



KEY TO HAPPINESS

(Along with Daily Contemplation)

The jīva which, in spite of being manifested as attachment or aversion, only establishes oneness with the pure soul and nothing else, and only experiences the pure soul, has achieved samyagdarśana. (the right identity of the true self). It can not be achieved without achieving required qualifying levels.

Author - **CA JAYESH MOHANLAL SHETH**
(Borivali), B.Com., F.C.A.

NAMASKĀRA MAHĀMANTRA

| | |
|--------------------------------|---|
| Ṇamo Arihaṃtāṇaṃ | <i>Obeisance to all the Tirthaṃkaras and Arihanta Bhagavantas of the past, present, and future.</i> |
| Ṇamo Siddhāṇaṃ | <i>Obeisance to all the Siddha Bhagavantas.</i> |
| Ṇamo Āriyāṇaṃ | <i>Obeisance to all the Gaṇadhara and Acaryas of the past, present, and future.</i> |
| Ṇamo Uvajjhāyāṇaṃ | <i>Obeisance to all the Upadhyayas of the past, present, and future.</i> |
| Ṇamo Loye Savva Sāhuṇaṃ | <i>Obeisance to all the ascetics of the past, present, and future.</i> |
| eso paṃca ṇamoyāro | <i>These five namaskaras</i> |
| savva pāvappa ṇāsaṇo | <i>destroy all sins.</i> |
| maṃgalāṇaṃ ca savvesiṃ | <i>Among all that is auspicious,</i> |
| paḍhamāṃ havai maṃgalaṃ | <i>this mantra is the most auspicious.</i> |

PAÑCAPARAMEṢṬHĪ VANDANA ŚLOKA

Stanza for the veneration of the Five Supremely Auspicious Entities

*arhanto bhagavanta indramahitāḥ siddhāśca siddhiśvarā:
ācāryā jinaśāsanonnatikarāḥ pūjyā upadhyayakāḥ
śrisiddhānta-supāḥakā: munivarā: ratnatrayāradhakāḥ
pañcaite parameṣṭhina: pratidinaṃ kurvantu te maṃgalaṃ*

|| *Aum Śrī Mahāvīrāya Namaḥ* ||

KEY TO HAPPINESS

(Along with Daily Contemplation)

Author

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

Dedicated to

Mother - Respected **Kantaben Mohanlal Sheth**
Father - Respected Late **Mohanlal Nanchand Sheth**

The *jīva* which, in spite of being manifested as attachment or aversion, only establishes oneness with the pure soul and nothing else, and only experiences the pure soul, has achieved *samyagdarśana*. (the right identity of the true self). It can not be achieved without achieving required qualifying level.

Editor

Manish Modi

Publisher

Shailesh Punamchand Shah

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English up to the Third Edition- May 2019 - 25,000 copies

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Gujarati up to the Sixteenth Edition - May 2021 - 2,90,000 copies

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Printing : Nilesh Parekh - *Paras Prints*, Mumbai M. 99691 76432

Typesetting : Samir Parekh - *Creative Page Setters*, M. 83692 68695

PREFACE

There are ten rare accomplishments:

- (i) *Human birth*
- (ii) *Birth in the āryakṣetra (land with real dharma)*
- (iii) *Birth in a noble family*
- (iv) *Long life*
- (v) *Unimpaired sense organs*
- (vi) *Healthy body*
- (vii) *True guru*
- (viii) *Real scriptures*
- (ix) *Real faith i.e. Samyagdarśana (self-realisation)*
- (x) *True renunciation (sainthood)*

The omniscient Jinas have stated that while transmigrating since infinite time in this mundane world, the *jīva* (living being) has received the first eight of ten rare accomplishments infinite times. Despite that, the direction of our soul (meaning our direction) has not changed. We have been transmigrating in the four *gatis* (human, sub-human, hell, and heaven), plodding along like bullocks in an oil mill that incessantly moves in a circular direction i.e. a vicious cycle but does not get anywhere. Despite unceasingly moving like bullocks in an oil mill, we have failed to qualify for the fifth *gati* (*mokṣa* = liberation). We have not progressed towards *mokṣamārga* i.e. the path of liberation.

Enlightened people state that this is because we lack the ninth rare accomplishment, i.e. self-realisation or *samyagdarśana*. In the absence of *samyagdarśana*, one's cycle of transmigration does not end and one fails to achieve the *mokṣamārga*.

We present 'The Key to Happiness' a vivid, infallible and easy way to attain self-realisation.

The author, Shri Jayeshbhai Sheth, is a Chartered Accountant by profession. Out of compassion, he has shown us this easy and simple way to attain self-realisation for the welfare of all humanity. This book is based on the tenets of Satya Dharma which he understood and internalised after years of studying the scriptures, contemplating on the canon, pondering, meditating and experiencing the truth himself. He has already put into practice the very truths he has shared in this book.

Many questions arise while reading spiritual books and canonical literature or while listening to religious discourses. Today, due to the diversity of opinions and because of sectarian schisms, the original tenets have been forgotten. Owing to digression and controversy, the main thematic and fundamental understanding of the original teachings is missing. Jayeshbhai has made a transcendent effort to elucidate/explicate how every living being in the world can become happy. He presents the eternal truths/tenets in simple and direct language.

A successful man does not do anything new, he only follows methodically and regularly the principles and basic rules which are the key to success and achieves his objectives. In the same way, let us imbibe the Satya Dharma that has been so clearly described in this key to happiness and end the vicious cycle of transmigration.

Due to God's grace and unlimited benevolence, the compassion of the writer, and our own good fortune, we have received this key to happiness to help us break out of the vicious cycle of transmigration. The writer's endeavour will become successful only if we readers attain liberation with this key to the lock of infinite life cycles. What can't be achieved by regular reading, meditation, contemplation, and practice? Nothing is impossible! If a frog or a lion can attain *samyagdarśana* and become a *mokṣamārgī* (walk on the *mokṣamārga*) then why can't we humans, who have all five sense organs and prudence/sagacity, attain *samyagdarśana* by using our judiciousness (*viveka*)? We most certainly can. So please read, understand, accept, and reflect upon this book. We sincerely hope that all of you attain *samyagdarśana* and eternal bliss.

Yours

Jitendra Shantilal Shah CA Mukesh Punamchand Shah, F.C.A.
Shailesh Punamchand Shah Jaykala Nalin Gandhi
Namita Rasesh Shah



FROM THE DESK OF THE AUTHOR



I wrote this book to revolutionise the spiritual world. Currently, many faiths and belief systems are claiming to be the right ones that lead to liberation. In this book, I have tried to express the Satya Dharma (universal truths & tenets) that I have experienced and practised. I have tried to cover all that is important from the seeker's viewpoint. I have tried to express this as concisely as possible.

I sought the truth from an early age. I studied many religions and after studying Jainism I understood the truth and experienced self-realisation in 1999, at the age of 38. Thereafter, while repeatedly studying the teachings of the Jinas, I experienced the self (truth/pure soul) time and again. I have shared the way to attain self-realisation and the tenets of Satya Dharma in this book for the welfare of the world.

I wrote this book in Gujarati. It has now been translated into Hindi and English. I have prepared a fresh *pratikramaṇa* (the process of purification of the soul) for this English version to make it easier to

understand. Further, I have added a new chapter “Regarding Non-Vegetarian Food” to this English version.

This book may have its literary and academic value but has been written to show all living beings the path of liberation which can be achieved by implementing the universal tenets explained in this book.

This book is simple to understand but hard to implement because of our perverse views since infinite time. First one’s opinion should change; only then will the implementation start. Else, the implication is temporary. If one is ready to change, ready to accept the Satya Dharma and logic, one can easily transform from a worldly being to a spiritual being. Our willingness to accept and change triggers the shedding of perverse views. Hence, it is easy to attain self-realisation and emancipation (liberated state) which has eternal infinite blissfulness. It should be the only aim of this life.

I take this opportunity to thank all those who have been a part of this journey and have contributed to this book.

CA JAYESH MOHANLAL SHETH

21 March, 2014.

Satya Dharma Praveshikas are daily reflections that explain and clarify *the Satya Dharma*. They are composed in Hindi and English. They are now available in eBook form on www.jayeshsheth.com

ŚRUTA ANUMODAKAS

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LATE SMT. KAMALA PUNAMCHAND SHAH

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THE KEY TO HAPPINESS

Firstly, I bow down to the five *Parameṣṭhī Bhagavanta* (supremely beneficent lords)

Arihanta = omniscient lord/destroyer of all *ghātī* (soul capability obstructive) karmas

Siddha = liberated souls

Ācārya = spiritual head preceptor ascetic/head of the religious congregation

Upādhyāya = spiritual preceptor ascetic

Sādhu = ascetic/saints before attempting to write on the key to happiness

All living beings yearn for happiness and try to stay away from sorrow. Happiness is of two types. One is physical/sensual happiness which is ephemeral and the other is spiritual happiness, which is permanent.

First, I will describe physical/sensual happiness because all living beings have been familiar with it for a long time. To worldly beings, happiness means excellent health, lots of wealth, a favourable life partner, children, family, etc. What is the source of such happiness? Is it good luck? If so, how to acquire good luck? How to create it? The answer is, by doing *punya* (meritorious/righteous deeds). Because our accumulated past *punya* itself is called good luck whereas

our past accumulated *pāpa* (sins/evil deeds) is called bad luck. So, for those who want good luck, *punya* is indispensable. Simultaneously, staying away from *pāpa* is extremely important because *pāpa* and *punya* never get squared off. Both have to be borne separately. The consequence of *pāpa* is painful sorrow that no one likes to endure. If we do not like pain then how can we commit the sins which generate pain? One should never ever commit sins. One should never ever get involved in evil sinful deeds.

To acquire good luck and avoid/reduce bad luck, it is essential to stop committing grave sins in our day-to-day life like eating roots and tubers (infinite beings live in it), eating after sunset, the seven vices (gambling, drinking, eating non-vegetarian food, visiting prostitutes, stealing, hunting and adultery/infidelity) and eating prohibited foods like soaked and dipped pickles, honey, butter, etc. Moreover, one should never earn money or accumulate wealth by any unethical means, injustice or immoral acts. Once you stop committing such grave sins, the influx and bondage of new pain shall stop too. If one wholeheartedly and sincerely repents for his past sins and decreases his anger, pride, deceit and greed (but the aim shall be to give up these weaknesses completely and become a *vītarāgī* = completely free from anger, pride, deceit and greed) and by pondering on twelve plus four meditations/contemplations (given in this book) new *punya* karmas are earned and the

bondage of past sins is mitigated. This is the only way to create good luck and safeguard ourselves from bad luck.

Someone may question that happiness is a result of a deity's heavenly grace and our salutation-worship of that deity. To them, my answer is, joy or happiness occur only due to your own accumulated *puṇyas* of the past. When your past *pāpa* manifests itself, no deity can convert it into *puṇya*. Further, to ask for *puṇya phala* i.e. the fruits of your meritorious/righteous deeds is like the *nidāna śalya* (which causes thorn-like pain). Also, by asking for *puṇya phala*, you minimise the benefit of your accumulated *puṇya* karmas. Please bear in mind that when one is enjoying the benefits of one's *puṇya* karmas in this manner, one binds many more *pāpa* karmas as a rule. This becomes the cause of more pain and grief in the future.

