

hurling curses, in doing evil to others and in satisfying desires. But he should use it, happily in developing power, in order to face obstacles, which hinder his spiritual progress. It is also austerity. During the course of spiritual practice, several hurdles come to his notice. He thinks, that in seclusion and congenial atmosphere, spiritual practice can be easily successful. Not to desire such circumstances viz., not to depend on them, is also austerity. A striver, should never deem his spiritual progress, dependent on favourable circumstances. Instead of having a yearning for favourable circumstances, he should make the best possible use of circumstances, that are available, and go on progressing spiritually. He should try to seek seclusion. But if it is not available, he should be engaged in spiritual practice, happily and zealously by regarding, the available circumstances, as God's gift.

'Ārjavam'—A striver, should be straightforward and simple, in his dealings, without attaching importance, to what the people think of him. He should be upright and simple, in order to attain salvation, even though people regard him, as a fool. Such a person free from deceit, attains salvation. He should harmonize his thoughts, words and deeds, because the thoughts, words and deeds of great souls are harmonized, while those of the vile, are not.



अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam

dayā bhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam

Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to fault-finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness (absence of fickleness). 2

Comment:—

'Ahimsā' (Non-violence)— Infliction of pain or injury, on any being through body, mind, speech or feeling etc., is violence. Non-injury, is known as non-violence. When a person, instead of having an inclination for the world, has an inclination only, for the Lord, he observes non-violence, in the true sense of the term. But, he who has desire and attachment, to enjoy worldly pleasure and also enjoys them, cannot be free from violence. He degrades himself, and also destroys sense-objects, which he enjoys. He, who enjoys limited worldly enjoyment, considering these as his own, does violence. It is also violence, to regard worldly objects which have been bestowed upon us, for the service of the world, as ours. But, a person, who uses available resources and persons, in the service of the world, without having any attachment for them, becomes free, from violence.

When a person enjoys worldly pleasure with a selfish motive, he inflicts pain, on those needy people who suffer shortage, because they feel miserable and agonised, when they notice the former's, enjoyment. Thus he commits violence. It is because of one's selfishness and enjoyment that he does not care, for others. But, the great souls (saints), who satisfy bare necessities of their life, in order to do, welfare to others, commit no sins or violence (Gītā 4/21), though a person may feel aggrieved, because of his mean mentality and evil nature, when he sees those great souls, satisfying their necessities.

A striver, who is devoted to God, never enjoys sense-objects and so he never, commits violence. He never, inflicts the least pain, on anyone through his body, mind or speech. He is, ever engrossed in the welfare of all beings, without causing pain to anyone even mentally. If anyone becomes a stumbling block, in his spiritual path, he is neither angry with him, nor does he think of doing evil, to him. He being sad invokes the Lord, to remove the stumbling block. But, he has neither anger, envy nor jealousy,

against the person who was as obstacle, to his spiritual progress. He becomes, rather more prompt and more alert, because of his inclination towards God. If he bears malice towards a person, who creates an obstacle, it is his obstinacy in his discipline and this shows, his lack of promptness in his practice.

In a striver, there are two traits—1-Promptness 2- Insistence. The former, proves that he has interest in spiritual practice, while the latter shows, that he is attached to spiritual practice. Due to relish, he comes to know of his deficiency, and he develops power to remove that deficiency, and makes an attempt to remove it. But, when there is attachment, there is possibility of a feeling of malice, against the person who creates, the hurdle. The fact is, that if anybody creates an obstacle, it is because of the striver's lack of interest. In case his relish is not lacking, nobody will create any hindrance, but he will become indifferent, to the striver, thinking that the latter is obstinate and so, let him do as he pleases.

As a flower, emits sweet fragrance automatically, so do spiritual molecules emanate from a striver and the environment is purified. His feelings and activities, naturally are helpful for the welfare of all beings. Thus, he perpetrates non-violence. But he who pollutes the environment, through evil feelings and bad conduct, commits, the evil of violence.

'Satyam'—Truth, consists in speaking agreeable words, honestly and faithfully, of what has been heard, seen or experienced, for the welfare of others, and by giving up selfishness and pride. A striver, remains true through his mind, speech and actions, because his only aim, is to realize the Truth namely God.

