

णमो अरहंताणं णमो सिद्धाणं णमो आइरियाणं ।  
णमो उवज्झायाणं णमो लोए सब्ब साहूणं ॥

*The life of Sushrawak*  
*Vinaychandrabhai Parekh*

# PUNYAVIRAM

*By Pandit Fulchand Shastri*

❖ Publisher ❖

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## PREFACE

I am very much indebted to Panditji Fulchand Shashtri, who is famous logical scholar, thinker, philosopher, lecturer, and popular writer. I am indebted to Panditji for writing *Punyaviram*, which includes the life of my father that has inspired us to acquire lots of *punya*.

My respected father has developed a strong spiritual mind and has undertaken lots of *Tapa*. By undertaking such hard *tapas* he has inspired us to high religious thinking and to undertake *tapas*. He has taught us not to be afraid of difficulties and calamities since childhood, one has to face them and also to accept them as inevitable occurrences of life.

Even the spiritual people have to face such adverse circumstances due to the rise of *paap karma*, even then their life is not visibly affected. They are not scared of pains nor due they go overboard by happiness, but they maintain their equilibrium between *paap* and *punya*. They can easily get freedom from the cycle of birth and death.

My respected mother was a great influence on my father's religious *tapas*. She inspired my father to undertake first *VarshiTapa*. My parents *tapa* with strong and willful mind have encouraged me to undertake such *tapas* with *sambhaav*.

I bow down with salutations to my respected parents.

- KETAN PAREKH

## PUBLISHER'S DESC...

As *paap* is not religion similarly *punya* is not religion, because of the fruits of *paap* you acquire *narakgati* and due to fruits of *punya* you acquire heavenly *gati*. At the end, both the *gatis* are *sansar swaroop*. The fruit of dharma is quite different from *Moksha*. *paap* and *punya* both being reasons for *sansar* as long as the soul does not attain pure religion, until then, to take shelter under *punya* is inevitable for a self spiritual soul.

Shree Shashtriji and Vinaychandrabhai being very closely acquainted, Shree Shashtriji tried to understand personal life of Shree Vinaychandrabhai and his *tapascharya* and also his rise and fall in life, It is from this study the *kruti* of *Punyaviram* has been written in order to inspire others to undertake *tapascharya*.

Shree Shyam Samadhi Ashram experiences great pleasure in publication of *kruti* of *Punyaviram* which makes one feel *punya* and takes one towards *paramatma*.

The spiritual soul after reading and deeply studying this *kruti* and after putting full stop to *punya* and achieving the status of *siddha*, devoid of *paap* and *punya* becomes happy forever.

- PUBLISHER

## WRITER

Every spiritual soul must understand in real terms the meaning of *punya* before insisting of the prohibition of *punya* unilaterally.

In this age you hardly find anyone who would attain *punya* without achieving its publicity. Shree Vinaychandrabhai is an exception to this. He insisted for not disclosing his name in the *kruti* of Punyaviram. In spite of that I as a friend persuaded him to allow to mention his name in order to inspire others to perform *punya*, who are committing *paap* in the name of religion.

People who are committing *paap* may give up and take up path of *punya* and going beyond that, achieve *parmatma swaroop*, with that *bhavana* I wish to write *kruti* of Punyaviram.

I have drawn attention to the importance of *tapa* to individuals who have tremendous attachment to the liking of the taste sense. Without giving up of taste of food, the liking of *bhajan* will not be sustained. In this *kruti* I have mentioned the ways to get rid of taste of food. Before pure remedy we have by-rule advantage remedy.

Hence ambitious soul who wishes to achieve pure vision shall not prohibit before achieving it. It is pure truth that God who has achieved all ever pure vision cannot visualize the path of *Moksha* without achieving the occurrence of *Atma*. In spite of that the knowledge of pure vision can be given only to proper person. Before accepting proper person that the knowledge of pure vision may be misused by receiving person. But one should purely and surely understand that the *Atma* is the main focus center of God. Let it be either by decisive manner or normal manner.

After listening to the above talks in this age lazy people avoid activities of *punya* and get involved in the activity of *paap*. Hence the stoppage of *punya* is equally important as to know the time of Punyaviram. That is the aim of this *kruti*.

I am indebted to those who have helped directly or indirectly and given co-operation and guidance to complete this *kruti*. I am concluding by asking every soul to understand the *swaroop* of Punyaviram.