Whether you ask for it or not, you are bound to get the results/fruits of both *pāpa* and *puṇya*. This is the eternal rule. Why ask for *puṇya phala* and invite the influx and bondage of *pāpa karmas*? Rather never ask or beg for it. One must never ever ask or beg for *puṇya phala*.

One fact is certain that whatever pain or suffering one has to undergo is caused by one's own past *pāpa* karmas. No one else is responsible for it. Whoever seems responsible for causing us pain is only the instrumental cause. It is not their fault. Rather, they are helping us eradicate (clean) our *pāpa* karmas. Not understanding this, one gets angry with

those who are merely instrumental in causing us pain due to which we bind new *pāpa* karmas which in future will become the cause of further pain. This is how we have been facing pain and agony for an infinite time and have constantly generated new grief. To make matters worse, we continue to do so at present also!

The only way to be free from such infinite pain is to feel obliged by those who are the instrumental cause behind our pain because they are instrumental in eradicating/cleaning our *pāpa* karmas. We shall not hold them responsible for our pain at all. Our past sins (past evil deeds) alone are the cause of our present pains. So, while enduring pain and agony, we must think of this:

Oh! I committed such evil deeds in the past! Shame on me! Shame on me!! *Micchāmi dukkaḍaṃ !* (Let my evil deeds become fruitless, null, and void!) *Micchāmi dukkaḍaṃ !*

(This is *pratrikramaṇa* i.e. introspection of one's sinful propensities and coming out of them i.e. to repent for one's sins to cleanse the blemishes of the soul) and we must solemnly resolve/determine to never repeat such sins in the future. We shall never ever repeat such evil deeds in the future!! (This is *pratyākhyāna* i.e. vowing to not commit such sins in future, to refrain from sinful acts in future). Thus, we must stop looking upon others as the cause of our misery and realise that our past sins (evil deeds) alone are responsible for our sorrows. We must regard others as our

helpers in eradicating/cleaning our *pāpa* karmas and thank them for that. (Thank You! Welcome!!) This is how you can save yourself from the bondage of new *pāpa* karmas and anger.

If you desire happiness then give happiness to everyone. You only receive what you give to others. This is the principle of karma. Your past *pāpa* karmas are the only cause of your present sorrow. So, if you do not desire pain then do not give pain to others at present and repent for the pain that you may have caused others in the past. Reflect on this and contemplate regret and forgiveness for your sinful deeds.

Question: Today, many sinful people are revered and seem to be extremely happy. Why is that so? How is it possible?

Answer: It is because of their past *punya* karmas. But those sinners are binding many grave *pāpa* karmas at present which are capable of causing them infinite sorrow in their infinite future lives. One should therefore never look at the present condition of people because it is only a manifestation of their past karmas. Rather, we should only look at their present perseverance because it is their future. Not many can alter the present manifestations of their karmas. But we are capable of shaping our future and that is why a mere human being can attain *Siddhatva* (liberation) with diligence and perseverance. Do not analyse anything

as being good (like) or bad (dislike) on the basis of its current manifestation.

It is advisable to work only and only towards the ultimate goal which is liberation through spiritual elevation.

Physical/sensual happiness is not real happiness. It is an illusion of happiness and it precedes agony because it is enjoyed to curb or suppress the agony/desires and impulses of the sense organs. Such temporary or ephemeral happiness adds fuel to the fire as it aggravates/ignites, again and again, the same agony/pain of wishes. Enjoying such sensual pleasures leads to the vicious circle of the bondage of new *pāpa* karmas which results in new torment.

Thus, physical/sensual happiness is preceded by unhappiness and followed by fresh grief. Secondly, such happiness is temporary or ephemeral because after a certain period, by default, it will cease to exist. A living being can only derive such happiness in *trasa paryāya* (*trasa jīvas* are living beings which have the strength to move around for self-protection and have more than one sense i.e. they are mobile beings. *Paryāya* means modifications/manifestations which differentiate all the aspects) which lasts for a very short period.

Next, this living being transmigrates into *ekendriya* form (with only one sense) by rule, where it has to suffer infinite pains for an infinite time. God has said that coming out of this *ekendriya* form is as rare as obtaining the wish-

fulfilling *cintāmaṇi* gem. This is why God has stated that it is progressively difficult (rare) to obtain human life, all 5 *indriyas* (senses), birth in *ārya deśa* (a country with real *dharma*), birth in a noble family, birth in a family with real *dharma*, religious discourse/sermon, faith in real *dharma* and *dharmarūpa pariṇamana* (to experience and practise the Universal Law, self-realisation) respectively. Hence, this invaluable and rare human life should not be wasted on chasing physical/sensual enjoyment. In fact, it is not advisable to waste a single moment. One should be solely dedicated to attaining spiritual happiness (eternal bliss) as expeditiously as possible.

Now, I will describe the way to attain spiritual happiness (eternal bliss). First of all, one should essentially live a life filled with *śubha bhāva* (meritorious deeds along with enlightened understanding) described so far, being the key to happiness and gaining propriety/merit to attain *samyagdarśana* (the true identity of one's real self) because *samyagdarśana* is the entrance to the *mokṣamārga* (path to liberation, enlightenment). Without *niścaya samyagdarśana* (experiencing identity with one's real self) one can never enter the *mokṣamārga* and without entering the *mokṣamārga* one can never attain *avyābādha sukha* (eternal, uninterrupted bliss). Thus, entry to *mokṣamārga* and perseverance thereafter helps in the attainment of liberation which is the fruit of *mokṣamārga*. In the absence of *samyagdarśana*, the end of the vicious cycle of

transmigration is not possible. After attaining *samyagdarśana*, one does not remain in this mundane world for more than half a *pudgala parāvartana kāla* (a very short time in comparison with our past which is of infinite *pudgala parāvartanas*). After attaining *samyagdarśana*, the soul unfailingly attains liberation in this period. Liberation is like *sat* (ultimate truth), *cit* (pure awareness), and *ānanda* (eternal bliss). This is why one should realise that if there is anything worth aiming for in this human life, it is the acquisition of *niścaya samyagdarśana*. That should be our first and the foremost goal — to ensure entry into the *mokṣamārga*. Through perseverance, one can attain liberation from the cycle of birth and rebirth thereafter.

Here it is necessary to understand that usually, *samyagdarśana* is defined as faith in the real *Deva-Guru-Dharma* (God, preceptor and religion) or so-called faith in the nine *tattvas* (i.e. *jīva* = living being, *ajīva* = non-living beings like matter, time, ether, space, etc., *āsrava* = influx of karma, *bandha*=bondage of karma with the soul, *puṇya*= meritorious/righteous deeds, *pāpa* = sins/evil deeds, *saṃvara* = stoppage of influx of karma, *nirjarā* = partial release of bound karmas, *mokṣa* = complete release of all bonded karmas). This is just a *vyāvahārika upacāra-rūpa* (formal, unreal or outer but not truly spiritual, just symbolic) understanding of *samyagdarśana*. It is not the appropriate qualification for entry to the *mokṣamārga*.

Niścaya (absolute/real) *Samyagdarśana* has experienced identity with one's real self. It is concomitant with *bheda jñāna* (discrimination, the experience of being different from the body). It is impossible to enter the *mokṣamārga* without *niścaya samyagdarśana*. This is why we only consider *niścaya samyagdarśana* as *samyagdarśana* in this book.

First, let us understand the *svarūpa* (real form) of *samyagdarśana*. *Samyagdarśana* means understanding the real form of *Deva-Guru-Dharma* as they are, and not in any other way.

As long as a soul does not understand its own real self, meaning that if one does not experience one's own real self then one also does not understand the real form of the *Deva-Guru-Dharma*. Instead, one only knows the outer form (symbolic form, attire, etc.) of *Deva-Guru-Dharma* and establishes one's faith in this outer form or attire and regards it as *samyagdarśana*. But this faith in the outer form (symbolic form, attire, etc.) of *Deva-Guru-Dharma* is not real faith and that is why it is not the trait of *niścaya samyagdarśana* because one who knows the soul (real self), he alone knows all (i.e. he knows the real form of *jīva*, *ajīva*, etc. the nine *tattvas* and *Deva-Guru-Dharma*) and not otherwise because it is only a *vyavahāra naya* (formal/outer/symbolic viewpoint) statement.

Thus, by knowing (experiencing) the real self i.e. the soul, one experiences partially the real form of God (*Deva*)

and that is how he comes to know from within the real form of God. When one knows the real form of God, meaning one has the faith which arises out of experiencing one's real self, one comes to know from within the real form of the *Guru* as the one following the path to becoming God (*Deva*). Simultaneously one comes to know the real form of *śāstra* (scriptures, canonical literature, *Dharma*) which shows this path.

For attaining *samyagdarśana*, firstly do not consider the body as the soul and the soul as the body. To consider the body and the soul as a single entity is *mithyātva* (wrong identity of one's real self, adverse perception of self, false belief). The body is made of *pudgala dravya* (matter) and the soul is a different invisible non-corporeal entity. To consider the insentient *pudgala* and the sentient soul as one entity is a false perception.

In other words, *bheda jñāna* from *pudgala* and the experience of one's own real self is real *samyagdarśana*. If we look upon this from the karmic angle, then the non-manifestation (*upaśama*) of the five/seven sub-types of karma or their *kṣayopaśama* (partial destruction and partial non-manifestation of the seven subtypes of karmas) or their *kṣaya* (annihilation of the seven subtypes of karmas) is known as *samyagdarśana*.

However, a *chadmastha* (non-omniscient) person is unable to see or know karmas. So, one must understand

samyagdarśana as per the first test only — *bheda jñāna* from *pudgala* (body and karmas) and the experience of the real self (soul).

Question: How to attain *samyagdarśana*?

Answer: The Lord said, “all living beings are equal to the emancipated Lord”. It is essential to understand this. Since worldly living beings are confined to the body and the emancipated Siddhas are free from karmas and body, on what basis did God call worldly *jīvas* as being equal to the emancipated Siddhas? On the basis of *śuddha* (pure) *dravyārthika naya* (absolute/real viewpoint of the substance). Although worldly living beings are confined within the body, their soul gets manifested as *jīvatva bhāva*, a *pāriṇāmika bhāva* (the manifestation of the soul). This manifestation of the soul is impure in a non-emancipated living being and pure in an emancipated *Siddha*.

There are eight types of such manifestations of the soul viz. *kaṣāyātmā* (those with anger, pride, deceit or greed), *yogātmā* (manifestation of the soul as thinking, speech, etc.), etc.

From that impure manifestation of the soul, after ignoring the impurities (*vibhāva bhāva*), the pure soul remains. It is known by many names such as *parama pāriṇāmika bhāva* (natural manifestation of the soul), *śuddha bhāva* (pure manifestation), *śuddhātmā* (pure self), *kāraṇa-paramātmā* (foundation for becoming the emancipated Siddha),

siddhasadṛśa bhāva (*bhāva* similar to the emancipated Siddha), *svabhāva bhāva* (nature of the pure self), etc. Due to this natural manifestation of the soul in all living beings, it is stated that “all living beings are equal to the emancipated Siddhas”.

This eternal truth has been discussed in the *Bhagavatī Sūtra* chapter 12.10:

Gautama Svāmī: “O Lord, How many types of souls (manifestations of the soul) are there?”

