

ACHARYA MAHASHRAMAN

The Path of  
**FREEDOM**  
from Sorrow



# The Path of Freedom from Sorrow

Acharya Mahashraman



Jain Vishva Bharati, Ladnun



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## **Preface**

The book 'The Path of Freedom from Sorrow' is available for the readers. This book gives many guidelines for spiritual development. Sadhvi Sumati Prabha has put her dedicated effort in the editing of this work. Muni Kumar Shraman and Muni Kirti Kumar have also contributed to shape this book.

I humbly dedicate this work to reverend Gurudev Tulsi and reverend Gurudev Acharya Mahapragya.

**Acharya Mahashraman**

**Limit your desires,  
your sorrow will limit too**

# Index

1.	Spiritual Lifestyle	01
2.	Emotional Purity: The Path of Well-being	05
3.	The Eight Impediments of Emancipation	10
4.	Liberation in Now	18
5.	Equability	23
6.	Self-Realization	27
7.	Stay in the Self	31
8.	Immortality	36
9.	Self-Orientation	40
10.	The Process of Uplift	44
11.	Emotional purity: A Process of Progress	49
12.	The Entrance of Austerity	54
13.	Where Do You Target?	58
14.	Freedom from Kashay : A Real Freedom	63
15.	Defeat the Anger	67
16.	Ego Eradicates Humility	73
17.	Straightness leads to Purity	79
18.	Greed: The Omni-destructor	84
19.	A Journey towards Detachment	89
20.	The Axis of Determination	93

21. Is Your Destination at Distant or on Doorstep?	100
22. Detachment: The Fruit of Sadhana	104
23. I and Mine : Impediments of Self-realization	109
24. The Path of Freedom from Sorrow	113
25. What Interrupts Your Bliss?	117
26. An Atheist should be Ethical	123
27. Two Ways to Practice Preksha Meditation	130
28. Spiritual Prosperity Through Sadhana	133
29. Moving towards Awareness	139
30. The Failure of Anger : The Success of Life	142



# 1

The Path of  
Freedom  
from  
Sorrow

## Spiritual Lifestyle

Non-anger, non-attachment, and non-persistence are three words in their negative form. These concepts, in spite of prefixed with word 'non', are meaningful and useful. According to Hindi language grammar, any word which begins with a Hindi vowel can be converted into negative just by adding prefix 'an'. For example; the word 'avesh' (anger) becomes 'an-avesh' (non-anger) by simply adding prefix 'an'.

### **Non-anger (*an-avesh*)**

The psychological state of non-anger is called a state of mental balance. The person who becomes angry over trivial issues can cause harm to himself. On the other hand, a person who stays level-headed can gain an advantage from the same incident. The fifth Acharya of the Terapanth order - Acharya Maghva - has been an eminent monk. His imperturbable and calm nature was always at a very high level. He was perfectly entitled as 'Veetragekalp' (like a detached person). He always remained calm whether he was admonished or complimented in public.

Man must develop the practice of staying calm in any situation. Sometimes however, just for a few second one's temperament explodes and he loses his self-control. During this emotional outburst he speaks meaningless and insulting words. His conscience goes on vacation and the person he is angry with becomes worthless for him. Some people get angry only for an instant, but at that very moment they become so dreadful as if they are erupting something. Man should avoid this weakness. He must curb his anger. Occasionally, speaking strict words is not bad. When used in the context of discipline, sometimes even strong words can be used. But strong words should also be accompanied by a calm mind. Speaking, when there is anger inside the person, is a failure of life and work.

The spiritual world gives value to non-anger (calmness). The state of non-anger is very significant in our practical life as well. Many people live together in a family. If they all are aggressive, then life becomes hell for all. Therefore, not getting angry is the first maxim of a successful life.

### **Non-attachment (*an-asakti*)**

Man cannot be free from activities till he is endowed with human body. The bondage follows the activity. Therefore, man is suggested to behave or act without attachment. Man walks, talks, lives with his family and runs his business. Success can be achieved in life if detachment is integrated with these activities. Wherever attachment exists , it causes sorrow; whether it is towards any person or object.

A beautiful couplet is found in Rajasthani literature:

*Je samdrishti Jeevada, karai kutumb pratipal  
Antar dil nyara rave, Jyun dhaya ramavai bal*

A baby-sitter, in spite of taking care and nourishing the baby, knows that the child does not belong to her. Similarly, a spiritual person should think that he lives in a family. Taking care of the family is his duty. But he should know ultimately - 'I am alone; nothing is mine'.

Once, a saint visited a nearby province. He was very learned, detached, splendid and ascetic. The king himself came across the saint and requested him to visit his palace. Saint accepted his invitation and the next day went to the palace. The king made beautiful arrangements for him including accommodations and food. One week passed but the saint was not willing to leave. One day the king said to him - "O saint, the time has come for you to move somewhere else". The saint left the palace right away. The king was going with him to see him off. Along the way, he asked, "O saint, I was enjoying the luxuries in the palace and so were you. In this way we both became alike, what is the difference between two of us?" Saint replied, "O king! Let's walk little more and then I will explain my thoughts to you". After a while king asked again, "O saint! Please answer my query now. I must return to my palace". Saint replied "This is the difference between you and me. I was living inside the palace, but in your case the palace is living inside your mind". This is the difference between attachment and non-attachment. An

excessive attachment is an obstacle from a spiritual viewpoint, but it is not good in our practical life either. Therefore, one should stay away from attachment.

### **Non-Persistence (*an-agrah*)**

In accordance with spirituality, persistence takes a person away from truth. On the other hand, a person who is humble but not persistent stays close to the truth. Man should be free from persistence. But sometimes there is a place and time for persistence. For example, a monk observes lifetime vows of non-violence, truth and non-stealing. He must have the perseverance not to quit his spiritual practices at any cost. Such firm faith and determination for adhering to vows must be followed. But the persistence in our behaviour and day to day life is not appreciable. Out of five or seven family members, one says, "I want to eat such and such food", while the other says, "I want something different". How can everybody's desires be satisfied? Because of the persistence over such small issues, the joy of family and society goes away and the entire system of family becomes disturbed. To keep the joy and harmony alive in the family, man should be flexible in his behaviour. Therefore, flexibility or non-persistence is very significant in life.

In summary, the life that is influenced by non-anger and is endowed with detachment and non-persistence is favourable. These factors make the life flourishing, joyful and happy.

## Emotional Purity : The Path of Well-being

In Jain Agam it is said:

*Nadansanissa nanam, nanen vina na hunti charan guna  
Agunissa natthi mokkho, natthi amokkhassa nivvanam.*

This verse from Uttradhyayan Sutra, giving a sketch of the technique of Jain austerity, says that the knowledge cannot be right until the faith is right. Right conduct is not possible in the absence of right faith and right knowledge. In addition, without having right conduct, the complete freedom from Karma is not feasible and without getting rid of Karma, liberation cannot be attained. Therefore, the foundation of salvation is "right faith".

Penance (tap) and spiritual practice (sadhana) both play a significant role in life, but in the absence of right faith both penance and practice are worthless. A spiritual practitioner should determine 'what is my perspective - spiritual or material?' In fact, he can be a true practitioner who physically



lives in the world and maintains worldly behaviour but his consciousness is focused towards liberation. He while living in the outer world stays within.

A spiritual practitioner uses material goods, eats food, does many other activities and utilizes and consumes many objects. Material goods are necessary for survival. Without material things man cannot survive easily. But the consciousness of a spiritual practitioner should not get distorted in the materialistic world.

Man has two innate instincts - attachment (rag) and aversion (dvesh). These two engender many other instincts. If someone is jealous, quarrelsome, irritating or egoist; his emotions are the by-products of attachment and aversion, which distort the chitta (conscious mind). Therefore, emotional purification is a must to clean the conscious mind. If the emotions are pure and unbiased, then in spite of access and use of material items, the person can stay in the state of equanimity. In spite of not using material things, the mind becomes imbalanced if the emotions are impure due to attachment and aversion. The reason behind equanimity and non-equanimity is not the thing itself but the emotions or thoughts. Emotions are the inertia which can take a person anywhere.

Once upon a time, Maharaj Prasannachandra, the emperor of Potanpur after listening to the sermons of Bhagwan Mahaveer, detached himself from the material world and

became monk after entrusting the responsibilities of his kingdom to his son. Once he went to Rajgrih along with Bhagwan Mahaveer. Outside of the assembly area, he was meditating in the sun in a standing posture with his hands raised up. Meanwhile, King Shrenik, with his soldiers, was going to visit Bhagwan Mahaveer. Two ambassadors, Durmukh and Sumukh, were also accompanying him. As soon as Durmukh saw the monk in meditation, he said, 'O Sumukh! This imposter monk is meditating, and his kingdom has been attacked by his enemy king. The kingdom will be seized. Now who will provide security to his son, wife and people?' As soon as these words from Durmukh penetrated in the ear of monk Prasannachandra, his meditative state was broken. Mentally, he started to battle with his enemies. In the anxiety of possibly losing his son, wife and kingdom he became entangled in emotional pain. Emotionally, he was becoming cruel and ultimately his thoughts became so deleterious that he had prepared the ground to go to the seventh hell in the next life. He was thinking to take off enemy king's crown off and imagining to kill his enemies in the war. When he put his hand on his head to get the crown, he suddenly remembered, "Oh! I am a saint! Whose kingdom? Whose son? These all relations are meaningless. Who is a friend or who is the foe?" These thoughts changed his feelings. Now the consciousness got highly elevated and in that very moment he became omniscient. On one end is the seventh hell and the other end is omniscience knowledge - both are extreme ends.

A spiritual practitioner should have a pure attitude along with emotional purity. Because of the mundane nature of life, one sometimes gets anger, sometimes lust, sometimes fear and sometimes ego, greed, hate and more. But a practitioner must have a goal to rectify his attitude. Achieving the stage of purification of such passions or attitudes is a great success in the field of spirituality.

There are two influxes (ashrav)

- (1) kashay (passion)
- (2) yog (activity of mind, body and vocal)

I pondered deeply over these two influxes and I realized that complete destruction of passions (kashay) or negative emotions in daily life seem impossible since passions reside inside the individual. Therefore, uprooting the inner impressions in the daily life cannot be expected. But what we can do is resist the transformation of kashay ashraav into yog ashraav. Anger when gets expressed in terms of mental, verbal and facial expression becomes yog. A practitioner should put his effort to not let the passion enter into the boundary of yog. If yog is pure; the mind, vocal and body are pure then consequently the consciousness gets purified. It is well documented in Sanskrit literature.

**Chittayattam dhatubaddham shariram,  
nashte chitte dhatavo yanti nasham  
tasmachchittam sarvada rakshaniyam,  
svasthe chitte buddhayah prasfuranti**

The body which is composed of elements is dependent on the conscious mind. After the destruction of chitta, all elements also are destroyed. Therefore, chitta must be protected all the time. Healthy chitta can lead to healthy intellect. And only then can the path of salvation be opened up.

# The Eight Impediments of Emancipation

A very important verse from the Jain Agam is:

*Je yavi chande maiiddhigarave, pishune nare sahas heenapesane  
aditthadhamme vinae akovie, asamvibhagi na hu tass mukkho*

This verse from Dasvealiyam Agam explains eight things, which are obstacles to liberation or a pain-free life.

## 1. Brutality

The first is chande (ferociousness). One who acts with cruelty repeatedly and who is complex by nature, will find the attainment of freedom from misery challenging. A spiritual person should not be brutal. In other words, he should not have ferocity and hatred in his behaviour. There should be softness in behaviour. Not just an ascetic, but also noble man is expected to maintain his decent, calm and beautiful attitude. Many times Acharya Mahapragya would say and it is my personal experience too that the natural behaviour is humbleness. There are times when a strict behaviour becomes necessary. Wherever there is humbleness and



softness there is a pull towards that person. On the other hand, wherever hardness and brutality co-exists, attraction towards other people ceases. A serene person brings peace into others' lives and people are drawn towards him. An aggressive person disrupts his own peace and others' as well. The following saying in the Agam highlights the significance of peace:

*je ya buddha aikkanta, Je ya buddha anagaya  
santi tesim paitthanam, Bhuyanam jagai jaha.*

It explains that the basis of the past, the future and the present arhat (tirthankar) is shanti (absence of kashay), just as the earth is the basis for all living beings. As the earth is our pedestal, human beings are stable on earth with peace, as is the wisdom and complete knowledge (keval gyan) of omniscient people. Without absence of kashay, complete knowledge is not possible. Right faith (samyak darshan) is also based upon absence of kashay to some extent. In the presence of kashay, right faith is not possible. A householder, a monk, and an omniscient all require absence of kashay. To be endowed with shanti (absence of kashay) or to attain liberation, the development of a humble attitude is a must, and the brutal behaviour should be given up.

## 2. Ego

The second impediment is mai-iddhigarave (ego for intelligence and prosperity). An egoist person cannot be free from sorrow. It is never right to have an ego for anything be it wealth, knowledge, or power. Usually i give three suggestions to wealthy people.

1. Do not have ego for wealth.
2. Do not get over attached to wealth. Have the attitude of giving up.
3. Never misuse wealth.

In addition, I have three suggestions for knowledgeable people

1. Recognize your ignorance and try to eradicate it.
2. Try to share your knowledge.
3. Apply your intellect to spiritual and advanced knowledge.

The person who have knowledge of the self does not have ego. Man should not have ego for his knowledge and prosperity. An egotistical person invites pain whereas the ego-free person attains peace.

### 3. Slander

The third obstacle is pisune nare (backbiting or slandering another person). A backbiter prepares the ground for pain. Backbiting is a bad attitude. It is a sin. The one who aims on finding fault in others can never get salvation. A Sanskrit poet metaphorically has compared such people with mosquito.

*Prak padayoh patati khadati prishthamansam  
karne kalau kimapi roti shanaih vichitram  
chhidram nirupya sahasa pravishatyashankah  
sarvām khalasy charitam mashakah karoti*

First of all mosquito tumbles on the feet, then bites the flesh of the back. Slowly, makes a sweet but weird sound in the ear. After observing the hole (in the ear) securely enters inside. In this way mosquito behaves wickedly. A backbiter also behaves similar to a mosquito. One can be free from misery if he quits backbiting.

#### 4. Recklessness

The forth obstacle is sahas (recklessness). A reckless person who acts without thinking cannot be free of sorrow. If in any situation, decisions are being taken without rational thinking then many times undesirable and unfavourable can happen.

Once, a prince had to travel out of his kingdom. After twelve years he returned to his land without any notice. In the night time he came to his palace with his attendants. As soon as he entered his room, he saw a man sleeping next to his wife. This scene made the prince extremely furious and he planned to kill both of them at that very moment with his sword. Instantly, one maxim emerged into his head from his childhood :

*sahas vidadhit na kriyamavivekah parmapadam padam  
vrinute hi vimrishyakarinam gunlubdhah svayamev sampadah*

Any act should not be performed instantly without rational thinking. Imprudence is haven of all the problems. While any deliberate act brings happiness. After recollecting this maxim prince awakened his wife and asked, "Who is sleeping with you?"

Wife replied, "My lord! He is your son. When you went from here he was in the womb and today he is 12 years old."

Prince thought, "A devastating act would have been done today. Without thinking if I would have attacked with sword, then both my wife and son would have died. My family would have been ruined." Therefore, very truly it is said in agam that a person who acts without thinking invites distress.

### 5. Lack of discipline

The fifth obstacle is heenapesane (lack of discipline). An undisciplined person, who does not listen to his master and seniors and is defiant, creates suffering for himself. On the other hand a modest person, who is humble enough to respect those with experience and seniority, feels joy in his life. The current generation needs to analyse that it is obedient or not. The one who acts upon the words is obedience and the one who defies is disobedient.

In Sanskrit literature even it is said: 'agya gurunam avicharaniyam'

The order, given by Guru does not require second thought. They should be obeyed instantly and without question. Obedience is the path of joy, whereas disobedience is the path of sorrow.

### 6. Faithlessness

The sixth obstacle is adittha-dhamme (ignorance about religion). The one who does not abide by religion brings

sorrow for himself. Siddhraj Jaysingh, the king of Gujarat, once said to Acharya Hemachandra, 'it is very difficult to understand the deep form of religion, therefore please make me understand the path of simple religion?'

Acharya Hemachandra elucidated the simple religion through Sanskrit verse as

*Patre danam gurushu vinayah sarvasatvanukampa  
Nyayyah vrittih parahitavidyavadarah sarvakalam  
Karyo na shrimadaparichayah sangatih satsu samyag  
Rajan! sevyo vishadmatina saish samanyadharmah.*

i.e. The simple nature of religion is to give offerings to a worthy person, to be modest to your guru, have compassion towards all living beings, to have a judicious attitude, to think of the well-being of others, not to have ego for wealth and to keep the company of noble people. People with serene minds should follow it.

Renunciation is religion and consumption is vice. Restraint is religion, non-restraint is vice. Religion is priceless. Religion cannot be bought at any price. By understanding the religion, man should quit vices, intoxicants, anger and dishonesty. After understanding religion and by giving up sins one can get rid of misery. A non-religious person makes the ground ready for sorrow.

## 7. Arrogance

The seventh obstacle is vinae akovie (arrogance, lacking humility). The one, who is not humble, does not bow, does not respect elders, and does not give up his persistence, feels



distress. Therefore, man should be an expert in modesty. Practising humbleness can bring welfare for the soul. Acharya Nemichandra has a verse mentioned in Sukhabodha:

*Vinaya nanam nanao, dasanam dansanao charanam cha  
Charnehinto mukkho, mukkhe sokkham nirabaham*

Practicing modesty gives knowledge, knowledge gives faith, faith gives conduct and conduct gives liberation. And, incessant bliss is experienced in salvation.

## 8. Non-sharing Attitude

The eighth obstacle is asamvibhagi (avarice or Non-sharing attitude). Man who does not have an attitude of sharing goes through sufferings. It gives rise to conflict if a man wants to snatch other's share while living in the society. A person with such attitude says, 'mine is mine, and yours is also mine!' Conversely, a benevolent person says, 'yours is yours, mine is also yours!' While a saint says, 'nothing is yours, and nothing is mine. World is like a guest house. Everyone have to leave it.'

A man who has mastered sharing, forsaking, and relinquishing can become free from sufferings. But the miserly person cannot achieve happiness.

