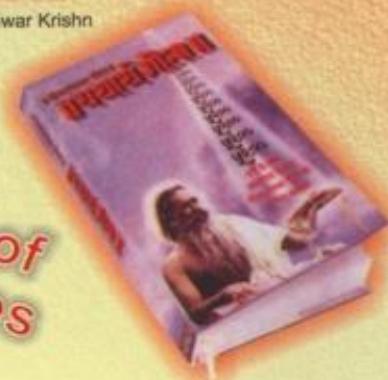


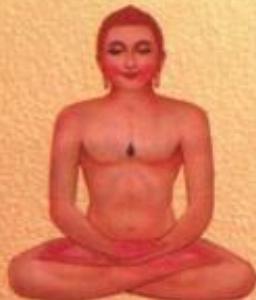


Lord Ram

Yogeshwar Krishn



Ahimsa In the View of Indian Sages



Mahavir Swami



Swami Adgadanand Ji



Mahatma Gandhi



Lord Buddh



Saint Kabir



Swami Vivekanand

॥ Om Namah Sadgurudevay ॥

Ahimsa: In the View of Indian Sages

Ahimsa is a complicated question. It is a Yogic word, the word which points out to the inner spiritual Sadhana, but later on people linked it with the violence of living beings of the external world.

Compiled and Interpreted by:

Blessed Disciple of
Most Revered Sri Paramhans Ji Maharaj

Swami Adgadanand Ji

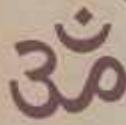
Shri Paramhans Ashram
Shakteshgarh, Chunar-Mirzapur, U.P.



Publisher:

Shri Paramhans Swami Adgadanand Ji Ashram Trust
5, New Apollo Estate, Mogra Lane, Opp. Nagardas Road
Andheri (East), Mumbai – 400069 India

Most Respectfully Dedicated
At The Holy Feet
Of
Most Revered Swami Sri Paramanand Ji
Yogiraj
Matchless Grandsire Of The Era



GURU VANDANA

(SALUTATIONS TO THE GURU)

॥ Om Shree Sadguru Dev Bhagwan Ki Jai ॥

Jai Sadgurudevam, Paramaanandam,
amar shariram avikari |
Nigurna nirmulam, dhaari sthulam,
kaatan shulam bhavbhaari ||

surat nij soham, kalimal khoham,
janman mohan chhavidhaari |
Amraapur vaasi, sab sukh raashi,
sadaa ekraasi nirvikaari ||

Anubhav gambhira, mati ke dhira,
alakh fakira avtaari |
Yogi advaishta, trikaal drashta,
keval pad anandkaari ||

Chitrakutahi aayo, advait lakhaayo,
anusuia asan maari |
Sri paramhans svami, antaryaami,
hain badnaami sansaari ||

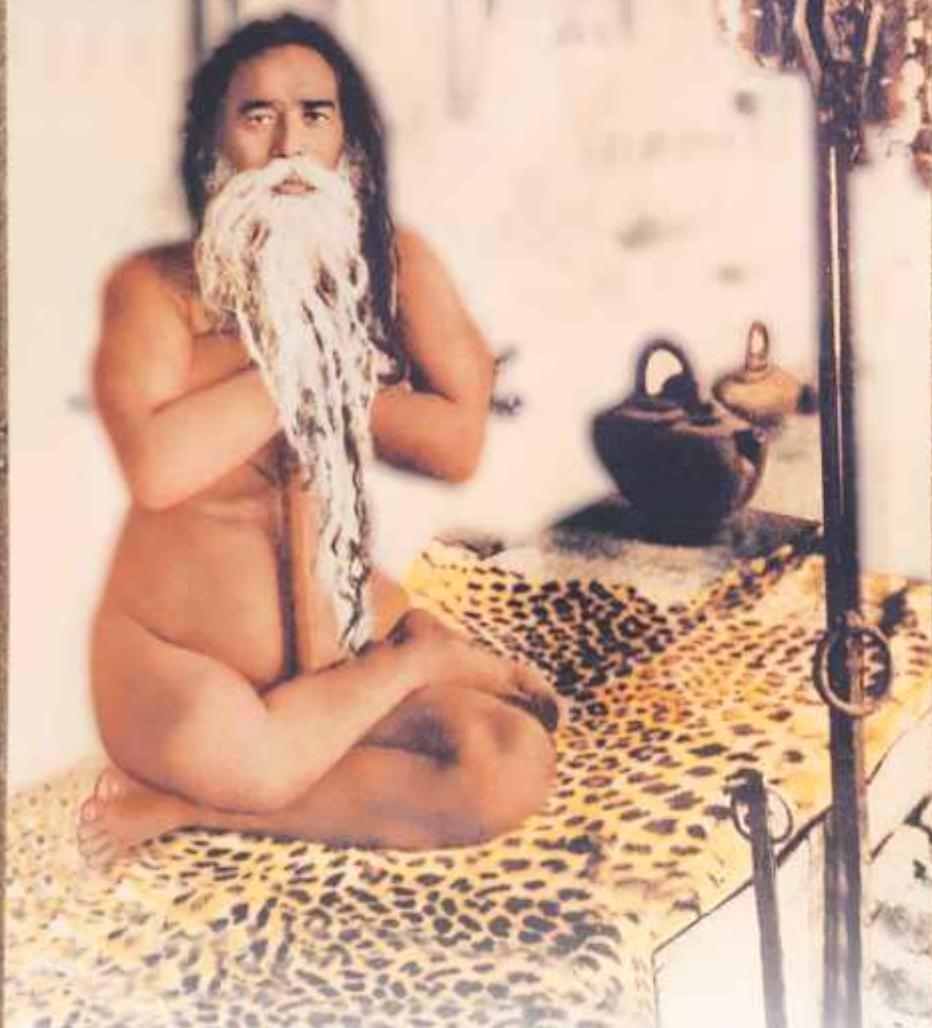
Hansan hitkaari, jad pagudhaari,
garva prahaari upkaari |
Sat-panth chalaayo, bharam mitaayo,
rup lakhaayo kartaari ||

Yeh shishya hai tero, karat nihoro,
mo par hero prandhaari |
Jai Sadguru bhari ||

॥ ੩੦ ॥



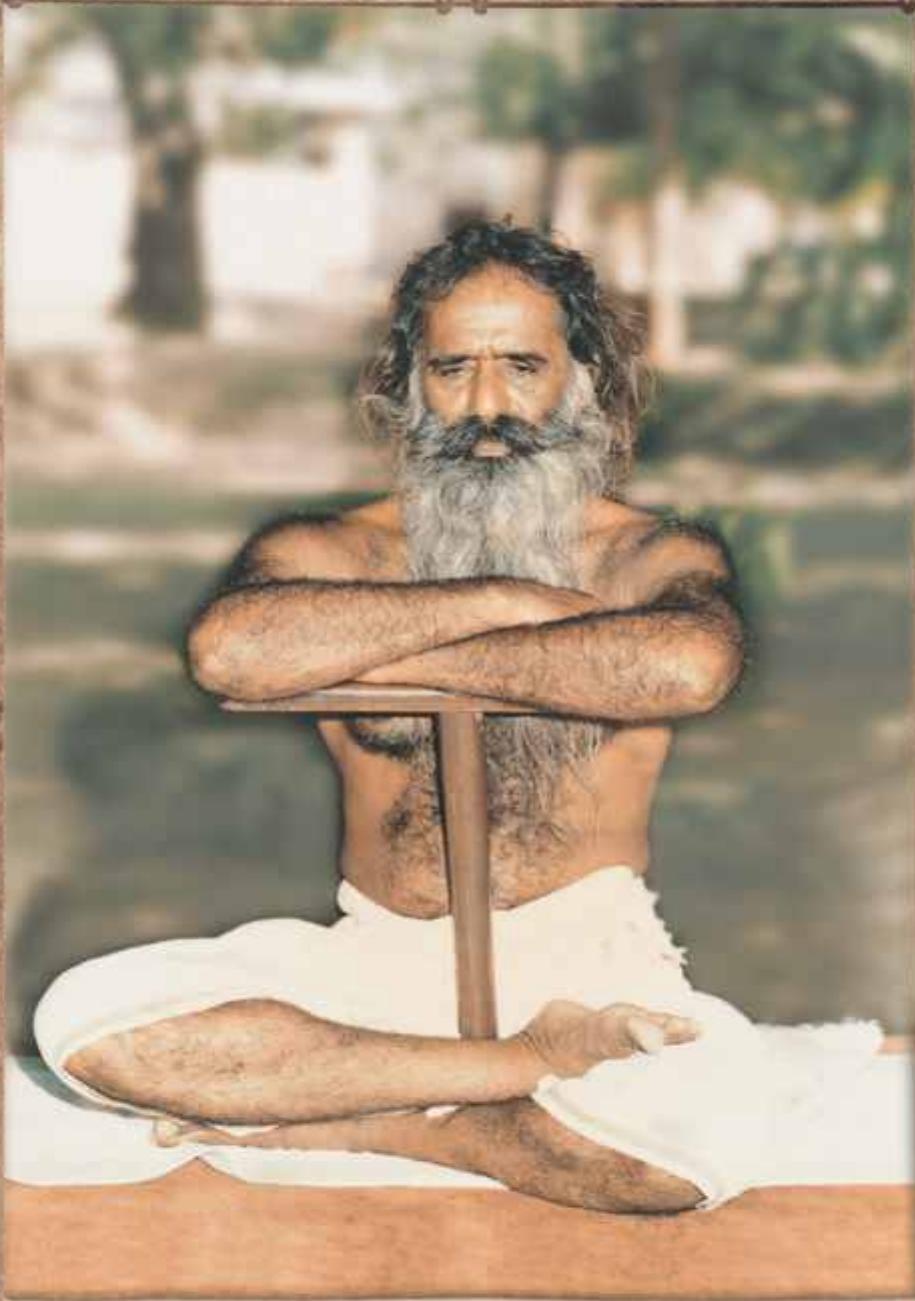
“आत्मने मोक्षार्थं जगत् हिताय वै”



SRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)
Paramhans Ashram, Ansuiya (Chitrakoot)



Sri Swami Adgadanandji Maharaj

Index

S.No.	Subject	Page No.
1.	Introduction	01
2.	Ahimsa – In the light of the ‘Geeta’	05
3.	Ahimsa – In the light of the ‘Mahabharat’	14
4.	Ahimsa – In the light of the ‘Shriramcharitmanas’	19
5.	Ahimsa – In the Sight of Mahavir Swami	32
6.	Ahimsa – In the eyes of Lord Buddha	54
7.	Conclusion	67

INTRODUCTION

Ahimsa is originally a term of Yogic-practice. When Ahimsa, truth (Satya), non-stealing (Asteya), celibacy (Brahmacharya) and state of possessionlessness (Aparigrah) all are imbibed properly, entry into the higher regions of Yog becomes possible. Dharna (power of retention) meditation (Dhyan) and (Samadhi) trance ultimate Realization (Kaivalya Gyan) become attainable through them. They are known as moral conduct or mental disposition (Sheel) and Atomism (Anubrat). They are the synonyms of Ahimsa. No Sadhana like Ahimsa exists separate from them.

Actually the messengers of the society floated this term ‘Ahimsa’ for injecting religious force to the idea of disarmament otherwise it is against our tradition. Since hoary past or the beginning of the civilization arms commanded an honourable place in our country. There is none among our gods or demons who is without any arm.

Indra, the king of gods, possessed the weapon of lightning, Varun, god of sea had Pash (trap), Yam, god of death, wielded baton, Lord Shiv moved with a trident; Brahma was adorned with a lethal power and Vishnu with invisible discuss-shaped missile. In the great war between gods and demons when the gods got defeated, the goddesses jumped into the battle-field and defeated demons. Not only gods, even demons (Rakshas belonging to the culture of Raksh) were not inferior in operating weapons. Their military inventions too were not lesser in number. For Example- regaining life even after they got beheaded. Shukracharya, who was their mentor, used to reinfuse life in the army which lay dead. The invention of Raktbeej was miraculous. The more the drops of blood of demon fell on the ground, the greater the number of demons used to get up. Even she-demons were skilled in operating

weapons. She-demons like Tadaka totally ruined the most prosperous country named Karush, established by Indra. Dense forest grew up there.

Kings and rulers too created record by winning all the three worlds and came to be known as all-conquering emperors. They used to acquire military skill through Rajsuya Yagya and Ashwamedh Yagyas. Ashok, Samundragupt and Akbar are well-known historical kings who were all-victorious. Our ancestors used to reach up to the world of gods in quest of superior arms. Arjun had procured weapons from the world of gods. The same Arjun started trembling with fear after seeing the armies contronting each other, ready for the battle. He started praying Lord Krishna that he would not fight at all because it was sin to kill the family members. The Lord Krishna replied that if he did not fight, he would earn sin and would lose good reputation, name and fame. Arjun retorted that it would be better if the armed Kauravas killed him defenseless, he would prefer death to such a sinful life. A man without arms is indeed a dead man, a corpse. What would have been the fate of Arjun, had Duryodhan got him defence-less without arms. Everybody knows that he had plotted to finish the whole family of Arjun - alongwith Kunti, in Lakshagrih erected for burning the Pandavas to ashes.

Today out of the descendants of such heroic ancestors if a handful of them on account of their hot temper, turn out to be terrorists, people find it difficult to escape and save themselves.

Neither the Muslim rulers nor the Britishers nor the present governments have thrown the all conquering Indians to the present miserable plight, it is so because of the misleading interpretations of a part of a Shlok of the Geeta which says- '***Chaturvarnyam Maya Srishtam'*** [चातुर्वर्ण्यं मया सृष्टम्] and the social system laid down during the period of Pushyamitra Shung by the professors of Dharm on the basis of their material

education. It is true that Varna is an inner orderly step of the spiritual evolution aimed at realizing the soul, which is available to each and everyone who is in human body. But unfortunately the social legislators interpreted Varna as caste and divided human beings in four principal castes on the basis of their birth compelling them to earn their livelihood, according to the calling of their castes. They declared it to be their religion and forced them on the strength of the royal military to perpetuate the system and termed the life and death of the creatures of God as Himsa (violence) and Ahimsa (non-violence) turning people methodically into cowards who were out of wits and terrified.

All the castes were dissatisfied with the system of professional reservations and the concept of Himsa and Ahimsa, so the legislators of the society planned to hammer the idea of disarmament so that the disgruntled castes might not raise up arms against them, so that the Shudras who belonged to the lowest caste meant for menial service of the persons of higher castes might not become Vident under any condition. They were trained to believe that they were not meant to revolt when some one looted them. If they flouted this rule they were destined to go to hell. But Brahmins were allowed to raise up arms if someone grabbed their things which they got in donation. Vaishyas too could take up arms if any cow was in trouble. Kshatriya alone were allowed to raise up arms. Out of one hundred persons only seven happened to belong to the caste of Kshatriya and the number seven included women, children and old persons. If the invaders captured two of three such persons, all the remaining people could easily be enslaved and rounded up like sheep and goat.

The cunning social organizers imposed strict restrictions on general education in order to perpetuate the exploitation. They laid down canons that only Brahmins could receive

education and only they could impart it. The Mahabharat, our representative cultural book and the Geeta which is the holiest of all the holy books emphasizing the essential unity were banned for general reading and even for keeping in the homes of common people. New Smriti Granthas (books) were prepared and they were declared as Dharm Shastras (scriptures).

It was compulsory in our culture to get proper training for operating weapons. When the devilish forces like Ravan got upper hand in the society they used to create hurdles in performing Bhajan (worship). They imposed the system of eat, drink and be merry. The saints and Mahatmas, on failing to convince and convert the mind of such terrorists, used to train the kings and rulers of those days for eliminating the persons of devilish nature. They made the modes and methods of self-realization available to all and sundry. Thus we see that wars and battles are not opposed to Ahimsa they rather restored it and resolved the problems. People would always have to be ready and prepared for them.

Intensive training for the operation of weapons is indispensable for the self-defence and the protection of Religion and culture.

