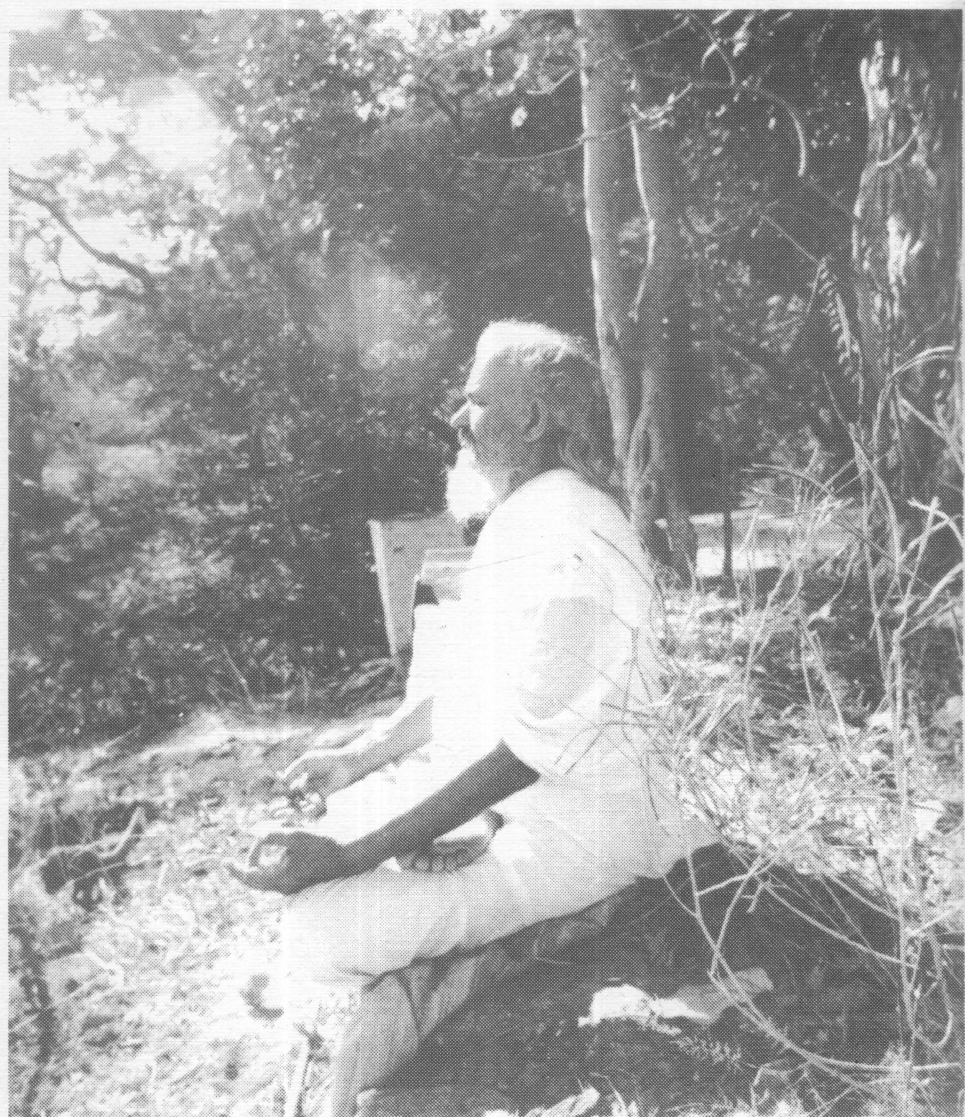


Appāṇaṃ Vosirāmi

Acharya Sushil Kumar



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First Edition

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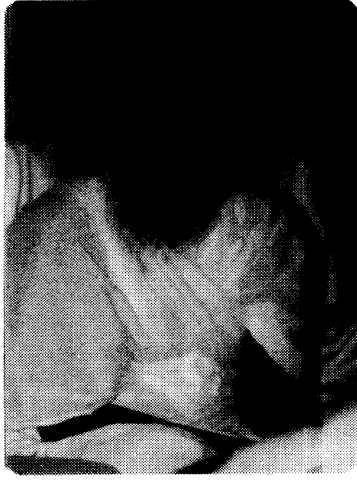
Second Edition

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ठाणेणं, मोणेणं, झाणेणं

अप्पाणं वोसिरामि



Whether the Guru resides at *Siddhācala* or not;
whether anyone gives the impetus (*śakti-pāt*) or not;
kundalinī will awaken. This will be so.
I will do this in my life-time and yours



INTRODUCTION

Two questions come to mind.