Many monks were living with Muni Swaroop Chandaji. One day they got less water in alms. So, muni instructed other monks, 'today we have shortage of water. Therefore, take a bowl of water only.' Almost all the monks followed his instruction consciously. But a monk, Otoji, without thinking

of the measure of a bowl took water in patra (big bowl). Muni Swaroop Chandaji asked him, 'why did you break the rules? Why did you take water without quantifying with bowl?' Otoji replied, 'how can water be taken with measurement. I was thirsty. And if I took more water, then what is wrong here?' Muni Shree explained, 'look! Normally it is not necessary to measure the water. But today there is a shortage of water. Distribution is our predefined system. You have defied the management.' As a consequence of transgressing the discipline and management or not having an attitude of sharing he was dispersed from the order.

In nut shell, the person who does not get angry frequently, does not have ego for knowledge and prosperity, does not do backbiting, does not act without thinking, is disciplined, understands the religion, skilled in modesty and have the attitude of sharing, can be free from misery and can attain liberation.

## 4

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# Liberation in Now

There are two sets of people in this world. The first type people are those who cannot decide the true purpose of their life. The people in second category are those who successfully determine the true purpose of their life. Value-oriented and fortunate people fall under second category. But such people are rare in this world. Most of the people in this world remain in the first group because of the lack of goal-setting. But, only precise goal-setting does not guarantee a successful life. Along with goal-setting, knowledge of the right path which can lead to your destination in life is also essential. The following of that path is also indispensable.

The question arises what should be the true purpose of life? Salvation is accepted as the purpose of life in a spiritual sense. Though there can be many intermediate goals, the ultimate goal is to achieve the supreme blissful state of the soul. Attainment of liberation is a great goal. It can be achieved through complete destruction of karma after the spiritual

practices of many lives. The following verse explains the path of liberation in present life also:

**Nirjitamadamadananam, manovakkayavikararahitanam  
Vinivrittaparashanam, ihaiva mokshah suvihittanam.**

The one who has overcome ego and lust, who is free from the deformation of mind, speech and body, and who is detached from materialistic desires, attains liberation in his current life.

Ego is one of the weaknesses of man. Ego rises up when something unfavourable happens, such as being insulted by someone or when his words are not accepted by others. After that his ego begets anger. Therefore, man should try to melt his anger away from his mind.

Once, a disciple - after acquiring the knowledge from his Guru - requested, "Gurudev! I am grateful to you for providing me much knowledge. What honorarium can I offer you as a token of gratitude?" Gurudev replied, 'my son! I do not need any expensive item. Whatever you think is waste and useless is good to offer me.'

The disciple went out of the campus and determined that the soil was useless. It should be gifted. He went to his Guru with the soil. Guru said, 'soil is very useful thing. It is used to make bricks, pots and used by children to play. Therefore, it has its utility.' Then later disciple came to Guru with some ashes.

Explaining the utility of ashes Guru said, 'it is used by Jain monks to pluck the hairs. In case of indigestion the mixture of ash and salt cures it. There are many other usages of ash.' The disciple suggested many other things as gifts. But Guru proved the utility of everything. Finally the disciple said, 'Gurudev! My ego is completely of no use. Please accept it.' Guru replied, 'My son! You are correct that it is of no use. Leave it with me and you will be relaxed.' The one, who knows to give up ego, attains the salvation in this very world.

Liberation is possible for the person who knows how to overcome lust or carnal desires. We know it is not so easy to conquer lust. When the carnal desires are stimulated, even the best of us can succumb to this powerful urge. Leave the common people if we study the long tradition of saints, we find that they also became enfeebled by the situation and became enthused to live a life of flaws. In fact, conquering the carnal desires is a crucial job.

The practice of celibacy is essential for supreme serenity in life. In this context, our ancient acharaya has even said 'maranam bindupaten, Jivanam bindudharnat' i.e. celibacy is life, non-celibacy is death. However, for a house holder it is hard to observe complete celibacy. Therefore the vow of svadar santosh (contentment with spouse) is suggested for him. Moreover, open sex is never desirable for him. Here are some phrases to assist in control over carnal desires.

1. Not to have sexual relation with any woman except his spouse.

2. Not to visit to prostitute.
3. Never go with unnatural sex.
4. Not to support marriages for commercial purpose.
5. Not to have intense aspiration for sexual impulses.

Celibacy is said to be supreme among all vows. In Uttradhyayan Sutra we find:

**Mokkhabhikankhissa vi manavassa, sansarbhirusa thiyassa dhamme  
Neyarisam duttarmatthi loe, jahitthio balmanoharao**

There is nothing unbeatable in this universe for the people who are firm in religion, scrupulous in behaviour and wishing for salvation. But the women who arouse the ignorant and weak people are unconquerable. Therefore, one should practice to control the instinct of lust. The lust-conqueror attains the emancipation in his present life.

In addition, if someone's mind, speech and body are free from distortion, then liberation is possible for him in that very life. He, who overcomes anger, greed, fear, ego, and the like, moves closer to the emancipation. The key practice of an ascetic is to eradicate all emotional deterioration. And it is not impossible to eradicate such deformations. In fact, it may not be hundred percentages, yet partial eradication is doable.

Once, a soldier went off to the battlefield. His mother determined that if her son comes back happily, she will invite a monk for a meal. Coincidentally, the soldier returned home well. Mother explained her wish to her son. Son replied,

'mother! Please invite a dead saint.' Mother asked, 'Dear son! Are you going crazy? How can a dead saint come to our home?' Thereafter, she went and brought a saint home with her. Her son started abusing him. The saint got upset and left. Similarly, many saints came and left unhappy. Finally, one saint came along who was not offended by the abusive words; he kept silence. Then the son said, 'mother! He is a dead saint. Now serve him a meal and fulfil your determination.' Mother did not understand. Her son said, 'the monk is dead, if his anger is dead, lust is dead, and ego is dead. A saint should always be dead; A lay-man should also try to minimize such emotional deterioration. Whenever the mind becomes disturbed, erroneous thoughts occur and the mind becomes distorted. When a man tells a lie or speaks bitterly, his speech gets distorted. When through gestures or physical activity a wrong act is being done, it is distortion of physical act. Man if tries to remove the distortions, liberation is possible immediately.

Man should not have aspirations for material things. Aspirations can bring disappointment. Therefore, he should be content with whatever he has. He should not have attraction for material objects. Detachment from the craving for materialistic objects in itself can bring liberation. The person who is content in the present moment is liberated on earth.

Man should overcome ego and lust; remove physical, mental and emotional deterioration and stay away from material desires. After that, liberation can be attained in present life.

## Equability

A beautiful word found in the Jain Agam is 'thiyappa' (sthitatma) and another word is 'veeyarag' (veetarag). 'sthitatma' (equable) and 'veetarag' (detached) both souls seem like on the same level of purity. The word 'sthitapragya' is found in the 'Shrimad-bhagavad Gita' also. This word is analogous to the above mentioned two words. The soul with the attribute of 'veetrage' or 'sthitatma' is 'sthitapragya'.

As it is said in the Gita:

*veetrage-bhayakrodhah sthitadhir-muniruchyate*

There are three conditions for being sthitapragya. The person who is free from attachment, fear and anger, is sthitapragya. In one word, the equanimous soul is sthitapragya.

The life of a person is full of attachment. He is lured toward material possessions, enamoured by specific persons. Even in the religious sphere also a small amount of attachment exists. To become veetarage or sthitapragya, complete detachment is



essential. The attachment of a disciple for his Guru also needs to be relinquished. The chief disciple of Bhagwan Mahaveer, Gandhar Gautam, was attached to him. Gandhar Gautam could not become omniscient, till he was attached.

Some amount of attachment is acceptable in the lay man's life, but there must be control over it. Materialistic enjoyment has its own significance in worldly life, but self-engrossment also must be taken care of. Control should go hand in hand with consumption. If there is control of detachment over attachment, control of self-engrossment over entertainment, control(self-restraint) of yog over consumption, then the life of a house holder can be peaceful to some extent.

The first condition of sthitpragya is development of detached consciousness. Sometimes even the eminent acharya also gets the feeling of attachment. It may be religious attachment or auspicious attachment but it is an impediment for veetaragata none the less. Therefore relinquishment of attachment is a must for veetaragta. Attachment or being enamoured can bring downfall or destruction. The fifth Acharya of the Terapanth order was Veetaragkalp Acharya Maghwa. History elucidates his serenity, detachment and greatness. Once a monk as per his pre-planning poured dust on him. He stood up, cleaned the dirt and re-engrossed in his work. His Guru Jayacharya asked 'Maghji! What happened?' Maghji replied, 'accidently, the dust had been fallen upon me by someone. There is always dust in storm. But it is ok.'Sthitapragya is the one who knows how to remain in equanimity.

The second parameter for sthitapragya is development of a fearless personality. Man feels fear. Sometimes he is so afraid that he becomes nervous even in normal situation.

There was a lean and thin man in Delhi. Once he said that he would get scared whenever he crossed the Yamuna Bridge. When he was asked for the reason behind this fear, he responded, 'What will happen to me if this bridge collapses?' Even though the heavy vehicles, which run over the bridge constantly do not make the bridge tumble down - how can a lean person make the bridge fall down? Possibly, he had intense fear inside. Similarly, many people are afraid of darkness. The imagination of ghosts in the mind makes people fearful. Man becomes afraid of violent animals. He has the fear of being insulted. It is his weakness. One should not become nervous in fearful situations. One should face them. Sometimes people become afraid of non-existent fear. Imaginary fear, without basis in reality, causes real world stress and negative repercussions.

To be free from fear one should deploy the support of proven methods and techniques. Chanting mantra is one kind of support. If a man with intense devotion prays to his adorable and chants his name as mantra then this mantra strengthens and supports his mind in fearful situations which consequently helps him to overcome the troubles. Many people live a stressful life just because of fear and they suffer mentally. In the presence of fear the practice of truth becomes difficult. A fearful person can tell lies and gets driven to commit violence also. To practice the truth and ahimsa it is necessary to practice fearlessness. There should be fear of nothing, neither for death, disease or any situation.

The third condition of sthitapragya is development of calm consciousness. He, who becomes free from anger, can become sthitapragya. In general, in unfavourable situations man becomes angry but he, who is habitually calm and forgiving does not get angry even in unfavourable situations and he accepts the situations with cool and happy mind.

Once, saint Ekanath was returning home after having his bath in the river Godavari. On his way a man spat on him. Saint Ekanath took his bath again. The person spat again. The sequence of incidents kept on going. Finally the person who was spitting got tired. He requested humbly, 'O saint! Please forgive me. I have misbehaved with you.' Saint replied, 'You spat at me over and over. That's why I got chance to take bath in the river Godavari time and again. Otherwise every day, I do just once. Why should I get angry? I am grateful to you.' Really it is very difficult to stay cool and not becoming angry in adversity. If we study the lives of great saints we find out how they practiced forgiveness and how much they bore their adverse situations.

He who becomes free from attachment, fear, and anger can become sthitapragya. These three words are almost similar veetrag or sthitatma in Jain literature and sthitapragya in the Gita. Through practice and faith a person can attain the state of veetrag or sthitpragya.

## 6

The Path  
of Freedom  
from  
Sorrow

# Self-Realization

A beautiful saying in Jain Agam goes:

*Sampikkhae appagamappaenam- See your 'self' through your 'self'.*

The fundamental maxim of Preksha Meditation is to perceive the self. The natural function of the eyes is to perceive the physical world but man should practice to see inside the self. The meaning of seeing inside is to perceive one-self, and to move towards self-realization. The person, who analyses himself, knows his weaknesses and strengths. When he tries to enhance the strengths and reduce the weaknesses, he makes progress not only spiritually but moves forward in his practical life and progresses in a variety of ways. The spiritual goal is to realize the soul through the practice of self-perception. Many spiritual people have this aim of self-realization.

The question may arise that who can achieve self-realization? Self-realization is possible for the person, whose mind, which is like water, does not get wavy due to the mental waves of his

likes and dislikes. Attachment and aversion cannot lead a person towards self-realization. Suppose someone wants to see the bottom of a pond full of water. If the water in the pond is wavy, it becomes practically impossible to see the bottom. It is not possible to see the bottom if the water in the pond is dirty irrespective of presence of waves or not. The bottom of the pond can be visible only if the water is still and clean.

Suppose, a man wants to see his face in a mirror, but if the mirror is not stable, then there may be difficulty in observing the face in a mirror. If the mirror is stable but not clean or if the person is visually impaired, the face cannot be seen. To see one's reflection in the mirror, seer must have healthy eyes and the mirror should be stable, clean and uncovered. Now let's understand the mechanism of self-realization.

Man is - in a sense - multi-minded. He goes through many ranges of moods and emotions. Sometimes he is focused and other times unfocused. In fact, there are three states of mind:

- 1) The unfocused mind,
- 2) The focused mind and,
- 3) The thoughtless mind.

The mind which keeps wandering on numerous issues is called unfocused. The mind that can hold attention on a specific matter or object is a focused mind. The third state is the thoughtless mind. In this state, man goes beyond "the activity of his mind". It is said in Bhagavad Gita - The senses work at an external level. The mind is beyond the senses, the intellect is beyond the mind, and the soul is beyond the intellect, which is ultimate entity. Man wants to "realize" the

self, but until the emotions of attachment and aversion are overcome, the self cannot be realized.

Self-realization can be easy as well as tough. It is easy because self-realization happens as soon as the feelings of attachment and aversion are relinquished. It is difficult because it is not so simple to separate one's self from attachment and aversion. Self-realization needs bearing the hardship, doing hard work, practicing austerity and purifying the mind to attain the state of a thoughtless mind.

Self-realization is a far reaching but attainable goal. Man should try to recognize self-weaknesses prior to self-realization. The finger-pointing which is being done towards others, if pointed towards the self, can solve many problems typically attributed to others. For a progressive life, man should recognize, realize and work to remove his weaknesses. It is also a kind of self-realization. Gurudev Tulsi and Acharya Mahapragya have propounded a technique of meditation for self-realization known as "Preksha Meditation". Meditation brings a paradigm shift from instability to stability, from the external to the internal, from activity to non-activity. The person moves from unrestraint to self-control and from darkness to light. Many people combat their problems through practice of meditation and evolve towards spirituality.

A wonderful catch phrase given by Acharya Mahapragya is, "Stay inside (within you), live outside". Man lives outside to express his behaviour. In maintaining his worldly relations, man should learn to stay within. He should learn to observe

the happenings around him and within himself; he should develop the state of mere perceiver-observer (gyata-drashta bhav).

There are two types of people:

1. One who lives in the world outside of himself and uses material objects to achieve a false sense of personal fulfilment and
2. One who lives within one's self and consumes material objects only to fulfil basic needs.

Man should use worldly things with detachment, develop the state of an observer, purify the mind and try to live a life free from attachment and aversion. If this is achieved, self-realization becomes possible.

## Stay in the Self

A beautiful saying in Jain agam goes:

*"appanameva appanam, Jaitta suhamehae"*

It is translated as "man can become happy by conquering the 'self' through his own 'self'."

To conquer the 'self' means self-inhabitancy (to stay in the self). The degree of self-inhabitancy indicates the degree of victory. The self-inhabitancy of any person can be examined on the basis of the following characteristics.

**1. Free from cravings** - The first characteristic of self-inhabitancy is being free from cravings. If a spiritual person is free from greed, has no specific ambition, and has no craving for any designation, prosperity, name and fame, then he can be considered self-stable. A mentally deflected and immature person who does not understand the label, social status, and fame, the absence of ambition in such person has no significance. One who, in spite of understanding these



things, does not have any drive to covet him, is the growing state of self-inhabitancy. In the Terapanth religious order Muni Khetasi is well known in this context. He was a great devotee of Acharya Bhikshu, caring and humble saint. He was known as satyugi (man of satyug). Acharya Bharimaji the second Acharya specified two names in his succession letter-Muni Khetasi and Muni Raichandra. Later, the name of Muni Khetasi was removed. In that situation the behaviour and generosity of Muni Khetasi proved his high level of non-covetousness.

Reverence Gurudev Tulsi wrote in one of his compositions 'sanskar bodh:'

*Pad aye jaye bhale, rahen sahaj madhyasth  
Sadhen bankar satyugi, sada sadhuta swasth.*

It did not make any difference whether he got any designation or not; he did not make any argument for removing his name. Many people even commented him, 'you are maternal uncle of Yuvacharya Raichandraji. You sit down on the floor and your nephew sits at higher level. How odd it looks?' Muni Khetasi would hit back but softly, 'at the time of wedding the son sits on mare while the father stays busy in the work. But when he looks his son sitting on mare he becomes very glad. Similarly, Raichandraji is my nephew in worldly relations. When I see him sitting on the higher seat I feel happy.' Indeed, this state is the sign of self-inhabitancy or non-ambitious state. Otherwise man gets upset over small issues. The saying goes- **mokshe bhav cha sarvat nispriho munisattamah**. If man is non-covetous and simple then it is one of the characteristics of self-inhabitancy.

**2. Straightness :** The second characteristic is straightness. The existence of straightness in a man reflects that either he is staying with the self or he is moving towards it. If inside is different from the outside or there is disparity between words and action, it is deception or dishonesty. This deception or dishonesty brings downfall in life. I am remembering that once Gurudev Tulsi was residing in Ladnun. A women's convention was going on. Suddenly, a lady stood up and said - 'Gurudev! Please punish me.' Gurudev asked her, 'punishment, for what?' Then she replied, 'Gurudev! Earlier I would do fasting for long days and very frequently. But now and then during fasting I would eat. I have committed sins. I wanted to show off the people that I can do lengthy fasting. But it was mere showiness. Now please purify me through atonement.'

Fasting for a long period does not matter much. It is not so important. It is mentioned in Uttradhyayan Sutra that salvation is possible if there is straightness in life. Straightness is possible if there is purity of heart or soul. The purity of soul is possible if there is straightness or honesty. Therefore straightness in the life is one of the characteristics of self-inhabitancy.

**3. Fearlessness:** The third characteristic is fearlessness. Fear creates many problems. Many times man is into fear that if his mistakes are revealed, then his reputation will be demeaned; he will be punished, and relegated. And because of such fear he tells a lie. But he should think that by telling a lie and concealing his mistakes he can escape in the present life but in future lives there will be no escape. He will have to

pay for every misdeed in his next lives. Honourable Gurudev Tulsi has written:

*Bhool chhipana pap hai, karo nivedan saf  
yahan bachoge par nahi, age hogi maf.*

It means to hide mistake is a sin. Therefore, you must confess it. If you do not confess then you can escape in this life but will not be forgiven in the future life.