- **Fulchand Shastri**

*The life of Sushrawak*  
***Vinaychandrabhai Parekh***

The continuous *punya* is the way to *Moksha*. The studying of life of Shree Vinaychandrabhai, establishes without a shadow of doubt that a pure human being during his life can undertake *Vrata, Tapa, Sheel and sanyam* i.e. restrictions, giving up food, *Brahmacharya* and control over senses, It is not surprising that a saint living in the jungle can undertake such acts in his life. By achieving concentration of the spiritual soul as above Shree Vinaychandrabhai has shown the way.

In *agam*, the *tapa* without knowledge of *atma* is said to be *Baltapa*. But those who have acquired the knowledge of *atma* have a right to say that, one who has not acquired the knowledge of *Atma* criticizes the performance of not knowledgeable *Atma*. Non knowledgeable acquires *punya* by performing *tapa* those who are jealous of the *tapa* of non-knowledgeable *atma* to acquire *paapbandh*.

*Tapasvi* Shri Vinaychandrabhai, born to Hiralakshmi and Narbheram Parekh on the auspicious date of 11<sup>th</sup> June 1934 in Mumbai had inclination towards religion since very young age. At the age of five years he had acquired the knowledge of **Shree Navkaar Mantra** and **Samayik** and also main principal of Jain religion. Shree Pranalal Kalidas who was his religious guru, use to come to his house to discourse the knowledge of Jain religion to him and his family members. Without referring to the books he could perform *samayik* and *pratikraman*.

During their married life Shri Vinaychandrabhai and his wife, Shrimati Induben, both undertook *Varshitapa* in 1996 at their house at 103/5 Blackie House and started accumulating *punya* with religion as the instrument. During that period they had undertaken **183 fasts** thereby reducing the attachment to the body without reducing the attachment to the body, the relative events of the body is not reduced and without lessening the attachment to the body is not reduced, and without that it is impossible to attain

*Moksha*. Hence Shree Vinaychandrabhai started *tapascharya* to achieve *Moksha* after suffering lots of pains of this *sansar*. During that period he used to attend the *upashraya* in fort area.

To get rid of taste of variety of food is that to stabilise in one's self only out of other objects. When *Atma* is engrossed in one own self only then it stabilizes in one's own self. It is not the aim of *Atma* to enter into other sensual activities after reducing the taste of food. The *Atma* leaves one objective and attaches to another objective and again leave for another objective but does not stabilize in one's own self. So Shree Vinaychandrabhai decided to undertake *Tapascharya*.

As long as you have objective in *tapascharya*, it becomes the aim of life. So Shree Vinaychandrabhai undertook *Tapascharya* to remain away from the unholy objectives.

By going ahead in his *Tapascharya* Shree Vinaychandrabhai had undertaken ten

fasting days without food every year during the year 1977 to 1993 in order to enhance his power of control over his senses. During that period he had undertaken 8 days, 9 days, 10 days, 12 days, 15 days of fasting. For achieving self-benefit, one has to go on fasting. Shree Vinaychandrabhai has devoted himself towards the uplift of his *Atma* towards performing *Tapascharya* instead of wasting his life towards pacifying one's instincts.

The meaning of *UPVAS* is to stay before self. *UP* means before self and *VAS* means to stay there. The fruit of *upvas* is that the feeling of *Atma* is there. Since without the achievement of the feeling of *Atma* being there is no way to *Moksha*. Without self-knowledge of *Atma*, the sainthood is not beneficial and without that there is no practise of religion. The *tapa*, which is undertaken after receiving the self-knowledge of the *Atma* is the best *Tapa*.

Shree Vinaychandrabhai started his hard *Tapascharya* when he fasted for 11 *upvas* when he was living in his Blackie House during

the year 1995-1996 and in 1997 he undertook 25 *upvas* in his one and half month *Tapascharya*. During the time, he decided to extend to 36 *upvas* at the time of *Sawantsari Pratikraman* and finished four monthly *Tapascharya* upto *kartak sud punam*.

During 1997-1998 Shree Vinaychandrabhai performed great *Tapascharya* of *Siddhi Tapa*. The *Bhavana* of performing *Siddhi Tapa* occurred after performing one day fast every alternate day during *Ashad sud poonam* and *Bhadarva sud Pancham*.

What is *Siddhi Tapa*?