The terrorists never fall short of weapons. Disarmament even today is regarded to be meant for simple and peace-loving people only. Only they plead for disarmament who have stored in their armoury enough weapons and do not want that their monopoly is disturbed. This is the main cause of the unrest.

Mutual cooperation, kindness, brotherhood, tolerance, sympathy are most needed for leading a happy social life but they do not cover Ahimsa.

Now we should examine how and in what way Ahimsa has been dealt with by our ancestors.

- Swami Adgadanand

Ahimsa: In the Light of the ‘Geeta’

‘Shrimad Bhagavad Geeta’ is the oldest and the first scripture of the world because it is the systematically scribed primordial knowledge enunciated by Lord Shri Krishna. The Lord has Himself declared it to be a scripture- *‘Eti Guhyatamam Shastramidmuktam Mayanagha.’* [इति गुह्यतमं शास्त्रमिदमुक्तं मयानग्हा] (Geeta, 15/20)- “This most occult unraveled Shastra (scripture) has been revealed by Me.” After knowing it you would know all and would attain the cherished goal, the eternal life. So the Geeta is your real scripture. It has been transmitted at first on earth. In India at Kurukshetra it was retransmitted. Thus we find it to be the oldest and the only scripture containing complete and perfect all encompassing knowledge of the world. Whenever people forgot it, they found themselves in hot water. When it reappeared, it removed confusion and disorders.

When the armies of Kauravas and Pandavas took position in the battle-field of Kurukshetra, Arjun said, “O, Keshav! Kindly take my chariot in between the two armies so that I could see against whom I have to fight.” As soon as Arjun inspected the armies, he became nervous. He said, “O, Lord! I would not fight such battle in which I have to kill my own brothers. Such a battle is sinful and contrary to the religion.” He said the duty towards family is supreme and Sanatan- *‘Kuldharmah Sanatanah.’* [कुलधर्माः सनातनाः] “If I fight, the Sanatan (eternal) religion would be demolished and subverted. *‘Jatidharmashch Shasyatah’* [जातिधर्मश्च शाश्वताः] The women of the families would be polluted and would bear crossbred issues who are meant for pushing the family to

hell as a result of which the rituals of Pindodak would be adversely affected, the forefathers would then remain unfed and hungry.” In this way he started placing logical arguments against the battle.

Arjun said that though they were intelligent persons, still they were heading towards committing sin and annihilating the whole family just for royal luxuries and kingdom. Why should they not find out ways to escape from such a monstrous sin. He further submitted that not only he but Lord Krishna was also going to commit mistake. Thus he blamed the Lord also. He did not seem himself inferior to Lord Krishna at this stage. He had in his mind that he was superior to Lord Krishna also in the skill of archery. He tried to convince that they should not behave like the Kauravas. After saying so he relinquishing his bow and arrows took a seat in the rear portion of the chariot.

According to Arjun he was following the path of Ahimsa because he wanted to save millions of people from death but the Lord Krishna said, “If you do not take part in this religious war, you would lose your Swadharma (your bounden duty) reputation and name and would thus commit sin.” Arjun says that it is sin to take part in the battle which would lead to sin. They are two contrary views. Now we should examine what is Ahimsa?

The Lord Krishna says, “Arjun! Wise persons do not weep for those who are dead, because just as childhood, youth, adult and old ages are the four stages which a living creature achieves, so he achieves other bodies also. After quitting one body next body is readily achieved. After one stage another stage follows. So wise persons do not grieve for death.

Arjun! The physical body is mortal and has no substantial existence. Only soul is the truth. Since physical

body is transitory and mortal, so you rise up and take part in the battle.”

Lord Krishna throughout the Geeta justifies battle because the physical body was bound to decay. For this very reason he inspired Arjun to fight. Does it mean that the physical bodies of the Pandavas and their followers were not mortal? Infact half of the real-blood-relatives were in opposition. All of them were closely related. By the exhortations of the Lord, It is not clear that Arjun should kill only the Kauravas, he was expected to kill all the physical bodies wherever he found them.

Beside this, is it possible that the physical body dies after it is killed?

Vasansi Jirnani Yatha Vihay

Navani Grihnati Naroaprani.

Tatha Sharirani Vihay Jirna-

Nyanyani Sanyati Navani Dehi.

[वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही॥] (Geeta, 2/22)

The soul which is the master of all the animate or inanimate objects of creation, drops down the old body like old clothes and accepts new one. The physical body is just like clothes. The soul changes the old body for another one. But if old, disabled, diseased body is dropped down like clothes then why do children die so young? They have new and fresh bodies and were made for growth and progress. Infact Samskar (imprints of past births) is the life force of physical body. If the Samskars were short-lived, the body would degenerate and fall very soon. If the Samskars exhaust

the reason for assuming the body becomes void and this happens simultaneously. If the least Samskars remain, the new body would emerge accordingly. Thus we see that the cause of the death of the body is the exhaustion of all the Samskars and the expiration of the cause for assuming body. Thus happens the termination of the physical body. Only such emotions rise in mind which have already been present in our Samskars. If there are no Samskars the consciousness flows unobstructed and peacefully. This is the sublimated state of mind. The cause for assuming physical body drops alongwith the sublimation of mind and the soul realises the Supreme Soul. On reaching this stage the battle is complete and eternal victory is achieved. According to this view or angle of vision there can not be any loss if the living beings are killed. The soul had to change the garb. So how can it be called killing? Does change of dress mean killing? Do the garments have life? So please think seriously and critically what Ahimsa is.

According to the Geeta there is none in this world who can be called an enemy or a friend. Only the soul is true. Other things in this creation are mortal.

*Aabrahm Bhuvanallokah Punaravartinoarjun.
Mamupetya Tu Kaunteya Punarjanma Na Vidyate.*
 [आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुनः।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥] (Geeta, 8/16)

The whole world created by the creator is constantly changing and is transitory. It is the source of lots of miseries. After the expiration of time even Brahma, the creator himself is decomposed; but Arjun! My devotee never decays. The physical boundaries are extended upto the realm of the creator.

Actually soul is the truth, it is the supreme element. This eternal entity is above time and incorporates. The essence

of immortality. ‘Yagya’ is the name of the prescribed technique for realising the soul. This is called ‘Yog-Vidhi’. Some Yogis burn their outward flowing properties of their senses in the fire of restraint in other words exhalation of breath is burnt into the inhalation of breath. Gradually they accomplish Pranayam by regulating and controlling their respiration and inspiration of breath. ***‘Pranapan Gatee Rudhwa Pranayam Parayanah.’*** [प्राणापान गती रुद्ध्वा प्राणायाम परायणाः।] Gyanagni, Yogagni, Samyamagni, Shwas-Prashwasagni are not any kind of physical fire. The analogy of fire has been used as a metaphor for illustration. Just as fire burns all, similarly in the fire of self-restraint the outward moving meanderings of the mind get burnt, get terminated, get extinguished. Pranayam is such a fire in which the function of Pran is put to end. No kind of good or bad thoughts or emotions crop up in such a condition. This is the restrained state of consciousness.

To sum up, such Yog technique is Yagya. Karma means to promote it and practice it. Karma (action) implies observation, Karma stands for contemplation. While throwing light on Karma the Lord said that it leads to the perception of the soul. This is the prescribed Karma, this is the Karma for Yagya. It is the practical way to perform Yagya. Except this other Karmas which are performed create bondage. ***‘Anyatra Lokoayam Karmbandhanah.’*** (अन्यत्र लोकोऽयं कर्मबन्धनः।) But this prescribed Karma frees you from the bondage of the world- ***‘Mokshyaseashubhat.’*** [मोक्ष्यसेऽशुभात्].

“Arjun! Nobody ever could attain Me without performing this Karma in the past, in future too it would be impossible.” Are we then destined only to go on doing the Karma throughout our whole life or is it possible to be free from it? The Lord answers that he who has realized his self

through this Karma and he who is self-contained, is above Karma and has nothing to perform. He would not get anything nor lose anything if he performs it or does not perform it. Still for the benefit of those who are lagging behind, he prefers to perform Karma. For him nothing remains unattainable. When there is no entity or realm ahead to be achieved what for should he aspire? Comparing Himself with such persons the Lord presents His own account- “Arjun! For Me too nothing is unattainable. I get nothing from the performance of Karma nor do I lose anything by not do it. Still I perfectly transact the Karma for the benefit of those who are left behind. If I do not perform Karma carefully, the society would imitate Me and would be misled and would ultimately sink.” Thus by comparing Himself with a realized Mahapurush (sage). The Lord made it clear that He was Yogeshwar and Sadguru. At first He says if a Mahapurush also does not carefully perform the Karma, the society would fail and flop. The society would be crossbred and the Mahapurush would be responsible for its fall or death.

Utseedeyurimey Loka Na Kuryam Karm Chedaham.

Sankarasya Cha Karta Syamuphanyamimah Prajah.

[उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्।

संकरस्य च कर्ता स्यामुपहन्यमिमाः प्रजाः॥] (Geeta, 3/24)

Attainment of the eternal, imperishable being through Sadhana is life, deviation and diversion to the world of matter is death. If a Mahapurush does not take people to the path of practical Sadhana, he is then their killer or murderer or inflictor of violence. But if he guides them carefully while himself performing the Sadhana, he is absolutely nonviolent.

According to the Geeta, the death of body is nothing but the changing of clothes.

Generally it is believed that on account of the licentiousness of women hybridism takes place in society. But how hybridism would take place if a Mahapurush fails to lead his followers on the path of Sadhana? What kind of hybridism is it? Actually the complexion of the soul is golden- '**Hansa Tu Subaran Baran'** [हंसा तू सुबरन बरन]. He who is eternal, everlasting is the real Varna. **Ishwar Ansh Jiva Abinasi**' [ईश्वर अंश जीव अभिनासी]. He, who was heading towards realization of his eternal Being and got diverted on account of confusion, he becomes hybrid or crossbred. The Mahapurushas become liable for their misadventure if they fail to guide them carefully and thus become killers or murderers. Ahimsa means following the path of Sadhana or self-realization. Diversion, deviation from it is 'Himsa'.

In the thirteenth-fourteenth Shlokas of the 18th chapter of the Geeta, the Lord says that there are five motivators of every good or bad action- Karta (the Doer), different kinds of instruments or organs, different kinds of endeavors and foundation and God. Mind is the doer; retention-meditation-trance, restraint of senses, purification of mind, concentration are the instruments with their help you perform. If you perform evil deeds, then the Kam (desires), Loh (avarice), Moh (attachments), Mad (Arrogance), Matsar (envy)- the six disorders, innumerable desires and innumerable passions work as instruments. The desires are limitless but only such desires become active and get translated into action which find any base and opportunity to flourish. The fifth motive is God. Only these are the five motives which play an important role in the performance of good or evil deeds.

Even after knowing it well if anyone calls the Supreme soul a doer, he is stupid. God does not do anything, He is an

Entity which is non-involved, eternally emancipated (Kaivalya-swaroop) and everlasting benefactor (Kalyan-swaroop). But He jumped into the battle-field before the eighteen divisions of armed men ready to fight for Arjun declaring- '*Nimittmatram Bhav Savyasachin*'- [निमित्तमात्रं भव सव्यसाचिन्] O, Arjun! you stand merely as an instrument, I would battle for you, work for you. You are bound to conquer. All the men standing here have already been killed by Me. So already dead you simply kill them and earn good name and fame." Here the Lord Himself stood challenging the enemies for Arjun.

There is a boundary line on the path of Sadhana. The world of matter works and forces the devotees to dance to its tune till they remain within its limits. The above noted five motivators are the responsible agents. When a devotee covers half of the distance between Matter (Prakriti) and God (Purush), God becomes the doer. The devotee then works as mere instrument. Whatever then is achieved is the gift of God. But the devotee himself has to work, he has to labour. In the chapter 18th, verse 55, He says, "O, Arjun! You fight and whatever you get in return take it to be the gift of God who is the source of motivations for action.

Yogeshwar Krishna says, "It is the soul which is your friend as well as your foe. For them who have restrained their senses alongwith mind, their soul stands as friend and behaves in a friendly way leading to the ultimate well-being. On the contrary they who have not conquered their senses alongwith the mind, have to face their inimical posture and fall down into the meaner, baser births (Yonis). So it is the duty of human beings to upgrade and save himself. The rise of the self is Ahimsa, its fall is Himsa.

Ahimsa Samata Tushtistapo Danam Yashoayashah.

Bhavanti Bhava Bhutanam Matt Eva Prithagvidhah.

[अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥] (Geeta, 10/5)

While describing the attributes of such persons who possess divine properties, the word Ahimsa has been used (Geeta, 16/2). Again the word Ahimsa occurs where the description of a man who possesses qualities of Tap (penance) is given (17/14). In the tenth chapter of the Geeta, the Yogeshwar says that the possibility of conquering the mind and senses, and the quality of fearlessness from the world of matter, and the other qualities like Ahimsa happen only when God intervenes. So Ahimsa is one of the inner traits. It has no use in the outer world. Ahimsa is a sort of self-restraint which is mastered by Sadhana. It is part of Yog-Sadhana. It is not a term meant for social transactions. It does not mean non-killing. People in general have wrong notions about it. Actually it is the result of self-ennoblement and self-realisation. Any disorder or hinderance in the process of self-realisation is Himsa and elimination of it is Ahimsa. You should go through the ‘Yatharth Geeta’ commentary of ‘Shrimad Bhagwadgeeta’, your original scripture and must perform spiritual practices. The moment you attain self-restraint, you would very smoothly realise what Ahimsa is.

!! OM !!

Ahimsa: In the Light of the 'Mahabharat'

Pandavas - The Followers of Ahimsa

It is mentioned in the Swapnodbhav Parv (Chapter) of the Mahabharat that during their period of exile in jungle hunting of wild animals was the main hobby of the Pandavas. Once the animals of Dwaitvan prayed to Yudhisthir in his dream that on account of the hunting of the heroic and brave Pandavas only one from each of their species is left living, their species faced the danger of total extinction, so the Pandavas should change their place of stay. Yudhisthir honouring their wishes and prayers moved towards Kamyak Van. According to the views of the writers of Smritis it was heinous violence but the Pandavas did not commit sin. The sinners according to the provisions of celestial law used to be sentenced to live in Hell. But strangely enough the Pandavas enjoyed the blissful Supreme Abode of the Heaven.

There is another example mentioned in the sub part of Aadipary connected with Khandav-fire. Once Lord Krishna and Arjun were sitting on the bank of Yamuna river near Indraprasth, Agnideo, god of fire, appeared before them in disguise of a Brahmin and prayed for alms. Arjun asked, "O Vipravar! What kind of alms would you like to have?" He replied, "I am not common Brahmin. I am god of fire (Agni). My digestive power (Jatharagni) has become weak. There are such herbs in the Khandav forest which can recharge it. Arjun asked, "Has anyone any objection if you devour the whole forest region?"

The god of fire replied, “I attempted to do it but Indra, the king of gods extinguishes fire every time by rains of his water.” Arjun expressed his curiosity to know why did he do it? Agnideo replied, “One of his friends named Takshak (cobra) lives here. So he behaves like this.” Arjun gave assurances to Agni. As a result of this the whole forest region turned into flames. All the creatures living there started fleeing helter-skelter. Agnideo requested Arjun to see that no animal escaped. (A meal without sauce and pickles becomes tasteless) Arjun started killing the escaping animals and birds. The tail of a she-cobra was severed by his arrows. The pregnant she-cobra gave birth to a cobra which escaped anyhow. It was the same cobra which later on tried to take his revenge from Arjun in the battle field through Karna. There was an Asur (demon) who prayed Lord Krishna for shelter which he granted. Indra tried to extinguish the fire by his rains but Arjun by his divine arrows checked them and thus thwarted his attempts. After fully feeding himself Agnideo became very pleased. He presented to Arjun a divine chariot, an inhaustible quiver and a divine bow. It is really a point for serious thought that the innumerable creatures, insects, birds etc. which lived in that forest region were killed with the active help of Arjun in the very presence of the Lord Himself, still Arjun was not prevented by Him from committing such heinous violent acts. On the contrary He too fully cooperated with Arjun in perpetrating such a Himsa (violence) on such a large scale.

