

Salvation

We do not imagine or even think about the suffering that we had undergone at the time of our birth, because currently we can relate the process of birth with our future life. We only think about the pains which we are going to feel at the time of death, as we have to bear that pain in our current life. But, we need to understand that Birth is the root cause of all the sufferings which we have to bear at the time of death. The day when get rid of birth itself, we would automatically end of the cycle of birth and death.

A Divine Dawn At The Dusk of Life

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“A Divine Dawn At The Dusk Of Life”

By : Gunvant Barvalia

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Preface

The friendship of knowledge and detachment

In the flow of our life, we acquire wife, children, friends, relatives and wealth, but a moment comes where, in a fraction of a second we have to leave this whole empire and go away.

Do we have to leave all these things in just a fraction of a second?

Will death come so suddenly?

But, who will be affected and shocked by this sad event? We won't be present and the near and dear ones left behind will find very difficult to bear and digest the aftershock of our death?

Reason?

The reason is that, we consider death as a sudden, accidental and a shocking event. In reality it is not like that. Death is decided from the very first moment of our birth which we say as, the span of life or longevity. The time frame in which the body and soul stay together is called 'life'. The only suspense present is that when will the cruel moment called 'death' will occur? What is the expiry date of our lively existence in the current body? But, in any case, it is a certainty and a hard reality, difficult to bear and digest even in dream and imagination. Dreading enough!

From a point of view, before placing ourselves in the lap of mother at birth, we are put in the lap of 'death'.

But we never think of 'death' philosophically. Perhaps, it is the hidden fear that makes the thought of death an unpleasant subject to get indulged into.

With the very term 'death', there comes a natural combination of the feeling of sadness, shock, fear, inauspicious event, etc.

Spiritual teachers with profound knowledge and understanding teach and preach us in their sermons to accept death as a natural phenomenon. But, still we fail to understand it with proper perspective.

A person falls sick, sickness is prolonged, and he is given religious sermons and spiritual lessons for his peace, comfort and pacification. Lessons of meditated death are spoken to him. Suddenly, a high dignitary of society enters and shockingly asks, “Oh brother, what happened to you all of a sudden? When you met me last week, you were in very good health. I just came to meet you unaware of your condition and saw that the last lessons of peaceful death are being served to you. What serious ailment are you suffering from?”

In general, our community observes religious rituals and lessons for a peaceful and balanced death in a different and very serious manner.

In fact, we have not properly understood such moments of life. This misunderstanding and the lack of real perception leads to unbalanced last moments prior to death.

Omniscient say, the consciousness and awareness of death is beneficial to the soul at each moment of life.

In a life span, many events take place which are meant to celebrate. Event of birth, birthdays, anniversary celebrations, house warming parties, all these events are celebrated in a jubilant manner with great pleasure and enthusiasm. But, the event which is the ultimate event of life, the event of death, why cannot we celebrate it? If we take into consideration and subsequently implement the sermon of spiritual dignitaries and preceptors, then our life would be on the path of detachment. We will not get entangled in relations, sensual pleasures and worldly possessions. The state of detachment will thus lead to the royal path of equanimous death.

Knowledge flows into our conscious mind through contemplation and the topic of death inspires renunciation, so the thought of death creates friendship between knowledge and renunciation. The merging of knowledge and renunciation is inspirational in attaining a better mode of life in the next birth.

An attempt is made to articulate new thoughts given by learned dignitaries and renunciation inspiring stories, which will release a feeling of dawn like enthusiasm of living at the dusk of life.

For the writing, editing and publishing work, I was assisted by my wife, Dr. Madhuben Barvalia. I was motivated by saints and my spiritual teachers. I am obliged to all of them. I wholeheartedly acknowledge the contribution of Shri Rameshbhai Gandhi, Nilesa Abhilash Jatakia and Shaileshi Hemang Ajmera for the English translation of the original Gujarati version of this book “*Jeevan Sandhya e Arunoday*”

I hereby conclude with a desire that this book will provide peace, pacification on the eve of sickness or death of close relatives or associates. With continuous and conscious study and awareness of death, we all will attain the path of peaceful and equanimous death.

- Gunvant Barvalia

601, Smeet Apt, Upashray lane,
Ghatkopar (E) Mumbai.

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Chapter 1

Heaven or hell... is the result of one's inner desires

In a village, there lived a renowned saint and a courtesan. They both had their houses facing each other. Both the houses were a witness to the happenings in the other's house. It happened so, that they both died on the same day.

But when the yamdoot(messenger of death) had come to take both the souls, an amazing incident happened. The soul of the courtesan was being taken to heaven, whereas the soul of the saint was taken to hell. The shocked saint asked the yamdoot whether he was mistaken. He told the yamdoot, "Instead of the courtesan, why are you taking me towards hell, what an injustice is this?"

As the saint saw towards the earth, he noticed that his body was being decorated with garlands. A big chariot was ready to carry the body. The funeral rites were being done with great pomp and grandeur. There was a long queue of the devotees to have the last darshan of the saint. The choir was ready to perform. On the other side, nobody was present to do the final rites of the courtesan. Her dead body lay in a corner of the road near the house. The dogs and eagles were ready to have their supper.

On seeing this, the saint told the yamdoot, "Just have a look, the behaviour of the humans is rightful than yours, so mend your ways when there is still time."

To this, the yamdoot replied, "Humans can only see what their eyes show them. Eyes can see only the bodily and outer behavior. But if there is an inner sight, then only can one go beyond the body and thus sense the true desires. We have used our divine vision and then only we have taken the justified decision. Question is not about the body, but the mind. Seeing your body anyone can tell that you were a saint but what about your mental feelings? Wasn't your mind totally captured by lustful desires, weren't you fully lost in the songs and dances going on at the courtesan's house? You were always thinking

of how boring your life is and that courtesan is having fun and enjoying life to the fullest. “Oh...! I am so unlucky”, you thought. You started believing that only she is having the true pleasures of life. Lust became your obsession and its absence had made you regretful of your saintly life. You were constantly fantasizing the courtesan.

But did you know the mental status of the courtesan? She was desperate to attain the peace and the eternal bliss which she saw in your life. At night when you used to sing choirs and the verses, she used to get engrossed in that divine feeling. Your outer form and your singing made her believe that you were pure. With tearful eyes she used to pray that when will God forgive her sins and when will she be able to lead a serene life. When you were conceiting your saintly life, she was repenting her sins which made her more pure. You were taking pride in your actions. Your artificial and showy virtuous acts resulted in ego and the courtesan’s righteous thoughts made her humble. Before death, the lust and ego were dead in her mind. At the time of her death, her mental thoughts were totally remorseful”.

This conversation left the saint speechless....

Pujya Vinayvijayji, a deep thinker on Shant Sudharas had once said that, change in one’s psyche is a must. Change of clothing style or change in body language or behaviour, all these are just supporters of a spiritual growth. Only and only an internal change has the true meaning and depth which is valuable.

Whether a human attains heaven or hell is purely determined by his or her internal desires. Outer appearance or behavior is not the measure of one’s greatness. Pure thoughts of true morals will free you from the entrapment of vices and cleanse your soul and it will lead to the increase in the divine inner prosperity which will give immense pleasure and happiness.



Chapter 2

Remembrance of death

In Maharashtra, there was a holy person named Sant Eknath. Once, a rich devotee visited him. He told Eknath, “Not a single sin is traced in your life, whereas in my life, nothing else is visible except sins. Why so?” After quietly hearing the question of the devotee, closing his eyes, the saint plunged into deep meditation. The devotee kept waiting. After a few moments, Eknath opened his eyes, glared at the devotee and said, “I shall reply your question later but right now I foresee your death exactly on the seventh day from today.”

The devotee’s eyes were wide open in shock. He had faith in the saint’s knowledge as well as his words. He screamed, “What are you speaking? Will I really die on the seventh day?”

“Yes, I can see your death approaching “. The devotee came back home. He told his family members that only seven days are remaining of his lifespan. He further said, “Till now I have committed lots of sins in my life, so now onwards in the forthcoming seven days, I do not want to commit any more sins”. He absorbed himself in chanting the name of the Supreme soul, i.e., God-Almighty, and started meditation.

On the seventh day, Sant Eknath visited his home for collecting alms. Finding the devotee at home, he asked, “How come you have not gone to your shop?” “Lord, do I have to go to the shop now? I have not visited my shop in the last seven days. I have discarded all the worldly evils and faulty practices from my life. Now I engage myself only in the recital of God’s name round the clock, throughout the days and nights”. Saying this, the devotee bowed down to touch the feet of the saint.

Eknath asked, “During these seven days, how many sins have you committed?”

“Not a single one! When the death is visible before my eyes, can I have any liking for worldly pleasures, lust, desire or any such evils? Even business activities or other worldly worries, anxieties, nursing-nurturing, anything related to the

material world will not be of any interest to me now and as predicted by you, today is the last day of my life.”

“Gentleman, did you get the answer to your question now?” asked Sant Eknath.

“Yes, why I do not have a single sin in my life now? I continuously remember my fast approaching death. The very awareness of my coming death is the remedy of sins”. The saint said, “Yes, just because of your resorting to the awareness of your death, your life became free of sins. You got yourself deeply involved in the recital of God’s name. In fact, you are not going to die today but you are going to live long. Just to make you realize the secret of sin free life, I had told you about your early death”.

Analyzing a verse on ‘death’ in the book ‘*Prashamrati*’, by Lord Umaswati, His holiness Munishri Bhadragnat Vijayji writes, “A person cannot be considered of human nature if one indulges in sensual pleasures despite seeing death evidently at a certain or uncertain point of time and or place”.

In which form of life, is death not attached? Whether, one is a deity (celestial being) of heaven or a hellish being of hell? Whether, one is a human being or animal or beast or a bird, death is certain for all those who are born.

The remedy of worldly desires is merely the awareness of death. The very first misery of life is “Birth”. Because when there is Birth, there is the pain of death. That is why the holy script writers have considered birth as the start of the many miseries, for eg. Birth, Oldage and Death. If there is birth, then only will there be old age and then death. We do not remember the amount of pain which we had experienced at the time of our birth and we just celebrate our birthdays.

Omniscient have said in their sermons that, death never comes accidentally or suddenly. Death is not any event that is happening just by chance, but it is a growth, a sort of development-change-transformation, which starts from the day of birth. In reality, birth is the first step and death is the

last one. This journey begins from the first day of our life i.e., the day of our birth. So our day of birth is the first day of the journey towards our death. In every moment of our life, we should remember death, and it will save us from indulging in any activity which will lead us to go against our spiritual well-being.

To constantly keep the inevitable death in our mind, we should visualize our death in imagination. The atmosphere surrounding our death happening and imagining our next birth, would occupy place in our mind and thus becoming the inspiration to ponder, keeping death a matter of continuous thought in our memory.

The constant contemplation of death is the key to a peaceful equanimous death i.e., an Ideal death.



Chapter 3

Death is the nectar of life

Is death really bad? In actual sense, death is not bad at all. When our comfort and health gets disturbed by small and subtle insects, we kill them by using pest control.

Non-vegetarians too, fill their stomach and satisfy their taste buds by killing animals and birds. Somewhere, a person murdered someone and the judge issued a verdict and sentenced the criminal to be hanged till death. The judge, the criminal and the executioner, all the three had desired death. The killer had desired the death of his victim. To kill a human willingly leads to the bondage of *Nikachit*(inevitable) *karmas*. The judge gave the punishment of hanging till death, even the executioner wants the accused to be dead. Here, the law of the government and duty are intended. If we think deep, then we know that the judge, the murderer and the executioner, all three desired death, not of their own, but someone else's.

Shrikant Apte's thought on death is somewhat different. In life, whenever we start feeling sad about anybody's death, then, that moment will lead us towards our journey of pilgrimage towards a meditational death.

We, our neighbours, members of the community and society, if everyone will keep cleanliness, then the violence of subtle beings can be avoided. Gandhiji used to see cleanliness as an alternate of non-violence. Vegetarianism and the control of taste buds too can grant life to many living beings.

Instead of anger, forgiveness can replace the acts of murder and violence. As a result, the judge and the executioner wouldn't have to perform the strict duty of sentencing someone to death.

Life is like a flow of river. Old water goes, new water comes, old breath goes, new breath comes, old life is finishing and new life is coming. Death in itself means losing, the one who loses something, gains something. Without losing a Saturday,

we won't get a Sunday. Without losing adolescence, one cannot get youth. Without losing virginity, one cannot become a mother. Without leaving first grade of school, one cannot go to second grade. We have to leave the teacher, books and classroom behind to achieve new feats.

Old age is achieved at the cost of youth, and death at the cost of life.

The cool shade of a mango tree which is 10-15 steps away from my house falls on my veranda. If I want to eat mangoes, then, by following the shadow of the tree for a few steps, I can reach the tree and pluck the mangoes, but if I get attracted towards the shadow of the tree and do not go any further, then how can I get fruits?

Learned scholars say that, if we don't let go the attachment towards our body and the worldly pleasures, we will be caught and get entangled in them.

Death is highly pleased with our life. So, before it becomes the gangster and kidnaps us, we should willingly get married to it. If death is pleased with us, then life should also be attracted towards death.

Whenever we go to an auditorium to see a drama, we never bother about the decoration, background music, and light arrangements. We are just a witness and an audience to enjoy the drama. Likewise, if we pass life by witnessing the events as it comes, then it won't bother us much. What happens if we think life just as a drama? On the screen of the cinema, if a heavy rain is shown, the edges of the screen do not get wet. If there is a scene of dangerous fire, the screen does not burn. Will it not be good for us if we become detached like the cinema screen?

When someone dies, his relative's eyes will cry, intellect will cry, even the mind will cry but the soul won't cry. The soul knows that it is just a drama of the body, an illusion created by the body.

A poet says, to die is the nature of the temporary body. To stay permanent, is the nature of the soul. Death explains to

us that body is true to its nature and it cannot be permanent. In the same way, it also explains the eternal quality of the soul. Hence, the learned always thank 'death' as they believe the soul as immortal, everlasting and eternal. Philosophers welcome 'death'. Because by the means of death, they want to abandon the body like worn out old clothes and through rebirth, they are curious to wear brand new clothes.

Life is a journey and small foot prints are left behind. Death is like a bird flying in the sky, where the footprints cannot be seen.

Explaining the positive aspect of death, Swami Shrikant Apte says, "Death is the 'nectar of life'. Death is an angel which frees the soul from the trap of the body". When we murder someone, we kill his body, meaning we forcefully snatch the clothes from his soul. When we commit suicide, we ourselves tear our clothes. Tearing off your own clothes or other's clothes is insane and total madness.

The feeling of leaving the attachment towards the body with strong resolve seems like a joyous festival of peace. A state of complete detachment towards desires is similar to the situation of a wealthy emperor sacrificing everything and living in solitary.

And in the end, a sincere prayer to God,

O' Lord! Please grant us a divine vision and a third eye, to see the truth buried in falsehood, the light entangled in darkness and the life engulfed in death.



Chapter 4

The real self-study of life

There is nothing more certain in life than 'death'. It is one hard truth that 'death' is the most definite of all. When we get life, then it is not certain that it will bring position, money or fame. But it will certainly bring death one day. When we are born, it is not sure that after learning we will obtain knowledge, whereas, when we are born, we will obtain death is a certainty. When death is certain then there is no need to be afraid of it. Death is 'nectar'. Death is a temple where the God of life resides.

Monk Tarunsagarji says, "Burial grounds or cemetery should not be at the outskirts but it should be in the middle of the village. Whether you take a circumambulation of a temple or not, but circumambulation of the cemetery is a must. When you pass through the village and see a dead body being burnt in the cremation ground, then you will get the thought of your death and the repetition of that thought is necessary".

When anybody came to Lord Buddha to adopt renunciation, he used to say that, "First you live for a few days in the cemetery and then I will give renunciation". Sheth Sudarshan, Abhaykumar (King Shrenik's son), Jaykumar, Monk Gajsukumar, etc. had done penance in the cemetery. Many yogis used to meditate in a cemetery.

Osho says, "Death is the highest scripture of life, it is not possible to get liberation without studying these scriptures".

In spite of studying all the scriptures of each religion in the world and reading all the representative volumes of all religions, then too there is no guarantee that we will understand the truth of 'life'. We won't understand life even if we read Gita, Kuran, Vedas, Bible, Aagams, Upanishads, etc., but by studying the scripture of 'death', we will automatically understand the ethology of life. Self-study of death is the real and original study of life. Death is the least accepted shortest component of all religions.

It is not necessary that we understand the science of death by studying thousands of scriptures. But we will understand thousands of scriptures by learning the science of death. It is the essence of all the religions of the whole world, the mystery of all the espials. That is why we should live by keeping death constantly in our memory, and not by forgetting it even for a moment. Not by fearing death, but fighting heroically. If we establish death as our younger sister in life, then it would definitely tie a rakhi on rakshabandhan.

We have achieved this rare human form. So our aim should be of doing good constructive work, charity, having the right character, shedding off bad karmas through penance and keeping the goal of making our soul pure. According to our tradition, we believe in the thirty three crores of celestial entities but we do not trust that one God who is within us.

Life is like an encounter of a boat with a river. To sit in the boat from one end is birth, when the boat crosses the river, those moments are life and when we get down after crossing the river at the other end is death. Birth and death are the two opposite ends of the river and in-between the flowing water of the river is life.

We prepare our records before the due date of paying income-tax, sales tax, excise and custom duty and if there are any discrepancies, we become worried and restless. But if the records are in proper order then we feel secured. Here, by bribing the corrupt officers, our work can be done. But no discrepancies are allowed in the records of our life which we have to present in front of God's court. No irregularities will be allowed in the self regulated, wonderful framework of justice of the karmas. All the details are available in the super computer of karmas.

There will be a feeling of suffocation to enter the royal court of God on the date of death, if, in the books of life, there is an entry of exploitation, violence, falsehood and injustice. If in the books of life, there is an entry of good constructive

work, honest livelihood and justly earned wealth, then, we will be welcomed in the next birth and will be able to pass the moments at the end of current life comfortably and without anxiety.

Terrorism has spread widely in the country and the world. Nobody feels secure anywhere, so a practical person will say that you should first take insurance before stepping out of the house. If you become the policy holder of life insurance, then, the dependants and the family members will become secure and if you have a Mediclaim, then it will support you in the treatment of sickness.

Scholars recommend spiritual insurance policy, the '*Yogakshem*' meaning our safety and well-being in the other world after the rebirth. Auspicious determination of charity, right character, and penance means spiritual insurance policy. By paying the premium regularly, at the time of maturity and redemption of the policy, the tri-ratna i.e., the three jewels of gyan (knowledge), darshan (perception) and charitra (conduct) are gained. These ratnas will illuminate this life and will seek welfare in the next birth too.

On the death of a neighbour or a relative, we generally say that, we had met just a few days back only, and see now he is dead, and we forget about that. But at that time it is necessary that we should think about our death also, as it is definitely going to come to us one day.

The place where the dead body is burnt is called cremation ground and where it is buried inside the ground is called cemetery. Learned people say that, in each and every place of this whole world, there is a dead body of either a human or animal or bird or insects buried and so, in a way, this whole world is a cemetery.

Every moment, our life-span is decreasing. Where our life is decreasing every moment, it is a cemetery. Our palace, castle, flat and house that we have lived in is a cemetery, because here, our grandfather or elders have died. We are

also going to die here, so each and every house is a cemetery. This thought will illuminate a feeling of detachment within us and every house or palace will just become a hermitage to us. In these houses there will now exist only a feeling of trusteeship and not a feeling of ownership. At the time of death, we can leave all these things easily. An American President was asked whether he resided in this government's bungalow and to this question, he answered that he was just passing through.

No individual will stay permanently in this life. In the wave flow of eternal time, every individual passes from this life.

To be saved from death, one makes extra arrangement towards their security, makes concrete houses, and keeps doors, locks and watchman. To protect from thieves, Z grade security is hired, but then what? This security is only for outer side.

Brain hemorrhage, heart attack, liver ailments, cancer, breathing difficulty, all these are inner difficulties. Outer security will not work for them. For the treatment of these diseases, science and expert doctors can only help.

But, there is no cure for death. One who takes birth, his death is definite. So, birth and death are the greatest diseases of this universe. Not to take birth, means going to Moksha. One who goes to moksha has to never take rebirth. So, moksha (salvation) is the only treatment for death and to attain moksha, the only remedy is pure spirituality. In the crown of birth, the diamond of death is already engraved. Before the mother takes her new born child into her arms, death has already taken it into its lap. Each breath after our birth reduces our life-span.

Yogi Makrand Dave says that, the one who always remembers the existence of the soul will win death and attain immortality. When a human being takes birth, he gets pushed, which is called 'birth trauma'. First, separation from mother and then his first breath, gives shock to the child. This shock is the reason of forgetfulness about the existence of his soul.

At the time of death, 'death trauma' or the shock of death is experienced, because of the soul's departure from the body, and it will now have to travel alone. At that moment the memory of body becomes like a dream. These are the birth and death trauma and the one who can keep the memory of the soul while passing through the shock of birth and death can attain immortality.

The memory of the soul means the memories that are engraved on the soul. The karmas which are auspicious and inauspicious both go with the soul after death. Auspicious karmas play a major role in the continuous memory of a soul.

If the soul takes the memories of the auspicious karmas, then only will it remember that "I am soul, I am not the body, and I am a heap of consciousness". This disquisition of the soul's memory will make it - God.



Chapter 5

The Silent Footsteps of Death

The special quality of a detached human is that, they do not indulge in the sensual pleasures and worldly material wealth. In this universe, they live in a state of total detachment.

