

WISDOM
OF THE TRANSIENT
AND
REALIZATION
OF THE ETERNAL

Pandit Fulchand Shastri



OUR SPONSORS

Smt. Sumanben Kothari, Mumbai

Shri Dineshbhai M. Kothari, Mumbai

Smt. Pravinaben P. Parikh, Mumbai

Smt. Pushpaben S. Mehta, Mumbai



Wisdom of the Transient
And
Realization of the Eternal

AN ENGLISH TRANSLATION OF
KSHANIK NO BODH ANE NITYA NO ANUBHAV

Author : Pandit Fulchand Shastri

English Translation by : Dr. Shilpa Pradip Mehta

Publisher : Adhyatmik Sadhana Kendra

Umarala - 364 330. Dist.: Bhavnagar (Gujarat), India. Ph.: 91-2843-235203

Email : ask@fulchandshastri.com • Website : www.fulchandshastri.com



ENGLISH TRANSLATION

Wisdom of the Transient and Realization of the Eternal : 2014
Kshanik No Bodh Ane Nitya No Anubhav : 2010

Price : ₹ 50 /-

• AVAILABLE AT •

Adhyatmik Sadhana Kendra


Umarala - 364 330. Dist.: Bhavnagar,
Gujarat. Ph.: 02843-235202/3
Email : ask@fulchandshastri.com
Website : www.fulchandshastri.com

• DESIGN & PRINTED •

Multy Graphics

18, Khotachi Wadi, Vardhman Bldg., 3rd Floor,
Prarthana Samaj, V. P. Road, Mumbai - 400 004.
Ph.: 2387 3222 / 2388 4222
E-mail : support@multygraphics.com
Website : www.multygraphics.com



A group of monks in a boat, illuminated by bright light rays, positioned at the top of the page.

*Dedicated to
All self-realized,
Possession-less Monks
of
Past, present and future.*

Pandit Fulchand Shastri

A silhouette of a meditating monk, illuminated by bright light rays, positioned at the bottom of the page.



FROM THE PUBLISHER



It gives great pleasure to the Adhyatmik Sadhana Kendra to publish the English translation of ***Kshanik no Bodh ane Nitya no Anubhav*** : **Wisdom of the Transient and Realization of the Eternal**. Self-realization is only possible by meditating on one's own Soul. Meditation on the Soul is only possible by first attaining knowledge of the Self. This book explains the art of distinguishing between Self and non-Self.

All Souls can stop the cycles of birth and death by deep study and meditation on the Soul. Each and every Soul is pure by its inherent nature. However, each Soul has to follow the path to liberation by following the preaching of omniscient God, scriptures and monks.

The religion described by omniscient God has no boundaries. There is no prejudice between different castes and communities. A person who lives his life with good conduct is truly religious.

Shri Dineshbhai Kothari from Mumbai has guided Adhyatmik Sadhana Kendra throughout its growth. We are grateful to him for writing the Foreword to this book.

Many students from abroad and India, who were not fluent in Gujarati, requested us to translate ***Kshanik no bodh ane Nitya no Anubhav*** into English. "Wisdom of the Transient and Realization of the Eternal" is the English translation by Dr. Shilpa Pradip Mehta. They have translated this book to the best of their ability. Adhyatmik Sadhana Kendra deeply thanks her and her mother, Smt. Sumanben Ramniklal Kothari, for their effort and support. We are extremely happy to have met both of them.

Thanks to Shri Mukeshbhai Jain of Multy Graphics for composing and printing this book. Many thanks to the sponsors and well-wishers.

After reading this book, I wish that each Soul goes from the wisdom of the transient to the realization of the eternal.

Kishorbhai Shyamdev Jain
Adhyamik Sadhana Kendra, Umarala.

FOREWORD

Pandit Fulchand Shastri is an eminent scholar in Jainism in the present age. Till today, he has given innumerable lectures and via the medium of books has spread Jainism all over India and the world. His achievement at this young age is worthy of praise. Since many years, I have studied religious scriptures under Pandit Fulchand Shastri and he is my religious guide. I cannot put into words the spiritual relationship that I share with him. I have attended 3000 of his first 10000 lectures in Mumbai.

Pandit Fulchandbhai and I went to meet Pandit Abhaykumarji Jain on Sunday, 7th June 2009 at Deolali. Pandit Abhaykumarji had to travel to Gajapantha on some work, and Pandit Fulchandbhai went with him. When he returned from Gajapantha there were feelings of non-attachment on his face. Gajapantha is an auspicious place from where many Souls have attained liberation. This place must have left a deep impression of Fulchandbhai. After two days, when I met Fulchandbhai, I definitely felt that he had gained the wisdom of the transient world.

Without the correct direction, it is not proper to go along a particular path. That is why true monks have to first gain an inner state of renunciation before outer renunciation.

Pujya Kanjishwami and Pandit Fulchandbhai were both born in Umralla. At present, Pandit Fulchandbhai has established the Adhyatmik Sadhana Kendra in Umralla. In this era, it is very commendable that he is trying to spread the vast knowledge to the people. This center has been established for those Souls, who have not been able to become monks, but are very keen on studying and meditating on their Soul. It gives me great pleasure to know that at present there are about 500 people learning Jainism. It is very noteworthy to know that Pandit Fulchandbhai is at present spending three days every week in Umralla teaching the students.

In this book *Kshanik no Bodh ane Nitya no Anubhav*, he has explained the concept by using his personal experience of Wisdom

of the Transient. Renunciation cannot be attained forcefully, but renunciation arises naturally. From this book, the transient nature of this world and the eternal nature of the Soul has to be understood. It teaches one how to divert one's attention from the transient world to the eternal Soul. The importance of non-attachment and renunciation, proper use of favorable circumstances, understanding both eternal and transient from multiple viewpoints, meditation on Self, duty and destiny, self-realization, monkhood, omniscient knowledge, bliss of liberated Souls, etc. has been explained in a simplified manner so that one can obtain liberation from the cycles of birth and death.