If Himsa (violence) was irreligious, Arjun should have been sent to Hell. On the contrary Lord Krishna Himself stood for his protection as his charioteer. He rather exhorted him that he was merely an instrument and he had only to kill all those who were already killed by the Lord Himself - ‘**Nimitt**

Matram Bhav Savyasachin' [निमित्त मात्रं भव सव्यसाचिन्]. He assured him of his victory which did happen.

Everytime the Pandavas faced trouble, God stood at their back. It is mentioned in the Ajgar Parv of the Vanparv that once Bheem, who was out for hunting did not return till the fall of evening. Yudhisthir said, "I feel ill omens, my left arm vibrates. Everyone is here except Bheem. It seems he is in trouble." He instantly move out in search of Bheem alongwith Maharshi Dhaumya.

Although it is difficult to locate anyone in the dense forest, still Bheem could be traced out because hundreds of buffaloes, lions, rhynoceros and elephants were groaning with pain, injured by the blows and assaults of Bheem. Some of them had even died. Hundreds of trees were lying uprooted. Following these signs and foot-steps Yudhisthir reached a place where Bheem was lying unconscious as he was coiled around by a python. This python was actually King Nahush who was undergoing the impact of curses and passing his days in the form of a python. Yudhisthir explained to Nahush the true interpretation of the term 'Vipra' and freed him from the curse. Thus we see that the Pandavas loved hunting. If killing of others is a sinful act, why then God always stood for their protection? All the improbable vows of the Pandavas were fulfilled by the benign blessing of God. For example, God fulfilled the vow of Arjun to kill Jayadrath who was under the protection of the divine boon.

Once Bheem took a dreadful vow to break with his club, the thigh of Duryodhan because he had patted his thigh prompting Draupadi to sit on it. When the vow was taken, Duryodhan was an ordinary human being of flesh and bones but when the time of taking revenge came, he had been converted into a hard impenetrable being by the look of

Gandhari. Only his thigh perchance had supernatural remained vulnerable and it remained so under the inspiration of Lord Krishna. It was really very difficult to conquer Duryodhan who was superior on account of hard regular military exercises. Through Arjun, Krishna incited Bheem to remember his vow. The vow was thus fulfilled. Had the whole body of Duryodhan been converted into Bajra, was there any possibility of the fulfillment of the vow? To conclude, if killing is Himsa (as mentioned in the Smritis) why then God provided His patronage to the Pandavas whose whole life was full of violence.

Abhimanyu was killed in the battle-field. The army of the Pandavas started retreating weeping and bemoaning the loss. Yudhisthir, the symbol of Dharm, without losing his poise exhorted, “O Valiant heroes! Don’t grieve for the death of Abhimanyu, because Abhimanyu had slaughtered ten thousand crowned princes and thereby has earned holy reputation. (Is it holy or unholy act?) Thousands of valiant charioteers could not suffer the brilliant glow of Abhimanyu and were found fleeing from the battle-field. He had killed thousands of horse-riders and earned holy virtues. As a result of his moral deeds he has gone to the world of holy virtuous beings. He is present in the heaven. Do not grieve for him. Get up! and behave like brave persons, demonstrate your valour and you too move to Heaven.” The fleeing army returned and again the battle started. Is the killing of living beings sin leading to hell or holy virtue leading to Heaven? Lord Krishna took Arjun who was down with grief for the death of his son, to divine worlds where Abhimanyu was seen occupying divine throne.

The above anecdotes also depict clearly that Heaven is not somewhere in the sky. Yudhisthir, who was called the

‘King of Dharm’, ascended to Heaven with his corporeal body. For heaven one has not to worship gods or goddesses with closed eyes. The heaven is easily accessible to those who die valiant death in the battle-field but there the thoughts of gaining the material world remain dominant. According to the saying that ‘*Anta Mati so Gati*’ [अन्त मति सो गति]- (as the thoughts at the time of death, so is the future birth) if they attain glory and opulence, it is not surprising.

The other path to attain heavenly bliss is through following of prescribed action. In the Geeta, the Lord Krishna says, “People aspiring for heaven worship Me and I grant it to them. Generally blessings for material pleasures exhaust after the indulgence in the worldly enjoyments but My devotee who constantly remains linked with Me never decays.” So for worldly opulence and supreme self-realisation, worship of only one God is required. Ahimsa is one of the higher stages of Bhajan (worship), so the Mahabharat declares- ‘*Ahimsa Paramo Dharmah*’ [अहिंसा परमो धर्मः]. Ahimsa leads to the divine world of the Supreme Being.

!! OM !!

Ahimsa: In the Light of the 'Shreeramcharit Manas'

The immortal and the most popular work of Goswami Tulsidas (who occupies top position among saints) Shreeramcharit Manas, which was actually composed by Lord Shiv, explains the concept of Ahimsa in its Uttarkand (last chapter)-

Param Dharm Shruti Bidit Ahimsa.

Parninda Sam Agh Na Garisa.

[परम धर्म श्रुति बिदित अहिंसा।

परनिन्दा सम अघ न गरीसा॥] (Manas, 7/120-22)

The Manas regards Ahimsa as the greatest religion which has been corroborated by the Mahabharat also- '**Ahimsa Paramo Dharmah**' [अहिंसा परमो धर्मः].

Ravan during his long life created a record of killing living beings, but Ram during his 14 years's exile excelled him and broke his record in the killings. No doubt Ram killed demons, but were they not human beings? 'Demons were human beings' is proved by the fact that they two had participated in the 'Dhanush Yagya' and occupied their honourable places of invitees. So it is proved that the demons too were human beings, and were our own brothers. Actually their tastes and tendencies were demonic but they were greater in numbers.

Dasmukh Baith Sabha Ek Bara.

Dekhi Amit Aapan Pariwara.

[दसमुख बैठ सभाँ एक बारा।

देखि अमित आपन परिवारा॥] (Manas, 1/180-2)

He surveyed the members of family which was great in numbers and which included his sons, grandsons, family members and the crowd of attendants and the demons belonging to countless castes. They excelled in number even the present population of six thousand millions. But after Ravan abducted Sita, not even a single member of his family was left back to bemoan the death of all- '**Raha Na Kul Kou Rowanihara**'- [रहा न कोउ कुल रोवनिहारा] (**Manas, 7/103-10**)- Thus we find that Ram actually performed genocide or mass slaughter.

Lord Ram during his childhood days used to go for hunting. He used to go not to kill lame, invalid deer rather used to kill fast running and romping and gamboling ones. His father used to pat his back for it. '**Pawan Mrig Marahin Jiya Jani. Din Prati Nripahi Dekhawahin Aani.**' [पावन मृग मारहिं जियँ जानी। दिन प्रति नृपहि देखावहिं आनी॥] (**Manas, 1/204-2**) Hunting was in accordance with the traditions of Kshatriya. So during his period of exile also he did not quit this practice. He despite his garb of a Sanyasi (renuncient) in his period of exile did not stop hunting.

When Sita in the forest was shedding tears remembering her near and dear ones and Lakshman was red-hot with anger, Ram did not miss the chance of killing deer even at such a critical and tragic moment (Adikavya, Ayodhyakand, fifty second chapter, Shlok-152). The same practice continued upto the last days of his fourteen years exile. If it is so it can easily be imagined how many animals would have been killed during the fourteen years of his exile. But when we look into the Smritis, we find that they prescribe donations of some fixed amount of money and articles for killings as punishment. Non-obedience of this provision leads to penalties. If a jackal is killed, one has to give a smaller donation but if a lion is killed,

one is bound to offer in donations three cows otherwise hell was fated. So we find that during the period of Smritis killing of any creature became Himsa (violence). The compound word Ahimsa was joined with social transactions by the Smritis which forced India to become impotent and coward. Indians now fear from hell for killing any creature. Such religious legislations made Indians defenceless and tied their hands behind.

Outside India people believe that if they kill any infidel, they would go to Heaven. Where they would enjoy better amenities, would be awarded with higher positions and chances to live close to God. On the otherhand, in India, it is laid down that if you kill any body, you commit sin and go to hell. If a Brahmin is killed thirty cows, if a Kshatriya is killed twenty cows, if a Shudra is killed ten cows would have to be donated otherwise you have to face the penalty of going to hell. God is one but the ways to attain Him are two. There a person goes to Heaven, but here he is punished to go to hell for killing anyone. Thus we find that Ahimsa is a complicated question.

Actually Ahimsa is a Yogic concept. Kindness is the symbol of civilisation. Proper upbringing, provision of nourishment and protection and organisation are social values, but Ahimsa belongs to the region of Yog. When the mind becomes tranquil and flows smoothly, when the disorders which demolish the soul become calm and still, the devotee faces the test of Ahimsa.

During the days of exile once Sita submitted to Ram, “Lord! This deer which I see is an unique. Its eyebrows and hoofs are golden, every inch it is golden. Please go and bring it after killing it, I would decorate my cottage with its hide. You may capture it alive also. It would add glow to our palace

when we go back to Ayodhya.” Ram now realised that Sita was obsessed with and enamoured of gold, so he planned to send her to Lanka which was made of gold so that she could enjoy the grandeur of gold in a better way but there she could not even get enough tears to weep. Real happiness can neither be found in gold nor silver, it lies in the service of God. So Ram without paying any attention to the thoughts of Himsa or Ahimsa, set out to kill the deer and did kill it. But it turned out to be a demon. The more he encountered demons, greater was their slaughter. Still Ram has been hailed as- “***Shruti Path Palak Dharm Dhurandhar.***” [श्रुति पथ पालक धर्म धुरन्धरा] Actually they who were the followers and promoters of the dignity of Shruti were ‘Ahinsak’ (followers of non-violence), not they who were demonic and derogators of them. They were ‘Himsak’ and sinners- “***Kriparahit Himsak Sab Papi. Barani Na Jahin Vishwaparitapi.***” [कृपा रहित हिंसक सब पापी। बरनि न जाहिं विश्व परितापी॥] (**Manas, 1/175-8**). They who had forfeited the Kripa of God (grace of God) were all Himsak (perpetrators of violence) and sinners. For example Ravan and his family members:

Barani Na Jai Aneeti, Ghor Nisachar Jo Karahin.

Himsa Par Ati Preeti, Tinhke Papahi Kawani Miti.

[बरनि न जाइ अनीति, घोर निसाचर जो करहिं।

हिंसा पर अति प्रीति, तिन्हके पापहि कवनि मिति॥] (**Manas, 1/183**)

There is no limit of the sins of those who love Himsa. What did they do?-

Jehi Vidhi Hoi Dharm Nirmoola.

So Sab Karahin Ved Pratikoola.

[जेहि विधि होइ धर्म निर्मूला।

सो सब करहिं बेद प्रतिकूला॥] (**Manas, 1/182-5**)

Himsa aims at the elimination of religions. All kinds of conducts contrary to the Vedas amounts to Himsa. The Ved means knowledge of the Supreme Being who remains unmanifested. The conduct contrary to the Ved implies such a conduct which deviates a person from the path of self-realisation or the realisation of God and leads to the dark world of Matter and the conduct opposed to the Vedas denotes the fall of religion and is tantamount to Himsa. The elimination of religion is possible only when the religious institutions die. Ravan did it-

Jehin Jehin Des Dhenu Dwij Pawahin.

Nagar Gaun Pur Aagi Lagavahin.

[जेहिं जेहिं देस धेनु द्विज पावहिं।

नगर गाँड़ पुर आगि लगावहिं॥] (Manas, 1/182-6)

They used to burn all the place where cows and Brahmins were present. Their fault was only this that they provided shelter to those who propagated culture and Dharm. It was really very amazing that Ravan who himself was a Brahmin did it-

Subh Aacharan Katahun Nahin Hoi.

Dev Vipra Guru Man Na Koi.

Nahin Haribhagati Jagya Tap Gyana.

Sapanehun Sunia Na Ved Purana.

[सुभ आचरन कतहुँ नहिं होई। देव विप्र गुरु मान न कोई॥

नहिं हरिभगति जग्य तप ग्याना। सपनेहुँ सुनिअ न बेद पुराना॥]

(Manas, 1/182-8)

Religion would disappear only when the religious training is restricted, and the religious institutions are closed down. Ravan took stricter steps-

Jap Jog Biraga Tap Makh Bhaga Shravan Sunai Dasseesa.
Apunu Uthi Dhawai Rahai Na Pawai Dhari Sab Ghalai Kheesa.

**Us Bhrast Achara Bha Sansara Dharm Suniya Nahin Kana.
Tehi Bahu Bidhi Trasai Des Nikasai Jo Kah Ved Purana.**

[जप जोग बिरागा तप मख भागा श्रवन सुनइ दससीसा।
आपुनु उठि धावइ रहै न पावइ धरि सब घालइ खीसा॥
अस भष्ट अचारा भा संसारा धर्म सुनिअ नहिं काना।
तेहि बहुबिधि त्रासइ देस निकासइ जो कह बेद पुराना॥]

(Manas, 1/182, Chhand)

Whenever Ravan found anyone performing or practicing Yog and contemplation, he used to send his army or himself rushed up to the place to destroy the Yagya and punish them for doing Jap etc. His tortures were hair-raising. Like the policemen of modern days he used to put the suspicious men upside down and throw red-peper-smokes into their eyes, sometimes a beetle (Gubraila) was tied with the stomach. The beetle is such an insect which pierces the earth like a drilling-machine. Such an insect took no time to drill the stomach. Even then if someone remained adamant, Ravan used to expel him from the country.

Ravan claimed every place in the world to be his domain- '*Brahm Sristi Jahn Lagi Tanudhari. Dashmukh Basbarti Nar Nari.*' [ब्रह्मसृष्टि जहँ लगि तनुधारी। दसमुख बसबर्ती नर नारी॥]. When every place was under his control, where could he expel? His expulsion implied expulsion of the life-breath of victims. In other words it meant death-sentence.

The demons too ate various kinds of food. Just as we find among saints preferring to take only fruits or only milk or only vegetables, so there were demons who had their separate food-habits. '*Durmukh Sur Ripu Manuj Ahari. Bhat Atikay Akampan Bhari.*' [दुर्मुख सुर रिपु मनुज अहारी। भट अतिकाय अकम्पन भारी॥]. Some liked the flesh of inimical herbs only. Some relished human flesh and so on and so forth. God

knows which doctor had prescribed this digestible food? As soon as Ravan expelled anyone, the human flesh eaters used to become overjoyed because they could then enjoy the carnivorous feast. Thus we see that the elimination of religion implies Himsa.

Ram was the pivot of religion (Dharm). Let us now try to understand what Dharm is?—

Param Dharm Shruti Bidit Ahimsa.

Par Ninda Sam Agh Na Gareesa.

[परम धर्म श्रुति बिदित अहिंसा।

परनिंदा सम अघ न गरीसा॥] (**Manas, 7/120-22**)

Ahimsa is the supreme religion or eternal religion. No other Dharm can match it and it is perceptible through ‘Surati’, which means mind’s eye. Surati can be illustrated thus— suppose you are sitting here, where there is the carnival of colours - your mind is stable and lost in seeing it. If someone whispers in your ears that your elder brother has met an accident and is seriously injured. Hearing such a shocking news your mind starts harbouring the images of your brother. Then you would be so overwhelmed with his thoughts that your mind would not be diverted to any sound or the presence of anyone around you. Only the images of your brother would be floating before your mind’s eye. It is so because a man finds himself there where his thoughts lie. Such a mind’s eye is called Surati. Yog is nothing but drawing all the external thoughts and fixing them on the adored God (Isht).

The word ‘Surat’ does not belong to the Vedic literature. The saints used this word as similar to Shruti in order to make common people understand it. Surat is the derived form of the word ‘Shruti’. The mind which moves faster than wind withdraws itself from everywhere and through ‘Surat’ becomes stable or unwavering. You should utter the sound

‘Om’ with every inhalation and every exhalation of your breath and see that your breath stands erect like a bamboo, the modifications of your mind flow smoothly like oil. No other thoughts should interfere or interpolate. This is termed as the realisation of ‘Surat’. This is the sublimated state of your mind. The moment it is achieved, all the disorders which delink, the self drop down. This is the true form of Ahimsa. Which can be termed as the Ahimsa of the self.

