

PURUSHARTHA SIDDHYUPAYA

(Jaina-Pravachana-Rahasya-Kosha)

Volume IV



By

SHRIMAT AMRITA CHANDRASURI

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PURUSHARTHA SIDDHYUPAYA



ABOUT THE BOOK

THE SACRED BOOKS OF THE JAINAS
Volume IV

PURUSHARTHA-SIDDHYUPAYA
(Jaina-Pravachana-Rahasya-Kosha)

By SHRIMAT AMRITA CHANDRASURI
Edited with an Introduction, Translation
and Original Commentaries in English

By Ajit Prasada, M.A., LLB
Advocate High Court,
Ex-Judge Bikaner High Court.

This treatise treats of Ahimsa in all its varying aspects. It proves to demonstration that all evil thoughts, all evil acts every immorality, and every sin and crime is covered by the term *Himsa*. Even where no harm is caused to another by such thought, intention, word or act the purity of the soul of the persons who entertain such thought, utter such word, or commit such act is certainly injured, and that in itself is *Himsa*, and as such must be avoided, just like the crime of suicide. Causing harm to another, may possibly be justified or extenuated in particular circumstances, but voluntarily causing injury to the self has no justification or extenuation.

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VOLUME IV

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(JAINA-PRAVACHANA-RAHASYA-KOSHA)

BY

SHRIMAT AMRITA CHANDRA SURI

EDITED

WITH AN INTRODUCTION, TRANSLATION, AND
ORIGINAL COMMENTARIES IN ENGLISH

BY

AJIT PRASADA. M.A. LL.B.

*Advocate High Court, Ex-Judge Bikaner High Court, Editor Jaina Gazette,
Translator of Samayika Patra, etc.,*

प्रमत्तयोगात् शशुष्यपरोपणं हिंसा ।

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1933.



TO
MOTHER AND BABY

I PRESENT
*This introduction to, translation of, and
commentaries on*

PURUSHARTHA SIDDHYUPAYA

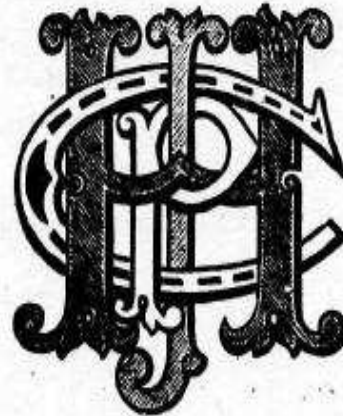
A TREATISE OF HIGH AUTHORITY ON AHIMSA
THE ROOT-PRINCIPLE OF JAINISM.

अहिंसा परमो धर्मः ।



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AJIT PRASADA
(IN 1909)

By the Publisher.

THE original text of Purushārtha Siddhyupāya with its translation and commentaries, by the learned Editor, Mr. Ajit Prasada, appeared in the pages of the Jaina Gazette in the years 1913-1917.

Kumar Devendra Prasada Jaina of Arrah, prepared a press copy, with great industry, and 9 forms of the book had been printed by the Indian Press of Allahabad, when Kumar Sahib died suddenly in March 1921. These forms were unfortunately damaged by white-ants.

Its fresh publication was delayed from year to year, through one reason or another. From 1923 to 1929, Mr. Ajit Prasada was engaged in conducting and supervising a series of cases in the High Court at Patna, and at Calcutta, Bombay, Hazaribagh, Ranchi, Patna and elsewhere, in respect of Jaina places of pilgrimage at Sammed Shikhar, Rajgir and Pawapuri. In 1929 and 1930 he had little time to spare from the responsible duties of his office as High Court Judge at Bikaner. From 1930 he has been at Lahore conducting a large number of complicated First Appeals in the High Court, there, the conduct of which he took over to save Seth Prem Sagar, the son of his friend Dr. Sir Moti Sagar, from the importunate demands of clients for return of fees already paid. The publication has thus been delayed till now. I trust the expectant and indulgent reader will pardon the delay.

I have much pleasure in mentioning the names of my brothers, Vira Nandan Jindal and Kailash Bhushan Jindal, the former having assisted me in the preparation of the General Index, and the latter in arranging an alphabetical Index of the Sanskrit Slokas.

AJITASHRAM, LUCKNOW : } ABHINANDAN PRASADA JINDAL, B. A.,
The 7th May, 1933. } Publisher.

INTRODUCTION.

The Doctrine of Ahimsa has been universally accepted, as a basic principle of all religions.

Gautam Buddha, has been called the Lord of Compassion. The Allah of the Muslims is called Al-Rahman and Al-Raheem the Benificent, and the Merciful. Dayālu, Kripālu, are the names given to God by the Hindus. "Thou shalt not kill" is one of the ten commandments in the Holy Bible. Sage Tulsī Das, the immortal author of the Ramayana says :—

दया धर्म का मूल है, पाप मूल अभिमान ।
तुलसी दया न छाँड़िये, जब लग घट में प्राण ॥

"Compassion is the root of religion, pride the root of sin. Do not give up compassion, O Tulsī, as long as breath is within you."

The great Rishi Veda Vyas exclaims :—

अष्टादशपुराणानां व्यासस्य वचनद्वयम् ।
परोपकारं हि पुण्याय पापाय परपीडनम् ॥

"All the 18 Puranas have been condensed by Vyas in two phrases. The good of others leads to religious merit, causing pain to others is sin."

Mahatma Gandhi in "Young India" dated the 8th August 1931, says that, "in trying to enforce in one's life the central teaching of the Geeta, one is bound to follow Truth and Ahimsa. Perfect renunciation is impossible without perfect observance of Ahimsa in every shape and form."

Through the successful efforts of Mahatma Gandhi in making non-violence in word, thought, and deed, the basis of all struggle for political liberty, freedom, and self-government the word Ahimsa has acquired a world-wide recognition. An Ahimsa League has been established in London with branches elsewhere. A world conference is being convened to devise means to stop war; which is against the basic principles of all religions. A disarmament conference is being held by all the nations. The great apostle of Ahimsa has been respect-

fully invited and heartily welcomed by many leading Christian educational, and political bodies in England. He was unable to accept an invitation from America, but he visited the continent, carrying the message of Ahimsa far and wide. This apostle of Ahimsa is the first recipient of the Bronze Medal of the Community Church of New York for the most outstanding religious service in the world in the year 1981.

In queer contrast to all this, however we find that every religion, except Jainism, has permitted, approved of, and encouraged Himsa, the antithesis of Ahimsa, in various forms, and many have expressly sanctioned it and given it the name of Sacrifice, from the Latin Sacrificium to sanctify, to make sacred, and called it Yajna यज्ञ from the Sanskrit root यज् to worship, consecrate, give, make an oblation, sacrifice.

Animal Sacrifice.

The fundamental reason assigned for animal sacrifices by the Hebrews was that no one should appear before Jehova empty-handed,⁽¹⁾ just as it would be indecent to approach a king or a great man without some present, however trifling. Homer teaches that gods and kings alike are persuaded by gifts. Not only in Canaan, but among the Greeks, there is evidence that cereal oblations had a great place in early ritual, though afterwards they became second in importance to animal sacrifices, which yielded a more luxurious sacrificial banquet. With some people the idea of sacrifice is that the God has need of the worshipper and his gifts, just as the worshipper has need of the God and his help; and thus with a matter-of-fact business-like people like the Romans, religion became very much a sort of bargain struck with the gods. In general however, we find an extraordinary persistence of the notion that sacrifices do in some way afford a physical satisfaction to the deity.

The notion that the more ethereal elements of the sacrifice rise to heaven, the seat of the gods, in the savoury smoke that ascends from the sacrificial flame, was of later development. Among the Semites, sacrifices were not originally

(1). Exodus xxiii-15.

burned. The God was not seated aloft, but was present at the place of sacrifice inhabiting a sacred stone. A refinement of the original usage was that the food, spread on the tables of the Gods, is eaten by his ministers, the priests, to whom he is supposed to make over the enjoyment of the banquet. In olden times the Gods themselves were held to partake of these gifts of food, just as the venerable dead were fed by meat and drink, placed or poured out upon their tombs. In the religions of savages, both gods and the dead have very material needs among which the need of nourishment has the first place.

(¹) Among Greeks of the seventh century B. C., sacrifices to water-gods, were simply flung into the river, or sea; and sacrifices to underground gods were buried, indicating the idea that the Gods were too ethereal to enjoy a sacrifice through any other sense than that of smell..... Primarily, a sacrifice is a meal offered to the deity, but ordinarily the sacrifice is a feast of which the Gods and the worshippers partake together. The tendency was to give to all feasts, nay to all meals, a sacrificial character by inviting the Gods to partake of them. The Arabian invocation of the name of Allah over every beast killed for food is a relic of sacrificial formula. Among old Aryans, the sacrificial feast has had as its chief feature the Soma-ras, Wine, which "cheereth Gods and men"(²) The sacrificial meal was common to all the nature religions of the civilized races of antiquity. With the breakdown of this type of religion, the sacrificial ritual went under corresponding modification. Human sacrifices are associated with cannibalism, which means eating the flesh of men of alien nation or of hostile kin.(³)

The idea that God is the Lord of Creation, and hence the best, the most innocent, and the purest of his creatures should be offered to Him, accounts for the sacrifice of a son, of infants, of young boys, of human beings (नरमेध), of cows (गोमेध), of horses (अश्वमेध), of buffaloes, goats, . (अजमेध), sheep, cocks, etc.

(1) Herodotus V-92. (2) Judges IX-13.

(3) Encyclopædia Britannica.

Even in the present refined and civilized times, we find some rulers of Indian States and principalities celebrating the brightest day in the annals of Hindu tradition, the Vijaya Dashmi, the day of the conquest of Ràma over Ràvana, by a wholesale massacre of buffaloes and goats in the name of religion, and a feast on the flesh thus obtained is believed to be an act of religious piety.

The Muslim festival of Baquar-Id or Id-ul-Zuha commemorates the sacrifice of his son by Abraham; and in India where the cow is held sacred as a mother by the Hindus, the cruel cow-slaughter has during the last 45 years or so, led to serious riots, resulting in considerable loss of human life, and injury to person and property.

Before many an altar of Hindu goddesses, thousands of animals and fowls are slaughtered by the priests, and their flesh distributed to the congregation as a sacrament. Such slaughter has hardened the hearts of the Hindus also, and they do not hesitate to meet their Muslim brothers in mortal combat, on religious pretexts.

