



राम चमकते भानु समाना

# SOUND OF SILENCE



Erosion of trust would imperil the world's survival. The world subsists on the foundation of trust. If trust breaks, the world cracks up.

**Acharya Shree Ramlalji Ma Sa**

**Ram Dhwani-1**

# SOUND OF SILENCE

*Musings and Reflections of*  
**Acharya Shree Ramlaji Ma Sa**



विजयशीलयन्द्रसूरि ग्रंथ संग्रह

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# **SOUND OF SILENCE**

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**Acharya Shree Ramlalji Ma Sa**

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## **A Word from the Translator**

It was in a spirit of service, and with the utmost humility, that I undertook the prestigious assignment of rendering into English language and idiom, a selection of the musings and reflections of Acharya Shree Raamesh. The original Hindi versions have been lately compiled into book form and published under the title “Neerav ka Rav”.

Words and concepts peculiar to the Jain faith do not always lend themselves to literal or simple translation, and their English equivalents too may be hard to come by. Further, profundity of the Acharya’s sublime thoughts, and the scriptural quotes embellishing his writings, only added to the challenge. In this backdrop, I took leave, in quite a few instances, to reproduce the original classical/ vernacular terms, and furnish the nearest equivalent, or a brief explanation, in parenthesis.

Need I say it is the fruition of Acharya Shree’s blessings that enabled me to square up to the demands of the task, making it less of an ordeal and more of a learning and rewarding experience?

If the English-knowing public can access through this translation the gems of thought of our Acharya Shree, and begin to ponder over the tenets of value-based living as propounded in Jainism, this translation will have served its purpose.

Mumbai  
04 Mar 2017

**Jyotirmay Prakash Varma**



# Our Joyful Deference to the Sangh

O Sangh, thou art adorable as a father!

Thou art the provider of safe haven!

O Sangh, thou strive unceasingly for the protection of every living being in the world! Thanks to thy cool shelter, my family and I are living a contented spiritual life enhanced by penance and renunciation. It was under your tutelage that I took baby steps towards spirituality. Thou inspired me to explore my soul. It was thanks again to thy inspiration that my life took the turning into the true path. For this I make my obeisance to the Sangh.

My unworthy self has been afforded, through the medium of the book "Sound of Silence" a unique opportunity of serving the Sangh. Expressing my gratitude to the Sangh from the core of my being, I state my firm belief that in future too the Sangh dispensation, the supreme benefactor, will continue to present me with opportunities for serving it.

"Service is the sacrificial fire, let's be the oblation"

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## ***Publisher's Note***

A calm and composed man whose every action marking his daily living is directed relentlessly towards the Goal! A superman whose conduct reflects the essence of the Agamic aphorisms. A divine personage who is steadfast, like the sublime beings of 'Satyug' (the Age of Truth), in his observance of the principles of truth, non-violence, celibacy, 'achourya' (avoidance of not-giving), and non-possession. If we merit the golden opportunity of being face-to-face in a private audience with such a great soul, the joy of that moment would be indescribable!

If you have had, even once in your life, the good fortune of 'darshan' (sighting) from close quarters of the successor to Acharya Nanesh, param Shradhyeya (supremely venerable) Acharya Pravar Shree Ramlalji Ma Sa, the ninth in the illustrious lineage of 'Hukmagachch' (order founded by Acharya Hukmachand), you would have definitely observed that even when among a multitude, Acharya Bhagwan maintains his state of 'dwelling in the self'. Busying himself in scriptural study, writing, meditation and reflection of the self, he spends time only in self-analysis. The churning of that meditation and reflection produces the nectar of thought. It is from that deep stirring that the message of de-addiction, the idea of 'gunotkirtan', and the social norms of 'utkranti' (rooting out of social ills like dowry, ostentation etc) were gained in the form of a

blessing. And why should we not acquaint ourselves with those vital moments, during which your pious self saw within, and churned that state into streaming of invaluable ideas.

The priceless pearls mined from the depths of the *inner self of the revered Acharya can be fashioned only* from his pen and his innermost feelings. Acharya Shree's writings provide a comprehensive view of the spirituality underlying his thoughts. These are no mere thoughts; they are the precious essence of the insights of a soul subjected to critical examination. He not only preaches those insights but also practices them to perfection in his personal life. Acharya Shree's sermons are simple yet effective; they touch every aspect of life.

The Sangh accepts it as a responsibility to reach you the benefits of rare insights of this divine soul. It is with this end in view that a collection of his gems of thought is being made available to readers through the medium of this book. We place in your hand the album of wonderful thoughts—

## *“Sound of Silence”*

*Publisher*

Shree Akhil Bharatvarsheeya Sadhumargi Jain Sangh

# SOUND OF SILENCE

## 1. Conquer your Desires

Man is disposed to harbouring several desires. It is not that fulfillment of these desires would make for satisfaction. Desires raise their head again and again. It is more likely that desires that arise from strong will power, if not fulfilled, cause imbalance in the man's psychological system. Very few persons can retain their composure in such a situation. Buffeted by desires, the mind could go to such extremes, as is difficult even to imagine. Hence, rather than giving way to desires, conquer them. In this context, the following quote from 'The Gita' is worth remembering:

Excerpted from Yuvacharya, Special Edition

## 2. Unmatched Enthusiasm: Resolute Determination

Unparalleled enthusiasm is necessary for the right attitude for spiritual discipline, and that enthusiasm is generated from resolute determination.

Excerpted from Yuvacharya, Special Edition

## 3. Concentration

Mental capacity surely influences bodily system. If the mind is focused, it is possible to attain one-pointedness with the mind too.

Excerpted from Yuvacharya, Special Edition



#### **4. Still the Storm**

A river may wily hilly experience a stormy surge; however, a river that is deep and fathomless does not present a terrible sight. It takes in the storm. Similarly, one who knows the secret of life does not let his frenzies and storms peep outside, nor does he kick up tumult outside. Rather, he soaks up those frenzies and storms, and seeking the prop of calm disposition, keeps his society and life unwavering and sublime.

Excerpted from Yuvacharya, Special Edition

#### **5. Icing on the Cake (Sona aur Suhaga, gold and borax)**

Should the enthusiasm of youth meld with the guidance and experience of the elderly, every task would warrant the dictum of 'fragrance in gold'. Now this is possible on the basis of fellow-feeling.

Excerpted from Yuvacharya, Special Edition

#### **6. Secret of Success**

One must always show enthusiasm for good tasks. Along with enthusiasm, there should be dedication for the task concerned in equal measure. Alacrity of thought speech and action must inform the task which we seek to accomplish successfully.

Excerpted from Yuvacharya, Special Edition

## **7. Generation of Hope**

Never should a person feel hopeless, despondent or gloomy. Despair and despondency reduce life to a shambles. A person bereft of hope cannot attain the peaks of life. If you would experience life in totality, despair should be given the go by for all time. Simultaneously, generation of hope in life is essential.

Excerpted from Yuvacharya, Special Edition

## **8. Fear of Problems is invitation to Cowardice**

Being afraid of problems is indicative of a person's weakness / cowardice. Grappling with problems signifies a life of vitality. Problems, misfortunes that come to us do so to impart new wisdom. Adopting this attitude, man should get to the crux of the problem with fortitude, and neutralize it.

If a man has not experienced the tempest of problems and misfortunes in his life, he has denied himself the lesson and experience they entail. Hence problems must be viewed as part of life.

Excerpted from Yuvacharya, Special Edition

## **9. Social Integrity**

If a thorn pricks any part of the body, the entire body experiences pain, similarly if any part of the society suffers injury, the social being would surely feel sadness and pain.

Excerpted from Yuvacharya, Special Edition

## **10. Determination of Destination**

Before you commence 'sadhana' (or, spiritual discipline), determining of what you are seeking to attain is essential. Without the object in mind, how can one embark on 'sadhana'? 'It means that 'sadhana' without a goal is like bulls yoked to a crusher, drudging along, with exertion coming to no avail. Hence, a spiritual aspirant must decide on his goal before embarking on 'Sadhana'.

Excerpted from Yuvacharya, Special Edition

## **11. Value of Time**

For awakening and 'sadhana' (or, spiritual discipline), it is necessary that a person observes time discipline. One who is meticulous about punctuality could receive specific indications in his 'sadhana'. A punctual person can accomplish much more in less time. One who understands the value of time will be a man of clear intellect and sharp wit.

Excerpted from Yuvacharya, Special Edition

## **12. Truth of Life**

Without doing away with feelings of pride and of 'me and mine', the truth of life cannot be attained.

Excerpted from Yuvacharya, Special Edition

## **13. Sambhav (or, Equanimity)**

The path of advancement in life is to have equanimity in the face of heart-shattering bitter words. One that

traverses this path attains to that highest summit of equanimity which he himself would not he imagined.

#### **14. The Intellect that Determines Tattva (or, the nine realms)**

The logical intellect by itself is not capable of determining the 'tattva'. The real power of the intellect could take the 'tattva' apart, but will not be able to take a real decision. If this intellect can find the support of faith and submission, it can yield the desired result miraculously. Like, a pair of scissors can rip the cloth into bits, but creating a garment that can be worn is not within its ambit. If it gets co-operation or support of the needle, then even the cloth that has been reduced to pieces can acquire the shape of a suitable dress and become useful. Exactly in the same way, an intellect circumscribed by faith and submission is useful in determination of 'tattva'.

Bhinasar, 22-04-1992

#### **15. Two Aspects of Apathy**

Apathy is sometimes understood to mean despondence, but apathy is no aspect of despondence. Apathy is injurious to life but it could also be nurturing. There is an apathy that can cause life to decay, that can sap life, but another type of apathy can exalt life, and flavor to it.

The former apathy is the shadow of despondence that causes life to wilt. The latter one is the indifference



of spiritual persons towards material objects, which brings to them the essence of life.

Bhinasar, 23-04-1992

## **16. Let Go of the Hold**

In order to transform life, it is necessary to let go. A person tightens his grip so hard that it assumes the form of a knot. "Knot" here means the permanent form of those impressions (or, *sanskaras*). It causes agony to the person himself and exasperates others too. He remains dissatisfied with himself. He continues to feel a void within himself. He keeps swinging between despair and despondence. Hence, spiritual aspirants seeking to transform themselves should ensure that the hold arising from lust, anger and ego does not acquire a permanent characteristic within them. Jettisoning the tendencies born out of ignorance, he should refine himself with pure thoughts.

Bhinasar, 26-04-1992

## **17. The Joy of Surrender**

"Surrender is abstruse." It is a dictum of the wise that respiration depends on the Guru's command/direction. Such a feeling of surrender can rarely be attained. Expression of surrender though is a different matter. Most stances that one observes are mere expressions.

If surrender takes the form of "I perceive no distinction between you and me" (or, I am completely one

with you), then its joy, its form would be altogether different.

Deshnok, 27 -04-1992

### **18. Do not Go with the Flow**

People think in diverse ways. Hence, one should not be hurt or elated by another's thought. Rather, he should make good use of his faculty of neutrality. In such a situation, his conduct should be in accord with what his soul witnesses, with the resolve arising therein. He should not be swept off by another's tide. Awaken the resolve to do what you must, rather than riding imaginary horses.

Deshnok, 28 -04-1992

### **19. All the Four Tirthas should be Alert as to Their duty**

The four-fold Sangh (organization) comprises 'sadhu-sadhvi' (or men and women who have joined the ascetic order), and 'shravak-shravika' (or, lay persons, male and female, who observe some vows). For the solidarity of the four-fold Sangh, it is essential that all the above-mentioned four groups are in sound health. This health is not just concerns physical body, but, in a doctrinaire perspective relates to competence in work, with due observance of restraints.

Sadhu-sadhvis are steadfast in the performance of duty, keeping within the parameters of their discipline; however, if 'shrava-shravikas' are unenthusiastic about the aforesaid discipline, the Sangh cannot

march ahead with dignity. The importance and prestige of the Sangh can be maintained when all the four constituents perform their duty, sincerely and with alacrity.

Deshnok, 30-04-1992

## **20. Five Maxims of a Live Organization**

Just as the roof of a house needs pillars to support it, an organization too must have pillars in the shape of five maxims. These five maxims are:

1. Discipline
2. Conduct that bespeaks sensitivity
3. Qualitative Co-ordination
4. Creative thinking
5. Non-reaction

Observance of these five principles causes some kind of power to circulate in the organization. It is then empowered to accomplish work that could be termed revolutionary.

Deshnok, 01-05-1992

## **21. Purpose of Unparalleled Strength**

A lot of energy/power of a man drains by means of unnecessary use of words. In the conservation of that strength, silence is hugely simple and infallible. It is an important part of self-achievement. Earmarking a time for silence, if that period is used for meditation, the power of the spiritual aspirant can become matchless. Tirthankar Bhagwan resorts to the same silence whereby they awaken endless powers.

Besides, the policy-makers too have this to say in the context of silence: - Silence makes everything possible of attainment.

Deshnok, 02-05-1992

## **22. The Trick of Giving a Great Gift to the World**

If a man were to wear out in conduct as much as he engages in thinking, he could give a great gift to the world, but the dilemma is that the man gallops on his high horse of imagination, but barely acts on a fourth of all that he imagines. Hence he oscillates on the swing of sorrow and dilemma, since his wishes do not get fulfilled. Hence, it is only appropriate that a single subject is taken up at a time and put into implementation. Only after it has been translated into action may the next thing be thought of. If a man proceeds in this fashion, he will not be victim of exasperation, despondence or dissatisfaction. Rather, his capacity for work will be awakened, and he will amaze the world with his creativity by accomplishing newer tasks.

Deshnok, 02-05-1992

## **23. Desire and Eligibility**

Generally, people desire that praise be conferred on them, but when the praise that I heard/perceived does not conform to their desire, feelings of despondence, frustration or jealousy arise in the mind. If this



situation lasts long, these thoughts become a knot in the body.

Hence, how nice it would be if, instead of coveting praise, the person acquires the eligibility to deserve praise.

Deshnok, 03-05-1992

## **24. Know the Disposition and Get Rid of Tension**

When you know every person's nature, have a sound footing in principles, and engage in appropriate conduct, tension, struggle, discord etc. can be avoided.

Deshnok, 04-05-1992

## **25. What body to be protected?**

This body made of flesh and bones is no longer my body; rather the four-fold Sangh comprising sadhu-sadhvis (men and women who have joined the holy order) and shravak-shravikas (lay persons, male and female, who observe certain vows and live a disciplined life) is my body. My concern will be the protection of that four-fold Sangh, rather than of this body of flesh and bones. How may one bring about growth in this body termed the four-fold Sangh, in point of the right faith, the right knowledge and the right conduct? Relentless alertness is expected here.

Health of the body called the four-fold Sangh is supremely essential. This health is possible of

attainment by an attitude of focused attentiveness and unyielding renunciation.

Deshnok, 06-05-1992

## **26. Support That is Support-less**

If the ego of a person finds a prop, finds sustenance, he keeps happy. He begins to support the one who supports his ego. It would be difficult to say though whether his view is entirely non-partisan. It has been often observed that, at such times, the person has worn different 'eyeglasses', or that his perspective has altered. The utterance made from that changed perspective would also be a different sort. When the ego of such a person gets a knock, he is unable to bear it, even though that knock may mark a truth. It produces in his mind a state of agitation and tension. Hence, at such times, if he confronts reality and reflects, he would understand that the provider of support is himself helpless. As such, this kind of support would render me too helpless.

Palana, 09-05-1992

## **27. The Body Machine**

In this modern machinery age, man has advanced considerably in terms of physical prosperity. Man acquires the knowledge of what machine is capable of what speed, how powerful it is, and what is its potential; however, he is generally ignorant about the machinery operating inside his body. He is unaware

of this instrument. He hardly has the time to reflect in this direction. Identify the machine inside the body, get acquainted with it. Get to know its speed, strength and potential. When a person comprehends the speed etc of the bodily machine, it will surprise him to know that physical machine just cannot match the power and potential of the machine located inside the body.

Let us for a moment view as secondary the very many powers of the machine that is inside the body, and consider just the power of the mind. Comprehension of its power and potential has eluded even the great rishis and maharishis (sages)—they have wandered in forests, dwelt in caves but have not been able to decipher the powers of the mind. Likewise, the machine within has powers galore; there is need to know them.

Bhinasar, 10-05-1992

## **28. Lord of the Three Worlds**

God is referred to as the Lord of the Three Worlds. The Lord of three worlds implies the Giver of the gift of fearlessness all the creatures that dwell in the three worlds. Expressed in another form, He has made the three worlds the subject of his knowledge. There is an interpretation that the human body has been addressed with the nomenclature of 'three worlds'. One who has known the indwelling soul (or, atman), may be said to have visited every region of the soul. One who has fully mastered the 'atman', is known as 'Trilokinath' (or, Lord of the Three Worlds),

because 'the three worlds' of a body is the abode of the soul, and to be its Lord Tantamounts to being the Lord of the Three Worlds.

Bhinasar, 11-05-1992

## **29. From Gold to Pure Glittering Gold**

Struggles and problems contribute in a significant way in personality development of a person. Do not shy away from struggles and problems, learn to grapple with them. These struggles and problems are a chest of experiences. The experience gained from them is not attainable from books.

Without contact with fire gold does not acquire sparkle; likewise, without having lived through struggles and problems, there is no blossoming out of personality.

Bhinasar, 13-05-1992

## **30. Deciding on the Spot**

Whether the circumstances are favourable or adverse, a person ought to exercise caution. Favourable circumstances of the day may turn adverse the day after. Likewise situations that appear unfavourable may turn positive in due course. Hence, the person may not cultivate an attitude of instant decision-making on the basis of circumstances; rather he may keep studying the circumstances with an attitude of patience and neutrality.

Bhinasar, 01-06-1992



### **31. Three Useful Tips**

Sometimes a garrulous braggart is not as dangerous as the silent, reticent person.

Do not be afraid of life's ups and downs; rather, turn these situations into the means/cause / purpose of growth and transform your life into gold.

Keep smiling at every turn in life, and none can triumph over you. Even a moment's sorrow can become the cause of death of your exalted life.

Bhinasar, 01-06-1992

### **32. Obeisance**

Salutation is an important aspect of life. When we offer obeisance, it is imperative that discretion is exercised as to whom when and how it is done.

By this act of bowing, radical transformation of life is possible. The very first tenet of our spiritual discipline and religious worship is obeisance. Every religious ceremony commences with 'namaskar mantra' (paying obeisance, to the chanting of mantras) or with 'tikkhuto' (that is, utterance and gestures of salutation).

Bhinasar, 08-06-199

### **33. The Moment of Importance**

A strong warrior does not flee the field of battle. He takes up the front. His efforts are ever afoot to embrace the god of victory. Likewise, in those moments of

agitation of mental tendencies, the spiritual aspirant must stand his ground with resolution and strength. A momentary heedlessness at that point in time can prove disastrous for the soul. For, just one setback can weaken a person's resolve. Summoning up that will to get back to battle-array may take quite a while. And without will power, it is impossible to take command. Hence, be unremittingly awake when the mind is in a state of disturbance. Like, in times of emergency, the army is up to some man oeuvre. This kind of vigilance and determined resolution can triumph in moments of the most dreadful mental convulsion. Once you post a victory, the mind already becomes strong. Amazing capabilities awaken in the mind, such as cannot be imagined all of a sudden; however, for its attainment, as the experience of the wise testifies, you should ever be alert. Only then can the moment of crisis be identified. As to when that moment can rear its head, none can say.

Bhinasar, 13-06-1992

### **34. The Devil Dance of Tendencies**

The untoward tendencies of the soul do not sprout all of a sudden, rather as layers of impressions (sanskaras) are formed, they swell. Like an offender committing an offence: to begin with he has trepidation and fear, but once he tastes success, he is emboldened. Eventually, he earns the appellation of a notorious criminal. Likewise, the faculty of discernment of the soul is all but lost. In that state,

the inner light dims. What remains is the devil dance of tendencies. Hence, before the unholy tendencies take hold and accumulate, the person ought to become vigilant. Not just vigilant; rather, he may expiate the unholy tendencies by cultivating the plants of pious tendencies and generating a clean, oxygenated atmosphere, and lighting the lamp of discernment of the soul thereby illuminating the soul.

Udayramsar, 20-07-1992

### **35. Two Points of Reflection**

Before criminal tendencies grow, it would be prudent to heed the inner voice. How do religious ceremonies influence our conduct in life? This has to be inspected, examined and reviewed meticulously.

Udayramsar, 20-07-1992

### **36. Manifesting the Light of the Soul**

If the possibility of incurring loss from an act is known, the wise man, the thoughtful man will not exert to perform it, or at least, it would be a rare occurrence. Now, even if the person knows that a particular act would only serve to keep him travelling in the worldly cycle, he sticks with it. Why so? The reason could be that the knowledge he has acquired is just bookish, or has been learnt by rote. Truly, if inner knowledge dawns, the person will not be disposed towards any act, such as moving in the worldly cycle, which is

detrimental to the soul. Hence, the knowledge that has been lifted from tomes and other means and stored in the mind must be internalized as experience, and the soul's light made manifest.

Udayramsar, 21-07-1992

### **37. One Reined in, the Other Exalted**

For the soul to attain a higher state, it is important to rein in ego. So long as the ego is in an overblown state, the soul's powers are attenuated. Hence souls engaged in spiritual discipline may not bother about prestige or slight, rather it would be appropriate to abandon prestige, make it bow down. He should not even think whether somebody is bestowing honour on him, because it is not possible to procure honour by hankering after it. It is only a person's deeds that bring him honour. In that state, the yearning for honour ends. His exclusive aim is to get the soul in the exalted state. Hence, one is exalted when the other is reined in.