The first, why did Guruji not write more books.

The second, why did Guruji continue to remain within the constraints of a system of an organised religion. He challenged the system when he had no choice, and yet, he chose to work within the system.

The answer to the first question is to be found in an incident in the life of St. Thomas Aquinas. In *The Testament of Beauty*, Robert Bridges has drawn a vivid picture of the effect that spiritual realisation had upon St. Thomas Aquinas. He had this experience in the last year of his life and after that he flatly refused to write any more; the entreaties of Reginald, his secretary, were of no avail.

"I am happier in surmising that his vision at Mass
 - in Naples it was when he fell suddenly in trance-
 was some disenthralment of his humanity;
 for thereafter, whether 'twere Aristotle or Christ
 that had appear'd to him then, he nevermore wrote word
 neither dictated but laid by inkhorn and pen;
 and was as a man out of hearing on that day
 when Reynaldus, with all the importunity of zeal
 and intimacy of friendship, would have recall'd him
 to his incompleted SUMMA; and sighing he relpy'd
*I will tell thee a secret, my son, constraining thee
 let thou dare impart it to any man while I liv.*
*My writing is at an end .. I hav seen such things reveal'd
 that what I hav written and taught seemeth to me of small
 worth.*
*And hence I hope in my God, that, as of doctrin
 there wil be speedily also an end of Life!"*

Guruji did not write much, especially during the last
 forty or so years of his life. If he did, it was to write
 practice manuals such as "Song of the Soul". He
 lectured extensively. The lectures were centered
 more on practice than on theory. He has described
 his own role as *Guru*:

"Slowly, practice and experience begin to
 guide you. In a subtle way, the guru is there,
 but experience grows more and more
 powerful. And, one day, when you get
 complete experience, everything will come
 from your true Self. Your experience will
 guide you. You will, of course, have the
 deepest love for your *guru*, but experience
 will have become your true *guru*."

Guruji used to say of “*Jain Dharma*”, a scholarly and authoritative book on Jain thought and philosophy, which he wrote some forty years ago, that, everything therein can be supported by the Scriptures. “However”, he used to say, “if I were to write it now” (1993), “it would be a different book; it would be based on my own experience of reality. One is reminded here of Hemchandracharya’s first verse in Chapter 12 of his *Yoga Sutra*, (English translation by Dr. A.S. Gopani):

“I have comprehensively expressed what I had absorbed from the oceans of canons as well as from the discourses of the *Guru*. Now I shall narrate the pure knowledge of yoga realised and confirmed through my personal perception and experience.”

The answer to the second question as to what made Guruji to remain within a system when spiritually he had gone beyond systems and organisations and societal and man-made doctrines and dogmas, can be found in *Narad’s Bhakti Sutra*.

“Even the realised soul ought to abide by the rules and codes of conduct prescribed by the society.”

Compassion for others does not allow the realised ones to distance themselves from the society. How else can one teach. And teach Guruji did.

This, a first of its kind, is a small compilation of Guruji's thoughts. Guruji lectured extensively and the extracts compiled here are taken from such lectures delivered mostly in North America over the period 1980 to 1990. The material is extensive and there is the possibility for many more books and compilations. The compilation in this book is from Guruji's lectures in English, a language he taught himself after he came to North America in the mid-seventies. There has been some editing, which has been kept to the minimum to ensure that the original impact is not lost.

The style of this publication is inspired by J. Krishnamurti's, *Meditations*. The blank or nearly blank pages, and there are some of these, are deliberate and signify the limitations and the futility of language and words. Guruji points this out time and again.

The publication of this book has been somewhat rushed; it is timed for the Conference on Jain Approach: Philosophy, Logic, Rituals and Symbols, which conference is organised by the University of Toronto and co-sponsored by International Mahavir Jain Mission, Canada. Guruji was the founding Chairman and the only Chairman of IMJM, Canada.