Most heinous Himsa is thus committed in the name of religion, and God, and goddesses.

The notion that the victim of a religious sacrifice is a fortunate being who suffers no pain, and attains bliss everlasting in the heavens on high, is obviously ill-founded. The moans and sufferings, the writhings and wriggings of the victim are tangible, and the loud noises created by the beating of drums and cymbals, and the chanting of hymns and psalms only serve to deaden sensibility of the insufferable sight. The sacrificial post, the **यूप**, is an outstanding feature of the Ashrams of Hindu sages. Why should there be need of a post to tie the victim to, if the sacrificial slaughter was not forcible killing of one who was unwilling to die.

Writing about the Durga Pooja sacrifices, Mr. Bipin Chandra Pal says :—

“Goats only were sacrificed in our house, as a rule. I had then no sense of the cruelty of the thing. No tender feelings for the poor dumb animal that, when forced down into

the artificial halter, used to look up to his tormentors with such pitiful gaze, with tears trickling down from the corners of its eyes, touched me then." (1)

Although human sacrifices before grim goddesses, by the Thugs, and the self-immolation of deluded devotees at the sharp revolving wheel at Kashi, and beneath the chariot of Jagannath at Puri, and of widows on the funeral pyre of their husbands, and the offering of human babies and tongues before goddesses are events of old history, we do occasionally hear of human sacrifices made in moments of religious frenzy. And animal sacrifices are daily offered in millions. Many a Hindu and many a Muslim sanctify all meat, obtained by killing, by reciting sacred words.

Ahimsa League in London.

It is a happy sign of the times that a world League of Ahimsa has been established at London by the Revd. E. F. Uday, M. A., as President, Mrs. M. F. St. John James, as Vice-President and Honorary Secretary, and Dr. W. Leslie Pearse, L. D. S., R. C. S., D. D. S., as Chairman, and Mr. Percy Hill as Honorary Treasurer at Ahimsa House, 187 Elgin Crescent, London W. 11. Their Motto is "Kill not for food, ornament or sport." The founders expect from a reformed diet the growth of a human and glorious civilization, where "they shall not hurt nor destroy... for the earth shall be full of knowledge of the Lord, as the waters cover the sea." (2) The President says that "never can man progress spiritually until he is willing to abandon cruelty. We cannot connect the word righteousness with the murder of the weak, and helpless. For lack of teaching of "Not-Hurting", the Christian religion has been and is sadly impoverished. There is reason to think that Christ himself expressly insisted on abstinence from flesh. Those who accept the idea of re-incarnation would not find it difficult to believe that existence did not begin with the first birth in human form, but that life throughout all kingdoms was for ever one and divine in essence. A later

(1) "Memories of my Life and Times" by Bipin Chandra Pal, 1939, Page 126.

(2) Isaiah xl-9.

generation would look back with horror and disgust at a practice which was now so general as hardly to excite comment or question. The benevolent intentions of many societies, seeking to relieve suffering of all kinds, were sadly hampered by the prevailing hardness of heart towards animals which hardened us even to our fellow men. It is no doubt an increditibly hard task to place before an indifferent, and pre-occupied world the message that all life is one, human, sub-human, and super-human, one in essence and destiny, moving slowly but steadily, however unconsciously, towards a glorious destiny. There is one great ladder for all living beings, whether they walk the earth on two legs or on four, whether they thread the waters with fins or stretch their wings to the air. The world is not deliberately cruel. It is but custom and thoughtlessness that support a cruel practice⁽¹⁾.

The Flesh Food.

While the principle of Ahimsa is gaining ground in the West, and vegetarianism is flourishing, we find that the evil habit of taking animal food is on the increase, spreading far and fast in India. There is at present a craze for moving in high society, and eating and drinking form the chief attractions of the upper social circles. The days of Epicurus seem to have returned. It looks as if we live to eat, and not that we eat to live. Wherever one meets a friend, some dish or drink is as a rule offered, insisted upon, and a refusal is considered rude. And further the eatables must be of a non-vegetarian character, for fashion so dictates. No body ever thinks, reasons out, considers, or decides, what he should eat or drink, how many times, and at what hours in the day or at night. Precious hours of life are frittered away in eating, drinking, smoking, talking and thus keeping the mouth ever engaged. The trade of the butcher, the confectioner, the keeper of hotels, restaurants, cafes and refreshment-rooms is flourishing. Millions of living beings are daily killed to provide food and pleasure for the upper classes. The consequence

(1) Revd. E. F. Uday, in the Ahimsa Journal.

is distress, discontent, disease, death. It is idle to argue that meat diet is necessary for human strength. Medical opinion is clearly and definitely against it. Chemical analysis has proved to demonstration that there is more vitality in vegetarian than in animal food.

It is said by some people that the abolition by Statute of the taking of animal life, would be detrimental to the progress of civilised society. India was at a high pitch of power and glory when cow-slaughter was prohibited by Akbar, the Great Moghul Monarch of India. In the vast territories of Bikaner State, covering an area of about 25,000 square miles, and in some other Indian States, the killing of a bull, cow or calf is a very serious offence punishable with imprisonment which may extend to 7 years, and the sale or even the import of beef, and the killing of pigeons and peacocks are criminal offences. In the face of these facts it does not stand to reason that human progress would suffer if meat, fish, and fowl were abolished by statute as food, at least in countries where non-flesh diet is available.

Must Life be Killed?

A Scientist writes :—

Little animals feast on microscopically small organisms. As is usual, where life is carried on in millions, the coral polyps go to fill the larder of fishes that thrive in their midst, the polyps being eaten when they thrust out their bodies with waving tentacles to gather in their own food supplies.

Swallows, swifts, small bats, and dragon-flies prey on insects. The trout is also responsible for keeping down insect life, his particular fancy being mayflies. As a result of a test made over four hours, it was found that a trout $2\frac{1}{2}$ lbs. in weight ate 960 mayflies. And that was only one trout !

The lions and tigers and other members of the cat family enjoy their meal of raw flesh, as also do crocodiles, centipedes, dogs, weasels, sea-lions, walruses, seals, and birds of prey like the golden eagle.

Although it is disturbing to hear of the slaughter and

spilling of blood that goes on all day and every day in Nature's kingdom, so that appetites may be satisfied, still it must be remembered that under the present order of things, the flesh-eaters are playing a big and useful part in keeping down numbers and in balancing the scales of prolific life.

The argument that there are countries like the polar regions where no other food except flesh is available, is as irrelevant as the argument that life lives upon life, that wolves and tigers, cats and dogs, eagles and crows, fish and fowl, snakes and lizards etc., are all purely carnivorous; and hence Himsa is inevitable in the world. It may be inevitable in some circumstances; but those circumstances do not apply to us. We must look to our immediate surroundings. Irrelevant speculation, supposititious arguments, and discussions as to what happens elsewhere, what happened in the past, and as to what may possibly happen in the future, lead not only to a sheer waste of time and energy, are not only an abuse of intellect, but are positively injurious and harmful. Again, in a similar strain exclaims a carping critic, that the present cities have been turned into safe and secure, sanitary and sacred habitations as a consequence of the killing of wild and ferocious beasts, the destruction of death-dealing poisonous reptiles and the clearing away of thick forests and vegetable undergrowth, which involved gross Himsa on an extensive scale; and that if man would cease to kill the ferocious beasts, the venomous reptiles, and the vermin which destroy human life, domesticated animals, agriculture, and horticulture, life would become intolerable and impossible. Such speculations are advanced, not only by men of science, but by men of religion, as well. They may or may not be excusable for the purpose of advancing honest scientific research, but they are quite out of place when indulged in by persons discussing religious principles. The essential truths, the universal principles, the basic axioms, do not admit of changing circumstances. They are eternal, everlasting, true in all circumstances, at all times, under all conditions. Himsa would not cease to be Himsa by force of circumstances. Its

resulting reaction, its Karmic effect, as regards duration, kind, intensity and mass may vary with circumstances but its nature is unchanging. Even if it be excusable, or slightly harmful, in certain circumstances, it is never commendable.

What would happen if every living being in the world turned a Jaina, and ceased to commit Himsa? This is again an idle question. It leads to nothing. It helps us in no way. It is no justification for the commission of Himsa. Please do not bother about the world. The world will take care of itself. You would do well to take care of yourself. Do what you think best in the circumstances in which you are placed; and do not worry about the others, how your action affects them. Do not cause injury to any living being by a voluntary act, or through thoughtlessness. When you have adopted the care and caution necessary under the circumstances, do not worry about the result of your action. But consider well, think carefully, act cautiously in right earnest, and do not delude yourself into a false belief that you are doing so. Do not shut your eyes to what is obvious and plain. Do your duty, but do it humanely, considerately, honestly, without the least malice, and without the slightest intention of causing injury to another. This is the gospel of Ahimsa. And remember that men who indulge in Himsa and justify their actions on the ostensible plea of doing good to humanity in general, are really and actually moved by selfish desire of obtaining money, power, influence, popularity, name, fame, applause, advertisement, or some other personal benefit.

Hunting.

To call the cruellest form of killing by the name of "Sport" is an abuse of the word, a gross lie, and a despicable deception. What is fun to the boys is death to the frogs. Angling is fun indulged in on sacred Sundays. It is rather a desecration of the Sabbath, when creatures of water are baited out of their element and die an agonising death on dry land. The bringing down of chirping birds from their perches in trees by wounding them with stones thrown from a catapult, or with shots from a gun is cowardly cruelty, and

no sport. The hunting of fox, deer, rabbit, etc., is equally cruel and cowardly. Big-game shooting is occasionally defended on the ground that the killing of ferocious animals saves men and beasts from their ravages. The pretext is false in fact. It is rarely that one goes with the sole object for shooting a man-eating, or a sheep-carrying wolf or a poisonous snake. Even when the avowed object of the hunter is protection of society from the ferocious wild animal, the real motives which impel him to such action are not humanitarian, but the desire of reward, the expectation of being called a brave man, or the excitement of the hunt.

A person may have a justification for causing the death of a wolf, or a tiger when he is compelled to do so in order to save the life of a man, or a beast. But a lion-hunt, or tiger-shooting, as such, is a sin, though it may not be a crime under man-made law. A hunting expedition is an expensive pastime indulged in by persons in high position, who are not only personally secure from all possible harm, but have all comforts and luxuries provided for them, and for their sport the poor beast is beaten out of his retreat, goaded into a temper, and is fired at from a safe distance and it is then that the killers find a pleasure in watching the death agonies of the unfortunate animal, and exhibit its stuffed skin as a trophy or memento of their bravery.