Udayramsar, 25-07-1992

### **38. Inwardly and Outwardly Alike**

The religious situation today causes anguish. The reason simply is that people just tag along. It is not bad to follow. But if, in the act of imitation, there is absence of one's own awareness, there is no moment of awakening, and the be all and end all of religion is perceived in external ceremonies, and the soul of the

activity is totally obliterated, how could then such an imitation or following, help with the attainment of Reality?

If the above situation is pondered over deeply, the aspect is frightening. Religious activity too appears to be haven for inner dark tendencies. In such circumstances, a person should proceed with caution.

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Udayramsar, 28-07-1992

### **39. Assuagement ( Upashaman ) of Oneself**

A person afflicted with disease went to an Ayurvedic practitioner who diagnosed his ailment as “Trigun Dosh”. The same patient then goes to an allopath who, upon examining him with BP instrument and stethoscope, finds him to be suffering from BP. While the Homeopath listens to his history and prescribes medicine, the exorcist faults the evil spirits. On the other hand, the astrologer is wont to ascribe it to the wrath of the stars. The same patient finds himself suffering from assorted diseases as diagnosed by different physicians.

Now in such a state, the wise say the root cause of disease is ‘karma’ (action). As long as the aspect of ‘asatavedaniya’ (or, inflow of pain-bringing-feeling) in a strongly awakened form subsists, he would have to experience pain. Hence, instead of suppressing the disease, know the disease as the fruition of deeds

done by self, and 'assuage' oneself (that is, prevent karma from coming to fruition).

Udayramsar, 08-07-1992

#### **40. Power Centres to be Invoked**

A trader was honoured by the king with a grant of a sandalwood garden. The trader thought, to what avail is this garden, I being a trader. I ought to squeeze wealth out of it. In this obsession for profit, he started tearing down sandalwood trees to convert them into charcoal which was then put up for sale. A whole lot of sandalwood was destroyed in this manner. Does not man find himself in the same plight today? He has been granted five senses. What amazing power centres has the body got! He can awaken them and ridding himself of the poverty of many worlds, he can access inexhaustible wealth. But he uses these power centres for trivial physical things. If this is not converting sandalwood to coal, what else can it be termed? Man must be made aware of his powers.

Udayramsar, 30-07-1992

#### **41. The Dawn of Life**

When we study the mental tendencies of a person, it appears that the person is not afraid to sin. He cannot rid himself of the tendency to sin, but definitely tries to avoid being thought of as sinner by his family and society. The image he likes to project before the family and the society is that he is a pious soul, a virtuous

person. This is a kind of self-deception, is vanity. One who can deceive himself can deceive others also. The tendency to self-deception needs to be checked. Achieving this would be the 'dawn of life' of virtue.

Udayramsar, 22-08-1992

## **42. Knowledge of Life's Totality**

Enemies of the soul like anger, vanity, envy, jealousy, etc subsist only with the support of the soul. They keep the soul company until it attains 'jeevan darshan' (or, the insights into life).

By 'jeevan-darshan' is meant knowledge of life in totality. That awakens a divine power. The hub of that power is the soul. But its awakening can happen only in moments of 'jeevan-darshan'. Its awakening makes the enemies of the soul feel debilitated. They want to hide but the force that flows from the awakened power centre exposes them. Eventually they have to wind up their show, because light and darkness cannot co-exist.

Udayramsar, 22-08-1992

## **43. Flow of Energy**

The body made radiant by penance is active, whereby electric current flows through it, which is a kind of energy. If this energy is rightly harnessed, it becomes a major part of the process of karmic destruction. If not harnessed in the right manner, it turns into a monsoon river that breaks barriers and assumes

proportions of a deluge, which can be destructive. It is expressed in the form of anger, pride and so on. If the energy that is manifested is utilized in the process of self-purification, it can unravel many knots, in much the same way as harnessed electricity is useful to mankind. As a consequence, that energy awakens the centres of consciousness, and removing the taint of karma from the soul, imparts it pure effulgence.

Bhinasar, 31-08-1992

#### **44. The Cycle of One's Own Nature (swabhav), Filip to Sensuality (Vibhav), and Conduct**

The 'chakraratna' of the sovereign Bharat does not enter the arsenal, for his real brother is independent. Ninety eight brothers have joined the order. Bahubaliji is loath to accept his suzerainty. Bharatji does not want to wage a war with his brother, but does fight for honour. No sooner does he post a victory over his real brother than the 'chakra' enters the arsenal.

In our soul reside, together like real brothers, the Bharat of virtuous 'swabhav', and the Bahubali of 'Vibhav'. Thanks to the clasp of karma, both 'swabhav' and 'vibhav' hold together like brothers born of the same womb. And thanks to the self-same clasp of karma, 'swabhav' shies away from battle with the brother of a 'vibhav'. At the bidding of the god of discretion, "vibhav" is given a battle. The moment 'vibhav' withdraws; the control of 'swabhav' is established. The cycle of conduct stations in the soul,



this cleanses the centres of 'kashay-atma' and 'yoga-atma', and manifests as pure soul substance.

Udayramsar, 31-08-1992

#### **45. Knowledge that is Manifest and Knowledge that is accumulated**

You have a bottle of medicine whereon the formula is imprinted. A person reads it and gets to know. Another person is the manufacturer of medicine; he has used chemicals to prepare medicine. Both have knowledge of medicine. But the knowledge of one who has experimented with chemicals to prepare medicine is fully established, for he has full faith in it. On the other hand, the first fellow cannot bring himself to have full faith in his knowledge. Likewise, the knowledge acquired by revelation is manifest in us, whereas the knowledge from formulae is a stored one. One is inherent in oneself, and the other with him. From the viewpoint of grammar, the first type of knowledge qualifies as the sixth post-position whereas the second type would conform to the definition of the seventh post-position. Hence, the knowledge that is revealed is the one that manifests self- effulgence.

'Udayramsar, 02-09-1992

#### **46. Principles of Acupressure System**

When did the acupressure system originate? It is not known as to when it gained currency, but when

we study ancient Jain literature in depth, it appears that principles of acupressure are present therein. When a spiritual aspirant who had reached a state of deeper meditation (mahaprana, dhyana sadhana, Samadhi) was to be awakened, when he had to be brought back into external environment, his toe was pressed. We have been hearing of this in stories about body movement. But when we think why it was the toe that was pressed, how is it related to deeper states of meditation, we may know that principle of acupressure underlies this thought. Ida-Pingala (nerves) join in the toe. The switch of pineal gland is in the toe. The switches of several centres of our meditation are held in the toe.

A person may think what is all this about. How can it happen? But it is not infeasible. Even today, bulb may be in one place and the switch even when placed at a considerable distance, can turn the bulb on and off. Our toes are similar. Likewise is the research on them, it is acupressure system. It is a system linked to our body and our spiritual discipline.

Udayramsar, 06-09-1992

#### **47. Compare Yourself**

Beware! When you come into power, you have merited a good opportunity to serve through that means. On the contrary, if you get trapped in praise that is pleasing to the ear, it may be create a situation lethal to your life.

Those who praise cannot stop when you ask them to. Hence, whenever words of praise fall on your ears keep comparing whether my position matches with what is being said. If not, seek motivation there from to root out your weaknesses and attain to that state. This fortifies the soul and keeps you from being trapped in the maze of praise.

Udayramsar, 10-09-1992

#### **48. Moments of Storm**

Passion is a kind of force, a storm. When its tide sweeps a person, his actions become beastly. Just as an animal chases the concerned object to gratify his passion, so also the person forgets his honour and dignity and starts raving. Vanity makes him swoon. In such moments, on who restrains himself becomes a great man. As to what happens to things committed to storm is well-known; a similar fate awaits the man who yields to the force, the storm of passion. It is hard to imagine the extent to which he may plummet. Hence, be careful in the moments of storm.

Udayramsar, 11-10-1992

#### **49. Oblation of Ghee (clarified butter) in Fire**

Many people pour ghee in the fire to make it burn brighter. Whatever be the objective of such persons, another scenario emerges when I ponder it, namely, that the person lost in revelry even as he pours the oblation of his soul in the fire of his passion. H

never pauses to think how his soul is being affected. How could he, when the darkness of ignorance has enveloped his soul?

Udayramsar, 16-10-1992

## **50. Being Healthy is a Must**

For a successful life, it is necessary for a person to be healthy. Whatever diet is consumed in a healthy state (of the body) gets digested and forms into appropriate juice. That juice transforms by inner chemical process into seven nutrients which nourish the body. Diet ingested in a diseased condition (of the body) does not get digested in the right manner. No matter how much a person consumes, he remains debilitated. Likewise, when the soul is afflicted with the disease of 'mithyatva' (wrong belief), it cannot become whole. Whatever it assimilates does not get transformed properly, so that it does not merit that degree of success which it would otherwise. Hence, the disease of falsehood should be alleviated and its health restored. With health regained whatever be the process, the right changes will follow so that it will attain the high point of life's success, that is, salvation.

Udayramsar, 16-10-1992

## **51. External Glitter**

A cake of camphor does not last long, it vanishes. When worldly things are pondered over, they appear

momentary. Nothing is seen to endure permanently. Just as the colour of turmeric fades in heat, all material things are perishable in a trice, not to speak of the impermanence of the body which the soul has assumed. This too deteriorates, perishes. Hence, o consciousness, why dost thou lose thyself in these, why get stuck? You are made of a different stuff, take care of that. Once you guard that, all the external glitter would dim.

Udayramsar, 16-10-1992

## 52. Two Types of a Disciple

A disciple has two forms. One is that of water, another of ghee (that is, clarified butter). The water-like disciple establishes a rapport with the milk-like preceptor. He can get scalded but cannot live apart from the preceptor. Once he earns the Guru's proximity, his behavior, intellect and life is Guru alone. The sound that reverberates is: *I have surrendered my life to your care, unto your feet. There is no complaint, no argument, no counter-argument, but like the 'ghee', the disciple want to exhibit himself. He spreads all over the milk that is Guru. Instead of being wrapped in the Guru he tries to wrap the Guru within himself. He is just skimming the surface. He positions himself as an exhibit, and does not attain oneness with the Guru. Albeit he owes his origin to the Guru, he has put this fact out of his mind.*

Udayramsar, 01-11-1992

### **53. Harmonization of Faith and Conduct**

Faith is one aspect of life, and conducts another. Faith is doctrine which is internalized. If their harmonized form (blended state) is isolated from life, a person cannot attain the secret of reality.

Where the totality of life is manifest, faith and conduct become alike. Their identity is established. At that point life itself becomes akin to faith, and becomes the ideal for others. Hence, to attain these two extremities of life, may our huge capacity be unlocked.

Udayramsar, 03-11-1992

### **54. Keys of the Chest**

As the hour of death approached, the father started confiding in his sons—I have stored all the wealth in the chest—and breathes his last. The family members approach the chest only to learn that the keys could not be traced. The one who was sagacious among them wondered where the keys might be. After all, the father could not have taken them along with him. He reflected using his intellect, tracked the keys, and could then make utilize his father's wealth.

The wealth of sermon given by the Veetraga (conqueror of passion) Lord has been stored in the treasure chest of words by the Ganadharas (direct disciples). The chest of words is in itself of such grandeur that even as you draw from it, it will never be empty. But not everyone can gain access to its key.

It is the deserving sagacious intellect alone that can get hold of the keys.

Udayramsar, 04-11-1992

## **55. I Am Wise Though**

There is a glass filled with milk. Someone partakes of a drop from it and claims to have drunk milk. He has surely tasted milk, but not consumed it. This is the state of many students today. Having partaken of an aspect of a drop or half from the glass of milk of words, they begin to think of themselves as wise. Arrogating wisdom to one, one only slams shut the door on the knowledge of development, because no sooner than wisdom knocks, he proclaims, "I am knowledgeable", so that knowledge is denied entry. This too has been ranked as a kind of affliction. This affliction can be endured, or subdued, only by rare personages.

Udayramsar, 05-11-1992

## **56. Time's Limited**

Venerable chiefs are going to arrive. Like it happens on the political plane, in the same manner people are speculating in their own way. Different people are expressing themselves in diverse ways. When a pebble drops in the water, momentary currents arise; however, deep inside there is hardly any disturbance. There is no feeling of opposition. Rather the attitude is one of self-confidence. I wish to open

my heart. The mind says, whatever is happening, let it be. You are today where you were before. If the post is a special one, it ought to have occasion for self-development. Why get entangled in trivialities? Time's limited. Do whatever you wish in that span. Be it creative or destructive. Being creative enhances power, destruction spells its decline.

*There are a few things that hurt the mind though.* I wonder why unnecessary storms arise. I also wonder why whatever I say does not have the right consequences. The solution though suggests itself. As far as possible what I think is what the reason is.

Udayramsar, 11-03-1994

## **57. *Expectation of a Regulator***

Every soul needs an engineer/ regulator. In the absence of a manager/regulator, its direction alters. Rather than becoming free, it in fact goes haywire. In the context of philosophy, many faiths accept God as the Regulator. Defined properly, there would be no confusion as to God. So long as your own self-regulator has not awakened, there is expectation of another regulator/disciplinarian that would take care. A new daughter-in-law arrives. The mother-in-law says, 'do this, don't do this, don't go to that place'. Submitting to the mother-in-law's discipline, the daughter-in-law adjusts her conduct. Now, the mother-in-law dies. Well, there are two options available to the daughter-in-law. First, so far it was the mother-in-



law who placed restrictions, now there is nobody. Now I can roam where I please. Who can check me? Like a hungry wolf, she becomes wanton. This is the crazed state. However, one who has understood the discipline of the mother-in-law would think on these lines— the mother-in-law is no more; all this while she discharged her responsibility, now it is incumbent on me to shoulder that responsibility myself.

She commences self-discipline, becomes her own controller. The control by 'another' is to awaken control by oneself, and not to become seasoned in another's control. Until the person becomes his own controller, he will expect another as 'controller'. Until he learns to drive the car himself, he is bound to expect a driver. If he can drive by himself, it makes no matter that a driver is around or not. Among the five types of conduct, the one abiding by the 'agama' code of conduct is one's own regulator. If a driver is at hand, the car may be entrusted to him. He may himself take the wheel if necessary. However, other types of conduct are directions for becoming the 'agama' type. In order to awaken inner powers of control, a person should be practiced in other types of conduct.

The Guru may subject his disciple to his discipline only till the disciple's inner "Regulator-Guru" is awakened. When the disciple acquires fore-knowledge of 'Heya' ( or, fit to be left or abandoned), 'Gyeya' ( or, to be known ), and 'Upadeya' ( or, reflection on religion), 'utsarga' ( or, leaving aside, 'Apvaad' ( or, exception),

he becomes self-regulator at that stage. At that time, even in the Guru's absence, he can speed up his car, can drive it. You walk the child by having him hold on to your finger, not to make him adept at walking with finger support; rather, the point of the child holding the finger is that his feet may acquire the strength to achieve balance by themselves. He will then draw support from his own inner resources.

Likewise, a patient is given support to raise himself, and then further support to walk slowly. This walking helps with his being able to walk all by himself. Hence, to awaken one's own controller/engineer, another controller is anticipated. Until one's own self-discipline is awakened, the disciple should accept the discipline of the Guru, the son of the father, and the daughter-in-law of the mother-in-law so that they grow in the direction of liberation, and not go down into insanity. It is in this form that a person has accepted God as his engineer (designer), as his ideal. It is essential only until he has attained liberation by awakening his own controlling powers. Nietzsche had hit upon this thought, but became insane as he could not attain self-control.

Deshnok, 10-05-1994

## **58. Flow of the Stream of Love**

In the Sangh system, mutual love and goodwill must prevail. Any clenches or knots would obstruct the flow of the stream of love. In collective living, it is

natural for stress to occur from the condition of other members. A possible solution of this stress could be that the principal holy men, or holy women, (that is, sant or sati as the case may be), in a group (singada), perform their duties. No sooner they reach the “anushasta” (or, the person-in-charge) than the holy men and women, and the titles, may be placed at the disposal of the “anushasta”. It may be submitted to the “anushasta” that the holy men/women are at his/her disposal – “they may either be retained at your pleasure or assigned to another group at your discretion”. If such generosity is shown, the “anushasta” himself would bear in mind their needs, and would assign them to the self-same saints or invite other saints to take them along. This sort of system creates an atmosphere of trust and the holy stream of love and good- will flows.

Deshnok, 11-05-1994

## **59. The Duty of an Acharya**

It is the duty of the Acharya to guide the newly-initiated disciples along to accomplishment, and not just initiate them into the order and then be over and done with. To this end, it is essential that their primary education should be in close proximity to the “anushasta” and under his supervision. Upon attaining the state of maturity, no matter where the disciple might be posted, care may be taken that he is not particularly exposed to ‘prakriti’ (type of karma) and other imperfections.

Initiation must be performed only when the shortcomings in the aspirant's disposition have been sorted out. The aspirant's intellect should not be immature; his intellect should have ripened. Exertions of the study should be confined to one place, so that all can mingle among themselves.

Deshnok, 11-05-1994

## **60. When the Switch cannot be turned on**

Illusion like a missile strikes from a distance. The heart is supposedly the seat of illusion, but it lands its blow on the mind. It affects the intellect

Illusion deforms the mind, it develops contortions. In the moments of contortion, the capacity of the intellect to grasp reality is hindered. It inclines towards commotion. This state makes one oblivious of the basic source of the soul. Hence, one might care to ensure that the switch of the missile of illusion is not turned on.

Deshnok, 15-05-1994

## **61. The Positive Aspect of Non-violence**

Ahimsa (or, non-violence) does not just have a negative connotation; rather, its form is pervasive. Ahimsa is not just giving up; it is also gaining. Intrinsic to ahimsa is the attitude of being friendly towards all creatures. Until this feeling of friendliness for all creatures awakens, ahimsa cannot come to fruition in life.

In order to explain religion as ahimsa, restraint and penance have also been included, which makes it clear that ahimsa should be with restraint. Even restraint is not possible without the penance of control of desires. When desires are checked, friendly feeling towards all will naturally arise. Whatever stymies the fulfillment of desires becomes an object of hatred. But if there is no desire, no longing, there will be the feeling of equality for all in life, which is the positive aspect of ahimsa.

Deshnok, 20-05-1994

## **62. Contours of Sangh Administration**

Decentralization could be done to subserve the cause of Sangh administration, but decentralization cannot be fully independent. To a certain extent, a certain officer may execute a task. Final decision and instruction will vest in the Acharya. This arrangement would make for excellent running of the Sangh.

For example, an officer draws up an outline of the itinerary for the holy men and women, taking on board the convenience of the aged among them as also of those engaged in studies. He may then mentally prepare the holy men and women for the travel route mapped out. He may continue to apprise the Acharya about this. After the holy men and women concerned are mentally attuned, the relative instructions/ directions will be given by the Acharya. Other arrangements too can be made on similar lines. In the present-day circumstances, it is necessary that

initiation is vested in the Acharya, and the newly-initiated may attend upon the Acharya for a certain period. This would make for loyalty and mutuality of goodwill.

For the progress of the Sangh, a planning commission is expected. The chief position in that commission may be at the discretion of the Acharya, that is, he may be its Chief/President/Protector of Peace. An enlightened saint may be the Deputy Chief, another three or four members may be appointed. This Commission may formulate a three-year Plan in phases. The Plan ought to should be just idealistic; it needs to be practical too.

That literature (here, 'sat sahitya', or sermons, moral and spiritual writings, and scriptural excerpts) ought to be in place cannot be gainsaid, but it should be organized. To this end, a "Committee on Writing Literature" may be constituted under the direction of a literary officer.

For education too, a similar authorized Committee maybe formed. These Committees may be constituted for a two or three year term. A reconstitution of its composition or even an extension of term may be considered after a review of their performance.

Nokha, 01-09-2016

### **63. The Cause of Ageing**

An ordinary person ages; some age prematurely. It is generally believed that it is usual and natural, that

it is the nature the burden of desire and mind of the body to grow old with age, but simultaneously the question arises why the Tirthankars (realized souls) don't and others, viz other great souls who performed great deeds do not grow old with the passage of years. About Tirthankars it may be said to be their miracle, but this solution does not stand the test of logic. A reflection in this context presents a beautiful solution, that the more the body lugs the burden of desire and mind the faster it ages. Tirthankars do not carry the load of desire and mental tendencies. They live minimally. Hence they keep old age at bay.

Nokha

#### **64. Quit Frolic**

A frolicking person can hardly get ahead. He plays about and jumps and falls to the ground at same spot. This may pass for exertion, but does not lead to progress. If the same exertion is put in to traverse a path, he can reach his destination, his goal. It is observed generally that a person kicks up his heels rather too often. This playfulness could be of the physique, of the mind, or of sophistry. A frisky mind is lethal to life. Hence, give up being frolicsome and set your mind on traversing the road.

Nokha, 22 -10-1994

#### **65. The Technique of Flying in the Sky**

Many people aspire to fly in the sky, but very few would know the method of doing so. Before flying, it

is necessary to firm up the ground beneath the feet. If the ground beneath is not hard, the person cannot take off, no matter how many attempts he makes. Aero planes, helicopters etc also need solid ground to be air-borne.

The soul has to soar upwards in the sky, but this is not possible without the soundness of moral base. To become spiritual, it is necessary that the ground of morality in your life is solid.

Nokha, 22 -10-1994

## **66. If you would be great**

It is neither post nor position, or for that matter knowledge, that makes a person great or small. Rather the standard of greatness is conduct. How balanced is one's conduct, how proper, how ethical, would tell great from small. But that greatness too is relative to smallness. If the one who is great seeks to put down the one who is small, he no longer remains great. Hence, one who aspires to remain great ought to always protect the ones who are small. He should ever be concerned about their welfare. Only then can he continue to be great.