I apologise for errors and omissions in transcribing and in editing. The only translation from Hindi to English is the “We sing, we sing the glories of Paras”.

Transliterating of the *devanagari* is done in accordance with the standard convention. I regret that there may be errors in this endeavour also.

This compilation of Guruji’s teachings is offered at his lotus feet with love and devotion and with a plea for forgiveness for the errors in editing.

Toronto, 2nd April, 1995.
S.B. Shah

Dissolve yourself.
You are not body. Body is composed of elements.
You are not thought.
All thoughts are coming from outside.
You are divine soul.
You are divine soul.
You are eternal.
You are immortal.
You are the source of wisdom.
You are the source of bliss.
You have absolute perception, knowledge, conduct.
You have infinite energy.
You are the ocean of energy.
You are the ocean of love.
Dissolve yourself.

Watch.
Watch, third-eye center.
Without any thought.
Without any effort.
Just watch.

Watchfulness is the base of total bliss.
Just watch.
When you are watching, that time just watch.
Thinking is not watching.
Just watch.

Watch blue diamond.
Blue colour is the symbol of life-force.
In the third-eye center you can see so many colours.
But blue diamond is the base of meditation.

Third-eye center is the door to enter the inner-self.
If you want to watch yourself, you can enter by
third-eye center.
Watch the blue diamond.
Shining.
All diamonds are shining.

Watch. Visualise. Visualise.
Feel. Feel perfectly, so beautiful.
Sometimes, white light is appearing and
reappearing.
That is the center of command.
This is the light of *Guru*.
This is the light *Arihamta*
This is the light of God.

Watch blue and enter.
Go ahead. Go ahead
Light and sound both are essence of life-force.

When you are opening third-eye center,
then you are watching blue light.

When you are opening heart-center,
then you can see serene golden light.

You watch.

You concentrate your mind on third eye center.
Then all centers of the body will awake.

Visualise the blue diamond.

Enter. Go deeper. Deeper. More deep. More deep.
You can see in the center of the head, fontanel.

Full moon - so beautiful.

Deep lake, blue water. Deep lake, blue water.
Deep lake is surrounded by mountains.

The front mountain is beautiful dark blue.

The rear mountain is sky blue.

Very deep water.

Very deep lake.

Covered by moon. Full moon is shining.

Thousand, thousand rays of moon are appearing.

Beautiful bright light.

Beautiful peaceful light.

You can merge yourself.

You can dissolve yourself.

Dissolve.

This is the real place where you can achieve:
total bliss;
total peace;
total awareness.

When somebody asks, do you believe in God?
People say, "yes"; or people say, "no".
Both answers are incomplete.

The inexperienced would say: yes, literally, He is.

The experienced would say,
"God is not a question of belief,
God is a question of realisation.
Divine light you may find - that is God!"
Anywhere, you may see consciousness, that is God,
Anywhere you see sparkle of life, that is God,
Beauty is God,
Truth is God,
Love is God!"

When you feel the effect of Time, Space and
Causation,
that is the effect of nature.

Only under karmic effect you think
that changes are real;
that is ignorance.

We are related to nature;
and nature means cause and effect.

You act;
reaction is ready.

Everything is dualistic;
single thing, you cannot find.
That is nature!

You are child.
You are young.
You are old.
You are mature.
You are dead.
You are born.

All these, very useful in practical world,
not relevant in spiritual world!
Time is the cause of this kind of confusion
and illusion.

Space is the cause of closeness.
Space is the cause of nearness.
Space is the cause of separation.
Space is the cause of distance.
How far or how close to me - that is Space!

Go beyond Time, Space and Causation.
Then you can't get any effect of Time, Space and
Causation.
You are not affected by Time.
You are not affected by Space.
You are not affected by Causation.

When you are beyond Time, Space and Causation,
then you are at a different stage of consciousness.
That is supreme consciousness.
That is real consciousness.

Alokākāśa is the transcendental state.
It is that state of consciousness when we cross
the limits of time, space, cause and effect.

Action (*Dharmastikāya*), Rest (*Adharmastikāya*),
Time, Space, Matter and Soul.

These six are found in nature.

When you get total *samadhi*, you cross limits of
Time, Space, Cause and Effect.