'Akrodhah'—Excitement caused, in mind to do evil to others, is anger. This burning sensation of the mind finds outer expression in the form of a burning sensation, in the body. Freedom from anger, is 'Akrodha'. If there is no feeling to do evil to others tell them it is mere excitement not angers.

A striver, having God-realization as the aim of his life, is not angry, even with those who do him wrong. He thinks that he is receiving the fruit of his wrong actions, in the form of pain or unfavourable circumstances. Such persons become instrumental in purifying him, of his sins. They are, rather his benefactors, who are warning him to be careful, in future. They are just like a surgeon, who performs an operation on a diseased part, to make it healthy.

A striver, is not angry with those who exhaust his virtues, by praising and serving him. He thinks, that he does not deserve praise or service, and it is out of their good and virtuous nature, that they do so. His virtues are not exhausted, because he does not enjoy their praise or service etc., i.e., he does not derive pleasure, out of these.

‘Tyāgaḥ’—Real renunciation, consists in having detachment, from the world. A striver, should have external, as well as internal, renunciation. He should renounce sinful, unjust and evil actions, and should not enjoy worldly pleasures. Besides, he should renounce desire for the perishable, worldly things and objects etc., from his heart. Renunciation of desire, from the heart, is superior to outward physical renunciation. Renunciation, leads to immediate peace (Gītā 12/12).

The desire for perishable, is the main obstacle to one's spiritual progress. When a striver, instead of having the aim of gaining worldly pleasures and prosperity, has only an aim for God-realization, his desires go on disappearing. The more, he renounces desire, the more, he advances spiritually.

‘Śāntiḥ’—Absence of distractions, which evolve out of attachment and aversion, is tranquillity or placidity. A striver, remains tranquil in unfavourable circumstances, also by thinking, that these destroy sins, and purify his inner sense of favourable circumstances eat away virtues and there is every possibility of degradation, rather than of progress.

If by chance, his tranquillity is disturbed, out of attachment or aversion, he at once becomes cautious, that being a striver, he should not be affected, either by attachment or aversion. Thus tranquillity, is regained and with passage of time, it is fixed.

'**Apaiśunam**'—Exposing the faults of others, is 'Paiśuna' and total absence of this tendency is 'Apaiśuna'. When a man aims at God-realization, he does not expose, the faults of others. The more and more, a striver advances spiritually the more, his feelings of malice and backbiting, are lessened and pure feelings develop. Feelings of pride, do not haunt him. He does not regard anyone inferior to him, because he knows that no one has any affinity with Matter (Nature), the affinity is only, assumed. So, how can he expose the faults, of anyone?

A striver, following the Discipline of Devotion, beholds the Lord, pervading everywhere, a striver following the Discipline of Knowledge, remains established in the self i.e., beholds the self alone everywhere while a striver, following the Discipline of Action sees the served everywhere. So, how can a striver, find fault with others.

'**Dayā bhūteṣu**'—The urge to relieve a being of his suffering, is 'Dayā' (compassion). The Lord, saints, strivers and common men, all possess this urge for compassion, but it is of different types.

(1) The Lord's compassion:—The Lord showers His compassions, on all beings, in order to, purify them. The Lord's compassion is of two types—(a) To create unfavourable circumstances, to purge them of their sins is 'Kṛpā' (b) to create favourable circumstances, is 'Dayā.'

(2) The saints' compassion:— The saints are sad, and happy, with the sadness and happiness, of other beings. Their mercy, is pure and holy. In fact, they are neither grieved, through their own suffering nor through the sufferings, of others. They behold the Lord's grace, in their own unfavourable circumstances. They take upon themselves the sufferings of others, in order to make

them happy. Indra, the king of gods, beheaded the innocent sage Dadhīci, out of anger. But, when Indra demanded his bones for his own safety, the latter sacrificed his life, and gave his bones, to the former. Thus, they sacrifice their life, in order to do good, to others even though, other persons do wrong to them. Similarly, Karna offered his skin and Śibi offered his flesh, for the welfare of others, like the clouds, which offer their life for the good of others.