Nokha, 21 -10-1994

## **67. Parental Love is Reciprocal**

Sometimes a person thinks that he does not receive 'vatsalya' (or, parental love) from a particular person. Should I get a sense of that intimacy, of that



‘vatsalya’, I can accomplish a lot. But parental love is reciprocal. There ought to be one on the receiving end too. A mother has parental love for her son. It is an indication of that love that her breasts flow with milk which, though, is post-parturition. The flow just isn’t there before. Until the son is born, milk if any in the breast cannot be used. Hence, in order to savour the feelings of parental love, one ought to be a son. The wise have exhorted the disciple to become one with the Guru while paying obeisance so that he may assimilate the Guru’s ‘vatsalya’.

Nokha, 22 -10-1994

#### **68. Eyes should be Divine**

We want to know the truth. We want to behold the truth. This is a sublime thought, though this would hardly get us face-to-face with the truth. In order to glimpse the truth, you need eyes attuned to it. In the absence of appropriate eyes, it is difficult to envision the truth. Truth is in our hearts, but envy and illusion too have taken hold there. Both these have enveloped the truth. Hence, to meet truth face-to-face, let the divine eyes open, such as would pierce the veil of envy and illusion and get a peek inside.

Nokha, 23 -10-1994

#### **69. The Blemish is done away with**

The 5-day Yoga Discipline Camp commenced today. Dr Purohit of Ratlam provided training in yogic processes. A lot of discussion took place with the

doctor on yoga asanas and pranayam. We got acquainted with varied opinions as regards asanas, and about research on the subject.

No asana other than shavasan may be practiced after shirsasan. If an asana is wrongly done, the contrary asana ought to be practiced immediately, so that the wrong effects of the earlier asana are neutralized.

If there is some lapse in the conduct of our life, the reversing action, or ritualized confession (pratikraman) and seeking of forgiveness if done instantly would serve to nullify the blemish of that practical act.

Nokha, 24 -10-1994

## **70. Flowing Downwards**

A preponderance of people goes with the flow, no matter how enlightened they might be.

Nokha, 25-10-1994

## **71. Take the Ganga Forward**

About the Ganga that is sourced to the Himalayas, it is said that Lord Shiva caught it in his matted hair (or, 'jata'), and then redirected its flow in a narrow stream so that it could be useful to humanity. The shrut –Ganga ( the scriptural Ganga) gushing forth from the Himalayan Bhagwan Mahavir was 'caught' by the Ganadhars ( original disciples of Bhagwan Mahavir), who in turn, for the welfare of earthly

beings, directed its flow in different streams so that every person could, in accordance with his liking,, bathe in that Ganga of knowledge, and purify himself. In this sense, we are hugely indebted to the 'Ganadhars'. The present text is ascribed to Arya Sudharma Swami. It was his endless compassion that he strove unrelentingly to reach it to us. The earlier Acharyas too have had their share of contribution. We too must have that aim, that alacrity to take this Ganga (of a scripture) forward.

Nokha, 03 -11-1994

## 72. The Exhilaration of "Sadhana" (or, Spiritual Discipline)

'The duration of nocturnal 'sadhana' passed amid a state of exhilaration. Swimming and no water.

Zorawarpura (Nokhamandi), 20-11-94

## 73. Peruse and Practise

1. A move ought to be initiated now to **practice** whatever has thus far been studied by way of principles.
2. Self-confidence is essential, but ***aham-manyata (egoism)*** is fatal.
3. Acknowledge your **gratitude** to those from whom co-operation has been forthcoming, be it ever so little.
4. Even a dash of ego would make for '***anatmabhav***' (soul-less-ness).

Kankariya Bhavan, 26-11-94

## 74. Nature's Mystifying Experiment

*Kaluji's* initiation ceremony is just an excuse. I believe that Nature craved an **experiment**, and revered *Acharya Dev* wanted that experiment crystallized. The experiment was about my being **peripatetic** independently. So that exceptions, such as they are, might get cancelled of their own accord. And I gain in self-confidence. It is just possible that *Acharya Dev* entertained similar thoughts and, under the pretext of *Kaluji's* initiation, he set me wandering. Else, why not at *Nokha* or elsewhere? Next, there is a deeper **mystery** underlying it, which has been glimpsed from *Acharya Dev's* natural state, but one that can be unveiled only at the appropriate time. As for the present, there is hardly time to divulge it.

Nagaur, 02-12-94

## 75. Symbols of the Protective Spirit

The word 'kshatra' is used in the sense of protection. '**Nakshatra**' (or, constellation) signifies gods, dwelling in the skies (nabha), and protecting from above. Out of 28 constellations, the constellation 'Abhijeet' hardly reckons as one, with the remaining 27 though operating as constellation. Now, each constellation has four parts (or, 'charan'). That would add up to a tally of 108 parts. These are formed into 12 signs. They also constitute the basis of nomenclature. On the same lines, a rosary would have 108 beads, and this too would symbolize the spirit of **protection**.

Nagaur, 02-12-94

## 76. The Key to Mind Speech and Body

A *mind* with child-like simplicity,  
*Speech* vigorous like youth,  
*Conduct* thoughtful and rational as befits age.

Bhinasar, 04-01-95

## 77. Ambition

**Ambition** may be viewed as an essential ingredient in the making of a life. But a man ought not to be subservient to it. **Subservience** implies despair and disappointment in the event of non-fulfillment of ambitions. That is, one feels broken in the heart of hearts. Like, a feeling of the mind being weighed down, and the flame of life being stubbed out. If a person comes to such a pass, then it may be supposed that ambition has enveloped him so profoundly that he is powerless to redeem himself from his situation.

Bhinasar, 06/05/95

## 78. Identifying with the Memorable

I am trying to achieve harmony with the memories of Acharya Dev. Expression or presentation of the state of identification with the recollection of the person worthy of remembrance tantamounts to achieving harmony with the memories.

Bhinasar, 06-05-95

## 79. Devotion to Duty

Human disposition has the pleasant-face, sad-face aspects. Maybe as such, a person ought not to be adrift with the current or the wind. He has to pace determinedly, with faith in himself, bearing in mind his ***duty***, unmindful of the world's derision, and without pausing to heed the world's applause. Keeping the sentiment of duty uppermost in mind, with conduct, thought and demeanour in tune therewith, could prove beneficial.

Bhinasar, 07-05-95

## 80. Transgressing Sangh-enjoined Limits not Beneficial

*Tirthankar Dev Prabhu Mahavir* established a four-pillared Sangh. He gave the Sangh its organization. This organization envisages a clear-cut objective, viz. all aspirants, big and small alike, may pave the way for their ***atma-sadhana***, (spiritual self-discipline), keeping under the auspices of the preceptor. He also instituted the positions of '*Acharya*', '*Upadhyaya*' etc towards the fulfilment of this aim—so that the system might operate in a beautiful, disciplined way, and that all aspirants might savour the experience of ***atma-bhav***, (dwelling in the self). In this context, it must not be overlooked that the aspirant is mired in illusion. He is naturally prone to error. For this, Lord Mahavir has set out the manner in which criticism might be made. Side-stepping criticism of the lapse, (it may be explained that) high-handedness, or wanton,

wilful **transgression** of ethical limits prescribed by the Sangh, is not at all in the best interests of the Sangh. Rather, disrupting the Sangh order tantamounts to ruining it. Such conduct leads to **mohaniya karma** (an act that distorts the true perception of reality).

Bhinasar, 13-05-95.

## 81. Solution through Reflection with Equanimity and Simplicity

Administrative systems are often marked by novel experiences. Difficult as sustenance is of members of even a small family, if members of the many families, as diverse as forest woods, who are progressing along the path of **sadhana** (spiritual discipline), need to get into a state of simplicity and neutrality in order that the experience of **samata** (equanimity) and **veetraagta** (non-attachment) might reach the depths of their thought. Experiences triggered by circumstances are sometimes perturbing. Momentary thought might arise too. But reflection with neutrality has helped resolve circumstances, and has done so on a continuing basis.

Karoli, 24-05-95

## 82. Interests of the Shasan (Dispensation) Reign Supreme

Yesterday, I got the *Sthavir Pramukh* (Senior Chief) Shri Shanti Muniji to record three alternatives concerning the arrangement of his group, one of them having been put forth by Shri Rajesh Muni. A

variety of views was expressed on that option, and these were pondered over.

A determination was apparent at the core of all hearts that, in case this option suits the *Sthavir Pramukh* (Senior Chief), it may be be firmed up. Simultaneously with this firming up, other options as regards the arrangement also emerged in the course of discussion; these might find application at the appropriate time, and would prove beneficial from the angle of *shasan*. Although I perceive the need for Rajesh Muni to be by my side, the interests of *shasan* override my need. As such, from that very perspective, this thinking got consolidated.

Karoli, 24-05-95

### 83. **Svadhyaya (Study of the Scriptures) is the Soul of Spirituality**

Once food turns to juice and is digested, energy courses through the body. Likewise, in the adhyatmik (spiritual) field, study of knowledge, *svadhyaya* and post-svadhyaya reflection and meditation, sets off energy suffused with shraddha (faith). Shraddha intensifies. In the absence of self-study, it is difficult to have meditation and reflection on a grand scale. And unless mental assimilation of a subject is done after reflection and meditation, it is difficult to strengthen and deepen faith. Hence, svadhyaya is the soul of adhyatma (spirituality).

Pulu, 09-06-95



#### 84. Let Proficiency Accomplish work

**Co-operation** with the **leader** in his role as head etc. is a duty enjoined upon every member. The leader is offered a garland. In Indian culture, exchange of garlands between bride and groom betokens feelings of mutuality of co-operation over a lifetime. They remain comrades. They are companions in joy and sorrow. Likewise, by garlanding the leader, the society has makes a pledge of reciprocal goodwill with him. Hence, everybody may conduct themselves with a feeling of mutuality. If it be said that the head does not take everyone along, that he is willful, then how can he merit our support, my take is that he was elected to the high post on the basis of his competence, and not incompetence. If he has been elected leader because of his ability, let us take advantage of that ability. Let him be given the chance to perform according to his ability. The reason is that, sometimes, the foremost among us is called upon to take instantaneous decisions, and such decision-making can be based only on wisdom and capability.

If it is urged that a wrong person has come to be elected at the helm, even then he cannot be left to himself. Lest his incompetence should move him to commit something untoward, it becomes necessary to keep around him constantly. Just in case he strays from the right path, a course correction could be done. It would be right to keep to the road, but even if he shifts to the sidewalk, do not forsake his company, for you will get a chance to reflect when

he hits a roadblock. It would be your apposite duty then to make him aware of the right direction and path.

Hence, one entrusted with a task should also be given the opportunity to accomplish it using his own skills.

09-06-95

## 85. The Secret of Serene 'Sadhana'

Brazenness, boastfulness etc are aspects of behavior exceedingly difficult to put up with. Such conduct naturally begets situations of conflict. It is necessary to keep one's **balance**, lest disequilibrium should aggravate the situation. The situation that might obtain at such a time can only be experienced as a glimpse.

The feeling one has towards any deviation from, or carelessness in, the observance of the rules is fine, but its **sankleshya** pravritti (pain-causing tendencies) may be worth enquiring into. The attitude of 'sankleshya' must remain unmanifest in the disposition. Keeping serene in every situation is the quintessence of his **sadhana** (spiritual discipline).

Bikaner, 17-08-95

## 86. Exploration of Ego

We are unable to act as we think; impediments get in the way. There are obstructions. The situation in the shape of obstruction can, in a way, be given the

appellation of **ahankar** (ego). It says you are on the side of justice; you must be steadfast on the ground of principle. Why should you bow? You stand firm. Well, ego is made to put on the garb of self-respect too. Besides, it is christened to be a pure 'sattvic' state. But in reality, if its true form is **sanklesh** (pain), what would you make of it? This is a subject for the aspirants to explore into. And this is not possible with superficial thinking.

*Bikaner, 17/08/95*

## **87. Arham (worthy of worship)—the Profundity of its Meaning**

In the field of sadhana (spiritual discipline), '**arham**' is of profound importance. The combination of letters that make up this word has deep significance. 'A' is indicative of the entire physical reality composed of the five basic elements (sadbhoot). 'Sadbhoot' objects signify those that manifest the characteristics of creation, dissolution and preservation. 'A' marks the collectivity of all the three states. Among the several interpretations of 'A', Brahma-Vishnu-Mahesh is also included. 'Brahma' denotes creation. Vishnu represents preservation, and Shankar is the symbol of dissolution. From this perspective, Brahma is the symbol of creation, Shankar of dissolution, and Vishnu symbolises the existence continuum. These three states are inherent in 'A'. Besides, all the scriptures contained in '**Akshara Shruti**' have the suggestion of 'A' implicit in them. In '**Nandi**

*Sutra*, 'Dwadashangi' has been declared 'akshay' (or, imperishable) and 'avyaya' (or, unchanging). 'A' symbolises 'akshay' too. 'A' is deemed 'avyaya' too. Hence, the entire knowledge of the scriptures is integrated in 'A'. Panini's grammar mentions eighteen forms of 'A', it also symbolises eighteen imperfections.

'Ra' is the seed form of the fire element, representing 'jyoti' (or, light), or that which manifests light. Upon the manifestation of light, 'ha' symbolizes the annihilation of imperfections. We can comprehend it as the extinction of 'karma' elements. The sound of 'ha' indicates the expulsion of imperfections from within. Meaning thereby that the revelation of light by 'Ra' enables the knowing of one's imperfections. To the 'sadhak' (or spiritual aspirant), the imperfections become apparent. It is these imperfections that get ejected by 'Ha'. And by means of 'Ma' these imperfections cannot find their way back thanks to 'sanvar' (the restraint element). The sound of 'Ma' shuts the mouth and this is a form of restraint.

Bhinasar, 23/09/95

## 88. ***Dharmaphal* (Fruits of Piety) not in Future, Right Now**

'***Dharma*** will pay in the next world' is an illusory assumption. Among the dispositions of the human mind, worldly possessions is one that prompts a man to store wealth, money etc., and acquire fame, for the future. Likewise, he believes that his piety will

bear fruit in future (the next world). As such, he accumulates piety also, for encashment in the future, with the same mental attitude. For this very reason, he cannot avail himself of its benefit in the present. Although *Bhagwan Mahavir* has declared that it is in the present that the fruit of dharma lies. "*Sohi ujjusya bhuyass*".

This is a pointer to the present.

Ritualized confession of past desires, stoppage of the present ones, and abandonment of future ones is advised. It can be inferred that this counsel too an indicator of the present. As such, one may dwell in the belief that 'dharma' is not a necessity for the future or the future world, but something that yields dividends very much in the present.

Bhinasar, 30-11-95

## 89. Experience

The experiences felt during the moments of 'sadhana' (spiritual discipline) are beyond interpretation. First, the mass of light, the sun, descends. Next, a blue, intensely bright point of light, wherefrom luminous rays are diffused. Every pore of the body thrilled with joy. A divine form emerges, and in a few moments more such forms rising. A divine melody produced from within. The soul was journeying through an inaccessible land, a divine world. Soul being distinct

from body, the bodily functions reduced to naught, or complete unawareness of the business of the body.

Bhinasar (Jawahar Vidyapeeth), 11-01-96

## 90. **Spiritual Discipline (Sadhana) Devoid of Aspiration is Glorious**

While pursuing **sadhana** (spiritual discipline), one gets many inklings in diverse ways from time to time. It is not however the case that these inklings get repeated day after day. While engaging in 'sadhana' today, if you aspire to visualize what you envisioned yesterday, you may not be able to do so. Actually, it was a mistake to link 'sadhana' to aspiration, when 'sadhana' ought to be aspiration-free, easy-going and natural. If coupled to aspiration, 'sadhana' cannot have that glow, that vitality. Hence, 'sadhana' and worship must not be tied in with any aspiration for achievement; rather, we have to let go of, distance ourselves from, and abandon whatever has been combined therewith, whatever has been accumulated. This attitude would lend lustre to 'sadhana'.

Bhinasar, Jawahar Vidyapeeth, 12-01-96

## 91. **Study of Agamas**

Constancy of attention in the study of **Agamas** enhances inclination for restraint, provided that the study of Agamas is performed systematically, and

with devotion and reverence. Simultaneously with the study of the scriptures, '*upadhan*' tap (penance) is also mentioned. The significance here is that along with the study, there has to be a practical application in life. Because a soul steeped in greed is not entitled to the knowledge of the Agamas. As such, 'Ras Vijayroop Upadhan', 'Ayambil' tap, must accompany a study of Agams.

Method of Study of Agama:-

Faith in, devotion towards, and reverence for the Preceptor and Knowledge.

Serving and nursing the Preceptor enable fruition of knowledge.

Daily renunciation of six kinds of delicacies (Ras Parityaga), moderation in sleep, eating less than one's fill (Avamodarya Tap), daily observance of yoga and meditation.

Bhinasar, Jawahar Vidyapeeth, 12-01-96

**13-01-96**

## **92. Triumph over 'Mool Manovritti' (Basic *Tendencies*)**

'Manovrittiyan' (Mental tendencies) that have been stored up for long are difficult to get rid of. Even the strong-willed noble souls admit to some helplessness when confronted with such entrenched tendencies. The weight of these deep-rooted tendencies is felt

from time to time. Even though one might know full well the state they give rise to, and might be acquainted with the effectual remedies to hold back such tendencies, once the pressure of that weight is felt, all the remedies, and the knowledge begotten by that state, just evaporate, in a way. At that moment, it is the basic tendencies that rule the roost. Ultimately, he gets exasperated and despondent once again. Once the basic tendencies have had their run, he thinks for a second time that he would never let this pass again, but this is short-lived, just until the basic tendencies assert themselves again. As such, to keep basic tendencies at bay, it is necessary to fortify mental power enormously, bearing in view matter-place-time-mood.

Bhimasar, Jawahar Vidyapeeth

### **93. Formula of Soul-related Joy: Five 'Samitis' (traditions)**

Observance of the five traditions, and conduct in accordance therewith, makes for superior and excellent life-style. A life lived in this way will afford no room for any stress or tension. Spring of joy and streamlet of peace will mark the flow of life. The first of the Samitis is Irya (or, religious mendicancy). This pre-supposes a deep commitment to self-discipline. One given to 'Irya Samiti' lives with this solemn mental resolution that he would halt only when he



chances upon an occasion that would help with the augmentation and safeguarding of gyan-darshan-charitra ( knowledge-philosophy-probity ), and that his act of halting is a testimony to his resolve that, at that point in time, being on the move is his sole aim. No conversation, no flights of fancy, and no getting distracted by the scenery around. His sole objective is to wander, and in the act of wandering he presses all his means. Likewise, in case of 'bhasha' and other 'samitis', the 'sadhak' (or, aspirant) may be aware, and savour the experience of joy in his life! Sans this 'sadhana' (or spiritual discipline), if one wants to be filled with joy, well, it's impossible. After devoting himself religiously to the five 'samitis', in accordance with the Agama studies, the 'sadhak' follower can master the

That is, he can experience the richness of soul-related joy.

Bhimasar, Jawahar Vidyapeeth, 14 -01-96

#### **94. Acting Devoid of Experience**

Without the experience of spirituality, a bare, superficial seemingly disciplined life cannot transform the individual. Rather, vices could make inroads into his life. He takes the label of his phony 'sadhana' for his yard-stick, which is but duplicity and make-believe. That is at wide variance with what obtains internally. In putting up a show before the

world, trying to harmonize his scratchy 'sadhana' with the expression of his inner state, he cannot have true, genuine feelings. Disguising his true feelings, he deludes himself that through the medium of camouflaged words he has manifested his true self. But this is just a kind of theatre. The stage may not be the usual one, but then the universe itself is a stage.

Bhimasar, Jawahar Vidyapeeth, 15 -01-96

## **95. Skill in Diction**

Human nature is little disposed to like bitterness. While harsh, bitter words tend to pierce the heart, soft, sweet words impress a person's heart. Harsh words may cause fear to pervade the heart, but can never stir up love and devotion. The stream of love and devotion flows when there is mutuality of attachment, and broadens with reciprocal give and take. Like counterfeit currency lowers one's credibility in the market, and genuine currency upholds and raises it, so also a good word serves to enhance prestige. Before articulating words, sift through your vocabulary to choose words and learn to employ only those words that are sweet and draw others to you.

Bhimasar, Jawahar Vidyapeeth, 19 -01-96

## **96. Ascendancy**

In the moments of 'sadhana' (spiritual practice), the entire hall was filled with divine light, in tandem

with the ascendancy experienced. The sequence of ascendancy and descendancy was quite attractive. A round pole-like shape comes up, and consciousness rises. Once there is descending into the depths, there is a sudden momentary feeling of fear; after that the situation normalizes. There are several experiences that just cannot be couched in words.

Bhinasar, Jawahar Vidyapeeth, 12-01-96

### **97. Sermon through Conduct**

Our conduct ought to be our sermon. Sheer preaching is hardly the thing to do. The message emanating from conduct will be unprecedented, will be amazing. The dilemma today is that preaching is done with much gusto, but when it comes to the failings which the preacher challenges the audience to address, how efficacious can such sermonizing be if the preacher himself is beset with them. This needs to be pondered over. As such, first we must learn to live, and share with others the experiences which life gives us, so that it benefits one and proves therapeutic.

Bhinasar, Jawahar Vidyapeeth, 25 -01-96

### **98. As the Material, so the Manufacture**

As the stuff the mind contracts, so would be the thoughts that come up. If a man is constantly absorbed in the perusal, contemplation and critical study of the Agamas (Jain scriptures), then his

language becomes classical. Humility and reverence for elders will be ingrained in him. On the other hand, if one is associated with worldly news and newspaper agencies, and engaged in thinking and in systematic study thereof, his language will reflect party politics. It will be the language of sabotage, the buzzwords being strike and fasting. Intransigence and roguery will characterize his conduct. To underline his point of view, and to hear his own views echoed, he would strive to enroll some persons into his way of thinking. How hurtful to a healthy life can the language of politics be! This is within the ken of experience. The increasingly political atmosphere among the sadhus (saints) is truly a matter of concern. Bhagwan has prohibited four 'vikathas' (talk not conducive to study) for sadhus. Hence, steering clear of them one ought to engage in svadhyaya (self-learning).

