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*Thought for the Month*

'As water and fire are opposite each other, so are opposite religion and anger.' Ancient poet Bānbhatt

જડ ચેતનનો ભિન્ન છે, કેવળ પ્રગટ સ્વભાવ;  
એકપણું પામે નહીં, ત્રણે કાળ દ્વયભાવ.

Jad chetanano bhinna chhe, kewal pragat swabhāv;  
Ekpanun päme nahin, trane käl dway bhäv.

----- Atmasidhi 57

**Manifest properties of lifelessness and consciousness are different.  
They can never become one; duality prevails forever.**

*Nirvān day of Lord Mahāveer, which is celebrated as Diwāli, occurred on the 11th of this month and the birthday of Shrimad Rajchandra will occur on 25th. On these occasions we are giving here a poem composed by Shrimad Rajchandra on September 11, 1891. It deals with the nature of sentient soul and insentient matter called Pudgal as presented by Lord Mahāveer.*

### JAD BHÄVE JAD PARINAME

જડ ભાવે જડ પરિણામે, ચેતન, ચેતન ભાવ;  
કોઈ કોઈ પલટે નહીં, છોડી આપ સ્વભાવ.

Jadbhāve jad pariname, chetan chetan bhāv;  
Koi koi palate nahin, chhodi āp swabhāv. (1)

**Translation:** Insentient matter turns into insentient states and sentient into sentient ones; nothing can give up its nature and turn into something else.

**Explanation:** All substances in the universe can be divided in two categories of sentient and insentient. They undergo changes in their states, but the sentient soul stays sentient and the insentient matter stays insentient. The sentient soul is imbued with consciousness; whatever changes occur in its states are therefore conscious; they cannot be devoid of consciousness. Insentient matter is lifeless and all its states remain lifeless. That is the law of nature; no one can change it.

જડ તે જડ ત્રણ કાળમાં, ચેતન ચેતન તેમ;  
પ્રગટ અનુભવરૂપ છે, સંશય તેમાં કેમ?

Jad te jad tran kälman, chetan chetan tem;  
Pragat anubhavroop chhe, sanshay temän kem? (2)

**Translation:** Insentient matter stays insentient all the time and sentient soul stays sentient. That is the obvious experience; why should there be any doubt about it?

**Explanation:** What has been said in the above stanza is obvious and that can come to the experiential level. That is the fundamental principle of Jainism and there is no scope for raising any doubt about it. This very subject has been presented by Shrimad in Vachanāmṛut # 902 and is worth quoting for better understanding this poem. It is stated therein, 'Jad ne chaitanya banne dravyano swabhāv bhinna.' It means that the nature of sentient soul is entirely different from that of the insentient matter.

જો જડ છે ત્રણ કણમાં, ચેતન ચેતન હોય;  
બંધ મોક્ષ તો નહિ ઘટે, નિવૃત્તિ પ્રવૃત્તિ ન્હોય.

Jo jad chhe tran kälman, chetan chetan hoy;  
Bandh moksh to nahi ghate, nivrutti pravrutti nhyo. (3).

**Translation:** If insentient matter remains insentient all the time and sentient remains sentient, there would be no scope for any activity nor for retreating and hence for occurrence of bondage or liberation.

**Explanation:** Bondage of Karma occurs by the interaction of Karma particles upon soul and liberation means getting freed from that bondage. The insentient matter stays inactive (except for changes taking place in its form), while sentient soul is active. The question therefore arises that if the insentient matter is always inactive, how can insentient particles of Karma exercise any impact on sentient soul and how can soul acquire the bondage of Karma? And if there is no bondage, the question of getting liberated from it does not even arise.

બંધ મોક્ષ સંયોગથી, જ્યાં લગ આત્મ અભાન;  
પણ નહિ ત્યાગ સ્વભાવનો, ભાખે જિન ભગવાન.

Bandh moksh sanyogathi, jyan lag ätam abhän;  
Pan nahi tyäg swabhävano, bhäkke Jin Bhagvän. (4)

**Translation:** Bondage and release occur as long as soul remains ignorant of its true nature; but it does not mean that soul gives up its nature. So states the omniscient Lord.

