after abdicating so much' is not seen or considered in 'Dana'. But in 'Tyaga', what is to be noted is, 'how much is kept' and not 'how much is left or given up'.

If charity consists in 'giving-up', then 'Tyaga' is the name of 'not taking' (not possessing). One who does not accept anything is naturally greater than the one who gives some thing. Because, one who gives something, is called a donor, whereas, one who does not accept anything, is called 'Tyagi'.

One who has got everything, is called the king ('Raja') and the one who has nothing, who does not keep anything with himself, who does not desire anything, is called the greatking-emperor ('Maharaja'). It is also said :

चाह गई चिन्ता गई, मनुआ बे-परवाह ।
जिन्हें कछु नहीं चाहिए, ते नर शाहंशाह ॥

In the world, more honour and respect is given to the renouncers ('Tyagis') in comparison to the donators ('Danis'). This is as it should be. Because, 'Tyaga' is a passionless, (pure) activity of the soul and 'Dana', an auspicious (virtuous) act; 'Tyaga' is 'Dharma' (religion) and 'Dana' is 'Punya' (Merit).

Here, a question may arise as to why, in the world, alongwith the holy word like 'Tyaga', the unholy word 'Mala-Mutra (Stool, Urine) are added, viz. 'Mala-Tyaga; 'Mutra Tyaga' (i. e., leaving or giving up of stool, urine), whereas, alongwith 'Dana' (charity), which is inferior to 'Tyaga', the holy word, like 'Jnana' (knowledge), is added, viz; 'Janana Dana' etc.

The answer to this is that no word, by itself, is holy or unholy. The words are mere indicators of the substance (entity) So far as the substance is concerned, 'Tyaga' (abdication) is done only of the unholy things. The emotions, such as, attachment, aversion, delusion, are also impure (unholy); alongwith them also, the word 'Tyaga' is added, but 'Dana' (charity) is always given of the good (useful) things only.

'Tyag' is the religion by acquiring which the soul becomes 'Akinchana i. e., becomes the possessor of 'Akinchanaya Dharma' (the religion of absolute selflessness or possession-

lessness), gradually starts getting absorbed in the absolute 'self' (pure consciousness), gets self-absorbed and, ultimately, engrosses completely in the benign nature of the self (soul).

'Let all the souls ('Bhavya Jivas') attain the stage of 'Self absorbedness' and get infinite happiness (self bliss) by understanding the essence of the holy religion of renunciation ('Tyaga Dharma') and by giving up all sorts of external and internal possessions (belongings and attachments)—with this auspicious feeling, I conclude this discussion.



Supreme Non-Attachment (‘Uttama Akinchanya’)

Knowing and believing that, except the conscious and blissful nature of the self-soul, even a little bit of other things and the emotions of delusion-attachment-aversion, arising in the soul under the shelter (influence) of other things, are not at all of the soul, and desisting from them by taking shelter of the conscious and blissful nature of the self-soul, is, verily, the religion of supreme selflessness—nonattachment (‘Uttama Akinchanyiya Dharma’).

Non-attachment (‘Akinchanya’) and perfect celibacy (‘Brahmacharya’) have been stated to be the essence of ten-religions and the supreme religion that draw out the ‘Jivas’ from the miseries of the four kinds of mundane-existence and place them in the abode of beatitude (‘Mukti’):—

आकिंचन, ब्रह्मचर्यं, धर्मं दश सारं हैं ।

चहुंगति दुख तै काढ़ि मुक्ति करतार हैं ॥¹

As a matter of fact, ‘Akinchanya’ and ‘Brahmacharya’ are the two sides of the same coin. Believing, knowing the conscious and blissful nature of the soul as to be the self and to get wedded to it and absorbed and engrossed in it, is celibacy (‘Brahmacharya’) and, not to believe and not to know as ones own and not to get absorbed in other objects and emotions (feelings) arising by taking shelter of non-self things, is verily ‘Akinchanaya’ (non-attachment).

If self-absorbedness is celibacy, then the absence of the sense of oneness, and attachment in other objects, is non-

1. दशलक्षण पूजन, स्थापना

attachment ('Akinchanya'). Hence, that which is called 'Brahmacharya Dharma' in the positive sense, the same is called 'Akinchanya Dharma' in the negative sense. Thus, self existence is 'Brahmacharya' and the non existence of other non-self things is 'Akinchanya'.

As antonym of forbearance is anger (wrath) and antonym of modesty is pride (haughtiness), similarly, antonym of the religion of non-attachment, ('Akinchanya Dharma') is 'Parigraha' (attachment to possession) i.e. the absence of 'Akinchanya' is called 'Parigraha' or the absence of 'Parigraha' is called 'Akinchanya Dharma'. Hence, the other name of 'Akinchanya' can also be 'Aparigraha', i.e. non-possession or non-attachment.

At first, it is essential to understand 'Parigraha', in the absence of which, 'Akinchanya Dharma' gets manifested.

'Parigraha' is of two types:—

(1) Internal and (2) External.

Internal-belongings ('Abhyantra Parigraha'), which arise (exhibit) in the self (soul) in the form of misbelief (delusion) attachment-aversion etc. are called 'Nischaya Parigraha' and external-belongings ('Bahya Parigraha') are called 'Vyavahara Parigraha'. As is said in 'Dhawala':—

“ववहारणयं पडुच्च खेत्तादी गंथो, अब्भंतरगंथकारणत्तादो ।
एदस्स परिहरणं णिग्गंथत्तं । णिच्छयणयं पडुच्च मिच्छत्तादी गंथो,
कम्मबंधकारणत्तादो । तेसिं परिच्चागो णिग्गंथत्तं ।”¹

From the empirical point of view, land, house, etc. are 'Granthas' ('Parigraha') because these are the causes of internal 'Grantha'. Foresaking these is 'Nirgranthata' (possessionlessness). From the 'Nischaya' point of view, false belief (perverse faith) etc. are "Granthas" ('Parigraha') because these are the causes of bondage of 'Karmas' and foresaking these is 'Nirgranthata' (possessionlessness).

Thus, for 'Nirgranthata' i.e. for 'Akinchanya Dharma' abdication of internal and external, both kinds of 'Parigrahas',

is essential. This is also the connecting link of 'Nischaya' and 'Vyavahara'.

Internal 'Parigrahas' are of fourteen kinds:—

1. False belief ('Mithyatva')
2. Anger ('Krodha')
3. Pride ('Mana')
4. Deceit ('Maya')
5. Greed ('Lobha')
6. Laughter ('Hasya')
7. Liking ('Rati')
8. Disliking ('Arati')
9. Lamentation ('Shoka')
10. Fear ('Bhaya')
11. Disgust ('Jugupsa' or 'Glani')
12. Male-sex-passion ('Purush veda')
13. Female-sex-passion ('Stri-Veda')
14. Neuter-sex-passion ('Napunsaka-Veda')

External 'Parigrahas' are of ten kinds:

1. Fields or Land ('Kshetra')
2. Houses
3. Silver
4. Gold
5. Wealth
6. Grain
7. Female servant ('Dasi')
8. Male servant ('Dasa')
9. Garments ('Vastra')
10. Utensils.

Thus, in all, twenty four kinds of possessions ('Parigraha') are enumerated. It is also said.

'परिग्रह चौबीस भेद, त्याग करें मुनिराजजी' ।¹

1. दशलक्षण पूजन, उत्तमआकिचन्य का छन्द

The saints (ascetics), who have renounced the above mentioned twenty four kinds of possessions, possess the supreme religion of non-attachment ('Uttama Akinchanya Dharma'). Whenever talk on 'Parigraha' or 'Parigraha Tyaga' (renouncing of possessions) is held, our attention is diverted towards external belongings. False-belief, anger, pride, deceit, greed, etc., are also 'Parigraha'—none pays attention towards this. Whenever the talk of anger, pride, deceit, greed is held, it is said that these are passions and emotions ('Kashayas') but it is overlooked that the possession of passions ('Kashayas') is also 'Parigraha'.

When the world is not ready to accept anger, pride etc. also as 'parigrahas', who is going to believe laughter etc. also as 'Parigrahas' ?

'Parigraha' is also included as a sin in the five kinds of sins and laughter etc. (Passions) are kinds of 'Parigraha'. But, when we laugh or feel sorry, do we remember that we are committing some sin, or, due to these, we are 'Parigrahi', possessors of belongings ?

Many of the renouncers of the 'Parigrahas' can be seen laughing and startling with fear. Do they ever think that all this is also 'Parigraha' ?

In Jaipur, people come to purchase idols and tell me that they want a very beautiful idol having a smiling face. I explain to them that the idol of 'Jina' is totally passionless and possessionless. How can this idol have a smiling face? The posture of 'Bhagavans' ('Jinas') idol is always dispassionate and tranquil. Also, it is said in hymns:—

‘जय परमशान्त मुद्रा समेत, भविजन को निज अनुभूति हेत ।’¹

‘छवि वीतरागी नग्न मुद्रा, दृष्टि नाशा पर धरै ।’²

Very Few people know even this that greed, the greatest of all sins, is also a 'Parigraha'. Even if it is talked about as such, people don't realise greed to be the 'Parigraha', otherwise,

1. पं. दौलतरामजी कृत देव-स्तुति

2. कविवर बुधजन कृत देव-स्तुति

the so-called renouncers of belongings would not be seen running after the greed of getting fame. 'Mithyatva' (false belief), the root cause of all types of sins, is also one of the 'Parigrahas', not just one; it is 'Parigraha' number one, without getting rid of which the other 'Parigrahas' can not be given up. How many people pay attention towards this fact? If attention of people would have been on this, then, without finishing 'Mithyatva', the efforts of becoming possessionless ('Aparigrahi') would not be done.

'Parigraha' is the greatest sin and 'Akinchanya' the greatest religion. Whatever misdeeds, injury, falsehood, theft, unchastity, etc., are seen in the world, the root cause of all these is 'Parigraha'. When misbelief (delusion) attachment, aversion etc.,—all kinds of alien dispositions—are 'Parigrahas', what sin is left out which does not come under the purview of 'Parigraha'?

The manifestation of the feelings of delusion-attachment-aversion etc. is named as 'Himsa' (injury). It is also said:

अप्रादुर्भाव. खलु रागादीनां भवत्यहिंसेति ।
तेषामेवोत्पत्ति हिंसेति जिनागमस्य संक्षेपः ॥¹

Assuredly, the non-appearance (absence) of attachment-aversion-delusion etc., is 'Ahimsa' (non-injury) and their procreation is 'Himsa' (Injury). This is the sum and substance of 'Jinagama'.

Even the basis of falsehood, theft and unchastity is misbelief-attachment-aversion only. Hence, 'Parigraha', being identical to misbelief-attachment-aversion, is the greatest sin.

Forbearance is the name of absence of anger. Similarly, modesty ('Mardava') is the name of absence of pride, straightforwardness ('Arjava') is absence of deceit and purity ('shaucha') is absence of greed. But the religion of non-attachment ('Akinchanya Dharma') is the name of absence of all passions—anger, pride, deceit, greed, laughter, liking, disliking, sorrow, fear, disgust, male-sex-passion, female-sex-passion and

1. आचार्य अमृतचंद्र पुरुषार्थसिद्धयुपाय, छन्द ४४

neuter-sex-passion. Hence, 'Akinchanya Dharma' is the super-most religion.

Now-a-days, in the purview of external possessions also, money alone is considered to be 'Parigraha'; nobody pays attention towards the possession of cattle, corn and other things. If you ask any 'Anuvrati' (Small-vow-holder) who has taken a vow of limitation of possessions, what is the measure of his 'Parigraha'? he will immediately reply in terms of money. He will say, 'Ten thousand or twenty thousand'. If questioned, what else? he will astonishingly repeat the question; 'what else? Nothing'.

I want to know—"Is money only 'Parigraha' and, are not other things 'Parigraha'?" When there is no consideration even of cattle-corn, field-house, wife-son, etc., external possessions, who is going to bother about anger-pride etc., internal possessions?

When an observer of the vow of limited-possessions was asked, "as the 'Parigrahas' are twenty four, you might have accepted the limitation of all the twenty four". He replied in an astonishing manner, "no, I have accepted the limitation of rupees only, if you suggest, I will accept the limitation about twenty four."

I said "It is alright. But, did you ever think whether the limitation of twenty-four possessions can also be done?"

He immediately replied "why can it not be done, everything can be done. What is there in the world which cannot be done by man? Man can, if he desires, do every thing".

I said—"O.K. You must be knowing the names of twenty-four passions. The first 'Parigraha' is 'Mithyatva' (wrong belief). Is it possible to accept a limitation about 'Mithyatva'? If yes, then, how much to be kept and how much to be left? Can 'Mithyatva' also be retained partially and left partially?"

He got badly confused because he had heard for the first time that 'Mithyatva' is also a 'Parigraha'.

Any way, continuing my talk, I explained "O Friend, without totally getting rid of 'Mithyatva' (false belief), real vows are not possible. The observer of the vow of limiting possessions,

should be assuredly devoid of 'Mithyatva' (false belief). Where, then, lies the question of limiting it?"

"In the same way, did you ever think as to how and to what extent the limitation of anger, pride, deceit, greed and other internal possessions also ought to be done?"

In fifth "Gunasthana" (Spiritual stage of development), incomparision to fourth 'Gunasthana', there being an extremely high and enriched concentration in the self (soul), 'Anantanubandhi' and 'Apratyakhyanavarana' anger and other passions disappear, and, due to, some weakness, "pratyakhyanavarana" and 'Samjwalana' anger etc. remain in existence. Accordingly, the limitation of cattle corn etc. (external possessions), is done deliberately and willingly.

The name of this whole process, only, is vow of limiting possessions ('Parigraha-Parimanavrata').

The common people do not know these twenty four possessions; and so, considering money to be the only 'parigaha', in their fancy, they accept its right or wrong limitation in the form of a vow and become 'parigraha-parimana-vrati'.

Money which the whole world considers as 'Parigraha', is in no way, an internal-possession. It has also not been enumerated in the category of cattle, corn etc. (external possessions). It is merely an artificial means of exchange for the external possessions. There is nothing in money, of its own, due to which the world should hoard it. If by means of money, cattle-corn etc., things of enjoyment and pleasure, are not available, who will keep and collect it?. The currency note of rupees tenthousand is now not valid in the market. Who wants it now ?. In the eyes of the world, it is valuable only as long as it continues to serve as a means of buying cattle-corn etc. (External possessions). It can be called as 'Parigraha' only conventionally, by giving the status of the end-object ('Sadhya') to the means of achieving it ('Sadhan') Yet, even though, its name is not there in the twenty-four possessions, to-day, this, the twenty fifth possession, has become everything.

One of the reasons why money was not included in external possessions was that there is up and down in its value always. There is also no direct use of money in life; it is simply a means of buying useful things for living. In 'Anuvratas' (Small vows), the limitation of possessions is done only about the useful things in life. Owing to decrease-increase in the value of money, its limitation could put one into difficulty.