Lord Mahāvīra: “O Gautama! There are eight types of souls. They are

1. *Dravyātmā* — the pure natural manifestation of the soul
2. *Kaṣāyātmā* — the impure manifestation of the soul like attachment or hatred
3. *Yogātmā* — the impure manifestation of the soul like mind-speech-body
4. *Upayogātmā* — the manifestation of the soul to see and to know
5. *Jñānātmā* — the manifestation of the soul with the knowledge aspect
6. *Darśanātmā* — the manifestation of the soul with the perception aspect
7. *Cāritrātmā* — the manifestation of the soul with conduct aspect
8. *Vīryātmā* — the manifestation of the soul with the energy aspect

Gautama: “O Lord, The one who has *dravyātmā*, does he have *kaṣāyātmā* and the one who has *kaṣāyātmā* does he have *dravyātmā*?”

Lord Mahāvīra: “O Gautama! The one who has *dravyātmā* may or may not have *kaṣāyātmā* but the person who has *kaṣāyātmā* certainly has *dravyātmā*.”

Gautama: “O Lord, The one who has *dravyātmā*, does he have *yogātmā*?”

Lord Mahāvīra: “The answer is the same as *dravyātmā* and *kaṣāyātmā* (That means the one who has *dravyātmā* may or may not have *yogātmā* but the one who has *yogātmā* certainly has *dravyātmā*).

Thus, as stated in the *Bhagavatī Sūtra* chapter 12.10, there is a *dravyātmā* in each living being. It means that whether he is a *mithyātvī* (with false belief) or a *samyagdr̥ṣṭi*, whether he is a *chadmastha* (non-omniscient) or a *kevalī* (omniscient), whether he is a *saṃsārī* (one having a physical form) or a *Siddha* (not having physical form i.e. the free pure soul, emancipated Lord), each living being possesses a *dravyātmā*. It is this *dravyātmā* that I have described herein as the *śuddhātmā* (from the impure manifestation of the soul, after ignoring the impurities, the pure *jīvatva bhāva* remains i.e. the natural manifestation of the soul that remains is called the *śuddhātmā*). The *śuddhātmā* (pure soul) described in this book should be understood in this manner only. I shall explain this with the help of two examples:

1. Alum

When one knows that one can obtain clean water from turbid water, one places alum in turbid water. After some time, when the dirt in the water settles down, the previously turbid water appears to be clean and pure. Similarly, in the case of the soul that has manifested impurities (due to *kaṣāyās*, attachment and hatred), one can intellectually ignore the impurities and get the *śuddhātmā* or *dravyātmā* by contemplation which is known as *bhāva bhāsana* (to ascertain one's real self). Once a person experiences this *śuddhātmā*, he attains *samyagdarśana*. Previously he felt oneness with his body. In other words, as soon as you experience oneness with the *śuddhātmā*, you attain *samyagdarśana*.

This is the way to attain *samyagdarśana*. Meaning thereby, **the *jīva* (living being) which, despite being manifested as attachment or aversion, only establishes oneness with the pure soul and nothing else, and only experiences the pure soul, has achieved *samyagdarśana*. (the right identity of the true self). It can not be achieved without achieving required qualifying level.**

2. Mirror

In the case of a mirror, there are various images in it but by ignoring images or making them secondary one can visualise the clear mirror. In the same way

in *jñāna* = knowledge = soul there are various *jñeyas* = images. If we make them secondary or ignore them, we can experience the *nirvikalpa rūpa* (imageless) knowledge = *śuddhātmā*. This can be the method of attaining *samyagdarśana* if the other qualifying levels are achieved — by experiencing the *śuddhātmā* in the impure soul and by establishing oneness with the *śuddhātmā*.

Question: How to view oneself with *bheda jñāna* (the discriminative power to differentiate between the soul and the body)?

Answer: Step 1: By differentiating between the soul with its natural trait of knowing and seeing, and the insentient *pudgala*, one establishes *bheda jñāna* with *pudgala* (matter i.e. body and karmas).

Step 2: Place the impure manifestations of the soul which are a result of karmas (*udayādibhāva*) in the account of the *pudgala* because those manifestations are due to the karmas which themselves are *pudgala*.

Step 3: Use your intellect to contemplate the *śuddhātmā*. As soon as the impure manifestations of the soul which are a result of karmas are ignored/made secondary, the residual *bhāva* arises. This is the method of attaining *bheda jñāna* if other qualifying levels are achieved by that soul.

This residual *bhāva* is known by many names like

paramapāriṇāmika bhāva, śuddhātmā, svabhāva bhāva, śuddha caitanya bhāva, kāraṇa paramātmā, dravyātmā, the subject matter of *samyagdarśana*, etc. The experience of this *bhāva* is known as *nīścaya samyagdarśana*. Only due to this *bhāva*, it is asserted that “All living beings are equal to the emancipated Siddha”. Only the experience of this *bhāva* is called *nirvikalpa* (imageless i.e. all thoughts get subsided) *anubhūti* (experience) because it is the *sāmānya* (core/intrinsic) *bhāva* and that is why there is no scope for *vikalpas* (images/thoughts).

I experience this very *śuddhātmā* and therefore enjoy *paramānanda* (supreme bliss). It is my request to change your viewpoint and contemplate upon the pure soul in this very manner and experience the same *paramānanda* (supreme bliss). This means experiencing the bliss of the *sat-cit-ānanda* form of the soul. This truly is *samyagdarśana* and the only way to attain *samyagdarśana*.

One who does not understand or accept this method of attaining *samyagdarśana* considers it otherwise and tries to search, believes in *śuddha nayābhāsa* (erroneous pure viewpoint) and *ekānta śuddhātmā* (*śuddhātmā* as a separate entity or as a separate partition in the soul). He ends up stuck in false beliefs and illusions. Such *ekānta śuddhātmā* does not work because such *ekānta śuddhātmā* does not exist at all. Thus, such a *jīva* remains in hallucination and increases his infinite transmigration and

infinite pain. Attaining *samyagdarśana* be explained in another way:

A person watching from the balcony of a palace is himself watching all that is knowable or visible. The balcony is not watching. The person on the balcony is watching. Similarly, the soul (*jñāyaka*) is watching all that is knowable or visible through the eyes (senses) (just like a balcony), the eyes are not watching. The eyes are made of inert matter which does not possess the power to see and know.

I am the knower — *Sohaṃ!* (I am that). I am the *jñāyaka*, I have to contemplate and experience only that “I am the seer–knower”. Hence, I am the *jñāyaka-jñānamātra-śuddhātmā*.

One attains self-realisation either through *mati jñāna* (knowledge acquired by sensory organs and the mind) or *śruta jñāna* (knowledge of the scriptures). At the time of self-realisation both these *jñānas* experience the soul. This experience is suprasensual because the soul cannot be perceived by any of the five senses. Therefore these two *jñānas* know the soul directly at that time but not indirectly through the senses. Hence these two *jñānas* are direct at the time of self-realisation and not indirect.

Samyagdarśana emerges due to the non-manifestation (*upaśama*) of the infinitely binding *kaṣāyas* quartet (anger, pride, deceit and greed) and *darśanamoha* (perception-deluding karmas i.e. the wrong identity of the real self,

adverse/misled perception of the real self) or their partial destruction and partial non-manifestation (*kṣayopaśama*), or their annihilation (*kṣaya*) with which *śuddhopayoga* (knowledge of pure soul) in the form of right knowledge emerges by rule. It is the result of the partial destruction and the partial subsidence of *jñānāvaraṇīya* (knowledge obscuring) karmas. It is *śuddhopayoga* or the experience of the real self.

The *śuddhātmā* (pure soul unfettered by any karmic bondage) is devoid of any *vibhāva bhāva* (impurities) and hence is synonymous with the *nirvikalpa svātmānubhūti* (experience of the imageless pure self where all thoughts subside). At that time, sensual feelings of the mind (*mana*) exist but are transformed into suprasensual knowledge. This is why it is called *nirvikalpa svātmānubhūti*.

Now, I will briefly describe *dhyāna* (meditation). The deep concentration of the mind on any object, person, thought or circumstance is known as *dhyāna*. The mind is very important for *samyagdarśana* because the subject matter of *samyagdarśana* is meditated upon by it. Even during the suprasensual experience of the soul, it is the *bhāva mana* (manifestation of the soul as knower/feeler) that gets transformed as *atīndriya jñāna* (extra sensual knowledge). This is why whatever the mind concentrates on or contemplates is the major cause of either *karmabandha* (bondage of karma) or *mokṣa* (emancipation). Hence, the mind is the major cause of both i.e. bondage and liberation.

The bondage of karma occurs due to the actions of *mana-vacana-kāya* (thought, speech and body). Our physical actions cause the lowest amount of karmic bondage because the strength of the body is limited. Hence, karmic bondage occurs more through speech than through the body. The greatest amount of karmic bondage occurs due to our mind (thoughts). This is because our thoughts are not obstructed by any boundary.

Hence, thoughts play a key role in karmic bondage and liberation. The power of all *sādhanas* (ways & means to achieve emancipation) depends on the mind. So it is extremely important to know what the mind is contemplating because only by this can we judge the merit of the thought and save ourselves from new karmic bondage.

Dhyāna (concentration or meditation of the mind) is of three types:

1. *Śubha* (auspicious)
2. *Aśubha* (inauspicious)
3. *Śuddha* (pure)

Dhyāna is divided into four categories:

1. *Ārta-dhyāna* (saturnine/mournful reflection, distressed-worried state of the mind)
2. *Raudra-dhyāna* (wrath/furious/terrible reflection)
3. *Dharma-dhyāna* (pondering upon the universal principles of the truth)
4. *Śukla-dhyāna* (occurs after a deep and prolonged

experience of the śuddhātmā)

These four broad categories have been further subdivided into many types. The *mithyātvī jīva* (deluded living being with a perverse view) has an innate proclivity to indulge in inauspicious forms of *dhyāna* like *ārta-dhyāna* and *raudra-dhyāna* because the soul has been carrying such *saṃskāras* (deep impressions on the subconscious mind, propensities) since infinite time. Despite that, with perseverance, the mind can be prevented from such inauspicious *dhyāna*.

The ways and means to prevent the mind from inauspicious *dhyāna* are as under :

1. Study the *śāstras* (scriptures/canonical literature) with the sole aim of uplifting the soul
2. Contemplate the real form of the soul
3. Contemplate the *loka* (universe) which is a collection of the six *dravyas* (reals)
4. Contemplate the nine tattvas (substances)
5. Consider the form of the *loka* (universe)
6. Reflect upon karma *vipāka* (the manifestations caused by karmas)
7. Reflect upon the complexities of karmas
8. Meditate on the precepts taught by the Lord

Such *dhyāna* of a *mithyātvī jīva* is also known as auspicious *dharma-dhyāna*. But because it is not pure *dharma-dhyāna*, it does not cause *apūrva nirjarā*

(extraordinary shedding of karmas from the soul). For the extraordinary annihilation/destruction of karmas, it is indispensable that *dharmadhyāna* should be accompanied by *samyagdarśana*.