**Explanation:** In reply to the above question it is said here that soul in its worldly state remains attached to the body and its relations. That attachment itself constitutes the bondage. If one gives up the attachment, he gets freed from the bondage and attains liberation. In no case, however, soul gives up its nature of being distinct from the insentient objects. This point has been emphasized in Vachanämrut 902 by 'Swaroop chetan nij, jad chhe sambandh mätra'. It means that consciousness is the nature of soul and its connection with the insentient matter is for the time being; it is merely a temporary phase.

વર્તે બંધ પ્રસંગમાં, તે નિજપદ અજ્ઞાન;  
પણ જડતા નહિ આત્મને, એ સિદ્ધાંત પ્રમાણ.

Varte bandh prasangmän, te nij pad ajnän;  
Pan jadatä nahi ätmäne, e siddhânta pramän. (5)

**Translation:** Staying with the concept of bondage indicates the ignorance of one's Self; it is, however, the established principle that soul does not become insentient.

**Explanation:** The concept of bondage is illusory and arises out of ignorance of one's true nature. The state of ignorance is, however, a temporary phenomenon and stays only so long as one remains unaware of his inherent consciousness. It is not everlasting and one can get freed from it by endeavoring to manifest the inherent enlightenment that is lying latent within. It is therefore said here that sentient soul can never become insentient.

ગ્રહે અરૂપી રૂપી ને, એ અચરજની વાત;  
જીવ બંધન જાણે નહીં, કેવો જિન સિદ્ધાંત?

Grahe aroopi roopine, e acharajani vät;  
Jiv bandhan jāne nahi, kevo Jin siddhânt? (6)

**Translation:** It is amazing that the formless can get hold of the form and that the soul does not know about its bondage. What type of Jain precept is it!

**Explanation:** Soul is formless, while insentient matter does have a form. That form is subtle and remains invisible in Paramänu (Indivisible part of an atomic particle) state. But Parmunus have the capability to get combined and to take a molecular state, and such molecules become visible to us. The question therefore arises, 'How can formless soul get hold of Karma particles, which have the form?' Moreover, soul being conscious, it should be able to know its bondage. How is it thus possible to justify the Jain precept that soul

does not know its bondage? Moreover, how can insentient particles of Karma exercise impact upon soul? Is it not amazing to hold such a view?

પ્રથમ દેહ દૃષ્ટિ હતી, તેથી ભાસ્યો દેહ;  
હવે દૃષ્ટિ થઈ આત્મમાં, ગયો દેહથી નેહ.

Pratham deh drashti hati, tethi bhäsyo deh;  
Have drashti thai ätmamän, gayo dehathi neh. (7)

**Translation:** The perception was earlier oriented toward the body and hence one remained conscious of it. Since the perception has now turned inward, the attachment for the body has disappeared.

**Explanation:** This stanza gives reply to the questions raised in the previous stanza. It states that there had been attachment to the body and its relations when the perception was outward. That led to forsaking one's true nature. That condition has changed with the removal of ignorance. Since the perception has now turned inward, there is no longer the attachment for the body or any of its connections. Vachanämrut 902 vividly mentions this in the following words.

કાયાની વિસારી માયા, સ્વરૂપે સમાયા એવા,  
નિર્ગ્રંથનો પંથ ભવઅંતનો ઉપાય છે.

Käyäni visäri mäyä, swaroope samäyä evä;  
Nirgranthano panth, bhav antano upäy chhe

It means that the path of connectionless monks, who have forsaken the attachment for the body and abide in true nature, is the way of terminating the cycle of birth and death.

જડ ચેતન સંયોગ આ, ખાણ અનાદિ અનંત;  
કોઈ ન કર્તા તેહનો, ભાખે જિન ભગવંત.

Jad chetan sanyog ä, khän anädi anant;  
Koi na kartä tehanö, bhäkke Jin Bhagvant. (8)

**Translation:** The omniscient Lords have said that the connection of insentient matter with sentient soul has been prevailing since the infinity and there is no originator thereof.