Mind is extremely volatile and indefatigable. Our intellect can not control it. Then how to stop it?–

Chootai Mal Ki Malahi Ke Dhoye.

Ghrit Ki Pav Koi Bari Biloye.

[छूटइ मल कि मलहि के धोएँ।

घृत कि पाव कोइ बारि बिलोएँ॥] (**Manas, 7/48-5**)

Can a sheet of cloth which is basmeared with mud be cleaned with mud? It would look more muddy. If the motor-mechanics who clean and wash motor-vehicles, put on new clothes, their clothes become dirty very soon. Similarly if a man intellectually takes a decision to undertake spiritual practices, he would collect only rubbish because whatever our intellect seeks or mind imagines is sheer illusion-

Go Gochar Jahi Lagi Man Jaai.

So Sab Maya Jaanehu Bhai.

[गो गोचर जहँ लगि मन जाई।

सो सब माया जानेहु भाई॥] (**Manas, 3/14-3**)

Whatever our mind approaches in the world of senses, it is all illusory or it is delusion. You don’t have any thing except intellect and mind. If we take their help for Bhajan, our mind would never stop. It stops only when God inspires and sits on the driving wheel- ‘**Man Bas Hoi Tabahin, Jab**

Prerak Prabhu Barajey.’ [मन बस होइ तबहिं, जब प्रेरक प्रभु बरजे।] For this very reason the Ramcharit Manan says- ‘**Shruti Path Palak Dharm Dhurandhar. Gunateet Aru Bhog Purandar.**’ [श्रुति पथ पालक धर्म धुरन्धरा गुनातीत अरु भोग पुरंदर॥] (**Manas, 7/23-2**).

When we crave for God, we remaining under the shelter of Sadguru, get linked with Him in such a way that He becomes active. Then the path of Sadhana, path of Yog and the path of Bhakti are guarded by Ram. He would alert you the moment any disorder creeps into and disturbs the Surat. Then God Himself cautions us thus- Stop! You are going the wrong way.” When Surat is perfect, He says- “Go on! The meditation is on the right track.” He would awaken you at 2 O’clock in the night and say- “Sit down for meditation.” After attaining such a state intellectual calculations become irrelevant. Now the devotee does not bother to know what Bhajan is? What is Gyan-Vigyan? What is Yam-Niyam?- etc. Calculations become useless and our intellect remains simply as an instrument. Then obedience alone becomes Bhajan. Only the devotee has to decipher what God says, What He wishes him to do? Gradually God leads him to the point where Surat flows in a tranquil way. No other thoughts, good or bad, at such a time, crop up. The moment the mind is sublimated God materializes Himself and stands before. He would make you to understand even when you fail to understand. With this you enter His domain. This is true Ahimsa. This is the supreme religion. Ahimsa is a stage of spiritual attainment and it becomes perceptible only at the time of accomplishment when Surat is discernible.

Delineating the significance of Surati, saint Kabir says- ‘**Mori Surati Suhagin Jag Ree**’ [मोरि सुरत सुहागन जाग री]. Kabir was a true Mahapurush. He says, ‘**Ka Sowat Hai Moh Nisha**

Mein, Uthi Ke Bhajaniya Mein Lag Ree. Mori Surati Suhagin Jag Ree.’ [का सोबत है मोह निशा में, उठि के भजनिया में लाग री॥मोरि सुरति सुहागन जाग री॥] A devotee is compared with a woman whose husband is alive (Suhagan). But he is Suhagan only when he comes under the protected domain of God. Only there his good fortune lies. Once Surati is awakened, one has to withdraw his mind from the external world and scrutinize how far he has covered the ground. He has only listen to the sound consciously. Which sound? ‘***Chit De Sabad Suno Swasan Lagi. Uthat Madhur Dhun Rag Ree.***’ [चित दे सबद सुनो श्वासन लगि, उठत मधुर धुन राग री।] Revered Guru Maharaj Ji used to say that our breath does not create anything except the sound of the name of God. We have now not to chant the Name. We have only to witness it and hear it with the incoming breath and the outgoing breath. A divine blissful music ever goes on, only it is to be heard and get lost in it- ‘***Mast Hua Jab Anhad Sunkar, Tab Kya Sunana Tooron Ka.***’ [मस्त हुआ जब अनहद सुनकर तब क्या सुनना तूरों का।]

In another Bhajan (song), saint Kabir says that when Bhajan is performed ceaselessly, it becomes free from the worldly instruments like ‘Turahi’ etc. In other words, it does not depend on it. He lays emphasis on the same thing in the following lines also- ‘***Chit De Sabad Suno Swasan Lagi, Udhhat Madhur Dhuni Raag Ree.***’ [चित दे सबद सुनो श्वासन लगि, उठत मधुर धुन राग री।] Why are you vacillating in the nocturnal slumber steeped in ignorance? Get up and start meditation! Since total surrender to God is compulsory, so he says- ‘***Chran Sees Dhari Binati Karihau, Bhagati Vimal Var Maang Ree.***’ [चरन सीस धरि विनती करिहौ, भगति विमल वर माँग री।] The devotee should pray for the boon of stainless devotion from God. ‘Vibhakt’ means divided. If the devotee feels himself separate from God, he is divided. His real goal is to

eliminate this separateness, this division and become one with God. Such a type of determination or resolve of the devotee leads him to the ultimate destination. Stainless devotion is free from all kinds of stains or dirt.

There is system for Bhajan also. Simply sitting with closed eyes and mechanically chanting the Name every morning and evening and killing the remaining time in gossips is not real Bhajan. Kabir makes it clearer- '*Kahat Kabir Suno Bhai Sadho, Jagat Peeth De Bhag Ree.*' [कहत कबीर सुनो भाई साधो! जगत पीठ दे भाग री]- (O! Saints! Carefully listen! Turn your back towards the world.) When the back is turned towards the world, God or Sadguru stands before you. But don't move slowly in this condition, move faster and faster on your path of self-realization. Don't move half-heartedly. If you do so then all your renunciation goes waste. Those who do not fill the pangs of separation from God never perceive God. Sadhana is unavoidable.

Thus we see that true Ahimsa happens when ‘Surati’ stands tranquil. Then the whole atmosphere becomes God-permeated and the world of matter, the world of duality subsides. The divine light becomes visible and God remains always present before you and He makes you feel it. You would enjoy His perception; feel His divine touch and His communion. When God accepts anyone, He grants His own being to him. He does not leave you in the way, you attain eternal existence. Death has no role to play under such conditions. Ahimsa is nothing but the attainment of such a spiritual stature which undergoes no alteration nor faces any kind of decay. Mahayogeshwar Shri Krishna confirms it in the way:

Tatprasadatparam Shantim Sthanam Prapasyasi Shashwatam.

[तत्प्रसादात्परं शान्तिं स्थानं प्राप्स्यसि शाश्वतम्] (Geeta, 18/62)

Life and death in this world do happen in due coarse of time. Offering his condolences at the death of king Dasharath, Maharshi Vashisht, the family-priest said:

Sunahu Bharat Bhavi Prabal, Bilakhi Kaheu Muninath.

Hani Labh Jeevanu Maranu, Jasu Apjasu Bidhi Hath.

[सुनहु भरत भावी प्रबल, बिलखि कहेउ मुनिनाथ।

हानि लाभु जीवनु मरनु, जसु अपजसु बिधि हाथ॥] (**Manas, 2/171**)

To take birth and to die, to suffer loss and to earn profit, to get good reputation or to get bad reputation, nothing is under the control of men. They are all controlled by Fate. Even Vashisht, who was leading saint among the enlightened ones, started weeping Dasharathji died on account of the inevitable destiny. Death is in hands of destiny. But the powers of death stand nullified if someone keeps himself engaged in singular contemplation and surrenders himself whole heartedly before the Sadguru. Balmiki, who was a dreadful dacoit, attained the stature of Brahm- '***Balmiki Bhaye Brahm Samana.***' [बालमीकि भये ब्रह्म समाना॥]. He became Brahmharshi. So we see that everything is possible through Bhajan. Killing is revengeful deed. Ahimsa becomes a reality when the mortal man attains the immortal elements within himself. This is possible through perfect Sadhana. There is no separate Sadhana of Ahimsa.

There was a saint who was proceeding on pilgrimage to Rameshwaram; six dacoits surrounded him in the dense forest. The saint said, "You may take everything which I have." They replied, "We first kill then we loot." The saint said, "O.K.! Spare me for half an hour for the contemplation of God before you kill me."

The dacoits agreed. The saint sat for Bhajan. He enquired from God, "When I am ready to hand over everything to them,

why then they wish to kill me?” God replied, “You have killed them in your last birth. Had you not been performing Bhajan, you would have to face them one by one in six births. On account of the effect of Bhajan, they all want to kill you at one stroke. After this you don’t have any hurdle. You would get another body, then you could do your Bhajan undisturbed.”

After freeing himself from Bhajan, the saint addressed to them, “Now you kill me soon.” The dacoits were very much surprised, “What is the matter? You were begging for life a while ago, now you are in hurry to lay it down?” The saint said, “You are not concerned with it. You would not follow these things. You pick your swords and kill me.” The dacoits refused to kill him till he divulged the mystery behind it. They refused to let him go also.

At last the saint had to tell the whole story which God had told him during his Bhajan. He explained to them that the effect of his sin was going to end if they killed him that moment.

The dacoits asked, “Is it revenge which we are going to commit. It implies that you too would kill us.” The saint replied, “Yes, it is so. There is a chain of revenge and counter revenge in this world. It is endless.” The dacoits said, “O! Mahatman! Now we will not kill you, we will not take the revenge. We have wasted a lot of our time in doing wrong things. Kindly guide us and teach us the technique of Bhajan.” They steadfastly undertook the practice of contemplation and turned out as evolved saints later on. So there is no sin which can not be corrected by Bhajan.

External violence is not connected with Ahimsa, though it is sad and tragic. Ahimsa is connected with Sadhana.

!! OM !!

Ahimsa: In the Sight of Mahavir Swami

No, where in the world we find so much extremist and confounding approach with regard to Ahimsa as we find it in India. Here non-killing of living creatures has been taken as synonymous to Ahimsa. No where in the world Ahimsa is worshipped. How many followers of Ahimsa are there in Arab? Is there any record of Ahimsa in Europe? How many publicity-managers are there in Australia? What is the use of such a concept of Ahimsa in Siberia where not even a blade of grass grows and where people keep their body and soul together by eating ‘seal fish’ and ‘Kawak’ (moss)?

Ahimsa is never a folk word. It is actually an inner ennobled spiritual state which one attains from the Yogic-practices. But unfortunately people related it with day to day ways of worldly life. They call such mundane use of Ahimsa the philosophy of Mahavir. Let us now try to know what Mahabir has said, what his sermons speak.

Pandit Vidyabhushan Ji, while commenting on the 106th shlok of ‘Ratnakarand – Shrawakachar’ written by Acharya Samantbhadre, writes- “Sheer renunciation of food is not true fast, it is nothing but imposed fasting. ‘Upawas’ (fasting) implies renunciation of all the five sensuous objects and the renunciation of styptic impulses like wrath etc. alongwith the food of all the four kinds and getting absorbed in meditation for self-realization.

Thus ‘Upwas’ (fasting) is the practice of dissociating the senses from sensual objects which is done day and night, always. In the next shlok, he writes that during the period of ‘Upwas’ the Jainies should not do any agriculture work,

should not do any business should not render any service. If these duties of daily life are abjured, then what to do? The Jainies should not eat the lower portion of the vegetables and the seeds of fruits etc. They should not eat leaves. They should take filtered or boiled water only. They should keep their mouth and nose well-covered with a cloth. They have been ordained to atone for one month if any living creature is killed by them. Now the question arises why dinner at night should not be taken?

Every Mahapurush have been prescribing to his followers the typical modes of living – how to walk, how to sit and how to get up. We find the reference of Mahatma Bharat who preceded even Lord Mahavir. The followers of Jainism regard him as the second Tirthankar. He was the son of Rishabhdeo and was an emperor. After renouncing his state and the stately comforts, he became a saint. He was a highly evolved saint. He laid down the rules as follows:

'Pani Piye Chhan Ke, Guru Kare Jaan ke.'

[पानी पीये छान के, गुरु करे जान के, रास्ता चले देख के और बिना बिचारे ऐसा कोई कार्य न कर डालें कि आजीवन शोचनीय हो जाया।]

“One should drink water only after filtering it, one should accept a Guru only after filtering it, knowing him well, one should walk in the way carefully, one should not do anything without giving proper thought to it to avoid repentance through out the whole life.”

One should take filtered water because water-pollution causes a number of diseases. That is why even on special occasions like marriage celebrations bottled water is served today. Such filtered water is being sold at higher prices than milk. This is not to protect the germs of water but to protect one's health.

Similarly ‘**Guru Kare Jaan Ke**’ [गुरु करे जान के]- implies that that one should not accept in hurry any Tom Dick and Harry as one’s Guru. Guru is a spiritual state- ‘**Nasti Tatwam Guroh Param**’ [‘नास्ति तत्वं गुरोः परम्’]. He is such a being who never decays. The immortal being is the Supreme Guru. Keeping such a being in mind one should identify one’s Guru.

A man should cautiously move in the way otherwise small pieces of stones, thorns etc. might pierce into the foot, a snake or a scorpion might sting and any untoward incident might occur so one should cautiously move in the way. Similarly in life also one should be cautious in taking any decision to avoid impending disasters and anxieties.

[बिना बिचारे जो करे, सो पाछे पछताया।
काम बिगारे आपना, जग में होत हँसाया॥]

Mahabir Swami also laid down similar precautionary rules which are mentioned by Uma Swami of second century in his book named ‘Moksha Shastra’ (Tatvarth Sutra). He says:

Vangmano Guptiryadan Nikshepan Samityalokit Paan Bhojanani Panch.

[वाडमनो गुप्तीर्यादान निक्षेपण समित्यालोकित पान भोजनानि पंच।]
(Chapter 7/4)

It means restraint of speech, restraint of mental transactions, cautious movement, cautiously accepting a thing, taking food in light and selecting only purified meals. The devotee must observe the above five kinds of rules.

Restraint of speech is very important for a devotee.

Aisi Bani Boliye, Man Ka Apa Khoye.

Auran Ko Sital Kare, Apahu Sital Hoye.

[ऐसी बानी बोलिये, मन का आपा खोय।
औरन को सीतल करें आपहु सीतल होय॥]

Tulsidas puts it in this way-

*Tulsi Mithe Vachan Te Sukh Upaje Chahu Ore.
Basikaran Ek Mantra Hai Taji De Bachan Kathor.*

[तुलसी मीठे वचन ते सुख उपजे चहुँ ओरा।
बसीकरन एक मंत्र है तजि दे वचन कठोर॥]

Maharani Draupadi's caustic remarks on account of her arrogance became the cause of the colossal disaster.

The Rajsuya Yagya was going on. Maharani Draupadi, the queen of the emperor was in a jovial mood. She sarcastically called her own elder father-in-law blind. Such a remark violated the dignity of the venerable elders. It resulted in her own stripping of the Sari (cloth) which she wore and the Great War. The head of Duryodhan dashed against the wall of the newly-built palace of Indraprasth when he was surveying it. It was so miraculously built that it looked like a gallery. Doors and walls were made of transparent crystals and glasses creating illusion. In utter nervousness he looked around to see. If somebody did see it or not but his conduct was being watched. When he moved forward it seemed to him as if water was flowing there, so he started lifting up his lower garments. Seeing it a maid-servant remarked, "Prince! It is not water but a path." After remarking so she passed through that way. Duryodhan too passed through that way. After going ahead, the maid-servant again cautioned him, "Prince! Take care. Water is ahead." Duryodhan took the place to be a plain one. He was highly irritated and gathered that even the maid-servants cut joke there. He moved forward and fell down in the pond which looked like a plain ground. Draupadi was watching this scene. She could not control

herself and remarked, “The blind begets the blind.” This vitriolic remark pierced into his heart. This was the root cause of the stripping of Sari (cloth) of Draupadi. She was dragged down on the ground by pulling her hair and hence the war of Mahabharat. So restraint of speech is most important. When a devotee has to speak, he should sing only the praise, if he has to keep silence he should chant the name of the Lord:

Jab Boley To Hari Gun Gavey.