<b>Upvas</b>	<b>Parnu</b>
	1 1
	2 1
	3 1
	4 1
	5 1
	6 1
	7 1
	8 1
	-- --
	<b>36 8</b>

He completed his *Siddhi Tapa* after completing 36 *upvas* and 8 *parna* as stated above. His holy *bhawna* was fulfilled by the blessings of P.P. Maharaj Acharya Rakesh Muni of Terapanthi at the *Upashraya* of Terapanthi Sampradaya at Marine Drive.

During the year of 1998-1999 he performed one and half month *Tapa* from *Ashad sud punam* to *Bhadarva sud Pancham* of *Chattha*.

What is *Chattha*?

*Chattha* means 2 *upvas* and one *parnu*. There are 17 *chattha* and 17 *parna*. Total 34 *upvas*. He was blessed by Bal Brahmachari Param Pujya Ushabai Mahasatiji with four followers.

During 1999-2000 year he undertook 39 *upvas* and extended his *Tapascharya* in which he undertook *Attham Tapa*.

What is *Attham Tapa*?

It means three days fasting and one *parna*. 13 *Attham* 39 *upvas* and 13 *parna*. By this he proved to the world that even if the

body does not get food, it can sustain itself during spiritual *Tapascharya*.

One who wants to perform *Tapa* will always get good objective to perform *Tapa*. Since the Jain Religion is full of *Bhavana*, its importance is very much.

During the year 2000-2001 he further extended his *Tapascharya* under the blessings of Shree Rajendra Muni with four followers. He observed *Dharma Chakra*.

What is *Dharma Chakra*?

<i>Upvas</i>	<i>Parnu</i>
1	1
2	1
3	1
4	1
5	1
5	1
4	1
3	1
2	1
1	1
—	—
<b>30</b>	<b>10</b>

During year 2001-2002 with the blessings of B.B.P.P. Kamalabai Mahasatiji with four followers, he undertook 7 *Chhatta* + 7 *Parna* & 7 *Attham* and 7 *Parna* total 35 *upvas*. He proved that one requires strong will power than physical condition to perform *Tapascharya*.

During year 2002-2003 Acharya Muni Maharaj Shree Hirachandji with five followers he undertook to perform the great *Shreni Tapa* of 72 *upvas* with only 16 *parna*. This *Tapa* can only succeed if *Atma* can refrain from *Vikar*. Shree Vinaychandrabhai succeeded in performing this *Tapa*.

What is *Shreni Tapa*?

<i>Upvas</i>	<i>Parnu</i>
1	1
2	1
3	1
4	1
5	1
6	1

7	1
8	1
8	1
7	1
6	1
5	1
4	1
3	1
2	1
1	1
—	—
<b>72</b>	<b>16</b>

Over and above he undertook many more *Tapascharya*. B.B.P.P. Ushabai Mahasatiji with six followers, he undertook 40 *upvas* which include 4 *chatth*, 4 *Attham* and 4 *Panchola Tapa*. *Panchola Tapa* is not known in the *samaj*. Total 40 *upvas*.

During 2004-2005 with the blessings of Shree Madhubai Mahasatiji with six followers of Dariapur Sampradaya completed one more *Siddhi of Sadhana*.



In the most sacred *Mantra* of *Navkaar Mantra* of Jain Religion, there are 35 words  $7+5+7+7+9 = 35$  in the first five *pads*. In a symbol of appreciation he undertook 35 *upvas*.

Over and above in the year 2005-2006, Shree Acharya Muni Virendra Muni with three followers of Dariapuri Sampradaya blessed him for his undertaking for the last four *pads* of *Navkaar Mantra*  $8+8+8+9 = 33$  words 33 *upvas*.

It is written in *Agam* that to appreciate any good acts is an object of any good human being. Shree Vinaychandrabhai has undertaken the *Tapascharya* to purify his *Atma*. To appreciate such acts is our duty without self-knowledge of *Atma*, any *tapascharya* undertaken does not become the object of liberation. But after developing proper direction of understanding, one should appreciate the *tapascharya* of Shree Vinaychandrabhai. In spite of *Atma* having many virtues, the *Atma* seeks and looks into the faults of the other *Atma* in the word each

unknowledgeable person has some good virtues amongst his bad acts. It is a big appreciation to look into the virtues of the other people than to criticize other's bad acts.

