



KEY TO HAPPINESS

(Along with Daily Contemplation)

The *jeeva* (living being) in spite of being manifested as attached or hatred establishes oneness with pure Soul (*Shuddhaatma=Dravyaatma*) and experiences the same (self realisation), only such *jeeva* is *Samyagdrashti* (one who possesses *Samyagdarshana*) meaning thereby that is the only way to attain *Samyagdarshana* (Right identity of one's real self).

Author - **CA JAYESH MOHANLAL SHETH**
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NAMASKAR MAHAMANTRA WITH MEANING

<i>Namo Arihantaanam</i>	- Obeisance to all time (of the past, present and future) <i>Tirthankara</i> and <i>Arihanta Bhagwantas</i> .
<i>Namo Siddhaanam</i>	- Obeisance to all time <i>Siddha Bhagwantas</i> .
<i>Namo Aayariyaanam</i>	- Obeisance to all time <i>Gandharas & Acharyas</i> .
<i>Namo Uvajjaayaanam</i>	- Obeisance to all time <i>Upaadhyayas</i> .
<i>Namo Loe Savva Saahoonam</i>	- Obeisance to all time ascetics.
<i>Eso Panch Namokkaaro</i>	- These five <i>namaskara</i> mantra
<i>Savva Paav Panaasano</i>	- Destroys all the sins.
<i>Mangalaanam Cha Savvesim</i>	- Amongst all the auspicious things
<i>Paddhamam Havai Mangalam</i>	- This is the First and foremost auspicious.

PANCH PARMESHTHI VANDAN SHLOK

(STANZA FOR VENERATION OF LORD)

Arhanto Bhagwant Indramahita: Siddhasch Siddhischata:
Aacharaya Jinshasanottikara: Puja Upadhyayaaka: |
Shree Siddhaanta supathaka Munivara ratnatrayadhaaraka:
Panchete Parmesthina pratidinam: kurvantu no mangalam | |

OM
॥ *Shree Mahaviraya Namah* ॥

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(Along with Daily Contemplation)

- Author -

C.A. JAYESH MOHANLAL SHETH (Borivali)
B.Com., F.C.A.

- Dedicated To -

Mother - **Resp. Kantaben** and
Father - **Resp. Late Mohanlal Nanchand Sheth**

The *jeeva* (living being) in spite of being manifested as attached or hatred establishes oneness with pure Soul (*Shuddhaatma* = *Dravyaatma*) and experiences the same (self-realisation), only such *jeeva* is *Samyagdrashti* (one who possesses *Samyagdarshana*) meaning thereby that is the only way to attain *Samyagdarshana* (Right identity of one's real self).

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PREFACE



While transmigrating since infinite time in this mundane world *jeeva* (living being) got first eight rarest things for infinite times out of the ten rarest things (human life, *aryakshetra*=the land having real dharma, noble family, long life, unimpaired sense organs, healthy body, real guru, real scriptures, real faith i.e. *Samyagdarshana* and sainthood) stated by *Bhagwanta* (omniscient or emancipated lord) yet direction of our soul means our direction has not been changed. We have been transmigrating in four *gatis* (human, animal, hell and heaven) like oil-mill bullocks (who incessantly moves in circular direction, a vicious cycle) but did not get qualified for the fifth *gati* (*mokshagati*= emancipation/salvation) means could not progress for *mokshamaarga* i.e. the path to liberation/emancipation/salvation. The enlightened person (sages) explains the reason for the same that due to lack of the ninth rarest thing i.e. self-realization or *Samyagdarshana*, one's vicious cycle of transmigration does not end. One does not achieve the *mokshamaarga*.

We present the 'Key to Happiness', a vivid, infallible and easy way to attain self-realization. The writer of this book respected Jayeshbhai Sheth

is a Chartered Accountant by profession. He has shown this easy and simple way to attain self-realization for the welfare of the mankind out of compassion and is based on tenets of the universal truth after his years of studying scriptures=canonical literature, contemplating on the same, pondering, meditating, experiencing the truth and putting all these into practice. While reading spiritual books, scriptures and canonical literature or while listening to discourses, many questions may arise. At such a stage due to diversity of opinions or due to schism, the original tenets are forgotten and due to digression and controversy the main theme and fundamental understanding are missing. The writer has made a transcendent effort to elucidate/explicate how every living being of the world can become happy by presenting to us convincingly the eternal truths=tenets in a very simple, succinct and easy language.

There is a proverb/dictum that a successful man does not do anything new, he only follows methodically and regularly the principles and basic rules which are the foundation stones of success and becomes successful. Same way let us inculcate-cultivate the universal truth of this key to happiness in our life and bring an end to vicious cycle of transmigration. Due to God's grace, unlimited

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benevolence and compassion of the writer and our good fortune we have received this key to happiness which is easy to understand even to a common man and is simple and a transcendent key to break out of the vicious cycle of transmigration. The writer's endeavour will become successful only if every reader emancipates one's Soul with this key from the lock of infinite life cycles. Rather what is impossible by regular reading, meditation, contemplation and practice? Nothing is impossible. If a frog or a lion can attain *Samyagdarshana* and become a *mokshamaargi* (one who is on the *mokshamaarga*) then why can't we humans, who have all the five sense organs and the prudence/sagacity, by taking a discerning judgement can attain *Samyagdarshana* and become an enlightened being (*mokshamaargi*)? We definitely can. So read, understand, contemplate and accept the presented book 'Key to Happiness'. With the hope that may you all finally attain *mokshamaarga* and eternal bliss.

By

Jitendra Shantilal Shah

CA Mukesh Punamchand Shah, F.C.A.

Shailesh Punamchand Shah

Jaykala Nalin Gandhi

Namita Rasesh Shah

PREFACE ❖ V



FROM THE DESK OF THE AUTHOR



I have authored this book for a revolution in the spiritual world. Presently, there are so many principles claiming to be right for the emancipation/salvation. I have tried to give the experienced and practicable universal truths-tenets in this book. I have tried to cover the maximum and make it as short as possible for the majority of the people who avoids reading a voluminous book.

I had an urge for the truth since early young age for which I studied many religions of the world and after studying Jainism I got the truth and experienced (self realisation) the same in 1999 at the age of 38. Thereafter while repeatedly studying canonical literatures of Jainism I experienced the Self (Truth/pure Soul) time and again. I have shared the way to attain the self realisation and the canons-tenets of universal truth in this book for the welfare of the world.

Originally I have authored this book in Gujarati. Now I have translated the same in English. I have prepared *pratikramana* (process of purification of Soul) fresh for the English version to make it easier to understand. Further I have added a new chapter

"Regarding Non-Vegetarian Food" in this English version.

This book may have its literature and academic value too, but basically it is written for the sublimation of all living being which can only be achieved by the implementation of the universal tenets stated in this book.

The book is very simple to understand but at the same time it very tough to implement because of one's perverse view since infinite time. First one's opinion should change; than only implementation starts otherwise implementation may be temporary. If one is ready to change and ready to accept the universal truths and logic, one easily gets transformed from worldly being to spiritual being and the perverse view also gets reversed. Thereby it is easy to attain self realisation and in the due course of time emancipation (liberated state) having eternal infinite blissfulness which should be the one and only aim for eternal happiness.

I take here an opportunity to thank all those who have helped me in translation, typesetting, printing, sponsoring and publishing of this book.

CA JAYESH MOHANLAL SHETH

21st March, 2014.

FROM THE DESK OF THE AUTHOR ❖ VII

*: *With Best Compliments from* : - *

**Mrs. Rekha Bipin Shah
& Family**

**Mrs. Chandrika Naresh Shah
& Family**

**Mrs. Charu Umesh Sheth
& Family**

KEY TO HAPPINESS

First of all I bow down to five *Parmeshthi Bhagwanta* [*Parmeshthi*=Supreme Being, *Bhagwanta*=Lord; they are *Arihanta*=omniscient lord/destroyer of all *ghaati* (obstructive) karmas, *Siddha*=liberated Souls, *Achaarya*= spiritual head preceptor ascetic/head of religious congregation, *Upadhyaya*=spiritual preceptor ascetic, *Sadhu*=ascetic/saint] before attempting to write on key to happiness. All the living beings yearn for happiness and they try to remain away from unhappiness. Happiness is of two types. One is physical-sensual happiness which is temporary or ephemeral and the other is spiritual happiness, which is permanent.

First I will describe physical-sensual happiness because all living beings are familiar with it since long time. To such worldly living beings, happiness means excellent health, plentiful wealth, favourable life partner, children, family, etc. What is the source of all such types of happiness? You will say good luck. Than the question arises how to acquire good luck? How to create it? The answer is by doing *punya* (meritorious/righteous deeds). Because our accumulated past *punya* only is called good luck whereas our past accumulated *paapa* (sins/evil

deeds) is called bad luck. So, for those who want good luck *punya* is indispensable for them and at the same time to refrain from *paapa* is also extremely essential because *paapa* and *punya* never get squared off. Both have to be endured separately. The fruit of *paapa* is painful which no one likes to endure. If we do not like pains, then how can we commit sins which are generator of pains? One should never commit sins. One should never ever get involved in evil deeds/sins.

Therefore in order to acquire good luck and to save us from bad luck or to reduce bad luck, it is very essential to stop committing grave sins in our day to day life like - eating roots and bulbs (due to infinite living beings in it), night eating, seven great vices (namely gambling, liquor, non-vegetarian food, having relations with prostitutes, stealing, hunting and extra marital affairs or adultery/infidelity) and eating prohibited foods like soaked and dipped pickles, honey, butter, etc. Moreover one should not earn money or accumulate wealth by injustice and immorality or by unethical means. Once such grave sins are stopped, the reservation of new pains will stop too and if one whole heartedly and sincerely repents for his past sins and decreases anger, pride, deceit and greed (but aim shall be to give up these weaknesses completely means desire shall be of becoming a *vitraagi*=completely free from the anger,

pride, deceit and greed) and further by pondering on twelve+four meditations-contemplations (given in this book) new *punya* karmas are earned and the *bandha* (bondage) of his past sins become mitigated or passive. This is the only way to create good luck and safeguard one's self from bad luck.