Pure *dharmadhyāna* is indispensable. In addition to this, a *samyagdṛṣṭi* (one who has attained *samyagdarśana*) chiefly meditates on the *śuddhātmā*. By doing so he ascends the steps of the *guṇasthānakas* (owing to the absence or presence of self-realisation, omniscience, and body there are subjective changes in one's soul i.e. spiritual development/progression of the soul which is categorised in 14 different stages called the *guṇasthānakas*) by doing *guṇaśreṇi nirjarā* (extraordinary exponential multiple eradication of karmas) and destroys all the *ghātī* (obstruction-causing) karmas with *śukla dhyāna*. Thus, the *samyagdṛṣṭi jīva* attains *kevala jñāna-kevala darśana* and becomes the omniscient lord. In the due course of time, he attains *mokṣa* (liberation) and becomes a Siddha.

Non-soul-centric *dhyāna* as propagated these days:

1. *Dhyāna* as propagated these days focuses on concentrating on a certain point or on one's breath or on something else. But any form of *dhyāna* which increases the firmness of identifying the self with the body is a form of *ārta-dhyāna*. People are misguided by such *dhyāna* as it gives them a meagre amount of

peace of mind and they start believing it to be real *dhyāna*.

2. Those who have a good practice of concentrating on the breath learn the initiation of the four *kaṣāyās* (anger, pride, deceit and greed). But without the knowledge of the real self (self-realisation), such *dhyāna* only becomes *ārta-dhyāna*.
3. The result of such *ārta-dhyāna* is *tiryāṅca gati* (birth as a sub-human with one to five senses)
4. The contemplation of anger, pride, deceit, etc. is *raudra-dhyāna*. *Raudra-dhyāna* leads to birth in hell.

In *dharma-dhyāna*, the soul is at the centre and this is why it is called real *dhyāna*. For those who believe that *samyagdarśana* is not possible without *dhyāna*, they need to understand that *samyagdarśana* is not possible without *bheda jñāna* (discrimination of the body and the soul). It is possible to possess *bheda jñāna* without *dhyāna*.

Actual Requirements for *Samyagdarśana*

1. Well-ascertained *tattva jñāna* (the knowledge of substances) through the study of the scriptures and the knowledge of the subject matter of *samyagdarśana* i.e. *śuddhātmā*.
2. When one establishes oneness with the *śuddhātmā*, *samyagdarśana* emerges along with the experience of the real self i.e. the *śuddhātmā*.

This is why, if there is anything worth achieving first and foremost in this human life, it is *niścaya samyagdarśana*. It enables one to enter the *mokṣamārga* and with dedication and perseverance, attain liberation. The result of liberation is unobstructed eternal bliss and eternal happiness.

It is my most sincere wish that everyone attain this eternal happiness-blissfulness. In case I have written anything against the precepts of the Lord, I seek your forgiveness. Please accept my *Micchāmi dukkaḍaṃ* !

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

- ◆ A procedure for ending any type of vow – (recite the name of the vow) that you had taken:
You are completing the vow and asking for forgiveness from Lord Sīmandhara for any transgressions of the vow that you may have committed knowingly or unknowingly. One may recite: *Saṃkāyeṇa na phāsitaṃ na pāliyaṃ na tiriyaṃ na kittiyaṃ na sohiyaṃ na ārāhiyaṃ āṇāe anupāliyaṃ na bhavai tassa Micchāmi dukkaḍaṃ* ! Then chant the *Namaskāra Mantra* thrice.
- ◆ Ego and attachment are capable of inflicting infinite transmigrations. So we should look for remedies to save ourselves from them.



IN THE MORNING



Every day, after getting up in the morning before sunrise, first chant the *Namaskāra Mantra* with its meaning. If possible, give three *khamāsaṇās* (bowing down) of each verse i.e. in total give fifteen *khamāsaṇās* = *vandana*. Then, do the *pratikramaṇa*. If you do not have the time for the full *pratikramaṇa* then at least do the *bhāva pratikramaṇa* given below.

First, take Lord Sīmandhara's *ājñā* (permission) to practice a *sāmāyika* = equanimity or practise *saṃvara* (vow of restricting oneself physically to a particular place and solemnly resolving to renounce all sins till the completion of the *saṃvara*) by chanting the *Namaskāra Mantra* thrice till you complete this.

BHĀVA PRATIKARAMAṆA

(PROCESS OF PURIFYING THE SOUL)

Ṇamo Arihaṃtāṇaṃ

Ṇamo Siddhāṇaṃ

Ṇamo Āiriyāṇaṃ

Ṇamo Uvajjhāyāṇaṃ

Ṇamo Loye Savva Sāhuṇaṃ

eso paṃca ṇamoyāro savva pāvappa ṇāsaṇo

mamgalāṇaṃ ca savvesiṃ paḍhamam havai mamgalam

I bow down, honour, respect, revere, and take permission from the omniscient Lord and *Guru* for performing the six essential principles to purify my real self i.e. the soul. Before I start, I seek forgiveness for the pain and injuries I might have caused to living beings while walking, working, eating, drinking, cleaning, bathing, swimming, washing, etc. O Lord, I profoundly supplicate and seek forgiveness for all that. May my sins become fruitless, null and void!

The first essential principle is to observe equanimity and practice meditation for the penitence of sins, the transgressions of vows, acts against the precepts of the Lord, evil thoughts, etc. related to faith, tenets or practices done mentally, physically or through words (spoken or written) which I might have done or I might have asked others to do it or I might have supported others in committing them. Oh Lord, I profoundly supplicate and seek forgiveness for all that. May my sins become fruitless, null and void!

The second essential principle is worshipping the 24 *Tīrthaṅkaras* (the omniscient Lords who establish the congregation of the Universal Truth) of the current half-time cycle and thereby worshipping the *Tīrthaṅkaras* of all time cycles. They are:

***Bhagavān Rṣabhadeva, Bhagavān Ajitanātha,
Bhagavān Sambhavanātha,***

***Bhagavān Abhinandanātha, Bhagavān
Sumatinātha, Bhagavān Padmaprabhu,***

*Bhagavān Supārśvanātha, Bhagavān
 Candraprabha, Bhagavān Puṣpadanta/Suvidhinātha,
 Bhagavān Śīṭalanātha, Bhagavān
 Śreyāṃsanātha, Bhagavān Vāsupūjyanātha,
 Bhagavān Vimalanātha, Bhagavān Anantanātha,
 Bhagavān Dharmanātha,
 Bhagavān Śāntinātha, Bhagavān Kunthunātha,
 Bhagavān Arahamātha,
 Bhagavān Mallinātha, Bhagavān
 Munisuvratanātha, Bhagavān Naminātha,
 Bhagavān Neminātha, Bhagavān Pārśvanātha
 & Bhagavān Mahāvīra.*

The *Tīrthaṅkaras* are devoid of karmic blemishes and passions like anger, pride, deceit, greed, etc. I bow to them and express my salutation, veneration, appreciation, respect, reverence, worship, adoration, and obeisance towards all of them. O *Tīrthaṅkaras*, you are par excellence in the universe and I want to be like you! So, I pray that you bestow upon me self-realisation and liberation.

The third essential principle is worship of and veneration for the *Ācāryas* (spiritual heads/ preceptor ascetics/heads of religious congregations), the *Upādhyāyas* (spiritual preceptor ascetics), the *Sādhus* (ascetics/saints) as my *gurus*. Please allow me to touch your holy feet and pardon me for the evil deeds I have done mentally, physically or by words (in speech or writing) which may have hurt you. I do penitence and criticise my evil deeds and solemnly resolve

to refrain from such deeds in future. O *guru*, I request you to pardon me! Pardon me! Pardon me!

The fourth essential principle is expiation, penitence, repentance and asking for forgiveness for any transgressions relating to right knowledge, right perception, and right conduct consisting of the basic vows, the virtuous vows, and the educative vows along with the appropriate penance. While studying canonical literature and the scriptures, if I have committed any mistakes due to extrapolation, ignorance, indolence, interpolation, adverse interpretation, etc. I ask for forgiveness. May my mistakes become fruitless, null and void!

Further, I plead for forgiveness for doubting the truth, asking or doubting the fruits of real *dharma*, praising or embracing heretic faiths, the illusion of the self and mistaken identity. O Lord, I request you to pardon me! Pardon me! Pardon me!

Contemplate the sins committed during the day or the night relating to violence, untruthfulness, stealing, unchastity, possessiveness, anger, conceit, deceit, greed, attachment, hatred, aversion, making disputes, false accusations, falsely blaming someone, malice i.e. back-biting = slandering, gossiping = divulging secrets, inclination towards sinning and disinterest in religious and spiritual matters, deceitful lies = betrayal and lying deceptively, perverse attitude, the throne of wrong belief = wrong conduct, transgressions of the vows, sinful acts, wrong beliefs, evil notions, and

committing violence upon the living beings which take birth in my bodily secretions like stool, urine, sputum-cough, nasal secretions, vomit, bile, pus, shed blood, semen, dried semen when it gets wet, cadaver, copulation, sewerage systems, filthy places, etc.

If I have committed any sins or asked others to commit any sins or have supported anybody committing sins relating to these knowingly or unknowingly, carried out mentally, verbally or physically; I criticise, do penitence, expiate my bad deeds and solemnly resolve to refrain from such evil deeds in future. O Lord, I request you to pardon me! Pardon me! Pardon me!

There are four auspicious entities in the universe, four transcendental entities in the universe, and only four supreme refuges in the universe. There are no other refuges.

1. *Arihantas (embodied omniscient beings)*
2. *Siddhas (perfected omniscient beings)*
3. *Sādhus (seekers who follow in the footsteps of the omniscient beings)*
4. *The real dharma instituted by the omniscient beings (Jinas)*

Those who follow them will attain liberation and enjoy infinite bliss. Those who worship them shall also attain liberation. Those who seek sanctuary in them shall become immortal.

Even those who want mundane benefits should seek the sanctuary of these four auspicious, transcendental entities

and *Guru Gautama*. One can end the vicious circle of transmigration by contemplating all these entities, donating generously, being philanthropic and following the path of the Universal Truth.

Further, if I have committed or caused agony, anger, calamity, circumvention, curse, defiance, deprivation, despondency, devastation, diabolical deeds, dismay, distress, dread, extinction, facetiousness, fallacy, pretension, ferocity, grief, lamentation, maiming, malice, mayhem, misery to others, deception, oppression, outrageousness, quelling, relentlessness, remorselessness, repression, resentment, sadistic joy, servility, sufferings, torment, vanity, etc. mentally, physically or by speaking to any living being of the universe with anger, pride, deceit or greed; then I plead for forgiveness from all living beings. Lord Sīmandhara, all the omniscient Lords and emancipated Lords are my witnesses. O Lord, I sincerely seek forgiveness for all of that. May all my sins become fruitless, null and void!

All living beings are my friends, I have no enemies. I forgive all living beings, may all living beings forgive me! I expiate and seek forgiveness from ascetics, enlightened beings, seekers, parents, brothers and sisters for my evil deeds, evil thoughts or hurtful words. Please pardon me! Pardon me! Pardon me!

The fifth essential principle is meditating to purify the soul of the pure soul which is without the body and free from karmic blemishes. Ponder the precepts of the Lord,

the myriad sufferings of living beings, the causes of happiness and unhappiness, the workings of the universe, your aptitude for sermons, your aptitude for the Universal Truth, the solitariness of the soul, the transient nature of mundane things, and the fact that there is no shelter/refuge against death, etc.