Therefore, man should give up fear and strive for fearlessness. Many times man is scared of even small creatures, such as lizards, rats, cats or snakes. Many people are afraid of darkness. But fears can be eliminated through practice. The power of faith, chanting and the practice of contemplation of transience (anityata) can make one free from fear. When I was very young I used to live in Sardarshahar. My family had two houses. They were a good distance apart. We had to cross a long street while going from one house to another. There were dogs in that street. So whenever I would cross that street dog would start barking and following me. I thought, 'this is a big problem. I have to pass by this street frequently and these dogs put me into trouble.' Then I came up with one idea and started to keep a stick. And thereafter I would go in that street boldly. As soon as the dogs would come closer I would start waving the stick. The dogs would bark for a while, but would not bite me. I would move forward fearlessly. Similarly the power of chanting and faith is also a kind of stick which can protect a man from the dogs of fear. A person who is endowed with fearlessness is self-inhabitant and close to his soul.

A spiritual practitioner must develop fearlessness. An ascetic must attempt to be victorious on the inner battle-field, just as a soldier aspires to victory in the external battle-field. Practitioner should strive for non-covetousness, straightness and fearlessness. The development of these three characteristics reflects the development of self-inhabitancy.

## Immortality

A beautiful saying in Jain agam goes: 'amarayai mahasaddhi'. A person who has the aspirations for sensual desires and wealth lives like he is immortal. A person, who is restless for having the materialistic objects and its resources like money and is not aware of its results, feels distress. Two reasons make a person distressful - The first is aspiration for sensual desires because of not getting them and the second is caused by destruction of those things.

There are some people who are always in desire for wealth, house, relations, and more material things. They live their lives as if they will be in this world forever and never going to die. It's like they have no idea of death.

There is a story of a prostitute named Magadhasena in the town of Rajgrih. A businessman having great wealth happened to pass through a town. Magadhasena was enamoured by his appearances, youth, and wealth so much that she was emotionally moved to visit his place. When she arrived, he was very busy in resolving matters of his business

accounts. So he didn't even notice Magadhasena. His not noticing bruised her ego and she got upset. The emperor of Magadh, Jarasandh asked her, 'Why are you sad?' She said, "because of my wasted visit to that immortal man." "Who is immortal?" asked the emperor. She replied, "Dhan Sarthwah (businessman) is busy with his wealth only. If he did not even notice my presence, then how would he be aware of his death?" It's true that greedy man does not think of death and the person, who is aware of his death, cannot be covetous.

Man should understand the fact that no one is immortal in this world. Every single man loses his life one day and then death rules over his life. The thought of death and transitioning into the next life creates the feeling of staying away from making sin.

A young man visited a saint and said, "O Saint! I came to know that you are a great ascetic and very calm. You never become angry. I don't believe this at all. A human being does not get angry- this is impossible." The ascetic replied, "It's your wish whether you believe or not." The man replied, "Prove to me that you never get angry." After a short conversation saint said, "Oh! What are you saying? You are going to die within seven days." The fellow was taken aback to hear of his impending death. Immediately after concluding the conversation, he went back to his home. The one thought kept him bothering was 'death after seven days'. He lay down on his bed and started praying to God. One, two, three... and six days passed by with the continuous prayer. On the seventh day, the saint came to his house and saw him lying on the bed and praying to God. As the man

saw the saint, asked instantly, "O Saint! Today is the seventh day. Now how much time is left in my death?" Saint responded, "My son! You are not going to die today." Rapidly he stood up the moment he heard that he was not going to die. He put a smile on his face and said, "Mahatma! You said that I would die in seven days. Then how is my death postponed?" The saint replied, "My son! I meant that there are seven days, Sunday through Saturday and of course you will die on one of these seven days." The context was completely changed. The Saint asked to the young, "Tell me! How were your seven days? Did you ever get angry? Did you feel the ego?" The man replied, "Mahatma! Who would get angry? The death was swinging before me day and night. Within these seven days not only I did not get angry, but I did not feel ego, crookedness, and greed too. I felt nothing." Verifying himself the saint continued, "Now you see. Similarly, at every moment, I see my death. Then how can I get angry?"

Now the young man was ready to believe that every man can get rid of anger, but it needs practice. It requires an awakening of consciousness. Death is a fact. It controls the life. The mortality or non-eternity of this world should always be in the mind. In Jain literature, there is the description of twelve bhavana (contemplations). Anitya (transience) and asharna (devoid of support) is a couple of examples of bhavana. The continuous contemplation of transience can lead a person towards liberation. The emotion of worldly attachment can be reduced. Therefore, man should understand these contemplations. Buddha

philosophy places emphasis on "sarvam kshanikam"-everything is momentary. This concept of momentariness also inspires a man for detachment.

None is immortal in this world. Everyone will have to depart one day from this world. In spite of knowing this truth man lives as though, he is immortal. We have visited many villages, cities and towns, but we have never found a single immortal man. But yes many people can be called by the name of Amar (immortal), for example, Amarchand, Amarkumar, and Amarnath etc. Deities are also called 'Amar' (immortal) . They do have a long life, but it all ends. Deities who are being known as the immortal also get to die. In this world only 'the soul' is immortal and eternal. Man should be aware of his soul; should do meditation of supreme power and should suggest himself that the supreme qualities are developing within him. He who contemplates and implements such thoughts can attain a state of immortality or supreme self (parmatma).



## Self-Orientation

A beautiful word - egappamuhe- is found in the Jain agam. A spiritual practitioner should focus only on the self. The soul should be the nucleus. He should not do anything that pollutes the soul. He must be aware of his soul or consciousness. As long as the body accompanies the soul, the body should be utilized toward salvation of the soul. It is well versed in the Uttaradhyayan Sutra, a Jain agam:

*Sarirmahu navatti, jivo vucchai navio  
samsaro annavo vutto, jam taranti mahesino.*

The body is like a boat; the soul is a sailor and world is an ocean. People who seek for liberation can swim through it. But if the boat of the body gets a hole and water gets inside then the same boat can sink. Now the question may arise: how does boat of body get a hole? When a man commits a sin, indulges in violence and stealing; tells a lie or does anything unethical, then such acts cause holes in the boat of the body. The water entering through these holes is good enough to sink the soul alike the sailor. Therefore a spiritual practitioner

should be conscious for his soul only. He should contemplate, "May my soul stay pure and unpolluted. May I realize the pure and sage soul through austerity?" Though material is required for survival, a spiritual practitioner should have pull towards his self. Many years ago, I heard a story highlighting this fact:

A king went on to a journey of a distant country. He had four queens, each of whom wrote a letter to him asking for a desired object. The first queen wrote to bring a beautiful saree (Indian woman's attire) for her while returning. The second queen asked to get a beautiful necklace for her. The third queen demanded for bangles. On the letter of fourth queen only digit '1' was written. The king could not understand its meaning. He discussed with his minister. The minister advised that the fourth queen demanded nothing but the king himself. She wanted king to come soon. The king bought everything as per the demands of the queens and after few days returned to his kingdom. The queens were eagerly waiting for their requested things. The king gave sarees to the first queen, necklace to the second one, and bangles to the third one. He offered rest of the objects to the fourth queen. All three queens complained about the partiality with them. They grumbled that he had offered just few things to them while all remaining things to the fourth queen. The king responded, 'I fulfilled your demands. The fourth queen demanded me only. Therefore, whatever is mine will be hers.' Similarly, the spiritual practitioner should not get infatuated by material objects. He should demand for soul only.

Jain philosophy determines the soul as intangible. It cannot be perceived through the eyes. It can only be experienced. The mundane soul is affected by sins. It has a strong shield of karma like an iron-shield. But the soul cannot be realized by penetrating this iron-shield. One has to go through the entire process to perceive the soul. Self-realization has its own process, just like the process of extracting butter from milk. Soul becomes free from karma through spiritual practice and then self-realization becomes easy.

Religious literatures mention time and again that human life is rare. One must make the best use of human life and gain the maximum spiritual progress. For, self-realization, experience of the self and attainment of emancipation are possible in human life only. Therefore, man should think, 'what kind of actions have I done?' How is my conduct? Man reaps fruit according to his deeds. Therefore he should not do such action which pollutes his soul by karma. When a person gets motivated by such thoughts, he protects the soul from sins and thus his soul stays pure and light. The soul of Bhagwan Mahaveer kept transmigrating in the lives till it was enwreathed by the karma. When it became free, he attained self-realization. To eradicate his karma he devoted himself to spiritual practices. He had incredible devotion for spirituality. How incredible sadhana for almost twelve and a half years he did! How much fasting he did! How much hardships he endured! While enduring these hardships he was eyeing his soul only. Therefore, he did not have the feeling of enmity even for the trouble-makers. The outcome of those fasting, practices and self-orientation was achievement of kevalgyan (omniscience). The achievement of kevalgyan is the great milestone in the field of spirituality

or in other words everything is achieved. In this way, not only Bhagwan Mahaveer but each bhavya soul can realize its self through practice if that person is always self-oriented.

## The Process of Uplift

Humans represent one, out of the infinite souls present in this world. Human being can also be categorized from the qualitative perspective as follows:

1. Duratma (Evil soul)
2. Sadatma (Good soul)
3. Mahatma (Great soul)
4. Parmatma (Supreme soul)

In general, humans who do not have right perspective, and who practices evils like violence, follows non-truth and behaves dishonestly in an intense form repeatedly can be categorized as duratma (evil souls). Such people are uncompassionate and they cannot do the good for anyone. The knowledge in such evil people will always contribute in increasing the dispute. The earned wealth will be misused and additionally, it will produce ego. People of this category if are prosperous and wealthy, will definitely think evil and do evil for others.

People who belong to sadatma category are termed as good

souls. Such people are full of generosity. They lead a good life with decent and humble attitude even while living the householder life.

Great souls belong to the third category and are called mahatmas. The souls which move on the path of asceticism after renouncing the worldly attachment and accept the path of renunciation get honour of being known as mahatma. In the life of such people the benevolent feeling for others keep multiplying along with the feeling of self-welfare. Self-restraints hold the prominent place in their life. They are honoured with the name of sadhu (saint) or sanyasi (ascetic).

The fourth category is supreme souls. These souls after living the meaningful life of a mahatma reach the state of supreme form, known as parmatma. Parmatma is the soul, who attains keval gyan through the utmost spiritual practice and is either living in the mundane world or has attained emancipation already.

It seems difficult for everyone to attain the state of parmatma, because it is a very effortful journey. Becoming mahatma is not only tough but it also needs intense kshayopasham (destruction-cum-subsidence) of karma. It requires great effort and it demands allegiance towards the goal. Thus becoming mahatma may not be so easy, but living the life of sadatma is possible for everyone. Through the practice of meditation any person can leave the evil attitude and move forward and continue to live his life-journey as sadatma. In general mahatma is the person whose action follows his words. Whatever he thinks, gets projected through words

and the same can be seen in his actions too. Conversely, the actions of duratma do not follow his words. Purity of thoughts is necessary for higher consciousness. In spite of having the outfit of Mahatma if thoughts are impure, it is not an admirable thing.

Development of emotional purity is the prime achievement of meditation. Control over passion or attachment and aversion or anger, ego, deceit and greed can certainly bring emotional purity. A human mind has various thoughts and can be multi minded as the waves of psyche keeps changing. Sometimes one gets angry, sometimes shows ego, sometimes becomes greedy or sometimes is jealous of others. Each moment humans are capable of showing different emotion. Emotions should be purified through refinement of anger, ego, etc. Man should analyse every moment that why he has to be egoist? When death is inevitable then what is the reason for such arrogance. Death can show up any time or any moment. Death has many doors and it can enter through any door. It may be illness, accident or any other way. When we don't have control over death then why to express ego? Ego is not the great thing.

Very truly said by Saint Kabir :

*"Naman khaman aru dinata, sabka adar bhav  
Kahe kabira vahi bada, jaka bada svabhav"*

That person is great who has humbleness, forgiveness and respect for all and carries a good attitude. Man must aim at becoming sadatma. Becoming mahatma is great and getting close to the state of parmatma is like living a meaningful life.

One must do a self-analysis and observe, 'where am I standing in life? What weaknesses do I have? If I can't overcome all at once, then I should target at least one at a time. Through constant self-suggestions and constant practice, 'I will succeed in improving it. Gradually, I will try to rectify the other weaknesses one by one.' The true benefit of practicing meditation is qualitative development. If there is no purity with gradual practice of meditation then the benefit is nil. Man should always do an introspection before sleeping- 'What kind of thoughts I got throughout the day? Did negative thoughts dominate or the positive thoughts were in effect?'

A carefully planned day spent with balanced lifestyle equates to a meaningful day. The futile and worthless day because of mistakes and sluggishness means the day is completely lost. Man should think time and again, do self-introspection and reflect, 'I would not repeat mistakes because of unawareness'. He should also observe about his activity whether it was evil or good. Sometimes it is observed that man seems a sadatma and he is as well but in the next moment he gets transformed into duratma as he gets enclosed by negative thoughts. Though, it is also possible for a duratma to get transformed into sadatma in the next moment because of positive thinking.

Impure thoughts causes bondage and pure thoughts lead to the door of salvation. However the outfit also helps in uplift. For example, an ascetic in his dress can get angry but at that moment his costume can motivate him and he immediately gets aware that, 'I am a Monk' A person should try to move



upward by understanding his level through self-introspection and self-analysis. Eventually through gradual advancements he should try to figure out the way to become parmatma. The process of purification of emotion should be continued. If soul is pure then certainly he gets peace here and later also the kingdom of peace will be available for him.

## Emotional Purity : A Process of Progress

The Jain Agam says that man enjoys the material objects and uses them. To fulfil the need of body he eats food, wears dresses and does many more activities. If we say in one sentence, it can be said that material objects are necessity of our life. In other words, our life is dependent upon material objects. No one can live without material objects.

Jain philosophy details six categories of substance. One of them is called pudgalastikaya (Matter). This Matter is used by living beings at each moment. Living beings need Matter to speak and to think as well and it is essential for them for every activity small or big. Living beings have to live in the world of matter.

The point of analysis is how can a person, living in this material world, secure his consciousness from becoming distorted? How can he keep the consciousness purified? In this context the agam states clearly:

*Na kambhoga samayam uventi, na yavi bhoga vigaim uventi  
Je tappaosi ya pariggahi ya, so tesu moha vigaim uvei.*

Essentially, material objects and sensorial or sensual urges can never bring equanimity. Similarly, Material objects do not possess potentiality to deteriorate our consciousness and emotions. The root cause of equanimity or deformity is absence or presence of attachment and aversion respectively.

The one who has attachment or hatred for objects and urges deludes his consciousness. On the other hand, the person who unaffected by material objects and sensual desires is stable in equanimity. A man can stay equanimous if he is emotionally pure, mere observer, and an unbiased knower in spite of consuming objects. If thoughts of a person are biased by likes and dislikes, there is absence of pure observation or perception. Such person is unable to relinquish objects and is never able to attain a state of non-equanimity and thus has a distorted consciousness.

Even during the consumption of material objects, attachment and attraction for the objects should not exist. Attraction should be towards inner world and the soul. This is an important maxim of spiritual practice. Sanskrit verse describes the same as:

*Ya pritravivekanam, vishayesvannupayini  
Tvamanusmaratah sa me, vishayan mapasarpatu*

This is translated as - the allure towards material objects, if directed to paramatma (supreme-soul) leads to an accomplished and successful spiritual practice.

Paramatma is not different from atma. The pure state of atma

is parmatma. From this perspective worship of atma means worship of parmatma:

*Yah parmatma sa evaham, yoham parmastatah  
Ahameva mayopasyo nanyah kaschiditi sthiti*

'What is Parmatma' is me. 'What I am' is parmatma. Therefore, I have to worship myself. It is also said while practicing Preksha Meditation "sampikkhae appagamappaenam"- see yourself through yourself. This process of self-realisation is in fact the process of realisation of the supreme self (parmatma).

No spiritual practice is more superior to the practice of becoming free from attachment and aversion. In fact, the primary purpose of sadhana is to be liberated from attachment and aversion and to become veetarag (completely detached). The one, who attains veetarag, has achieved everything. This is the biggest achievement of his life. Nothing else is left for him to achieve. Thus the process of self-realisation involves the practice of realizing the true self or the supreme self, free from likes (rag) and dislikes (dvesh).

How can a soul move in the direction of veetaragta? It is suggested that through spiritual practice and feeling of detachment (vairagya) one can progress in the direction of veetaragta or freedom from attachment and aversion. Man should become aware of each and every moment of his life. He should self-introspect time and again. Suppose someone converses with a person for an hour. After that he should analyse deeply that during conversation did he get any negative thought? If yes, then how many times and in what

context? In this way, on one hand there should be self-analysis or introspection and on the other hand the conscious effort of being veetarag should go on. It can make us free from attachment and aversion to some extent. And eventually, in future it can lead to the state of complete detachment (veetrakta).

Purity of emotions is significant in the practice of veetarakta. From one viewpoint emotions are everything. If emotions are pure, everything is fine. But if the emotions are impure everything goes erroneous. It brings loss in place of gain. Impure emotions cause bondage of inauspicious karma. Conversely, pure thoughts will lead to bondage of auspicious karma and destruction of accumulated bad karma.

Now the question is that how can purity of emotions be possible? There are many means and ways. But the first important thing is to decide the goal. Any process works after goal-setting. Swadhyay is an important means for purity of emotions.

Prayaschitta is also a way to purify the emotions. We can name it as therapy too. As the medical treatment does not hurt but heals the patient. Similarly, Prayaschitta also cleans the attachment and aversion and its by-products. Prayaschitta is a type of tap (penance) in Jainism. It needs capability. In Jain Agam Thanam, we find the qualifying parameters for a person who can do Prayaschitta. A person, who belongs to a virtuous class, is humble, endorsed with right knowledge, faith and conduct, forgiving, has self-control and is free from deceit, is qualified for Prayaschitta (expiation).

A practitioner should understand that if he accepts his mistakes genuinely, then only improvement or transformation is possible. If due to ignorance or arrogance a person does not admit his faults or does not even realize then how can the cleansing of mind and purification of emotions be possible. Therefore, for Prayaschitta, during confession one must be honest like a child.

Preksha Meditation is a great technique of sadhana. It includes many exercises. If person understands and regularly practices at least few of them then he can step forward in the direction of emotional purification. The Arham sound is a very simple exercise to purify emotions. The practice of Dirghshvas (long breath) on one hand purifies the emotions and on the other hand maintains the health. Kayotsarg (relaxation) is also very significant. The practice of relaxation not only releases the stress but very genuinely purifies the emotions also. There are many more practices in this series. Though practically, a person cannot practice all the exercises but of course some of them can be done. If a person after comprehending correctly practices few exercises regularly with complete dedication, then he can progress towards emotional purity.