In 2006-2007, in presence of B.B.P.P. Priyadarshanbai Mahasatiji with 8 followers blessed Shree Vinaychandrabhai for 33 *upvas* that included 8 *upvas*, 5 *chhatha*, 5 *Attham*.

During the year 2007-2008, B.B.P.P. Vasubai Mahasatiji with 8 followers, Shree Vinaychandrabhai due to delay in his tour to America, his son Ketanbhai started to perform one and half month *Tapascharya* and his grand daughter Chi. Krisha had developed the *bhav* of performing *Atthai*. Chi. Krisha had the *Bhav* of performing *Ekasana* (one time food only) since she was five years old, her *dadima* was the inspiration for Chi. Vanessa and Chi. Krisha they both got encouragement from their parents Shri Ketanbhai & Smt. Mamtaben to increase *Bhav* of Chi. Krisha.

Shree Vinaychandrabhai started nine days fasting with them and encouraged them.

From 17<sup>th</sup> July to 4<sup>th</sup> September 2008 Shree Apurvamuni, Shree Rakeshmuni, Shree Dharmeshmuni with four followers blessed Shree Vinaychandrabhai for his one and half month *Tapa* of 25 *upvas*, *Chauvihar* 25 *parna*. Now totally in 1976 183 *upvas* & in 1977 to 1993 16 years 175 *upvas* with *Atthai Navai* 10 and 12 Totally 39 fasts.

In 1994 16 days fast, in 1995 11 days of fasting, 1996 25 days of fasting, in one and half month & 36 *Tapa* of fasting in four months. In 1997 44 *upvas*, in 1998 34 *upvas*, in 1999 39 *upvas*, in Dharma Chakra 30 *upvas*. In 2001 35 *upvas*, in 2002 72 *upvas*, in 2003 40 *upvas*, in 2004 35 *upvas*, in 2005 33 *upvas*, in 2006 33 *upvas*, in 2007 17 *upvas* and in 2008 25 *upvas*, Total 899 *upvas*.

If *Tapascharya* is performed with the knowledge of *Atma* then the destruction of *Karma* is effected and the purity of *Atma* is also achieved. After the end of *Varshitapa*, Shree Vinaychandrabhai learned to accept food offered in his plate without any kind of resentment. What is the use of *Tapascharya*

of *Varshitapa* if no transformation of *Atma* is effected?

Shree Vinaychandrabhai has decided to accept whatever the condition of Share Market offered during the course of his business and he remained satisfied with whatever the situation demanded. Every *Atma* must accept and get the inspiration from the *Tapascharya* of Shree Vinaychandrabhai has undertaken.

# Punyaviram

There are two ways to stop *punya*. Some *Atma* achieve *Moksha* by performing Dharma in pure useful ways. While others to putting full stop to *Punya* and entering into the activities of *Paapam* get involved in the cycle of *Narak* and *Nikod*.

After putting full stop to *Punya*, it is better to find way how to reach *Moksha* through pure, simple Dharma instrument, because by attempting to reach *Moksha*, not even *Moksha* is possible but even the way to *Moksha* will not be found. If *jeeva* tried to follow the way to the *Moksha*, he certainly will reach *Moksha*. In the present time of *Panchamkal* reaching *Moksha* is very difficult when the unknowledgeable *Atma* tries to reach the impossible *Moksha* then the ways to *Moksha* become very difficult. As much time *Atma* spends thinking about *Moksha* then if it spends as much time in finding ways to reach *Moksha*. Then one day he will reach *Moksha*.

In this age, lazy people avoid *Punya* and get involved into *Paap* activities. So one should understand the importance of this *Kal* period of *Punyaviram* as much as to know the importance of *Punyaviram*.

It is said in *jinagam* plainly that for a religious person *Nischhaybhasi* or *Vyavharbhasi* are both equal because both of them have not attained religion. Even then their place is higher than ordinary people. Even if they are killed, their faith will not be with *Kuguru*, *Kuder* and *Kudharma*. In them *Nischhaybhasi* unholy sight is better and proper jeeva to attain the ways of *Moksha* than *Vyavharbhasi* unholy sight. Because *Vyavharbhasi* bad sight away from religion, when *Nischhaybhasi* bad sight is away from *Dharma* and *Punya*. The *Vyhavarbhasi* only destroyer of paap is *punyatma*, then *Nischhaybhasi*, destroyer of *punya* is *paapatma*. The miserly and in *Nischhaybhasi* bad sight, the difference is that Miserly does not give in charity to the beggar without believing in religion, when *Nischhayavashi* does believe not to give charity to *beggar* is

religion. *Nischhayvadi* before attaining religion prohibits *Punya*. But firstly the prohibition should be there with faith and then prohibit. Then it will be normal through *kriya* because the way to *Moksha* is normal. The second name of *kartutva* is the way to *Sansar*. It is *Sansar*.

