

The Meaning and Purpose of Life

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Introduction

The meaning and purpose of life is to reclaim our lost experiential nature, which was originally well established in the practice of all virtues and could stay away from their opposites, i.e. the vices, knowing their ill-effects on oneself and others.

The following chapters describe the virtues in great detail, with living examples of those who practiced them meticulously. All these virtues are universal and belong to one and all, just like the Sun and the Moon and is not restricted to any particular religion or sect. Although the living examples quoted are some popular personalities from India, the practice of these virtues are not necessarily restricted to that region.

Any sincere aspirant reading these chapters will find their minds elevated and their vision broadened and strive to apply these good principles to practice in their day to day lives, thus strengthening themselves experientially. For example, practice of patience is called for under very stretching circumstances. While the practice alone develops ones spiritual strengths, it must also be remembered that one must share the duty to

develop their dependents in a similar way, without letting them lag behind.

Acknowledgments

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Chapter 01 - Forgiveness (Kshama)

Background:

Forgiveness, a unique part of every religion, prevents emergence or the rise of anger in one's self in spite of the outside forces that can get one angry. Forgiveness is a desirable virtue of a pious person. Real forgiveness makes a person ponder, "Even though I have the capacity to fight with the opposing individual or object, how can I discard this virtue of forgiveness and resort to anger? Anger demolishes the very

foundation of forgiveness which is precisely my inborn nature, my true being." One, who upholds forgiveness with such true philosophical thinking is a real human being.

General Nature of Anger:

Passion, anger, and greed are the three basic vices. They are described in all religions as the gateways of hell. A person who fears sin, should try to overcome these three vices in the right spirit and sense. An angry person forgets the difference between good and bad acts. The upsurge of anger creates several physical reactions that develop in the body of the angry person. The person breathes at a much higher rate, his eye brows furrow, his face becomes flushed, and he starts perspiring. The person becomes arrogant, his hands and feet tremble, and he attacks the adversary with blows with his fists or kicks. If a person does not want to surrender to such outside destructive forces, he should evaluate his anger in its very initial stage, and try not to be dominated by it.

Ways To Conquer Anger:

The following two step process is essential to conquer anger:

- knowledge of the causes of anger
- practicing forgiveness in daily life

1. Causes of Anger:

The pathway to get rid of anger cannot be traced properly until we appropriately know what anger is. Anger is a perverse state of the soul. There are three causes for the rise of an anger:

- a. An external object or person has done some wrong to us, abused us, or obstructed what we desire to achieve.
- b. A rise of internal illusory karma. Actually the soul is perfectly pure by nature and it has the valuable characteristic of forgiveness. However, it gets confused when it is subjected to the rise of karma resulting in anger. Anger is the reverse of forgiveness.
- c. The lack of clear knowledge about the basic nature of our true self, which is forgiveness. This is the main reason for the rise of anger.

2. Practicing forgiveness in daily life:

One should take a vow to remain awake and alert when anger seems to overtake and will not get angry. One should then ponder this way, "This anger is not found in my original nature; it is the result of my karma or action done in a past life. I should not attach to this outward emotion. This anger is unholy. It is an enemy to my nature and it even leads to sorrow in the world.

Even more so, the new karma that will attach to one self due to this anger will bring sorrow in the future. Therefore, one must discard anger that causes loss in all respects and at the same time one must get firmly established in forgiveness, in equanimity of mind, and in the state of knowledge which recognizes anger before it arises or immediately when it arises.

One should punish himself for each violation and also count the mistakes committed every day. If a person trains himself for some time in this way consciously, his nature will change. Such is the great power of this small vow.

A great power is created in one's self, by constantly practicing the awareness to separate the anger from one's true self. Then the person is not tied by the bondage of karma, but experiences unique and unparalleled peace of mind. The

continuous experimental training through a state of awakening of the soul is precisely the right way to cultivate the virtue of forgiveness and to conquer anger.

Obstacles To Conquer Anger:

It is possible that a person will come across obstacles such as people who are greedy, dishonest, selfish, and dislike religion. The person should know that such obstacles form a good opportunity for him to minimize his bad karmas.

From one point of view, it is proper for him to be thankful of these obstacles rather than get angry. He should think, "My previous bad karmas have come to this bear fruit. These people or animals who inflict sorrows upon me are mere instruments. Therefore I must keep up my forgiveness and must not get angry with anyone."

When somebody accuses a person as being low, ignorant, or pretentious, the person does not become that. Generally one becomes what one thinks and feels. After knowing this doctrine of truth, it is beneficial to all of us to keep up our nature of forgiveness, even if we have to make great efforts to do so.

Conclusions:

Enlightenment is quickly attained in our path to liberation of the soul by resorting to the virtue of forgiveness. Evidently we experience inner bliss because there no longer exists internal mental sorrows as well as external conflicts, such as quarrels and abuses. Thus, with the disappearance of anger and jealousy, the atmosphere of friendship and unity is created everywhere in the society. As new bondages of karma do not occur, and as the former karmas deplete and vanish, the soul becomes increasingly purified and a great state of bliss emerges.

May this religion of forgiveness that leads to the bliss of our self and of others reign ever victorious in our life.

Glory of Forgiveness:

1. Forgiveness leads to the liberation of the soul.
2. Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is death. Where there is forgiveness, there is truth.

3. One should give up anger, realizing that it is unholy, contrary to the real nature of the soul, and the gateway to sorrow.

4. In your heart uphold forgiveness that leads to peace in this life and which is instrumental in bringing the highest and the best state in the life hereafter.

5. Just as a lamp shines itself and shows the path to others by its light, saintly people in spite of numerous calamities bring calmness to others.

6. Just as the earth tolerates digging, just as trees tolerate cutting, only the enlightened souls can tolerate insults and bad words. No others have that capacity.

7. Compassion, peace, equanimity, forgiveness, truth, renunciation, and non-attachment are found in the personality of a person aspiring to liberation. He is ever alert.

8. When the situation leads to sorrow, one should resort to forgiveness, thinking like this, "This is the occasion of a test of my belief and awareness. Why should I not be alert? If I retort by harsh words, like ordinary people, I would be just one of them. Then what would be the significance of my claim of

being one aspiring after liberation?" Pondering in this way, the aspirant is not shaken, and maintains forgiveness.

Living Examples of Forgiveness:

(1) Swami Ramdas and A Watchman:

Shivaji was a great Hindu king of the state of Maharashtra, India during the seventeenth century. He fought fiercely with the last Muslim emperor, Aurangzeb, for the freedom of India. He was considered a great warrior, patriot, and administrator in western India.

Swami Ramdas was the guide and preceptor of the king Shivaji. It was with the teaching and inspiration of Swami Ramdas that Shivaji attained great success in his life. Swami Ramdas is in the History of India both as the preceptor of the King Shivaji and also as a great saint.

Once during the summer, Swami Ramdas was on his way to meet Shivaji with his pupils. Some of his pupils entered a farm, broke off a few stalks of sugar-cane, and began to suck them. However, when the watchman of the farm arrived they quickly ran away. At that time, Swami Ramdas was sitting nearby in

meditation. On seeing him, the watchman thought that the monk was behind it. Under this mistaken belief the watchman beat him severely and threw him out. Swami Ramdas, with his spirit of equanimity, did not utter a single word.

When Shivaji met Swami Ramdas, he saw many scars on his body. Shivaji gathered the facts from the pupils. The watchman was immediately arrested and his farm was taken away by the king. He was brought in front of King Shivaji.

Shivaji said, "Well Guruji, what punishment shall I give to this man?"

Guruji replied, "I myself shall punish him."

He announced his judgement in the following words, "From today, the farm shall be awarded back to this watchman. He shall be exempted from all taxes during his life-time."

Shivaji, his courtiers, and the pupils of Ramdas, were all stunned on hearing this judgement. They began to think about how compassionate the hearts of great people are. Swamiji forgave fully this man's ill deeds and also helped him in return.

(2) King Ranjit Singh and An Old Lady:

King Ranjit Singh (1780 - 1839), was better known as the Lion of the state of Punjab, India, was well known for his kingmanship, benevolence, and military leadership.

Once, while he was walking on the outskirts of the city, a rock hit him. The king was injured and his bodyguards came running to help him and look for the person who had thrown the stone. After a short while, the bodyguards presented an old woman before the king.

She submitted, "O King! My grandson has been without food for the last three days. As he has had no food, I threw a stone into this mango tree to get a ripe fruit to satisfy my grandson's hunger. However, due to my misfortune, the stone missed its aim and hit you, your honor! It was not at all my intention to hurt you."

King Ranjitsingh heard the old woman and said to his soldiers, "Give a thousand rupees to this woman, as well as food and arrange to send her home in all honor!"

The soldiers were stunned and said, "O King, this woman had the audacity to hit you with a stone. She should therefore be severely punished."

The king said, "Well, brethren! If a tree which has no brain, yields a fine fruit when hit with a stone, how can we, as intelligent persons, punish this woman?"

This is the reason why this great, benevolent, and forgiving king attained a place amongst the most noble kings of India.

Chapter 02 - Charity (Dana)

The General Nature of Charity:

Generally charity means in giving away one's wealth and possessions with the idea of cooperating and encouraging any noble activity. When the giving up of one's ownership is accompanied by the absence of desire of reward for charity, the height of charity is reached. The donor then attains the status of a supreme donor.

Types of Charity:

There are several types of charity, but here we will consider just four of which are useful in spiritual progress. They are:

- compassionate charity
- devotional charity
- charity of knowledge
- charity of gentleness

1. Compassionate Charity:

In this type of charity, the main purpose is to remove the sufferings of the afflicted people. In this case, the recipient benefiting from the charitable act is not more virtuous than the donor. The feeling of compassion in the heart of the donor is therefore dominant in this case. The donor helps afflicted people with sympathy and serves them by his wealth and action.

Compassionate charity consists of liberal donation by a person who is touched by the sufferings of the tormented human beings or animals. The donor tries his best to remove their suffering in a variety of ways.

The charity may consist of helping the poor. Such as those who have suffered by famine, floods, or hunger. It may be liberal donations to orphans, widows, needy students, the blinds, the deaf, the lame, or the mentally unbalanced. No distinction shall be made in this charity.

Compassionate charity is bestowed on the poor and the miserable, irrespective of caste, color, creed, virtue, and religion. The sole purpose is the removal of the afflictions of every human, animal, and all living beings via sympathy, compassion, love, and friendship.

Generally social charity is included in this type. Social charity starts with supporting the relatives. Donations, such as for hospitals, rest houses for travellers, building schools, libraries, colleges, or dormitories are donations for social welfare. In these donations, the dominant feeling is for social uplift, community welfare, and the progress of social and institutional activities. The real righteous person does not stop its charity mission here but, it constantly expands far and wide.

2. Devotional charity:

In this charity, the recipient is a far more virtuous person than the donor. The donor who resorts to this kind of charity intends to reduce greed in his life, thereby, becoming a better suited religious person, so that slowly and steadily the unique virtues of the recipient, dawn in his own life. Generally the person who accepts charity is a spiritual person. In this case, the traits of purity are nurtured at the individual level, and virtues and higher cultural values get spread over in the community.

Acceptors of such charity are selfless and benevolent individuals. Therefore it is logical that donations to such virtuous individuals should be accompanied by proper respect and honor. It is easily understandable that no matter what the form of this charity may be, whether giving of food, clothes, medicine, scriptures, or a place to stay, it should always be carefully thought out, and given with respect.

In this type of donation, the donor considers himself lucky to come in contact with virtuous, ascetic, learned, and saintly personalities. The spiritual life of the donor gets enhanced and he becomes more alert and awake of his sins.

The donor serves saintly persons in many different ways. For example standing upon seeing them, salutation to them with

folded hands, walking behind them in all humility, offering foods and shelters with due respect, and obeying their directives. When this is followed honestly and sincerely, the person himself will attain sainthood.

3. Charity of Knowledge:

Charity of knowledge is that which helps the people permanently to release from pain and sufferings. The main donors are the great Acharyas, monks, nuns, and learned scholars who teach religious philosophy and conduct. In this charity, the donors give knowledge of truth and religious philosophy leading the recipients to their ultimate well being. Both the donor and beneficiary reap the highest gain for their spiritual progress. Finally, it leads both to the highest benefit and the supreme state of liberation and releases them from the cycle of birth and death.

4. Charity of Gentleness:

This is the most important of all charities. Charity of gentleness means living one's routine life in such a manner that all living beings feel safe and secure around you. No external resource is

necessary in this charity and so all human beings can resort to it.

The person who observes this charity will not cause damage of any kind to anyone by his actions. He will not use speech afflicting others and not even think ill of others. He is continuously watching his actions, speech, and thoughts.

Only if there is a constant awakening of the soul can one succeed in not causing harm to anybody mentally or physically. Thinking deeply, we will realize that only great people who have renounced all attachment to worldly life, have the full capacity to practice this kind of charity. It is proper that ordinary people like us also practice it as far as a possible attempt to attain the good of our own souls.

Glory of Charity:

a. Wealth is destined to be spent in three ways: just causes, liberal donations, and until it is exhausted when good deeds (punya) are diminished. Discriminating people know this and resort to charity.

b. Charity is the very basis of the duties of householders. A householder's life bereft of charity is not the right type of life.

c. Righteous charity enhances peace and contentment in life. It spreads these virtues through the world. It yields happiness to other living beings, and leads one to the eternal status of liberation.

d. The householders are expected to use their wealth in charity in this manner: - the upper class 25%, the middle class 10%, and the average class 6% of their income. Ancient Acharyas suggested such high standards of charity.

e. We should understand that the success of a healthy body and mind lies in austerities, devotion, charity, and helping others.

f. The supreme donor resorts to charity of his own free will without being asked.

g. Charity is the greatest gesture, no enemy equals greed, no ornament equals character, and no wealth equals contentment.

h. The main purpose of the wealth of the religious person is to bring an end to the misfortunes of all living beings.

i. The devotees, the donors, and the great spiritual leaders stand highest in Indian society. In the Gujrati language, there is a very famous stanza that pays tribute to the mothers of these three types of human beings:

"O Mother, if at all you give birth to a child, let it be a devotee, a donor or a great spiritual leader. Otherwise, may you prefer to remain barren. Do not lose your vitality in giving birth to others."

Living Examples of Charity:

(1) Ganeshprasad Varniji's Pilgrimage:

Ganeshprasad Varniji was a Jain scholar and a saint of the twentieth century. He distinctly contributed towards educational and moral welfare of a society in the city Bundelkhand, of the state of Uttar Pradesh, India.

During the course of his pilgrimage on foot, he came to a holy place known as Gajapantha, near the city Nasik, in the state of Maharashtra. He met a rich person during his stay in Gajapanth. The rich man was a religious person. He told Varniji, "Noble Sir!

We will go up the mountain to pray God and then dine together." Though tired due to three months of continuous pilgrimage on foot, Varniji gave his consent to this person. They climbed the mountain, worshipped Gods at the temple and dined.

Before their return, the rich man donated a large sum of money to the temple. Varniji had only an amount sufficient for buying food for the next day. Varniji was puzzled and perplexed.

"What should be done now?" he thought, "I must also donate, and for most of the day, I shall have to take my chance or go hungry." With this thought, Varniji donated his total amount. The temple attendant hesitated to take such a small offering from Varniji. The rich man smirked. Varniji pondered over the matter and said to himself, "My inner spirit is firm. My soul is happy as I make the donation of this trifle sum. I still remember my firm conviction in the spirit of righteousness that I experience."

Which donation is superior? A large sum or a measly amount? Let the readers consider this and evaluate justly his own spirit of charity.

(2) Ishwarchandra Vidhyasagar and A Poor Man:

Ishwarchandra Vidhyasagar was a great educationalist, philanthropist, and socio-religious leader of the state of Bengal, India, who lived in the nineteenth century.

Once as he was passing by a road in Calcutta, he came across a sad man. "Why are you so sad, friend?" asked Ishverchandra. Looking at him, the man said, "Well brother! don't bother about it you cannot possibly help me in my pitiful plight. It is a long story."

Ishverchandra insisted for him to tell the story of misery and sadness. At last the man said, "I incurred a big debt in order to get my daughter married. A lawsuit has been filed against me, as I have failed to repay the debt." Vidyasagar took the details of the legal brief and the address of the court from him.

Then, on the day of the hearing in the court, when the debtor went to the court he was told that somebody had come to the court a few days before and paid off his debt. The lawsuit was settled.

The man did not know that it was Vidyasagar who had paid off his debt. The beneficiary never knew the donor or the reason

for his liberality. When there is no desire for any reward and a spirit of selflessness, this the best of donations.

(3) Donation of King Shivaji:

It was 1656, King Shivaji had come from Raigadh and had stationed himself at the Satara Fort. There he learned that Swami Ramdas, his Guru, had come personally to request donations at his door. What should the king give? Diamonds and sapphires? Gold and silver? Food and clothing? Shivaji could not make up his mind. He wrote a small note and placed it in the satchel of Swami Ramdas.

The Swami said, "Well Shivaji, what is in the note? If you had given rice or vegetables, we could have prepared food." Shivaji replied, "Guruji! I have given a just and proper donation." Swamiji asked one of his pupils to read the note. It read, "I submit, at the feet of my Guru, everything that I have acquired till today including myself and my royal emblem." Swamiji said "Shivaji! What will you do now?" Shivaji replied, "Serve your holiness." Swamiji said, "Then take the satchel and accompany me for more pledges." Shivaji became a beggar, cooked the food on the river bank, and they had their meal.

Swamiji said, "Shivaji! I am a hermit; what am I going to do with this kingdom? Take it back." Shivaji was not willing to take the kingdom back. Swami Ramdas being a preceptor, gave his blessings, his Paduka, a saffron colored cloth, and issued a order to Shivaji to accept his kingdom and no option was given. Shivaji served his people for his whole life, following the orders of his preceptor. The pupil donated everything but the teacher was detached from it all.

Chapter 03 - Nonviolence (Mercy Or Daya)

The General Nature of Nonviolence:

The great saints possess the unique knowledge about the life of every living being in the universe. All living beings experience pain when someone hurts them by action or speech. Thus the spiritual leaders have preached the religion (Dharma) which has the principle of supreme nonviolence or complete abstinence from harming any living beings through body, mind, and speech.

Nonviolence generally means not to inflict pain on any living creature. The spiritual leaders can observe the supreme nonviolence because they have given up all worldly activities and have adopted a full time spiritual life. However, ordinary

people can also resort to nonviolence to the best of their ability.

Direct Merciful Actions:

If we are careful in daily life, whether in social, domestic, or business affairs, we can certainly save many innocent lives from destruction. We can prevent violence on insects while eating, drinking, bathing, cooking, and performing other activities.

If we become merciful towards these small insects, how can we possibly become cruel towards animals and even human beings? The human being is considered the most developed intelligent of all life forms and so they carry maximum pain and suffering when subjected to violence.

If we have domesticated animals we should provide them with proper food, drink, and shelter from weather conditions such as rain, heat, and cold. We should not demand excessive work from the animals, or exploit them in any other way.

A businessman should not indulge in shady deals to secure unreasonable excessive profits derived by unjustly depriving other people of their wealth and hurting them.

Let us become gentle and sweet in our behavior towards children and elders of the family, servants and subordinates, neighbors, and the members of our society. This will prevent conflicts, quarrels, and use of abusive or offending words. Consequently no occasion will arise to inflict pain through insulting language.

A person should always be aware of the fact that he should not intentionally inflict any pain on others. Thus, not only does he refrain from abusing others, but eventually from even wishing ill of others.

Indirect Merciful Actions:

Consumption of any non-vegetarian food, such as eggs, meat, and fish is indicative of indirect violence, reflecting extreme cruelty, since such meals cannot be prepared without depriving some living of life or potential life.

To cultivate the ability to observe such a nonviolence, one should know the source of birth of living beings. This observance of nonviolence is not possible if we walk on green grass, spill water without any purpose, needlessly pluck flowers while walking, or dig earth purposelessly.

Observance of nonviolence described here is generally meant for the householder. Deeper and more subtle observance is necessary in the duties of ascetics. However, we shall not go into the details of the extensive topic here because it does not directly concern average people.

Kindness For Self:

So far, we have discussed the nature of worldly nonviolence. However a person should not be violent to his body. Anger, greed, jealousy, passion, ignorance, and such vices that inflict the pain in one's self when one is possessed by them. These vices are not in one's real nature but they destroy the real virtues of a human being such as knowledge, vision, character, and divine bliss.

In order to prevent such systematic destruction of one's own virtues, one should engross in searching a way to eliminate ignorance, passion, and jealousy from himself.

The Glory of Nonviolence (Daya-Dharma):

1. No religion (Dharma) equals nonviolence. Let all living beings enjoy their lives in complete fearlessness atmosphere.

Truthfulness, good character, and clarity are meaningful only when coupled with true nonviolence.

2. True nonviolence is a child of truth and divine bliss. It is the only real wealth. It is the virtue of all virtues. Happiness and divine bliss is possible only through true nonviolence. Only true mercy does good to all living beings and ends all pains and calamities.

3. If we look after the growth and welfare of our children with tender care, by what logic can we hurt the children of other living beings?

4. Austerity, knowledge of scriptures, observance of vows, meditation, charity, and sound character are all the results from true nonviolence. The religion of true nonviolence should be observed with maximum effort and awareness, so that all other religious activities become fruitful.

5. The best means to practice true religion (Dharma), is to be compassionate, humble, and good in character.

6. Violence in any form is an animal instinct, not a human instinct. We would never resort to violence if we presume that human beings always aim at the uplift of their souls.

7. Merciful actions endow all living beings of the universe with happiness and destroys all sources of sorrows.

8. In reality the noble human being is merciful, compassionate, speaks softly, and conveys humbleness through his eyes.

9. All faiths and all scriptures accept the doctrine that true nonviolence is the very basis of true religion. When observance of true nonviolence is not the aim, sins exist. Aspirants should not give up this virtue of true nonviolence or compassion and hurt living beings.

Living Examples of True Mercy:

(1) Ishverchandra Vidyasagar and A Sick Man:

Ishverchandra Vidyasagar was a great leader and famous person of the state of Bengal in India. Once he was on his way to the village Kalna with his friend, Girishchandra Vidyasagar. He saw a poor laborer lying on the ground. He was suffering

from diarrhea and was constantly vomiting. His clothes smelled bad, and many people placed their handkerchiefs over their noses and passed by with their faces turned. The laborer's satchel containing all his possessions was lying next to him.

When Ishverchandra saw the suffering man he understood the situation. He lifted up the sick man on his shoulders and instructed his friend Girishchandra to follow with the man's possessions. They walked to the Kalna village. Arrangements were made at a rest house and a doctor was called for the poor sick laborer.

The sick man became well within two days with the help of proper treatment. Then Ishverchandra said, "Well friend, my mission is over. I shall go now." He gave some money to the laborer and left with his friend Girishchandra.

The laborer was simply stunned by the true mercy of this godly person.

Such was Ishverchandra Vidyasagar, the very embodiment of compassion. His selfless service and his divine spirit of true mercy deserves our praise.

(2) Madanmohan Malaviya and A Sick Dog:

Madanmohan Malaviya is known as the upholder of the Aryan civilization. He was the founder of the famous Benaras Hindu University, and a close associate of Mahatma Gandhi. He was a great scholar and educationalist who associated himself in the freedom struggle of India.

Once as a student, as he was walking on the road when his eyes fell on a restless dog. It was running back and forth because of a wound in its ear. Malaviyaji approached the animal with food and took the dog to a veterinary hospital where the attending doctor gave him medicine for the dog and warned Madanmohan to be careful because stray dogs often have rabies and can bite people.

However, Malaviyaji had no fear. He applied proper medicine on the wound of the dog and sat there till the dog slept soundly.

What is our reaction when we see sick and dirty dogs? Let us think of this and grasp the greatness of the virtue of true mercy in such legendary people and be aware of regarding every soul and living being equally.

Chapter 04 - Celibacy (Brahma-Charya)

The word "Brahmacharya" consists of two words:

- a. Brahma means Soul and
- b. Charya means Conduct.

The code of conduct that leads to self-realization of Soul (or Atma) would, therefore, be the general meaning of Brahma-charya or celibacy.

It should, however, be understood that the concept of celibacy is very wide, subtle and complicated. Only a highly enlightened soul well-established in celibacy is really competent to give an all-embracing conceptual analysis of celibacy. We are, however, trying to attempt hereunder a brief description and analysis of the subject of celibacy as it applies at the present-day.

This is based on the doctrines of the ancient, illustrious Acharyas or saints who joined to our own limited experience. May this delight those who aim at the attainment of the sublime and supersensuous bliss and may it percolate in the depth of their souls, and lead them to exert themselves in all

ways, in the practice of this pure, pious and supreme vow (Uttama Vrata) of "Brahma-charya".

BACKGROUND

The proponents of Aryan culture have broadly classified the life activities of human being into four categories - Dharma, Artha, Karma, Moksha:

- (1) Dharma: Practice of religion
- (2) Artha: Activity for earning livelihood etc.
- (3) Kama: Activity for fame, family etc.
- (4) Moksha: Activity for the attainment of salvation.

It is recommended that an average person should go through the four stages (Ashramas) of life known as Brahmacharya, Grihastha, Vanaprastha and Sanyasa Ashramas. They are prescribed as follows:

1. Brahmacharya-ashrama: Student Life

2. Gruhasth-ashrama: Family Life

3. Vanaprasth-ashrsama: Family and Social services period

4. Sanyast-ashrama: Monkhood Life (Renunciation)

Looking from the viewpoint of an average person, this kind of arrangement has been found fairly practical and quite useful to society. However, there is one small group of exceptional personalities in society, that adopts a different course.

Life-long celibacy right from childhood, gradually developing as a full-time aspirant - (Sadhaka). This may be due to the psychic effects (sanskars) of previous lives, influence of the Guru (the teacher), good company, and a firm desire for liberation of the soul from the bondage of the body (Moksha).

Once the right conviction becomes well established, life-long celibacy can lead a person more easily to the attainment of various extraordinary capacities which are ultimately conducive to self-realization. This has been exemplified by the lives of so many saints, great souls and Acharyas.

SADHANA OF CELIBACY:

1. As expected of ordinary householders.

2. As expected of seekers of true knowledge and persons desiring liberation.

3. Complete Celibacy

1. AS EXPECTED OF ORDINARY HOUSEHOLDERS

The Sadhakas of celibacy in this first stage have to resort to Sadhana while keeping intact their business and occupation, family structure, and social relations. They try to practice celibacy by way of good manners or as advised by a religious preacher. They have only relationship with their spouse and none with others. Here, the spiritual vision is of least importance because they are not acquainted thoroughly with the original vital form of celibacy.

Since, lofty morality is expected of people of high status in society, and taking into consideration the physical and social disadvantages of immoral behavior, these Sadhakas normally remain monogamous and therefore faithful just to their spouse only.

2. AS EXPECTED OF SEEKERS OF THE TRUE KNOWLEDGE AND PERSONS DESIRING LIBERATION

Here, celibacy starts with conviction. In persons of this cadre, real love of the vow of celibacy has arisen. It arises because they have a clear conviction as to how celibacy of all types, physical, mental, social, and spiritual, is the source of an all sided sublimation. This is analyzed scientifically and adjudged as conducive to happiness and usefulness.

Observance of celibacy is particularly helpful in self- study, devotion, religion, self-identity and various types of meditation (Dhyana). Sadhana of its worldly and spiritual forms commences here due to this experience.

Feelings of acute tension do not cease till a person is fully satisfied with his own spouse alone. Then the concentration on self-study is possible. Such a Sadhaka arranges his life-routine in the proper order as renunciated in the scriptures. He then renounces according to his ability.

The causes mentioned below that are hindering to his vow of celibacy and takes recourse to others by which he can become stable in his vow of study.

The following method will help in the observance of celibacy:

- a. Repeated acquaintances with Mahatmas, saints and monks.
- b. Following the guideline of a noble routine of life. This means not letting the mind idle even for a moment and being constantly associated with one or the other type of good activity.
- c. Methodical and regular study of good scriptures.
- d. Development of the virtue of humility, by devotion, worship and praise and full consciousness of one's own faults.
- e. Formation of good habits and observance of useful rules whereby one achieves the absence of addiction. This means a habit of leading a regular life so that it becomes easy to master the five senses and the mind. The mind becomes easily stable in Sadhana by the above practices.
- f. Discarding all external influences that intoxicate the mind. It means dissociation with watching movies, going to parties, club-visits, sensual entertainment, and so on.

g. Not reading sensual literature like passion inspiring stories, songs, dramas etc, or even keeping such books in one's possession.

h. In the area of discipline regarding food, discarding spicy foods as well as onions and garlic. Total banishment of meat, alcohol and drug substance. Rich foods like Ghee, milk and cream should also be taken within limits so that general health is maintained.

Chapatis, pulses, rice, vegetables, fruits, and curds as also water and liquids should be taken in good quantity so that vitality and health are maintained. Body and Mind will then retain their happiness and the person will engross himself in self-study, acquaintance with the noble people, and meditation in all its intensity.

The Sadhaka should cultivate the habit of eating very plain food and occasionally less food. With this, the Sadhana will gain a sense of purpose, the body will be healthy, idleness will end, and steadiness and attainment of concentration (Ashana) will develop.

The study of religious scriptures (Tattva) is simultaneously necessary in the Sadhana of this stage. Thus, observance of celibacy is not just physical Sadhana but it is one of constant awakening of the soul. The Sadhaka comes to this realization through learning.

Hence a man experiences satisfaction only with his wife. But even then, even in a brief contact with his own wife, a man feels regret. He performs some penance and feels distaste for the shortcomings of his soul. He confirms his respect regarding celibacy again and again through listening to religious discourse, acquaintance with noble people, pilgrimage to holy places (Tirtha-Yatra) and study of philosophy.

The Sadhaka also gives an impetus to his self by remembering, in veneration, great souls like Hanuman, Bhishma, Lord Neminath (Arishtanemi), Lord Parashwanath, Sudershan Sheth etc. In recent times, Mahatma Gandhi and Ramkrishna Paramhansa retained married status and still practiced celibacy, thus presenting before us inspiring examples of the Sadhana of celibacy. In this stage, there is to be observance of celibacy for twelve to twenty eight days per month or even more. This leads to great success in steadiness of Sadhana.

3. COMPLETE CELIBACY

From the viewpoint of Ultimate Reality, this is the ultimate stage of a superman. Its attainment is possible only to genuinely detached persons endowed with self- realization. The vow of celibacy here, means its complete observance of this great vow. The persons who have reached the highest stage, are genuinely merged in Atma (own Soul) as a reward of their supreme Sadhana of knowledge and self-control (Jnana-samyama).

Still, however, for those who have attained to steadiness in celibacy by Sadhana, complete celibacy in speech, body, and mind, becomes possible.

Mostly, such persons prefer to live in a monastery at the feet of a preceptor or in an Ashrama or a service organization for the safe and pure observance and maintenance of their vow. This is because here they have the benefit of constant acquaintance with noble sages and religious discourses delivered by them. Mostly, they are full-time Sadhakas.

If, in the case of some persons, may have a small responsibility as householder, they might pay a casual visit to their houses,

but once that worldly responsibility is fulfilled, they get fully engrossed in the constant pursuit of purity. It is then that their complete celibacy shines out in its true color and brightness.

It need hardly be stressed that when such a Sadhaka has to go to his worldly home, he stays in a separate lonely room, observes his daily routine and takes no interest in worldly problems except where and when he must. He retires to his abode of yoga as soon as his work is over.

GLORY OF CELIBACY

1. The celibate, who on viewing a young beauty in full bloom, does not get excited in the slightest degree and considers her to no more than a wooden doll, is like god himself.

If a person controls his passion, he can conquer the whole world. This is like vanquishing the king during a war, as a result of which the whole kingdom along with the army and its power is conquered too.