The sixth essential principle is to take any vow by chanting the *Namaskāra Mantra* thrice and keeping Lord Sīmandhara as the witness. O Lord, I have completed the six essentials for the purification of my soul; I beg your pardon for any mistakes committed by me while performing the same. O Lord, I request you to pardon me! Pardon me! Pardon me!

O Lord, I repent for the past, practise equanimity for the present and resolve to practise vows for the future. I seek your forgiveness for any mistakes committed by me while performing the six essentials. O Lord, I request you to pardon me! Pardon me! Pardon me!

I pay special salutations to the *Arihantas*, the *Siddhas* and the ascetics; I eulogise them and revere their infinite virtues. They are founders of the congregation, guides for emancipation, beneficent to all, a sanctuary to all, the leaders of the Universe, etc.

I bow down to you o Lord. I seek your permission to complete the vow of equanimity or *saṃvara* by chanting the *Namaskāra Mantra* thrice. O Lord, I request you to

pardon me for any mistakes, errors or omissions. Please Pardon me! Pardon me!

One should perform the above *pratrikramaṇa* twice a day - at dawn and dusk. After that, read, contemplate, meditate, and practise Dharma *dhyāna*. Contemplate the fact that death is certain but the time of departure from this body is unknown. It can be anytime. So why not give up any attachment to the body right now?

It is advisable to give up attachment to the body immediately. In our eternal journey, this body is just a temporary resthouse. If we do not achieve the most important goal during this rest period then we may not get a chance again in our journey of infinite transmigration. This is why God has advised us to live each day as if it were the last day of our life. This is why it is advisable to detach oneself from the body, wealth, family, and worry for, concentrate on, contemplate on the soul and practice *dhyāna* only for the upliftment of the soul.

Contemplate that — My soul has transmigrated through four *gatis* (human, animal, heaven and hell), twenty-four *daṇḍakas* (24 places for the soul to endure the karmas) and eighty-four lakh *jīvayonis* (where a *jīva* takes birth i.e. forms a body) since infinite time. In the course of my transmigration through infinite life cycles; I had established relationships and built attachments with infinite *jīvas* and identified with them as my own. Due to greediness,

covetousness and avariciousness, we accumulated immense wealth and believed it to be our own. But by the grace of the Lord, I have now realised my mistake and hence, keeping all the *Arihantas* and the *Siddhas* as my witnesses, I hereby renounce everything connected with all my past births wholeheartedly mentally, verbally and physically. Now, I have no relation with them at all. I have renounced them. *Vosirāmi* (renounced)! *Vosirāmi* !! *Vosirāmi* !!!

One should have these three deep motivations:

1. After renouncing *ārambha-parigraha* (possessions) when will I follow the *mahāvratas* (major vows of renunciation)?
2. During my last days, I will practise *ālocanā* (introspection, examining one's evil deeds critically) and will take *sallekhanā-santhārā* (vow of voluntary exit from this body with oneness and awareness of being the soul) *sāra* (ultimate).
3. Every day while sleeping solemnly resolve about *sāgārī* (conditional) *santhārā-sallekhanā* – and take up the following vows – *āhāra* (food), *śarīra* (body) and *upādhi* (belongings) *paccakhūṃ pāpa aḍhāra* (renounce eighteen sins); *maraṇa āve to* (in case of death) *vosire* (I renounce the body), *jīvūṃ to* (in case I do not die) *āgāra* (I shall withdraw the vow).

Note: Each day, bow to your parents in the morning and at night. On holidays try to understand the meanings of

the *pratrikramaṇa* and reflect on it. Those who do not get time in the morning or evening can do this *bhāva pratrikramaṇa* whenever they have time.

Secondly, whenever you have the time, do recite the *Namaskāra Mantra*.

While reading any scripture always remind yourself that — I am reading this for myself. I have to practically accept and implement in my life all that is mentioned in this book.

Always remember that “Everything good is mine and everything correct is mine.” It should not be the other way round that everything mine is good and everything mine is correct.

Be prepared to accept the truth and give up (alter) wrong beliefs. Give up the insistence on a particular belief-path-religious sect-individuals, etc.

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

- ◆ Each *kaṣāya* (anger, arrogance, artifice and avarice) is capable of inflicting infinite transmigrations. These *kaṣāyas* are present in us. What will be our plight? So everyone should firmly resolve to exterminate all the *kaṣāyas* and begin the right *puruṣārtha* for this purpose.

❧ SAMĀDHI-MARAṆA CINTANA ❧

Contemplation On Death With Oneness And Awareness Of Being The Soul With Blissfulness

Firstly, it is necessary to correctly understand what death means and who dies. Being immortal, the soul never dies. The end of the overlapping relationship of the soul with the body made of *pudgala* (non-sentient matter) is known as death. Death means the transmigration of the soul from one body to another body.

In this world, nobody mourns when someone leaves one home and goes to a better home or when someone changes old clothes to wear new ones. While travelling by train we all get off at our respective stations but no one seems to mourn over it. Then, why does one mourn at the time of death? The most important reason for this is attachment (*moha*). We regarded some people as our own which results in mourning when we lose them. Everyone knows that they have to leave this world one day, yet people never think about their own death and make no preparation for *samādhi-maraṇa*. That is why everyone should think about their *samādhi-maraṇa* and prepare for it.

Question: What is *samādhi-maraṇa*? How to prepare for it?

Answer: *Samādhi-maraṇa* means leaving the present body with the oneness and awareness of being the soul (experiencing the soul) which results in blissfulness. In other words, leaving this body with the experience of being the soul.

Thus, death coupled with *samyagdarśana* is called *samādhi-maraṇa*.

The importance of *samādhi-maraṇa* is that the soul who practices it departs the world with *samyagdarśana*. Else, one loses *samyagdarśana* at the time of death. To prepare oneself for *samādhi-maraṇa*, people are seen contemplating *santhārā* (vow of voluntary death). They are seen doing their last *ālocanā* (introspection, critical examination of one's evil deeds). They are seen searching for a *niryāpakācārya* who can help them and assist them in their *samādhi-maraṇa*. Yet, people are unaware of *samyagdarśana* which is indispensable and the core prerequisite for *samādhi-maraṇa*.

This is why, to prepare for *samādhi-maraṇa*, one should solemnly resolve to dedicate one's entire life to attaining *samyagdarśana*. In the absence of *samyagdarśana*, despite doing everything else innumerable/uncountable times, the elevation of the soul does not become possible. The vicious cycle of transmigration has not ended. By performing other things without *samyagdarśana*, one might get one, two or a few good future births but one cannot end the vicious cycle of transmigration of the soul. One

cannot bring an end to infinite pain meaning one does not get freedom from rebirth in hell and or in *nigoda* (infinite living beings sharing one body having only one sense and enduring infinite pain through that one sense organ).

This is why, as preparation for attaining *samyagdarśana* which is extremely rare, it is essential to be detached from mundane life, disregard mundane pleasures and study the scriptures/canonical literature to ascertain the ultimate universal truth.

Human birth is very rare. Hence, it is highly essential to think about how one should utilise it. Mostly, one's death is coherent with the life one has lived. Hence, constant awareness/wakefulness, ethical living and justice to all are essential. The daily study of the scriptures, contemplation and meditation are highly essential as the karmas that determine our next birth can be bound anytime. The *leṣyā* (state of meritorious or sinful propensities and notions of the soul caused by and affecting karmic bondage) at the time of the death will be strictly according to the *gati* (the next life/birth).

Hence, it is essential for those who seek *samādhi-maraṇa* to live their entire life religiously, coupled with *samyagdarśana*. That is the reason why all your efforts should be focused on acquiring *samyagdarśana*. All the auspicious notions on the way of acquiring *samyagdarśana* are useful. Otherwise, they are useless to curtail the vicious cycle of transmigration.

Even after acquiring *samyagdarśana*, one should not indulge in *pramāda* (unawareness of being the soul, sloth, indolence, inertness) because it is God's precept that one should not indulge in *pramāda* even for one *samaya* (the tiniest fraction of a second).

Everyone should concentrate on their own dispositions only and seek only to improve them. Do not worry about what others do or say. Instead, mull over what is appropriate for you. Do not indulge in *ārta-dhyāna* (indulging in likes, dislikes, desire to gain or avoid something, worrying, etc.) and *raudra-dhyāna* (desire to possess and protect more than one's needs, to usurp things belonging to others, adulteration, to seize someone else's happiness, to abuse and quarrel, etc.). In case one has indulged in any of these inauspicious *dhyānas* by mistake or due to their past *saṃskāras* (tendencies, proclivities) built during their infinite lives, one should instantly come out of it (*pratīkramaṇa*), repent for it (*ālocanā*) and resolve to never repeat the same mistake in future (*pratyākhyāna*).

Save yourself from the inauspicious *dhyānas* (*ārta-dhyāna* & *raudra-dhyāna*) in this manner. It is advisable to focus all your efforts and perseverance on attaining liberation. Such awareness and constant wakefulness are necessary throughout your entire life. Only then will it be possible to be aware and remain in *samādhi* and *samatva bhāva* (equanimity) at the end of this life which can result in attaining *samādhi-maraṇa*. I profoundly wish for everyone to attain such a *samādhi-maraṇa*.

In case I have written anything against the precepts of the Lord then I ask for forgiveness. *Micchāmi Dukkaḍam!*

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

A spiritualist should rise above obstinacy, opinionatedness, perverseness, stubbornness, bias, or prejudice regarding any belief, path, religious sect, personality cult, etc. as it becomes a shackle on the soul for an infinite time. Such a shackle would ensure the soul's infinite transmigration from one life to another. It is essential for a spiritualist to accept and realise that "Everything good is mine and everything true is mine." This would help him to easily accept the truth leaving behind wrong beliefs. This quality is a boon for achieving *samyagdarśana*.

◆ We have no enemies in the world except our anger, arrogance, artifice and avarice.

◆ **Question:** Whom should I be partial to? Whom should I support? Which sect or personality cult should I support?

Answer: Support only yourself i.e. support your own soul because that is the only way to liberation. Partiality towards any sect or personality cult is not the way to liberation! Not at all! Not at all! Such partiality becomes the cause of attachment and aversion. When one supports one's soul, support for all the enlightened souls is concomitant.



REGARDING NON-VEGETARIAN FOOD



If anyone would ask us to part with any of our limbs or flesh from our body we would not be willing to part with it for any price! Even if parting with that part of our body would not kill us, we would refuse to do so ! But, by paying a meagre amount we snatch the life of a chicken, goat, sheep, fish, etc. and eat them. This is a grave sin. While eating non-vegetarian food, if one thinks that they are eating the flesh of a loved one, one shall not be able to eat non-vegetarian food at all!

All the living beings in the universe want to live. No one wants to die. So, we have no right to take away the life of other *trasa* living beings (a living being that has the strength to move around for self-protection and possesses more than one sense, a mobile living being). For our subsistence, we may eat *ekendriya* living beings (living beings possessing only one sense/body, for example, water, vegetables, grains, cereals, etc.) which are at the lowest stage of evolution. Such living beings do not have any flesh in their body.

Argument: Many people can be fed by a slaughtering

single large animal instead of many grains and vegetables, so fewer living beings get affected.