After studying this book, each person should gain the wisdom of the transient. However, this knowledge should not remain momentary. There is a vast difference from which goal the transient world is understood - momentary wisdom with transient incident and momentary wisdom with self-realization. This has been further explained in this book. I wish that every true seeker who reads, understands and implements the principles explained in this book into his own life will attain self-realization.

Dinesh M. Kothari,

Mumbai.





The cover page depicts the universe, which is transient, and the Soul, which is eternal. Omniscient God has preached that the Soul is the center point in the universe. One who knows his own Soul, knows the whole universe. The infinite cycles of birth and death have caused untold unhappiness. Realization of the eternal soul is supreme bliss. Realization of the eternal is only possible by wisdom of the transient. When the soul meditates on his own self, management of the universe will not stop, because the soul is not a doer of the universe. Each substance changes automatically.






1. Introduction	1
2. Transient World	4
3. Multiple viewpoints on worldly objects	6
4. Permanent and Impermanent	12
5. Momentary wisdom with transient goal	14
6. Momentary wisdom without the goal of the Soul	15
7. Momentary wisdom with Self-realization	16
8. Why blame others?	17
9. The Soul is the doer and sufferer or enjoyer of its own thoughts or feelings	18
10. Duty and Destiny	20
11. Examine your thoughts during fruition of auspicious karma	23
12. Don't misuse your auspicious karma	24
13. Inauspicious thoughts while doing auspicious deeds	26
14. Mind is not the doer of Bondage of karma	28
15. Reading and Thinking on Scriptures	30
16. Attaining Liberation through Study or Worship?	31
17. Supreme Constant Attribute of the Soul	32
18. The Soul and its States	33
19. Who Am I?	35
20. I am one; I am pure	36
21. The Soul is not shapeless	37
22. The Nature of the Soul	38
23. Your Soul is your own country	39
24. Why does the Soul not show itself?	40
25. Object of Meditation	41
26. Constant Meditation on the Soul	43
27. Thought Activity during Meditation	44



28. Modifications' work is to meditate	45
29. Sleep and Self-Realization	46
30. Realization of the Eternal	47
31. Measuring attachment	48
32. Right Belief is the root of religion.....	50
33. Is a Soul with right belief happy or unhappy?.....	51
34. Belief and knowledge	52
35. Nature of Knowledge.....	54
36. Knowledge has only one shape and	57
always keeps it own nature	
37. Root of Sin is Love	59
38. Does one-sided Love last longer?	60
39. What is attained first—right belief,	61
right knowledge or right conduct?	
40. Possessiveness of the Soul for Matter	62
41. Procedure of Monkhood	63
42. One who calls a Monk “Pitiable” is himself pitiable	66
43. Be a Renouncer, not only a Scholar	67
44. Win over your Mind	69
45. The Role of a Postman.....	70
46. Human Life is attained to become God.....	71
47. Proof of the Existence of Omniscient God.....	73
48. The Importance of Omniscient Knowledge.....	74
49. Knowing your own Self leads to Omniscience	75
50. The Bliss of the liberated Souls	76
51. The Power of Wisdom of the Transient	77
52. The Ideal Goals To Wisdom of the Transient and	78
Realization of the Eternal	



Wisdom of the Transient
And
Realization of the Eternal





1. INTRODUCTION



*The whole world is transient, only the Soul is eternal;
Realization of one's own Soul, only that is eternal.*

Wisdom is the quality of having experience, knowledge and good judgment.

Realization is to become fully aware of something as a fact.

“Wisdom of the Transient and Realization of the Eternal” can also be called “Manifestation of the Soul”. This book is not written with the imagination of philosophers, but is the truth experienced while studying the lives of self-realized Souls.

A writer or poet finds different types of pearls when searching in the sea of thoughts. That is why it is said, “The poet’s mind can reach further than the sun”. The poet may describe a mustard seed like a mountain because his imagination power is immense. Similarly, the enlightened Soul has a state of meditation whose power is supreme.

Whatever is there at this moment is not there at the second moment. And what is there at the second moment is not there at the third moment. It is therefore surprising that ignorant people have not learnt a lesson from this and also from knowing the impermanent nature of the universe. Why do they immerse themselves in the temporary world and forget the eternity of the Soul? Why do they not think that it is a crime to get involved in the physical world and forget the Soul?

The ignorant person is blinded with his ignorance. He blindly attaches himself to the momentary world and its

enjoyment and is losing his own eternal Soul. He is burning the 'precious stone' to gain 'ash'.

Oh ignorant people! Many princes, who had lived in luxury and never stepped down from soft carpets, stepped on to the thorns of the forest and stones of the mountains. They were happy even in these circumstances due to self-realization and renunciation. They had learnt a lesson from the temporary world and renounced it. They did not follow the infinite ignorant Souls but chose to follow the path chosen by the infinite knowledgeable Souls.

By discussing food and reading about the various varieties of food will not relieve hunger. One has to eat the food himself to relieve hunger. Similarly, by discussing monks and reading about the various signs of monks, will not attain moksha (liberation of the Soul from karma and body). One has to become a monk to attain moksha.

Oh ignorant people! Your human life is flowing continuously like a river. Divert your attention from the temporary world towards the eternal Soul.

True renunciation is not in renouncing something till you **think** that that thing is yours. Such renunciation does not stop the cycles of birth and death and infinite sorrows. Till you think that something is yours, you will feel sorrow when you lose it. True renunciation is to **believe** that nothing is yours and renounce everything. From the supreme viewpoint, the **knowledge** that nothing except the Soul is yours is true renunciation. **Right conduct is always with right belief and right knowledge.**

One has to realize the transitory nature of the world and its objects. Only then can one renounce them. However, it is not necessary or possible to directly experience each and every

object in the world in order to renounce them. By pressing one grain of rice, one can judge if all the rice is cooked. King Rushabhdev experienced the death of a dancer, Nilanjana, and realized the temporary and selfish nature of the whole world.