Strength is always required to accomplish any task. The same is also true for self-knowledge. Let the wise therefore, take on the strength of celibacy to accomplish the same.

2. One who desires to attain to the Supreme Reality, observes celibacy.

3. The practice of celibacy is indeed a major and unmatched contributory factor in:

a. Controlling all the five senses and the mind

b. Avoidance of all lethargy

c. Attainment of the highest degree of self-contemplation

d. Sadhana of all types conducive to the liberation (Moksha) of the Soul

4. Celibacy is said to be the most difficult of all vows and therefore it is considered as the principal vow (Vrata). No penance is sufficient for a monk or a Muni who violates this fundamental vow in the smallest degree. Breach of this vow is the downfall of a Sadhaka. Sadhakas, therefore, have to nourish this vow of celibacy all with due care and alertness.

5. Celibacy is said to be the supreme austerity (Tapa).

6. The man who observes faultless, true and complete celibacy deserves all praise and veneration, not only from common people of the world, but also from all great souls.

7. Observance of celibacy even in a dream is not possible for persons with limited capacity and loose character, who are timid, helpless, and slaves to their senses. Only persons of great spirit are able to observe this vow in its true sense.

8. Even highly enlightened souls envisage no possibility of expiration for a breach of this vow. They are unanimous that it must be observed under all circumstances.

9. Strength and health are the benefits of celibacy. Further, it confers long life and brightness of mind. The body is energized, the intellect and memory get sharpened, speech becomes lucid and powerful. By observance of celibacy, steadiness of concentration is achieved and the experience of a state of noble thinking gets extended. When a person is in meditation, he feels no fatigue and he can become a master of Samadhi that yields supreme bliss through the attainment of multifaceted self-control. We thus realize that celibacy is the best companion of a Sadhaka.

Living Examples of Celibacy

(1)

One of the main disciples of Swami Vivekananda was Swami Vibhutananda. The pupil was as capable as the teacher.

Once, a young woman entered his apartment with lustful intention, but when she saw the very gentle figure and divine luster of the Swami, she was stunned. Seeing her stunned, the Swami said, "Well mother, you will not go without something!" He offered Prasada (food) to her and she had no option but to accept it. The instinct of lust in the woman was dissipated on hearing the word "Mother".

She accepted the Prasada of God, bowed before the Swami with tears rolling down her eyes, begged forgiveness and left.

Such was the impressive grandeur of observance of life-long celibacy.

(2)

The king Chhatrasal (Maharaja) was a great warrior of the seventeenth century, well known for his nobility and

philanthropic works. He ruled in parts of northern India and gave a bitter fight to Moslim Emperor Aurangzeb.

He was the ruler of the kingdom of Panna around the year 1670 A.D. He was heroic like a lion and far brighter was his luster of celibacy. Besides being a man of royal blood, he was in the full bloom of youth. On seeing his grand personality, one daughter of a feudatory lord became enamored of him. She was maddened by love for him. Lust is blind and when one is overcome by it, one loses all sense of understanding and reason. She approached the king and, with folded hands, she said, "Well, your honor! I am very much afflicted!"

"Noble lady! What is the cause of your affliction?" inquired the king carefully and cautiously. "I can reveal that only if you promise to remedy it," replied the lady slyly. The king, with his simple heart, replied: "I shall certainly help you, if possible." The young woman, with uncontrolled expression and gestures said, "Sir, I am childless. I desire a son like you".

For a moment, the king was stunned, but he immediately controlled himself, "Oh, you only desire a son like me. Well mother! Chhatrasal is your son."

The king touched her feet and accepted her as queen-mother. Such was his youthful righteousness, his patience and self-control.

In the history of Bundelkhand, the time of this king's rule is considered to be a golden period. Under his ruling his subjects had full security and prosperity.

(3)

Pandit Shri Sumeru-chandra Diwakar is a great scholar of modern Jain Society. He is over eighty years old and lives at Shivni, near Nagpur in Madhya Pradesh.

Once during the Paryushana festival, he was lecturing to a group of youths. He preached Dharma and then added, "Friends, do exercise and cultivate self-control. This will lead to perfect health and you will never require the vitamin tablets from doctors."

The young men started asking among themselves. "We should like to know how far Panditji exercises self-control himself".

On hearing this Pandit Indralal Shastri said, "Friends, Panditji is a celibate from childhood." The youths were stunned.

(4)

Dayanand Saraswati (Maharshi) was a great religious leader and authority on the Vedas of Hindu religion. He founded "Arya-Samaj", a socio-religion institute in the last century in Punjab.

Dayanand Saraswati was visiting Ashwinikumar Dutt in Calcutta. Ashwinikumar, "Sir! Does Kama (lust) ever bother you?"

Dayanand Saraswati, "Kama! I always engage myself in Kama (work). Therefore Kama (lust) never crosses my mind."

Ashwinikumar, "Isn't your body like other humans?"

Dayanand Saraswati, "A person who has destroyed sinful attitudes through practice of yoga and devotion to God and spends rest of the time helping others has satisfaction of happiness of soul. Such person does not even think of lust or such vices."

Chapter 05 - Tolerance (Sahana-Shilata)

Tolerance is defined as voluntary endurance of inconveniences pertaining to the mind, speech and body, in a spirit of equanimity, so that a person attains to purity of soul.

Training in Real Tolerance:

Tolerance without the attainment of purity of soul does not lead to attainment of the Supreme Reality (Param-Atma).

A merchant may engage himself in business for profit without even taking food and drink for some time. A student may persistently keep awake studying during examination. These are a few practical examples of worldly tolerance. Such activities inspired by selfish motives are common.

Noble tolerance having higher human values dawns in life only when a person endures hardship for others, even at the cost of his own personal gains and works. During the practice of tolerance, one has to cultivate a spirit of equanimity and develop virtues like patience, calmness and forbearance. Again, here is a matter of voluntary endurance, because one engages oneself in it only for his own spiritual welfare.

When poor people or animals endure inconveniences such as hunger and thirst, cold and heat, insults and abuses, it is not out of volition but out of helplessness. The tolerance of this type of afflictions is merely through helplessness, dependance and compulsion. This is certainly not the real or noble tolerance.

External Forces Testing Tolerance:

The spirit of tolerance of a Sadhaka is tested by a variety of distressing circumstances induced by worldly people, animal life, natural calamities and so on. Ordinary people are bereft of faith in super sensuous bliss and therefore, have no faith in the activities of doing good deeds to others.

In the elementary and intermediate stages, a Sadhaka may experience non-cooperation even from his relatives and it may sometimes amount to clear opposition. An advancing Sadhaka is cruelly referred to as a "bookworm" and is even insulted and banished from society. Some cruel and heartless persons may deprive Sadhaka even of food and drink. Very often he finds that his path is obstructed by stones and thorns. He might even be physically manhandled by kicks, blows, sticks and other destructive attacks.

When Sadhana is practiced outside the house in lonely places such as a holy place, a forest or a garden; here also a Sadhak may have to endure harassment from ants, flies, mosquitoes and other small insects. Occasionally, rats, squirrels, or even big animals may torture him. Apart from causing physical suffering, they can also disrupt the meditation by producing harsh sounds or frightening movements. Natural forces can also act as sources of disturbance to a Sadhaka. These are excessive cold, unbearable heat, heavy rains and so on.

The production of different diseased states in the body is also a natural calamity in which the Sadhaka is expected especially to preserve equanimity. This is the most direct, and difficult of all tests of his overall spiritual attainment. The Sadhaka, who reveals tolerance even in a diseased state of the body, is a real saint indeed.

High-Grade Noble Tolerance:

As the aspirant becomes more and more enlightened in the true concepts of the nature of the universe, he will rather blame himself for any distress or calamity than blame others. The mental repose of a real Sadhaka is not disturbed because

he does not find fault with circumstances, other individuals, or objects, but rather looks within himself for the same.

For acquiring true tolerance, one should, therefore, learn both the types of practices; i.e. acquiring true knowledge as well as practicing to endure the pains patiently even under adverse circumstances. Through the maturity of this two-fold practice, the Sadhaka attains to the state of an emancipated Yogi (Siddha-Yogi) i.e the state of a person of steady intellect (Sthitaprajna) who has attained equanimity. This is the climax of spiritual Sadhana.

In addition to the natural afflictions that befall the highly advanced Sadhak (aspirants), they test their tolerance voluntarily by sitting in meditation by a river-side in winter, on rocks of mountains in summer or by walking on thorny and gritty roads at other times. This is precisely how they impartially test the state of steady intellect (Sthita-prajna-dasha) acquired by them.

CONCLUSION:

Gold-dust obtained from a mine cannot become real pure gold, before it passes through processing in several furnaces. An iron-rod cannot be turned to the desired shape until it is made

red hot. A cloth that is excessively dirty must be well-rubbed in the hands or machine before it becomes thoroughly cleaned. Similarly, one cannot get over long standing adverse beliefs, knowledge and behavior without appropriately tormenting the soul and cultivating due forbearance.

It therefore becomes the duty of a person desiring liberation at all stages, constantly to practice tolerance. The inner strength of a person gets enhanced with the practice of tolerance. As one increasingly develops the art and science of forbearance, the inner strength is enhanced, and the aspirant (Sadhak) conquers the path of self-knowledge and self-control and continues to reap the fruits in the form of meditation (Samadhi). It is therefore necessary that we seek this virtue of tolerance that is the very cornerstone of spiritual progress (Sadhana).

GLORY OF TOLERANCE:

1. The path of tolerance with goodness is extremely difficult but it still yields the best of rewards.
2. Gold acquires greater and greater brightness as it is heated more and more in fire. Sugarcane is squeezed again and again

and yet it does not give up its sweetness. Sandalwood is rubbed again and again and still it does not discard its coolness. In a similar manner, noble persons do not give up their nobility in spite of countless tough tests. They attain to their cherished goal with tolerance in a spirit of equanimity.

3. The diamond extracted from a mine has only limited brightness, but when it is washed and cleaned and faceted in a variety of shapes, only then does its brightness shine all the more. In a similar way, the Sadhaka has to pass through numerous tests before he becomes a saint.

4. Tolerance and benevolence form is the very nature of good and noble men. Trees bear heat and yield shade to others. The sandal tree gives coolness and fragrance to the edge of the axe that cuts it. Likewise, noble persons spread love and benevolence in spite of countless calamities that overtake them.

5. Just as clouds take the salty water of the sea and yield a rain of sweet water, in a similar way, noble persons suffer calamities and shower goodness.

Living Examples of Tolerance

(1)

Shri Vishvanath Shastri, was a great scholar and logician, who lived in the eighteenth century in the state of Bengal, India.

Shastri was invited by other scholars for debate. Discourses and discussions commenced at the scheduled time. The deep learning and intellect as well as powerful arguments of the learned Shastri silenced all other scholars. Their defeat became a certainty.

When no other way was left, one scholar opened his box of snuff and threw the snuff on the face of Shastriji. Shastriji took out his handkerchief, rubbed his face and said, "This is only a digression, let the discussion continue now."

The whole assembly was stunned. The opposing scholars (Pandits) had expected that Shastriji will get excited and dissolve the assembly. However, he pretended nothing happened and the session continued. The opposing scholars had no courage to continue the discourses and discussion

further. They all fell ashamed at the feet of Shastriji and begged his pardon.

We learn from this event of the life of Shastriji that great achievements are possible if we can cultivate the spirit of tolerance.

(2)

Shri Ganeshprasad Varni, a famous Jain saint, lived about eighty years ago. In the first stage of his religious life, he had decided to travel to Jaipur on a pilgrimage. From Lalitpur in Jhansi district, he proceeded towards Khurai via Sonagiri. When he went beyond Sonagiri, he had with him very little money, one water pot, a small piece of cloth and some clothes on his body. As he reached Datia, he was left with absolutely no money. For two days he lived on rice and that day he had no money for even that. He approached a shop-keeper and requested, "Well friend! I would like to sale this umbrella.

The shop-keeper said, "I hope it is not a stolen one."

Varniji was dumb-founded and tears rolled down his eyes. The shop-keeper showed no sympathy and said: "This is the price

of your umbrella. After deducting for rice, you get this amount back."

Varniji pleaded, "Well friend! The umbrella is new. Please pay something more!"

The shop-keeper replied: "Take the amount or else go ahead!" He left with a small change (six Annas). Thus Varniji lived on rice for several days and took cooked food only when he came across a householder (Shravaka) whom he knew and completed the pilgrimage.

Every great man attains to the highest status only after gradually passing through such tough tests and with the power of Sadhana of the self (Atmasadhana).

(3)

Mahatma Gandhiji's original name was M. K. Gandhi, bar-at-law. He was the greatest person of the last century who initiated the freedom struggle of India by non-violent means. He attained to National and International fame by making India free from British rule on August 15, 1947. He was then designated as the "Father of the Indian Nation."

Gandhiji was roaming in the city called Champarana in the state of Bihar.

He always travelled in a third-class compartment of a train.

Once he was on his way to Betia, a passenger got in, gave him a push and said, "You are sleeping at ease in the train, as if it is your own train! Get up!"

Gandhiji got up and sat by the side of that passenger, who started singing, "Noble indeed is Gandhiji. A great soul who helps the suffering!"

In the morning, the train reached Betia. Thousands of people gathered round his compartment with cries of victory for Gandhiji. When that passenger realized that he had insulted the Gandhiji, he wept bitterly and fell at his feet. Gandhiji consoled him and raised him up, as if nothing had happened.

Chapter 06 - Good Use of Time (Samayano Sad-Upayoga)

It is a fact known to us all that with every minute of our life that passes, we are all moving nearer and nearer to death. Despite this, only a few persons think over this fact and make good use of this best opportune time with a view to truly achieving truth and divine bliss.

TIME DEVOURS ALL:

Time moves on continuously. Nobody has the ability in this universe to stop it. There are now deep oceans where there were high mountains. There were empires of rulers whose cry made the earth shudder, today the dilapidated remains of their kingdoms are no longer regarded. The rich become penniless, the healthy turn diseased, youth is quickly overcome with old age. Physical charms and health come to an abrupt end and are often replaced by weakness and lusterless pallor. Thus, every existing object in this universe is suffering from the fright of the destructive dance (Tandavanrutya) of the horrifying demon that is time.

Is there any remedy for this? The answer is affirmative. There is a method to conquer this vast ocean of time. This can be achieved by a cautious and well planned use of every moment of our life. With every drop of water, the tank gets filled; with every pebble, a well gets erected; with every brick a huge mansion is constructed. In a similar manner, the wise man who properly utilizes his time for higher purposes can accomplish advancement and prosperity in this life and the life hereafter.

CONSTANT ALERTNESS ABOUT THE OBSERVANCE OF TIME:

In our life, the desired goals are attained by good use of time. The student who works hard on his daily lessons, gets good grades; the housewife who gives up laziness and looks after the house, keeps her house neat and clean; the farmer who is constantly watchful of the crop sown, reaps a bumper crop. Thus, generally speaking, one can acquire wealth and high position by good use of time in day-to-day life.

In the path of salvation however, it is indispensable for a Sadhaka to be constantly alert and awake with regard to the good use of time. For this reason the saints have advised to remember God every moment.

If one were to get merged in Sadhana only for the time when one practices it, how can one attain higher pursuits? No doubt, one must be completely merged in Sadhana with all concentration during the time of the practice of Sadhana, but at other times also, the aim of self-betterment and self-purity are not to be lost sight of. "I must be alert and awake to see whether or not I pass my time in proper pursuits even when I am busy with other work in the morning or noon; evening or night; in the house or outside the house; in a temple or holy

place or in a place of self-study". Thus ponders the vigilant aspirant.

If the aspirant wants to form the excellent habit of utilizing his time well, he should in all stages of his development, keep a diary of spiritual pursuits. This will mean keeping a clear record of how his time passes everyday. By doing this, he will remain informed of the actual utilization of time, so that he can well plan the better use of time and thus improve upon the shortcomings in his life.

Let us closely observe and analyze the lives of great men who have attained to the highest status in this world. We will easily concede that the key to their astonishing success lay in the excellent use made of every moment of life which was at their disposal. If we respect time, time will respect us and help in higher achievement.

GLORY OF GOOD USE OF TIME:

1. Every moment of human life is extremely precious. The moment that has passed away cannot be regained by any effort. Let a person therefore make his human life meaningful by the good use of every moment of life that God has presented to him.

2. "Time and tide wait for none".

3. Water placed in one's hands, slowly trickles out and is eventually lost. In just the same way, every moment of person's life passes and life comes to an end. If therefore, we do not pay attention to purification of the self, we would soon be in a state where all that we had has been lost.

4. One who knows the preciousness of every moment of life that he has acquired and makes himself engrossed in its excellent use, conquers all calamities, becomes the leader of all noble souls, acquires the capability to write great scriptures (Shastras), is enabled to submit ever-new arguments in discourses and in learned assemblies and is endowed with the strength to shatter the whole chain of powerful enemies namely "Karmas".

5. Our salutations to Time. Having fallen to its rule everything becomes eventually only a matter of antiquity (old times).

6. Time does not wait to consider whether or not a person has completed the mission of his life. It just finishes those who

come under its sway; regardless of whether he is an emperor or a beggar, a fool or a scholar, or anyone else.

7. Time should be conquered by continuous efforts, while learning should be acquired through the practice of humility.

8. The continuous ticking of a clock constantly suggests to a person that his life is being cut short with the passage of every moment. Let a person therefore, quickly accomplish all the noble deeds he wishes to do.

9. One who postpones the work of the morning till the evening, and the work of the evening to the next day, is adjudged a lazy, procrastinating fool. Such a person achieves no success in life and is lost.

10. Lord Mahavira preached to make good use of time to his disciple, the great man Gautama Swami. Let this fact make us alert about what we should do.

11. One who is vigilant of one's own spiritual progress, should be absolutely regular in studying the scriptures, praising to holy people, devotion to God, practice of meditation, and in one's devotion to his preceptor.

12. One who wastes time, will himself be wasted away by time.

Living Examples of The Good Use of Time:

(1)

Shrimad Rajchandra (1867 - 1901) was a great spiritual leader of the last century. He attained the knowledge of his previous births at the age of seven. He had a remarkable memory and could attend one hundred different incidences at a time! He had super-sensuous knowledge and he was a self-realized soul. He is considered as a spiritual guide by Mahatma Gandhi.

As a great scholar and spiritual prophet, he wrote very valuable and subtle spiritual literature which is useful to all seekers of truth, irrespective of caste, creed, or religion. He has followers and institutions in his name in many parts of western and southern India. He practiced meditation and scriptural studies in lonely places in many parts of Gujarat State of India.

Monk Chaturlalji and Monk Mohanlalji were two of the seven ascetic disciples of Shrimad Rajchandra.

This event relates to Shrimad Rajchandra's life. Once Shrimad asked Monk Chaturlalji, "What have you acquired up to today from the day you became a recluse (monk)?"

Monk Chaturlalji submitted his experience and observation in these words, "In the morning we take tea brought as alms. Then, at the proper time (Jain religion term "Vohorvun") we beg food and eat it. We go to sleep after recapitulating our sins (Jain religion term "Pratikramana").

Shrimad Rajchandra said, "Getting tea and food as alms, taking these and sleeping, is this the right faith, knowledge, and character of the religion?" He then addressed the head monk Shri Lalluji Maharaj, that the other monks pass their time in self-study and meditation and not waste any time in ordinary things. He also asked him to see that all monks take food only once. He also expected the monks not to bring tea and snuff without reason. He insisted that they study Sanskrit and pass their time in Sadhana.

Monk Mohanlalji pleaded, "Maharaj Shri Lalluji Swami and Devkaranaji are of elderly age. How would it be possible for them to study? Shrimad replied, "Queen Victoria is old and yet she studies the languages of other countries. One should make use of his time in good things like study, understanding

scriptures and meditation with a firm determination and discarding laziness."

(2)

Shri Dayananda Saraswati is famed as a great upholder of Aryan Civilization in the last century. His native place was Tankara near Morbi in Gujarat State, India. He travelled around the whole country and established a new Hindu sect known as Arya-Samaj.

Once he was in the city Shahjahanpur in the state of Uttar-Pradesh. He noticed that the employees of one big organization were leaving their duties half an hour earlier. On seeing this, Swamiji said to the employees, "We have forgotten the great importance of time. If a doctor were to say, that the patient would have been saved if I had been called five minutes earlier, but now, the patient cannot be saved. It is here precisely that we realize the value and importance of time."

(3)

Let us note two more examples of how great men are alert about time.

1. During war, Napoleon personally gave orders to his commanders, on all fronts and he also slept on horse-back making good use of the time.

2. Haider-Ali was the Sultan (King) of Mysore in southern India in the eighteenth century. He was highly intelligent, a great warrior, and an able administrator. His grasping power was so acute that he used to hear the complaints of ministers of different departments all at a time, during his morning duties. He took immediate decisions and issued necessary orders. Thus, he completed much of his work as a Sultan, just in the early morning.

Chapter 07 - Silence (Mauna)

Silence is abandonment of speech, conversation etc. with a right knowledge and spiritual advancement in view. This is a very important part of spiritual progress. It is being analyzed here, not only in its conventional meaning, but in a very wide perspective, so as to be useful to the aspirant.

Silence is resorted to for enhancement to meditate on the doctrines heard from great preceptors or received from the study of scriptures. Sadhakas (aspirants) of all stages can

cultivate it according to their own capabilities. Sadhakas in the elementary and middle stages should resort to as much control of speech as possible, so that much physical and mental energy gets accumulated. This accumulated energy can now be advantageously applied for the purposes of self-study and self analysis. The success in Sadhana can thus be accomplished more speedily by using this spared energy for spiritual progress which might have been otherwise wasted in mundane pursuits of happiness.

GOOD USE OF POWER OF SPEECH:

Only the human soul can acquire the capacity of such intricate and highly disciplined and balanced speech. No other creature or being has the power of such highly developed speech. Such a power of speech as this which has been acquired by good deeds of past (Punya), should be so well utilized as to be conducive to the welfare of one's own self as well as of others.

If we are not in a position to help those suffering from various causes like diseases, distress, pangs of separation from kith and kin or such other calamities, we could at least heartily console them by soft, soothing, beneficial and pleasing words. Such an excellent and remarkable use of the power of speech can be

rightly designated as 'silence', since such a use of speech is not for less important purposes, but for benevolence of everyone concerned.

ABANDONMENT OF POINTLESS TALKATIVENESS:

We come across many people in society who are talkative. It is always wise not to initiate talk which is not conducive to our betterment, or any noble purpose. Criticizing others, using abusive words, indulging in idle or wicked talk, uttering words that offend and hurt others, busying oneself in self praise - all these mean sheer waste of our power of speech. Persons endowed with a sense of discrimination, should abandon this with conscious effort.

SUCCESS OF SILENCE:

Since ancient time, silence is worshipped as an important component of spiritual discipline. Initially, the practice of this virtue may commence with some three hours of silence at noon time, say on Sunday or any other suitable day. This practice may be enhanced by routines, the vow daily from 8.00 p.m. to 8.00 a.m. the next day. During these hours, the exceptions could be made for prayers, uttering a hymn of praise for

adoration of God. The vow of continuous silence for three to seven days is very helpful during the course of intensive meditation and scripture writing. Thus is practiced the vow of silence by different aspirants, according to their circumstances and the various stages of their spiritual advancements.

Only through deep contemplation and the practice of silence, is it possible to become a genuine ascetic (Monk). Spiritual progress (Samadhi) is attained only by right restraint on speech and breaking through the chain of indecisions and doubts. Advanced aspirants should therefore, constantly praise self-steadiness (Atma-sthirata) together with silence during meditation.

Lord Mahavira, after the renunciation of the worldly life, observed silence for twelve and a half years. Mahatma Gandhi used to observe silence on every Monday. Yogi Shri Maharshi Aurbindo observed silence for seventeen years. Ramana Maharshi very often inspired those desirous of self-knowledge, to search after "Who am I?" in a state of silence. He too passed much of his time in a state of silence. The immense utility of the practice of silence is thus witnessed in the lives of all these great men.

In the present days, many monks resort to the practice of silence from evening to sunrise.

CONCLUSION

On the basis of factual evidence mentioned above, now the aspirant who has essentially understood the rarity, utility, and excellence of good speech will certainly embark upon the genuine practice of silence or only the scrupulous use of his speech. Through the medium of this practice, energy of the soul that was so far being externally wasted, is now fruitfully utilized in accomplishing control of the senses and the mind. This self-control will substantially contribute towards success in various stages of concentration of the mind by making it introvert and steady and eventually culminating in the highest transcendental meditation or a thoughtless state (Nirvikalpa Samadhi).

The practice of silence is thus of invaluable assistance in the experiment of internal conversation of the self with one's true self.

GLORY OF SILENCE:

1. Speech is great, but silence is greater still. Silence is the holy temple of our divine thoughts. If speech is silver, silence is gold, if speech is human, silence is divine.
2. Silence is the best and the most unique art of conversation.
3. Silence is the best speech. If you must speak, speak the minimum. Do not speak two words, if one is enough.
4. The ego gets wiped out in the state of silence. Once this happens, who will speak and who will ponder? (all duals have disappeared).
5. Silence is an excellent means for self-betterment, but only rarely does one of us make good use of it.

Living Examples of Silence:

(1)

A Jain monk Lalluji Swami was one of the foremost of the devotees of Shrimad Rajchandra. He was the founder of Shrimad Rajchandra Ashram at Agas near Anand in the state of Gujarat, India.

He passed the four months of the rainy season in 1893 at Bombay in order to have close contact with his spiritual teacher Shrimad Rajchandra. Shrimad Rajchandra prescribed the reading and study of the verses of "Samadhi- Shataka." On the first page of the book Shrimand wrote the famous Mantra, "the Jiva (soul) attains to supreme knowledge (Kevala-jnana) when one is merged in the nature of Atma (soul)."

When the four months of the rainy season was nearly over, Shri Lalluji Swami submitted, "I have no interest in external things. When shall I attain to the stage of being identified with the self?"

Shrimad replied, "You require me to preach you."

Lulluji submitted, "Then please preach."

In reply Shrimad Rajchandra remained silent. He thus preached silence. It was with this preaching that Shri Lalluji Swami went to another city Surat from Bombay. He observed silence for three years. In this observance of silence, the only exceptions were necessary conversation with other monks and spiritual discourses with Shrimad. Shri Lalluji Swami very often stated in

his sermons that this observance of silence was of immense benefit to him.

(2)

Mahatma Gambhirnath was a Bengali scholar and saint of the nineteenth century who settled in Himalayas for his spiritual uplift (Sadhna). Once Mahatma Gambhirnath was seated in the meditation in the peaceful atmosphere of Himalayas, some Bengali gentlemen visited him just with the idea of his Darshan (to see) and to have the benefit of noble company. They sat for a while and then humbly requested the Mahatma to deliver some preaching, for the uplift of their souls. The visitors submitted that they had come from far off distances and would feel unhappy if a sermon were not delivered. The Mahatma stated, "Observe and ponder."

Meeting with genuine Mahatmas has one great reward. It is to fill to the brim of our hearts with their holy, simple, happy personality. Their silence asks us to open our internal eyes and devotedly to have Darshan of Atma (soul), the God in this temple of the body. Thus silence consists of the purport of countless scriptures.

(3)

The railway train was running at full speed from Calcutta to Delhi. In one compartment, two British passengers were talking in English. Pointing at one monk (Sadhu), travelling in the same compartment, one British passenger was telling the other, "Look, what a deception! With such youthful age, healthy body, and full capacity to work, this man became monk to get free food and to loiter anywhere. There are thousands of such monks in this country and people feed them in blind faith."

Criticism of this sort went on for a long time, but the monk (Sanyasi) sitting on the opposite seat was pondering deeply with a calm posture. When the train arrived at one station and halted, the station master saw the monk (Sanyasi), bowed down before him and asked in English, "What can I do in your service, Sir?"

The Sanyasi answered in English, "One glass of water will be enough. I want nothing else."

The two British passengers observed that the Sanyasi spoke in such pure English. They felt surprised. They never knew that the Sanyasi was educated. They had abused the Sanyasi so

much and still there was not a word by way of reaction. His posture was the same, full of happiness as before.

The passengers inquired of him, "Well sir, why did you not react to our criticism?"

He replied, "Brothers, I remain engrossed only in the thoughts of my life's work. I do not enter into any kind of disputes."

The peaceful posture and Sadhana of the vow of silence brought about a lot of regard on part of those two British passengers.

This Sanyasi was Swami Vivekananda, the chief disciple of the great monk Shri Ramkrishna Paramhans. He was a great socio-religious leader of the nineteenth century. He became famous for his unique speech in the World Religions Conference in 1893 in Chicago, U.S.A.

Chapter 08 - Control of Taste (Rasa-Swada-Jaya)

Out of our five sense organs, only the tongue is entrusted with two functions: speech and tasting of different flavors (Rasas). Just as there is a peculiarity of the dual sphere of potentially

dangerous activities of this organ of sense, so also is there a unique peculiarity in achieving control over it. It is said that if only the tongue is brought under control, then the control over all other sense organs becomes easy.

The voluptuousness of the worldly person with regard to this organ of taste appears to be almost universal. This organ, only three inches in length, has brought the majority of the living beings in the worlds under its rule. Human beings, animals, even insects, are all under its spell.

In modern times the voluptuousness of this organ of taste has crossed all limits. Numerous and varied items are served in the dishes in the non-vegetarian meals which are prepared from fishes, frogs, rats, cockroaches and countless carnivorous animals and insects. No big animal has been spared. Innocent animals, such as sheep, goats, ducks, hens, hares, pigs, deer, cows and bulls, buffaloes and horses, are slaughtered by the thousands. The root cause of all this cruel killing is only to cherish man's voluptuousness regarding the taste of his tongue.

Vegetarians also do not lag behind in the voluptuousness of the tongue. Thousands of new items are being processed and

invented. These are such as those with pepper and spices, varied fried items, pickles, sauces, and sweets.

For an aspirant simple and health-nourishing food serves the purpose. In its preparation, no long time is required and there is no elaborate processing. It is possible to observe the vow of limited eating (Unodari) and such a diet is conducive to peace of mind. An aspirant will not be tempted to eat like a pig, and it will be possible for him to resort to various spiritual practices with ease and peace.

EXPERIMENT IN CONTROL OF TASTE:

In the initial stages, an aspirant (Sadhak) should restrict the number of items of food. This will save him from the hankering love of unnecessary items like sauces, papad, pickles, fried grams and so on. In the next stage, let him resolve to give up for six or twelve months or some other time-limit, salty, sour or sweet items. This will slowly lead to the success of penance (Tapa) named abandonment of taste (Rasaparityaga). The tongue should not become licentious and physical health should not get spoiled for these purposes, discriminative abandonment of tastes becomes very useful to the aspirant.

Very tasty and spicy foods are usually consumed excessively. This will often produce several diseases of the stomach, intestines; liver and the tongue. In addition, sleep and laziness get enhanced, wrathful activities increase and the means of God-realization like self-study, chanting prayers, meditation, devotional singing and the like, cannot be practiced with due earnestness or concentration. Even the practice of non-violence and celibacy face several difficulties. The mind remains predominantly occupied with the ideas and analysis of what is to be prepared, how, where, at what time and under what circumstances the food will be consumed and so on. Under these conditions, how will the mind remain applied or get fixed in remembrance and devotion to God and self-study?

It is obvious therefore, that persons endowed with discrimination can have no voluptuousness of food. We waste a lot of time, huge energy and incur great expense in the preparation of certain tasty dishes and the taste lasts only while the item is in the mouth. Once the item goes beyond the palate, it has only one final shape - it turns to stool or other waste of the body.

Discriminating persons should therefore be cautious about all matters regarding preparation and consumption of food and

must apply a sense of propriety and due discrimination in the subject.