The history has witnessed many such men. Emperor Bharat, King Janaka, Sheth Sudarshan(a householder avowed with 12 vratas meant for shravak), all these men, inspite of living a normal shravak life, they used to remain virtually detached and uninvolved in day to day chores of life, thereby making their house like an “Ashram” i.e., a place of spiritual activities where prime importance is aimed at ultimate salvation through sage-life as next step. It has been specifically pointed out in Agamas i.e., Jain scriptures, that King Monarch Bharat Chakravarti(Emperor of six continents) who was the owner of supreme power and material wealth of enormous quantity, was a totally detached soul. His life contained priority and preference to religion, spiritual control and penance. These qualities were forming prime characteristics of his life.

One notable event took place in the life of Bharat Chakravarti. Once a Brahmin approached Bharat and told him that people consider him as a detached person but how it is possible amidst your living in a grand palace and still remaining detached.

“My mind thinks that if Bharat Chakravarti is a detached person, then why he stays in a palace and if he stays in a palace then how can he be called a detached person?”

It is a wonderful surprise that having the company of several queens and enjoying sensual pleasures how can he still be a detached person. “O! Lord, kindly clarify my curiosity by properly convincing me about these contrasts. I cannot understand and reconcile with a situation in which, a person sitting on throne, wearing a royal crown and adorning his personality with that, then how can one be a detached person, can you claim that you do not have a malice desire of lust and sinful thoughts of perversion? Kindly explain me as to how can one continue to be detached amidst such situation of life.”

Chakravarti Bharat said, “O Vipradev! Your doubts are valid. You will certainly get their answers. But prior to that, you will have to obey my order. “Order me lord, I am ready to do so”, said the Vipra.

Maharaja Bharat got hold of a bowl which was full of oil and gave it to the Brahmin. He told the Brahmin, “Now you have to go to my palace and visit each of the rooms, minutely observe each of my queens and then tell me as to who is the most beautiful among them all and also, according to you what is unique and most special thing about the whole palace”.

The Brahmin was overjoyed and said, “Maharaj! I am going to obey your orders right now and report back to you”. Bharat told him, “Brother do not be in a hurry, and hear my condition for the order”. Vipra asked, “Now what is that?” Bharat said, “You have to go straight to my palace and find out the best among all the beautiful queens and after observing them all, you also have to return and report the speciality of my palace. During your visit to and fro, you will be carrying a bowl full of oil in your hands. Moreover, two soldiers shall accompany you with their open swords. If, even a single drop of oil gets spilled out of the bowl then the soldiers would behead you on the spot”. The Brahmin was shocked and afraid too. He said, “This is a very tough and cruel condition”. The king said, “Yes, indeed it is. But then you are allowed to enter the private rooms of my queens, where nobody other than the king himself is allowed. You would also have the proud privilege of minutely observing the beauty of all my queens, which otherwise is not available even to the celestial beings of heaven.”

Vipra, with all the concentration on the bowl of oil in his hands, started towards the palace, carefully and with utmost vigilance at every step, one after the other. He passed through the fine decoration of flowers, dances, musical instruments, songs, aroma from the perfumes and also many beautiful queens along the way and circumambulated the entire palace and returned back to the king. He was fully drenched in sweat and was exhausted due to panting. King Bharat asked, “Now tell me which one is the most

beautiful among all my queens and what unique feature did you find in my palace?”

“Lord, which queens are you referring to? How were they? How many were they? No such thing could be seen by me and when I have not seen your palace, how can I tell its speciality?”

The king said, “These attendants are telling that you circumambulated the whole palace, so what did you see there?”

The brahmin said, “Should I tell you, what did I see? I only saw the reflection of my death in the bowl full of oil, glittering open swords and the soldiers marching with them. In each footstep of the soldiers, I saw my death coming towards me nearer and nearer”.

The king then asked, “Didn’t you see the beauty of my queens? Didn’t you even see the amazing dances being performed there?”

Vipra answered, “I could only see the horrible and ugly face of death all the time. In the palace, I could only see the soldiers walking with the naked swords, in which I could visualize the fiery dance of my death. Oh lord! My mind was fully occupied with the dreadful image of my death.”

Chakravarti Bharat told, “Brother, this itself is the answer, resolving your anxieties and curiosity. Brother, the way in which you could not arouse your sinful and pervert thoughts, even by seeing the beauty of my queens, going to them in proximity, but on the contrary, the only thing that you could visualize was your death. In the same way, I am conscious of my death and hence I do not have any attachment towards all these wealth and enormous royal glories. I constantly hear the sound of the footsteps of my death coming towards me. I am fully aware that death is lingering over me, ready to attack any moment. So, the mud and dirt of sensual pleasures do not touch me even amidst the royal and gorgeous wealthy atmosphere that surrounds me. On the contrary, I can flourish like a lotus in this mud. Being surrounded by sensual atmosphere, I still cover myself under the sheet of detachment and live with them. I do sit on the golden throne, wear the crown, pass my time of leisure in the company of all my queens and also carry out the administrative duties of the kingdom with full sense of responsibilities.

At the same time, I constantly hear the steps of death approaching towards me. Because of this awareness, the sins and perversion do not touch me. I am not coming under the influence of false temptations of illusion, deceit, and worldly pleasures. On the contrary, my pull is continuously towards the supreme souls and perhaps that is the reason why people call me Vairaagi i.e., devoid of sensual attachments”.

King Bharat has the glory of divinity even amidst the show of grandeur. This is the secret of his utmost detached feelings.



Chapter 6

Contemplation of medicine and treatment –An exclusive delightful shelter is the best medical treatment

It's essential to think rationally over the medical action to be taken when a person becomes sick.

When an old person having spiritual insight, right perception and total self-confidence is diagnosed of a chronic disease, then considering his age and the nature of ailment, he would think that he has enjoyed the life fully and now there is nothing more left. Besides, no medicine or treatment will be able to cure his disease. Hence, it is not to be resorted to and so the remaining life should be passed bearing the pain with a balanced state of mind, by getting involved in spiritual meditation.

But it is not proper for other regular people to act likewise. This is because of the fact that the state of every person's mind and body and his family are different. The nature of the ailment, disease, sickness, pain, etc. depends upon the karmic bondages. If the maturity of karmas is such that they could result in comfortable conditions, then the pain will be less and the medicine and treatment will be effective. Due to sickness and the pain of disease, there occurs a disturbed state of mind; which obstructs spiritual meditation. So, one should opt for a harmless medical treatment. The duration of karmic bondages is known only by the omniscient and therefore only they understand.

Whenever we face sickness, ailment or pains caused by the accident, we only have to pray mentally to God, "Oh God! Please provide me the strength to bear the pains with a balanced state of mind. Even if a situation causing death arises, the death itself becomes an event of celebration, since it has resulted in keeping me engaged in reciting your name. My only medicine is the continuance of prayers expressing your endless merits. Despite my search for expert doctor, where would I get a one like you, who is full of compassion, mercy and equipped with a skill to cure me? Therefore, I accept your and only your shelter which is unique and auspicious".

But, when our close relatives, associates, parents or dependants have become the victim of disease, pain or agony, then, we should not think on lines that now at this old age or under the grip of such a dreadful serious ailment, what is the use of medical treatment? For us, it is most appropriate to set aside laziness and indifferent attitude and get involved ourselves in intensive nursing and care of the patient. A sense of compassion and merciful attitude will be obviously implied with such true efforts. One should have a rational behaviour, a right judgement and a faultless medical treatment should be given.

While providing nursing services and medical treatment to saints and spiritual teachers, proper care must be given keeping in mind their limitations under bondages of their commitments and vows. Nursing with sincerity and devotion must be implied in offering treatment because saints strictly observe and maintain the three kinds of virtues, viz. Gyan, darshan and charitra.

In the context of medical treatment, the great thinker and dignitary Shrimad Rajchandraji has provided guidance in his letter no. 772 which is useful to all of his readers and followers. The excerpts from the letter are as follows...

In certain ailments, medical treatment becomes effective on its procurement, since the purpose of such ailment is also identical with the bondage of related karmic maturity. The medical treatment plays an instrumental role in spreading the medicine taken in the specific area of the germs concerned or even germs withdraws from that area and thereby discard the instrumental role of the maturity of karmic effects related karmas, resulting in the end of sufferings. Similarly, the ailments which are not subjected to such karmic effects, then its related bondage does not give effective result of the applied medicine and it can also happen that such types of medicines could not be procured inspite of many efforts.

It is very difficult to know the related type of karmic bondage without the presence of foresight and necessary knowledge. Therefore, the course of medical interactions cannot be denied altogether. If a person with spiritual insight, who is well aware of

his bodily symptoms, acts likewise, it may be considered proper, but, if other people, in general, imitate their course of actions, then they can cause harm and damage. The people, who are under dependence and shelter of proper guides and ignore the normal medical treatment provided to them, then it is like abandoning the graceful path of mercy. To a patient who is suffering from higher degree of pain and agony and despite looking with indifference to him and deprive him of proper medical treatment would lead to drag him to distress and worried condition of mind and body sufferings.

Rigidly resorting to saintly practice, a householder would flare up opposition from many corners of the society and community and create disturbing situation and unpleasant consequences.

As per learned spiritual masters, even in a saint's life, the medical treatment is not banned. When a saint suffers from ailment, at that time, in respect of acceptance of medicines and treatment, the provision of rules and commands states that, as long as there is a condition that does not give rise to undesirable and worried state of mind, non-acceptance of medical treatment is permitted, but if there arises a need or some special reason comes in sight, then it is not a violation of their code of conduct in accepting medicines that are devoid of sinful actions. Even in case of other saints, where ailment and disease exists, there is no ban in attending them and providing nursing services. It is instructed to keep extra merciful insight in mind, as a special case. Therefore it can be understood that in householder's life, practice of unilateral banning is impossible.

Even though these medicines are made by undergoing any sinful process, yet they will show their merits, the sinful acts done while making them also exhibits their qualities. This means that, just as the material contained in the medicines has the quality of destroying germs causing diseases, so there is a quality which results in sin. Therefore, the result of that sinful act is the karmic bondage and on maturity it gives results accordingly. While preparing such medicines, or getting them prepared or even supporting such preparations and also consuming them, one

exhibits attachment towards his body alongwith uneasiness of mind, inauspicious meditational state and sinful activity involved in the process. All these results in their nature wise consequences and give fruits accordingly. Just as the karmic bondage which is responsible for the disease shows its nature as it is, just as material inherent in medicines exhibits its nature, in the same manner, the process involved in manufacturing that medicine, the attitude and intention of manufacturer and his knowledge, and the mindset of the consumer, his knowledge and attitude, are liable to exhibit its nature, whether auspicious or inauspicious, will show their respective results and they are successfully brought out accordingly.

In practice, a householder too, at the time of occurrence of ailment in their body, whatever insight and spirituality they can maintain, should be resorted to as a main priority. The acceptance of the course of medical treatment is resorted in the event when inauspicious meditational state of mind develops, so it can be avoided. But, preference should be to maintain innocent, sinfree consumption to all the extent possible. Sometimes, for the sake of one's own self or for his dependents and others deserving mercy and compassion, it becomes inevitable to consume medicines; in that eventuality its sinful consumption should not carry cruel state of reflection of mind that encourages anti-religious attitude. This aspect deserves to be kept attentively and consciously in mind.

The expression in sermons by omniscient has not to be taken in a rigid and unilateral way and that has to be constantly borne in mind.

Infinite spirituality

No birth, no death, took place. Just visited the planet Earth, from 11th December 1931 till 19th January 1990

Osho (Rajneeshji), in whose cremation memorial are engraved the aforesaid words. It reminds us of a universal truth that it is the nature of infinite spirituality, that the spirit within us is neither subjected to birth or death. ❖ ❖ ❖

Chapter 7

Supernatural territory of divine happiness

A newly elected president was deeply involved in the thoughts of future planning. He plunged into day dreaming the happiness that was about to follow for the next five years. In his mind he was drawing a map as to how will he derive optimum enjoyment out of the means of luxurious happiness given to him for the entire period of five years. On the markings of this map, an unknown fear was also visible. Within no time, these five years will pass by. Who can overtake the pace of time?

A strange system was prevailing in this country of democratic republic. Every five years the people of this country elected a president. Whatsoever be the nature of the elected president, the administration was being carried out in accordance with his orders.

When the five year tenure of the president is over, he is taken to the seashore, gets seated on a boat and sailed to a nearby island whose distance is a few miles away and the boat returns back leaving the president alone on the lonely island. There was not a single human on that island. Only beastly wild animals stayed in that dense forest. The person going there cannot return alive under any circumstances. He would meet his death being victimized by the wild animals.

Knowing that after ruling and enjoy being in power for five years, one is destined to face death being a victim of the wild animals of the lonely island, all the presidents, one after another, used to enjoy their term with utmost sensual pleasures. They plunged into material worldly happiness, neck deep, in such a way that they were not aware that how these five years passed by so quickly.

One day, a president had his chance to complete his term of five years and go to that lonely and dreadful island thereafter. During his tenure, he had garnered immense popularity by doing many public welfare activities. A huge

crowd had assembled consisting of high dignitaries and general public to bid him farewell at the port. All the eyes were teary whereas the president's face was gleaming with happiness and he was smiling pleasantly.

He quietly greeted the crowd with respect and took his seat on the boat. The sailor was very much surprised. He politely asked the president who was going to face death, "In my entire life, I have escorted many presidents to this horrible island in my boat. All the presidents sat on the boat crying and had a gloomy face and some of them were forcefully made to sit on the boat. But your conduct is appearing very strange to me. There is a feel of zeal, enthusiasm and pleasure on your face as against dejection and sorrow. It seems as if you are going to meet your loved ones. Will you kindly clarify the reason behind your this kind of behaviour?"

With a smiling face, the president lightly put his hand on sailor's shoulder and said, "Dear friend, all the previous presidents were wasting their tenure of five years involving themselves deeply in sensual and material pleasures, whereas my first thought was as to what about my future after the end of these five years. I gave priority and importance to this aspect. So, while working towards the public welfare and thereby becoming popular, I simultaneously made a secret plan and accordingly ordered the commander-in-chief to execute the same. He was told to pick up as many soldiers as required along with labourers, tools, weapons, vehicles and all such other material required and take them to the island to make roads across the forest and also to make one separate safe place for keeping the wild animals".

The president's idea was to clean up the forest and inhabit a small township. After some time, he ordered one reliable and intelligent minister to settle down on the island along with some high-profile people, few educated individuals and a few traders. The minister was also told to execute some projects whereby the traders get incentives to expand their business activities and invite people of the nearby area to

settle in this island. To stabilize them, they erected temples, educational institutes, hospitals, lakes, ponds, gardens, etc. The people who had accompanied the minister and commander also got settled in this beautiful township. In the place of forest, now, there are farms and fields full of crops and gardens with beautiful flowers blossoming. There are no wild animals that can swallow him but instead there are people who are eagerly waiting to welcome him in an ideal township of his welfare state.

The president revealed the secret of his pleasure and happiness. Like the pious preaching of the saints, this inspiring story, too, awakens our conscience and ignites the flame of ponderance in our minds.

This human life which we have got is like the presidency of five years. Our mind is carving the map of sensual pleasures of the five senses to get enjoyment and material happiness out of them. In this map of material grandeur and worldly pleasures, which is like a spider's web, the place of spiritual inner pleasure is nowhere visible.

We have to destroy the forest of bad deeds (sins) by the means of penance and create a garden of noble deeds. Ill feelings are vices like the wild animals which destroy our spiritual qualities by resorting to anger, pride, deceit and greed, known as "kashayas". They need to be driven out by finding and then taking shelter under the feet of "sat purush" i.e., a holy saint by total surrender. We have to convert the dense forest of perversion with ulterior motives grown within us into a beautiful garden (Nandan Van) of virtues by resorting to pious and meditational thoughts.

The president was worried about his future life. Just as a person plans an embankment to stop the incoming flood water before the actual onset of flood, he did full preparation for his future life of happiness when he had the time and all the resources. We too shall ask our "sadguru" (holy spiritual teacher) to improve us and make sure of a better life in our next birth. "Oh, Revered Guru Bhagwant! Show us the right

path". The capable guru has already extended his arms. What is needed from our side is just an attempt to hold his finger and follow the path as directed by him. If we do so then we would come out of the deep mud of karmic elements and we shall be peaceful and happy while we make our exit from the present life because.....

The territory of divine pleasure is waiting to welcome us.....!



Chapter 8

Where are we situated in this whole universe?

Kuber, had a million times more wealth than the combined wealth of all the billionaires listed in the Forbes magazine. He even had the capacity to give up the whole wealth. What is the value of our kingdom of wealth compared to the prosperity of Kuber?

Lord Rushabhdev, practiced both external and internal penance in his life. His unprecedented penance of 400 fasting days, just because he could not get “faultless alms” (food acceptable to monks) was unmatched and is remembered since ages.

The yoga of Lord Krishna, restrain and control of Lord Ram, the compassion of Lord Buddha and Lord Mahavir and the devotion of Narsinha Mehta and Meera towards Lord Krishna, all these were priorities in their respective lives. The renunciation arising out of detachment in the lives of Dhanna and Shalibhadra, and sacrifice of royal lifestyle of Bharat arising out of love and respect for his brother Ram is incomparable in this world.

Anand shravak, a jain householder, Bhamashah, Jagdushah, Vastupal and Tejpal, all these heroes of the age had converted their wealth (goddess laxmi) into super wealth (mahalaxmi). Avowed vrata of sheel(to remain satisfied with one’s own wife only throughout their life) of Sheth Sudarshan, a wealthy man of vanik community and the knowledge of Ganadhara Gautam, the first disciple of Lord Mahavir, are subject of our salutation in all the times, i.e., past, present and future.

Whenever we get success or do a noble deed in our lives as to renunciation, penance, charity, celibacy or acquisition of knowledge, there is a risk of getting ourselves imbibed by a subtle type of ego within us. At that moment we need to compare ourselves with the glory of external and internal wealth of these great noble souls by remembering them and their qualities like penance, renunciation, celibacy, etc. By

doing so, we would realize our limitations as compared to their qualities which are far superior to us. This inner thought will awaken our awareness and help us in creating modesty in our life. This will serve as a protecting cover against the attack of pride and ego on us.

Whenever we get a post (power) in political, social or religious institutions, achieve fame and wealth, we face the fear of the possible entry of pride and ego in our life. At that time, at the entrance of our innerself, we should deploy a thought, “What is the value of my post in this vast universe?” The very thought of this type would bring awareness and give rise to modesty which shall serve as a protective cover and guard us against the attack of aforesaid pride and ego on our life and soul.

A renowned philosopher named Bertrand Russell has written a fictional story. We need to examine in the context of our own life in a slightly different manner with the metaphor contained in it.

A priest (pujari) of a famous and grand temple had a dream. He observed therein as if he has reached at the doorsteps of the heaven, but the door is so large that he could not see the end of the door. He raises his head to have a look and is stunned with surprise because he still could not see the top of the door. What can be the effect of a small knock on this giant door? In this gross silence, no sound effect could be created by his attempts. He got tired of repeated knocking and gets very sad. As, throughout his life he had nourished a thought that, since he regularly worships God, day and night, when he will reach heaven, God would be waiting for him with open arms to accord a warm welcome to him. But on the contrary to his belief, what could he see, were the shut doors of heaven.

After repeated shouting, a small window opened up. He sees a bright shower of light. Pujari gets afraid at the glance of it. He hides beside the door because he saw not just one or two but thousands of powerful shining eyes. Pujari’s eyes were dazzled. His eyes blackened out and he felt dizzy. The pujari

shouted, "Please go back inside and talk from there only. Do not look at me. The power of each eye appears to be equivalent to thousands of suns". He adds, "Oh dear God, I had your glimpse (darshan). I am highly graced thereby with your kindness. But the person with the bright eyes answered, "I am not God. I am just the door keeper here, and where are you hiding up? I am unable to see you". Even that thousand eyed person was unable to find the pujari anywhere around, so short he appears to be. With this wonderful event, pujari feels inferiority complex with miserable feelings. "I thought that God himself would meet me at the door, but instead I met the door keeper". Pujari regained calmness, after a short time and asked the door keeper "weren't you aware that I was coming?" The door keeper replied, "A small creature like you is seen here for the first time. Where do you come from?" Pujari answered, "I am coming from earth." The door keeper said, "I have never heard of this term before. Where is this earth located?" Hearing this, pujari's heart skipped a beat, he panicked and thought, since this door keeper has not heard the name of the earth, and then how could he even know about India or its religions? He would neither know about the sub-sects of religions nor about the temples of some villages. Then how would he know about any pujari of those temples. The door keeper again asked him, "where is that earth?" Pujari replied, "The sun has a family in which the earth is a planet." To this the door keeper said, "Don't you know that there are plenty of suns? Which Nebula? Which sun among that nebula? What is the index number of the sun that you are referring to?"

Pujari heard with surprise and was speechless. The doorkeeper further added, "If you can tell me the code number of the galaxy, then at least we can find out the sun to the extent to which solar family you belong to." Pujari quipped, "Number? We just know about one sun only." The door keeper then said, "Okay! We shall make efforts and maybe we will be able to locate. However, to search in this manner is a very

difficult task". Pujari suddenly woke up from his sleep. He was perspiring intensively, thinking that, in the cosmic universe, our vast world, when we cannot locate our earth, then how can we locate ourselves in this total universal arena...!



Chapter 9

I do not get tired

The famous Greek philosopher, Socrates wandered among people all the time. He turned out to be an outstanding public relation teacher. One day, on his usual round of the city, Socrates accidentally met an old man and habitually started a conversation with him. He asked the old man about how his life has passed till now. The old man explained his whole life in detail. Satisfied by the answer, Socrates told the old man, “Till now you have spent your life very nicely. But please tell me how do you live in your old age?”

The old man replied, “Whatever wealth, assets, name, fame, etc. I had earned in my whole life, I have passed on to my children. Now I just sit where they tell me to sit, I eat what they give me to eat and I pass my time playing with my grandchildren. I do not obstruct even a little, in their work. I do not tell my son anything if he commits any mistake. But if he approaches me, seeking my advice, I throw open the crux of my entire life’s experiences, but I do not bother whether or not he follows my advice. Nor do I insist upon him to do so. I do not scold or pass comments even if he errs and even then if he approaches me again to ask my advice, I do not get tired repeating it again.”