Suppose one person accepts the limitation of keeping ten thousand rupees only. At the time when he accepts this limitation, the value of his house is, say, five thousand rupees; later on, its value may become fifty thousand rupees. Similarly, the problem about cattle corn etc, can also be imagined. Therefore, in the vow of limiting-possessions ('parigraha-Parimana-Vrata'), the limitation of cattle-corn etc. things of regular use, has been prescribed.

An observer of the vow of limiting-possessions needs only limited things for fulfilling his basic needs in life, without paying attention to the cost factor of those things. The vower of limiting possessions resides in the house. Hence, he needs all the necessary things, viz., cattle, corn, field, house, utensils etc. But, now a-days, the situation is different, because, now, no vower of limiting possessions wants to live at home. He considers himself as a "Sadhu" (saint) and not as a 'grihastha' (house holder), whereas, 'Anuvrat' is to be observed by him and not by the saints. An 'Anuvrati' should eat not only by preparing the food himself but also by earning his livelihood. But, he, not only does not want to eat by earning the livelihood, he also does not want to eat by preparing the food himself. He does not reside in his house but lives in "Dharma Shalas" (a lodging place for travellers) and he puts his whole burden on the society. Hence, he now neither needs a house nor cattle, corn etc. It is this reason that he has started adopting the vow of limitation of possessions in the form of money.

A very typical situation has arisen. Once an 'Anuvrati' told me-"I want to get the solution of my doubt from you in aloofness".

I asked him-“What is the need of aloofness for discussing a philosophical matter (‘Tattva Charcha’) ?”.

He replied, “There is some personal matter”. In aloofness, he said-“The matter is like this. I had taken the vow of limiting-possessions upto rupees five thousand. At the time when I took the vow, I was not having even this much amount nor was there any probability of getting the same. But, later on, I got the amount and its interest went on increasing. My expenditure was not much. So, approximately, rupees ten thousand got collected. I was feeling great embarrassment. So, I discussed the problem with my fellow votary. He told me that this was not a problem at all, because, since I took the vow, the value of the rupee has diminished. Hence, keeping rupees ten thousand, is not wrong”.

“His suggestion being favourable to my point of view, I accepted it; but, now the amount is further increasing and has reached to twelve-thirteen thousand. What should I do now ? I am in a fix. Although, on the basis of the above logic, I have increased the limit and now also I can further increase it, yet, I don’t know, why my heart is not getting ready to accept this thing”.

Immediately, I could not give any specific reply to his query but the aforesaid question shook my heart. I pondered over the matter seriously. After continuously thinking over it, I could ultimately make out the reason why money has not been enumerated in ‘Agama’ (Preachings of omniscient Lord ‘Jina’) under the class of possessions.

One does not understand as to what has happened now-a-days to the religious society ?. The renouncer of all kinds of possessions and the observer of the great vows, the homeless saint (‘Mahavrati Sadhu’) and the vower of limiting-possessions, the observer of small vows, the house-holder living in homely life (‘Anuvrati Grihastha’), both, have become the inhabitants of reclusory, temple or inn. The one (Saint) ought to live in the forest and the other one (‘Anuvrati’) at home. But neither the dwellers of forest (‘Vanavasi’—i.e. Saints) dwell in the forest nor the dwellers of house (‘Grahavasi’) dwell in their house and both have become the dwellers of the inns.

The house-holder, 'Anuvratīs', who offer food (or, are supposed to offer food to the pious persons) have themselves started taking food as alms. Otherwise, for those who have accepted the limitation of their sources of income, where does the question of the growing of wealth arise ?.

The 'Anuvratīs' (Votaries) should have taken the responsibility of 'Mahavratīs' (saints who observe the great vows), but they have thrown their responsibility on the shoulders of non-votaries. It is due to this reason that 'Anuddishtha Ahara' (the food which is not specially prepared for some one) has become unavailable to the 'Mahavratīs'. The non-votarists do not take that much pure food which they could offer to "Mahavratīs" without the aim of specially preparing for them. The votaries, of course, do take such pure food, which, being prepared for the self, they could give to the saints. But they have themselves become takers of food.

Whatever may be the case, at present, what is to be considered is why a separate recognition has not been given to money in the 'Agama' under the classification of twenty four possessions, although it gets covered under wealth, i.e. cattle etc.

If rupees and paisa only are considered to be 'parigraha', then, there would be no 'Parigraha' in 'Devas' infernals and 'Tiryanchas' (animals, birds, insects, vegetables etc.), because, no money is found with them. No transaction of money is seen in these beings. Also, they have got nothing to do with this mode of transaction. But, still, there is no abdication of possession.

In the same way, if cattle, corn and other external possessions only are considered to be 'Parigraha', the animals will have to be considered as possessionless ('aparigrahi'), because, no external possession is seen available to them. The custom of hoarding wealth, cattle, corn, house etc, is chiefly concerned with human beings. In human beings also, due to non-existence of 'punya'. (auspicious 'Karms'), the external wealth like cattle, corn etc. is found in lesser quantity. Do they therefore, become renouncers of possessions ? No, never.

When we discuss about religion ('Dharma') and non-religion ('Adharma') of soul, the definitions should be such that could equally be applicable to all souls. This is the reason why the 'Acharyas' have laid more stress on renunciation of internal possessions.

It is said in 'Kartikayanupreksha':—

बाहिर गंथ विहीणा दलिदमणुवा सहावदो होति ।
अब्भंतर-गंथं पुण णे सक्कदेको विच्छंडेदुं ॥३८७॥

By nature, paupers don't possess external possessions, still, none is found capable to renounce internal possessions.

In 'Astha Pahuda', the highest possessionless ascetic 'Digambar Acharya' Kund Kunda has written:—

भावविशुद्धिमित्तं बाहिरगंथस्स कीरणे चाओ ।
वाहिरचाओ विहलो अब्भंतरगंथजुत्तस्स ॥३॥

Renunciation of external possessions is done for purification of thoughts and feeling, but without renouncing internal possessions, i. e., attachment, aversion etc., renunciation of external possessions is futile.

Even after renouncing external possessions, it is not necessary that internal possessions will also get waived off. It may also be that, externally, one may not be having the slightest possession but, internally, all the fourteen possessions may be existing. This is what happens in the case of 'Dravyalingi'-'Mithyadrashti'-'Munis'. As, spiritually, they are found in the first 'Gunasthana' (The class or stage of spiritual development), all sorts of internal possessions, like false belief etc., are found existing in them, but, externally, they live in the naked ('Digamber') state. In Bhagavati Aradhana it is written clearly :—

अब्भंतर सोधीए गंथे णियमेण बाहिरे च यदि ।
अब्भंतरमइलो चेव बाहिरे गेण्हदि हु गंथे ॥१९१५॥
अब्भंतरसोधीए बाहिरसोधी विहोदिणियमेण ।
अब्भंतरदोसेण हु कुणदि, णरो बाहिरे दोसे ॥१९१६॥

On the manifestation of internal purity, external possessions are assuredly renounced. Only due to internal impure thoughts,

misdeeds are evolved through vocal and physical activities. On the manifestation of internal purity, external purity gets assuredly manifested. If internal thoughts (feelings) are impure, then, man will commit faults through the body and words also.

The fact remains that wealth, cattle or corn etc., in itself, is not real possession, but the feeling of possessing them, hoarding them, is 'Parigraha'. So long as there is no feeling of attachment, possession or hoarding towards other non-self objects, simply, by the presence of other (non-self) material objects, 'Parigraha' cannot be said to be existing, otherwise the possession of the body and the existence of 'Samosharana' etc. (Supernatural-wealth) found with the 'Tirthankaras', even on their being in the thirteenth 'Gunasthana' (having attained the stage of omniscience, infinite bliss and power), would have to be treated as 'Parigraha', whereas, the presence of internal possession (attachment) is possible upto the tenth 'Gunasthana' i. e. tenth stage of spiritual development only.

Keeping all these aspects in view, in 'Jinagama' (in the divine speech of the omniscient lord 'Jina'), the definition of 'Parigraha' is given as under :—

‘मूर्च्छा परिग्रहः ॥’

Infatuation is possession.

The definition of infatuation ('Murcha') is given by 'Acharya' Amritchandra as under :—

‘मूर्च्छा तु ममत्व परिणामः’¹

The feeling of mine-ness itself, is infatuation. Acharya Jaisena, in "Pravachanasara's Tatparyavritti" commentary (in the commentary of Gatha 278) has written :—

“मूर्च्छा परिग्रहः” इति सूत्रे यथाध्यात्मानुसारेण
मूर्च्छारूपरागादिपरिणामानुसारेण परिग्रहो भवति,
न च बहिरंग परिग्रहानुसारेण ।”

“Infatuation is possession” —In this formula it is said that possession ("Parigraha") exists in oneself according to one's

1 आचार्य उमास्वामी तत्त्वार्थ सूत्र, अध्याय 7, सूत्र 17

2 पुरुषार्थ सिद्धयु पाय, श्लोक ॥३

attachment etc., i. e., internal desires, and not according to external possessions.

‘Acharya’ pujiyapada has written in ‘Sarvartha-Siddhi’ (the Commentary of ‘Tattvarthsutra’) :—

“ममेदंबुद्धिलक्षणः परिग्रहः”

“This thing (object) is mine”— having such type of notion (faith) is ‘Parigraha’.

From the above mentioned definitions and explanations of “Parigraha” it becomes very clear that the other objects are not, in themselves, ‘Parigraha’. Whatever feeling of mineness and attachment we have in respect of other things, infact, the same feeling of mineness and attachment is assuredly ‘Parigraha’. When the feeling of mineness in respect of other objects is given up or disappears, the external possession also gets relinquished, accordingly. But by relinquishing the external possessions there is no guarantee that the feeling of mineness in them will also disappear; because, in the absence of ‘Punya’ (auspicious karmas’) and in the presence (‘Uday’) of ‘Papa’ (inauspicious ‘karmas’) the other (cutward)objects get abandoned without abondoning, but the feeling of mineness does not end; sometimes, it may, rather, increase more and more.

None becomes passionless due to abdication of other things, but, by giving up the feeling of possessing them, the feeling of oneness or mineness with them, “Parigraha”, automatically, gets relinquished, and the soul becomes “Aparigrahi” (Possessionless) i. e. the soul becomes the possessor of “Akinchanya Dharma” (the religion of non-attachment.)

The feeling of oneness (identity) and the feeling of ‘I-ness’ in body etc., non-self objects and impure dispositions, like attachment—all are included in the top most internal possession named ‘Mithyatva’ (false belief). Until and unless “Mithyatva” goes, till then, the question of relinquishing other possessions does not arise. But the attention of this enchanted world does not turn towards this significant fact.

The whole world is worrying, day and night, about possessions. Some people are engrossed in the hoarding of other objects, whereas, others are worried about relinquishing them in the name of religion. Nobody realises that all these are, in no way, his own. By trying to hoard them, these do not collect, and by relinquishing them, out-wardly, one does not become free from them. The change in their modes takes place on their own. Nothing happens in them by our efforts. 'Jiva' (Soul) simply indulges in the thought (imagination) of hoarding or giving up, and accordingly, only binds itself with 'Papa' (inauspicious 'karmas') and 'Punya' (auspicious 'karmas').

In the operative condition of 'Punyakarmas' the agreeable objects get associated on their own, even without any effort on our part; similarly, in the operative State of 'Papa karmas' the disagreeable objects get associated with the soul on their own. Although, in this Phenomenon (association of agreeable and disagreeable objects) the soul has no control, yet due to false belief and attachment, this ignorant world engrosses itself, in the feeling of 'I-ness' and "Doerness" in the agreeable and disagreeable associations and disassociations of the other 'not self' objects. This, the feeling of I-ness, doerness and, mineness, itself, is the most dangerous possession ('Parigraha'), named 'Mithyatva', false belief). It is essential to quit this, first of all.

As, by irrigating the leaves of a tree the leaves do not grow, but by sprinkling water at the root the leaves grow, similarly, all kinds of internal and external possessions grow on the foundation of false belief ('Mithyatva'). If we want that the leaves should dry up, then, nothing will happen by plucking the leaves, because, new leaves will grow up. But, if the root itself is cut, then, in course of time, the leaves will dry up on their own. Similarly, by cutting the root of false-belief, the remaining possessions will automatically start quitting in due course.

Whenever this topic comes up for discussion people retort, "See, one has only to believe that other (not-self) objects are not his own and nothing is to be given up. If anything is not to be given up, how will, then, the 'Parigraha' get quit ?".

My reply is "O' Friend, why is there no quitting ? Believing the other (non-self objects) as your own, is to be quit.

When believing the other as your own is, itself, the first possession, named 'Mithyatva', for quitting that you have to quit believing other non-selfthings as your own".

Although, quitting the belief of identity with other objects is a great renunciation ('Tyaga'), is a great task, yet, to this world, it does not appear that something is given-up in this (change of faith). If some one gives up five-ten lacs of rupees or gives up wife, son etc., then, it appears that something worthwhile has been given up. But by quitting to believe these rupees, wife, sons, etc. as one's own, it does not seem as if something is given-up. All this is the splendour of the possession named "Mithyatva" (false belief). Only due to 'Mithyatva', the world feels like this.

My submission is that if without quitting to believe other things as one's own, external possession is given up, then, it really won't get quit. For quitting the other objects or to get quit from other things, one will have, first of all, to quit believing the other (not-self) objects as one's own; only then, it will get quit in due course. In reality, it is already in the quit state. In fact, this 'Jiva' (ignorant self) is forcedly believing it as his own; hence, when we think deeply, what one has to quit is only believing other objects as one's own.

The objects of the world remain and will remain in the world itself; what to quit them and how? Only believing them as one's own and having the feeling of attachment with them is, assuredly, to be given up.

By giving up believing the body as one's own, by giving up mineness, and even on quitting the feeling of attachment with it, the body does not get quit atonce; only the 'Parigraha' of the body gets quit. The body gets quit of its own when the time comes, but one who has given up the feeling of attachment and identity with the body etc., has not to reincarnate and the people who do not give up the feeling of oneness with this body and the feeling of attachment etc., have to reincarnate again and again.

Some one may say, "We agree with you that not the body, but believing the body as one's own is to be given up, attach-

ment with the body is to be given up; the body will get quit of its own when the time comes. Now, we say that we will keep possession of ten houses but will not entertain the feeling of “mineness” with them; will then we be free from ‘Parigraha’ of houses ? If yes, then, we shall keep many houses but, only, shall not have the feeling of mineness in them.”

My reply is “Friend, think a bit seriously. If you will not keep the feeling of ‘mineness’ in the house, then the internal possession, named ‘Mithyatva’ (false belief) will get quit, but the external ‘Parigraha’ of house will remain. Because, the external possession of house etc., gets quit only after having quit the internal possession of the kind of “Pratyakhyana”¹-attachment (greed passion etc.) and, after quitting the internal possession of the kind of “Apratyakhana”²-attachment (greed passion etc.), the limitation of external possessions—house etc—takes place. Thus, simply by quitting to believe it as one’s own, the external possession does not get quit, but by quitting the feeling of attachment with that object, it gets quit.