Bikaner, Sethia Kotadi, 22-03-96

## **99. Blossoming of Virtue from Simplicity**

Sadhana (spiritual practice) today has reduced to a mere wrap. Donning the attire of 'samayik' (a kind of vow) cannot be equated with the 'samayik' worship as such--- likewise, putting on the mantle of sadhu (saint) does not by any means constitute saintly life. However, immersing oneself in worship, engaging in conduct defined by satya-ahimsa (truth and non-violence) is sadhana (spiritual discipline). One wearing the robe of a sadhu, and keeping engrossed in mundane affairs is not in fact a sadhu.

Where maya-chhal-prapanch (delusion, deception, and worldliness) predominate, the manifestation or blossoming of virtue is not possible. Just as appropriate ground is necessary for seeds to sprout, likewise for virtues to flower there has to be simplicity in life.

Bikaner, Sethia Kotadi, 13-04-96

### **100. The Three Jewels of Speech**

Three points are to be borne in mind when saying something. The utterance must be made with self-confidence, in a calm manner, and backed by patient analysis. Such utterance creates an effect on others. Else, if self-confidence is wanting, and the speech is provocative, even truth would not register as trustworthy.

Shri Balaji, 03-07-96

### **101. Remembrance**

Over the three days, 19, 20 and 21 July 1996, floodgates of Acharya Bhagwan's remembrances opened. Wondered why the sea of memories was being churned into the highest tide. The heart was filled with sadness. The mind was losing itself in glimpses. The heart felt as though the Acharya Bhagwan was in close proximity. It felt as though I was seated at the feet of Acharya Pravar. Such

recollections were my earliest experiences during this travel.

Bhopalganj, 21-07-96

## **102. Charity or Trickery**

'Wealth given away in charity never diminishes' ---while pondering over this verse (or, maxim), it seemed to me that the donor gets exalted to the rank of deity. The primacy of charity is determined on the basis of eligibility. 'Supatradaan' 'abhaydaan' (freedom from fear) is the highest kind of charity. Charity made to 'shravak' and 'samyagdrishti' belongs to the medium category. Charity that is laced with some kind of manoeuvre, like when the donor bargains that the sum donated would be predicated on whether his name -plate appears on a building, a hall, a room, is no charity, as the spirit of charity becomes secondary, and the manoeuvring for fame takes the pride of place. As such, the donor rises to the status of 'devata' (or, god), and descends to 'danav' (or, demon) when a string is attached to the act of giving.

Puttholi, 24-07-96

## **103. Pravahpati Awastha (A State of Drift)**

Man is pulverized between the rock of desire and the hard place of passion. His own identity is nearly fading away. The stream of humanity does not gush forth from his stone of a heart. Where would this

state of affairs lead to? What consequences might follow? Having turned his face away from this, man supposes that joy lies in drifting with the flow. This is no happiness, just the inkling of it. This phantom deer of seeming joy has made him lose his senses.

Oh man, just turn over, being inert like a corpse and drifting with the current is not your nature.

Nimbaheda, 14-08-96

#### **104. Self entering self**

One's innate disposition is the identity of 'dharma'. Removed from one's nature, no sooner is one drawn to 'another', than distortion of self sets in. When the self aspires for 'another', that aspiration is akin to a desire for happiness, but what comes to pass is quite the contrary, it is not joy but sorrow that is encountered. Hence, one who strays from his 'dharma', cuts loose from it, becomes a prey to distortions, and is ridden with stress. Hence, the 'aradhana' (or, worship) of 'dharma' means Self entering Self.

Nimbaheda

#### **105. What should the Attitude of Obeisance be?**

When we perform 'Namo Arihantanam', the obeisance is not so much for the Arihants as for oneself. Because the result thereof accrues to us. Arihant is for namesakes. Our bowing should be

in the direction of Arihants and towards them. So that their qualities might be internalized by us. Just as, in drawing water from a well, the bucket has to be made to lean towards the water, so also while reciting 'Namo Arihantanam' our mental, vocal and corporeal state along with our attitude should be fully inclined towards imbibing the qualities of the Arihants. Only then does that obeisance succeed in annihilating sins.

Nimbaheda, 08-09-96

### **106. Pratigya Kavach (The vow as Shield)**

O dear one, the teeth are hard, they grind to chew, but are denied taste of the substance. On the other hand, the tongue is soft, does not labour much, but relishes the taste. Why so?

O dear one, 'pratigya sutra' is like the teeth. It takes exertion to observe it, it calls for human effort. But the joy it begets, is savoured not by the 'sutra' but by the soul. The safety shield of the hard teeth of vow ensures the softness, the easiness of the tongue of soul, thereby achieving its protection. Hence, 'pratigya kavach' ought to be accepted.

09-09-96

### **107. The Inner 'Havala' (Illegal transaction in foreign currency)**

It is heard these days that 'havala' has hollowed out the nation. This may indeed be true, in a manner of



speaking. Let us ponder over how many ‘havala’ deals we have done. How many such ‘havala’ rackets our mind, our speech and our body has enacted, thereby inflicting pain on the soul. Thereby wearing out the soul, torturing it. Hence, it is better to be aware of the ‘havala’ rackets perpetrated within us, rather than focusing on the ‘havala’ scams outside. Besides, it is expected that every member needs to be vigilant that such ‘havala’ misdeeds do not occur within the ken of ‘Nirgranth Shraman Sanskriti’ (referring to Jain culture, characterized by religious mendicancy and non-possession).

#### **108. Sva-saapeksh Abhaydaan (Freedom from Fear Relative to Self)**

Of all forms of charity, ‘abhaydaan’ holds the pride of place. Saving the life of a dying creature, or even non-killing, is not the sole import of ‘abhaydaan’. The reason is, if you have a stockpile of explosives, how can you inspire fearlessness in others—one who is not free from fear himself cannot instill fearlessness in others. We cannot impart others what we ourselves are wanting in. The poet Anandghan has said, “Temal Kshay Karuna”. Abhaydaan is that which arises from the obliteration of the grime of karma. By wiping out the stain of karma, we render our soul fear-free. Now that is ‘abhay’. Hence, the meaning of ‘abhay’ as being relative, not to others, but to oneself, is more justified.

Nimbaheda, 09-10-96

## 109. Good Bye

So far we are in the flow of beginninglessness. The reason is we have imposed limitation on ourselves. Our hopes, desires, ambitions weaved ever new houses and environments, and we kept getting caught in its web, trapped in it. Our outlook remained circumscribed. We hardly lifted our gaze to the expanse of the sky. We thought the world of our well. But when awareness dawned on our 'atma' (or soul), the true aspect of desire, hope and ambition became clear, which helps with its transition into eternity. That very moment we shall address our desire, our ambition with these words, "O Desire, hitherto we were afloat on the current of beginninglessness, but strive no more to build new abodes for us. Nor to look for new environments. We are no longer bounded. We have crossed the threshold into eternity. Eternity, without end, without boundary! As such, our outlook can no longer remain circumscribed.

Thanks to you we were adrift on the current of beginninglessness, but now we have freed ourselves from this delusion and set out on the journey to eternity. Hence, before embarking on the journey we bid you farewell, good bye, good bye!

Nimbaheda, 10-10-96

## 110. A Tiny Slippage

It can be imagined that a small slip up may assume horrific proportions. A tiny spark igniting fuel

material could reduce to ashes an entire bedecked city in practically no time. Likewise, a small error can bring to naught life's joy. A trifling scorn uttered by Draupadi led to Mahabharata. As such, we must aim at rectifying even a seemingly small error or flaw.

Nagda Junction, 19-06-96

### **111. Sanwar: Atma-Sampada ka Taala (or,'Sanwar': Lock on the Soul's Resources)**

#### **"Namo Siddhanam"**

'Sanwar' is taken to mean 'Aasrav Nirodh', or blocking of the karma way. This is as per the sutra "Aasrav Nirodh Sanwaraha". However, deliberating over it, the soul-related meaning of 'sanwar' would be 'veiling the qualities of the soul'. 'Samvrit Yoni' is said to mean 'covered'—likewise, mention of covered mendicant is also made in the 'Bhagawati'. 'Sanvritta' means that which has covered the soul (Atma) by enveloping it, so that none can appropriate its gunas (qualities), that is, none can obscure it. You hold an umbrella overhead, say as a shelter from falling rain, but the original implication would be that the cover of umbrella makes for protection of the body. As such, 'sanwar' in the soul-related sense would stand for that which assists with protection of the soul, protection of the qualities of the soul. This meaning of 'sanwar' also assumes relevance because in the fourteenth 'guna sthan' all the 'sanwar' forms and qualities are present, despite the absence of

‘karmasrav’ (or, karmic influx). A bag or a box is locked, not as a check against something finding its way in, but because some precious ornament lodged inside does not get stolen. Likewise, ‘sanwar’ is the lock of the soul. So that the qualities embedded in the soul do not get unraveled. As such, ‘sanwar’ is the protector of the resources of the soul.

Mahidpur Road, Dak Bungalow, Gogapur, 28-06-96

## **112. Zero tolerance for Inadvertence**

Habitual conditions cannot change all of a sudden. It takes unrelenting vigilance to purge them. A little inadvertence, and the person, or the aspirant, regresses into the clutches of those habitual states. Hence, it has been said, “Samayam goyam ma pamayaye”. As such, the aspirant (sadhak) ought to be critically analytical of his own nature, subject it to an intellectual review, and cleanse his way towards redemption, because the time that passes returneth not.

Kharwa, 01-07-97

## **113. Whither Hell or heaven?**

Ask where hell is, and pat comes the reply, ‘in the netherworld’. Ask where heaven lies, and the answer you evoke is, high up above. But on a deeper reflection, hell and heaven are created by us inside our being. If we do not craft a hell within us, no power can haul us towards the hell of the underworld. Bhagwan

Mahavir himself has said that it is the infernal, and not the non-infernal, that is bred in hell. One that has fashioned a hell within is termed 'infernal', and manifests himself in the hell set in the underworld. Likewise, generate a heaven or salvation within yourself, and you access the heaven or the salvation space. Hence, the name of the game is, being alive to what we ourselves are creating.

Taal, 02-07-97

#### **114 "Charitra Moha" (Attachment that numbs Character) in "Darshan Saptak"**

Attainment of 'samyakatva' (that is Rightness, or true spiritual insight) is necessarily predicated on the cessation, decimation, and annihilation of the seven 'prakriti' ( or dispositions), viz. the set of four anantanubandhi ( or, error-feeding passions ), krodha ( anger ), maan (or, pride), maya ( or, illusion), and 'lobha' ( or, greed), and the 'darshantrik mithyatva' ( or, philosophical triad of falsehood ) comprising 'mohaniya' ( or deluding ), 'samyak-mithya mohaniya' ( or a state of transition in which both the correct and false views are present), and 'samyaktva mohaniya' (or, good but deluding). On the other hand, 'moha karma' (or, karma that prevents the true perception of reality) has two divisions, 'darshan moha' (or, right-belief-deluding) and 'charitra moha' (or, right-conduct-deluding). 'Darshan moha' comprises three dispositions, viz 'mithyatva' etc, while 'charitra moha' covers 25 dispositions 'anantanubandhi' etc

'kashay' ( or, passions). If 'anantanubandhi charitra' (or, good conduct relating to 'anantanubandh', that is endless passions) is delusion, then why bother with their cessation or pacification in the attainment of 'samyakatva', or rightness of conduct? The explanation is that, in the attainment of 'samyakatva', the pacification or cessation of only the 'darshantrik prakritis' (or, philosophical triad of dispositions) is expected. This pacification leads to purity of faith. However, this purity of faith finds expression through the person's conduct. Such conduct is possible only with the cessation of 'anantnubandhi' (or, error-feeding passions). As such, in the attainment of 'samyakatva', mention is made of the comprehensive cessation of the seven dispositions.

Taal, 03-07-97

### **115. Fear of this World-Fear of the other World**

When a man admonishes another man, the tremor felt in the soul marks the fear of this world. However, fear of the other world does not mean dreading the possibility that injustice and tyranny perpetrated in this world would sully prospects in the next. Fear of the other world connotes the shudder arising from being sensitive to the misfortunes inflicted by celestial beings on man, or falling to his lot. That is to say, the mental shiver felt in the moments of trouble given by the gods, animals etc. belongs to the category of 'fear of the next world'. When the fear of this world is present, 'Samyak Aradhana' (or, proper

worship) of 'dharma' (or, Religion or Holy law) is not possible.

Taal, 04-07-97

## 116. The Form of Charity

Charity takes one safely across the ocean of worldliness. This charity though is not just abandonment of external substance (wealth), but of 'bhavas' (or, inner conditioning or feelings) too. Purity of 'bhava' enhances the glory of charity. Nagashri Brahmani too had given away wealth, but instead of traversing the world, she was caught in its cycle, because the 'bhavas' were not wholesome. And thanks to purity of 'bhava', the soul of Shalibhadra was liberated from 'sansar' (or the cycle of transmigration) in a previous life (when incarnated as cowherd) by giving away 'kheer' (or, a sweet dish of milk) in charity. As such, charity must of necessity be accompanied with purity of 'bhava'. Charity performed by a good person with wholesome 'bhavas' makes for liberation from 'sansar'. But along with purity of 'bhavas', 'dravya shuddhi' (or, the purity of substance) offered in charity should not be lost sight of. 'Dravya shuddhi' here means that the substance in question should not have been prepared especially for saints, nor should it be vague in respect of 'rasa', that is the material should not be flawed.

Taal, 05-07-97

## 117. The Road Called Vow

A vow is not just make-believe. Vow connotes that we have charted the course of our journey. The road has been laid. Walking down the road, it is possible to reach the destination. Hence, there is paramount need for conduct to conform to vow. While taking the vow, the necessity of discretion is a given. Should diseases like bidi, cigarette, liquor, violence, falsehood etc be got rid of first, or is 'samayik vow' to be taken first? If the life is soaked with violence, falsehood and sinful conduct, then taking of 'samayik vow' would lead to laughable situations. Even 'dharma' (or, the religion) could be held up to ridicule. How can 'Samayik vow' which is akin to a tonic, prove effectual? First purge your body of ailments; only then can the tonic restore bodily strength. Hence, we must first move away from violence, sinful conduct and addictions. Thereafter, worship, meaning 'samayik' can be praiseworthy.

Haat Pipaliya, 06-07-97

## 118. The Wisdom of Discretion

The door of 'atma-sadhana' (or, self-fulfillment) does not uncloset until the wisdom of discretionary exercise, in the shape of 'heya' (or, fit to be abandoned), 'gyeya' (or, to be known), and 'upadeya' (or, fit to be received), has not awakened. Until there is the faculty of discretion to know what to give up and what to accept, the abandonment and acceptance



cannot be 'samyak' (or right). It may so come to pass that whatever is to be discarded, whatever is worth relinquishing, is imbibed, and what needs to be assimilated is jettisoned. One who does not know what diamond is may abandon it taking it for glass, but the jeweler would retain it. Likewise, once the wisdom of discretion dawns, the soul can exhibit alacrity in distinguishing between what is to be fit to be rejected and what is worthy of being received. Hence, knowing through the wisdom of discretion that, in this world, attachment-envy- distress and so on bring sorrow to the soul, one ought to opt for 'heya' and abandon them, and simultaneously, realizing the 'upadeyata' ( or, worthy of receiving) of the paths of vows, penance and worship, we must get on to them.

Jawra, 07-07-97

### **119. Sweets of the market place**

Why should the sweets of the market place not be savoured? Is it because they are cooked in the night, when many living beings fall into them and perish? Or is it because the swirling dust settles on them? Or because the 'mava' (or the thickened milk-product used as base for the sweets) being rather matured, there is the possibility of organisms being found in it? Oftentimes, people might be having such considerations and abandoning the idea of buying sweets. But there is an important reason, and that is, sweets are stacked in a show case in the confectioner's

shop. Several persons pass by the shop, and the desire to partake of the sweets must be taking hold in lots of them. Many behold the window shop with gluttonous eyes. At that point, their feelings smother the sweets, and the sweets bear the brunt of it. In consequence, how can the consumer of the sweets be immune to those feelings? Hence, the sweets of the market place are to be spurned.

Jawra, 08-07-97

## **120. The Inner Secret of Ignorance, Delusion, Infatuation and Aversion**

In the 'Nanass Savvass Pamasanay' gatha (or, song) aren't the verses 'annana Mohass Vivajjanay' and 'Ragass Dosass ya Sankhayen' synonymous? Once 'agyan' (or, ignorance) and 'Moha' (or, delusion) are removed, 'raag-dvesh' (or, infatuation and aversion) will automatically perish. Then why have they been mentioned separately? It can be defined variously; both 'charanas' (and,) stages have been expected. 'Saadhya-saadhan' (or, gettable and accomplishing) quality is present. There is the context of 'dravya karma' and 'bhava karma' and a glimpse of the 'sanvar-nirjhara' (or restraint and annihilation) principle too. 'Dravya karma' has resulted from 'Agyan-Moha', and 'Bhava karma' has been contracted through 'Raag-dvesha'. 'Dravya karma' is banished by 'sanvar', whereas the waning of 'raag dvesha', being 'bhava karma', takes the form

of 'nirjara'. The waning of 'bhava karma' is 'saadhya'. The banishment of 'dravya' is 'saadhan'. Where 'agyan' prevails, 'gynavaran' (or enveloping of 'gyan') and 'darshanvaran' (or, enveloping of vision) are the impediments. In 'Moha', it is the 'moha karma' that is acquired. 'Gyanavaran' and 'Darshanavaran' go together. Without the total annihilation of 'antaraya karma' (or, impediments in karma), some bits of 'gyanavaran' persist. All the three areas having the same characteristics, they can be acquired from a single verse.

Jawra, 09-07-97

## **121. The importance of 'Dhriti' (or Equanimity)**

Equanimity has an exceedingly important place in 'sadhana' (or, spiritual practice. Without 'dhriti' (or equanimity) it is impossible to attain the heights of 'sadhana'. The import of 'dhriti' relates to mental health. It is agitation that affects the health of the mind. Agitated condition spawns a situation of impatience. At that time, the 'sadhak' (or the spiritual aspirant) is unable to cope with sufferings. Hence, before embarking on 'sadhana', one should endeavour to firm up 'dhriti'. One who is steadfast and resolute like the Himalayas even amid difficulties, can attain to heights in the field of 'sadhana' too.

Jawra, 10-07-97

## **122. Plumbing Depths instead of Scaling Heights**

Of the four 'gatis' (or, states of existence), total possibility of spiritual development vests in man alone. Creatures of other 'gatis' may enter spiritual life or climb up just one step in the ladder. On the other hand, if one incarnates as human, one can reach the highest level of spiritual development. In order to attain to the highest spiritual state, one has to ascend the inner ladders. Here it is not a question of scaling upwards but of tapping the depths.

Jawra, 11-07-97

## **123. Release from Bondage through Reverent Salutation**

Liberation can be gained by obeisance. The reason is that the act of obeisance entails bending of the neck, which causes the awakening of the 'vishuddhi chakra' (or, the purity wheel). Simultaneously, from the standpoint of glands, the pressure exerted on thyroid gland quickens the flow of juices. This causes 'krodha kashay' (or, the passion of anger) to abate. 'Ahankar' (or, the ego) too gets a knock. Hence, while doing 'naman' (or, obeisance), passions subside, and life experiences a manifestation of forgiveness. Once the 'sanskaras' (or, latent mental traces) of acuteness of passions layer the soul, it suffers the agony of degradation through several births. Hence, to annihilate passions, rules of the obeisance process may be followed.

Jawra Chowpati, 13-07-97

## **124. Conduct of Leaders**

How can national leaders, who are themselves wanting in purity of character, expect wholesomeness of character and conduct from the public? Looking forward to uprightness of character from such a public would be meaningless in itself. Need is to bring forth such ideal anticipators who themselves measure up to what is expected of the public.

Jawara Chaupati, 13-07-97

## **125. The Form of 'Ujjayini'**

Monsoon not having arrived on time, people are talking in terms of observing 'Ujjayini'. No kitchen fire is lit that day; the home may not witness any smoke rise. Nevertheless, they go out of town to eat and drink. This in a way amounts to having a picnic. When those observing 'Ujjayini' are admonished to shun evil habits, and are told that when they smoke bidi or cigarette, their mouths emit smoke, so they ought to quit smoking, they hardly do so. No smoke from the kitchen heart, but mouth spews smoke! Which of these should be checked first? As a matter of fact, 'Ujjayini' is abandoning one's vices and embarking on the journey of a moral life. If this comes to pass, there would be no occasion for either flood or drought.

Upkhada, 14-07-97

## **126. Let Knowledge Manifest from Within**

Today knowledge is being acquired, whereas knowledge should manifest from within. The abundance of the river of knowledge is inside us. We have to tap its source and get it streaming. Knowledge earned from books can be beneficial provided it becomes the means/medium for manifestation of inner wisdom. Else, it is just a load on the mind. The entire Agamas can be uploaded on the tape recorder and the computer, rather this has been already accomplished. Likewise, uploading them on to the mind can be done, but what is the point thereof? Abhavi can acquire the knowledge contained in eight 'purvas' (or, groups of Jain canonical texts) but the knowledge thus acquired does not help with the welfare of the soul. Hence, knowledge must manifest from within.

Namli, 15-07-97

## **127. Renunciation at all Times**

How does our soul differ from that of a 'siddha' (or, a liberated soul)? How can the expanse of this difference be bridged? Neither by racing, nor by brisk walking can this span be narrowed. Rather, when it comes to annihilating this distance, the key word is renunciation. Without renunciation, this distance cannot be addressed. Unless the renunciation is total, the distance will subsist. Hence, to the extent possible, we must endeavour to renounce all our

associations. When we have renounced all, we will find that we have ourselves become 'siddha'. We have to give up our passions, our attachment and our hatred, our envy and jealousy, our 'bhava karma' (or, karma with yoking).