Socrates was very pleased to hear the old man and said, “Indeed you know how to live in old age “.



Chapter 10

Shrimad Bhagvad Geeta on ‘Death’

Omniscient do not indulge in grief and sorrow. It is not that I was not in the past and it is also not that I would not be in the future. So, for what reason all this grief, sadness and sorrow? Body is mortal and not everlasting. How can there be any formation of relation with such state of mortality of the body? We cannot become upset indulging in attachment of the body. Soul is neither born, nor is subjected to death. It is just infinite, ever existing and without any beginning. A soul cannot be cut off by any weapons, no fire can burn it, nor can water drown it. Even wind cannot blow it up. Besides, soul is not indulged in causing death to anybody, or getting killed by anybody. Soul, in fact, abandons the torn cloth like body and takes a new one. We call this process as ‘death’. This is a nomenclature given. It is astonishing when one sees, believes or hears the soul (though invisible). It is futile to feel sad about the one which is everlasting, endless, pure and knowledgeable.



Chapter 11

The extinguished candle

Strickland Gillian has made a presentation of an emotionally loaded event.

A man had a young daughter. She was the one and only daughter, very affectionate and highly pampered. He was living only for his daughter. She was his life. Once, when she got sick and even the best of doctors could not cure her, the man virtually became baffled, perplexed, confused and bewildered. He did whatever he could do, at his best capacity, to bring her back to normal health.

But all his attempts resulted in vain and the daughter breathed her last. The man lost all his patience and broke down heavily. A terrible bitterness spread and gripped his mind. He withdrew himself from all his friends, relatives, near and dear ones and shut himself in an isolated corner far away from them. He refused to resettle himself back to normal life and refused to indulge in all such activities which had the possibility to balance him and could resort to his earlier orderly life.

One night, he had a dream. He found himself in heaven. There he saw a grand procession of little baby angels. An eternal row was passing through a white throne. Each baby angel, clad in a white long gown, was holding a burning white candle. But, amongst them, he saw an unlit candle in the hands of one angel. That angel was none other than his own daughter. He ran towards her. The procession stopped. He embraced her, patted her gently and then asked her, “my sweet little baby, how come only your candle is not lit?”

“Dad, these people repeatedly try to light the candle, but your tears extinguish the candle every time.”

At that very moment, he woke up from his sleep. The message was clear. He had an immediate effect of the dream on his conscience.

After that moment, he stopped himself to be locked up in

an isolated prison, and came out with free spacious mind and pleasure to meet and greet friends and relatives, to mix with them. Now the candle of his loving daughter was no more extinguished through his futile tears.

In between day and night

If sunset is the path,

Then death is the road,

Between life and salvation

If there is no night without sunset,

There is no liberation without death.

If sunset is acceptable,

Then why is death unacceptable.

Quoted by: His holiness, Ratna Sunder Vijayji. M.S.



Chapter 12

Death cannot be avoided; it can be improved (organized)

Death is an unavoidable, natural phenomenon. This eternal truth and reality has to be accepted. Nevertheless, the mind does get disturbed in the event of the death of a near and dear one. Mentally we get stunned and confounded with grief and shock. Why so?

Is it due to the feeling of attachment and sentimental affection or because of the reason that we have not fully understood and accepted the distinctive separate existence of body and soul?

Consider a case, where, an old person died peacefully with full spiritual awareness. A few days prior to his death, he heard holy sermons of omniscient, renounced all worldly attachments and bodily desires. Then he is believed to have died a divine and noble death.

He definitely must have transformed into a celestial being after leaving his current dead body.

On such a death, there should not be any grief or shock or sad atmosphere, but it should be considered as an event of celebration of death. Instead of this, we get ourselves involved in grief due to losing a protective shelter, because of the loss of a special one.

After the death of a close relative, we are required to undergo certain traditional rituals which includes of changing of sari by the women of the house. After a few days, they go to the house of a relative staying nearby and perform the ritual of changing the sari.

The change of sari implies “setting off grief” aside by trying to forget the pain and misery caused by the loss of the deceased and gradually returning to normal life. On such occasions, the women go to their parental home to get free from the shock and grief-stricken atmosphere with mutual consolation of close relatives. Their minds and heart get relieved of the acute grief.

But in fact, real place where one can go is not the paternal house but the shelter of a pious saint who practices detachment and renouncing worldly material life.

On such event, all the family members visit religious place and listen to the philosophical sermons befitting it. By accepting the crux of the meditational thought by the spiritual teachers, the relatives of the deceased come out of the grief and get consoled.

On one such occasion, I had to go to a saint, where he spoke about the deceased. For the spiritual welfare of the deceased, he helped us to meditate and then he said, “Since eternal past, this ignorant and bewildered soul is roaming in blindness and ignorance. Due to this he is continuously in pain and misery. He wants to get rid of these sufferings and not the causes leading them. That is the sole reason for which he is forced to face distress unwillingly.

What is and where does the ignorance and blindness of the life exist? The person and the things that are visible in this world are quite distinct from the person looking at them. Both are separate entities.

They have independent qualities and characteristics. This truth and reality are forgotten and are falsely believed to be the same. Not only this, but the focus attached to the vision of the person looking at them is not correct. This is the root cause of misery. This is the base of attachments in this material world.

Hence, the one who wants to get rid of miseries has to constantly remember the soul which is full of knowledge and sees everything with understanding along with knowing things and person which are visible through eyes. This should not be forgotten even for a moment. By practicing this, the kashayas like anger, pride, deceit, ego and worries and violence would get pacified. The instincts run towards the spiritually awakened region by gradually getting involved in auspicious state of mind and rests in spiritual inner self. In other words inner spiritual vision is possible only through pacification of instincts.

We are required to make efforts that make our mind and instincts flow only towards pure inner self. Omniscient have said that we should not get indulged in sensual pleasure which distracts us from spiritual self, even for a moment.

A single moment of involvement in spirituality is much more valuable than the entire assets of the emperor. Emperor means the one who has won and conquered six territories of the world and rules over them. We have lost and are still losing time in serving our body. The nature of the body is like that of food which gets spoiled after some time if not consumed, creating a foul smell. Similarly, our body which is made of material elements (pudgal) and nourished with food cannot remain beautiful and charming forever. It is in the nature of the material elements to get rotten and perished. Hence, the thought, whether the body gets ill or the soul, is worth pondering over.

The sickness of body and that of the soul are totally different. First of all, an illusion about the soul has to be addressed and its remedy lies in the thought of a question... Who am I? What am I? What is the body? It is absolutely necessary to ponder and meditate over it. Constant thinking would give the true idea that "I am not the body nor the body belongs to me". I just stay in the body on tenancy.

I am a soul in the form of knowledge and full of living consciousness as asset belonging to me. It is not worthwhile to rely upon body with attachment and with a sense of possessiveness. It may become treacherous any moment. Anything under illusion, I have felt to be of "mine", will remain here only, and would not accompany me while transgressing to the next birth after death.

Only my auspicious and inauspicious deeds in the form of karma would accompany me to next birth, that too, before getting liberation by salvation and freeing from the cyclic rotation of birth-life-death, even these karmic particles would get shed off from the soul once and for all. Hence, my real property would be only the things which will accompany me

till I reach the ultimate destination i.e., 'Moksh' which includes knowledge, spiritual awareness, omniscience, etc. In other words, nothing beyond this is truly mine.

It is not worthwhile to develop attachment towards our present body, when we know that it is going to part with us at the time of death. Even without asking for it, this process will go on in our journey ahead. Before the death swallows us, we have to get rid of the attachment and deep affection towards our relatives. Before our friends and relatives leave us, we have to get rid of them by renouncement with a detached attitude.

Body is composed of five great matters called "panchmahabhut", which we obtain at the time of birth and which we have to return back. That is why all great dignitaries and noble souls, when they foresee death nearby, they renounce their body with avowedness i.e., forego any attachment or sense of ownership on it. They have courage, bravery and spirit, that before they get kicked out and are forced to leave, they willingly would abandon them. They say this with honour, pride and assertion. Everyone parts with the body at the end of life, but in sharp contrast, the spiritually awakened soul, abandon the body themselves. Enlightened souls leave the body and its attachment voluntarily.

When our body kicks us out, we feel defeated, frustrated, disappointed. The soul of the spiritually awakened person just utters silently, "I am going". Such people die an ideal death, whereas others, who are plunged into relationship and allurements, die a horrible and abstract death at each and every moment of their life.

Spiritual awareness is the death of "Death". Hence, people like us, who are afraid of death, need to get rid of it and for this to happen it is necessary that we attain spiritual awareness. We have to utilize the present valuable moments in a right way by getting rid of the fear of death.

It will certainly lead us to the peaceful death, if we keep in mind with full awareness of death by treating our each breath

to be the last and the ultimate one.

Why to be afraid of the thought of being so prepared? We know that we have to leave this body after a span of say 25 to 50 or even 100 years of age. Even Lord Mahavir and saint Ram, Krishna did not have an immortal body. Therefore, we need to understand that, to leave the body is inevitable. For that purpose, a slogan, “I am the soul and not the body” is to be learnt by heart continuously without fail.

We need not be disappointed or frustrated even if we do not attain spiritual awareness in this current life. By constant practice we may cultivate the eligibility to attain it, which in turn would be helpful in the next birth.

Our scriptures preach to undertake penance, renunciation, detachment, spiritual awareness, meditation, worship, service to elders during our life span so as to attain peaceful end of life. At the last moment of life if we cannot remain in spiritual awareness, at least we can be in constant remembrance of pure and revered spiritually elevated souls and surrender ourselves in their shelter for our spiritual upliftment. No event or circumstances are permanent. We do not call all type of absence of circumstances a death. But only when a soul is absent in a body, and then it is termed as death. Why is it called so is known only to the omniscient. Whether you call it absence of soul or death, it is inevitable as per facts. This is because there is no birth without death.

If we have not died in our previous birth, then how could we have taken birth in this present life? The cause of death in the past life has become beneficial in this life. Persons with knowledge have no fear of death since the reason itself is so clear.

Body related diseases end with death. But the soul is suffering since infinite past because of the miseries and pain stuck up on it due to its involvement in anger, pride, deceit and greed. Miseries arising out of attachment, aversion and sexual instinct have to be ended through self-purification.

No grief should be resorted to, of the person who is no more. Their memory is to be placed with the fact of the soul and we

should create a holy feeling that the qualities and virtues held by that person enters in our life.

If we undergo spiritual practice to reduce the level of the kashayas by resorting to be with our spiritual self then it will improve our life and death as well.

We do not imagine or think about the suffering that we had undergone at the time of our birth because it relates to our past life and coming future life. We only think about the pains which we feel at the time of death.

Just think about it!

Do we intend to get rid of birth?

Do we intend to get rid of life?

The day when we would get rid of birth would be our last death. Whenever we want to get rid of death, we get next birth. We always think of the ways and means to save ourselves superficially but do not think of the root which needs to be avoided.

Death as such is only like a yellow withered leaf waiting to be plucked out. Birth is the root. By cutting the roots, of the worldly tree, we can save ourselves from the next birth and eventually get disconnected from the very base root.”

The saint addressed with inspiring talks and concluded his speech with an auspicious prayer. His speech sprinkled divine water of hope. The words that contained in the saint’s sermon gave a cooling effect of sandalwood amidst the scorching heat of the ‘worldly noon’.

The apathy of human being, his grief and sadness were taken away by the saint and in return they get elements of pleasure, brightness of spirituality which fills the life with enthusiasm. An echo of manglik was heard in the atmosphere of the auspicious enchantment done by saint:

KEWALI PANNATO DHAMMO MANGLAM, CHATTARI SHARANAM PAVAJJAMI

(Based on the letters of Adhyatma Yogini Pujya Baapji Swami)



Chapter 13

These days will also pass away

A saint, after performing a jain ritual i.e., Raishi pratikraman (repenting upon sins committed unknowingly during the night), was now engaged in bowing down before God (Vitraag) and chanting prayer in low voice. After a few minutes, the sky was full of light red colour, indicating dawn. Chirping of the birds was making this dawn full of vigour and life.

A young man in his mid thirties, with a bowed head and gentle steps, offered salutations to the saint.

Observing frustration and grief on his sad face, the saint asked him, "Why do you appear to be tired in this early morning?"

The young man was silent. He stared at the saint. There was a sort of disturbance of unasked thousands of questions in his eyes. Controlled drops of tears made his eyes wet.

The hearts of the saints are full of compassion and mercy. Butter starts melting even if it gets heat from a distance. But the heart of merciful saints start melting by just looking and observing the pains and the repentance of others. The saint here was feeling the same. Revered saint Pujya Bhadracharya, asked the young man to sit near him and then in a sweet and soft voice he asked him, "Tell me your problem which is making you so nervous and restless? Why do you appear to be so tired in this fresh morning?"

The young man replied, "Maharaj saheb, I am tired, fed up and feeling defeated with my life. Now I wish to end my life". The saint asked, "Why do you want to lose this hard earned human birth intentionally? Tell me what has happened to you, what made you take this decision?" The young man narrated his story and at the end said that he was going to commit suicide and thought of having the saints last darshan and that was the reason that he had come to this holy place.

"O brother! These days will also pass away", said the Guru

in a serious tone. "Only cowards think of suicide. You need not think like this. You put the power which is lying hidden in you into action. Everything will be alright. Don't feel broken. Just listen to me" and the flow of inspiring words started coming out of the saint's mouth.

"When you are surrounded by all the sides with problems and the situations are going against you, you are not getting any comfort and ease in the business and you meet with bumps at every step and get stricken thereby, nothing happens as per your will at home; all relatives have turned their back towards you. The person, whom you treated as your own, behaved like a stranger, creditors harass you demanding to return their money and even if you have made up your mind to die, even then you have to gather yourself. Just understand that this situation will not last forever and will end one day. All the calamities that you are facing now will disperse one day. No misery or trouble lasts permanently. Everything will have its end one day.

In sea, ebb and tide do come and go. The moon which gets almost worn out with continuous depreciation gradually gets its full moon status and shines back again in the sky after a fortnight. Even the darkest of nights also gets over and dawn takes it over by the rays of the sun which enlightens and brightens up the entire sky.

Misery occurs as a result and consequence of our past misdeeds. Hence, when it occurs, there is no need to panic even in a slightest way. Without getting disturbed, it needs to be tolerated with equanimity. No pain ever goes in vain. Each misery makes us more and more strong. It develops our will power. Gold gets purer and purer when heated. The demand of pure gold which has passed through the acid test of fire, rises and fetches a high price in the market as compared to the iron whose price which no one even enquires about.

Make a note in your diary that misery is not a bad thing. It does not go in vain. No misery is ever higher than our power to bear it. Just like our T-shirt, even misery and calamity comes

in such a size which can fit us. Never think to commit suicide at any time. Either today or tomorrow, your miseries will end. To get rid of miseries, you don't have to try desperately or wander here and there without applying your mind; just hold on to a straight path with full faith in spirituality and with all your sincerity, get involved in worshipping the supreme souls and you will get wonderful results. Till now, no body is ever known to have lost his credibility by resorting to worship of God. It has cured King Shripal's leprosy and has also ended the worries of queen Mayanasundari. Pure souls like Anjana sati, Damyanti and Draupadi along others have been freed from their problems. The poison kept in the cup of Meerabai got converted into sweet nectar. If you have faith, then submit it at the feet of God, surrender to him and just live in pleasure and peace, leaving aside all the worries".

Hearing these words of the saint, the young man got his positive spirit back and regained his enthusiasm. Eyes sparkled with confidence and new hope was generated. He left after touching the feet of the saint, seeking his blessings, with deep faith. There was a sunrise of a new spirit in his life.

Saints provide the cooling effect of sandalwood in the scorching heat of this material world.

A life without incapability, a peaceful and equanimous death, and after death, I desire to be in your pious shelter...O God! Please accept my ardent request and grant me these wishes!



Chapter 14

Who can enter the gate of Moksha?

One day, there was a rush outside the gate of Moksha. The crowd had people of different class and calibre. All were waiting to get entry into the divine door of Digant, which means where all the directions end and merge. But, the guard won't open the door to the ultimate home of the soul, the Siddhalaya or Moksha.

Several scholars and experts came forward and said, "We all are highly knowledgeable and proficient with numerous scriptures. We have an in-depth knowledge of thousands of shastra and have been preaching religion to lakhs of people. Open the door! We want to come in".

The guard smiled wickedly and said, "Here, at Moksha, bookish knowledge holds no value. Experience and self-realization is what matters. Instead of preaching thousands for fame sake, enlightening your own soul counts to get through this divine door".

Next in the row, were a bunch of saints, who had done intense austerities and penance. They exclaimed; "Let us in, we are entitled to be here as we have spent our life by practicing intense austerities and abiding by all the rules".

The guard refused and said, "The gist does not lie in which rules and penances you observed. The significance is in the emotion and feeling which you had experienced at that time. Practicing the most difficult austerity won't bring you closer to the supreme if you have a desire of fame, appreciation and ego satisfaction. If the purpose of penance is to achieve the pleasure of heaven, then sorry, you will not be permitted here. You all had observed penance externally, without immersing yourself in the sentiment of soul-purification and without expecting anything in return. Such soul-less activity will not bring you even closer to the gate".

Next in the row, were a group of donors and people rendering philanthropic services. All spoke in a loud voice, "We have spent our lives for the good of others, by spending

our money and serving others. Let us in. Open the Gate!”

The guard explained in a stern voice, “Did you ever introspect on the feeling behind your donation and service? Was it purely selfless or did you wanted to satisfy your own ego and get applauded? Serving others selflessly speeds up your journey to Moksha. But you all have served others and in return expected felicitations and recognition which drove you away from the pure gate of Permanent Peace”.

With a dejected feeling and a heavy heart, the crowd almost dispersed, leaving behind a gentleman standing at a corner and he was about to leave. The guard went near him and asked in a low voice, “Why you are here and why are you leaving?” in a very gentle voice, the man who was a spectator to all the conversations said, “Sir! I am not a scholar, neither did I practice any penance. I am not rich or renowned. But yes, I have loved and respected everyone in my life. I do not have enmity with anybody. My compassionate heart would cry on seeing anyone’s problems. I would be overwhelmed at the sight of saints. I honoured people and would always express my gratitude towards them. I would let go and compromise, even with the people who were unfair to me. I have never judged anyone, but I have always seen the reflection of Parmatma in each soul, which made me love everyone. I have led a very peaceful life, but that isn’t enough to get in here”, he said. To his surprise, the magnificent gateway of Moksh opened.

This fictional story, based on the concept of ShantSudharas, compels us to introspect various prospective which would act as a catalyst in this divine voyage of self-purification. In reality, Moksh is millions of kilometers away from us.

A seeker, who aspires the ultimate bliss of Moksh, should keep several aspects very clear in his mind. Parmatma says, knowledge gained, only by reading books, will just be called as information, if it has not touched our soul and has not come into practical application in day-to-day life.

One must have a clear goal and a pure mindset before observing any practices, be it penance or serving others or

propagating religion. The final goal behind any spiritual exercise is soul-purification. If it becomes an invitation to bad qualities or vices, then all the practices observed are in vain.

The person imbibing the quality of peace, harmony, compassion and equanimity will eventually be entitled to enjoy the fruit of Moksh.

What threat does wise man have of death?

Many people were burning in the fire of jealously aroused due to the intelligence of Pandit Todarmalji, as he was famous in the eyes of the Maharaja of Jaipur. So, many angry Pandits framed a conspiracy against him, accusing him of insulting the religion. Coming under the influence and pressure of the Pandits, the Maharaja of Jaipur announced the punishment for Todarmalji, to be crushed to death under the elephant’s legs. Innocent Todarmalji was made to sit in front of the inebriated elephant. When the mahavat instructed the elephant, it raised its leg but did not put on Todarmal’s head. When the mahavat started beating it, the blood stained elephant started groaning in pain. Seeing all this, Todarmalji asked the elephant, “O great elephant! What are you doing? Is justice in your hands? You should follow your duty”. Hearing this, the elephant raised its leg and put it on the stomach of Todarmalji and he breathed his last.



Chapter 15

O' God! I remember you while looking at the Setting sun and dry leaves

Birth is an entrance door towards life. A traveler of the temporal world begins his journey right from entering through this door. It ends with death. If we think deeply, we realize that each moment after birth, gradually leads us to death. Death is the process which begins from our birth. This is a non-stop journey whose last step is Death. We attain death with every breath we take. The very first step of spirituality is to be alert about one's consciousness, whereas the last step lies in spending every moment in the constant awareness about death. The experience of awareness of death of the great men like King Janak and saint Eknath was such that they used to remember death at each and every breath of their life. King Solomon used to engrave a phrase on his ring which read, "Remember, I am going to die".

Death raises the importance of human life. Death clarifies the difference between the present form of a person and his future form in his next birth.

The beauty of life is incomplete without death. This is nicely explained in one of the Zen Moral Story.

An emperor approached a Zen Guru to learn "Gardening". The Zen Guru trained him continuously for three years. Thereafter, the emperor designed a very nice garden. Many gardeners were appointed to take care of the garden, designed by the emperor. After the garden was completely ready, the emperor invited his guru to see the garden. Guruji visited the garden and moved around from one end to the other end of the garden, covering the entire area. While returning, there was a complete disappointment visible on the face of guruji. On seeing this, the emperor asked, "What is the matter Gurudev? After taking full training from you, I have designed this garden under my personal supervision? What is my lapse Gurudev?"

Gurudev replied in a very stern voice, "The garden lacks

vibrations and beauty. It also lacks originality. It appears to be artificial. It doesn't seem natural".