Elephants, fish, bees, butterflies, and deer lose their lives by submitting to one of their senses. If an intelligent human being also behaves this way then what is so uniquely superior about him? Would that person not be enduring results of the voluptuousness? Considering this again and again, Sadhaka accepts balanced amount of simple and nutritious meal on a regular basis.

GLORY OF CONTROL OF TASTE:

1. When a person with proper food-habits resorts to spiritual activity (Yoga-Sadhana), all his sufferings end.
2. Food is for life and not life for food.
3. Well planned and regular food habits are conducive to rapid spiritual development.
4. The purpose of human life is neither to inflate one's possessions nor to fulfil sensual pleasures, but to achieve higher values in life.

Living Examples of Control of Taste:

(1)

Two persons named Tribhovanbhai and Maneklalbhai were close and devoted disciples of Shrimad Rajchandra, a great spiritual prophet.

One day Tribhuvanbhai, Maneklalbhai and other aspirants were having dinner with Shrimad Rajchandraji. When different vegetables were being served, Maneklalbhai refused because he had his vow (Vrata). Then sauce followed and he rejected that also. Then several other items were being served but he accepted some and rejected others. At last came rice-milk (Dudhapaka). As it was about to be served to Maneklalbhai, Shrimad Rajchandraji interrupted and said, "Do not serve rice-milk to him. He wants to inflate his self-esteem by abandoning small items. Actually, he does not want to discard items that nourish the taste."

Real abandonment of tastes of the tongue is to discard permanently and fully the item that is very much to one's liking. Only such persons are heroes (Tyagavira).

(2)

A Jain monk Acharya Shantisagarji was the pioneer of the ascetic order among Digamber Jains. He did great penance and had thousands of disciples among Digamber Jains in India. He ended his life by voluntary renunciation of food in 1955. This procedure is known as Sallekhna.

In 1930, he stayed four months during rainy season at Lalitpur village in Madhya Pradesh, India. There were also some ten or twelve other Jain monks stayed at the village. Several householders were preparing food for them.

In Lalitpur, fruits like oranges and grapes were costly because these were imported from Delhi. When Acharya learnt of this, he put this idea very humbly before the other monks;

"I will not beg for or eat from today to the end of the four months of the rainy season, all fruits, green vegetables and all tasty food. Also it is proper to discard fruits and green vegetables during the rainy season."

All other monks took the same vow to abandon fruits and green vegetables following him.

Thus two things were accomplished together by Acharya-shree. The spirit of abandonment (Tyaga) on the part of monks went up, and ordinary householders also could supply the food to monks because there was no need now of bringing costly fruits. An atmosphere of the proper spirit of religion and peace spread on all sides by this abandonment of taste of the tongue and discrimination in food.

(3)

Maharaj Nrusinhdas was a great austere saint of the state of Gujurat, India. He lived in the early part of the present century in the city Ahmedabad. He ate only bread and vegetables and did not use anything else in his food.

There is a temple dedicated to a God named Shri Jagannathji in Ahmedabad. Traditionally many Tyagi Sadhus (monks) lived at the temple. Shri Nrusinhadasaji, the predecessor of the present Shri Ramaharshadasaji, spread the fame of the temple for more than thirty years by unity, peace and service to others. Many cows are looked after in the temple, and guests are regularly served milk-rice and other sweet items.

Shri Nrusinhadasaji Maharaj, by his vow, ate only after guests and residents of the temple were fed. He daily and regularly took only millet-cake and vegetable Bhaji. In spite of all requests of the worshipers inconveniences due to old age, he took this simple, tasteless, uniform food until he died. This gives to us much food for thought with regard to the abandonment of taste of the tongue for the whole life by great souls.

Chapter 09 - Equanimity (Samata-Ni Sadhana]

Every person in his lifetime almost constantly feels pleasure and pain by experiencing happiness and sorrow, respect and disrespect, interest and lack of interest, cold and heat and so on. Unruffled by all these, when one tries to live in a spirit of peace with a balanced mind, one is said to practice equanimity.

In the present context, it is proposed to think over and analyze the subject from a philosophical point of view. Real equanimity can be attained to at a very high level of spiritual development. Its genuine attainment is possible only when an aspirant has passed through various stages of spiritual progress (Sadhana).

IMPLEMENTING THE MEANS OF EQUANIMITY:

Genuine equanimity cannot dawn in the life of an aspirant until the knowledge of the self (Atma-jnana) is attained. The very basis of equanimity is pure thoughts and feelings, which in turn, are dependent on self-knowledge. Now, if knowledge of the self is to be acquired, a clear distinction between the self and non-self with its practice in day-to-day life is imperative. The three best means to accomplish this task are:

1. Company of noble persons and saints.
2. Cultivation of specific virtues.
3. Self contemplation (meditation).

Each of these means should be grasped thoroughly. As the synergistic combination of the above three is practiced, discriminative power evolves, resulting in self-contemplation and self-realization. With that, the Sadhana of equanimity develops more and more. It is thus necessary that every aspirant cultivates universal friendship with all living beings, becomes indifferent to sensual objects of the world, gives up evil thought processes, and attains equanimity by vision and contemplation of the absolute Reality.

When a saintly aspirant attains this state and progresses further, he experiences a unique inner peace and oneness with his soul. This is the best and the most praiseworthy attainment of a spiritual life known as equanimity.

Knowledge and detachment are the horses of the chariot of this great hero. Humility is the charioteer, discrimination is his body-guard, forgiveness is his armor, patience is the shield, austerity and self-control are the bow and arrow, and pure intellect is his sword. When the well-organized army of this well-equipped soldier attacks the fort of the enemies, their armies break down and run away in the very first attack. As all the enemies, such as passion, arrogance, anger, greed, lust, and jealousy, start running helter-skelter, their commander-in-chief, that is, infatuation gets absolutely confused. In no time, he is compelled to surrender to this great soldier, the victorious aspirant (Sadhaka), the city of equanimity and flees away forever.

Thus every aspirant has to put in great and firm effort in order to win over his original abode of equanimity. This equanimity is known by several names such as equality, quietude, Samadhi,

Yoga, tranquility of mind, the state of self-experience, self-realization, and Nirvikalpa Samadhi.

AN EQUANIMOUS PERSONALITY:

The vision and speech of a person who has attained equanimity undergoes a basic and complete transformation.

Consequently, divinity is reflected within him at all places, at all times and in all activities of his life. In his heart, he experiences that all the living beings in the world are alike to his own self, and this feeling and experience of his is reflected in the day-to-day activities of his life.

As he has realized his own self (Atma) to be the best and the highest, he experiences no attraction or attachment towards worldly objects. He might be garlanded with flowers or rocks, respected or insulted, given a gold or a copper coin, a sandal or cow dung may be applied to his body, and he is neither pleased nor displeased. To him, a residence in a palace or a crematorium, forest or a magnificent house, are just the same.

However he prefers to reside in a lonely place where his spirit of non-attachment remains undisturbed and intact. There he experiences constantly the proximity of his true and real self in

the form of true knowledge and divine bliss. He experiences his supreme self repeatedly. The hard fact is that there are no words to describe the loftiness and greatness of this superhuman being with magnanimous and divine knowledge. However, his real personality is far beyond speech and mind.

These are grand ascetic persons endowed with equanimity. The land on which they place their foot-steps, verily becomes a holy land and therefore it becomes a place of pilgrimage.

Their presence is always surrounded by an atmosphere of peace, equanimity, friendship, and sacredness. It becomes almost a magical atmosphere surcharged with such holiness that even the most wicked people and violent animals give up their wickedness and violence and adopt a spirit of unity and friendship. These truth seeking aspirants who are inspired by the keen and pure desire to seek knowledge and bliss of the self, resort to their vicinity and company. There is no surprise if they win eternal bliss. We, the ordinary people of the world, deserve only to take the dust of their feet on our heads with a spirit of great reverence.

GLORY OF EQUANIMITY:

1. May my soul work hard to attain to a spirit of equanimity which is possible by abandoning attachment to the body and by becoming completely detached from all desires, passions and enjoyments.

2. All worldly desires get dissipated by resorting to the spirit of equanimity; ignorance vanishes and the mind comes under control. Therefore let one, be devoted to equanimity.

3. By resorting to the spirit of equanimity, one wins firm and steady happiness, attains the state of eternity, and shatters all the bonds due to Karmas.

4. The Yogi, who is steady and firm in equanimity, keenly feels that this world is mad, misguided, deluded, and asleep.

5. The state of the soul, bereft of infatuation and agitation is the very secret of Supreme Reality; again it is only that who is called equanimity that can lead to liberation (Nirvana). The noblest souls therefore worship and take recourse in this equanimity which is of the nature of supreme righteousness and eternity.

Living Examples of Equanimity:

(1)

Lokmanya Balgangadhar Tilak was a lawyer and disciple of Mahatma Gandhi who significantly contributed in the struggle for freedom in India. He was famous as a great patriot, scholar, and philanthropist. Utter devotion to his country, simplicity, modesty, religious learning, study of the scriptures, and many other virtues made his life full of fragrance.

One day he was busy solving an important problem in his office, it was not easy because the problem was highly complex. Deep concentration was necessary. A servant arrived and told him that his son was in a critical condition and so he should run home. However, Tilak was busy with his work.

After some time, his partner himself came and told, "Well Tilak, your son is in a very serious state. Please run home immediately!"

Tilak replied, "Well! In the morning I have explained everything to the doctor. He is treating him. What good can I do?" The partner left.

When Tilak returned home after completing his work, his son was dead. Tilak changed his clothes and prepared to go to the crematorium as if nothing had happened.

Not becoming overwhelmed with sorrow on the death of his eldest son was no small matter. Only rare persons who constantly practice equanimity can keep such great equanimity intact.

(2)

About a hundred years ago in the state of Orissa, India; a robber named Ramkhan, had spread terror. Nobody dared even to refer to his name. People were terror stricken and used to tremble by just a reference to his name. Every one wished to be freed from the terror of this robber.

Mahatma Harnath was a great saint of the area. He gave courage to the frightened people and said, "Well brothers, no sinner is bad, only sin is bad." With these words, he took the track into the forest where this terrorizing robber lived.

With an extremely peaceful composure, detached and fearless vision, and the luster of celibacy, the Mahatma proceeded to the forest where the bandit lived. As he reached the place of his residence, the eyes of Ramkhan fell on the Mahatma and he was immediately transformed. The emotions of the robber to whom killing people was just a game, were transformed. He said, "O great saint! I have committed countless crimes. Now you have come and with you has come the time of my uplift." With these words, he fell down at the feet of the Mahatma.

The Mahatma raised the robber and embraced him with love. He said, "Well brother, all sins are destroyed by resorting to the path of God. This leads a person to Supreme eternal delight. May you therefore resort to atonement of your misdeeds, improve your life, and get engrossed in the adoration of the path of God."

Ramkhan became a monk and passed the rest of his life in the name of God. This shows that even the lowest of the low get uplifted by the life of these souls endowed with equanimity; sinners can be purified.

This is a living example of this reality.

(3)

Mahatma Gandhi looked upon Shrimad Rajchandra as his spiritual preceptor. Shrimad Rajchandra had a diamond business in Bombay, but often he used to visit small towns for Yogic practices.

In 1954, he came to Kavitha, a small town in the state of Gujarat for his spiritual progress (Sadhana) in seclusion. He preached twice during the daytime but resorted to silence in the evening.

At nightfall, he used to sit in meditation all alone in the adjoining fields or on the river bank. He put just one cloth on over his body even in the severest cold. In this state of meditation mosquitoes used to bite him; but he withstood this with his equanimity. Mostly, he would even be conscious of the mosquitoes, but the fact betrayed itself when red swellings appeared on his body.

In this manner, Shrimad Rajchandra revealed great soul force by resorting to equanimity even under adverse circumstances, and in the end took to the highest Samadhi. This is indeed, an other worldly power of equanimity.

Chapter 10 - Study of Self (Svadhyaya-Shilata)

BACKGROUND

Study of Self is a basic necessity in various stages of spiritual progress (Sadhana). It is incomparable and indispensable. It yields immediate reward and is considered to be the guide to all other means. All the preceptors of various schools of philosophy in the world, have accepted its unique importance. Each one of them has given it its due place in the methods of Sadhana propounded by them.

Looking from the absolute point of view, the fruit of engaging in self-studying is self-realization. To obtain the benefits of self-study, association with another self-realized soul, or the following of his spiritual instructions, is necessary. Three stages can be considered in the development of the Sadhana of self-study.

1. Obtaining time for study.
2. Careful study of scriptures.

3. Attainment of the supreme state of self-study, by continuously practicing contemplation of the acquired knowledge.

In the first stage, the aspirant requires contact with the noble and learned persons. If he is firmly convinced that he wants to indulge in self-study, he will spare an hour or two from his busy life from business or service or domestic work. He should then put his efforts into the acquirement of knowledge in this spare time, and gradually go on creating greater and greater leisure by resorting to a secluded life and create more and more interest in advancing his scriptural studies.

In the second-stage, study of good scriptures means those that lead to higher spiritual knowledge. If one studies the scriptures in the proper order, as laid down by the experienced and the learned saints, greater benefit will be derived.

During the course of this study, one can constantly or occasionally stay in an Ashram with learned saints. He can also strengthen his knowledge by reading, writing, thinking, memorizing, pondering, and discussing with others. These different methods of studies, when combined harmoniously with success and joy, lead to great advancement of knowledge

in a short time. As the knowledge acquired in this way is methodical, purposeful, useful, and blissful, and again, because it has been acquired in the presence of and under the guidance of some enlightened saint, it leads the aspirant to a great height of spiritual progress in a very short time.

In the third and the last stage, further progress is required to be made by practicing in life the principles, which have been learned so far. This leads to the experience and conviction that the soul (Atma) is a pure consciousness, and its nature is truth, knowledge and bliss (Sacchidananda). Once this happens, all impure and sorrowful thoughts are gone. The aspirant realizes that passion (Kama), anger (Krodha), and infatuation (Moha) are doors to hell, he cultivates the virtues of non-attachment, forgiveness and contentment.

Whether in worldly activities such as bathing, taking food, business, and other exchanges, family relations and their problems. Or in spiritual activities such as devotion, association with saintly persons, self-study, worship, daily spiritual activity, meditation, and so on the routine of the continued divine awareness should be cultivated. The feeling that I am "Sadhaka Atma" should be persevered with such intentness that life becomes remolded and the fragrance of virtues spreads in each

activity of our life, and our entire life becomes propitious to ourselves as also to others.

If we could accomplish this successfully, self-knowledge (Atma-jnana), self-meditation (Atma-Samadhi) and self-joyfulness (Atma-ananda) will surely manifest themselves, because of the principle that the appropriate causes having been provided the invariable association must manifest.

GLORY OF ENGAGEMENT IN SELF-STUDY

1. We cannot make headway on the path of salvation without knowing what it is. We must therefore know the path through the sermons of a learned preceptor or through the study of the sublime scriptures.
2. True renunciation (Tyaga) is not possible without a proper understanding of what is to be given up and what is to be accepted.
3. Real compassion cannot be actually practiced without proper knowledge. Knowledge is therefore a forerunner of the practice of real compassion.

4. In this world of ours nothing is more sacred than knowledge.

5. Acquisition of the best of things is not possible without best efforts. Hence with a firm determination, a person must constantly cultivate the vow of self-study (Svadhyaya). He should not give up self-study in spite of difficulties, only such a noble and great aspirant attains to an established state of self-study (Svadhyaya).

6. By following this method and also by constantly engaging in study, one attains to concentration in Svadhyaya. Self realization and equanimity of the soul dawn on their own in this very life as the reward par excellence of Svadhyaya.

7. Indulgence in self-study reveals countless virtues. One becomes conscious about truth and untruth; intellect dawns; doubts are set at rest; the grasp of Reality dawns; the habit to resort to illogical attitudes leaves the mind. The fame of such a aspirant spreads far and wide.

8. Pride, anger, negligence, disease, and laziness are the five obstacles in the acquirement of knowledge (Vidya). With diligence and care, the aspirant should avoid these and exert constant efforts to acquire knowledge.

9. Just as humility is essential for acquisition of knowledge, similarly even after knowledge is acquired, it shines forth only through humility. A really learned person is always humble and ever continues to be so.

Living Examples of Self-Study

(1)

About 150 years ago, Maharaja (king) Jagatesh of Jaipur, of the state of Rajasthan, India, who was very just, impartial and devoted to the service of his people. Many educated scholars visited his court and were duly honored. One of his ministers was Shri Jaichand Chhavda, a scholar of great merit. He had a son name Nandlalji, who was also working for the state. Both father and son were very famous and high ranking scholars. Their knowledge of the scriptures was shining forth with their spiritual Sadhana. They had contributed uniquely by translating Jain scriptures in old Hindi Language.

Once, a great scholar (pundit), who had defeated many other scholars in different parts of India, arrived at Jaipur and made the following announcement, "If nobody enters into a

discussion on the meaning of scriptures (Shastras) with me within five days, I shall take myself as victorious over all in this city and the state."

The king was puzzled, no scholar in the city came forward to enter into discussion with this outsider. On the advice of some, the Maharaja approached Shri Jaichand and requested him to save the prestige of the state. Shri Jaichand sent his son Nandlal for discussion with the Pundit.

Nandlal defeated the pundit easily. The King decided to honor the father and the son in public. On learning this, Shri Jaichand told the Maharaja, "I do not believe in disputation but I arranged this dialogue on the scriptures (Shastras) only to save the prestige of the state. I do not need any certificate of honor. If you are really pleased with me, please release me two hours earlier from my duties to the state. This will enable me to devote more time to my spiritual progress and study of authentic scriptures (Shastras), so that I can make my life more meaningful."

He was a real Pundit. His detachment and indulgence in self- study prove that he was a man of great spiritual heights. Let us give honor to this great man Shri Jaichand Chhavda!

(2)

In the 18th century, after finishing his studies in Logic and Philosophy, Pundit Shri Ramnath settled near a town called Navadvip in the state of Bengal, India. He taught students religion and literature. He did not accept any salary or other benefits from the state. One day his wife told him that she had no wheat flour to make bread (Chapatis). He replied, "Cook whatever is available in the house." She cooked rice and boiled tamarind leaves. He praised how delicious the meal was.

Maharaja Shivachandra of Krishnanagar had heard about this great Pundit and his economic condition; and had invited him to the palace. But Punditji never visited. At last the king visited and inquired, "Punditji, do you have any inconvenience? Is there any way I can be helpful to you or your family or deliver household goods?"

Pundit answered, "As far as my household goods are concerned, inquire with my wife!"

The king went in the house, bowed to the lady and inquired the same way adding he will consider himself lucky to supplement

any need. The lady in a very dignified way indicated, that their needs were more or less met with. The king bowed to this detached personality of the lady and left. The next day he sent various items to the family but they returned everything except provision for three days. The king and the citizens worshipped the couple in their hearts.

(3)

In 1927, at a farewell function at Kashi University, the Professor of Logic inquired of all graduating students, "What do you aim of your life?"

Someone wanted to become a Judge, someone else a college professor, or a principal etc. However, when it was the turn of Sumeruchandra Diwakar, he replied, "The ultimate goal of my life is to attain godliness".

The professor said, "Look, how high the goal of life is of this Jain student! His feeling is that spiritual attainment is more blissful than worldly status!"

The inspiring words of the professor had a magical effect on the minds of the students.

Shri Sumeruchandra is today a life-long celibate, busy in the devotion of the Goddess of Learning. He has propagated the Aryan (traditional Hindu) culture and the Jain religion (Dharma) in many countries.

Even today, at the age of 72, he is busy in studying the scriptures and has written many authentic and scholarly books and articles. Some time back Justice Dwivedi sought the meaning of the word "JAIN" from him and he replied, "A 'JAIN' is one who is endowed with the following virtues:

J = Just - he loves justness

A = Affectionate - he is really affectionate

I = Introspective - he is the tester of his inner-self

N = Noble - his dealings are always noble.

Chapter 11 - Restraint of Wantonness (Swachhanda-Nirodha)

The general meaning of wantonness is self-willed and uncontrolled behavior. It is only when one follows in

day-to-day life the sublime instructions of the highly virtuous and enlightened saint or preceptor that one can control this wantonness. Thus by controlling this wantonness, one is drawn to the propitious path.

In general, the human mind has a downward inclination. From the beginning of the time, the human soul is habituated to be a slave under the five senses and mind. The soul is attached to the mind, senses, and evil company that it has absolutely no idea of the utter loss of its independence.

However we are extremely lucky, that with the grace of pious and learned saint, we can defeat this wantonness with great effort and diligence. This will lead the soul to understand its own bliss.

PRACTICE OF CONTROL OF WANTONNESS

For properly controlling wantonness, two things are required; Right Knowledge and Right Preaching.

Let us question ourselves: Can we be really happy by wanton behavior? Or is wantonness the real means to be happy? Thinking even from the social point of view, good social order

and peace cannot be established by fostering wantonness. The whole society would suffer from anarchy, distress, disquiet, and chaos, if it fails to adopt certain good and moral rules of conduct and a righteous way of life. One should, under the circumstances, think of the likely consequences of such conduct at the individual level as well.

Thinking from the spiritual point of view, we should concede that what is right at the family and social level, this is also true at the individual level. No individual would be happy by becoming slave of his mind, five senses, and behaving in a wanton manner.

Considering from any viewpoint, one who behaves unrighteously is unhappy, his mind is restless and his personality bewildered, frightened, and dissatisfied. We should therefore be convinced that happiness and peace cannot be attained by wanton behavior.

Once we are convinced that wantonness is the root of all sufferings, it becomes necessary to consider the ways and means through which it can be controlled.

For this, our conduct should be guided by the right type of discrimination. Let us follow the sublime and just teachings of those great saints of ancient and modern times who have acquired genuine happiness and peace. Let us associate ourselves with them, wherever possible. Slowly but surely this brings about the developmental and sublimating change in our life, so that several good virtues become manifest in us. Once this is achieved, true faith and true awakening of the self become firmly accomplished. With this, wantonness starts vanishing.

Thus the control of wantonness is accomplished with ease.

OBSTACLES IN THE CONTROL OF WANTONNESS:

When a person thinks, "I am great, I am learned, no one is equal of me," and so on, he will not be able to progress spiritually in his life. Because such thinking results from false pride and lurk in his life.

Success is possible only if one becomes impartial and patiently ponders over the problem. Then one will realize that in all walks of life, far greater persons have been born than himself. This will dissipate his pride of family, knowledge, worship,

fame, body, handsomeness, wealth, youth and various similar achievements.

Thus one develops humility, a spirit of adoption of virtues, and a compassionate heart. Now wantonness will leave him. Once one abandons the path of wantonness, all vices start disappearing from within in a short time and with the rise of so many virtues, one can win supreme happiness. Therefore, it is said, "To follow the preachings of the great and pious saints is the real religion (Dharma), and it is the real austerity (Tapas)."

GLORY OF CONTROL OF WANTONNESS:

1. "Man can surely win liberation by controlling wantonness. Thus, salvation has been achieved by endless endeavors." So said the sacred Jain Tirthankaras.
2. The progress in the path of salvation is directly in proportion to the degree of suppression of wantonness.
3. If a person is led away by the uncontrolled five senses and mind, he will suffer from diseases, poverty, and dishonor in this life, and the pains of low birth, such as animal, bird, hell, and vegetables, in the life hereafter.

4. Let a person follow to the preachings of a noble preceptor to enhance his fitness to be firmly established on the path of liberation.

5. To abandon bad habits, to take no interest in useless and trivial matters, to give up bad deeds with conscious efforts, to keep the mind engaged in feelings, speech, and deeds that will make life rich, noble, and pure - all these are practical ways and means of avoiding wantonness. Thus one attains purity as well as sublimity in life.

6. A person always falls prey to wantonness, if he behaves in such a way as to scoff at the sublime teachings and commandments of the preceptor, and not being afraid of mundane worldly existence. Every command of the wise is conducive to a multifaceted personality. Let a person not, therefore, ponder over the high and low of it, or quarrel with insistence about it. Wantonness is healed only if one realizes that every command of the wise is blissful. If wantonness is healed, the soul (person) attains to bliss.

Living Examples of Control of Wantonness:

(1)

Shrimad Rajchandra had written his personal diary and gave it to his disciple monk Shri Lalluji to copy down some useful part of it. Shri Lalluji copied that part plus a few other parts which he found useful. He had thought of obtaining the permission for the other parts in the morning because his vows as a monk did not permit him to go out at night to see Shrimad Rajchandra.

Next morning, Shri Lalluji placed all the copied pages and diary before Shrimad Rajchandra and said, "As it was night, I could not come to get your permission. I have copied from the diary a few more pages than you permitted." Shrimad Rajchandra kept his diary and all the copied pages in his own custody. He gave nothing back to Shri Lalluji. Lalluji repented of it and narrated everything before Ambalalhbai, a householder pupil of Shrimad Rajchandra. He too scolded him for copying extra pages without permission. Shri Lalluji requested Shrimad Rajchandra again through Ambalalbhai to return him the copied pages. He then hand over to Lalluji all that he had copied.

This was one of the ways in which Shrimad Rajchandra revealed the glory of control of wantonness and preached again and

again to resort to self control (Atma-Sadhana) under the orders of the preceptor.

(2)

Bhudeva Mukhopadhyaya was a great man of the state of Bengal, India during the last century. He was a great scholar who specialized in philosophy and logic. He was a strict disciplinarian and he had brought up his family with the traditional cultural way of life. He had a grandson named Somadeva. Somadeva was seven years old at the time.

Once both were travelling together to Calcutta, they were at the Hoogli railway station. The grand father asked the son to sit on a bench on the platform and said, "Be seated until I come. Do not get up." The father was busy arranging about the luggage. The train arrived and all the passengers took their seats in the train. The grand father suddenly remembered Somadeva. There he was, seated on the bench while his eyes were searching for his grand father. Immediately the father ran and lifted him into the train. Then he asked, "Well, dear boy, why did you not come on your own to sit in the train?"

Somadeva replied, "Under your orders, I sat there. How could I get up before you came?"

All hearts were elated by the boy's firmness in obeying orders.

(3)

George Washington, the first President of the USA was renowned for regularity and discipline in his life. He was firm and insistent on accomplishing a fixed amount of work in a fixed amount of time.

Once he had arranged a party at his house to welcome the newly elected members of the American Congress. The members arrived late and Washington started on his dinner! When the members arrived, they were amazed by it. Then Washington said, "Well friends, I am so sorry, but my butler serves my dinner at a fixed time because he knows that his master takes his meals at a fixed hour."

With this, Washington continued with his dinner and all the members joined him.

Chapter 12 - Detachment (Nirmohipanun)

Detachment means true knowledge of the objects of the world through right vision. This realistic knowledge brings the power to differentiate between the self and the non-self. An aspirant (Sadhaka) who realizes such vision and discriminative power, experiences no attachment towards worldly objects and gradually attains to equanimity and complete detachment.

Looking from one point of view, detachment is easy to accomplish, while from another point of view, it is difficult to acquire. It is easy because one has to recognize one's own true self and nature as it really is and in this recognition, no other external agencies can possibly interfere; no one can hide it from one's true self, Atma.

Now looking from the other angle, it is difficult to acquire because in the normal course, the desire for attaining truth and its preparation usually arise in later years of life.

As the Sadhaka has remained acquainted throughout the early years of life with false and perverse beliefs and practices, it becomes difficult for him to accomplish and accommodate different beliefs and practices. Just as it is difficult to prepare the background of any new activity, so is also the case in the practice (Sadhana) of detachment.

However one has to face and get over the evil effects of the psychic influences of countless previous births and has to implant new psychic effects of "Sat" (truth) and "Atma" (soul) during the newly acquired mode of life. This, indeed, is not easy.

Three stages of the success of detachment may be recognized from the aspirant's point of view.

1. Detachment in the state of one striving for liberation.
2. Detachment coupled with self realization.
3. The detachment of the enlightened and seclusive Sadhaka.

1. DETACHMENT IN THE STATE OF ONE STRIVING FOR LIBERATION:

Just as the Sadhaka who has acquired knowledge of the self, travels on the path of liberation, the same way one who desires detachment also travels on the path of liberation with the help from true saints. He regularly propitiates right faith.

He can accelerate his pace of progress on the path of liberation when he remains in association with an inspiring and highly enlightened preceptor. In this association, he is induced to practice nonattachment, remains active, and is regular in devotion and self-study. He subdues his miseries and enhances his divine love for gods, spiritual masters, and religion. Such a Sadhaka spends more time in the company of the noble and the virtuous aspirants. He spends less time at his job, business, family, and bodily requirements.

Furthermore, by developing moderation, contentment, simplicity, impartiality, humility, the practice of equal regard for all life, love and acknowledgement of virtues, regular food-habits, and allied virtues in life, he contemplates deeply on sublime teachings and practices the discrimination of the self and the non-self and thus tries to practice self-repose and meditation.

2. DETACHMENT COUPLED with SELF KNOWLEDGE.

The Sadhaka in this category has one great achievement to his credit. He has annihilated all ignorance and illusions, as also the self-obscuring Karma through direct self-realization. The

feeling, therefore, that "I am Atman - the pure knower and the seer," is not a matter only of faith but also of direct experience. He is delighted, his doubts are dissipated, he is pious and fearless, and he has attained to the state of self-realization which is his ultimate goal and abode of respite.

Though he is rich in several sublime virtues which have helped him in self-realization, he still pursues with due enthusiasm the attainment of omniscience - the highest achievement in the universe. Glimpses of inner divinity are reflected in every aspect of his life but to visualize them truly, a high state of dispassion or a true inner knowledge conferred by an enlightened preceptor is essential. Such a soul firmly continues to enhance his detachment day-by-day by accomplishing increasing discrimination and dispassion.

3. DETACHMENT OF THE ENLIGHTENED SECLUSIVE SADHAKA:

This stage represents the culmination of genuine practice (Sadhana) of detachment. Now that all the attachments to the worldly objects, to the family and even to one's own body have been severed completely, the time is ripe for the Sadhaka to be merged in the practice of transcendental meditation (Nirvikalpa Samadhi).

As an external, concurrent, and collaborative means to achieve this end, the Sadhaka should devote to and find more time for silence (Mauna), stay in seclusion and meditation (Dhyana), in deep study and contemplation of the subtle realities, and in adopt a very simple life. All these constitute the various traits of the Sadhaka of this status. Out of utter compassion, this great man occasionally imparts his sublime teachings in the form of discourses or initiates worth spiritual seekers in the path of self-control and righteousness. Only these supreme Sadhakas, by their own noble and firm efforts, attain to the Supreme State of Self-realization (Omniscience) in due course of time.

GLORY OF DETACHMENT:

1. The Sadhaka whose infatuation and attachment have been considerably reduced or calmed down is an enlightened soul (Jnani). One whose infatuation and attachment are completely annihilated, is a person of absolute knowledge (Purna-Jnani) known as God the Supreme (Paramatma).

2. Real peace and tranquility either in this life or in the life hereafter, will not be accomplished without annihilation of the veil of ignorance and delusion.

3. One who is not at all influenced by infatuation and attachment, one whose mind is well-established in firm detachment, and one who is completely engrossed in the pursuit of the self, is himself the temple, the God, and the savior.

4. During the process of annihilation of infatuation, true divine bliss (Sahajananda) grows richer and richer. The Sadhaka who seeks this bliss of the self should become adventurous enough to destroy the army of infatuation with his great efforts.

5. Countless virtues of the nature of Supreme Reality develop in the life of the great Sadhaka, whose infatuation is thoroughly annihilated. These virtues are contentment, humility, forgiveness, austerity, detachment, celibacy, love of seclusion, and compassion towards all living beings in the world.

