

The illustration depicts a serene sunset scene. A large, bright sun is low on the horizon, casting a golden glow across the sky and reflecting on the water. In the foreground, a white swan swims in the lake. To the right, a winding path is lined with various colorful flowers, including purple and pink blooms. A butterfly is shown in flight near the path. The background features dark silhouettes of trees and hills under the warm light of the setting sun.

A prisoner's Escape

M. D. Jain

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in memory of their father

Late Shri M. D. Jain

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Publisher's Note

Ignorant people pass their lives merely in feeding themselves and their family. Wise men extend their concern to society and the nation and promote security, safety, cordial relations and a congenial environment. Spiritual persons realize the futility of temporary worldly pleasures and strive for permanent peace and happiness, transcending the cycle of birth and death becomes their ultimate goal.

Spirituality demands shifting of focus from body to soul in all activities of body, mind and speech. Jain philosophy dictates that a rigorous pursuit of spiritual ideals is possible only on renouncing the worldly life but a careful householder can also proceed on the path of freedom by training his mind to see the self as soul, and not body, and curtailing the needs and observing restraints. Such an individual stops reacting to ups and downs, adverse and favourable situations in life and enjoys peace and happiness in life as it comes.

The author of our book Mr.M.D.Jain is Engineer by profession but a spiritualist at heart. He has expressed his deeper wisdom in poetry for his own satisfaction. But his vision can guide all those who seek peace and happiness in life and see spirituality as a meaningful and purposeful way of life. We are happy to publish his poetic work and hope that this small book shall inspire the readers to a holy life.

Dr.Narayan Lal Kachhara

Secretary, Dharam Darshan Sewa Samsthan, Udaipur



शुभाशीष एवं शुभकामनाएँ

धर्मप्रभावना के हेतु तीर्थकरों ने 18 महाभाषा तथा 700 क्षुद्र भाषाओं (जनभाषा) में प्रवचन दिये, महात्मा बुद्ध ने भी पाली भाषा (जन भाषा) में प्रवचन दिये, प्राचीन जैनाचार्यों ने भी जनभाषा/प्रादेशिक भाषाओं में प्रवचन के साथ-साथ साहित्यों की रचना की। इसका कारण यह है कि जनभाषा में प्रवचन करने से, साहित्य लिखने से जनसाधारण अधिक लाभान्वित होते हैं। इसलिए महान पुरुष कोई निश्चित भाषा का ही आग्रह न रखकर जिस भाषा से जन साधारण को लाभ अधिक से अधिक प्राप्त हो उस भाषा में प्रवचन करते हैं, साहित्य लिखते हैं।

वर्तमान वैज्ञानिक वैश्विक युग में अंग्रेजी भाषा अन्तर्राष्ट्रीय भाषा बनती जा रही है। इसलिए वैश्विक स्तर पर धर्म प्रभावना हेतु अंग्रेजी भाषा की भी आवश्यकता दिनोंदिन बढ़ती जा रही है। इस आवश्यकता की आपूर्ति के लिए स्व. श्री एम. डी. जैन कानपुर वालों ने अंग्रेजी भाषा में साहित्यों की रचना की है। उनमें से कुछ साहित्यों का प्रकाशन मेरे द्वारा आशीर्वाद प्राप्त संस्थान द्वारा हो रहा है। प्रकाशन का पुरुषार्थ स्वर्गीय श्री एम. डी. जैन के सुपुत्र श्री एस. के. जैन (Retd. Executive Engineer, I.I.T. Kanpur) और उनकी सुपुत्री श्रीमती त्रिशला गुप्ता (Retd. Professor Electronics & Telecommunication Engineering, H.B.T.I. Kanpur) द्वारा तथा अर्थ सौजन्य उनकी सुपुत्री स्वर्गीय सुशीला देवी जैन, कानपुर की वसीयत से किया जा रहा है। उपरोक्त महानुभावों को मेरा मंगलमय शुभाशीर्वाद है। इस साहित्य के माध्यम से अखिल जीव जगत् सुखी, समृद्ध, शान्त बने ऐसी महती शुभाशीष एवं शुभकामनाओं के साथ -

आचार्य श्री कनकनन्दी

अतिशय क्षेत्र सीपुर (राज.)

Foreword

'A Prisoner's Escape', was composed by Babuji (My Father) long time back. This composition is an expression of his vision about jiva (soul) and pudgala (the matter).

A picture of the havoc by the atom bomb dropped on Hiroshima in 1945 leaves deep impressions on the mind of the reader. This atom bomb killed thousands of living humans animals, birds and trees at that time and many more thousands in the next 50 years. This was just one event, when one thinks of and looks at other dreadful acts, he experiences great anguish and pity towards this kind of deplorable activity of the man kind. On this visualization he identifies a right policy and makes sincere efforts for the complete elimination of the atom bomb.

Soul, the element of consciousness in living beings, in its various forms has been eternally associated with the wrong belief of assuming this material body as his own self. As a result he has always been trying to find comforts and pleasures for this body through external living/non-living objects hoping that this would give him peace and happiness.