The emperor asked, "For what reason are you saying so?" and pointing towards the garden, Gurudev replied, "Where are the withered leaves gone? Where are the old and yellowish leaves which have fallen from the tree?"

The emperor said, "I got them thrown out by ordering the gardener accordingly, so that the garden looks neat and clean".

Immediately, gurudev went outside and brought back the withered and yellow leaves in a bag and spread them in the garden. Guruji was pleased and said, "Now look, how natural and lively it appears; now the garden is full of life".

Wrinkled, dry and yellow leaves represent the sunset of life, old age and death. Those whose spirit is alive, remembers "Death" in petty incidents of life and devotes himself in chanting God's name and gets involved in praying him. At these moments our heart is full of emotions saying,

"Setting sun, yellow leaf,

Looking at them, O God! I chant your name"

Omniscient have shown four types of death:

1. Physical death of body (material death)
2. Death of the surroundings and circumstances
3. Death of relations
4. Death of emotions and sentiments (abstract death)

Chapter 16

Farewell without resistance and sorrow

Indian philosophers and most of the traditions of spirituality, accept immortality of soul. To die is the nature of the body. Birth and death are the two sides of the same coin. It is a natural phenomenon of the universe. We welcome birth with happiness and pleasure and plunge into grief and deep sorrow when death occurs. We treat the incident of death as a symbol of sadness and mourning. The omniscient think that this practice of ours is ignorant and there is a lack of proper understanding.

We would not be even slightly upset or feel sad on death, if we could carry the self-confidence and be assured of even better form of life ahead that is in our next birth. This depends on our noble and pious deeds of this life. The sum total of our good deeds itself assure a better mode of life ahead in next birth.

While facing calamities, sufferings (pains) or illness, we first think that in this birth I have not committed any sins or undesirable bad deeds, then why am I going through so much of agony and affliction. Omniscient respond to this by saying, 'O man, the situation faced by you does not only relate to your deeds of this present birth but, it carries the accumulation of those past births too. Under karma theory, deeds committed in the past several births, can mature any time and at any moment even in present birth. We have to face the situation with great patience and equanimity to shed off past karmic bondages and also to avoid fresh bondages of karma'.

Jain philosophers have used the term "SAMLEKHNA" for such moments which are narrated above. If we analyze the word 'samlekhna', we get two words, 'sat' and 'lekhna' combined into one. We can call the meaning derived thereby as "balance sheet of goodness" (nobility), i.e., assessment of noble deeds.

Samlekhna is a vow (vrata) taken while making preparation

for approaching death. In this vrat, a person (sadhak) gradually renounces his body, relations and attachments on his belongings. His noble spiritual thoughts and religious approach makes his death a great event which is worth celebrating.

When a person purchases a car, he is fully aware that his car will work perfectly only for a specific period of time, thereafter it will get spoiled by wear and tear and further depreciate. Whenever a car gets damaged, it has to be repaired by sending it to the garage. It will need time and money. Ultimately, one day will come when the car would totally become useless. The need will arise to purchase a new car to replace the existing one. Foreseeing this future, every year, a provision is made at the very beginning by setting aside a depreciation fund, repair fund, etc. so that with this accumulated reserve, a new car can be purchased in the event of the existing one becoming useless. Just like this, is the life of a person. We can make provision of good and noble deeds and then these reserves will provide us the strength in sickness and miseries. At the end, balanced reserve accumulated so far will be in abundance and will lead us to a better mode of life in next birth. We do not get aggrieved, while purchasing the new car leaving the old one abandoned. We rejoice the change. If we have accumulated bad deeds then, whatever new body we get in our next birth has to face the result of this with lots of sufferings. When we purchase a car with borrowed funds, we have worries for its repayment. In the same way, provision made for reserve of good deeds will cause welfare of our life.

We will be able to keep moment to moment awareness, only when we keep death in mind for the sake of this balance sheet of goodness and nobility. We have to treat each bed as 'bed of death' and sleep accordingly.

Oh God of death, Yamaraaj, I handover my body to you with pleasure, which is no more in a position to serve any further. Omniscient call this process of sacrificing the existing mortal body and getting in return a bright new one, as 'Death without

Resistance'. No opposition of any kind for death, no grievance even. Here, we talk about the concept of welcoming death.

Body becomes 'arathi' after death. The Indian spiritual tradition has termed the dead body 'Arathi' which has a deep meaning to be pondered upon.

Body is compared to a chariot (Rath) and the person driving it is 'soul' (Rathi). When a soul passes away leaving the body, then the body is just like a 'chariot without its driver' (A-rathi). Lifeless body without the 'soul' is just a corpse. An auspicious ponderance prior to death, renouncement of attachment and illusion and repentance gives peaceful life and helps to improve next mode of life after death. Emperor Ashoka too has given importance to the thought process of preparing for the approaching death. It is seen inscribed on the carvings of the pillars of the 'Ashoka Stambh', that even a criminal who has committed heinous crimes will be allowed to think about his approaching death. In old fort of Delhi, writings are found on the pillars of "Ashoka Stambh". Among them, in the fourth article, it is written that, Ashoka used to fix a date of execution for the criminals who were awarded with capital punishment. Three days of grace were given to those criminals to make use of the arrangements done for them to get a peaceful death. They were inspired to keep a balanced state of mind, observe fasts, have repentance, meditate and recite God's name.

It was the advice of Emperor Ashoka that one has to leave their body without any grief. The name A-shoka itself suggests without grief. Ashoka himself in his personal life did noble deeds and worshipped God.

The balance sheet of nobility and meditation of 'death without resistance' will lead us to A-shok life and griefless death.



Chapter 17

Next birth will not succeed without renouncing attachment of this birth

Sheth Jivanlal was the owner of a large firm, engaged in wholesale trade of grains and pulses. His business and wealth spread through many warehouses and a large residential palace like building called 'haveli'. Sheth was busy in business and also enjoyed sensual pleasures. He was religious minded too. He used to sit on a cushion at his working place. Whenever there were no customers, he devoted his free time in chanting Lord Ram's name with the help of 'rosary' made of 'rudraksha'.

Once, a celestial aircraft carrying 'Naradji' was passing through the city where Sheth Jivanlal was living. Naradji desired to see the city. Passing through the city, Naradji saw Sheth Jivanlal chanting the name of Lord Ram with the rosary in his hand, sitting on his cushion. Naradji looked at Sheth Jivanlal with great respect. He thought, "Ah! What a great devotion". Naradji saw eight to ten spots of sandalwood on Sheth's forehead and a rosary of rudraksh in his hand. Naradji presumed Sheth to be a devotee. He went near Sheth. Sheth was very much pleased to see Naradji. He stepped down from his seat and fell flat with a posture of salutation, touching the toes of Naradji in devotion. Naradji picked him up by holding him with his hands. Sheth's eyes were full with tears, expressing pleasure. He said in a choked voice, "Oh Devarshi! I am grateful to you for visiting me. I feel highly obliged. As if the divine tree of 'kalpvruksha' has come to my door. Hearty welcome my Gurudev. Please step in. My hut is adorned with your holy steps. You have made this special favour to me. Come step in". He repeatedly said this. Naradji was overwhelmed with Sheth's humility and devotion. Naradji stepped up to enter his shop. Sheth, with respect got seated Naradji on a cushioned seat and stood before him with folded hands.

Naradji said, "Sheth, how is it that you are still in this

material world. Your place should have been at heaven and as a staunch devotee, you truly deserve it". Sheth replied, "O Lord! Do I have that luck to get a place in heaven? I am unlucky – Oh Lord!"

"No Sheth, it can never be so. If God will not give place to a person like you in heaven, then who shall he give? On my return to heaven, I will tell God. God is gracious; he would immediately give you entry to heaven. Will you then come to heaven, Sheth?"

Naradji looked at Sheth. Sheth bowed down at the feet of Naradji and replied, "Oh Lord! I am speechless? I surrender myself to Lord Ram completely. I do not feel even slightest peace or rest in this material world. Oh Lord! If I get heaven, then I will get rid of this continuous cycle of birth, life and death in every mode of life. Shower your grace on me Oh Lord! I do not want anything else except heaven".

Naradji was very much pleased on hearing this from Sheth.

On his return to heaven, Naradji scolded God, "You do not care at all about your devotees". God asked, "What is the matter Naradji?" Naradji replied, "Oh Lord! Call Jivan Sheth to heaven". God shut his eyes for a moment and then said, "Naradji, that Sheth would not come to heaven". Naradji replied, "No, he would certainly come". God said, "in that case, go, take my aircraft and come back with Sheth".

Naradji started and reached at Sheth's place, "I have come to take you to the heaven and have brought the aircraft for the purpose. Be ready to accompany to heaven".

Jivan Sheth said, "Oh Lord! When you had come before, I was very much pleased. I went home immediately and told my wife that now I would not be staying in this material world any more. Naradji will come to take me to heaven. On hearing this, my wife burst into tears and said, you may go to heaven if you desire so, but before going, get our son married. I do not stop you from going to heaven. Now you have grown old, so how can I stop you? You can leave, but only after our son's marriage. The date of marriage, too, is not far. It is in the

month of February. You may happily go to heaven after that".

Naradji asked Sheth, "What did you reply then?" Sheth told, "If our son wants to marry, then let him do so. Now, my mind is not inclined to stay in this material world even for a moment".

"On hearing my reply, my wife got annoyed. What can I say about what she said? I was very much hurt to hear that".

"Oh Lord! How strange is the nature of women? She abused you too. I could not tolerate that and I said... Enough is enough! Do not abuse Naradji anymore. If you insist, I would go to heaven only after attending the marriage of our son. Hearing these words, she got pacified. Lord, tell me now, how can I tolerate criticism and abuses flung towards you? On my part, I was quite ready to accompany you to heaven at this very moment, but people will abuse and criticize you. Lord I will certainly come after the month of February... Good Bye!"

Naradji came back in the month of March in his aircraft to take Jivan Sheth with him to heaven. Sheth said, "Devarshi! You are selfless and compassionate. While talking to my wife about heaven, she said, mentally you are already in heaven. For you, home itself is Heaven. Even then if you want to go there, you may gladly go, but after you become a grandfather of a baby boy. If you go now, perhaps you may feel, Alas! I could not see the face of my newborn grandchild. If you carry such attachment in your mind and go to heaven, then it is not right. You wait for just one year, swing the cradle of your grandchild and then leave positively". Sheth said, "O great sage! With whom I have lived my life so far, I do not feel proper to come to heaven by crushing the desire of my life companion. Of course, I do not carry any mental attachment towards anybody, but if I stay in this worldly life for one year, then my wife would be happy. I would not forget your gracious obligation, if you kindly come next year again".

One has to die before going to heaven. Sheth loved to live the life and not death. Hence, he went on bargaining seeking time extension.

After one year, Naradji again came to take Sheth with him. But he did not find Sheth on the seat. Instead, his son was sitting there. On enquiring, he got the news of Sheth's death. Naradji, straight away went to God and asked for the new address of Sheth.

Devarshi, you are harassing yourself in vain. Sheth will not come to heaven. After his death, Sheth has taken birth in his own warehouse as a cat.

Naradji thought to sermon the cat by going there. What if he has born as a cat? After all, the soul is the same. In the eyes of omniscient, whether the mode is of celestial being or human being or animal or a hellish being, all are same. Body may be of a cat but he is a soul with quality of 'Sattachitta Anand', means a real, ever happy, joyful soul.

Naradji went there and met his son and said, "O Brother! I would like to see your granary. Will you please accompany me with the keys of your warehouse?"

The son said, "Maharaj, you need grain only, just tell me, I would give it to you here itself".

"No man, I do not need grain. I would like to see your warehouse with grains there". Sheth's son handed over the keys to his chief clerk and sent him with Naradji. The clerk opened the doors of the warehouse. Naradji went inside alone, keeping the clerk standing outside. It was heavily dark inside. Bales of grains were lying everywhere. Naradji went deep inside and saw radium-like eyes of the cat. Naradji was satisfied, since he found the Sheth whom he wanted to meet.

Naradji suddenly exclaimed, "Oh Shethji!", Sheth replies, "Oh Lord! You have put your holy steps here too. How gracious are you. You carry in your heart a great wish to salvage a sinful person like me".

Hearing this, Naradji felt a little annoyed. But keeping control over his anger, he said, "Leave all such talks aside and come with me immediately to heaven and if you do not want to accompany me, then tell me clearly".

The cat replied, "Oh God! How can I express to you that

how much do I love heaven? I do not have any liking for this material world. I am prepared to come with you right now".

"Then come along, do not delay now. You do not know with what difficulties I have traced you this time."

"Devarshi! I do not like to stay here at all. Here, I am living a life with total detachment. I am living here just for the sake of compassion towards my son. My son has engaged himself in grain trade. Thousands of bales of grains are stacked here. There is terrible rat menace here. Because of my presence, the rats are not coming; hence the bales of grains are well protected. O Lord! I am observing the principle of being compassionate. Is it not good?"

Could you not see the mercifulness of Sheth? How compassionate is Sheth in the form of a cat? Naradji kept on listening. "So, you are not coming with me, right?" asked Naradji shouting with anger. "Oh Lord! I do not deny coming with you. It is just a question of fortnight. My son has sold the entire stack of grain. Delivery of goods will be done soon. That's all, my lord. Thereafter, I would stay in heaven with you. You and me, both in heaven. Why don't you speak, my lord?"

What was now left for Naradji to say?

The moral is, for each of us, the next birth won't succeed, unless we renounce attachment of this worldly life.

A great philosopher, Saint Plotinus had said that, at last moment of life, all the humans are so much plunged into bodily symptoms that they do not think of anything other than medicines. They do not know that the disease gets cured with the unification of inner self. Pain, sorrow or sufferings are just the outer symptoms of violation of inner nature of self. That body is deprived of permanent company of the soul. He is aware that soul is having an ever-lasting nature.

Only saints, knowing the secrets, accept death in a natural way like this.



Chapter 18

Experience of death

Only experience can reach completion. Churning of thoughts is the first stage of experience. If engrossment in thoughts enhances further for creative action, experience converts the creation into a full-fledged image. After the analysis of thoughts, whatever we experience is called 'Realization'. Realization is the essence of experience and that is the truth and reality.

A person who has delivered almost fifty lectures, have written five volumes and composed many poems on 'Love' but has never loved anyone, and another person who has not done any such writing work nor has he given any speeches on 'Love', but only loves someone, has shed tears on separation of his beloved, then only the latter has the true knowledge on the subject of 'Love'. He has realized the truth of love through experience.

A saint is great, all though he has followed only certain rules as per the sermons written in the holy book, than a lecturer who knows the whole book but has only delivered speeches on it and followed nothing from it. This is because the saint is having the nectar of experience by practicing them. Just bare knowledge and lifeless conduct will not benefit us. Only the practice with proper understanding of what is known will benefit us. Spiritually, that is the reason, omniscient have advised to co-ordinate and co-relate knowledge with conduct. Knowledge is compared with 'Eye' and conduct and practice with 'wings'.

If a bird will fly with its eyes shut, then it will just be a blind flight which will misguide it and keep it wandering. If the bird's eyes are open but will not flutter its wings, then it will not be able to make any movement and will stay still where it was.

Knowledge is essential, but it should be with proper understanding, which is transformed into action and only that

will help us to succeed. A deep faith with understanding, that the body and soul are separate and distinct from each other is necessary. By separating body from soul, he feels and experiences the difference, then only that person can experience 'death' while still being alive.

A philosopher of high calibre has composed hundreds of poems, five volumes and written ten plays on 'death'. He was able to deliver big lectures on 'death' for hours together. He was 61 years of age. He got a heart attack and was hospitalized. He came to know about the seriousness of his ailment from the doctors. He was shocked, disappointed and frightened of death. He was totally upset, stunned and disturbed. He was constantly thinking, 'Would I really die? Will I not be saved? What will happen to me?'

With his acute desire to live and the prevailing uneasiness that he was undergoing, his body had started trembling continuously. One of his close friends had come to see him, enquiring about his health. His friend consoled and told him that soon he will get cured and return back home. But the philosopher got more nervous. Just on the other side of his ward, there was a bed occupied by a small girl. She was playing and making the visitors laugh. Out of curiosity, the philosopher asked his friend to go and enquire about the ailment of that little girl.

The friend went there and took his seat near the girl. He started a little chat with her and returned back to the philosopher. He then narrated to his friend what he had heard from the little girl. He said, "O brother! That girl is just 12 years old and she is suffering from 'Blood Cancer'. She knows all the details of her ailment from the doctor, including its seriousness and the gravity". When asked about her being so pleasant despite the situation, she replied, 'Uncle, the God who has sent me to this earth, is now calling me back. Those who have come here, each and every one of them have to certainly go back to God's place one day or the other. For whatever days we have to stay here, we should pass them

with happiness and pleasure remembering the God who has sent us here. We should not forget him, since he is the authority who has sent us here and is authorized to call us back anytime". She further adds, "I have faith in God's place that I will surely have the best position there, far better than here, then why should there be any grievance? There should always be a lot of pleasure". The friend then added that the doctor had told him that this girl will shortly breathe her last. The nearing death of the girl was an eye-opener for the philosopher and he realized the philosophy of 'death'.

The twelve-year-old girl who had never read or written about 'death' became the 'spiritual guru' of the philosopher who had written several volumes on 'death'.



Chapter 19

Declaration prior to ultimate farewell – 'Death'

Oh God! I got human life because of my past noble deeds and maturity of auspicious karmic bondages. I also got the blessings and shelter of God and spiritual teacher - a Guru and the right religion. I also had right faith in omniscient's philosophy of non-violence oriented religion.

The prime lesson that I learnt through holy company of spiritual teachers is that, the present human birth which I am awarded with may end any moment and I do not even know when that moment will arrive.

I pray that my soul is not deprived of pious commitments along with observation of vows and after death; I do not start my journey without the protective shelter and submission towards God, holy teachers, and the religion propagated by the omniscient. I hereby, with full knowledge and understanding with awareness, submit my will and declaration of the last and ultimate spiritual worship.

My soul has stayed in this body. Since my soul is now leaving this mortal body once and for all, at this last moment of my life, I renounce my attachment towards my body. I abandon it. I leave the ownership of my body and that is "*Vosiraavu chu*".

On the eve of my approaching death, I seek shelter by surrendering to that GOD i.e., "siddha paramatma" who has won over his internal enemies known as kashayas i.e., anger, pride, deceit and greed and have extinguished all the karmic particles and attained omniscience and now rest in eternal peace and happiness. I also seek auspicious shelter of all those learned saints and tirthankaras who are showering holy blessings and propagating non-violent oriented religion. To this entire holy trio that is deva, guru and jain religion, I hereby humbly bow down seeking their shelter with total surrender towards them.

At the last moment, prior to my death, I renounce all the four types of "Aahar" i.e., food, water, sweets-dry fruits, and mouth freshener.

There is constant influx of karmic particles on my soul. At the last moment of my life, with all the efforts aimed at shedding off all the karmas, let there be total renouncement of karmic particles i.e., “Ashrava”.

At the last moment of my fast approaching death, I willingly renounce all types of worldly feelings including those towards wife/husband, son/daughter, family members, etc. and also all my attachments towards properties, wealth and any type of assets.

I remain “avowed” forever without any break, I accept monkhood and wish for a peaceful and meditated death. These are expectations of my mind with holy feelings.

I have consumed food constantly just because body and soul are correlated. I have lived my life entangled with worries and fear. I have been addicted to the habit of possessiveness on innumerable items infinitely, with deep attachment on them. I have indulged in sexual activities with lust and inauspicious desires. Now at the far end of life, let there be total renunciation of four evil desires viz. that of food consumption to satisfy taste instinct, fear i.e., desire for total protection all the time, of possessiveness with deep attachment for living and non living things and of sexual feelings too.

Let there be an auspicious desire to donate my monetary and valuable possessions for charitable cause to the needy and for welfare activities, noble instinct of high character with celibacy and control over sensual pleasures (sheel), undertake penance, both, internal and external, i.e., six types of each as elaborated in scriptures containing sermons of Lord Tirthankaras, and above all, let there be an auspicious Aura around my soul called Shubhleshya, leading to spirituality of a higher standard. Let all these feelings and sentiments adorn my soul at the last moment, glorifying it, devoid of sinful state of mind, speech and action.

Let a pious feeling be awakened to undertake ultimate penance of this life called “samlekhana” and “santharavrat”,

avowed renunciation of material worldly object’s attachment.

Let there be total retirement of four evils called kashayas(anger, greed, pride and deceit). I am aware that total elimination is not possible before omniscience which will lead to salvation, but the intensity of kashayas should be at the lowest level – with a wish to reduce them with utmost efforts and make my soul cleaner to the greatest extent possible.

My soul is indivisible and permanent. It is invisible, shapeless, natural spirit pure and immortal. These are the qualities of my soul. Let this thought become the core subject of my meditation.

On the ultimate and last moment prior to my death, I wish, I can have darshan and company of holy saints and with this, I get a unique experience of peaceful death and pass to a better mode of next birth. These are my holy sentiments. That’s all!



Chapter 20

A lamp of detachment

The omniscient have given sermons to set ourselves free from attachments and aversions. It is comparatively easy to not carry evil feelings towards anybody. By accepting this in life, with proper application, one may get rid of feelings of aversion, gradually. But it is very difficult to undertake spiritual efforts to become a total detached person, meaning “Vitrage”. It is not so easy to renounce and get rid of love and attachment towards power, wealth and relations. The noble souls renouncing this are unique people and they become totally detached. To do this, we should strengthen the “will” and feelings of detachment in our life. It is not termed as a detached feeling which has arose out of the inauspicious happenings in life, where it is felt just for a moment. Detachment is that strong feeling which is hidden and lie concealed in our innerself that helps us to lead in the spiritual upliftment. When one realizes the perishable nature of worldly life with materialism involved in it, a long-lasting feeling of detachment is awakened. This awakened detachment, gradually strengthens our feeling of spiritual upliftment.