Principles of Rest and Action do not affect you.

You have crossed all kinds of limits.

Nothing will disturb you.

You are in **Alokākāśa**

**You cannot ignore Destiny.
Everything is related to Destiny.
Ninety-nine things you know.
but one thing you do not know.
That is Destiny.**

**When we talk that he is an enlightened person;
that he is a realised person;
then we mean that he knows the Destiny;
he understands the secret and mystery of Destiny.**

**And, ultimately you have one thing more,
beyond all, that is *Purusārth*!
You can go beyond.
That is your purpose.**

**the purpose of your life is to go beyond
effect of Time, Space and Causation.**

Desire is beautifully entangled with life-force.
When life appeared, then too life was result of
Desire.

Whole life is Desire.
If someone is hoarding everything, that is Desire.
If someone is donating everything, that is Desire.
People fight. Desire is in the background.

All the people are propelled by Desire.
Today, stealing;
tomorrow, saint.
Both Desire.
Thief is getting no happiness.
So many people changed their lives.
Desire.

People kill - Desire.
Noble Desire is still Desire.
Desire of Salvation.
Desire of liberation.
Whole world is slave of Desire.

When Desire is working, you collect karmic
particles.

If you want salvation, what is salvation?
Watch Desire, keep awake.
Desire will dissipate.

Your whole system is divided amongst two things:
Mamkāra and *Ahamkāra*
Mine and Yours
Occupation and Destruction.

Your life is nothing but Desire.
Does it mean that when Desire is finished, life is
finished?

But, no.

There are two different systems.
Desire shows your incompleteness, your lacking
If you have everything, you have no Desire.
Desire is indication of your deficiency.
You are missing something.
You are lacking something.
If you have everything, you have no Desire.

Desire is in control of your mind.
But only mind is not responsible for this.
When the causal body wants to change, convert,
divert - it produces Desire.
You are also getting Desire from environment, from
space.
All the material of Desire is coming from Etherial
body - *Pranik* body.
But Desire is affecting them.
Desire is very powerful.

Desire cannot be fulfilled.
You are running day and night, to what purpose?
You are earning money, to what purpose?
So many people donate money, that is Desire.

When you abandon Desire, then what happens?
That is the real state.

**We have fear,
Fear is nothing but ignorance.**

This is my basic faith.
If somebody does not have love for the higher
souls,
such person cannot realise truth.

My Lord, appear before my eyes.
I want to see you.
I want to see you.

The Prince removed a piece of fire-wood from the fire.

The Prince opened the fire-wood carefully.

“look, male and female snake”, he showed these to the people.

The prince is Lord *Parśvanāth*.

The story is that of *Dharmendra* and *Padmāvati*.

I did not accept the story as told from childhood.

One day, I am sitting in meditation.

And, I am asking:

“What is the meaning of this story, Lord?”

Lord said, “This is the story of *kundalinī* powers”.

**If one is doing one thing at a time with
concentration, that is *Yoga*.**

When eating, just eat. Do not taste, This is *yoga*.

When walking, just walk. This is *yoga*.

One thing at a time is *Yoga*.

When someone is sleeping,
how can you decide that this is Hindu sleep;
or Christian sleep;
or Jain sleep;
There is no difference.

Yoga is yoga.
Yoga is the state of the mind.
There is no real difference amongst *yoga* systems.

People are trying.
If you are trying, you cannot meditate.
Trying means your mind is working.

Most people are saying, "I am trying very hard, my
best, but I cannot get success".

You can try for anything else; you cannot try to
meditate.

Trying is the opposite of meditation.

Relax completely and dissolve all thoughts;
that is the real technique.

Get rid of all conditioning;
you are conditioned to think: I am this, I am that;

I am a man;

I am a woman;

politically, I am this;

spiritually, I am this;

religiously, I am this.

We get conditioned in lots of ways.

The conditioning is the source of our ignorance.

In the real sense what we are, we do not know.

Yet we adopt something as an identity.

But whatever we adopt is insufficient.

How can you know your reality?

First you leave.

First you give up all your conditioning,

all that you have collected;

all that you have;

all that you have stored.

First you finish all kinds of thoughts.

Then you have to go beyond.

May be, you can realise reality of consciousness;
reality of cosmic creative force.