A religious minded person should never forget that *punya* is always better than *Paap* even though *punya* is not religion. Those people who are destroyers of *Punya* and are left without *Punya* and not achieved pure and useful Religion are busy in the activities of *paap* by Rule.

In this age to find religious people is difficult and with the object of religion, there are few people available to attain *Punya*. *Punya* is object that advise giver must always remember that those who hear me are very *punyasali* (Full of *Punya*). Also by giving them this advise do not become religious person. I only acquire *Punya*.

Before the beginning of religion, to have *punya* is essential. Along with it, before the

end of religion. *Bhav* is auspicious. From seven *gunstan* to fourteen *goonstan* and *siddha* condition is very purely useful. In sixth *gunstan* it is also purely useful. In *panch Parmestiti* three *parmeshshti* is purely useful with pure auspicious usefulness. The *bhavlingi* saint even knowing himself his own incomplete condition do not prohibit it totally. Not knowledgeable with such *punya* before reaching *Mithya* sight has no right to destroy it.

The *jeeva* in whose life there is no understanding between *Nischhay* and *Vyhawara* that *Jeeva* is not attaining pureness of the soul. The aim of *Kruti* of “*Punyaviram*” is that *Jeeva* does not destroy *Punya* unilaterally. The *Nischhaya* is destructive of *Vyhawara*. So *Vyhawara* can be destroyed. Even then *Vyhawara* being part of *Nischhaya*, it cannot be destroyed.

One who is not able to attain *punya*, it is alright. But other *Jeeva* who are attaining *punya* as instrument, it is not proper to let them down. Param puja Gurudev Shree

Kanjiswamy after performing *puja, Bhakti, Vrat, Tapa, Brahmacharya, Sanyam* attained *punya* as an instrument. Param pujya Kanjiswamy when he said *punya* is good what was he doing? The answer is that while giving lectures Pujya Kanjiswamy has attained *punya* and said *punya* is good. Oh Brother to give lecture is *punya* then why was he accumulating *punya*? The purpose of telling is that the learned person, believing *punya* is good even then they could not give it up to accumulate *Punya*.

The Tirthankar Bhagwant have lots of collections of *Punya*. By that excessive collection of *punya* what advantage GOD is getting? Yes with the rise of *punya* GOD has his own advantage. Because of the rise of *Karm*, he is away from *Atma* and the GOD reaches near *Moksha*.

In *jinagam* it is not said to give up *punya* but to give up the belief of religion in *punya* because those who have not collected *punya*, to tell him to give up. Why Shree Acharya Maharaj should waste his time and *punya* for

that? Unknowledgeable should spend their time in best possible way to think about that.

It is proper to give up *paap* but *Punya* is proper to attains. Similar lecture, many people will give. Today there are not less people who would give up *paap* and attain *punya*. But in this age who would give up *punya* as religion and make efforts to attain *Punya*.

The knowledgeable does not give unilaterally advise to give up *punya* but acquaints one with *Punya* and to those who want to acquaints with it. Because without knowing *Nav Tattwa* true sight is not achieved. In *navtattwa Paap* and *punya* both are included.

In *tattwarth Sutra*, even *tattwa* and its meaning is said to have true faith and it is true sight so it is understood to have faith in *paap* and *punya* is not wrong. If *jeeva* does not have faith in the *tattwa* of *paap* and *punya*, then by rule he will have to more in the circle of *Sansar*. Even *Siddha Bhagwan* has true sight. Hence *Siddha Bhagwan* seated there by the wish of the people has faith in *tattwa* of

*paap* and *punya*. The faith in the *tattwa* of *paap* and *punya* does not harm the *Atma* but *Punya* and *paap* is harmful for *Bhav Atma* because the attainment of *Moksha* is not possible in *Sadbhav* just as this is poison, by taking it death is possible. Only having faith in it does not bring above the death of the person. Only if the poison is taken, then death can occur, similarly *paap* and *Punya* is not beneficial. Only with that faith the circle of *sansar* is not possible. To stop the circle of *Sansar* there is no other way except to have faith in it. To perform *Tapa* with faith in it of *tattwa* of *paap* and *punya* is responsible to destroy *Karm*.