**Explanation:** The omniscient Lords have stated that the connection between sentient soul and insentient matter has been prevailing since the time immemorial. There had been no time when that connection did not prevail nor is it possible to conceive of any time when the connection started. This is similar to a gold mine in which the gold had never been pure and it is not possible to say when it became impure. Since there is also no end in sight of the said connection, it is compared here with an inexhaustible mine that has been operating since the infinity. The deposits in every mine are, however, of limited quantity; they are going to be exhausted sooner or later; and so is the case of combination of Karma particles with soul; its bondage also is going to end at the time of liberation.

મૂળ દ્રવ્ય ઉત્પન્ન નહિ, નહીં નાશ પણ તેમ;  
અનુભવથી તે સિદ્ધ છે, ભાખે જિનવર એમ.

Mool dravya utpanna nahi, nahi näsh pan tem;  
Anubhavathi te siddha chhe, bhäkke Jinvar em. (9)

**Translation:** The omniscient Lord states that the original substance can neither be produced nor can it be destroyed. This is evident from the experience.

**Explanation:** All objects that come to our notice have been undergoing changes; old things get worn, torn and undergo changes in shape, color, size etc. Natural forces are continually at work to bring out such changes. We, human beings also change many forms by breaking, cutting, shearing, fixing, joining, combining, welding etc. Old forms thus disappear and new ones come into being every moment. Jainism specifies the smallest unit of time as Samay, which is infinitesimal part of a second and states that every form gives place to a new one at every Samay. All existing forms thus continue to give place to the new ones and no form stays

**Continued on the last page.....**

## સ્થિતપ્રજ્ઞ મહાત્માના લક્ષણો - એક ચિંતન

બહેનશ્રી ડૉ. શર્મિષ્ઠાબેન સોનેજી

વિહાયકામાન્યઃ સર્વાન્યુમાંશ્ચરતિ નિઃસ્પૃહઃ ।

નિર્મમો નિરહંકારઃ સ શાંતિમધિગચ્છતિ ॥

- શ્રી ભગવદ્ગીતા અ. - ૨/૭૧

एषा बाह्यी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामंतकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

- શ્રી ભગવદ્ગીતા અ. - ૨/૭૨

(ગુજરાતી અનુવાદ)

છોડીને કામના સર્વે, ફરે જે નર નિઃસ્પૃહ; અહંતા -મમતા મૂકી, તે પામે શાંતિ ભારત - ૭૧ આ છે બ્રહ્મદશા એને, પામ્યે ના મોહમાં પડે; અંતકાળેય એ રાખી બ્રહ્મનિર્વાણ મેળવે. - ૭૨

શબ્દાર્થઃ જે પુરુષ બધી કામનાઓ (ઈચ્છાઓ)ને છોડીને નિઃસ્પૃહ, અહંકાર અને મમત્વરહિત થઈ (અહંભાવ, મમત્વભાવ રહિત થઈ) વ્યવહાર કરે છે એ જ શાંતિ પ્રાપ્ત કરે છે. - શ્લોક-૭૧

હે અર્જુન ! આ જ બ્રહ્મને પ્રાપ્ત થયેલ પુરુષની સ્થિતિ છે. એને પ્રાપ્ત થઈને કોઈ મોહિત થતું નથી. અંતકાળમાં પણ આ સ્થિતિમાં રહીને એ બ્રહ્મનિર્વાણને (મોક્ષને) પામે છે. - શ્લોક-૭૨

### ભાવાર્થ - વિશેષ વિચારણા

જે સાધક - મુમુક્ષુ સર્વ ઈચ્છાઓ તથા સ્વાર્થનો ત્યાગ કરે છે, તે 'હું' તથા 'મારાપણા'નો ભાવ છોડી દે છે અને સૌ સાથે સમતાભાવથી વ્યવહાર કરે છે, તેને જ સાચી શાંતિ મળે છે.