Explanation/Clarification:

1. According to the stages of evolution, grains and vegetables are single-sensed living beings without flesh whereas animals are five-sensed creatures and have a higher stage of evolution and they possess flesh in the body. Hence, eating non-vegetarian food multiplies the bondage of *pāpa* karmas to a countless level resulting in infinite pain in the future. Further, when an animal is killed, countless five sensed living beings of the same shape take birth in the dead body of that animal within a few seconds of its death. These get killed while eating non-vegetarian food. As such, the *pāpa* increases manifold. Hence, it is not advisable to eat non-vegetarian food.
2. As per the principle of karma (the law of reciprocation), one guarantees oneself the infinite pains of hell by eating non-vegetarian food like eggs, fish, meat, chicken, mutton, etc. which results in infinite pain and suffering.
3. When *trasa* (mobile) living beings die; their screams make their flesh toxic and smelly. Eating such flesh harms the body of the eater in various ways and causes depression, diseases, increased uric acid levels, etc. Further, their flesh is difficult to digest and makes the mind, body and digestion system dull. On the contrary, a vegetarian diet keeps the body healthy, energetic, and light.

4. Some people argue that, “If people stop consuming non-vegetarian food, the population of the animals will increase uncontrollably.” This is not true because these days animals are bred on a farm with artificial insemination for the specific purpose of being slaughtered and served as food. This can be stopped. This will result in tremendous savings on the food and water required to feed them. This food can be used to feed far more humans. The fear that there will be a scarcity of grains and other vegetarian food if everyone becomes vegetarian is also baseless.

Further, a great deal of water will be saved which is being wasted at present by slaughterhouses and that will ensure an adequate water supply for all. As per a report by the President’s Science Advisory Committee, Vol. II of May 1967 titled “The World Food Problem”, cattle need to be fed 10 kg of vegetable protein (from grains, etc.) to produce 1 kg of animal protein. There are many other surveys available which substantiate these facts.

5. Uninformed, misguided and misled people believe that eating a non-vegetarian diet is a must for protein, etc. In reality, the requirement of protein and even Omega-3 fatty acids can be met in a better way through a vegetarian diet along with the extra benefit of saving oneself from the disadvantages of a non-vegetarian diet, like excess fat, high cholesterol, *pāpa*, etc.

6. Consuming a non-vegetarian diet turns your body into a cemetery for the animals you eat. How could you permit yourself to become a cemetery for animals? You should not! You never should.
7. Carnivorous animals have short intestines while herbivorous animals have long intestines. Human beings have lengthy intestines which shows that nature has meant them to be vegetarians. Carnivorous have long and sharp fangs to bite meat. Humans lack sharp fangs and nails. So, humans should eat only vegetarian food to save themselves from various disadvantages and to save the environment.

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

In case I have written anything which is against the precepts of the Lord, I ask for forgiveness. *Micchāmi Dukkaḍaṃ !*

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

- ◆ A spiritualist should always stay away from hypocrisy. S/he should constantly try to maintain congruence in the actions of his mind, speech, and body. He should stay away from worldly actions which are obstacles in the way of achieving this sublime goal.
- ◆ It is advisable to forsake our long time servility to sensual pleasure.

REGARDING KANDA MŪLA (ROOTS AND BULBS)

Question: We discussed earlier that by eating *kanda mūla* we commit infinite sins. What is the reason (logic) behind it?

Answer: As discussed earlier, we only receive what we have given to others. This is why the pain which we inflict on others in our day-to-day life will come back to us as a reciprocation of our deeds. When we eat *pratyeka* (having one *jīva* in one body = seed) vegetables having countable *jīvas* we bind limited *pāpa* karmas but when we consume *kanda mūla* = root and bulb vegetables (having infinite *jīvas* in one body) we bind infinite *pāpa* karmas as there are infinite *jīvas* in them. Thus, by consuming *kanda mūla* we end up bearing infinite pains. (Nobody should misinterpret this logic and promote non-vegetarianism because in non-vegetarian food there are myriad five sensed *jīvas* which results in the bondage of infinite *pāpa* karmas and rebirth in hell.)

This is why it is said, “Even if one were to eat *pratyeka* vegetables all his life, the *pāpa* karmas he would bind by it would be an infinite fraction of the *pāpa* karmas bound by eating a single piece of *kanda mūla*!” As per canonical literature, there are innumerable layers in one small piece of *kanda mūla*. In each one of the innumerable

layers, there are innumerable lines. In each one of the innumerable lines, there are innumerable balls. In each one of the innumerable balls, there are innumerable bodies. And in each one of the innumerable bodies: there are infinite *jīvas*. Thus, there are an infinite number of souls living in a single body of *kanda mūla-anantakāya-nigoda*. So we should never eat them.

Question: What does this infinite mean?

Answer: Infinite = Infinite times all the *Siddhas* in number. Thus, we can state that in one piece of *kanda mūla* there are:

Innumerable x innumerable x innumerable x innumerable x infinite *jīvas* [(innumerable)⁴ x infinite *jīvas*]

By consuming *kanda mūla*, one binds infinite *pāpa* karmas which are capable of causing infinite pain. Hence, those who seek happiness should not consume *kanda mūla*.

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

If you must be jealous then be jealous of *Bhagavān* in order to become a *Bhagavān* not otherwise. Because jealousy of anyone else causes the bondage of infinite karmas which shall result in infinite pain in the present and in the future.



REGARDING EATING AFTER SUNSET (RĀTRI BHOJANA)



The seeker walking on the path of liberation must renounce eating after sunset as it is undoubtedly essential for him/her. Modern science also supports not eating after sunset. Science points out several advantages to not eating after sunset. As per the body clock, 9 pm is the time for the detoxification of the stomach. If the stomach is full at that time then the body does not perform this function. It skips the function. This leads to an increase in toxic waste in the stomach. For those who eat before sunset, their digestion process is over by 9 pm. So, their body can perform its detoxification process efficiently.

Secondly, it is not advisable to sleep within two or three hours after dinner. Those who eat late sleep late. Deep sleep from 11 pm to 1 am, is essential for the cleansing of the liver and the re-growth of its cells. This is not possible for those who eat after sunset. So, *rātri bhojana* causes a great deal of damage to the body.

There are several other benefits of renouncing *rātri bhojana* (eating after sunset) from the point of view of health.

Āyurveda (a holistic system of medicine for healthy living and the treatment of diseases), *Yogaśāstra* (a system of physical and mental practices for healthy living and

emancipation) and other non-Jain philosophies have also prohibited *rātri bhojana*. They liken eating after sunset to eating flesh/meat and drinking water after sunset to drinking blood.

Secondly, they have stated that those who indulge in eating after sunset make all their *jāpa* (chanting of *mantras*), *tapa* (penance) and pilgrimages fruitless, null and void. Further, it is stated that the sins committed due to *rātri bhojana* cannot be eradicated even by hundreds of *candrāyatana tapas* (a type of penance).

As per Jain dharma, *rātri bhojana* has been described as the cause of grave sins.

Argument: The *Rātri Bhojana Tyāga Pratimā* (the determined vow of not eating after sunset) and other such vows should be followed only after attaining *samyagdarśana*. So, what damage can eating after sunset cause to us if we have not attained *samyagdarśana*?

Explanation/Clarification: The bondage of *pāpa* karmas caused by eating after sunset is far higher in the case of people who have not attained *samyagdarśana*. *Mithyādr̥ṣṭi* (beings with false belief) indulge in it with great relish, enjoyment, and pleasure, whereas a *samyagdr̥ṣṭi* (one who possesses *samyagdarśana*) never indulges in the error of eating after sunset unless it is necessary or inevitable. Even if a *samyagdr̥ṣṭi* eats after sunset, it is only as medicine.

He fears *pāpa* karmas and never relishes eating after sunset. Nor does he do so with perverseness.

One should never imbibe/assimilate any misinterpretation from religious scriptures because, in these scriptures, everything is stated for a reason and with a particular viewpoint in mind. This is why, vows and *pratimās* have been placed at the fifth *guṇasthāna* (owing to the absence or presence of self-realisation, omniscience, and body; there are subjective changes in one's soul i.e. the spiritual development/progression of the soul which is categorised in 14 different stages known as the *guṇasthānakas*). This does not mean that people at a lower level cannot accept the practice of not eating after sunset to save themselves from grave *pāpa* karmas. On the contrary, it is absolutely essential for everyone to accept them. Those who do not wish to undergo pain cannot indulge in binding such grave *pāpa* karmas which cause infinite pain. Hence, one should never ever eat after sunset.

AUM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!

- ◆ Believe in the philosophy “Whatever happens, happens for good.” It will save you from *ārta-dhyāna* (a distressed-worried state of mind) and *raudra-dhyāna* (a wrathful-furious-terrible state of mind). This will save you from the inflow of new *pāpa* karmas.



TWELVE BHĀVANĀS (CONTEMPLATIONS)



ANITYA BHĀVANĀ (Impermanence of the mundane world)

All belongings are ephemeral. They are not going to stay with us forever. So, renounce attachment towards them. Renounce the oneness and possessiveness you have for them.

AŚARAṆA BHĀVANĀ (No one can provide protection/shelter/refuge)

When your *pāpa* karmas come into fruition no one, not even your parents, spouse, children, friends, wealth, etc. can save you from the adversities caused by them. No one can share your pain and sorrow. Therefore, renounce all attachment and possessiveness towards your loved ones but perform your duties towards them with due diligence.

SAMŚĀRA BHĀVANĀ (Vicious cycle of transmigration)

Samsāra means transmigration/wandering where one bears infinitely massive pain against the tiniest possible moment of happiness. Who would like to live in such a *samsāra*? Therefore, our only aim should be to gain freedom from *samsāra*.

EKATVA BHĀVANĀ (Solitariness of the soul)

You have been wandering alone since beginningless infinite time and bear the sorrow alone. No one is going to accompany you when you die. So try to remain in the self (the soul) as far as possible.

ANYATVA BHĀVANĀ (Differentiating between the soul and the body)

Contemplate who you are. Meditate upon yourself (soul) as being different from the body made of matter and the manifestations caused by karmas (which are also made of matter) and establish oneness with the pure self (*śuddhātmā*) experiencing only the self. This is known as samyagdarśana (self-realisation). That should be your only aim in this life.

AŚUCI BHĀVANĀ (Filthiness of the body)

People have the desire to display the beauty of their own body and are attracted to the body of the opposite sex. But as soon as one thinks of the body without skin, one only sees flesh, blood, pus, bile, faeces, urine, etc. in that body. It is filthy and fetid. Contemplate this to renounce attachment towards your own body and your attraction to the opposite sex. Do not get infatuated by desire.

ĀSRAVA BHĀVANĀ (Influx of karmas)

Puṇya (*śubha*=auspicious) and *pāpa* (*aśubha* = inauspicious) are both *āsravas* for you (the soul). So, first, renounce/stop the influx of *pāpas* and then remain in *śubha bhāva* with the sole purpose of attaining self-realisation.

SAMVARA BHĀVANĀ (Halting the influx of karmas)

Real (effective) *saṃvara* only begins with *samyagdarśana*. Keeping only *samyagdarśana* as your goal; you should renounce all sin and observe *dravya* (external) *saṃvara*. Everyone should have only one goal – real *saṃvara* (*samyagdarśana*).