Ratlam Station, 16-07-97

## **128. To Receive, not Give**

What did I come to Ratlam for? Or, why did Acharya Dev send me to Ratlam? Was it to instruct me in the lesson of faith and submission? Or teach the lesson of values? Or to impart the knowledge of 'dharma' (or, religion)? Well, *no, Ratlam in itself is an important order (of monks/nuns), a place nurtured by erstwhile Acharyas, and strewn with seeds that have today blossomed into trees. And so, methinks Acharya Dev has sent me to partake of the delight of the soothing breeze in the cool shade, that is, to pick fruit in the garden laid out by the greats who preceded us. Hence, I have come to take rather than give.*

Ratlam, 17-07-97

## **129. as the plan, so the house**

To look at the seed, one might estimate the crop that could be harvested. One can look at the clouds and get a clue about rain. Likewise, from the feelings that well up within us, the 'karmas' (or, actions) that bind

us can be known. The engineer maps out the plan, and builds the house accordingly. Similarly, we sketch out the map of our 'karma bandhan' (or, actions that bind), and the get into bondage in accord therewith. If our feelings be pure, then the karma bondage would be good, and impure feelings would lead to unwholesome karma bondage. Hence, we must be mindful of the seed-like feelings.

Ratlam, 18-07-97

### **130. May the Fever Subside!**

Today marks the commencement of Chaturmas (or, the four-month period). From the evening of today, those observing the discipline of a vow will confine themselves to just one place, to safeguard their vow. Rain is a drizzle, and it is capable of cooling the earth's heat. Likewise, may the light of our knowledge shine forth, and a shower of faith pours down, and good character may take hold to such an extent that the feverish heat of the ground of our life may subside.

Ratlam, 19-07-97

### **131. Bracelets of Gold**

If the public in general was asked, would you like to live a life of respectability? I think the collective answer would be, 'yes'!

The king gets the criminal manacled, and rewards the



city aristocrat with bracelets of gold. When they both parade through the market place, the second person who has worn the gold bracelets gifted to him is deemed distinguished. Our feet are in fetters and our hands in shackles with the chain of attachment and passion. In the words of Bhagwan Mahavir, "Come! Draw close to me, that I may sunder the chain." In lieu thereof, you shall be bedecked with bracelets of gold at the hands of Mahamahim (or, His Excellency) Acharya Dev, who is none other than the bearer of Bhagwan Mahavir's legacy.

It would be an imprimatur of your uprightness. Those bracelets of gold are—"Twelve Vows of a Shravak".

Ratlam, 02-08-97

### **132. Inner Feeling of Ahimsa etc**

End of the craving for life - Ahimsa (non-violence)

Knowledge of Existence - Satya (truth)

Efforts toward Existence - Achaurya (avoidance of things)

Available to Existence - Brahmcharya (celibacy)

Being one with Existence - Aparigraha (Non-possession)

When the existence of self is perceived in all life, ahimsa comes into being. 'Jiva' (or the living soul) is sentient. Truth happens when the living soul

becomes conscious of existence. This leads to the cessation of fickle-mindedness. Fickleness is a sign of 'chaurya karma'. A thief is watchful. With the ending of fickleness, 'Brahma' becomes devoted to soul. It roams within the soul. Roaming 'others' do not have a handle on it—this indeed is our 'aparigraha' (or non-possession).

Ratlam, 02-08-97

### **133. Accoutrement is not Music**

Ahead of music, the musical instruments are set in place. If the on-looker walks away only upon seeing the arrangement of the accoutrements, there can be no enjoying the music. Likewise, if a person seeks to prove the one-pointedness of mind, speech and body, and supposes that sitting posture, observance of 'maun' ( or, silence ), and breathing processes constitute 'samikshan dhyān' ( a kind of meditation), then he is not even eligible for meditation, let alone his having any claim thereon. One who would enjoy music needs to wait with patience while the instruments are readied; likewise, to savour the joy of 'samikshan dhyān', patience has to be observed in the matter of sitting posture, silence and breathing process etc which are akin to tuning the instruments. For want of patience, if many people equate music with musical instrument, then, as a matter of fact, they have not understood 'samikshan dhyān'.

Ratlam, 03-08-97

### **134. Whatever I wear out in Practice is Mine**

A youth might meet several girls with a view to matrimony. But they do not all belong to him, do they?

No.

It is the one whose hand he accepts, that is, the one he weds, may be said to belong to him. Likewise, you have come across many books. And heaps of treatises as well. And you would have read many beautiful sentences, maxims etc. But they would not still be yours, would they?

Only those that you have commenced pouring out in your life's mould, or already internalized in your living could be said to be yours. Hence, the fine quotes and words of wisdom that are read may be adopted in our living is wished for. This would belong to you in the true sense.

Ratlam, 04-08-97

### **135. The Authentic Word**

Depending upon a person's credibility, his words carry the ring of authenticity. If integrity is wanting, even true words from him would not sound respectable, for it is but natural that some doubt would lurk. Hence, if our words are to carry importance, our living must be informed by solid integrity. Words flowing out of life's integrity automatically become

effective. The Tirthankar Devas first round out their lives with spiritual practices, and only then let words stream out. Hence it is that their speech cleanses the muck of sins, is beneficial and authentic, and communicates well.

Ratlam, 05-08-97

### **136. The Way of Mahavir is one of Rebellion**

The course charted by Mahavir is a rebellious path. It comprises a movement, with non-co-operation thrown in for good measure. It has no room for pity.

The rebellion is directed at the system. 'Karmas' (or, actions) have captured our capital. The rebellion is against the dominion of the 'karmas'. By banishing the 'karmas', we gain our liberation. Hence the launch of agitation to the effect that 'Utthiye Nopama Yaye'. There is non-co-operation in that, 'Na karemi, na Karvemi'. The idiom is one of rebellion, 'Sans Veere Pasansiye Je Batte Moyaye'. Addressing the 'Karma-laden Atma', meaning thereby the exertions with which the soul accumulates 'karma', Mahavir clearly announces 'Appachev Dame Yavvo'. Hence it may be stated that the battle was begun by Mahavir by sounding the bugle of 'Smayam Goyam Ma Pamayaye'. It has the tune of inspiration, in that 'Hey Veer Atmanah Yudhasva', (or fight with the Atma). Do not just while away the time.

Ratlam, 12-08-97

### **138. Making out Goods from Sample**

Ahead of acceptance of goods, it is from the sample that choice is made. Choice of sample is vital in the acceptance of goods. What bliss awaits us in 'siddhavastha' ( or, the state of liberation) can be sampled from the 'samayik vrat' ( or, 'samayik vow') by the 'shravak' (or, religious student), so that he could experience that when a short duration 'samayik' gives such joy, how endless the bliss would be in the a state of steady 'samayik'. Hence, obtain a fraction of the bliss of the liberated soul from the purity of devotion of 'samayik' vow. Gets your soul moving towards the achievement of total bliss?

Ratlam, 31-08-97

### **139. Duty and answerability**

Just as parents have some duties toward the progeny, the latter too have a responsibility towards the parents. Parents ought to instill values in their offspring, inculcate morality, and surround them with an environment that awakens the virtues of co-existence and tolerance. So also, it is incumbent on the children to not forget parental obligation, and be ever mindful of their weal. (The children) should never cause them pain, and exert their utmost to assuage their mental agony. They should be ready even to part with their skin should the occasion arise, for the sake of parents' footwear.

Ratlam, 11-09-97

## 140. A Prominent Day

Today is being observed as a 'big Kalpa', or a significant day. It is the fourth day of the 'paryushan' festival—in the 'Kalpa Sutra' today marks the description of Bhagwan Mahavir's birth. As such, today has earned the appellation of 'Big Kalpa'.

When we recall the moment of Bhagwan Mahavir's birth, we feel that Indra is seated on the throne in heaven, and that Indrani is ..... All of a sudden the throne shook much as an earthquake shakes things. Presently, the bells of heaven began to sound, and Indrani asks, my Lord, what is happening. Indra invokes his 'Avadhigyan' (or, a kind of knowledge). No sooner does this knowledge get him a glimpse or sight of Kundalpur, Indra descends from the throne, and remembers God with folded palms. Simultaneously, he got an announcement made all over that everyone should proceed to "Meru" mountain for the Divine birth festivities. Beholding the Divine body, Indra becomes pensive. And presently, another scene unfolds, namely that of Meru quaking. Indra realises his mistake, and seeks forgiveness for the disrespect.

Ratlam, 02-09-97

## 141. Uttarikaran (or, the soul moving towards excellence)

'Uttarikaran' signifies the soul progressing towards distinction. The lesson of 'tass uttarikaran' which is studied ahead of 'adhaytmik sadhana' (or, spiritual

discipline) has a deep psychology inherent in it. The worldly person is engrossed in worldly activities. Now, seeking to stay connected with worldly affairs, and simultaneously bonding with God, is simply not possible. Hence, 'tass uttarikaran' envisages a delinking of the soul with the world for a measure of time, and connecting with the Supreme Soul. Before relating with God, if the worldly ties are not sundered, then the soul's gravitation and attachment towards worldliness will persist—in such a situation soul's 'uttarikaran' is not possible. As such, for 'uttarikaran' it is necessary to wean yourself away from the world, only then can 'uttarikaran' happen.

Ratlam, 05-09-97

#### **142. The 'Anahadnaad' (or, Divine Melody) of 'Avair' (or, non-revenge)**

Just as wild animals are found in thorny bushes, and the humming of black bees is heard in a garden of blossoms, and the cry of cuckoo in an orchard of mangoes, likewise, in the thorny bushes of revengeful attitude, a man's thoughts are akin to a wild animal, in the shape of jealousy, envy and various types of 'sankalpa-vikalpa' (or, volitional and impure). On the other hand, in those moments, when 'avair-samatva bhav' (or, attitude of non-revenge and equanimity) reigns, the 'anahadnaad' (or, sound of the soul) will be like the humming of the black bee or the birdsong of the cuckoo. To hear that 'anahad', the soul has to stroll in the mango-orchard, and the flower-

laden garden, of 'avair'. Today is 'samvatsari' (or the annual Jain festival of public confession). It is a beautiful occasion for 'upashaman' (or, pacification of passions). Let us rid ourselves of the passions of revenge and obstruction, and enter the precincts of equanimity.

Ratlam, 06-09-97

### **143. A Beautiful Moment**

A person is a unit. Several units put together constitute a sangh (or, union/federation) and a society. Dwelling in a federation or society necessitates living in collective consciousness. There are expectations of reciprocal goodwill and cordiality of conduct. And even when just one unit is seized with tension, it reflects in the collective consciousness. Today marks an exceedingly important day for those who live in collective consciousness. Today every 'unit' must cast off his tension, and get into attention mode—that is, the occasion calls for awakening towards 'atma' (or, soul). This is a beautiful moment to return to one's atmabhav (or, self-nature), by abandoning all the tension-triggered situations of the past, and engaging in mutual forgiveness.

Ratlam, 07-09-97

### **144. Earn a Name**

A person seeks to earn fame by showing himself off. Whatever he might be, he will hold himself out in



such a way that he gains a reputation in the eyes of the society, and that praise is heaped on his name from all sides. However, if he is not truly 'naami' (or, conqueror of passion), the praise can be lethal. Like, Nandan Maniyar was so hypnotized by self-praise that it became the cause of his being turned into a frog. As a matter of fact, 'naami' is one who has tamed his 'kashayas' (or, passions). As stated in the 'Aacharang', "Je Ege Naame se Bahunaame ". Hence, we must subdue our passions and become 'naami' in the true sense.

Ratlam, 08-09-97

#### **145. Dam on the River of Consciousness**

Sleep is a process. It has many forms. One may lie supine, or on a side. There are some who sleep with their legs spread, and there are many others who have their legs folded. Like these types, a person's thoughts too are of diverse kinds. He cannot maintain constancy of thought. He is sometimes well-disposed, and sometimes ill-disposed; even one with altruistic leanings cannot sometimes rise above selfishness. One overflowing with gratitude may with the passage of time become the principal exponent of ingratitude. Hence is it said, "Chitta Nadi Ubhayto Vahati Vahati Punyaya Papaya cha". Build the dam of 'sadhana' (or, spiritual discipline) on the river of consciousness, and orient it in one direction.

Ratlam, 10-09-97

## 146. Tribhuvan Swami

Tirhtankar Devas is called 'Tribhuvan Swami', (or, Lords of the Three Worlds). The three worlds connote 'adholok' (or, the nether world, the home of infernal beings), 'urdhwalok' (or the celestial world), and 'tiryaklok' (or, this world) If all the creatures of the three worlds acknowledge them as masters, all the souls would attain equanimity, would become worshippers; however, the all-knowing Shri Hemandacharya in this age of Kali has pronounced in his 'Anyayoga Vyavachchhed Karika' that

"Guneshwasuyam dadhatah Paremi, Ma Shishriyannam bhawantameesham"

"Bhagwan (or Lord), those envious of your qualities, those of other persuasions, do not accept you as Lord and Master." Hence, how can Jineshwar Dev are called the Lord of the three worlds? Lord of the three worlds implies that he has the power to expand \*'atma-pradesh' (or, the domain of soul) across the three worlds. They can encounter no obstacle. It is their power of unhindered movement across the 'atma-pradesh' in the three worlds that entitles them to be called 'Tribhuvan Swami'.

Ratlam, 11-09-97

## 147. 'Ghan Naami' (or, Solid State)

So long as the mundane world exists, it is subservient to 'karma' (or, action). Again and again, being age-

span-bound, as long as it is yoked to the process of life and death, it is in a state of 'sankoch vistaar' (or, contraction expansion). In the course of successive existences, the degree of immersion of 'atma pradesh' depends on the body one acquires. However, when 'atma' settles in its 'self-nature', that is in 'sarva sanvar roop' (or, fully covered, that is, with the senses fully restrained); the state of 'sankoch vistaar' also ends. A resolute state is then attained. It is this state that is called 'ghana naami'. 'Ghana' means solid. Such resoluteness is found in the 'shaileshi' (or, strong as mountain) state of 'atma pradesh'; none can then take that solid state apart.

Ratlam, 12-09-97

**148. Who is Parnaami? (Or, the vanquisher of the ultimate karmas)**

When the soul is attached to the objects of the five senses, it transgresses its own nature. When a person transgresses his nature, he also provokes an assault. When the soul \*\*inclines towards its object of passion, it is transgression. The delusion arising from this transgression causes the assault of 'karmanvargana' (or, a collectivity of actions). As a consequence they take hold of the 'atma pradesh' (or, the soul regions). Not a fraction of the 'atma' retains its freedom. Knowledge, philosophy and other streams of 'atma' become constricted. Their flow cannot attain fullness of torrent. However, when 'atma' becomes aware of its own transgression, it

performs expiation. As a consequence, the alien 'karmas' begin to slip away. Vanquishing of all the 'karmas', meaning thereby their severance from the 'atma', and they're not exerting any influence on the 'atma'—this is the 'parnaami' condition of the 'atma' that has had the power of subjugating the alien 'karmas'.

Ratlam, 13-08-97

#### **149. Who is to be bent over?**

There are several modes and techniques of getting one to bow and bend over. One person might yield to praise, and another to temptation. Some give in when the stick is wielded. Some capitulate only when dissension is sowed. These methods though only serve to entangle the person. Some fear always lurks in his mind. The thought recurs in his mind that the person I have subdued could get cross any time, could be visibly annoyed. He remains terrified inside with thinking how he might hold him back in that moment, what formula he might work out for such occasions. He cannot think for himself as to what he should do for the sake of his soul. Hence, instead of getting another to bow and bend over, it would be better to subdue our ego, our greed, and our ominous tendencies. Once you have vanquished these inner passions, no occasion would arise to subjugate others.

Ratlam, 14-09-97

## 150. The Dark Half/Bright Half (of the Month)

'Atma' (or, the soul) persists in the 'krishnapakshik' (or, the state of darkness). While the 'Atma' keeps on in that state, 'shuklapakshik' (or, the state of brightness) arrives. Now, every month has these two halves, dark and bright, known as 'krishnapaksha' and 'shuklapaksha' respectively. Just as both these halves have dates, there are corresponding gradations in the conduct of 'krishnapakshik' and 'shuklapakshik'; these could be understood on the undernoted lines:

Ratlam, 03-10-97

## 151. Krishnapaksha (or, the Dark Half)

Ekam (First Day)	---	The conduct of wrong belief
Dvitiya (Second Day)	---	Revel in attachment/ aversion
Tritiya (Third Day)	---	Deserving of three punishments
Chaturthi (Fourth Day)	---	Ablaze in the fire of four passions
Panchami (Fifth Day)	---	Absorbed in five actions
Shashthi (Sixth Day)	---	Engrossed in killing six- bodied sentient beings
Saptami (Seventh Day)	---	Struck with the seven fears
Ashtami (Eighth Day)	---	One in bondage to eight actions
Navmi (Ninth Day)	---	Engaged in the nine diagnoses
Dashmi (Tenth Day)	---	Revelling in the ten-fold wrong beliefs

Ekadashi (Eleventh Day)	---	One after the other, serially, that is, Series of actions (that bind)
Dwadashi (Twelfth Day)	---	Absorbed in twelve non-vows
Trayodashi (Thirteenth Day)	---	Entitled to the thirteen acts
Chaturdashi (Fourteenth Day)	---	Transmigration through fourteen forms of life in the cycle of life and death
Amavasya (New Moon)	---	conduct akin to supremely irreligious gods

## **152. Shukla Paksha (or, the Bright Half)**

Pratipada (First Day)	---	the serenity of restraint
Dwitiya (Second Day)	---	the religion of scriptures and of right conduct
Tritiya (Third Day)	---	disciplined by the three restraints
Chaturthi (Fourth Day)	---	absorbed in the four kinds of religious meditation
Panchami (Fifth Day)	---	Conduct and worship as per 'gati' (or, destiny, condition of existence)
Shashthi (Sixth Day)	---	Knower of the six 'dravyas' (or, substances)
Saptami (Seventh Day)	---	Towards freedom from the seven great fears
Ashtami (Eighth Day)	---	On the path of liberation from the eight egos

Navmi (Ninth Day)	---	Elaborating upon the nine 'real's'
Dashmi (Tenth Day)	---	Observance of the ten aspects of the 'dharma' (or, religious discipline) of a 'yati' (spiritually advanced laymen)
Ekadashi (Eleventh Day)	---	Study of the eleven 'angas' (or, Jain canonical texts)
Dwadashi (Twelfth Day)	---	Worship of the twelve icons of the Bhikshuk
Trayodashi (Thirteenth Day)	---	Of the fourteen forms of life one may keep Clear of thirteen
Chaturdashi (Fourteenth Day)	---	Attain the fourteenth stage of purification
Poornima (Full Moon Day)	---	Ever steady and shining upon 'lokagra' (or, the world of substance)

### 153. Three Types of Disciples

There are three types of disciples. Modest, meek and crooked.

The modest type swings into action, deciphering the indications and facial expressions of the Guru.

The meek awaits the Guru's directions and acts accordingly. Should the Guru instruct him to perform

a job, he proceeds to accomplish it, but without the Guru articulating it, he is unable to grasp the thoughts and sentiments of the Guru.

The third type, designated 'crooked' hardly relishes being circumscribed by the guru's discipline—he delights in being independent. He twists the meaning of any utterance of the Guru that purports to address his own interests.

Now, it may be inferred as to which of these disciples would find a special place in the Guru's heart.

Ratlam, 03-10-97

#### **154. How to Stop the Run?**

Actions can be concluded in various ways. The desired results cannot be obtained by carrying out the actions in the forms of 'Japa' (or, chanting of deity's name), 'tapa' (or, austerity), 'niyam' (or, vows) etc. Only when life becomes steady can reaping of the fruit that is wished for become possible. Steadiness signifies that, in life, the agitation of passions and the upheaval of attachment and aversion are absent. If these agitations and upheavals occur while engaging in the acts of 'japa', 'tapa' etc., it may be understood that this is just the external motion that is afoot since the beginning of time. We have not earned any respite from that running. Hence, it is necessary that a reprieve be taken from that race, and that that breather cannot be got from actions, and that it is



possible of attainment only when there is a conscious experience accompanying the actions.

Ratlam, 04-10-97

### **155. Sweet Water of the Scriptures**

‘Shringi’ fish that live in brackish sea water do not sip saline water. It is the sweet river water they partake of. They face the direction from which the river flows into the sea so that they gulp down sweet water even as they inhabit sea water. Likewise, when the collyrium of sermon applied by a ‘sadguru’ (or, a realized Master) in the eye of a ‘bhavyatma’ (or a great soul) reveals to him divine knowledge, then he too, dwelling in the worldly waters of erroneous beliefs, attachment, infatuation, aversion, passion etc., drinks the water of the river of scriptural faith, and takes rapid strides in the direction of ‘charitra dharma’ (or, righteousness). One, who has savoured of the sweet water of scriptural faith, will have no desire for the brackish water of worldliness.

Ratlam, 05-10-97

### **156. The Eternal Race**

In this world, this soul has been taking part in the racing competition since times immemorial. But it gets out of breath just after traversing a short distance, and lags behind. Not just once but several times, this soul took part in the running, without any success though. For gaining success, ‘deshna labdhi’

(or, obtaining instructions in the Jain teachings) and 'karan labdhi' (or, having attained the 'labdhis', the soul engages in actions according to its tendencies, and acquires the ability to peel off the dense layers relating to 'anantanubandha' (or, error-feeding passions) etc., and, in that very moment, awakens to unprecedented ecstasy. And the feeling that arises within is such that he is moved to resolve he would not call it a day, until the race is won. Feeling ecstatic, he merits success in the race through the medium of 'anivrittikaran' (or suppression of karmas that distort the perception of reality), and 'antarkaran' (or, the intellect), etc. He scores the victory termed 'subduing of passions'.