- વિષયોં કી આશા નહિ જિનકે, સામ્યભાવ ધન રખતે હૈ, નિજ-પરકે હિત સાધન મેં જો, નિશદિન તત્પર રહતે હૈ; સ્વાર્થ ત્યાગ કી કઠિન તપસ્યા, બિના ખેદ જો કરતે હૈ, એસે જ્ઞાની સાધુ જગત કે દુઃખ સમૂહ કો હરતે હૈ.

- 'મેરી ભાવના' શ્રી જુગલકિશોર મુખાર

- અહો સમદષ્ટિ આત્મા, કરે કુટુંબ પ્રતિપાળ, અંતર્ગત ન્યારો રહે, (જિમ) ધાવ ખિલાવે બાળ.

- શ્રી બૃહદ્ આલોચના

ઈચ્છાઓ-કામનાઓ-વાસનાઓ આ જીવને આકુળવ્યાકુળ કરી દે છે. મન અશાંત બની જાય છે અને ઈન્દ્રિયો દ્વારા વિષયોની પાછળ દોડવા લાગે છે. પ્રત્યેક ઈન્દ્રિયના જુદા જુદા વિષયોના ભોગો ભોગવવાની તૃષ્ણાને કારણે જીવ મૂઠ બની જાય છે.

- સોચા કરતા હૂં, ભોગોં સે, બુઝ જાયેગી ઈચ્છા જવાલા, પરિણામ નિકલતા હૈ લેકિન, માનોં પાવક મેં ધી ડાલા.

- શ્રી દેવશાસ્ત્રગુરુ જયમાલા

જે મનુષ્ય-સાધક-મહાત્મા નિઃસ્પૃહ હોય તે નિષ્કામભાવથી સત્કર્મો - શુભકર્મો કરે છે તથા બધા જગતના વ્યવહાર પણ નિષ્કામ ભાવથી કરે છે. આ કારણથી નિઃસ્પૃહ મહાત્માનો સર્વ વ્યવહાર શુદ્ધ, સહજ અને ઉચ્ચકોટિનો હોય છે. નિરંતર શુભભાવોમાં રહેવાથી અને આત્મલક્ષ સહિત સર્વકાર્યો કરવાથી મન શાંત તથા નિર્મળ બની જાય છે. એવું શાંત-નિર્મળ મન સહજતાથી આત્મધ્યાનમાં લાગી જાય છે અને સાચી શાંતિનો અનુભવ કરે છે. આવા સંતો કેવા હોય છે ?

- ચાહ ગઈ ચિંતા ગઈ, મનવા બેપરવાહ, જિનકો કષ્ટુ ન ચાહિયે, વો શાહન કા શાહ.

અનાદિકાળથી આ જીવને અજ્ઞાન, અહંકાર અને મમત્વના સંસ્કાર લાગેલા છે. અહંકાર-અહંભાવને લીધે મમત્વભાવ થાય છે અને મમત્વને કારણે ઈચ્છાઓ-કામનાઓ-તૃષ્ણાઓ જન્મે છે. જો આ અહંભાવ અને મમત્વભાવ દૂર થાય તો સર્વ

દિવ્યધ્વનિ ✦ એપ્રિલ - ૨૦૧૫

ઈચ્છાઓનો નાશ થઈ જશે. પરમકૃપાળુદેવ વચનામૃત પત્રાંક - ૪૯૩માં એનું વિજ્ઞાન સમજાવ્યું છે. યથા-

“અનાદિ સ્વપ્નદશાને લીધે ઉત્પન્ન થયેલો એવો જીવનો અહંભાવ, મમત્વભાવ તે નિવૃત્ત થવાને અર્થે આ છ પદની જ્ઞાનીપુરુષોએ દેશના પ્રકાશી છે.” આ છ પદ નીચે પ્રમાણે કહ્યાં છે :

“આત્મા છે, આત્મા નિત્ય છે,  
આત્મા (કર્મોનો) કર્તા છે, આત્મા ભોક્તા છે,  
મોક્ષ છે અને મોક્ષનો ઉપાય છે.”