Possession of the body and that of the house, are to be looked at differently. The body does not get quit even on relinquishing attachment with the body, but the house certainly gets quit on forsaking the feeling of attachment with the house. The totally passionless, omniscient Lord ‘Jina’ also has got the body (‘Param Audarika Sharira’) in the thirteenth and fourteenth ‘Gunasthanas’ (Stage of absolute spiritual development), but the association of house etc., external possessions, is not found even in the sixth and seventh ‘Gunasthanas’.

To understand the jain doctrine of possessionlessness (non-attachment) one will have to go deep into it. Simply, by thinking casually, the purpose will not be served.

From “Nishchaya” point of view, house etc. are already in a quit condition. The ignorant self (‘Ajnani Jiva’) considers them as his own. When have these objects become his ? The ignorant self, due to his own ignorance, considers himself as the

-
1. ‘Pratyakhyan’ is the name of intense passion which hinders complete Conduct (Sakal Charitra’).
 2. ‘Apratyakhyan’ is the name of intenser passion which hinders partial conduct (‘Deshcharitra’).

possessor (owner) of these objects, but when have these (objects) accepted his possessiveness ? When did these (objects) accept him as their possessor ?

This 'Jiva' (the ignorant self) speaks with a great hautiness, "I have disposed off this house in rupees twenty-five thousand". My submission is, just think over whether you have got rid of the house or the house has got rid of you ?" The house is still standing in that very place. It is you who has changed the place.

To believe the house etc., as one's own, is internal possession named 'Mithyatva' (false belief), and, having the feeling of attachment-aversion etc. with these outward objects, is internal possession, known by the name of anger etc.. The house etc. are external possessions. By quitting to believe the other not-self objects as one's own, the external possession does not get quit; but by quitting the feeling of attachment etc. with those objects, coupled with giving-up believing them as one's own, it gets quit.

But the business community, which is fully engrossed in possessions, has searched out ways and means, even in the 'Jaina's religion of non-possession, for maintaining 'Parigraha'. For seeing that it has not to pay taxes etc. under the rules and regulations of the state, the business community has developed various clever methods like showing its own property in other person's name and floating false institutions etc.. The regret is that such tendencies are now being observed in the field of religion also. When we find the so-called, named-Digamber Saints, who do not even bear a thread on their body, involved interestedly and actively in the administration of institutions, temples, buses etc., our head bows down in shame.

When we clearly see that without their order (wish) the bus can not move even an inch, how to believe, then, that they don't have any attachment with it ? Ultimately, one has to understand that without quitting the internal possessions if the external possessions are given up, such things are bound to happen. Because, without giving up internal possessions, the true renunciation of the external possessions, also, cannot be

possible. Moreover, in the 'Shastras' (Scriptures), the description of those 'Dravyalingi' (externally naked and possessionless) 'Mithyadrishti' (false believer) 'Munirajas' (saints) is found who take birth in the heavens up to the ninth 'Graiveyaka'; they are neither seen having the slightest external possessions nor any attachment with it. Without developing introversion, it is almost impossible to discover his 'Dravyalingatva' (External possessionless-naked-sainthood).

The purpose of laying stress on quitting (avoidance) of false belief etc., internal possessions, is not that there is no need of giving up external possessions, or it has got no importance. Alongwith the abdication ('Tyaga') of internal possession, renunciation of external possessions is also observed, assuredly. Abdication of external possessions has its own utility; its importance is also there. But this world remains so much busy only in external things that it has no awareness about the internal dispositions. Only due to this reason, attention is here specially drawn towards internal possessions.

The one who has not renounced external possessions according to one's own status and capacity, his talk of having renounced internal possessions is a mere imagination. If some one says that because he has abdicated internal possession, what harm is there, if external possessions still continue, then, surely, this talk of his is a sort of deceit; because, if one has internally renounced attachment, the renunciation of the association of external possessions is also imperative, accordingly. It cannot be that, internally, false belief and anger, pride, deceit, greed passions of "Apratyakhyana" and "Pratyakhyana" type might have been finished and externally there may not be the condition of naked 'Digamber' Saint-hood. In the absence of the aforesaid internal possessions, there would assuredly be the condition of naked 'Digamber' sainthood in the form of renunciation of all kinds of possessions.

To become an 'Akinchanya' (non-possessor), the possessor of 'Akinchnya Dharma', one will have to know and believe, first of all, the true characteristics of 'Akinchanya Dharma', and will have to realise one's own self (soul) which is distinctly different from all other objects. After that, preceded by the renunciation

of the passions in the form of internal possessions, one will have, accordingly, to renounce the external possessions, also, knowingly and rationally.

As here we are concerned with the description of "Akinchanya Dharma" with regard to the status of a saint ('Muni'), so, stress is being laid on absolute renunciation of possessions. But the 'Grihasthas' (house holders, laymen), thinking that we cannot be the complete renouncer of possessions, should not become disinterested in the observance of 'Akinchanya Dharma'. They too should certainly renounce the internal-external possessions according to their status and capacity.

One objection raised about the principle of possessionlessness of 'Jina-Dharma' is that the Jain community, the believer in the religion of 'Aparigraha', has got the maximum possession. But, on thinking deeply, no truth is found in this statement. I don't say that the Jainas of today are 'Aparigrahi'. But the point to be stressed is this that this objection is raised only by keeping in view the availability of external possessions (agreeable association) which are achieved by the rise of 'Punya Karmas', and not by keeping in view the internal 'Parigraha' in the form of various types of passions ('Kashayachakra'). As a matter of fact, in possessing the internal possessions, in the form of various passions, the non-jainas also are not behind Jainas.

The external wealth, possessed by the Jainas, is not as much as is being advocated by the world. Due to outward pomp and show, the world has such feeling. If it is available to Jainas, it is only due to their leading a life of virtuous conduct. Owing to the absence of seven bad habits in them ('saptavyasan') natural affluence is observed. The day their virtuous conduct disappears their condition will also be the same as is seen in the society of people having bad habits.

One more thing worth considering is that from religion's point of view, even in the house-holder's state, the true right-believer-Jaina (who has completely annihilated the faith-deluding 'Karma') can even be a king emperor ('Chakravarty'). There have been such examples in the past. In the "Jainatva" (the

quality of being a true Jaina) of 'chakravarty' like Bharat, no doubt can be raised. To-day's Jainas do not have belongings more than that of a 'chakravarty'. By telling this, I don't wish to emphasise that the Jainas must hoard external possessions. But what I want to clear is that it is worth considering as to what extent they are violating the principle of possessionlessness in terms of Jaina religion.

There are some fixed gradations in "Jaina-Dharma" for putting into practice the principle of possessionlessness. How much 'Parigraha' a Jaina of a particular spiritual grade renounces is described in great detail in the books on Deontology in which the code of conduct for the 'Muni' (saint) and the "Shravaka" (house-holder, layman) is explained. According to that code of conduct, whereas, a 'Muni' (Saint) does not have at all even the trace of external possession, an 'Anuvratigrahastha' (a house holder who observes small vows, 'shravaka') has to put a limit to his external possessions, accordingly to his capacity and needs. Although, an 'Avrati Grahasth', also, does not earn money through unfair means, yet, no limit for keeping possessions is fixed for him; even a 'Chakravarty' falls in this category.

Thus, in Jainas, there are various grades of spiritual development. If a Jain-'Muni' keeps the possession even equal to a thread, then, he is not a true saint and if a vowless 'shravaka' (house-holder) possesses even the wealth of six regions of this earth, that wealth or possession makes no difference in his 'Jainatva' (Jain-hood), because, even then, he can be a perfect-true-believer.

Although, external affluence and the idea of possessing it, is not an obstruction to 'Jainatva', yet, he who has even the slightest possession, can not attain liberation. Hence, the true aspirant of liberation must necessarily forsake all sorts of possessions (Internal and external).

'Aparigraha' (Possessionlessness) is also being compared these days with 'Samajvada' (Socialism); some people have even started treating both to be the same. But the basic difference between the two is that, whereas, socialism is related with the external things only, is concerned with their equal distribution,

in 'Aparigraha' the quitting of passions is the main thing. Also if socialism is compared with 'Aparigraha', only from external possessions point of view, then, also, a clear distinction is observed in the view points of both.

According to the view point of socialism, if there is no dearth of commodities and things are available to all as per their requirements, there is no sense in their renunciation or limited use; but from the view point of 'Aparigraha' it is not so; all may get unlimited means of enjoyment, even then we ought to limit our desires.

Not to take food one day in a week, due to want of food, is a different thing, and renouncing food, even when there is no dearth of any kind, is another thing.

The socialistic view-point is absolutely economical, whereas, the view point of 'Aparigraha' is absolutely spiritual. If every body possesses the car and you also own it, then, according to socialism there could be no objection; but 'Aparigraha' says, "What have you to do with others ? you ought to give up your desires or to limit them".

In the socialistic view-point, the talk of limiting possessions may be some what befitting, but, in it, how could the point of renouncing possessions be alright ? Does any socialist, also, wish that all sorts of possessions be given up and all may become naked 'Digambara' ? No, never. But 'Aparigraha' is the name of absolute renunciation only; keeping one's worldly possessions limited is called 'Parigraha-Parimana' (Possessions-limited) and not possessionlessness.

'Aparigraha' in the form of 'Akinchanya Dharma' which is talked over here, is possessed only by the totally-possessionless naked 'Digamber' Saints. If every body would be owning cars, would then the naked 'Digamber' saints not have any objection in sitting in the Car ? If socialism is another name of 'Aparigraha' (Possessionlessness), then, the 'Digamber' saints should also not have any objection in keeping a car. Or, why do the possessionless saint also not use the conveyances—the car, train, bus etc.—available to the common man ? It is clear from this that the view point of 'Aparigraha' is totally different from that of socialism.

The highest stage of possessionlessness is the naked 'Digamber' state which could never be the model of socialism. The problem of socialism is of equal distribution of commodities, whereas, the ultimate goal of 'Aparigraha' is absolute renunciation of the means of enjoyment and also the emotions of enjoyment.

Here, the discussion is not being held to oppose or support 'socialism, but the basic difference in the view point of 'Aparigraha' and socialism is being explained.

There is no place in socialism for absolute renunciation of anger etc., internal possessions, and wealth, cattle corn etc., external possessions, whereas, in 'Aparigraha', both these things are essential. Therefore, it can be said decidedly that though the persons who enunciate socialism to be 'Aparigraha' may or may not be understanding the true characteristics of socialism, it is sure that they have not understood the true characteristics of 'Aparigraha'.

Although, 'Parigraha' is the biggest sin, as proved earlier, nevertheless, in the world, whosoever is seen possessing more external possessions, is called a 'Punyatma', a virtuous soul. In the 'shastra' also at some places he has been called as 'Punyatma'. The whole world, too, calls him a prosperous fellow.

None says 'Punytma' to an injurer. The liar and the thief are also called siners ('Papi'). Similarly, in the eyes of the world an adulterer also is deemed to be a 'Papi'. When the committers of the aforesaid four sins are treated as 'Papis', (sinfull, vicious) one does not know why a 'Parigrahi' is called a 'Punyatma' (Prosperous). Some people even call them as religious persons ('Dharmatma'), not only call them religious persons, but entitle them by many names. That is why Bhartrahari had to write:—

यस्यास्ति वित्तं स नरः कुलीनः,
स पण्डितः स श्रुत्वान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः,
सर्वे गुणाः काञ्चनसाश्रयन्ति ॥४१॥

The one who possesses wealth, he is noble, he is savant, he is scripturalist, knows good qualities and abilities, he is the (celebrated) speaker and he is handsome too, because, all traits find shelter in gold (wealth) only.

Is then the 'Parigrahi' being called 'Punyatma' unreasonably? Externally, it appears so. But, on thinking deeply, it appears that there is reason for this, also, and it is this that injury etc., (sins) are full of sin in all the three forms viz., cause, nature and fruit (consequence) because, their causes are also full of sins, their nature is also full of sins and their fruit is also the bondage of 'Papakarmas'. But in 'Parigraha', particularly looking from the external possessions point of view, there is difference in these (cause, nature, and fruit). The cause of external affluence etc., is rise of 'Punya Karmas' but it is assuredly full of sins by nature. If it is consumed in enjoyment, then, it becomes the cause of bondage of 'Papa Karmas' and if it is utilized in virtuous deeds with auspicious thoughts, then it becomes the cause of the bondage of 'Punya Karmas'. Also it is said:—

बहुधन बुराहू, भला कहिए लीन पर-उपगार सों ।¹

Thus the cause of external possessions is 'Punya' though its nature is full of sins and the fruit, when utilized in inauspicious deeds, is 'Papa' and when used in auspicious deeds is 'Punya'.

Here, some one may say that if it is so why is then 'Parigraha' called as 'papa' (vice deed)?

'Parigraha' may be obtainable by the rise of 'Punya Karmas' but it is indeed 'Papa' (sin). It is such a tree in which the seed sown was that of 'Punya' (virtue), the tree grown is of 'Papa' (vice) and the fruits grown are such that, if eaten, will cause death i.e. will lead to the bondage of 'Papa' (inauspicious) 'Karmas' and, if forsaken, will lead to survival i.e. will lead to the bondage of 'Punya' (auspicious) 'Karmas'. This manifoldness exists in its nature itself. It is due to this reason that even though 'Parigraha' is the biggest sin, the possessor of wealth is 'Punyatama' in the eyes of the world.

1. दशलक्षण पूजन, आर्किचन्य धर्म का छन्द

The fact is that none becomes 'Papi' (sinner) due to rise ('udaya') of 'Papa Karmas' and 'Punytama' due to rise ('udaya') of 'Punyakarma', but, by committing sins, one becomes 'Papi', by indulging in religious thoughts and activities one becomes 'Dharmatma' (pious), otherwise, the wholly-pious 'Bhavalingi' saints would also have to be considered as 'Papi' (sinner), because, they also, sometime, experience the rise of 'Pap' (inauspicious) 'Karmas', owing to which, they have to suffer from various 'upasargas' (afflictions) and diseases like leprosy etc. But they don't become 'Papi' (sinner), because, by possessing passionlessness-religion, they remain 'Dharmatma' (religious) only. Similarly, if any prostitutes or thieves amass a lot of wealth, they don't become 'Punyatma'; they remain 'Papis' (sinners) only.

Whatever the world may say, it being the root of all evils (sins), 'Parigraha' is the biggest sin, and 'Akinchanya', being devoid of all sorts of passions and false belief, is the highest religion.

I am closing this discussion with this pious wish that may all living beings attain the stage of perfect bliss by adopting the supreme religion of non-attachment.

□ □ □

Supreme Celibacy (‘Uttam Brahmacharya’)

To live in (to move in), to get absorbed in the ‘Brahma’, i. e., in one’s own pure ‘Self’ is verily ‘Brahmacharya’ (Celibacy). As it is said in ‘Anagara Dharmamritai:—

या ब्रह्मणि स्वात्मनि शुद्ध बुद्धे चर्या परद्रव्यमुचप्रवृत्तिः ।

तद् ब्रह्मचर्यं व्रत सार्वभौमं ये पान्ति ते यान्ति पर प्रमोदम् ॥४१६०॥

The conduct, i. e. self-absorbedness in one’s own soul of pure sentience-nature, devoid of all other, ‘not-self’ objects, is, verily, called celibacy (‘Brahmacharya’). Those who observe vow of celibacy, which is supreme amongst all vows, attain infinite bliss.