Similarly, one should learn from experiencing any one incident and extrapolate it to the whole world.

If you behave agreeably with someone, but he does not behave properly with you, just think that this is the nature of the world. The ignorant people in this world are selfish by nature. One should not be surprised by this experience but learn from this that people, objects and incidents are all transitory. The knowledgeable person understands this and is not affected by the outer world.



2. TRANSIENT WORLD

After eating food or drinking water, the excess has to be excreted as stools or urine. After breathing in, one has to breathe out. Similarly, all objects have to be renounced in this world itself. One does not need to go far to find the transient. The blood in the human body is continuously flowing and changing; that is its transient nature.

In the same body, the permanent Soul resides.

All external circumstances and feelings for these circumstances are momentary; only the Soul is eternal.

People who live in their own homes should feel the same for their homes as those living in rented homes. Both are temporary and do not belong to them. **The body is also like a rented home of the Soul, and that is why the body and the name of the body are both temporary.**

Many people were born and die in the same hospital. During their lifetime, they collected a lot of material things, which they could not take with them when they died, even if they wanted to. The money they collected had a value only of the zeroes at the end. The karma, which bound to them, went with them, even if they didn't want it to do so. These persons gain a lot of karma and waste their precious human lives collecting it.

Even the feelings of attachment, love and hate are momentary. Revealed knowledge is also impermanent. Knowledge gained by reading scriptures or listening to lectures is also transient. One should not feel proud about this knowledge.

The ignorant person knows and believes that the

momentary modifications of substances are eternal. When they change, he feels extremely unhappy. From multiple viewpoints, it is important to know the difference between substances (which are eternal) and their modifications (which are transient).

When I told my students that I wanted to attain moksha and become omniscient God, they were very happy and encouraged me. However, when I told them that I wanted to become a possession-less monk, they were surprised and discouraged me. They were surprised by the medium to attain the goal, but not by the goal. **The ignorant person does not know the true definition of the goal and the medium. They feel that moksha can be attained without becoming a monk. In fact, monks are known as the incarnation of God.**

A prayer for the monk says: As the father is reflected in the son, so is God reflected in the monk. The monk plays “holi” in the forests and mountains; the jet of attention is diverted towards his own Soul. The true seeker of the Soul should feel that a meditating monk is like an “incarnation of God”. **The true seeker should make a decision that he does not want to suffer the sorrows he has been suffering since eternity even one more time, but he wants to attain the eternal happiness, which he has never attained even once before.**



3. MULTIPLE VIEWPOINTS ON WORLDLY OBJECTS

The ignorant person believes that happiness is due to outer material objects and thinks of them as his wealth. The knowledgeable person believes that these material objects are the cause of misery. The ignorant person also believes that all inanimate objects belong to him due to his ignorance. This finally makes him miserable.

A millionaire in Mumbai went to the beach with a bag full of one million rupees. He took out a matchstick from his coat pocket and was about to put fire to the money when a crowd collected and started calling him crazy! He was burning money, after which the whole world was crazy. The millionaire said that he was burning all his black money because the income tax authorities were going to raid his house at night. If they found this money, he would spend his whole life in prison. The million rupees are wealth for you, but a misery for me. I am putting fire to my imprisonment.

In the same way, ignorant people believe that monks have renounced their wealth and gone to the forest and therefore they are foolish. **The monks tell them that the wealth was a possession and the cause of their misery. If we do not renounce it, we have to suffer the prison of infinite cycles of birth and death. You should also get enlightened and renounce all worldly objects.**

What more can one say for humans who are greedy for material objects? The monks tell us not to keep a single

unnecessary article in the house. A Sanskrit poet, Shri Bhartru Hari has said: “Thank God humans don’t eat grass, or else there would be none left for the animals!”

People get favorable circumstances due to the fruition of their past auspicious karma. Some people feel that they should enjoy the favorable circumstances before they get over. Other people feel that they should renounce these circumstances with understanding. For example, one person feels that he should spend his one million rupees before it is stolen and the other person feels that he should donate the same. **Some people want to quickly enjoy the world and some want to quickly renounce the world, when they realize the transitory nature of the world.**

When they realize the impermanent nature of youth, some people want to enjoy the worldly pleasures whereas some people want to renounce the worldly pleasures and become monks. Most enlightened Souls in the past had renounced the world when they were young and attained liberation.

The viewpoint is very important. According to western culture when we write a cheque of Rupees One crore, we still write “One Crore only”. So much money still seems “only” to them. The dissatisfaction is evident from this. According to Indian culture, a cheque of Rupees Five is written as “Five rupees fully”. This shows satisfaction even with so little money. Why should we copy another culture and forget our own excellent ancient culture? **To be born in sacred India, this Soul has used a lot of auspicious karma from the past. Therefore, one should be careful not to waste even a single moment of human life before one suffers from any illness or old age.**

Even on his deathbed, a father doesn’t stop worrying about the house, business, family, etc. The son wants to change

the furniture of the house, but his father tells him not to do so till he is alive. The son thinks that when will my father die? The father should think deeply and feel ashamed that the son has to wait for his death to change what he wishes. **Therefore, he should think about his own permanent home (the Soul) and stop thinking about his impermanent worldly home.** Every living being should not get engrossed in worldly affairs and concentrate on ones own Soul. That is the true goal of human life.

Compared to the infinite ages, this human life is momentary. Just like Tuesday is momentary and Wednesday is momentary, each modification of any substance is momentary.

One has to know and realize the Soul in his modification of knowledge. One can thread a needle in the momentary light of lightning. Similarly, one has to string the beads of the Soul into one's knowledge in this human birth quickly.

What gain-loss is there if someone curses me, slaps me, criticizes me or praises me? Everything is momentary. One should not retaliate and become like them.