Without meditation,
without *Samādhi*,
without bliss,
you cannot find this.

If you merge yourself, that is *Samadhi*

If "he" is meditating;
then he is there -
practitioner and goal.
How can "he" merge;
how can he connect.

Yoga means merging.
Yoga means connecting.

Arham Yoga is a combination of *Jñāna Yoga* and
Hatha Yoga.

When *Idā* is not working,
and, *Pingalā* is also not working,
you cannot get success in anything you do in the
material world.

However, in the spiritual world,
this is the time for devotion, for concentration and
for success.

In *Arham* "A" is the moon and "Ham" is the sun;
"R" is the fire.

If you remove "R", *Arham* becomes *Aham*,
meaning, ego.

Do not attach so much with "A" and "Ham";
you think about *Susumanā*; live inside and go into
Susumanā.

Then naturally you can awake all things.

Arhamta is telling there is no need to close this
nostril or that nostril;
or do this or that *prāṇāyāma*.

Arhamta is telling it is necessary that you watch
yourself.

Arham Yoga means watchfulness.
Watchfulness is the most important thing.

Arham Yoga means you are *Arhamta*;

You are perfect being

But, you need awakening.

Watch yourself.

If you watch yourself, you are *Arhamta*;
you are perfect light.

**In *Rāja Yoga*, we are using pure wisdom.
We are not following our mind.
We are using pure wisdom.
It is the way of the divine knowledge.**

**What is God.
What is Reality.
Where are we.
Why are we separated from the higher Reality.
We are not getting our pure consciousness.
Why are we in the state of darkness.
Seeking answers to these questions.
is *Rāja Yoga*.**

**Yama, Niyama, Āsana, Prāṇāyama, Pratyāhāra,
Dhārnā, Dhyāna and Samādhi.**

In Hatha Yoga first you have to control your Prāṇa.

By Prāṇa you control your mind.

When by Prāṇa you are controlling your senses,

your mind,

your intellect,

your consciousness.

That is Hatha Yoga.

Hatha Yogi finds Reality through:

devotion;

practice;

control;

concentration;

service.

When you think this sound is perfect
and you repeat the sound and name of God,
ultimately, you will get to the highest state of
consciousness.

This is *Mantra Yoga*.

Laya Yoga means to bring up your *kundalinī* and
merge it into top of your head - *Sahasrāra*.
This is the real meeting with the Almighty.

Someone once asked Lord *Mahāvira*, “Lord, how do you control passions and desire?”
Lord *Mahāvira* said that we need to ask that kind of question.

He was in human body and passions, greed, anger, deceit and fear and desire had to be conquered.

Lord said there were two steps in the procedure.

First. Welcome desire. Do not think of desire with distaste or with disapproval.

Where there is strong life-force, there is strong and powerful desire.

Second. Absorb desire.

Train your mind to absorb it.

How did Lord *Mahāvira* conquer desire?

He would fast - a month, two months, longer.
He would also set conditions for breaking the fast.

No-one but Lord himself knew the conditions.
Desire for food is there. But the conditions prevail and must be satisfied before fast is broken.

In that way Lord *Mahāvira* was training his mind, developing his will power.

Leaving it to nature. Leaving it to the scheme of things.

When Lord accepted food from *Candanbālā*, the conditions had all been satisfied.

To understand what Lord *Mahāvira* did,
what practices he followed,
we have to read *Ācārāṅga-sūtra*, *Bhagvatī-sūtra*,
Sthānāṅga-sūtra and Commentaries.

Lord *Parsvanātha* followed different way. It took
him only eighty days.
He decided to awaken *kundalinī*.

Lord *Mahāvira* experimented and experienced so
many systems and techniques
for twelve years.

He went to the forest,
amongst wild animals,
no book,
no ceremony,
no tradition,
no mantras, no clothes.

Someone said, “Do not go that way, there is a big
snake”.

He did go there.

We need this kind of life-sketch of Lord *Mahāvira*
to learn something.

Dharmastikāya helps in every kind of action.
Nothing moves without *Dharmastikāya*.
Dharmastikāya is not part of the action.
It is not related.

Fish cannot swim without water.
It cannot move without water.
Water is not part of fish.
It helps fish to move.