## The Entrance of Austerity

In a rainy season, a huge ship was moving in the ocean. Suddenly, a terrible storm in the sea began. It was a dreadful situation. Due to stormy waves the ship began to totter. In a corner of the ship, a few people were discussing the philosophy of tattva (concept of real entities). Because of the storm, they became distracted.

Everybody was disturbed in this struggle of life and death. Only one traveller was absorbed in deep meditation. There was no sign of nervousness on his face. The storm ended after some time and the ship started moving at the same pace. The passengers in the ship asked the quiet man, "Do you not fear the storm?" He replied, "Previously many storms used to arise in my mind. Now I enter into a huge island existing inside me whenever there is a storm. Even the strong waves cannot enter the island and distract me. I call that island 'religion.'"

Sharman Keshikumar asked Indrabhuti Gautam:

*Mahaudagavegenam, bujjhamanana paninam  
Sarnam gai paittha ya, divam kam mannasi muni.*

It means, what is the refuge, path, haven and Island for the living beings swayed by the waves of water? Ganadhar Gautam replied,

*Jaramaranveganam, bujjhamanan panino  
Dhammo divo paittha ya, gai saranmuttamam.*

i.e. Religion is an island, shelter, path and refuge for the living beings who are swayed in the strong waves of life and death.

Why should a man practice religion? The goal of a religious or spiritual person is to attain moksha. Though there may be several sub-goals, the ultimate is to attain supreme peace, happiness and samadhi. The selection of a path is essential to achieve the goal. Acharya Umaswati has exquisitely explained the path of salvation as '**samyagdarshan gyan charitrani mokshamargah.**' This means right faith, right knowledge and right conduct altogether constitute the path of salvation. Though, every action of a man with mithya drishti (perverted faith) also leads towards salvation, yet the action of a man with samyagdrishti is much more effective than that of one with mithya drishti. Pragyapurush Jayacharya highlighted this fact as:

*Je samkit vin mhe charitra ni kiriya re  
Bar anant kari, pin kaj na sariya re  
Hiv samkit charit donun guna payo re  
Vedan sampanai, sahayana labh savayo re*



i.e. In the absence of right faith (samyagdrishti) I have practiced the religious conducts (charitra) infinite times. It was fruitless. Now I have attained both right faith and right conduct together. Therefore, if I endure the pain with equanimity I will receive greater benefit.

In the absence of the right faith, moksha was never possible, in spite of practising the right conduct many times.

A religious conduct can be practiced by a abhavya soul (who is not capable to attain moksha) also. He might be even become a leader of the religious group. The monks he initiates can attain salvation. But he never attains salvation in any of his lives. Though the similar conduct is followed by both a samyag drishti and mithya drishti, the same activity brings opposite effect.

Three things work in the life- aim, action and effect. In spite of performing the same action, difference of aim cannot bring the same effect. Effect always follows its aim. As the perspective or the aim is, so the outcome will be. Aim plays very important role in the field of spirituality. In the absence of right aim and right perspective, only a change of clothes cannot bring much benefit.

There was a hungry man. He would survive through begging. One day somehow he arrived in the monastery. He started begging. One monk suggested, 'If you become a monk, then you can have enough food to satisfy your hunger. The only aim of the beggar was to get food. He became a monk. After his initiation the other monk fed him well and let

him sleep. In the morning he woke up in a pleasant mood, because after many days he slept soundly and his hunger was also satisfied. He went to his guru and said,

*Khavan milagi khichidi, odhan milagi sod  
Chelo puche guruji ne, moksha aa hi hai ya aur.*

He got khichadi to eat and bed to sleep. So he asked to his Guru, 'Is this the moksha or anything else?'

In the following verse it is said that since he did not get enough food at his home, he remained hungry. And so every day he had to beg. But after becoming a monk he would live a comfortable life.

*Ghar mahin milato nahi, khawan puro anaj  
Bhek liyo bhagawan ro, karwa lagya raj.*

When satisfying hunger is only in focus then the spiritual practise becomes ignored. The main purpose of eating should be to keep the body fit, because the body is the primary tool for practicing spirituality- '**sharirmadyam khalu dharm sadhnam.**'

The positive perspective and right effort can lead to one's destination. The possibility of achieving success becomes high.

## Where Do You Target?

Man is a thoughtful being. He has the potentiality to formulate his goals by using his intelligence and conscience. He moves forward in the direction of his goal. The thing to be analysed is, 'What kind of goal one has set? Is the goal right or wrong? Was the perspective true or false? Before the goal is formulated, it is essential to know whether the perspective of forming the goal is right or not. As the famous saying goes - 'World to you is what you perceive it as.' The structure of the goal is determined by the quality (right or wrong) of the perspective.

According to Jain Philosophy there are nine real elements, of which ashraav is the fifth one. There are five types of ashraav and the first is mithyatv (wrong perspective). It plays an important role in bringing misfortune. The perverted perspective means there is a fault in the foundation. How can we imagine a stability of a multi-story building with a weak foundation? From spiritual perspective it remains a burning question that where the perspective of a person actually revolves around? Is it the external world or inner world? A

man with materialistic perspective finds the shelter in wealth, comforts, and worldly relations whereas a spirituality-oriented man keeps his soul at nucleus and the matter at the circumference level.

Today man is strongly attracted towards material objects, because these objects have external dazzle and temptation. As a result, extrovert consciousness automatically gets pulled towards the external world and the attraction for soul goes away from him. As soon as the path of perspective gets clean and clearer, he gets to know the true knowledge. He turns away from the material world and steps forward towards the true self.

Once there lived a highly influential king. He was endowed with intelligence and wealth as well. Neighbourhood kings often used to look for advice from him when needed.

One night the king was lying down on his bed and he went into deep thinking about his royal life. He started feeling pride for his royal glory and luxury. He thought how lucky and fortunate I am! How extensive my family is! How prosperous is my kingdom! How capacious is my army! How perpetual is my royal treasure! Such is rare to find anywhere else. Even the prosperity of Kuber (the God of treasures) is small compared to my treasure. The angels of the heaven might be getting jealous by looking at the glory of my queen's palace. My each word is a command and everyone respects it. In this way the air of arrogance was blowing up all around the king's body and mind.

King was a great scholar of Sanskrit and he was very fond of composing couplets in Sanskrit. Since, imagination makes the composition easy, the king started to thread his stimulated thoughts through the web of words. Three lines were already composed and the fourth line was remaining. It's true that until the entire verse is created the composer keeps tapping the composed lines on his tongue. So the king was humming these three lines over and over.

*Chetohara yuvatayah swajananukulah  
Sadbandhavah pranayagarbhagirascha bhrityah  
Garjanti dantinivahastaralasturangah ...*

The meaning of three lines is - 'I have charming queens, favourable family members, the best extended family members, humble and obedient attendants, a huge army with elephants, and horses...'

He was not able to form the fourth line even after humming several times. Incidentally, the same night one thief entered the palace for theft and he stepped into the bed room of the king and cringing himself sat under the bed. The thief was also a scholar of Sanskrit language and was master of impromptu poetry. He was expert in spontaneous composing of verses on given topic and words.

The thief heard the three lines of the verse hummed by king. He understood that the king was not getting the fourth line. He forgot that he is a thief and after repetition of three lines by the king, he hummed the fourth line -

*sammilane nayanyornahi kinchidasti*

i.e. kingdom, glory etc. are meaningful only till eyes are open. After permanent closing of eyes nothing matters. In other words, when you become the guest of God of Death, nothing will be left for you in this world. Therefore, why are you feeling proud?

Just one line voiced by the thief was an eye opener for the king and he got the right perspective. Then surprisingly he started looking around and thought, 'Who has said such a knowledgeable thing? How did he say? Then he called upon, 'whosoever is under my bed, come out before me.' The thief came out. Politely he said, 'O king! I came here for stealing. But after listening to the composition hummed by you, I forgot that I am a thief. My love for Sanskrit got stimulated. Consequently, I dared to complete the fourth line of the verse. O lord! I am a culprit. You are great. Please forgive me.' The opportunist king replied, 'At this moment I have no business with your personal life. Now you are my guru. You have given me a right perspective. You have introduced me to the truth. Nothing is left after closing the eyes- by saying this statement you have made me realize the truth. Therefore, you have become my guru. Being my guru, you can ask for anything from me.' The thief could not understand such behaviour of the king. Then king continued, 'Today my eyes of wisdom got opened. I am acquainted with the reality. Therefore, to follow the saying - 'shubhasyshighram' (good deed should be done soon), I want to become monk as soon as possible. Now the kingdom

seems like a pallet to me. I have lost all my attraction for it. If you want my kingdom, I can give you happily.

The thief replied - 'O king! As you got lesson from one sentence, my consciousness also got awakened. How can I enjoy after knowing that kingdom you are leaving is meaningless? I too want to become monk with you, very soon the king and thief both became monks. Both heads got vibrated just by one sentence. This is the outcome of right perspective. Until the perspective of king was right, his wealth, glory, and luxuries were everything for him. As soon as the coloured glasses were taken off of the eyes, the perspective became true, and the perception regarding the matter and consciousness got discriminated.

## Freedom from Kashay : A Real Freedom

A very curious Disciple asked a question to his guru, "O lord! How can salvation be attained? Does wearing white attire bring liberation? Can a person attain moksha (salvation) by following Digambar traditions? Can a person through intellectual understanding of logic or ontology bring salvation?" In replying to the disciple's question Acharya (guru) said,

*Shwetambaratve na digambaratve, na tarkvade na cha tattvavade  
Na pakshapatashrayanen mukti, kashayamukti kil muktireva*

i.e. My son! Attaining moksha is not possible by simply being Shwetambar or Digambar, neither through intellectually understanding logic nor through ontology. Moreover, the shelter of any tradition can also not help attaining liberation. In fact, freedom from kashay (passion) is the true liberation.

As a matter of fact, intense passion distorts the consciousness. There are three kinds of karma - obscuring, distorting, and hindering. Gyanavarniya (knowledge-obscuring) and



Darshnavarniya (intuition obscuring) are obscuring karma. Their function is to obscure the true nature of the soul. Rise of these karmas covers knowledge and intuition but do not distort the perception. Vedaniya (feeling determining) karma makes us feel pain and pleasure. Antaraya karma is hindering karma while Mohaniya (deluding) is distorting karma. Anger, ego, deceit, greed, fear, hate and many more are the various branches of Mohaniya karma.

There is constant inflow of Karma. As water flows into a well from a canal, similarly karma enters the soul through ashra. The soul of man can ascend to moksha or attain liberation by exercising samvar (inhibition of entrance of new karma) and nirjara (eradication of accumulated karma). The more you practice samvar and nirjara, the path of self-purification is enhanced.

The prime hurdle of self-purification is Kashay. Kashay is being defined as

*Suhadukkham bahusassam kammakkhittam kasei jivassa  
Samsargadi meram tena kasao tti nam vinti*

It means that whosoever ploughs the farm of such karma, what produces the harvest of pain and pleasure like anger and many more for the living being and which takes the being to four realms of life, is kashay. A person with kashay transmigrates in four worldly domains only. To arrive at the fifth domain (liberation) a spiritual practitioner needs to develop the state free from kashay and attachment. He should move towards the state of veetrageeta - beyond the

impulses of attachment and aversion. The craving is higher with higher level of attachment. Conversely, craving is reduced with higher level of detachment. Attachment distorts the consciousness whereas detachment purifies it. Therefore, the practice of dissolving the worldly passions is a must for the purification of consciousness. It means the practice of equanimity is necessary. When the tranquil (upsham) state of karma is effective, then the feelings of attachment and aversion for pleasures and pain respectively do not exist. In this state, likes for happiness and dislikes for miseries do not exist. Consequently, the consciousness does not get distorted in both the situations pain and pleasure.

Lord Ram was neither extremely excited when king Dashrath announced his coronation nor he was disheartened when he was sent to jungle. When the state of equanimity and veetaragta matures then everlasting bliss emerges. We are endowed with eternal treasure of infinite knowledge, infinite intuition, infinite bliss and infinite power.

Once, a milkman went to a businessman with a shining stone. After examining the stone the businessman told the milkman to take as much of the wealth from his treasure as he wanted. The entire community was laughing at him and they would say, 'how foolish he is! He gave his entire treasure to the milkman to purchase a simple stone'. The businessman did not respond.

On the day of Sharad poornima (the full moon day in ashwin month of Hindi calendar), he invited the entire community of the village to his home. At midnight he put that radiant

stone in a gold plate. As soon as the moon light fell upon the stone, diamonds began to appear! People were overwhelmed by just looking at it.

Disclosing the secret of the stone the man said that it was not a common stone but the gem Chandrakant. Every year in this very month, on same night and at the same time it has the potentiality to "sprout" diamonds. A gem like Chandrakant gem is not only in the external world but it is in our inner world as well.

We just need to evaluate the value of that gem, and to recognize its strength. Our inner world is full of treasures. The treasure includes the pair of anger and forgiveness, ego and humbleness, deceit and rectitude, greed and contentment as well. The successful efforts of defeating anger, ego, deceit and greed and projecting the attitudes of forgiveness, humbleness, straightness and contentment can lead to successful austerity.

## Defeat the Anger

Once upon a time there lived a businessman named Dhan in the Avanti city. He got blessed with a baby girl. She was the only daughter after eight sons. Therefore daughter Bhatta was extremely beloved to her parents. Because of being youngest and the dearest daughter, her father ordered everyone in the home not to address her as 'tum' (you, which is used to address younger one). Consequently, she was called by the name of Atunkari Bhatta.

Boundless love and affection of her parents and brothers inculcated arrogance and aggression in her basic nature. Now she started expecting more from everyone in the family to listen to her words. Moreover, she determined in her mind that she will marry only the person who would follow her words for the lifetime. Many years passed by and she could not find the perfect match. Finally Subuddhi, the minister of king Jitashatru, agreed to accept her conditions. On an auspicious day Bhatta got married with Subuddhi and started living with her in-laws. Subuddhi was very conscious of following each and every word of his wife. Bhatta strictly

instructed him to come home every night by 9 pm. He was well aware of not to defy his wife's command. He used to manage his work in such a way that he would arrive home by nine.

One day there was an emergency issue before the king. While discussing on the issue it became midnight. After midnight Subuddhi came home. Because of disobey of the instruction, Bhatta became furious. She opened the door for her husband and moved out of the house. Subuddhi tried a lot to convince her. He apologized for his fault, but she did not listen to his single word. She left home and with intense rage started walking towards the forest in the dark night. Suddenly a few robbers saw her and took her to their chief. The chief, when saw, wanted to marry her, but she was completely devoted to her husband. She stood firm like a rock in spite of his attempt to convince her both with love and threat as well. Finally, after getting disheartened, the chief sold her to a blood-vendor. He would extract blood from her body regularly and sell it. Consequently, after some time the body of Atunkari Bhatta was nothing more than a skeleton. This painful life changed the heart of Atunkari. Now she realized, 'Anger is the most powerful enemy of man. If I would not have become angry at that moment then today I would not be in such a painful situation.' And she decided to quit the anger forever and become forgiving.

One day, in search of his sister, Bhatta's brother arrived at the very place where her blood was being taken out and sold. The brother recognized his sister in the first glance. He paid the demanded amount for her, and took her to home. Now

Atunkari, would follow the words of her husband and she threw away the anger from her life as the ragged clothes are being thrown out.

Indra, the king of deities, admired the forgiving nature of Atunkari Bhatta during his assembly, one of the deities could not believe and thought to examine her. He in a form of a monk visited to Atunkari's house and asked for 'Lakshapak' oil (an oil made from one lakh herbs). As soon as the housemaid brought the pitcher of Lakshapak oil, the deity through his supernatural power broke the pitcher. In the same way he broke the three more pitchers through his power. Atunkari Bhatta did not become furious at all, even after the loss of precious things. Then the deity manifested his original form, showered the gold coins and cherished her forgiveness.

Because of anger Atunkari Bhatta arrived from her husband's house to the chief of the robbers and from there sold to blood vendor. No one knows how much hardships she endured. It was all due to the outcome of anger. We can see the negative result of anger in the life of Chandakaushik, who was a great saint and ascetic in his previous life. Unfortunately because of anger, he had to take birth in the animal kingdom instead of heaven.

Truly, anger is such a state in which man forgets to discriminate between right and wrong and the reasoning power shuts off. The fire burns only the external things, but the fire of anger burns the prime qualities of the soul. Fortunately, few people are calm naturally. They are almost

free from anger. It seems that they have already done the practice of defeating the anger. Some people are aggressive by their nature. There are some guidelines for such people.

1. Angry person should understand the truth that anger is harmful. Anger brings pain and as a result mind becomes restless.
2. He should determine of getting rid of anger.
3. Condition the mind to practice the suggested remedy to become free from anger.
4. Practice the following four steps exercise to get freedom from anger.
  - a) An aggressive man should do introspection in a stable posture and closed eyes every night before sleeping. He should audit himself in this way, 'since morning to evening (till then) how many times I got angry or not at all? If yes, then with whom? What was the reason? What was its intensity- low, medium, or high? Was it necessary to be angry? Now, I myself am responsible for whatever happened today, I reproach and condemn myself and I determine to try my best not to get angry tomorrow.

After this analysis and reflection recite Namaskar Mahamantra or any holy mantra and let your mind free from thoughts. Immediately after this you go into sleep with the practice of yog-nidra (relaxation). Try to not have any thought and prolong the breath as much as you can do at ease. Inhale long and exhale long.

Next morning after waking up recite the holy mantra and repeat the resolution mentally taken last night, 'today I will

try my best to be free from anger.' This is the first tips to defeat the anger.

- b) The second exercise is to practice dirgh shwas preksha (long breathing) every day for 15 min at a scheduled time in meditative pose. While breathing in realize that with each breath the feeling of peace is increasing. During exhaling suggest yourself that the energy of anger is getting out. Thereafter, visualize the full moon at Jyoti Kendra (the center of enlightenment, located at the center of forehead) for 5 min. and try to experience the coolness.
- c) The third exercise has to be practically applied when the person feels that he is about to get angry. At that moment if possible he can move to another place leaving the present place (room or house) for a while (10-15 min) and practice long breathing. If he cannot leave the place then he should keep silence for 10-15 minutes right there. And practice long breathing with holding the breath.
- d) The fourth exercise is to think of any ideal person who is well-known for his calmness. For an illustration the fifth Acharya of Terapanth reverent Acharya Maghwa was believed to be man of peace and veetragekalp (equivalent to omniscient). One must remember time and again such person.

If these all exercises are put in to practice consistently for six months then it is believed that the practitioner will definitely become free from anger.