Someone may have question here that we feel we get happiness due to deity's *krupa* (good grace/boon) and *darshana* (bowing)-*bhakti* (worship). To them my answer is- this joy or happiness is only due to your accumulated *punyas* of the past. When your past *paapa* gets manifested, no deity is capable to convert it into *punya*. Further to ask for the *punya-fala* i.e. the fruits of your meritorious/righteous deeds is like *nidanshalya* (cause of thorn like pain); and by asking you get a very little benefit of too many accumulated *punya* karmas. But while one is enjoying the benefits of one's *punya* karmas in this manner one binds too many *paapa* is the rule, which becomes the cause of one's pains in the future. So whether you ask or not you are bound to get the results/fruits of both *paapa* and *punya* and this is the eternal rule, then why one should ask for the fruits and invite, welcome and book the *paapa*. Rather never ask or beg for it. One must never ever ask or beg for it.

Thus one fact is certain that, whatever pains or

sufferings one gets is the result of one's own past *paapa* karmas, no one else is responsible for it. Whoever seems responsible are just instrumental, it's not their fault. Rather they are helping us to eradicate/clean our *paapa*. But, due to lack of this understanding one gets angry with the others who are just instrumental for one's pains which lead to binding of new *paapa* karmas, which in future becomes the cause of one's pains. In this way only we have been bearing pains and agony since infinite time and have generated new pains and are still doing the same at present. So, the only way to be free from such infinite pains is to be obliged by those who are instrumental cause of our pains because they are instrumental in eradicating/cleaning our *paapa* karmas. We shall not contemplate them responsible for our pains at all. Rather our past sins meaning thereby our past evil deeds alone are the cause of our present pains. So, at the time of pains and agony we must rather ponder that- Oh! I did commit such an evil deed in past! Shame on me! Shame on me!! *Micchaami dukkadam!* (Let my evil deeds become fruitless, null and void!) *Micchaami dukkadam!* (This is *pratrikramana* i.e. introspection of one's own sinful propensities and come out of it i.e. to repent for sins i.e. to wash the blemishes of the Soul) and we must solemnly resolve/determine that we will never repeat such sins in future! We will

never ever repeat such evil deeds in future!! (This is *prattyakhyana* i.e. taking vow not to commit such sins in the future, to refrain from sinful acts in future). Thus we must stop looking upon others as the cause of our pains and realize that our past sins meaning thereby our past evil deeds alone are actually responsible for our pains and regard others as our helpers in eradicating/cleaning our *paapa* karmas and thank them for that. (THANK YOU! WELCOME!!) Thus save yourself from bondage of new *paapa* karma and anger.

If you desire happiness, then give happiness to everyone meaning thereby whatever you give, only that you will receive. This is the principle of Karma. The cause of your present pains is your past *paapa* karmas (evil deeds) only. So if you do not desire pains then do not give pains to others at present and repent for the pains that you might have given to others in the past, ponder on it and contemplate regret and forgiveness for the same.

Here a question may arise to someone that in the present world many sinful people are seen revered and they seem to be extremely happy, why? How? The answer is- it is because of their past *punya* karmas. But that sinner binds too many grave *paapa* karmas at present which is capable of causing the infinite pains in their infinite future lives. So, one

shall never look the present conditions of the people because that is the manifestations of their past karmas only. Rather we should always look at their present perseverance only because that's their future. No one is mostly capable to alter the present manifestations of one's karmas but one is capable of shaping one's future and that is why, a human being can even attain *Siddhatva* (emancipation/salvation) with diligence and perseverance. So, do not contemplate on present manifestations of karma meaning thereby do not analyse it as good (likes) or bad (dislikes). But it is advisable to work only and only towards the ultimate goal which is spiritual elevation and attaining emancipation.

Hereinabove talked physical-sensual happiness is not the real happiness, but it's an illusion of happiness and it precedes agony meaning thereby it is enjoyed in order to curb or suppress the agony/desires and impulses of the sense organs. But such temporary or ephemeral happiness works like fuel to the fire as it aggravates/ignites again and again the same agony/pains of wishes and enjoying such sensual pleasures leads to vicious cycle of bondage of new *paapa* which results in new pains/torment. Meaning thereby such happiness is preceded by unhappiness like agony/desires and followed by new pains/torment. Secondly such happiness is

temporary or ephemeral because after certain period, by default, it will end meaning thereby a living being can get such happiness only in *trasa paryaya* (*trasa Jeeva* means living beings that have strength to move around for self-protection and having more than one sense i.e. mobile beings. *Paryaya* means modifications/manifestations which differentiates all the aspects) which are for a very short period. Next by rule this living being transmigrates into *ekendriya* form (having only one organ/sense), where it has to suffer infinite pains for infinite time. Lord has described that to come out of this *ekendriya* form is as difficult (rare) as obtaining *chintamani* jewel (whatever you desire and ask to a jewel, it gives you that things immediately, that jewel is called *chintamani* Jewel). That is the reason why Lord has described that it is more and more difficult (rare) to obtain human life, to obtain all the *indriyas* (senses), *aaryadesha* (country having real dharma), noble family, birth in a family having real dharma, religious discourse/sermon, faith in real religion, *dharmaroopa parinamana* (to experience and practice universal truth, self realisation) respectively. That is why this invaluable and rare human life should not be wasted only in acquiring physical-sensual enjoyments. Rather it is not advisable to waste a single moment

and it should only and only be dedicated expeditiously for attaining spiritual happiness which is eternal blissfulness.

Now, I will describe the way to attain spiritual happiness which is eternal blissfulness. First of all, one should essentially abide by above said *shubha-bhaavas* (meritorious deeds along with right understanding) being key to happiness and to gain propriety/merit to attain *Samyagdarshana* (right identity of one's real self) because *Samyagdarshana* is the door to *mokshamaarga* (path to liberation, to emancipation/salvation). Without *nischaya Samyagdarshana* (experienced identity of one's real self) one can never enter *mokshamaarga* and without entering *mokshamaarga* one can never attain the path of *aavyaabaadha sukha* (eternal blissfulness). Thus entry to *mokshamaarga* and perseverance thereafter helps in attainment of emancipation, the fruit of *mokshamaarga*. Without *Samyagdarshana*, even the end of the vicious cycle of transmigration is not possible. After attaining *Samyagdarshana* one does not remain in this mundane world for more than half *pudgala paravartana* (very short time in comparison with our past which is infinite *pudgala paravartana*) time. The Soul definitely attains *Siddhatva* (emancipation/salvation/liberation) in this period of half *pudgala paravartana* time which (*Siddhatva*) is like *Satta*

(ultimate truth), *chitta* (pure awareness) and *ananda* (eternal blissfulness). That is why one should understand that if there is anything worth aiming for in this human life/birth, it is acquiring *nischaya Samyagdarshana*. That should be the first and the foremost goal to achieve so that one gets entry into *mokshamaarga* and by perseverance one can attain emancipation thereafter.

Here it is necessary to understand that, the *Samyagdarshana* defined as so called faith, that one has for the real *Dev-Guru-Dharma* (Lord, spiritual guide and religion), or so called faith for the *nav tattvas* (nine substances i.e. *jeeva*=living being, *ajeeva*=non living being like matter, time, ether, space, etc., *asrava*=influx of karma, *bandha*=bondage of karma with Soul, *punya*=meritorious/righteous deeds, *paapa*=sins/evil deeds, *sanvara*=stoppage of influx of karma, *nirjara*=partial release of bonded karmas, *moksha*=complete release of the bonded karmas) may be just *vyavahaarika-upacharroopa* (formal, unreal or outer but not truly spiritual, just symbolic) *Samyagdarshana* which is not considered as a qualification for the entry to *mokshamaarga*, but the *Samyagdarshana* with experienced identity of one's real self, the *Samyagdarshana* which is coupled with *bhedgnyaana* (discrimination, experience of being different from body) is known

as *nishchaya* (absolute/real) *Samyagdarshana* without which it is not possible to enter the *mokshamaarga*. That is why consider the *Samyagdarshana* discussed/referred herein (in the entire book) as a *nishchaya Samyagdarshana* only.

First, we shall understand the *Swaroopa* (real form) of *Samyagdarshana*. *Samyagdarshana* means to understand the real form of *Dev-Guru-Dharma*, as it is and not in any other way. As long as a Soul does not understand own real self meaning thereby if one does not experience one's own real self till then one also does not understand the real form of *Dev-Guru-Dharma*. But one just knows the outer form (symbolic form, attire, etc.) of *Dev-Guru-Dharma*, and establishes one's faith in this outer form or attire and regards it as *Samyagdarshana*. But this faith in the outer form (symbolic form, attire, etc.) of *Dev-Guru-Dharma* is not real faith, that is why it is not the trait of *nishchaya Samyagdarshana* because one who knows the Soul (real self), he alone knows all (i.e. he knows the real form of *jeeva*, *ajeeva* etc. the nine *tattvas* and *Dev-Guru-Dharma*) and not otherwise because it's a *vyavahaaranaya* (formal/outer/symbolic viewpoint) statement only. Thus by knowing (experiencing) the real self i.e. Soul, one experiences partially the real form of the *Dev* and that is how he comes to know from within the real form of the *Dev*. When one

knows the real form of the *Dev* meaning thereby the faith with the experience of one's real self, one comes to know from within the real form of the *Guru* as the one following the path to become the *Dev*. Simultaneously one comes to know the real form of *shashtra* (scriptures, canonical literatures, *Dharma*) which shows this path.

For *Samyagdarshana*, first do not consider body as Soul and Soul as body. To consider body and Soul as single entity is *mithyatva* (wrong identity of one's real self, adverse perception of self, illusion). The body is made of *pudgala dravya* (matter) and the Soul is a different invisible entity. To consider *pudgala* and Soul as one entity is an adverse perception. In other words *bhedgnyaana* from *pudgala* and the experience of one's own real self is the real *Samyagdarshana*. If we look upon this from karmic angle, then the non-manifestation (*upshama*) of five/seven sub-types of karma or their *kshayopshama* (partial destruction and partial non-manifestation of seven sub-types of karmas), or their *kshaya* (annihilation of seven sub-types of karmas) is known as *Samyagdarshana*. However, a *chhadmastha* (non-omniscient) person is unable to see or know the karmas. So, one must understand *Samyagdarshana* as per the first test only i.e. *bhedgnyaana* from *pudgala* (body and karmas) and experience of the real self (Soul). Now the question

arises that what one must do to attain *Samyagdarshana*?