Same thing in this world.
Atoms and materials are floating.
Everything is moving.
Something is behind this movement.
That something is *Dharmastikāya*.

Adharmastikāya is exactly opposite of
Dharmastikāya.

There cannot be rest without it.

A person walking in hot sun,
feels very hot.

He sees a tree and its comforting shade.

Why do I not rest under the tree, he thinks.

It is not the tree. Principle of rest is working.

It is ***Adharmastikāya*** at work.

Karma is basic principle in Jainism.
Jains do not say that God is the creator.

God is the absolute pure state of consciousness.
Each soul has power to achieve this state and to
become perfect.

Only problem is *Karma*.
That is the big difference between God and you.
God is beyond all kind of bondage.

You have *Karma*.
If you can remove all the *Karma*, you can get total
liberation.

That is *Moksa*

Moksa means total liberation.

There are many kinds of Karmic Bondage.

The form of *Karma* and Causal Body are
determined
by the nature, form and quantity of Karmic particles
and by the state of mind.

Causal Body occupies you.
When you destroy Causal Body completely, you are
liberated.

You will find your own reality,
total knowledge of inner-self,
realisation, enlightenment.

Why do you remain involved in birth and death
cycle.

Because of your Causal Body.

Physical Body is result of Causal Body.

**When you clean and purify and completely get rid
of Karmas,**

you reach highest state of consciousness.

**There is no more physical body and no more causal
body.**

Lord *Mahāvira* considered celibacy to be a matter
of paramount importance.
He said: "If I am not here or if I am not available or
if I was to leave this body
and someone wants to see me,
go see any celibate person. He is *Mahāvira* and he
represents me."

Celibacy is the base of life.
You can increase, develop, awaken your powers by
celibacy.

In nature flow is from top to bottom.
A celibate changes the complete direction of flow
and his flow of energy is from bottom to top.
He is bringing his energy up.
That is celibacy.

Lord *Buddha* said do not go against desire;
welcome desire.
But you watch. When you watch, desire will be no
more.

Lord *Mahāvira* said desire is not bad.
Without desire no-one can get any strength or
power.
Therefore, he did not allow any impotent person
to become monk or nun.
Because, being monk or nun is not beneficial
to an impotent person.

What you really want is what is your capacity for
creating energy and making an implosion.
Without complete desire and without sexual desire
you cannot sustain energy.

Sexual desire is base of whole life-force and
energies.

When desire comes, do not control it,
do not suppress it.

Absorb it.

Lord *Mahāvira* taught different systems.
for *Pratisālīntā*, which means to absorb.

If you can absorb this desire by
breathing, by thinking, by watchfulness,
then you are getting more strength and power.

Lord *Mahāvira* used to fast for months and after
that he wanted to break the fast.

The wish to break the fast created desire for food.

He welcomed desire but yet did not give in.

He would not break his fast till his pre-set
conditions were all fulfilled.

Then nature, mind, senses and desire
are all working together.

Thus he attained completeness.

Celibacy does not mean that desire is sinful;
or, sexual desire is sinful.

The sexual desire, the union with opposite sex
is natural.

This is by instinct.

This is the way of nature.

But you want supreme consciousness.

You have to go opposite the nature.

You have lot of energy in your head.
You are letting this energy flow downwards.

This is nature.

The desire is very strong.

But *Mahāvira*, *Buddha*, Rishis, celibates,
the supporters of celibacy are telling us:
“We have one system. By breath we can bring up
your whole energy to top of the head -
Sahasrār”.

The main energy center of life-force is *kundalinī*.

The main center of life is *Sahasrār*,
top of the head.

If you can bring up the *kundalinī* energy to
Sahasrār,

you get boundless and limitless happiness.

This experience is described as ‘*Atmarati*’,
self is the divine male and the divine female on a
spiritual plane.

Then physical sex becomes like mud and worthless and
desire for it is absorbed and does not have to be
controlled or suppressed.

When you are enjoying your life without the help
of your body, that enjoyment is derived from
your-self.

Ultimately, your goal of life is enjoyment.

This you get from meditation.

Anywhere you meditate, you will get this
happiness.

But when you depend on something or somebody
for your happiness, you are not independent.

If you cannot walk, you have to take a bus.