There are three types of anger: 1. Anger without any reason or any special reason. 2. Anger for some reason, and 3. Little anger even there is a reason to be angry. Next is the no anger stage. A spiritual practitioner should analyse that in which stage does he stand? What refinements does he need? In this way through spiritual practice man can heal his psychology at greater extent and can defeat the anger.

## Ego Eradicates Humility

Transformation (bhava) is the nature of consciousness. There is not a single entity in this world that is completely devoid of transformation. Even the liberated soul itself does not transcend this reconstitution. Bhava can be the outcome of either the active state of past impressions or the destruction of the very same state of impressions. In Jain terminology, it can be expressed as - the bhava may be the result of either a rising state or the dormant state of karma.

Mohaniya is the root of karma from which all worldly attachments originate. Anger, greed, fear, fun, and many more are its by-products. Ego also is a family member of Mohaniya karma. It is considered seventh in eighteen types of sins. It can also be identified as arrogance or pride. It is an evitable bhava, which is also an impediment in sadhana.

'Ego' or the feeling of 'I' is accepted as an evil. This conclusion requires critical analysis. How can 'ego' or 'I' be an evil in common everyday life? Who does not say, 'I go', 'I eat', 'I will do this' etc. In Agam we find the statements of Bhagwan

Mahaveer, '**aham puna goyama evamaikkhami**' - 'Gautam! I say this'. Does the use of 'I' reflect feeling of arrogance? A veetragee is never arrogant. He does not possess ego. Therefore, it cannot be accepted that use of 'I' signifies ego only. The usage of 'I' with pure feelings to manifest the truth can never be the sign of ego. But of course, self-edification with the intention of name, glorification, personal status and fame is definitely signs of ego and arrogance. It is a thought process which needs to be abandoned. Conclusively, ego can be defined as an ambition and the parallel effort to have admiration and reputation.

Usually admiration and fame is dear to everyone. No one likes to be criticised. Whenever our pride gets hurt, anger arouses in the mind. In such situations, ego becomes the cause of anger and rage. Generally speaking, man expects recognition for his efforts. Although this thinking is not so bad in and of itself, it could potentially have negative ramifications. The person, who expects more accolades for his work done or even for no work, is regarded as of low category.

The second or the middle category is of the person who expects fame and recognition equivalent to his contributions to society. The person, who works selflessly and does not seek out accolades for himself can be said to be a person of the highest level. Such people are of great spiritual virtue. If the ambition of name and fame are dismissed and only the feeling of service exists, he will accrue abundant spiritual benefits.

There are many people who donate and sponsor financially, but rarely will we find people who contribute without the expectation of recognition. After donating for the construction of any community centre, the donor expects his name to be engraved in main area in large fonts, so that people know about his donation. If such donations or charitable outreach are free from the expectation of name and fame, then they become pure and of high quality.

It is true that one who renders his services is recognized. The volunteers are appreciated for their services. The value of the work is much more magnified if the volunteer does not expect any praise for services rendered. Even the admirer should also be careful about that excessive praise does not harm the receiver due to such level of attention. The praise should not stimulate the hunger for name and fame. The hunger for recognition can be addictive. In such situation the person works only if he gets admiration, otherwise, he does not want to work.

One should not long for praise for every little thing that he does. During the rising period of Terapanth two monks, Muni Thirpal and Fatehchand, once took a journey to Kota. After hearing of their praise, the king of Kota planned to meet them. As soon as the monks came to know about the king's plan to meet them, they left the city. They said Bhikshu Swami is our Acharya. It is better to visit him, because we are just ordinary monks. They were such monks who did not desire any undue attention or respect. Although, it's not always true that meeting with the king and the like is motivated by ego. But the intense instinct of self-recognition can be dangerous for a spiritual practitioner. It is said in Rajasthani literature

*Khati badhva de nahi, jyun van me vanray  
Tyun sadhak ki sadhana, khyati det khapay*

It means that as a woodcutter does not let the tree grow in the forest, similarly the ambition of fame does not let grow the sadhana of a sadhak.

In Sanskrit also it is said-

*Abhimanam surapanam, gauravam ghorarauravam  
Pratishthashukarivishtha trayam tyaktva sukhi bhavet*

It means pride is like drinking liquor. The feeling of prestige of low level is like hell. The feeling of reputation is like the stool of a pig. By giving up all three attitudes man can become happy.

The desire for reverence and respect is the sign of a worldly (mundane) soul.

There are eight types of ego - ego for tribe, dynasty, strength, beauty, fasting, knowledge, benefit, and luxuries. Having ego of any type mentioned above, causes low-status determining (neech gotra) karma. On the other hand, humbleness in such situations leads towards purity of the Soul and high status determining Karma (uccha gotra). As we find in the Sanskrit verse:

*Abhivadan shilasya nityam vridhdhopasevinah  
Chatvari tasy vardhante ayurvirdyayashobalam.*

The meaning of this verse can be summarized as - the person, whose heart is humble and behaviour is free from ego, earns merit and earns favourable situations such as - long life-span, knowledge, name, and strength.

The effect of ego is described in Dasvaikalika sutra as: 'mano vinayanasano' - ego ends humility. On the other hand the antidote is suggested as 'manam maddavaya jine' -combat the ego through humbleness. If the contemplation of humbleness is practiced consciously, then ego can be refined.

It is next to impossible to read others mental pattern. A common man definitely cannot do so, yet on the basis of a person's behaviour, someone can guess or understand.

There have been many monks in Terapanth, like Muni Khetsiji (satyugi), Mantri Muni Maganlalji etc. We can learn many qualities from them like devotion for guru and modesty. I am recalling one more saint, Muni Nemichandji (from Bidasar). I have seen him in my childhood. He was endowed with devotion for his guru. Though, Muni Nemichandji would travel apart from his guru, yet whenever he would get chance to stay with his guru, he was always alert and active in the service of him. However his service did not begin and end with his guru. He was also very careful in helping out his accompanying monks. He was a union of modesty, straightness and being in service of others. I personally feel this is the case. Guru also feels gratified for such devoted and modest monks. Nemichandji was one of the group leaders within the order; he was spiritual and frank.

A disciple should develop a high level of coherence and devotion for his guru so that he can sacrifice his life for guru if the situation demands. It is advocated for a man to try to melt his ego through various techniques like practice of Anupreksha (contemplation) and the study of spiritual literature and the like.

## Straightness leads to Purity

As we grow, our knowledge increases and straightness in the life decreases. This is a fact. It is a normal process that after childhood deceit begins to become more of a common attribute than honesty. A child's normal makeup has both straightness and foolery. Both of these states are suitable to a child. Foolery in an adult is never desirable. A child due to his naivety can put his hands into fire or he can try to catch a snake. These acts - taken out of a lack of knowledge or experience can be harmful for the child. On the other hand, the child is innocently honest, which is a desirable attribute. The same kind of honesty is expected in an adult too.

Deceit in the form of dishonesty or treachery is always avoidable. Truth and straightness go hand in hand. Truth cannot live without straightness and straightness without truth. Similarly, deceit and lying are partners. These partners walk close together.

Having straightness does not mean that you do not understand the perspective of others. A better form of



straightness is not to be fraudulent even after understanding evils done by others. Agam says that the person who is very much involved in devious activities is assured of an animal form for his next life. As Acharya Tulsi has mentioned in 'vyavahar bodh'

*Sahaj tapasya shraman ki, arjav mardav bhav  
Yugal sukhi ih par-bhave, yah kiska anubhav?*

Yaugalik (twins) people are happy naturally and they take birth in heaven after death, though they are neither shravak (religious lay-followers) nor will they become monks. Yet in the next life they go to heaven because of their straightness.

There are four kinds of truth:

1. Kay-rijuta - The physical action expressing the true meaning
2. Bhasa-rijuta - Words expressing the true meaning
3. Bhav rijuta- Thoughts which express the true meaning
4. Avisamvadan-yog - Non-hypocrisy or harmony between words and deeds

Conversely, non-truth is also four-fold:

1. Hypocrisy of body - Truth-disguising physical action.
2. Hypocrisy of words - Truth-disguising verbal action.
3. Hypocrisy of mind - Truth-disguising mental action.
4. Non-harmonious action - Disharmony between words and action.

For the practice of straightness, it is necessary to apply all four types of truths and to forbid all the types of untruth. In this context here is an interesting series of questions and answers.

Q- Who can attain salvation?

A- The one who has righteousness in life.

Q- Who holds righteousness in life?

A- The one who is pure.

Q- Who is pure?

A- The one who is simple.

In conclusion, we can say that the base of salvation is straightness. We find its ground in one hymn in agam:

*Sohi ujjuyabhuyass, dhammo suddhass chitthai  
Nivvanam paramam jai, ghayasittav pavae*

Once, a man from a village went to a city close by. He visited a goldsmith and requested - 'O goldsmith! I have brought one container filled with fresh ghee of cow. Please take it and in return give me some ornaments. The goldsmith took the ghee happily and said - 'Oh yes man! Take the gold jewellery. Your wife can use it.' Both of them exchanged the stuffs and in pleasant mood the goldsmith said good bye to him. The reason behind their happiness was - the man was thinking that he has deceived the goldsmith and goldsmith was thinking that he had cheated the man. The man directly arrived at his home with the jewellery and said to his wife -

"Take this jewellery. Today I have deceived the goldsmith." After a while his happiness disappeared as soon as he knew that it was not golden jewellery but was of brass.

On the other side, the goldsmith also went to his wife and said - 'The container is full of fresh ghee. Today I have deceived a man who came to me for gold.' But after some time the happiness of goldsmith turned into sorrow when he came to know that the ghee was only at the surface level in the container and rest of it was full of cow dung. Neither of goldsmith and the man was happy.

The society has to suffer when such fraud prevails in society. Honesty and straightness are essential for not only spirituality but for a happy social life as well.

To enhance straightness, it is necessary to have the goal of developing straightness and every night before sleeping and after waking up this resolution needs to be repeated: 'I do not have to deceive anyone. I must develop straightness.' Thereafter he needs to bring this into his behaviour. He should express the truth as it exists.

Once, a question was asked to Jesus Christ, 'Who can attain the kingdom of God?' Then holding a child Jesus replied - 'The one who has the true and pure heart like this child can ascend to the kingdom of God.'

The person who wants to practice straightness should keep in his mind the straightness of a child as the role model and should connect himself strongly so that he practices straightness with understanding.

According to Jainism, deceit is one sin of eighteen sins. And it is said in agam that 'maya mittani nasei,' it means deceit destroys relations. It is required for both a spiritual practitioner and layman to apply straightness in his behaviour and avoid deceiving with firm conviction.

## Greed : The Omni-destructor

Dasvaikalika Sutra articulates that anger destroys love; ego destroys humility; deceit destroys relations and greed destroys all three (love, humility, relations). Greed is such an emotion which is destroyed only after the eradication of first three. In other words, the preceding three kashay survive on the cornerstone of greed.

Though, it is not possible for a layman to become completely free from greed. It is necessary to have control over the instinct of greed and to mitigate its limit. There are three levels of greed.

1. **Lowest level** : This level of greed causes man to harm others or achieve unfair advantages by usurping and dishonesty.
2. **Intermediate level** : Greed of this category does not push people to harm others to earn and satisfy his desires. But people do have avarice of making money and other cravings.
3. **Higher level** : This level of greed does not push man to

harm others at any cost and the degree of craving is also very low. In addition he has the desire to donate some share of his earnings.

A man must ask to himself, 'What is the level of my greed? How can I do better at reducing my instincts for greed?' Dasvaikalik Sutra elucidated the antidotes to overcome greed as '**lobham santoshao jine**' - Greed can be conquered through the practice of contentment. The instinct of greed can be lowered by frequent contemplation of non-covetousness, and non-craving and the understanding of the negative consequences of greed. Greed is one of the motives of the unethical actions of man. A man moves on to an immoral path by having intense feelings of greed and wants to reach his ambitions. The two central reasons behind greed are: Poverty and Prosperity.

Food, water, clothing, shelter and medical care, are fundamental needs for human survival. Imagine a family with five members and only one member of the household has the burden of supporting the whole family. However, his earning capacity is very limited. Subsequently, the family cannot be supported adequately. He can select one of the following possible options:

1. He can finish his life.
2. He can take to a life of dishonesty to satisfy their basic needs.

On this two-way street only a few people choose the first one which is not admirable and a few would accept the second one which is immoral.

We can determine that in such situations, the subject is neither greedy nor does he willingly follow the path of immorality. His behaviour is the outcome of his perceived helplessness. This is immorality induced by helplessness. If he could realize that his basic needs can be satisfied through any other legal or socially acceptable way, he would not accept the immoral path.

The dishonesty induced by the insufficiency or perceived helplessness can be cured by creating a modest balance between poverty and prosperity in the society. Dishonest behaviour on account of a deficiency of means to support one's self can be understood as the effect of helplessness. But dishonesty because of craving is to be rejected completely.

Greed is main reason behind violence. A non-violent person limits his cravings. There are three gradual levels of exercising non-violence.

1. The first level is to resolve not to be violent with anyone with the intention of hurting or killing. It is again two-fold: a) Avoiding unnecessary violence b) Avoiding necessary violence
2. The second level of non-violence is when he purposefully tries not to become the cause of violence of any living being. In other words, he consciously tries to avoid the violence caused by him. For example, while travelling by foot he will be careful about not bringing harm to any living being under his foot. In this way his every move is driven by self-restraint and he abandons violence.

3. In the third level man behaves benevolently. He tries his best to remove other's pain and to work for the goodness and welfare of others.

The first two dimensions of non-violence are negative (don'ts) in nature whereas the third one is affirming (do).

Anuvrat Anushasta Acharya Tulsi propounded the 'Anuvrat movement'. This movement is a device to control the vices and to awaken the virtues. Anuvrat does not promise to make the person wealthy who accepts its vows. Instead, it shows the path of a peaceful life. Of course, indirectly it can become a determinant of eliminating poverty.

Through analysis we find that one of the reasons behind the poverty in India is alcoholism. People unfortunately lose a big share of their earnings through pursuing intoxication. Over intake of drugs harm the health also. In attempting to go through rehabilitation with a doctor can be very expensive as well. In this way, man himself knowingly and consciously invites undesirable poverty. The one who has accepted all the code of conducts of Anuvrat eventually becomes free from social vices, which can save him from the poverty caused by straying down the wrong path.

The instinct of greed is manifested in various forms. It can be said that there is no area of life where greed is not rooted. In every single sin greed is always there, however subtle it may be. Several ways to develop the state of non-greed are advised for monks also. appovahi-alpopadhi (minimizing material possessions) is also one of the ways to control greed.



In this context the verse composed by Acharya Tulsi in 'vyavhar bodh' is worth mentioning:

*Asangrahi muni satian, sangrah vritti badhe kyon ?  
 Anapekshit ashanka ka sir bhut chadhe kyon ?  
 Yadi laghubhutvihari bhari ban jayega  
 phir masti ka jivan kaise ji payega?*

This stanza describes that the monks and nuns are non-possessive. They should not inculcate the desire of accumulation. Otherwise there will be no joy in their life.

It's true that disciplined greed opens the treasure of happiness.

## A Journey towards Detachment

We all are wandering worldly souls. The world is a part of an endless flow which has neither beginning nor an ending point. The worldly souls from ages are being swayed away in this never ending stream. Though few gets liberated in due course of time! Yet the flow of this world is never going to be ceased and the cycle of life and death will go on incessantly.

The question arises what are the causes behind this eternal flow? Dasvealiyam sutra provides its answer-

*Chattari e e kashina kashaya, sinchanti mulaim punabbhavassa*

It means that four passions namely Anger, Ego, Deceit and Greed act as a catalyst in watering the root of rebirth and constant worldly transmigration.

Moha (attachment), which is a type of kashay, is considered as the regulator of this world and the world cannot be imagined to be functioning without the presence of moha. Once a monk suggested a lady that one should not carry

intense attachment with children! To this she responded instantly that, 'Maharajji! Without having attachment the children cannot be thought of being raised at all.'

Not a single worldly being is either soul only or body only. All living beings are essentially combination of both elements which comprises of body and soul. From this perspective it can be concluded that mundane soul is collective combination of impermanence and permanence.

Soul is made of innumerable conscious space points and the number of space points of a soul is equivalent to the number of the space points of the cosmos (loka), which means if the soul spreads its space points then each point of the soul can accommodate at the space point of cosmos (loka). Important thing here is, a single space point of soul is neither ever destroyed nor it can be produced. From this perspective it becomes very clear that the soul remains eternal forever.

Agam also mentions

*Ego me sasao appa, nan dansan sanjuo  
Sesa me bahira bhava, savve sanjog lakkhana.*

This means that our soul which is endowed with infinite knowledge and faith is the only eternal truth and the rest all of the worldly objects qualify for non-eternal status.

It is a fact that the ultimate result of any association is dissociation. After understanding these facts, we should be able to prepare ourselves for a mental balance in both the

situations - association and dissociation. This is one golden formula for a happy and balanced life.

Shrimad Bhagvad Gita expresses the fact of eternal soul :

*Nainam chhindanti shastrani, nainam dahati pawakah  
Na chainam kledayantyapo, na shoshayati marutah.*

Which means - "Weapons cannot cut the soul; Fire cannot burn its existence; Water cannot flow it away and air cannot dry it"

The eternal existence of soul is beyond any doubt. Its existence also remains for sure prior to the present life and will be there in many forms in next lives also. The current body will be perished in this very life. This brings us to a deep thought questioning, amount of our focus given to the eternal soul and accentuated attention for the mortal body. Basic day to day functions of life like eating, drinking, sleeping, washing, and earning etc. are performed basically only for the mortal body and all these activities consume good amount of time. One must be aware that the degree of spirituality increases as the degree of detachment for such activities increases and it is, in fact, favourable for the soul.

Chanting, spiritual studies and such more activities are always beneficial for the soul, for e.g. a man worships for an hour and also is involved in chanting spiritual mantra and any visible change is not found in his life. Does it mean that doing these activities are fruitless? No, the worshipping and chanting will not go in vain as at least during the mantra chanting the consciousness is in pure state and mind, speech

and body are not indulged in any sinful action. Therefore, such state brings in great benefits in themselves. So if the life is transformed then it is awesome and an additional benefit to the soul. Therefore a soul-benevolent person should manage his time for spiritual studies, chanting, samayik and many more such activities to live the life of detachment.

## The Axis of Determination

The simple but meaningful question 'Who am I', is one that has perplexed the human mind. Man is curious to know the reasons for his existence. Did he exist in past? If yes, then in what form? What will be his future? What will be his form of existence in future? Will he even exist at all? The myriad number questions are ever-present in his mind. The soul-perceivers answered these questions and provided a beautiful process of realizing the self.