Answer - The Lord has said that "all the living beings are equal to emancipated Lord", it is essential to understand this. The worldly living beings are confined within body and the emancipated Lords are free from karmas and body, then on what basis did Lord term the worldly *jeevas* as equal to emancipated Lord? Answer - The base is *shuddha* (pure) *dravyayarthicnaya* (absolute/real view point of the substance). Though worldly living beings are confined within the body, their Soul gets manifested as *jeevatva bhaava* a *parinamika bhaava* (the manifestation of the Soul). That manifestation of the Soul is found impure in a non-emancipated living being. There are eight types of such manifestations of the Soul, for example- *kashaayaatma* (those with anger, pride, deceit or greed), *yogaatma* (manifestation of Soul as thinking, speech, etc.), etc. From that impure manifestation of the Soul, after ignoring the impurities (*vibhavbhaava*), the pure Soul remains which is known by many names such as *paramparinamika bhaava* (natural manifestation of the Soul), *shuddha bhaava* (pure manifestation), *Shuddhaatma* (pure self), *kaaran-parmaatma* (foundation for becoming Lord), *siddhasadashbhaava* (*bhaava* similar to emancipated Lord), *svabhaava bhaava* (natural pure

self), etc.. It is due to this natural manifestation of the Soul in all living beings, it is stated that "all the living beings are equal to emancipated Lord".

This same eternal truth has been discussed in Shri Bhagvatiji (bhagvayee /vivaahapannati) Sutra 12th *shataka* (Chapter) and *uddeshaka* (Sub-chapter) 10. As Gautama Swami asks to Lord Mahavira that "Hey Lord! How many types of Souls (manifestation of the Soul) are there?" Lord replies "Hey Gautama! Eight types, they are as follows - *dravyaatma* (pure natural manifestation of the Soul), *kashaayaatma* (impure manifestation of the Soul like attachment or hatred), *yogaatma* (impure manifestation of the Soul like mind-speech-body), *upyogaatma*, *gnyaanaatma*, *darshanaatma*, *charitraatma* and *veeryaatma*." Gautama Swami further asks "Hey Lord! The one who have *dravyaatma*, does he have *kashaayaatma* and the one who have *kashayaatma* does he have *dravyaatma*?" Lord answers "Hey Gautama! The one who has *dravyaatma* may or may not have *kashayaatma*, but the person who has *kashayaatma* he certainly has *dravyaatma*." Gautama Swami asks further that "Hey Lord! The one who has *dravyaatma*, does he have *yogaatma*?" Lord answers "the answer is the same as *dravyaatma* and *kashayaatma* (That means the one who have *dravyaatma*, he may or may not have

yogaatma but the one who have *yogaatma* definitely have *dravyaatma*). Thus as mentioned in the 12th *shatak*, *uddeshak* 10 of Shri Bhagvatiji (bhagvayee / vivaahapannati) sutra, there is *dravyaatma* in each living being. It means that whether he is *mithyaatvi* (illusionary) or *samyagdrashti*, whether he is *chhadmasta* (non omniscient) or *kevli* (omniscient), whether he is *sansari* (one having physical form) or *Siddha* (not having physical form i.e. free pure Soul, emancipated Lord) - each living being has a *dravyaatma*. So it is understood that this *dravyaatma* is what I have described herein as *Shuddhaatma* (i.e. from impure manifestation of the Soul, after ignoring the impurities, the pure *jeevaatva bhaava* remains i.e. natural manifestation of the Soul remains is called *Shuddhaatma*). The *Shuddhaatma* (pure Soul) described in this book shall be understood in this way only. Now, we will understand the same thing with examples.

When one knows that one can get clean water from turbid water, one puts alum in the turbid water. So, after some time when the dirt in the water settles down at the bottom, that turbid water appears clean and pure. Similarly in case of Soul that has manifested impure (due to *kashaayas* like attachment and hatred), one can ignore intellectually the impurities and get the *Shuddhaatma* or

dravyaatma by conception or contemplation which is known as the *bhaavabhaasan* (to ascertain one's real Self). Once a person experiences this *Shuddhaatma*, he attains *Samyagdarshana* means as soon as one experiences oneness with *Shuddhaatma* one attains *Samyagdarshana* who was having oneness with his body previously. This is the way to attain *Samyagdarshana*. Meaning thereby **"The *jeeva* (living being) in spite of being manifested as attached or hatred establishes oneness with pure Soul (*Dravyaatma* = *Shuddhaatma*) and experiences the same (self-realisation), only such *jeeva* is *Samyagdrashti* (one who possesses *Samyagdarshana*) meaning thereby that is the only way to attain *Samyagdarshana* (Right Identity of one's real self)"**

Second example - Just in the case of a mirror, there are various images in it but by ignoring images or making them secondary one can visualize the clear mirror. In the same way in *gnyaana*=knowledge=Soul there are various *gnyeya*=images, if we make it secondary or ignore them, we can experience the *nirvikalproopa* (imageless) knowledge=*Shuddhaatma*. This is the method of attaining *Samyagdarshana*. In this way only by contemplating *Shuddhaatma* in the impure Soul and by establishing oneness with the same, one can attain *Samyagdarshana*.

How to do *bhedgnyaana* (the discriminative power to differentiate between the Soul and the body) in oneself? The answer to this is - First by differentiating the Soul with its natural trait of knowing and seeing, one establishes *bhedgnyaana* with the *pudgala* (matter i.e. body and karmas). Next step place impure manifestations of Soul due to karmas (*udaiadibhaavas*) in the account of the *pudgala* because that manifestations are due to the karmas which are *pudgala* only and contemplate intellectually the *Shuddhaatma*. As soon as the impure manifestations of Soul due to karmas are ignored=made secondary the residual *bhaava* is known by many names like *parampaarinamika bhaava*, *Shuddhaatma*, *swabhaavbhaava*, *shuddha chaitanya-bhaava*, *kaaranparmaatma*, *dravyaatma*, the subject matter of *Samyagdarshana*, etc. The experience of this *bhaava* only is known as *nischaya Samyagdarshana*. Due this *bhaava* only it is asserted that "all the living beings are equal to emancipated Lord". The experience of this *bhaava* only is called *nirvikalp* (imageless i.e. all thoughts get subsided) *anubhuti* (experience) because it is the *samanya* (core/intrinsic) *bhaava* and that is why there is no scope for *vikalpas* (images/thoughts). This is the method for *bhedgnyaana*. I am experiencing this *Shuddhaatma* only and due to

which experiencing *paramaananda* (supreme bliss). It is my request to change your viewpoint and contemplate the Soul pure this way and experience the same means experience the *paramaananda* of *satta-chitta-ananda* form of Soul. This is the form of *Samyagdarshana* and the only way to attain *Samyagdarshana*. The one who does not understand this method of attaining *Samyagdarshana* but considers it otherwise and tries to search, believe by *shudhnayaabhash* (illusive pure viewpoint) an *ekanta Shuddhaatma* (*Shuddhaatma* as a separate entity or as a separate partition in the Soul), one lands surely in illusion. Such *ekanta Shuddhaatma* does not work because such *ekanta Shuddhaatma* does not exist at all due to which such *jeeva* remains hallucinated and increases infinite transmigration with infinite pains.

To attain *Samyagdarshana* it can be said in other way as- A person watching from the balcony of a palace is himself watching all that is knowable or visible and not the balcony, similarly it is the Soul (*gnyaayaka*) who is watching all that is knowable or visible through the eyes (senses) as in case of balcony and not the eyes itself (because eyes are made of matter which does not possess the power to know). This (knower) is me, *sohama!* (That's me!), I am only *gnyaayak*, contemplate and experience that I am only the observer-knower myself meaning

thereby I am the *gnyaayaka-gnyaanamaatra-Shuddhaatma*.

At the time when one attains self-realization, either by *matignyaana* (knowledge acquired by sensory organs and mind) or *shrutgnyaana* (knowledge of the scriptures), both these *gnyaanas* at the time of self-realization, experiences the Soul which is extra sensual (because the Soul being invisible, cannot be experienced through any physical senses) therefore these two *gnyaana* directly knows the Soul at that time but not indirectly through the senses hence these two *gnyaana* are direct at the time of self-realization and not indirect. The *Samyagdarshana* emerges due to non-manifestation (*upshama*) of infinite binding *kashaaya chokadi* (anger, pride, deceit and greed) and *darshanamoha* (illusion producing karmas i.e. wrong identity of one's real self, adverse perception of self) or their partial destruction and partial non-manifestation (*kshayopshama*), or their annihilation (*kshaya*) with which by rule *shuddhopyoga* (knowledge of pure Soul) in the form of right knowledge emerges which is known as self-realization. This is the result of partial destruction and partial non-manifestation of *gnyaanavarniya* (knowledge obscuring) karmas. This *shuddhopyoga* or experience of the real self, the *Shuddhaatma* is devoid of any *vibhavbhaava* (impurities) that is why

it is called the *nirvikalp swaatmanubhuti* (experience of the imageless pure Soul i.e. all thoughts get subsided). At that time sensual feelings of mind exists but it gets transformed in to extra sensual knowledge that is why it is called *nirvikalp swaatmanubhuti*.

Now I will describe *dhyana* (meditation) in short. Concentrated contemplation of the mind on anything-person-circumstances is known as *dhyana*. Mind is very important for *Samyagdarshana* because the subject matter of the *Samyagdarshana* is meditated by the mind and even during the extra sensual experience of the Soul it is the *bhaava mana* (manifestation of the Soul as knower/feeler) that gets transformed as *atindriya gnyaana* (extra sensual knowledge). That is why on what subjects the mind concentrates on or contemplates on is the major cause of the *karmabandha* (bondage of karma) and the *moksha* (emancipation). This means that mind is the major cause of both i.e. bondage of the karmas or the emancipation.