Similar interpretation of celibacy has been given in ‘Bhagwati Aradhana’¹ and ‘Padmanandi Pancha-Vinshatika.’²

1. जीवो ब्रह्मा जीवस्मि चेव चरिया हविज्ज जा जणिदो ।

तं जाण बंभचेर विमुक्का परदेहतित्तिस्स ॥५७५॥

The ‘Jiva’ (Soul) is ‘Brahma’; be desisting from the service (slavery) of the body, the conduct that appears in the self (‘Jiva’) itself, should be know as ‘Brahmacharya’ (Celibacy).

2. आत्मा ब्रह्म विविक्तबोधनिलयो यत्तत्र चर्यं पर ।

स्वांगसंग विवर्जितैक मनसस्तद् ब्रह्मचर्यं मुनेः ॥

The meaning of the word ‘Brahma’ is soul of pure consciousness nature. The name of getting absorbed in the soul is ‘Brahmacharya’. The saint (‘Muni’) whose mind is totally detached from his body, only possesses real celibacy (‘Brahmacharya’).

Although absorbedness in one's own soul is verily 'Brahmacharya', nevertheless, until we know and believe our own soul, how would, till then, absorbedness in one's own soul be possible? That's why, it is said that self-absorbedness', i. e., right self-conduct appears only after attaining right self-belief and right self-knowledge. Also, the word 'Uttama' (Supreme) prefixed with 'Brahmacharya' (Celibacy) indicates the same thing that alongwith right belief and right knowledge, the state of self-absorbedness (right self conduct), itself, is "Uttama Brahmacharya" (Supreme Celibacy).

Hence, it is clear that from the real stand-point ('Nischaya' point of view), to believe, to know as the only conscious and blissful nature of the self-soul as one's own and to get seated, to get imbued, to get absorbed in the same, is real celibacy.

The meaning of the word 'Brahmacharya' (Celibacy) as understood now-a-days is very general (hypothetic). Now-a-days, only 'Vyavahara Brahmacharya' (conventionally so-called celibacy) in the form of giving up copulation, i. e., abstaining from enjoying the object of touch-sense, is treated as 'Brahmacharya'. That, too, not giving up of all the objects of touch-sense but only giving up of the particular activity (of copulation) is termed as 'Brahmacharya', whereas, the enjoyment of touch-sense is possible in various ways.

The objects of touch-sense are of eight types:-- 1. Cold, 2. Hot, 3. Hard, 4. Soft, 5. Rough, 6. Smooth, 7. Light and 8. Heavy.

Feeling pleasure in the objects of these eight types is nothing but enjoying the objects of touch-sense only. Enjoying the pleasure of cooler in summer and of heater in winter is, assuredly, the enjoyment of touch-sense. Likewise, feeling pleasure in the use of soft -cushions and hard seats, and feeling delight in the touches of rough, smooth, light and heavy objects—all these are the objects of touch-sense. But those who consider themselves as 'Brahmacharis' (celibates) have never given attention towards this fact that all these are the objects of touch-sense and they

will have to give up the belief (notion) that there is happiness in these things also, and that they ought to refrain from these objects also.

From this, it is proved that we don't consider the complete enjoyment of touch-sense as the destroyer of celibacy but consider the one particular activity (Coition) only to be the destroyer of celibacy and, anyhow, simply abstaining from that activity (of coition), people consider themselves as celibates.

If the name of self-absorbedness is 'Brahmacharya', are, then, the objects of touch-sense only the obstructing elements in the state of self-absorbedness ? Are the Objects of other four senses not the obstructing elements in the state of self-absorbedness ? If those also are, then, the renunciation of those Objects should also be called 'Brahmacharya'. Can immersion in the soul be experienced while relishing the taste of the tongue-sense ? Likewise, can the soul be perceived while seeing the Cinema ? No, never.

When the soul is indulged in the objects of any of the senses, self-absorption is not possible at that time. So long as one will not refrain from the tendency (inclination) of indulging in the objects of the five senses, till then, self absorption will not be possible and so long as self absorption is not there, till then, refraining from the tendency of indulging in the objects of the five senses will also not be possible.

Thus, if in the negative sense, the cessation of the tendency of indulging in the objects of the five senses, is celibacy, then, in the positive sense, self-absorption is celibacy.

If some one says that in the 'Shastras' also renunciation of sensual-pleasures, only, is described as celibacy and so, if we also believe the same, where lies our fault in this ?

A simple answer to this question is like this : In the 'Shastras', renunciation of sensual pleasures is described as celibacy; this description is quite correct. But nowhere it is stated that the meaning of sensual pleasures should be considered as the pleasure of touch-sense only. In the commentary of the

fourth 'Gatha' of 'Samayasara', 'Acharya' Jaisena has described the objects of touch and taste-senses as "Kama", i. e., sensuality (sexual affinity and relish), and the objects of nose, eye and ear-senses as "Bhoga", i. e., gratification (enjoyment with indulgence in the affairs of nose, eye or ear). Thus he has interpreted the objects of five senses under "Kama" and "Bhoga". But where do we believe in this explanation ? We treat "Kama" and "Bhoga" as synonyms and have related its meaning also with one particular activity of copulation, and, while fully enjoying the objects of five senses, some people consider themselves to be the true celibates.

When the 'Acharyas' (Chief Saints) raised their voice against 'Kama' and 'Bhoga', they meant renunciation of all the objects of five senses and not simply the renunciation of the activity of copulation. Even today, when the vow of celibacy is conferred on some one, the oath-taker is also required to refrain from the five sins. Inspiration for taking simple (eatable) food and for simple living is also imparted; all sorts of adornment of the body are also forbidden. The rules of giving-up non-eatables and delicacies stimulating amorous desire etc., direct towards the renunciation of the objects of the five senses.

'Acharya' Umaswami, in 'Tattvartha Sutra', describing the observances ('Bhavanas') and transgressions ('Aticharas') of the vow of celibacy has written:—

‘स्त्रीराग कथा श्रवण तन्मनोहरांग निरीक्षण पूर्व रतानुस्मरण
वृष्येष्टरसस्वशरीरसंस्कारत्यागाः पंच ।’

—(अध्याय ७, सूत्र ७)

‘पर विवाह करणत्वरिकापरिगृहीता परिगृहीतागमनानंगक्रीडाकाम
तीव्राभिनिवेशः ॥’

—(अध्याय ७, सूत्र २८)

In these 'Sutras', listening (to stories exciting attachment for woman), looking (at the beautiful bodies of woman), recalling (former sexual pleasures), relishing (eating delicacies), adorning (of the body), perverted sexual practices (sexual enjoyment otherwise than in the generative organ) etc., are described to be the destroyers of celibacy.

If we continue to indulge, irresistibly, in the objects of the five senses and consider ourselves to be celibates simply by giving up cohabitation, then, it is, assuredly, a fallacy. Also, if we give up externally the objects of the five senses along with cohabitation and also don't take the delicacies, even then, if celibacy in the form of 'self-absorbedness' is not evolved internally, then also, we shall not become the true celibates. Hence, accompanied by self-absorbedness, the renunciation of the objects of the five senses is assuredly real celibacy.

Although, in the 'Shastras', the 'Acharyas' (Chief saints) while describing celibacy, have also laid greater stress only on the renunciation of the object of the touch-sense and at some places they have not even mentioned anything about the renunciation of the objects of the other four (tongue etc.) senses, nevertheless, it does not mean that they have not considered the indulgence in the objects of the other four senses as the destroyer of celibacy, and have given the permission of indulging in them. When they talk of conquering the touch-sense, they mean the renunciation of the objects of all the five senses, because, in touch-sense, all the five senses are covered. After all, the tongue, the nose, the ears and the eyes are the parts of the body which represents touch-sense. Touch-sense is present in the whole of the body, whereas, the remaining four senses are only its parts. The touch-sense is all-pervasive ('Vyapaka') in the body and the remaining four senses are its 'Vyapya', i.e. particulars [(manifestations)].

In the word 'Bharata', the provinces of 'Rajsthana, Madhya Pradesh, Uttara Pradesh, Maharashtra etc. all are covered; but when we utter the word 'Rajasthan', the whole country 'Bharat' is not covered; similarly, in the utterance of the word body, the eyes, the ears, the nose, all are covered but when we talk of the eyes or the ears, the whole body is not covered.

Thus the region of the touch-sense is very big and that of the other senses is very small.

If 'Bharat' is conquered, all the provinces are conquered but on conquering any one province, say Rajasthan, the

whole of India ('Bharata') is not conquered. Likewise, if the touch sense is conquered, rest of all the senses are conquered but if one conquers the tongue-sense, it can not be said or believed that the touch-sense has also been conquered.

Therefore, it is not incorrect to say that the conquerer of touch-sense is a celibate, but the intention and purpose of this statement is, assuredly, to indicate the conquering of all the five senses.

If the absence of indulgence in the affairs of the ear-sense would have been termed as 'Brahmacharya' (celibacy) then the four-sensed living beings would have to be treated as celibates ('Brahmacharis'), because, they do not possess the ear-sense at all; how would, then, the indulgence in the affairs of the ear be possible? Similarly, on treating 'Brahmacharya' as the absence of indulgence in the affairs of the eye-sense, the three-sensed living beings, on treating 'Brahmacharya' as the absence of indulgence in the affairs of the nose-sense, the two-sensed living beings, on treating 'Brahmacharya' as the absence of indulgence in the affairs of tongue-sense, the one-sensed living beings—all would have to be considered as celibates, because, in the absence of the aforesaid senses in them, their indulging in the affairs of the senses is not possible.

One can argue that if celibacy is considered to be the absence of indulgence in the affairs of the touch-sense, the 'Jivas' (souls) who don't possess touch-sense will have to be considered as celibates ('Brahmacharis'). Yes, this is what is meant by the above discussion. Because, only 'Siddha Bhagawans' (emancipated souls without any corporeal body) are devoid of touch-sense and they are assuredly the perfect celibates. In the mundane-living-beings, there is nobody who is devoid of touch-sense.

Thus, there is no flaw in the statement that celibacy is the renunciation of indulgence in the affairs of the touch-sense.

Likewise, if only avoiding of one particular activity (coition) is regarded as celibacy, then, the one-sensed living beings, having bodies in the form of earth, water etc., would also

have to be treated as celibates, because, the activity of copulation is not seen in them.

To the question as to what is the objection in considering one-sensed living-beings etc. as celibates, my answer is that they don't possess the real celibacy in the form of self-absorbedness; celibacy in the form of self-absorbedness is possible only in the five-sensed living-beings endowed with mind. If the above argument is conceded, liberation ('Moksha') too, would have to be considered possible for the one-sensed living-beings; because, the possessors of the absolute celibacy-religion do attain the supreme wealth of liberation (called, 'Moksha Lakshmi'). It is also said :—

‘दान्त धर्म दश पैड चढ़िके, शिवमहल में पग धरा ।’

The poet Dyanat Ray says that the (devout) persons reach the place of salvation ('Shiva Mahala') by climbing up the (spiritual) stairs of ten-religions. In the stairs of ten-religions, the tenth stair is of 'Brahmacharya' (Celibacy) and beyond it, is, assuredly, the beatitude ('Moksha').

The four senses are positioned in the body in their individual separate regions, whereas, the touch-sense is inseparable, i. e., indivisible, because, the shape of the spatial units of the soul and the shape of the touch-sense is equal and similar (in size) but it is not so with the other senses. For attaining the unalterable (irrevocable) state, it is essential to conquer the indivisible touch-sense.

If one wants to acquire the possession of or wants to be the representative of some particular region, he will have to conquer or get support of that much region; it can not be that we conquer Rajasthan and may become the ruler of the whole of India; we fight the election of municipal corporation and may become the prime minister of India. For becoming prime minister of India, one will have to fight the election of parliament ('Lok Sabha') and will have to secure the votes of the majority of the members elected from all over India. Similarly, it can not be that we conquer the divisible senses and may attain the irrevocable seat. To achieve the irrevocable seat, one will have to conquer the indivisible touch-sense in which all the five senses are included.

It is due to this reason that the 'Acharyas' have specifically laid stress on conquering of the touch-sense in defining 'Brahmacharya'.

If the four senses, tongue etc., are not there (are not functioning), even then, the wordly life can be sustained but not without the touch-sense. Even if the eyes are lost, the ears may have got deafened, there is no difficulty in sustaining the life; but without the touch sense, the existence of worldly life cannot be thought of.

Indulgence in the affairs of eyes, ears, and nose is not constant but the touch-sense is always functioning. When bad-odour is felt, the nose can be closed; if loud sound is there, the ears can also be closed. Closing of the eyes is also possible. Thus the eyes, the nose and the ears can be closed if so desired, but how can the touch-sense be similarly closed? It continues feeling the cold-hot, rough-smooth, hard-soft.

The pleasure through tongue (sense of taste) is experienced only while eating, through the nose while smelling, through the eyes while seeing, and through the ears while hearing the melodious sound, but the indulgence in the affairs of touch-sense continues incessantly.

Thus the touch sense is indivisible not only by region but it is indivisible by time also. The remaining four senses are indivisible neither by region nor by time.

There is one more reason for the time-related divisibility of the four senses and the incessant indivisibility of touch-sense. It is this that the indivisible association of the touch-sense is incessantly found from beginningless time till today; its association could not be abandoned even for a moment. It never happened that in the mundane-existence the soul could ever be found without the touch-sense. But the remaining four senses are not always found with the soul from the beginningless time, because, these were not there in 'Nigoda'.¹ Since the time these four senses got associated

1. 'Nigoda' is the name of the state of the Subtle, one-sensed un-developed being.

with the soul, innumerable times there has been 'come and quit' relationship with them. Getting rid of these is neither difficult nor beneficial; but, though, to get rid of the touch-sense is extremely difficult, it will be eternally beneficial if accomplished. Because, on getting dissociated from it, the 'Jiva' (soul) attains salvation (beatitude). If once got rid of totally, then, never again, will the soul associate with it.

One has to do the salvery of the four senses only occasionally, but we all are slaves of this touch-sense from the beginning-less time. Without getting rid of the slavery of this touch-sense, the slavery of transmigration will not come to an end.

So long as we do not conquer the objects of the touch-sense, till then, we shall not be perfectly happy and free. Knowing the objects of this touch-sense as one's great foe, external foe, universal foe, the 'Acharyas' have proclaimed 'Brahmacharya' to be the renunciation of the objects of this (touch-sense). But it does not mean that we shall become happy by continuing indulgence in the affairs (objects) of the (other) four senses. Because, the point of mystry is this that so long as this 'Jiva' (soul) will not get engrossed in the self (soul), the indulgence in the objects of either of the senses will remain continuing and when this soul will get engrossed in the self, there will be no indulgence in the objects of any of the senses.

Therefore, it can be concluded that the state of self-absorbedness, achieved along with the renunciation of the five senses, is real celibacy.