6. In the first stage, one should cultivate virtues like detachment to worldly attractions, simplicity, obedience to the great saints, good thoughts, compassion and gentleness. In

further stages of development, one should have control of the mind and various senses, with the inclination towards virtuous acts, evanescence of worldly pursuits, and supremacy of the divine self above everything else - all these should be accomplished.

7. One should conquer infatuation through attainment of self-realization. Such a one, who realizes that pure knowledge is the essence of self-Atman, is the real monk, and he alone has really conquered infatuation.

Living Examples of Detachment:

(1)

Shree Ramatanu Lahiri, who lived during nineteenth century, was a great learned man in the state of Bengal, India. His life was full of simplicity and contentment. He remained thoroughly engrossed in truthfulness and regular meditation of soul. Once in a week, on a fixed day, a religion discussion and the singing of devotional songs were held at his residence with other aspirants. This is known as Satsanga.

His eldest son was very bright and used to win scholarships and prizes every year.

Unfortunately, he died in his early age, while he was in college studying for a graduate degree. This was the day of Satsang for Panditji. His son's dead body was still in the room and religious people arrived for the weekly program. Just as one member was entering the room, Panditji said, "Today, Satsanga will be held in another room. My son's dead body lies in this room."

The members were simply aghast but Panditji said, "It is time for our program. Let us commence the benediction."

As the program ended, the last rites of the son were performed. No one who looked at the face of Panditji could guess that his son had just died.

This is the reward of real Sadhana. The less the attachments to the family, friends and worldly objects, the higher the success in the spiritual life (Sadhana).

(2)

In the year 1952, a Jain monk known as Acharya Shantisagar Maharaj was at the city Dahingaum in the state of Maharashtra, India. His leg was injured by a nail. As his wound was being dressed, despite the pain the Acharya remained calm. He used to say, "The body, the disease, and the spirit (soul or Atma) all perform their own functions independently."

Discrimination was his all in all - the motto of his life. While the wound was being healed, he took the great vow of Sallekhana. In Jainism, Sallekhana means to end the life voluntarily by giving up all attachments and aversions along with food and water and remain in meditation until death. This is one of the way a person attains divine-death (Samadhi-maran).

During Sallekhana, Acharya-shri lived for thirty four days, but not even once he sigh from grief and distress!

Such great men have developed non-attachment not only towards all worldly objects, but even their own body. we learn this from such surprising events of their life.

(3)

This is an event which is about 125 years old.

One night there was a full-moon and near the bank of the river Ganges, a small boat was moving on the river. There was only one passenger with the boatman. The boatman was tired of work after a long day. The passenger said, "Well friend, rest for a while. We will proceed further after some time." The boatman was tired agreed and rested for a while.

The passenger strolled on the bank. After some time he saw something lying on the ground. He ran to the boat and said, "Move the boat on quickly!"

"What are you afraid of?" asked the boatman.

"Get the boat moving! I shall explain later," replied the passenger.

The boat moved away to some distance. The boatman said, "Now tell me what were you afraid of. What did you see?"

The passenger explained, "As I was walking on the bank I saw a bag full of money. I observed it closely and my mind felt covetous. I therefore ran away from it and approached you. How can I, an ordinary man, subject myself to covetousness

and grab anything not for my own? I therefore ran away with firm determination."

The boatman simply stared at the passenger in all amazement. This passenger was Dindayal whose son Shree Naga lived his whole life as a pupil of Shree Ramkrishna Paramahansa, who was a great self realized person of the recent time. They lived near Calcutta in the state of Bengal.

Chapter 13 - Humility (Vinaya)

INTRODUCTION:

Humility is internal and devotional respect towards those personalities and objects deserving respect.

Actually, humility is just a natural inherent virtue of the soul (Atman). It is inherent in the soul with other virtues like knowledge, faith, contentment, forgiveness and so on.

The question may be asked that if it is so, why is it not experienced in daily life? The reply is that the common people of the world are not aware of their own inherent virtue. People do not pay attention to this inner and natural virtue but go on

constantly nourishing its rival infatuation in the form of pride. Thus ignorance and perverse practices are the causes of non-attainment of the virtue of humility.

CULTIVATION AND DEVELOPMENT OF HUMILITY:

Pride that annihilates humility is said to be eightfold by the great sages (Acharyas). The Development of humility becomes simplified and quick success is achieved, if one knows the following eight forms of pride:

1. Pride of Knowledge:

One may acquire multifaceted and vast knowledge as a result of studying scriptures, constant discussion with other aspirants (Satsanga), and the arduous practice of concentration in the presence of an enlightened preceptor. At this stage, if one prides himself on this learning and looks upon others as low and insignificant, this is known as the pride of knowledge.

2. Pride of Worship:

When several types of human and super-human virtues become manifest within oneself, when one's fame spreads all over the

world, and when one wins regard, honor and worship from emperors, wealthy people, sheriffs, great ascetics, and scholars, at this stage, if one looks upon one's self as high and great in vanity, then this is known as the pride of worship.

3. Pride of Family:

Suppose one's relatives had been honored with ministerial positions in the government, or great saints, or a noble prize winners and so on, at this time if one boasts of one's greatness due to this, then it is known as the pride of the family.

4. Pride of Race:

Suppose one's ancestors are of a high and noble family, such as Nagar Brahmins, Sisodiya Rajputs, or from some other respectable race and so on, at this time, one boasts of one's greatness due to this, then it is known as the pride of the race.

5. Pride of Power:

One might be in the full bloom of youth and endowed with unique physical power, one might have cultivated grand eloquence that pleases and makes thousands amazed, one

might have a sweet resounding voice, one might be blessed with the will power by which one can stick to one's activity till one is victorious. If one becomes arrogant due to one or more of these, then this is known as the pride of power.

6. Pride of Excellent Attainment:

When a person attains a super human achievement like far seeing, far hearing, flying in the sky, walking on the water and so on, through self control or other means and if one becomes proud of these, then it is called the pride of excellent attainments.

7. Pride of Austerity:

While practicing various types of penances such as fasting, reciting prayers, meditation, and abandonment of taste (Rasa), if one starts feeling that he is an unequal Tapasvi and experiences a sense of loftiness in his heart, it is pride of austerity.

8. Pride of Body:

When various parts of the body such as the eyes, ears, nose, chin, chest and so on are quite handsome or beautiful and well-proportionate, and the elegance of the body is eye catching, if with this beauty of the body, one becomes proud, then this is the pride of the body.

This eightfold pride disturbs the spiritual progress (Sadhana) of the aspirant. One should therefore know fully this eightfold pride, abandon it in daily routine of life and resort to humility. If this is done, humility as a virtue will reveal itself in a short time.

REWARD OF THE DEVELOPMENT OF HUMILITY:

All great human beings have developed the virtue of humility and have sung its eulogy. Unity, peace and prosperity grow when we show by our behavior, humility towards our parents and elders, pious persons, teachers and professors, learned people and scholars, monk, Acharyas, and others.

Many popular sayings such as "Pride is the source of sin," "One who bows is liked by all," and "The pride of even king Ravana went to dust," prove that Indian culture has looked down upon

pride as a vice while humility is accepted everywhere as a great virtue.

As the Sadhaka progresses in his spiritual life (Sadhana), his vision widens, he looks upon all living beings similar to his own, he loses his interest in achieving a high social status or position of power and so on. With the rise of this rational and discriminating view, he agrees to the words of saints:

"It is difficult to be known as a servant, but I am servant, a servant of the servant! I now cherish the desire to be like the grass which gets trampled beneath the feet!"

Let us now see the ultimate spiritual reward of the development of humility. Only the humble can honor and worship the saints repeatedly and methodically. If one is lucky enough to associate with a true saint, and if the saint is convinced that his devotee deserves it, one will receive self-knowledge. When one ponders over this divine knowledge repeatedly, one is able to cultivate the power to climb up the ladder leading to true philosophical thinking.

As a result of this, the Sadhaka attains to self-realization and becomes a saint. This proves that the highest philosophical and

spiritual reward can be attained by the development of this virtue called humility.

Let us grasp through the study of authentic scriptures, and through the guidance of the preceptor, the numerous types of humility:

- humility of true knowledge (Jnana-vinaya),
- humility of true vision (Darsana-vinaya),
- humility of true conduct (Charitra-vinaya) and
- humility pertaining to the greatness of Acharyas and other great people not comprehensible directly by us at present (Upachara-vinaya).

Let us develop this great virtue.

GLORY OF HUMILITY:

1. The first test of a person's real greatness is that humility is inherent in him.

2. As we further our advancement in humility, we move nearer towards the peak of greatness.

3. By humility, we can win many things, yet it costs us nothing.

4. Through humility, loving conduct and a spirit of tolerance, all human beings can be conciliated and made our good friends.

5. Real greatness dawns only when boasting ends.

6. Humility is the root of loftiness; it is the source of all prosperity; it spreads our glory far and wide and is like the moon that brings the tide in the ocean of religion (Dharma).

7. It is our duty to be humble towards the highly virtuous, it is our politeness to be humble to equals and our nobility to be humble to inferiors. Humility towards one and all indicates a state of equanimity.

8. Just as trees rich in fruits hang low, monsoon clouds full of water come down towards earth as a rain, similarly, noble persons develop a natural tendency for benevolence on attaining to prosperity.

9. What ever great work one may have accomplished, let us not become proud of it. If one becomes proud, all that one has done is undone. Pride makes all our fame and great work useless.

10. Like fragrance mixing with gold, if humility mixes with knowledge, one attains to real greatness.

11. Let us neither look upon any one as low nor hate him. Let us give up the habit of comparing ourselves with others and possessing superiority complex.

Living Examples of the Development of Humility:

[1]

Some eighty years ago, a Jain monk named Shree Atmaramaji Maharaja had come to offer his salutations to the holy place at Palitana in the state of Gujarat, India. He learned that his elder brother, also a Jain monk named Shree Vruddhichandraji, was ill in near by town called Bhavnagar. After offering his salutations to the holy place, Atmaramaji Maharaja proceeded to travel on foot to Bhavnagar together with his pupils. He was accorded a huge welcome.

Vruddhichandraji learned of the arrival of Atmaramaji to inquire about his health. He went on his own to meet him, and the two brothers met in all warmth.

Then the following dialogue took place between the two monks:

Vruddhichandraji said to his younger brother Atmaramaji, "Please give a benedictorial speech to the mass."

Atmaramaji replied, "How can I preach to the mass in your presence?"

Vruddhichandraji said, "What if I ask you to?"

Atmaramaji said, "Then I will obey your orders."

With these words, he gave a benedictorial speech, got up from his seat and offered salutations to Vruddhichandraji.

Vruddhichandraji said, "You are the elder Acharya. You need not offer salutations to me."

Atmaramaji said, "Acharya? Whose Acharya? I am an Acharya of the householders, but I am a servant to you."

This is the humility of a great man who is no less than an Acharya towards his honored elder brother.

[2]

The king Chandrapid Maharaja ruled over the state of Kashmir, India. He was virtuous, religious and just.

Once the king decided to build a place of religious worship in his kingdom. His officers selected a very peaceful land for the purpose. There was a small house (hut) on the land owned by a poor family regarded as an untouchable. The officers offered a very high price to the untouchable for his hut but he did not accept the offer. The officers sent a complaint against him to the king. The king was not pleased about the complain, on the contrary he scolded the officers.

The king sent his special emissary to talk to the untouchable. He replied, "I would give my hut if the king comes and asks for it."

As the emissary returned and reported, all the officers were enraged at his daring. However, the king immediately accepted the offer. The king gave up his royal glory and pride, and came to the house of the untouchable. He requested his hut and paid the full price.

The king was saintly indeed. He had the spirit of offering everything that he had for best humility, justice and religious mission.

[3]

A Jain monk named Ratnaraj Maharaj was a brilliant scholar and a famous saint belonging to Sthanakvasi sect. He wrote very useful literature regarding grammar, logic, and principles of Jainism.

Once he was examining his own work "Kartavya-Kaumudi", when he was staying at Palanpur for four months of the rainy season in the year 1915.

He felt the need for an expert to go through the book and revise it, so that it might become more useful to all.

Coincidentally, Pandit Shree Sukhlalji, another Jain scholar was also in Palanpur.

Pandit Sukhlalji was not a Jain monk but he was the well respected Jain scholar of the present century. He was born in Gujurat, India. He lost his total vision while he was sixteen years old, yet he attained to the highest scholarship which was publicly recognized by the government of India. He lived a long, simple, useful, and pious life. He gave many years of his services to Gujurat Vidyapith an institution pioneered by Mahatma Gandhiji. He died on March 3, 1978 in Ahmedabad, the industrial capital of the state of Gujurat.

Shree Ratnaraj Maharaj requested Pandit Sukhlalji to review his book with him. Pandit Sukhlalji stayed in a house outside the town and it was not possible for him to go to the monk's residence (Upashraya) again and again for review purpose. He therefore suggested that the work be revised only at his residence.

Eventhough Shree Ratnaraj Maharaj was a monk, but he was very simple by heart and humble, agreed. At a fixed hour daily he went to the residence of Sukhalalji and read the book chapter by chapter. He noted all his comments to the book. The review was over within a few weeks.

If Shree Ratnaraj Maharaj had asked Sukhlalji to come to the Upashraya, then other Jain followers (Sangha) could have arranged transportation for Sukhalalji to come to Upashraya. However, Shree Ratnarajaji was very humble and had no pride of his status. How could such a great soul put Sukhalalji to inconvenience?

Chapter 14 - Adverse Feelings: (Vibhava-Bhavo)

THE IMPURE EMOTIONAL STATES

The qualities inherent in the original and basic constitution of soul (Atma) are natural and pure (Svabhava-Bhava). When the soul (Atma) misses these natural qualities and experiences some other ones, then impure and emotional states arise. Examples of the natural and basic qualities of soul are forgiveness, humbleness, and contentment. The reverse of these, including anger, pride, and jealousy are impure emotional states of soul.

The aim of an aspirant should be to wash out these impure emotional states from the soul and to reveal its pure qualities. It would therefore be beneficial to narrate and analyze in brief

the different impure states or feelings that the soul is likely to experience.

TYPES OF IMPURE EMOTIONAL STATES:

The belief of self in the non-self is the first and major impure state responsible for infinite perpetuation of the mundane existence of births and rebirths. Other impure states cannot be eliminated from one's life, unless the Atma gives up the delusive belief of ownership of the body and other human features as one's true self.

This delusive belief is known by different names, such as ignorance, illusion, falsehood, sense of extroversion and so on. Other impure feelings are those of anger, different forms of pride, illusory behavior, greed, various types of passions, jealousy, sorrow, fear, disgust, false allegations, violence, theft, hunting, gambling, and so on.

ORDER OF THE ANNIHILATION OF IMPURE EMOTIONAL STATES:

The science and methodology of getting rid off these feelings is subtle indeed. This whole activity is known as advancement on

the path of liberation. The implementation of this path can be presented in three grades as follows:

1. In the initial stage, the enlightened preceptor preaches the aspirant somewhat like this, "Well brother, get over your varied defects so long as you are hale and hearty. As you proceed to self-improvement, the biggest defect to encounter is wantonness. Let it be annihilated by association with the wise, which will induce virtues in you."

Thus, by a combination of humility, obedience and similar other virtues you will be worthy of properly perceiving the spiritual sermons of the preceptor or the mystic teachings learnt through the study of authentic scriptures.

For awakening your soul and getting a proper grasp of the absolute Reality, you have to acquire true knowledge of the basic elements (Tattvas) of the universe such as Soul and Matter (Jiva and Ajiva), and practice deep contemplation on their nature.

It is said,

"Controlled activities of senses and simplicity, recognition of the instructions of saints and good thoughts, compassion and gentleness - these qualities form the prime basis for the realization of the Soul (Atman)."

"Let one ponder over the knowledge acquired. Let us serve the enlightened preceptors - this is the resolve of the learned."

2. Thus it can easily be understood that by a continuous studying of the true nature of the Self, the spiritual aspirant firmly believes that only his true self is his own, and none others. He does not accept body, anger, lust, and so on as constituting the original nature of Soul. These impure emotional states arise due to a lack of awareness of the Soul in a state of Karmic bondage.

Such an aspirant has realized that these feelings of anger and so on are the defiled states of the soul and hence are impure and sorrowful. As they are the cause of further bondage, he has resolved to remove them all.

3. Such a wise aspirant knows one thing for certain, that these impure states of anger and so on arise or get inflated only if he entangles his mind in worldly affairs losing sight of his mission.

Now, if the aspirant develops indifference and conceives these impure states as worthy of renunciation, he will naturally minimize all those different activities which give rise to or excite these adverse feelings so that, in due course, the force of these impurities will lessen.

In addition to reducing these activities, he enriches his will-power by practicing and participating in activities such as the company of the wise, scriptural studies, devotion to God, observance of silence (Mauna), seclusion, pondering over reality, and others.

Just as the aspirant progresses in his spiritual life (Sadhana) of reflection and meditation by enhancing his vows, he will progress towards spiritual enlightens. One fine fortunate day, during meditation, he attains to that divine and enlightening experience called self-realization, which pervades all aspects of his life, and produces a total change in his personality.

Now, at this stage, he is transformed from an aspirant into a saint, and is firmly established in the path of attaining to supreme Godhood - a state of pure knowledge and infinite bliss, through attainment of the state of Sthita-Prajna and

Nirvikalpa Samadhi. He thus conquers all invisible peaks of spiritual development and becomes a perfect soul.

We have thus, analyzed from the spiritual point of view the progress and order in which impure states of the individual soul can be purified. In modern days, we can concede that the development of the spiritual path is more difficult. This is because the remembrance of the previous births is limited, association with enlightened souls is difficult to obtain and a common person is surrounded by antagonistic and evil events in life. Also an aspirant fails to loosen his attachment to the flimsy and worldly pleasures of mundane life.

In other words, the strength of determination has to be further reinforced constantly to overcome the varied sensual temptations and their effects on day-to-day life. For this, again, great tolerance, patience, courage and sincere following of the right path are necessary.

In the modern atomic age, the battle of the Sadhaka against adverse feelings and experiences is long drawn, tough, full of calamities and spread over both the imminent and transcendental forms of Sadhana. Still, however, with firm determination and by frequent or constant association with the wise, victory is easy, simple and natural; because the

attainment is aimed at one's own pure state, which is the rightful, inborn and eventual destination of every wise person

Living Examples of Victory over Adverse Feelings:

(1)

This is an incident of the time of Bhagavan Mahavira.

There was once a discussion among monks (Shramans). The topic of discussion was as follows: "Who drowns deepest in the ocean of life: a person of lust, anger, greed, delusion, or pride?"

The monks discussed their different views, but there was no agreement. All jointly approached Bhagavan Mahavira and sought a reply.

There was a counter question from Bhagavan Mahavira, "If we throw in the water a fine, dry boat, will it sink?"

Monks replied, "No Sir! It will not."

Bhagavan: "Now, if there is a hole in the boat?"

Monks: "Surely Sir, it will sink then."

Bhagavan: "At what place should the hole be, so that the boat will sink?"

Monks: "Holy Sir, it will sink with a hole anywhere in it."

Bhagavan: "Similar is the reality of Atman, O Shramanas! Anywhere in the Atma - be it lust, anger, greed, delusion or pride, these lead to bondage of Karma and the Atma bound by Karma is sure to be drowned in the ocean of life. Therefore, let the Sadhaka ever try to be free from these adverse feelings, that are blemishes. Let him thus propitiate God by true faith, true knowledge, and true conduct and progress on the path of liberation."

(2)

There was a sudden shout in the peaceful atmosphere of the Gurukula (religion college). Someone shouted, "A scorpion has bitten Guruji (religion teacher)!"

All students ran to find out as to what had happened and how. Some students were rubbing gently to Guruji, one student

captured the scorpion under a stick. Guruji told all pupils, "I am fine. Go back and get back to your work again."

However, one student tied the scorpion with a string and hung it on the wall. The scorpion was released after three hours following a pressing appeal from Guruji. Still, the anger of that student towards the scorpion had not disappeared.

After a few months, on the festival day known as Guru-Poornima, there were preparations for a festival. At that time, Guruji declared, "This year, I shall seek an individual gift from every student." All students were delighted at this declaration. They were willing to give anything that will please Guruji.

At the end of the festival, it was the time for Guruji to demand some gift from the students (Guru-Dakhsina). However, Guruji demanded a type of the gift which was totally unexpected. Guruji asked every student to remove the major faults from his life, for example greed, anger, a critical outlook and so on.

Ultimately, there came the turn of a student who had punished the scorpion. Guruji told him, "You have to take a vow not to

get angry. This will be the gift (Guru-Dakhshina) from you to me."

This noble Guruji was Shree Nrusinh Acharya, a scholar and yogi who specializes in the field of meditation. He lived near Baroda, Gujurat in the middle of the present century.

(3)

Queen Catharine of Italy was known for her angry and capricious temperament.

Once it so happened that she was passing through a military camp. she heard some commotion among the soldiers. She got down from her carriage and proceeded towards the soldiers with few body-guards. In a trench, soldiers were talking about the difficulties that they faced and particularly they were blaming Queen Catherine.

The body-guards and the Queen heard all this. The Queen got angry at first, but in no time, she got over her anger and told the body-guards, "What the soldiers state is correct. I have gone on committing violence and hatred for a long time. I shall try to get over all my blemishes that my soldiers and people are

critical of. I declare that I shall do my best to provide all happiness and benefits for my soldiers and people."

Thus she declared the change in her temperament and summoned the soldiers. The soldiers approached trembling with fright. The Queen consoled and reassured them. She passed on instructions to the commanders to do everything for their comfort and happiness.

A feeling of joy and admiration spread over all her subjects.

Chapter 15 - Contentment (Santosh)

BACKGROUND

Contentment is a state in which even when subjected to various longings and temptations in day-to-day life, one remains unruffled and satisfied. As explained earlier in our chapter on forgiveness, let it be clearly understood, that contentment is the very basic nature of Soul (Atma). Therefore permitting greediness to arise or becoming greedy is unnatural in spiritual vision, as it gives birth to viciousness and sorrows.

SPIRITUAL PRACTICE (SADHANA) OF CONTENTMENT AND ITS REWARD

One who experiences resorting to spiritual practice (Sadhana) and has understood the nature of the soul (Atma) and the doctrine of Karma by philosophical vision, is very fortunate indeed. Such a heroic person has the necessary capability to uphold the great virtue of contentment. Wealth, power, relations and fame cannot be attained just by hankering after them. These things can be acquired easily if one deserves them and is lucky to have the benefit of previously acquired merit. It is only when such true conviction and faith arise, that supreme

contentment reveals itself by stages in the life of an aspirant (Sadhaka).

When contentment is attained, a person experiences mental peace, ease in life, and a state free from worries and tension. He is not inclined to be attracted by big festivals. Thus, by stages, he experiences introversion and steadiness, and attains to the highest transcendental meditation (Nirvikalpa-Samadhi). He also associates with divine bliss through the control of the mind (Chitta). Attainment of this state is the climax of a successful spiritual life. This is precisely the true meditation of the Yogis, the unflinching devotion of devotees and self-knowledge of enlightened souls.

Desirelessness is achieved in proportion to contentment; accomplished with the dawning of non-attachment. A spiritual practice in isolation results in quick success of spiritual progress. A higher state is also attained to in the life hereafter because of the collection of unique virtues through quietude of passions in general and covetousness in particular.

WAYS TO CONQUER COVETOUSNESS:

The process narrated in the first chapter on forgiveness applies here also. In that chapter we have described the stages of

annihilation of anger and the process thereof; here, in a similar manner, we have to understand that the effort of annihilation of covetousness becomes successful by resorting to the virtue under discussion.

However, actually conquering covetousness is indeed more difficult than conquering anger. Covetousness is so very cunning that it is not externally manifested while anger is detected by several external signs, and hence, its detection becomes simple.

Covetousness is, again, shown to be the last of all passions to be separated from soul (Atman), as described in the Jaina doctrines. This is due to the utter difficulty of conquering its subtle types. The condemnation of covetousness and the greatness of contentment are known to the world by famous sayings such as, "Covetousness fathers sin," "The pit of desires is limitless and endless," "Desire is the root cause of sorrow," and so on.

A person blinded by covetousness resorts not only to deceit, treachery and injustice, but may go to the extent even of killing the other person. A person subjected to covetousness resorts to such condemnable acts as described above and therefore

the Sadhaka should continue in his efforts to strike constantly at the gross and subtle forms of covetousness and resort to the virtue of supreme contentment for his further advancement.

GLORY OF CONTENTMENT:

1. Discontent is a great sorrow and contentment is a great happiness. Let the Sadhakas have such firm conviction and let them try constantly to feel contented.
2. Wealth in the form of cash, land, houses, cars, and jewels is known to the world, but few in the world know that contentment is the wealth before which all other forms of wealth are just trifles.
3. Contentment is natural wealth, while voluptuousness is unnatural penury.
4. A calm personality is the highest austerity (Tapas). Contentment is the highest happiness. Desires are the worst of diseases. Compassion is the noblest religion.
5. A person free from attachment is free from worries, one free from worries is free from anxiety. The person who is not

attached to any object is a uncrowned king or queen of the world.

6. Giving up attachment to wealth and such like, is difficult. Persons endowed with a sense of discrimination are also enslaved by covetousness. One should therefore, constantly study and put into practice, the causes that reduce covetousness.

7. The great emperors (Chakravarti) of the earth and the king of heaven (Indra) also have great desires and attachments. They become acquisitive. However only great sages on the earth who have abandoned desires completely by resorting to true contentment, really experience increasing divine and supersensuous bliss. Such great souls command respect and veneration from one and all.

8. O Soul! What do you desire now? Desire is the root of sorrow. The eternal misery is dissipated only when the desire is destroyed.

9. A saint (Yogi) is supreme being in the world for the time when he is desireless. The moment he desires something worldly, the world is superior to him and he becomes a servant.

10. As one gives up desires through right knowledge, his mind slowly and steadily gives up unsteadiness. As unsteadiness is given up, the mind and the senses are conquered, the hesitations disappears from the mind. This leads the aspirant (Sadhaka) to experience the delight of Supreme transcendental meditation (Samadhi).

1. A person is happy permanently in contentment. He is ever merged in the ambrosia of self meditation. Senses and their objects seen to be a source of unhappiness to him.

2. It is necessary that a person gives up all worldly desires so that he can attain to absolute Truth. If desires are not restrained, they go on expanding and make it difficult to liberate from worldly life. This is because the depth of desires and attachments is endless and can never be filled.

Self-controlled, heroic, and discriminating persons therefore conquer desires and passions through contentment and lead their lives for the ultimate freedom of themselves and others. Let us praise these heroes! Blessed are these great saints!

Living Examples of Contentment:

(1)

A great Sanskrit scholar named Kaiyata, was the writer of the great religious scripture "Maha-Bhashya-Tilaka". He was from the tradition of the Brahmin pundits of Kashmir. He led the life of a sage (Rishi). His cottage had one mat on the floor to seat, a water-pot, a few clothes and utensils, and religious books (Shastra).

He was always busy with his religious works for many hours in a day. His wife used to weave ropes and earned a some money for food. They were very poor, yet he and his wife will not to accept any charity from any source.

The king of Kashmir learnt of the poor life of this great scholar Kaiyata. He personally came to his cottage and said humbly with folded hands, "Sir, I am ashamed that the learned scholar (pundit) like you, is poor in my kingdom."

Kaiyata immediately folded his mat, took water-pot and told his wife, "Let us not stay here. The king feels ashamed of us!"

The king bow down at his feet with folded hands, "Kindly pardon my mistake if any. Kindly give me an opportunity to serve you!"

Kaiyata replied, "If you are serious about serving me, please see that you or your officers do not come here. Please do not send gifts, money or food and so on. My only desire is to live in seclusion, study the scriptures, write, and remain engrossed in the self meditation. I desire nothing else."

This is the desirelessness of a true devotee of the goddess of learning (Saraswati). Such contentment is difficult to be found in modern days in scholars or even in saints and monks.

(2)

Swami Dayananda Saraswati is in the first rank of the great men of the nineteenth century. He has established the new Hindu religion sect called Arya-Samaj. He was a great devotee and servant of Indian culture. He was a celibate throughout his life.

In the initial days of his spiritual practice (Sadhana), he followed a strict vow with himself and used to wear only one loin cloth on his body. Once a gentleman came and said, "Swamiji, since you have only one loin cloth, I have brought another."

Swamiji replied, "Well friend, even this one loin cloth is a burden to me. Why do you load me with an extra burden? I thank you for your regard, but I cannot accept another loin cloth. Please take it back."

This was the desirelessness and spirit of contentment of the great monk (yogi).

(3)

Sheikh Sadi was a great religious preacher of Muslim religion in Iran. He was very poor. Once he had no shoes to wear and no money to buy. Without shoes, while walking, his feet used to burn and pebbles bruised his feet. He felt very discomfort.

During this time he went for prayers to the mosque at Kufa. He saw at the entrance, a man with both his legs amputated.

When Sheikh Sadi pondered over that man's helplessness, his eyes opened. He thanked God, "O God, how kind of you! You have kept my two legs safe!"

If we look to the sorrows of others in the world, our own sorrows lessen. We then remain contented with the state that providence has placed us in.

Chapter 16 - Company of Nobles (Sat-Samagama)

In general, Company of Nobles (Sat-samagama) means association with the noble persons, religious scriptures and like. The purpose of such association is to improve ourselves, to make good of our present life and to attain to eternal happiness through self-realization. Association with persons of like temperament and aims with pious intention, hearing of the sermons of saints who inspire righteousness and liberation, and like are also Sat-samagama.

Satsamagama at its best is, living constantly at the feet of the enlightened saints and striving for spiritual advancement. In the first stage, the Sadhaka will spare an hour or two, or two days in a week, for the spiritual practice (Sadhana) of Satsamagama. For those who have greater ardor for spiritual advancement, daily association with saintly persons is necessary.

A common person can benefit greatly in the daily routine of his life, if he follows the following method of Satsamagama.

At well planned periodical intervals, one should resort to intensive Satsamagama. For this purpose, one should stay in

some secluded place (Ashram) and remain in obedience to an enlightened noble preceptor. Various schedules of spiritual practice (Sadhana) which lead to self realization are available there from early morning to late night. One has to take part in these various Sadhana schedules according to one's capacity and aptitude.

With a concentrated mind, one should actively participate in reflection about the nature of substances, practice of silence, devotion to the Lord, sessions of meditation, sessions of questions and answers and similar dialogues, praising and reciting the glory of Lord, reading, writing, remembering, and listening to scriptures. By these various means, one progresses on the path of Sadhana.

PROCESS OF SATSAMAGAMA:

1. Let one decide once for all that "I desire to progress on the path of self realization."
2. One should proceed to Satsamagama, leaving behind himself, the pride of knowledge, wealth, power, austerity, renunciation and the rest.

3. Taking simple and proper food, observing the rule of not to involve in unnecessary talk, and remain contented in whatever facilities are available for practice.

4. Let there be a really friendly and compromising attitude towards one and all. Let behavior towards the saints and virtuous be exceedingly noble and devotional and let there be an abandonment of futile criticism, jealousy, controversial debates - all these practices are beneficial in Satsamaqama.

5. The type of discipline that is absolutely necessary involves limited sleep, food and purposeful conversation with others, regular presence at religious discourses and study-sessions, taking notes during self-study and giving these to the more learned for correction, and joining in mass-prayers and devotional songs.

6. Individually passing a specific time in worship, silent scriptural study, reciting and memorizing the songs of detachment, study of Reality, and a secluded and peaceful place are all necessary and beneficial to advanced aspirant.