Ratlam, 06-10-97

### **157. Knowledge for Purity of Character**

Character could be had without knowledge, but not the blossoming of qualities associated with character. And without these qualities, character will be little more than an external form. Like, the body can have an external form without life, but the sensation and other characteristics that are present when the soul inhabits it, would be absent. Toys could be shaped as elephant, horse, human etc., but they cannot engage in action like them. Similarly, in the absence of knowledge, character is reduced to merely a toy, or a lifeless body. Prabhu (or the Lord) has said, "Nanen vina Na Huti Charan Guna" ". Hence, in order to cultivate the qualities associated with character,

there has to first a zeal for acquiring knowledge--  
'Padhamnanam' Tavo Daya" Only thereafter can the  
conduct become beautiful and excellent.

Ratlam, 07-10-97

### **158. One and Many**

The Lord was asked, are you one or many? The Lord replied, I am one as well as many. How can the One who is one be many? Did the Lord, in the form of Creator God, manifest Himself? "No", the Lord clarified, "In point of substance I am One, for my soul substance is one; in point of place, I am many, for my soul belongs to numerous places. From another standpoint too I am many, because every substance as such, the soul being substance is endlessly, from this angle too I am many.

Ratlam, 08-10-97

### **159. Appropriate Use of Resources**

The 'indriyas' (or, the senses) have been termed 'karan' too. 'Karan' means 'resources'. If the soul be intoxicated, all the five senses, given us by way of resources, tend to wander in all directions. They are all keen to take cognition of their respective sense-objects. Hence it is that the intoxicated man, by means of the resource concerned, lets himself into the bondage of action. Sense-resources of the non-intoxicated aspirant, who has steadied himself in the basic centre of the 'atma' (or, soul), get lax. As such

they do not pursue the respective sense-objects, because the 'atma' at that point in time channels them in the direction of knowledge.

Unrestrained senses chase after their objects. Once under the discipline of 'atma', they are engaged in the exchange of knowledge. Hence, we must learn to profit by utilizing appropriately the resource acquired.

Ratlam, 09-10-97

### **160. Shelter at Guru's Feet**

It is said that surrender at the feet of the Guru brings u redemption. But this begets the question, what about a man's own efforts? Can one accomplish a task without enterprise? No, this cannot be. It is true that a task gets accomplished by dint of one's own efforts. But the cause or reason too has its effect. Like, a frail person may use a walking stick and negotiate his way. Just as a creeper plant climbs by entwining itself around another tree, the guru's feet make for comradeship in spiritual discipline. If the creeper lets go of the hold or shelter of the prop-up, say the bamboo, it cannot rise, rather it will collapse. Likewise, if the spiritual aspirant abandons the refuge of the Guru's feet, he cannot reach his destination, his goal. Hence, even as human effort is commended, refuge at the Guru's feet, by way of support is of paramount importance.

Ratlam, 10-10-97

## **161. Spider web**

The vain, careless man will hardly know all of a sudden when and in what form might the tendencies of the mind flare up. It is for this reason that the tendencies get the better of the inattentive man. He becomes oblivious to the power of his self. The tendencies of the mind strive to entice him, and the person is lured. Besides, ever new tendencies are formed. Hence, it behooves the 'sadhak' (or the spiritual aspirant) to be cautious about the entanglements of the mental propensities. An alert aspirant will not be ensnared by the web of the mind's proclivities. Hence, the aspirant would do well to keep under constant review the tendencies of the mind.

Ratlam, 11-10-97

## **162. Fasting**

The cause of disease is the ripening of the painful 'karma', but the accomplice therein is none other than our tongue. Even on a full stomach, if food flattering to the palate is placed before it, the tongue gives it VIP treatment and gobbles it up. If this becomes a daily occurrence, the stomach's internal configuration cannot endure it. It begins to agitate. Hence, a weekly off would make for relief of the system. If this coercion is not made a daily practice, if the stomach is not overloaded with food day in and day out, the inner mechanism will function pro-

actively, so that a state of mal-function inside would not arise.

Ratlam, 12-10-97

### **163. Infinite Grace**

Our father's drop that gave us our body was not formed all of a sudden. If we ponder, we realize that it has the essence of many souls. Because the father got his body from his father and his father from his father's father— thus linked by a long chain. Hence, the journey of the drop received from the father, and the ovum got from the mother, would be a long series. Just as the honey made by bees contains the essence of several flowers, so also the vitality got from the parents in the initial moment of birth has the essence of many souls. From this perspective, no matter what state these numerous souls are in at present, their beneficence bestowed on the soul in the shape of our body formation is testified by tradition. Hence, these infinite numbers of mothers and fathers, who have obliged us—are they not ours and we theirs? It is apparent that they are ours and we theirs. In the circumstances, it is worth pondering what our duty toward them might be.

Ratlam, 13-10-97

### **164. Fuse should be Right**

The switch may be right, and so the bulb, but if the short fuse wire that supplies the electric current is

not in order, the current flowing through the wire cannot reach the bulb. Likewise, we are filled with peace. It is not gained from outside. Then why do we not get a hold on this peace stored inside. The answer is the fuse of the mind is not in order. Until this fuse of the mind is fixed, the wire, or the inner peace is not accessible to us.

Ratlam, 14-10-97

### **165. Learning through Exchange**

Learning is acquired through exchange. The guru (or, the preceptor) imparts knowledge/learning to the disciple. In the process of exchange, the disciple surrenders his life to him. He gives the guru (or, the preceptor) a place in his heart. This is exchange. If the recipient of learning does not accord the giver of learning a place in his heart, does not offer his services/devotion/worship to him, the learning will not bring about 'samyak' (or, the right) transformation in his life. That knowledge cannot acquire depth. If the milk is to be thickened, and turned into 'mava', it has to be heated on fire. Like the milk atop fire turns into 'mava' with stirring, unremitting worship of the guru, repeated review of his learning, would help with making the disciple's knowledge more profound. This would also lead to steadying of his life's fickle tendencies, and experiencing of peace. Hence, if learning is to be acquired, exchange is essential.

Ratlam, 15-10-97

## **166. 'Aichchesu Ahiyam Payasara' (More Effulgent than Suns)**

'Loguss' is being recited--there is a verse 'Aichchesu Ahiyam Payasara', or more effulgent than suns. It is said about 'Siddha Bhagwan' (or, Liberated souls), that their brightness surpasses that of infinite numbers of suns. How is this to be understood? Can anything exceed the sun's luminosity? To this the answer is, you need two suns even to illuminate the land of Jambu Dwipa, and countless suns to illuminate the islands and oceans of .....On the other hand, the entire world is countless times larger, and the universe infinite times. That entire expanse, that is the world and the world upper, is illuminated by the light of knowledge of liberated souls. Imagine beholding all those vast regions, and you would know that even though an infinite number of suns are present, they would not suffice to illuminate them. If light from infinite suns cannot help make those regions visible, and if one accesses that region through the light of one's knowledge, does it not mean that his effulgence exceeds that of infinite suns? Certainly, it does. Liberated souls can take in the whole expanse. Hence, their light surpasses that of infinite suns.

Ratlam, 16-10-97

## **167. Quest for Peace**

A person cannot experience peace, notwithstanding that the fountainhead of peace is inside of him.



Because he seeks peace in things outside. The reason is apparent that his quest is becoming akin to a person having a lump of salt on his tongue. How can the taste of sugar be felt so long as the lump of salt stays on the tongue? Recalling his dream, the emperor told Birbal that there were two reservoirs, one filled with nectar and the other with filth. I found myself inside the former, while you were wallowing in the latter. Birbal replied, I too had a similar dream but with a slight difference, the variance being that on emerging from the pond, you were licking me and I was licking you. Though in a tank of nectar, if one licks from sewer, how can he savour of nectar? Likewise, a person, being in pool of peace, craves for things lying in the pool of agitation. For this very reason, man is not able to experience peace, despite owning it.

Ratlam, 17-10-97

### **168. Whose Soul is obstructed?**

A person on the point of dying is not laid on the bed, he is put down below. It is said that on the bed he cannot die, his soul will be stuck. I cannot vouch for the truth of this belief, but I am persuaded that it is the 'souls' of his family members that must surely be obstructed, because in case death occurs on bed, the cot needs to be given away to a harijan ( or, an outcaste ). It is a convention that the cot, bedding etc on which the deceased breathes his last must be handed over to a harijan. Hence, whether or not

the soul of the dying is stuck in the cot, it is more likely that the soul of the family members are so obstructed.

Ratlam, 18-10-97

## **169. Impertinence of the Intellect**

‘Veetraag vani’ (or, a discourse on renunciation) can cut any which way, like a double-edged sword. ‘Veetraag vani’ can take a soul across the ocean of worldliness. It can also lead the soul astray into worldliness. A question might arise as to how this is possible. The resolution of this paradox is that the Lord (Bhagwan Mahavir) has listed among the twenty two sufferings, an affliction called ‘panna/pragya’. It means that one who has an ‘indigestion’ from his intellect and knowledge, one who cannot digest his knowledge, and yet takes pride in his knowledge, yokes himself to circumstances attributable to extreme self-interest. One wallowing in self-interest is not entitled to ‘moksha’ (or, salvation). As such, even the student of ‘veetraag vani’, should he not come round after being knocked by suffering, is pinned down by worldliness. In fact, ‘Veetraag Vani’ is nectarian. But if a man should mix it with the poison of his intellect, then, for him, such intellect mutates even the scriptures into something destructive. This indeed is impertinence on the part of the intellect.

Ratlam, 19-10-97

## **170. The Bread that is rightfully Yours**

Man yearns for peace, but his deeds make for disquiet. If you sow the seeds of disquiet, how can you reap the fruit of peace? If a person learns to partake of bread that is rightfully his, there will never be trouble in his life. Trouble arises when a person dominates over another by supposing that the bread that is rightfully another's is his own. Most brethren aver that their minds cannot concentrate on the rosary, or on performing the 'Samayik' (a spiritual act). Well, the mind can. The spiritual aspirant Poonia could focus his mind because he partook of the bread that was his rightfully, so that calmness pervaded his life. No disquiet lurked anywhere nears him, but once the cake of dung that was not his by right came his way, the whole peace was shattered. This proves that those who would have calmness ought not to covet what rightfully belongs to another.

Ratlam, 20-09-97

## **171. The Tour of Vikatha**

Mohraja (or, the King of Attachment) became restive. His spouse Vikatha (or, False Story) enquired, what is the matter, my Lord, why this unease? The king replied, my love, my monarchy is absolute. But some persons have begun to rebel. They have commenced talking about religion and piety. As such, they are challenging my authority. If this state of affairs persists, I would find my throne slipping from beneath

me. My existence would come to naught. This is the root of my disquiet.

Vikatha said, oh my lord of a husband, why harbor *such a worry? This slave-girl of yours is very much* here. So long as she is alive, who dare challenge your dispensation? Pray do not worry. As long as I am there, there can be no danger to your existence.

Vikatha embarked on a tour, making evil moves. Unacquainted with the true nature of religion, the religious people, who allegedly fought shy of the king, were influenced by Vikatha. Ostensibly religious, their inner working began to be regulated by Vikatha. In consequence, the mace (symbolizing authority) of king Mohraja has been rendered stronger.

Hence, one ought to engage in pious acts after having understood the true form of religion. Else, we will not enter the citadel of religion. Rather, one might be led by Vikatha (false or restraint-shattering stories) into the fortress of Mohraja (or attachment).

Ratlam, 20-10-97

## **172. The Steps of 'Sadhana' (or Spiritual Discipline)**

Bhagwan! What is the essence of 'sadhana'? The Guru replied, purification! Now, the disciple commenced his discovery of how purification was done, going into meditation for the purpose. He hit upon the formula, 'Aiyam Padikkamami', or 'making *a ritualized confession of the past*'. *Meaning thereby*, purify the ground of your mind by purging your

thought of rigidity, rocks and thorns, for seeds sprout only in yielding ground. Seeds do not germinate in rock. At least the soil should be of soft texture till as deep as the roots go. Likewise, 'dharma' can take hold only when the 'ground' of life mellows. And this mellowness comes from expiation of past sins and faults. Hence, as a matter of fact, the essence of 'sadhana', or the first step towards it, is purification.

Ratlam, 21-10-97

### **173. Stickiness should not arise**

Just a little touch of the glue's viscous substance, and paper, sand and many other objects become sticky. Likewise, if possessiveness (wealth-related) grips the soul hysterically, the skin of 'ahimsa' of the soul is not safe. It will develop allergy. Money is a means of exchange; in practical life exchange may be supposed to be an essential part. Hence, money should be considered merely a means of exchange. It should not give rise to the swoon of viscosity. In the absence of this glue, it would make no difference to a person whether money is there or not. But if the glue sticks, it will make the person miserable. Hence, one should be vigilant every second that the 'glue' doesn't form.

Ratlam, 22-10-97

### **173. Amrit Siddhi Yog (The nectarine conjugation)**

Today is 'guru pushya' (an auspicious stellar configuration), or the conjugation that begets

nectar. This is a rare occurrence; although 'pushya cofiguration' recurs every 27-28 days. It synchronizes with a conjugation of the moon in the cancer sign, that is to say, the cancer zodiac sign has a bearing on the 'pushya' constellation. 'Pushya' configuration is associated only with the cancer sign. But their being close on Thursday is imbued with importance. It is the coincidence of Thursday that has made for 'Amrit siddhi Yog'. Manifestation of the rightness of the cancer sign in the soul and of the knowledge associated with 'pushya constellation' can take place, given that both are friends. Where there is true spiritual insight, there is correctness of knowledge, and where knowledge is right, there is bound to be the correct view of reality. But if the 'right conduct' of Thursday is part of the coincidence, then conditions come into being for the soul's 'amrit siddhi yoga'. In the absence of right conduct, there can be no 'amrit' (or, nectar). It is the conjugation of right conduct that makes for nectar for the soul. Nectar that would keep at bay mortality. Hence, just as Guru Pushya' makes for 'amrit yoga', so also strive to unite the knowledge of 'pushya' with the character of 'guru' so as to awaken the 'amrit siddhi yoga' of the soul.

Ratlam, 23-10-97

**175. Acceptability of 'pravritti' (or, tendency towards effort) / 'nivritti' (or, abstaining from effort)**

As a stand-alone, neither 'pravritti' nor 'nivritti' is appropriate. It is necessary to know the nature of

‘pravritti’ as well as ‘nivritti’. Whether it is ‘pravritti’ or ‘nivritti’, whatever disciplines us, regulates us, confers health on us is acceptable to us. An indolent person is not disposed to any exertion. A coward will not go to a battlefield. Just this non-activity does not make for ‘nivritti’ of an indolent person, or non-violence of a coward. Likewise, the ‘nivritti’ that does not illuminate the qualities of the soul is of no importance. ‘Nivritti’ should be from unrestraint. One that checks unrestraint. ‘Nivritti’ should be from that hindrance which blocks progress. So that the correct speed keeps. Without ‘pravritti’, there can be no livelihood. No person can exist in the absence of ‘pravritti’. Hence, ‘pravritti’ is fine, but within the four corners of discipline. Discipline means the right pace; that which imparts momentum to spiritual life. May our ‘pravritti’ tend towards such discipline? Mere action is not progress. The yoked bull goes round and round, but this is hardly the tight kind of progress. Hence, ‘pravritti’ may be directed towards that discipline which imparts a fillip to spiritual life.

Ratlam, 24-10-97

### **176. ‘Dharma’ (or, Righteousness) is Home**

‘Dharma’ cannot be done. It is not that one could import ‘dharma’ from some place. ‘Dharma’ is in being. By ‘being’ is meant here being in oneself. To attain one’s true nature is ‘dharma’. Expecting gain

or income from 'dharma' is nothing but an evil hope. The transaction of 'dharma' is strange indeed. Whatever has been stored by way of gain, whatever has been piled up needs to be abandoned? Factory, shop, office may be the place of income, not home. 'Dharma' means dwelling in one's home. Factory is attachment /hatred that relentlessly produces. Anger, pride, illusion, greed are the clerks or purchase officers who belong to the factory. Coincidences are the brokers who participate in both sale and purchase. But 'dharma' is the home; dwelling in self. Gain or loss does not come into it. The being itself suffices. It is not called upon to be or make anything. One who does not find their appearance in order may take recourse to make up. One with the right looks needs no makeup. 'Dharma' is exquisiteness in itself, calling for neither makeup, nor any decking out.

Ratlam, 25-10-97

### **177. Do not let Pulsation Happen**

When does 'Karman Vargana' (or, the karmic molecule) assault us? When we attract it towards us. What attract are our vibrations. With prodding of their nature, they pulsate and draw 'karman vargana' in their direction. It is a sort of invitation for 'karman vargana'. When we dislodge it from its place and grant it a haven, it latches on to the 'atma' (or, soul) in accordance with 'anubandh' (or, bond). If we keep



our mind, word and body shielded, and do not allow pulsations in them, 'karman vargana' would neither be attracted nor have any effect on us.

Ratlam, 26-10-97

### **178. Do not look over the Shoulder**

Having renounced your desires, do not turn back. If you do, they will strive in every possible way to draw you towards them. Their efforts imply that their remembrance will keep coming up in the mind intermittently, and you will intertwine with them. No sooner you become absorbed in them, than they will try to grip you more firmly than before. You will then find it difficult to loosen the grip.

In 'Gyatadharma Kathang Sutra' (a canonical scripture), it is narrated that 'yaksha' (or, demi-god) was carrying on his back Jina -protected and Jinpal. He was cautioned; do not look back, over your shoulder. Rayna Devi let out a piteous cry. Jinpal turned to look, and was cast off by the Yaksha. He has been ensnared by Rayna Devi. 'Yaksha' is none other than our resolution. Rayna Devi is the desire. 'Jina-protected' and Jinpal represents states of our mind. If the mental state slips into desire, you will not remain firm in your resolution. As such, it would be best, with Jinpal - type resolute mind, to not even look at the explicit desires, to not let them emerge on the mental screen.

Ratlam, 26-10-97

## 179. Disdain for the Community Unbearable

The upsurge in passion witnessed in the present times could have several reasons behind it. One of them surely is the semi-nude pictures of women. The advertisements today exhibit such pictures only. If you look upon the walls of the homes, similar pictures would greet you. In the circumstances, a man is naturally pulled in that direction. He keeps engrossed in such sentiments and ends up a victim of passion. It is astonishing that even the women of the house do not prevent those pictures from being put *up there*. *Should they object, men would not dare to hang on the walls pictures of such distorted gestures and expressions?*

Hence, sisters ought to raise their voice, to the effect that such patent disdain of our community shall not be tolerated by us.

Ratlam, 26-10-97

## 180. Safeguard against sorrow

The root cause of sorrow is 'audyik bhav' (or, the manifestation determined by the operation of the 'karmas'). 'Audyik bhav' means the attitude arising from 'karmas' (or, actions). With the activation of the 'karmas', attachment/aversion/passion are instigated. The person then supposes that some particular individual is causing him grief, but the fact is that the sorrow is his own creation. The other person is merely the purpose.

From a practical standpoint, sorrow is of four kinds: sva-krit, par-krit, chintya and achintya.

**Sva-krit** A sudden heart attack, going to sleep and not waking up in the morning, becoming apoplectic—these kinds of afflictions are classed in the ‘sva-krit.

**Par-krit** Affliction arising from snake or scorpion bite falls in this category.

**Chintya** Impediments in getting the daughter married, or in other circumstances—the suffering experienced at the thought of such hurdles is called ‘chintya’

**Achintya** Occurrence of sorrow out of the blue, like sudden death of a young son, the house catching fire, or the shop getting plundered.

From a practical standpoint, the causes therefor appear varying, but if one gets to the root of it, the external causes are just for namesake. The inner reason is our ‘audyik bhav’. Now, several persons do not experience sorrow notwithstanding the presence of external causes, for they realize that they are harvesting what they had sown earlier. Other reasons are just namesake. Like, when the moon rises on a dark night, the traveler does not stumble but picks his way to his destination by its light. Similarly, when the moon rise of the right ‘Kshayopasham’ (or, cessation and subsidence of karmic veil) attitude takes place; the person does not give way to sorrow even in the darkness of ‘audyik bhav’. Rather he secures himself in the light of ‘samyaktva’ (or, rightness). As such,’ if the person tries to maintain equanimity in the face

of afflictions emanating from 'audyik bhav', he can redeem himself from sorrow.

Ratlam, 27-10-97

### **181. Selfless Attitude**

Do not associate your desires for results with righteous actions, for thou art not the knower of the unmatched fruits of those actions. Only a jeweler can assess the worth of a gem, not a green-grocer. Merits of righteous deeds are inconceivable, to desire worldly gains through them tantamounts to depriving oneself of their super-results.

Today is being celebrated as 'dhan teras'. What will people do? They will buy utensils etc. Shops will be opened early in the morning, in the hope that customers arrive and huge sales are made, so that there is wealth gain. But if there is no deposit of the riches of merit in the bank of 'karma', even wealth gain will not come to pass. Shreshthi Shalibhadra engaged in no trade himself. In his house descended from heaven daily, as many as thirty three boxes. He worshipped no deity to seek this favour. It was fruition of his meritorious deeds that the higher powers themselves presented the boxes packed with riches. Now, what was it that Shalibhadra had done, that he reaped such bounty? In a previous life, he had practiced 'supatra-daan' (or, righteous charity) with purity of attitude, in consequence whereof, boxes of riches swamped his home. While

giving away his gifts, he harboured no sentiment that some particular favour might be granted him in lieu of the charity. Seeking to break the bondage of hell, Emperor Shrenik offered to pay another obeisance, but the Lord answered, Shrenik, that merit no longer holds, because this obeisance is tinged with the sentiment of desire. As such, do not suppose that today being 'dhanteras', donations offered to saints would bring in their wake greater merit. Or, those riches a la Shalibhadra could be got. The point is, whatever righteous acts may be performed, they should be done with selfless motive.