The soul, in a search for peace for 'own-self' through 'non-self', is getting wounded every moment in the form of feelings of anger, pride, deceit, and greed, thus making the self restless. This phenomenon takes place by the blast of infinite number of karman molecules, accumulated and attached to the soul, The Karman particles are continuously flowing in due to soul's activity in the form of thoughts, words and deeds. Higher is the intensity of passions associated with this action the severe is the quality, quantity, degree and duration

of Karman molecules getting attached to the soul.

The reaction of the soul to this bombardment in the form of new thoughts, words or deeds invites more Karman molecules and the process continues without an end. Thus, this wrong belief has kept the soul imprisoned by the matter leading to eternal evolution in this world.

The peace for 'own-self' cannot be achieved through 'non-self'. The only way to achieve the everlasting peace is to get rid of this wrong belief and identify the soul, different from the material body. Now identify the right way to defend against the blasts of Karman molecules and finally make appropriate efforts towards this defence. Once the right path of right belief, right knowledge and right conduct is adopted step by step, the soul can stop 'reaction' against the blasts caused by the Karman molecules and prevent any new molecules to come. Thus, one day the number of Karman molecules attached to the soul will be reduced to zero, resulting in complete freedom of the soul from the bondage of matter and achieve the eternal state of infinite peace and happiness.

15th August 2010
Kanpur

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स्व. डॉ. मनसुमरत दास जैन

संक्षिप्त परिचय

हमारे पिताजी स्व. डॉ. मनसुमरतदास जैन का जन्म 2 अगस्त 1909 में मेरठ के एक मध्यमवर्गीय परिवार में हुआ था। उनके पिता स्व. श्री रामसरनदास जैन सरकारी सेवा में थे। आपकी माताजी का स्वर्गवास तब हो गया था जब वे मात्र 15 वर्ष के थे। इसलिये आत्मनिर्भरता का गुण आप में बचपन से ही विकसित हो गया था।

स्व. डॉ. एम. डी. जैन ने 1928 में थामसन कॉलेज ऑफ सिविल इंजीनियरिंग रुड़की से डिप्लोमा किया और 1934 में होम्योपैथिक मेडिकल कॉलेज लखनऊ से "बेचलर ऑफ होम्योपैथिक मेडिसिन" की उपाधि प्राप्त की। इस कोर्स में उन्होंने प्रत्येक विषय में सर्वाधिक अंक प्राप्त किये और "गोल्ड मेडल" का सम्मान प्राप्त किया।

प्रारम्भ में उन्होंने 3-4 वर्ष तक उत्तर प्रदेश के सिंचाई विभाग में काम किया। इसके पश्चात कुछ समय तक होम्योपैथिक मेडिसिन की प्रैक्टिस की। 1935 से अगस्त 1967 (अपनी सेवानिवृत्ति तक) कानपुर नगर निगम में कार्यरत रहे जिसमें अन्तिम 12 वर्ष तक नगर अभियंता के पद पर रहे। आप अपनी मेहनत और ईमानदारी के लिये न केवल नगर निगम बल्कि पूरे नगर में पर्यायवाची बन गये। उनकी निष्ठा के लिये उनके सहकर्मी आज भी याद करते हैं। फरवरी 2009 में कानपुर नगर के महापौर ने उनके ईमानदार, जुझारू एवम् कर्मठ व्यक्तित्व के लिये तथा लगभग 33 वर्ष तक निष्ठापूर्ण दीर्घ सेवा के लिये हमारे निवास पर पधारकर सम्मान चिन्ह प्रदान किया।

पिछले 5 वर्षों से आप उत्पन्न रुग्ण अवस्था में रहे। इसके साथ ही 8-9 वर्षों से नेत्र दृष्टि भी बिल्कुल क्षीण हो गई थी। पर उस अवस्था में भी आपकी धर्म के प्रति पूर्ण आस्था बनी रही और यथा शक्ति सभी धार्मिक चर्यायें अपने अन्तिम समय तक करते रहे।

अपनी सामाजिक व पारिवारिक कर्तव्यों के साथ-साथ धर्म में उनकी गहरी श्रद्धा थी। जैन शास्त्रों में मनुष्य के आचार का चार भागों में वर्गीकरण है - धर्म, अर्थ, काम और मोक्ष। "धर्म" सम्यक् दृष्टिकोण, सत्यता व साम्यता, "अर्थ" - अपने पारिवारिक दायित्वों के निर्वाह के लिये धनोपार्जन

“काम”- इन्द्रिय भोग से सम्बन्धित कार्य और मोक्ष – जो मनुष्य पर्याय का अन्तिम लक्ष्य है – संसार परिभ्रमण से मुक्ति। इस क्रम में “धर्म” सबसे पहले रखे जाने का उद्देश्य है कि “अर्थ” और “काम” विषयक कार्य धर्मपूर्वक करते हुए “मुक्ति” तक पहुँचने के लिये प्रयत्नशील रहना। आपने अपने समस्त जीवन में इस सिद्धान्त को आत्मसात् किया।