GLORY OF COMPANY OF NOBLES:

Satsamagama reigns supreme among all the means of spiritual disciplines. Undoubtedly it has got the capacity to bestow not only the ordinary happiness, but even the highest spiritual state. No one has words enough to extol its full glory. Still we humbly follow the highly enlightened ones in describing briefly its immense glory in a few words:

1. Obedient association with noble people even for a short while will help to cross over the ocean of mundane existence.
2. It is the root of all happiness. The resulting benefit of Satsanga can certainly bestow the desired attainment. It is the best means to lead pious life.
3. We should have a strong conviction that Satsamagama as the means is par excellence for attaining liberation and all other means are subordinate to this. If one follows it with unflinching care and devotion, in no time, false attachments are destroyed and the soul becomes free from all blemishes or bondages.
4. Satsamagama quenches the thirst of the mind, and brings an end to pride. It takes away all sorrows, enhances spiritual wealth, and yields true fruits of dissipation of all sorrows.

Living Examples of Company of Nobles:

(1)

Shree Lalluji was a Jain monk and a disciple of Shrimad Rajchandra. He spent the four months of the rainy season in Poona at the residence of Shree Manekji Vardhamana during 1924. At that time, many aspirants used to visit him. Among them was Shree Amarchand Nahata, a householder disciple of Shri Lalluji Swami. He was a landlord from Bengal who moved to Agas Ashram for spiritual guidance.

Shree Hiralal Jhaveri, a friend of Shree Nahata visited him. He was a jeweller in Paris.

As it was time for the devotion and Satsamagam Shree Nahata told Shree Hiralal, "I am going for Satsamagam. Please wait here for a while."

Shree Hiralal commented, "Why such devotion and Satsamagam? Only the poor people do devotion and Satsamagama."

Shree Nahata, "No, no! This is a unique Satsamagama! Come with me and you will feel delighted by it."

Shree Hiralal, "I can go with you on one condition. I do not bow down before monks and saints."

Shree Nahata, "Separate seating arrangements will be possible for you so that you do not have to bow down before monks. Please come with me, you will feel happy."

Shree Hiralal agreed to come. The program of mass prayer, spiritual songs and Mantras lasted for three hours. All were fully engrossed. Shree Hiralal was deeply influenced by the pious composure of Shri Lalluji Swami, his engrossment in and enthusiasm and devotion. He too fell at his feet in utter devotion.

This is the reward of Satsamagama.

(2)

Shree Haridas was a deciple of a Hindu monk Shree Chaitanya of the fifteenth century in the state of Bihar, India. Shree Chaitanya was a great devotee of Lord Shree Krishna Bhagawan and became a national figure by his intense devotion and pure life.

Shree Haridas used to go in a jungle at night for greater spiritual practice (Sadhana) of devotion. A man, Ramkhan by name, sent a prostitute in a jungle to his hut to divert his mind from devotion. All the while, Haridas went on with his singing of devotional songs and the woman waited in vain to disturb his concentration. However the devotion continued for the whole night. Two days passed away in this way.

On the third day, the woman lost all courage and fell at his feet. The life of that woman was converted by three nights of devotion. Her best virtues revealed themselves and she became a nun. She got a place among the best Satsangis of Chaitanya. Now people gathered to see her as a pious nun because she was no more a fallen woman. Thus she had become pious by Satsamagama.

(3)

Shree Jnaneshvara Maharaj was a great saint of Maharashtra. Right from childhood, he was very intelligent. This may be due to the psychic influences of previous lives. He was a man of constant study and had acquired a great religious knowledge.

Yet he had not tasted the essence of Godliness. His devotion to God was not at its peak.

Once he came in contact with Shree Namdeva, who was a great devotee. He stayed in his company for a few days and then asked, "Namadevaji! I should like to accompany you on pilgrimage."

Namadevaji replied, "Let me take the permission from God." He went to the temple to visit God. Jnaneshvara went behind him. Shri Namadev was singing and praising God with a deep concentration. Tears were flowing from his eyes. However Jnaneshvara could not concentrate in the prayer and singing.

After this, Jnaneshavara went on pilgrimage with Namadeva. He got direct lessons of devotion to God from him and then he tasted the sweetness of devotion to God. Thus he became the true devotee of God by Satsamagama.

Chapter 17 - Awakeness of Soul (Atma-Jagruti)

BACKGROUND:

Awakeness of Soul (Atma-Jagruti) means absolute awareness or alertness. This virtue is known as Yatna, Savadhani, or Apramatta in Sanskrit. The aim and conviction of purity of the self during the Sadhana (spiritual activity) as also at other times, is awakeness of soul. In perfect Atma-Jagruti, there is intense carefulness about the work that has been undertaken.

GENERAL NATURE OF ATMAJAGRUTI:

The nature of Atmajagruti can be clarified by one example. If we are attentive to the contents of a lecture that we are hearing, it is full awareness. If one's memory is not sharp, one may fail to remember what is heard, but even in such cases, the general purport would definitely be grasped. If we are not awake and alert, we would neither know what has been said, nor grasp its essence. What is true of a lecture is also true of scriptural study, devotion, Satsanga, contemplation and singing eulogistic songs (Kirtana), which we may practice.

Let us now consider another type of alertness, useful to the Sadhaka (aspirant). In this type, one must be alert even at times other than those of Sadhana. To illustrate, one should be alert not to hurt any insects or other small beings under the feet while walking. We should keep to the same care and alertness in bathing, using water, sweeping, lighting a fire, arranging things, and so on. If we are careful, alertness becomes a habit and a really high state of Sadhana will reveal itself in us, because we have come to live a life where alertness has become our second nature.

SUPREME SPIRITUAL ATMAJAGRUTI:

Let us now come to the life of the most successful Sadhaka, that is, a true saint. Let us examine what Atmajagruti is, how, when and to what extent it is revealed, what reward it yields in life, and so on.

When the Sadhaka comes to the status of a saint, through self- realization, his whole personality gets surcharged with a unique divinity. The reason is that he has cut off the knots of infatuation (Moha) and as a result, constant Atmajagruti has become a part and parcel of all his activities. Just as a retired person, not earning at present continues to earn interest on his

money earned earlier, the saint of self-knowledge also experiences a peculiar awakeness due to the elimination of false knowledge (Avidya).

When the knots of attachments are cut off by the saint the inner strength of his soul almost explodes. As a result, he is capable of great spiritual accomplishments (Aradhana). He becomes fearless, takes no notice of external disturbances, and thus makes great strides in the path of Sadhana. However, outwardly, some saints take time in revealing their real personality, and there, even in the absence of external penance (Tyaga) the Atmajagruti is unique.

COMPLETE ATMAJAGRUTI:

The state of full or complete Atmajagruti is the state of a true monk. In this state, perfect vows of nonviolence, nonstealing, truth, celibacy, and nonpossession are observed all the time, but in addition one becomes free from all dependence to worldly objects. He becomes free from all worries and engages himself in the constant effort of attaining to Samadhi (to be one with God or Self) through knowledge and meditation.

Because of equanimity he has the conviction that "the whole world is filled with divinity". The result is that he would not accept the restriction of any particular place for his Sadhana. In the next stage, all attachment is abandoned even from this body which has come as a result of earlier destiny. Monks practice advanced equanimity and awaken godliness (Alakh) by the constant and condensed practice of Atmajagruti, so that the present life is filled up with delight and divine bliss of the self. The atmosphere around also becomes surcharged with supreme peace, coolness and pious. In the language of scriptures, the state of the true monk is known as "Abhikshna Jnana Upayoqa," "Apramatta Samyama," "the state of natural Samadhi," and "the state of steadfast intellect."

GLORY OF ATMAJAGRUTI:

1. Awake, O traveller! It is morning, the night is gone, why do you sleep now? The one who sleeps is a loser; the one who is awake, attains to the Truth.

2. O! you unfortunate person! you are in pain from several births! Awake, O awake! Be you colored by the spirit of uplift of the soul, let illusions leave the mind. O person! attain by effort the spirit of devotion to God and a spirit of service to your revered preceptor. Discard worldly fears and the

conventions of the family outright and this will free you from bondage.

3. "The souls that are asleep in the slumber of illusion are ordinary people of the world, while a monk remains awake by ceaseless pondering on soul (Atma). Only the inattentive has fear; there is no fear for the alert and the attentive." These are the noble words of the Jina. Liberation is not far from that person who, having attained to appropriate circumstances, experiences even momentary internal awakeness.

4. Wealth, adventure, character, fortune, self-control, self-restraint, and the company of learned ones, comes to the Sadhaka who is ever awake.

5. Constant vigilance and awakeness of the soul are necessary for keeping up appropriately the vows undertaken. The same is also required to nourish the feeling of detachment and the state of introvert contemplation.

6. The mother looks after the growth and health of the child with full tender care and alertness. We look after our luggage during travelling with equal care. The soldiers on duty on the border protects the territory of his country with all alertness.

As Sadhakas, if we will look after the various facets of internal and external Sadhana with this care and alertness, we will definitely attain to the higher state of awakeness of Atma, and with that, the true and ultimate reward of Sadhana.

Living Examples of Atmajagruti:

(1)

The sermon of Lord Buddha was in progress. The devoted listeners were bathing in the river of knowledge, flowing from the deep experience of life and powerful effulgence of knowledge. The religious assembly was full with the presence of monarchs, kings and emperors, the wealthy, the learned and pundits, and the common masses.

Suddenly Lord Buddha became silent. The curiosity of the audience was enhanced because the topic of discourse was incomplete. Yet, no one had the courage to inquire of the Lord Buddha why he had stopped his sermon when all looked at his face and the firm expression on it. The assembly slowly dispersed.

Next day, his disciples folded their hands and submitted, "Lord, nobody has understood the reason for the discontinuance of your sermon yesterday. Kindly let us know what it was."

Lord Buddha replied, "O, monks! Your initiation commits you to receive the sermon with utmost attention so that you attain to the bliss of the soul. The legs and fingers of two or three monks were moving constantly during the sermon. This showed that they were inattentive. For this reason I stopped the sermon."

If monks do not receive the sermon with utmost attention and alertness, what of the common people? All were struck by this subtle and awakened vision of Lord Buddha. The monks resolved to resort to Sadhana with greater awakeness of Atma.

(2)

Socrates, the famed philosopher of Greece, was a great man of unique intellectual status. He used to say, "Right from childhood, my constant companion is my true Self (Sad-atma). My soul invariably advises me on what work I should undertake

and to what time. He also warns me in advance, about improper activities that I might be undertaking."

One day the pupils asked, "Where is this Sadatma?"

Immediately he replied, "It is the voice of my inner soul, which is known as discrimination (Viveka) or the power of intellect (Prajnashakti) in the scriptures. Those Sadhakas who progress on the path of Sadhana with his best companion, are saved from all calamities and are led to the attainment of the desired goal."

(3)

Some fifty years ago, Benaras Hindu University was in its infancy. The University was established by Pundit Malaviyaji. The position of vice-chancellor was held by Acharya Narendradeva. The position carried the free use of a house, a car, a servant and so on.

Once it so happened that he was going by a rickshaw (small taxi) to meet some one. A close friend of his happened to see him. The friend stopped the rickshaw and asked, "Why do you go by this rickshaw? What happened to your car?"

Narendradeva replied, "Well friend! How can I use the car when I go for my personal work? In rare cases, when I am compelled to use the car for personal use, I pay for the gasoline."

With these words, Narendradeva left, leaving his friend full of admiration.

Chapter 18 - Compassion (Karuna)

A feeling of self-affliction (suffering) produced in our heart, on seeing the various types of miseries and calamities suffered by other creatures of the universe is known as compassion.

In this world, we see that some people suffer from physical ailments, some feel pangs of separation from friends and family and some are afflicted by other adverse circumstances. On seeing these various creatures suffering from sorrows as a result of their previous false actions, the hearts of worthy persons are moved with compassion towards them and they try to dissipate their sorrows by physical, mental, financial and verbal means.

They try to be helpful to these afflicted souls in overcoming their sorrows. They give food to relieve their sufferings from hunger, give financial aid for their basic necessities, heal their sorrows by soft, calming and sweet words and assist them to be free from physical ailments by distributing the required medical aids and arranging the necessary nursing care.

It is the very nature of worthy persons constantly to make efforts to remove the sorrows of human beings, animals and

insects, being inspired by their inner compassion. Whereas dissipating the sorrows of the great and the noble is indeed the highest noble task, even helping ordinary living beings to get rid of their suffering is beneficial.

One can help the poor, the helpless and the afflicted ones, when for example, they are trapped in a fire, drowning, suffering from starvation or are caught in some other form of acute distress. The greatest unique form of compassion (Karuna) reveals itself when one is prepared to help all living beings irrespective of case or creed, religion or sect, or any other distinction. This compassion is very helpful to an aspirant (Sadhaka) in his spiritual advancement. This is the common form of compassion as known to the world.

NATURE OF SUPREME SPIRITUAL KARUNA:

This supreme spiritual Karuna reveals itself only in enlightened saints and true monks. Average worldly people do not know their true nature and indulge in various actions leading to bondage. Being subjected to the fruition of these actions, they, through sheer helplessness, suffer from mental, physical and spiritual ailments, birth, old-age and death, diseases, insults and cruelty.

With an utterly compassionate heart, the enlightened saints show these distressed people of the world the path of self-knowledge and self-restraint, so that they are permanently freed from these sufferings. The world rightly recognizes them by noble titles such as emancipators of the world (Jagad-Uddharaka), elevators of the low (Adhama-Uddharana), saviors of the drowning (Tarana- Tarana), and the like.

Likewise, these enlightened souls take to the grand heroic effort of saving their own self (Atma) from sorrows such as birth, decease, old age and death. They also lead their lives so that ignorance, attachment, jealousy and other feelings do not arise in life. This creation of an absence of attachment, jealousy and ignorance in one's own self is known as Karuna towards one's own Atma (Swa-Karuna).

GLORY OF KARUNA:

1. The basis for the spiritual development of the self goes on evolving along with the rise of greater and greater Karuna in life.

2. The spirit of Karuna is an important aspect of an up lifting the social structure of all (Sarvodaya). Two main ideas are implied in it. The first is the feeling of becoming helpful to one and all in every possible way. Once, a person adopts this way of life, the feeling of individual ownership of things is minimized. A feeling of voluntary sharing of the necessities of life develops. This will bring an end to the disparity caused by the shortages of necessities of life and naturally lead to the shaping of a Sarvodaya social structure.

3. The heart of an aspirant (Sadhaka) feels a severe pain at the sorrows of other beings in proportion to his real progress on the path of spiritual development. This doctrine is very true that the feeling of Karuna is enhanced in life with the real progress in meditation (Bodhi-Samadhi) of the Sadhaka. We have several incidences of this doctrine exemplified in the lives of saints and Acharyas, who have sacrificed the most valued things of their life, to remove the sorrows and pains of the smallest beings.

Living Examples of Karuna

(1)

This is an incident from the life of Swami Dayanand Saraswati. Once he was going to a city Dadupur from Benaras on foot. It was the rainy day and water had poured all round. One bullock-cart, fully loaded with grass had stuck in the mud. People all around were giving instructions to the driver of the cart but the cart was going deeper and deeper in the mud. The bulls were panting and saliva was dropping from their mouths.

The heart of the Swami melted at the suffering of the bulls. In no time, he took hold of the cart, freed the bulls and with his strength, in no time he brought the cart out of the mud. The driver and people all round, thanked the Swami. However, the Swami proceeded on his path to Dadupur.

Chapter 19 - Path of Devotion (Bhakti Margni Aradhana)

BACKGROUND

The general aim of any aspirant (Sadhaka) would be to raise his self (Atma) up to the status of self realization, through self improvement. There are three paths laid down to attain to this aim. These are the paths of: (1) Knowledge (Jnan), (2) Devotion (Bhakti), and (3) Activity (Yoga).

Looking from the absolute point of view, all the three paths are just one. Yet the great saints had defined the different paths of spiritual progress because the aspirants have unique personalities. This unique personality may be due to the individual's circumstances, family background, varied psychic effects of previous lives, present education and so on.

GENERAL NATURE OF DEVOTION

Devotion or Bhakti may be defined as the experience of admiration, respect and eulogy that arises in our mind towards personalities more virtuous than us on recognizing their human and super-human virtues. In view of one's attraction toward the virtues of the virtuous, one must come to honor and welcome them, be humble and respectful towards them, serve and worship them, admire of their glory and virtues and so on. This would, in due order, lead to purification of one's own feelings. This is the basis of the methodology to be followed in the true development of the path of devotion.

The devotion found in common people is not the true devotion of the sage. Common people resort only to conventional external modes of worship of their family priest and family God. This is only a family custom or conventional conduct.

Development of real devotion is not possible where the aspirant (Sadhaka) does not know the real nature of the trio: the devotee, the devotion, and God. An enlightened Sadhaka should therefore resort to devotion born out of appropriate and true conviction.

SPECIALIZED NATURE OF DEVOTION

One who intends to resort to Bhakti (devotion) is a Bhakta - the devotee or Sadhaka or Atma himself. Such a devotee should get himself thoroughly acquainted with the virtues of the preceptor-saint, and of God the Supreme, towards whom he is devoted.

An aspirant should experience and express devotion towards a preceptor or Guru who is calm and composed, detached, benevolent in nature and one endowed with purity of knowledge and good character. In a similar manner, towards God, the Supreme, who is detached, and whose virtues of endless knowledge and infinite bliss are fully revealed. Our own faults and weaknesses are calmed down by devotion to God the Supreme, and the enlightened preceptor. Our entire being gets filled with peace and purity on such occasions.

Now, the devotee, who is thoroughly acquainted with the virtues of this God and preceptor, practices to adopt their virtues slowly and steadily in his day-to-day life, and thereby inspires himself in the path of self-betterment and self realization.

Thus real devotion (Bhakti) is a scientific process of revelation of virtues in one's life, having been delighted by their manifestation in one's God or preceptor. Let us now see in what different types of devotion, the devotee engages himself and thus develops the path of Bhakti.

DIFFERENT TYPES OF DEVOTION:

Spiritual seers and poets have described nine types of Bhakti as under:

1. Attentive Hearing of devotional songs and sermons (Sharvana)
2. Singing of Devotional Songs (Kirtana)
3. Thinking of God, Guru, Religion and Self or Ataman (Chintana)

4. Salutation to God, Guru and Religion (Vandana)

5. Service to God, Guru and Religion (Sevana)

6. Meditation (Dhyana)

7. Humility (Laghuta)

8. Equanimity (Samata)

9. Unity (Ektva)

The above mentioned nine types of devotion are well known, and the devotee attains to these by truly practicing to the meaning indicated by the names. Here, it would be enough to state that as the devotee develops the right (Sattva) quality within and develops it truly, the inferior (Tamasika) and worldly (Rajasika) inclinations dwindle in his life, love of God grows deeper.

He sees and observes the supreme Godhood in all living beings, and may often experience the outward ecstasy, tears of joy, to dance in devotion, mindless towards his own physical body.

This ultimately leads to the oneness of devotee, devotion and God. It also further leads to the higher devotion known as Para- Bhakti and to the highest unequalled devotion known as Ananya - Bhakti.

For such continuous spiritual progress, steady, systematic, well-implemented and uninterrupted devotional practice, intense love for God, non-attachment to worldly objects, and frequent association with the saints are essential and should be regularly pursued by the devotee. This fact is observed immediately when we review and study the lives of great devotees.

REWARD OF GENUINE DEVOTION

One who succeeds in the real path of devotion, attains to the super-human state. He loses all attraction to the things of this world and also of the other worlds. He remains satisfied with his constant devotion to God. No matter what circumstances befall, he considers all of them to be alright and remains equanimous.

As he has attained to the higher states of devotion in this manner, his love for God and the spiritual progress thereof,

flow unceasingly like the water of river Ganges. Such an enlightened and equanimous devotee remains in a blissful state, continues in the rest of his life the mission of being helpful to one and all, inspiring others also to follow the same path and to taste the divine bliss thereof.

GLORY OF THE PATH OF DEVOTION

1. Advance yourself in the devotion of God the Supreme. The wise have praised the pondering on the virtues of God the Supreme with a pure heart, hearing sermons on God, singing his praise and his worship. The devotee should therefore try to adopt all these practices in his life.

2. In this universe, true devotion, an enlightened preceptor, association with the saints and the noble, study of authentic scriptures, and equanimity of vision and true activity (Yoga); all these together have never been attained by us so far, otherwise our present state would not have befallen us. However, let us accept respectfully the proverb, "Better late than never," and work diligently. This will bring us triumphant victory and we shall succeed after all the previous failures of countless births.

3. True devotion is not possible by an individual who is lustful, short-tempered or covetous. Only a heroic person, who does not fear to the fears of the world can possibly become in tune with God the Supreme.

4. The devotee who is pious, alert, impartial, free from worries and one who has renounced all mundane desires, is the lone favorite to God.

5. After careful and wide-ranging thought, we strongly believe that devotion is the best path for spiritual uplift. If the devotion is laid at the feet of great enlightened saints it can lead to liberation

6. Devotion is a desire-yielding tree (Kalpa-taru), a desire-fulfilling cow (Kama-dhenu) that yields the desired reward. The poet Pritam says that one who resorts to this path, experiences no pain and sorrow whatsoever.

Services to other living beings, prayer to God, and meditation are all only superfluous if divine love is not blended with them. The poet says that knowledge without devotion has no significance in spiritual life. He further adds that just as the lover is with his beloved, miser is with his wealth, so a real

devotee is with God the Supreme by remembering name all the time.

With complete affection to God leads one to heroism, the Soul (Atma), ascends progressively to his true state of pure bliss by pondering over its pure virtues. Just as the mirror in hand makes one conscious of one's face, the contemplation and meditation on God or Siddha or Jineshvara makes one conscious of one's true original form.

Living Examples of Success in the Path of Devotion:

(1)

Saint Tukaram was a great devotee of Lord Krishna, who lived in the state of Maharashtra, India, in the seventeenth century. He was endowed with the spirit of devotion right from childhood. He gave the name "Vitthal" to Lord Krishna. Every day, his devotion led him on the path of progress towards the Divine. He was famous for his devotional songs which flowed automatically during his intense devotional chanting. These devotional songs became popular and recognized as "Abhanga".

When he eulogized God in devotional songs, he got completely engrossed and lost in devotion; and great words of preaching came from the innermost depths of his heart.

Rameshvara Bhatt, a renowned scholar of the Vedas and a famous sage heard of Saint Tukaram and his devotional songs "Abhanga". He called him and told him not to compose "Abhanga" (songs), because they did not truly convey the message of Vedas. He also asked him to throw away the "Abhangas" that he had composed in the Indrayani river.

Since Rameshvara Bhatt was a scholar and a famous sage, Tukaram followed his instruction but his life turned miserable without his devotional songs to God. He decided to sit in a temple with determination to see God personally or bring an end to his life.

Seated on a firm seat in the temple, he became merged in devotion to God. Thirteen days and night passed without food and sleep. Finally God appeared and he had "darshana" of God in the temple of his heart. This led him to experience supreme peace and delight.

(2)

Jagannathapuri is one of the four holy pilgrimages of Hindus. It is situated in Orrisa, about 500 kilometers from Calcutta. Every twelve years a great religious ceremony is performed and millions of devotees gather to celebrate the function. The chief idol is of Lord (Bhagavan) Jagannath, one form of Lord Krishna.

It was the second day of the Hindu month "Ashadha." In the state of Orissa, in the city Jagannathpuri, the procession of Lord Jagannatha was in progress. Faithful devotees in large numbers get together. All were anxious to have a view ("darshan") of the idol of Lord Jagannatha seated in the chariot.

A great saint Shree Chaitanya Maha Prabhu arrived to have a darshan of Lord Jagannatha in the procession. His devotees had reserved a standing place from which he could easily see the idol of Lord Jagannath (darshan). However, it became difficult for him to have a clear darshan because in this huge crowd, an old woman climbed on his shoulders for the darshan of Lord Jagannatha.

Some devotees saw this and became angry. They started scolding the old woman. However Shree Chaitanya stopped them and said, "Well brothers, this old lady is a real devotee. She was not aware of the fact that she had climbed upon my

shoulders. Her desire for darshan was very intense. We will attain to devotion per excellence only when such an acute desire will overtake us and we will forget the consciousness of the body. Then and only then will our lives become blissful."

(3)

It was the medieval age of the saints and devotees. The tradition of their lives was to bathe in the river Ganges of divine love and become pious and inspire the common people to follow this path and live a godly life in which there is a peace of Self and a total absence of worries.

A noble and respected saint was staying in a small, modest and simple house, about five miles away from the city Jaipur in the state of Rajasthan. He had made his life an ideal one by devotion to God, respect to others, plain living, and high thinking. Many aspirants visited this simple house for the darshan of this saint. They derived inspiration from his sermon which was rich in experience.

Once a disciple told him, "Well Sir, the queen of Jaipur has arrived to see you. How shall we welcome her?"

He replied simply, "Let her come. She comes here as a devotee. No special welcome is required."

The disciple brought the queen into the presence of the saint. The queen bowed to the saint and seated on a seat befitting her status. The saint delivered a short sermon. She was delighted and later asked the permission to leave after presenting many golden ornaments as a gift to the saint. The saint protested much but the queen said, "We cannot take back the things that we have given." and left.

On the very next day the saint invited the poor and the suffering from the adjoining villages and gave away all the ornaments in charity. The disciples said, "Noble Sir, if you had retained some, we could have used the same for a better welcome for the future guests."

The saint expressed to his unflinching devotion to God through these words, "The almighty who gives to us, will give to the guests also."

This is the noble life of a saint. It was this saint Nabhaji who wrote the famous work "Bhaktamala" (Devotional Songs).

Chapter 20 - Renunciation (Tyaga-Dharma)

Voluntary association with anything except your Soul (Atma), becomes instrumental in disturbing the Spiritual progress (Sadhana) of an aspirant (Sadhaka). Non-association with such objects, with this clear conviction, is called renunciation (Tyaga or Tyaga-Dharma).

In worldly dealings, worthy persons do not only shun the use of things belonging to others, but even give up the belief of their own ownership of any worldly objects such as cloths, house, money, furniture and so on. Similarly in the spiritual world, Sahdaka who desires liberation, gives up entire attachment to all things including his body other than his Soul (Atma). This is the mode of evolution of true renunciation, which takes shape in the life of an aspirant with right knowledge and right conviction.

USEFULNESS OF RENUNCIATION IN LIFE:

Indian cultural attitudes have always given great importance to renunciation in life. Even today in the materialistic society (Kaliyuga), person who renounces some or all valuable things

from his life occupy a very high place in the hearts of the countrymen.

On one side, Mahatma Gandhi, Jawaherlal Nehru, Subhaschandra Bose, Jaiprakash Narayana, Ravishanker Maharaj and similar distinguished persons have given due importance to renunciation in the public life of our country.

On the other side, saintly personalities like Swami Vivekananda, Swami Ramatirtha, Acharya Shantisagara Maharaj, Shree Ganeshprasad Varni, Shrimad Buddhisagarji and other saints have associated their lives with spiritual Sadhana and selflessly devoted themselves to their life mission with a true spirit of renunciation.

In brief, even today, the status of a renunciate person (Yogi) is far higher and well respected than that of a non-renunciate person (Bhogi).

SUCCESS OF RENUNCIATION:

Renunciation is possible only when an aspirant (Sadhak) fully knows what is to be renounced. In reality, ignorance and perversions are to be renounced. For accomplishing this, the

ignorance consisting of I-ness and mine-ness in the body and worldly objects must go.

Again impure emotions like passion, anger, greediness, pride, and so on, should be discarded by the Sadhaka. This is to be done with a clear understanding that these impure emotional states lead to suffering and anxiety. They are impious, and opposed to the natural inclination of the soul and therefore, deserve to be totally shunned.

Just as these feelings of ignorance and the like, deserve to be discarded, even those incidents and objects which help to nourish these feelings also deserve to be curtailed. The great saints (Acharyas) know that the common people of the world would not be able to remain above these impure states in the midst of social circumstances. They have therefore always inspired us to take resort to and practice the path of renunciation.

Even true renunciation is not successful without resorting to constructive spiritual progress (Sadhana). Let the Sadhaka therefore really affirm, "I am pure life-force, that is Soul (Atma), I am not the owner of other worldly objects," and engross himself in the contemplation of the True and Pure Self. With

this, the rise of other passionate feelings will come to an end. Only this is known as the supreme renunciation.

In general, first the Sadhak should renounce the following:

Gambling, wine, hunting, going to prostitutes, meat eating, theft, and adultery.

Then Sadhaka should also resort to the following unique order of renunciation:

Renunciation of great sins, abandonment of eating at night, giving up food not worthy of taking, abandoning stage by stage all matters that lead to worldly attachments whether words, things or individuals.

They should do this with due enthusiasm, patience and diligence after having been made aware of it either through noble preceptors or religious scriptures.

GLORY OF RENUNCIATION:

1. Renunciation by a great person consists of the voluntary limitation of one's worldly possessions along with the

conviction that, "If I were to view things rightly, nothing else is mine except my Soul (Atma), which has a nature of pure knowledge and pure vision."

2. The desire for sensual pleasures and mundane objects are essentially the causes of bondage. How will any Sadhaka then, allow the accumulation of, or attachment to, such objects?

3. "Self-control is conducive to happiness and its absence to sorrow." On listening this from the wise, who will fall victim to lack of self-control? He, who practices self-control, also renounces mundane worldly objects as they provide the base for misery.

4. The practice of self-control and the process of renunciation should usually go hand in hand. To illustrate, a person accepts and accumulates gold and wealth, clothes, ornaments and other things as also family, friends and servants, horses and cows. However, with the dawning of self-knowledge, one curtails these belongings as well as the attachment for them, so that one can fix his mind firmly on the path of liberation.

5. Charity may also be considered as part of a householder's renunciation. When one limits one's covetousness and uses

one's wealth in appropriate religious and philanthropical works, the virtue of charity develops in one's life.

6. False convictions are to be abandoned with determination and vision. This means giving up the false belief, "I am the body," and being firm in the conviction, "I am the indestructible element, the Soul." Again, abandoning passionate feelings like anger, pride, covetousness, jealousy, and abuse is internal renunciation. The four main types of hindrances which require to be renounced are: (a) society, (b) family, (c) the body, and (d) provocative thoughts. One should try to overcome these hindrances and become free from their bondage.

7. It is only the illusory attachment that leads a person to be engrossed in objects of sensual enjoyment, makes one experience their over-powering influence, makes the mind tardy, induces the bondage of Karma, and in the end, leads one to a series of sorrows. The renunciation of this attachment is therefore, the chief means to end the series of all sorrows.

8. The supreme virtue of renunciation is cultivated at its best, indeed, by the monks, who have renounced all their belongings, have cut off all worldly ties and have untiringly and delightfully devoted their life to the Sadhana of self-control,

penance, meditation and detachment. Salutations at the feet of these great incarnations of salvation!!

Living Examples of Renunciation:

[1]

In 1955, in the month of August, the famous Jain Acharya Shree Shantisagarji, aged 82, had a cataract in his eye and had become physically very weak. He was at Kunthalgiri in Maharashtra.

It is a rule with Jain Munis to move from one place to another with proper care and vision. However, due to the cataract and weakness, it became difficult for Shantisagarji to observe this rule. He therefore started feeling that his body was useless for the further spiritual enhancement (Sadhana). He resolved voluntarily to undertake a fast unto death (Sallekhana).

On August 14, 1955 he gave up food. Slowly his body started getting weaker and weaker. However, his Soul (Atma) became firm in control in penance. He spiritually progressed significantly in complete detachment and unique renunciation. Jains and non-Jains in millions came for respect (Darshan). The

President of India, Dr. Rajendraprasad, Vice-President Dr. Radhakrishnan and many learned people came to pay their respects to him and listen his sermons. Ultimately, on the thirty-fifth day of his fast, on September 18, 1955, he attained to death in a spirit of equanimity and in deep meditation (Samadhi).