Maun Rahey To Naam Japavey.

[जब बोले तो हरि गुन गावें। मौन रहे तो नाम जपावें॥]

The second kind of restraint is the restraint of the meanderings of the mind. If the mind is to flow it should always flow in the contemplation of God. When a Sadhak (monk) moves out for begging alms, he finds people coming and going, sometimes he meets persons quarrelling among themselves, sometimes mothers admonishing their children. Such common happenings might occur in their way, but they should keep themselves untouched by them. They should never get involved in them. The world moves in its own way. The devotee should fix his mind on his goal and should go on.

Moving cautiously on the path is also a kind of restraint. The paths in old days were not so smooth. Snakes, scorpions, thorns, mud etc. were usually found in the way. So one should carefully move on the way. It is relevant even today.

The next restrain is the restraint of Precision: Right judgment or proper understanding – what to take and what not to take, from where to take and from where not to take. There was a wrestler in the nearby village of Shakteshgarh. He used to visit the Ashram. Very lately he died at the age of 96 years. Once I enquired how his wrestling was going on.

He replied that he used to go to a place about ten miles away from his house for wrestling practice and used to go running through out the way.

I asked jokingly, “Then you must have been taking a lot of delicious things as your food?” He replied, “They were never available to me, otherwise I would have been one of the best wrestlers. All my dreams on account of the non-availability of proper food dropped down.” I asked him to narrate any interesting episode of his life. He submitted, “Once I went to the field to bring fodder for the animals. There was a bamboo-grove. I put my basket under a bush. Then the thought of wrestling had occupied my mind completely. I did not see where I was putting the basket. There was a black snake. The basket fell on it. The snake smartly bit me. I promptly caught it. It started coiling around my hand. Its hold was so tight that I felt that my bones would break. Still I did not leave the neck of the snake and came running to my home where people released me from the stronghold of the snake. The snake was killed. After medical treatment I regained consciousness after three days.”

Similarly a gentle man used to keep water in a jar and place it under his cot. Once when he tried to pick up the jar, his hand was stung by a scorpion. Had he taken the precaution, such an accident would not have happened.

Saints and sages laid down rules that food and water should be taken in light- ‘*Alokit Pan Bhojnani*’ [आलोकित पान भोजनानि]. The Acharyas of the Jain religion interpreted it that one should not take food at night. Lord Mahavir was born 2500 years ago. Then kerosene oil was not discovered. So the Acharyas ordained to finish the kitchen and dining work before sunset. It was a rule framed those days when there was no facility of light at night. Now a days darkness is

no problem. Cricket is played even at night. Sub-rails are running underground; submarines keep everything of day to day life. To take ‘Aloke’ to be only day is the cause of all the misunderstanding.

This is also sheer superstition that leaves of the vegetables could be taken because they have lesser numbers of living germs. Vegetables which grow under ground like potato, carrot etc. should not be taken according to them because more and more germs are in them. If you take them, you kill the germs and this is Himsa (violence). The Jain families take themselves to be ‘Ahimsak’ because they do not eat potatoes, radish, carrots etc. They take the leaves of the carrots only because they have minimum number of germs. Thereby they commit minimum of violence. I said, “If you cut the throat of any being because it is the upper portion, its death is certain. If you were to eat its lower portion, the schedule of eating other beings after eating the earlier ones would have come after sometime. By consuming only the upper portion, you have actually accelerated the process of killing other beings.” They agreed that such formulations of Jain religion were misleading.

Several saints have been seen to be keeping a duster made of cloth to clear the path first then move on it. They do so in order to protect the insects from being crushed by their feet. They take filtered or boiled water. By boiling water, they actually give death punishment to germs. The fact is that they protect themselves from the germs, not the vice-versa. My own Gurudeo used to take boiled water as it was free from pollution. He did not do it to protect or kill the germs. It was out of question for him.

In the eyes of Lord Mahavir physical body is transient as a dew drop. The dew drops evaporate in the air with the

break of sunlight. This is a natural phenomenon; it is bound to happen how can you save anyone, who is so mortal and transient, in the name of Ahimsa?

According to Lord Mahavir all the five senses derive knowledge through words, touch, smell, taste and forms. The restraint of all the five senses is known there as five Samities. The eyes should not feel allured to see things, the tongue should not feel allured to taste delicious things. Their control is Samiti. Mahatmas have laid emphases on their control. Saint Kabir underlining such a restraint says-

Santo! Ghar Mein Jhagada Bhari.

Rat Divas Mili Uth Uth Lagen, Panch Thota Ek Nari.

[सन्तो! घर में झगड़ा भारी॥

[रात दिवस मिलि उठ-उठ लागें, पाँच ठोटा एक नारी॥]

He says that the five senses are like five young boys. A woman (illusion) always stands as a motivating force behind them. All the five senses demand different kinds of food. The eye craves to see beautiful things, the ears like to hear sweet words, skin feels touch, tongue craves for taste, nose likes to enjoy smell. All the five relish different kinds of food.

Nyaro Nyaro Bhojan Chahain, Pancho Adhik Savadi.

Kou Kahu Kar Hata Na Mane, Apuhi Aap Muradi.

[न्यारो-न्यारो भोजन चाहैं, पाचों अधिक सवादी।

[कोउ काहू कर हटा न माने, आपुहि आप मुरादी॥]

They do not like any deduction in the quality and quantity of their food. They are all free from any kind of check or discipline. Their taste differs from place to place, time to time and circumstances to circumstances. For example ears in childhood days enjoy hearing music, but in old days prefer to hear the news of the grand success of their children. So we

see that the taste of the ears differs from time to time. The propensities of all the five senses run in different directions. If they stop running and maintain equilibrium, if they become integrated, they would farm a Samiti. The three attributes – Sat, Raj, Tam – which secretly influence the mind, are known as ‘Gupti’. The moment a devotee transcends their area of control, only then he becomes a ‘Muni’ who possesses five Samiti and three ‘Gupti’. At such a stage, he becomes ‘Ahimsak’. On the contrary the man who has no self-control is out right ‘Himsak’.

A self-restrained man is neither ‘Ahimsak’ nor ‘Himsak’ irrespective of the fact that he kills anyone or not, because Ahimsa is related with the operations of the soul. To move under the patronage of the soul, to get lost in the pursuit of the self-steadfastly is nothing but Ahimsa. It is never connected with the external world. Ahimsa is the part and parcel of Yog-Sadhana.

Once a query was put to Lord Mahavir regarding Himsa and Ahimsa. The Lord said that if the heart of a man is full of evil thoughts and if he is full of evil desires and disorders, he is Himsak irrespective of the fact that he does not kill any living being. He whose heart is pure is Ahimsak despite the fact that he kills the living creatures.

The teachings of Mahavir depend on five tenets – Ahimsa, Satya, Asteya, Brahmcharya, Aparigrah. All the five are called ‘Abubrat’ which means very subtle ‘Vrat’ (vow). Lord Buddha named the above five qualities as ‘Panch Sheel’. Maharshi Patanjali called it in ‘Yog-Darshan’ five ‘Yam’.

Amritchand, the famous Jain theologist has written his book named ‘Purusharth Siddhyupaya’:

***Apradurbhavah Khalu Ragadeenam Bhavatyahimseti.
Teshamevolpatti himseti Jinagamaeya Sankshepa.***

[अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति।

तेषामेवोत्पत्ति हिंसेति जिनागमस्य संक्षेपः॥] (44)

Meaning – Ahimsa is the absence of the disorders of attachments in the heart. Himsa is nothing but their presence. This is the crux of Jainism. The disorders of attachment cause harm in the following way:

***Yatkhalu Kashaya Yogat Prananam Dravyabharo
ropanam Vyaparonasya Sunishchita Sambhavati Himsa.***

[यत्खलु काशाय योगात् प्राणानाम् द्रव्यभावरूपानाम् व्यपरोणस्य सुनिश्चिता
सम्भवति हिंसा॥]

The damage of Pran which is caused by mind, words or deeds on account of the disorders of love and hatred in a emotional way, is Himsa. There are two kinds of properties in this world – the divine and the demonic. Properties are the essence of this creation. Spiritual properties are unchanging and permanent. They are personal and essentially belong to us. Himsa is nothing but the frittering away of the spiritual properties gradually attained through the restraint of mind, speech and deed and total reverence towards Sadguru. Then the process of acquisition of divine properties gets blocked; this hinderance may be termed as Himsa. Himsa is nothing but the fall and diversion of the devotee from the path of self-ennoblement.

At some other place he says:

***Atmparinam Himsan Hetutwatsarvmeva Himsaitat.
Amritvachanabhih Kewalmuahritam Shishyabodhaya.***

[आत्मपरिणाम हिंसन हेतुत्वात्सर्वमेव हिंसैतत्।

अमृत वचनाभिः केवलमुदाहृतं शिष्यबोधाय॥] (Purusharth 42)

In other words all the disorders which kill the efforts for self-ennoblements are nothing but Himsa.

In ‘Tatvarth Sutra’ (Moksha Shastra), Uma Swami, a Jain Acharya says:

Pranattyogapran Vyparopanam Himsa.’

[प्रमत्तयोगात्माण व्यपरोपणं हिंसा॥] (13)

When a man becomes negligent and careless, his Bhav Pran and Dravya Pran are robbed off. Pramad implies meaningless efforts. The moment self-restraint is broken the disorders of love and hate creep in. All the feelings of reverence and positive thoughts evaporate and he becomes devoid of them. The divine properties or the spiritual properties which help us are de-linked from the operations of the Pran. This fall, this deviation is Himsa. Ahimsa, in other words, is nothing but the control of emotional fervor born of our attachments. Thus we see the mental activities play an important role in the observance of Ahimsa. It is not at all connected with outer actions or activities. If a Muni is free from Pramad, he does not commit Himsa even when he kills any creature.

For enforcing the role of Ahimsa, the heart is to be kept purified. Ahimsa naturally bristles in the light of its purity. Everywhere the presence of the self is perceived. Can a man who does not kill any animal see the presence of his self in everything? So we see that Ahimsa is a stage of spiritual ennoblement which enables the devotee to perceive the omnipresence of the self. An Ahimsak fellow regards every thing as a part and parcel of his own being he takes it to be his own extension. He not only feels sympathy but a harmonious affinity with all. He finds the presence of the Isht in everything – ‘***Ishavasyamidam Sarvam***’ [ईशावास्यमिदं

सर्वम्]. Thus we see that a Mahapurush who is self-realized, is free to do anything, he would always be an Ahimsak in the correct parlance of the term. Contemplation of the self, dalliance with the self or Ahimsa are the same thing. But if a man is not self-realized, it means he has still to go on and has not reached his destination. Ahimsa is the culmination of penance. In special circumstances some Munis made use of it for the management of the society. This created confusion later on.

It is said that every living creature desires to have a long life. Nobody likes pain, nobody likes to be slaughtered. Every body presents his claim for pleasure so it is not proper to kill any body or to cause pain to anybody. But what Acharya Kundkund says in ‘Samaysar’ is worth noticeable:

*Jo Manndi Himsami Ya Hinsijjami Ya Parehin Sattehim.
So Moodho Annani Nani Etodu Vivarido.*

[जो मणादि हिंसामि य हिंसिज्जामि य परेहिं सत्तेहिं।
सो मूढो अणाणी णाणी एतोदु विवरीदो॥] (247)

Meaning – Life and death of the living creatures depend on the Karma. Nobody can kill anybody, nobody can save a dying man then how killing is Himsa and saving anyone is Ahimsa? If everything is the result of our own karmas, then nobody can be blamed for causing pain or killing anyone.

Once, Lord Mahavir was sitting under the shade of a tree in meditation. A grazer of animals came with his two bulls and took his seat there. The bulls too sat down. Suddenly the grazer went to the jungle to bring something. When he came back, he found his bulls missing. He asked Lord Mahavir about his bulls. The Mahapurush was in deep meditation. He didn't know who came there and who went away. The grazer repeatedly enquired from him about his

bulls; but he didn't reply. His eyes were open in 'Tratak' and his mind's eyes were fixed. After seeing him in this condition, he went away in search of his bulls.

After sometime the bulls after grazing the field returned and sat down there. They found a lot of rest and repose in that spiritually surcharged place. '***Hit Anhit Pashu Pakshiu Jana.***' [हित अनहित पशु पक्षिउ जाना।] The grazer too after searching them returned. He became very angry to see the bulls there. He thought that the saint knew about the bulls and deliberately concealed from him their whereabouts. He thought that he was falsely posing to be deaf and decided to turn him into a real deaf man. He picked up the root of a 'Kush' (a kind of wild sharp pointed dry grass) and drove it deep into his ears. When the devotees of the saint saw his ears, they tried to pull it out but they failed. Then an ironsmith was called who pulled it out with scissors. As a result of this, the stream of blood started coming out of his ears and a shriek came out of his mouth. Instantly an oracle was heard announcing – "You were a king in your previous birth. Then you had punished an innocent man by driving nails into the ears. So today you have been paid in the same coin. In future you would not face any such a trial or tribulation."

The fruit of past deeds are sure to be endured – '***Awashyameva Bhogtavyam Kritam Karm Shubhashubham***' [अवश्यमेव भोक्तव्यं कृतम् कर्म शुभाशुभम्]. For this reason the Jain theology ordains not to torture anybody. Who tortures whom? Did the grazer torture Mahavir? Actually he had to take his revenge. That was his right. Actually Mahavir's own Samskar put him there. It was all inevitable bound to happen at fixed hours.

It is the nature of Samskaras that they appear at the fixed time even after thousands of births. Passage of time does not

check it. Maharshi Patanjali also corroborates this view. ***Jatideshkalyavhitamampyanantaryam Smritisamskaryorekrooptvत्.*** [जातिदेशकालव्यवहितानामप्यानन्तर्य स्मृतिसंस्कार-योरेकरूपत्वात्] (**Yogdarshan, 4/9**) He says that birth or caste, place or time do not obstruct the path of Samskaras. He says that memory and Samskaras are identical. Only those things appear on the surface memories which are created by Samskaras. Samskaras move unobstructed. They chase the doer births after the births. Kagbhushundi Ji took a number of births but his Samskaras got never clouded- '**Kawaneu Janam Mitihin Nahin Gyana.**' [कवनेडँ जन्म मिटिहिं नहिं ग्याना।]

Universal love, affinity towards none is the nature of a saint who is Ahimsak. They would always remain Ahimsak. Ahimsa is a state of mind and heart of such a saint who has attained self-knowledge. Their behavior towards all is impartial and loving.

Vidyavinaysampanne Brahmane Gavi Hastini.

Suni Chaiv Shwapake Cha Panditah Samdarshinah.

[विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥] (**Geeta, 5/19**)

For him a Brahmin who possesses erudition and humbleness can not claim special treatment in comparison to a man of low caste, illiterate persons. He knows that an enlightened Brahmin is closer to his goal, whereas the ignorant, low-born persons are still far from the ultimate goal. Both are the fellow travellers on the same path. So he looks to both of them with equal love and affection. The Mahapurushas see the inner development of the soul of the both. It is their innate nature to love all and not to torture anyone.

We find the descriptions of the previous births of Mahavir recorded in the Jain literature. Twenty four births ago he was a wood-cutter. Once he saw a saint whose personality was so imposing that he was overawed. So he went on seeing him for a long time. On account of the influence of seeing the saint, he offered food to the saints in his next birth. The result was that he got opportunities to hear Satsang in his next birth and became detached and a recluse. When he committed mistakes, he had to undergo the suffering of hell also. Once in his earlier births, he had to be born as lion. Thus after passing through different births, he ultimately was born as the last Tirthankar. His Sadhana started from the point of the ‘Darshan’ of a saint which led him to the last point of spiritual attainment known as ‘Kaivalya Gyan’.