In order to expand the horizon of his spiritual activities, an ascetic needs to strengthen his feelings of detachment which is an unavoidable step.

A person asked a saint, expressing his desire to meet Kabir. The saint said that Kabir would be in the opposite lane. That person was perplexed and asked the saint as to how would he recognize Kabir. The saint replied, “Dear brother, the person on whose head, a lit lamp is found, is Kabir”. That person went through the entire lane, but could not trace any person having a lit lamp on his head. He asked somebody in the lane that, where could he find Kabir? “Look, there is a cremation ground on the other side and someone’s last rites are being performed, you will find Kabir there”. That person went to the cemetery. A corpse was burning. Several men in the form of

pole bearers were standing around the fire with gloomy posture and worries on their face. But each one of them had a lamp lit on their head.

The person got further perplexed and went to the saint once again and said, “I went to the cemetery to find Kabir, but, I saw that everybody present there was having a lamp lit on their heads. Under these circumstances, how will I be able to recognize Kabir?”

The saint told that, “All these lamps are those of detachment. Everybody who goes to the cemetery will get a feeling of detachment and hence the lamps of detachment are visible on their heads. This feeling of detachment is momentary. When these men come out of the cemetery, you follow them for five minutes and you will get Kabir”.

The person again went to the cemetery. Everyone came out. After a few moments, their lamps extinguished, except one person whose head was found with the lamp still burning. Now the person searching Kabir was successful in identifying Kabir-a real detached person.

Many times, sad events occur in our lives which lead us to momentary detachment because of the shock arising from them. The feeling of detachment is strengthened only with a sense of understanding.

To attain a successful feeling of detachment, we have to narrow down our field of attachment by limiting it. Then only we will be getting spirituality awakened within us.

If an Ascetic deepens his meditation, the spiritual thoughts arising thereafter gives him intuition and the desire that, I, by following the path of religion, may achieve self consciousness and spirituality. I know “myself” i.e., soul within, and identifying it by coinciding with me. To fulfill this curiosity with eagerness, we must cultivate in our inner self, an apathy towards material objects i.e., non-living substances. This apathetic attitude will crush down our attraction towards material objects. Our instincts would take a positive turn towards the spirituality within us. We may call it inner self or

the soul itself. To arouse that apathy within us, it is absolutely not necessary to accept ascetic life by renouncing the worldly life. We can live with a sense of thoughtfulness by performing all the duties of a householder. This will bring out detachment in our inner instincts. The right sense of alertness towards the soul (inner self) will invariably lead to attainment of spiritual knowledge and consciousness. Therefore a lamp of detachment would be constantly “ON”.

Oh Lord!

On the eve of my departure (farewell) i.e., death, my family members, relatives, friends, co-workers and companions should not plunge into inauspicious sad thoughts, worries and grief. In the event of my sickness, they may not have to undergo hardships related to place, climate, hunger, thirst and sleeplessness. Please bless me with that situation on the eve of my final farewell.



Chapter 21

Preparing for a problem free Old Age

A friend of Dineshbhai, had come from U.S.A. He was awarded with the degrees of M.A. in Economics and A.S. and was earning a big amount per annum, in America. His Indian wife with whom he had a ‘love marriage’ died of cancer. He then married an American lady. Divorce took place after five years of married life. His elder son is a drug addict and is in a rehabilitation centre. Elder daughter is away so he is not in close contact with her. Younger daughter is of unstable mind (lunatic) and has been hospitalized.

After coming from U.S.A. to Mumbai, this friend has been seeking guidance as to where and how to spend the rest of his life. He was also considering settling back in India.

Dineshbhai was analyzing the above sequence of events. He pondered for a while how an intelligent person who is bright and an expert economist, could break down and be frustrated. When the shadow of old age starts surrounding a person, generally he is confused and perplexed with certain problems. Main reasons among them are:

1. Fear of death.
2. Fear of sickness and the pain arising out of it.
3. Worries, insecurity, dependence, helplessness, pitiful condition.
4. Tensions about possessions and wealth. Worries about the management of his assets after death.
5. When one is bereaved i.e., if spouse dies, then the fear of loneliness and isolation.
6. Disappointment arising out of unfulfilled expectations from the children.
7. A feeling of generation gap felt with children, both in household and business matters.
8. A worry about children and their future.
9. Lack of preparation of retirement. Absence of skill to adopt the new lifestyle consistent with old age. Lack of

the knowledge as to how to make the optimum use of the time available.

10. Fear of subsistence after retirement, considering the ever-increasing price and miscalculations leading the maintenance with scarce resources.

If a proper solution of the above problems and confusions are not found, the old age period gets spoiled. It gets ruined and in most of the cases, the death too gets disturbed and as a result, the soul may land into inauspicious mode of life in the birth that follows. Therefore, it is absolutely essential for each living being to get the right solution to these vital questions of life. For that purpose, one must make preparations for the better period in old age.

As per Hinduism, Manu Smriti Granth has divided the life in four stages, viz.

- 1) Young age called “Brahmacharyashram”
- 2) Life of a householder known as “Gruhashthashram”
- 3) “Vanaprasthashram” meaning the stage of life to retire in the form of gradual renunciation from worldly affairs
- 4) The last and final stage i.e., “Sanyasashram” which is a sage like life, full of spirituality, disinvolvement from family, social, political and allied affairs and seek spiritual welfare to have a better mode of life, past death.

One has to make preparation for each stage of life, both physically and mentally and for that purpose, proper training is also of prime importance. The person, who does not prepare himself to suit the changing pattern of life, gets miserable at the end. It is essential to be prepared in every respect.

There are four basic instincts found in the human nature. The categories thereof are as under:

1. Dependence on five senses (Physical nature)
2. Temptation for possessions and greed for getting respect and being felt important (Vital nature)
3. Mental soundness (Mental nature)
4. Keenness to attain spirituality, experiencing inner self (Spiritual nature)

In each human, we will find a mixture of these instincts in varied proportions. Someone will have a very strong instinct. Similarly, one instinct is the strongest at a particular age, whereas its strength will get reduced giving way to another instinct with more strength. Generally, the four stages or ashrams as described above, has a co-relationship with the four instincts respectively. If the instincts are not changed with the change of ashrams then certainly inconsistency will be created in life. Inconsistency will lead to perversion, and perversion in turn will give rise to confusion in life. This disturbs the peace of life and creates unrest. A person gets miserable in life. With the passage of time, when one gets old, it does not necessarily mean that he would automatically be a respected elder. Along with the physical maturity, with the advancement of age, psychological maturity is equally important. If, one is simultaneously imbibing virtues like patience, matured seriousness, intelligence and a sense of detachment, then only he will achieve name, fame and the title of a valued senior person. A person maybe old, but he wouldn't be an elder.

One has to learn to be an elder. Being elder does not relate to the time we have passed. It requires preparation with mental training. If not, then the situation would be like a popular Gujarati proverb which means that a man loses matured intelligence and reasoning power as he crosses sixty. Some get trained gradually with a flow of time whereas some others are like a student, who prepare for the exams at the eleventh hour, they prepare abruptly for old age, but in any case, every elderly old man has invariably got to learn the art of living life in old age with maturity and grace.

He, who fails to learn this art, has to pass the remaining years of his life dragging with the flow of life. He does not live his life but tumbles. At the set of the evening of life, which is the best part of the life, he loses many important features like, its pleasure, charm, warmth, detachedness, satisfaction, tenderness, maturity, richness, fragrance, calmness and

balanced state of mind. The best part of life which is like essence and a reward, is lost in vain.

The aforesaid fruits are grown on the palm tree of life only when it gets proper treatment and when the life is spent with awareness and a focus towards its goal.

For that purpose, the feeling of complete detachment is the main aim. With the growing age, detachment should also grow in reasonable proportion which is absolutely essential. This best span of life gets decorated only through this quality. The aforesaid qualities and symptoms get highly brightened and will have a glorious outlook. Detachment will come out flourishing only when it gets the under mentioned three instruments and a supportive help.

1. Apathy in the functions of five senses
2. Reducing the intense involvement from sinful acts of five kinds (violence, lies, theft, sexual desire with utmost intensity and possessiveness)
3. Mildness of four types of kashayas i.e., anger, ego, deceit (treachery) and greed/temptation, are the main support and foundation for total retirement from violent activities of day to day life. This is a very short extract of the sermons given by omniscient.

The one who sequentially cultivates the above-mentioned characteristics will not get confused or puzzled in his life with any problems at the ultimate end of life. He also shall not be afraid of death.

Death is an exam of the life. The student who has prepared himself for the approaching examination, either throughout the year or during the last few months with full dedication, is free from the worries and tensions of the examinations.

Those who are free from the fear of pains and ailments, does not get either sickness or sufferings. Ailments or pains are not difficult to bear, but the fear of it is unbearable. One, who is free from such fear, is capable to bear it with patience and equanimity.

He does not experience helplessness or undue

dependability. He does not have any expectation, whatsoever, from his family members and children. Where there is no expectation, hope or longing, there is no dependability felt by the person. Even the feeling of frustration and disappointment does not arise. When there is no expectation, there is always satisfaction.

If a quality of contentment is imbibed, the lifestyle is smooth and without hurdles. Respect, honour, love, warmth and affection automatically embrace you without having an expectation towards it. His calculations never go wrong. He does not have to worry about the future. He is free from any fear whatsoever. He is not worried about the problem of subsistence. Due to the fruition of past karmas, a phase of financial instability may arise. But a virtuous individual shall not indulge in negative thought process called "Artradhyan" with perplexed confusion and thereby does not commit any fresh bondage of inauspicious karmas. He just witnesses the role play of karmas, as an onlooker and like a viewer of a play. He laughs them out in lighter veins but never becomes a part of it by joining or mixing with them. The entire story-sequence is told very briefly here. One should ponder over it deeply and it will be understood better. Let each person make the best out of his declining years of life making it more and more affluent. Each moment should be used like an accumulated wealth and be enjoyed throughout with pleasure, enthusiasm and a delightful ease and get the best return out of it. I conclude that with best wishes.



Chapter 22

Planning for a problem-free old age

This era is an era of planning. Since the year 1951, our nation has drawn and implemented “five-year plan” which is in force even now. As planning is necessary for a nation, same implies to each and every individual. But instead of planning for five years, it is necessary to plan for almost 25 – 30 years. After completing education, when one starts earning, planning should start simultaneously. From that moment onwards we have to start planning for our old age.

Normally after completing education, a person jumps out seeking employment. Thereafter he marries, plans for the education of his children, settles them in job or business or profession and then plans out their marriage. All these targets have to be met between the age of 25 to 60 years. Thereafter, if the person is still engaged in job, his retirement period commences. If he is in a profession or business, then the retirement depends on the condition of his health. Such people continue to work till the time their body and health condition permits them.

A healthy body and a regular income generated out of investments and savings together will take care of medical and pilgrimage expenses and will make us independent.

Medical policies and life insurance policies will give financial protection against ailments.

In present times, the concept of retiring at the age of 60 to 65 years and staying with son and daughter-in-law and seeking their help becomes very difficult to implement and is found not practical enough. Son will prefer different job or profession wherein there is a shortage of space in accommodation and parent’s inclusion in it becomes difficult and inconvenient.

Under these circumstances, each one is required to plan for his old age in such a way that they become self-dependent. In this era, the generation gap has widened. Hence, both the generations, without blaming or finding faults in one another,

should think of their independence and separate arrangements. For that purpose, the following matters need to be taken into consideration. Few points given below are taken from the advice given by Shri Kirtibhai Mehta, to plan out for the old age when we are young. They are interesting as well as practical.

1. It is imperative to plan, at the outset, to ensure a sound physical health. In these days of inflation and high standard of living, sickness is considered luxury. It is better to keep it ‘reserved’ for the rich and affluent people who can afford to bear the high medical expenses on hospitalization, surgery, tests and exorbitant consultation fees of specialist doctors. Ideal way is to plan for a healthy lifestyle and stay fit.
2. Irrespective of the quality and cultural upbringing imparted to our son and daughter-in-law, we should not take them for granted that they would look after us, nurse us, take care of us and serve us all the time. In fact, we must plan to keep them free from this strain and stress. Let them be free, so that they can look after their children, bring them up properly, give them proper education and training, impart cultural habits in them and occasionally enquire about our problems, if any. Today, joint family system is not possible to carry out and maintain. Nowadays, son have their jobs or profession at other remote centre or cities or even abroad. They are required to shift and settle in foreign countries because of their jobs and it won’t be possible for them to accompany parents with them. Parents have to select a place, location for their own stay.
3. For parents to stay comfortably, peacefully and independently, it is essential to take care of two matters: a) To have a house of ownership and b) A regular source of income. While on service, if the job is transferable, one has to think about where to settle down. If it is a

government job or permanent job, a residential accommodation is a must. To get a rented house has become very tough. Even if by luck, some landlord agrees to rent a flat then it would only be against eleven months leave and license term. Therefore, it is like a hanging sword, and so a house should be owned rather than rented.

Regular income is possible in following ways.

1. To seek a job that has a provision of pension after retirement.
2. By saving regularly every month, the accumulated fund should be invested for nine years of postal savings certificate scheme and on maturity, the amount should be reinvested for further nine years and that too double of that amount.
3. Any other investment where regular interest is payable periodically, will form the income.
4. Mutual funds, Systematic investment plan (SIP)
5. Investment in PPF
6. Investment in Pension schemes
7. L.I.C - Annuity plan Investment

A regular monthly income around Rs.20000 per month would be considered necessary. In large towns 25000 to 30000 is required and in metro cities an amount of 30000 to 40,000 should be considered as per the lifestyle.

Apart from this, separate provision for premium on medical insurance will be necessary. The lifestyle should be adjusted accordingly. Before that, the provision should be first made for spouse.

When someone owns two ownership flats, he can avail the benefit of “Reverse Mortgage Scheme” in a nationalized bank and will yield regular income on one flat. Discretionary trust for children can also be made which can be beneficial for parents as well as the children. All these schemes can be understood more clearly with the advice of a professional Chartered Accountant (C.A) or a

Solicitor.

Every aged person should make a “WILL” of his property and assets. The “will” should clearly specify successors and details of the distribution should be written clearly.

In this era, as it is necessary to plan in such a way so as to not be dependent on sons, it is equally important to ensure that we do not become financially, a burden on others. For a couple, that is husband-wife, father-mother, co-planning should be made in a way that one does not have to suffer financially in the absence of the other. When one of the spouses is no more, the remaining years of the life should be spent in equanimity, self-restraint, company of the enlightened, remembrance of sweet memories, spiritual reading and positive thinking which shall surely fill the life with peace and tranquility.

This presentation is not made in a presumption that sons would refuse to maintain or would not be financially helpful, despite them being wealthy and capable, but it is imperative that elders should keep them free from this responsibility. If a situation arises, wherein their help is unavoidable, then there is no solution to it. However, everybody has to plan in such a way that there is not situation to seek anybody’s help. No financial help is needed from anybody, unless emergency arises in case of accidents and are forced to take help from others but such eventuality should be avoided with due care, which is necessary.

It is necessary for each couple to plan for himself as well as for his wife. Both are subjected to old age. One of them gets retired and the other works continuously is not a fair deal. Under such circumstances, the male must necessarily join and help in household chores. The earlier this habit gets cultivated, the better are the advantages. Therefore, if possible and convenient, either a professional cook should be hired or adjustments should be made to avail Tiffin service and for this we have to develop a

mindset to adjust accordingly. As we get old, the body gives out symptoms of disability and would not cope up with the physical work. This situation needs mental attention and a necessary plan has to be worked out for implementation.

Thus, during old age, one should take care of certain factors

1. Body remains fit and healthy
2. Should have an ownership residential accommodation
3. Regular flow of income
4. No need arises to take regular help and nursing of anybody. To that extent mind, body and spirit are in a balanced, stable and self-dependent condition.
5. There is a proper planning for economic and financial well-being for stability and creation of adequate wealth for the purpose useful to both husband and wife.
6. The planning for either to cook for yourself or to hire a cook/helper or avail tiffin service should be done.

Simultaneously, there should be an invariable planning for taking the final exit from the life lived, i.e., leave this material world seeking farewell and goodbye and peacefully engrossing ourselves spiritually coinciding with self-involvement under God's shelter, chanting his name with worship and a surrendering attitude.

By resorting to excessive dose of advices to son, daughter-in-law and passing undue comments and criticism, murmuring, gives rise to utter disliking reaction from them. Old age period must be made a "happy one" by giving due consideration to many matters as, "how to live" and not "where to live", "what not to do" rather than "what to do" and think about many such things of our daily routine. In practice, old age is called the "dawn period" of awareness-consciousness. Give farewell to all negative thoughts and attitude and replacing the vacuum created so with positive approach which makes the life free from ailment and sickness and fills it with perfect joy and pleasure. Quality virtues like charity, compassion, forgiveness,

exchange of apology with broad-mindedness, attitude of live and let live, forgive and forget, helpful attitude towards others and above all, engaging in spiritual study of scriptures. All these will give life peace, piousness and purity.

Ideal planning would give an experience of "SUNRISE AT THE DUSK OF LIFE".

Repentance of mistakes and errors committed in life and remembrance of God will uplift the soul and bless the soul with peace.



Chapter 23

Immortality... only the ones who wished for you anxiously can evaluate death

Death... whether it is a blessing or a curse, depends upon to what extent we have understood it. Immortality means salvation. To avoid death again, it is imperative to get rid of rebirth. Salvation, itself is immortality. To be immortal, one has to die. His Holiness Saint Mrugendra Vijayji Maharaj Saheb narrates an incident from the life of Alexander-the great. Alexander had a very keen anxiety to become immortal. From this story, we will understand that only the one who has wished anxiously for immortality can evaluate death.

Emperor Alexander had wealth as well as the power to rule, but to enjoy it, he did not had the adequate longevity. His lifespan was very short. Once he felt a strong anxiety for immortality. He thought, "How good it would be, if I don't have to die at all. How pleasant that feeling would be?" But he could not find any alchemy or any medicinal herb to attain immortality. At last, Alexander met a mendicant, and he expressed his desire. The mendicant said, "Alexander! You want to be immortal? You may become one". Alexander felt very happy and expressed his joy by dancing. He then said to the mendicant, "You don't worry about the expenses to be incurred. My treasury is full. I just crave in for the unbreakable lifespan. Just look! How unjust is nature? Rich and poor, both are treated alike by Death. At least death should differentiate and have a sense of proportion to distinguish between great and small".

The mendicant quietly kept hearing the thoughts of Alexander and when he stopped, he told him about the alchemy to become immortal.

"Look, if you want to be immortal, do one thing. There is a small pond a little far away from here. Just drink its water and you would be immortal". Alexander, immediately ran in the direction of the pond to drink that water and when he was

about to drink the water that he had taken in his folded hands, he heard a mysterious voice from a distance.

Some one was stopping him from drinking that water. But he ignored and did not pay any heed to the voice. He was now feeling an acute thirst of immortality. He brought his hands filled with water near his mouth and was about to drink it but again he heard the mysterious sound forbidding him from doing it. He felt that it was his false conception and that there could not be anyone present in such a deep forest.

Suddenly, a crocodile came out of the pond. He was old and had wrinkled skin. He was quite weak and appeared as if he was a living corpse.

Alexander asked him, "Why do you look so weak? Despite being alive, you seem like a corpse".

The crocodile replied, "Brother, I am helpless. I have committed a grave mistake by drinking the water of this pond. To save you from getting victimized, I have something to tell you".

"Speak immediately", said Alexander. The crocodile said, "Please don't drink even a single drop of water from this pond even by mistake".

"But what is the reason? I want to become immortal by consuming this water", said Alexander.

"From the day I consumed this water, death has gone away. Immortality has become a curse for me. I have totally lost the freshness of life. There is no end to this life. Life has embraced me like a leech and my body has also become weak. I do not have even a slightest joy in my life. How sweet is death! As if dawn door to life".

Saying this much, the crocodile plunged back into the water. But his words directly touched the heart of Alexander. Without drinking the water from the pond, Alexander came back to the mendicant and said, "That water becomes worth drinking only when one's 'youth' remains immortal. Will you show me the alchemy to keep young age immortal".

"If you want to remain young forever, go to the 'youth

forest' located in that direction and taste one fruit and you will become immortal as well as remain young forever".

Now, Alexander's joy knew no bounds. He reached the 'youth forest. But there too he heard a dreadful scream. Alexander observed that many young men were fighting to possess or own something or the other. Enquiring about the reason behind their fight, a youth answered, "Brother, after consuming the fruit of the 'youth forest', we have become immortal and young forever. We have the power and strength, so why should we let go off even a single thing?"

"And for that we are fighting. Life is there, 'youth is there', acute desires are also present. Everything is here. Where is the question of renouncement or abandonment of these things or high ideals or goals of spirituality? That's all. We have to fight forever in this way on and on. This is the blissful gift of this fruit". Alexander asked him, "Can't you remain united with understanding?"

"No. Never. Where is the question of peaceful co-existence? Only fighting is our world". So, Alexander returned back to the mendicant without consuming the fruit of the forest.

Now, even for the slightest, he did not care to become immortal. If youth is thus created for fighting, then what is the use of immortality and what is the youth meant for?

Mendicant understood the mental state of Alexander. He explained the auspiciousness of death, "Alexander, where there is the charm of death, only there the trees of noble deeds will bloom. Only in the calmness of old age does the humanity gets expansion, and autumn of death does not make the body of life barren, but on the contrary, it keeps ever flourishing in the form of spring. And I will show you the spell of victory over death. Just listen to it and keep it engraved in your heart". "A man becomes immortal by his noble deeds, remains youthful with enthusiasm and by benevolence and sacrifices, gets a long life. Beyond this, immortality does not carry any value".