The world easily understands the talk about renunciation of the enjoyment (pleasures) of the objects of the five senses, but when it is said that knowing-seeing through the media of the five senses is also not helpful (contributive) in real celibacy of self-absorbedness, rather it is a hindrance, this is not accepted easily. People wonder as to how can knowledge (i. e., sensory knowledge) also be a hindrance in 'Brahmacharya'? But they do not think over this that the soul is a supersensitive illustrious substance, how can it be known (realized) through the media of senses? Through the media

of touch-sense, only the tangible substance, i. e., matter ('Pudgala') is known (perceived); the soul is devoid of the touch-attribute (tangibility). likewise, the object of tongue (sense of taste) is 'rasa' (relish, taste) and the soul is 'arasa' (devoid of taste); the object of nose is 'gandha' (odour, smell) and the soul is 'agandh' (devoid of odour); the object of eye is 'roopa' (colour) and the soul is 'arroopi' (devoid of colour); the object of ear is 'shabda' (sound) and the soul is 'shabdaita' (devoid of sound and words); the object of mind is 'vikalpa' (feeling with emotions i. e., to ramble with attachment and aversion and making change of perceptibles) and the soul is 'vikalpatita' (devoid of feeling with emotions)—thus, all the five senses and the mind are only the receivers, i. e. catchers of touch, taste, smell, colour, sound (words) and emotional feelings, whereas, the soul is touchless, tasteless, odourless, colourless, soundless and emotionless.

Hence, the senses and the mind are not only unuseful in capturing, in grasping the supersensitive emotionless soul but are hindrances, are injurious, because, so long as the soul continues knowing and seeing through the media of the senses and the mind, till then, the perception of the soul (self realization) will not be possible. When there is no perception of the soul, the question of self-absorbedness does not arise.

The tendency of the senses is extroverted and the soul gets captured only by introverted disposition (attention).

The great poet Dyanata Rai has also written in the 'Dasha Lakshana Pujana':—

“ब्रह्म भाव अंतर लखो” ।

If the 'Brahma Swaropa Atma' (The soul which is an absolute mass of pure consciousness and bliss only) is to be realised, look deeply inside (with introverted attention). The soul is perceived by peeping inside deep, because it is located inside deep.

The tendency of the senses is extroverted, because they are instrumental (cause) in-knowing-seeing the other 'not-self' objects but not the self. The doors of all the senses open only towards outside, not towards inside. The eye is not seen by the eye—

‘what is inside the eye’, this is also not seen, but ‘what is outside’— this is seen. Similarly, the tongue also does not take the taste of the inside but takes the taste of the objects coming from outside. Does the nose also take smell of the bad odour of the inside ? When the same bad odour, finding an outside outlet, comes externally in contact with the nose., only then the nose is able to receive (feel) it. The ears also hear the matters of outside. The touch-sense also is seen alert only towards the external cold and hot states of the material things. Thus, all the five senses are of extroverted-proclivity.

How can the senses of extroverted-proclivity and receivers of colour, taste etc. be helpful in knowing (experiencing) the tasteless, colourless, soul of introverted-disposition ? It is this reason that, alike sensul pleasures, the sensory knowledge is also not helpful in ‘Brahmacharya’ (celibacy); rather, it is only a hindrance.

People say, “झूठा है संसार, आंख खोलकर देखो” ।

(i. e., the world is false, a mirage, see with eyes opened).

But I would like to say, “सांचा है आत्मा, आंख बन्द करके देखो” ।

(i. e. the sould is the truth, see with eyes closed).

The soul is not an object to be seen with eyes opened but is an object which can be perceived with eyes closed. The soul is perceived by removing the attention (attentive consciousness called ‘Upayoga’) not only from the eyes but from all the five senses and fixing it on the self (soul).

Moreover, when I talk of renouncing the sensual pleasures, the world says ‘It is correct, the sensual pleasures are worth renouncing, you are speaking the truth’. But when I say that the sensual knowledge is also not helpful in real celibacy of self-absorbedness, the common people get immediately confused (irritated) and restless. Queries start coming, ‘Should we also not see with the eyes ? Should we not read the ‘Shastras’, also ? And a lot more queries are raised. Instead of trying to understand the matter in deep, people start blaming and criticizing. But such an attitude won’t help; the truth could be discovered only by understanding the true nature of the substance, not by making hue and cry.

The mundane-non-omniscient-soul can know only one thing in one unit of time, can get engrossed in only one object. Hence, when he is knowing the other 'not-self' object, is engrossed in the other not-self object, at that moment, to know the self, to get absorbed in the 'self', is not possible. Only the other not-self objects can be known through the media of senses; one can get engrossed through their media only in the other not-self objects. Through the media of senses neither the self can be known, nor can one get engrossed in the self. Hence, enjoying the other not-self object through senses is assuredly injurious (harmful) to 'Brahmacharya' (celibacy); even knowing-seeing of the external objects through these senses is a hindrance in 'Brahmacharya'.

Thus, the objects of senses, whether those are enjoyable things or knowable things, all are enemies of 'Brahmacharya', because, those are, afterall, the objects of senses. Indulging in both the types of the objects of senses is, afterall, indulging, not getting rid of them. The self-absorbedness-form of celibacy is the only means of getting rid of them.

Here, one question may arise that when the sensual knowledge is not helpful in the knowledge of the 'self' (i. e. self realization), why is it written in the 'Shastras' that right-belief, right-knowledge and self absorbedness-form of right-conduct, i. e., celibacy, are evolved (get manifested) only to the five-sensed living being endowed with mind ?

This statement in the 'Shastras' does not mean that the senses are required for self-knowledge (or self realisation). What it means is this that so much evolution of knowledge is essential as is found in the rational five-sensed beings. This is a measure of the development of knowledge i. e., the power of discriminating between good and evil.

Although it is absolutely true that the commencement of religion takes place only in the rational five-sensed beings, nevertheless, this is also absolutely true that the commencement of religion (passionlessness) happens not by senses but by conquering the senses, by stopping taking-work through their media.

Secondly, when the soul is not engrossed in the 'self', it will be engrossed in the objects (affairs) of any one of the senses, but it can not get engrossed simultaneously in the objects (affairs) of all the five senses; it might get engrossed in any one of them in one unit of time. Likewise, it can also not know simultaneously all the objects (affairs) of the five senses, because the activity of sensual knowledge is successive and not simultaneous. Whether it is the enjoying side of the senses or the knowing side, both have gradual tendencies. When we are looking at something, attentively, nothing is heard at that moment. Likewise, if we are listening attentively, nothing is apparent at that moment. But this roving state of 'Upayoga' (attentive side of consciousness) changes so quickly that we feel that we are seeing and hearing at one and the same time but it really never happens so.

Now if the one who has got all the five senses and the mind, does not fix his 'Upayoga' (active consciousness) over one's soul, his 'Upayoga' will get engrossed in the objects of the five senses, but the one who has got only four senses, his 'Upayoga' will move in the objects of four senses only. Thus, the 'Upayoga' of three-sensed 'Jivas' (beings) will move in the three senses and that of two-sensed 'Jivas' in the two senses only. But the 'upayoga' and 'bhoga' (enjoyment through senses) of the one-sensed living being, assuredly, will not move and will remain indulged uninterruptedly in the objects of the touch-sense only.

Thus, when the 'upayoga' does not remain fixed in the soul, it starts moving (getting engrossed) in the objects of the senses. The soul is only one; during the period of 'upayoga's remaining fixed in it (in the soul) the question of ('upayoga's) moving hither-thither does not arise. When the mundane-soul becomes a rational five-sensed being, the extroverted 'upayoga', getting engrossed in the objects of the five senses, becomes weak (inefficient).

In this condition, due to evolution (development) of the power of knowledge and due to the power of sensual 'upayoga' being distributed, the power of attaining self knowledge (realizing the self) gets manifested.

Thus, we see that self-absorbedness, alongwith renunciation of both the perceptible and the enjoyable objects of the five senses, is real celibacy i. e., 'Nishchaya Brahmacharya'. Laying so much stress on 'Nischaya Brahmacharya' does not mean that external celibacy i. e., 'Vyavahara Brahmacharya', in the form of renunciation of cohabitation, is to be overlooked. The exposition of real celibacy ('Nishchaya Brahmacharya') has been elaborated here due to the reason that the whole world is aware of the empirical (conventional) celibacy, i. e., 'Vyavahara Brahmacharya' but the attention of the world is not diverted towards real celibacy, i. e., 'Nishchaya Brahmacharya'.

In practical life, the conjunction of both ('Nishchaya and Vyavahara') is a must. As, by overlooking the self-absorbedness-from of real celibacy ('Nishchaya Brahmacharya') and considering conventional celibacy ('Vyavahara Brahmacharya') in the form of renunciation of cohabitation (indulging in adultery etc.) as real celibacy, the above mentioned various objections arise, similarly, also, by overlooking conventional celibacy (renunciation of indulging in the affairs of the touch-sense etc.), many questions will arise.

For example, it would not be possible to call even the real 'Digamber Bhavalingi' saints (naked possession less ascetics) as celibates in the instantaneous-absence of the conduct of self-absorbedness during their being engaged in teaching, preaching etc. (auspicious activities) and, as such, only the omniscient 'Jina' who always remains engrossed in the self (soul) could be called a celibate ('Brahmachari'). If you say that, by treating figuratively the self-absorbedness-form of celibacy that the saints possess, you would call them as celibates when they are engaged in teaching, preaching etc. then, how soever scanty it may be, but due to being possessed of self absorbedness, the vowless-true-believer ('Avirata Samyagdrishti') will also have to be considered as celibate. This view does not seem to be appropriate, because, then, the 'chakravarty' (emperor), even having 96,000 wives, will also be called a celibate.

Therefore, the celibate-nomenclature ('Brahmachari Samjna') is determined only on the basis of conventional celibacy ('Vyavahara Brahmacharya') in the form of renunciation of cohabitation even with one's own wife. However, in the absence of self-abforbedness-form of real celibacy the conventional celibacy, in the form of renunciation of cohabitation with one's spouse (i. e., renunciation of sexual enjoyment) only, is not real celibacy.

Alongwith real celibacy of the order of 'seventh'-Pratima', which gets manifested in the 'Shravaka' (house-holder) of fifth 'Gunasthana' in the absence of the intensest passions—“Anantanubandhi and Apratyakhyana “Kashayas”—the oath (vow) of the renunciation of sexual-enjoyment with one's own wife (spouse) which is observed (accepted) thoughtfully, is, in fact, called conventional celibacy ('Vyavahara Brahmacharya').

Thus, in practical life, the conjunction of 'Nishchaya' (the real) and 'Vyavahara' (conventional) celibacy is desirable.

The writer of 'Dasha Lakshana Pujana' has advocated the observance of both ('Nischaya and Vyavahara') in a balanced way :—

शील बाड़ नौ राख, ब्रह्मभाव अन्तर लखो ।
करि दोनों अभिलाख, करहु सफल नरभव सदा ॥

We must protect our chastity by means of the nine types of fencings and should also perceive and realize our own soul in the inner-self. One must take the full (real) benefit of this human-birth by becoming a true aspirant of both kinds of celibacies, i. e., the real and conventional celibacy.

Just as the farmer protects the field (crops standing in the field) by putting fencing all around it, similarly, we must protect our chastity by encircling it with the nine types of fencings. The more precious a thing is, its protection (safety and security) also has to be done with more stronger means and care. For the safety of highly precious things, alongwith due care of providing strong protection, many fencings are put instead of one fencing.

We never keep jewellery in the jungle but keep it in the centre of the town in the inside room of a strongly built house in an iron-safe locked with several locks. Chastity, i. e., celibacy is also a very precious jewel; we must protect it by placing nine fencings. We should not indulge in unchastity by the body, should also not utter any words which stimulate unchastity and should also not give any place to the thoughts of unchastity in our mind. We should not only do so ourselves, but, also, should not get it done by others, nor praise such types of deeds.

Thus, although in the 'Shastras', too, owing to its being contemporaneous with real celibacy ('Nischaya Brahmacharya'), conventional celibacy ('Vyavhar Brahmacharya') i. e.; renunciation of cohabitation etc., has been discussed at length, nevertheless, without self-absorbedness, i. e., real celibacy, it has no specific importance (value) in the path of salvation. Without real celibacy, it is more or less a mere destitute.

Here, though, the description of supreme celibacy is given which is concerned with the saints-religion ('Muni Dharma') and hence it is of the highest stage, nevertheless, the householders ('Shravakas') also should not desist from the adoration of celibacy; they should also observe this (the vow of celibacy) according to their own capacity and stage of spirituality.

A detailed description as to which degree of internal and external celibacy should be observed by what stage of saints and 'Shravakas', is given in the sacred books of deontology ('Charnanuyoga'). The inquisitive persons should know about this in detail from there. A detailed description of all those aspects is not possible in this short composition.

Celibacy ('Brahmacharya') is a religion ('Dharma'). It is directly related with the well-being of the 'Self' (Soul). Making it a tool for the accomplishment of any temporal objective is not desirable. But, now-a-days, this is being used as a 'degree', like, shastri, Nyayatirtha, M.A., Ph.D., or 'Vani-Bhushana' 'Vidya Vachaspati' or Danaveera, Sir, 'Setha' etc.

This has become a means of honour and prestige and its use is also being done in this sense only. Due to this reason also, blemish has entered the field of religion too.

Just as honorific degrees of today are taken and given in large gatherings, similarly, the conferment of celibacy also has started. Now, procession is taken out, for this also, on elephants and with bands. If, for renunciation of woman, also, bands are required, what about the weddings and marriages ?

The world of today has become very ostentatious. It requires bands (beat of drums) in owning the woman and also in disowning her. One does not understand how the same process is adoptable both in adoption ('Grahana') and renunciation ('Tyaga') ?

One person went to his revered preceptor ('Guru') for taking the vow of celibacy on the occasion of a mammoth gathering, but the preceptor ('Guru') refused. So, he went to some other person for recommendation. He was told—"If 'Gurudeo' (the preceptor) does not want to confer on you the vow of celibacy, don't take the oath; he may be refusing with a purpose."

On his humble insistence, he was again told advisingly, "Friend, I am at a loss to understand why you are getting so much perturbed. Though 'Gurudeo' may not confer on you the vow of celibacy, he can't stop you from observing celibacy; you start observing celibacy, what difficulty have you ? No body can stop you from observing celibacy."

Even after this, when he was not satisfied, he was further advised—"At present, give up the idea of the vow; observe continence at home for six-months. Later on, I will help you in getting the vow of celibacy; why to hurry ?". At this, he immediately spoke out—"When will such an occasion recur ?

On being asked—"What occasion ?." He told, "This 'Pancha Kalyanaka Mela' is not celebrated again and again."

Now, one can understand whether he wants to observe celibacy or wants the vow of celibacy to be conferred on him in the crowd (presence) of fifty thousand people. He was much concerned with the declaration of celibacy and not

so much with quietly following celibacy. He was interested in the 'degree' of celibacy and not in observing celibacy, and that too, with a declaration amidst the large gathering, so that he may start getting honour everywhere in the society and people begin to remember him and pay him respect.