It became a rule in Jain tradition to respectfully salute ‘*Panch Parmesthis*’- salutations to Arihant. ‘*Namo Arhantanam*’ [ણમો અરહંતાણ]- means salutations to such a saint who has conquered lust, wrath, attachments, hate etc. in themselves and can root them out in others also. ‘*Namo Siddhanam*’ [ણમો સિદ્ધાણ]- means salutations to him who has realized God. It implies that one should go to the shelter of such Mahapurushas and salute them and surrender to them. ‘*Namo Aaayariyanam*’ [ણમો આયરિયાણ]- means one who has attained the essence of Aryanism. According to Mahavir only those who have realistic mind and who have restrained their senses have realized the essentials of Aryanism. Arya is a temperament; it is not any species that migrated from somewhere. Salutations are to be offered to such an Arya person who possesses the true qualities of Aryans. ‘*Namo Uvajjhayanam*’ [ણમો ઉવજ્જાયાણ]- Uvajjha is none but Upadhyaya or the teacher. A true Upadhyaya (Acharya) is

he who possesses knowledge of anything and are able to convey it to others; in other words are capable of kindling the spiritual light in the heart of others. Such an Acharya is to be chosen as Guru. '**Namo Loya Sabb Sahunam'** [નમો લોએ સબ્બ સાહુણાં]- means salutations to all such saints who have renounced their home, their kith and kin and chosen the path of spirituality after making them weep and are steadfast moving ahead on this path. The implication of all the five kinds of salutations described above is that one should take the shelter of saints and serve them because they themselves are 'Yogeshwar', 'Jineshwar'.

Eso Panch Namokkaro Savva Pavpyanasano.

Mangalanam Cha Savvesim Padhamam Havai Mangalam.

[એસો પંચ ણમોકારો સબ્બ પાવપ્યણાસણો।

મંગલાણં ચ સવ્વેસિં પદ્ધમં હવઙ્ મંગલં॥]

The five kinds of salutations extirpate all the sins. Those who follow it lead a life of well-being. Goswami Tulsidas also confirms it as follows:

Pratham Bhagati Santanh Kar Sanga.

[પ્રથમ ભગતિ સંતન્હ કર સંગા।]

There is a reference of Bharat Muni in Jain literature. He hailed from the family-line of Bhagwan Rishabhdeo, also known as Aadinath. Bhagwan Rishabhdeo is the originator of Jain tradition. Detailed descriptions regarding him are found in 'Bhagwat Mahapurana'. He was the fourth incarnation of Aryas who abdicated his kingdom and became a saint. Out of his hundred sons, eighty one attained 'Brahamanism' after the contemplation of Brahm. Nine of them became master of Yoga (Yogeshwar). Bharat and Bahubali belonging to this group also became great saints. Bharat was an all conquering emperor. He renounced his home and got devoted to the

spiritual penance. He was about to attain accomplishment but the time of his test mean while fell. There was a river name Gandaki near the cottage. Bharat Muni was sitting on the bank of the river in contemplation. Right at this very moment a thirsty she-deer came near the river. As she was about to drink water, the roaring sound of a lion was heard. The she-deer was about to jump into the river to cross it. But as she was pregnant, she fell into the current of the river and there she aborted. The moment she crossed the river, she died. The still-born cub was swept away by the current of the water. Out of pity Bharat Muni took out the motherless cub and brought it to the Ashram; and reared it up. He protected it from wild beasts.

Gradually it started growing up. When it used to jump and romp in the forest away from the sight of Bharat Muni, he used to get restless and apprehend about its safety. Any wild animal could kill it. Even at the last moment of his life, Bharat Muni was gripped with the anxiety for the deer. Consequently when he left his body, he got his next birth as a deer.

But even in this birth the memory of this previous birth was quite in tact. He renounced the company of the band of deer. An Ashram (Hermitage) of Saints came to his sight. Unhesitatingly he entered into the Ashram as he was well acquainted with it. After the fulfillment of the effect of the past Karmas, one day he stood into the current of the river Gandaki and left his body.

The next birth of Bharat was in the family as Brahmin. In this birth also he was named as Bharat. He was the youngest of his nine step brothers. All his brothers were quite intelligent and devoted to studies but Bharat was, in the eyes of common people, deranged, foolish, blind and deaf. He used to behave

also like it. When his brothers found him not interested in studies, he deputed him to guard the fields. But Bharat used to remain lost in contemplation he could not discharge his duties properly. All the animals and birds started feeding themselves from this very field. Bharat used to sing: '**Ram Ki Chidia, Ram Ka Khet. Kha Le Chidia Bhar Bhar Pet.**' [राम की चिंडिया, राम का खेत। खा ले चिंडिया भर- भर पेट॥] His brothers heard it. They got infuriated and stopped giving food to Bharat and pushing him out of the house by the neck.

Saint Bharat was waiting for it. He started now moving dispassionately moving from place to place as a renuncient. Once, some dacoits were going to sacrifice a young man before the idol of a goddess in the forest. The said young man freed himself from their clutches and ran away. Now a hunt was on for another person for sacrifice. Bharat was sitting in meditation. He was caught and they took him to the altar. The gang-leader held him by the neck and bowed it before the goddess. As soon as he lifted his sword, the idol of the goddess caught fire. An apparition appeared, snatched the sword from the hand of the gang-leader and killed all the dacoits. When all was silent, Bharat got up. He found that everybody was killed. He moved away peacefully contemplating.

After the happening of this incident the king of Sidhu Sauvir, Rahugan was going on a palanquin in search of a Sadguru (Enlightened teacher). As he was passing by the bank of the river Ikshumati, a palanquin man fell sick. When they were looking out for another man, he found Mahatma Bharat. The guards engaged him also to carry the palanquin. Mahatma Bharat was not able to move properly because he stepped forward protecting ants and avoiding thorns. When the king experienced the jerks again and again, he enquired about it.

He was informed that the new palanquin bearer was not moving in tune with other bearers. The King stopped the palanquin and said to Bharat, "You are so not lean and thin, do you feel greater burden? Why don't you move properly?"

Bharatji, for the first time, opened his mouth, "O king! A fat or a lean and thin man is he who is body-conscious. Actually he feels the burden and understands the problem that has to move on foot. You can not know. Have you ever borne the burden!" Rahugan instantly realized that the Sadguru whom he was seeking for was here. He prostrated before him and prayed him to accept him as his disciple and give him shelter and show him the path of his well-being.

Mahatma Bharat told, "Rahugan! It is impossible to get the supreme knowledge without being bathed in the dust of the feet of the Mahapurushas. Simply by penance, Yagya, donation, service of the guests, studies of the Vedas, performance of household duties or by worshipping fire or sun or gods, nobody can obtain spiritual knowledge. Only he is a self realized soul who has control over his senses and his capable to transfer the same capability to others. Without rolling in the dust of the feet of such self-realized Mahapurusha, the kindling of the technique of God-realization is impossible."

Rahugan was after all a king. He had built a number of temples of gods and goddesses – temples of the goddess of learning, goddess of war, and goddess of village. He enquired, "Lord What's about gods and goddesses?

Bharat said, "These gods and goddesses are cowards like birds, gobbling all like crows, treacherous like starks, killers of unenlightened souls like owls. They are nothing more than this." Bharat has himself seen that the dacoits who throughout their whole life had offered sacrifices to the

goddess, but she cut into pieces her own devotees when the life of the goddess herself was in danger. Bharat was a highly evolved and enlightened Mahapurusha. It was impossible for persons who thought ill of him to escape the wrath of God, the goddess for her own protection, eliminated her own devotees. No god or goddess can cause any harm to the devotee, who is protected by God himself, ‘Hari Bhakatan Key Pass Na Avey Bhoot Pret Pakhand.’

Bharat Muni had shown compassion to the cub of a deer and protected a creature that had come to his refuge. It is said that one should be kind to creatures, this is Ahimsa. Bharat had taken his steps towards this very so called Ahimsa. He had knowingly or unknowingly saved the life of a deer. As a result of this, his time of accomplishment was suspended and he had to take three births. Thus life and death are interchangeable. They are inevitable. There is no question of violence or non-violence (Himsa or Ahimsa).

Jainies believed that only Kshatriya could become Teerthankar. Mostly they were kings or emperors. For common causes they wield weapons and fight great battles. Whoever comes in their way, they are slain. So how is the Ahimsa? What for the Teerthankar who took part in battles?

There is an anecdote according to which the soul of Mahavir Swami entered into the embrayo of a Brahmin lady, named Devnanda. Shakra became very much worried. Shakra occupies much higher postion in hierarchy than Indra, the ruler of gods. He thought that the Teerthankars always hailed from the caste of Kshatriya. If they are given birth by Brahmin ladies, the traditions would be broken. So he directed the Dev-Vaidya (Physician of gods) to transfer the soul of the child from the womb of the Brahmin lady to the womb of Trishala, who was a Kshatriya lady. It was done. Devnanda

before this incident used to have auspicious dream like the dreams of ‘Airawat’ (elephant), ‘Ucchaishrawa’ (horse), ‘Kamdhenu’ (cow), rising sun etc. After the transfer of fetus now Trishala started dreaming such auspicious dreams. It seems that during those days Kshatriyas occupied higher positions than Brahmins. Later on Brahmins reversed this position and became higher than Kshatriyas. Other castes were devalued. After independence of India for enforcing the system of reservation of jobs for depressed classes, higher castes got devalued. Persons belonging to such castes are now hobnobbing to be included among depressed and backward castes.

In the Geeta, the first scripture, Lord Shri Krishna says- '**Anityam Sukham Lokmimam Prapya Bhajaswa Maam.**' [अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्]. After getting this rare opportunity of assuming this body, which is no doubt transitory and devoid of any real pleasure, you should perform Bhajan of God. Lord Ram also says, '**Bade Bhaag Manush Tan Pawa. Sur Durlabh Sadgranthanh Gawa.**' [बड़े भाग मानुष तन पावा। सुर दुर्लभ सदग्रन्थन्ह गावा॥] Thus we see that every Mahapurushas inspires all human beings to perform Bhajan. Lord Krishna says anyone irrespective of his caste or birth can attain God or can attain salvation. Kshatriya or a Brahmin can easily attain this goal because they are spiritual stages not any caste. God never likes their fall. The same Lord Krishna exhorts Arjun in the Geeta to move ahead and kill the enemies. He assures him that he would ultimately attain him. Arjun is a devotee belonging to the stage of Kshatriya. So the Jain philosophy believes that Tirthankars are born Kshatriyas who are themselves very pious and have capability to make others also pious. For this very reason, they are Tirthankars. If Kshatriya connotes a caste, the Jainies do not

believe in any caste today. Then how and from where Tirthankar would come? Actually Kshatriya is spiritual stage of development, not any caste.

Infact Varanas are different spiritual stages or steps denoting Yogic-practices. If the Yogic-practice is not known, the human being in this dark world is unenlightened – ‘*Ya Nisha Sarvabhootanam Tasyam Jagarti Sanyami.*’ [या निशा सर्वभूतानां तस्यां जागर्ति संयमी।] (Geeta, 2/69) The Shudras stand at the primary level of spiritual development. Shudra is not any caste. It is a stage. After getting the proper technique, Shudra becomes Vaishya, then he after a lot of struggles becomes a Kshatriya. After reaching the stage of merger with God the same Shudra evolves as Brahmin. Everyone belonging to any tribe can become a Tirthankar through Yog-Sadhana. Anyone who can imbibe the Yog-Sadhana described in the Geeta, can become a Tirthankar.

!! OM !!

Ahimsa: In the Eyes of Lord Buddha

Ahimsa is a Yogic word. It is the name of a stage of the mind or heart which a Sadhak (devotee) attains during his Bhajan and contemplation in a peaceful, tranquil atmosphere. This is not a word for general use. Kindness, no doubt, has got its great value and use in the society. Similarly tolerance, beneficence and benevolence play an important role in the society. But Ahimsa does not have a social use. Words like Ahimsa, Satya, Asteya, Brahmcharya and Aparigrah are all Yogic words. What is the use of Brahmcharya for common people in the society? A special state which occurs in the heart of a Mahapurush who remains lost in contemplation in some dense forest, is known as Ahimsa.

The physical body is mortal. How can you protect that which does not exist? Only that can be protected which exists. Hence protection of physical body can not be Ahimsa.

Actually that which obstructs the path of self-realization and diverts to disorders is Himsa. On the contrary such acts which smoothen the spiritual path and self-restraint are called “Ahimsa-observance”. True Ahimsa enables the attainment of one’s eternal form and that stage which liberates one from the cycles of birth and death. This is the real Ahimsa.

Some years back I had a chance to go to Ladhak which exists in the valley of the Himalayas. The border of Tibet starts after fourteen kilometers from there. The atmosphere is very cold and the air has scanty oxygen. It is situated at the height of thirteen to fourteen thousand feet. One breathes there with nose and mouth both. After some days one gets acclimatized and starts breathing with nose sufficiently. There

a function was organised for the installation of the idol of Lord Buddha.

A religious concourse was also organized at this occasion. Who was Lord Buddha? What did he teach?- Such were the points of discussion. I too was called to speak on this topic. I spoke for an hour or two and said that it was a matter of pride that all those were present there were fortunate to be the followers of Lord Buddha and were busy in contemplation on the moral conduct of the great Mahapurush. You have said a lot of things about him but we, who belong to his own family-line, know him more closely.

I thoroughly and methodically explained to them about him and his actions. I explained to them also that Jainism and Buddhism are not separate from Sanatan Dharm. They are nothing but the groups of the disciples of the enlightened Sadguru. The Mahapurushas delivered their gospels in different regional languages, so they appear to be different. But the truth which they expounded is one. Dharm is never multiple. It is one in the whole creature and there is only one way to attain God.

Whatever I said there, was corroborated by a professor who taught Buddhism in England. He taught the same things. Concluding his talk he said that Swamiji spoke truth when he propounded that Buddhism and Hinduism were same but in our religion Ahimsa played a disastrous role. It is on account of Ahimsa that Tibet was devoured by China and India by the Arab. India was enslaved. The invaders took away a large number of Hindus with their tied hands and sold men and women at a throw-away price. It is no doubt bitter and unpleasant to hear such things but such things did happen. If again people committed same mistakes and remained unvigilant such happenings would again occur in

future. Wherever disunity prevails, such incidents do take place. The crux of his talk was that had there been no faith in Ahimsa in India, China could not have grabbed Tibet.

When Tibet was annexed by China with its state; his holiness Dalai Lama took asylum in India. His followers were highly opposed to it. They alleged that it was Ahimsa which tied the hands of Indians at their back. Indians fear in killing any creature and the consequences of hell.

I explained to them that Ahimsa was wrongly interpreted and wrongly understood. What Lord said was misinterpreted by the followers. So a fresh look at it is most warranted.

For example, the Buddhists take flesh but do not kill animals. The Lord had ordained somewhere not to kill mute animals, so they do not butcher them. They simply pack them in a gunny bag and throw from second or third storey of the house. Similarly they gag the mouth of buffaloes and when they die of the loss of breath, they eat them. Their flesh remains frozen in the snow. Several animal flesh-traders are Buddhists in countries like China, Malaysia, Mongolia, Tibet, Singapore, Vietnam etc. They issue advertisements that the flesh they sell is not the flesh of butchered animals but of animals that died a natural death. Perhaps they forget the tortures which they give to the animals, thereby causing their death. How can it be called Ahimsa or a non-violent act? Lord Buddha has never ordained so.

During the period of Buddha, different kinds of customs and conventions were prevalent in the name of Yog-Sadhana. They were not the least connected with Dharm (religion). Whatever people did, they thought it to be religious acts. According to them, their actions led to self-realization.