ઉપર પ્રમાણે સુવિચારણા કરવાથી જીવનો અહંભાવ-મમત્વભાવ નાશ પામે છે અને તેવો સાધક સમ્યગ્દર્શનને પ્રાપ્ત કરે છે. સમ્યગ્દર્શન (આત્મદર્શન)ને પ્રાપ્ત થઈ ક્રમે કરીને પરમશાંતિધામ-સિદ્ધલોકમાં બિરાજમાન થઈ જાય છે.

“જ્યાં પ્રગટે સુવિચારણા, ત્યાં પ્રગટે નિજજ્ઞાન;  
જે જ્ઞાને ક્ષય મોહ થઈ, પામે પદ નિર્વાણ.”

— શ્રી આત્મસિદ્ધિશાસ્ત્ર ગાથા-૪૧

આવા જ્ઞાનીપુરુષનું વર્ણન નીચે પ્રમાણે શ્રી ‘સમયસાર કળશ’ - ૧૫૩ના આધારે અધ્યાત્મ પંડિતવર શ્રી બનારસીદાસજીએ ‘શ્રી સમયસાર નાટક’માં કર્યું છે :

“જે નિજ પૂરવ કર્મ ઉદૈ, સુખભુંજત ભોગ ઉદાસ રહેંગે,  
જે દુઃખમે ન વિલાપ કરે, નિર્ભર હિયે તન તાપ સહેંગે;  
હૈ જિનકે દઢ આતમજ્ઞાન, ક્રિયા કરિકે ફલ કો ન ચહેંગે,  
તે સુવિચક્ષણ જ્ઞાયક હૈ, તિનકો હમ તો કર્તા ન કહેંગે.”

— શ્રી સમયસાર નાટક, નિર્જરાદાર - ૪૫

આ પ્રમાણે શ્લોક-૭૧ની વિચારણા પૂરી કરી. સ્થિતપ્રજ્ઞ દશાનો અંતિમ શ્લોક નં-૭૨ તેને અંત-મંગળરૂપે સમજીએ, વિચારીએ અને જીવનમાં તેવી દશા પ્રાપ્ત કરવાનો અપ્રતિમ પુરુષાર્થ કરીએ.

હે અર્જુન ! આ પ્રમાણે સ્થિતપ્રજ્ઞ મહાત્માની સ્થિતિ હોય છે. આ સ્થિતિ પ્રાપ્ત થયેલ મહાત્મા-ધર્માત્માને કદાપિ મોહ થતો નથી. કારણ કે મોહનું

કારણ અજ્ઞાન તે તેમનું નષ્ટ થઈ ગયું છે.

**ઉપસંહાર - બોધરૂપ ગાથાઓ :**

● “ઊપજે મોહ વિકલ્પથી, સમસ્ત આ સંસાર;  
અંતર્મુખ અવલોકતાં, વિલય થતાં નહિ વાર.”

— અંતિમ સંદેશ - શ્રીમદ્ રાજચંદ્ર

● “હું એક શુદ્ધ મમત્વહીન, હું જ્ઞાનદર્શન પૂર્ણ છું,  
એમાં રહી સ્થિત, લીન એમાં, શીઘ્ર આ સૌ ક્ષય કરું.”

— શ્રી સમયસાર ૭૩ (ગુજરાતી અનુવાદ)

● આઠ્ઠ ઉતરું રમ લૂં નિજ મેં,

નિજ કી નિજ મેં દુવિધા હી ક્યા ।

નિજ અનુભવ રસ સે સહજ તૃપ્ત,

મેં સહજાનંદ-સ્વરૂપી હૂં ।

— શ્રી સહજાનંદજી વર્ણીજી

● મોહભાવ ક્ષય હોય જ્યાં, અથવા હોય પ્રશાંત;  
તે કહીએ જ્ઞાની દશા, બાકી કહીએ ભ્રાંત.  
સકળ જગત તે એકવત્, અથવા સ્વપ્ન સમાન;  
તે કહીએ જ્ઞાનીદશા, બાકી વાચાજ્ઞાન.