According to Jainism, it is not only the right but also the duty of a house-holder to live in the house upto the seventh 'Pratima' called 'Brahmacharya'-'Pratima' (vow). That is to say that not only should he eat after self-cooking but he has to eat by self-earning, because, he hasn't yet become a 'Parigraha Tyagi' (the vower of possession-limiting), nor has he become an 'Arambha-Tyagi' (the renouncer of commencements). He also does not need to keep himself only on a cloth sheet; he is authorised (permitted) to wear 'Dhoti', 'Kurta', 'Pagadi' etc. (stiched cloths); there is no restriction about all this in the 'Shastras'.

But we find that, no question of seventh—'Brahmacharya Pratima', even the first-'Pratima' (of possessing right faith) may not be there. People simply take oath of external (conventional) celibacy, wrap themselves with a cloth sheet and move out from home. Eating by self-earning is far off to imagine, they even get rid of self-cooking. I am not worried at this stage as to why does the society feed them. This virtuousness of the society is not only praiseworthy but is also worth greeting. My contention is only this that, when their arrangement is not totally met with by the society of any particular place, their behaviour, at that time, is noteworthy; they start talking ill of that society, everywhere. This becomes their main duty. The society may bear their burden with respect and may pay them honour; it is a very good thing, but forcibly putting burden on the society is not in accordance with the 'Shastras' (scriptures).

'Brahmacharya Dharma' (the religion of celibacy) is totally a matter of inner-self, it is a personal matter, but, that too, today, has become a 'degree'. 'Brahmacharya' is the name of absorption in the self (soul); but, when the persons, calling themselves as 'Brahmachari' (celibate), show aversion, when there is talk of the soul, what worse could be there ?

Without 'self-realization', even right-belief ('sammyag darshama') does not get evolved; the vows are evolved only after attaining right-belief. The association of one's wife (spouse) is permissible only upto the sixth-'Pratima' and her company gets quit in the seventh-'Pratima'. That is to say, before the renunciation of cohabitation with one's own wife (spouse), spiritual-celibacy in the 'self' (soul) is attained, but nobody pays attention towards the spiritual-celibacy.

Here the usefulness of external (physical) celibacy, i. e., renunciation of cohabitation, is not being denied even if there is no right belief; it is also useful for renunciation (non attachment, called 'Nivratti'. Owing to the absence of house -hold problems, ample time and opportunity is available to the observer, for the study of 'Shastras' (scriptures) and for contemplation. But, after having accepted the vow of celibacy, if some one, instead of engrossing one-self in the study of scriptures, runs after achieving honour, respect etc., then, it would mean that he has also not accepted external celibacy. He has become a seeker of pride and honour only.

In 'Dasha Lakshana Pujana', in the stanza of 'Brahmacharya', one line reads as under :

‘संसार में विषबेल नारी, तज गये योगीश्वरा’ ।

Nowadays, whenever discussion takes place on 'Brahmacharya' the aforesaid line of 'Dasha Lakshana Pujana' is looked upon with great disgust. It is complained that in this line woman is pointedly criticized. If woman is a creeper of poison, is, then, man, the tree of nectar (Amrita) ? Is man, too, not a tree of poison ?

But, why should we make a pure topic like 'Brahmacharya', a topic of man-woman controversy ? In the talk of 'Brahmacharya' the intention of the 'Pujana'-writer is not to criticize woman. Advocating man to be superior is also not the intention of the 'Pujana'-writer. In this, the songs of men are not sung, rather, they have been scolded, reprimanded against for indulgence in unchastity.

As a matter of fact, here, the use of the word 'woman' is done to indicate the feeling of sensual pleasure which

arises in the heart (mind) of 'man' when woman is in his contemplation. Likewise, by implication, the feeling of sensual-pleasure arising in the heart (mind) of 'woman' when man is in her contemplation, is also included.

Here, the feeling of attraction for the opposite sex only is referred to as the creeper of poison, irrespective of the fact whether it arises in man's heart or in woman's heart. And, the renouncer of that emotion only is called as "Yogi-Shwara" (an advanced ascetic), whether the forsaker is a woman or a man. Simply, by not-stressing on the words and giving-up the fruitless effort of interchanging the words one should endeavour to grasp the sense contained in those lines.

In the above mentioned lines the most laudable objective of the poet is to give encouragement for getting absorbed in 'Brahma' i. e., pure conscious and blissful nature of the soul, by getting away from 'Abrahma', i. e., 'not-self', and unchastity, such as delusion, attachment, aversion etc.,—impure alienated states of the soul. It is our duty to grasp their meaning with pure heart.

'Brahmacharya', i. e., 'Self-absorbedness' is itself the explicit religion; it is the highest religion. I end this discussion with the prayer that all the living beings may, by knowing, and realizing the pure nature of 'Brahma' (self soul), get seated, get absorbed in the same, and achieve infinite bliss for endless period.



Speech of Forgiveness ('kshama-Vani')

'Kshama-Vani-Parva', i. e., the festival of forgiveness-speech which is celebrated just after the great festival of 'Dash Lakshan', is a festival in which we give up the feeling of enmity, apologize from each other and grant pardon to each other. This is also called "Kshamapana" (apology).

Now-a-days, this great festival, capable of washing off the psychic-emotions, is observed only as a customary rite, i. e., means of extending courtesy. Not that we do not celebrate this festival enthusiastically or have become apathetic to it. Actually, we have not become apathetic to it; we celebrate it with interest, even with great enthusiasm.

On this occasion, in whole of India, precious cards worth lakhs of rupees are printed; We send them in colourful envelopes to our dearest and nearest friends and relatives; we meet people embracing one another and apologize from them but all this happens in a mechanical way. Even the smile on our faces is artificial. One does not know where is our reality lost. We have also got trained in artificial laughing, just like the aeroplane--hostesses.

We seek apology but not from them whom we ought to beg, whom we have offended, not unknowingly but deliberately; we know this also but.....we send the apology cards also but not to them whom we must send; selectively, we send the cards to them against whom neither we have committed any offence nor have they indulged in any offence against us. Today, apology is also sought from them only with whom we have friendly relations, against whom we have never

entertained any feeling of offence. Hardly any one seeks apology from the real enemies.

The approach of the so-called rich people who have various types of occupations and business, has become even more typical. They have got a ready list with them which is used for sending invitation-cards of wedding; the same list is used by their employees for sending apology-cards also. The sender does not know who are the people from whom he has sought apology.

A similar situation is discernible at the receivers end. Their staff-people get hold of those cards. At leisure, if any, they too, have a look at these, just to know who are the persons who have sent apology-cards, without bothering to read, 'what is written in them'. And, why should they?. Does the sender also know what is written in it?. Has he also read the card?.

The ready-made draft and ready-printed-cards are acquired from the market; only the addresses are to be written. Had those also been available in duly printed form, who would have taken pains even to write the addresses?. If, by chance, abuses get printed in it due to the error of the press, even then, there is nothing to worry. The cause of worry may arise only when someone reads it. When there is nobody to read it, every one sees its paper, printing and get up only, what is, then, to worry about?.

What to do also?. To-day's man has become so much busy that he has no time even to do all this. Even if he writes the letter himself, to how many could he write?. The relations have increased to such an extent that keeping record of all is not possible. So, everything is just going on like this.

Seeking apology, which used to be a personal affair, has, now-a-days, become a market-commodity. To apologize or to forgive is a serious matter. It is a holy religion which can change the life (behaviour) of the 'Jiva' (rational-beings); not only it can change, but as a matter of fact, the life (behaviour) of the forgiver and that of the seeker of apology

gets automatically changed. But, one does not know, as to how has this two-legged (human being) become such a smooth jar that no water is retained on it. His 'black-blanket' does not entertain any other colour.

Many important and significant festivals occur; several holy, spiritual saints come and go, but the mundane man remains unconcerned (unaffected). He continues maintaining his stand. He might have celebrated even a score of 'Kshama Vani' festivals, nevertheless, even twenty-year old enmity is continuing undisturbedly; even not a little-bit decrease is discernible in it.

How wonderful is his bravado ! He proclaims out the motto "क्षमा वीरस्य भूषण्" Many festivals of 'Kshama-Vani' have passed away but the stock of his bravado is intact. Even now, he is ready for quarrelling, for dieing. What more, he is prepared to quarrel on the issue of apology, may quarrel while seeking apology, may also quarrel on not being apologized, may also compel others to seek apology from him.

One does not know what peculiar power has to-day's man developed in him that even after apologizing he can remain rigid (self-exalted), even after granting pardon he need not forgive. Sometimes he seeks apology boast-fully and also makes a show of it.

One of my class fellows was having a peculiar habit. He used to seek pardon boastfully with a great sense of pride and immediately used to assume an offending role on the same issue. He would say-"What is there ?. If I made a mistake, I have apologised for it; why is he now howling?."

He would talk in a way as if he had obliged the forgiver by apologizing, and would expect him to feel obliged.

Generally, we don't seek forgiveness, at all, from those persons with whom we have quarrelled. Sometimes, when our friends encourage and compel us to seek apology from them for maintaining harmony, we put up various terms and conditions. We say, "Ask him also whether he is ready or not for apologizing and/or forgiving ?".

If the other person also is found ready, then the matter gets stranded on the point as to who should beg pardon first?. If some way is also found out, then, quarrelling starts on the procedure of begging or granting pardon—whether apology should be sought in writing or only verbally?

If, somehow, this problem is also tackled, it is not quite easy to decide the wrodings of apology. The apologist would beg pardon in some such language—“I have committed no offence, even then, since you people are adamant, I am ready to beg pardon but....”. telling like this, he would further add some new condition.

At this, the forgiver would get excited and would say—“First you confess the mistake then I will grant pardaon”.

Thus, people sometimes beg pardon for mistakes (evil-deeds) which they have never committed, and the forgiver is not found ready to grant pardon for the offences not confessed. If the great savants of language prepare and agree on a draft which might satisfy the notions (ego) of both the seeker and giver of pardon, then the quarrel may still arise about the place of begging or granting pardon.

Even after settling all these issues if the programme of apologizing and granting pardon is celebrated and ends in a cordial-atmosphere, then also, what is the quarantee as to how long will this feeling of apology persist?. But, where does the question of its persistence arise when the germination of feeling of apology (Forbearance) has not at all taken place in the heart and everything has been left to the care of the paper or has been uttered-away.

What harmony will result from such type or ‘Kshama-Vani’ (apology-speech)?. This, too, requires a lot of consideration.

People feeling apology by uttering the words-‘Pardone me’, ‘Pardon me please’, will be found everywhere, but, now-a-days, the people really begging forgiveness by heart and granting pardon by heart are to be found very rarely. Actually, the correct attitude towards “Kshama-Vani” should be something like this that we apologize by pure heart, either

meeting face-to-face or through correspondence, with due regard for making mention of our mistakes and misbehaviour, and forgive and seek forgiveness with pure heart. In other-words, what is necessary is that we should develop real forbearance in our heart.

One may ask here as to what is all this that I am talking about in respect of this holy festival ? . But I wish to know—“have you any time, after forgiving many people and seeking pardon from many people, indulged in self-introspection ? . If not, better you do it now and see for yourself whether there is any marked difference or change in your practical life or it is going on as usual. If it is going on as usual then please ponder over seriously on matters discussed by me; don't let it just go unattended. Should I expect that you will pay attention towards this ? . If you will, you are sure to get some benefit, otherwise, things will continue the same way; no benefit is likely to result from it.

The real purpose of celebrating “Kshama-Vani” is that during the great festival of ‘Paryushana’, by the adoration of the ten-religions, our heart should be found overflowing with the feeling of forbearance. And, as a jar when gets overfilled upto the neck, starts overflowing, similarly, when our ‘heart-jar’ gets overwhelmed (overfilled) with the sacred water of forbearance, forbearance should start overflowing through the speech also; only then, as a matter of fact, it could be called the forbearance of speech (vocal-activity) i.e. “Kshama-Vani”. But, now-a-days, forbearance is simply found in words only; it has, rather, no relation with the inner-self.

We utter-‘Pardon me’, ‘Pardon me’ in speech, but the “Kshama-Bhava” (sense of apology) is not imbibed in our heart. It is because of this reason that our apologies have become superficial; the reality expected of a possessor of forbearance is not there.

Apparently, we have become quite sweet-tongued. Keeping the feeling of aversion preserved in the heart, we seek apology, apparently, by pretence.

Anger and pride are not visibly found in a deceitful person in the same way as these get manifested in a straight-forward person. Only on being manifested thus, the disapprobation (removal) and approbation is possible, but who knows about the unexposed vices? Hence, a forbearer must also be straight-forward alongwith being dispassionate and prideless.

A cunning (deceitful) person may hide his anger and pride but he is not capable of uprooting these vices. To suppress anger, pride etc., is a different thing and to uproot them is quite different. Forbearance consists in uprooting anger, pride, and not in suppressing them.

One may ask—“forbearance is the name of absence of anger; why are you putting the terms and conditions that a forbearer should also be prideless, simple and straight-forward”?

The answer is that, although, forbearance is the name of absence of anger, yet “Kshama-Vani” (apology-speech) is not simply concerned with forbearance in the form of absence of anger only, but is also related to the adoration of supreme forbearance, modesty, etc., ten-religions, in the form of absence of anger, pride etc.—psychic emotions—and the passionlessness arising due to that.

The hindrance in apologizing is not the anger-passion but the pride-passion. The anger-passion may be a hindrance in forgiving but not in apologizing. When we say:—

“खामेमि सव्वजीवा, सव्वेजीवा खमन्तु मे ।
मिच्छी मे सव्वभूएसु, वैरं मज्झं ण केण वि ॥”

“I grant pardon to all living-beings and I seek pardon from all living-beings; may all living-beings forgive me. I am friendly towards all living-beings and inimical towards none”, then we take oath of giving up enmity by telling, “I forgive all the living-beings” or resolve to give up anger (enmity). And, by telling “May all living beings grant me pardon”, we take pledge of giving-up pride (haughtiness) or resolve to give-up pride. Likewise, “the feeling of being friendly to-

wards all living beings”, is the contemplation of achieving straight-forwardness in the form of avoidance of deceitfulness.

Therefore, limiting “Kshama-Vani” only to the avoidance of anger, is not a correct thing.

One more thing is this that on this day (of ‘Kshama-Vani), we, instead of granting pardon, indulge more in seeking pardon. May be, that in the above mentioned meter, the sentence, “I forgive to all the living beings”, is mentioned first, but, in common practice, we only say—‘Please grant me pardon’. None is seen telling—“Pardoned”. This festival is observed in the form of ‘Kshama-yachana’ day (Pardon-seeking day) and not in the form of ‘Kshama-Karana’ (granting pardon) day.

‘Seeking apology’ is a disposition which emerges in the absence of pride-passion. Why should it not then be called ‘Mardava-Vani’ (meekness or humility-speech) ?. But, all call it as ‘Kshama-Vani’ (apology speech) only. One question may also be this that why is this festival (being celebrated after the great festival of ten-religions) celebrated every year in the form of ‘Kshama-Diwas’ (Apology-Day) ?. Why is it not celebrated as ‘Kshama-Diwas’ in the first year, “Mardava-Diwas” in the second year, “Arjava-Diwas” in the third year and so on ?. When all the ten-religions are indetical (one and the same) why is so much importance given to “Kshama” (forbearance) only ?.