Chapter 24

State of detachment

A female deer was panting. Seeing the doe panting, the sage got more bewildered. With a teary eye, he lifted the doe and laid down her under the shade of the mango tree garden of his Tapovan, his place for meditation and spiritual activities. He sprinkled cool water and shortly the doe calmed down. The gloomy sage got happy on seeing the doe regaining her comforts. As if the entire nature around the mango tree experienced thrilling vibrations of delight. On seeing just a dried-up plant, the eyes of the compassionate sage got a tidal effect, then this was the case of his innocent companion, whom he had nourished and nurtured for years, since the doe was just a baby.

One of his pupils came and bowed at the feet of the sage and said with folded hands, "Today we have collected alms from the palace of Detached King". The sage quipped, "Detached King?" "Yes, Gurudev! We do not know the real name of the king, but people address him with honour and respect as 'Detached King'. Under all circumstances, his detached state is maintained, so observing this, people salute him with full respect and honour".

The sage ponders upon. King and Detached state of mind, does not seem possible. It is too difficult to believe. The sage got curious with inquisition. How will be the detachment of a king? The sage tells his pupil, "Go and tell the king that I wish that his prince comes to our Tapovan Ashram and stays here for three days". Accordingly the pupil informed the king about the invitation of Guruji. The king accepted the invitation of the sage and sent the prince to the Ashram for three days.

The prince stays at Tapovan Ashram for three days. On the early morning of the fourth day, Gurudev sends one of his pupils with a message to the Detached King's palace.

The pupil says, "Take me to the room of the prince; I want to convey a sad news to his wife that the prince died in our Ashram".

"Oh! Our relationship with the prince, arising out of mutual karmic bondage got suddenly over. May he rest in eternal peace", said the maid with a composed and balanced state of mind.

The pupil was astonished with the balanced state of the maid and feels surprised at her words. The maid; then leads the pupil to the room of young queen. The pregnant queen touches the feet of the pupil and proceeds to bow down. The pupil says, "You are a blessed queen, do not bow down". The queen folded her hands with holy feelings. The pupil blessed and wished the unborn child to have an auspicious and benevolent spiritual uplifted life. He said, "Let God give you the strength to forebear the calamities of life". He further said, "My Guruji has conveyed a message and with regret I have to tell you that yesterday, at late night, you have been snatched away of your 'goodluck', i.e., your prince's life has ended. Please lead me to the room of Mother Queen. As per my Guruji's instructions, I have to personally convey this news to her". Without even slightly getting disturbed, the young queen said, "Please take a seat here. Have water and take a rest for a while. Mother Queen would come out very shortly from the place of worship".

The pupil said, "I am aware of your grief and terribly painful state of your mind".

"With the grace of Lord, Gurudev and Faith in religion, I am aware of the peculiarities of this material world. Furthermore, we are not in a position to know and understand the strange role of Karmic Authority. The longevity of life is not reliable nor is it foreknown. The related karma of lifeline is just like a thin-raw thread of cotton. None can foresee as to when it will be broken. When the liquidity of life is over, the nectar pot of our pleasant married life gets dried up. Nevertheless, a holy minute part of the prince has arisen in my embryo and is being developed, giving me peace and comfort. I have full faith in prince's soul, which is at present, without any grief and enjoying deserving pleasure". With inner strength and firmness, the young queen described her thoughts. After a while, the maid tells, "Mother Queen has come out from the room of worship and is waiting for you".

The Mother Queen bowed down, touching the feet of the pupil and expressed respect. The pupil said, "Mother Queen, I have come with the message of my mentor, he has conveyed... 'I was

really out of my mind to call your prince to my Ashram; I am pained to convey that yesterday, late at night, the cruel 'death' has made the prince its 'victim'".

Mother Queen replies, "Oh, our mentor, the sage is full of grace and compassion. Meeting is always pleasant whereas parting is as painful. Nevertheless, when there is meeting, parting is a certainty. It is a destiny and the order of this material world".

"Spirituality depends upon the basic nature of 'self'. In life, there are 'external circumstances' on one side and 'soul's nature' on the other. When both come simultaneously, our spirituality depends on where we lay our sight. If it falls on the prevailing conditions, then it is a non-spiritual state, but if the sight is on the basic nature – inner self, then only there exists spirituality. Shapelessness is the basic nature of the soul and everything else is material substance".

"Oh! saintly man! You are the pupil of a knowledgeable mentor. Why should we look at the existing circumstances and person or things?"

"The invitation to come to Ashram and the Ashram, both are just an instrument. Why to blame the circumstances and person which were instrumental for the event. The real cause for the eventuality is the maturity of the related karmas. The real cause is the basic nature of the body. When nature wins over circumstances, the spirituality would be realized in true sense". Mother Queen expressed her feelings from the bottom of her heart.

The pupil then said, "Let us go to the honourable king". But at that very moment, a maid said, "King himself is coming here to have your darshan".

It felt as if a patient and matured genius personality has stepped in at mild pace. By putting aside his crown and ornaments, the king touched the pious feet of pupil and offered salutation with respect and asked, "What is the reason of your coming here at this early hour of the morning? Whether health of our spiritual teacher is in order? Is everyone comfortable over there?"

The pupil replied, "Yesterday, late at night, your prince died in the Ashram. On account of this accidental sad event, all the inmates at the Ashram are plunged into grief".

"Oh! Benevolent saint, we have to live each moment of life without sorrow. Then only we would become A-shok meaning without grief in true sense".

"Furthermore, how can prince die? He can, of course proceed on the path of salvation. Salvation means immortality. The process of liberation can be performed through spirituality only. Only soul has the bondages of karmas. Wealth and relations can become the cause of misery, when there is attachment in it. Because of that attachment, its absence results in pain within us. More the state of detachment in it, lesser will be the pain. We have to liberate our soul from attachment and layers of karmas. The feeling and sense of involvement in 'kashayas' (anger, pride, deceit and greed) is death. By seeing other's death, we are accepting a belief that one day or the other we will also have to face death with certainty. Thus, we treat death as our nature. But, in fact, you will observe that death is the nature of body and not soul. The faith and spirituality explains the distinct features of body and soul and that both are separate entities. How can body be our property then? Hence, it is said to break up the connection of death. If we crave for death, we have to live with the immortal nature of the soul".

"In the world that we are looking at, death is considered as separation of soul from the body. When the soul takes exit from the body, it is known as death. Philosophers visualize death and identify it differently. Feeling of pleasure at one moment and feeling unhappy at the next moment. One day we are hopeful, whereas there is disappointment on the next day. Only for some moments we have auspicious, whereas several moments are filled with 'kashayas. Thoughts take an upward and downward trend, wavering mindset and uncertainty of reflections of mind, all these can be considered as *Bhaavmaran* (i.e death of the true nature of soul). In the spiritual field, this is considered to be death. The pilgrimage of liberation is possible through the path

of detachment and unaffected state of mind". The king presented his thoughts on death.

"Prince was just a guest to this palace. Visitor came and went back. Their sweet memories will fulfill our lives. Yes, feeling sad during separation and pleasure in meeting is the order of this material world. Only equanimity can make us travel to the path of liberation".

At this moment, the Sage enters the palace accompanied by the 'prince'. Yes. The prince was alive. All were astonished looking at the prince and were pleasantly surprised.

The pupil narrated the discussion that took place at the palace to the sage.

"You all will be surprised as to why my disciple told you such shocking and untrue words".

"It was just a test of your 'Detached state'", said the sage.

"Because of the words said by your maid with a balanced state of mind, my pupil put all of you to test. If a maid can possess such wisdom and knowledge, then what will be the quality of wisdom of the queen?" said the sage.

"It gives assertion, that all of you have understood spirituality in a right sense which is evident from your detached, balanced, equanimous state of mind. We saints get upset and disturbed at the sickness of a doe, whereas your calmness and equanimity under the most dreadful moments of life convince us of your equanimity of a higher standard".

"Your name itself suggests that you are a treasure of quality virtues. As is your name, so are the quality virtues. You have justified the title given to you, 'Detached King'". Saying this, the sage blessed the king, the prince and whole of the royal family and took leave from them.



Chapter 25

Alochana: Review of the faults and lapses committed

‘Alochana’ means to critically analyze. It is a process of internal repentance. Man has vision. The quality of a soul is to know and perceive. This is known as ‘gnata – drashta’ which means to have knowledge and vision. Soul is the one who views and knows. He observes external-visible matters with open eyes. In case of ‘Alochana’, it is self-observation, to observe our own spiritual self with closed eyes and peep inwards. This process or a ritual to critically review the mistakes and shortcomings is known as ‘Alochana’.

Alochana also means retreating from sinful activities of 18 types called ‘papasthanak’. Contemplation of Alochana is also a part of Pratikraman which means retreating from sinful activities committed periodically right from early morning till next morning, daily, fortnightly, end of every month, thrice a year and annually.

Alochana contains sacred feelings and thoughts of Pratikraman. In short, Alochana is an opportunity to become light by plunging into holy thoughts. To have self sought repentance or as advised by a spiritual teacher is known as ‘prayaschit’. This is practiced for the faults, errors, omissions, commissions in day-to-day life, knowingly or unknowingly in course of routine activities.

Oh God! Since the eternal past, this soul has not developed a right vision, because of the illusion of treating body and soul as one single substance, which are, in fact quite distinct from each other in nature and quality. Body is mortal and subject to death and decay as against the soul which is invisible and perpetual in existence throughout past, present and endless future.

With false perception, in past, when I had quit my body on death without surrendering attachment on it, I had thereby become partner of karmic particles by their heavy influx which

is in fact victimization. I became victim due to ignorance. I have developed maximum attachment and love towards my body. To get rid of this, omniscient have given sermons to surrender the body on death, get detached from the intimacy so developed. But again, out of weakness and ignorance and self motive, I could not detach. Today, Oh God! Oh Lord Arihant! I am, with your grace and kindness, successful in getting your protection under your regime coupled with wisdom that I got with the blessings of spiritual teacher ‘Sadguru’. Now, I want to get rid of the influx of karmic particles. Whatever bodies I had held in past, today, I do hereby disconnect from them, right from, the body with one sensed up to five sensed, without or with mind and also all the four modes viz hellish, tiryanch i.e., birds, animals, insects etc., subtle living beings like earth, water, fire, air and vegetations etc., human bodies of various types and above all, celestial beings of various types. In short, wherever I have taken birth, irrespective of mode and type, I have been attached to respective body, so held and got entangled in new relationships and contacts full of attachments and sense of intimacy. I failed to undergo rituals so as to get rid of attachments and karmic bondages. Now, today, I hereby detach from all such relations, attachments and bondages of all the bodies held till now.

Whatever bodies I have held till now, I disconnect from all of them including all the related activities attached to them. This is just because, whatever bodies I have left, the minute particles thereof, wherever they have gone, created new karmic influxes. Therefore, Oh God! I hereby disconnect them with my mind, body and speech and completely detach keeping Lord Arihant and Siddha and my Guru as witnesses.

In the present mode of life, too, I became the holder of this body, i.e., I took birth, and since then, multiple activities have started and because of that, influx of karmic particles continues, ceaselessly. I continue to commit violence related to six types of living beings just for maintaining my body and

relations. I have invited damages to my own spiritual merits. In the presence of the right spiritual teacher, I wish to get free from all these sins.

Oh God! Despite my soul being the holder of non-violent feelings, it committed lapse. For maintaining body and relations, it indulged in violence of mobile and immobile living beings in three fold manner, i.e., through mind, body and speech and also committed by self, got it committed by others and supported those committing them. Every living being wishes to live; still I have killed, cut, pierced and made them lifeless for my survival. Oh God, I hereby understand and accept my mistakes and repent all my sins.

Next is the second avowed commitment which is related to truth. The basic nature of the soul is in fact that of 'speechlessness', meaning not to speak whatsoever. In spite of that, indulging in telling lies for my selfish interests and several faults related to speech have been committed by me. Today, keeping Lord Arihant and my spiritual teacher as witnesses, I surrender all such sins done by me in three fold ways i.e., through body, speech and mind.

Third type of avowed commitment or 'Vrat' is that of 'non-stealing vow' meaning not to steal. Despite that, I have accepted items, under corrupt feelings, which were belonging to others and I have wrongly established my ownership on them. Various stealing activities, both, of large and small magnitude, have been committed by me knowingly or unknowingly, and thereby inviting karmic bondages related to it and performing sinful act of high density. To get rid of this, I hereby accept that misdeed of mine as a sinful act and surrender them accordingly.

My soul is completely in the state of absolute celibacy. But under the karmic influence ved karma (karma that arouses sensual feelings) and the fruition of Moh leading to attraction and allurements, I have become uncontrollable on sexual desires and activities and consequently wasted my energy, which is highly precious. I have spent energy and vigour in a

rash manner, here and there, without applying sense of proportion. I have maligned my celibacy with erratic use of five senses, total misuse in various ways. I could not develop right feelings of either a householder or a monk, thereby indulging in faults. I have been wandering in different modes of life in the state of lack of control or avowed commitments. Hence, Oh God, with a view to get free from all these shortcomings, I have now become eager and impatient to accept vows of complete monkhood. Leaving all the past deeds and lack of celibacy, now I would like to surrender by renouncing all sins related to sexual activities.

Almighty! My soul is basically always free from possessive nature and attachments. Despite this, under the karmic influence, I have indulged in possession and accumulation of all types of internal and external wealth and assets with deep attachment. I have treated other's possessions as my own and have developed a keen attachment on them. I went on possessing, protecting and consuming it with blind possessive instinct and accumulated huge karmic bondages on my soul. Now to get relief, I hereby make myself free from them. I make myself detached from the feelings of ownership, by believing that nothing is mine and thereby get myself relieved from the feelings of possessive instinct, discard sins and surrender all my attachments.

Sixth avowed commitment is that of limitation of travel in all the ten directions. I have not drawn any limits on distance of travel both physically and mentally, while going somewhere or coming from some place. Now, to move towards inner self with inclination, I hereby make an attempt to put a stop on this to and fro journeys. I get rid of sins related to the directions which have got accumulated over the past infinite births in various modes of life. I disconnect from them.

Seventh avowed commitment: This relates to paying heed to karmadaan meaning commercial activities which results in bondages of heavy karmas. By understanding the reasons of accumulation of karmas, I abandoned such

activities. Despite that, I have diverted my mind in reverse direction and except for means of livelihood, just for the sake of fun, pleasure, taste and self interest; I got indulged in heavy, sticky, deep rooted karmic bondages related activities. To get free from these bondages, Oh God! I want to shift to your way of life. To get myself relieved from the path leading to the material world by getting involved, I, now take a 'U' turn and get free from it.

Eighth avowed commitment is inviting punishment by indulging in purposeless-needless-avoidable sinful acts. Without any reason, knowingly and willfully, sins are committed. Ignorance towards karmic bondages leads to a heavy influx of karmas thereby. Even knowingly, sins are committed due to negligence and laziness, falling prey to the magnetic effect of Mohniya karma leading to multiple karmic bondages. While communicating and indulging verbally in futile, useless talks, without any purpose or reason, sins are committed. We go on committing sins inattentively, just for the sake of time pass. We, in fact do not have any need to indulge in mindless talks, but still go on committing sins and invite bondages of karmas for nothing. Now, I retreat with consciousness and get myself relieved from such sins.

Despite of my basic nature of being equanimous, the mental reflections go in the reverse way only. As a result, inauspicious feelings, known as kashayas like anger, pride, greed and deceit go on increasing. There is always a disturbed state of mind. Oh God! I have become keen to worship a balanced state of mind, i.e., equilibrium and attain equanimity, peace and ultimate state of soul i.e., Samadhi meaning a state of unification of three yogas viz. mind, speech and body. I want to perform holy-pious rituals of 'Samayik'- the ninth avowed commitment of the householder with right perception in true sense. Let all the malicious feelings be gone, I hereby abandon and keep my soul away from all the sinful activities of eighteen types as narrated in the scriptures. All my efforts would be in that direction. This is the real essence of the ninth avowed

commitment of 'samayik-vrat' of the householder.

Tenth avowed commitment is Deshavagasik vrat. Limiting sinful activities for a period of 24 hours (a day and night period) by restricting movements in all directions and limiting the eatables, thereby blocking influx of karmic particles means deshavagasik vrat. Specific rules are to be fixed and observed meticulously. If this is not done as needed and if I have violated the fixed limit, I hereby beg apology by saying 'michhami dukaddam'.

Instead of undergoing unprecedented holy practice to train and nourish the soul, I have been indulged only in the nourishment of five senses. I continued the efforts seeking pleasures derived from each of my five senses. Therefore, Oh God! I detach myself from all sinful feelings and reflections and surrender all such sins.

When an opportunity comes to give food and other useful substances to monks and their followers, instead of availing this golden chance of breaking karmic bondages, we show apathetic attitude of mind, body and speech towards seizing such a rare opportunity and even a required attention and awareness is not observed. Oh Lord Arihant, keeping you as witness, I hereby apologize the lapse by telling 'Michhami Dukaddam'.

It is necessary to observe penance of twelve types. This is meant to purify body, mind and soul. But out of attachment towards body, if I have failed to observe that or even if it has been observed with the intention to get rewards, I beg for apology with 'Michhami Dukaddam'.

Oh God! My soul is indulged in worldly and sensual pleasure by committing eighteen types of sinful acts (paapasthanak). In spite of making efforts to get rid of them, again I tend to commit the same repeatedly and get hurt by them. Even then, lots of karmic bondages of various types are committed under evil influence of egoistic attitude and pride. Just by not keeping due care and precaution, magnitude of sins is on rise because of negligence. To get relieved from

these sinful acts, I hereby surrender and renounce all these evil desires.

Oh God! I have been wandering since infinite time because of absence of spiritual touch within. Whatever little rituals, penances, meditations, chanting of mantras, etc. performed so far has gone in vain because of the desire for fruits derived from them. It resulted in increase of sins under 'mithyatva' meaning false belief. These pious rituals were meant for attaining a state of 'samvar' i.e., blocking evil karmic influx and 'nirjara' i.e., shedding off all the accumulated evil karmic particles of the past. But because of my wrong approach and attitude, they just resulted in further increase of karmic bondages. Now, with a view to regain better result and spiritual touch, I hereby renounce all such external reflections and evil practices. I gave a prime and wrong place to false deities, false mentors and false scriptures, forgetting the rightly needed Lord Arihant. Hence, I hereby renounce all such reflections that resulted in increase of worldly material attitude and feelings and get myself free from them.

Continuous outflow of the excreta from my body has led to killing of many subtle micro-organisms (*Samurcchim jeev*) and thereby inviting evil karmic bondages. Many such sinful acts are committed by my sheer negligence. I express apology by showing mercy towards these innocent beings.

I beg apology from all the living beings which come under eighty four lakhs types of the places of their birth (*Jeevayoni*). Right from my birth till this present moment, whatever evil or good reflection of soul have taken place, I abandon all the evil ones among them. Many types of sinful acts have been committed by me while performing duties of a householder, be it commercial activity of shops or offices or relating to children, family members, etc. Keeping 'siddha parmatma- the liberated souls' as witness, I hereby ask for apology of all the sins by saying 'Michhami Dukaddam'.

I do not have enmity, spiteful feelings, and malicious approach towards any living being. All are my own and close, and I

apologize everybody with a heart full of sincerity, since it is my prime duty.

'Khamemi savve jeeva, Savve Jeeva vi Khamantu mein...

Mitti mein savva bhooesu, Ver majzham na kenai...

Evamaham aaloiyam, Nindiyam garhiyam dugganchhiyam...

Sammam tivihenam padikkanto, vandami jin chauvvisam'.

My soul has so far taken birth and wandered through eighty four lakhs of modes of lives. During that course, I have incurred karmic bondages by violating avowed commitment and indulging in a state of not holding any of them either under the effect and influence of worldly sensual pleasure or laziness, apathy, etc. I hereby purify my soul, which is malicious, with the holy water of repentance.

I also apologize by saying 'Michhami Dukkadam' for the violence committed on those living beings throughout my past eternal journey under various modes of life.

With repentance and undergoing punishment given to me by my mentor, I now hate all my sins committed and ask for apology for the same.

Let all my evil deeds become false and worth discarding.

At the end, Oh God! You and you only are worth surrendering to. You are auspicious and the best among all the best. By accepting this, I wish that in each of my veins and all my cells, Oh Lord Arihant, let your name be repeatedly uttered and spread melodiously like humming sound. Let there be no breathing without saying your name. To remember you and surrendering to you each moment ceaselessly, I say... 'Chattari manglam....'.

Lastly, I wish to renounce all my bodily attachments and for that I will pray prior to my death by saying...

"Food, body and all the belongings, I avow all 18 types of sins, if death comes then everything is renounced and if I live then please grant me exceptions."

Om shanti shanti shanti!



Chapter 26

Contemplation on death in various philosophical literatures

Almost all philosophies in the world have contemplated and expounded on death.

Western philosophical thought is an amalgamation of various thought processes. It has been a meeting point of Christianity and contemporary viewpoints. The Greeks initially analyzed the material world and later on having realized the humans are beyond material, explained the nature of consciousness. Initially Europe was influenced by Socrates and Plato, and the medieval age was influenced by Aristotle.

Indian philosophical systems have brought out significance of death through story literature.

In Ramayana, death has been explained by the episodes of Dashratha and Ravana. Mahabharata speaks of death by the event of Bhishma who is laid on the bed of arrows.

Philosophical literature brings out the significant discussion of death via narratives of Savitri and Nachiketa.

Kathopanishad talks of death as reality and as an art. It explains the mysteries of death. Kathopanishad is a dialogue between Yama and Nachiketa. Death always comes at our house. Body is abode of soul, of life. Since we do not welcome death, it becomes painful, dreadful and leads to anxiety. But here Nachiketa on his own visits the house of Yama, the abode of death. Yama was not found. It suggests that death does not exist if you go after it. If you welcome it, you reach your destination—eternity and immortality.