There are two types of *Tapa* 1) Internal *Tapa*, 2) External *Tapa*

Internal *Tapa* has direct relations with *Atma* while Outside *Tapa* has relations with the *kriya* of the body. Both the *Tapas* have six and six separate ways i.e. total twelve *Tapas*. Out of Six ways of outside *Tapa*, first four ways have relation to sacrifice senses which encourage direct relation to *Ras* senses.

Those *Atma* who have conquered the *Ras* senses will not find it difficult to conquer the rest of senses. The utility of four senses other than *Ras* senses is limited. That is why more insistence is on *Ras* senses. When the utility of *ras* senses are *Dravya*, *Space*, *Kal* and *Bhav* is unlimited. Such as the utility of touch sense during young age at certain time starts and at particular age with the declining health of the body, it ends. When the utility of *ras* senses starts with the birth of the *jeeva* and does not end till the death occurs. *Jeeva* starts eating since the birth and does not give up eating till the end of the life. The *Jeeva* lying on the death bed is given crushed papad. As the subject of the *ras* senses is very spread over in *Jinagam*, the more importance is given to the *Tapa* related to *Ras* senses.

In earlier days, people were sitting together in their house, eating peacefully but there being no toilet in the house, they had to go to distant places away from other people to get rid of their waste. But it is surprising that in this century, people go to unpleasant atmosphere to eat at the far of places in the

Hotels and when they have to get rid of their waste, they have to go to their places quickly. People go with the idea to enjoy but come back miserably.

The learned person say that this Hotel is very inauspicious place and said “Avoid going to, it’s name is Hotel”.

Once I asked my friend that at what time the post office opens? He said “I don’t know” But why? I told him that the post office opens at 9 o’clock in the morning and closes at 5 o’clock in the evening. But outside post-office they have put one red box which can be utilized 24 hours. In that box, you can put anything you want, somebody’s birth date invitation or Marriage Invitation and to that extent even the death Patrika is put in it. That box does not refuse to accept any Patrika. Some days back I read in the newspaper that dead Serpent was also put in it. The friend asked me why are you telling me all this. I told him I was not telling about post office box but I am telling about the people who are always more inclined to put everything in the

stomach. Those people have made the stomach into a post office Box by *ras* senses. Eat all the 24 hours and eat what you like. Somebody gave birth, eat for the pleasure of it, eat for the marriage of somebody and even the death of somebody; this is how our stomach is like because of the unknowledgeable person’s miserly *Vruti* towards *Ras* Senses.

In ones own life, one should decide to avoid intense utility of senses and specially for food, without any alternative decision regarding food, one should accept the food offered naturally.

In your plate different varieties of food is kept, even then miserly *Jeev*’s sight does not seek favorable items. But he feels that there is less salt in Dal. But he does not think that there are many more items than Dal. But those who have to suffer only think of negative thoughts. He does not think that there are many more 25 items other than less salted Dal. One has to accept whatever is offered without the rise of your *punya*, more salted or

less salted dal will not be available. When such times come, even such dal will not be available. So, accept whatever happens in the circumstances naturally in the present.

Even after fully eating many people have habit of eating pan, tobacco, sopari or mukhwas etc. that habit shows that it is the sign to satisfy *ras* senses habit of *jeeva* in comparison with the animal like cows, buffalos and others. The stomach of man is very small. Even if the animals eat day and night their stomach is never full. But if the human being sits peacefully for half an hour to eat, his stomach gets full. Even though his stomach is full, his appetite to eat more food is not satisfied. Hence if we tell some one to eat even more while eating then he would say please do not give me any more food my stomach is full. It means when stomach is full. Please do not give me any more food. But *Atma* is not ready to give up the wish for more food. Because after 4 hours the stomach is empty, he sits for food again. The suppressed feeling of *Atma* arisen again and tempts him to eat more.

After food, when the stomach is full, to satisfy the inner instinct to eat, some clever persons have found out a way so as to continue the eating without having a burden on the stomach. So more greedy person after having eaten full meals in order to satisfy *ras* senses started to eat pan, sopari and mukhwas. So as to continue eating and the stomach is not overburden with food. Hence it is understood that the *Jeeva* want to satisfy the *ras* senses.