We should not feel hatred towards the terrorists who shot many people. They are Gods from the substance point of view and terrorists from the modification point of view of a Soul. I, too, was a terrorist in the past and will become God in the future. **The main goal in life should be to become omniscient God and all our efforts should be towards this goal.**

Many people feel that they have worked hard and collected so much money and possessions, which were not inherited from their parents. The monk tells them that the fruition of the inauspicious karma from this effort will in fact give them birth in hell and other lower states of life. Your parents lived in a village, earned enough for their daily requirements, and

were very satisfied. You were unsatisfied and came to the city to become a millionaire. This is not anything to be proud of. The fruition of auspicious karma is not linked to an effort of the Soul. **One should divert one's attention from fruition of karma and should concentrate on one's own Soul.**

A wise person finds happiness in his own Soul and not from outer worldly objects.

Whatever has been created in this world will be destroyed. All associations with objects will lead to disassociation. **All objects are separate entities even when they are associated with you.** One should be unaffected by all beliefs of people associated with him. One should not think of feelings of love or hate by other people towards him. This is because you will also get similar feelings and divert your attention from your Soul. This will cause unhappiness.

Favorable and unfavorable circumstances keep changing every moment and thoughts about them cause anxiety. For example, one wants to see one's child and then grandchild, but by then his time to die comes nearer. This makes one realize the transient nature of the world, if one wants to do so.

The possessions one has in this world are similar to the wastage. In the past, possessions were enjoyed by ignorant people, who later became knowledgeable and renounced them. **Therefore, our goal for our Soul should be to realize the transient nature of all worldly possessions and renounce them.**

All incidents in life are transitory. A non-vegetarian person can become vegetarian in the future and a vegetarian can become non-vegetarian. Therefore one should not show hatred towards a non-vegetarian person or love towards a vegetarian person. So, what should one do? **One should not interfere in anyone else's personal life. To eat non-vegetarian**

food and to show hatred towards a non-vegetarian person, both are causes of bondage of karma.

The weakness of an ignorant person's knowledge is that the clear realization of any incident takes place after a few moments of the actual incident. For example, if someone criticizes you, the sound waves of the criticism reach your ears and the realization takes place after some time. The sound waves have already disintegrated. **There is no connection between the past and present modifications of any substance.** The ignorant person does not believe in this doctrine and therefore feels unnecessarily unhappy.

If a soldier shoots from a gun even if there is no person in sight, people will call him foolish. Similarly, the foolishness of an ignorant person is that he loves or hates because of past incidents. A knowledgeable person remains aloof from worldly attachments and knows the difference between self and others. He is therefore, unaffected by the world. If someone gives me 10 kg of gold, this does not merge with one's Soul. **There is no increase or decrease in the attributes of the innate nature of the Soul by any physical association or disassociation.** Even if the whole world becomes gold, it has no effect on one's Soul. One should not feel happy or sad with any circumstances.

If one goes to a hotel for a day, one does not worry about the color, furniture or design of the room because he believes that this is transitory and does not belong to him. Similarly, **the body and all worldly possessions are transient, and one should not feel any attachment towards them.**

The present modification is not present in the past or future. It is present only for a moment and therefore, it is as good as not being present. What use is there of something in the middle if it is not present in the beginning and end? A horse

has blinders to prevent it from seeing sideways and behind. Similarly, one should be free from unnecessary thoughts and have the wisdom of the transient nature of the world.

One should not feel happy on the fruition of auspicious karma or sad on the fruition of inauspicious karma because both are transient. One should meditate on one's own Soul.

The supreme effort is to attain one's Soul.

The result of attaining one's Soul is infinite happiness, which will last eternally. Unperturbed meditation is when the achiever, medium of achievement and the goal are all three the same (the Soul).



4. PERMANENT AND IMPERMANENT

Each substance has multiple angles.

Matter is a non-living substance. From the attribute viewpoint, matter is permanent. From the modification viewpoint, matter is impermanent. However, the focus is only on the impermanent angle of matter.

The Soul is a living substance. From the attribute viewpoint, the Soul is permanent. From the modification viewpoint, the Soul is impermanent. However, the focus is only on the permanent angle of the Soul.

Just like a mother gives birth to a child, deep thinking on religion gives rise to renunciation. The religious scriptures stress deep thinking on the momentary nature of matter and the eternal nature of the Soul.

An ignorant person believes that happiness can be achieved from modification of matter. If a glass breaks at home, a person throws it away even though the molecules of the glass are still present. The happiness was in the modification of the glass, which is now destroyed. **Since the ignorant person's happiness is based on the temporary modification of matter, his happiness is also temporary.**

A knowledgeable person's happiness is based on the eternal permanent nature of the Soul and therefore his happiness is also permanent.

An ignorant person's unhappiness is due to his focus being on the transient modification of matter and not on the eternity of the substance. A knowledgeable person's happiness is due to

the eternal substance, the Soul, and not on the modification of the Soul. **That is why one should attain wisdom on transient matter and realization of the eternal Soul. This is possible only naturally and not forcefully. There is also a difference between just talking or discussing this and actually attaining it.**

The aim of listening to, reading or discussing religious scriptures should be self-realization only, which is eternal; and not to gain knowledge, which is momentary. All Souls curious to attain self-realization should listen to, read and discuss religious scriptures with the correct aim. There should be no ego, heated debates or passions while doing this.

Omniscient knowledge is eternal, but is a transient modification of the knowledge attribute of the Soul. The goal should not be omniscient knowledge, but self-realization of the Soul. Attachment to any modification causes unhappiness because all modifications are created and destroyed every moment.

Self-realization occurs without using the five senses or mind. Therefore, one cannot recognize the experience of a self-realized Soul by the five senses and mind. Only a self-realized Soul can differentiate between a self-realized and non-self-realized Soul. For example, only if one's own phone is working can one test whether another person's phone is working or not.

One should first attain self-realization of one's own Soul before judging others.