You need money to buy a ticket.

Then the bus becomes your happiness.

Then the money becomes your happiness.

You are dependant on the bus.

You are dependant on the money.

In physical sex opposite energy is creating the
feeling and attraction and pulsation.

But this is not independent.

You are dependent on another person.

You are dependant on your physical body.

Non-violence means you are not prepared to kill.
You are prepared to die.

Everything has its own nature, own qualities and
own power.

Self has its own nature, own qualities and
own power.

We want to regain our original state of
consciousness.

We want to regain our own pristine qualities.

We need devotion, knowledge and practice.

Why devotion? Because we have lot of ego;
we have lot of selfishness;
we have lot of foolishness.

Through devotion, we get knowledge.
You are not getting anything that you did not have.
You are merely opening the door.

Without devotion there is no knowledge.
Without knowledge there is no practice.
Without practice there is no experience.
Without experience there is no realisation.

Why do we repeat *Mantra*.
Mantra has two powers.
Analysis and protection.

Citta means consciousness.
Citti means the soul.
Any-time our consciousness is converting into soul,
that is power.

Mantra means first understanding:
"Who am I".
Ultimately, we talk and discuss
with ourselves.
This results in expansion of consciousness;
Development of consciousness.

Anytime we talk with ourselves, we are
removing all kinds of negative things.

Mantra cannot work without *Guru*.
The *Guru* center on the top of your head and
outside *Guru* have to combine.

Guru can give the power by *sakti-pāt*.
When *Guru* is telling you to recite the *Mantra*,
that time you are not just reciting a *Mantra*.
You are also getting the power from *Guru*.
That *Mantra* will work.

**No-body has monopoly on truth.
We have to respect all dimensions of truth.**

A silkworm weaves a cocoon for his comfort.
Once the cocoon is weaved, the worm finds that he
is locked in as a prisoner.
We do the same thing.
We lock the self in a cocoon of external
conditioning.

When you have attachment with external things,
you cannot love your-self.

As the poet says:

“I am very far from myself;

I want to live with myself;

I cannot find myself;

Can some-one introduce me to myself.”

Possessiveness is *Parigraha*.

Use is different from possessiveness.

When you think external object is mine,
that is ignorance.

Leave possessiveness.

Leave *Parigraha*.

Go beyond possessions.

Everything will be here when you leave this body.

There is no difference.
If you go to the office and others go to the Temple,
are they purer than you?
May be, they collect more karmas in the temple;
by fighting, by thinking ill.

Temple is very very good,
if you use the temple for attaining perfection.
Make office a temple.
Your own body is temple of God.

Mahāvira and *Dharma* are not separate from your
work.

We are not saying that if you go to office you
cannot follow religion.

Religion can go anywhere.

Religion is your nature.

It is not tradition.

it is not ceremony.

It is a way of life.

How you think.

How you behave.

If you go to the temple for two hours,
then go out and abuse and hurt people;
If you have lot of ego - "I am going to
the Temple, others are not"-
What are you learning or earning from the temple.
May be, you are loosing and wasting your energy.

Basic Jainism is that each soul is potential God.

How can you develop yourself.

How can you awaken yourself.

You need practice.

Paryūṣana is a very special time for such practice.

Fast for eight days to conquer Desire for food.

This is not such a big thing. It is External Practice.

Only *Dravya* and *Bhāva*.

The internal practice is to connect yourself with

Yourself.

Conquer anger. Conquer ego.

You are a drop of the ocean.
There is no difference between a drop and ocean.

We think, drop is very small
and ocean is very big.
Drop is ocean, a small ocean.
Ocean is drop, a large drop;
it's boundaries are very vast.

You are a small drop of light of God;
of light of *Arhamta*;
of light of *Buddha*.
It is the same thing.
But what is the purpose of your life?
to merge or to connect.

Merge and connect are two things.

To merge is to merge into God.
Then you are perfect.
Drop is separate from ocean.
There is no more drop when it becomes ocean.

To connect is to connect with the higher Self.
Then individual "I" connects with the principal "I".

Our main purpose is to acquire *samyak-darśana*;
not *samyak-jñāna*; the later follows.

Yet we seem to have a lot of hunger for
samyak-jñāna.