Once, two saints came to Lord Buddha. One of them had Kookar-Vritti (dog-mentality), the other one possessed

Go-Vritti (cow-mentality). The saint who had cow-mentality said, “Bhantey! the fellow has dog-mentality and with this very mentality he performed the penance for twelve years. Like dogs he walked, like them he used to sit after take two-three rounds; he used to bark and lick water too like them. Thus he performed very severe penance identifying himself with dogs. Please! Tell me what his saintly stature is?” The Buddha replied, “You may ask anything except this.” But the saint was adamant to know it. The Buddha refused thrice but he remained insistent. Then he replied, “Brother! He whose behaviour is like dogs or he who has identified himself with dogs is sure to be born in his next birth as a dog because only that comes true which dominates the mind of a dying man in the next birth. The quality of actions which a man performs through out his life decides the form of his next birth.” After hearing it, the man who was of dog-mentality started weeping.

Then the person of the cow-mentality said, “Bhantey! I too passed eleven and half years performing very rigorous penance. Like cows behaved, like them I moved and spoke creating sound ‘Baan-Baan’; like them I took food only with mouth without the help of hands. I tried to imitate every action and habit of a cow. What would be my fate?” The Buddha said that he too ought not have asked such a question. Then he said, “I am willing to hear howsoever bitter you say about me.” Then Lord Buddha said, “If you have generally imitated the ways of cows identifying yourself completely with them, you are sure to be born as a cow in your next birth. Bhajan is not performing anything what occurs to your mind. If you fix up your mind on the image of a man who had been sexually crazy, all his emotions and passions would descend in you. For this very reason in meditation only the

image of some really saintly persons who are freed from passions and affections has been recommended.” The man of cow-mentality also became sad. Both of them became the disciples of Buddha. (Lord Buddha has simply translated here the Shlok 5-7; Chapter 8 of the Geeta.)

After delivering his sermons at Sarnath, Tathagath Lord Buddha during his wanderings reached again Uruvela (Bodh-Gaya). A famous scholar named Kashyap was performing a big ‘Yagya’ alongwith the five hundred disciples in which seven hundred virgin and healthy cows from states like ‘Anga’ and ‘Magadh’, seven hundred sheep, seven hundred goats stood waiting in a row for being slaughtered. Their flesh after the slaughter was being distributed after offering them to ‘Agni’ among the participants of the Yagya (sacrifice). Such was their Yog-Sadhana; such was their method of attaining salvation. Lord Buddha repeatedly tried to make them understand that disorders are not outside; they are inside the mind. The cause of the cycles of birth and death lies in the Samskars (sacraments) accumulated from different births. How could they be eliminated by butchering the mute animals? The Samskars were the great hurdles in the form of the passions of the mind on the path of self-realizations. They could be restrained and sublimated only through the restraint of senses Dhyan and Samadhi (trance). It was useless to kill the innocent animals.

When Kashyap found it difficult to counter the Lord with logic, he took sides and said, “Bhantey is correct. O disciples! make suitable arrangements for his stay and welcome his in the special guest-house.” Kashyap had a pet serpent (cobra) in that guest-house. The cobra had allergy against human-smell. Whoever stayed in that guest-house, was found dead next morning. Other kinds of guests might have enjoyed the cushioned-coach of the bed and might have

lapsed into sleep but the Buddha was the Buddha. He was a great saint. He remained sitting in meditation. He was perfectly calm and still free from the thought flow. The cobra came and thrice moved on his body, climbing up and going down. It felt a lot of peace and tranquility on the body of the Buddha. At there it entered into his begging-bowl and sat coiled.

Next morning Kashyap opening the door of the guest-house instructed his followers to throw away the dead body of the Buddha who was telling a lot against the killing of mute animals and questioning how the Samskars could be made quiet by killing mute animals? But he was amazed to see Lord Buddha sitting calm and tranquil. When the light entered the room, Buddha stood up, took up his begging bowl and released the snake in the bushes outside. He admonished Kashyap that it was most unbecoming to a high-born man like him. For what he ventured to undertaken such a heinous act? That was not the way of Bhajan. The Buddha further said to him that he would teach him that technique of Bhajan which eliminated the Samskars. Kashyap became the disciple of Lord Buddha alongwith his five hundred followers. Later on he came to be famous with the name – Mahakashyap.

For attaining Aryatva, Lord Buddha suggested 4 Arya-Satyas (truth). The first Arya truth is sorrow. Birth is sorrowful; death is sorrowful; diseases are sorrowful, old age is sorrowful. When Lord Buddha points out this he simply reiterates what the Geeta says:

Janma Mrityu Jara Vyadhi Dukhdoshanudarshanam.

[जन्ममृत्युजराव्याधि दुःख दोषानुदर्शनम्॥] (Geeta, 13/8)

Do feel sorrow in birth, death, old days and diseases. One should take them to be transitory; hence one should devote oneself to contemplation. The cause of sorrow is the

lack of knowledge and our fancies. The remedy of sorrow is the knowledge of the self. The Geeta also speaks this very truth that without Karmas none could attain it. For the Mahapurush who have realized the soul and who is self-contented and self-attained, nothing is attainable. He gets everlasting life and eternal peace. Lord Buddha's version is nothing but the version of the Geeta.

Propounding the fourth Arya-Satya, Lord Buddha prescribes eight paths for redress of sorrow:

Precise Knowledge (Samyak Dristi): or that knowledge which imparts equanimity.

Precise Thoughts (Samyak Sankalp): Thoughts of same nature.

Precise Remembrance (Samyak Smriti): It implies the remembrance of the timing of contemplation.

Precise Mode of the Routines of Life (Samyak Jeevika): It implies proper food-habits, proper physical exercise or labour.

Precise Karm (Samyak Karm): is that which endows the state of Samadhi.

Thus we see that Lord Buddha has repeated in Pali language the prescriptions of the Geeta. The Lord preaches to keep an eye on the respiration, in other words to chant the name of God through the breathing process, to watch the incoming and outgoing flow of our breath. When one attains power to watch constantly the breathing process, one need not chant 'Om' with the tongue. It gets melted in the breath.

The Buddha also recommends the chanting of 'Om'. In the houses of almost all the Buddhists outside India, 'Om' is conspicuously written. It is written somewhere as 'Aa O M'; somewhere as 'Aa Yu Ma'; somewhere as 'Om'. This is so because of the difference of languages. Wherever the citizens

of such countries find it written, they pay respect to it, by putting off their chappals or shoes and bowing down before it. Lord Buddha says at several places- '***Eso Dhamma Sanatano.***' [एषो धम्म सनन्तनो] (This is the Sanatan (eternal) Dharm.) The Buddha has said nothing different from the Geeta or what the Geeta preaches about Dharm.

When Lord Buddha breathed his last, Mahakashyap with his 500 mendicants was at some distant place. People waited for him. When he reached on the seventh day, only then the funeral rites were performed and they were performed like the funeral rites of emperors wrapping him in silken cloth of 500 meters in length. After the departure of Lord Buddha, this very Mahakashyap compiled the Buddhist Tripitaks.

Thus we see that Lord Buddha attacked all those irreligious customs which masqueraded as true religion. But he never said that killing of animals was Himsa. He dissuaded Kashyap from doing non-sensual things in the name of religion or Yog-Sadhana. He did not preach Ahimsa, he preached Yog-Sadhana.

Lord Buddha was very kind-hearted. He did not like to see the animals being killed. Not only he, other saints also can not see it. This is the nature of Mahatmas. They can not support it also. They see the image of God in everything. Once I enquired from my Gurudeo, how his teeth got damaged in the very young age? He said that during the period of his Sadhana, he did not brush his teeth for two years. He used to think that the trees have life. If somebody twigs a trig of a tree, it also feels pain. Those days he used to see God everywhere. I enquired how it was. He replied that was a stage in the Sadhana. "But today," he said, "It seems to be nothing but sheer ignorance." So we see that kindness is the nature of saints. But kindness towards all the creatures is not Ahimsa.

Devdutt, who was the cousin of Lord Buddha, was his disciple too. Once he requested him to impose strict restriction on the killing of animals. The Buddha replied, "How can I do so? Poor men fail to make arrangements for their food like rich men. They keep themselves alive by eating birds etc. after killing them. If I impose restriction, they would face hardships." Devdutt further enquired, "What a monk should do?" The Buddha replied, "Whatever they get as alms from the house-holders, they should eat it. If they except special provisions from the house-holders, they would become burden to them." Those days there were about ten thousand monks with the Buddha. All of them used to beg alms. Suppose all of them reach in a village, they would simply create problems. Whatever a house-holder had with him, he would give that to the monks. It could be vegetarian as well as non-vegetarian food. Had Buddha ordained not to butcher animals, how then people could get flesh for their good? The monks could never know whether it was flesh of a butchered animal or not. So whatever they got as alms they took it.

Lord Buddha had laid down a rule for monks that they must speak a word or two as sermons to the person who provides them alms because that would free them from the debt of food and the alms giver would get in return inspiration to move on the religious path. This was also one of the reasons for the publicity and expansion of the Buddhist religion.

Devdutt was a man of jealous nature. He used to feel that his brother had so much name and fame but he was devoid of them. If he died, he would naturally inherit all as he was his brother. He invited the 'Baudh Sangh' through one of the disciples and arranged for the meal of the flesh of pigs and mixed in it poison secretly. The food was catered to the monk.

Lord Buddha forbade all the monks not to take the food. It was meant only for Tathagat. Neither gods nor demons nor human beings could digest the lump (Pind). They were instructed to bury it in a pit and remain on fast that day. All of them did as they were instructed. Only Lord Buddha took the meal. Dogs got the smell of the food. They pulled out the buried food and ate them. Some dogs collapsed. Then the monks could know that it was a poisonous food.

Lord Buddha consoled them all saying that that was the will of a devotee. His time on earth was fleeting fast and he would depart soon. On hearing such words, Anand, a close disciple who used to carry his Kamandal (mendicant's pot), went aside and started weeping. On being informed that Anand was weeping, the Lord Buddha called him near himself and addressed to the mendicants- "Anand is good looking. He solves any question within five minutes and the listeners get the answer. He can elaborate the same topic for an hour and the audience would not get bored. Anand is intelligent. Present him before me."

Anand came. Consoling him the Shasta (Buddha) said, "Although the time of this body is up. If you wish I can retain it for three months more." The disciples requested him to retain it for three months. The Buddha retained his body for three months more but did not stop his wanderings. He ordained to guide all those who are in minority. During his wandering once he lay down under a tree. Anand built a cottage there. Soon a man came running and requested to meet the Lord. Anand turned down his request saying, "Now it is not possible. He is not well." The Buddha spoke from inside the cottage, "My son! I had been waiting for this very person, let him come in." The Buddha gave him the last sermon. He reclined with the help of his hand and lay down

never to get up again. It was a queer coincidence that he was born under a tree, attained enlightenment under the tree of Peepal and breathed his last under a tree.

Once a minister of King Bimbsar came to Lord Buddha and said that the king wanted to attack the Licchavis. What his instruction was? Lord Buddha asked Anand, "Well! Did we not return from the republic of Licchivi yesterday?" Anand confirmed it saying, "Yes sir!" "Do they respect their elders? Do they seek their advice?" Anand said, "Yes sir!" "Do they keep constant vigil on the border and do they regularly make practice of arms?" Anand confirmed it too. At last Buddha said to the minister, "Those who are so vigilant, they can be attacked no doubt; but they can not be conquered." Bimbsar attacked but could not win. Bimbsar returned from there with Amrapali, a prominent whore of the city (Nagar-Vadhu) which gave birth to a son named Jeevak who later on became a famous Vaid (doctor). Buddha could have advised the minister that battle involved violence and it was bad and sinful. But he didn't say so. This proves that the killing of creatures is not at all related with Ahimsa.

Prasenjit, the king of Kaushal, also died like Bimbsar. On account of his religious fervor, he came to Lord Buddha to atone the murder of his military chief who was his childhood-friend named Bandhul. Prasenjit entered the Ashram. Deerghkarayan, his new military chief declared 'Widdam', the son of Prasenjit, the new king and returned to the capital alongwith the chariot and the guards. When the king came out of the Vihar, only then he could detect the conspiracy and the secret plot of the military chief against himself. He set out to seek the help of the Ajatshatru, son of Bimbsar to punish him. He reached Rajgrih late night. So he stayed in a rest-house situated on the border; but Prasenjit

died there. On being informed of this incident Lord Buddha said: The king who does not know when to remain calm and peaceful and when to be annoyed and angry, can not rule a country. Annoyance and anger too are indispensable. This statement of the Buddha is surprising. He ought to have said- '*Ahimsa Paramo Dharamh*' [अहिंसा परमो धर्मः]- be calm and peaceful. But Buddha did not say so.

The Buddha called such monks Brahmins who were advanced in contemplation, meditation and trance. Once a man who belonged to the caste of Brahmin, came to the Buddha and said to him, "Bhante! I was born in the family of Brahmins and have studied the Vedas and Shastras. I can perform worship with Mantras also. Would you not call me a Brahmin?" The Buddha replied, "My friend! I call only such persons Brahmins who have really conquered their senses, who have true knowledge, who always keep watch of their progress in contemplation and remain absorbed in meditation, retention and trance and when all these things become their nature." In shlok 390, "Brahman Baggo' of Dhamm Pad, the Buddha says, "It is most beneficial for a Brahmin to withdraw his mind from his most dear things. The more his mind withdraws from Himsa, the more his sorrows subside." In other words, Himsa is nothing but our attachments with worldly objects and Ahimsa is nothing but our non-involvements with the objects around us. It is complete detachment with the world.

In 'Pakkinaak Baggo' or 'Prakeerna Khand', the Lord says that those who all the time have Buddhanusmriti, Nitya Dharmanusmriti, Nitya Sanghanusmriti, Kayagata Smriti, Nitya Bhavna Smriti and Nitya Himsanusmriti, always wake-up and go for sleep with the Smriti (awareness of God) are the disciples of the Buddha and are found to be in such

constant awareness. All the creation is mortal, only the soul is immortal or everlasting. The disciple should always keep it in mind that he is under the refuge of the Sadguru. In no case he should forget him. It is so because if God is the Supreme Adode, the Sadguru is the entrance-door. It is he who kindles the fire of Bhajan; he alone is the guide and chief patron. If the devotee forgets him, he loses his path. So eternal Buddhanusmriti is most important. Dharmanusmiriti means that path of devotion which leads to the self-realisation. Sanghanusmriti implies that the devotee should always keep in his mind the tradition and stature of the Sadguru. Kayagata Smriti keeps the devotee alert against the mundane attractions and allurements. The real thing lies in the heart. So the mind's eye is to be fixed on the flow of the breath and the feet of the Sadguru. This is Kayagata Smriti. Bhavana Smriti means that constant reverence in him should always be maintained. Without faith and reverence all the worship and Jap, all the Yagyas, Tap (penance) go waste. Similarly eternal Ahimsa Smriti should be kept fresh in the mind. It keeps the devotee always determined for self-realization. Those who remain absorbed day and night in contemplation attain a spiritual state which is known as Ahimsa. It is a state, a phase of inner ennoblement which a devotee attains after constant meditation and dissolutions of mind. Killings, murders etc. occurring in the external world are the outcome of mutual acts of revenge and hatred born of our demonic tendencies which occur from time to time. But Shastra is related only with saints. Intellectual interpretations made by immoderate persons create only confusions which happen in every society after the Mahapurushas leave this world which is proved by the social overtones of the concept of Ahimsa.

!! OM !!

Conclusion

Kindness is the innate nature of the Mahapurushas. They are moved by compassion towards all because they see this world as God-permeated, because they take all the divine beings as the essential part of God. So they are not opposed to anyone:

Uma Jey Ram Charan Rat, Vigat Kam Mad Krodh.

Nij Prabhumaaya Dekhahin Jagat, Kehi San Karahin Virodh.

[उमा जे राम चरन रत, बिगत काम मद क्रोध।

निज प्रभुमय देखहिं जगत, केहि सन करहिं विरोध॥]

(Manas, 7/112)

They behave so because they are placed on the higher level of spirituality. It is a state of ennoblement; it is a special attitude which they are endowed with. Even the animals, which live in forest near them, do not feel scared and move carefree. They feel assured that danger does not lie in the company of the Mahapurushas. On the contrary they feel well protected.