With intense enthusiasm for realizing the self, one disciple went to his guru. With folded hands and in polite and moderate words he requested, "My Lord! I want to realize my 'self'. Kindly guide me."

Guru replied, 'My son! The inspiration for self-realization is admirable. But It is very difficult.'

Disciple answered, 'My Lord! If your blessings are with me then there will be no challenge. With the grace of guru the complicated tasks become easy.'

Realizing the intense thirst of the disciple, guru said, "My son! If you are eager to achieve this aspiration, listen to me.' To realize the self you will have to fight with not only one or two enemies, but ten. Without conquering them you cannot move in the direction of self-realization. Do you have the courage, valour and patience to overcome these difficult challenges?"

For an instant, the disciple became nervous upon hearing about the enemies. Almost in an instant, he collected his courage, awakened his self-confidence and requested, 'My lord! With your blessings I will certainly defeat those foes. Introduce me quickly to those enemies. The delay of even split of second is unbearable for me.'

The restlessness of disciple made the guru smiling. He recited a verse narrated by Indrabhuti Gautam in Ardhamaghadi (prakrit) language.

*Ege jiye jiya panch, panch jiye jiya das  
dasaha hu jinittanam, savvasattu jinamaham*

The disciple responded, 'My Lord! I am dull-minded. I could not understand this verse you recited. What do these numbers one, five and ten indicate? Exploring the meaning of the hymn guru said- the one stands for conquering the mind. From one perspective the mind is the biggest enemy of man. The paradox is in spite of keeping the mind under control, man accepts its control over him. Consequently, the mind - like a puppet master makes the man act in certain ways even when he feels that he doesn't want to physically

follow through with the action ordered by mind. This is the effect of enslavement by the mind. A number of times you also feel the surprising forms of how the mind overrides your best intentions. You want to do spiritual studies but your mind instructs you to have rest and you go into sluggishness. Sometimes you like to undertake fasting but your mind craves to mindlessly eat varieties of food.

You become busy in satisfying the desires of the mind. You want to defeat the hardships but your mind runs towards a comfort zone. Consequently you become a comfort-seeker. You want to meditate and to keep your mind focused on one spot, but the mind, like a monkey, keeps jumping around. At that point, you give up the meditation and start entertaining your mind. The mind is like an unrestrained horse and untamed elephant. The moves of the mind are a zigzag. The great sages and ascetic also surrender before the capriciousness of the mind. Victory over the mind is the great achievement in the field of sadhana (spiritual practice).

Disciple accepted the words of his guru politely and asked another question- "My lord! What is the significance of five in the verse voiced by you?"

Guru responded- "Like the mind, four Kashayas (passions) - anger, ego, deceit and greed are invincible enemies. It's not so simple to conquer them. Kashay hides the true nature of the soul. In their presence the consciousness cannot manifest its knowledge and intuition entirely.

Let's understand it with an illustration. If we use the simile of



a pond for the soul then we can say that the pond is filled with the "pure water" of knowledge and intuition. It is entirely covered with the "moss" of kashay in its mundane form. Man with his endeavour or in Jain terminology through his kshayopashambhava (destruction of some karma, and some karma are dormant) tries to remove it (moss of kashay). The rising state of karma keeps overriding the soul time and again. Consequently the moss of kashay becomes dense.

"Dear son! Surely, it's difficult to combat these four passions, but if you defeat the frailties of the mind, then overcoming the kashay will not be arduous. In this way, by conquering one mind and four passions you will become the victor over five enemies."

The disciple was drinking the nectar of discourse from his guru like a syklark (chatak). He asked one more question - "Gurudev! You have explained me about five enemies. Who are remaining five enemies? Please do explain them to me."

Guiding the disciple guru responded. "Those five great enemies are the five senses. Senses are the destroyer of the attributes of the soul. Self-realization demands the conquering of these five senses.

"Gurudev!" the disciple continued, "What do you mean by conquering them? Should I pour lead in the pore of my ear to avoid the hearing of ill words? This will surely cause the loss of my hearing ability and I would never again hear evil words. Eyes should not see evil and should be attracted towards the beauty, for this reason should I destroy my eyes

so that I would not see anything that is evil? Similarly, should I abolish the power of other senses -nose, tongue and touch so that the sensation of smell, taste and touch come to an end?"

Guru smiled at the naivety of his disciple and answered with an earnest and profound voice - "Dear son! Conquering the senses does not mean to make them inactive and destroy their functional capabilities. Senses are the outcome of the kashyopasham state of karma. They help in our abilities to acquire knowledge. Here the goal is to discipline the senses and let them not be unrestrained. Disciplined senses will not move without guided direction; instead they will be on the right track.

Senses are simultaneously instrumental and obstacles for us. Restrained senses are instrumental whereas unrestrained are obstacles.

The curious mind of disciple persisted with his questions, "Gurudev! What can be the device to restrain the senses? Please expound upon it."

Continuing the conversation, guru replied, "To discipline the senses you are supposed to defeat attachment and aversion. The consciousness, driven by attachment and aversion, invariably lead the senses towards a destructive course. Until the burden of attachment and aversion are expunged from the mind, unrestrained senses cannot be overpowered. To clarify my thoughts here goes one illustration.

A well was dug in a village. After completion of the work,

people were discussing its inauguration and how it would be done. Some suggested that the inauguration should be done by any distinguished guest. Who can be the distinguished guest? In this context many suggestions were presented. One man proposed a political leader while another person proposed any social reformer. Someone spoke up for the richest man of the village. Meanwhile, an experienced person came forward with his new proposal and said - The inauguration should be done by any ascetic or restrained soul instead of political leader, social reformer or affluent person. The proposal was appreciated. Now the search began for such an individual. They found an ascetic meditating under a tree. They gave him hearty invitation. Ascetic accepted the group invitation. He arrived at the well at the scheduled time. People of the village were already present there. But suddenly what happened? An unbearable stench was coming out of the well. The organizers ignited the incense-sticks. They used thurible. They sprinkled the perfumed liquid. Yet the stench did not cease. The ascetic peeped inside the well and he found dead bodies of two dogs. Perhaps while fighting both fell down in the well. He instructed people to take them out. As soon as the dogs were taken out, the stench was gone.

"Dear son! If you want to realize the self then first of all take the two dogs of attachment and aversion out with the help of the rope of dispassion. After only taking those out you can conquer your five senses."

In this way I have discussed the ten enemies before you.

These ten giant enemies are mentioned by Gandhar Gautam. Conquering these will lead towards the path of self-realization.

Every pore of the disciple was filled with the feeling of gratitude for guru. He bowed down in the feet of his guru and determined himself to move forward in the direction of self-realization.

## Is Your Destination at Distant or on Doorstep?

There are five words sadhya (destination), sadhan (means), sadhana (spiritual practice), sadhak (practitioner), and siddhi (success). These five words encircle everything. Sadhya is destination. The person who follows the path of sadhana is sadhak. Sadhak practices the sadhana to achieve the sadhya. The question is - what is important? Is it means or destination? In fact, means in themselves are not of much value. The means are good if they lead us towards our destination and help in achieving our destination. Therefore, the most significant thing is the right destination. If your destination is right then no matter the path is rough or smooth, it will get to the endpoint.

Man should decide his goal with determination. After deciding the goal if one moves forward then success is sure. Success is doubtful in race without a goal. The goals may vary from individual to individual. A person working for the society has different goal than the person in political field. After defining the goal man should start the journey with a

plan. If the situations are in favour then the goals can be achieved sooner. Many times, it happens that inspite of having right goal, man does not move consistently. He gets constant fear of possible obstacles in the life and he thinks, 'How will I move forward? How will I make progress? How will I reach my destination?' Therefore, there is always doubt in the progress of fearful person.

As beautifully articulated by an ethicist:

*Prarabhyate na khalu vighnabhayen neechaih  
Prarabhya vighnavihata vimanti madhyah  
Vighnaih punah punarapi pratihanyamanah  
Prarabhya chottamajanana parityajanti*

The people of ordinary category do not start the work because of fear of problems. They get nervous in the very beginning. The people of intermediate category initiate the journey towards goal with enthusiasm but when they are confronted with oppositions and obstacles, disruptions and hurdles on their way, they become unable to accept and give up before them. Consequently, their journey towards their goal comes to a halt. Supreme category people are those who commence the work with enthusiasm and confidence; happily accept the resistance and impediments, interruptions and obstacles and face them. They deal with them in friendly manner and achieve their goal.

Goal setting is necessary in spiritual life also. Though the ultimate goal of a spiritual person is salvation (moksha), yet to achieve this great goal, short term goals should also be

planned. Man should do self-introspection. He should be aware of his weaknesses and strengths. Then he should decide which weaknesses I should reduce and which strengths need to be enhanced more. Someone may have fear while the others may have anger. Man must have an aim to get rid of fear, anger, ego etc. A spiritual practitioner's success may get delayed without having firm belief and deep concentration in his practice.

Meditation is a tool to take you to your goal. One, who wants to realize the self, wants to become free from passion and likes to move forward towards purifying his psyche; he will have to practice meditation. Beside meditation, there are many other practices which can become means to be free from passions and purify the psyche. Some examples are: swadhyay (reading scriptures), anupreksha (Contemplation), and chanting etc. H.H. Acharya Mahapragya propounded Preksha Meditation and presented a technique of sadhana before mankind. The aim of Preksha Meditation or sadhana is to have a peaceful life. There can be many obstacles in the way of peace. Three major troubles are: adhi (physical illness), vyadhi (mental illness), and upadhi (emotional illness). Out of three the root is upadhi i.e. emotional illness and the feeling of attachment and aversion.

The first attempt of Preksha Meditation is to rectify upadhi and cure it. Once upadhi is cured adhi (mental illness) which is produced by upadhi is also cured. For, upadhi is the ground for adhi. By destroying the base (upadhi), no illness gets support to stay. And it gets off by itself. The third

impediment is vyadhi which means physical illness. Most of the physical diseases are caused by mental and emotional illness. In the absence of mental and emotional illness physical illness gets to an end. But, many physical diseases can also be the effect of karmas of that person. Good health or ill health depends upon the rising of satvedaniya (good health determining) or asat vedaniya (ill health determining) karmas. During his sickness man should think that he got a chance to shed off his karmas. Enduring the pain of disease peacefully causes a good amount of eradication of karmas.

If a man has the power of sadhana in his life then he does not lose his peace even in his sickness. His detachment and calmness gets empowered at such an extent that peace does not get disturbed by illness. It sustains.

To get to the destination it is necessary to have unwavering faith for the goal in the mind. The means also should be respected. If one has a respect for the available means but does not have faith in sadahna (practice) then how can goal be achieved? Destination can be achieved if the practice is done along with dedication and respect. If a practitioner thoughtfully decides his goal and moves on with effort, then destination can be achieved.



## Detachment : The Fruit of Sadhana

Each living being lives in the world. There is neither a beginning nor an end of the universe. It constantly flows on. The question arises, "Who drives the worldly system and the cycle of life and death?" Man only knows the surface level. The permanent solution is not possible without understanding the underlying root. Therefore, we must get to its root. Acharang sutra says - "aggam cha mulam cha viginch dhire", i.e. man must know the upper side and the root as well. After understanding the root it becomes clear that it is the attachment which drives the world. In the absence of attachment the world cannot move. The world exists as long as attachment exists. If salvation is a truth, then world is also a truth. Infinite souls have attained moksha, and infinite will attain in the future. Yet, infinite souls will exist in the worldly life. The person who is ready for sadhana should think about the practice of conquering attachment (moha). Without combating it, sadhana (spiritual practice) cannot be fruitful. Under the guidance of the commander moha all the worldly activities are taking place.

Both attachment and non-attachment co-exist inside a man. According to Jain philosophy there is not a single being, who does not have partial destruction of both mohaniya and gyanavarniya karma. Contradictory things can exist together. Knowledge and ignorance both exist in the soul. Weakness and strength both exist simultaneously. Therefore, many things can stay together.

Once, a girl was making a beaded necklace. She had crystals, golden and gems beads. She put the beading all together on one string. A learned person happened to walk pass her. After watching her string of the beads he said, "kacham manim kanchanmekasutre, grathnasi bale! Tav ko vivekah" ("O girl! Where is your intelligence? You are threading crystals, golden and gems beads - all three together."). The girl was very smart. She knew Sanskrit grammar very well and understood his remark. She responded - 'Respected sir! What wrong have I done? What's the crime here? Even the great grammarian of Sanskrit, Panini has also written three different things in one maxim. 'mahamatih paninirekasutre shwanam yuvanam maghwanamah.' The three things are - shwan (dog), yuvan (youths), and Indra (king of deities)." We find one maxim in Sanskrit grammar 'Kalu Kaumudi' - 'shwanyuvanmaghonampisyatthuti va uh'. She continued, "Where is the relation between these three? There is no comparison between dog, youth and Indra. When a great scholar like Panini can do it then what's wrong if I have string crystal, gold and gems beads together."

This is the system of the world that allows opposite things to exist in complement to each other. Man as well has both a deluding and non-deluding consciousness. Man should always be aware that he has to move forward in the sadhana

of conquering delusion. Our body serves as tool in sadhana. We can practice spirituality with the help of the body. We can do Meditation; we can also do swadhyay and fasting. On the other hand vices are also performed through the very same body. Violence can be done; one can tell a lie; one can rob and perform many more evils. Body is just an instrument. It depends on the conscience of man on when and how to use it. The body may be strong and also weak. Therefore man should be focused on doing maximum sadhana till he is capable. Sadhana can become difficult if the body is not strong.

Dasvealiyam also depicts the same idea:

*Jara jav na pilei, vahi jav na vaddhai  
Javindiya na hayanti, tav dhammam samayare*

i.e. Spirituality should be practiced before the old age tortures you, physical illness grows, and the senses go down.

Though spirituality is to be practiced in every situation, but a strong body is required for special and rigorous sadhana. Special sadhana requires special body. Keval gyan(omniscience knowledge) is not possible for everybody. With many more requirements, it needs a powerful configuration of the body. Keval gyan is possible only if the body is perfectly strong. In old age when the body becomes weak and eyes, ears, nose, hands and legs do not function very well then practice of special sadhana is a distant dream, even simple sadhana can also be not practiced perfectly.

The world moves with attachment. Attachment is intimately related with selfishness. Without selfishness there is no

attachment. We feel sad when there is separation from the person you are psychologically attached to, whereas you feel no pain if there is separation from a person you are not selfishly attached with. Selfishness is a kind of attachment. The progress of family, society and nation is not made in the absence of attachment. From a pragmatic perspective attachment is necessary, while from the spiritual perspective detached and disconnected consciousness is ideal.

A common man flows with the world. He follows what others are doing. The one who wants to become something, wants practice spirituality will have to flow in opposite to worldly activities. He will have to face the consequences of this decision. Then only he can practice detachment and spirituality. Sumermal Dugar, inhabitant of Sardarshahar, lost his young, capable and energetic son. At that tough moment the entire city was crying but he was very balanced and detached. He was consoling the people who were crying. He was encouraging them to stay detached. He was trying to make them understand the truth of association and separation. Such people become ideal and role model for the society. Therefore, in spite of living a mundane life man can do sadhana, can improve detachment and make progress.

Sometimes even when a great person becomes entangled in the whirlpool of attachment it becomes difficult for him to come out of it. According to Jain history in the biography of Lord Rama, it is mentioned that at the death of Laxman, the Great Rama became imbalanced. He was so overcome with grief that he wandered aimlessly for several months after carrying his brother's dead body on his shoulders. He would make believe that Laxman was still alive. Because of this delusion, sometimes he would titillate or feed him.

Sometimes he would call the vaidya (doctor). The doctor already knew that Laxman was dead. Whom should he treat? But Rama was not ready to accept it. It is mentioned that when other deities came to know that the great person like Rama became delusional and he has been affected by attachment, they came in the form of humans before Rama and started trying to grow a lotus on a rock. When Rama looked at it he said - What a foolish effort you are trying? How can a lotus grow on a rock? Then he responded - 'if a lotus cannot blossom on a rock then how can a dead person come back to life? Laxman is dead.' In this way, the deities were successful in removing the cover of attachment.

The powerful tool to end attachment is the practice of detachment. As the detached consciousness is awakened, the consciousness of attachment goes away. Through sadhana, practice, Meditation and contemplation, attachment can be conquered and the soul can move in the direction of detachment.

## I and Mine : Impediments of Self-realization

Once a disciple went to his Guru and asked politely, 'Gurudev! I am curious to know who does actually die? the body or the soul. The body remains after death and even soul also exists somewhere. Then what actually dies?' Solving his question Guru said, 'neither the body dies nor the soul. It is the termination of the connection between the body and soul. The soul and body both are completely distinct. The soul resides in the body but it is not the body itself. The body is visible while the soul is invisible. The body is material whereas the soul is conscious. The body can be cut and disintegrated while the soul can never be.

The biggest obstacle in acceptance of the existence of the soul is its intangibility. Generally, man's consciousness lives at the level of sense-organs and incorporeal soul cannot become the subject to sense-perception. King Pradeshi was also doubtful regarding the existence of the soul. He believed that the soul and body are not two different entities but are in fact inseparable. Acharya Kumarshraman Keshi verified the

existence of both through various logics. After a long discussion King Pradeshi said, 'My lord! You are expert, endowed with a brilliant wisdom and a master in discourses. Are you able to show me the soul by taking it out from the body as this amla (Indian Gooseberry) is in my palm?' At that moment the air was blowing.

Kumarshraman Keshi -Do you see these moving plants?

Pradeshi - Oh yes.

Kumarshraman Keshi - Who is moving them?

Pradeshi- the air.

Kumarshraman Keshi- Can you see the air?

Pradeshi - no.

Kumarshraman Keshi- When you are not able to see the air which has colour, karma, leshya and body then Pradeshi! How can I show the soul, which is intangible, by taking it out from the body as the amla in your palm?

The soul can only be known but cannot be exposed. It can be realized but cannot be revealed. The soul can be experienced but not be expressed. The obstacles in self-realization are - I (ego) and Mine (attachment). Till the feeling of 'I' & 'Mine' is overcome, the soul cannot be realized. We can find the same fact in 'adhyatm padawali' a composition of Acharya Tulsi.