The logical question is that “how is it possible for Nachiketa to meet Yama in an embodied way”. The purpose of Upanishad is not futile logical debates. This is just a story. The purpose of the story is to understand the dialogues between Nachiketa and Yama. The dialogues reveal and bring out the secrets of death in a logical and thoughtful method.

Yama explains to Nachiketa the meaning of Shreya and Preya. Shreya means auspicious or blessed and preya means

pleasure or happiness. Happiness is about materialistic comforts and auspicious happiness is linked with the soul. Auspiciousness is the result of overcoming of desires.

“Body is chariot and soul is the driver”. When the soul leaves body, the body is left alone without driver. The term used is “Arathi”, means the body which is dead, it is without soul, the driver.

Six systems of Indian philosophies talk about immortality, a rebirth and karmic bondage. The purpose was to reveal the temporary happiness and comforts of material world and objects of this material world. They will not come along at the point when death arrives. Qualities of the soul are the only permanent thing which belongs to the soul.

Charvaka philosophy explains that body alone is real. They deny soul as a separate entity from body. They only believe in the existence of this material body which is born and nothing remains after death. Therefore, they deny rebirth, karma, etc. They are regarded as hedonist, people who believe in physicality, and pursue the pleasure of senses. Hence, this philosophy neither supports any spirituality nor does it envision beautifying death for the upliftment of the soul.

Some other Indian philosophical schools of thought explain the futility of living a religious life. They believe that humans have thousands of rebirths. Why to hasten ourselves in the pursuit of self-realization and live a religious life. Let us enjoy this life. Next birth shall be reserved to think about soul.

Prophet Moses, Jesus Christ and Prophet Mohammad have revealed that there is only one birth. Hence, we should utilize this one life for prayer, devotion and good deeds. Until death, every moment is of high value. But many people misinterpreted this belief to quench their quest for worldly pleasures and propagated that, since there is one life, enjoy as much as you can. God is an imagination, life is real, and therefore they propounded a hedonist way of life. Pleasure is the ultimate goal for such people.

According to Osho Rajneesh, “Death is the highest

scripture of life. There is no liberation till one masters the science of death". Contemplating and understanding death is the real study. Hence, knowledgeable have spoken that a constant contemplation on death is the key to '*Samadhi Maran*' that is a peaceful and equanimous death. Awareness of death is the highest knowledge.

Buddhist philosophy too, explains about death in its Tripitakas and Commentary literature.

Buddhist philosophy explains reality in terms of flux. It talks about transience and reality as ever changing. They deny existence of any permanent substance. Hence, they deny soul as a permanent substance, but they talk about consciousness. They explain that reality is like continuous flow of activities similar to the flame of a candle. They believe that the experience of emotions is the quality of consciousness (soul). What we experience is what we are conscious of. Therefore, they talk of momentary consciousness and deny the permanent existence of soul. Attachment, hatred, pleasure, pain are experiences linked with body and mind. As per Buddhist philosophy, when these experiences are relinquished, there is Nirvana or liberation. *Naratmavaad and Anatmavaad* are the peculiar thought processes of Buddhist philosophy.

Yogeshwar Shri Krishna, in Shrimad Bhagwad Gita, beautifully analyses death. He says, "Enlightened souls never lament on death. Death was not there in past and will never exist in future, so why to think in that manner, why to suffer? Body is temporary. How can one establish a permanent relation with the temporary body? One need not become anxious for this attachment towards body.

Soul is neither born nor does it die. It is eternal and immortal. No weapon can injure soul, fire cannot burn it, water cannot moist it, and air cannot desiccate it. Neither soul harms anyone nor can it be harmed by anyone. Soul abandons the decayed body and accepts a new body and this is what we call as death. Soul is eternal and pure; it is futile to lament on such a thing".

In Mahabharata, episode of Satyavaan and Savitri narrate a wonderful account of death. In spite of Yama's persuasion of various things, Savitri forces Yama for a promise. She asks Yama to give back life to Satyavaan.

We can connect this story with our spiritual journey. Due to passions, negligence and in this glamorous worldly life, awareness of soul (Satyavaan) is lost. The efforts should be to regain our lost consciousness (Savitri) and awareness of our own consciousness. World is transforming or ever-changing, Savitri becomes completely thoughtless. She arrives at a stage of non-duality. This is the real eternal unchanging state. Savitri overcomes her ignorance by the highest form of contemplation and leads herself to blissful state of knowledge. Maharshi Arvind has elaborated the secrets of death in his poem Savitri.

We have forgotten our awareness of soul. In Gita, Shri Krishna has repeatedly suggested to regain our soul consciousness.

Jain philosophy has deep contemplations on death which are very clearly explained. It has explanations on death in context with the stages of the soul by various scholars and preceptors throughout the ages.

Sallekhana, also known as *Santharo* is the special term used in Jain tradition. It talks about embracing death willfully. To lessen the passions and overcome bodily attachment is Sallekhana.

Vow of Sallekhana can be undertaken at the last moment. The vow can be for a moment and could extend up to 12 years, which can lead to *Santharo* at the end.

Sallekhana is external-internal austerity. It is preparatory vow for death.

- When old age arrives, body cannot function properly, or it is impacted by various diseases.
- When circumstances arise that one is unable to practice the conduct of an ascetic.
- In the above conditions, with the permission of the Guru,

one can undertake a vow of willingly give up the body.

- In times of war or drought or any such event of calamities, saving oneself from irreligious act; a disciple, ascetic or householder can undertake this vow with the permission of the Guru.

Jain scriptures expound 17 types of death. Sallekhana vow can be undertaken in three ways.

1. Bhakta Pratyakhyana Maran – Not consuming food and water when nearing death.
2. Ingit Maran– Renouncing 4 types of aahar (all types of food, water, dryfruits and mouth fresheners) plus limitations of movement and communicate only through gestures.
3. Padopagaman Maran - To remain still like a branch of tree till you breathe your last

Death by accepting the vow of Santhara-Sallekhana should not be mistaken to be suicide. It is an austerity and a conscious effort involving full awareness to accept death. It is a preparation for welcoming death and is a celebration of death. The person who undertakes the vow-

- Does not desire worldly comforts.
- Does not expect heavenly pleasures.
- Does not have thoughts to receive love, acceptance, name, fame during the vow nor any desire to live longer for it.
- Does not expect to die earlier if any bodily suffering arises.
- Does not desire to enjoy comforts and luxuries.

To constantly remind the person who takes this vow and keep him alert so that he is not bonded by any of the above *Atichar (mistakes)* is the duty of the ascetic or by a follower who is in that person's service. He or she is constantly vigilant and keeps the performer ever aware on the proper following of this austerity. Sadhak who has undertaken this vow is constantly motivated to be deeply engrossed in well-being of his soul.

Body is full of diseases. Pain arises due to the fruition

of Ashata Vedniya Karma (inauspicious pain giving karma). Body is unconscious, but when gains consciousness, the person feels tremendous pain and thinks of death to arrive soon. Due to unbearable pain, expressing his grief, he says that it would be better to die than to bear this torment. The relatives, out of compassion think to end their loved one's life. This is called as 'Mercy killing'. In such situation there is no scope to prepare for any spiritual exercise, penance or austerity.

Sallekhana involves a complete preparatory stage before death, including a systematic spiritual regime leading to mental peace and equanimity.

A *Shravak* desires of 3 things in their life which are called as *Manorath*:

1. To reduce worldly affairs and attachment
2. To become an ascetic and follow the five major vows
3. To accept Sallekhana and attain a contemplative death

A *Sadhak* (aspirant) who makes efforts to fulfill the above desires makes his life worthwhile. Adopting the noble lifestyle of an ascetic coupled with the spiritual end of the life by adopting the vow of Sallekhana is like a golden crown studded with diamonds!

Santharo is not suicide. People commit suicide due to depression, not being able to bear certain difficulties, or if one loses name and fame and due to dreadful and negative thoughts, later on commits suicide.

In India there was practice of Sati Tradition. It may be still prevalent in some places. In Sati tradition, wife (or a close family member) sits on the funeral pyre of her deceased husband (or a relative), and burns herself to death. This is due to fruition of *Mahamohaniya Karma* (intense-affection karma), extreme negative and depressed thinking and superstitious blind faith.

Jihad is a result of religious fanaticism. To kill in name of religion or safeguarding religion is the highest form of irreligious act. Human bombers, who kill themselves or others,

spoil their last moments, leading to a disturbed death.

The sacrifice of martyrs of border security force, soldiers, militants, policemen etc. safeguarding our country, fighting against injustice, or the ones who sacrifice their life to save someone's chastity can be called as a heroic death. But during the last moments, if the person is not experiencing feelings of intense grudge and violence but has the feeling of fulfilling his duty, only then the soul can stay in an auspicious state.

Sallekhana stands apart from all these forms of deaths and is very different and unique. There is no enforcement to practice Sallekhana. It is purely dependent on one's own will and consent. When an aspirant is ready, mentally and physically, only then Sallekhana can be undertaken. The gradual progress of Sallekhana vow results in *Santharo*, which leads the highest form of contemplative, equanimous and a peaceful death of the aspirant.

The entire wealth of an emperor is futile in front of one moment of self-awareness. The wise have propounded that, when your body refuses to listen to you, then awaken and save your soul.

When our house is on fire, we remove and save the most valuable objects. Our own consciousness, our soul is the most valuable to us.

Such bodies have been acquired innumerable times by souls. We have left relations of past birth as well as the body. Then this is not new.

The material body has to be returned back to matter. Hence, the wise renounce and disconnect with the material body at the time of death.

The body is not permanent. Even the bodies of Tirthankaras are not immortal; therefore, I will faithfully and diligently give up my body. I am only soul and not body; should be contemplative meditation.

To accept the vow of Sallekhana, is to come in the realm of *Samvar*, that is, stoppage of influx of karmas. Actions become pure. Later on, it leads to *Nirjara*, which is efflux or shedding

of karmas.

The aspirant is constantly engaged in internal vigilance and introspection (*Anupreksha*). Twelve *Bhavana* (auspicious contemplation) and four *Parabhavana* are sixteen auspicious meditations which enables a soul to progress from purity to absolute purity. Contemplation on temporariness in world, impermanence and the introspection on non-reliance on anyone... these three thoughts leads one to detachment. Deep and concentrated introspection on these Bhavanas, leads one on the path of liberation and eventually free from the cycle of birth, death and rebirth.

We are not talking or imagining about the experience of pain during birth, because it is all about the future life. We are only talking about experience of death, about this birth as that pain will have to be borne in this life itself.

Birth is the seed of the tree of death. The day we are free from birth, we will be free from death and rebirth. Lastly, the aspirant has to seek forgiveness, renounce all inauspicious actions and transgressions of all vows, and seek forgiveness for the transgressions, overcome the attachment of the body and accept the refuge to four auspicious entities viz. Arihant, Siddh, Sadhu, Sadhvis and the religion propounded by Kevalis. This would result in highly peaceful and equanimous death which is also referred to as Samadhi Maran – Pandit Maran.

Indian philosophical literature talks about liberation in relation to death and ways to achieve it.

To improve the final moment, one has to lead a life of non-violence, truthfulness and develop a good character.

All religions have explained the combination of religious principles and its inherent philosophical aspects.

Making a conscious effort to tread forward on the path showed by learned with full faith and diligence will surely open the divine doors of Samadhi Maran that is a composed, calm and peaceful death.



Chapter 27

Endurance

We have to develop three types of endurance in life:

1. Endurance for difficulties and discomforts (afflictions)
2. Endurance for pain and sufferings
3. Endurance for death

It is essential to have all the three types of endurance for a peaceful death with a balanced state of mind, speech and body. In life, I am bearing the afflictions. Whatever afflictions I am experiencing is affecting others too. Hence, I will keep awareness so that because of me others do not suffer. I am trying to reduce my afflictions and seeing other's afflictions, I too can feel their suffering. Same state of mind exists in pain endurance too. Whereas, in death endurance, it is nothing else but to accept death in its natural course, as it comes. The very essence of such feeling of acceptance and endurance helps us experience 'The sunrise at the dusk of life'.



Chapter 28

The Eighth Promise

In the Hindu rituals for a wedding, there is an importance laid on the "Saptapadi". Under this ritual, the couple rotates around the fire for seven times (Phera), making themselves bound in the holy bondage of wedding, popularly known as 'Wedlock'. During this ritual, the couple, keeping fire as their witness, get themselves committed to each other under seven vows. These seven vows are enumerated as under:

They promise, commit and ensure:

1. To provide each other sustenance. (food and nutrition)
2. To provide a loyal companionship, progress together and support each other.
3. To protect and secure the wealth acquired and earned.
4. To co-operate with each other in the moments of pleasure and pain.
5. To take care of children in all respects.
6. To co-operate mutually in all weathers and seasons by making each other comfortable.
7. To maintain throughout their 'Lifetime' constant feeling of friendship and emotional attachment towards each other so as to make the wedded life ideal and worth living and exemplary for fellow couples.

If these promises are faithfully observed by both the spouses, with strict maintenance, then, the glory of wedded life would be flooded positively with complete mutual pleasure and satisfaction.

Now, the eighth promise over and above the "Saptapadi", should be as follows:

At the ultimate end of the present life, we will co-operate and accompany each other and live our wedded life in such a way and manner that the parting soul and the one, who is getting farewell, gets satisfaction of peaceful and equanimous death. We will rightly endeavour to achieve this situation in life, by living quality life together.

If this eighth promise and commitment is added with the promises of "Saptapadi" with full awareness and consciousness and remembered every moment, the dusk of the life would surely bring a divine sunrise.

In other words, such moments of spiritual experience are bound to happen positively and without fail.

Chapter 29

An opportunity to undertake spiritual exercise

Awareness of death and conscious alertness of near and dear ones can make last moments a meditated one with equanimity

On each of the “life pot”, there comes an invariably printed “expiry date”. But it is we, who are not able to interpret the mentioned date.

But even if we get any indication that our last moment is approaching, we have to make an effort to understand and correctly interpret it so as to have a peaceful and equanimous death.

It is the duty of all of us to be alert and ensure our peaceful death and also of those who are our intimates, by proper planning, so that our last moments are spent with spiritual exercise.

In his spiritual discourse, His Holiness, Panyas Shri Jinasunder Vijayji has narrated one such inspiring event which is very emotional and touching.

This is a true story happened in the spiritual city of Mumbai. In a suburb of Mumbai, there resided a religious and cultured family. Financially not so sound, but each of the members were very close to one another. They followed a high degree of religious, ethical and spiritual culture.

In this family, there is a boy named “Saiyam”, aged 12 years. He is very innocent, frank, simple and kindhearted. His postures, nature and actions are such that it attracts love from everybody he comes in contact with.

Alas! The karmic authority attacked on Saiyam without taking cognizance or caring for his innocence and childhood. He felt pain. Doctor was consulted, biopsy was done and report read “CANCER” and that too in its last stage.

The entire family was shattered with the news and was grief ridden. Even “Saiyam” came to know about the situation. He too got upset. Time passed by, pain increased day by day. There was a statutory limit to his patience and power of forbearance. He was under distress but nevertheless he had a deep affection

towards his mother, who responded positively by showering him with lot of affection and by pacifying and giving proper understanding of the situation with proper care and attention.

One day, the mother assembles the entire family and explained with seriousness, “All of you, please set aside your grief. We may not be able to stop the approaching death of Saiyam, but an opportunity to make it peaceful lies in our hands. He may get a peaceful and equanimous death with the help of our collective efforts by stopping him in indulging towards inauspicious state of mind. For that to happen, let us all from today itself, start our efforts in that direction. That is the only true service and treatment we can offer him. A soul has taken birth in our family, stayed with us till now; hence, it is our responsibility to ensure that his next birth doesn’t lie in ulterior mode. So, let us together ponder upon as to what we can do for his composure and equanimity”.

Tears started rolling out from all the eyes present there. Saiyam was a pet and dear to everybody. Since, a correct and opportune moment had arisen, everybody, turn by turn started giving their suggestions like, arrangements be made to request saints present in the upashray to visit our place by personally going to them with folded hands, so that Saiyam can have their darshan. The spiritual teachers who are the bearer of supreme souls will be pleased to help Saiyam with their blissful, peaceful and spiritual words passing through their holy mouth, thereby giving him spiritual upliftment with sermons and inspiration to make his last moments fruitful. Another member quipped, “Let us in the meantime, chant “Navakar Mahamantra” and “Uvassagaharam Stotra” in turns. Noble deeds done in life and also those being performed in “JIN-SHASAN” should be narrated to him, offering him meditated peace.

Third member gave a quick suggestion, “Meena’s voice is very melodious and she knows many prayers very well as well as stavans and sajjiyas and hence, let her sing to make Saiyam hear all these to keep his spirits high”.

Fourth member put up a very important and serious suggestion by saying, “In his past life, Saiyam might have committed grave

offence, sinful acts and as a result of this, karmic bondages might have taken place and on their maturity, the present illness of grave nature, that is cancer, has gripped him. So, let him recite “Iriyavahiyam sutra” (third lesson of samayik) with meanings, three times thrice a day, so that he can repent his past sins and ask for forgiveness from the deep of his heart and if he gets deeply involved in repentance, then it will be a direct attack through spirituality on the illness. It would ease Saiyam’s pain of cancer and provide great relief to him”.

Everybody present in the room applauded him for his suggestion and said it was truly a sensible one. These collective thoughts and suggestions got immediate implementation and above all Saiyam himself started participating in all the rituals that took place with keen interest and pleasure expressing his satisfaction for the ongoing process. Pains went on increasing but surprisingly enough, Saiyam’s attention was gradually reducing towards the pain and also the bad and inauspicious thought flow known as “Artradhyan” causing worries and tension, decreased. In fact, all inauspicious signs of crying, screaming with pain was highly reduced.

His whole time passed in prayers expressing hatred towards his past sinful acts, in supporting all the noble deeds and concentrating on the meaning of each word of “Iriyavahiyam sutra”, bowing to the visiting saints who also blessed him, listening to their sermons related to the critical situation he was passing through. His spiritual involvement was superb.

His pleasant mood went on rising everyday and on one particular day, he suddenly quipped, “Oh Mother! Really, ‘Cancer’ has come to me as a welcome event. It is a very nice thing that happened. Just because of that, I am now undergoing a lot of religious rituals and therefore all my past sins are being eliminated at a fast pace. I am lucky that I am doing rituals which burns off all my evil karmic particles. O Mother! Had I been hale and hearty, perhaps I would have wasted my time in playing and watching TV and other worldly pleasures which could have caused great harm to me and my

soul. It is truly a very good event that I fell ill”.

These emotional words of Saiyam, which had come out sensibly, made all those present there teary and with lots of appreciation. His deep sense of understanding and equanimous feelings amidst such an acute pain made them feel pleased and surprised.

Days passed on, his body weight went on reducing, resulting in a lean and thin frame. Pain was on a gradual increase and the last day of Saiyam’s life had come. Oh! The last moments were visible with a quick count down process. All were alert. Mahatma too, made his entry on the spot.

Mother said, “My son now is the real testing period. Do not get disturbed and face the situation calmly with full awareness without any inauspicious feeling within, so as to avert the possibility of bad mode of birth in your next life”.

Mahatma said, “Saiyam, you are not ‘body’ but quite distinct from it. You are the owner and holder of the infinite power known as ‘great spiritual consciousness, full of inner knowledge and perception. Do not get drawn towards either your body or its pain”.

On the other hand, there is continuous rhythm of repeated chanting of ‘Mahamantra Navkaar’. Saiyam too is involved deeply, chanting with them. Gradually, the voice of Saiyam started fading away, the tone got lower and lower. Now, there is only movement of the lips visible. Whispers are on. The photograph of “Lord Arihant”-“Tirthankara” were brought before him. His eyes were standstill. His lips ceased movements and with an extreme state of equanimity and meditated posture, under the shelter of ‘Lord’ and mentors, Saiyam breathed his last. Hats off to his mother, who gave him inspiring, peaceful and ideal form of death.

Hats off to the family who was religiously conscious and gave him spiritual comfort all the time. Hats off to Master Saiyam who embraced a heroic death with full meditated posture and the spirit within, till parting with the body, for this journey to heaven in “Urdhva-lok” with an ultimate goal of ‘liberation’, ending all miseries and pains once and for all.

Chapter 30

The sunrise at the dusk of life

The sun is gradually moving in the sky. The twilight is spreading its colours on this earth, yellow leaves are withering away from the trees... looks like these are signs of the twilight of life... the old age.

The dusk/twilight suggest the change of the life cycle, change is the definite rule of the nature.

The setting of the sun after the twilight leads to the arrival of soothing moonlight, birds can reach their nest only if they depart with the sky, the cow can meet its calf only when it leaves the grazing of fields, humans can meet their loved ones only when they arrive home after accomplishing their daily work.

To achieve something, some other things are to be renounced. Separation is unavoidable, for union.

The mere thought of getting separated from a loved one is very painful and burdensome which can lead an individual into depression.

The vision of the dusk does bring some sadness with it but at the same time, the picturesque colours of evening sky in the same dusk are truly mesmerizing. Similarly, at the arrival of the dusk of one's life, can be enlightened like dawn which can result positivity and showers of happiness.

Birth, infancy, adolescence, youth, maturity and old age are the stages of life. Old age is the dusk of life. It is appreciable that we have received this human life and which is a long one. This ripe old age can be very bright and illuminating when inspired by the religious preceptors.

Rashtrasant Pujya Gurudev Shree Namramuni Maharaj Saheb inspires the senior citizens in his camps through thought provoking speeches. He says old age is revival of infant stage. As the child seeks novelty and support of his mother every time, so does the old age seek. The old age seeks the support of the Lord. Infancy is the stage when child departs from the

lord and old age is the stage whence one seeks to unite with the Lord.

Life is sustained by its liveliness, when interest to live disappears, humans become dull. Love is that essence due to which life is sustained. The moment, the experience of love stops, the life seems meaningless. In spite of living, the person feels lifeless.