— શ્રી આ.સિ.શા.ગા. ૧૩૯-૧૪૦

વાચકમિત્રો ! સ્થિતપ્રજ્ઞ મહાત્માની ઉચ્ચ દશાની વિચારણાને અહીં વિરામ આપીએ છીએ. આવા મહાત્માની અલૌકિક દશાનું વર્ણન વાણી દ્વારા થઈ શકે નહીં કારણ કે તે અનુભવની દશા છે. છતાં વાણીથી જેટલી કહી શકાય તેટલી શ્રી કૃષ્ણ ભગવાને ગીતામાં યથાતથ્ય કહી છે. ઉપરોક્ત અનુચિતન શ્રી ભ.ગી.ની વિશિષ્ટ ટીકાઓના આધારે કરવાનો પ્રયત્ન કર્યો છે. તેમાં અમારી અલ્પમતિને કારણે ત્રુટિઓ રહી ગઈ હોય તે માટે ક્ષમાપ્રાર્થી છીએ.

આ અનુચિતન સાધકોને સત્પુરુષો - સ્થિતપ્રજ્ઞ મહાત્માઓને ઓળખવામાં સહાયભૂત બને તથા અમારી સુવિચારણાની શક્તિને વેગ મળે એ જ શ્રી પ્રભુ-ગુરુ પ્રત્યે નમ્ર નિવેદન.

॥ શ્રી સદ્ગુરુચરણાર્પણમસ્તુ ॥

**દિવ્યધ્વનિ ✧ એપ્રિલ - ૨૦૧૫**



## DEEPÄWALI: THE FESTIVAL OF LIGHTS

Dear young friends,

This month marks two major occasions. One relates to Lord Mahāveer's Nirvān that happens to occur on 11<sup>th</sup> November this year. It is celebrated as the festival of Diwāli. That term actually stands for Deepāvali, which is made up of two words Deep and Āvali. Deep means lamp and Āvali means series. Deepāvali therefore means the festival of lights. It is the most delightful and sacred festival in India and is celebrated together with three previous days and two succeeding ones thus covering six days in all.

The first day is Vāg Bāras that occurs on the twelfth day of dark half of the month Ashwin, the last month in Indian calendar. Vāg means learning and the day is therefore meant for worshipping Saraswati, the goddess of learning. The people are, however, not aware of that meaning, and wrongly term it as Wāgh (Tiger) Bārash as if tiger is to be worshipped. The next day is Dhan Teras meaning thirteenth day meant for worshipping Laxmi, the goddess of wealth. Subsequent day is called Kāli Chaudash meaning the dark fourteenth day, that is meant for worshipping the goddess Kālikā in order to gain different sorts of worldly accomplishment.

The next day is Deepāvali, which is considered the most delightful occasion in India and is celebrated with worshipping in temples, illumination, fireworks, feasts etc. There are two different traditions for the origin and significance thereof. One relates it to epic Rāmāyan, which is about 4000 years old. It deals with the life of Ram, who is considered an incarnation of Lord Vishnu. He was the eldest son of Dashrath, the king of Ayodhyā. Since the king wanted to retire, he decided to crown Ram. But while the preparations were being made for that purpose, Ram had to go into exile for fourteen years in order to fulfill the promise that his father had given to queen Kaikeyi.

Ram's wife Seeta and brother Laxman voluntarily accompanied him. During the period of exile Rāvan, the king of Lanka, carried away Seetā to Lanka. In order to release her from his captivity Ram had to invade Lanka. During that battle Rāvan was killed on the day of Dashherā (Tenth day of month Ashvin) and in token of that victory the day is celebrated as Vijayā Dashami (Day of victory).

Thereafter Ram allotted the throne of Lanka to Vibhishan, the brother of Rāvan and undertook the journey to Ayodhyā. He reached there on the last day of Ashvin. It was a great occasion for the people of Ayodhyā; their beloved prince and heir to the throne of Ayodhyā had come back after 14 long years. As such, they celebrated it with all possible pomp and splendor. They colored their homes, illuminated them with lights; prepared sweets and released fireworks. Since then the day is celebrated as Deepāvali every year.