Bondage of karma occurs due to *manavachana-kaya* (thought-speech-body). The minimum bondage of karma occurs due to body, because the strength of the body has limitations. Bondage of karma occurs more by speech than by body and the

maximum bondage of karma occurs due to mind/ thoughts because the thoughts are not at all obstructed by any boundaries. That is why the thoughts hold utmost importance in bondage of karmas or emancipation. The power of all *saadhana* (ways & means to achieve emancipation) depends on the mind, so it is very essential to know on what subject the mind is contemplating on because by this only one can judge the merit of the Soul and one can be saved from new bondage of the karmas.

Dhyaana (concentration or meditation of the mind) is of three types which are *shubha* (auspicious) *ashubha* (inauspicious) and *shuddha* (pure). *Dhyaana* can be divided in four categories i.e. *arta-dhyaana* (distressed-worried state of mind), *raudra-dhyaana* (wrath/furious/terrible state of mind), *dharma-dhyaana* (pondering on universal principles of truth) and *shukla-dhyaana* (deep and prolonged experience of *Shuddhaatma*). These four categories have been further sub-divided in many types. The *mithyatvi jeeva* (illusionary living beings having perverse view) has an innate proclivity to indulge in inauspicious *dhyaana* like *arta-dhyaana* and *raudra-dhyaana* because the Soul has been carrying such *sanskars* (deep impressions on the sub-conscious mind, propensities) since infinite time; yet with perseverance the mind can be prevented from the inauspicious *dhyaana*. The ways and

means to prevent the mind from inauspicious *dhyana* are, the study of *shastras* (scriptures/canonical literatures) with the only aim to uplift the Soul, the contemplation on the real form of the Soul, meditation of *loka* (universe) being collection of the six *dravyas* (objects), nine substances, meditation on the precepts of Lord, meditation on karma *vipaka* (the manifestations due to karmas), meditation on the complexities of karmas, the contemplation on the form of *loka* (universe). Such *dhyana* of *mithyatvi jeeva* is also known as auspicious *dharma-dhyana*. But it is not pure *dharma-dhyana* that is why it is not the cause of *apoorva nirjara* (extraordinary eradication/destruction of karmas) because for the extraordinary eradication/destruction of karmas, it is indispensable that *dharma-dhyana* shall be accompanied with *Samyagdarshana* means pure *dharma-dhyana* is indispensable. In addition *Samyagdrasti* (one who has attained *Samyagdarshana*) mainly meditate on *Shuddhaatma* by which he ascends steps of *gunasthaanakas* (owing to absence or presence of self-realisation, omniscience and body; there are subjective changes in one's Soul i.e. spiritual development/progression of the Soul which is being categorised in 14 different stages, they are called *gunasthaanakas*) by doing *gunashreni nirjara* (extraordinary exponential multiple eradication of

karmas) and destroys all the *ghaati* (obstructive) karmas with *shukla-dhyaana* by which the *jeeva* attains *kevalgnyaana-kevaldarshana* (becomes omniscient lord) and in the due course of time attains *Siddhatva* (emancipation).

Dhyaanas propagated by others are like concentrating on one point or on the breath or any other ways. But any *dhyaana* which increases the firmness of identifying self with body is really an *arta-dhyaana*. People are misguided by such *dhyaana* as it gives some peace of mind due to which people start believing it as real *dhyaana*. Secondly those who have a good practice of concentrating on the breath come to know the initiation of *kashayas* (anger, pride, deceit or greed) but without the knowledge of the real self along with self-realization such *dhyaana* becomes *arta-dhyaana* only. The result of such *arta-dhyaana* is *teeryanchgati* (animals having one to five senses) and contemplation of anger, pride, deceit, etc. is *raudra-dhyaana* and its result is birth in hell. In the different types of *dharma-dhyaana* too, the Soul is at the centre and that is why it is called real *dhyaana*.

For those who believe that *Samyagdarshana* is not possible without *dhyaana*, it is very essential for them to understand that *Samyagdarshana* is not

possible without *bhedgnyaana* (discrimination of body and Soul), it is however possible without *dhyaana*. That is why the actual requirements for *Samyagdarshana* are well ascertained *tattva gnyaana* (the knowledge of substances) by study of scriptures and the knowledge of the subject matter of the *Samyagdarshana* i.e. *Shuddhaatma*. When one establishes oneness with *Suddhaatma*, the *Samyagdarshana* emerges along with the experience of the real self i.e. *Shuddhaatma*. That is why if there is anything really worth achieving first and foremost in this human life, is *nishchaya Samyagdarshana*, so that one can get entry into *mokshamaarga* and with dedication and perseverance one can attain emancipation which has unobstructed eternal bliss which leads to eternal happiness.

Wishing everybody profoundly for attainment of this eternal happiness-blissfulness, in case I have written anything against the precepts of the Lord then I beg forgiveness, accept my *micchaami dukkadam!*

OM SHANTI! SHANTI! SHANTI!



IN THE MORNING



Daily after getting up in the morning before sunrise first chant namaskara mantra with meaning and if possible give three *khamaasana* (bowing down) of each verse i.e. in total give fifteen *khamaasana*= *vandana*. Then do the *pratikramana*. If you do not have time for the full *pratikramana* then at least do the *bhaava pratikramana* given here below. First take the *agnya* (precept) of Lord Simandhara to take up a *samayika*=equanimity or take *sanvara* (vow of restricting oneself physically to a particular place and solemnly resolve to renounce all sins till one completes *sanvara*) by chanting *namaskara mantra* thrice till you complete this.

BHAAVA PRATIKRAMANA

(PROCESS OF PURIFICATION OF THE SOUL)

*Namo Arihantaanam, Namō Siddhaanam,
Namō Aayariyaanam, Namō Uvajjaayaanam, Namō
Loe Savva Saahoonam, Eso Panch Namokkaaro,
Savva Paav Panaasano, Mangalaanam Cha
Savvesim, Paddhamam Havai Mangalam.*

I bow down, honour, respect, revere, and take precepts from omniscient Lord and *Guru* for performing six essentials to purify my real self i.e.

Soul. Before I start, I ask pardon for the pains and injuries I might have caused to living beings while walking, working, drinking, eating, cleaning, bathing, swimming, washing, etc. Oh Lord! I profoundly supplicate for the forgiveness for all that, may my sins become fruitless, null and void!

First essential is to observe equanimity and do meditation for penitence of sins, transgressions of vows, acts against precepts of Lord, evil thoughts, etc. related to faith, tenets or practice done mentally, physically or by words (spoken or written) which might have been done by me or I might have asked others to do it or I might have supported others doing that. Oh Lord! I profoundly supplicate for the forgiveness for all that, may my sins become fruitless, null and void!

Second essential is worshiping the 24 *tirthankaras* (the omniscient Lord who establishes the congregation of universal truth) of the current half-time cycle and thereby worshiping *tirthankaras* of all time. They are: 1st Lord Rishabhdeva, 2nd Lord Ajitnaatha, 3rd Lord Sambhavnaatha, 4th Lord Abhinandana, 5th Lord Sumatinaatha, 6th Lord Padmaprabha, 7th Lord Supaarshwanaatha, 8th Lord Chandraprabha, 9th Lord Suvidhinaatha, 10th Lord Sitalnaatha, 11th Lord Shreyansnaatha, 12th Lord Vasupoojya, 13th Lord Vimalnaatha, 14th Lord Anantnaatha, 15th Lord Dharmnaatha, 16th Lord

Shantinaatha, 17th Lord Kunthunaatha, 18th Lord Aranaatha, 19th Lord Mallinaatha, 20th Lord Munisuvrata, 21st Lord Naminaatha, 22nd Lord Neminaatha, 23rd Lord Paarshwanaatha, 24th Lord Mahavira. They are devoid of karmic blemishes like anger, pride, deceit, greed, etc. I bow down to them and my salutation, veneration, appreciation, eulogize, revere, worship, adoration, and obeisance to all of them. Oh Lord! You all are par excellence in the universe and I want to be like you, so I pray to bestow upon me the self realisation and the emancipation (liberation).

Third essential is to worship and veneration for *Achaarya*=spiritual head preceptor ascetic/head of religious congregation, *Upadhyaya*= spiritual preceptor ascetic, *Sadhu*=ascetic/saint as *Guru*. Please permit me to touch your holy feet and pardon me for my evil deeds done mentally, physically or by words (spoken or written) which may have hurt you. I do penitence and criticise my evil deeds and solemnly resolve to refrain from such deeds in future. Oh *Guru*! I request you to pardon me! Pardon me! Pardon me!

Fourth essential is for expiation, penitence, repentance and to ask for the forgiveness for transgressions relating to right knowledge, right perception, right conduct comprising of basic vows, virtuous vows and educative vows along with penance. While studying canonical literature and

scriptures if I have committed any mistakes due to extrapolation, ignorance, indolence, interpolation, adverse interpretation, etc., I ask for the forgiveness; may my mistakes become fruitless, null and void! Further, I ask for the forgiveness for doubting truth, asking or doubting fruits of real *dharma*, praising or embracing heretic faith, illusion of self and mistaken identity. Oh Lord! I request you to pardon me! Pardon me! Pardon me!

Contemplate on the sins committed during the day or night relating to violence, untruthfulness, stealing, non-chasteness, possessiveness, anger, conceit, deceit, greed, attachment, hatred=aversion, making disputes, false accusations=false blame, malice i.e. back-biting=slandering, gossiping=divulge secret talk, inclination towards sin and disinterest in religious and spiritual matters, deceitful lies=betray and tell a lie deceptively, perverse attitude, throne of wrong belief=unrighteousness, transgressions of any vows, sinful acts, wrong beliefs, evil notions, and committing violence to those living beings taking birth in my stool, urine, sputum-cough, nasal secretion, vomit, bile, pus, shed blood, semen, dried semen when it gets wet, cadaver, copulation, sewerage systems, filthy places, etc. If I have committed any sins or asked others to commit any sins or have supported anybody committing sins relating to these knowingly or unknowingly done mentally, physically or by speech;

I criticise, penitence and expiate my deeds and solemnly resolve to refrain from such evil deeds in future. Oh Lord! I request you to pardon me! Pardon me! Pardon me!