सच्चे देव, गुरु, शास्त्र के प्रति उनकी श्रद्धा निश्चल थी। जहाँ तक उनकी धार्मिक चर्या का सम्बन्ध है, तो आपके दिन का प्रारम्भ सामायिक से होता था और रात्रि सोने से पहले सामायिक व दिनभर की अपनी क्रियाओं में होने वाली हिंसा की आलोचना व प्रतिक्रमण के रूप में दिनचर्या की समाप्ति होती थी। “अहिंसा” जैन धर्म का मूल, उनके जीवन का सिद्धान्त रहा। अष्ट मूल गुणों का पालन अर्थात् पांच उदुम्बर फल का त्याग, कन्द मूल का त्याग, मांस, मधु और मदिरा का आजीवन त्याग निरतिचार रूप से किया। हमारी अपनी याद में रात्रि भोजन का पूर्ण रूप से त्याग (यहाँ तक कि जल भी) था। बिना छना पानी कभी ग्रहण नहीं किया। यहाँ तक कि वे अपने सेवाकाल में भी कार्यस्थल पर लोटा और छलना लेकर जाते थे। पांच अणुव्रतों का यथाशक्ति पालन सदैव करते रहे और कोई अतिचार होने पर प्रायश्चित्त करते रहे। श्रावक के षट् आवश्यक अर्थात् देव पूजा, गुरु पास्ति, स्वाध्याय, संयम, तप व दान उनकी चर्या के विभिन्न अंग रहे। अन्तिम के कुछ वर्षों को छोड़कर (जब आप अत्यन्त क्षीण हो गये थे) मन्दिर जाने से पूर्व जल भी नहीं ग्रहण करते थे। शहर में किसी साधु त्यागी का आगमन होने पर या किसी तीर्थ पर ऐसा अवसर मिलने पर गुरु को आहारदान व यथायोग्य वैयावृत्ति करने में असीम आनन्द की अनुभूति होती थी। “स्वाध्याय” उनकी दैनिक चर्या का एक महत्वपूर्ण अंग था। जैन धर्म के सभी प्रमुख शास्त्रों को आप बार-बार पढ़ते थे, उन पर चिन्तन व मनन करते थे और सदैव आचरण में उतारने का प्रयत्न करते रहे। इन्द्रिय संयम व प्राणि संयम दोनों के प्रति आप अन्तिम समय तक जागरूक रहे। अनेकों व्रत-उपवास, मौन-व्रत, आजीवन भारत से बाहर भ्रमण का त्याग का पालन किया। अपनी आय का 10 प्रतिशत आहारदान, औषधि दान, शास्त्र दान में सदुपयोग करते रहे। प्राणीमात्र के प्रति अनुकम्पा की भावना से ओत-प्रोत होने की वजह से अभयदान तो बिना किसी प्रयत्न के ही हो जाता था। इसके अतिरिक्त गरीब, बेसहारा लोगों की यथाशक्ति सहायता करते रहे।

अर्थ के सम्बन्ध में उन्होंने सदा अपना काम पूरी मेहनत व लगन से किया। “अवाञ्छित धन” आपके लिये तृण के समान था। आपने अपनी

समस्त चल/अचल सम्पत्ति की सीमा निर्धारित करके रखी व अपनी व्यक्तिगत आवश्यकताओं व परिग्रह को न्यूनतम रखा।

उनका दृढ़ विश्वास था कि क्रोध, मान, माया, लोभ ये कषाय ही आत्मा को शरीर की कैद में रखे हुए हैं। इन्द्रिय भोग जो कुछ समय के लिये रुचिकर लगते हैं, पर उनकी अन्तिम परिणति दुःख ही है। इसलिये इन्द्रिय निरोध व कषायों की मन्दता के लिये आप सतत् प्रयत्नशील रहे। वास्तविकता यह है कि अपने सभी सांसारिक दायित्वों का निर्वाह करते हुए भी आप संसार, शरीर और भोगों से उदासीन रहे।

इस सत्य की ओर आप सदा सचेत रहे यह दुर्लभ मनुष्य पर्याय और अनुकूल संयोग, उनका सदुपयोग “मोक्ष लक्ष्मी” के मार्ग पर अग्रसर होने के लिये करना है। “मैं” यानी मेरा आत्मा, संसार में जो कुछ भी इन्द्रिय परक है, से अत्यन्त भिन्न है। जैन धर्म के अनेकान्तवाद, नयवाद और स्याद्वाद सिद्धांतों से वे अत्यन्त प्रभावित थे और ये सिद्धांत आध्यात्म से सम्बन्धित सभी शंकाओं का सटीक समाधान करने का सशक्त माध्यम है ऐसा उनका विश्वास था। इन्हीं सिद्धांतों के मनन के आधार पर “भेद विज्ञान” का अभ्यास निरन्तर करते रहे। सम्यक् दर्शन, सम्यक् ज्ञान व सम्यक् चारित्र की एकता ही इस परिभ्रमण से मुक्त करने में सक्षम है, ऐसा उनका दृढ़ विश्वास था। अतः उसकी प्राप्ति के लिये ही आपने अपना समग्र जीवन समर्पित किया।

बाबूजी का धार्मिक आचरण कानपुर जैन समाज में सर्वविदित रहा। कानपुर जैन समिति ने 1996 में एक भव्य समारोह में “जैनरत्न” सम्मान से अलंकृत किया। आप जैसे धार्मिक व्यक्ति के जीवन के अन्तिम दिनों में कष्टों को देख कर कभी-कभी हम लोग व्यथित हो जाते थे। आपके जीवन पर्यन्त के तप, व्रत संयम आदि व इन कष्ट के समय भी समता व शमता के परिणामों के फल स्वरूप आपके अशुभ कर्म अपकर्षण व उदीरणा होकर निर्जरा को प्राप्त होते रहे ऐसा हमारा विश्वास है। 19 अक्टूबर 2009 में शान्ति पूर्वक आपने इस देह का त्याग किया। आप अपने अन्तिम समय तक मानसिक रूप से जागरूक रहे।

कानपुर
दिनांक : 15 अगस्त 2010

इंजी. एस. के. जैन (पुत्र)
(डॉ.) त्रिशला देवी (पुत्री)

Preface

PEACE - FORMULAE

A search for peace is necessary.