The other significance of Deepāvali relates to Lord Mahāveer's Nirvān. He was born in 599 BC, renounced in 569 BC at the age of thirty, underwent spiritual pursuit for twelve and a half year and attained Kevaljnān (Omniscience) at the age of 42. Thereafter he moved from place to place for 30 years in order to spread his message and attained liberation at the age of 72. That is termed as Nirvān, which took place in 527 B.C. on the last night of Ashwin. This November 11 thus marks 2541<sup>st</sup> anniversary of his Nirvān.

When the Lord attained liberation, the people celebrated it in various ways; they lighted the lamps, put on fine clothes, went to temples and distributed sweets. The questions may, however, arise, 'How is it appropriate to celebrate the departure of Lord? Should it not be a time of mourning? How is it justifiable to celebrate a day that happens to be the day of Lord's final departure?' This is, however, not the case of death as we understand it; it is the attainment of liberation, which is the final destination for every living being. The life of Lord constituted the journey toward it and he reached there on the day of Deepāvali. Is it not worth celebrating it?

While the Lord was alive, his lustrous aura used to spread the light of enlightenment. Since that aura disappeared with the departure of his soul, the people experienced a sort of darkness. In order to remove it they lighted lamps. Since then the day is being celebrated every year as the festival of lights. It is also symbolic of ushering in enlightenment and dispelling the darkness of ignorance. The celebration becomes particularly significant because many indigenous traders close their accounts on that day, figure out the profit made during the year and distribute bonus to the employees.

The next day happens to be the New Year in Gujarat and Rajasthan and is celebrated by going to temples, putting on fine clothes, exchanging New Year greetings and availing the feasts. In other parts of India it is reckoned as the second day of Diwāli and the people continue to celebrate it as such.

For the Jain community there is an additional significance of that day. Gautamswāmi, the foremost pupil of Lord Mahāveer, attained omniscience that day at dawn. His first name was Indrabhooti and Gautam was his last name. He had earlier been a reputed Brahmin pundit. When Lord Mahāveer attained omniscience, Indrabhooti was busy performing a major sacrifice along with his two brothers and other colleagues. He came to know that instead of coming to the place of sacrifice the people were going elsewhere.

While enquiring about it, he was told that the people were going to the assembly of Lord Mahāveer, who had attained omniscience. Indrabhooti could not believe it; In order to dispute Lord's omniscience he went to his assembly. But his ego of being a great pundit started melting on seeing the Lord. There lurked in his mind a doubt about the eternity of soul; when Lord dispelled it with the kind words, Indrabhooti surrendered to him and became his first pupil. When the Lord set up his religious order, he divided his followers in 11 groups (Gana) and Indrabhooti became his first Ganadhar (group leader). Thereafter he composed the teaching of Lord in twelve parts, which are collectively known as Dwādashāngi.

Gautamswāmi was intensely devoted to the Lord. His regard for him was so great that he could not conceive of getting separated from the Lord. The regard had reached a level of subtle attachment and that was coming in the way of his attaining omniscience. By virtue of his high intellect and great knowledge he secured many followers; quite a few of them attained omniscience, but he remained bereft of it. Lord Mahāveer knew that the attachment of his pupil was too strong to be eradicated at ease and that he would not gain the omniscience unless he gives it up. Lord also knew that it would be very hard for his pupil to bear his separation. As such, when Lord was to attain liberation, he sent Gautamswāmi to a neighboring place for enlightening one Devsharmā and left the mortal remains in his absence.

After enlightening Devsharmā when Gautamswāmi was coming back, he heard about the Lord's departure. On hearing it he was overcome with intense grief. For him it was a highly anguishing moment; for a while he could not make out how the Lord could have left him. While deeply pondering over it, he remembered that the Lord was totally detached and was above the sense of belonging. How could he maintain any sort of attachment? That led Gautamswāmi to shake off his attachment and he attained omniscience at dawn. That happened at the beginning of the Gujarati New Year and is being celebrated as such.