*Mai hoon, mai hai bhed par, jab jata hai dhyan  
Sambhav banati hai tabhi atma ki pahchan*

We should focus on two statements - 'I am' and 'I exist'. 'I am' - indicates the labels while 'I exist' indicates the existence. 'Am' - is related to the labels of ego like 'I am a businessman; I am an employee; I am a manager; I am a scholar etc.' It labels 'I' different from other people. We have structured two categories. One is the class of owners and the second is the class of workers. One is the set of scholars and another is of non-scholars. When there is a veil of delusion over the soul then 'ahamatma' (I am) voice comes. As soon as this cover gets removed then 'ayamatma' (I exist) -this voice makes the person experience of the existence of the soul. Man cannot move in the direction of self-realization without destruction of ego and attachment. If one does not try to know the soul the new horizon of self-development cannot be opened. Only the person who is in search of the soul can live the life of peace and Samadhi.

Man has a good amount of knowledge about the world. He keeps thinking of his worldly problems. He indulges in materialistic attractions but does not know about himself. He is unable to untangle the tangled threads of his problems. He never looks inside and never tries to know himself. In spite of being acquainted with entire world he does not know himself.

Once, an astrologer was walking in the night and looking up into the sky. While looking at the moon and stars he fell down in a ditch. He started screaming for help. One old lady heard



him crying out. With the support of her hand she pulled him out. Thanking her, the astrologer said - 'Mother! You might be familiar with me. I am a great astrologer from Greece. Whenever you want to know about your future, please visit me.' With a loud laugh the lady responded - 'O man! Dispense of your exaggeration! You do not know about your own future and you are talking about the future of others. It's better to know your own future first so that you will not fall into a ditch.'

The point to say here is the one who knows himself can never fall into the ditch of ignorance, delusion, kashay and the more. It is said - '**Je egam janai, se savvam janai.**' One who knows his soul, knows everyone. Self-realization is the biggest achievement of life. Though it's true that to achieve self-realization is not as easy as it is to talk about it. Gurudev Tulsi has tried to express this fact saying - 'there is one home in which one can stay forever, but difficult to stay. That home is our soul.' Though we cannot perceive the soul through eyes and we cannot touch it; but it does exist for sure. Through sadhana it can be realized and experienced.

## The Path of Freedom from Sorrow

King Bhartrihari, after becoming a monk, in spite of renouncing the possession, could not free himself from the attachment. Once, he saw a diamond on the road and wanted to take it immediately. Meanwhile, two horse-riders passed by. Both looked at the diamond and stepped down of the horses. One man told, 'I have seen the diamond first. So it belongs to me.' The other man said, 'no, it's mine.' The dispute began and they killed each other with the swords. Monk Bhartrihari was witnessing the entire incidence. He thought, 'this diamond is neither happy nor sad because it is not attached to anyone. It does not have any sensation. Therefore main cause of pain is attachment. Pain does not end till the attachment is.' This analysis changed the thoughts of Bhartrihari. He determined to earn the inner wealth and give up the attachment for the external affluence.

Who can attain the inner wealth? The answer is given as:

*Ragdveshadikallolayralolam yanmano-jalam  
Sapashyatyatmanastatvam tattatvam netaro janah*

The person whose mind, which is like water, does not become wavy because of the waves of attachment and aversion; who is free from these two can attain self-realization and enjoy the inner wealth. As an illustration, 'a pond is full of water. One can see the bottom if the water is clean and not wavy. A man can see his face in the mirror if it is clean, stable and unveiled. Similarly, the person whose mind is pure, clean and free from attachment and aversion can acquire the inner wealth.

A curious disciple once asked to his Guru, 'My Lord! How can I become free from attachment and aversion?' Guru replied, 'You need to practice to live in the natural state of consciousness. Here being in the natural state of consciousness means to know only and to observe only. This is a normal action. The person who simply lives with the nature lives at the level of pure consciousness. Conversely, the one who lives with fake nature is in impure consciousness. A spiritual practitioner must be aware of the purity or impurity of his nature. Pravachansar describes as

*Suviditapayattha-sutto sanjamtavasamjudo vigadarago  
Samano samasuhadukkho bhanido suddhovaoge tti.*

It means: The monk, who knows all the objects and the aphorisms perfectly, who practices restraint and penance, who is veetaraga and equanimous in pain and pleasure, is endowed with pure consciousness.

Seeing and knowing both are the necessary actions for a spiritual practitioner too. However, he is supposed to see and know only. He should maintain a state of observer. Once, a

man questioned to a practitioner, 'What is your sadhana?' He said, 'I eat food when I am hungry. I drink water when I feel thirsty. I sleep when I feel like sleepy.' The man asked again, 'I also do the same. I do eat, drink and sleep. I do not see any special sadhana in what you do?' The practitioner clarifying the secret of his words said, 'I do mindful eating while eating. I consciously sleep while sleeping. I try to do my each work without attachment and aversion. While an action of a common man is inspired on and off by attachment and aversion.'

Man should practice to stay free from attachment and aversion. He should learn to observe any incident without getting attached. The person who gets attached with the incident becomes sorrowful. On the other hand the person, who just observes any instance, stays free from pain. The problems may come across the life. To come across any problem and to feel the pain caused by the problem are two different concerns. The highly spiritual people are capable, and endowed with sadhana. They know to observe a problem just being an observer. Therefore, do not become sensitive and miserable. The person who is entangled in the memory of the past, occupied in the imagination of the future does not enjoy the present. His life becomes dejected. One, who knows how to live in the present, acts with mindfulness, practices to live in thoughtless state by breaking the continuous chain of the thoughts, lives with emotional purity. Emotional purity leads a person towards conscious purity.

The practice of conscious purity means the practice of freedom from attachment and aversion. One should adopt

such practices which eliminate attachment and aversion. One must have the practice to bear the favourable and unfavourable situation with equanimity. Once, a man asked to Descartes, a French philosopher, 'People disparage you. Why do you not oppose them?' Descartes responded, 'How should I oppose when I do not see anyone disparaging me.' The person said, 'How is it possible?' Descartes said, 'Whenever people disparage me I live at the level of higher consciousness where abusing words do not reach.'

Staying unaffected from favourable or unfavourable situation is in fact true spiritual practice. Emotional purity is the prime factor for spiritual uplift. When a person gets disconnected from false state of the soul and gets connected with its nature, the state of being observer is empowered. In this state no situation can make him miserable. This state of being observer opens the door for pure consciousness and opens path of freedom from sorrow.

## What Interrupts Your Bliss?

The greatest achievement in life is uninterrupted bliss for an individual. A man goes through many situations. Sometimes it may be an extremely adverse situation and sometimes it may be most favourable situation. The one, who practices equanimity in both the situations, can attain uninterrupted peace or natural bliss. Though there are some hurdles which interrupt our bliss.

### 1. Anxiety

The first hurdle is anxiety. It is said that a funeral pyre burns the dead body while anxiety burns the living man. Anxiety decays ones physical strength. As it is said in Sanskrit:

*Chintaya nashyate rupam, chintaya nashyate balam  
Chintaya nashyate gyanam, vyadhirbhavati chintaya.*

It means 'anxiety destroys beauty, strength and knowledge and causes diseases'.

The person, who thinks unnecessary and generates anxiety within themselves, can never make great achievements in his life. After World War II, Mr. Churchill was said to work over eighteen hours a day. Someone eventually asked him - 'How can you execute so much of your work efficiently over such a long period of time? Do you not get anxiety for the work?' With a smile Churchill replied - "I do not find time to feel anxiety." Problems will come into our lives. If our thoughts are positive, then problems can be fixed perfectly. The situation may be complicated but that does not mean your thought process has to be. Keep your mind at peace. If your mind is at peace and joyful then problems can be sorted out easily. Acharya Tulsi delivered a beautiful phrase - Don't worry but think. We ought to make our thoughts healthy and positive.

Once, a king visited a saint and requested - "Please, give me any mantra to feel happiness, joy and uninterrupted peace in my life." The saint gave him a small phrase said - 'This moment will also pass away.' This small phrase changed the direction of the life of the king.

No incident in and of itself causes pain. Pain is the causal effect of mental weakness. A weak mind magnifies small incident and makes mountains out of molehill. Whereas if the mind is strong then giant sized problems would seem as small as tiny molehill. Anxiety weakens the mind. As it is said in Sanskrit literature:

*Chinte! Durbalatasti kim tav sakhi yatsardha-mevekshyate  
Naivam kintu mamasti vishvavijayi dukhabhigho nandanah*

*Tasyaisha ramaniiti vallabhatara jata madiya snusha  
Shvashru-bhakti-parayanana-vahamato no yati duram kvachit*

i.e. O worry! Is weakness your friend? It seems to be always with you. Then "worry" replied- 'No, but I have a world-winner son. His name is "pain". "Weakness" is his loving wife and of course, therefore, my daughter-in-law. She is keenly dedicated to her mother-in-law. Therefore, weakness does never take my leave.'

We should empower our mind. The one who has positive thinking and always keeps this phrase in mind 'This moment will also pass away' can attain everlasting peace of mind.

## 2. Sexual Desire

The second hurdle in bliss is -sexual desire. An erotic person can never feel continuous joy in the life. Lust makes the person unstable. Though sexual desire is not expressed outwardly, if it is at the mental level then also it causes pain. Physically a person may appear free from sexual desires but his internal feelings can keep him unsettled. It is mentioned in agam:

*Sallam kama visam kama, kama asivisovama  
Kame patthemana, akama janti doggaim*

Sexual desire is like a throne, poison and ashvish (a species of snake) snake. A person craving for lust stirs his downfall even if his physical urges are not satisfied.



Once there was a hermit living in his monastic place. He accepted the ascetic life at a very young age. The path of spiritual detachment is opened after becoming a monk by practicing control of mind and conquering his sexual desires. The main thing is the goal should be clear. How can a purposeless man reach any destination full of purpose? After deciding on the goal, there must be right endeavour in that direction. Perhaps, a purposeful goal was not very clear to the monk. A little amount of the goal was known to him, but the perfect endeavour was not directed in that direction. He had a constant desire for sex. Neither would he study the spiritual literature nor would he practice Meditation or chanting. He had become almost a gregarious personality. Since he was an ascetic, he could not enjoy the sexual life freely. There was a young couple living in front of his residence. Seeing the couple the monk thought that he had made a great mistake by becoming a monk. "This couple is very lucky", he thought. "They are living a better human life. They are enjoying the sexual pleasure." The monk, in spite of being free from physical erotic pleasure, mentally he was praying for this desire. On the other hand, whenever the couple would see to the monk, they would comment to each other, "the monk is very fortunate. We are living a life of non-restraint whereas he is living a restraint life. The moment will be fortunate for us when we also renounce the world."

The couple was praying for the life of restraint though they were living a lay-life. The monk, in his next life, was born in a lower place whereas the couple wound up in heaven. Materialistic goods are necessary for survival. One requires eating and drinking. However, consumption of materialistic objects and control over the senses should go parallel. In

spite of making use of the senses and materialistic things, man can remain free from erotic impulses and attachment.

### **3. Absence of Equanimity**

The third hurdle in experiencing bliss is -the absence of equanimity. Equanimity means to be free from attachment and aversion or to endure the favourable and unfavourable situations with calmness. Of course, unfavourable situations are hard to bear but sometimes favourable situations may also become hard to bear.

Enduring adversity should be done willingly not by force. In the absence of equanimity, adversity makes the person mournful and miserable and favourable situations - conversely, makes him happy.

It is mentioned in Ayaro that 'etthampi aggahe chare'. The principle of denial saves us from reaction. We should not accept everything. Our mind is not a trash bin. It is a temple of God. Therefore, we must practice to stay away from mindless reactions, practice actions with awareness, and live in the present moment. A person, who lives with equanimity and straightness, can experience a constant peace of mind.

King Shrenik, once, visited Mahatma Buddha. A few Buddhist monks were sitting close to him. King Shrenik also sat in his presence. He saw the monks were very happy. It's like joy and bliss was flowing from their faces.

A person, who is truly spiritual, experiences bliss without

restriction. As it is said in Parmeshthi Vandana by Gurudev Tulsi

*sada labh alabh me, sukh dukh me madhyasth hai  
shantimay vairagyamay, anandmaya atmastha hai  
vasana se virat akriti sahaj param prasanna hai  
sadhna dhan sadhu antarbhav me asanna hai.*

i.e. A monk who is balanced in gain and loss, indifferent and equanimous in pain and pleasure; lives the life of peace, detachment and natural bliss and who is free from lust remains joyful. Sadhana is the only asset for him. Such a monk lives in his inner world. .

King Shrenik also observed, 'The life of these monks is full of hardships. Sometimes they get desirable and plenty of food and sometimes they get nothing. They live with austerity. Yet how happy their faces are! My princes, who have almost all the comforts, appear mournful, sad, and disappointed.' What could be the reason? He asked Buddha. Mahatma Buddha replied, 'King! My monks have contentment, equanimity and straightness. They are satisfied with what they get. They do not worry about what they would get tomorrow in alms. They know how to live in the present - at ease in the moment. Your sons are showered with luxuries. But they are not content. They do not practice equanimity. If one who is busy either in past memory or future imagination, how come he experiences bliss? The man, living the life of dissatisfaction and ambitions, can never feel blissful in spite of having all the material comforts of life. The person who has equanimity and straightness will achieve an uninterrupted peace of mind.

## An Atheist should be Ethical

Jain philosophy accepts the nine real elements. Acharya Umaswati, one of the greatest Acharyas in Jain tradition, has described seven real elements in his book Tattvarthsutra. Though there is no significant difference between the number seven and nine. If Punya (merit) and Pap (demerit) independently counted then these are nine in number otherwise seven. In fact, there are two elements in the universe -Jiva (living) and Ajiva (non-living). These two elements can be extended up to seven, nine or hundreds in numbers. The nine elements are: Jiva, Ajiva, Punya, Pap, Ashrav (Influx), Samvar (Inhibition), Nirjara (Eradication), Bandh (Bondage), and Moksha (Salvation). Out of them eight can be clubbed in four pairs and in each pair the elements are contradictory to each other. As an illustration, Jiva is contrary to Ajiva, Punya is in contrary to Pap, Ashrav is in contrary to Samvar and Moksha is in contrary to Bandh.

The first element out of nine is Jiva.'Chaitanyalakshano jivah'- The one who has consciousness, the ability to know and capacity to experience, is Jiva. In this universe, the

number of souls is not just one or two, but is infinite. Primarily, the souls have two categories: 1. Siddha (liberated) and 2. Samsari (mundane). Liberated souls are free from the cycle of birth and death and stay in the state of moksha. They have neither a body nor speech nor mind. They are in supreme bliss having infinite knowledge and energy.

Jain philosophy does not believe in the concept of reincarnation of God as described in Gita in the following verse:

*Yada-yada hi dharmasya glanirbhavati bharatah  
abhutthanamadharmasya tadatmanam srijamyaham  
paritranay sadhunam vinashay cha dushkritam  
dharma-sansthapanarthay sambhavami yuge-yuge*

Jain philosophy believes that the supreme or pure soul never takes birth in this world. Through spiritual practices, a human being can become God but God can never come into the form of a human. Jainism denies the concept of reincarnation. Through sadhana and fasting a man can elevate his life and can become supreme soul also. Any human being can become liberated or supreme soul if he has that potentiality (bhavyata) and ability. A woman can attain the state of the emancipation; a man can also become emancipated. A man following the Jain asceticism can become emancipated and even a man following the asceticism of other than Jainism can also get emancipated.

Another class of souls are mundane. 'sansarati iti sansari'-it means the one who keeps on moving and takes one birth

after the next, is worldly soul. After all, why does a soul transmigrate in this world? Dasvaikalika Sutra describes it as:

Till the soul has anger, ego, deceit and greed - these passions keep forcing the soul to take the next birth. The soul gets freedom from cycle of birth as soon as the passions get eradicated. The soul attains the state of the supreme soul forever.

Each soul in the universe is eternal. It never dies. Its existence stays forever. It just keeps changing the body. Gita says:

*vasansi jirnani yatha vihaya  
navani grihnati naroparani  
tatha sharirani vihaya jirna  
nyanyani samyati navani dehi*

As a person leaving the old outfits wears the new one, similarly the soul after departing from one body accepts the other. The soul never gets destroyed. The question is if the soul is eternal then can it be visible? Ontology says - soul is intangible. It is neither of red, black, yellow, white or green. It has neither colour nor look.

Once, a monk visited a village. He delivered a long discourse on 'The concept of soul' giving the evidence from the scriptures. One man, who considered himself an intelligent, said, "O Mahatma! you voiced your discourse. You have put your great effort. We are very grateful to you. But, even after listening to so much, I do not believe in the existence of the

soul. I believe in atheist philosophy of Charvak, whose principle is:

*yavajjivet sukham jivet, tavat vaishayikam sukham  
bhasmibhutasya dehasya punaragamanam kutah*

It means, till you are alive, live happily. Enjoy the materialistic things. There is no rebirth after this life. Everything is in this life only. Still, I have no persistence. If you show me the soul in your hand, I will accept its existence." The monk thought, 'I should make him understand logically.' Continuing his talk he said - 'O Young boy! Have you ever seen any dream?'

Young man said, 'Oh yes! Yesterday night I saw a beautiful dream. I saw the election was taking place for Member of Parliament and I won. I became the prime minister. Thereafter, on August 15, I addressed the public at Red Fort (Lal Qila). I have seen everything in the dream.'

Monk said - 'O man! How can I believe that you have visualised this dream. If you show me the dream in your hand, I can believe in your dream.'

Young man- 'Dream can be seen or enjoyed in sleep only'.

Monk - 'If you are unable to show me your dream in hand then how can I show you the intangible soul in hand.'

The young man got the lesson.

A man with a conscience should think that he must practice

righteousness no matter soul exists or not. He should think to live a life of moral excellence. The following hymn in Sanskrit motivates us:

*sandigdhepi pare loke, tyajyamevashubham budhaih  
yadi nasti tatah kim syat, asti chennasti ko hatah.*

i.e. A wise man should not do any vicious act even after having doubt in the next life. If there is no next life then what's harm in being virtuous. On the other hand, if there is next life then what will happen to the people doing immoral acts?

Acharya Dalgani has been a great splendid acharya in our religious order. In Bhuvana, Mr. Bacchraj Singhi, who was minister of Jodhpur, asked Dalgani - 'Sometimes I worry seeing your hard rules and tough life. If my belief of eating, drinking and be merry happens to be true then your endurance of hardships will go in vain.' Dalgani without denial asked counter question - 'Will there be more harm than what you said?' Mr. Singhi replied - 'What can be more?' Dalgani said again- 'If my faith is right then what?' Mr. Singhi replied with a laugh - 'People like me will suffer so much that even earth cannot bear it.'

Irrespective of the existence of another world man should walk on the path of virtues. Moksha is invisible to us. The joy of heaven is also beyond us, but present is before us. Man should follow morality to make the present life better and happy, and to keep the society healthy. As the Sanskrit literature describes the same:



*swargsukhani parokshanyatyantaparokshameva mokshasukham  
pratyaksham prashamsukham na parvasham na cha vyayapraptam*

The essence of this verse is, the pleasure of heaven and joy of moksha are beyond our reach. The inner joy of the self is before us which cannot be destroyed.