A belief in absolute truth is necessary.

Peace comes from within, and not from outside.

Ye had been searching peace outside, and therefore, have failed to get it.

If so, ye, then look into absolute truth, and know it.

Once, ye have found the absolute truth, grasp it firmly lest the outside atomic forces over power thee, and take ye again into darkness.

Go on increasing thou inside strength, by acting exactly opposite to what ye had been doing so far in search of peace.

The absolute truth which ye must search is, that the material body is not thine.

The body is separate from thee.

Thou essence is seeing, and knowing, and is all peaceful, and powerful.

Thou existence is imperishable, and ever lasting.

Thou soul is devoid of all colours, and can not become visible to the material eyes, or mechanical instruments.

Every atom is possessed of colour, taste, touch and smell, and none of these constitute thou own structure.

Find out how the atomic blast inside is plundering thou soul every moment, and is depriving thee of thou real peace, and happiness.

How the atomic forces are encircling around thee, and how do they force thee for action, even when ye do not desire to do a certain thing.

How the atomic forces after death take ye to any of the other forms of life. e.g. plants, water, fire, air, earth, blood, insects ants, flies, birds, fishes, animals, men, women, angels, faeries and hell-devils.

How the electrified atomic energy is constantly produced, and consumed inside these various living forms of thou life; this truth ye should search by keen observation on thou own self, and other living bodies.

After ye have conducted these experiments successfully on thou life, ye shall know the absolute truth - thou own soul having a separate identity and existence, and shall know what is thou real duty in this world, and how to get peace, which hitherto, ye had not been able to get.

The laboratory atomic bomb will only kill thou material body once, while the internal atomic shells are blasting upon thou soul every moment, and killing thee every now, and then, and throwing thee into an endless evolution thus making thou life restless, and miserable.

Hence, thou duty is to defend thou self from the inside atomic blast.

Then, alone, ye will get the desired peace - How ? "This is given in the book presented for thou review."

M. D. Jain

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Theory of Defence

Born out of earth, and perishing into the same,
Then brother, at such body, why feel vain.
Imprisoned in the body, always saying it is mine,
Think of Death, is the body still thine ?
For body's sake, played many tacts,
Alas ! The body leaves, whatever be thine acts.
Doctors, medicines, and cults, all surely fail,
Body says-'Good-bye', at call of death's mail.
Raged with anger, pride, and deceit, did many fun,
Alas ! at end, wealth - men, and power, help none.
Ye live - a life of non-attachment, with correct vision.
Like a lotus leaf, living aloof in water region.
Leave all doubts, and see logically,
The body knows nothing, thou knoweth inherently.
With desires - as thou spade, collected seeds of fate,
At end-none go, but the long atomic tape.
Desires and attachment, thou doors of imprison,
Leave these, if thou aim is freedom.
Pain, disease, and sufferings, are the fruits of body imprison,
Body and soul are two, where use thou clear vision.
Water in milk is separate, see this chemically,
They look as one, but are two surely.
The ignorant say, the body is mine.
Nothing else inside, the body is thine.

Seeing their ignorance, be not sad,
 Don't speak such - that makes them red.
 Look at your faults, and ponder over them,
 Strengthen your defence, to free from den.
 Look at the good qualities of thou brother,
 Love thee, as loves calf- thou mother.
 Whatever may fall, see thou own light,
 Without 'light', thou defence will remain light.

- ★ *Religion is the most auspicious thing in the world. Religion consists of Ahimsa (Non-injury), Samyama (Self-Control) and Tapa (Penance). Even the gods bow down to one whose mind is always full of religion.*
- ★ *Right Knowledge, Right Faith, Right Conduct are most three essentials for attaining the highest state of existence, i.e. Moksha.*
- ★ *All living beings are equal. One should treat all living beings like one's own self.*
- ★ *Not to hurt any living being is the essence of Ahimsa. One should never utter, even out of anger, greed, fear or jest, such words which are likely to hurt others.*

Mahavira

The Base of Defence

Knowledge based on reason,
 The wise call it, 'right vision';
 And what fails logically,
 Said-'Incorrect Knowledge', wisely.

O, wise ! Right knowledge is true science,
 Correct analysis -the door of true science;
 Without analysis, science can't be said true,
 Correct analysis, therefore calls such science true.

Science holds-'a substance-ever existing',
 What exists, is ever living;
 What doesn't exist, is never found,
 Believe it, thou base is sound.

What's there, is from ever,
 Is born, or destroyed never;
 O, wise ! Turn out wrong belief,
 Hold thou defence, get relief.

A tree grows out of a seed,
 A tree gives birth to a seed;
 Which of the two speak first,
 What is thou reply, say just.

Your conscience says-truly inside,
None first, as say wise;
Ye know this by reasoning,
What exists is witho't a beginning.