5. MOMENTARY WISDOM WITH TRANSIENT GOAL

The momentary wisdom gained from a transient goal will last only for a short time. For example, the death of a son, the death of a father, loss in a business, an accident, etc. may result in momentary wisdom. But this lasts only temporarily.

With the goal of the eternal Soul, the wisdom gained (even from momentary incidents) is permanent.

If a person becomes paralyzed after an accident, he is shocked at the sudden change. However, if he becomes normal following treatment, he is not shocked at the change. He should feel that both are momentary. The knowledgeable person will not forget the eternal Soul in both conditions.

If a person is diagnosed with cancer, he should think positively that cancer is better than getting a heart attack and dying. He now has some time to think and practice religion. However, if he is cured of the cancer, he should not forget practicing religion. This is like “deceiving” God and one’s own self. He will suffer sorrow in the future due to his karma.

When a problem arises, people remember God, karma, religion, etc. When the problem is overcome and in favorable situations, they forget God, karma, religion, etc. This should not be the case.





6. MOMENTARY WISDOM WITHOUT THE GOAL OF THE SOUL

The famous Winston Churchill was going for his lecture by taxi. He reached the venue and told the taxi driver to wait for one hour till he returned and that he would pay him his waiting charges. The taxi driver did not recognize him and told him that he could not wait since he wanted to reach home to listen to Churchill's lecture on the radio. Churchill was very happy and proud to hear that a simple taxi driver was ready to give up his earnings to hear his speech. He gave the taxi driver a very big tip. The taxi driver now told him that he was very happy with his tip and would therefore wait for him till he returned. Churchill felt unhappy and his ego was crushed.

*He realized that the passion of pride is momentary.
Without self-realization, all wisdom is transient.*

7. MOMENTARY WISDOM WITH SELF-REALIZATION

If the goal is transient, the wisdom is temporary. When the goal is realization of the eternal Soul, only then the wisdom is permanent.

If one cuts a branch of a tree, the tree is not destroyed. However, if one pulls a tree out from its roots, the tree is destroyed. Similarly, if one detaches oneself from any particular object and diverts ones' attention to another object, the feelings of enjoyment are not destroyed. For example, a businessman retires from business but seeks enjoyment from other objects like movies, traveling, food, etc. **One should detach from all physical outer objects with proper understanding and only then will all feelings of enjoyment be completely destroyed. This will prevent new karma from binding to the Soul.**

If a child burns himself with fire, he will not go near fire again. Similarly, after self-realization, the Soul will never feel like enjoying material happiness.

When there is momentary wisdom it should inspire one to think inwards to one's Soul and this will make it permanent. For example, if a glass falls and breaks, one realizes that the glass was temporary. After self-realization, this wisdom will make one realize that all objects are temporary and only the Soul is permanent.





8. WHY BLAME OTHERS?

If someone takes your money and runs away, one should not blame him. One should think that one's auspicious karma "ran away". One should apply the principles of karma in all circumstances. However, any auspicious or inauspicious karma is momentary and one cannot be dependent on it to give happiness.

Why does a person whom we trust, break our trust? This question only arises in an ignorant person. Desires do not cause unhappiness. The **feelings** of desire arising in one's Soul are the cause of unhappiness. Feelings of attachment towards outer objects are the cause of unhappiness. Wrong belief is more dangerous than poison because poison can destroy one life, but wrong belief can destroy one's own innumerable lives.

A father devotes his whole life in making his son study. When the results of the examination come, he sees that his son has failed in all the subjects. The father feels very unhappy and gets very angry with his son. His son tells his father that the result is due to his own past karma. **Any circumstance is due to one's own karma and not due to anyone else. This belief will give rise to strength and equanimity.**

9. THE SOUL IS THE DOER AND SUFFERER OR ENJOYER OF ITS OWN THOUGHTS OR FEELINGS

A knowledgeable Soul believes that he is not the doer of any external activities. He continues to give religious preaching because he believes that he is destined to do so and the listeners are destined to listen to him. Auspicious thoughts according to his state are continuously arising. However, he believes that he is only the knower and not the doer of the auspicious thoughts.

After unperturbed meditation and self-realization, he expresses his experiences in scriptures and preaching, so that other Souls can also reach the same state. Auspicious thoughts are momentary. However, their effect is not momentary. For example, the transient sexual thoughts of the parents resulted in the birth of a child, who is still present. Similarly, the transient auspicious thoughts made religious leaders write scriptures, which are still useful to us.

Many mothers put a black spot on their child's face to prevent the "evil eye". Beautiful actresses would continuously need black spots to ward off the evil eye. In fact, no one can change the destiny of another person. One cannot change one's own destiny either.

According to the fruition of auspicious or inauspicious karma of the past, each Soul will get comfortable or uncomfortable circumstances. All present feelings are useless for the present conditions and will only result in the binding of inauspicious karma to the Soul, which will bear fruition later

and prevent liberation of the Soul. Each Soul is responsible for his own circumstances.

The Soul is compared to a male, the modification of knowledge (attention) is compared to a female and feelings of love-hate are compared to a eunuch. The modification of knowledge has to choose between the eternal Soul and the feelings of love-hate. If the attention concentrates and attaches to the Soul, he is a knowledgeable person and if the attention is diverted to love-hate feelings, he is an ignorant person. Therefore, one should leave all attachments in life and concentrate on one's eternal Soul.

Feelings of love-hate are momentary, with not an iota of happiness. An ignorant person imagines he is happy for this moment due to these feelings. The Soul exists eternally and has the infinite bliss attribute, which is unimaginable. Why should one go for temporary happiness and ignore the eternal bliss?

Even if one's attention is concentrated on one's own world, the rest of the world still continues to function properly. Similarly, if one diverts one's attention to one's own Soul, the world will not stop functioning. With you or without you, life moves on.

The graveyard is full of people who felt that the world would not run without them. They are not present now, but the world is going on as before. The world functions automatically and does not need anyone's thought or effort. Therefore, one should only be engrossed in one's own Self. This is the ultimate state of the Soul.