Shooting of thousands of birds by parties of pleasure-seekers, even during the Christmas week, and on a Sabbath, is also called sport; and records are made and preserved of the thousands bagged by members of the party. This can hardly be differentiated from the sinful pleasure experienced by boys who stone to death a crawling serpent or a scorpion seeking for a hole to creep in, who enjoy the tearing up of a mouse by a cat, or who steal the eggs or young ones of a bird.

If there be any pleasure experienced in such killing, it can only be likened to the morbid feeling of satisfaction which Nadir Shah is said to have enjoyed when hordes of persons used to be brought in his presence bound all over and beheaded one after another. When asked who he was that he

should enjoy such a general massacre of the innocents—for if he was a god, he should protect his creatures, if he was a god's messenger, or a founder of religion he should protect his followers, and if he was a king he should protect his subjects, he said he was "God's Wrath" which had visited the people.

Killing for Trade in Bone & Leather.

The shooting of elephants for the sake of their tusks has assumed so serious proportions, that it is predicted that the elephant will be extinct in Africa within 50 years. Ivory is so valuable that people who have nothing else to do, turn to the game of elephant-shooting and amass a fortune in a short time. Carried by greed, a group of aviators dropped several bombs from the sky on a herd of elephants. A number of them were killed outright, and many lay wounded. But most of the ivory was blown to bits by bombs, and the greedy aviators got much disappointment as a result of the cruel killing. Elephant meat also commands a high price in the local markets.

Plucking feathers of live birds and the skinning of living animals, for the sake of their feathers and skins, are facts which can not be denied. These are some of the worst forms of cruelty which can be imagined.

Kill the Killer.

The doctrine قتل الموزي قبل الايذا "Kill the harmful before harm is caused" is very often relied upon as a justification for killing. If a serpent, a tiger, a scorpion, or a wolf, suddenly appears, the first impulse with those who believe in the doctrine of "Killing the injurer before he injures" or with the vast majority of people, who are swayed by vague fear, is to kill. Fear stupefies the intellect and drowns all thinking faculty. It is a false idea, a baseless notion, which has, like many others, become too common indeed, that such an animal or reptile is the enemy of man; and that it is its nature to attack. In truth it never intends harm by nature or instinct. The fang of the serpent, the claws of a tiger, the jaws of a wolf or the sting of a scorpion are its protective weapons, designed for self-protection when attacked. They

are undoubtedly carnivorous, and kill smaller beings for food. Like man they have not the means of obtaining food without causing injury. This is their bad Karma, but it is not irremediable. Man-eating tigers and man-attacking serpents have been mentioned by naturalists and others; but they have acquired these habits as the result of man's aggression against them. They will go their own way and will not harm any person, if such person has no intention of, and takes no step towards, causing them injury. They have been known to pass peacefully by the side or even over the body of a saint absorbed in concentration. The physical reaction, ordinarily caused by the touch of a serpent, scorpion, mosquito, wasp, or bee makes it apprehend harm to itself and it strikes in self-defence. Such a physical reaction does not happen in the case of a saint.

A snake would not bite, even if it crosses a man's body if man would lie motionless and not convey to the snake an idea that he would cause it harm. And if man has the courage to look on steadily at a snake, it would be speedily hypnotised and would instead of causing harm, obey the dictates of man. If man entertains no ill-will towards other beings, none else is likely to cause him any harm whatsoever.

Shri Kuladananda Brahmachari in the book Sree Sree Sadgurusanga Part III, pages 125-126 writes as follows:—

Mr. Anderson, a European gentleman, saw a sage in the forest of Jayadebpur, where he went out for a hunt. The elephant, on which Mr. Anderson was riding, got frightened seeing a tiger and threw him down. Mr. Anderson fired twice or thrice at the tiger, but missed his aim. He then began to run followed by the tiger. He saw a naked sage in a copse and ran to him. The sage asked him to sit and waving his hand forbade the tiger to advance. The tiger sat at a distance, wagged its tail and growled for some time and then went away. Mr. Anderson was astonished to see the wonderful phenomenon and asked the sage how he was able to pacify the tiger. The sage replied: "One who has no Himsa, is never injured by tigers or

snakes. Because you have a feeling of Himsa in your mind, you are attacked by wild animals." Mr. Anderson from that day became a vegetarian and gave up shooting. He was seen by many people in Dacca and Chittagong when this change had come over him.

In the same book, Part I, pages 151-152 Brahmachari Kuldanda writes about one Nanga Baba who occupied a mud hill in Fyzabad. During the course of a target practice by soldiers a notice was served on him announcing the time when the practice will be held and he was told that no one would be responsible for his death if he did not go elsewhere. The practice began and bullets whistled past his body on all sides, but he merely lifted his hand in front of his face, and no harm came to him. Colonel Crawley who was in charge of the operation, and who was witnessing everything from a distance through binoculars, was astonished at the indifferent and calm attitude of the sage, and when everything was over, went to Nanga Baba and saluted him with reverence.

Kill the Infidel.

Another form of Himsa is that which arises from religious or superstitious persecution. Socrates was compelled to drink the cup of hemlock poison. Joan of Arc was burnt to death as a witch. The terrors of the Inquisition are matters of history. The crucifixion of Christ and the terrible persecution of the early Christian Fathers are also matters of record. So is the tragedy enacted at Karbala on the bank of the Euphrates, where Yazid cut off all supplies and prevented the 72 followers of Hasan and Husain from even taking water from the river, all of whom were killed, and their women folk taken as prisoners. The imprisonment of Vasudeva and Devaki, and killing of their 8 babies one after another by Kansa, their uncle; the attempt of Hiranya Kashyap to murder Bhakta Prahlad, the innocent boy devotee; the cruel murder of Hakikat Rai, the tortures inflicted on Sikh Gurus, Arjun Deo and others, are matters of Hindu tradition and history. The poisoning of Swami Dayanand Saraswati, the murders of Pandit Lekh Ram

Swami Shardhanand, and Rajpal are recent happenings of the present times. The murderers have after a sentence of death by a Court of Law, and execution at the gallows, been applauded as martyrs.

Kill the Enemy.

Political Himsa, the killing of armies in battle, murder in mass, is justified as a necessity for national existence. On a declaration of war, each and every one of the countries engaged in war, consider that theirs is a just cause, and the hostile party is in the wrong. All the combatants pray to the same one God, to help them in destroying the homes and hearths of the hostile people, and pray for victory, which spells destruction of the opposing armies. Such is the excitement created by the priests, the clergy, the followers of the Prince of Peace, that even churches and hospitals, schools and colleges, libraries and museums, factories and workshops, shops and granaries, are not spared, nor are friends and relations. The crime committed at Kurukshetra ruined India that was. Mahabharata devastated Bharata Varsha, the land of Bharat. The battles of the Crusade, the wars of the Roses, the French Revolution the war of American Independence, the Havoc of 1857, the Revolution in Russia, the Great War, in which India and the leading great Powers of the world were engaged for five long years. have very largely contributed to Himsa on a huge scale, which though justified as political necessity, is Himsa unpardonable.

Municipal Slaughter.

A very cruel slaughter and on a very extensive scale, is committed in the name of municipal and national economy, for the preservation of health and of property from pests. The whole-sale destruction of stray dogs and of rats is horribly cruel. Widespread campaigns for the extermination of locusts were organised by Provincial Governments and Indian States, in which high salaried officers, with high-sounding academic degrees, obtained from Foreign Universities, were engaged, and heavy allowances and retinues and expensive corps of subordinate officials

were placed at their disposal, with costly appliances and apparatus. A local cess was imposed by Provincial Governments for this special purpose, and thus indirectly every person was made to contribute to and share in the commission of this horrible Himsa. And it is not certain whether the value of the crops saved was less or greater than the amount of expenditure incurred in these big schemes. Again it is possible that statistics carefully made may prove to demonstration, that taking into consideration the vast extent of India as a whole, a flight of locusts, which is an occasional visitation, is not such a dire distress as it is imagined to be. The locusts are ephemeral insects, they do not live long, the period during which they cause damage of crops is limited, and the extent of damage occasioned would not produce a famine of grain, or some such calamity in the country; and it may also be possible that the excrement and dead bodies of locusts dying may prove fertilising agents and the next crops may more than compensate the damage. If man is careful and industrious enough, no pests will cause any such damage as is insufferable or very significant.

Himsa in the name of Science.

Himsa, again, is committed on an extensive scale in the name of science for the avowed benefit of mankind. Vivisection is extolled as a virtue because it is pursued by eminent scientists, and under the patronage of the Government of many countries. But if truth had its way, it should be declared to be a crime. The preparation of vaccination lymphs cause such amount of pain and agony to a young and healthy calf, that a person, whose heart retains its natural tenderness and has not been hardened by the continued callous practice, can hardly endure its sight.

The "Abolitionist" of London, says: "Let us leave no stone unturned during 1932 to abolish this horrible practice of torturing sentient creatures for our *supposed* benefit. In Austria, vivisection institutions have been permitted only in Vienna, Graz, Styrea, Innsbruck, and Tyrol. And even there, vivisection merely for the purpose of illustrating physiolo-

gical processes is absolutely forbidden. And in cases where it is allowed, the lowest species of animals must be used, and only under anaesthetics. "In a vivisection Laboratory" is a book which gives 30 instances of the horrible experiments done in the name of science, by persons held in high esteem, who have received honours and rewards. Dr. Carrel and Dr. Banting, Nobel Prize recipients, cut out the organs of the body and kept the animals alive as long as possible. Sir John Rose Bradford cut out the kidney of fox terriers piecemeal, resulting in various symptoms—diarrhoea, vomiting, emaciation, etc., and the animals lived for varying periods, days, weeks, or months. Sir Victor Horsley and Dr. Blair Bell, of Liverpool, have cut out the parathyroids or pituitary glands of dogs, producing horrible deformities. Banting, in Canada in 1922, discovered Insolin (which appears to have increased the death-rate from Diabetes) by cutting out the pancreas of dogs. Mantegazza, an Italian who died in 1910, performed the experiment of piercing the feet with many nails for preparing material for his book "The physiology of Pain." Squirting poison in the brain, inoculation in the eyes, injections in the ears, inducing abscesses, and blows on the skull to create epilepsy, are experiments which have been performed by eminent scientists.