The above question can be raised only if the meaning of “Kshama-Vani” is taken only as “Kshama-Vani” The true (real) meaning of ‘Kshama-Vani’ is ‘Kshamaadi-Vani’, i. e., speech of forbearance, modesty etc. The emergence of perfect holiness (serenity) in the form of warth-lessness, modesty, straight-frowardness, contentment, truth-fulness, continence, austerity, renunciation, non-attachment and celibacy (self-absorbedness), evolving in the self (soul) by the adoration of forbearance etc., ten-religions, is the real “Kshama-Vani” (Speech of passionlessness). So long as all the ten-religions do not get manifested in our practical life, according to our spiritual capacity, till then, we will not get the true (real) benefit of ‘Kshama-Vani’.

Now, the only question which arises in one's mind is, 'why is, then, it named as "Kshama-Vani" (forbearance) only?'. A counter question to this query is, 'would the experiment of keeping a big name be successful?'. Could it have been possible for all to remember and repeat such a big name easily?'. No, it would not be possible.

As, inspite of there being an equal share of all the brothers or share-holders in a firm, the name of the firm or company is kept in the name of the first brother (or the first share-holder) and it makes no difference in the ownership of all, similarly, in 'Kshama-Vani', all the ten-religions are included even if it is known by the name of "Kshama" (forbearance) only.

Another question which may arise is that in whomsoever's name the firm or company is named, the common people would understand that the firm belongs to that person only.

This may be so and such type of misunderstanding may be possible in the minds of the laymen, but the wise people understand the position correctly. That is why the laymen understand by 'Kshama-Vani' as only "Kshama-Vani" and do not understand it as "Kshamaadi-Vani" (i. e., speech or conduct of forbearance, modesty etc.). But, when the knowledgeable people try to make them understand, the common people also get the correct sense and that is why so much elaboration is being made overhere.

Atleast, in worldly affairs, today's man has become very clever. Is Gandhiji the owner of all the mills, shops etc. which in our country are in the name of Gandhiji? No, not at all, and every body understands this thing very well. But, I don't know as to why people get involved in such type of fallacies in spiritual matters. In fact, the thing is that no body wants to think deeply in spiritual matters. How can spiritual matters be understood without going deep into them? If a layman also starts thinking a bit deeply every thing can be understood.

Alike the great festival of 'Dasha-Lakshana', the festival of 'Kshama-Vani' should also be celebrated thrice in a year; but when the 'Dasha-Lakshana Parva' itself is not celebrated

thrice, who would celebrate this 'Kshama-Vani' festival thrice ?. Anyway, atleast we assuredly celebrate it cheerfully once in a year. Due to this reason also, its importance is further increased, because the chance of washing off the psychic-emotions (emotional feelings) and enmity is available only once in the year.

There is also a valid reason why 'Kshama-Vani' festival occurs thrice in a year. It is this that 'Apratyakhyana Kshaya' (the passion which hinders partial abstinence) does not last for more than six months. If it exceeds this time limit then it should be understood that it is 'Anantanubandhi Kashaya' (the intensest type of passion which leads to infinite births and miseries). 'Anantanubandhi Kashaya' is the root cause of the endless cycle of wordly existence. Hence, if the festival of 'Kshama-Vani' is celebrated within every six-months and we get our anger, pride etc. washed off within six-months, then it would be in our interest.

Enmity is not a thing to be kept even for a day. As a matter of fact, antagonism should not be allowed to emerge. If by chance, it is imbibed, then it should be washed off immediately. Even after this, if it persists, then atleast on the day of 'Kshama-Vani' the heart should be purified, i. e., enmity should be given-up totally.

In this respect, one more thing also is worth noting; we have kept it confined only to the human beings, whereas, the 'Acharyas' (Pontiffs) have extended its area to include all living beings.

They have not written as under:—

'खामेमि सब्ब जैनी, सब्बे जैनी खमन्तु मे ।'

or

'खामेमि सब्ब मनुजा, सब्बे मनुजा खमन्तु मे ।'

But they have written as :—

'खामेमि सब्ब जीवा, सब्बे जीवा खमन्तु मे ।'

They (the saints) have not preached us to beg pardon from or to forgive all jainas [or all human beings only but have entreated us to grant pardon to all living beings

and to seek pardon from all living beings. Likewise, they don't want us to have fraternity only with 'Jainas' or human-beings but fraternity with all the living beings. Their angle of vision is broad and not narrow.

A question may arise here that, when any 'Jiva' does not beg pardon from us, how would, then, we grant pardon to him? And, why to seek pardon from him who does not understand our notions? Thus, how would it be possible to beg pardon from the one-sensed beings and to forgive them?

To seek pardon or to grant pardon is not a combined process of two living beings; it is totally an independent personal affair. 'Kshama-Vani' is a religious modification, is a spiritual process. In that process, there is no need of other's cooperation and concurrence. If we want to observe forbearance, it is not essential that when some one begs pardon from us only then we can grant him pardon i. e., can observe forbearance. Even on not being approached by the faulty person for apology, he can be granted pardon. If it were not so, then observing forbearance would also have become a process dependent on others. If some one does not seek pardon from us then he himself has not given-up his pride-passion, and if we have granted him pardon even without being apologised by him, then we have benefitted not him but ourselves by giving up our anger-feeling.

Likewise, even on being apologized by us, if some one does not grant us pardon, he will harm only himself by not giving up the anger-feeling. We have assuredly adored 'Mardava Dharma' (Modesty religion) in our inner-self by seeking apology, by giving up pride-passion. Even without being pardoned by him, we can not be deprived of the benefit which we have secured by begging pardon.

This is the reason why the 'Acharyas' grant pardon to all living-beings from their side without waiting for being approached by other living-beings for pardon and they seek pardon from all without entertaining the doubt whether anybody will grant them pardon or not, and in this way, inculcate supreme forbearance, modesty, etc., ten-religions, in the inner-self. Whether some one begs pardon from us or not,

whether grants pardon to us or not, we, from our side, grant pardon to all living beings and beg pardon from all living beings. Therefore, we are nobody's enemy, nor is anybody our enemy in our vision. If the world believes and knows us as enemy, it is its own concern, what have we to do with it? Moreover, what right have we got to interfere with others belief and thinking?

“We engross ourselves in our innerself by correcting our own belief and thinking; let the world bother about its own affairs,”—such a passionless modification is ‘Kshama-Vani’ in the real (true) sense.

Owing to lack of understanding about the true ingredients of ‘Kshama-Vani’, various inconsistencies have developed in its presentation.

A few days ago, a picture-competition was organized in which “Kshama-Vani” was to be presented through the media of pictures. The picture which got the first prize was displayed; when I looked at the picture I could not refrain from feeling pity at the wisdom, not only of the artist, but also of the judges.

In that picture the symbolic form of “क्षमा वीरस्य भूषणम्” (i. e., forbearance is an ornament of the brave person) was shown. The scene of killing a criminal by a mythological personage was pictured. The explanation given under-neath conveyed, somewhat, the following sense :—

“The personage pictured herein granted pardon to a criminal for hundred crimes but when he committed the hundred-first crime, his head was cut off from the body.”

Approving the rightness of the scene of killing in connection with the depiction of forbearance, it was being said:—

“If he did not kill the criminal even after committing the hundred-first crime, he would have been called a coward. The forgiveness of a coward is not forgiveness, because forgiveness is an ornament of the bold person.”

“By forgiving hundred-crimes, forgiveness is established, and by killing, bravery is proved. Thus, this is the best representation of the motto “क्षमा वीरस्य भूषणम्” And, because of this, he is being given the first prize for “Kshama” on the occasion of “Kshama-Vani”.”

I have nothing to say to the persons approving, not only the consistency but even the propriety of injury (‘Himsa’) with forbearance. What I want to say is only this as to why the persons, approving this mythological story as a metaphorical representation of “Kshama”, did not pay attention towards the fact that his forgiveness was not the result of passionless modification devoid of the passions like anger etc. but he was committed to the policy of forgiving hundred crimes. The firmness of keeping his words and the patience regarding the same are assuredly applaudable, but how can this be considered as a symbol of supreme forbearance ?.

Another thing worth noting is, “Can there also be a second crime in the eyes of a true possessor of forbearance ?”. When he has granted pardon for the first crime, how can the next crime be said as the second one ?. If it is called the second one, where did he forget the first one ?. When he could not forget the first crime even after forgiving it, what did then he forgive ?.

The reality is that, though our inner feelings may be full of anger etc. (passions), we have the awareness that in the “Shastras”, forbearance etc. are stated to be virtues. Hence, not by cultivating forbearance as preached in the “Shastras” but by appearing to be possessing forbearance, by giving the name of forbearance to any one or the other form of anger, itself, we wish to be recognized as possessors of forbearance.

The best depiction of the observance of forbearance can be only the depiction of the tranquility-possessed saints, who have achieved the state of passionlessness as depicted here-under:—

अरि-मित्र, महल-मसान, कंचन-कांच, निदन थुतिकरन ।
अर्धावतारन-असिप्रहारन में सदा समता धरन ॥

Forbearance is not the name of cowardliness; Observing forbearance is also not possible by coward persons; but bravery is also neither the name of killing others nor is the name of conquering others. To kill our own passions, emotions, and to conquer our own auspicious and inauspicious desires is the real bravery. The conquerers and killers of others in the battle-field may be brave-warriors (युद्धवीर) not brave observers of religion (धर्मवीर) A brave observer of religion can only be the possessor of forbearance, not a brave-warrior,

We have made the field of bravery also narrow. Now, we discover bravery only in the battle-fields, but bravery can also evolve in the field of peace (tranquility)—this is not clear to us, and that's why we feel it necessary to show the killing scene for explaining “क्षमा वीरस्य भूषणम्” The presentation of bravery without showing the killing scene does not seem possible to us. The great man who coined this motto may have never thought that this would also be interpreted like this, that a killing scene would also be interpreted like this, that a killing scene would also become the symbol of forbearance and bravery.

One more thing worth noting is that this great festival of 'Kshama-Vani' falls after the adoration of the ten-religions, which 'Acharya' Uma-Swami has described in the context of 'Muni Dharma'—i. e., Observances of a Saint. It is a matter worth pondering-over seriously as to what should be the ingredients of the “Kshama-Vani” in which the ultimate fruition of the adoration of the ten-religions takes place.

It can be seen clearly reflected in that state of affliction ('Upsarg') on the great saint Parshwanatha, in which the afflictions were inflicted by the devil 'Kamatha' and the same afflictions were being removed by 'Dharendra' (the lord of peripatetic class of 'Devas') and the ascetic Parshwanatha

1. पं. दौलतरामजी : छहढाला, छठवीं ढाल, छन्द ६.

was having equanimity for both, Kamatha and Dharendra. Also it is said :—

कमठे धरणेन्द्रे च स्वोचितं कर्म कुर्वति ।
प्रभुस्तुल्य मनोवृत्तिः पार्श्वनाथः जिनोस्तु नः ॥

Or, 'Kshama-Vani' can also be perceived in the depiction of the great ascetic who gave blessings equally to king 'Shrenika' who put the dead snake in his (saint's) neck and to the queen 'Chelana' who removed that affliction from his neck.

These are the true mythological depictions of forbearance. Can there be any doubt about the bravery of the ascetic 'Parshwanatha'? No, never. Similarly, was that great saint also lacking in any way in patience and bravery who conquered the affliction?. Is observing tranquility, even in the face of afflictions, a deed of a coward person ?.

“Due to the fear that forbearance may not be named as the religion of coward persons”—it should not be allowed to happen that we are not able to retain it in its true form.

Also, what is the sense in such apology which is being repeatedly followed by indulgence in the crimes for which it is sought?. If, for the crime for which we have apologized, we are not able to take an oath not to repeat it, we should, atleast, have mental preparedness and make a continuous effort to avoid its recurrence. Otherwise, all this will go in vain like an elephant's bath.

“Begging pardon and granting pardon”—both of these dispositions, are exalted dispositions which make the heart dispassionate and bestow unrivalled peace by washing off enmity. These are not only the bestowers of peace, but are rather the consequentialities of peace.

The thing most important and worth paying specific attention is that this ignorant-self has sought apology many-times from others, has also granted pardon many-times to others, but, till date, he has never begged pardon from the 'self' nor granted pardon to the 'self', Therefore, he is infinitely unhappy.

Here one may ask—"what to beg pardon from the 'self' and also what to grant pardon to the 'self' ?". The answer is—"do we recognise that we have committed innumerable crimes against our own 'self' ? Or, have we not committed injustices against the 'self' ? Have we indulged in lesser measure of anger against the 'self' ? Have we done, in any way, lesser insult of our own 'self' ? Have we not made 'this' the great lord of the three-worlds, a slave of the objects of senses and a begger begging alms from door to door ? Have we not inflicted infinite miseries on the 'self' ? Have we taken care of the 'self' till today ?."

These are some of those great sins, faults which we have committed against our own self and the punishment for which we ourselves are getting since endless time. So long as we ourselves do not take due care of our own 'Soul', do not understand it, do not recognize it, do not get absorbed in it, do not get engrossed in it, till then, we are not going to get rid of these sins, faults and miseries.

The apathy towards one's own soul is assuredly an infinite anger against it. That thing for which we have an apathy in our heart, always naturally remains overlooked by us. The sole intention of granting pardon to the self 'Soul' and begging pardon from the 'self' is only this that we should know it, recognize it and should get absorbed only in it. There is no need of formality of speech for granting pardon to the 'self' and begging pardon from the 'self'. The real speech of apology ('Nishchaya' Kshama-Vani') is only to get awakened towards the 'self' soul; for this, there is no need for dependency on others. And, the conventional speech of apology ('Vyavahara Kshama-Vani') gets automatically evolved due to subsidence of passions like anger etc. by taking shelter of the self-soul.

Hence, Let us pray in the end that may we all get seated (absorbed) in the 'self', get engrossed in the 'self-soul' by forgiving our own selves alongwith begging pardon from and granting pardon to others. May we remain immersed in the infinite bliss upto infinite period by keeping the self absorbed

204

in the pure self-conscious-reality, the ocean of infinite peace
(eternal bliss).