'A' is the first letter of the alphabet. Likewise, the 'A' of 'dharma' is charity. If you would look up the 'Agam' (Jain canonical literature), you will find a great many souls who crossed the ocean of worldliness by 'supatradaan' (gift of righteousness) and 'abhaydaan' (gift of freedom from fear of oneself).

Hence, if 'Dhanteras' is to be celebrated, we may associate ourselves with charity and other pious acts with a selfless attitude.

Ratlam, 28-10-97

## **182. 'Shrut-Samadhi' (A kind of meditation)**

Today the mind was in a state of agitation. I organized my time around a study of the scriptures, observing silence, so that unnecessary, depressing thoughts might not arise. Rather, I had a first-hand experience of attainment of the 'samadhi' state by a study

of Bhagwan Mahavir's word. Notwithstanding that no 'knots' were undone, the state of mind was satisfying.

I had made nothings of my mental feelings, which I placed at Gurudev's feet. Any dispensation contrary to Bhagwan Mahvir's would only make for agony.

Udaipur, 19-08-98

### **183. on the Precipice of Ruin**

While the number of registered abattoirs may be small, numerous other slaughter-houses are operating, which the civilized society does not even recognize as such. For man's body is butchered therein. And the wonder is those who massacre the human foetus are called, not butchers, but doctors. As per government report, lacs of human bodies are put to death in a year. It is even more lamentable that such slaughter is becoming a part of civilized society. Unless a substantive solution in that direction is thought of, it would not be possible to keep civilization from pushing itself to the brink of destruction.

Udaipur, 21-08-98

### **184. Soul Concealed beneath Layers**

The subject of the quest of Soul is fascinating indeed. But, as a matter of fact, a person can hardly succeed in this quest. For the exploration of the Soul, *the scriptures mention the searches to be done.* Reflecting thereon, it is necessary to know the layers

shrouding the Soul. By way of layers, we have the physical and the subtle body. The thought-body too is a layer. This stratum is far more burdensome than the physical body. It is riddled with complications. While on the one hand it appears disentangled, one extremity of that unraveled condition is intertwined with the tangled mass. That is to say, it is not free of complications. Hence, the quest for 'Atma' should be preceded by knowledge of the layers.

Udaipur, 22-08-98

### **185. Fatal Frustration**

There are many reasons for mental frustration. Or, it can also be put this way: whenever those reasons lay a hand on the person, they succeed in frustrating the mechanism of his mind. Mental frustration ought to be nipped in the bud. Effort should be trained of course to ensure that the mental mechanism does not get afflicted with frustration. In case it happens, get rid of it soonest. Should it gain nourishment, it would have lethal consequences from a spiritual perspective.

Udaipur, 23-08-1998

### **186. The Golden Moment**

What is the golden moment of life? This is a point to ponder. While one may consider the wedding night as the golden moment, another may ascribe that label to the birth of a child. And there are yet others

*for whom acquiring of wealth, opulence, rank and honours constitutes golden moments. Many such occasions that arise in life come to be called golden moments, but one might reflect whether all these circumstances could be truly golden. Might not such moments turn to despondency? If so, how can they be golden? In that case, what shape does the golden moment take? Golden moments are those in which the person has experienced life, experienced his self. Those moments are priceless, they are very much his own, no despondency can pervade them. Whenever such moments are recalled, a feeling of joy will be manifest. Hence, let us reflect whether we were alive to such golden moments in our lives at any time. That is to say, whether or not life afforded such golden moments?*

Udaipur, 24-08-98

### **187. Taste in Despondency?**

Oh mind! Why do you savour gloom? What joy do you get, wallowing in despondency? You revel in despondency and then you yourself become exasperated and dejected. Like the moth, you are impatiently eager for the flavor of murk again and again. And then sway on the swing of dejection. After all, how long will this game of yours go on, how long will u revel in this fashion? And when will u learn to develop distaste for gloom?

Udaipur, 16-09-98



### **188. Aware of Duty**

You find the material cause of 'kshayopasam' (cessation and subsidence of karmic veil). The coincidence is auspicious. The occasion of 'yash naam karma' (one of the eight types of action, the action that is the cause of fame) also presents itself. At such a moment, being forgetful of one's duty is not at all appropriate. Rather, at such times one must be relentlessly vigilant about one's duty.

Udaipur, 17-09-98

### **189. Change in Modification**

Depending upon the purposes, the modification of 'upadaan' (or, withdrawal of senses from sense-objects) could also undergo change. Soil transforms into pitcher. But depending on the purpose, the transformational shape also undergoes change. The pot may be small or big, tall, with proper base, crooked etc. –it assumes a variety of shapes. As such, depending upon the purposes, the transformation of 'upadaan' also has occasion for change.

Udaipur, 18-09-98

### **190. Not just Prohibited but to be Performed too**

An allegation against the Jain faith is that it largely pertains to prohibitions. There is little in the way of injunctions to perform. Like, do not injure, do not lie and so on. Building up of life necessitates aims and objectives, but in a situation marked by negations, it

is difficult even to set a goal. In the circumstances, there can be no life-building. Now, this charge can be leveled only by one who does not understand the Jain faith. One who has grasped the nature of the Jain faith, one who has knowledge of the nature of the soul, will be able to know that there is no dearth of affirmations in the Jain faith. For example, “Dashvidh yati dharma Egao ye Pavattanam” (Propensity towards restraint)

*Udaipur, 20-09-98*

### **191. Dharma- Auspicious or Inauspicious**

Sin marks inauspicious actions and virtue represents auspicious actions, so what is the nature of ‘dharma’ (òr, the true religion)? Is it auspicious or inauspicious? Supposing it to be inauspicious is akin to calling it sin. Nor can it be thought of as auspicious. If it is assumed to be auspicious, a condition of ‘kar dosh’ emerges, because the auspicious gets identified with ‘dharma’. So, what is the nature of ‘dharma’? The form that emerges upon dissociating the ‘atma’ (or, soul) with whatever defines the sin or virtue- linked auspicious and inauspicious actions, is ‘dharma’. Alternatively, the path, the means adopted to manifest that form is ‘dharma’. Here, in a way the action is present in the reason.

*Udaipur, 21-09-98*

## **192. Do not Dishonor the Robe**

Today is the investiture ceremony of Acharya Dev. In the royal courtyard of the Rana, beneath the 'surya gokhada', the harbinger of the silent revolution, revered Acharya Shree Ganeshlalji vested, with his own auspicious hands, Acharya Shree Nanalalji with the robe of ordination. Just as a cloth-sheet serves to cover up one's modesty, so also the robe symbolizes the honour of the Four-faceted Sangh (Chaturvidh Sangh). Let the robe be stain-free. Any blemish of the cover-cloth would 'expose' inner modesty to outside view. As such, be vigilant lest the robe should acquire a stain. The external cover-cloth is subject to wear and tear, this can hardly be averted. But the sentiment-laced robe that serves for the shield of the Sangh must be protected. How can one who is addicted to random matters protect the robe? Hence, put a stop to random, nonsensical matters, so that the right direction could be worked out.

Udaipur, 21-09-98

## **193. The Abscess of Holding (Not letting go of it)**

Pain felt inside a person shows up on the outside. He strives to project a relaxed appearance, but pain is pain after all. Eventually, it registers itself on the person's face. It makes speech too its medium of expression. If we want to feel easy always, why nurse the pain inside in the first place? Pain is 'holding on'. If you won't let go of it, the boil forms pus inside, and

pain is triggered. Hence, to be pain-free, you have to rid yourself of the hold.

Udaipur, 23-09-98

#### **194. The Alert Condition**

The basic reason why the mind is agitated is internal weakness. A person is watchful of the soft spot inside, trying to ensure that none should get a clue to it. He hardly pauses to think that it is his state of alertness that draws the needle of suspicion towards him. That in fact is his give away.

Udaipur, 24-01-98

#### **195. An Assertion of the Jain Faith**

The Jain religion says; do not lend your ears to another opinion. Do not acquaint yourself with it. Is this not frog-in-the-well mentality? Is our listener so weak-minded that when he cannot listen to another without being won over by the latter? What joy could such susceptible listeners bring? The picture becomes clear if we view it in a context.

What if it is asked why a house is provided with doors? Why is the farm fenced? Our answer would be that doors of the house and fence around the farm serve for protection. Akin to our thinking here is our take on the assertion of the Jain faith. It says that from times immemorial if one is accustomed to treading a certain path, he

must abandon that path if he is to turn the corner. To cure a diseased person, you prescribe both medicine and dietary discipline. Likewise, by way of protection and discipline, Jain religion says,

“Par paasand pasansa, par paasand santhuo” is not appropriate. Welfare of many living beings is the thought that is inherent here.

Udaipur, 25-09-98

### **196. The Use of the Human Body**

Verily, O Soul, this human body is the fruition of cumulative merit acquired over aeons. Thou shall not disdain it. The body may be employed keeping in mind the price paid for it in terms of accumulated merit. It would be a grave error to exploit the body for physical objects. Efforts may be directed towards using this priceless body to awaken spiritual powers.

Udaipur, 26-08-98

### **197. Ravana, the Embodiment of Demonic Disposition**

It is Vijaya Dashmi today. Repeatedly thrashed by people over hundreds of thousands of years, Ravana refuses to die. As a matter of fact, it is not the external Ravana we are speaking of, that is just a symbol. We are relating here to the internal Ravana. Harassed and perplexed as man is, thanks to his beastly tendencies, he seeks liberation from them. But over again, far from abandoning these tendencies, he is

actually nurturing them. It is this that keeps Ravana alive. For we have we have embedded Ravana deep down in our culture. If the internal Ravana of demonic tendencies is annihilated, the need to destroy the external Ravana would not arise.

Udaipur, 01-10-98

### **198. The Real form is Invisible**

We see the knots on the rope, and too many of them would make the rope a lump of knots. The rope form vanishes. Same is the state of our inner self.

Although knots have no existence independent of the rope, it is the rope that is the basis of their being. Likewise the existence of the lumps of attachment-aversion is predicated on the soul (Atma). If the soul is detached from the lumps of attachment –aversion, they would cease to exist. If there is eruption of prickly heat, the skin in its healthy form is hardly visible, only the rash hits the eye. Likewise, the layers of impurity / maladies that we have nurtured are manifest, and the real form of the soul is no longer in the ken of our vision.

Udaipur, 02-10-98

### **199. Measure of Faith**

Today, faith and dedication are being evaluated, and a price tag put on them. In other words, when endeavors are addressed in terms of returns on faith and dedication, one is obliged to think that if

faith and dedication could be procured at a price, it would hardly be either in the real sense. Rather, their twisted form could assume the proportions of black mail. Hence, one ought to be able to recognize the true form of faith and dedication.

Udaipur, 03-10-98

## **200. The Ecstasy of 'Samadhi' (or, Meditation)**

Extraneous comings and goings take their toll in terms of the time spent on contacts, and this is rather worrisome. Albeit it reinforces faith, it inhibits one's own 'sadhana' (or spiritual practice). Even a few moments of meditation on the self produce such joy and bliss; the experience of long hours of meditation on the self is simply indescribable.

Udaipur, 08-10-98

## **201. Flow..Flow...Flow....**

Where the mind's tendencies get to slacken, complications and troubles arise. Problems begin to rear their head. But no sooner do they get checked, and the selfness of the soul is realized than the complexities vanish. Those moments hold no complications, no hindrances, just flow, flow, flow! One's soul dances with joy at the inner sound of that flow. That is bliss of self. Not objective joy.

Udaipur, 09-10-98

## 202. Freedom from Fear versus Untouched by Fear

Being devoid of fear is one thing, but being untouched by fear quite another. A dare-devil may be fearless. He may be in the same league as Ravana and Kansa. One sans fear might be monstrous. But being untouched by fear is a condition ascribed to spirituality. Spirituality is effortless. It does not presuppose the undertaking of any religious activity to be rid of fear. Such an activity would ensconce fear deep inside. But in spirituality there is just no experience of fear; whatever the circumstances, there is equanimity of the mind. Hence, instead of being devoid of fear, let us *get our inner being to be untouched by fear.*

Udaipur, 16-10-98

## 203. Shlesh (or, Sticky)

For bonding, you need sticking material. Sometimes both the substances that are to be pasted contain glue, sometimes only one of them has it. Creatures of this world exhibit mutual love and affection. Mostly, both the parties have the 'glue', or fondness that binds. But in some cases, it is not so. One party is devoid of it while the other overflows with it.

The flap of an envelope is provided with gum, but the part to which the flap is sealed has no sticking material. It sticks nevertheless. Likewise, Veetrage (liberated from passion) Bhagwan Mahavir was free



of 'shlesh', but the 'shlesh' of Gotam Swami united him to Bhagwan Mahavir.

Udaipur, 20-10-98

#### **204. Humid Air**

If the cloth is soiled, humidity in the breeze causes it to get damp, and the dust hanging in the atmosphere settles on it. Likewise, if the soul is already laden with the grime of 'karma', the 'pudgal' (or matter) of karmic molecule conjoin the soul, wafted by the 'humid' air of inauspicious coincidence.

Udaipur, 21-11-98

#### **205. Indication**

In the moments of 'sadhana' (spiritual practice), a hint was received that you have flatterers too hovering around you. Beware! Simultaneously, there was an indication that an attitude of casualness had made inroads into the community.

*Yet another clue came along just 2/3 days before.*

Now, his interpretation thereof was not apparent at that time, but on researching it, the context appeared to be a sign of the convoluted state.

Udaipur, 25-10-98

#### **206. Keep Awake Internally**

The life of Acharya Dev (that is, Shree Nanlalji Ma Sa) is a model for aspirants. In this old age and condition

of illness too one comes across experiences that testify to his awareness in living a life of restraint. A superficial observer may miss out on the depths of his inner world. Only the one associated closely and deeply could have some experience of the profundity of his spiritual discipline.

‘Keep awake internally’—is the prescription of spiritual discipline one learns from Acharya Dev’s life. There is no doubt that one who practices this basic ‘mantra’ (or formula) will have his life shine forth with spiritual radiance.

Udaipur, 30-11-98

## 207. ‘Nishant- ‘Prateek’ and Arjit’

‘Nishant’, literally end of night, or end of the dark night of delusion, and the dawning of samyaktva, (or authenticity), and ‘prateek’, or ‘knowledge’, or say awareness of the existence of the soul, are pally and buddy-buddy. But ‘Arjit’, or ‘karma’, (or say ‘action’), just cannot stand amity between the two. It strives to rupture this friendship. It whispers to ‘prateek’, “‘Nishant’ brags that ‘prateek’ feeds off my crumbs. Look, how meanly does he think of you.” But ‘prateek’ does not get taken in by Arjit’s back-biting. He retorts, ‘Nishant’ can never utter such words. A disappointed Arjit tries to provoke ‘Nishant’ in like ways; nevertheless, Arjit has further disillusionment in store, thanks to the mutuality of the spirit of

oneness between Nishant and Prateek. As in the case of 'Nishant' and 'Prateek', where reciprocity of trust and good will subsists, modern Arjits can never have their way.

Udaipur, 01-11-98

## **208. Acharya Shree is the Garland Adorning the Neck**

Do not suppose that Acharya Shree is moving away from you. There are limitations of the code of conduct, the dos and don'ts of ascetic behaviour; else, Acharya Shree is close to you.

Today Acharya Shree has commenced his 'vihar' (or travel). 'Vihar' in Hindi parses as V="Vishisht" plus "Haar"= necklace, meaning the special garland of 'Jinvani' (or Jain spiritual teaching) is being handed over to you. Should this garland of love and fondness, of modesty and parental affection be secure around your neck, it would mean that Acharya Shree has become your necklace.

Udaipur, 05-11-98

## **209. The Origin of Wealth**

Man gives importance to wealth. He scarcely has an eye for its root. Where lies the root of wealth? A few causative factors that add up to wealth have been made known: Like "Kim va dachcha? Kim va samayriyatta"? Kassa va Samanass va Antiye Egghavi Ayariyam Dhammiyam Suvayanam Sochcha?

Wealth may be gained as above; such wealth is righteous wealth. Hence, if you desire wealth, learn to give 'supatradaan' ( gift of righteousness), distinguish between foods that ought to be consumed / eschewed, observe proper conduct, and be ever ready to listen to noble utterances of saints and spiritual aspirants.

Udaipur, 06-11-98

## **210. Discretion in Diet**

Bhagwan Mahavir educated the mendicants on the rational way of ingesting food; just as a serpent slinks straight on into the snake-bill, the morsel may not be rolled over in the mouth but straight away swallowed with a gulp. We shall ponder someday on why this counsel was made. Is the food to be swallowed without chewing? Oh no, it is not Bhagwan's import that the morsel of food should not be masticated; rather the purport of the aforesaid utterance is that the food may not be shifted hither and thither in the mouth. Researchers of this day and age also accept that the morsel may not be swung from left to right in the mouth, but chewed on one side and tossed down. From the standpoint of the science of intonation, food chewed on the right side acquires torrid qualities. This helps with relief from ailments arising from gaseous humour. Food that is ground on the left side acquires cooling properties such as would help with bile-related diseases. Besides, it is also said that the left part being the North Pole and

the right being South Pole, chewing on both sides generates electrical currents harmful to health.

These findings seem compatible with Bhagwan Mahavir's canon. Else, why would Bhagwan speak of intake of food in the manner a serpent enters its bill? The tongue will not become addicted to what it savours if food is consumed in the above manner; rather a feeling of indifference will be reinforced, which is so vital for 'sadhana' (spiritual discipline).

Udaipur, 07-11-98

## **211. Entering the Sleep of Meditation (Yog-nidra)**

At around 10.40 hours at night, Acharya Dev's 'santhara' (voluntary death at the end of life- a Jain religious observance) attained completion. The state of 'santhara' and the moments of dying are unforgettable. During moments of anxiety in the course of the day, thoughts did cross the mind to the effect that the great man who ever aimed at nursing saints who suffered just normal pain and imparting pleasure should be undergoing such agony. What's the harm in administering a pain-killing injection in the circumstances? It would bring some relief; nevertheless, in the state of 'santhara', one had to steel one's heart.

At just about 10. 40 pm, it appeared as though some yogi had entered 'yog nidra'. As to the state thereafter, thoughts continued to form and arise in the mind.

There was a feeling that he had reincarnated in the first or the second 'dev lok', or divine world, as the god of equanimity.

The mortal remains of Acharya Dev were eventually 'dedicated' to the society (a prescribed ritual). What else could be done!

Udaipur, 28-10-99

## **212. The Tempest**

A storm has gripped Odisha,  
It has wrecked havoc;  
Those with homes rendered homeless,  
A veritable dance of death it has wrought.  
There's a storm in my heart,  
Those that scaled heights, get knocked over,  
As feet that stood rock solid cave in  
And they find themselves in pits.

The tempest is life's digression,  
That clips faith's power,  
Like dry, desiccated wood in the forest, among men  
every moment.

Udaipur, 30-10-99

## **213. Voice Within**

Intrigues that have been going on over these last few days caused much mental agony. On the one hand, tears of sorrow have hardly dried; on the other all sorts of circumstances are rearing their head. Amid

all the mental stress, it is the words of Acharya Dev (Shree Nanalalji Ma SA) that is the sheet anchor of courage and patience.

Politicized situations in the arena of spirituality only serve to weaken faith in religion. Nothing could be more painful than spiritual discipline reducing itself to self-deception.

Self-motivation: O Atman (soul), meditate with pure thoughts. Be not pressured by anyone, nor get carried away. You have to move forward to the beat of your inner voice. There is many an instance relating to Acharya Dev when he gave paramount importance only to the inner voice. Once in a while when he made an exception, he repented later. As such, you have to give primacy to the inner voice only.

Udaipur, 01-11-99

#### **214. Keep Marching Forward**

Having donned the shroud (having got ready to face death valiantly)

What fear thou have O Way- farer?

Having commandeered all directions

Why dread jerks and twitches?

Keep up the march, O Traveler,

Striding forward relentlessly

Sooner or later you'll arrive

Tarry not for a moment.

If your heart be strong  
Have exceptional patience  
Clouds of clouds hover not for long  
They draw close only to dissipate and disperse.

Mob-mentality is the world's trait  
They plunge into the well  
The shepherd at the front can't help laughing  
It's fire not water.

In this transitory association of the world  
Many plunge headlong  
Caught in the whirlpool though  
Just about a few have managed to survive.

Udaipur, 02 – 11 - 99

## **215. Sadhak (or, the spiritual aspirant)**

Sadhak!

May thy 'sadhana be your life's philosophy, not  
exhibition;

May thy faith be immeasurable, beyond measure?

May thy service be invaluable, beyond value?

May thy modesty be boundless, knowing no limits?

It's not form but formlessness that marks the  
accomplishment of thy worship;

May you venerate not the visible but the celestial  
life?



Sing the hymn by all means, but what of? Of renunciation.

And sing for what? May you not have another option!

Penance, ritual, discipline, service, devotion performed without expectation will direct you ahead towards the welfare of the soul.

Udaipur, 03-11-99

## **216. Commotion**

Ups and downs in the mental condition arising from circumstances may be a natural tendency. It is important though to remain unattached from this fluctuation deep inside. Waves are visible on the ocean surface, but the ocean is calm underneath. Likewise, even if there is stirring at the level of the mind, at the inner level there should be no prop for it.

Udaipur, 06-11-99

## **217. Honour and Dishonour**

Equanimity in the face of censure or praise is of vital importance. But what is seen in practice is quite the contrary. Censure saddens a person and praise puffs him up. What is the reason for it? One reason is that the person has not yet attained to that stage. How can he experience whatever obtains at that stage without reaching it in the first place? He cannot. Next, the person has tied

himself into knots within and, depending on their discharge in circumstances favourable or adverse, he fancies himself as honoured or slighted. Hence, it is necessary to unravel these knots first. So long as these knots are in place, the person will find himself yoked to the situations of deference and disrespect, as dictated by circumstances. As such, the 'sadhak' (or, spiritual aspirant) must show great alacrity in making relentless effort to root out these knots.