(3) Strivers' compassion:— A striver, tries his best to remove the sufferings of other beings. His heart melts, when he sees the sufferings of others. He has a feeling, that all should be liberated, and all should get bliss, no one should suffer. His mind, is filled with these sentiments. He also makes efforts, for the same. But he does not feel elevated and is not proud in anyway, by doing so. When he beholds people, performing sinful actions, he instead of being angry, with them, takes pity upon them, and tries his best to save them, from such sins. He also prays to God, to free them from their sins. He thinks and acts, for their welfare. By finding himself weak, he invokes the Lord, "O Lord, let them be relieved of their sufferings, and be, Your devotees."

(4) Compassion of common men:—A common man, pities other persons with feelings that he is very kind and good. He considers himself superior, to others and expects to receive honour and praise etc., as a reward for his compassion. He shows mercy, with a feeling of vanity. In that mercy, the element of mercy is good, while the feeling of pride, is an impurity.

There are other common men, who pity only those who belong to their family, sect or religion etc. This sort of mercy, is more impure because of feelings of mineness and partiality. Those who pity others, for their selfish motive, are even more inferior to them.

Thus, compassion of common people, is impure.

'Aloluptvam'— The attraction of senses, towards the objects

of senses, when they come in contact, or when one sees other beings enjoying them, is 'Loluptvam' (Covetousness), and the total absence of this sort of covetousness, is 'Aloluptvam' (freedom from covetousness).

The means, that to be free from covetousness:

(i) A striver, should neither enjoy worldly pleasures nor be proud, that he has controlled his senses.

(ii) He should always think, that his aim is God-realization. If sometime he feels any attraction or excitement, he should, invoke the Lord, "O Lord, save me, protect me."

(iii) He should not watch the lustful actions of living beings. However if they come to his sight, he should think that they are gateways to hell and eighty-four lac forms, of lives, but he has to be free from the cycle of birth and death, and, to attain salvation. Such thinking is necessary to guard him. It should be kept intact.

'Mārdavam'—Lack of sternness, viz., mildness of mind, even for those, who have feelings of enmity towards him, and who trouble him is 'Mārdavam'.*

A striver, is mild and gentle, even toward the evil-doers. He tries his best to be mild, in feelings and speech, for all beings. Sometimes strivers, following different paths, as of Action, Knowledge and Devotion, may not appear equally mild, in their dealings, but all of them are very mild, at heart.

'Hrīḥ'—'Hrīḥ', is shame or hesitation, felt in the performance of actions, contrary to ordinance of scriptures and society, either in loneliness or in company. When a striver, changes his egoism and accepts that he is a devotee, or a striver whose aim is God-realization, he hesitates, in performing forbidden actions.

* 'Ārjavam' is used when there is prominence of the body while 'Mārdavam' is used when there is prominence of the mind.

'Acāpalam'—Absence of fickleness is 'Acāpalam'. If anyone is fickle, it does not mean, that the work is done quickly by him. When a person, of the mode of goodness, performs an action with steadiness, and patience, by giving up fickleness, it is performed, properly and promptly. When work is done well, he becomes free from anxieties, and worries. In the absence of fickleness, there attaches no evil of procrastination. As he has no desire, besides performing his duty, his mind does not get bewildered and volatile (Gītā 18/26).



तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

tejah kṣamā dhṛtiḥ śaucamadroho nātimānitā
bhavanti sampadam daivīmabhijātasya bhārata

Radiance, forgiveness, fortitude, purity, freedom from malice and vanity these, O descendant of Bhārata, are the marks of him, who is endowed with divine nature. 3

Comment:—

'Tejah'—The power (vigour), of great men and strivers (endowed with divine traits), whose company enables sinners to renounce their sins and be engaged, in virtuous actions, is called 'Teja'. The evil-doers, hesitate to perform evil deeds before those great men and strivers. These evil-doers, suddenly change their actions and get engaged in virtuous deeds, before men of divine traits. In the face of a man of anger, also, other persons have a feeling of fear, in acting against his will, this is an upshot of anger.

'Kṣamā'—He, who is endowed with the virtue of 'Kṣamā' (forgiveness)* tolerates the offence of others, without having

*What is the difference between 'Akrodha' (freedom from anger) and 'Kṣamā' (forgiveness)? When a person is endowed with forgiveness, he has