There are four auspicious things in the universe, there are four transcendent things in the universe, and there are four supreme refuges in the universe; they are- omniscient Lord, emancipated Lord, ascetics and the real *dharma* but nothing else. The one who follows them will get emancipation (liberation) having infinite blissfulness. The one who worships them will also get emancipation (liberation) having infinite blissfulness. The one who take refuge in them will become immortal. Even those who want mundane benefits shall take refuge of these four auspicious, transcendent things and Guru Gautama. One can end the vicious cycle of transmigration by contemplating all these notions, donating generously, being philanthropic and by following this path of universal truth.

Further if I have committed or caused agony, anger, calamity, circumvention, curse, defiance, deprivation, despondency, devastation, diabolic deeds, dismay, distress, dread, extinction, facetiousness, fallacy, feign, ferocity, grief, lamentation, maiming, malice, mayhem, misery to others, mystify others, oppression, outrageousness, quelling, relentlessness, remorselessness, repression, resentment, sadistic joy, servility,

sufferings, torment, vanity, etc. done mentally, physically or by speech to any living being of the universe due to anger, pride, deceit or greed; then I beg pardon of all the living beings witnessed by Lord Simandhara, all the omniscient Lords and emancipated Lords. Oh Lord! I profoundly supplicate for the forgiveness for all that, may my sins become fruitless, null and void! All living beings are my friends, I have no enemies; I forgive all living beings, may all living beings forgive me! I expiate and beg pardon from ascetics, enlightened beings, seekers, parents, brothers and sisters for my evil deeds, evil thoughts or hurting words; please pardon me! Pardon me! Pardon me!

Fifth essential is of meditation of Soul without body and karmic blemishes. Ponder on precepts of Lord, sufferings of living beings, causes of happiness and unhappiness, arrangements in the universe, own aptitude for sermons, own aptitude for universal truth, solitariness of the Soul, transient nature of the mundane things, no shelter/refuge against death in the universe, etc. for the purification of the Soul.

Sixth essential is to take any vow by chanting *namaskara mantra* thrice keeping Lord Simandhara as witness. Oh Lord! I have completed the six essentials for the purification of my Soul; I beg your pardon for any mistakes committed by me

while performing the same. Oh Lord! I request you to pardon me! Pardon me! Pardon me!

Oh Lord! I have performed the repentance for the past, equanimity for the present and resolved vow for the future; I beg your pardon for any mistakes committed by me while performing the same. Oh Lord! I request you to pardon me! Pardon me! Pardon me!

I pay special salutations to omniscient Lord, emancipated Lord and ascetics; I eulogize them and revere their infinite virtues. They are founders of congregation, guide for emancipation, beneficent to all, refuge to all, leaders of universe, etc. I bow down to you. Oh Lord! I seek permission to complete the vow of equanimity or *sanvara* chanting *namaskara mantra* thrice. Oh Lord! I request you to pardon me for any mistakes, errors or omissions! Please pardon me! Pardon me!

At sunset also one should perform the above *pratikramana*. Then do reading, contemplation, meditation and *dhyana*. Contemplate that it is certain that everyone has to leave one's body but the time is unknown, it can be anytime; then why not to leave its attachment right now? Meaning thereby it is advisable to give up the attachment of the body immediately. In our eternal journey, this body is just a rest house and during this rest period if we do not achieve the most important goal then

we may not get a chance again in infinite transmigration. That is why Lord has advised us to live each day as if it is the last day of our life. That is why it is advisable to leave the attachment of body, wealth, family and do worry for, concentrate on, contemplate on and do the *dhyaana* of the Soul only.

Contemplate that my Soul has transmigrated through four *gatis* (human, animal, hell and heaven), twenty-four *dandakas* (24 places for the Soul to endure the karmas) and eighty four lakhs *jeevaayonis* (where *jeeva* takes birth i.e. forms body) since infinite time. While our Soul has transmigrated through infinite life cycles; we had established relationships and had been attached to the infinite *jeevas* and believed them as our own. Due to greediness, covetousness and avariciousness we had accumulated too much wealth and believed it as our own. But by the grace of Lord! I have now realized my mistake and hence keeping all the omniscient and emancipated Soul as witness, I now renounce everything pertaining to my all past births wholeheartedly mentally, physically and by words. Now I have no relation with all that. *Vosirami* (renounced)! *Vosirami!! Vosirami!!!* One should have these three deep desires: - after renouncing *arambha-parigraha* (possessions) when will I be the holder of *mahavratas* (sainthood)? During my last days I will do *alochana* (introspection, examine

critically one's evil deeds) and will do *santharo* (vow of voluntary exit from this body with oneness and awareness of being Soul) *saar* (ultimate). Every day while sleeping solemnly resolve about *sagari* (conditional) *santharo* - and also vow as follows - *ahara* (food), *shareer* (body) *ne* (and) *upadhi* (belongings) *pachchakhu paapa adhar* (renounce eighteen sins); *maran ave to* (in case of death) *vosire* (I renounce the body), *jeevu to* (in case of being alive) *agar* (I shall withdraw the vow).

Note: - Daily bow down to your parents in the morning and at night. On holidays try to understand the meanings of pratikramana and contemplate on the same. Those who do not get time in the morning or evening can do this *bhaava pratikramana* whenever they have time. Secondly whenever you get time recite the *namaskara mantra*. While reading any scripture always remind yourself that- I am reading this for myself. I have to practically accept and implement in my life all that is mentioned in this book. Thirdly always remember - all that is good is mine - all that is right is mine and it should not be the other way round that all that is mine is good and all that is mine is right. Be prepared to accept the truth and leave (alter) the wrong beliefs. Give up the insistence of particular belief-path-religious sect-individuals etc.

OM SHANTI! SHANTI! SHANTI!

SAMADHI-MARANA CHINTANA

(CONTEMPLATION ON DEATH WITH ONENESS
AND AWARENESS OF BEING SOUL WITH
BLISSFULNESS)

First of all it is necessary to understand what means death and in reality who dies?

ANSWER : As the Soul being immortal it never dies. But actually the overlapping relationship of the Soul with body made of matter ends, it is known as the death. Thus the death means transmigration of the Soul from one body to another body.

In this world when someone leaves one house and goes to another good house or when someone changes old clothes to wear new clothes, no one seems to mourn. While travelling in a train we all get down at our respective stations, but no one seems to mourn over it. Then why does one mourn at the time of death? The most important reason for this is attachment (*moha*). Meaning thereby we regarded them as our own which results in mourning. Everyone knows that they have to leave this world one day, yet people never think about their own case and even do not make any

preparations for *samadhi-marana*. That is why everyone should think about *their samadhi-marana* and make preparations for the same.

So the question arises like what *samadhi-marana* is? And what are the preparations for it? *samadhi-marana* is to leave the present body with oneness and awareness of being Soul (experiencing the Soul) which results in blissfulness. That is to leave this body with the experience of being Soul. Thus death coupled with *Samyagdarshana* is called *samadhi-marana*. The importance of the *samadhi-marana* is - that Soul goes from this world along with *Samyagdarshana* otherwise one gets devoid of the *Samyagdarshana* at the time of death. For preparing oneself for *samadhi-marana* people are seen contemplating for *santhara* (vow of voluntary death), they are seen doing their last *alochana* (introspection, examine critically one's evil deeds), they are seen searching for *niryapakaacharya* who can help them and assist them in their *samadhi-marana*. Yet people are unaware of *Samyagdarshana* which is indispensable and core condition of the *samadhi-marana*. That is why for the preparation of *samadhi-marana* one should solemnly resolve to dedicate one's entire life for attaining *Samyagdarshana*. Because even though after doing everything else for innumerable/

uncountable times, without attaining *Samyagdarshana*, elevation of the Soul has not become possible; the vicious cycle of transmigration of the Soul has not ended yet. By performing other things without *Samyagdarshana*, one might get one, two or a few good lives but still one cannot achieve the end of vicious cycle of transmigration of the Soul. One cannot bring an end to infinite pains meaning thereby one does not get acquittal from hell and *nigoda* (infinite living beings sharing one body having only one sense and infinite pains). That is why as a preparation for attaining such a rare *Samyagdarshana*, it is essential to have detachment from the mundane life, disregard for the mundane pleasures and to study the scriptures/canonicals to ascertain the ultimate universal truth.

This human life is very rare to achieve so it is very essential to think that where one shall use it because mostly the death will be coherent with the kind of life you live. That is why constant awareness-wakefulness, ethics and justice are essential in life. Daily study of scriptures, contemplation and meditation are very essential because anytime there can be bondage of karmas for determination of the next life. The *leshya* (state of meritorious or sinful propensities and notions of the Soul for the bondage of the karmas) at the time of the death

will be according to your *gati* (the next life/birth) only. Hence those 4who desire *samadhi-marana*, it is essential for them to live their entire life religiously coupled with *Samyagdarshana*. That is the reason why all your efforts in your entire lifetime should be towards acquiring *Samyagdarshana* because all your auspicious notions in the way of acquiring *Samyagdarshana* are useful otherwise it is useless for curtailing the vicious cycle of the transmigration. Even after acquiring *Samyagdarshana* one should not indulge in any *pramada* (unawareness of being soul / sloth, indolence, inertness) because it is Lord's precept that one should not indulge in *pramada* even for a *samaya* (smallest fraction of a second).