There is a note, on page 5 of "The Abolitionist" dated January 1, 1932, of the serious fact that during the last 25 years no fewer than 248 children under five years died from vaccination, and yet only 94 of the same age from small pox. The statistics given there prove to demonstration that inoculations by vaccines for diphtheria, scarlet-fever, measles, whooping-cough, typhoid, cancer, diabetes, thyroid, tetanus, for phthisis by tuberculin, and for syphilis by salvarsan, have increased the death-rate, and the discontinuance of inoculation has decreased it. The unanimous decision of the Royal Commission on Vivisection was that the tuberculin discovery of Professor Koch was a "Vast Failure". They added that an access of increased air and light, the avoidance of over crowding, and the provision of proper food will serve to

diminish the incidence and the mortality of the disease.

Medical opinion is gaining ground that the inoculated and thus "protected" animals are serious carriers of disease because of the quantities of poison put into them. So are human beings who are inoculated. We run grave risk in transferring their blood to our veins. Infinitely more serious is the risk of transferring dormant diseases from cattle to humans by vaccinating with bovine lymph. This accounts for the enormous amount of bovine '*consumption*' in humans. And consumption and cancer are intimately related.

Inoculations, and injection treatment for every sort of disease have come into fashion, and have become widespread because they inflate the bills of the surgeon and his clinical laboratory assistants, and the rich people take a pride in undergoing an expensive course of treatment. In many cases the Doctors imagine and thus create disease. Their earnings increase with the complications in treatment of diseases, and they exploit the rich who have more money than common sense. Diseases have increased in their variety, and in their extent, with the increase of the medical profession; just as litigation, false and dilatory pleas in law, have flourished with the increase of the number of law courts and lawyers, and criminal returns have swollen up with the strengthening and encouragement of, the Police, and the improvement in prospects in that Department.

It is a matter of every-day occurrence that frogs, rabbits, etc., are killed in College Laboratories to educate young men in the science of Biology. How very strange and paradoxical it is that by causing death, people wish to learn the science of Life.

Costly organizations called Research Institutes for Scientific investigations, established with the ostensible object of preventing diseases, like malaria, leprosy, goitre, cholera, plague, tuberculosis, are rather expensive experiments of doubtful utility, when the cost incurred in maintaining them is taken into consideration. Removing the economic distress of people is a surer method of prevention of disease. The Himsa

committed in the intentional, pre-arranged, determined killing of millions of living beings is certainly gross and serious.

The social and convivial custom of eating from the same dish, biting off from the same fruit, biscuit or cake, and drinking from the same cup is responsible for the spread of many contagious and infectious diseases. Kissing has by medical experts been pronounced to be a dangerous medium of dissemination of disease. The use of tinned provisions, preserved fruits, condensed milk, aerated and bottled waters, ice creams, teas and coffees, and the habit of smoking and drinking contribute in no small measure to bad health and disease.

In European countries, and in Australia the newspapers are full of accounts of ravages to agriculture by birds, beasts and insects, and of discussions of scientific methods for killing these birds, beasts, and insects. One paper says that damage by mice to wheat crops in Melbourne has been worse than what happened in 1917, 15 years ago. Another suggests a poisoning scheme for the eradication of the dingo and the fox.

The extent of damage, and the possible risk is more the creation of an active imagination, than a dangerous reality. Protect your property certainly ; and peaceful means will suggest themselves to you, if you do not permit yourself to be misled by pre-conceived notions of killing, which result from habitual meat-eating, shooting and hunting, and to which all schemes of wilful destruction are attributable. India has been an agricultural country. Its people have been leading a pastoral life. Every household had its cultivated land, and herd of cattle. And India never suffered from such imaginary fears as disturb the western scientist. Mice, rabbits, locusts, monkeys, crows, pigeons, and pests of sorts, have been causing damage to crops and grain-stores, and yet the produce and stocks have been plentiful. This reminds one of the remarks made by a European lady when she noticed an Indian cooking, and observed that an open fire entailed much loss of firewood energy, and as every household cooked for itself there was much loss of time and human energy which could be

saved by establishing bakeries and restaurants, eating houses, and confectionaries. The remedy suggested is worse than the disease, even if the diagnosis be correct. Mass production of cooked food is really an evil which is responsible for many of the diseases and ill-health, so prevalent in the present age of expensive living and feverish activity. Simplicity of diet, simplicity in games, simplicity of amusements, simplicity of life in general were the special features of happy old India proverbially the land of Peace and Plenty, Strength and Longevity.

Notwithstanding the so-called progress in surgery, bacteriology, and vaccines, the fact remains that human longevity, human happiness, human health, human strength, and physical development has been going down from generation to generation. The description of the statures of our ancestors as given in ancient books may be called myths and fictions, by the learned men of the present day, but it is a fact which must be admitted that the mummified bodies of the kings of Egypt and the fossils of ancient people are no dwarfish structures of the modern times. The descriptions given in the Illiad and the Odysey, in the Shahnama of Firdousi, in the ballads of Alha and Udal, and in the pages of Tod's Rajasthan prove to demonstration that our ancestors were certainly far superior to us in physical stature and prowess, in courage and endurance, in mental and spiritual power. In the Shahnama, Rustam is called bronze-bodied; and the warriors of olden times used to wear an armour the mere weight of which would be difficult for us to carry. The heavy swords some of which are exhibited in museums and armouries would not be easily lifted up by our strong men, what to say of their being wielded with such effect as to cut the warrior and the horse in twain. The wars, battles, and fights of our times are mere butcheries and wholesale destruction, without any element of personal courage and valour. Can one imagine a worse form of killing than the bombing from aeroplanes, of hospitals, churches, prisons, colleges, and cities, or the cannonading from long

distance of miles.

Meat-eating, wine-drinking, the habit of taking ice and aerated waters, smoking, eating too much and too often are the evils of the present day. It is a preconceived notion that strength of body comes from meat diet alone. Flesh diet may bring about brute strength and animal passions but real power proceeds from the mind and not from the body. It is the soul-force which counts, and not physical weight or muscular appearance.

Kill, Kill, Kill, is the cry of the day. Millions of lives are killed every day in the name of religion as sacrifices, in the name of health, for food, in fun or sport, in the name of science, for experiments, for rejuvenation to supply glands to man and woman, in the name of sanitation, and prevention of diseases, or with the ostensible object of protection and prosperity of agriculture, horticulture, arboriculture, and fruitculture. And the result is that the world is deteriorating day by day, in physical prowess, intellectual strength, and spiritual development.

Is Killing ever an Act of Mercy?

There is yet another form of Himsa, however, which is commonly considered to be an act of mercy, and applauded as such, and it may well be considered here. It is a prevalent practice these days to shoot a horse, a cow, or a dog, which has been seriously injured or which has contracted a "dangerous or incurable" disease; and such killing is acclaimed an act of mercy. Is not the unfortunate animal killed because it is not profitable from a mercenary or economic point of view to spend money and attention over it, and the sight of its sufferings is too painful to be tolerated. If killing under such circumstances be an act of mercy, why should not charity begin at home, and why should it not be extended to one's own relations, friends and mankind in general. We hear of suicides under such conditions, which means moral weakness. We have heard that soldiers hopelessly wounded in battle, and passengers mortally injured in railway accidents have been thrown in a hollow and buried, or

hurled in a river or sea to be washed away ; but barring such exceptional cases, every possible effort is made to preserve human life as long as possible. One can understand the practical difficulty in bestowing the same care, attention, and expense on animals as in the case of human beings, and it may be pleaded in extenuation; but to call such killing an act of mercy is to cheat one's own inner consciousness. It is Himsa, pure and simple. We have of course left out of consideration the other reason based on philosophy, the reality of things, that every soul is the maker, and the master of its destiny, its own tempter and seducer, and its own redeemer ; and it must suffer and work out the resulting effects of its own previous acts, committed whether in the present or prior births, or conditions of its existence. No other soul can suffer for it vicariously, and no other can act as its redeemer or saviour. And further the destruction of the present body, diseased or injured, does not sever the connection between the soul and the body, for ever hereafter, and the next body which the soul on leaving the present one must immediately inhabit is not likely, in the circumstances, to be better, healthier, or stronger. Man's duty clearly is to help a soul in distress, to alleviate and mitigate its suffering by attention, service, and assistance, but not to destroy the body under the false notion that such a destruction would terminate the sufferings which the embodied soul has to endure as a matter of pre-ordained certainty. The agony is thereby really and truly speaking, intensified and prolonged. There is always the possibility of life surviving the worst attacks of disease and the severest forms of injury in accidents ; and the possible opportunity to the soul of redemption, reformation, regeneration, or at least improvement in that condition of life is rendered impossible, by killing the body.

The Survival of the Fittest.

Another argument in support of Himsa, commonly advanced, believed in, and acted upon is that 'life lives upon life', and 'the fittest must survive'; and that the lower forms

of life were created by God for the use and benefit of the higher forms, and for Man, the Lord of Creation, to be used for food and otherwise. It is further said that even the most rigid vegetarian and the strictest follower of Jainism can not live without causing injury to some sort of life. The Jains, it is said, believe that water, air, fire, earth and vegetables have life, and it is not possible for them, however much they may profess a concern for saving life to abstain from causing injury to such forms of life, and to other life organisms such as ants, flies, worms and vermin in the ordinary affairs of life.

The Significance of Ahimsa.

Persons who argue in this strain, have no idea of the full significance of Ahimsa, and of the manner in which it is to be practised. Before meeting the argument, it is therefore necessary to explain the full significance of Ahimsa, and the course of discipline which would enable one to progress by gradual steps in the observance of its practice.

This is the aim and object of the book Purushārtha Sidhyupāya.

To discuss Ahimsa from the Jaina point of view. Himsa means violence, injury, harm, deprivation, pain, suffering, mutilation, disfigurement, in any shape or form. It is defined as injury to the vitalities, caused through want of care and caution. The vitalities in a living body are enumerated as ten, the three forces of thought, speech, and body, the five senses, of touch, taste, smell, hearing, and sight, respiration, and age or duration of life. Every embodied living being possesses at least four of these ten vitalities, the body, the sense of touch, respiration and age. An embodied soul which possesses this minimum number of vitalities is called irrational one sensed, such as vegetable-bodied beings. The irrational two-sensed soul possesses six vitalities, viz., the power of speech, and the sense of taste also, such as a worm. The three-sensed soul has seven, the sense of smell being added to these, e.g. an ant. A four-sensed soul possesses eight viz, the sense of sight as well, like a fly. The five-

sensed soul has nine, the sense of hearing being added to these, *e. g.*, irrational animals. All rational animals and human beings have all the 10 vitalities.