-
- * Om Namō Arihantanam
 - * Victory to Jainism
 - * Victory to Ahinsa
 - * Let Truth Prevail
 - * May peace reign in the world
- * Non-violence, i. e. 'Ahinsa' is the highest religion
 - * None can get salvation without attaining right-belief, right-knowledge and right-conduct.
-

Ten Characteristics of Religion

Glossary

'A'			
Abdication	=	Renunciation	त्याग
Abdicative	=	Worth giving up	हेय
Abstinence	=	Refraining from doing something, self-denial	त्याग, बचाव
'Abrahma'	=	Unchastity	अब्रह्म
'Acharya'	=	Head ascetic, Chief saint.	आचार्य
Adoptable	=	Worth taking shelter	उपादेय
Adoration	=	Worship	आराधना, पूजा
Advent	=	Arrival.	आगमन
Affirmative	=	Positive; Confirmable.	अस्ति स्वरूप
Affluence	=	Abundance of wealth.	समृद्धता, धन-संपन्नता
Affluent	=	Wealthy person.	अमीर, धनी
'Ahara'	=	Meal.	आहार, भोजन
'Ahinsa'	=	non-injury; non-violence.	अहिंसा

'Ahmindras'	=	Self-God of heaven.	अह्मिन्द्र
'Akinchanya'	=	Non-attachment; possessionlessness.	आकिञ्चन्य
Alienated	=	Contrary to one's nature.	विपरीत, मिथ्या
'Amrita'	=	nectur.	अमृत
Anantanubandhi Kashaya	=	(The intensest type of passion which leads to infinite bondage and births and obstructs self-realization).	अनंतानुबंधी कषाय
'Anashana'	=	Fasting.	उपवास
Animate objects	=	Living things.	सचेतन पदार्थ
'Anupreksha'	=	Self-contemplation.	भावना, अनुप्रेक्षा
'Anuvrata'	=	Small vow.	अणुव्रत
Apathy	=	Mental indolence.	उदासीनता
Apathetic	=	Indifferent.	उदासीन
Apologize	=	To beg pardon.	क्षमा मांगना
Apology	=	Pardon.	क्षमा (प्रार्थना)
Approbation	=	Approval.	अनुमोदन
'Apratyakhyana Kashaya'	=	Intenser type of passion which hinders partial obstinence (small vows)	अप्रत्याख्यान कषाय
'Arambhi Hinsa'	=	Injury which happens unvavoidably in the performance of various duties and rituals.	आरंभी हिंसा
Arrogance	=	Pride; Haughtiness.	मद

'Arat Dhyana'	=	Painful concentration.	आर्त्त-ध्यान	207
'Asrava'	=	Influx; passional dispositions.	आस्रव	
'Ateendriya'	=	Supersensible; Beyond the reach of senses.	अतीन्द्रिय	
'Attachment'	=	Affection.	राग, स्नेह, परिग्रह	
Attribute	=	Intrinsic quality.	गुण	
'B'				
'Bala Tapa'	=	Childish austerity. (Performing austerity without right belief)	बाल तप	
'Bhoga'	=	Gratification; indulgence in the objects of nose, eyes & ear Senses.	भोग	
Bliss	=	Spiritual Happiness; Supersensible happiness.	आत्मसुख; अतीन्द्रियसुख	
'Bodhi Labh'	=	Gain of Self-enlightenment (discrimination power)	बोधि लाभ	
'Brahmacharya'	=	Celibacy; Chastity; self-absorbedness.	ब्रह्मचर्य	
'Brahmachari'	=	Celibate; one who has forsaken Cohabitation and keeps himself absorbed in the self (soul).	ब्रह्मचारी	
Bravo	=	Cry of approval.	वाह-वाह, धन्य-धन्य	
Bravado	=	Show of courage; Boastfulness.	शेखी; भवकी	
'C'				
'Charitra-Moha'	=	Conduct-deluding 'Karma'.	चारित्र्य मोह	
Civilized instinct	=	Cultured manner of living.	आर्य-वृत्ति	

Cohabitation	=	Copulation, Coition.	सैथुन
Complexion	=	Natural colour of body or face.	रंग-रूप
Consciousness	=	Sentience.	चेतनत्व, चेतन तत्व
Contemporaneous	=	Co-existing; being at the same time.	समकालीन वर्तने वाला
Continent	=	Temperate.	संयमी
Continenence	=	Temperateness.	संयम
Contradistinction	=	Contrary disposition.	विभाव, विपक्षता
Conventionaries	=	Acting according to conventions.	लोक प्रचलित रूढ़ियों से करना
Credibility	=	Worthiness of belief.	विश्वसनीयता
Cyclic change of time	=	Aeon.	युग परिवर्तन
'D'			
'Dana'	=	Giving of gift; donation; Charity.	दान
'Darshan-Moha'	=	Faith deluding Karma.	दर्शन मोह
Dearth	=	Scarcity of food; famine.	दुष्काल, दुर्भिक्ष
Destitute	=	Devoid of; deprived of	निराश्रयः दरिद्री
Deontology	=	Ethological scripture	चारित्र-शास्त्र; चरणानुयोग
'Dhyana'	=	Meditation; Concentration of 'Upayoga' on one particular object.	ध्यान
Disapprobation	=	Disapproval.	बहिष्कार
Discernible	=	Perceptible.	स्पष्ट; प्रत्यक्ष रूप से दिखाई पड़ना

Discriminative knowledge	=	Knowledge of discernment (self & non-self)	भेद विज्ञान	209
'Divya-Dhwani'	=	Omniscient's revelation in the form of 'Omkar-sound.'	दिव्यध्वनि	
'E'				
Embodied Souls	=	Mundane living beings.	संसारी प्राणी	
Emotional foulness	=	Passional dispositions; Impure instincts.	काषायिक मलीनता	
Engrossment	=	Absorbedness; Absorption.	लीनता	
Enlightened Soul	=	A self with discriminative knowledge; True-believer.	सम्यग्दृष्टि	
Extroverted	=	Looking outward	बहिर्मुख	
'F'				
Fallacy	=	Misleading argument; false belief.	ध्रम, हेत्वाभास	
Foster	=	To cherish	पालन करना, लालन-पालन	
Fraternity	=	Brotherliness.	भाईचारा, भ्रातृत्व	
'G'				
'Gupti'	=	Control over mind, speech and body.	गुप्ति	
Germination	=	Sprouting time; to grow.	अंकुरित होना; उत्पन्न	
'H'				
'Hinsa'	=	Injury; Violence.	हिंसा	
Howling	=	Roaring Cry.	गर्जना, चिल्लाना	

Humiliate	=	To lower the dignity of.	गर्वं तोड़ना, नीचा दिखाना
Heed	=	To pay attention.	ध्यान देना
'I'			
Incessant Effort	=	Continuous Exertion.	अनवरत उद्यम
Incontinence	=	Non-Observance of religious rites.	असंयम, अविरति
'Indriya Sanyama'	=	Desistance from sensual-pleasure.	इन्द्रिय-संयम
Infatuation	=	Folly.	मोह, मूर्च्छा
Inimical	=	Unfriendly.	विरोधी, प्रतिकूल
Instrumental Cause	=	Auxiliary associating cause.	निमित्त-कारण
Irksome	=	Disastrous.	दुःख-रूप
Introverted	=	Looking inward in the self-soul.	अन्तर्मुखी
'J'			
Jeopardise	=	To endanger.	संशय, आपत्ति में डालना
'Jinagama'	=	Omniscients' Preachings, "Jinavani".	जिनागम, जिनवाणी
'Jinalaya'	=	Temple of 'Jina' the conquerer of passions.	जिनालय
'K'			
'Kama'	=	Sensuality; Indulgence in the Objects of touch and taste senses.	काम
'Krodha'	=	Anger, Wrath.	क्रोध

‘L’			
Low-passioned souls	=	Beings having dormant or low passions.	मन्द कषायी जीव
‘M’			
Magnanimous thoughts	=	High-thinking; Broadmindedness.	उदात्त भावनायें
‘Mahavratas’	=	Great-vows; Conduct observed by saints.	महाव्रत
‘Mahavrati’	=	Naked possessionless saint observing five great vows.	नग्न दिगम्बर मुनि महाव्रती
Malady	=	Disease; Evilness.	विकार, रोग
Manifestation	=	Emergence; appearance.	प्रकटता, आविर्भाव
Meddling	=	Interfering in other’s affairs.	हस्तक्षेप करने वाला
‘Mithyatva’	=	Wrong Faith; Misbelief.	मिथ्यात्व
‘Muni-Dharma’	=	Religion of naked possessionless saint.	मुनि धर्म
‘N’			
Natural Traits	=	Inherent qualities.	नैसर्गिक गुण
‘Nishchaya’	=	Real; Existent; Exact.	निश्चय; सच्चा
‘Niyama’	=	Real right conduct; passionlessness.	निश्चय-चारित्र्य; वीतरागता
‘Naya’	=	Stand-point; point of view.	दृष्टिकोण
Notions	=	Thoughts.	विचार; भाव
‘O’			
Operative ‘Karmic’ Matter	=	Rising State of ‘Karmas’	कर्मोदय अवस्था
Orphan	=	A Child bereft of parents.	अनाथ, निराश्रय बालक या व्यक्ति

'P'			
'Para-Chatushtaya'	=	Other's quaternion (not of the self).	पर-चतुष्टय
'Parigraha'	=	Possession; attachment to belongings.	परिग्रह
'Parishaha Jai'	=	Conquest by endurance over afflictions.	परिषहजय
Parity	=	Equality.	समानता
Passion	=	Emotional feelings; Impure thoughts; Desires.	कषाय
Passionlessness	=	Desirelessness	वीतरागता
Paucity	=	Scarcity.	कमी; दरिद्रता
Pauper	=	A Person who has no means of livelihood.	दरिद्र; भिक्षुक
Perceptibles	=	Knowables; Objects of senses.	ज्ञेय पदार्थ
'Prani-Sanyama'	=	Desistance from injury to other living beings.	प्राणी-संयम
'Pratyakhyana'	=	Abandonment; Renunciation.	त्याग
'Pratyakhyanavarana	=	Intense type of passion which hinders complete abstinence (complete conduct).	
'Prayashchitta	=	Expiation; repentance.	प्रायश्चित्त
'Q'			
Quaternion	=	Quaternity.	चतुष्टय
'R'			
'Raga'	=	Attachment; affection; liking.	राग
'Rasa Parityaga'	=	Giving up Stimulating and delicious dishes.	रस-परित्याग

'Raudra Dhyana'	=	Cruel concentration.	रौद्र-ध्यान
'Right belief-knowledge-conduct	=	'Samyagdarshan-jnana-Charitra.'	सम्यग्दर्शन-ज्ञान-चारित्र
'S'			
'Samiti'	=	Carefulness in walking, talking, eating, urinating, going to stool, and ascertaining food's purity.	समिति
'Samjwalana Kashaya'	=	Mild type of passion which hinders absolute conduct.	संज्वलन कषाय
'Sat'	=	Self-existing entity.	सत्-पदार्थ
Scream	=	To utter a shrill cry.	चिल्लाना, ठहाका मारकर हंसना
Serenity	=	Tranquility.	शांति, प्रशमता
Self-realisation	=	Self-enlightenment.	आत्मानुभव
Severance	=	Separation.	वियोग, प्राण-हरण
'Shastras'	=	Jina-Vani; 'Books containing omniscient's preachings'.	शास्त्र, जिनवाणी
'Shaucha'	=	Purity; Freedom from greed; Self-contentment.	शौच
'Shuddha-Parinati'	=	State (existence) of pure, passionless modification manifested in the absence of 'Charitra-Moha' Karma.	शुद्ध-परिणति
'Sthavara Hinsa'	=	Injury to one-sensed (immobile) living-beings.	स्थावर हिंसा

Stubbornness	=	Obstinacy.	अकड़, हठ, जिद
'Swa-Chatushtaya'	=	One's own quaternion; Self quaternity of any substance.	स्व-चतुष्टय
'Sankalpi Hinsa'	=	Injury committed intentionally (by mind, speech or body).	संकल्पी हिंसा
'Shuddhopayoga'	=	'Upayoga' untinged with any kind of passion and engaged in experiencing the self-bliss.	शुद्धोपयोग
'T'			
Tangible	=	Perceptible by touch.	स्पर्शनीय
Tangibility	=	The quality of being tangible.	स्पर्शनीयता
Temperateness	=	Restraint of passions. (Continence)	संयम
Ten Virtues	=	Ten duties; Ten Commandments.	दश धर्म
Terrified	=	Frightened.	डराया हुआ
'Tiryancha'	=	Sub-human beings; Animal-Life.	तिर्यंच
Torture	=	Extreme Bodily pain.	दुःख, यातना
Tranquility	=	Peace; Serenity.	शांति
Transitory	=	Continuing only for a Short time.	क्षण भंगुर
Transmigratory	=	Passing of the soul from one body to another.	भव-स्रमण
Tumble	=	To fall suddenly.	ठोकर खाकर गिर पड़ना, ठोकर

'U'

'Udyogi Hinsa'	=	Injury happening unavoidably in the permissible professions, businesses.	उद्योगी हिंसा
Undaunted	=	Courageous; bold.	घबराहट-रहित, साहसी
Unmindful	=	Regardless.	असावधान, अचेत
Unrivalled	=	Incomparable.	अतुल, अनुपम
'Upayoga'	=	Active (part of) consciousness.	उपयोग

'V'

'Vaiyavrattya'	=	Respectful service to the holy saints in difficulty.	वैयावृत्य
'Virodhi Hinsa'	=	Injury happening unavoidably in meeting the aggression in defence of one's person and property.	विरोधी-हिंसा
'Vikalpa'	=	Rambling (fickling) of mind ('Upayoga') due to rise of passion.	विकल्प
'Vinaya Tapa'	=	Austerity of reverence.	विनय तप
Vitiated	=	Spoiled, corrupted.	दूषित
Voluptuousness	=	Sensuality.	विषय सुख-परायणता
'Vivikta-Shayyashana'	=	Lonely habitation.	विविक्त शय्यासन

'Voracity'	==	Revenousness.	अति लोलुपता, भुक्खड़पन
'Vrat'		Vow; Solemn Pledge.	व्रत
'Vrati'	==	Vower; Votary; Votarist.	व्रती
'Vratti-Parisankhyana'	==	Special restrictions for begging food.	वृत्ति-परिसंख्यान
'Vyavahara'	==	Conventional; empirical; Practical.	व्यवहार
'Vyutsarga'	==	Giving up of all sorts of attachments.	व्युत्सर्ग, त्याग



Dr. HUKAM CHAND BHARILLA

Age : 45 years

Education : Shastri, Nyayatirth,
Sahitya-Ratna, M.A., Ph.D.

Birth Place : Barodaswami (Lalitpur), U.P., India.

Activities : Presently controlling Pandit Todarmal Smarak Trust, Registrar of Shri Vitrag-Vigyan Vidya-pith, Director of Shri Todarmal Digamber Jain Siddhant Mahavidyalaya, Editor of Atmadharma (Hindi, Marathi, Kannad, Tamil). Previously, Headmaster at Shri Chanwaleshwar Parshwanath Digamber Jain Middle School, Paroli (Raj) and teacher at Government Higher Secondary School, Ashoknagar (M.P.) and also at Tilokchand Jain H.S. School, Indore.

Works : The books written and edited by him number 22. It is a clear indication of his popularity that in a short span of 9 years more than 8½ lac copies of his books have been translated in Gujarati, Marathi, Kannad, Telgu, Asami and English too.

Interest : Spiritual Thinking & Writing and Philosophical Speeches.

Specialities : Easily understandable, attractive, argumentative and miraculous style of spiritual oratory; distinguished writer and lucid exponent of Jain Philosophy.