By giving up the food not only the taste of the *ras* senses is given up. Because of unfitness of physical conditions *Jeeva* gives up the utility of other senses naturally when the food is given many times we hear that a hungry man cannot work. Then the best way is to remain away from *ras* senses so as to remain away from the utility of other senses. In the world it is believed that not to eat for the whole day is *upvas* And one time meal only mean *Ekasanu*. To define *Ekasanu* that way is not proper. The eating at one time is not *Ekasanu* but not to take more time to eat than to eat only one time. To eat one time



food is *paap* or fault. But after eating one time on that day not to eat food at any other time, with *Bhav* not to eat any other time is *Ekasanu Tapa*.

The way you eat after counting the food items has its importance, but the said items of food should be taken in limited quantities so that the *paap* of *hinsa* is acquired to less extent.

This is a true happening, before some years; I had to go to France. There I got an invitation for food from known person. So I went to his house for food. Before we sat for food I told him that today I will not be able to eat more than fifteen items. After hearing my talks, ten year old son spoke – oh! If it is so, I sacrifice more than you do because I use only two things daily. One is cold drink and second is potato chips. I told him that in using your two items more *hinsa* is involved than my using fifteen items. Than it is important that in items used where in there is no *Hinsa* involved and there should be limit in using such items.

The knowledgeable believes with faith that due to rise of *paap* and *punya*, good or bad circumstances are there. So, the *Atma* is not high or low. The religious *Jeeva* with true sight gives no importance to *sansarik* utility of the senses due to the rise of *punya*.

One with *punya* the unknowledgeable always thinks that the world is moving because of me. So, every moment he believes that he is the *Karta* of the world. When the unknowledgeable, with the rise of *paap* believes that the world does no move because of him. So every moment he tries to change the world as per his wish. In the end both the unknowledgeable person are full of *Katrutwa* talent are away from religion. They believe that the world will not move without them. So, they should remember that death cemeteries are full of such believes that the world will need them. Meaning that before they died they believed the world will not move without them but even when they are not there the world is moving independently.

The unknowledgeable person wants to give up *punya* which he has collected before but he should not forget that with the rise of *punya* he will meet someone who would direct him to the ways of *Moksha*. It is pure truth that because of the rise of *punya*, one would meet who would guide one to the ways of *Moksha* but you will not find the ways to *Moksha* even with the rise of *punya* even in three *loks* and in three *Kaals*.

The religious person firstly is in search of true way. The decision of true and untrue should be taken after fully considerations and thoughtfully. Because every unknowledgeable person feels that he is always right and on the way he is moving is only full of happiness. If he believes that the faith on which he is moving is untrue than why should he walk on such untrue path?

The unknowledgeable believes in the pleasure of enjoying five senses so the separation from such pleasures is considered miserable. The knowledgeable feels happy in having Tricali Dhruv pure Atma. So, the

pleasures of enjoying five senses is very painful and reason for its miseries.

The mobile phone may be costing five thousand rupees or fifty thousand rupees, the same talks are heard, so why have mobile of fifty thousand? Really by keeping mobile of 50,000/-, we have really have kept tension. In spite of having 50,000/-, mobile giving tension, the unknowledgeable person is getting pleasure out of it. That is why he has been given the name of unknowledgeable person. If he gets pleasure out of pleasurable items than how would he get the name of unknowledgeable?

In this time, the easily unknowledgeable person gets more facilities to perform religion. To get rid of waste the toilets are in the house. Not only in the house but they are there in their Bedrooms. Now perform the religion. Oh! If you do not do it then when would you do it? When you get the facility to get rid of waste on Bed?

So, the person without wasting any moment of this *bhav* of life for the benefit of his own Atma must spend his time on the way of the religion.

In spite of not possessing a single object of this world the unknowledgeable tries to make everything, body, wealth and objects to be his only. Sometime it is possible that it is visibly seen that the greediness for money is ever more than the health. As much care he takes to earn more money that much care he does not take to keep his body Fit. He tries very hard to earn more money and gets tired and falls ill. Then he spends the money thus earned to improve his illness. He lives life as if he is not going to die. But dies as if he has not lived life such is his way of living and very miserable.

So, every religious person should learn the art of living and live accordingly and get rid of this unfruitful *Sansar* and achieve long lasting happiness. That is my *Shubh Bhawana*.