If existing separately, by itself, neither the soul, nor the body is susceptible to any injury at all. Injury is caused to the vitalities in an embodied soul, which feels pained at such injury. The amount of injury caused, and of the pain thereby occasioned would depend upon the number of vitalities, and the scope and capacity of the vitalities to which injury is caused.

The above-numerated ten are material vitalities—*Dravya Prāṇa*. As distinguished from these, a soul has conscious vitalities, *Bhāva Prāṇa*, which are the very attributes of Jiva, such as consciousness, peacefulness, happiness, power. And with reference to the conscious vitalities, the Himsa caused is called *Bhāva Himsa*, as distinguished from *Dravya Himsā* which arises from causing injury to the material vitalities.

Every evil thought, every evil word, and every evil act causes Himsa. "Do to others as you expect others to do unto you." Don't do to others, what you do not approve for yourself," should be the guiding principles in all affairs of life.

Bhāva Himsa is caused by entertaining impure thought-activities such as anger, pride, deceit, greed, sorrow, fear, disdain, sex-desires. Such thought activities injure the real nature of the soul, purity, perfection, direct knowledge of all substances, in all their varying conditions, at one and the same moment, infinite power, unruffled peacefulness, and bliss everlasting and unmixed. *Dravya Himsā* proceeds from *Bhāva Himsa*, which precedes it. The thought is a father to the act. An evil thought vitiates the purity of the Soul, and is followed by a sinful act, varying in its degree of evil, with the vicious intensity of the thought. Equanimity, non-attachment, self-absorption, self-realization would make the commission of *Dravya Himsā* an impossibility.

Ahimsā means abstention from Himsā. *Ahimsa* in its full significance has been realized, preached, and practised

only by, and in the Jaina religion. Jainism is synonymous with Ahimsà. It is Ahimsà Dharma, the religion of Ahimsà. "Ahimsà Parmo Dharmah"—Ahimsa is the Highest Religion—is emblazoned on the banner of Jainism. Its philosophy and conduct are broad-based on the solid foundation of Ahimsa, which has throughout, and consistently, been followed to its logical conclusion.

It is the first and foremost of the five vows, which a Right-believer, on the path of Right Conduct, follows. The other four are abstention from falsehood, from unpermitted possession or user of another's property, from sexual intercourse, and from possession of temporalities.

The five vows are followed in the completest form, and to their fullest extent, by saints, viz., persons who have cut off all connection with temporal objects, have adopted asceticism, and are ever engaged in austerities, study, discourse, contemplation, meditation, and self-realisation.

They are followed in a lesser degree, and to an extent varying with his spiritual advancement by every Right-believer, who has entered upon the path of Liberation.

Jainism is a practical religion and ensures worldly peace, prosperity and progress. A good Jain may happen to be engaged in a worldly pursuit of any kind. He may be a king a statesman, a military commander, a soldier, a trader, an artisan or an agriculturist, and yet he is in a position to adopt the vow of Ahimsa and other vows, to the extent of his limitations and capacities, situation and circumstances in life, and be a good and true Jain.

The profession and practice of Ahimsa is not, as has been wrongly assumed or asserted by misinformed, ill-informed, or un-informed authors, writers, and speakers, incompatible or inconsistent with social progress, municipal administration, political development, human comforts, health, hygiene, commerce and agriculture.

It has already been said that for a Jain house-holder, the practice of Ahimsa, is a question of degree, and would vary with his capacity, and limitations, physical and spiritual.

The principle, the truth, the article of faith, is "to live and let live."

When belief in the principle of Ahimsa is truly and firmly established, a Right-believer who has not developed his capacities so as to follow it completely, and to the fullest extent, will yet refrain from causing Himsa as far as possible, while engaged in the usual daily pursuits of his avocation in life. He gives up the commission of Himsa, deliberately, and he is as careful as he possibly can be, in avoiding its commission in the performance of the daily duties of life. He renounces the use of flesh and wine, which cannot be obtained without the commission of Himsa, as food. He would not knowingly and on purpose cause injury to any living being, howsoever low in the scale of vitalities. But a Jain householder, following the discipline of his order, the smaller vows, called Anu-Vratas, may be guilty of Himsa unwittingly, or unavoidably caused, or caused without design or pre-meditation.

So far as a householder is concerned, Himsa is divided, into various kinds. It is either *Ārambhaja*, viz., that which arises from engagements in occupations, in spite of all care and caution, or *Anārambhaja* otherwise called *Samkalpi*, viz., that which is committed intentionally or knowingly e. g., hunting, offering sacrifices, killing for food, amusement, or decoration, or out of mischief, enmity, malice, or jealousy.

Intentional Hurting.

Samkalpi Himsa is entirely renounced by a householder and may well be avoided by every thinking person, without any injury, harm, or serious inconvenience to himself. If he is placed in circumstances, where he cannot avoid the commission of Himsa, his act would be Himsa all the same, but the degree of culpability would vary with the varying circumstances. Let us take a few cases by way of illustration, and leave the inquisitive disciple, or the thinking scholar to discuss the rest with persons who are their superiors in knowledge and conduct.

There is a festering wound in the body, full of maggots.

One would remove the maggots as carefully as he can, wash the wound and dress it up.

While going on an urgent business, one finds a swarm of ants, or earth-worms on the ground in front. He would try to avoid crushing them by deviating from the path, and if that be impracticable, he would tread gently and carefully, and avoid hurting the living beings as far as is possible.

A fly is caught in a spider's web, and he runs to sting it to death. A Jain householder would do what he can to extricate the fly by breaking the web. This act is Ahimsa, protection of life, though some little injury has been caused to the spider in the damage to its web, and in the loss of its food.

A person is suffering from a disease caused by bacilli. A Jain Doctor would not mind giving such medicine as he knows would kill the germs. His act would certainly be Himsa, but Himsa of two-sensed beings and thus of a trifling degree when compared to the Ahimsa, the good, resulting from protecting a five-sensed person. Again his motive in giving the medicine is not to kill the germs but to save the patient, and that determines the resultant Karmic effect.

Innumerable germs exist in the human body and they die in consequence of a fast, for want of nourishment. Observance of a fast would thus be Himsā in a way, but the avoidance of Himsa in ways innumerable, while fasting, more than outweighs the technical Himsā.

What is indefensible from any point of view is a host of bad habits which very many people copy quite thoughtlessly, such as crushing a fly or a mosquito to death, the use of fly-paper, or flit, throwing out a rat to a dog or a cat, stoning frogs, shooting birds with a catapult, or otherwise, stealing eggs, abusing, slapping or kicking one in an inferior or dependant position. Such are the commonest acts of Himsa which are committed every moment, through sheer bad habit; and these should be stopped early at home and in school.

Jain Ahimsa while a basic principle of religion is the foundation for all ethics, morality, good social, municipal,

national, and inter-national relations, and must always be kept in view, to guide ever and anon in every word, thought, or deed. The extent to which Ahimsa can be practised would of course depend upon the varying circumstances of life. It leads to action, and not to inaction. The action must however be well-considered, and performed with due care and caution, without any ill-will, malice, anger, greed, deceit, pride, or passion. It would tend to an all-round progress, in all departments of life, and spheres of action. A good Jain householder, would be a good and successful citizen, soldier, or king, mindful of his duty to others, and to himself.

According to the Jaina scripture known as Padma Purána, Shri Ram Chandra, the hero of the Ramáyana, attained Moksha, or Nirvána, became a worshipful Arhat, and is a worshipable Siddha, because of having followed the discipline of a saint, and having thereby got rid of all Karmic contact, although he killed many men in his encounter with Rávana, the king of Ceylon, and in other skirmishes. Such killing was Himsa, but the Karmic contamination was not deep because of absence of malice, and such as there was, was neutralised by austerities, control of speech and action, meditation and concentration of mind.

HANUMAN, the great General and Commander-in-Chief of Shri Ram Chandra's army also attained Emancipation. So did millions of others.

The five Pandava brothers who were the victorious heroes of the greatest war of epic India, a war which caused the destruction of the flower of Indian chivalry, counted in millions, were also good Jaina rulers of territories. They adopted the vows of sainthood, and after severe austerities, and deep meditation attained the highest and purest point of soul purity—the Divinity.

The Emperor Chandra Gupta Maurya was a good Jain monarch of historical times. He sat on the Magadha throne in 322 B. C. and conquered the North-west country up to the Hindukush. His territories extended up to Kathiawar in the west, and included the Punjab, United Provinces and

Behar. He also adopted the vows of a Jain saint at the feet of Bhadra Bahu Swami and performed austerities of the order. This is proved to demonstration by the rock inscriptions at Shravana Belgola in Mysore.

Chámunda Raya was a brave General and a great minister of the Jaina King, Ráyamalla, who reigned in the tenth century and belonged to the Ganga dynasty; the ancestors of which dynasty ruled at Ayodhia, and were descended from the ancient Ikshwaku family, founded by Rishabha-deva, the first Tirthankara. He belonged to the clan of Brahma Kshatriya. He won many battles, and received many titles, such as समर धुरन्धर, "the Leader in battle," वीर मार्तण्ड "the Sun among the brave," रत्नराज सिंह "a Great lion in battle," वैरीकुल कालदण्ड "Sceptre of death for the host of enemies," भुजमार्तण्ड, "The Sun among the powerful-armed," समर परशुराम "Parashurama in battle." He was a great scholar also. He wrote a commentary on Gommatsara in the Canarese language in presence of the author Shri Nemi Chandra Siddhanta Chakravarti. He also composed Chámunda Ráya Purána in Canarese, and Charitra Sara, a treatise on the practices of ascetics, in Sanskrit. He took the vows of a layman from the Great Saint Ajitsena. The beautiful temple at Chandragiri, Shravana Belgola, district Hasan, Mysore, was constructed by him.

King Kharvel of the dynasty of Mahà-Meghá-Váhan was also a good Jain monarch, who ascended the throne in his 16th year. His victories and his charities are recorded in the rock inscription at Hathi Gupha near Bhuvaneshwar, Orissa Province.

The Parmar and Solanki Rajputs of Osia, near Jodhpur were converted to Jainism some 2,400 years ago.