A question arises, who made the Universe,
What is Science reply to this great diverse;
Science says truly just,
The Universe existed ever first.

The Universe is ever existing,
Science says it - none producing;
Leave thou ignorance, know by reason,
See ! 'Thou Defence' has a separate region.

- ★ *One must always speak truth, which should be wholesome and pleasant. One should avoid untruth in a restrained and alert manner.*
- ★ *Harsh words, even if true, hurt others. It is sinful to speak harsh words.*
- ★ *Movable and immovable property, wealth, food and other comforts are not capable of freeing a man from misery, which he has to suffer as a result of his past misdeeds.*

Mahavira

Root of Defence

The soul in body with various desires lay,
With eyes, and tele-photo - look night and day;
The ears behave like radio, and telephone,
The soul as operator - works till doom.

The eyes behave camera like,
The skin behaves thermometer like;
The telephoto works, like a television set,
And soul - the operator is to act.

A machine knows itself nothing,
Is witho't a desire to do a thing;
It only does what is its work,
The Driver is to set it to work.

By electricity, and oil - a machine works,
By food, and water - the body works;
By steam, and electricity - runs a train,
By oil & petrol - runs a van.

From a distance, the driver sees, and knows them,
With desire - as a tool, the hands and feet operate them;
Seeing, and knowing - are the attributes of soul,
Desire is a force - a direction of soul.

O, Brother ! See thou soul operator like,
See thou body - engine like;
See petrol - thou food like,
Thus body, and soul, truly analyse.

A thing which is not thine, why say it is mine,
Think of the term stealing, how ye define;
Body thou not, say it is mine,
Thus stealing always - imprison is the fine.

O, Wise ! See now rightly - what is body and soul,
Know the difference between body and soul;
See and know correctly, the causes of thou imprisonment,
To free thee, from the long - long banishment.

With desires as fuel, put the body into zeal,
With senses as tools, tie thou soul with atomic reel;
When look with eyes - how images are produced,
And simultaneously - how impressions are deduced.

Whatever reflects on a lens, forms image,
And on the photo reel, prints that image;
So do our eyes behave alike,
And prints develop - on atomic reel inside.

As hear on telephone, the sound waves,
And radio receives, the sound waves;

A receiver - receives - the wireless waves,
So do ears receive - the sound waves.

As sound waves are recorded on a tape,
Inside ears, is recorded on atomic tape;
Once tapes are filled, they behave like a cinema reel,
Thus acts inside - the Human atomic reel.

With words - mind - and body, the soul strikes each nerve,
And constantly fills reels, with all graphic curves;
As is the reflection on the soul, so is desire for action,
Thus - Ye never get peace, and fruit is body imprison.

Body-thus the cause of thou imprison,
And atomic reels-force thee for action;
If thou desire is to free thou self-from this prison,
Stop filling of reels, by a check on 'Desire Region'.

This is the true synopsis of liberty,
Winning of desires, bring peace till eternity;
Look at the essence of thou self, to open gates of freedom,
Leave attachment with body, to vanish complete prison.

Thus know logically, body is not the soul,
Body is separate, and so is thou soul;
See and know - the body and the soul correctly,
Defend thou self, and leave attachment with others truly.

Correct knowledge, brings peace to all,
Correct analysis, a benefactor of all;
Whoever has faith in true Science,
Shall know truth, and keep reliance.

- ★ Conquering one's own self is indeed a greater victory than to conquer thousands of warriors in a battle-field.
- ★ It is very difficult to conquer one's own self. He who has conquered himself through restraint and penance becomes happy in this world as well as in the world beyond.
- ★ For a living being it is most difficult to obtain four things of the utmost value: (1) Human birth, (2) Religious Preachings, (3) Faith in religion and (4) Strength to practice self control.
- ★ Oh Men! Awake! Why are you not awaking? It is difficult to get enlightenment after death and it is difficult to get humann life once again.

Mahavira

Soul and Matter

As reflects in a mirror, all visible to eye,
In soul reflects visible, and invisible to eye;
Soul is invisible to eyes, matter is colourful,
The shape of soul, is a body in full.

Matter knows nothing, like a statue of God,
Soul knows ever, what is spoken about God;
Light shows all, as seen by eyes,
The Soul reflects all, not visible to eyes.

Matter is cold or hot, and the soul a peace lake,
Matter is heavy or light, and the soul of minute make;
Matter is sweet, or sour, having many tastes;
Infinite knowledge, and happiness, are the soul's gates.

Matter is rough, or smooth - in its very essence,
Matter is blue, black, and red - in its fence;
White - transparent, and yellow colour, all exist in matter,
Sweet, or bad smell, are true embodiments of matter.

Soul is devoid of what term the special properties of matter,
Each atom possesses touch-taste-smell, and colour;
Infinite knowledge, and perception are each soul's mirror,
Infinite bliss, and power are each soul's career.

The Line of Outer Defence

Gambling is a wicked devil,
Is the root of all evil;
Competition in contracts is more than gambling,
Is a curse for nation, the society is crumbling.

O, Brother ! Avoid hunting of living beings,
Look them similar to your own being;
Know correctly, what is a living being,
Rightly know the difference - between dead, and living.

Life is equally dear to all living beings,
The base is equal of all living beings;
Why then kill living beings without cause,
For the upkeep of this wicked body, just pause.