Udaipur, 07-11-99

## **218. Why should the Pious Suffer?**

The reason for joys and sorrows of life is virtue and sin, not 'dharma' (or, righteousness). Sometimes we wonder why a religious person is suffering. He ought to be totally happy. One ought to reflect on this, that worldly joy and prosperity is owed to meritorious deeds, not to religion. "Dharma" or religion is trade in accordance with the knowing of self. Virtue and sin will both be severed, while 'dharma' is absorption in the soul. It can never be sundered. Even in times of distress, great men show fortitude. They keep patience. They do not fear suffering. They maintain equanimity in times of both joy and sorrow. This is possible because of 'dharma'. Sans 'dharma', the person would wail in sorrow and, when happy, swell with vanity. Hence, if there is suffering in a religious person's life, it should not be linked to religion; rather, one should reflect that it is the fruition of

unwholesome acts of the past. One has to suffer the consequences of past misdeeds.

Udaipur, 08-11-99

### **219. Detoxification through Self-study (of sacred knowledge)**

It has been experienced that disturbances of the mind are becalmed through study of the scriptures. Mental disposition inclines to thoughts of renunciation. Desires for pleasure and comfort recede.

Just as a noxious condition turns into detoxified state through the chanting of 'mantra' (or, holy litany) by an expert, so also a mind tormented by the toxin of perversion attains to a wholesome state through study of the scriptures. Hence, the mind should ever be lured with scriptural study. Persistent study could also help acquire 'vyanjan-labdhi' (a kind of scriptural knowledge) such as would facilitate enlightenment in the next world. Hence a sadhak should never give way to sloth in scriptural study.

Udaipur, 09-11-99

### **220. Sanyog-Viyog (Coincidence and Separation)**

Meeting and parting are inseparable from life. The spectre of separation is present in the act of coming together. A congenial meeting is for a person an experience of fulfillment. But he hardly thinks that this fulfillment will someday bring tears. Neither experiencing joy in union nor regret in parting, the

spiritual aspirant who dwells in the nature of the Self is the one who can experience 'Atmanand'.

Udaipur, 10-11-99

## **221. Butter in Fire**

When in rage, a person is no longer himself. At that moment, his discretion is perturbed, not to speak of what would happen if this disturbed faculty of reasoning finds a pretext. The situation would be akin to:

“Jyon bunder madira piya, bichchhu dankit gaat” (a monkey drunk on liquor or one stung by a scorpion on the cheek).

It is a rare person who would awaken the discretion of one whose reasoning has gone astray. On the other hand, there is no dearth of those who would stoke the fire. Until this tendency in a person is transformed, welfare of the soul or attaining to righteousness is not just difficult but well-nigh impossible.

Udaipur, 12-11-99

## **208. Selfish**

A selfish person can hardly think of the welfare of the aggregate called society. It might appear sometimes from his actions that he is a great benefactor of the society. That he has dedicated his life for the society. But the reality is different. An 'abhavi' person (one who does not have the ability for liberation), even

though it may engage in arduous penance, having adopted the 'shraman' (or the religious mendicant) way of life, will do so from selfishness. He would do so for worldly pleasures and prosperity, not for the welfare of the soul. Likewise, the action of a selfish person might appear to be beneficial to the society, but his own self-interest is inherent in it. So long as the self-interest is served, or could probably be served, those actions subsist. Once those probabilities recede, such persons become turncoats in no time. Hence, beware of such people.

Udaipur, 13-11-99

### **223. A Neutral Attitude towards the Post**

May I shrink from no yoke, however burdensome, and may I never identify myself with any post! It means that the post I hold may not become bondage for me. I should not be infatuated by it. To this end, relentless vigilance is necessary. Whenever the post gets to be some sort of bondage, you may know that your life of spiritual discipline is set to decline. The post should be viewed merely as a system. Non-attachment for the post by no means implies turning away from responsibility. One ought to be ever attentive towards the discharge of responsibility. Nevertheless, a feeling of detachment from the post needs to be cultivated.

Udaipur, 16-11-99

## **224. Two Soul-related Qualities**

A person must ever be ready for any situation or circumstance that might befall him. He must not allow himself to be upset. Courage and patience are the two \*qualities that can redeem him from any situation or circumstance. Losing out on courage would tantamount to the person never achieving success in his work area. \*it is a different matter though if he should come by success on the strength of past merit, but for men of low goodwill it is difficult to even cope with success. Hence, do not bother about situations and circumstances. Look to the strength in your heart, the pluck in your heart. Is your courage and patience letting you down? If not, then there is no cause to worry whatever be the situation or the circumstance.

Udaipur, 17-11-99

## **225. Betrayal in Trust**

If you have reposed trust in another, or continue to trust him, fear not betrayal. For betrayal can take place only where there is trust. If trust be absent, the question of betrayal would not arise. However, do not suppose that betrayal invariably happens wherever trust is present. It's not about to be or not to be but it certainly holds that trust is present wherever betrayal occurs. Hence, do not repose trust in anybody. Well, if it is supposed that way, then (for want of trust) business that is on would cease to be.

Business would destroy. Trust is part of business. Betrayal though does take place. Hence, in the event of betrayal, the person might well be advised not to think otherwise, and try to keep calm.

Udaipur, 18-11-99

## **226. Cool Breeze**

Even in a self-restrained state, the passion of lust and anger rears its head. Feelings of envy and jealousy keep rising and ebbing. As a matter of fact, not until the worship of “Kshamadi dashvidh yati” is accomplished can one savour the joy of a life of restraint. Mere bookish knowledge can hardly bring solace to the soul. Only the flow of ‘kshamadi’ is cool breeze to the soul. The soul that is tormented from times immemorial can draw in a breath of peace only from it. Hence, the eager aspirant of spiritual discipline may manifest within himself ‘kshamadi dharma’. \*\*

Udaipur, 19-11-99

## **227. Practice more difficult than Precept**

While precept is easy, practice is more difficult many times over. We preach to others that the world is akin to a rest house, the departed soul cannot return, and so on. But when the circumstance befalls us, we realize that practice is much more difficult than preaching. Although I have dictated letters to the men and women who have been initiated, exhorting

them to patience, the reminiscences of Acharya Dev (Shree Nanalalji Ma Sa) brings tears to the eyes over again. Today no sooner we entered Maldas Seri than that scene arose in memory, and the eyes snapped shut for a few moments in Gurudev's remembrance, and the mind was lost. From "poushadhshala" (a designated place for spiritual practice) we had to get back to the school where Acharya Dev had reposed the day before just to get him

(Acharya Dev) to change his clothes.

Oftentimes at night, when the sleeps is disturbed, or say generally it is so, the mind is immersed in the remembrance of that great soul. But now only memories are left. This lump of a body is not immortal, but the mind nevertheless acts silly. It craves the protection of that personage.

Udaipur, 20-11-99

## **228. Alert Always**

Reflect on your spiritual surface. Deceit, trickery and conceit must not sprout under its cover. Wherever these vices prevail, we are truly speaking not ourselves. The first condition of spirituality is simplicity and straightforwardness. In the absence of simplicity, how will the observance of penance, renunciation, discipline and vow be possible? How can the soul rise above resolve and idea?

Hence, oh Atman ( or the soul), observe yourself unrelentingly, and ensure that the conditions of



deceit or fraud do not germinate. “Antar mein kuchh aur, manch pe vishwa maître ke gaan” should not be your conduct. (That is affecting friendship for the world, but thinking differently within). Look at the world and learn. Let the stream of compassion flow for the worldly people. Be alert, lest feelings of revulsion for cheats and hypocrites might arise.

Udaipur, 21-11-99

## **229. Background to the ‘Maryada’ (or, Discipline) of Chaturmas**

Chaturmas is a discipline. It is a ‘kalp’, or code of observance. Outwardly, several questions might arise, like why should the ‘sadhu’, (one that has joined the order) confine himself to one place. The more villages he frequents, the more contacts he makes, so more people would be drawn to religion. Other questions too, besides these, rear their head. Mere argument would not suffice for their satisfactory resolution. Kalp / Maryada have emotional underpinnings. Non-violence is at the root of it. Compassion for the living is a vital aspect of spiritual discipline. Now, it is this that constitutes the background to ‘Chaturmas’.

Udaipur, 22-11-99

## **230. A Special Garland**

‘Haar’ (or a garland) adds to a person’s splendor, and ‘haar’ (or defeat) makes him nervous too. When placed around the neck, the ‘haar’ (that is, garland)

makes the face lustrous, and on the other hand, the 'haar' that spells defeat is hard to confront. Now, garlands that are worn around the neck too are either ordinary or special. Oh, to have a special garland, instead of the run-of-the-mill! 'Vihaar' is what the saints do upon conclusion of the 'chaturmas'. 'Vihaar' is for the saints. However, if you would accept from them the special 'haar' (or, garland) called renunciation and discipline, not just your body but your soul too will be resplendent in a special way.

Udaipur, 23-11-99

### **231. Whether it has permeated or not?**

We do talk about religion, but whether our conduct has as much as grazed the surface of morality or not? If there is no morality, no accord between word and deed, then that religious life can no know redemption. Hence, before talking about religion, ponder awhile if the religion I speak about has permeated my inner self.

Udaipur, 24-11-99

### **232. Mockery of Religion**

Are we revering religion or making a mockery of it? It's essential that you take a call on this from your inner being. We appear to be religious outwardly, but to what extent is our conduct and practice in accord with it? To be religious outwardly is to wear the mask of religion. In reality, religion hardly scratches the

surface. Undo the mask and you are exposed. Hence, raising ourselves above the façade of religious living, let us strive to bring into our lives the essence of religion. By donning the mask of religion, let us not make a travesty of it.

Sector 4, Udaipur, 05-12-99

### **233. Living informed by Values**

One who observes the norms of social conduct at a practical level is viewed as cultured. Like, the way one sits, rises, speaks, eats etc. If one does not behave in the right manner, he is labeled as uncultured. Hence, it is civilized conduct that marks out a cultured person. However, from a spiritual perspective, the cultured-uncultured business has an internal context. How sincere and pure are you internally? Conduct emanating from inner purity will be characterized by restraint. Such living would be called value-based. As against this, no matter how civilized one might be outwardly, if inner sincerity is wanting, and crookedness and passion (kashay) exist, one would be deemed value-less.

Sector, 09-11-99

### **234. True message**

The aspirant should be wary of one who seeks to tempt him with the allurements of the 21<sup>st</sup> century, saying that modern resources could be deployed to broadcast faith, else we would be laggards. Life

takes the precedence of spread of faith; if life itself is insecure, to what avail is propaganda? As such, if we are to step into the 21<sup>st</sup> century, let us do so with a life that is enriched by purity, virtue, and restraint, such as would transmit the message of awareness of life's values, not just across the century but aeons. If life's values are forfeited, mere publicity and propaganda can hardly serve to carry the true message to the masses.

Sector 4, Udaipur, 09-12-99

### **235. Mriga-Marichika (Mirage)**

When a person engaged in spiritual discipline gets involved in a search for comforts, fondness for ease takes hold in his mind. A weakening of the discipline sets in then and there. The initial decline is at a slow pace. The 'sadhak' (or, the spiritual aspirant) hardly perceives that his 'sadhana' is slackening. However, having traversed the course of comfort, he realizes how far he has strayed from the path of discipline. How much has my 'sadhana' flagged! As such, a spiritual aspirant must ever be on guard against the mirage of comfort and convenience.

Gadiyavas, Udaipur, 10-12-99

### **236. The Steam of Thoughts**

In the moments of 'sadhana' (or spiritual sacrament), I had a vision of Acharya Dev all of a sudden. There were sparks of light that bore hints. It lent itself to

the following interpretation: Be it North-East-South, the steam of thoughts is so dense that we are hardly successful in reaching our inner core. To tap the inner core, it is necessary to delay thoughts.

Mogravadi, Udaipur, 11-12-99

### **237. The Power of Atom**

That the power of the atom is greater than that of gross matter may be known on the basis of the 'varganas' (or, homogeneous group). Physical molecule is coarse, 'bhasha varagana' (or, speech molecule) is subtle, and mind molecule is even subtler. The conditions ascribable to karmic bondage arising from the mind is innumerable times more than the conditions of karmic bondage from the physical body. As such, we may know that there is special power in subtle matter as compared to gross matter.

Sector 4, Udaipur, 12-12-99

### **238. The Prescription of Self-protection**

Bhagwan Mahavir's religion does not teach narrowness, albeit it is cautioned, "keep off other philosophies, and do not engage with them." Far from implying illiberalism or cowardice, it's the shield of self-protection, inasmuch as our tendencies from times immemorial have always been drawn to the five senses. As such, thanks to this attraction, there is lack of total commitment to 'parmaarth' (or say,

the ultimate good). In this state, should the litter of doubt enter the mind, the path to 'parmaarth' could be blocked. Hence it is that, in order to maintain incessant continuity of our awareness of 'parmaarth', those disconnected with 'samykatva' (or right conduct) is advised to avoid sophists. Just as there is a prescription for the ailing, the aforesaid prescription is for self-protection, and ought to be accepted with the same attitude.

Sector 5, Udaipur, 13-12-99

### **239. Desire for Eminence**

Desire for eminence has deep roots. Mental manoeuvres to this end take place in diverse forms. A person cannot all of a sudden gather the guts to articulate it, and nor can he digest it. It gets stuck like a noose round the neck. Hence the 'sadhak' (or spiritual aspirant) is cautioned against letting the desire for eminence gain ground inside.

Naai, 25-12-99

### **240. The inner Feeling of the Selfish**

Who is to be termed selfish? How do you tell a selfish person? For the selfish and the selfless have both the same count of limbs and other bodily organs; then, *what's the tell-tale sign of one who is selfish.*

As a matter of fact, bodily organs bear no evidence as would help with telling the selfish from the unselfish.

It is the inner feelings that mark out the selfish man. One who harbours expectation from others is selfish to a degree.

Falaudi, 19-04-00

## **241. Experience is Unvoiced**

By the fine chisel of words, by incontestable arguments, we can prove the existence of Reality of the Soul. But experiencing it is another matter. The realm of experience is different. It bears no relation to words. Experience is non-verbal or unvoiced.

It is impossible to express fully in words, or to acquaint another with, what has been experienced. Words at best give a clue to experience. Hence the 'sadhak' should dive into the depths of experience, and not get entangled in the ostentation of words.

Falaudi, 20-04-00

## **242. The Root of Disturbance**

Why abhor disturbance? What is the root cause of disturbance? Disturbance is merely a shadow. Its basic cause is ambition. It is ambition that makes a man oscillate on the swing of disturbance. Ambition is the poisonous creeper whose fruit is agitated state of mind. So long as you nurture that poisonous creeper, you cannot keep that agitation at bay. The man deludes himself into thinking that ambition bestows peace of mind. Ambition and peace mark different directions. Ambition and peace-less-ness could well

be termed an amalgam of cause and consequence. It would be no exaggeration to say that disturbance is where ambition is. Hence if you seek to avoid disturbance, do not let ambition rear its head.

Falaudi, 21-04-00

### **243. Joy and Sorrow**

Joy and sorrow are shadows of the mind. Having set the mind in a favourable state, we call it 'joy', and if set in a state of unpleasantness, we start lamenting the pain of sorrow. Once the mind settles in equanimity, the shadow of joy and sorrow will vanish. In that state, no matter how one behaves with us, we will be untouched by hatred or odium, no less by love and affection. That's because our mind has not savoured of that behavior. Hence, to rid the mind of sorrow, let not events and conditions tap it, because the moment something grips the mind, the state of joy and sorrow is triggered.

Falaudi, 22-04-00

### **244. Atma Veer (Or, the Liberator of the Soul from Bondage)**

One could become a 'dharmaveer' (Exalted in dharma or faith) by observance of vows and practice of meditation. Practice of charity can make one a 'daanveer' (Exalted one in charity). By routing one's enemies in the field of battle, one could qualify as a 'Yudhveer' (Exalted one in battle). Similarly one merits



the appellation of 'Karmaveer' by accomplishing a wide variety of actions.

But undertaking the adventure of triumphing over the impious proclivities of the soul and becoming in true sense an 'Atma veer' (Exalted one in the realm of Atma, or soul) is given to just a few. Bhagwan (reference here is to Lord Mahavir) has called praiseworthy the one who liberates the soul from bondage. Hence one ought to aim at liberating the soul from bondage and becoming an 'atma veer'.

Lohavat-Jatawas, 25-04-00

## **245. Craving Hurts**

Mental annoyance works like autumn in the spring of life. Life's peace and joy vanish in a trice. The effect of that annoyance is not limited to one, but spills over and distresses the family. Mental annoyance has for its source some inner desire. The inner self gets hurt for want of fulfillment of that desire. The outcome of that want is mental chagrin. The right royal way to avoid it is not to allow any desire for an object, post or anything for that matter, to take hold in your mind. If there is no desire, there is no occasion for want of fulfillment leading to any hurt. Hence, the remedy for mental annoyance is not to let desire arise. Should it arise, it may not be allowed to take a deeper hold. In such an event, mental annoyance would not arise.

Lohavat-Vishnawas, 26-04-00

## **246. State as per Disposition**

It is a dog's nature to move up and down with wagging tail on being fondled, and to bark when you wield the stick. Men with crooked nature behave likewise. All's well when you pamper them, and the moment a lesson is imparted, or an utterance made, using harsh words, their crooked tendencies get a new twist. However, persons of polite and simple nature, take even harsh words in the right spirit, and present themselves with the same modesty. The one with a crooked disposition is not only miserable himself on account of his nature, but is also poised to inflict misery on others. On the other hand, the good-natured fellow is at peace with him and delights those who engage with him.

Lohavat-Vishnawas, 29-04-00

## **247. Will Work When Wound**

The machine that shows the time is the clock. It works when wound. It may also be cell-powered and automatic. Clocks run by battery rule the roost today. The oft-repeated saying is that it saves the bother of winding again and again. Once you install the cell, the clock keeps running. However, it is observed that the conduct of life is not like a cell-driven clock. More so in the spiritual field. It is more akin to the wound clock. It runs if you wind it, and stops if you don't. The matter is rather serious.

Spiritual work ought to be owned and regulated. To perform when inspired is nothing special. Speciality lies in doing spiritual work under self-supervision. No need for winding!

Lohavat-Vishnawas, 03-05-00

#### **248. Slippage on account of the Tail**

Man has no tail, but the tail is dear to him. Where the tail manifests, the heart is overjoyed. For want of tail, the mind becomes despondent. Sometimes it is not just that the mind despairs, thoughts of revolt too pervade it; and besides, thanks to the tail, there is slippage in loyalty and devotion towards saints. Albeit this is a disease, people court it deliberately. Now, if one nurtures a malady on purpose, and slips on that count, what can one do?

Lohavat-Vishnawas, 06-05-2000

#### **249. One that Showers Peace and Ambrosial Juice**

Comparison has been drawn with the moon of the Sangh Acharyas. The moon is adorned with a cluster of stars. That is to say, the moon has stars to go with it. Likewise, the Acharya is enriched with the resources of an entourage of sadhus. This is a lesson in co-existence. The coolness of the moon too is perhaps an aspect of co-existence. The hot sun is a loner. But the moon has stars for company and showers peace and nectar. The Acharyas too, showering peace and nectar along with the accompanying holy entourage,

stand resplendent in the Sangh. Hence the simile of the moon.

Lohavat-Vishnawas, 07-05-00

## **250. Lethal to Life**

To manifest wisdom and the virtues of the wise, to experience inner joy and gaiety from them, helps with the abatement and cessation of knowledge-obscuring and conation-obscuring karmas. If we aspire to wisdom, we may seek the company of the wise. Our focus should be on their virtues. We must absolutely guard against trying to look for their demerits. If attention is directed at the demerits, it will only result in knowledge-obscuring karmic bondage, and be an obstacle in the attainment of eternal peace of the soul. Hence we should be absorbed in the merits of the wise. In other words, if we begin to perceive faults in the wise, we may well realize that there is something wanting in our faith and loyalty towards them, and this is as good as fatal to our life.

Lohavat-Vishnawas, 08-05-00, Vaishakh Sudi Panchami

(Maha Prayan Anniversary of Acharya Shree Hukmichandji Ma SA)

## **251. The Alum of Assiduity**

The concoction of flour and buttermilk was thick. Shri Hemgiriji spoke up, saying alum could help with filtering water. It was rejoined that alum could help with clearing away impurities, but not greasiness.

A reflection arose in this context that that the soul can be purified by scrubbing away the 'non-greasy' karmas by means of wholesome resolution, but the stubbornly 'greasy' karma bondage of passions cannot be acted upon by the alum of wholesome resolution.

Siyakon ki Dhani, 10-05-00

## **252. Feelings**

Every man, even though he be a 'sadhak' (or, a spiritual aspirant), has this weakness of casting others in his mould. He wants the next man to understand his feelings, and conduct his activity accordingly. He would hardly push the other to get him to act in a particular way. If the other person says that he didn't get him, he would feign surprise and reply, well, you haven't understood.... It's rather up to you to mull over the subject yourself. It is true though that a person has his own 'Kshayopasham' (or, subsidence of karmic veil) which determined his ability to understand; nevertheless, a man wants that the other person ought to understand his feelings.

Deshnok, 12-05-00

The sacrifice that leads to liberation from the world does not merely envision renunciation of material possessions but also the cultivation of right attitudes. The path of Mahavir is the path of rebellion. It envisages a movement. It implies non-co-operation. Sentimentalism has no place in it.

**Acharya Shree Ramlalji Ma Sa**



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