Maharaj Kumárpála of Anhilpur, Patan, Gujrat, was also a Jain monarch, a devout disciple of Shri Hem Chandra Acharya. His territories extended up to Kolhapur in the south, Kashmir in the north, Magadha in the east and Sindh in the west. In Pátan, the capital of his kingdom, there were 1800 multi-millionaires. He was not only learned and boun-

tiful, but led a controlled and regulated life. After the queen's death, he did not marry again and observed the vows of sexual purity. The Jain temples at Tāranga Hill were built by him. He ruled from 1148 to 1174, having ascended the throne at the age of 50. He gave one crore of rupees annually to alleviate the distress of poverty-stricken people. In recognition of his exemplary personal merit of character he was given many titles by his subjects, such as परनारी सहोदर "Brother to the wives of others," जीवदाता "the Giver of life," विचार चतुर्मुख "All-round thinker," दीनोद्धारक "Uplifter of the fallen," राजशुवि "Saint-king." In 988, he constructed the great and wonderful image of Shri Bāhubali, called Gommatā Swami or Gommateshwara which is cut out of a rock, is 57 feet high, with every limb and minor limb, in exquisite proportion.

The Bhandarees of Jodhpur who trace their descent from the Chouhan Rajputs of Ajmere were converted to Jainism in 992 by Yashobhadra Suri. They were learned scholars, wise administrators and brave soldiers, loyal to the Jodhpur Raj.

Raja Amogh Varsha, of Malkhed, in the territory of Hyderabad Deccan, ruled from 815 to 877, and then adopted the vows of a Jaina saint.

Bachhraj, the founder of the Bucchawat clan, who came with Rao Bikaji and helped in establishing the kingdom of Bikaner in 1488, was a Jain Rajput.

Ārambhi Himsa.

Ārambhaja or Ārambhi Himsa may again be sub-divided as Udyami, Grahārambhi, and Virodhi. Udyami is Himsa unavoidably committed in the exercise of one's profession. Permissible professions according to Jaina writers are (1) the profession of a soldier, अस्त्रि (2) of a scribe मत्ती, (3) of agriculture कृषि, (4) trade वाणिज्य, (5) of an artisan शिल्प, (6) intellectual विद्या. Grahārambhi Himsa is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, general bodily and household cleanliness, construction of buildings, wells, gardens, and keeping cattle.

Virodhi Himsa.

Virodhi Himsa is unavoidably committed in defence of person and property, against thieves, robbers, dacoits, assassins, assailants, and enemies, in meeting their aggression and in causing the least possible injury necessary in the circumstances in which one may find himself.

Complete Ahimsa in its highest aspect is practised by one who has renounced all worldly pursuits, and has adopted the discipline of a saint's life. A true believer in the householder's stage, abstains from Samkalpi Himsa, but is not able to completely avoid Ārambhi and Virodhi Himsa, although he tries his best to avoid it as far as possible, and makes a steady progress in such endeavour.

It would thus be clear that the dictates of Jainism and the practice of Ahimsa is not only quite consistent with, but is helpful in material progress and prosperity, social, economic and national advancement. It is an entirely mistaken notion that Ahimsa makes cowards of men, or that Jain Ahimsa has led to the weakening of the Indian nation, and to the fall of the Indian Empire.

Jainism, a Practical Religion.

Jainism is a practical religion. It is a religion which can be practised while one is engaged in the daily transactions of life in this world. It helps in the everyday affairs of mundane life. It adds to the success of a businessman, of a man in power and responsible position, of an artisan, and an artist, and of a labourer in the street, and of a man who is placed in the lowest, the dirtiest, and the worst position in life. It is a religion which cannot only be professed but lived. A Jain, while professing and practising Jainism, may well be a victorious king, a successful statesman, administrator, executive or judicial officer, a successful factory manager, an inventor, a scientist, a doctor, a soldier, an engineer, a tradesman, a lawyer, a farmer, a labourer, an artisan, or an artist.

Apostles of Ahimsa as already shown have been rulers of vast territories, have fought battles, have vanquished armies,

and have founded empires. They have awarded merited punishment to murderers, robbers, ravishers, thieves, swindlers, and criminals of sorts. The land in their charge used to be proverbially fertile, and the people happy and prosperous.

If a country is attacked, the Government will certainly resist the invasion, will fight battles, in which many may be killed, and many more wounded, property destroyed and general peace and prosperity threatened. A citizen may also cause injury to his assailant in order to defend his person and property. And all this will be acting within the principle of Ahimsa as practised by a householder. The injury in such cases is not caused with the primary intention, desire or design to cause harm. The motive is the decisive factor. Some carping critics of Ahimsa go to the length of saying that why should one believing in the doctrine of Ahimsa eat anything at all, for the procuration and preparation of food of any sort whatsoever inevitably causes some sort of injury to some living beings; why should one take any medicine at all, for a medicine kills living moving bacteria which cause illness; and why should one breathe at all, for with every breath one inhales a number of living germs which are destroyed on entering the body. As has been said above, a householder's vow of Ahimsa goes only so far as it is practicable, in the varying circumstances of each individual case. But one must always exercise his intelligence in deciding for himself, in an honest manner. He must not under-estimate his own power of endurance, he must not entertain imaginary apprehensions. In short he must not deceive himself. He must act after due care and caution. And even a saint, observing the vow of Ahimsa, and the other vows, to the fullest extent, has of necessity to cause some sort of Himsa, in movements of the body, in eating and drinking, breathing; but that is unavoidable, and by gradual spiritual advancement he reaches a stage when all movements of body, speech, and mind cease to be, and when full knowledge and self-realisation is acquired.

This book, Purushártha Sidhyupáya, lays down the path which leads to such supreme acquisition. It is a closely

reasoned-out discourse, practical throughout, methodical, and graduated to the capacity of every living being howsoever situated.

It is not only a discourse on the importance of Ahimsa as a basic rule of conduct, to be universally adopted, by all, at all times, in all climes, and in all circumstances, but is sufficient to solve all problems which agitate man's mind, such as what substance the universe is composed of, what are the natural qualities and functions of each of these substances, what is life, why does it transmigrate, how can it attain the highest purity and perfection.

After the usual preliminary salutation, the author lays down the basic rule of universal application, which helps in the complete understanding of things namely, that everything has to be looked at from two points of view, the real and the practical standpoint. Then soul or life is defined, and thereafter the mutual action and re-action between Life, and non-Life, Jiva and Ajiva, Purusha and Prakriti, Átmá and Karma.

The three Jewels of Jaina Philosophy—Right Belief, Right Knowledge, and Right Conduct are then lectured upon. Himsa is described in great detail, and its various implications and effects discussed at length. The Real and Practical Right Conduct is then discussed, and it is shown that the principle of Ahimsa underlies all meritorious actions, and all efforts for the acquisition of the goal of life—Divinity.

A synopsis of the contents of the book is given to facilitate a grasp of the lessons inculcated in the great Discourse.

Conclusion.

Every pilgrim on the Path must therefore be constantly careful to avoid all passionate thought-activities. Every action of his will then be performed with due care and caution, and the commission of Himsa would be avoided altogether.

The acquisition of internal purification follows the practice of self-control, or conquest over the cravings of the body, and the ravings of the mind, a supreme subjection of

sense desires, mastery of passions, and governance of emotions. One who has acquired sufficient spiritual development to adopt the discipline of a Jaina saint, is above irritation and vexation. He is indifferent to all abuse, injury, torture or dishonour. He has supreme compassion, for the whole humanity, or rather for all living beings, human and sub-human. When engaged in deep concentration of mind, there is hardly any perceptible movement of body, speech, or mind, and all Himsa is avoided. But, even when not so engaged, a Jain saint would be above commission of any Dravya Himsa at all. A Jain saint takes food not for the relish of it, nor for acquiring physical strength. He takes it simply to sustain the body, which is an instrument for the purification of the soul encased therein. He would walk very carefully, looking up 4 cubits of ground in front, with all caution, so as to avoid injury to the tiniest living being, and would take a meal offered to him in all humility and with deep reverence by a householder who has not prepared it specially for the saint; and this meal he takes off his hands, standing, in a small quantity, and never more than once at midday, in 24 hours. For rest, or sleep he reclines on the bare ground, for a short time, and does not change the position of his body frequently. He has a vow of total silence at night, and also in the day while taking meals, and while engaged in meditation or study. He delivers religious discourses in a calm, placid, manner without any malice, excitement, or prejudice. His whole life is dedicated to peace and purity, and for the good of all.

The great saint Amrita Chandra Suri no doubt recommends the highest full vows of a saint to a Right Believer, because as a rule one should always aim at the highest. If however one's capacity does not permit him to scale so high, he may proceed on the path of progress by a graduated course of self-discipline, the layman's path, which is also divided into eleven degrees, graduated according to the increasing capacities of the disciple, the Shrāvaka. There are six daily duties prescribed for a Shrāvaka the performance of which

is of considerable help in spiritual advancement towards the higher discipline of a saint. The six duties are, the worship of the perfect ones, the Arhats; attendance upon spiritual leaders; study of the sacred Scriptures; meditation once, twice or three times a day; in a calm quiet place; temperance in eating, drinking, bodily covering, and daily engagements, and charity. Charity according to Jaina teachings comprises giving food and medicine to those who need them, imparting knowledge to the ignorant, and affording protection to all living beings.

This treatise treats of Ahimsa in all its varying aspects. It proves to demonstration that all evil thoughts, all evil acts, every immorality, and every sin and crime is covered by the term Himsa. Even where no harm is caused to another by such thought, intention, word or act, the purity of the soul of the persons who entertain such thought, utter such word, or commit such act is certainly injured, and that in itself is Himsa, and as such must be avoided, just like the crime of suicide. Causing harm to another, may possibly be justified or extenuated in particular circumstances, but voluntarily causing injury to the self has no justification or extenuation.

The book lays down a clear method, a royal road, a practical path. The path is simple, easy, straight, and not winding, mazy, steep, narrow or strait. It would be a pleasure to follow it. A person who has not taken to a course of physical exercise, is staggered at the mention of a Sandow's performances and feels sceptic on hearing what a Ram Murti can achieve. He would not believe unless he saw, that a four-cylinder car, in full action, can be stopped from moving by the unaided physical resistance of a mere man. It is difficult to fix limits to the development of bodily strength, and the expansion of spiritual Power is only limited by space and substance. The process of expansion may seem difficult, arduous, hard, impracticable to one from a distance, but when one has entered upon the practice of discipline, there is for him an ever-increasing joy in the consciousness of ever-increasing power, and knowledge, and every effort makes the succeeding attempt more pleasant and joyful.