The body does not cooperate with you,
Death comes, and it is no more thou;
O, Brother ! Therefore, do not kill living beings,
Through your body, avoid injury to all beings.

Do not inter course with a prostitute,
She will spoil all your good altitude;
Do not look at another's wife with a perverse eye,
Walk on right path, and keep in front your right eye.

Keep reason in front, to discriminate between wrong and right;
Thus correct knowledge is obtained, as wise said right.

Rightly learn, the difference of body and soul,
Know them correctly, to attain your goal;
Right knowledge will bring ye peace-all along,
The wise always try, and leave all wrong.

★ *Anger destroys love; pride destroys humility; deceit destroys friendship and greed destroys everything. One should conquer anger by humility, deceit by straightforwardness and greed by contentment.*

★ *A tortoise withdraws its limbs into its own body. Similarly a wise man should withdraw his senses from committing sins with the help of meditation.*

★ *One does not become a Shraman by shaving his head nor a Brahmin by chanting Aum nor a Muni by living in the jungle nor a Tapasa by wearing garments of bark. One becomes a Shraman by Equanimity, a Brahmin by Chastity, a Muni by Knowledge and a Tapasa by Penance.*

Mahavira

Line of Inner Defence

Whoever treads on the right path,
Surely gets peace, ever to last;
Whoever sees his soul,
Will surely attain - his goal.

Whoever avoids violence, in words - body - and mind,
Complete freedom, will be his ultimate find;
Whoever does not speak a lie,
Bliss is the fruit, of correct eye.

Whoever does not steal,
His every nerve, works with zeal;
Whoever abstains from other's wife,
Ye surely lives, a chastely life.

Whoever lives a pure life,
Ye surely respect, thou wife;
Whoever avoids attachment to others,
Will surely break, his prison chain as under.

Whoever leaves - the wicked desire,
Surely defends, his own empire;
Whoever does not multiply his requirements,
Will surely live, in peace compartments.

Whoever leaves attachment with the body,
Surely keeps control over his body;
Whoever treats a language - only a mode of expression,
Other languages, never bring upon him - any depression.

Whoever has no desires in his mind,
Surely keeps control, over his mind;
Whoever walks, after looking properly,
Surely treats, all living beings equally.

Whoever saves life, of even tiny beings,
Is surely a saviour, of all living beings;
Whoever has tender feelings,
Does not kill, even minute beings.

Whoever speaks, only sweet - words,
Is never to utter, harsh words;
Whoever eats, only vegetable food,
Will surely remain, in a non-violent mood.

Whoever places things, after looking properly,
Saves many lives, from injury surely;
Whoever discharges urine, and feaces, at the right place,
Will surely, never get, any one's disgrace.

All these, are good paths, of the might,
Hold, and believe them, to be right;
Whoever walks, on the path of peace,
Ye surely, will get bliss, and peace.

Human Atomic Energy Board

Its Production, and Consumption

There lived Ahuja - a Sethi,
And a Commander - Nanawati;
Silvia - thy wife,
Said dearer than life.

Darkened by Ahuja,
Lost her way Silvia;
One day Commander peep,
What Ahuja did deep.

In the agony of heat,
Commander - Ahuja beat ;
What fruit Commander bore,
Prison was thy door.

Sealing Ahuja's acts,
With prints of thou facts;
Could force him low,
To abode below.

What Ravana did fun,
Ahuja still far run;
Why lesser will be the reward,
Tell ! What is his award ?

Commander collected in,
Atomic roles of kill-anger, and sin;
What would be the fruit,
Find by logic, of the atomic brute.

If didn't collect atomic cells of age,
Now what Commander should page;
Should collect good atomic shells,
To destroy the old atomic knells.

If collected in, atomic cells of age,
At the time of atomic rage;
In future will give fruit,
Akin to atomic brute.

O, Commander - think low,
What atomic cells, ye now sow;
Be friendly to all,
Thus kill the bad atomic balls.

Also do such good acts,
To destroy the old atomic nets;
Which collected ye,
When put shot at thee.

Ye pardon all,
Kill anger atomic balls;

Look what is 'I', and else bright,
This will take ye, to heaven's flight.

Thus shall die,
Bad atomic tie;
Silvia, will get similar,
What said about Commander.

Tell her to light inside,
Live cells of Good-self eye;
Thus, will surely die,
All atomic energy tie.

- ★ *Even innumerable mountains of gold and silver will not satisfy a greedy man because desire has no limit.*
- ★ *A needle, if attached to a thread, does not get lost in the ground; similarly a man, if he has acquired knowledge of scriptures. does not get lost in the worldly existence.*
- ★ *Time marches on; the days and nights pass away quickly; pleasures of the senses are not permanent; just as birds leave the tree when fruits are over. Similarly, pleasures come to man but forsake him immediately.*

Mahavira

A Hell on Earth

The electrified Human Atomic Wheel,
Attract incessantly atomic reel;
Like, a photographer snap,
Fill reel with photo-map.

What happened at Nagasaki,
By throw of atomic ball;
Is known on earth to all,
Think ! Of thou inside atomic balls.

In a moment shall force,
Hell below will be its course;
Infinite is its power load,
The electrified Human Atomic Board.