This Soul has been through infinite cycles of birth and death. In spite of this, one has not taken the recourse of religion even once. One lives life without thinking that everyone has to die. Everyone thinks he will live forever, and prepares for the next day. He should think that "I am the Soul" and this body is going to leave me.



10. DUTY AND DESTINY



A person, who wants to be happy because of others or make others happy because of him, can never become happy. This false belief has to be removed in order to attain happiness and renunciation.

One should carry out one's duties to others without any expectation of returns or results. One substance can never affect another **substance**. Anyone who is going to be happy cannot be made unhappy by anyone and by any effort and vice versa. No person has ever been able to make others happy or be happy because of others.

It is the duty of the parents to educate and bring up ones children to the best of their ability. But the result of the children's upbringing and whether they are successful or not, should not cause pride or depression in the parents. This should be left to the children's destiny.

If one is invited to a party, which one has to attend, one should go to the party to fulfill one's duty to others, but not get closely so involved as to cause unhappiness when it is over.

During recession, one never reduces one's essential expenses but one reduces one's unnecessary expenses. Similarly, **in the spiritual path one should never compromise on necessary events but should try and reduce unnecessary social events and duties.**

The supreme state of a monk is to meditate in one position. When he has to unavoidably walk, a monk always inspects the path up to four feet in front of him in order to

save living creatures in the path. The monk does this to prevent binding inauspicious karma to his Soul. This is his duty. However, if some creature dies inadvertently, it is due to their destiny and the monk does not mull over it. This death is not in his hands, because it was destined to happen.

An ignorant person thinks that he is God when he saves someone's life. This gives him an ego. Actually, no person can save a life or cause a death unless it was destined. However, karma binds to the Soul due to the perturbed feelings of saving a life or causing death.

On a mobile, all incoming calls are free. The person who makes the call is charged. Similarly, karma binds only to the person who has the feelings and not to the person for whom the feelings were. For example, a person feeling love or hatred towards another person will bind karma to his own Soul. A person praying to God binds auspicious karma to his own Soul due to his auspicious feelings, but God binds no karma.

A monk does not try to save his own life, if attacked, or other's lives. A layperson should not try to imitate a monk, because he always tries to save his own life and should therefore also try and save others' lives when possible. Auspicious associations and study of scriptures helps to prevent sin.

A monk's duties are to be possession-less and to live away from his family. A layman's duty is to try to have minimum possessions and live with his family without attachments. A monk should not get involved in collecting donations for temples, publishing scriptures, etc. This should be done by a layman.

A layman should not waste his time seeking revenge, but should see a divine Soul in every living being. He should change his own viewpoint and should forgive and forget all past incidents, without expecting any benefit for the future.

When you stop trying to change others and work on changing yourself, your world changes for the better.

You should not feel hatred towards a non-vegetarian, since he may become a vegetarian in the future and be on the path to salvation before you. Bhagwan Mahavir was a lion in one of his previous births and was non-vegetarian. That does not mean that one feels aversion towards him at present, since it was a momentary state. Similarly, you should see, know and believe that there is a divine Soul in all living-beings.

We are eternally grateful to monks for having written scriptures on palm leaves using thorns. They had bled while writing these sacred writings, but did so out of compassion for us. It is sad that we have no time to read and understand these invaluable scriptures, which have survived thousands of years. We should make a sincere effort to read these invaluable scriptures and implement their guidance in our lives.





11. EXAMINE YOUR THOUGHTS DURING FRUITION OF AUSPICIOUS KARMA

Each individual should examine his or her thoughts at each moment. Till you do that, all the mistakes will not be understood and removed. For example, suppose someone wants a pen. To obtain the pen, two types of thoughts can arise in his mind. One, that he will work hard, will earn money and buy the pen. Second, he will steal the pen from someone's pocket. Either way, he will get the pen due to fruition of his auspicious karma. The importance is of the thoughts behind obtaining the pen.

All types of thoughts arise from impure feelings stored in the Soul. If there are no feelings, there will be no thoughts. Omniscient Gods are completely without any feelings or thoughts.

12. DON'T MISUSE YOUR AUSPICIOUS KARMA

Whether or not one's auspicious karma are misused depends on the thoughts of each person. Favorable circumstances are attained by fruition of auspicious karma. However, enjoying or even just possessing these circumstances invites inauspicious karma. For example, during a meal if there are two vegetables, you should take only one. The intention should be to fill the stomach and not to enjoy the food. Fulfill the requirement of the stomach but not of the tongue. Such thoughts at each moment will help the person to renounce worldly possessions and be engrossed in his own Soul.

Suppose you have ten cars, you will still use only one car. However, you will misuse the auspicious karma for all the ten cars. Just like you will have to pay wealth tax for all the ten cars in spite of using only one car. Similarly, you are misusing your auspicious karma for all the possessions you have collected.

It is better to have the intention of using your auspicious karma to meet a true guru rather than to use it to accumulate worldly possessions. The result of the first is auspicious, whereas for the second it is inauspicious.

There are five types of sins – violence, lying, stealing, sex and possessions. Keeping possessions can be also linked to the other four sins. For example, if one steals something, he is committing a sin of stealing as well as the sin of possessions for as long as he keeps the stolen thing. Income tax evasion leads to the sin of stealing. The money, which is then used for buying a

television, will lead to the sin of possessions till it is kept.

Similarly, if you possess a house in another country, but stay in India, you will bind the sin of possession as well as the sin of killing insects, etc. collecting in that house which is unused.

That is why many kings became Gods after having renounced their kingdoms and meditating on their Souls.



13. INAUSPICIOUS THOUGHTS WHILE DOING AUSPICIOUS DEEDS

Every person's nature has infinite inherent eternal powerful attributes. However, he does not see his own attributes.