NIRJARĀ BHĀVANĀ (Partial eradication/ destruction of karmas)

Real (effective) *nirjarā* only begins with *samyagdarśana*. So, keeping *samyagdarśana* as the goal, you should renounce all sin and practise penance according to your capacity. Everyone should have only one goal – real *nirjarā*.

LOKASVARŪPA BHĀVANĀ (Contemplation on the Universe)

First, know the form and size of the universe. Then contemplate the fact that since the beginningless infinite time you have been caught in the vicious cycle of infinite births and deaths in every *pradeśa* (the smallest spatial point) of the universe. You have endured infinite pain. Now for how long do you want to continue this vicious cycle? *Samyagdarśana* is indispensable to ending this cycle. You must endeavour to attain it.

Secondly, bow down to the infinite *Siddhas* (liberated souls), to the *Arihantas* (omniscient lords) and the *Sādhus*

(ascetics); eulogise and appreciate the countless (beyond counting) *śrāvaka-śrāvikās* (laypersons who are in 5th *guṇasthāna*) and all the *samyagdṛṣṭi jīvas*.

BODHIDURLABHA BHĀVANĀ (Rarity of *samyagdarśana*)

Bodhi means *samyagdarśana*. The root cause of the vicious cycle of transmigration since beginningless infinite time is the lack of *samyagdarśana*. So you can imagine and understand how rare *samyagdarśana* is. Some *Ācārya* has stated that currently, there are such few *samyagdṛṣṭi* persons that they can be counted on the fingers of one hand.

DHARMASVARŪPA BHĀVANĀ (Contemplation on the universal truth)

Currently, a lot of perverseness has crept into real *dharma* (universal truth). This is why, seek the real *dharma* and contemplate it. Endeavour hard to attain the Satya Dharma.

A spiritualist should contemplate only one thing : This is the last day of my life and if I fail to attain self-realisation in this precious human life i.e. now or never, then even after infinite, infinite, infinite..... time I might not get human birth, all the sense organs, birth in *ārya deśa* (the country where universal truth is easily accessible), birth in a noble family, real religion and sermons, etc. Instead, for infinite, infinite, infinite..... time I might suffer infinite, infinite, infinite..... pain. This is why it is simply not advisable to use this precious and rare human life only for acquiring temporary sensual pleasures. One should not waste a single moment of this precious life. It should be dedicated only and only for quickly acquiring the infinite blissfulness which is the eternal happiness of the soul.

 **NITYA CINTANA KAṆIKĀ** 
(GOLDEN WORDS WORTH PONDERING DAILY)

एक समकित पाये बिना जप-तप क्रिया फोक
जैसे मुर्दा सिंगारना समझ कहे तिलोक

*eka samakita pāye binā japa-tapa kriyā phoka
jaise murdā siṅgāranā samajha kahe tiloka*

Without attaining *samyadarśana*, chanting God's name, practising penance and performing rituals is like decorating a cadaver. This is the universal truth.

It means that without *samyadarśana* any religious ritual, penance, the chanting of *mantras*, observing the minor vows, or observing some or all of the major vows is as futile as decorating (beautifying) a corpse. The significance of the statement is that chanting, penance and practising rituals are not effective to bring about the end of the vicious cycle of transmigration. This does not mean that one should not practise all the rites and rituals but one should not be satisfied merely by practising them, one should not feel gratified by merely doing that. Rather all perseverance should be focused on the attainment of *niścaya samyadarśana*.

◆ **Question:** How to practise *darśana* (the obeisance/ worship) of the *Paramātmā* (God)?

Answer: Contemplate the virtues of the *Paramātmā* and resolve firmly to walk on the path of the *Paramātmā* to become a *Paramātmā*. This is real *darśana*.

- ◆ It is extremely rare to begin the journey of emancipation (*mokṣamārga*) without feeling averse to worldly life and mundane pleasures. It is extremely rare for one who is interested in worldly life and mundane pleasures to attain *samyagdarśana*.
- ◆ Each living being has four *saṃjñās/saṃskāras* (basic instincts, deep impressions, proclivities):
 1. *Āhāra Saṃjñā* — the desire for food
 2. *Maithuna Saṃjñā* — the desire for sex
 3. *Parigraha Saṃjñā* — possessiveness towards non-self entities like loved ones and material objects
 4. *Bhaya Saṃjñā* — fear

These four *Samjñās* have been associated with the soul since beginningless infinite time. So thoughts about them are inherent. Those who want to be free from such thoughts shall evaluate their liking for them. As long as one likes the *Samjñā*, as long as one finds elusive happiness in them like a dog*, it is difficult to detach oneself from these four *Samjñās*. So until one continues to like food, sex and material possessions, fears the strong and bullies the weak, thoughts about the four *Samjñās* are bound to occur.

So, if one seeks liberation (*mokṣa*) one should start persevering to exterminate this adverse proclivity (*saṃskāra*) associated with the soul since beginningless infinite time. For exterminating the *Samjñās*, it is essential to first renounce respect/liking for these adverse proclivities. So, all the efforts should essentially be focused on becoming detached from them. To attain detachment from the four *Samjñās* reading the scriptures with the right viewpoint is indispensable.

* When a bone is given to a dog for chewing, the dog chews on it incessantly in the misguided belief that it tastes good. The dog thinks that blood is oozing from the bone and enjoys its taste while chewing the bone. In reality, the bone scratches the dog's palate and this causes his palate to bleed. The dog enjoys the taste of blood without realising that it is his blood. Such is the elusive and deceptive nature of worldly happiness.

◆ **“What do you like?”**

This is the barometer of your spiritual level. Contemplate the answer. As long as your answer suggests longing or yearning for worldly things, realise that your inclination is towards *saṃsāra* (the vicious cycle of transmigration). If the only thing you like and want in this world is self-realisation and nothing else then it should be understood that you have come very

close to the end of your cycle of transmigration. Hence, going forward, increase your perseverance for self-realisation and emancipation thereafter.

◆ **“What do you like?”**

This is the barometer of your *bhakti* (adoration/veneration). So, the definition of *bhakti mār̥ga* is innate adoration for the likes that you have. *Bhakti mār̥ga* does not mean craziness or being part of a personality cult. The entire focus of your efforts will be on whatever you like/desire or whatever your aptitude/proclivity is. So if your quest for self-realisation has commenced, you will contemplate that only and think about the ways and means to achieve it. Only then is one coherent with real *bhakti mār̥ga*.

Thus, as long as the answer to the question “What do you like?” is a longing or yearning for worldly things or belonging to a personality cult, it should be understood that your *bhakti* is towards *saṃsāra* (the vicious cycle of transmigration); and when your answer to the question “What do you like?” is self-realisation alone, then it should be understood that you have come very close to the end of your cycle of transmigration. So *bhakti* means *saṃvega* (persevering for liberation) which is effective only with *vairāgya* i.e. *nirveda* (aversion to all the ephemeral mundane pleasures of this world) for self-realisation.

◆ Among all types of donations like *abhaya dāna* (donating fearlessness to all living beings), *jñāna dāna* (donating knowledge), *anna dāna* (donating food), *dhana dāna* (donating money), *auśadha dāna* (donating medicines), etc. *abhaya dāna* is the best form of donation. This is why it is very important to be careful in minimising the pain caused by you to all living beings in your day-to-day life.

◆ **Question:** How does one gain wealth and riches? Is it through *punya* or through *puruṣārtha*?

Answer: As far as earning money is concerned, *punya* plays a major role. The person who takes birth in a wealthy family gets money without any *puruṣārtha* (efforts). On the contrary, many people are seen losing money in their business despite working very hard to achieve success at work. *Puruṣārtha* is necessary to earn money. But how much? Some people earn a great deal of money with very little effort. Whereas, others earn very little money after a great deal of hard work or effort. So, it is certain that gaining money has more to do with *punya* than with *puruṣārtha*.

Therefore, those who believe it is necessary to work hard to earn money should put at the most half of their time to earn money and they should devote at least half their time to studying and practising the *Satya Dharma* (real religion). The logic behind this is that one can eradicate the karmas of infinite past lives

through practising the *Satya Dharma*. Also, the bondage of *punya* is concomitant with *Satya Dharma*. Hence, they get wealthy very easily.

Relationship between *Satya Dharma* and Wealth

When a farmer sows wheat, weeds and husk grow along with the wheat. They grow without any effort on the part of the farmer who puts all his efforts into growing wheat. Similarly, when we follow *Satya Dharma*, our past sins (*pāpa*) are mitigated and our *punya* is strengthened. Hence, along with making real progress on the path of liberation (*bhava kaṭī*), we automatically gain *punya* which results in wealth and material bliss. Furthermore, the sincere follower of *Satya Dharma* attains liberation and lives forever in eternal bliss.

- ◆ With *puruṣārtha*, we practise *dharma* and with *punya*, we gain wealth. Thus, we should apply full *puruṣārtha* on the path of *dharma* and waste the least possible time earning money. This is because we do not gain wealth in proportion to our hard work. Instead, we earn wealth in proportion to our *punya* .
- ◆ When the karmas bound by us come to fruition, what notions we develop and how we react to the circumstances created by the karmas shall determine the type of new karmas that we will bind. This is called *anubandha*. *Anubandha* is the result of our

opinion or attitude. So we should apply all our *puruṣārtha* to change our opinion or attitude to make it *samyak* (right).

- ◆ Even if in my original form I am like the *Siddhas*, attachment and hatred blemish my soul. So with great ardour, enthusiasm and forbearance I must aim to get rid of these blemishes.
- ◆ It is extremely important to develop qualities like contentment, straightforwardness, simplicity, equanimity, patience, endurance, tolerance, politeness, humility, modesty, pliability, etc. in our life.
- ◆ *Nava vāra* (nine-fold) *viśuddha* (pure) *brahmacarya* (celibacy) is the best form of penance.
- ◆ Worldly living beings are influenced by circumstances. But as a rule, the manifestations are only of the soul (*upādāna*) and not of the instrumental cause (*nimitta*). However, at the time of the manifestation of the soul, the presence of the instrumental cause is inevitable. Thus, the seeker of the truth modestly understands that although only the soul gets manifested, it does not permit him at all to indulge in unbridled actions or in sensual pleasures (which may cause defilement). Rather, seekers of the truth sceptically remain away from factors that could defile their spiritual dispensation/proclivity.

- ◆ For the seeker of the truth, it is essential to remain away from the causes that could defile their spiritual dispensation/proclivity. Hence, he should stay away from television, cinema, dramas, mobile phones, the internet, etc. because it does not take much time to defile any good notions/feelings. Secondly, things like television, cinema, mobile phones, etc. are capable of becoming the cause of infinite transmigration and thus, infinite pain.
- ◆ We can never ever pay back our obligation to our parents except by helping them attain *Satya Dharma*. We should take care of our parents even if their nature is not favourable. We should serve them fully and help them attain *Satya Dharma*. For this purpose, it is necessary to first attain *Satya Dharma* ourselves.
- ◆ We must get rid of expectations, pertinacity, attachment, ego, pride, etc.
- ◆ We ought to watch out for our mistakes/faults/vices but not for others. Be on the lookout for the virtues/merits of others. It is very essential to imbibe/assimilate/inculcate/cultivate virtues in our life.
- ◆ It is advisable to forsake our age-old servility to sensual pleasure.
- ◆ The more our servility to a particular sensual pleasure, the more we misuse a particular sense. The chances

of getting that sense in our infinite future lives become rare.