When U.S. threw atomic bomb,
Hiroshima look like a town of tombs;
In a moment, a sight of grim, and moan,
Cry, weep, and sigh was only known.

How ghastly w's the look,
Blood flew on land like a brook;
Oh ! How deadly was the view,
Skin-flesh, from body flew.

How horrible was the cry,
In all directions in the sky;
Children wept bitterly all round,
Mother-Father, dead-whom to sound.

How hideous, body looked without skin,
There was none to save, from this grim;
Brother was blind, mother dead,
Sister was dumb, father mad.

How burning w's the heat,
The whole atmosphere w's a fire sheet;
The living bodies felt alike,
They were put in a furnace dike.

How severe, w're the pains,
Like misery, fall in rains;
No words, could express thou sufferings,
Except those - reaping harvest of their doings.

How great was the thirst,
In the scorching heat of atomic burst;
None could get, a drop of drink,
To quench the thirst, of the dying wing.

The dead bodies lay, like straw piles,
Ghastly look their abode, for miles and miles;

The whole atmosphere, was full of stinking smell,
None dared to go, near the agony cell.

Few surviving, felt the agony of thirst and hunger,
There was none to help them, in the atomic thunder;
Dying in a burning fire, was the atomic award,
None could save the Japs, from the U.S; reward.

When such is the value of one atomic bomb,
Think ! What would be the sight of a billion such bombs;
Ye ! Will them find - one hell reproduced on earth,
To reflect ye, what is meant by hell's birth.

The entire world - now fear, from the atomic burst,
U.N.O. wants peace, and save others from atomic hurt;
Nations have seen truly, the value of atomic cells,
But have not pondered over the greater miseries of actual hells.

Think a while , why Ahuja lost thou life,
Why Commander shot thee, for thou wife;
Why Ravana abducted Sita, wife of Rama,
How Ravana was killed for thou bad karma.

Ye ! Believe in atomic force,
and find out, value of human atomic cells;
Then, shall know truth,
how atomic cells take thee-to Heaven or Hells.

Thou Sad Evolution

The essence of Universe,
Is the scientific mind;
Eternal, and and give eternity,
To all of thou kind.

Infinite are the souls
In the Universal plane;
All desire peace,
Fear sorrow, and pain.

Thence , the Science teacher,
Spoke in a humble way;
To relieve pain, and give peace,
to all astray.

Hear with patience,
Oh, good dad;
If thou desire relief,
From pain ahead.

Forget not the organic,
And the law of indestructibility;
Thou production and consumption,
Evolve from eternity.

Life, or the Organic,
Thou birth or production;
Said nay, the difference,
Betwixt Death, or consumption.

Birth, or Death,
Tell production, or consumption;
Follow each other,
In a rapid succession.

The law of indestructibility,
Keep thou existence;
And thou continual change,
never end in destruction.

What laws govern,
Thou change of life;
Science will show thee,
At thou own sacrifice.

What changes thee,
Into various forms;
Know the Organic Science,
For years to come.

Drunk with delusions,
From time's infinite;

Ye-wandered unconscious,
Without knowing thou minute.

Long-long is the history,
Of thou sad evolution;
Hear few words of those,
Who ended thine sad evolution.

Lived in a blood cell,
For ages uncounted;
In the form of a body,
With one sense mounted.

Eighteen times during,
The period of respiration;
Suffered the severe agony,
Of birth and death evolution.

Born in earth, air, and water,
And fire, and plants- thou abodes;
There w's no end of suffering,
In these living moulds.

Difficult to get the form of an insect,
As diamond Kohinoor;
Which thee could get,
After a longsad tour.

Whence born in the form,
Of an ant, and flea;
Suffered the intense pains,
And none to protect thee.

Good luck favoured,
Got the animal shape;
But without the sense of thinking,
Lived as lying in a grave.

With sense of thinking,
In a form like lion;
Devoured, and ate,
Weaker one's of thou coin

When was born,
In a weaker state;
Was eaten by those,
Stronger in rate.

Suffering thirst and hunger,
Was hit, and pind;
And with loaded back,
Faced cold-hot wind.

When shot or killed
Tied, or beaten;

Untold w're thou sufferings,
In all these prisons.

When died in the state,
Of sorrow and pain;
Ran deep below the earth,
Said - hell as its name.

Thou body fell on ground,
From a pitiful height;
And its touch pained thee,
More than a thousand scorpion's bite.

The rivers of Hell,
With pus, and blood like-flow;
Gave intense pain on touch,
That atomic science will show.

The falling leaves of trees in Hell,
With sword like edges;
Pierce into the body,
Like scissors trim hedges.

Oh ! Extreme is the heat, and cold,
In the Hell's atmosphere;
In a second, will melt an iron ore,
Huge - as Earth's sphere.

Each moment, thee were torn asunder,
And reunited like metal mercury;
Such Hell, the abode of those,
Who lived deep in luxury.

Water of the Atlantic,
Too little to quench thou thirst;
And not a drop to drink,
W're to get on Hell's earth.

How great is the hunger,
In the Hell's Prison;
Entire grain of the world,
Would not satisfy thou region.

Suffered these pains,
Nay ! Infinite tongues could narrate;
And the non-ending evolution,
Brought thee-unto human shape.

For nine months - in mother's womb,
In the form of a foetus;
Suffered severe pains,
In the closoed sac of uterus.