The ignorant person does not see his own faults but is always looking for faults in others. When he sits for religious studies, he spends most of the time in thinking of inauspicious attributes, mainly of others. A blemish on one's face when seen in the mirror cannot be removed by cleaning the mirror. It only makes the blemish clearer.

The decoration used to worship God causes destruction of flowers, etc. Religious verses are sung using movie tunes and the attention is diverted from the words. These are inauspicious thoughts while doing auspicious deeds. The simplicity of God is being neglected.

When meditating or saying prayers one should first know and believe the true nature of God, scriptures and monk. Mind, speech and action should combine while praying. Only then can auspicious deeds be done.

Both inauspicious (e.g. violence, lying, stealing, etc.) and auspicious (e.g. love, worship, charity, etc.) thoughts lead to binding of karma and lead to bondage. Auspicious thoughts are a medium to stop inauspicious thoughts and to reach the stage of unperturbed meditation. However, **only unperturbed meditation on the Soul can lead to liberation.**

One thinks that going to the temple can wash their sins. If new inauspicious thoughts occur while in the temple, one thinks that where will they go now to wash their sins? **However, true meditation of one's own Soul with pure feelings is the only way to moksha.**

The Soul is the doer and sufferer or enjoyer of its own thoughts or feelings

From the theoretical viewpoint, the Soul is not a doer and sufferer of other substances, like the body, etc. Two different substances cannot be subject and object, like Soul and body. However, the Soul is still suffering the cycles of birth and death because of the wrong belief that it is the doer and sufferer of other substances.

The Soul is the doer and sufferer or enjoyer of its own thoughts or feelings. One can make an effort to remove impure feelings from one's Soul but cannot make any changes in other substances, like the body.

When one sees a beautiful girl, the attraction is due to the weakness in one's Soul and not because of her beauty. If one's sister is more beautiful, there is no attraction. A person, thing or incident cannot cause thoughts or feelings. The Soul's effort is supreme. **The Soul is the doer and sufferer or enjoyer of its own thoughts or feelings.**

A person does not suffer or enjoy any material object but only suffers or enjoys his own feelings or thoughts. If one is eating his food while his attention is on the television, he does not enjoy the food. **Any action itself does not cause suffering or enjoyment, but the involvement in any action causes suffering or enjoyment.**

A husband falls ill and the doctor is unable to cure him. He is unable to sleep at night. If his wife goes to sleep he feels hatred towards her. If she stays awake the whole night with him he feels love towards her. However, he should think that by staying awake she cannot cure him and will also fall sick herself. This is because she cannot do anything for him by staying awake. He will feel renunciation from both love and hate. **Each substance is independent and individual. This belief gives rise to renunciation.**

14. MIND IS NOT THE DOER OF BONDAGE OF KARMA

Both mind and brain are physical matter, but there are many differences between them :

MIND	BRAIN
Mind is a collection of the smallest particles of matter which cannot be seen or felt except by some monks and omniscient God	Brain is a collection of visible matter which can be realized by all the five senses
The shape of the mind is like a eight-petal lotus	The brain has a complex shape which is different in different organisms
May be found only in some five-sensed beings, e.g. human beings, lion, elephant, etc.	Is found in all two, three, four and five-sensed beings, e.g. earthworm, ant, bee, etc.
Cannot be seen by the eyes	Can be seen by the eyes
Exists in the heart portion	Found in the head portion
Helps the thoughts and feelings	Controls the senses and body functions

If the mind were the cause of bondage, all one-sensed to four-sensed beings and all five-sensed beings without mind would have no bondage of karma.

The mind is of two types: pure physical mind and a collection of revealed knowledge. The pure physical mind is **matter** and cannot be the cause of bondage of karma and is completely separate from the Soul. The collection of revealed **knowledge** is a part of the Soul and therefore cannot be the cause of bondage of karma.

The cause of bondage of karma is the feelings of attachment, love, hate, etc. These are not matter or knowledge.

The nature of the mind is wavering and is impossible to steady since it is against its basic nature. Like a spring, it is possible to suppress the mind by using force, however it will only become more unsteady when the force is removed.

Self-realization can only be attained by unperturbed meditation on one's own Soul. One cannot attain self-realization by meditating on one's breath since the breath is air, which is matter. It also cannot be attained by meditating on omniscient God, because both are separate from one's own Soul.

PHYSICAL MIND	SOUL
Substance : Non-living (Matter)	Substance: Living
Has no knowledge	Has knowledge
Has no cycles of birth and death	Has cycles of birth and death
Cannot attain liberation	Can attain liberation
Does not suffer sorrow	Suffers sorrow
All preaching are not for the mind	All preaching are for the Soul
Mind is not the doer of bondage of karma	Soul is the doer of bondage of karma

15. READING AND THINKING ON SCRIPTURES

Gods are completely pure with unperturbed meditation. Gurus are partially pure. The speech of Gods and gurus are Scriptures.

It is impossible to meet God in this era. It is difficult to meet a true Guru in this era. Scriptures are easily available, in a language understood by everyone. Knowledge from a guru is dependent on the guru's time and duration. Scriptural knowledge is not dependent on anyone. Therefore, one should search for God's form and nature from the scriptures (difficult but not impossible goal) and not waste time searching for him physically (impossible goal). One should read scriptures written only by enlightened Souls and which have not been modified by other authors. These modified scriptures will not be effective to attain one's goal.

Cows eat grass and ruminate it before giving milk. The grass, which is not ruminated properly, is excreted. Scriptures should be read and then thought about deeply. Then the thoughts of the eternal Soul becomes stronger and the outer objects become uninteresting.

In fact, reading scriptures, listening to the guru and the sermon of God, doing penance and keeping vows, are not enough for liberation of the Soul. Deep thinking and supreme effort is the most important. Thinking about one's thoughts is also important.

One should think, "Who am I?" "What am I?" "What is my eternal nature which is separate from the mind, speech and body?"

By continuously thinking on these questions and their answers, the discipline for the attainment of moksha is achieved.