Everyone should concentrate on one's own manifestations only and desire to improve them only. Do not ponder about 'what others are doing?' or 'what others will say?', rather ponder on what is proper for me. Do not indulge in *arta-dhyaana* (the contemplation on likes, dislikes, desires of having something or not having something, worries, etc.) and *raudra-dhyaana* (feelings/notions to possess and protect more than one needs, to usurp things belonging to others, adulteration, to seize someone else's happiness, abusing and quarrelling, etc.). In

case by mistake anyone have indulged in any of these inauspicious *dhyana* due to the *sanskara* (tendencies, proclivity) of infinite lives, one should instantly come out of it (that's *pratikramana*), repent for it (that's *aalochana*) and resolve not to repeat the same mistake again in future (that's *pratyakhaana*). In this way be saved from inauspicious *dhyana* (*arta-dhyana* & *raudra-dhyana*) and it is advisable to put full perseverance for the causes of emancipation only. Such awareness-wakefulness is necessary throughout the life, only then it is possible to be aware along with *samadhi* and *samatvabhaava* (equanimity) at the end of this life which can result in attaining *samadhi-marana*. I profoundly wish everyone to attain such *samadhi-marana*.

In case I have written anything which is against the precepts of the Lord then I ask for forgiveness. *Michhaami dukkadam!*

OM SHANTI! SHANTI! SHANTI!

Those who claim to be Jains, they should not organize any programme or dinner at night. They should also abstain from using flowers and bursting crackers at any event.



REGARDING NON-VEGETARIAN FOOD



If anyone asks us to part with any of our limbs or flesh from our body which may not cost us our life, still we may not be ready to part with that even for a price. But by paying a meagre amount we take the whole life of a chicken, goat, sheep, fish, etc. and eat them; which is a grave sin. While eating non-vegetarian food if one thinks like eating flesh of some loved ones, one may not be able to eat non-vegetarian food at all.

All the living being in the universe wants to live and no one wants to die. So we have no right to take away the life of another *trasa* living beings (*trasa* living being means living beings that have strength to move around for self-protection and having more than one sense i.e. mobile beings). For our subsistence we may eat *ekendriya* living being (having only one sense i.e. body, for example - water, vegetables, grains, cereals, etc.) having least evolution stage and not having meat in their body.

Somebody may argue that many people can be fed by a single animal instead of many grains and vegetables so that less living being gets affected.

The answer is given above that according to the stages of the evolution, grains and vegetables are single sensed living being having body without meat whereas the animals are five sensed creatures having higher stage of the evolution and meat in the body. Due to which eating non-vegetarian food multiplies the bondages of *paapa* karmas to uncountable fold meaning thereby infinite pains in the future. Further when an animal is killed, within a few seconds, uncountable five sensed living being of the same shape takes birth in the dead body of that animal which also gets killed while eating non-vegetarian food. As such, the *paapa* increases many fold. Hence it is not advisable to eat non-vegetarian food.

Second, as per the principle of karma (reciprocation) one books infinite pains of hell for oneself by eating non vegetarian foods like eggs, chicken, fish, mutton, etc. which results in infinite pains and sufferings in the hell.

Third, while any of the trasa living being dies; the screams make the flesh toxic and stinking which harms the body of the eater in various ways like depression, diseases, uric acid, etc. Further it is hard to digest which makes the mind, body and digestion system dull. On the contrary, vegetarian diet keeps the body healthy, energetic and light.

Fourth, someone may say that if people stop eating non vegetarian food the population of the animals will increase tremendously. It is not so because at present the animals are breed in a farm with artificial insemination for the specific purpose of being served as a food which can be stopped. Due to which the food and water required for feeding them will also get saved which can be used to feed the people many fold. So the fear of scarcity of grains and other vegetarian foods if everyone becomes vegetarian is also baseless. Further plenty of water will be saved which is being wasted at present by the slaughter houses and that will ensure adequate water supply for all. As per report by the President's Science Advisory Committee, Vol. II of May, 1967 titled as "The world food problem" which describes a fact that cattle must be fed 10 kg of vegetable protein (from grains, etc.) in order to produce 1 kg of animal protein. There are many other surveys available which also substantiate these facts.

Fifth, people are misled to believe that non vegetarian diet is must for protein, etc. But in reality the requirement of the protein and even omega 3 fatty acid can be met in a better way through vegetarian diet with an extra benefit of being saved from the disadvantages of non vegetarian diet, like excess fat, high cholesterol, *paapa*, etc.

Sixth, eating non vegetarian diet turns your body in to a cemetery for the animals you eat. How would you permit yourself to become a cemetery for animals? One shall not! One shall not!

Seventh, mankind has long intestine which shows they are born vegetarians. Whereas the meat eater animals have very short intestine, further such animals have long and sharp teeth to cut the meat which is not the case with human being. So mankind should eat only vegetarian foods to save oneself from various disadvantages and also to save the environment on the earth.

Considering above facts, one should immediately stop eating non-vegetarian food to save oneself from grave sin which results in infinite pains in future along with other disadvantages described above.

In case I have written anything which is against the precepts of the Lord then I ask for forgiveness.
Michhaami dukkadam!

OM SHANTI! SHANTI! SHANTI!

It is advisable to forsake long time servility of sensual pleasure.



REGARDING KANDMOOLA (ROOTS AND BULBS)



We discussed earlier that by eating kandmoola we commit infinite sins. If someone may ask, why it is so? What is the reason (logic) behind it?

ANSWER - As we have discussed earlier it is the fact that what we give to others we receive that only. That is why the pains that we inflict on others in our day to day life will come back to us as reciprocation of our deeds. When we eat *pratyeka* (having one *jeeva* in one body=seed) vegetables having countable *jeevas* we bondage limited *paapa* karmas, but when we eat *kandmoola*=root and bulb vegetables (having infinite *jeeva* in one body) we bondage infinite *paapa* karmas because there are infinite *jeevas* in it. Thus by eating *kandmoola* we end up bearing infinite pains. (Nobody shall misinterpret this logic and promote non-vegetarianism because in non-vegetarian food there are myriad five sensed *jeeva* which results in bondage of infinite *paapa* karmas and life in hell.)

That is why it is said that- if one eats *pratyeka* vegetables for the full life the *paapa* karmas bondage by it will be an infinite fraction of the *paapa* karmas bondage by eating a single piece of *kandmoola*.

Because, as per the canonical literature, there are innumerable layers in one small piece of *kandmoola*, in every one of the innumerable layers there are innumerable lines, in every one of the innumerable lines there are innumerable balls, in every one of the innumerable balls there are innumerable bodies and in every one of the innumerable bodies meaning thereby in one body of *kandmoola-anantkai-nigode* there are infinite *jeevas*. These infinite means how many?

ANSWER - Infinite times of all the *Siddhas* in number. Thus we can say that in one piece of *kandmoola* there are innumerable X innumerable X innumerable X infinite *jeevas*. That is why those who are desirous of happiness should not consume *kandmoola* because it is capable of becoming the cause for infinite pains meaning thereby by consuming *kandmoola*, one bondages infinite *paapa* karmas which are capable of causing infinite pains.

OM SHANTI! SHANTI! SHANTI!

If you want to be jealous then be jealous of Lord in order to become a Lord, not otherwise. Because jealousy of anyone else leads us to binding of infinite karmas which will give us infinite pains and in addition one will have pain even in present time.



REGARDING DINNER AFTER SUNSET (RATRIBHOJANA)



The renunciation of having dinner after sunset is undoubtedly essential for a spiritualist who is travelling on the path to emancipation but from the angle of modern science too it has many advantages. For example at nine o'clock at night according to the body clock it is the time for detoxification of the stomach. If the stomach is full at that time the body does not perform that function. It skips this function. That is why toxic waste increases in the stomach but for those who do not eat after sunset; their digestion process is over by 9pm so their body can perform the function of detoxification very well. Secondly it is not advisable to sleep before two to three hours after dinner. Those who eat late naturally sleep late but during eleven to one at night, the deep sleep is very essential for the cleansing of liver and re-growth of its cells which is not possible for those who eat after sunset so it is also a cause of very big damage of the *ratribhojana*. There are so many other benefits also of renunciation of eating after sunset from the point of view of the health.

Ayurveda (a system of medical practice for healthy living and treatment of diseases), *yogashastra* (a system of physical and mental exercises for healthy living and emancipation) and

other non-Jain philosophies too have prohibited eating after sunset. Non-Jain philosophies describe eating after sunset as eating flesh/meat and drinking water after sunset as drinking blood. Secondly they have stated that those who indulge in eating after sunset makes fruitless all their *japa* (chanting of mantra), *tapa* (penance) and *pilgrimages*, they all get nullified. Further it is stated that the sins committed due to eating after sunset cannot be eradicated even by hundreds of *chandrayatana tapa* (one type of penance).

According to Jain philosophy too eating after sunset has been described as the cause of grave sin. Someone might argue here that *ratribhojana* vow, *pratima* (determined vow) and other such vows are to be followed only after *Samyagdarshana* then what damage does eating after sunset cause to us? To them my answer is- the bondage of *paapa* karmas of eating after sunset is much high for the people who have not attained *Samyagdarshana* because they (*mithyadrashti*=illusive being) indulge in it with great relish, enjoyment and pleasure, whereas *Samyagdrashti* (one who possesses *Samyagdarshana*) never indulge in such an error of eating after sunset unless it is necessary and inevitable. Even if *Samyagdrashti* eats after sunset then it is only as a medicine and with the fear of *paapa* karmas, they never relish it or do it with perverseness. One shall never ever imbibe-assimilate

any type of misinterpretation from religious scriptures because in these scriptures everything is stated for a reason and with a particular viewpoint/ facet in mind. That is why vows and *pratimas* have been placed at the fifth *gunasthaanaka* (owing to absence or presence of self-realisation, omniscience and body; there are subjective changes in one's Soul i.e. spiritual development/progression of the Soul which is being categorised in 14 different stages, they are called *gunasthaanakas*). This does not mean that people at a lower level cannot accept it for practice or to save one self from grave *paapa* karmas. On the contrary it is very essential to accept it by everyone because those who do not wish to undergo pains then how can they indulge in binding of such a grave *paapa* karmas which are the root cause of the infinite pains? Meaning thereby one should never ever indulge in *ratribhojana*.

OM SHANTI! SHANTI! SHANTI!