Our salutations to such great sages, who have the will-power to resort to a voluntary and planned abandonment of their bodies that are so dear to all!

[2]

It was the time of the rule of Queen Elizabeth in England. A British battalion was sent to Holland for a battle. In the battle, near the city of Jutfen, the famous commander, Sir Philip Sidney was wounded. He was thirsty. A little water was brought to him with great effort. As one of the soldiers was just on the point of putting that water in his mouth, the commander's eyes fell on a near by wounded soldier, who was looking at the water with anxious eyes. Sir Philip Sidney instructed his men to give the water to that soldier with a remark, "His need for water is greater than mine."

Right from childhood, Sidney had cultivated the habit of the renunciation of self-interest. He could renounce the much needed water in favor of another soldier only through will power acquired by constant practice.

[3]

Shrimad Rajchandra is a man of high repute for spiritual knowledge and attainment. Once, his chief disciple Shree Lalluji said, "Respected Sir, I have renounced a wealthy family, aged mother, two wives, and a son. Still I do not experience fulfillment."

Shrimad Rajachandra replied, "What have you renounced? You have renounced two women, but how many more does your eyes turn during monkhood life? You have renounced one house, but with how many more is your mind burdened? You have renounced one son, but how many more does your heart get attached?

Lalluji had a simple heart. He pondered over his inner self and felt ashamed. He immediately admitted, "Sir, I have not renounced anything!"

Shrimad Rajachandra replied, "Now you are a real renouncer." Shrimad Rajachandra's view was this, "One can not have a true knowledge of self, until one experiences fulfillment in one's renunciation, and not the pride.

Chapter 21 - Universal Friendliness (Maitri)

If we were to look to the fundamental reality, the soul within every creature is just like the soul within us. He who realizes this truth, genuinely develops a special sense of friendliness with every living beings of the universe, and we may call this delicate feeling universal friendliness.

Deep meditation (Samadhi) leads to the success in spiritual progress (Sadhana). Samadhi can be attained by right meditation, and one important factor in the process of meditation is a spirit of equanimity towards all Souls (Jivas). The adverse feelings are, "These Jivas are my enemies, they inflict pain on me, these are my adversaries, they insult me, these are not on my side," and so on.

If an aspirant (Sadhaka) nourishes such feelings directly or indirectly, no feeling of friendliness can develop in him; and

without a firm feeling of such friendliness, the mind cannot progress in the real thoughts of God or real meditation.

DEVELOPMENT OF FRIENDLINESS:

Acquiring true knowledge is a must for Sadhana of real universal friendliness. The knowledge acquired should be applied in the day-to-day working of practical life. If a businessman looks upon all Souls as equal to his own, how will he deceive any customers by delivering goods of inferior quality? How will such a teacher show prejudice to one or the other student? How will such a person speak ill of other persons? Thus, we can understand that with the dawning of universal friendliness in one's life, one cannot possibly make adverse worldly day-to-day dealings and will rather proceed to cultivate general goodwill towards one and all.

This applies to an average good citizen of any country or mediocre aspirant (Sadhaka). Supreme friendliness can be cultivated only by great munis or monks who have acquired supreme self-control. Their universal friendliness is of supreme quality. Their spirit of friendliness has spread and pervaded not only to all human beings in the world, but also to all animals, insects and even vegetable-life! Munis therefore take care not

to inflict the slightest loss, pain, insult and so on on any living being in their life.

To understand lives of these great people, deep understanding and their personal experiences are essential. Without this one cannot understand universal friendliness. A typical unique atmosphere of the experience of utter peace and delight is usually experienced in presence of such personalities, in whose life this friendliness has reached its climax. That was the reason why the ancient great monks, Rishis and self-inspired Acharyas of this country used to live in and moved through jungles fearlessly and in peace of mind even in the midst of violent animals. This was, because the intensified spirit of friendliness of these great souls deeply influenced the violent animals, overwhelmed their inborn enmity and then lived in peace and non-enmity.

Let us be inspired by these great people and discard outright the narrow mentality that prevails and persists in our family, cast, creed, sect or society. Let us show real affection and regard for all human beings and creatures as we show it to ourselves; then alone the foundation of our spiritual life can be solidly laid.

If we were to think over this only superfluously and by mere argument, it will sound impossible. However, if we think over this deeply and look to the lives of saints practicing supreme Samadhi, it can be proved to be true.

GLORY OF FRIENDLINESS:

1. May the holy stream of friendliness continue to flow in my heart. I always wish the whole universe experience result in perpetual bliss.
2. Know the self, know it at once. Cultivate a spirit of equanimity with all souls, let this be carved in the heart.
3. I experience equality with all souls and enmity towards none. I give up all desires and aspire to Samadhi.
4. He is a real person of God, who respects all in the world, criticizes none, and steadies his speech, passions and mind. Blessed indeed is the mother of such person.
5. Always cultivate a spirit of benevolence for all, delight for the virtuous, compassion for the afflicted and tolerance for the ill-behaved. This forms the basis of prosperity and spiritual life.

Living Examples of Friendliness:

(1)

Shashibushan Bandopadhyaya was a very successful and famous advocate of Calcutta who lived in the early part of the 19th century. He was well known for his honesty, compassion, and philanthropic attitude of life.

During the beginning of 19th century, Shree Shashibhushan Bandopadhyaya was working as a government pleader in Hugli near Calcutta. Once, at noon, in the hot summer of May, he hired a horse cart and went to the house of a well-known gentleman for some work. It was a pleasant surprise for the gentleman. When the work was over, and it was the time of departure, he said, "Sir! you could have sent a note with your servant instead of having taken the trouble of coming to my place in this hot sun. I would have visited you."

The pleader replied, "Yes, it occurred to me in the beginning, but when I thought of this scorching heat, I did not feel it right to send the servant. If he would come, he would have been either walking or on a bicycle, instead of a horse cart and in

that case, he would have suffered more this terrible heat. With this in mind, I preferred to come myself."

What a humane treatment of the servant it was! He looked upon the servant also as a friend!

(2)

Acharya Shri Buddhisagarji was a great Jain Monk of Gujurat who lived in the early part of the present century. He was a great yogi, scholar, and historian. He was the founder of the popular pilgrimage place "Mahudi" in Northern Gujurat. He was also the author of many high standard spiritual books.

Acharya Shri was in the habit of sitting in a nearby cave for meditation at night. Now and then violent animals wonder around the cave. Shree Mohanlal Bhakharia notes, "Once, while he was seated in meditation, a black cobra six feet long entered the cave. I got up at once and warned him, "Sir! There is a big cobra nearby!"

The Acharya opened his eyes and said, "Why are you afraid? A cobra delights in the company of saints and munis!"

Surely there was no fear in the heart of a saint who has a clear vision of a soul similar to his in all living beings! He experiences a spirit of friendliness towards all, be they violent or otherwise. This is real friendliness indeed!

About sixty years ago, Shree Buddhisgarji was spending last few days of his life. Dr. Cooper, a famous surgeon of the city of Anand, had examined him and declared that the body of Shree Buddhisagarji had now only a little time to live. However, the Acharya remained engrossed in the discourse of knowledge and meditation, unaffected by this declaration.

(3)

About a hundred years ago, a saint, Dwarkadasaji by name, was meditating (Sadhana) in a holy place called Hrishikesh. He was totally concentrated in the spiritual ecstasy and remained naked, Digambara (clothed in the sky).

Once a British officer was hunting nearby and he killed a tiger but the female tiger escaped. As the officer was proceeding to the forest to kill the female tiger also, Dwarkadasaji said to him, "Please do not kill the female tiger today, she is very much pained by the death of the tiger."

After a while, as Dwarkadasaji was lying down, the tigress came. As the officer seated on the elevated platform (Manchado) to shoot her, Dwarkadasaji requested him not to shoot. The tigress came near to Dwarkadasaji sniffed him, and left towards deep woods. The officer was simply stunned. He inquired, "Why did the tigress not kill you?" The reply was "I do not even think of killing anyone. How will others kill me then?"

This shows how violent cruel animals forget their enmity in the presence of saints who have adopted real friendliness in their lives.

Chapter 22 - Truthfulness (Satya-Nishtha)

BACKGROUND:

Truth is what is genuinely true. One who has full faith in this truth, one who accepts it, is a truthful person and his best feeling is truthfulness.

GENERAL NATURE OF TRUTH:

The conventional meaning of truth is well-known to the society. An object visioned or known at a specific time, in a specific manner, under specific circumstances is true at that time, in that manner and under those circumstances. To illustrate, "India won independence on 15th August in 1947.

My average yearly income is eighty-five hundred Rupees or (fifty dollars). The idol of Bahubali Swami, in the village Shravanabelgola situated in the Karnataka State is fifty-seven feet in height." These are conventional truths or factual information.

Now, the practice of truth in the day-to-day events of one's life or in all other matters is the cherished goal of an aspirant. One who is successful in this type of practice is conventionally recognized as a truthful person in society. This is all about conventional truth.

ATTAINMENT OF ABSOLUTE TRUTH:

Let us now turn to absolute truth, which dominates in the true spiritual progress (Sadhana). However, it is based on conventional truth. The ultimate aim of spiritual Sadhana is realization of one's true self. This true self is revealed in direct

proportion to destruction of the amount of bondage to Karmas, and this in turn, is achieved by removing the two main causes of bondage to Karma: (a) lack of self-knowledge and (b) lack of self-control. Let us now examine, how this could be accomplished.

The way to self-purification is self-knowledge, and the way to self-knowledge, is through contemplation of the self. In order to be able to practice self-contemplation, the non-self contemplation should be curtailed. It is difficult to turn the flow of our thoughts inwards to our Soul (Atma), while we remain engrossed in the outward objects of the world and believe them to be true.

One should therefore have the clear conviction that only one's own pure Soul is truth and immortal all other objects in the world are destructible and momentary. The latter are thus unreal when looked at from the salvation point of view. The aspirant (Sadhaka), who knows, believes and adores this fact, verily realizes the absolute Truth in stages. Thus the reward of the practice of truthfulness is self-knowledge and self-realization.

Persons desirous of attaining to absolute Truth should consider, to their advantage, that perfect truth is attained to by developing a sense of relative vision. This is because all objects in the universe are multifaceted in their basic nature. It is essential therefore, to develop multi-faceted vision of any object.

To illustrate, describing an elephant as like a wall, a wooden pestle, a pillar, a rope, or winnowing basket is true, from the points of view of its back, trunk, foot, tail and ear respectively. However, if we mistake the part as to be the whole, our knowledge regarding the elephant remains partial, imperfect and therefore defective. This principle applies to all other forms of knowledge also.

If we want to accomplish perfect and authentic knowledge about any object or topic we should think over it from several points of view. One should apply at any particular time, a viewpoint by adopting which purity of the self gets enhanced while other points of view should be made subsidiary to it. In the absence of the application of such well-planned multi-faceted knowledge, only unilateral and imperfect knowledge would be accomplished, which is naturally defective.

It is therefore necessary that those Sadhakas who desire to follow in essence the path of eternal bliss and perfect knowledge, should adopt the principle of multiplicity view (Anekanta-vada) or understanding the objects in various facets and obtain comprehensive knowledge by combining all viewpoints.

Learned Acharyas have propounded that the essence of an object is its true nature and further, it is only when we understand this essential nature that our knowledge of that object becomes true. We all, therefore, should strive to realize the self through attainment of truth.

GLORY OF TRUTH:

1. There is no enlightenment in life like knowledge; no austerity like truth; no sorrow like attachment to worldly objects; and no happiness like renunciation.
2. Truth is only truth; it is eternal and unified, However, it seems to be diversified only because of one's imagination and the lack of genuine knowledge and true faith.

3. True religion always comprises truthfulness. Untruth can never become a religion (Dharma). Dharma gets concealed and covered up in all those instances, where untrue presumptions prevail.

4. He, who really conceives Truth, and acts up to it by mind, speech and body, beholds the Divine. Through Truth, one can attain clairvoyance or even omniscience and get liberation.

5. Truth by itself is illumination. Being self-luminous in nature, it cannot be hidden, like a shining lamp. Truth is therefore beyond all concealment.

6. He, whose way of life is well-established in truthfulness, for him truth is not a matter of prescription or prohibition but a way of life.

7. Let the truth be woven in life, so that one may experience peace, and fearlessness. Truthfulness also usually bestows upon the person, wide-spread respect, trustworthiness and veneration. One can be successful in achieving self-control, austerity and other spiritual practices by truth. People with due discrimination, never give up Truth even at the cost of their lives.

Living Examples of Truthfulness:

[1]

Pal Chowdhary was a social leader and businessman in Bengal who lived in the nineteenth century. He was famed for his great honesty and several philanthropic works. He was the follower of Lord Shri Krishna

Once he bargained a sale of salt to a man who left a certain amount as a deposit with him. The man did not return in time to buy the salt because of some difficulty and did not even come for his deposit. Meanwhile, due to not enough supply of the salt, the price of salt shot up very high.

After some time Pal Chowdhary sold the salt purchased by that man and credited the amount of the profit of that quantity of salt in the account of that person and handed over the amount to him when he eventually returned.

Another was a transaction of rice with an Englishman. The transaction was just oral and the quantity was also not fixed. The price of rice tripled after the transaction. Pal Chowdhary

called the man to take the delivery of rice from his storage. When a few bags of rice had been loaded, that Englishman said, "Brother, this is enough for me. My steamer will sink if I take excessive advantage of the truthfulness of a pious religious man like you."

These examples show that Pal Chowdhary had devoted his whole life to truthfulness and keeping his word.

[2]

In the nineteenth century, Calcutta University was a famous university for advanced degree and students from all parts of the country, came to receive their education.

One of the rules for admission to this university was that the student must have reached the minimum age of sixteen years at the time of admission.

A new student who was only fourteen years old, wrote sixteen years his age in the admission form as all the other students were doing. He did not know the rule. During his first year, at the University he came to know about the rule and realized his mistake.

He felt deeply sorry for his false statement, approached the principal of his college and made a confession. He was told that now the mistake could not be corrected. He approached the Registrar of the University and received the same reply. What was to be done now? How to get his mistake corrected? As a punishment for giving false statement, he discontinued his University education for two years! This student was Shree Ashvinikumar Dutt, who turned out later as a great educationalist in the state of Bengal.

[3]

It was the year 1814, when landlords were very powerful in Bengal. In a small village of Hoogli district, there was a landlord named Ramanand Rai. He was a liar, proud, unjust, and utterly selfish. He had monopolized power in his own hands and would act only at his own will.

Once he had a conflict with an ordinary man. The landlord decided to assert his power and therefore raised a false allegation against him and he needed somebody as a witness.

A person named Khudiram lived in this village. He was a truthful and he loved justice. The landlord thought this man would give evidence in his favor. He approached him and said, "I hope you will come to the court and give evidence in my favor."

Khudiram replied, "I always state what is true." The landlord said, "No, you have to state in the court, just what I say."

Khudiram did not agree.

This enraged the landlord so much that he decided to take revenge on him. He snatched away his vast land within six months and auctioned his house. Ultimately, Khudiram was forced to leave his native village and had to settle down in a village called Kamarapuker.

Khudiram stuck to truth and had to give up land, house, wealth, prestige, and native place. He became pious, religious, devoted to God, and led a very simple life then.

This Khudiram was the father of the famous saint Shree Ramakrishna Paramhans.

Chapter 23 - Straight-Forwardness [Saralata]

BACKGROUND:

The virtue of being straightforward or frank is the virtue that we also sometimes call the name "simplicity." It means consistency in the activities of mind, speech and the body. (i.e. to say exactly what is in one's mind and to do exactly what one says.)

A good deal of progress in the practice of this virtue can be achieved, if we try sincerely to act upon our words and thus shed off any such tendencies as complexity, crookedness, deception, trickery, and so on from our day to day activities. Straightforwardness is the basic virtue of the true self. However, a person subjects himself to ignorance and greed, and follows the path of deceitful conduct. He tells himself, "Who can read my mind? I shall see to it that nobody knows my mind and shall achieve what I desire by deceptive talk and treacherous behavior."

Such a person, creates so complex and so wide a network of deceptive worldly affairs around him, that he cannot manage to come out of it. He therefore has to undergo various miseries.

IMPORTANCE OF STRAIGHTFORWARDNESS

Straightforwardness is a virtue which must be developed by all aspirants (Sadhakas). Even medium-grade spirituality (Sadhana) does not dawn without straightforwardness.

Therefore, great sages have recommended Sadhakas to achieve straightforwardness. He who is not straightforward does not even gain entry onto the path of salvation, how can he then be fit for taking up religious vows? Under the circumstances, acquisition of the virtue of straightforwardness is indispensable for every aspirant because of its multifarious utility in his life.

The method of development of this virtue of straightforwardness is more or less on the same lines as has been described in the chapters on Forgiveness and Contentment.

This will make the acquisition of the virtue of straightforwardness easy, by conquering its opposite, which is deceit. Deceit may be likened to a thorn in the foot. Once it pierces the skin, the person concerned loses his peace of mind and remains restless.

Nobody ever trusts a deceitful person; even his family view him constantly with suspicion.

Whatever promises a person may give, a constant fear persists among people of the possibility of a breach of trust. Such a person fails to win any regard either in society or in the path of righteousness.

The life of a straightforward person does become free from worry, natural, fearless, pious, and therefore righteous. Immense peace can be experienced with the development of straightforwardness in this life and therefore, all Sadhakas should continuously develop it with great zeal.

GLORY OF STRAIGHTFORWARDNESS

1. Unfortunate indeed is a person who has not calmed down his passions, no detachment in the life, and who is neither straightforward nor tolerant of afflictions.
2. The person endowed with virtues like broad-based vision, impartiality, straightforwardness and control over all senses, deserves most to realize the ultimate Truth.

3. All other virtues fail completely in a deceitful person. A person of straightforwardness therefore, excludes all deceitful acts from his life.

4. God will forgive all other vices but not that of deceit, especially when it is practiced in the name of religion or God.

5. So many great people practiced straightforwardness through the medium of the company of children.

Shree Telang Swami had a cart in which he seated children while he drew it. He tried to study and acquire the simple and innocent temperament of children.

Gladstone, once the Prime Minister of Britain, played with children and shared innocent joy with them.

Lord Jesus Christ and great poet Nanalal have eulogized the simple nature of children.

The Bhaktisutra states that the best devotee is one like a child. Thus children have inspired many great men to acquire straightforwardness.

Living Examples of Straightforwardness:

[1]

In Bombay, Shrimad Rajachandra and Mahatma Gandhi were once discussing compassion. They pondered over it and discussed whether or not any item made from leather should be used. It was resolved that in professional and industrial purposes, leather may be used, but not so in personal uses.

Gandhi inquired, "What is there in the cap that you have put on?"

Rajachandraji did not have even the slightest idea that his cap had leather strip in it; he never checked for it.

Without argument, Shrimad Rajachandra removed the leather strip from his cap.

This speaks volumes for his preparedness to learn in all, straightforwardness, even from small events of life.

[2]

Chironjabai was a great pious Jain lady who lived around the year 1900 near the city of Jhansi in northern India. She lived a very religious life and was instrumental in the spiritual development of Shri Ganeshprasad Varniji, whom she had adopted as a religious son.

Shri Varniji, a great saint, has written about one incident in his life regarding his mother Chiraunjibai. He stated that, when his mother was about sixty years old, he had often took care of her when she was sick. He then felt that if he had no mother, he would be able to progress on the path of the bliss of self-realization far more quickly. Once he actually complained loudly, "In this life, no one is related to others spiritually, all are selfish. I have simply wasted these years of my life!"

The mother replied, "Dear boy! Now I am old and of no use to you. This is what you feel. For the last thirty years, I have looked after you as a son, but all the while, your bliss only has been my purpose. Now I am old, I can no more look after you. Do what pleases you, but know one thing. If you abandon me through anger or because you are tired, it will be only a pretense and your renunciation will be only a show. It will be without the spirit of quietude and detachment."

Shri Verniji was simply stunned by these words. He gave up the idea to separate himself from his respected mother. He had not conquered deceit in the heart and only made a show of being free from deceit. This was pretense on his part. He now resolved to take recourse to the path of straightforwardness - the path of bliss for himself.

Chapter 24 - Principles of Karma (Karma-Na Niyamo)

BACKGROUND

In the realm of spiritual science, the place of the rules of one's actions i.e. Karmas is even higher than the place of the law of gravitation in physical science. All theist philosophies accept the principle that person invariably reaps the fruits of his actions. The doctrine of Karma is the backbone (the main supporting element) of the spiritual life.

All Karmas of a person which are intentionally carried out require the attention of the mind. The influx and bondage of Karma with the Soul is mainly related to the degree of mental involvement in activity. The fruits of these Karmas is inevitable in due course of time. This has been counselled in the scriptures and propounded by the mystic sages in various ways.

One cannot be free from the bonds of Karmas even if countless centuries pass away. Whatever good or bad action the person (Jiva or Soul) has performed, he must necessarily be rewarded or punished.

Thus, even though we have been enlightened on the doctrine of Karma by various philosophers, its detailed and most subtle form has been scientifically laid down and analyzed by the Jain Tirthankaras (Jinas - the omniscient ones). We shall explain it now just in very brief outline:

LAW OF BONDAGE OF KARMA:

The main reason of bondage of Karma with Jiva is the individual's thought-process. The principle of bondage of Karma functions mainly in accordance with the thought - process associated with the Soul (Jiva). Even though the chief regulating cause here is the internal feelings of the Soul, the associated activities of the body, speech and the mind also act as secondary causes of bondage.

The whole universe is pervaded with subtle particles with potentiality to get transformed to Karmic molecules (Dravya-Karma). When the Soul (Jiva) is actuated by passions, such as Greed, Anger, Lust, Compassion, Friendship and so on, these particles are transformed into various Karmas and get attached to the Soul.

Let us take one example. Suppose somebody is being proud. Now depending upon the intention of pride, its intensity and the activities of the individual, the particles of Karma will get attached to his Soul.

Just as food gets digested and transformed automatically into blood, flesh, bones, semen, marrow and so on, the particles of Karma take typical forms befitting the attitude of the Jiva and get firmly bound to it.

Characteristics of Karma:

At every moment new Karma particles attach to the Soul through the activities of Body, Mind, and Speech. At the same time old Karma particles detach from the Soul after producing the results. This process occurs simultaneously and continuously in every living being.

Karma Particles possess the following four characteristics;

1. **Prakruti-Bandha (Types of Karma):** The original nature of the Soul is infinite Power, Bliss, Knowledge, Formless and so on. The Karmas that obstruct the original nature of the Soul, such

as knowledge, power, vision, or other faculties is called Prakruti-Bandha. (Which nature of the Soul to obscure)

2. Sthiti-Bandha (Period of Bondage): After certain time, the Karma will reward or punish the Soul. The duration before they produce the result is called Sthiti-Bandha. (When to obscure the particular nature of the Soul).

3. Anubhaga-Bandha (Degree of obstructive Capacity): Again the Karmas have variable capacity to obstruct the virtues of Soul (Atma). (To what degree to obscure the nature of the Soul)

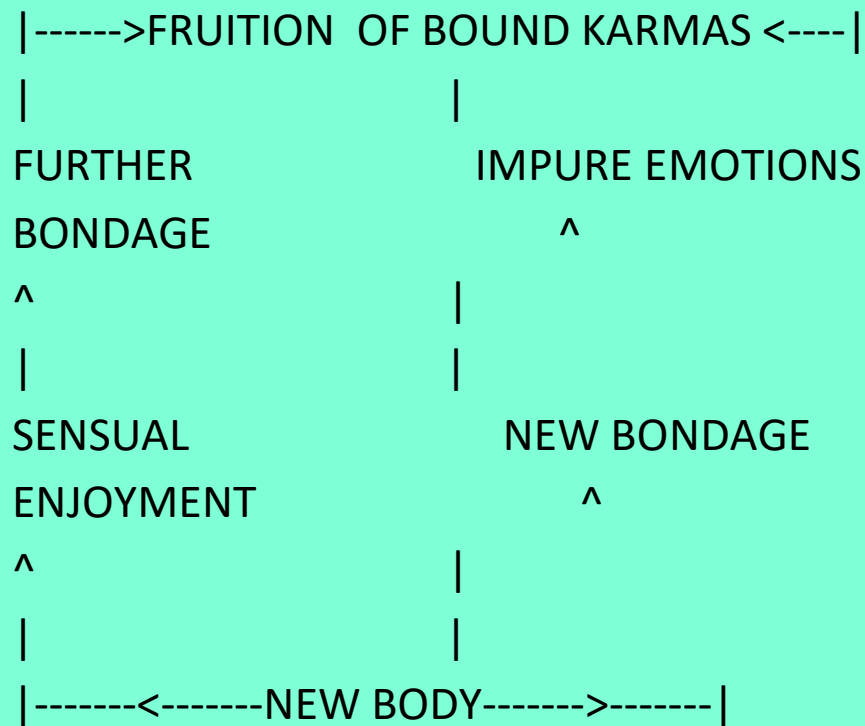
4. Pradesha-Bandha (Period of Results): The quantity of Karma particles get involved in bondage with the Soul (Atma). (How long they remain to obscure the nature of the Soul)

Thus, bound by the various types of Karmas, the Soul suffers the miseries of numerous transmigrations of Birth, Life and Death.

Ignorant worldly people continue their activities in accordance with the fruits of their previous Karmas and believe that they know the true self. This course of action becomes instrumental

in leading to further bondage of Karmas. This way the cycle of mundane existence of birth-growth-decay and death continues infinitely.

THE TRANSMIGRATION CYCLE



DISTINCTIVE VARIETIES OF THE RISE OF KARMA:

The multiple variegated forms of human beings that we find around us in this Universe, are due to the fruition of the innumerable varieties of Karmas. Life as a Human, as a divine

being, as an animal, and condemnation to hell are also acquired through different Karmas. Such variations can easily be conceived by observing the differences in the height, weight, facial features, complexion and constitution of different individuals, and differences also in intelligence, inclinations, health, life-span, family-circumstances, and other characteristics. Let it be clearly understood that these innumerable variations are due to the fruition of varied Karmas that the Jiva has bound with itself previously (previous life).

REWARD OF THE KNOWLEDGE OF KARMA DOCTRINE:

When the Sadhaka, truly gets acquainted with the rules of the doctrine of Karma, he is not disturbed or illumined by immensely variable and unpredictable astonishing events which are continuously happening around him in the world. This is because he has really acquired the scientific knowledge of the cause and effect principle of all these worldly events and processes.

When he absorbs this divine doctrine through right knowledge and due enthusiasm, while working with virtuous people, he himself becomes firm in spiritual wisdom. With further spiritual practice, the concepts of one's own true self is beheld and perceived more and more clearly, the belief of oneness and

attachment to the non-self and the impure mental states resulting from the rise of previous Karmas is gradually dispelled and eventually shattered completely.

Thus, through proper discrimination between the Soul, the Karmas and their fruition, one's impure states get gradually subdued and a clear comprehension and conviction of the eternal existence of one's true self, being of the nature of indivisible, pure knowledge and supersensuous bliss, is directly accomplished through Self-Realization.

Thus, if the Sadhaka is assisted in his spiritual progress by destruction of illusion and attachment and attains to the state of supreme peace and Samadhi by acquiring a real knowledge of the rules of Karma, he should evidently make incessant efforts to do so.

EFFECT OF THE VARIEGATED STRANGE KARMAS:

1. How strange is the law of Karma! The fact that even a noble Soul like the king Yudhishtira (from the story book of Mahabharat) had to give up his royal powers and live in the forest for twelve long years, and for one more year in a disguised form!!

2. By which law was it destined that a great emperor like Napoleon, who conquered half the world in his youth had to die of cancer on an island where nobody was there to help him.

3. Think about the sovereign king Mohammad Gazani whose one word could save or end many lives spent his last days as an insane house prisoner.

4. Isn't it strange that great saints like Gnaneshwar, Shankaracharya and Vivekanand who were celibate all their life (Bala-brahmachari) and yet died young (in prime of their lives)?

5. All around us, we can see so many strange and surprising events happening, such as some fools ruling governments and the learned having no power. A bird in India name Cuckoo has very sweet voice being black and the deceptive fish-eating crane has fine white wings. An illiterate has all the luxury and a scholar works for small salary. These are but a few of such contradictions.

AN EXAMPLE EXPLAINING THE LAW OF KARMA:

A noble teacher and his pupil were travelling on a road, adjoining a village. On one side they saw a strange sight. A serpent being attacked by thousands of ants. The pupil saw the very sad plight of the serpent and said, "Poor fellow! How unhappy he is!"

Teacher, "Dear boy! What could be done? Everyone must experience the fruits of one's actions."

Pupil, "Sir! What could be the possible sin of this serpent that it is in this very sad plight?"

Teacher, "If you remember, sometime ago we passed by a lake and you tried to stop a fisherman from fishing."

Pupil, "Yes Sir! The fisherman made fun of my advice."

Teacher, "That fisherman has become this serpent in this life and the fish have acquired re-birth as ants. They are now united tormenting the serpent."

If we feel angry on experiencing the fruits of our sinful acts, do we not actually give rise to other bad deeds? If the Sadhaka constantly considers this, he can save himself from ill-deeds; he

would perform actions only dispassionately with the aim of acquiring the full purity of the Soul (Atma).

Chapter 25 - Meditation (Dhyana)

BACKGROUND:

The ordinary meaning of the word "Meditation" (Dhyana), is concentration of the mind. All people constantly ponder over some subject, individual or substance. The mind of every individual continues to shift in thoughts from one to the other and then to another object. Hence, the state of the human mind, pondering over worldly objects and things is known as ill-meditation (bad concentration). All such meditations that hinder the spiritual progress (Sadhana) of the self are to be given up. Let us enumerate here, the main types of bad concentration and then proceed to understand meditation that leads to right religion (Dharma).

TYPES OF BAD-CONCENTRATION OR ILL-MEDITATION:

1. Contemplation caused by loss of desired object or an individual.

2. Contemplation caused by association with an undesired object or individual.
3. Contemplation on the suffering caused by diseases and other infirmities of the body.
4. Getting engrossed in the acquisition of happiness and pleasure in this or the higher world through religious deeds.
5. Experiencing happiness through feelings of violence.
6. Experiencing happiness through theft or lies.
7. Concentrating on the preservation of material goods for the enjoyment of worldly objects.

MEDITATION IN SPIRITUAL LIFE:

The belief and feeling of "mineness" in the objects of the world arises from ignorance. Even the feelings of passion, anger, greed, delusion, pride and jealousy can be considered as offspring of ignorance. The types of meditation, which subdue

these feelings and also lead to purity and steadiness of mind, are all useful and therefore beneficial to the aspirant (Sadhaka).

PREREQUISITES FOR MEDITATION:

1. Clear and comprehensive knowledge of the meditator, meditation and the ultimate goal:

The Sadhaka, who meditates, is the meditator. He therefore requires multifaceted knowledge of his own self. He can acquire this varied and all-embracing knowledge through association with noble sages and proper study of authentic scriptures.

The process by which meditator wishes to achieve his goal of meditation and then remains engrossed in it is called "experiment of meditation." So the goal of Sadhaka is to achieve meditation as best as he can.

He concentrates for this goal in a variety of ways in accordance with his state of Sadhana, say in the form of a noble teacher (Guru-Dhyana), the supreme Atma (Prabhu-Dhyana), the flame of Soul (Atma-jyoti-Dhyana), or some other pure object. He must acquire thorough knowledge of his goal (Dhyeya) on

which he concentrates his mind. In the absence of thorough knowledge of this, his concentration will fail, his mind will start wavering.

2. DAILY ROUTINE:

Being awfully busy in worldly pursuits during the day and then steadying the mind (meditation) all of a sudden, is almost impossible. Whatever may be the pursuits of the day, such as financial, social, pleasure-seeking, job, and so on should all be such that they do not grossly blot the purity of the mind.