A Jain ascetic is not an idle fanatic who mortifies his body, and soils his soul. He lives a life of extreme activity, and joy. His asceticism has a fascinating charm, and what seems a torture of the body to the ignorant is a delicious enjoyment of constantly increasing power and knowledge.

The joys of Yoga, of communion with the Highest, are only known to those who have experienced them. They are above all earthly pleasures ; they lead to heavenly happiness, and ultimately to the realisation, the attainment of God-hood, Siddha-Sthána, Parmatma-Pada, where the soul is identified with limitless, perfect, direct, completest knowledge, of all that is, that was, that shall be, simultaneous, in all their varying forms and conditions, is supremely self-satisfied, is Omniscient and Omnipotent, for ever and ever, in the unending eternity of Time and Space.

ANANT CHATURDASHI :

The 13th September, 1932.

AJIT PRASADA.

SYNOPSIS OF THE BOOK.

Introductory.

Verse.

1. Obeisance to the supreme Life.
2. Obeisance to the many-sided Philosophy.
3. The title of the book literally true ; it points out the method of attaining the object of human existence.
4. The masters have full knowledge of the various points of view from which a subject may be ascertained.

The Real and Practical Points of View.

5. The world in general is indifferent to the real aspect of things.
6. The relative or practical aspect is only for the guidance of the ignorant. A discourse is not to be limited to this preliminary aspect.
7. The danger is that an ignorant person may take the relative aspect as the real.
8. The student should know both the aspects of things, and view them in their entirety.

Life Defined.

9. The Life or soul, is the conscious I. It is free from touch, smell, taste, and color, having attributes and conditions and the triple aspect of appearance, disappearance and constancy.
10. Since eternity, it is the author of its own destiny, and suffers or enjoys the result of his action in word, deed, or thought.
11. On being disillusioned, it attains everlasting consciousness, infinite knowledge, power and bliss.

Karmic Action.

12. Fine particles of matter are converted into Karmas, because of the influence of the thought-activities of the soul.
13. And the material Karmas in their turn, influence the thought-activities of the soul.
14. The soul, thus appears, to the ignorant, as identified with its thought-activities, and this illusion sets up the wanderings of transmigration.

The Right Discourse.

15. Get rid of perversity, realize thy-self and attain the highest.

16. The path to attain this is above criticism and is uncommon indeed.

Begin with and aim the Highest.

17. If, even after repeated attempts the disciple is unable to adopt the high path of total renunciation, then he should be taught the lower discipline of a lay disciple.

18. But the preceptor should always aim high and not begin with the lower discipline.

19. For he should not prevent the rapid progress of the disciple.

20. And the lay disciple should also follow strictly the triple path of Right Belief, Right Knowledge, and Right Conduct.

Right Belief.

21. Right Belief must first be acquired; for it is thereafter that knowledge and conduct become Right.

22. It is an unshakeable belief in the real nature of the essentials, soul, non-soul etc.

23. It should be free from doubt.

24. It should not be disfigured by expectations,

25. By Disgust,

26. By Superstition, and

27. By Fault-finding,

28. The Right-believer should be firm, and should strengthen others who are vacillating,

29. Have affection for co-religionists,

30. And a desire to enhance the glory of the Faith.

Right Knowledge.

31. Thereafter acquire Right Knowledge.

32. Which, though simultaneous with Right Belief is yet distinguishable from it,

33. And has to be striven for,

34. As an effect following Right Belief.

35. Being free from doubt, perversity, and vagueness.

36. It comprises correct reading, writing and pronouncing of letters and words, correct understanding, both combined, at proper time, with reverence, propriety of behaviour, zeal, and desire for its propagation.

Right Conduct.

37. Right conduct must ever be followed.

38. It is Right Knowledge which makes conduct Right.

39. Right conduct is the restraint of all censurable movements.

40. It is of two kinds.

41. The complete conduct of a saint, and the partial discipline of a disciple.

Himsa.

42. Himsa includes all evil. Falsehood etc., are only the details.

43. Himsa is injury to the material or conscious vitalities by activity of mind, body or speech, through passion.

Injury to the Self.

44. The existence of attachment and other passions is Himsa ; and their absence is Ahimsa.

45. In the absence of passion, and practice of careful Right Conduct, there never is Himsa, even if any injury is caused.

46. In the absence of care and caution, and under influence of passion, Himsa is ever committed, whether there is injury or not.

47. Because the very nature of the self is thereby injured, whether any other being is or is not.

Injury to Others.

48. Non-Abstinence from Himsa, and indulgence in Himsa, both comprise Himsa. When there is careless activity of mind, body, or speech, injury to the vitalities is inevitable.

49. Nevertheless, all external circumstances, leading to Himsa should be avoided.

50. It is foolish to be indifferent to external conduct, and ignore all rules of practical discipline.

Various Views of Himsa.

51. Without actually committing Himsa, one may be liable for its consequences, like as a murderer failing in his attempt; and one may commit Himsa, and yet be not liable to suffer for it, *e. g.*, a skilful surgeon, under whose hands a patient happens to die, in spite of all his care and attention.

52. Trifling Himsa may some time entail (as in the case of a cruel hunter) serious consequence, and grievous Himsa may cause (as in the case of a virtuous King defending his people against a cruel enemy) a small result, to one who commits it.

53. Two persons jointly committing Himsa are affected differently. A servant with his master under a sort of compulsion, a soldier obeying the commands of his officer to fire, is not so guilty as the commander, if he himself is adverse or indifferent to the act.

54. It is the intention which matters, and thereby Himsa affects differently before commission, at the time of commission, after commission, or because of the attempt to commit, *e. g.*, when a scheme to injure is not carried into execution, is executed, is gloated upon after commission, or is frustrated in the attempt.

55. One commits and many (approvers and encouragers) reap, and many commit, but one (the commander) reaps the consequences of Himsa.

56. To one (who instigates Himsa) the consequence is evil, to another who disapproves or prevents Himsa it is good.

57. To one (who regrets the protection afforded to a victim) Ahimsa brings evil; to another (who affords protection) Himsa brings good result.

58. In this multiplicity of points of view, the masters alone can guide and help.

59. And a misguided person may cause harm to himself.

60. Having thus considered the above details, the disciple should always avoid Himsa.

The Eight Basic Vows.

61. First of all give up wine, flesh, honey, and the 5

Udambar, fruits of Gular, Peepal, Bar, Pakar, and Anjeer.

Wine.

62. Wine stupefies the mind, piety is lost sight of, and Himsa is the consequence.

63. It is the birth-place of numerous lives.

64. Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger etc., are all forms of Himsa, and are caused by wine.

Flesh.

65. Flesh is procured by killing life, Himsa is obvious there.

66. The flesh of those who are dead is the birthplace of numerous spontaneously-born lives.

67. Whether raw, cooked, or otherwise, spontaneously-born lives are constantly being generated there.

68. And he who uses such flesh is responsible for killing groups of such lives.

Honey.

69. Every drop of honey signifies injury to bees, and is hence prohibited.

70. Even if obtained without such injury, it is the birthplace of spontaneously-born lives.

Renounce the Eight Non-Eatables.

71. Honey, wine, butter, flesh, are all the result of Extreme fermentation and the birth-place of lives.

72. The fruits of Gular, Anjeer Peepal, Pakar and Bara are birth-places of mobile lives.

73. Even when dry, and free from lives, there is Himsa in using them, because of the keen desire for such prohibited things, which injures the purity of the self.

74. A Jain disciple would renounce all the above non-eatables.

Partial Ahimsa.

75. Those who do not feel strong enough to renounce Himsa of immobile beings, should at least give up Himsa of mobile lives.

76. Such renunciation to be complete is nine-fold, viz., by self, through agent, by approval, and in each case by body, speech or thought. Imperfect renunciation is of

various kinds.

77. Himsa of immobile lives should also be avoided so far as possible.

78. Again, one who follows Ahimsa should not, at the same time feel vexed at the improper conduct of other ignorant people, but should try to enlighten them.

**Some Common Misapprehensions
Regarding Himsa.**

79. Do not be misled by the idea that there is no wrong in committing Himsa "for the sake of religion," the laws of which are inscrutable.

80. Or for the purpose of pleasing the Gods.

81. Nor kill for guests, deserving of respect.

82. Nor kill a life with higher vitalities, in preference to a life with lower vitalities.

83. Nor kill those which kill others, with the idea that the destruction of one leads to the protection of others.

84. Nor kill them on the ground that you thereby prevent them from committing Himsa.

85. It is a mis-conception to kill one in distress on the ground that such killing will relieve him from suffering. Alleviate his suffering, help him, but do not destroy him.

86. Do not kill one who is happy, in the false belief that happiness is rarely attained, and when once attained it will continue if the person is killed when in a happy condition.

87. Do not kill your preceptor, in the false belief, that by killing him while he is in deep concentration of mind, he will attain eternal bliss.

88. Do not kill, in the false belief that, by killing you release the soul from its imprisonment in the body, and you set it free.

89. Do not kill yourself to offer your flesh to one who is starving.

90. Do not yield to delusions such as set forth above.

Falsehood.

91. Wrong statement through carelessness is falsehood.

92. It may be (1) denial of the actual existence of a substance with reference to its position, time or nature.

93. (2) affirmation of what does not exist, with reference to position, time and nature

94. (3) where it is wrongly described.

95. (4) Speech condemnable, sinful, or disagreeable.

96. Condemnable speech is such as back-biting, harsh, unbecoming, non-sensical, or otherwise uncanonical.

97. Sinful speech is what leads to piercing, cutting, beating, ploughing, trading, stealing and such acts of Himsa.

98. That which causes uneasiness, fear, pain, hostility, grief, quarrel or anguish of mind is disagreeable speech.

99. Himsa is inevitable in such cases, because of careless indulgence.

100. But a religious discourse would not be such even if it be distasteful or cause pain to the listener, because of the absence of thoughtless indulgence.

101. Those who are unable to refrain from such sinful untruth as is unavoidable in arranging for articles of use, should renounce all other untruths, for ever.

Theft.

102. Theft is the appropriation of what is not given. It causes injury and is Himsa.

103. For property is dear as life.

104. And there is thoughtless indulgence.

105. It is not so, when saints take in Karmic molecules, for there is no passionate indulgence there.

106. Those who are unable to refrain from taking water from well etc., should abstain from appropriating other things.

Sexual Purity.

107-108. In sexual intercourse there is obvious Himsa, due to the killing of mobile germs in the act.