A spiritualist should contemplate only one thing that this is the last day of my life, and if I fail to attain self-realization in this precious human life i.e. now or never, then even after infinite, infinite, infinite..... time I might not get human life, all sense organs, *aarya desha* (the country in which you easily get the universal truth), a noble family, real religion and sermons, etc. Rather for infinite, infinite, infinite..... time I might get infinite, infinite, infinite..... pain only. That is why it is just not advisable to use this precious and rarest human life only in acquiring temporary sensual pleasures but by not wasting a single moment of this precious life it should be dedicated only and only for quickly acquiring the infinite blissfulness which is the eternal happiness of the Soul.



TWELVE BHAAVNAS (CONTEMPLATIONS)



ANITYA BHAAVNA

(Impermanence of the world)

All the belongings are ephemeral. They are not going to stay forever with us. So renounce their attachment meaning thereby renounce oneness and possessiveness of them.

ASHARANA BHAAVNA

(No one can provide protection/shelter/refuge)

During the time of manifestation of my *paapa* karmas, my parents, wife, children, wealth, etc. cannot give me protection/shelter/refuge; they cannot share my pains so renounce their attachment and possessiveness but perform duties fully.

SANSARA BHAAVNA

(Vicious cycle of transmigration)

Sansara means transmigrations - wandering and in that one gets infinite pains against a smallest moment of happiness. Who will prefer such *sansara*? That means one and the only aim should be to become free from *sansara*.

EKATVA BHAAVNA

(Solitariness of Soul)

I am wandering alone since infinite time not

having beginning and alone bearing the pains. No one is going to accompany me at the time of my death. So I should try as far as possible to remain in self (Soul).

ANYATVA BHAAVNA

(Discrimination of Soul and body/matter)

Contemplate who am I? Meaning thereby meditate own self (Soul) as different from the body made of matter and the manifestations due to karmas (which are made of matter) and establish oneness with that pure self (*Shuddhaatma*) and experience that only which is called self-realization (*Samyagdarshana*). That should be the one and the only aim of this life.

ASHUCHI BHAAVNA

(Filthiness of body)

The desire one has to show the beauty of own body and has attraction for the opposite sex body. But the moment one contemplates body without skin, one only gets flesh, blood, pus, bile, sweat, urine etc. in that body; they all are filthy and foetid. Contemplate this to renounce the attachment of your body and the attraction of the opposite sex. Do not get infatuated by it.

AASRAVA BHAAVNA

(Influx of karmas)

Punya (*shubha*=auspicious) and *paapa* (*ashubha*=inauspicious) both are *aashrava* for me

(Soul). So discriminately first renounce/stop *paapas* and be in *shubha* with one and the only goal of self-realization.

SAMVARA BHAAVNA

(Stoppage/Halting of influx of karmas)

The real (effective) *samvara* begins with *Samyagdarshana* only so keeping that (*Samyagdarshana*) as goal everyone should renounce all sins and observe *dravya* (outer/formal)-*samvara*. Everyone shall keep the goal of one and only the real *samvara*.

NIRJARA BHAAVNA

(Partial eradication/destruction of karmas)

The real (effective) *nirjara* begins with *Samyagdarshana* only so keeping that (*Samyagdarshana*) as goal everyone should renounce all sins and practice penance according to the capacity. Everyone shall keep the goal of one and only the real *nirjara*.

LOKSWAROOPA BHAAVNA

(Contemplation on universe)

First know the form and size of the universe. Then contemplate that since infinite time not having beginning I have been taking birth and getting death for infinite times on each and every *pradesha* (the smallest division of area) of the universe; have

endured infinite pains, now for how long I want to continue this? *Samyagdarshana* is indispensable to end it, so make endeavour to attain it. Secondly do *vandana* (bow down) to infinite *Siddha Bhagwantas* (liberated Souls), to countable *Arihanta Bhagwantas* (omniscient lords) and to *Sadhu Bhagwantas* (ascetics); eulogize and appreciate uncountable (beyond counting) *shravaka-shravikas* (sages / those jeevas who are at 5th *gunasthaanaka*) and *Samyagdrashti jeevas*.

BODHI DURLABHA BHAAVNA

(Rareness of Samyagdarshana)

Bodhi means Samyagdarshana, the root cause of our vicious cycle of transmigration since infinite time not having beginning, is lack of *Samyagdarshana*; so one can understand the rareness of the *Samyagdarshana*, and certain *Acharya Bhagwanta* has stated that in the present time *Samyagdrashti* persons are so few that they can be counted on the phalanxes of the fingers.

DHARMA SWAROOPA BHAAVNA

(Contemplation on universal truth)

In the present times a lot of perverseness has crept into real *dharma* (universal truth), that is why seek for the real *dharma* and contemplate on it and apply full perseverance for attaining the same.





NITYA CHINTANA KANIKAO



(GOLDEN WORDS WORTH PONDERING DAILY)

Ek samkit paye bina, jaapa-taapa kiya fok

Without attaining *Samyagdarshana*, chanting-penance is fruitless.

Jaisa murda singarna, samaj kahe tilok

It is like decorating cadaver which is a universal truth.

It means without *Samyagdarshana* any religious rituals, penance, chanting of mantras, *shravakpanu* (a person observing partial vows), *kshullakpanu* (a person observing something less than the vows of the ascetic), sainthood= asceticism is futile like decorating (beautifying) a dead-body. The significance of the statement is that they are not effective for the end of the vicious cycle of transmigration. It does not mean that one should not practice all these rites and rituals, but one should not get satisfied merely by practicing them, one should not feel gratified by merely doing that. Rather all the perseverance should be one and only for the attainment of the *nishchaya Samyagdarshana*.

◆ How to do the *darshana* (obeisance/worship) of Lord? Contemplate virtues of the Lord and

make firm determination to walk on the path on which the Lord walked to become a Lord that is the real *darshana*.

- ◆ Without aversion to the worldly life and mundane pleasures meaning thereby with interest in worldly life and mundane pleasures it is extremely rare to begin the journey of emancipation (*mokshamaarga*) that means it is extremely rare to attain *Samyagdarshana*.
- ◆ Living being has got four *sangnya* /*sanskara* (basic instincts / deep impressions, proclivity) - they are *aahaara* (eating), *maithuna* (sex=copulation), *parigraha* (possessiveness) and *bhaya* (fear) associated with the Soul since infinite time not having beginning so the thoughts about them are inherent. Those who want to be free from such thoughts shall evaluate their likings for them. As long as one likes those *sangnyas* means as long as one finds illusive happiness in them just like a dog (when a bone is given to a dog for chewing which causes scratches in its palate which results in bleeding from the palate. The dog understands that blood is coming out from the bone and so dog enjoys chewing the bone which is only an illusive happiness), it is difficult for one to detach from them. So till the time

one likes eating, sex=copulation, possessions and fear means one fears strong and keeps weak under fear/duress, the thoughts for the same are innate. So if one is desirous of emancipation (*moksha*) one should start perseverance to exterminate this adverse proclivity (*sanskaras*) associated with Soul since infinite time not having beginning, for extermination it is very essential first to renounce the respect/likings for these adverse proclivity. So all the efforts shall essentially be directed to become unattached from them for which reading scriptures with right view point is indispensable.

- ◆ What do you like? It is the barometer of your spiritual level for self-realization. Contemplate on the answer. As long as your answer suggests longing or yearn for any worldly things, it should be understood that your inclination is towards *sansara* (the vicious cycle of transmigration); and when your answer is self-realization alone, then it should be understood as- the end of your vicious cycle of transmigration is very near. So increase the perseverance for the self-realization and the emancipation thereafter.
- ◆ What do you like? It is the barometer of your

bhakti (adoration-veneration). So the definition of *bhaktimaarga* is that- whatever likings you have, you will have innate adoration for the same. *Bhaktimaarga* does not mean craziness or personality cultism but whatever you like/desire or whatever is your aptitude/proclivity, your full efforts will be directed towards that. So if one's quest for self-realisation has arisen, one contemplates only that and thinks about the ways and means to achieve it; than one is coherent with real *bhaktimaarga*. Thus as long as the answer to what do you like, is a longing or yearn for any worldly things or a personality cult, till that time it should be understood that your *bhakti* is towards *sansara* (the vicious cycle of transmigration); and when your answer is self-realization alone, then it should be understood as- the end of your vicious cycle of transmigration is very near. So *bhakti* means *samveg* (perseverance for emancipation) which is effective only with *vairagya* i.e. *nirved* (aversion to all the ephemeral mundane pleasures of this world) for self-realization.

- ◆ In all the types of donations i.e. *abhaydaan* (donate fearlessness to all living being), *gnyandaan* (donate knowledge), *annadaan* (donate food), *dhandaan* (donate money),

aushadhdaan (donate medicines), etc.; *abhaydaan* is the best type of donation. That is why it is very essential to be careful in minimising the pains to all the *jeevas* in one's day to day life.

- ◆ How one gets money, whether by *punya* or by efforts? Answer - The contribution of *punya* is more and the contribution of efforts or perseverance is less. Because the person who takes birth in a wealthy family, gets money without any efforts and on the contrary, many people are seen losing money in their business in spite of working very hard to make their business successful. Efforts are necessary to earn money, but how much? Some people earn too much money with very little efforts whereas others earn very little money with too much of hard work or efforts; so it is certain that money has more proneness to *punya* than perseverance or efforts. Therefore those who believe it is necessary to work hard to earn money, even they may put at the most half of their time to earn money and they should give at least half of their time to the real *dharma*/religion. The logical reason for this is that due to practising the real *dharma*/religion one can eradicate karmas of infinite lives and besides

that due to the bondage of *punya* they get money easily just as- when a farmer sows wheat he automatically gets weeds and husk along with the wheat; same way by following true and real *dharma*/religion, past sin (*paapa*) gets mitigated and the *punya* becomes stronger due to which along with *bhavkati* (end of vicious cycle of transmigration) one automatically gets money and happiness. Further in future, one attains liberated state/emancipation having eternal happiness/blissfulness.