- ◆ All Jains (followers of the Universal Truth) should be careful to see that their *dharma* is not tarnished as a result of their behaviour and dealings within the family, in business, at work, and in society at large. Their behaviour and dealings should be decent, ethical and ideal.
- ◆ If you want to be jealous of someone, be jealous of the *Paramātmā* to become a *Paramātmā*, not for any other reason. Because envy results in the bondage of infinite karmas which will give us infinite pain in the future, over and above the current pain that we have to endure.
- ◆ Criticise only yourself. Meaning, criticise only your own mistakes, faults and vices. When you notice others' mistakes, faults, or vices, observe your own feelings/notions first and if you too have them then get rid of them. Be indifferent and compassionate towards others for their mistakes, faults or vices because when we criticise others we bind far too many bad karmas. Nobody brings others' garbage into their own house. When we criticise others, their karmas get eradicated and we bind karmas.

- ◆ There are only two places where a *jīva* can stay for an infinite time:
 1. *Mokṣa* (liberation, eternal bliss)
 2. *Nigoda* (infinite living beings sharing one body, possessing only one sense and bearing infinite pain).
 There is infinite happiness and eternal bliss in *mokṣa*. There is infinite pain in *nigoda*. Thus, considering one's future, everyone should make all efforts, all possible *puruṣārtha* to attain liberation.
- ◆ Those who claim to be Jains should not organise any programme or dinner at night. They should also abstain from using flowers and bursting crackers at any event.
- ◆ Marriage may be a necessity for the seeker but not a celebration. Those who cannot observe complete celibacy may take the support of marriage by which one can satisfy one's necessity within a boundary and can live a life according to the precepts of *dharma* without any blemish. There can be no celebration of such marriage because nobody makes one's own weakness a cause of celebration and no one is seen celebrating his own weakness. So, marry only if it is an utmost necessity. And get married in a simple ceremony. Taking the same logic forward, nobody should celebrate their marriage anniversary, etc. Rather, they should practise maximum *dharma* on that day and contemplate that they should never feel the

necessity of marriage in their future lives! So that they may attain self-realisation and emancipation (liberation) at the soonest.

- ◆ Birth is a disease associated with the soul since beginningless infinite time. It is not a cause for celebration because it is certain that one who takes birth is going to die and the pains of birth and death are infinite. As long as the soul is entrapped in the vicious cycle of transmigration, one cannot escape infinite pain. Hence, everyone should aspire for one and only one thing – the end of transmigration. Hence, there can be no celebration of such a birth because nobody makes his own disease a cause for celebration. No one is seen celebrating his own illness. As per the logic given above, at least the seekers of the truth should not celebrate their birthday, anniversary, etc. Rather, on that day, they should practise maximum *dharma* and contemplate upon “I shall never have such a birth which is nothing but a disease with infinite pains, in the future!” Therefore, a seeker should direct all his *puruṣārtha* towards attaining immortality through liberation.
- ◆ While taking any intended vow (*pratyākhyāna/paccakkhāṇa*) chant the *Namaskāra Mantra* thrice keeping *Lord Sīmandhara* as a witness and

contemplate concession/relaxation in all vows for the transgressions committed unknowingly, mental disturbances, the need for taking medicines during illness, or any other disturbance.

- ◆ For an infinite time, *jīvas* have been allured by and enamoured with wealth, fought for wealth and suffered tremendously. Because of their attachment to material wealth, *jīvas* have been suffering infinite pain since time immemorial. This is why it is advisable to quickly get rid of the attachment to material wealth. This should not be only in words but also in action. Many people who talk big about religion and philosophy are seen to be enamoured with wealth. This is how one has cheated oneself since infinite time.

This is why it is my humble request to all you seekers of the truth (spiritualists) to adopt the utmost simplicity/austerity in your life and minimise your needs as much as possible. You should take a lifetime vow to limit all your possessions. It is absolutely imperative to be content with what you have so that you may concentrate on attaining self-realisation which will save you from infinite pain and lead you to liberation.

- ◆ A spiritualist should contemplate only one thing, “This is the last day of my life and if I fail to attain self-realisation in this precious human life then, even after

infinite, infinite, infinite..... time cycles I might not get human life, all the sense organs, birth in *ārya deśa* (the country in which you can easily get the universal truth), birth in a noble family, access to true *dharma* and sermons, etc. Rather for infinite, infinite, infinite..... time, I might only suffer infinite, infinite, infinite..... pain. It is now or never! This is why it is just not advisable to waste this precious and rarest human life only for acquiring temporary sensual pleasures. By not wasting a single moment of this precious life, I must dedicate my time only and only to quickly acquire liberation (infinite bliss) which is the eternal happiness of the soul.

If I have made mistakes in writing this book then I request you to rectify them while reading. If I have written anything against *jinājñā* (universal truth, precepts of the Lord) then my *trividha trividha* (by one's deeds, asking others to do, supporting others who are doing through mind, speech and body) *Micchāmi Dukkaḍaṃ !*

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



Universal Operating System Applicable to All

- I receive what I give. What I wish for others comes back to me.
- I am the soul. This body is a role that I have been given. Generally, we get the role we had hankered after.
- Whatever is happening to me is a mirror of my past. It is a reflection of my past deeds. What I have not done or not caused or supported to be done through acts of mind, speech and body shall never happen to me.
- Therefore, no injustice is done to me either at present or in the past or in the future. By realising this, I remain firmly in the '**No Complaint Zone**'. Whatever has caused me pain is the result of my own past actions. It has nothing to do with others. So there is no question of blaming others. Hence the '**Why Me?**' question does not arise.
- I create good luck by doing *punya* (merits).
- I create bad luck by committing *pāpa* (sins/demerits) like indulging in the 7 vices (gambling, consuming alcohol, consuming non-vegetarian food, visiting prostitutes, stealing, hunting, and adultery/infidelity), consuming tobacco in any form, eating after sunset and eating honey, root vegetables, pickles, figs, butter, etc.
- **Bear in mind:** *Punya* = Gain, *Pāpa* = Pain
- **Reflect on this:** I shall learn to gain from pain

- I am here to give unconditionally, without any expectations. By giving, I am either repaying my old debts or creating new deposits. I benefit in both cases.
- I have to perform my duty to the best of my ability without expecting others to do their best. All of us have to fulfill our duty towards family, friends, colleagues, society, country and humanity.
- I have to be strict with myself and lenient with others.
- Whatever happens, happens for good. Believing this brings super positivity.
- I have to deal with people in four ways (*Four Bhāvanās*):
 1. मैत्री *Maitrī* — **Universal Friendship**: *It shall protect my happiness by not creating enmity with others. Wanting the welfare of others ensures my own welfare.*
 2. प्रमोद *Pramoda* — **Admiration**: *I shall imbibe others' virtues by admiring them.*
 3. करुणा *Karuṇā* — **Compassion**: *Compassion for sinners because they are unaware of the Universal Law.*
 4. माध्यस्थ्य *Mādhyasthya* — **Indifference or No Response**: *When someone hurts me, I shall stay calm, keep quiet and contemplate upon 'Thank you! Welcome!' inside my heart. This protects my happiness.*

It is a 3-step process:

Step 1 – I shall apologise for my mistakes (**Sorry! Sorry!**)

Step 2 – I shall not repeat my mistakes (**Never again!**)

Step 3 – I should believe that my opponent has obliged me by cleaning me. So I shall say ‘**Thank you!**’ in my heart. This will ensure that annoyance/irritation does not get triggered and that I do not get trapped in the vicious circle of anger and resentment as they lead to increased anger and hatred and future pains.

These three steps are a shield for my happiness and good spirits. Hence, they are a **Welcome!** process. They save me from negative thoughts and emotions and make space for positivity.

- Attitude changes through conviction and not by force because this is the path of *Sahaja Yoga* and not *Haṭha Yoga*.
- My goal is to use this body and mind to liberate myself by gaining *Samyak Darśana*.
- The truth lies within me. I do not have to go anywhere seeking it. I just need to look inwards.
- To attain *Samyak Darśana* (self-realisation), I am always ‘**Ready to Accept**’ the truth and ‘**Ready to Change**’ accordingly.
- Only one who has attained *Samyaktva* can guide others. Such a person never thrusts himself in the limelight. He never seeks fame and money. He remains in the background and helps true seekers on a one-on-one basis.

- In order to make real progress on the spiritual path, I have to rise above worldly desires. I need not give up my worldly home, family or wealth.
- I have to change myself, which is easy, and not others, which is not only difficult but also causes anger, animosity, agony, anguish, fear, grief, disappointment, frustration and resentment.
- I have to remember this: There are only two abodes where the soul can reside infinitely — **Mokṣa** and **Nigoda**
Mokṣa = liberation, the highest form of existence, the state of supreme and unending bliss
Nigoda = bondage, the lowest form of existence, the state of intense sorrow, constant agony and endless pain and suffering
- I have to ask myself which option I would prefer, out of **Mokṣa** and **Nigoda**. If I choose **Mokṣa**, I have to work for it. **Nigoda** is my default destination.

*I shall not compare myself with others. Instead, I have to compare my today with my yesterday and ensure daily improvement. This is the way to achieve **daily progress**.*

*I have to check my **Bucket List** and work on it with the Twelve Contemplations. I need to check my likes and dislikes every two hours and correct them.*

I have to apply this for the whole day and check for deviations at night before going to sleep.

For a detailed explanation, please refer to:

Key To Happiness
Samyak Darśana Ki Vidhi
Samyak Darśana Ni Rit

What is Dharma?

Answer: The common meaning of the *dharma* is religion. But in reality, the meaning of *dharma* is “the unique attributes/ characteristics of a substance”.

What are the characteristics of the soul?

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

How to recognise the soul? How to experience it?


Answer: Everyone experiences their feelings, knowledge, etc. Despite that, no one believes that they are the soul. They experience the self as the body. This has been the case for infinite time. This identification with the body is known as false belief (*mithyātva*).

If you were the body and not the soul, then after your death the body is unable to see anything despite possessing working eyes. If those eyes were to be transplanted to a living blind person, then that blind person would be able to see. In the case of the dead person, his soul has departed. In the case of the blind person, his soul is present. This proves that the soul which has the capacity of knowing and seeing departs from the body at the time of death.

This is the way to recognise the soul. Contemplate oneness with the soul and not with the body. The soul has the power to know and see. If you contemplate it, the experience of the self will follow. This experience of the self is known as self-realisation or *samyagdarśana*.


***MAITRĪ BHĀVANĀ* — Contemplate universal friendship**

Contemplate friendship with all living beings. Nobody is your enemy. Be a well-wisher to all living beings.




***PRAMODA BHĀVANĀ* — Contemplate veneration**

Contemplate on veneration and eulogise the virtues of virtuous people, of people who have obliged you and eulogise the *Satya Dharma*.



***KARUNĀ BHĀVANĀ* — Contemplate compassion**

Be compassionate towards sinful people, people with the wrong understanding of dharma, and people bereft of dharma.



***MĀDHYASTHYA BHĀVANĀ* — Contemplate indifference**

Be indifferent towards your enemies and opponents.



UNDERSTANDING THE COVER PAGE

I want the sunrise of *samyagdharma* in your life which will culminate in *Siddhatva* (liberation), which is eternal bliss free from any obstruction.