Love attracts love. Where there is love, even a child is attracted and in return the child gifts us with its innocent love.

Youth is the one, who is always positive by heart and soul; one who never complains; this suggests that there is a constant flow of love from the supreme power, whereas, the one who is old is negative, the opposite of the above, always complaining and puts his head in every occasion.

Sitting on the dining table, one has to wait for the rotis to be served.

Starts feeling disgusted, thinking how is it that I am kept waiting at the dining table. This is a negative attitude.

But — Oh! Maybe hot rotis are being made for me, so I am served a little late.... This is a positive attitude.

Even if not served hot, yet to eat with equanimity leads to peace in life.

Every person has 'Aura' around himself which is also known as 'Prabha'.

A person whose thoughts are negative will create waves of black aura around himself. This negativity of black aura hinders the flow of the vital energy into the inner cells of the body. Therefore, these cells start degenerating and they gradually die. Constant flow of negative thoughts results into complaints and hence the above happens.

A complaining person never gets the shelter of supreme lord.

If we want to enjoy the sunrise at this period of old age, then we will have to learn to face the situations and by not interfering in it. This will bring in the experience of spring even in the autumn.

When things do not happen as we wish; we start complaining. The faces of the ladies become more degenerated because they have to live with the same person, hence complains. But complain is not a solution.

Where your wish is not accepted, do not interfere. Nowadays, the people who listen are less and the ones who retaliate are more.

There are more wrinkles on a face of a person who retaliates with words, even if no one is ready to listen. By speaking, a lot of energy is wasted. If nobody obeys, then you get angry and have a feeling of hatred. This is the creation of negative energy. After 50 years of age, one cannot digest the negative energy. Hence, speak as much little as possible.

As your age increases, body becomes imbalanced. It is a natural process. Eyes, ears, teeth will start giving trouble. Even the constituents of body, that is vaata, pitta and kapha will not be balanced. All this will give rise to discomfort as our body is made up of material substances (pudgal). The nature of pudgal is origination, degeneration and much more. We all are aware of this. We all must accept the gradual decay of the body over the period of time.

Anyone can look ten years older or younger than their present age.

Ignore the pain of body, the suffering or mental agony will be mild. If you contemplate on pain of body, then the agony will be doubled.

Constant advertising of pain will double it and concealing will reduce it to half. Constant brooding over pain and suffering, multiplies it. Repeatedly saying that I am in pain will bring wrinkles on the face, whereas saying that, I am happy will bring charm on the face. We are unable to appreciate our mind, speech and body. Life suggests certain breaks, signals which we overlook. We are only concentrated on speed, hence we become victims of sadness and accidents.

Every activity of life, viz., sitting, sleeping, waking up, being in silence or while speaking, demands contemplation. Our

words should not mislead. We should be alert that our negative attitude does not result in our imbalance state.

How many readily listen to our agony? Hence, one must speak only to those whose words provide solace and comfort, who listen to us with affection. This will make the suffering less or else by doing the opposite, leads to increase in pain.

Speaking in front of the supreme lord will ease your burden. The supreme will never react or be judgmental. Hence, our conversation with him will become like a prayer which shall lighten our heart.

Why is there a conflict amongst the family members, in spite of staying under the same roof? There is lack of affectionate feelings amongst them. In spite of staying together, there is separation by heart. This separation can be reduced.

There is a feeling of loneliness. We feel as if no one bothers for us. We constantly think of past. We were always seeking advice from our elders even in smallest of matters. But now, the family takes big decision themselves.

For this, the solutions are as follows:

- Give advice only when asked.
- Maybe we have failed to give such a culture wherein the current generation will constantly seek our advice in smallest matters.
- The current scenario is such that at the age of 13, a child is quite mature.
- The current generation is intelligent and hi-tech. Individuals have not changed, but the world has. Become innocent like a child. Innocence will result into assimilation. There will be a sparkle on the innocent face.

The one who is smiling, is like a child. Due to illness or being ignored, the elderly cry, yet no ears come out. That house is not an ideal house where elders cry and the young laughs. But an ideal house is the one in which the elders smile and the young think.

There is greatness in silence of the elders. The one who is

silent, is young forever. *Vachan Siddhi* – special ability of speech emerges with the practice of austerity of silence. Imbalance can be brought to balance by the power of silence. Silence means non-interference. Two tight lips can bind seven to eight people together. System of joint and nuclear families is to be closely understood. Due to circumstances, there is separation in families. Yet, through hearts, all members have great care and affection. This is the definition of joint family.

In spite of being elder, give respect to one and all, young and old. Appreciate every small efforts of all family members. If required, then only give a small advice.

Speaking sweet and tender words will give satisfactory results. Usage of words by tongue will be soft, tender and affectionate.

Those, whose auspicious deeds (punya) are on rise, have a constant state of appeasement or peace, but this is rare.

Body is like a machine, which when overused starts making noise. When any machine makes such noise, we apply grease and it starts running smoothly. Hence the relations during old age should also be smoothened so that it does not lead to discontentment in relations. So apply the butter of silence in the mouth. The bitter tongue can be made sweet if butter is applied. Refrain from disrespecting. Appreciate by overlooking the faults.

At appropriate time, the elderly women of the house should hand over the charge of the house to her daughter-in-law and the father should hand over the business to his son, this is the ideal way of life.

Orderliness brings about healthy state. Take care of health. Do not brood over the past. Put your effort in staying in the present. Happiness and sadness are a part and parcel of the life cycle. Learn to forebear the pain by laughing these out. This will decrease the pain.

Keep some time for meditation, prayanam, morning walk, evening walk, reading good books, visiting temples and association with the preceptors and all these will make this old age, a new sunrise.



Chapter 31

At the end, it will only be 'us'...

Even if we quarrel, even if we get angry
To dominate on each other

At the end, it will only be 'us'...

Say whatever you want to say
Do whatever you want to do
To find each other's denture

At the end, it will only be 'us'...

If I sulk, you persuade me
If you sulk, I will persuade you
To pamper each other

At the end, it will only be 'us'...

When our sights will be blurred
And our memories stunted
To find ourselves in each other

At the end, it will only be 'us'...

When knees will pain
And waist won't bend
To trim each other's toe nails

At the end, it will only be 'us'...

My reports are completely normal,
I am alright

To cheat each other by saying this

At the end, it will only be 'us'...

To find each other's purse,
Specs, medicines, mobile
To give a missed call

At the end, it will only be 'us'...

The grip of fingers will become loose
The glass of water will fall and break
To carefully pick up the shattered pieces

At the end, it will only be 'us'...

Ears will cease to hear
 Words will cease to travel out of the lips
 Then to explain the incident calmly
 At the end, it will only be 'us'...
 When the nights will be sleepless
 To smoothly move fingers
 On each other's head
 At the end, it will only be 'us'...
 Diabetes, B.P. will come
 17 tablets will have to be taken
 To remind each other of it
 At the end, it will only be 'us'...
 I will say that I'll depart first
 You will say that you'll depart first
 To predict each other's future
 At the end, it will only be 'us'...
 With sadness in mind,
 Our eyes will be watery
 To console and wipe each other's tears
 At the end, it will only be 'us'...
 Kids will attain wings and our nest will become silent
 In lonely life, to recite God's name
 To see 'dawn at the dusk of our life'
 At the end, it will only be 'us'...
 When our company will end
 And the moment to part arrives,
 To forgive each other
 At the end, it will only be 'us'...

Source: From the internet



Sunrise and Sunset

We formally use the words 'sunrise' and 'sunset'. In reality there is nothing like rising and setting of the sun. To rise and to set is just the game of our eyes. Sunrise in the east and sunset in the west is a continuous play of the nature. Sun is constant.

When we talk to our relatives residing in America, we say, "here, the sun is setting, the beauty in the west of the sky is mesmerizing", whereas they will say, "Hello, here the sun is rising, the beauty in the redness of the dawn is worth enjoying".

One will say 'sunrise', the other will say 'sunset'. In this debate, if we ask the Sun, that whether you are rising or are you setting, then Sun will answer that, I never rise nor do I set. I just spread light.

It is the same with birth and death. Birth and death are connected with the body. Soul is constant, it does not take birth nor does it die.

Since infinite time, in spite of passing through innumerable seasons and various impacts of nature, soul always remains permanent and immortal.



Introduction

Shri Gunvantray Madhulal Barvalia, a native of Khambha village from Amreli district in Gujarat, is a renowned Chartered Accountant in Mumbai. After practicing for a few years, he set up his own business in the textile processing industry. Gunvantbhai is not only a successful businessman but also proficient in the field of literature, philosophy and spirituality. His wife Dr. Madhuben has earned a degree of Ph.D for the detailed research work in Hindi literature. She actively participates and assists Gunvantbhai in his work.

Awards and Milestones

- Gunvantbhai was honoured with the prestigious '**Life time Achievement Award**' by the esteemed Institute of Jainology, London, UK in the year 2020 for his exceptional work towards Jain Literature and Jain Philosophy (Tatvagyaan).
- His highly acclaimed book titled "Vishwakalyan Ni Vaate" was awarded as the '**Best Book of 2018**' by the Maharashtra Rajya Gujarati Sahitya Academy.
- He was felicitated with the '**Jain Patrakar Sangh - Best Journalist Award**' for his article published in the daily newspaper 'Mumbai Samachar' in 1997.
- Gunvantbhai has written, edited, researched and compiled more than 80 books on varied topics like Jain philosophy, literature, spirituality, religion, comparative studies and poems. His 55 books are available on Jain eLibrabry.org which are benefitting the online readers worldwide.
- He plays an eminent role as a prime co-ordinator, compiler and editor of an arduous research project of '*Bruhad Jain Itihaas Granth Mala*'. This granth envisions to chronologically cover non-sectarian history of Jainism in around 12 volumes.
- Gunvantbhai is actively involved along with Padmashree Dr. Kumarpalbhai Desai in the mega project 'Jain Vishwakosh' - Encyclopedia of Jainism inspired by

Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb.

- With a vision to take Parmatma Mahavir's preaching – 'Aagams' worldwide, 'Jain Aagam Mission' (translation of Aagams into English) was initiated and inspired by Rashtrasant Param Gurudev Shree Namramuni Maharaj Saheb. Gunvantbhai is playing a significant role in coordinating with various scholars and revered santsatijis towards a smooth progression of this project.
- Many of his insightful lectures have been aired on Doordarshan National TV Channel.

Early Life

Shri Gunvantbhai has been inclined towards literature and philosophy right from his childhood. His journey of becoming a skilful author and a creative poet began from the tender age of 13, when his first article and poem was published in the school annual magazine. At the age of 23, his first book 'Hriday Sandesh', which is a collection of educational articles beneficial for the students was published. One of his early accomplishments include 'Kalapi Darshan' which consists of a collection of articles, poems, essays by several renowned scholars, based on work of poet 'Kalapi'. It was published on the occasion of the birth centenary of poet Kalapi. This compilation was highly appreciated and was accepted as a reference book by various Universities of Gujarat and Saurashtra for the benefit of students pursuing higher studies in Gujarati Literature. During his college days, he also published 'Preet Gunjan' a compilation of more than 200 selected poems written over a timespan of 150 years which also include some of his own creations.

As an Author, Editor and Researcher

Shri Gunvantbhai has authored various inspiring books encompassing a broad spectrum of subjects including Jain heritage and values, comparative studies of religions across the world, spirituality, philosophy, Aagams, Taatva, contemplation on death and much more which has caught the attention of

readers globally.

He has been proactively involved as an editor and a researcher in multiple research projects. One such mega project is 'Jain Vishwakosh'. This Granth gives a non-sectarian comprehensive information about each and every topic in Jainism alphabetically. Gunvantbhai plays an eminent role in this project. It will be the first 'Jain Encyclopedia' that is being created; an initiative that shall prove to be a massive boon to researchers, scientists, philosophers, historians and scholars worldwide.

He has got the blessed opportunity to serve as an editor to compile and publish the excerpts of Pravachans delivered by revered Sant – Satijis. He has served as an honorary editor of various magazines of leading institutions and has been instrumental in spreading Prabhu Mahavir's preaching. His articles on topics related to religion and spirituality often appear under the penname 'Gunjan Barvalia' in leading magazines and newspapers like Mumbai Samachar, Gujarat Samachar, Janmabhumi and Samkaleen. He has also been the editor in charge for the publication of special issues – *Visheshank* in popular magazines like Prabuddh Jeevan, Jain Prakash and Enlightenment. His editorial work includes:

- 'Kedi' – a fortnightly magazine published by Gujarati Seva Samaj.
- 'Kathiawadi Jain' – Kathiawad Sthanakwasi Jain Samaj Ghatkopar's mouthpiece.
- 'Jagruti Sandesh' - Jain Jagruti Centre Central Board Mumbai's magazine
- 'Enlightenment' - Forum of Jain Intellectuals
- 'Jainjagat' - Bharat Jain Maha Mandal - (Gujarati section)
- 'Vishwavatsalya' - Mouthpiece of Vishwavatsalya Prayogik Sangh Mumbai-Ahmedabad
- Co-editor of 'Jain Prakash' - All India Shwetamber Sthanakwasi Jain Conference
- Co-editor of 'Adhyatma Vignan'-Jain Adhyatma Study Circle Federation Mumbai
- "Dasha Shrimali" - a fortnightly magazine published by Saurashtra Dasha Shrimali Seva Sangh - Mumbai

As an Orator

Since many years, various informative lectures and seminars are conducted under the presidentship of Gunvantbhai. During 1997 to 1999, his informative lectures were aired on Doordarshan National TV Channel which were admired by a huge audience. He has enkindled the flame of spirituality in the hearts of thousands of individuals by conducting and organizing soul enriching lectures during Paryushan Vyakhyan Mala in association with various institutions. He has successfully delivered lectures in foreign countries like U.S.A and Singapore on the various topics of Jain religion and Indian culture. Since 2004, he has organized more than 20 seminars under the banner of 'Jain Sahitya Gyan Satra' on a national level. Gyan Satra is a platform for intellectual discussions wherein scholars and dignitaries from across the country present their research papers and discuss on a pre-defined topic. Gunvantbhai compiles and edits the research papers, which are then published in the form of a book series - 'Gyan Dhara'.

As a Shasan Sevak

Shri Gunvantbhai has offered relentless honorary services and played a key role in various Jain Sanghs and religious institutions. He was one of the pioneers of Vardhaman Sthanakwasi Jain Sangh Chembur, right from its inception in 1988 and has offered his seva for over 25 years as a trustee and secretary. He has also been a secretary of Vardhaman Sthanakwasi Jain Sangh Hingwala, Ghatkopar which is one of the oldest Jain Sangh in Mumbai. He has also offered his valuable seva as a vice president of Bruhad Mumbai Jain Education Board and as a trustee of a reputed spiritual organization - Parasdham Jain Sangh Ghatkopar. He has been a convener and coordinator of Bruhad Mumbai Sthanakwasi Jain Mahasangh.

He is currently associated with most esteemed organizations like:

- Shri Saurashtra Dashashrimali Seva Sangh - Executive Committee Member

- Jain Adhyatma Study Circle – Active Committee Member
- Arham Spiritual Centre, Pranguru Centre - Trustee
- Kalpataru Sadhna Kendra of Mumbai and Deolali - Trustee
- Santbal Award Foundation - Trustee
- Spandan Holistic Institute powered by M.B. Barvalia Foundation - Trustee
- 'Jaybhikhu Sahitya Trust' – Ahmedabad - Trustee
- Dus Taluka Jain Education, Amreli (Saurashtra) – Trustee
- SS Ajmera Girls School and Khetani Jain boarding - Trustee
- Gujarat Vishwakosh Trust Ahmedabad. - Trustee
- Akhil Bhartiya Sthanakvasi Jain Conference - Secretary for 20 years

With an inner thirst to spread Jinshasan across the globe, Gunvantbhai envisions to inspire many lives with the principles and teachings of Bhagwan Mahavir through his seva and make his human birth worthwhile!

Gunvantbhai's Contributions and Creations

As an Author

- A Divine Dawn at the Dusk of Life (English translation of Jeevan Sandhya Ae Arunoday)
- Aagam Darshan
- Adhyatma Aabha
- Ahimsa Mimaansa (Co-Author Dr.Kanubhai Sheth)
- Samarsen Vayarsen Katha (Co-Author Dr.Kanubhai Sheth)
- Amrutdhara
- Bhagavan Mahavir Ane Saiyam Jeevan
- Bhartiya Sanskruti ma Daan Bhavna
- Chandrasen Katha (Co-Author Dr.Kanubhai Sheth)
- Commentary on Non-violence (English Translation of Ahimsa Mimaamsa)
- Glimpses of World Religion (English translation of Sarva Dharma Darshan)
- Introduction to Jainism (English translation of Jain Dharma Parichay)
- Jain Dharma na Chovis Tirthankaro

- Jain Dharma Parichay
- Jeevan Sandhya Ae Arunoday
- Kamdhenu
- Paryavaran Vaishvik Tapmanane Dharma
- Prerna ni Pagdandi
- Saatvik Sahchintan
- Sankalp Siddhina Sopan (Co-Author Dr.Kanubhai Sheth)
- Sarva Dharma Darshan
- Tapadhiraaj Varshitap
- Urnirjara (Poetry Creations)
- Uttam Shravako (Co-Author Dr.Kanubhai Sheth)
- Vatsalyanu Amijaranu
- Vichar Manthan
- Vishwa Kalyan ni Vaate (Best Book Award)
- Vishwavatsalyanu Sankalp

As an Editor

- Aagam - An Introduction(English translation of Bhagwan Mahavir ni Vaani–Aagam)
- Aapni Sanmukh (Co-Editor Dr. Jayant Mehta)
- Abhivandana Granth (Life of Saurashtra Kesari Puja Pranguru M.S)
- Adhyatma Sudha (Co-Editor Dr.Madhuben Barvalia)
- Adhyatmanishth Santbalji
- Amartana Aaradhak
- Angaarna Ajvada (Co-Editor Prof. Pravinaben Gandhi)
- Anubhav Ras - Thesis by Puja Dr.Jasubai Swami
- Arihant Vandana vali (Puja Jayantmuni Vivrutt)
- Bhagwan Mahavir ni Vaani - Aagam
- Darshanik Drashta
- Ila Alankar (Puja Jayantmuni Vivrutt)
- Devadhidev Naam mantra Faladesh(Puja Jayantmuni Vivrutt)
- Jain Legend – Virchand Raghavji Gandhi
- Jayant Katha Kalash (Puja Jayantmuni Vivrutt)
- Kalyan Mandir Stotra (Puja Jayantmuni Vivrutt)

- Marm Sparsh (Co-Editor Dr. Jayant Mehta)
- Muni Santbal Shrut Sevdarshan
- One Step Up
- Pakistan na Jain Mandiro (Translated from Hindi)
- Philosophy of Harmful Elements (Pujya Jayantmuni Vivrutt)
- Prabuddh Sampada (Co-Editor)
- Sadbodhna Spandan - Discourses of Param Gurudev Shree Namramuni M.S.
- Shaileshi
- Shaswatini Sadhna(Pujya Jayantmuni Vivrutt)
- Shree Bhagwati Sutra (Santbalji Vivrutt)
- Shree Krishna Charitra (Pujya Jag-Jayantmuni Vivrutt)
- Shri Rushabh Charitra Mahakavya (Pujya Jayantmuni Vivrutt)
- Siddhatvani Yatra Part 1 to 4 - Discourses of Param Gurudev Shree Namramuni M.S.
- Tattvabhinay (Pujya Jayantmuni Vivrutt)

Research and Compilation

- Aagam Avgaahan
- Bhartiya Sanskruti ma Guru Mahima
- Daampatya Vaibhav
- Development and Impact of Jainism in India and Abroad
- Glory of Detachment - Vitrag Vaibhav
- Gyan Dhara 1 - Jain Tattva Darshan
- Gyan Dhara 2 - Jain Dharma vs Science, Jain Dharma for Youngsters and Ahimsa
- Gyan Dhara 3 - Jain Poets, Karma Siddhant, Jain Education, Pragnapti Sutra
- Gyan Dhara 4 - Jain Kavya ane Samiksha, Role of Women in Jainism, Shravakachar, Santbalji
- Gyan Dhara 5 - Importance of Jain Ethics in Current Lifestyle, Jainism vs Environment
- Gyan Dhara 6 & 7 - Jain Aagam, Jain Dharma, Shashan Prabhavna

- Gyan Dhara 8,9 & 10 - Tapp, Tatvavichar, Guru Granth Mahima
- Gyan Dhara 11 - Jain Shrut, Hastprato ane Chitrakatha
- Gyan Dhara 12 – Sarjakni Vichar Shrushti
- Gyan Dhara 13 – Upsarg ane Parishah Pradhan Jain Kathanako
- Gyan Dhara 14 – Aadarsh Kedavani nu Upanishad
- Gyan Dhara 15 - Vinay Dharma
- Gyan Dhara 16 – Adhyatmik Kaavyo ma Aatmachintan
- Gyan Dhara 17 & 18 - —Ane Jain Dharma
- Gyan Dhara 19 - Jain Dharma ni Gaikaal, Aaj ane Aavtikaal
- Gyan Dhara 20 - Jain Mantra, Stotra ane Yantra
- Gyansadhna Ane Saraswati Vandana
- Hriday Sandesh
- Jag Jayant Shrut Seva Darshan
- Jain Darshan Ane Gandhi Vichardhara
- Jain Darshan ma Kedavnivichar
- Jain Patrakaratva
- Jain Sahitya Vimarsh
- Jain Vishwakosh - Volume 1 to 5
- Kalapi Darshan (along with Dr.Dhanvant Shah)
- Preet Gunjan
- Samprat Samasya nu Dharma Dvara Samadhan
- Shri Uvasagaharam Stotra -Ek Adhyayan
- Shrimad Rajchandra Ek Darshan
- Shrutgyanna Ajvaada



Email id - gunvant.barvalia@gmail.com