Just as a very dirty body can be cleaned only with a prolonged process of bathing, same with the mind, if it is grossly blotted and blemished with impurity, it also can be purified and concentrated only with great efforts. The less the dirt on the mind, the easier it will be to purify and steady it.

QUALIFICATIONS OF THE MEDITATOR

One who can discriminate properly between Soul and Matter (Atma and Anatma), is a real discriminator. An ascetic is a person who has cultivated a sense of detachment, with reference to the body, the world and sensual pleasures. He, whose internal desire is only for emancipation is a real aspirant.

In spite of all difficulties, with patience and forbearance, he continues to be engrossed in meditation. Once he achieves it, he becomes more friendly, merciful, and generous. All these qualifications enhance the capacity for true meditation.

Supreme meditation is possible for those people who adopt the great vows such as non-violence and accomplish good control of the senses and mind.

SADHANA OF MEDITATION

It would always be beneficial to resort to meditation in a sacred peaceful place, away from bustle. Regularity in food and observance of celibacy will assist the steadiness of mind and body. Such an aspirant (Sadhaka) will acquire greater concentration in his meditation and will not be lazy.

Thus, a Sadhaka is expected to control food and sleep. Once that the Sadhaka comes to know the pure form of the Soul (Atma), from an enlightened preceptor, he can, with full success, practice different types of meditation. The details of these different types of meditation can be fully reviewed in the great scriptures of ancient sages. Here we give only a very brief and practical survey of the subject.

The mental picture of the enlightened preceptor should be installed in the middle of the eye-brows, or in the heart. The thought process should then be repeatedly fixed on that pure, detached, and equanimous image (Mudra). One should next install the image of God the supreme in his quiet, blissful, and self-poised form in the heart and merge all inclinations of the mind in him.

Sadhakas in their advanced stage can practice meditation on Atma-jyoti (Soul is just like a flame of a candle). If they envisage that the illumination from that divine light is disseminating and filling their entire being, they may experience a special sublime happiness.

One can also practice any of the following types of meditation following the instructions of an enlightened preceptor and in accordance with one's own capacity and circumstances.

1. Meditation on the letters of the different Mantras.
2. Meditation principally related to various Yogic sounds (Nada).
3. Meditation principally related to the breathing process (Swas-Anupreksha).

Actually, the type of meditation is not all that important. What is more important is the acquisition of the purity and concentration of mind in moments of meditation. The practice of meditation is long-drawn process indeed.

THE FRUITS OF MEDITATION (DHYANA)

Meditation is the best form of religious austerity. The true meditator feels true happiness and peace of mind. He conquers ill feelings and becomes free from mundane or mere rituals (Karmakandhan), and achieves the state of Samadhi. Every Sadhaka should try to meditate regularly at least for a short period. What keeps to achieve this is company with enlightened preceptor, reading good scriptures, and good conduct.

GLORY OF MEDITATION

1. All emotions can be ousted by the feeling of taking recourse in Soul. Meditation on Soul, may therefore, be regarded as a panacea for all spiritual shortcomings.
2. Activity is meant for purity of the mind and not for realization of the self. Realization of the self is possible only by

pondering over the Soul, and not through countless activities. The Sadhaka, who desires to realize the self, should therefore, take recourse with compassionate enlightened preceptor who has realized the self and should under his guidance, ponder over and meditate on the Soul (Atma).

3. The supreme liberation that eliminates birth, age, decay, and death cannot be attained by the Sadhaka, till he experiences the Supreme Reality, through well-guided contemplation of fundamentals (Tattvas).

4. There is no longer happiness or austerity than meditation on the self. There is no better path of liberation than it.

5. When the Sadhaka experiences the Supreme Reality through meditation, all knots of illusion around the heart are destroyed completely, all doubts are set at rest, and all feelings of pleasure and pains (Karmas) cease.

6. Only the destruction of Karmas leads to liberation, only right knowledge makes liberation possible, and only right meditation leads to right knowledge. Meditation is therefore immensely beneficial to Atma.

7. Gentleness of the mind and senses, healthiness, a compassionate outlook of life, fragrance of the body, minimization of excretions, a lustrous appearance, purity and delight of the mind and sublime gentle speech - these are the usual traits of a person, who reposes in advanced meditation.

8. Having assimilated the preaching of the true preceptor, one who attains real meditation through tranquility of mind can verily acquire the whole series of praiseworthy things such as knowledge, wealth, health, longevity, contentment, supreme worship and emancipation.

Chapter 26 - Principle of Relativity (Sapekshatano Sidhdhant Or Syadvada)

It is obvious that many different characteristics or virtues are visible in nearly every object in the world. Therefore, we are inclined to have true knowledge of the objects, we will have to cultivate the vision that precisely embraces all these traits. If we know an object, just by one or two of its traits, knowledge of other traits will not possibly dawn on our mind. The knowledge that is not all sided is imperfect and therefore, not totally authentic. It is therefore proper that we accept the

principle of relativity and desire authentic knowledge of an object thereby.

Application in Daily-Life:

In our daily life we have well accepted and adopted the principle of Relativity. To illustrate, though everyone is an individual, he is somebody's son, father, husband, uncle, employer or employee. He is, as compared to others, fair skinned or dark skinned, tall or short, intelligent or foolish. We deal with others precisely in accordance with our worldly relation with them. Our dealing is not the same with all.

In the old ages, when a person writes a will, he generally gives the maximum share of his property to his spouse and children. Then the rest goes to the other relatives, like brothers, sisters, and parents and a fixed amount is set aside for religious and charitable purposes. Thus, our worldly dealing with one and all proceed in compliance with our relation with them. It is therefore certain that in our dealings in life, we follow the principle of relativity.

In the realm of ultimate reality, as in our worldly dealings, the principle of relativity explains to us in a unique manner the

science of truth, having set aside all obstinacy and contradictions. This vision of relativity is highly beneficial and therefore useful to us, for grasping the precise nature of the Soul (Atma) and for progress on the path of liberation.

The spiritual activity (Sadhana) for liberation is not dependent upon whether the Soul (Atma) is pure or impure, eternal or non-eternal. If the Atma is absolutely pure, the great efforts for its purification by a Sadhana is not justified. Again, if Atma is absolutely impure by nature, no effort can make it pure. This is because it is not possible for an object to change its inherent nature. Again, this very principle of relativity is very useful in Sadhana, on the path of liberation.

Some philosophers state that perfect liberation is possible only through knowledge, but if we accept this view, then good conduct, self-control, austerity, renunciation, and detachment will prove to be meaningless with reference to it. Again, if we believe that liberation is possible only through good conduct. How will its adoption be possible without knowing the precise nature of self control, austerity, and renunciation? No real ascetic discipline or self control is attainable, without true knowledge about the subjects concerned.

Therefore the attainment of liberation is not possible through the path of good conduct alone. We know things by enlightenment but, if real faith and conviction do not evolve in the heart, the mind remains full of doubts and is hesitant, with the result that taking recourse to the path of liberation is not possible. Genuine faith is therefore required for the attainment of liberation.

In this manner, the principle of relativity is very beneficial to the Souls (Jivas) desiring liberation through progress on the path of Sadhana. People who have mastered the principles governing the path of liberation, explain that success is possible through genuine faith (Samyak Darshan), true knowledge (Samyak Jnan) and righteous conduct (Samyak Charitra).

Again, one question arises: "If the direct path of liberation is of the nature of absolute experience (Nirvikalpa - Samadhi) of Soul (Atman), how will the attainment of liberation be possible?"

The reply will be this: The impressions of Existence (Sat) gets a firm hold on the Atma and enhance its prowess. Give heat to an iron-rod, and it can take any shape. Dirty clothes, soaked in soap, beaten or rubbed get cleaned. Only then can a dye, color or indigo, be applied to them uniformly. In a similar manner, just as the prowess of Atman, is enhanced by the practice of

the Sadhana of dualistic (Sa-vikalpa) knowledge, vision and conduct, the experience of absolute Samadhi (Nir-vikalpa) is quickened and its experience grows deeper.

The Sadhaka gets liberated when the stigma of all actions is washed out by the prowess of deep Nirvikalpa Samadhi at its appropriate stage. Thus, the prowess of the practice of Savikalpa Sadhana leads to the attainment and success of Nirvikalpa Samadhi and this gives rise to a state of freedom from all bondages (Karmas) in the end. This Sadhana is known as "Bhedabheda-ratna-traya" (i.e. the three jewels of distinction and non-distinction in philosophy), and the concerned philosophy is known as "Sapekshsha Darshana" or "Anekanta Darshana" in Jainism.

In this manner, this principle of relativity is extremely beneficial and useful. Both in worldly dealings as also in the Sadhana of the Absolute. The Sadhaka can grasp it thoroughly only through the preaching of an enlightened preceptor. He attains to the experience of bliss in this life as also in the life hereafter, and in the end, attains the state of absolute emancipation or liberation.

Glory of the Principle of Relativity:

1. It is just the precise discrimination that is propounded and eulogized in all schools of philosophy; it is also known as Syadvada, its masterly elucidation which easily explains the truth, is the principle of relativity.

2. The vision of relativity is actually one that sets at rest the logical contradiction that is apparently seen between the absolute and the relative. This unique vision of "having many facets" (Anekanta) brings all controversy to an end, so judicious persons resort to it.

3. The vision of relativity is the real vision; vision of the absolute alone is not valid. Only this vision of relativity leads to the success of all worldly dealings.

4. Our salutations to the noble sages, who have provided the doctrine of Syadvada indicating that no doctrine is nullified. Let one who desires to resort to the path of the wise, become detached in the matter of various viewpoints, let him not be insistent that any doctrine alone is absolute truth.

Let him not offend any living being by such insistence, let him not even desire to do so.

Living Examples of the Principle of Relativity

(1)

An aspirant (Sadhaka) once sought guidance from a sage (Acharya). The following was the conversation between them:

Sadhak: "Well Sir! Which is the best spiritual activity (Sadhana) for me?"

Acharya: "Some religious books be studied regularly."

Sadhak: "Should I also recite the Mantra of my God?"

Acharya: "Do that also, but your mind should concentrate on the virtues of God not on the God."

Sadhak: "On whom should I meditate?"

Acharya: "Meditate on any person of a good character who has knowledge of Soul (Atma)."

Sadhak: "Are not religious activities and practices important? It seems that you put most emphasis on the intention or aim of the religious activity (Sadhana)."

Acharya: "Both religious activities and the intention or aim behind the activities are correlated. The purpose of spiritual Sadhana lies in not forgetting the aim, through constant awareness of Soul (Atma). If the aim will remain intact, practices will also progress properly."

(2)

In 1930 a Jain monk, Acharya Shantisagar, was spending the four months of the rainy season at Lalitpur in Madhya Pradesh. The Acharya did not have a good high school education. However, his intellect was shining through constant pondering and study of what was heard from his preceptor (Guru), and deep concentration and repeated meditation on what was heard.

A renowned scholar (pundit), Shree Devakinandan had come to Lalitpur at that time. He inquired of the Acharya, "Sir! One question has been disturbing me for a long time. May I ask it with your kind permission."

After getting permission, he asked, "Religious scriptures have indicated that there are 8.4 million faults of human beings. How can a monk remember 8.4 million faults? Without memorizing, how will their full observance be possible?"

The Acharya replied, "Your inquiry is serious and important. Just as monks are asked to become dispassionate and detached towards all external objects, they are also asked constantly, to meditate on their Soul (Atma). Thus when the Atma of the monk merges in meditation, the true monk automatically observes all 8.4 million faults. It is not necessary to keep a separate account of these."

From the religious book Niyamasara (Gatha 93), it says, "A monk (Sadhu) gives up all faults as he merges him self in meditation."

When the pundit heard this reply he felt happy, he was fully convinced.

This is the fruit of the unique method of knowledge which is relative.

(3)

Mahatma Kabir was a renowned saint, devotee, and socio-religious reformer of the medieval age in India. He was one of the pioneers of the "Devotional Movement" of the middle ages. His personality was multi-faceted. He influenced both the ordinary people and learned people and had millions of devotees, dozens of institutes and huge spiritual literatures at his credit which are all popular to this day.

Once a person committed a great sin and regretted it later. Friends advised him to see Saint Kabir and explain to him what happened. Saint Kabir may ask him to undertake a penance for his sin.

When the man came to Kabir's house, he was not there. The man narrated his sin before Kabir's wife.

She asked the man to recite the name of God three times in all concentration and devotion. This was a simple punishment but with this, the man cultivated devotion towards God.

Saint Kabir came to know of this and asked his wife, "Why did you ask him to utter God's name three times and not once?"

His wife replied, "I asked him to utter God's name three times, so that he can remember God in three ways: via mind, word, and body."

Hearing this, Saint Kabir was delighted and he complimented his wife.

Chapter 27 - True Success In Life (Jivanani Sachi Safalata)

In this world, there are persons of varied temperaments carrying on different types of activities. Human beings continue their life activities motivated by four fold inspirations, namely religion (Dharma), to earn for living (Artha), to have a family (Kama), and liberation (Mokhsha). Keeping with various factors like his capacity, circumstances, and degree of acquired discipline, available guidance, intuition, intellectual status and so on.

ORDINARY AND MIDDLELING SUCCESS

The ordinary person of the world leads his life, subjecting himself to birth, growth, continuation of the family, old age, and death. This is the same way an animal lives and ends its life. By following these stereotyped processes in life, one

misses the golden opportunity to attain the eternal bliss and freedom, which is attainable only through human birth.

Some noble persons improve upon this norm in that they do not think only of themselves, but they also care about how they can be useful and helpful in advancing the happiness and prosperity of other people. Being inspired by such a sublime motive, they make sincere efforts for progressive development with a view to really and successfully accomplishing the goal of human life.

Thus they lead a simple, contented, meritorious, well-regulated and just life. They actively participate in noble tasks, charitable plans, and other similar humanitarian projects for the welfare of the other human beings and animals.

Today, such noble persons are rarely seen. This is indeed unfortunate. If such persons intend to make their lives really successful, they should cultivate a sense of subtle discrimination. For the cultivation of this sense of discrimination, the chief means is a well-planned association and affiliation with the noble, the wise and the spiritually enlightened ones.

THE HIGHEST SUCCESS:

A person who desires the bliss of self-realization is a really great person. He desires nothing else. If he does desire anything it is true happiness for all the other living beings of the universe. Such bliss of the self can be acquired only through self-knowledge.

The basic means of acquiring this self-knowledge is to be noble and virtuous and to listen attentively to the preachings of the enlightened saints. One should then make constant efforts to mold all the processes of his routine life in such a way that a personality dawns in himself which is divine, impressive, pleasant, and self-sufficient. To accomplish success in this task is the greatest heroic deed indeed in this world. This is because one who accomplishes this heroic task attains the Supreme Status. He becomes a liberated soul, experiences infinite and Supreme bliss, and destroys all the bonds of birth and death.

PRACTICE IN LIFE FOR THE HIGHEST SUCCESS

Even though it is difficult to practice the path of such supreme success in our life when viewed from another angle, it is simple, straightforward and self-dependent in attainment. Great

people have propounded that all individuals have the potential capacity to practice it and to accomplish it.

The means to accomplish the goal are knowledge, character and devotion. For developing pure character one should make an effort to practice the different noble virtues described earlier. One should also remain vigilant and be alert to see that one's righteous life does not get destroyed.

Development of right knowledge is essential for the acquisition of self-knowledge. Any activity that leads to pride, idleness, ill-health and attachment need to be set aside by Sadhaka with a strong willpower to acquire self-knowledge.

In the first stage of such advancement of knowledge, one should resort to frequent association with noble people. Next, one should take the vow of individual self-study for a fixed-time, say from half an hour to three hours daily with a view to spiritual uplift. Let one read and ponder over, write and/or memorize the poetical or prose writings of the great Acharyas, depicting the moral laws, the lives of great people, and the basic tenets of true religion.

This will lead to peace, enhanced power of understanding, moral excellence, and a state of doubtlessness, leading to an all-round progress by leaps and bounds in the spiritual life of an aspirant. Along with this, one should also take the vow to worship God daily at a fixed time. When appropriately practiced this will lead to intense love for the supreme virtues of God and of the noble preceptor. This will lead to the dawning of good virtues of noble people, which is of fundamental importance in spiritual life.

The Sadhaka has got to become adventurous in his spiritual activity (Sadhana) at this stage. Let his food and clothing be very simple. Let him develop a spirit of equanimity towards his relatives and friends even if they make fun of him. Let him keep his vow intact under all ordeals. Let him enthusiastically undertake noble acts of pilgrimage and charity; let him develop a taste for association with the wise and the noble. And let him practice the spirit of tolerance.

He should spend his wealth in good causes keep his mind engrossed in study, thinking, and pondering. He should discard all interest in movies and dramas, political controversies, food and drinking, and so on. This will slowly and steadily lead to self-awakening and the rise of a great spiritual personality. Such

a Sadhaka fears none, refuses to be unduly influenced by anybody; he remains unshaken in the midst of all worldly attractions and becomes neither upset nor restless during times of physical ailments.

He is the uncrowned emperor of the world and he is constantly engrossed in knowledge and delight. His kingdom of the self is entirely his whether or not he is known to the world. Let us bow ourselves with highest reverences at the lotus feet of such a highly enlightened Sadhaka.

Living Examples of Real Success in Life

(1)

One great man, Shri Raichandbhai, was born in Vavania in Morbi State of Saurashtra, about one hundred years ago. Right from childhood, he endowed with knowledge of previous births, a poetic faculty, and vast memory. Yet he accepted self-knowledge as the most important aim in life and acted upon to it. Later on he was popularly known as Shrimad Rajchandra.

He was a jeweller in Bombay. He was a follower of truth and morals in business and passed most of his time in the study of religious scriptures, meditation on the self, and occasionally visited judicious personalities.

Gandhiji admired him and stated that, his appearance was calm and there was detachment in all his activities. He never had attraction and attachment towards worldly prosperity. External showiness cannot make one ascetic. Detachment is the grace of the soul. The state of detachment was most natural to this philosopher.

One, who desires to free oneself from self-torture; one who is keen on knowing one's duty, will get lots of hints from Raichandbhai's writings. I have adopted lot of things from his life. Indeed my major source of spiritual knowledge has been his life. Let us learn at least four things from his life:

1. Engrossment in eternal objects like Soul.
2. Simplicity in life and the same attitude to all in the world.
3. A life full of truth.

4. Nonviolence.

Shri Rajachandra adopted four principles (Purusharthas) of life; Dharma, Artha, Kama, and Moksha appropriately. He accepted attainment of self-knowledge as the fundamental goal of life. He showed forth many virtues in life and he composed great spiritual literature. He has thus set a fine example for us. Let him inspire us, let us follow his path of Sadhana.

(2)

George Washington who was first president of U.S.A., dedicated his life to his nation, first as a commander chief of army and then as a president. When he retired at his own wish, he lived a simple and peaceful life and worshipped God. Though as a part of his duty of a chief commander, he actively participated in different wars, he had no ill feeling in his heart for any human being. He was generous, humble, honest, a great lover of his nation and strong believer of God. He set an ideal example of Satyam-Shivam-Sundaram (trio of truth-tranquility-beauty) for his fellow countrymen.

(3)

Mahatma Gandhiji was asked once during a meeting "What is the secret of your success and spirit in life?"

He answered, "I lived my life so far on two fundamental principles namely truth and nonviolence. These helped me to achieve the following: pure heart and mind, calm nature, regular worshipping of God, asceticism, no drinking or smoking habits, pure vegetarianism, and love for all fellow human beings."

If we try to follow this kind of life, it will make life peaceful and successful.

Chapter 28 - Cycle of Worldly Existence (Samsara-Paribhramana)

A life subject to ignorance and lack of self-control becomes involved in the varied bonds of Karma. A person thus bounded by Karmas has to take birth in four different states and eight million four hundred thousands of different existences.

Involving in the cycle of worldly lives implies undergoing obligatory worldly existences in which one has to suffer birth, old age, and death as also mental and physical illnesses. The four-fold states are those of human, divine, animal, and hellish life. The eight million four hundred thousands of existences are described as under by the religion scriptures:

Nitya-nigoda	0.7 Million
Itar-nigoda	0.7
Pruthvikaya (Earth)	0.7
Jalakaya (Water)	0.7
Agnikaya (Fire)	0.7
Vayukaya (Air)	0.7

Vanaspatikaya (Vegitables)	1.0
Two senses (Insects)	0.2
Three senses (Insects)	0.2
Four senses (Insects)	0.2
Five senses (animal)	0.4
Heavenly beings	0.4
Hellish beings	0.4
Human beings	1.4
Total	8.4 Million

PAINS AND SUFFERINGS OF THE ANIMAL AND HUMAN STATES:

Even today, the tortures of the animal and human states are visible to the observer. The domestic animals are dominated by bondage it constitutes pure dependence. The animal gets food and drink only if and when the master gives it. The quantity and quality of food also depend upon him. The animal gets nothing at its own will. The sorrow of dependence persists. Horses, donkeys, oxen, camels and other domestic animals have to become beasts of burden. They have to work heavily

till they get exhausted. Their noses and mouths are pierced. They also have to suffer the blows of sticks and whips.

Other free animals and birds too have their sorrows and sufferings. Deer, rabbits, antelopes, jackals and similar animals have the constant fear of lions, tigers, leopards and other enemies. Small birds and fish constantly fear their hunting by bigger birds, fish, and hunters. The whole world of animals and birds is ever exposed to cold, heat, disease and other hardships. Though veterinary care has evolved in recent years proper diagnosis and management become practical occasionally for various reasons.

TORTURES OF HUMAN LIFE:

The fetus has to be hung in an upside down posture in the womb of the mother for nine months. It has to live in the midst of blood, urine, and excrete. Evidently, this seems painful. In infancy, the human being is totally dependent upon others. The infant cannot speak it can express its hunger and thirst only through cries. It has to suffer the pain and illness due to lack of speech. It is entirely dependent upon others for eating, drinking, bathing, and dressing.

In youth, senses grow strong and there is some self-dependence. However, diseases can attack at any time. One has to work hard for the family; one has to worry constantly about wealth, fame and achievement. Desires are many, but their fulfilment is limited. This leads to constant dissatisfaction and rejection.

Old age comes and the eyes, and limbs grow weak. All senses become weak and the body stoops. The skin gets wrinkled and in extreme old age, there is total dependence and loss of memory. Again diseases like tuberculosis, asthma, leprosy, high blood pressure, cancer, diabetes, peptic-ulcer and many others take their toll.

Some rare persons appear happy externally due to fruition of their previous good deeds. However their number is very small, and the real cause of happiness is merit earned by righteous deeds in previous births.

PAINS AND SUFFERINGS OF HELL AND DIVINE STATES:

The pains and sufferings of these two states are not visible to the human eyes. Let us however describe these with the help of the knowledge of religious scriptures.

In the hellish state there are constant acute sufferings. The Souls are constantly busy fighting among themselves, due to the memory of previous life, the instigation of lower gods, and harsh tempers. They again unceasingly suffer from hunger and thirst, heat and cold, diseases and other afflictions. There is nobody to help them, pacify them or console them. The Jivas of hell have to suffer through sheer helplessness and again these sufferings last for many many years due to the prolonged life.

In the divine state, even though there are means of significant comforts, covetousness, jealousy, passion, and the like are common and so there is intense mutual hatred, jealousy and suffering. The higher gods are blessed with self-knowledge. Their suffering is therefore relatively lessened. There is less anger and contentment is high. The passions are well subdued. However, dependence and sorrows do exist because of the absence of the natural happiness of the Soul (Atma).

Once we thoroughly know the pains and sufferings of these four states, we get a proper perspective of the worldly existence, mundane transmigration really frightens us and a feeling of detachment is born. One feels an urgent need to get

free from such feelings at the earliest possible time and thus is stimulated for desire for liberation.

MUNDANE TRANSMIGRATION: A GREAT DISTRESS

1. Birth, old age, decay, and death are the same again and again; all these are of the nature of pain. The ocean of life is full of pains and sufferings and is unfathomable. Therefore wise people awake from the sleep of delusion.

2. The religion of the detached ones is the supreme reality. Let it be steady in my mind and let it make my heart lustrous. Let me be free from the cycle of birth and death O Jiva! Ponder a little more, give up idleness, awake and see that your invaluable birth as a human being is not wasted.

3. Due to failure to acquire asceticism, humility, and the preachings of the enlightened ones, this soul has wandered hither and thither for long. What is past is past, let me now awaken myself; make a sincere effort and be victorious.

4. O Jiva, you suffered in all the four states. Seek refuge in utter peace and tranquility by pondering on God the Supreme and self knowledge.

Living Examples of Revolving In Worldly Life:

An incident of the life of Shree Roopago-Swami, the renowned pupil of Shree Chaitanya Mahaprabhu of the fifteenth century.

He was employed by King Sultan Alauddin Shah of the Gauda State in Bengal as a chief advisor (Vazir). The Sultan was very happy with his service.

Once during a heavy rainy day, Roopago-Swami was going to Sultan's office and he heard a conversation. A beggar was asked by his wife to go out for begging. The beggar replied, "On such a rainy day and adverse time, only a slave or servant will have to go out. Even dogs and jackals are not going out. Why should I go then?"

These words reached the ears of Roopago-Swami. He pondered over this a little, detachment dawned on him. He told himself, "I am trapped in ordinary prosperity and futile honors. I lived a dependent life. I am born as a human being, and yet my life is in no way better than that of an animal. What a fool I am! I have not even thought about real eternal life until now! What will be my state if death entraps me just in this

state!. I shall now pass the rest of my life in devotion to God and meditation on the Self!"

That very day, he submitted his resignation and engrossed himself in devotion of God the Supreme! He thus attained to the status of a great poet, philosopher, a scholar, and a devotee.

Chapter 29 - Moderation In Food (Mitahara)

Taking food in proportion to one's hunger or even a little less is regarded as moderation in food. Let us, from a practical point of view, accept that moderate food is the one which after consumption does not interfere with physical and mental work.

Philosophers and saints have unanimously accepted the intimate relation between moderation in food and spiritual life. Modern anatomy has also shown the intimate relation between the nervous system and the stomach.

Persons who have to take challenging and important decisions; who cannot take rest at noon; who have the responsibility to look after the efficient functioning of a whole department like directors and managers of large companies and banks, eminent doctors and surgeons, and others, take only moderate food at noon. This is because experience has taught them that if they take a full lunch, their efficiency in work suffers. It is thus proved that the general alertness of the body, the state of the stomach and the process of thinking, pondering and giving important verdicts are closely inter-related.

Simply, healthy food with less use of oil and spices, which can be easily digested, is ideal for the Sadhaka. Digestion of sweets and items with excessive oil or fat is difficult and takes a longer time. These foods remain in the stomach for a prolonged period and make it heavy for hours. Thus, generally speaking the activity of self-study and meditation cannot be undertaken satisfactorily after taking a heavy food.

For an average Sadhaka, simplicity in food will help in maintaining moderation in food. When food is very tasty, heavy and to one's liking, moderation in food is difficult to uphold and overeating is most likely to occur.

High protein cereals and lentils, rice, bread, vegetables, milk, yogurt, buttermilk, fruits, and similar items are healthy and nourishing. Being simple, these foods do not excite the tongue and being easy to digest, there is no heaviness of the stomach; the result being that no idleness is caused. Moderation in food can be maintained well and easily by such food.

Excessive food spoils general health and creates difficulty in the observance of celibacy and other restraints. If one does not consume heavy indigestible foods, the practice of celibacy will be easy. Non-vegetarian food, onions, garlic, and unknown

foods should be discarded outright by the Sadhaka, as they are not conducive to the peaceful life of spiritual activity (Sadhana).

GLORY OF MODERATION IN FOOD:

1. Regulated food habits are helpful in conquering the mind.
2. For a person, moderate in food, all sorrows are dispelled by the Sadhana of Yoga.
3. Moderate food is greatly beneficial in austerity, self-study, meditation and other similar forms of Sadhana.
4. Having control over food, posture (Asana) and sleep and having acquired the self knowledge of pure Atma from an enlightened preceptor, practice meditation on one's true self.
5. One lives not to eat but eats to live.
6. Overeating is much more injurious to health than under eating.
7. Excessive food now and again indicates an animal instinct like that of a pig. A person of discrimination, who has a vision of

spiritual activity in the life (Sadhana) will surely not indulge in this low animal instinct.

Living Examples of Moderate Food

(1)

Lord Curzon was then the Viceroy of India during the when England ruled India. Sir Gurudas Benerjee was then a judge at the Calcutta Highcourt. Once Gurudas attended a meeting as a member of the Calcutta University Commission. He was returning in the viceroy's special train. When the train reached Kanpur, the Viceroy called him to his own compartment for some discussion. Then it was time for lunch and he asked him to join with him for lunch.

He replied, "Usually I do not take food on a train. I take only water. I prepare my food after taking bath."

The Viceroy insisted for lunch, but Gurudas did not give in.

The Viceroy then declared, "The train will halt at Prayaga station. You will then take your bath and prepare whatever food you desire. Only then will the train continue its journey."

This was done. Gurudas and his son prepared rice and curry and took their meal. Only then did the train start for Calcutta.

In our modern society, there is lack of moderation in matters of food and drink. If we adopt habits of moderate and healthy food except in unavoidable circumstances, our Sadhana will acquire momentum.

(2)

The Emperor of Iran, Bahaman once inquired of his physician, "How much should be our daily intake of food?"

"Twenty six tolas (about three quarter of pound)."

"So little? How is this beneficial?"

"You can live with this much food. The excess of food is an unnecessary burden on the body."

Food taken in excess of the quantity that we can digest increases only fat. It can not generate and enhance virility, delight and the span of life. Serious thought should be give to

this in modern days. Scientifically also, moderation in food is advantageous specially for those who are physically less active.

Chapter 30 - Spirit of Community Welfare (Samuha Kalyanani Bhavna)

We are all social beings. We live in society and generally prefer to do so. Like us, all members of society desire to have the facilities of life and peace of mind. The noble people live in society only with the inspiring idea that all people in society should have their due share of happiness and benefits. It is through them that the spirit of community welfare evolves in the society.

In the spiritual sphere, predominant importance must be given to individual development. Yet, it is society that supplies most of the means for individual development. It is because of this that the stage of the householder (25 to 50 years) is said to be the very backbone of all other stages (Ashramas), and is praised in Indian culture. Many great persons like Rishabhadeva, Rama, Krishna, and others lived in this stage and followed the true religion (Dharma), and later progressed to accept austerity, renunciation and self- control.

Food, clothing, housing and education are, in the normal course, the basic needs of the human being. If a society intends to live in peace, it should see to it that all members of the society have these basic needs fulfilled. Schemes of social welfare are undertaken in prosperous countries, with this purpose in view; other countries are also moving in this direction. The spirit of community welfare is thus firmly rooted in people's mind.

Philosophers in the Indian (Aryan) culture have conceived of a system that can help in the spiritual development of people in a two-fold way. Generally, the householder's stage dominates in community welfare, while in the case of the individual spiritual progress (Sadhana), the life of renunciation dominates. It may of course happen that some individual householder (Sadhakas) do progress individually (Sadhana) in the presence of some distinguished Acharya. However, all great people have accepted the fact that the life of renunciation is very much more beneficial for the higher stages of silence (Mauna), solitude and meditation (Dhyana), which represent the very climax of spiritual life.

In group spiritual activity (Sadhana), sermons, contact with the sages, praise of the holy, prolonged benediction, devotional

songs, reading of scriptures, prayers, pilgrimages, and mass-austerity dominate. Preaching and contact with great saints can emotionally carry away thousands. They can then merge themselves in the virtues of God the Supreme, and experience the trickling of tears of joy, excitement, and like, which enhance their goodness and luster and inspire others.