- ◆ With perseverance one can do *dharma* and with *punya* one can gain wealth, thus one should apply full perseverance in *dharma* and minimum time should be wasted in earning money. Because one does not get wealth in proportion to one's hard work rather one gets wealth in proportion to one's *punya*.
- ◆ At the time of the manifestations of the karmas which one has bonded, what kind of notions or reactions one will have is the decisive factor for the type of new karmas that one will bondage which is called *anubandha*. This *anubandha* is the result of our opinion or attitude, so one should apply full perseverance to change one's opinion or attitude to make it *samyaka* (right).

- ◆ Even if in my original form I am like a *Siddha*, attachment and hatred are blemishes on my Soul so ardently along with enthusiasm and forbearance I should aim to get rid of them.
- ◆ It is extremely essential to develop qualities like satisfaction, straightforwardness, simplicity, equanimity, patience, endurance, tolerance, politeness, smallness, modesty, pliability, etc. in our life.
- ◆ In all penance, *navvaada* (with nine restrictions) *vishuddha* (pure) *brahmacharya* (celibacy) is the best.
- ◆ The worldly *jeevas* get influenced by the circumstances. But by rule the manifestations are only of the Soul (*upaadan*) and not of the instrumental cause. However at the time of manifestation of the Soul, the presence of the instrumental cause is inevitable. Thus seeker of the truth modestly understands that let Soul alone get manifested but that does not mean at all that one has the permission to indulge in unbridled way or wantonly in sensual pleasures (which may cause them defilement), rather they (seekers) sceptically remain away from feeble causes.
- ◆ For a seeker of the truth it is essential to remain away from feeble causes like television,

cinema, drama, mobile phones, internet, etc. because defilement of any good notions/feelings does not take much time. Secondly all these feeble causes are capable of becoming the cause of infinite transmigration means they are capable of becoming the cause of infinite pains.

- ◆ Requit of parent's obligations is not possible except by making possible their sublimation with real *dharma*. One should take care of parents even if the nature of one's parents is not favourable, one should serve them fully and sublime them in real *dharma*; for which it is inevitable first for oneself to attain real *dharma*.
- ◆ It is very essential for us to get rid of expectations, pertinacity, attachment, ego, pride, etc. in our life.
- ◆ Look out for own mistakes/faults/vices, but not of others. Look out for virtues/merits of others and it is very essential to imbibe-assimilate and inculcate-cultivate the same in our life.
- ◆ The more one's servility for a particular sensual pleasure, the more one misuses a particular sense; the chances of getting those senses in one's infinite future lives are rare.

- ◆ Ego and attachment are capable to inflict one with infinite transmigrations. So try for remedies to save you from them.
- ◆ One has no enemy in the world except one's own anger, pride, attachment and greed.
- ◆ All Jains (followers of universal truth) should be careful to see that *dharma* shall not get tarnished due to their behaviour and dealings within family, in business, in shops, in office, etc. and with the entire society; their behaviour and dealings should be good, ethical and ideal.
- ◆ Each and every *kashaya* (anger, pride, deceit and greed) is capable to inflict us with infinite transmigrations. These *kashayas* are present in us. What will be our plight? So everyone should quickly resolve to exterminate all the *kashayas* and should start perseverance for the same.
- ◆ Keep awareness-wakefulness every moment or check the state of your mind every hour, check its propensity and make necessary corrections. The one and only aim should be of self-realization, make that aspiration strong.
- ◆ Criticise only oneself means criticise only one's own mistakes, faults and vices. When you notice others' mistakes, faults or vices; observe own feelings/notions first and if you too have the

same then get rid of them. Be indifferent and compassionate towards others for their mistakes, faults or vices; because criticism of others leads to bondage of too much karma to us. Nobody brings others' garbage to one's own house; similarly by criticising others, their karmas get eradicated and ours bonded.

- ◆ There are only two places where the *jeeva* can stay for infinite time; one, liberated state (emancipation) and second, *nigoda* (infinite living beings sharing one body having only one sense and infinite pains). In the first place there is infinite happiness, blissfulness and in the second place there is infinite pains. Thus considering one's future, everyone should make all the efforts, all the perseverance for attaining the liberation (emancipation).
- ◆ Believe in the philosophy that 'whatever happens happens for the good'. Due to which one will be saved from *arta-dhyaana* (distressed-worried state of mind), *raudra-dhyaana* (wrath-furious-terrible state of mind). Thus one is saved from the influx of new *paapa* karmas.
- ◆ With whom should I be partial? Whom should I support? Which sect or which personality cultism should I support? Answer - Support only yourself i.e. support your own Soul because

that is the only way to sublimation. Partiality for any sect or personality cult is not at all the way to sublimation, not at all! Not at all! Because that becomes the cause for attachment and hatred, whereas in support to one's own Soul the support to all the enlightened *jeevas* is included.

- ◆ Marriage may be a necessity for a seeker but not a celebration. Because those who cannot observe full celibacy may take the support of marriage by which one can satisfy one's necessity within a boundary and can live a life according to the precepts of dharma without any hitch. There can be no celebrations of such marriage because nobody seems to make one's own weakness a cause of celebration and no one is seen celebrating one's own weaknesses. So marry only if it is utmost necessary and that also in a simple way. Secondly as per the logic given above, nobody should celebrate their marriage anniversary etc. rather on that day one should do maximum *dharma* and contemplate that I shall never have such a necessity of marriage in the future lives! So that I can quickly attain self-realization and emancipation (liberated state).
- ◆ Birth is a disease associated with soul since infinite time not having beginning but not a celebration because one who takes birth is

definitely going to die and the pains of birth and death are infinite. So as long as the Soul is entrapped in this vicious cycle of transmigration, till then one cannot escape from infinite pains. That is why everyone should aspire for one and only the end of vicious cycle of transmigration. Thus there can be no celebrations of such birth because nobody seems to make one's own disease a cause of celebration and no one is seen celebrating one's own disease. As per the logic given above, at least seekers should not celebrate their birth anniversary etc. rather on that day one should do maximum *dharma* and contemplate that I shall never have such a birth which is a disease with infinite pains in the future! Thus a seeker should direct all his perseverance towards attaining immortality means liberated state.

- ◆ While taking any intended vow (*pratyaakhyaana-pachchakhaana*) chant *namaskara mantra* thrice keeping Lord Simandhara as witness and contemplating concession-relaxation in all vows for the transgressions due to unknowingly done things, mental disturbances, need for taking medicines in illness or any other disturbances. A procedure for ending any type of vow - (recite the name of the vow) that I had taken; I am

completing the same and asking for the forgiveness from Lord Simandhara for any transgressions that I might have committed knowingly or unknowingly. (One can recite- *Samkaayenam, na faasiyam na paaliyam, na tiriyaam, na kittiyam, na sohiyam, na araahiyam, anaye anupaliyam na bhavai tassa michhaami dukkadam!*) Chant *namaskara mantra* thrice.

- ◆ Since infinite time *jeeva* has been enamoured of wealth and is enduring pains due to fighting for the same. Due to attachment for wealth, the *jeeva* has been suffering infinite pains that is why it is advisable to quickly get rid of the attachment of wealth. This should not be only in words because people who talk big about religion and philosophy are seen enamoured of wealth. This way only, one gets cheated by oneself since infinite time. That is why it is my humble request to all the seekers of truth (spiritualists) that you should adopt utmost simplicity-austerity in your life and minimise the needs as much as possible and take a lifetime vow for limiting of all the possessions. So it is utmost essential to be contented with the belongings due to which one can concentrate to attain self-realization by which

one saves oneself from infinite pains and attain eternal infinite blissfulness.

- ◆ A spiritualist should not have any obstinacy, opinionative, perverseness, stubbornness, bias, aspectivism or prejudice regarding any belief-path-religious sect-personality cult, etc. because it becomes a shackle to the Soul for infinite time due to which the Soul keeps transmigrating from one life to another for infinite time. It is essential for a spiritualist to conceive “Good is mine and truth is mine” due to which one can easily accept the truth leaving the wrong beliefs which can be called one’s propriety or merit for achieving *Samyagdarshana*.

- ◆ A spiritualist should always remain away from hypocrisy. He should constantly try to maintain congruence among his mind, speech and body and should protect oneself from the worldly behaviours which are obstacle in the way of achieving this sublime goal.

In case I have made any mistake in this book then I request you all to rectify it while reading and in case I have written anything against *jinagnya* (universal truth, precepts of the Lord) then accept my *trividhe trivedhe* (by own deed, ask other's to do, support others who are doing by mind-speech-body) *michhaami dukkadam!*.



What is Dharma?

Answer - The common meaning of the Dharma is religion. But in reality the meaning of Dharma is "the characteristics of a substance are called its Dharma".

What are the characteristics of a Soul?


Answer - The Soul can be recognised by its unique characteristics of knowing and seeing which no other substances have.

How to recognise the Soul? How to experience it?

Everyone experiences one's feelings, knowledge, etc. Still one does not believe oneself as the Soul but experiences the self as body since infinite time which is called illusionary belief (*mithyatva*). If you are the body than after your death the body is still there with working eyes but the body is not able to see the things whereas if that eyes are taken out from that body and transplanted in any blind person, that blind person would be able to see; which proves that the Soul who was knowing and seeing had departed from that body but in case of blind person the Soul is present. This is the way to recognise the Soul. Then contemplate and meditate oneness with the Soul, instead of body, who has power to know and see due to which the experience of the Self will follow which is called self realisation (*Samyagdarshana*).


***MAITRI BHAVNA* | Contemplate universal friendship -**

Contemplate friendship with all living beings, nobody is my enemy and be well-wisher for all the living beings.




***PRAMOD BHAVNA* | Contemplate veneration -**

Contemplate veneration and eulogy for virtues, for virtuous people, for people who have obliged you and for real dharma.




***KARUNA BHAVNA* | Contemplate compassion -**

Be compassionate towards sinful people, people with adverse religious understanding and people having no religion.



***MADHYASTHA BHAVNA* | Contemplate indifference -**

Be indifferent towards your enemies or opponent.



UNDERSTANDING OF THE COVER PAGE

I wish you the sunrise of *Samyagdarshana* in your life which will culminate in *Siddhatva* (emancipation) having eternal blissfulness without any obstructions.