Jain philosophy believes in solipsism. Spiritual practice is required to experience the self, realize the self and to perceive the soul. The practice is to be free from attachment and aversion. The practice which can pacify attachment and aversion are the best means may it be swadhyaya, Meditation, anupreksha or any other. Man should develop the state of being only observer (gyata-drashta). He should learn to observe any incident without the feeling of attachment and aversion. Problems may come into the life. Coming of problem and being miserable because of the problem are two different things. Great personalities can also come across the problems. The life of Gurudev Tulsi is a great example of coming across many problems but he with his higher consciousness and strong morale could figure out solution of the problems by staying uninfluenced. Great souls are capable, have high spirit and solve the problems without suffering. People practicing spirituality should put their effort in observing the problems and figure out the solution instead of suffering. Then only he can make progress in the field of spirituality.

An atheist also lives in the society and interacts with people. He may come across problems. He can make himself free from suffering by simply observing the problems and find solutions without influencing himself. To make his present

life happy he needs to avoid the emotions, actions and behaviour which cause misery and follow the moral values. Therefore, being ethical is a necessity for a happy life of any human being.

## Two Ways to Practice Preksha Meditation

Preksha Meditation is a great contribution of Acharya Mahapragya, A restorer of Jain Yoga, in the field of meditation. This technique of meditation has been propounded after a prolonged analytical studies and research of ancient Jain literatures. Later on, it was enriched with the modern scientific studies. It is based on the ancient Jain religion and very much in accordance with modern science.

Preksha Meditation is an integrated process of self-purification and a technique of introspection proved by experience. Physical health, mental peace, emotional purity, refinement of instincts, release of stress, management of anger etc. are its multiple fruits. Veetaragta is its nucleus effect. Its pure aim is to provide a practical ground to spirituality.

Preksha Meditation incorporates two kinds of practices - 1. With Time-limit 2. Without Time-limit.

Time-limit practice in Preksha Meditation includes kayotsarg (relaxation), antaryatra (internal trip), shwas preksha (perception of breathing), sharir Preksha (perception of body), chaitanya kendra preksha (perception of psychic center), leshyadhyan (colour meditation) and the like. These are the practices with time-limit. For, they are being practiced for a certain amount of period. These practices cannot be done all the time constantly. The practice of equanimity, mindfulness and desistance oriented actions in Preksha Meditation are free from any specific duration of time. They do not need any certain amount of time to practice. A man can practice them constantly.

The practice of equanimity means to live being free from attachment and aversion. Through deep analysis, we can find out that this practice of getting free from attachment and aversion is, in fact, true religion, non-violence, and meditation. All the activities of Preksha meditator like walking, sitting, sleeping, eating, drinking, talking and many more should be free from the thoughts of likes and dislikes. In other words, it should be endowed with equanimity.

Mindfulness (bhavkriya) means action with self-awareness. The consciousness of a man should be completely engrossed in the action he is performing. Only such actions can be accepted as the living action. At the time of walking, consciousness should be focused on walking only. Similarly, at the time of talking and eating the focus should be on the respective activity only. If the consciousness does not get focused completely with the action, the action becomes dead.

It is firmly required for a Preksha meditator to do each activity with full awareness and consciously.

It's a significant exercise for Preksha meditator to do desistance oriented action. Desistance controls the action. The examples of desistance oriented activities are: not doing unnecessary thinking, unnecessary physical activity, and unnecessary talking. Many times, some people practice silent for one or two hours. It is good and it is one type of silence. Another category of silence is controlling unnecessary talk or not speaking a single word unreasonably. Moreover, if needed, do not speak loudly but quietly.

Though, both practices (with time-limit or without time-limit) are meaningful and useful for a person willing for self-realization, but the practice without any time-limit seems more useful and important. By making them part and parcel of life, one can practice Preksha mediation at each moment and he can become a full-time meditator.

Preksha Meditation and Anuvrat both are complimentary to each other. Both of these contribute to the complete philosophy for holistic development of life. Therefore, it is expected that the person, who accepts the code of conducts of Anuvrat, should practice Preksha Meditation and a Preksha meditator should follow the code of conducts of Anuvrat.

## Spiritual Prosperity Through Sadhana

To rule others is a common thinking of each human. Man, normally, wants to be possessive for other people. This psychology, of ruling others, if transformed and an effort is made towards ruling the self, instead of others, and then the technique to control over self can be developed.

There are several ruling techniques such as autocracy, democracy and many more. The ruling system is always concerned with other people. In the matter of ruling over the self, the system of self-discipline works. Such is the difference between spiritual and political world. Politics runs on the maxim of 'dushtasya dande, sujansya pooja' - it means an evil should be punished and good should be respected. In the spiritual world, man focuses on the self only. He thinks of the evil and good residing only within himself. An eye for an eye can be the philosophy of political world. Even a common man can also have the same principle in his life. Conversely, a person, who has the purpose of purifying the self and wants to move forward in spiritual practices, will follow the phrase-'behave friendly with an enemy too.'

Who is an enemy? Agam defines it as -'appa mittamamittam cha, duppatthiya suppatthio.' The soul occupied in vicious acts is his enemy and the same involved in virtuous action is his friend. To behave friendly with a person even who behaves adversely, ungraciously and harmfully, is a great spirituality. Only great person can behave in such a manner.

Once, the president of United States of America was advised - 'Now you are in power, why don't you finish your enemies?' The president replied-'Yes, I am doing the same.' Adviser asked him again-'Where are you finishing your enemies. Instead, you are behaving graciously with them.' The president responded -'I am trying to wipe off the enmity through my amity.' Very few people can live with such thoughts. Only an extraordinary person can have friendly, loving and compassionate behaviour with the person who is behaving unfriendly.

The anger arises when a person does something wrong and harm others. If one becomes angry on the person doing mistakes then why does he not get upset with 'the anger' caused by the self? If anger, caused by the self, becomes unpleasant to him and the effort is made towards quitting it, then surely the person can move on the path of spirituality. After all, what is the benefit of getting angry? A wise man should always think of pros and cons in his each action. What will I gain after doing it or what will be the harm? Which one is more effective? He should go for an action which results into gain only and no loss. If the gain is more than the loss, then also that work can be done. Conversely, if the loss is more than the gain, or no gain, then a wise man should not do that. Sanskrit literature describes the same:

*alpasya hetoh bahu hatumichhan  
vichar mudhah pratibhasi me tvam*

i.e. The person, who rejects more because of less gain, is vacuous and foolish.

Man wants to achieve more in his short life. He wants to be something and desires to do a lot. He longs for becoming a wealthy person. He should think that if the most of the span of his life or the entire life goes on making money then when will he earn the prosperity of the soul?

Soul and the body are two different entities. The soul is eternal while body is perishable. If the equal amount of time and effort is put for the immortal soul as is being put for this mortal body, man can achieve a higher state.

The question arises 'how can a soul be permanent?' The soul has innumerable pradesha (atoms). Of all the atoms, not a single will destroy, drop off or disperse. The soul will always have the same number of atoms. Not a single atom will be added or reduced. The soul had the same number of atoms in the previous infinite years. It has the same number today and will have the same in future. For this reason, the soul is eternal. But the system of the body works differently. The condition of the body gets changed after some time. We do not know the number of the atoms going out and coming in the body. One day the body will be perished and destroyed. Therefore, the body is impermanent. It is unknown to us. No one knows that when he is going to die. All of sudden it says good-bye. Soul and the body get separated. That's why a man should always be aware. One must try to maintain the purity of soul and serenity of wisdom.



If the soul is pure and wisdom is awakened one can stay safe from many sins and make progress in the field of spirituality. An awakened consciousness should think whether his desires are getting cut down or not? Desires are obstacles in spirituality. Uncontrolled desires may interrupt the spiritual practice. If desires are controlled, then spiritual practice moves forward.

Five maxims of spiritual practice:

**1. Mind-body Harmony (Bhav-kriya)-** Mind-body Harmony means to get consciously involved in the work at hand. After being perfect in it, Meditation can be practiced during walking or any other activity. If the focus is only on walking without any thought, memory and imagination the walking itself becomes Meditation. Bhav-kriya is a live action. The action, where mind and body are not together, is dead. The work is done efficiently when action is done mindfully. An action without awareness can be incomplete. Therefore, for the successful completion of the work and spirituality, Bhav-kriya is necessary.

**2. Restraint of Reaction (pratikriya virati) -** Man should try to stay free from the reactions. He should listen to the words, understand and analyse the situation while staying indifferent instead of doing immediate reaction. If man learns to perceive and know the incident as an observer and he does not become influenced, it is a great sadhana.

**3. Universal Amity (Maitri) -** Many times the words 'moha' (delusion) and maitri are confused in the meaning. But these two words are different from each other. Amity does not necessarily include attachment. A person can also have amity

while practicing for detachment. Thinking of others progress and welfare is amity. Moha or attachment happens for a particular person - that person is my brother, mother or father etc. Amity is never limited to a particular individual. It has vast form. Any living being should not get hurt by me- is the thought resulting from amity. Another form of amity is not to do evil for anyone and if possible try for others welfare and guide the right way.

**Some great real examples of using amity are:** - To make someone stable on the path of spirituality, to make a person free from addiction if he is doing and establish someone from life of consumerism to restraint, to help someone getting peace who is physically sick and mentally stressful, and to do good for the person who does harms. Our amicable behaviour can sometimes force someone to think positive and get himself transformed.

**4. Restraint of food (Mitahar) -** A spiritual practitioner should have control over what he eats. He should not eat much which can disturb his Sadhana. Moreover, he must avoid the food that harms his health. He should choose the food that keeps him healthy and helps in Sadhana. Some examples of putting restrain on food are: 1. eat less than the hunger (unodari), 2. limit the number of food items in a day, 3. limit the quantity of sugar, dairy and oil product (vigaya). Fasting (upwas) is also good for health.

**5. Restraint of Speech (Mit Bhashan) -** Talking moderately is essential for sadhana. Sadhana can get hindered if we have no control over talking. A talkative person is prone to speak anytime and anything that can cause increase in attachment and hate. A spiritual person is that who first analyses before

he thinks. He thinks before he speaks. Though it is necessary to talk in pragmatic life, yet complete silence is not possible for everyone. But not speaking unnecessary should be determined by a spiritual practitioner.

The practice of these five maxims can strengthen the sadhana. The 32nd chapter of Uttradhyayan Sutra describes as:

*je indiyanam visaya manunna  
na tesu bhavam nisire kayai  
na yamanunnesu manam pi kujja  
samahikame samane tavassi*

The sensual objects may be favourable as well as unfavourable. If the perspective is developed as an observer, spiritual person would never have any reaction for any object or for a situation. A purposeful practice can reduce the degree of attachment and hate considerably. Consequently, he can make progress towards the door of liberation.

## Moving Towards Awareness

A beautiful saying in Jain Agam goes: 'savvato pamattasa bhayam' - A person having remissness is always in fear. Man can do mistakes. To err is human's nature. A very few people would be there in this world who never does any mistake. It's not fair to exclude the person who does small mistakes. One saying goes as 'skhalitah skhalito vadhyah' -Kill the person who has committed mistakes. If any wrong doer is killed just because of his mistakes, then only just a few persons would remain in the world because 'bahudosha hi manava'- man has many evils. Those great souls are exceptions who were aware to their full extent during their spiritual practice. Lord Rishabh did sadhana for one thousand years. It is said that he was in remissness just for a day during his entire sadhana. Bhagwan Mahaveer did sadhana for twelve years and thirteen fortnights. The total period of remissness was of a day and forty eight minutes, and it was not continuously.

Remissness may be possible by a human, but he should try to keep himself away from it. He should try not to repeat his mistakes. Making mistake is not a big issue. However, atonement for the mistakes made and resolution not to repeat

them in the future is very important. A walking person may fall down. But to help getting him up or to save him from falling down is a great thing.

Many spiritual persons are very aware and they are almost free from remissness. It is also found that some practitioner get strayed knowingly or unknowingly. For, man has the seeds of attachment and aversion. He has inauspicious emotions. These states motivate a man towards remissness. Therefore, man should decide what is right or wrong after understanding the real elements. Thereafter, his determination to do the right and avoid the wrong becomes possible to protect himself from the remissness. Still once in a while there is possibility of remissness and ear always follows the remissness.

Once, a man was praying to his God standing in the night. Suddenly the king passed by him. The king asked - 'O Mahatma! Why are you standing? This is the time to sleep and you are awakened. If you are scared of any enemy then I shall arrange for security.' The sage replied - 'O king! I am not scared of external enemies but of my inner. I myself shall have to become police for that. No other person can help protecting me from them. A small amount of remissness brings danger of their attack. Therefore, I am always aware of remembering the God.'

In the field of sadhana there is always conflict between remissness and awareness. After continuous practice, a spiritual person can develop such a state that all the conflicts get resolved and remissness is defeated and awareness wins. Man wants to move from darkness to light, from non-existence (asat) to existence (sat), and from mortality to

immortality. But until he moves from remissness to awareness he cannot get light, reality and immortality. Therefore, man should try to avoid the actions of remissness. One can achieve veetragata and be successful by his determination and practice of remaining constantly in the state of awareness.

## The Failure of Anger : The Success of Life

A beautiful saying in Jain agam goes: 'uvasamen hane koham'-Eliminate the anger through calmness. People in social life may face many problems. One of them is anger and the behaviour triggered by it. Anger is two-fold. The first form of the anger is just stimulated willingly or unwillingly and becomes difficult to control. In the second type of anger the speech becomes rough but the person is mentally in peace. The second type of anger is not as dangerous in my perspective as the first one is. Some people remain distressful because of their aggressive nature. They do not want to be angry but as an adverse situation comes become angry.

In spirituality, some exercises are suggested to control the anger:

1. Long breathing
2. Perception of breathing

### 3. Meditation of white colour on the forehead

Long and continuous practice with firm determination of these exercises brings the positive outcome. Man can control his anger eventually if the thought 'anger does not benefit me' reaches his subconscious level. Man should get motivated by reading life of great personalities and learn how calmly they dealt with the opposing situations in their life.

One should not expect for favourable situations only. Of course, man faces challenging situations but he has to handle those situations too. If the morale is strong, and the nature is calm, man is able to deal with every situation peacefully. Sometimes a man speaks harsh words in anger. Each word creates its impact. Some words can make a person aggressive while other can cool down the anger of another person. To keep oneself peaceful and build a happy environment one must pay attention on the words he is speaking. The message delivered through harsh words is possible to be expressed through decent and soft words too. It is more beneficial even when unpleasant issues are conveyed genuinely.

Though the words are impactful, still the meaning of the word is more powerful. A person who does not know English language, if anything is said to him in English; it would not affect his mind due to the absence of understanding of its meaning. The same words expressed to a person who knows English, can influence him a lot.

Once, a monk said to one of his followers- 'Man! You must



chant any mantra.' The follower replied - 'Munivar! I am an intellectual person. I cannot follow the things you say. The mantra and the words have no power.' The saint thought, 'I should convince this man intellectually who claims himself as a logical person. An intellectual person needs a way of explanation unlike to an ignorant.' The monk, showing his fake anger said to him - 'Foolish man! You don't understand anything.' Listening to the word 'foolish', he got embarrassed and said - 'I visited you just because I was inspired by my mother. But you talk with me in such a humiliating language. I will never come to you.'

The monk smiled and asked, 'O young man! Are you angry?' The man calmed down as he saw the smiling face of the monk. The monk said, 'Dear son! Right now you told me that words have no power? The harsh words made you aggressive and the humble ones made you cool. Therefore, words have their own effect.'

Man should use the words consciously and determine to stay calm and not getting angry in any situation. He should think, 'I have to control my anger. Anger should not be my ruler, instead I should be.' Man should have the power to make his anger successful or unsuccessful. This key of controlling the anger shows his progress. Man can transform himself by the constant practice of Meditation, chanting and exercise. His behaviour will be changed too. In this way his personal, family and social life can become peaceful.

# **Acharya Mahashraman :**

## **An Introduction**

Acharya Mahashraman is one of those great thinkers, who has not only expounded but lived the philosophy of soul. He is gifted with talent by birth, keen visionary, qualified thinker and industrious soul. He is endowed with pure insight and incredible administrative proficiency. He is a pure and pious soul whose works reflect compassion, humanitarian attitude and humanity. His humbleness, straightness, sadhana and excellence of knowledge carry the Indian tradition of the saints.

Acharya Mahashraman, born on May 13, 1962 in Sardarshahar a small village of Rajasthan, was initiated by Acharya Tulsi on May 5, 1974. He is established as the 11th Acharya of Terapanth sect in the tradition of Acharya Tulsi, the founder of Anuvrat movement, and Acharya Mahapragya.

The life of Acharya Mahashraman is dedicated to elevate the spirituality, philosophy, culture and human conduct. He is an erudite orator. His discourse starts with the holy words of Agam on the various subjects like Spirituality, Morality, Compassion, Developing humanitarian attitude, Peace, and Harmony.

Acharya Mahashraman is a great ambler ascetic, writer, social reformer and interpreter of non-violence. He has motivated millions of villagers and devotees to develop moral values, religious harmony, unity of the mankind and

awakening of the non-violent consciousness during the Ahimsa Yatra with Acharya Mahapragya.

Having this thought 'Charaiveti-charaiveti' (keep walking) in the mind he is travelling on foot to inspire the mass to live an ethical and non-violent life.

Endowed with the exclusive attribute of humbleness Acharya Mahashraman is delivering the message of peace and restraint life to the stressful, restless and violent world through humanitarian programs like Anuvrat, Preksha Meditation, Science of Living and Training in Non-violence.

'Yuva Manishi' Acharya Mahashraman is a dignified soul in the tradition of Indian sages who is gifted with the calm and soft behaviour, detached from ambitions and desires, and dedicated for the human welfare.



# Inside the Book

- ♦ It is a fact that the ultimate result of any association is dissociation. After understanding these facts, we should be able to prepare ourselves for a mental balance in both the situations - association and dissociation. This is one golden formula for a happy and balanced life.
- ♦ Man should practice to stay free from attachment and aversion. He should learn to observe any incident without getting attached. The person who gets attached with the incident becomes sorrowful. On the other hand the person, who just observes any instance, stays free from pain.
- ♦ Emotional purity is the prime factor for spiritual uplift. In this state no situation can make him miserable. This state of being observer opens the door for pure consciousness and opens path of freedom from sorrow.



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