How can we see something,
how can we perceive,
without first awakening different centres of
power of perception.

You are the ocean of happiness;
You are the source of happiness.
Why are you depending on alcohol.
Why are you slave of alcohol.
You are putting yourself down.
You are insulting yourself.

We become slave of food.
Without food we cannot survive.
We become slave to alcohol and drugs.
Without these we cannot survive.

Fasting means you remove your ego.
Fasting means you remove your attachment.

If you get food, that is fine.
If you did not get food, that should also be fine.
Nāṁdev, got some grain and made four breads
for his hungry family and himself.
A dog took all four breads and ran away.
Nāṁdev ran after the dog to give it some ghee,
so that it did not have to eat dry bread.

We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

forward, onward, step by step,
begin the inward journey.

We sing, we sing the glories of *Pāras*; the glories of
Pāras we sing.

pursue the path, the path of *jnāna*;
pursue the path, the path of *yoga*;
energies pulsate and glow, let rise and rise
in upward flow.

We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

kindle the spiritual fire,
light the seven lamps;
seven chakras glow in the seven cobra-fangs.
We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

Hīm, the sound, the seed *mantra*,
intone, breathe, inhale, be every pore imbued;
We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

Recite, recite the name of *Pāras*;
every moment, day and night, recite;
be the perfect *yogi*, be a realised *yogi*.
We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

Susil Muni has but one purpose:
To connect, to merge, to be one with *Pāras*.
the *Yogi*, the Lord *Parsvanātha*.
We sing the glories of *Pāras*; the glories of *Pāras*
we sing.

ACHARYA SUSHIL KUMARJI MAHARAJ

His Holiness Acharya Sushil Kumarji Maharaj, Guruji, as he was known to thousands of his devotees, led the movement of spiritual renaissance. His dynamic spiritual leadership opened up a dimension which had for past several centuries laid dormant under the inertia of tradition. This was the dimension of activism. This dimension manifested itself in the positivism of Guruji's affirmative Ahimsa.

Guruji preached that religion was the spiritual song of the soul. Guruji's universality transcended all the institutional and traditional divisions and found a common ground in that spiritual song and that one to one relationship for every soul.

Guruji was always in the thick of action. He brought Ahimsa to the battle-ground, where it was most needed. He brought the teachings of Lord Mahavir to a world struggling against strife and war. He came out of India and, in so doing, broke all traditions and taboos which forbid use of vehicles and planes by Jain monks. Guruji was an Acharya in the true sense. Since the days that great Jain Acharya Hemchandra, Guruji was the first Jain Acharya who saw no reason to run away from politics and policies. In the tradition of Hemchandracharya, Guruji concerned himself with action in all the fields of life. He brought the Jain religion back to life and to the service of the living: human beings, animals as well as plants. He was, on an ad hoc basis, the de facto Rajya Guru for successive governments of India. In the recent years, Guruji was actively involved in the resolution of the problems in the Punjab and the problems related to the Babri Masjid - Ram Mandir matter in Ayodhya.

Guruji was a founding member of Vishva Hindu Parishad and, in the recent years, the last surviving founder member of V.H.P. Guruji left his physical body on 22 April 1994. He always preached love and tolerance and worked against fundamentalism and bigotry. He was loved and respected by people of all faiths, be they Hindu, Muslim, Sikh, Christians, Buddhists or Jains. He always reminded the people of the noble heights of tolerance and understanding which Indian thought had reached. He used to cite the example of Charwak, whom India not only tolerated but honoured as Rishi Charwak, even

though he taught and promoted hedonism. It was this universal spirituality of Guruji, this song of the soul concept of religion, which touched all and sundry, including such leaders as the late prime minister, Pandit Jawarharlal Nehru. Nehru, 'who was generally not to be seen at religious occasion', was invited by Guruji to a World Religious Conference which had been organised in Delhi under Guruji's spiritual leadership. Pandit Nehru first demurred but later accepted, to the surprise of all. Pandit Nehru himself expressed this at the conference, "You might ask me how I came to the World Conference of all Religions. Generally, I am not to be seen on such occasions. This may be true and I am myself at a loss but this does not imply that I have no regard for such matters. Yes, it is one thing to have regard for them and another to interfere with them without the proper knowledge of the same".