When came out,
Through the narrow way;

Great-Great, w're the pains,
Thou self could only say.

At the age of infancy,
Could not do any good;
And during the period of youth,
Lived in a female mood.

Looked half - dead,
At the age - saith old;
Then, whence to find time,
To see thou mould.

When lived a life of limited desires,
The evolution forced thee, into good Heaven;
And soon was given thee,
The life of a celestial being.

Woke from sleep, and saw around,
What is this land with fairies all round;
Spoke the fairies - in a sweet voice,
Thou home is heaven, to sing and rejoice.

During thou celestial life,
Plunged in deep luxury;
At last ! Death approached, and said,
Good bye - is left thou no more dowry.

Oh ! Good brother,
Even the abodes of Heaven;
Nay ! Without true Science,
Could bring ye peace within.

Again born in the form of a plant,
By end of heavenly motion;
Think ! My Brother - the history,
Of thou sad evolution.

- ★ *The dried leaves of a tree fall down after some days. Similarly, life of a man comes to an end. Therefore, Oh Gautama, do not be thoughtless even for a moment.*
- ★ *The dew drops remain on the tip of a blade of grass for a very short time. Similarly, life of men in this world is very short. Therefore, Oh Gautama, do not be thoughtless even for a moment.*
- ★ *Among all austerities, celibacy is the best. Non-celibacy is the root of all sins. Therefore, one should refrain from non-celibacy and practise celibacy with firmness.*

Mahavira

Right Vision

When rightly look unto all,
The day drew nigh, and nigh;
And gently hit the call,
With freedom by thou side.

With iron will, and self spun demand,
Unerringly serve thou kingdom;
And Science - the media to command,
Fade the night - sleep thou wisdom.

When penetrate deeper - unto the truth,
What freedom, and prison - thou sh'll know;
Happy to part - thou wealth for good,
The world, praise thee - to ever echo.

When sacrifice at tip with desires to burn,
Freedom wait none, and short to come;
Company of the good, thou hath to learn,
Freedom is through o't - that none to shun.

When serve thou community every day,
The world - an ocean - free to sail;
And eternal - thou love to the scientific way,
With tolerance, and patience - thou food in jail.

When kindness and truth - the essence of thou master,
Respect He ever - to reach the goal;
And honour the scientific - truth inventor,
To know truth, and free from role.

When praise truth, and science rebound,
And rejoice it more at every sight;
Thou daily duties - go well round,
Freedom is reached, as electron's flight.

Open truth to thou brother,
To free thee-from the chains of prison;
Love thou kingdom, as child - a mother,
All love ye - on Earth, and Heaven.

Whatever be, thou living region,
Wherever born, in thou kingdom;
If nay, ye use thou right vision,
Will never be free from long-long prison.

★ *Worldly pleasures are like thorns, like poison, like a venomous serpent. Worldly pleasures give little momentary satisfaction, but they bring sufferings for a long time. They are a mine of evils and they do not allow Moksha, i.e. liberation from worldly existence.*

Mahavira

A Prisoner's Escape

Kings, Emperors, and Presidents,
And riders of aero-planes;
All shall die at one's own turn,
Amidst the sea, and plains.

No army, power, and invention,
Mother, father, and the kins;
All at the time of death,
Shall none keep ye in.

Pain to the poor without wealth,
And rich in the wit of desires;
Oh ! Shall ye see amidst the world,
Nay joyous, but anxiety's sphere.

Single cometh ye,
And goeth alone;
None saw a companion,
That followeth the soul.

Whence the body thou not,
How others are thee;
House, wealth, and else visible,
Are aloof from the unseen ye.

Encased within the film of skin,
Body - a skeleton of flesh and bone;
Nowhere is seen so ugly a thing,
Throughout the worldly zone.

Heated with various thoughts on Earth,
Thou ever suffered death and birth;
Ah ! Chains of desire - electrified alround,
Plundered ye, and thou knew not.

Whence light reflected by Science Divine,
Broke the desires unto the dust;
Onward it traced a path to tread,
For the soul to escape from idea's crust.

Followed with the lamp of wisdom,
And sacrifice as oil to lit;
Ran ye, to get out the prison,
Of the atomic ideas knit.

Kindness with truth - thou gun,
And honesty with sacrifice - thou shot;
And Patience - thou wish to travel,
Aimed at - to win the woven thoughts.

The words - ye spoke were sweet and delight,
Looked well ye, err tread a step;

Nay life be pained within thou sight,
Whence meet all thou daily acts.

Kings

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The five powerful senses of desire,
Were constantly watched and won;
And the light poured by the scientific mind,
Controlled their electric run.

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Vast's the magnitude of the Universe,
The Earth midway the Heaven and Hell;
Where's the soul from time's infinite,
Withered without a scientific cell.

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Oh ! S

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Wealth, gold, and the rule,
All are easy to gain;
Hard it is to get in the world,
A scientific mind with a scientific reign.

Single

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None :

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Delight is the result when pray thou master,
And dejection is the fruit when anxiety thou fate;
When ne ye beg, nor in anxious mood,
Escape is sure through - "the Scientific Gate".

When

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House

An

In the ocean of knowledge,
the feeble ones are sure to err;
The wiser correct errors,
requests - ye, sir.