Concentration is easy in emotional sermons, devotional songs and congregational prayers. During the occasion of mass vows and fasts we do get inspired to sublimate ourselves when we view some Sadhakas at higher stages of sublimation. This leads to interest and delight in religion and praise of God. Ultimately it leads to the development of many qualities like fraternity, adoption of the virtues of others, humility and desire for virtuous deeds.

In this manner, the aspirant (Sadhaka) who has taken recourse to genuine congregational spiritual activity (Sadhana), progresses on his spiritual path, so that later on, he can take recourse to higher Sadhana at the individual level. The dominant traits of this Sadhana at the individual level are silence (Mauna), meditation, reciting what is written, repeated remembrance of God, service to saints, giving up sensual pleasure, tasty food and so on. Individual development is thus

a part of community welfare. Individual development positively leads to community welfare because the community consists of individuals.

GLORY OF COMMUNITY WELFARE:

1. Selflessness is the basic test of religion (Dharma). Only a person who gives up selfish motives is a real spiritual person (Sadhaka) and is nearer to true spiritual development.

2. Any individual who keeps himself busy in benevolent and philanthropic works, sticks to truthfulness and honesty, proves himself sterling like gold and shines out victorious even if he has to pass through various ordeals during his spiritual activity (Sadhana).

3. Only the society of people that has woven ethical values into its life-work wins real happiness.

Living Examples of Community - Welfare:

(1)

In the year 1935, Shree Ravishanker Maharaj, a great sage, visited a village named Sunasar, in Mahesana district of state of Gujarat, India. In the village, the majority of the people were by cast Thakores. They lived their life on theft, looting and robbing. The sage decided to bring a reform in the village. He would sit at a public place (choro) in the village and hear people talk. Slowly and steadily he cultivated trust and intimacy with them. He talked about the honest work for them to earn their livelihood.

The people asked, "What work would you give to us?"

The sage replied, "It will be a hard labor."

The people asked, "Where? Is it possible here?"

"Yes, the lake in our village needs to be dug deep. Daily wages will come from the Government. We shall clean the land around the lake and grow the vegetables and fruits. I shall get you the necessary equipments and fertilizers. We will build a school for the children who are now playing in the dust. They should learn to read and write."

Slowly and slowly the villagers got interested in his idea. They started working on the lake. They gave up their bad habits of taking opium (drugs) and liquor. The village became normal.

However, one robber, Sonia by name, would not yield. The Government had declared a reward for his arrest. The sage learned that he was hiding in the ravines of the Pushpavati river nearby. One day in the early morning, at four O' clock, the sage decided to go out all alone to meet him.

When Sonia saw a man coming from a distance approaching him, he asked his companion Raghu, "Who is that fellow coming here to meet his death?"

"Sir, it seems that the sage Ravishankar Maharaj, a follower of Mahatma Gandhi is coming to see you."

"Why? Does he seek the reward from the Government by revealing my whereabouts? Let him come, I shall see that he is dead!"

The robber and his team became alert and stopped the sage on his way.

The sage said, "Well Sonia, why do you fight a small war with your own people? Why not a big one? Why not fight the British Government for our independence with Mahatma Gandhiji?"

Sonia replied, "Yes sir, I too have heard this".

In this manner, the sage created a interest in the minds of the armed robbers in his talks, and slowly brought them to reform.

A few days later after this event, his companions were planning a big robbery. Sonia was sitting bewildered. He was telling himself, "Only the white foreigners (Britishers) deserve to be looted. The sage and Mahatma Gandhiji are right. Why should I loot and kill my own people?"

He pondered and pondered over this.

His companions told him, "Come Sonia! Let us go for robbery!" Sonia replied, "From today our paths differ."

He threw his weapons down. His inner self had awakened. He took recourse at the feet of the sage Ravishanker Maharaj. There was no end to the joy of the villagers. The Government heaved a sigh of relief.

In the village now, there is no thief or armed robbers. There is no addiction to drugs or alcohol. Sonia gave a part of his land as a gift to the whole community for the Bhoodan movement of Shree Vinoba Bhave.

One man's firmness and sincerity and the spirit of community welfare brought about a revolution in the life of a criminal village.

(2)

Eugenie, the sister of the King of Sweden, kept the minimum of her ornaments to herself and sold the rest and built a public charitable hospital from that money. She then served the patients in the hospital herself and looked after its general administration.

Once, a patient was deeply moved on seeing the royal princess in the garb of a nurse. Tears rolled down his eyes. The princess saw this and reacted immediately in the following words, "Today, I once more see my jewels and pearls in your eyes!"

Our cities have been industrialized now, and they have grown cosmopolitan. Many people have earned lots of wealth. If they think that they could give in charity a part of their wealth and associate themselves in activities of community welfare, the society will prosper and progress. From the spiritual point of view, they will be free from their debts to the society.

Chapter 31 - Self Control (Samyama)

BACKGROUND

Self-control may be defined as the discriminative restraint of the adverse inclinations of the senses and the mind with a view to self purification in life. Self-control dawns and blossoms gradually in life by rightly taking vows and religious observances. When it attains to perfection, one attains to the status of God the Supreme.

IMPORTANCE OF SELF-CONTROL:

The activity (Sadhana) of self-control is very useful in one's social as well as spiritual uplift. Certain fixed codes of discipline are unavoidable for persons who take up some noble deed as their goal in life. The best example of this in recent times is

that of Mahatma Gandhiji. In his life we could see restraint of a very high order, in matters of taste, clothes, food, sleep and celibacy.

In the realm of spiritual Sadhana, observance of self-control is considered to be fundamental. It is said by great sages,

"Righteousness is the foremost of the religions (Dharmas)," "Character is the prime religion (Dharma)," and so on. All abundant knowledge without proper righteousness, is known by sages as a dry bookish knowledge in the realm of spiritual development.

SELF-CONTROL IN PRACTICAL LIFE:

The Sadhana of self-control can, in normal course, be classified into three stages:

1. In the first stage, all unjustifiable and antisocial activities will have to be renounced as a rule. In this renunciation are included particularly the avoidance of all forms of adultery and stealing of wealth of others. Indulgence in adultery is always indicative of an intensely lustful state; and this is not only against the rules of Dharma but also against the norms of

society. Any physical relationship, except with one's own spouse, on any pretense is a form of adultery. A Sadhaka must therefore, abandon it.

Renunciation of wealth of others is also equally important. This is because its acceptance destroys virtues like contentment, love of truth and simplicity, while it instigates vices like greed and jealousy. It also disturbs the spiritual activity (Sadhana) of concentration of the mind. Thus desire for others' wealth involves the Sadhaka in various sinful instincts and his Sadhana fails to progress. In the same way other major addictions like intentional violence, hunting and others, should also be renounced.

2. In the second stage, voluntary limits are drawn even on justifiable methods of enjoyment. As a result of this, activities like non-violence, truth, non-stealing, chastity and limitation of one's belongings dawn. Limits are placed on all types of day to day activities involving lack of self-control and business and domestic activities are gradually minimized. The bonds of sinful acts get loosened and virtues dawn in life.

Since there is more spare time available, the mind can be usefully occupied in peaceful self-study, association with enlightened personalities and other auspicious activities. This

slowly prepares the ground for the third stage of complete self-control.

With the progress of this Sadhana, the Sadhaka gets involved - directly or indirectly - in philanthropic activities of social and moral uplift such as the adoption of lofty ethical values in personal life, service to saints and the needy, organizing camps for spiritual training, holding study circles and imparting the divine knowledge. In addition, there may be active participation in public charitable and serviceable institutions, like libraries, dispensaries, hospitals, schools and colleges, as also as mobile medical services for poor patients especially in rural areas.

3. The third and the last stage is dominated by self- dependence in life. Even benevolent activities decline and personal Sadhana in solitude dominates. This is because, in this stage, one has to attain the climax of individual spiritual development. Here, religious study, silence (mauna), thinking in seclusion, meditation, reciting of Mantras, pondering over detachment, reflection on subtle elements, writing and devotion to the Supreme and other auspicious activities dominate.

Strict discipline is visible in external conduct also. Voluntary limitation in food, movement, sleep and rest become apparent. Extreme simplicity, a vow of non-begging and other austerities take over in the aspirant's life. Gradually, this leads to the adoption of the great vows in life with resultant enhanced self-restraint. With all these, the Sadhaka very soon becomes a great sage (Siddha Yogi), enjoys real bliss of the self, having won a state of advanced equanimity.

This is precisely that great personality who is designated the very embodiment of liberation, a moving place of pilgrimage (Tirtha) or "roaming Rama," by those who desire liberation. By their acquaintance, by their close association, by rendering all-round services to them, by obedience to them, one attains to true delight of the self. Innumerable salutations at their lotus like feet of such great sages and Acharyas.

Living Examples of Sadhana of Self-Control:

(1)

It was the year 1954. Shrimad Rajachandra was in the village Kavitha in the Charotar region of the state of Gujarat. During

his stay he was engrossed in his spiritual progress (Atma-Sadhana).

Once monk Mohanlal asked, "My mind is wavering all the time. What should I do to bring it under control?"

Shrimad replied, "Do not waste even a moment. Read some good book by which detachment is enriched, ponder over its contents. In its absence, recite the name of God. Give no leisure to the mind. Let it have the food of good thoughts so that all other thoughts stop working on it. Until you come to a stage of control of the mind, behave exactly the reverse of what your mind tells you, let the mind not carry you away at its will."

(2)

Sadhana does not bear fruit till one is firm in observance of vows. These two incidents from the life of a sage Shree Ravishanker Maharaj indicate his firmness in observance of vows.

Ravi Shankar Mahara was a great devotee of Mahatma Gandhiji. He lived in Gujurat in the early part of the present

century. He was a symbol of selfless service to humanity. He lived a long, simple, patriotic, philanthropic life. He is remembered with great devotion and respect in the state of Gujurat.

Once during the hot summer, Maharaj was travelling through the Radhanpur area on his mission of service. In the desert area, the temperature was 120 F degrees. He was accustomed not to wear shoes, and Radhanpur was about ten miles away. On his way he felt thirsty and saw a temple on the road-side. Maharaj entered the temple for a glass of water. The care taker (Mahant) of the temple knew Maharaj and was delighted to see him. He gave him water mixed with sugar. He tasted the water and threw it out.

He asked the Mahant, "Did you mix sugar with this water?"

"Yes sir."

Maharaj immediately got up and left. He did not want to break his vow of avoiding sugar in the water or other drinks. One hour later, when he reached the other town named Palanpur he drank water.

Once Maharaj took a vow of not to use vehicles for travelling for some time. During this it happened that he had to see one of his relatives. The distance was thirty miles and the time at his disposal was thirty-six hours. He walked morning to evening and met the relative thirty miles away!

Progress in real Sadhana on the path of restraint is not possible without observance of vows undertaken.

(3)

This incident happened approximately 175 years ago.

Jain Acharya Shree Ratnachandraji Maharaj was travelling through the villages around the cities Bikaner and Jodhpur on his religious mission. Many devotees from the surrounding villages came for sermons, Satsanga and Darshana. In the group of devotees there were women in large numbers. They were in beautiful clothes and ornaments. A devotee inquired of Acharya, "Does your mind waver on seeing so many beautiful women?"

Maharaj replied, "Well brother, what are your feelings when your sisters and daughters approach you on the day of

Rakhshabandan and tie a Rakhee around your arm? Do you experience any improper feelings?"

The questioner had no answer. Maharaj continued, "We look upon these women of the outside world as you look upon your own sisters and daughters. Again, there is no scope whatsoever for any improper feelings because of our study of the scriptures, the vows that we constantly undertake."

"Woman's beauty is not the basic cause of the rise of perverse feelings, it is passions that take hold of the mind that bring about man's downfall. We constantly watch over them, we are ever alert."

The questioner was satisfied and he bowed at the feet of Shree Ratnachandra Maharaj.

Chapter 32 - Virtues of Others (Guna-Pramoda)

Gunapramod or delight over the virtues of others as defined as a state of experience of real joy and enthusiasm over virtues of other persons, which are of better qualities than ones own.

So many exceptionally talented personalities are seen in this world, in various spheres of activities. That is the reason why it is stated that "The earth is the mother that nourishes so many jewels known as great personalities."

Several types of greatness and virtues can be visualized in the noble persons in the world, such as that of knowledge, self-restraint, devotion, meditation, charity, intelligence, adventure, patience, firm determination, tolerance, discipline, regularity, joyousness, introversion, rationalism, vision of reality, specialized Knowledge, simplicity, humility, self-surrender, a spirit of service, and so on. When one is overwhelmed with joy on finding such fine virtues actually manifested in day-to-day life and is induced to imbibe them, the virtue of delighting to be among the virtuous is said to be present.

True recognition of any virtue is the first step in the process of acquiring that virtue in one's life, and close association with the

persons who have cultivated the same is indeed the best means to truly recognize it. The Sadhaka should first observe the virtue and its impact on the daily life of the virtuous person, with an open mind. During this process, when he feels inclined to that virtue, he should then endeavor to cultivate the same in his life. Even though this is a long-term plan, it is going to be a sure success with sincere efforts and practice, genuine willingness, firm desire and constant endeavor.

A sincere spirit of constant effort speeds up considerably the dawning of the virtues in the first stage. An attraction for the virtue can be gradually developed by giving constant support to its practice, sincerely and repeatedly. Once the aptitude for the virtue has arisen, the process will catalyze in due course of time and can still be further enhanced by company of the judicious and virtuous.

Whenever we come across virtuous persons, we should really respect them by praising their virtues. We should encourage and appreciate them by writing to them if they live at a distance. We should especially honor them and encourage their pious deeds by rendering multifaceted and appropriate services, by reciting hymns in their praise and worship and by offering them a special reception and respect. In this manner,

the Sadhaka gives a live expression to his internal delight about their virtues; and by imbibing and inheriting those virtues in his life, honors them in true spiritual form. Thus the Sadhaka is expected to adopt the program of delighting in the virtues of others methodically by learning and practicing new virtues and reviving the old ones already acquired earlier. The Sadhaka, who follows this scrupulously himself becomes a great saint through the vast accumulation of many sublime virtues.

LIVING EXAMPLE OF DELIGHT AT VIRTUES:

Over a hundred years ago in the year 1883 when Swami Dayananda Saraswati, a great torch-bearer of Indian culture died. Efforts were made therefore, by his devotees to prepare a fine biography of Swamiji.

One devotee of Swamiji very humbly approached a great scholar disciple and said, "You are a great scholar, you know Swamiji's doctrines so well. You are thoroughly acquainted with his life. Please write a biography of Swamiji. It will be a permanent memorial to Swamiji and will inspire future generations to a higher and nobler life."

The scholar-disciple replied, "Well, friend, the work has already begun and will end at the proper time."

The devotee replied, "We are very grateful to you. Kindly set aside all other works and complete this work as early as possible."

The scholar-disciple said, "Well brother, our viewpoints are diametrically opposed. The biography on Swamiji is a living one. I am writing it with every moment of my life by adopting his qualities. That is how I am writing his biography. For that itself, great effort, an awakened self and renunciation are necessary. It would take a long time and I would not feel satisfied simply by writing about his life on paper. Just a parrot-like description of his virtues can surely not create a real memorial to Swamiji."

At this time we should follow his principles and live our lives the way he did, and that way we will be able to continue his work.

Glossary 1 - Glossary of Words

Acharya	A chief monk among the Jain ascetics, usually a strict disciplinarian. He is supposed to have thrity six qualities.
Agnikaya	Very minute forms of life who stay in the heat or fire.
Ahimsadham	The religion of non-violence.
Anashana	Fasting.
Anatma	Non-living being, non-self.
Anekanta	To know and present from some point of view.
Annas	Old coin of India, equal to one-sixteenth of a Rupee.
Anubhagabandha	The intensity of reward of Karma.
Anupreksha	To reflect, to meditate.
Artha	To work for livelihood, or Meaning
Arya	Noble; one whose thoughts are pure.
Aryan	Belonging to Arya.
Asana	Phisical Yoga (Posture). The third among the eight-fold path of Yoga-Sadhana.

Ashrama	1) An abode of peace and shelter. 2) The four phases of life: celibate, householder, retired, and renounced.
Atma	The soul; that element which keeps the body alive.
Atmajagrut i	Vigilance of the soul.
Atmajnana	Self-realization.
Atmajyoti	The soul compared to a flame which lights itself as well as others.
Atmasadha na	The various practices done for attaining
Balabrahm achari	A celibate, all through out his life.
Bhaji	Leafy vegetables.
Bhaktisutra	A high standard scripture written by Maharishi Narada on the subject of devotion (Bhakti).
Bhedabhed a	Faceted knowledge to understand the nature of a substance from different points.
Bhoodan	Donating land to the landless, a socioeconomic movement advanced by Vinoba Bhave around 1950.

Bhramacharya	Celibacy.
Chapatis	A special type of thin bread made from wheat.
Chariot	A special vehicle carried by two, four, or eight horses.
Charioteer	A person who drives a chariot.
Charya	The daily routine of various religious activities.
Chaturmasa	The four months of the monsoon season during which Jain monks stay at one place.
Dacoit	An armed Robber.
Dana	Charity, donations.
Darshana	To have a glimpse of a deity in a temple.
Daya	Non-violence, compassion, mercy.
Dhal	A shield made of iron to protect oneself during a fight with sharp weapons.
Dharma	Religion.
Dhyana	Meditation, attention.
Dhyeya	The object of meditation.
Digambara	Sky-clad, naked stage of Jain monk with extreme renunciation.
Diwakar	One of the names of the Sun, A last name of a person

Dravyakar ma	Very small molecules of Karma, which are instrumental for transmigration of the soul.
Dudhapaka	A delicious, sweet dish made from milk, rice, and sugar.
Equanimou s	A high blissful spiritual state of Sadhaka, which is not disturbed by hunger, thirst, heat, cold, insult, praise, etc.
Gatha	A form of poetry of two lines. Life narration.
Ghee	A fatty liquid food made from butter used in India.
Gruhastha	Householder.
Gunapram oda	To delight in seeing the virtuous.
Guru, Guruji, Gurudev	A preceptor; one who shows the path of salvation or liberation by his life, work, and teachings.
Gurukula	A lonesome place where a teacher teaches his disciples. A special Indian form of education.
Hindu	The main religion of Indian people. Their main scripture is Bhagawadgita.
Jai	"Be victory unto you."

Jain	An ancient religion of India. Its present form was propounded by Lord Mahavir about 2500 years ago.
Jainism	Faith in the Jain religion.
Jinas	The Gods of the Jains.
Jiva	Soul.
Jnana	Knowledge.
Jyoti	The flame of a lamp. The soul is often compared to a living Jyoti.
Kalpa Vruksha	One of the trees of heaven which satisfies the one's wish immediately.
Kama	Desire.
Karmas	Activity of Body, Mind and Speech.
Karmic	Belonging to Karmas.
Kevalajnan a	Omniscient knowledge.
Kshama	Forgiveness.
Madhya	In the center.
Maha	The great, widespread.
Mahant	A saint who looks after the temple and its activities. A great man.
Maharaj	King, or Cook, or An adjective for saint.
Maharana	Great king.

Maitri	Friendship; friendly relations with all living beings.
Manchado	A platform made at a height, often with a view of hunting.
Mantra	Holy words, given by a Guruji to his disciples for recitation.
Mauna	Vow of silence.
Mitahara	Moderate diet.
Moha	To believe and act in such ways as are conducive to bondage.
Moksha	Freedom from worldly bondage. Liberation
Mudra	Posture; facial expression.
Muni	An ascetic who has renounced home and family and is engaged in the attainment of salvation on a full time basis.
Nada	Sound.
Nirgrantha	Devoid of all bonds. A Jain monk.
Nirvikalpa	A Yogic state in which all physical and mental activities are suspended and bliss of the soul is experienced.
Niyama	A vow for a limited period of time.
Niyamasar a	A Jain religious scripture written by Kundkund Acharya.
Nritya	Dance.

Paduka	Footwear made of wood.
Papad	A salty item of food.
Param	Great; highest.
Paramhansa	An advanced sect among Hindu sadhus who are well respected. They often lose body consciousness.
Paribhramana	Worldly transmigration.
Paryushana	Holy days during monsoon for Jains.
Pradesh	The space occupied by the smallest particle.
Pradeshbandha	The quantity of space occupied by Karmic bondage.
Prasad	Grace, some form of food given at the end of a religious function.
Pratikramana	A religious act in which sins are confessed. It is usually done in the morning and in the evening.
Prithvikaya	Minute forms of life that live in soil.
Pundit	A scholar.
Punya	Virtuous acts.
Purusharthas	The four-fold aims (Darma, Artha, Kama, and Moksha) of life.

Rakhee	A red thread tied by sisters to their brothers as a symbol of protection.
Raksha Bandhan	A special day of the year during which sisters tie a Rakhee to their brothers.
Rasaswada jaya	Conquering the sense of taste.
Rasparitya ga	A form of austerity in which certain items in one's diet are omitted voluntarily. Second among the six internal penance.
Ratna	Precious stone.
Rishi	A pious saint living in a lonely place who does penance, writes scriptures, and teaches philosophy and religion to students.
Rupees	Primary currency of India. One dollar = 18 Rupees.
Sachidananda	The three main qualities of God: Immortality, True Knowledge, and True Bliss.
Sadhaka	A person honestly trying for self-realization.
Sadhana	The activities of a Sadhaka.
Sadhu	An ascetic in search of self-realization who has renounced all worldly possessions and passions.
Sahanashilata	Endurance.

Sahitya	Noble literature.
Samadhi	Equanimity.
Samaj	Society.
Samarth	Able, strong enough.
Samata	A reposeful mental state.
Samsara	The world and its associates: birth decay, death, and distress.
Sangha	A group of people with similar beliefs and conduct (four-fold among Jains).
Sansar	The world, worldly life, and worldly transmigration.
Sanskars	Imprints of previous lives.
Sanskrit	An ancient Indian language in which the Vedas, Ramayan, Mahabharat, and many other scriptures are written.
Sanyasa	Renunciation.
Sanyasi	Monk.
Sapeksha	Relative.
Satsanga	The company of the noble and wise.
Satyam	Truth.
Satyanisht ha	He who is well-established in truth.

Savikalpa	A type of meditation or Samadhi in which the activities of the conscious mind continues.
self-realization.	
Shastras	Scriptures.
Shastri	1) One who is well-versed in scriptures. 2) A degree equivalent to a B.A. in Sanskrit. 3) A surname.
Shataka	A collection of one hundred verses.
Shivam	Prosperity, beautiful, final emancipation.
Shree	1) Denotes respect. 2) Wealth.
Shrimad	1) Denotes honor. 2) Wealthy; the wealth may be worldly or spiritual.
Siddha	One who has emancipated from worldly transmigration.
Sommum bonum	The highest good (Latin).
Sthirata	Steadiness, concentration of the mind.
Sthitaprajna	A self-realized person who has a pious and equanimous mind. A highly enlightened yogi.
Sudarshan	A special round weapon of Shri Krishna.
Sundaram	Beautiful.

Swadhyaya	The study of scriptures.
Swami	1) Respectable adjective for saints. 2) Husband. 3) Owner.
Swas	Breath.
Syadvada	The method of presenting knowledge from a specific point of view.
Tandava Nritya	A frightening and forceful dance which Lord Shiva is supposed to undertake at the time of dissolution of the universe.
Tapa	Austerity.
Tattva	One of the seven substances or essential elements of the Jain religion.
Teukaya	Minute forms of life who reside in light and heat.
Tirtha	A center of pilgrimage.
Tyaga	Renunciation; to voluntarily give up.
Tyagavira	A hero in renunciation.
Unodari	To eat less than the appetite requires.
Upama	1) Comparison. 2) A South Indian food dish.
Uttama	Best.
Uttar	Answer.
Vada	1) A dialogue. 2) A type of food. 3) Chief.

Vanaprasth	The third phase of life, from about 50 to 75 years of age, when one gives up house-hold work and renders socio-religious services.
Vanaspatikay	Minute forms of life that live in vegetation.
Varni	A Sadhaka who has renounced his home and has taken a life-time vow of celibacy. He wears a special dress symbolizing his inner renunciation.
Vayukay	Minute forms of life that live in air.
Vidya	Knowledge.
Vidyasagar	An ocean of knowledge, sometimes used as a proper noun.
Vikram Samvat	The Hindu calendar, about 57 years ahead of the western calendar.
Vrata	A vow, usually take for spiritual welfare.
Yatra	A pilgrimage.
Yog Sadhana	One branch of spiritual path in which physical yoga and meditation are main activity.

Glossary 2 - Glossary of Places

Ahmedabad	Main industrial city of state of Gujarat in Western India.
Anand	An important town near the city of Baroda in the state of Gujarat, India. Anand is famous for its dairy, fertile land, and tobacco production.
Baroda	A cultural and educational city of the state of Gujarat, about two hundred fifty miles north of Bombay.
Benaras	The famous city of scholars (pundits) where there are many schools for learning and teaching of Indian philosophy. It is in the eastern part of the state of Uttar Pradesh on the bank of the river Ganga, It is located about 350 miles northwest of Calcutta.
Bengal	A famous eastern state of India. Calcutta is the capital city of the state which has largest population than any other city in India.
Bhikaner	A city located in the northern part of the state of Rajasthan.
Bhundelkhand	Located in the north eastern parts of the state of Uttar Pradesh and adjoining districts of Madhya Pradesh in northern India. It is rich in Jain cultural heritage.

Bombay	A very important industrial and financial city of India on its western coast located in the state of Maharashtra.
Calcutta	Capital of state of Bengal and the largest city of India.
Cambay	A port and ancient city in the state of Gujarat, India.
Charotar	A county in the central part of the state Gujarat which is very fertile and full of vegetations.
Datia	A small kingdom in north-central India.
Delhi	Capital city of India.
Gajapantha	A place of Jain pilgrimage, about 80 miles south of Bombay.
Gauda	A small state in old Bengal.
Gujarat	A state in western India.
Hoogli	The former name of a port in Calcutta where the river Ganges merges with the ocean called Bay of Bengal.
Jaipur	The capital city of Rajasthan, also known as Pink City.
Jamalpur	An area in the city of Ahmedabad.

Jhansi	An important historical city famous for its fort, its large military base, and its Queen Laxmibai.
Joghpur	A city in northern part of state of Rajasthan.
Kamarapur	A village in Bengal.
Kanpur	An industrial city in the state of Uttar Pradesh.
Karnataka	A state in southern India whose main cities are Bangalore and Mysore.
Kashi	Another name of Benaras.
Kavitha	A village in Gujarat about 40 miles south of Ahmedabad.
Khurai	A town in Madhya Pradesh near the border of the state of Maharashtra.
Krishnanagar	A county in the state of Bengal.
Lalitpur	A city in Madhya Pradesh about 150 miles northeast of Bhopal. It has a large Jain population and a Jain college.
Mahesana	A city in North Gujarat.
Mahudi	A popular place of pilgrimage in Gujarat near city Mahesana.

Morbi	A city in Gujurat, about 150 miles from Ahmedabad. Shrimad Rajchandra was born in a village called Vavania which is nearby.
Mysore	A city in Karnataka in South India, famous for its "Vrindavan Garden."
Nasik	A place of pilgrimage about 100 miles from Bombay.
Navadwip	A town in Bihar associated with the life of the great sage Chaitanaya Mahaprabhu.
Orissa	A state in the eastern India.
Palanpur	A city in North Gujurat.
Panna	An old state in central India.
Prayaga	A holy place for Hindus in Uttar Pradesh where three sacred rivers (Ganges, Jamuna and Sarswati) meet.
Punjab	The northwestern state of India well known for fertile land and great warriors. The head quarters of the Sikh religion.
Satara	A county as well as a city of Maharashtra, about 200 miles south of Bombay.
Shahjahan pur	A city in the state of Uttar Pradesh about 200 miles northwest from the famous city Lucknow.

Shravanabelagola	A famous ancient Jain pilgrimage center in South India, about 25 miles from Bangalore. There is a 57 feet high statue that was installed in about 1878 A.D.
Sonagiri	A Jain pilgrimage center near Jhansi in North India.
Surat	A city in South Gujarat about 120 miles south of Ahmedabad.
Tankara	The birth place of the great sage Swami Dayanand Saraswati near the city Morbi in the state of Gujarat.
Thakoress	A sect of Rajput (Kshatriya or Warrior).
Vavania	A small village in Gujarat State about 60 miles from the city Rajkot where Shrimad Rajchandra was born.

Glossary 3 - Glossary of People

Allandolin	The great Muslim ruler of India who reigned from 1296 to 1316 A.D.
Bhamasha	A great Jain donor who liberally contributed his personal wealth during famine times.

Chaudharis	A sub-caste of Hindu Patels who are usually landlords and farm on a large scale.
Curzon	One of the British Viceroy of India.
Devikinandana	A great Jain scholar and logician of the early part of the present century from Karanja in South India.
Devkaranji	One of the seven ascetic disciples of Shrimad Rajchandra.
Gauda	A caste of Bhramins
Gautama	The first disciple of Bhagavan Mahavir. Also, one of the names of Buddha.
Gazani	An invader and robber who made several invasions in North India between 999 and 1027 A.D.
Hanuman	The greatest disciple and devotee of Hindu Lord Rama who attained liberation (Nirvana) in the same life.
Hrishikesh	One of the names of Lord Krishna.
Jagdusha	A great Jain donor who liberally contributed from his personal wealth during famine times.
Jagtesh	The king of Jaipur in the latter part of the eighteenth century.

Karna	The famous donor and warrior in the Mahabharat. He was the son of Kunti.
Khudiram	The father of the famous saint, Shri Ramkrishna Paramhans.
Krishna	An incarnation of Lord Vishnu who preached the Gita in the Mahabharat. One of the most popular deities in India.
Mahaprabhu	An honorable adjective used for the great saint, Chaitanya.
Mahavir	The twenty-fourth Tirthankara of the Jain religion who lived from 599 to 527 B.C. He was a great prince who became a great religious leader, an austere, and a revolutionary and attained liberation.
Mohammed	The prophet who founded the Muslim religion.
Napolean	A great French conqueror and emperor.
Neminath	The twenty-second Tirthankar of Jainism.
Panna	A famous faithful female servant of the state of Rajasthan.
Parasnath	The twenty-third Tirthankar of Jainism.
Pratap	The great king of Rajasthan who fought against the Moghul (Moslim) kings in the fifteenth century.

Raichandbhai	Earlier name of Shrimad Rajchandra.
Rama	An incarnation of Lord Vishnu who was the king of the city of Ayodhya. He is one of the most popular deities of India. His life work is described in the Ramayana.
Raman (Maharishi)	A great saint of the present century who lived in Tamil Nadu, South India.
Ramananda	Preceptor of Mahatma Kabir.
Ramharshadasji	The present saint of the temple of Jagannath in Ahmedabad.
Saraswati	The Goddess of Learning.
Shankaracharya	The great Vedic scholar of the eighth century who has to his credit, several authentic works on all aspects of Vedanta.
Shibi	A great prehistorical king well known for his extreme generosity and yielding protection to those who took his shelter.
Shree	Wife of Lord Vishnu.
Shreyansa	A prehistorical king who gave alms to the first Jain Tirthankara Rishabhdev after the latter had fasted for one year.
Sudarshan	A house-holder disciple of Bhagawan Mahavir, well-known for his vow of celibacy.
Vazir	A minister or chief administrator.

Vinoba Bhave	A great socio-religious and spiritual personality of the present century. He was like a Rishi (monk) of ancient times. He was also an associate of Mahatma Gandhiji and has to his credit, several important books written on Indian culture, spiritualism, and the Gita.
Yudhishthra	The oldest son among the five Pandavas. A great pioneer of truth.