There is a reference of a Rishi named Nishakar, in the 60th chapter of ‘Kishkindha Kand’ of ‘Balmiki Ramayan’. He lived in the hills of Vindhya ranges. It was this very sage at whose kindness the burnt wings of Sampati again grew up. Sampati saw there that a number bear, deer, lions, tigers and several kinds of snakes followed him when he was coming after taking his bath. When the Rishi reached the Ashram, all of them went back to their places.

Kabandh in the 73rd chapter of ‘Aranyakand’ while introducing the Pampa Sarovar (pond) said, “O, Raghunandan! The birds like swans, karandav, kraunch and kurar always warble in melodious voices. They do not feel scared when they see human beings because they can not apprehend that any human being could even kill them. Such a climate prevailed in Rishyamook, Matang forest, Shabri Ashram and other places of penance of the saints.

It was the first day of ‘Vanvas’ (self-exile) of Lord Buddha. He was moving ahead in his royal dress. He happened to see a man who had worn the clothes of Sanyasis (saints) but was armed with weapons. Buddha asked him the reason of it. He replied that the birds and animals seeing him in that form felt assured of their safety and went near him and become thus approachable easily for hunting. The Buddha said, “You have violated their firm faith in the guise of saints. Please! Exchange your clothes with me. You display my clothes in the market of commissars. You would get good price with which you may lead a better life by earning your livelihood in a better way.” This proves that birds and animals get assured of their safety on seeing the saintly appearances and become fearless.

A reference of the Ramcharit Manas is quoted below. It occurs when Shri Ram during his period of exile reached the hermitage of Maharshi Balmiki and saw:

Khag Mrig Vipul Kolahal Karahin.

Birahit Bair Mudit Man Charahin.

[खग मृग विपुल कोलाहल करहीं।

बिरहित बैर मुदित मन चरहीं॥] (**Manas, 2/123-8**)

Finding Lord Ram in the Chitrakoot, hermitage, the birds and animals feel self-assured:

Kari Kehari Kapi Kol Kuranga.

Bigat Vair Vicharhin Sab Sanga.

[करि केहरि कपि कोल कुरंगा।

बिगत वैर विचरहि सब संगा॥] (Manas, 2/137-1)

Elephants, lions, monkeys, pigs, deer, all of them move together forgetting their instinctive animosity.

Bharat Surveyed the forest areas and found:

[खगहा करि हरि बाघ बराहा। देखि महिष वृष साजु सराहा॥

बयरु बिहाइ चरहिं एक संगा। जहँ तहँ मनहुँ सेन चतुरंगा॥]

(Manas, 2/235/3-4)

Chitrakoot was the abode of saints. Bharatji found that under the holy influence of the saints, wild animals like rhinoceros were moving together forgetting their instinctive animosity. Lord Ram saw in Panchvati:

Khag Mrig Brind Anandit Rahahin.

Madhup Madhur Gunjat Chhabi Lahahin.

[खग मृग बृन्द अनन्दित रहहीं।

मधुप मधुर गुंजत छबि लहहीं॥] (Manas, 3/13-3)

Birds and animals were enjoying together. Bees were humming presenting an unique spectacle.

You see the description of the Ashram of Kagbhushundi described in word of Goswamiji:

Sital Amal Madhur Jal, Jalaj Bipul Bahurang.

Kujat Kalrav Hans Gan, Gunjat Manjul Bhring.

[सीतल अमल मधुर जल, जलज बिपुल बहुरंग।

कूजत कलरव हंस गन, गुंजत मंजुल भृंग॥]

All there references prove that the birds and animals move fearlessly in the saintly atmosphere of the hermitages

of saints. This is so because the saints have equable and equitable attitude towards all.

Shrimad Bhagwadgeeta confirms it in the following shlok:

*Vidyavinaysampanne Brahmane Gavi Hastini.
Suni Chaiv Swapake Cha Panditah Samdarshinah.*
[विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥] (Geeta, 5/18)

O, Arjun! A Pandit who has attained perfect knowledge, does not differentiate between a Brahmin who is learned and submissive, and a Chandal (low-born person) between a dog and a cow, between a cow and an elephant. Neither cow is religion, nor dog is irreligion, nor elephant has got any peculiarity on account of its huge body. The Brahmins and low-born persons all receive the same treatment from self-attained Mahapurushas.

Their eyes do not fall on the physical figure of any creature. They fall on the inner quality and development of the living beings. But this is very true that a Brahmin who is equipped with knowledge and humbleness is closer to his goal whereas a Chandal who misses them is still far from it. Despite this all are fellow-travelers on the same path.

The Mahapurushas who attained Ahimsa retain the memory of their former births. Lord Buddha had retained the memories of his two hundred former births. According to ‘Jatak Katha’, he was born once as a tree. A crane (a kind of bird) used to eat fish on it and leave the bones there. Buddha disliked it. But he was in the form of a tree, so he was helpless.

Kagbhushundi too had retained the memories of his former births:

Sudhi Mohi Nath Janm Bahu Keri.

Siva Prasad Mati Moh Na Gheri.

[सुधि मोहि नाथ जन्म बहु केरी। सिव प्रसाद मति मोह न घेरी॥]

On account of the blessings of Lord Shankar oblivion could overtake his memories.

During the days of our revered Guru Maharaj Ji, there was a celibate monkey who used to live in the Anusuiya Ashram. He was spiritually much evolved behaved unlike other monkeys. He used to sit calm and quiet on a tree. As Sugreev had submitted to Lord Ram: '***Bisay Basya Sur Nar Muni Swami. Main Pamar Pasu Kapi Ati Kami.***' [विषय बस्य सुर नर मुनि स्वामी। मैं पाँकर पसु कपि अति कामी॥] Generally monkeys are instinctively very lustful and during the breeding period, remain entangled with their female counterparts unmindful of everything else. But this monkey was special. He did not have interest in female monkeys. Perchance if any female monkey attempted to allure him and advance towards him, he used to hold and throw her down; so they avoided approaching him.

When Maharaj Ji sat for meditation in the morning, he too used to come near him and sit and look towards him without break for hours. In this position he did not move his body or any limb of his body. Maharaj Ji loved seeing him sitting this way. When Maharajji coughed, it used to itch its limbs here and there. Out of compassion Maharajji used to get thick bread cooked for it. When the meditation was over, Maharajji used to give it to eat. It used to stand up take the bread and putting it under the arm pit climb the hill. Next day again at five O'clock in the morning, it used to come and sit before the Maharajji. It was its regular practice.

One day Maharajji addressing to it said, “Brahmachari! Look this is rainy season; there is no dry wood in the Ashram. I see some dry wood on this tree. If you can manage to pick dry wood from the tree, bread could be baked.” It heard it, took the bread but did not mount the hill. It ate it sitting on the platform of the well. There after it climbed up on the pointed tree and started shaking joltingly the dry braches. The devotees of the Ashram informed the Maharajji. Out of curiosity Maharajji came out to see it and remarked, “Try and try my son.” When it found that the branch was not breaking, it climbed up the upper branch and jumped on the dry branch. Still it did not break. Maharajji again said, “Once more!” third time when it jumped on the same branch, a part of it broke and fell down. Maharajji said, “Enough my son! Now food could be cooked, you have done good service. Now you don’t worry, dry wood would be agganged.” Thus the said monkey used to behave like human beings and obey the directions faithfully.

One day Maharajji jokingly said, “If you are celibate and do meditation, you can manage edibles for yourself. I ask my disciples to arrange for flour. They bring it from Chitrakoot, 15 km. away on their head; we have to cook bread for you. Now it is not possible. If you are Sadhu (Saint) arrange food for yourself.

Next day a farmer of the region known as ‘landlord’ came at five O’clock in the morning before the monkey had reached the Maharajji. After prostrations and salutations he submitted, “Maharajji! Is here any celibate monkey?” Maharajji asked him, “How do you know it?” He replied, “Maharajji! When I was sleeping on a platform erected in the field for guarding it, I felt as if someone was waking me up by holding my hand. I heard a voice – ‘Do you sleep? Get

up! I am celibate monkey of Anusuiya. For me you carry gram to Anusuiya.' For sometime I looked hither and thither but could not locate anyone. So I thought it to be a dream and again slept. The moment I was about to lapse in sleep, someone slapped me and commanded: "I told you to get up and carry gram but you are sleeping again!" I pondered over the incident and after taking bath and taking gram I am coming directly to you despite the distance and the dense forest. It became morning to reach this place. Where is that monkey?"

Maharajji said, "It should be coming. Yesterday I have directed it to manage for its own food. For this very reason its subtle body reached there, awoke you up and inspired you to come here. O, devotee! You are lucky." Right at this moment the celibate monkey reached there. Maharajji gave gram to it and said, "Enough my son! Now you need not beg for your food. I have fully understood that your saintliness is genuine. Now you regularly get bread from here." The landlord replied, "Ok, Sir! I would also go on bringing every week for this monkey."

The calm, tranquil, serene atmosphere of the Ashram and presence of Maharaj Ji turned an ordinary monkey into a saintly being. The Ahimsa of Maharaj Ji evoked the spiritual potentials of even birds and animals.

Those who are devoted to God, they are endowed with an insight which helps them in grasping the spiritual standing of others. They know just by casting glance who is a fallen being and who is not. Despite this they see everything of this world permeated with God- '*Nij Prabhumaya Dekhain Jagat, Kehi Sun Karahin Virodh.*' [निज प्रभुमय देखहिं जगत, केहिं सन करहिं विरोध॥]. Under such a situation how can they counter and oppose anyone.

Such saints are impartial and equanimous. The Ahimsa flows from there spontaneously. They always do well to others. They are incapable of causing any harm to anyone.

'Jada Chetan Mug Jeev Ghanerey.

Jey Chitaye Prabhu Jinh Prabhu Heyrey.

Tey Sab Bhaye Param Pad Jogu.

Bharat Daras Meta Bhav Rogoo.

[जड़ चेतन मग जीव घनेरो। जे चितए प्रभु जिन्ह प्रभु हेरे॥

ते सब भये परम पद जोगू। भरत दरस मेटा भव रोगू॥]

(Manas, 2/216/1-2)

All those who have seen God or God has seen them, become entitled to the supreme state of ennoblement. This is the hallmark of a saint who has attained the state of Ahimsa. He who has realized himself, he who is self-contained, he who has attained self-redemption, alone can redeem others.

Swami Vivekanandji while interpreting thirty fifth maxim of ‘Sadanpad’ of ‘Patanjal Yog Sutra’ says, “When Ahimsa is established in the region of heart, all the creatures forget their natural sense of animosity. If any person attains the ultimate state of Ahimsa, all the creatures which are violent and beastly, become peaceful and friendly towards him. After attaining this state only, you should take your pledge of Ahimsa to be strong and genuine.” Thus we see the according to Vivekanandji, Ahimsa is a spiritual state and related with the soul.

By going through the life-history of such evolved souls the mankind has learnt the lessons of equality, tolerance, beneficence, service etc. Mahatma Gandhi received the inspiration for Ahimsa from the great Gujarati saint Narsi Mehta who used to sing- **'Vaishnav Jan To Tene Kahiya'**

Jey Peer Parai Jane Rey.' [वैष्णव जन तो तेने कहिये जे पीर पराई जाएंगे!]. Inspired by his teaching Gandhi Ji organized the South Africans and led them to the portals of Independence. But everything which they attained, attained through practical Yog-Sadhana. They never fell from the high pedestal of sense of Ahimsa. Such Mahapurushas on exigency have supported Himsa also to curb the rising demonic tendencies and advocated the use of arms so that the future generation does not degenerate into sloth, indolence, inactivity and impotence and the path of Supreme Goal becomes smooth. Finding no alternative the use of weapons for the security of the country and its culture, even violent steps are justified.

!! OM !!

Religious Scripture (Dharm-Shastra)

Shreemad Bhagwad Geeta is the first scripture of this creation. Lord Shri Krishna said, "Arjun! I informed about this everlasting Yog in the begining to Sun (Surya) [Geeta, 4/1]. [Probably the ancient name of the Geeta was Eternal Yog, a knowledge which enables communion with eternal God. This is the definition of Dharm also. '**Dharayati Iti Dharmah**' [धारयति इति धर्मः]. Surya passed on this knowledge of Yog to his son, the first Manu (Adi Manu). Maharaj Manu retained it in his memory (Smriti) and gave birth to the tradition of Smriti. It was passed on by him to his son Ikshawaku. From him the Rajarshis learnt it. Since then this eternal Yog got lost. I am going to tell you about the same Yog. It was told by me earlier and today also I am telling you. It is the voice of Supreme God. On hearing Arjun said:

**Nasto Mohah Smritirlabdha Twatprasadanmayachut.
Sthitoasmi Gatsandeh Karishye Vachanam Tav.**

[नष्टे मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥] (Geeta, 18/73)

O Immortal One! My ignorance born of attachments is gone, removed. The tradition of smriti which was handed over by Maharaj Manu has been received by me. I would obey your direction. He took up his bow and the battle was fought. Arjun came victorious, the kingdom of Dharm was established. Yudhisthir, the most devout king became the ruler and again the same Dharmshastra was installed which was original. In the beginning of the creation your religious scripture was the Geeta. When it was lost, it reappeared in the age of Dwapar. In the present age amidst tens of thousands commentries, the real import of the Geeta got lost. The commentary of Geeta known as '**Yatharth Geeta**'. The Indians, overseas Indians, Indian religions preachers learned councils of sects in one voice hailed Shrimad Bhagwad Geeta as the true religious Scripture of all human beings. The Geeta is pure Manu-Smriti. It was received as their heirloom. Since it originated from Manu, it is the only religious scripture of mankind.

The Name of Dharm According to the Geeta - Arya, Sanatan, Hindu

In the begining of the 'Geeta', the Lord said:

kutstva Kasmalmidam Vishame Samupasthitam.

Anaryajustamaswargyamakirtikarmarjun.

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्यपकीर्तिकरमर्जुन॥(Geeta, 2/2)

O Arjun! How such an ignorance is born at this critical juncture? Neither it is conducive to your reputation nor to your well being, nor any ancestor ever behaved like this. '**Anaryajushtam**' [अनार्यजुष्टम्]- From where you have learnt such anti-Aryan conduct? The Geeta is the code of the Arya. Nothing exist except the soul. He who has faith in its existence, is Arya; he who is devoted to God is Arya. He who translates the technique of Yoga (Yagya) into conduct is the faithful Arya. As a result of this whose self is realised, who is self fulfilled is Arya. He has obtained the essence of Arayanism (This is spiritual terminology).

Soul is eternal. He who is the worshipper of it, is the follower of Sanatan Dharm. That eternal soul is enshrined in the heart: '**Hridi Sarvasya Visthitam**' [हृदि सर्वस्य विष्ठितम्] (Geeta, 13/17). In the 15th chapter, the Lord says- '**Sarvasya Chaham Hridi Sannivisto**' [सर्वस्य चाहं हृदि सन्निविष्टो]- I inhabit the heart of all the persons (15/15). In the 18th chapter, the Lord says- '**Ishwarah Sarva Bhootanam Hrideshearjun Tisthati**' [ईश्वरः सर्वभूतानां हृदेशेऽर्जुन तिष्ठति] (Geeta, 18/61)- Arjun! God is present the heart of all the creatures. The worshipper of heart situated God, came to be known as Hindu. So, he, who is devoted to the existance, is Arya; he who realises the eternal self is the follower of Sanatan Dharm (Eternal Religion) and he who is devoted to the God situated in the heart is known as Hindu. With the passage of time, the names change but all the three name breathe the same message.

For better understanding, go through the Eternal commentary of Shrimad Bhagwad Geeta known as 'Yatharth Geeta'.

!! OM !!



Sri Paramhans Swami Adgadanandji Ashram Trust

5, New Apollo Estate, Mogra Lane, Opp. Nagardas Road, Andheri (East), Mumbai – 400069 India
Telephone : (022) 2825300 Email : contact@yatharthgeeta.com Website : www.yatharthgeeta.com