109. Sexual indulgence otherwise has root in desire, and hence is Himsa.

110. If unable to live without a wife, let other females be abjured.

Attachment of Temporalities.

111. Affectionate regard for external objects is due to illusion and is attachment—clinging to externals.

112. Even if one has renounced all tangible property, the feeling of attachment itself is a clinging to externals.

113. All clinging to externals arises from attachments.

114. There is no attachment in the drawing in of Karmic molecules by saints, and it is not therefore a clinging to externals.

115. Possession is external and internal.

116. Internal possessions are 14 :— (1) Wrong belief ; Desire for sexual enjoyment with (2) man ; (3) woman, (4) both ; (5) laughter ; (6) indulgence ; (7) ennui ; (8) sorrow ; (9) fear ; (10) disgust ; (11) anger ; (12) pride ; (13) deceit ; (14) greed.

117. External possession is of living or non-living objects.

118. Abjuring all possession is Ahimsa ; and all appropriation is Himsa.

119. Internal, as well as, external appropriation is Himsa.

120-123. There is a difference in the intensity of feeling. A deer has a liking for grass ; and a cat kills a host of mice. One is fond of milk, and the other of sugar. The difference is obvious.

124-126. Acquire belief in the principal categories, get rid of wrong belief, and of passions of the first degree ; then suppress those of the second degree. Then adopt the vows, and subdue all internal attachment, through humility, contentment, and meditation.

127. External possession should ever be avoided altogether. Its existence shows non-control.

128. If unable to do so, one should begin by setting limits to them.

Night Eating.

129. Himsa is inevitable in eating at night. Therefore renounce it.

130. Absence of such a vow shows influence of passion

and desire. Why take food night and day.

131-133. Taking food at night only, and not in the day shows strong desire for good relish, at leisure. Himsa is inevitable when food is prepared or taken in the absence of sunlight. Lamp light draws insects to food-stuffs.

134. By renouncing night-eating through mind, body and speech, Ahimsa is much advanced.

Three-fold Path.

135. Liberation comes soon to those desiring self-advancement, when they exert ceaselessly in the threefold path of right belief, right knowledge and right conduct.

Supplementary vows.

136. Practise these vows. They lend strength to the elementary vows.

Direction Limit.

137. Fix a limit to your movements in the 10 directions, the eight points of compass, and up and down.

138. This brings you the merit of Ahimsa with regard to what is beyond such limits.

Space Limit.

139. Then fix a further limit with reference to villages, markets, streets, houses, etc.

140. This secures Ahimsa in regard to what is beyond such confines.

Unnecessary Indulgence.

141. Never think of hunting, victory, defeat, battle, adultery, theft etc. They lead to sin.

142. Do not give sinful advice to those engaged in art, trade, writing, agriculture, crafts, service and industry.

143. Do not without necessity, dig ground, uproot trees, trample lawns, sprinkle water, pluck flowers, leaves or fruit, or do such other acts.

144. Do not give instruments of Himsa such as knife, poison, fire, sword, plough, bow.

145. Do not listen to, recite, or teach bad and absurd stories.

146. Do not gamble.

147. Renounce all such unnecessary sinful habits, and

strengthen the vow of Ahimsa.

Equanimity.

148. Be equanimous, indifferent to love or hate, pain or pleasure, loss or gain.

149. Practise this attitude of equanimity, at the end of each night and day, and oftener.

150. The observance of equanimity secures the observance of vows in completeness because of the absence of all sinful activities.

Fasting.

151. Fasting once a week helps the practice of (Sámáyik) equanimity.

152-156. Commence fasting at middle of the day previous to the 8th and 14th days of each fortnight ; give up all work, all affection, even for one's own body ; retire to a secluded spot, observe due restraint of body, speech and mind ; pass the day in spiritual meditation ; observe equanimity, vanquish sleep by self-study ; and pass the night on a clean mat. After the necessary duties of nature in the morning, perform worship with clean offerings, pass the day, the night, and half of the next day in the manner stated. This is the proper observance of a fast.

157. Such observance for 48 hours secures the merit of Ahimsa in completeness, for that period.

Limitation of objects of enjoyment.

158-159-160. By renouncing all objects of enjoyment, Himsa is avoided. Falsehood is avoided by control of speech ; and theft by abstinence from all appropriation. Sexual purity follows abstinence from sexual intercourse. There is no attachment left even for the body. The stage of the saint with perfect vows is thus practically reached.

161. The use of articles which are enjoyed once, such as fruits and food, or which are repeatedly enjoyed such as clothes or furniture should also be given up.

162. And so the use of Anant-Káya vegetables containing infinite number of lives.

163. And so the use of butter, the birth-place of numerous lives.

164. Enjoyment of permissible objects should also be limited.

165. And a limit fixed within such limits also.

166. This results in the observance of Ahimsa pá-r-excel-lence.

Food offering to unexpected guests.

167. The best guest is a naked saint : and pure food offered to him is for mutual good.

168. Such offering should be of pure food, with respectful welcome, offer of a high seat, washing the feet, worship, and bowing with pure body, speech and mind.

169. And regardless of worldly benefit, with forbearance, sincerity, absence of jealousy, sorrow, joy, or pride.

170. The food offered should be such as is helpful to studies, and to the due observance of austerities, and is not likely to cause fondness, disgust, incontinence, intoxication, pain, fear etc.

The grades of recipients.

171. The recipients may be true believers without vows, with partial vows, and those with full vows.

172. A gift is the antithesis of greed, which is Himsa, and is therefore an act of Ahimsa.

173. One who does not offer food to such a recipient must be a greedy person.

174. And offering of food in the manner stated above, is Ahimsa.

Renunciation of the Body.

175. The last thought should be of a calm renunciation of the body.

176. And this thought should ever be present long before death supervenes.

177. It is not suicide, when on the certain approach of death, one prepares to meet it calmly.

178. It would be suicide if one were to put an end to his life, under an impulse such as fear, greed, weakness, hallucination.

179. This is Ahimsa, because all passions have been duly subdued.

180. One who observes the disciplinary vows ceaselessly, attains the eternal bliss of liberation,

Transgressions of vows.

181. There are 70 defects detailed, five with reference to Right Belief, and to each of the five vows, and to each of the eight disciplinary vows.

Defects of Right Belief.

182. Scepticism, expectation, disgust, praise of wrong believers, and thinking admiringly of them are the defects of Right Belief

Defects of the 5 vows.

183. Mutilating, beating, tying up, over-loading, withholding food or drink, are the 5 transgressions of, Ahimsa.

184. False preaching, disclosing secrets, forgery, breach of trust, and divulging inference drawn from conduct or gestures, are short-comings of Truth.

185. Adulteration, abetment of theft, receiving stolen property, illegal traffic, and use of false weights and measures are 5 transgressions of Non-stealing.

186. The 5 defects of sexual purity are intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral women, married or unmarried.

187. Exceeding limits of property to be appropriated, are transgressions of the vow of limited possession.

Defects in the disciplinary vows.

188. By exceeding the direction limits, or boundaries, or forgetting them, one transgresses the direction-limit vow.

189. Sending, detaining, throwing out things, speaking out, and communicating beyond limits by signs, are short-comings in the vow of space-limit.

190. The vow of avoiding unnecessary indulgence is transgressed by uttering obscene words, obscene gesticulation, misuse of articles of use, gossip and thoughtless conduct.

191. The vow of equanimity is broken by misdirection of speech, mind and body; lack of interest in, and forgetting due observances of equanimous control of self.

192. The five defects of the Fasting vow are using seats

and articles given up, passing excrements without care, forgetting the rules, and lack of interest.

193. The vow of limited use of articles of enjoyment is breached by eating things having life, or mixed with those having life, or being in contact with such, or food not well-cooked or aphrodisiacal.

194. The defects in the vow of food-offering are delegation of host's duty, placing food on or covering it with articles with life, not serving meal at proper time, and lack of interest.

195. The vow of tranquil death is transgressed if there is a desire to live, or to die, attachment to friends, reminiscence of pleasures enjoyed, or desire for pleasures in future.

196. One with thorough control, soon attains eternal bliss by a thorough observance of the vows.

Austerities.

197. Austerities are helpful to liberation; therefore practise them.

198. The external austerities for house-holders are :— Fasting, reducing diet, sleeping and resting in lonely places, giving up tasty things (milk, curd, ghee, oil, salt, sugar).

199. And the internal austerities are :— Respect, and service of saints, expiation renunciation, study, and concentration.

200 House-holders should also as far as possible follow the rules of conduct for saints.

Six Essentials.

201. Equanimity, praising, bowing, repentance, renunciation, and attachment for the body are the 6 essential daily duties.

Three Controls.

202. Body, mind, and speech should be properly controlled.

Five Careful Acts.

203. Careful movement, careful speech, careful eating, careful placing and removal of things, careful evacuation of excrements should also be observed.

Ten Observances.

204. Practise continuously the 10 observances :—
Forgiveness, humility, straight-forwardness, truth, contentment, restraint, austerities, charity, non-attachment, and sexual purity.

Twelve Thoughts.

205. Transitoriness, helplessness, transmigration, loneliness, separateness, impurity, inflow, stoppage and shedding of Karmas, Universe, rarity of, and the true nature of, the Right Path.

The 22 Sufferings.

206-208. Hunger, thirst, cold, heat, insect-bite, nudity, ennui, woman, walking, sitting, resting on hard earth, abuse, beating, begging, non-obtaining, disease, contact with thorns, dirt, respect and dis-respect, conceit of knowledge, lack of knowledge, slack belief.

209. Follow the three Jewels of Right Belief, Knowledge, and Conduct ceaselessly.

210. Adopt the order of saints as early as practicable.

211-214. The three Jewelled Path leads to liberation. If there is bondage of Karma, it is caused by passion.

215. Molecular bondage is due to soul's vibratory activity, and duration-bondage is caused by passion.

216. There can be no bondage, when there is Right Belief-Knowledge-Conduct.

217-220. It is vibratory activity and Passions which cause Bondage of Tirthankara and Aharaka Karmas, in presence of the three Jewels.

221-222. The triple path leads to Liberation. The difference is in the Real and the Practical Aspect.

223-224. The self-absorbed soul is in the Highest State, pure and effulgent, eternally happy.

225. The essence of True Philosophy is obtained by adopting proper aspect of things.

226. The author's expression of his own humility, disclaiming all credit for the book, which consists of phrases, words, and alphabets, which are eternal.