In token of these two major events the devotees pass Diwāli night by chanting Mahaveerswāmi Pārgatāya Namah (Obeisance to liberated Lord Mahaveer) and at dawn they chant (Gautamswāmi Sarvajñāya Namah (Obeisance to omniscient Lord Gautamswāmi)). The next day is celebrated as Bhāi Beej in India. On that day sisters invite the brothers for a lunch or dinner and the brothers give them the appropriate gifts.

Another significance of this November relates to the birthday of Shrimad Rajchandra that occurs this year on November 25. He was a great spiritual philosopher. He was born on the full moon day of Kārtik that happened to be the tenth day of November 1867. This November thus marks 148<sup>th</sup> birthday of the great man. He has mostly written in the form of letters addressed to his followers and sometime to himself. But he has also composed two books. One is Mokshamāla, which is mainly meant for growing youths. Its highly illustrative 108 lessons were written by Shrimad at the age of 16 within three days.

The other is Ātmasiddhi Shāstra that exclusively deals with soul. Its existence, everlastingness, incurring of Karma, bearing the consequences, the possibility for liberation and the way of attaining it have been convincingly presented therein; Shrimad has virtually contained the entire spiritual realm within the bowl of that book. The extent of spiritual wealth that abided at his heart can be gauged from the fact that its highly meaningful 142 stanzas were written by him at one sitting within an hour and a half. Nothing worth considering spiritual has been left out. Those, who want to study the spiritualism at depth, will not be required to look for any other source.

Before concluding it is worth saying a few words about the months in Indian calendar. A month starts on the first day of bright half of the moon and ends on no moon day. The system was, however, different earlier. Months used to start on the first day of dark half and end on full moon day. The month of Ashwin thus used to end on full moon day of the present Ashwin and the remaining period of the month was reckoned as first half of Kārtik. In Kalpasootra and other books the day of Lord Mahaveer's Nirvān has therefore been mentioned as no moon day of Kārtik.



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forever. Some changes, such as withering of flowers become evident; while others, such as aging come to the notice after a long time; but the process of change is continuing every moment. Science also states that whatever we see in the universe happens to be composition. Every composition is subject to decomposition; old compositions get decomposed and new ones take their place. The original substances are, however, not compositions and are not subject to decomposition. Soul is a substance by itself; it is not a composition and cannot therefore be decomposed. It is everlasting and is termed here as indestructible. The spiritual pursuit consists of looking for its well-being.

होय तेह्नो नाश नहि, नही तेह नहि होय;  
अक समय ते सौ समय, भेद अवस्था ज्ञेय.

Hoy tehno nāsh nahi, nahin teh nahi hoy;  
Ek samay te sau samay, bhed avasthā joy. (10)

**Translation:** What exists cannot be destroyed and what does not exist cannot come in existence; what exists at one time continues to exist forever, the difference that is seen is in the states.

**Explanation:** It is not possible to produce anything in the true sense of the term. What we normally call production happens to be the composition. All objects are composed from the objects that had been in existence; and that is normally termed as production. The same way, no object can be entirely destroyed. What we call destruction happens to be decomposition. The process of composition and decomposition has thus been continually going on in the universe; that leads to changing the states of the object concerned. What we normally term as production or destruction thus happens to be mere transformation.

What we have to consider here is whether lifeless Pudgal can be transformed into soul or whether soul can be transformed into Pudgal. Jainism says that such transformation is not possible. With the help of science, we have brought out many lifeless objects by combination or composition of Pudgals. We have even been successful in producing robots and have put them to work. But it has not been possible to put life therein. No permutation, combination or composition of Pudgal can be visualized to bring about the conscious soul and neither can conscious soul be reduced to lifeless matter. It is therefore said here that what exists can never be destroyed and what does not exist cannot come into existence; the differences that are noticed relates to the change in states.