16. ATTAINING LIBERATION THROUGH STUDY OR THROUGH WORSHIP?

Many people believe that there are two paths to liberation – the path of study and the path of worship. Some believe that the path of study is difficult, whereas the path of worship is easier. Some believe that childhood is to play and adulthood and old age are to attain the path to liberation. The memory is more powerful in adulthood and the path of study is therefore more suited. In old age the path of worship is easier.

Knowledge is an attribute of the Soul, whereas worship is not an attribute of the Soul. That is why study is more important than worship. If one cannot study at any age, worship is better than doing inauspicious deeds.

In the path of study, God is the speaker and the disciple is the listener. In the path of worship, God is the listener and the disciple is the speaker. Is it beneficial for us to be the speaker or the listener? Surely, God having omniscient knowledge and knowing the whole world is to be listened to and not spoken to by ignorant Souls like us.

To follow the path of study is true worship of God.

17. SUPREME CONSTANT ATTRIBUTE OF THE SOUL

The Soul has five uncommon attributes or inherent qualities.

One of these attributes is that the Soul is without origination and disappearance and is ever constant. Only this constant attribute is not linked to karma and is eternal and independent.

There are three types of this constant attribute of the Soul :

1. **Power of knowledge** : Supreme constant attribute of the Soul present in all Souls.
2. **Power to attain self-realization** : Constant attribute of the Soul present in few Souls.
3. **No power to attain self-realization** : Constant attribute of the Soul present in few Souls.

Each Soul can have attributes 1 and 2 or 1 and 3. This is eternally present and unchangeable. Any Soul who has the power to attain self-realization will also have the power of knowledge, but not the 3rd attribute. Any Soul who has no power to attain self-realization will still have the power of knowledge, but not the 2nd attribute. The power of knowledge is present in all Souls and is therefore called the Supreme Constant Attribute of the Soul. The Soul does not live because of food and water or because of fruition of life-span karma. Food and water are external instrumental causes and life-span karma is an internal instrumental cause for the Soul to live.

In fact, the power of knowledge is the real cause for the Soul to live.

18. THE SOUL AND ITS STATES

The Living Substance is to be studied from all viewpoints to understand who I am.

The Soul with its modifications is called The Living Substance (*Jiva dravya*) and the Soul without its modifications is called The Living Natural Operating Principle (*Jiva tattva*). By understanding the six substances one can understand the nature of the whole universe. By understanding the seven natural operating principles one can understand the nature of ones' own Soul. To understand the universe from a theoretical viewpoint, one should have the knowledge of the six substances. To understand the universe from a practical viewpoint, one should have the knowledge of the seven natural operating principles.

Mahavir Bhagwaan was Marichi in his previous birth. From a *Jiva dravya* point of view, Mahavir Bhagwaan was Marichi and Marichi became Mahavir Bhagwaan. From a *Jiva tattva* point of view, the Soul is separate from both modifications of Mahavir Bhagwaan and Marichi. The Soul has no name, but the Soul is sometimes known by the name of the body.

By studying the Living Substance one gets the detailed knowledge of the various types of Souls (e.g. one-sensed beings, two-sensed beings, liberated Souls, non-liberated Souls, etc.). By understanding this, worship and prayers, non-violent conduct and good behavior and the art of living will arise automatically.

By understanding the Living Natural Operating Principle, the modification of the Soul will change from impure to pure. Wrong belief, knowledge and conduct will change to right

belief, knowledge and conduct.

Modification of the belief attribute of the Soul changes every moment, but the Soul remains the same. From this viewpoint, modifications of the belief attribute and the Soul are separate. Attachment of modification of belief attribute to non-living substances is impure, whereas attachment to the Soul is pure. Therefore, from this point of view, these modifications are not completely separate from the Soul as they are from non-living substances.

There are two types of persons who will not go to a doctor - one who is not sick and one whose illness cannot be cured. The person who goes to a doctor believes that he is sick and that his illness can be cured. The Soul, who is impure and believes that he is impure, can become pure in the future. He should immediately go to a Sadguru for “treatment”.

Knowledge of both Living Substance and Living Natural Operating Principle leads to true renunciation. Together with this a true understanding that happiness is not in non-living substances is also important. Both are necessary to understand “Who Am I?”





19. WHO AM I?

The Soul, who gets wisdom of the transient and realization of the eternal, knows and believes naturally the whole world with the multiple viewpoints. He knows and believes that he is the Soul and the whole world is separate from him. He does not remember that he is with his body. Whereas, the ignorant Soul unfortunately always thinks of himself as the body and does not realize even for one moment that it is separate from the Soul.

One should always believe that his body and Soul are separate. Ignorant people see him as a body and not a Soul. When people praise or criticize him, he should remember that they are praising or criticizing his body and its associations, and have not understood that he is a Soul. One should not feel proud of this praise or sad of the criticism.

One should believe that the ignorant person does not know my true Self. That is why, one should not feel sad, whatever the person thinks of him. Those thoughts are false knowledge. One should not feel hatred towards that person. **The truth is that I am the Soul, my inherent nature is God himself and the knowledgeable Soul knows me as this.**

20. I AM ONE; I AM PURE

The eternal nature of the Soul is that it is One and Pure. When two substances get mixed, impurity arises. For example, when pure water and pure milk are mixed together, both get impure.

The Soul is eternally an independent substance, which never mixes with any other substance and never allows any other substance to enter it.

I am one. But I am not alone. I am a Soul, and I am a collection of infinite attributes.

When one feels that he is alone, even in a crowd, he has realized his Soul. The other people in the crowd are temporary and completely separate from him. **When visible material objects become invisible and the invisible Soul becomes “visible” in his knowledge, he has realized that “I am one and I am pure”.**

When one grinds wheat in a stone grinder, the grain, which gets lodged in the center part, does not get ground into flour. Similarly, the Soul, which lodges itself in the eternal pure Soul, will not get lodged and suffer in the cycles of birth and death.

The atom (smallest particle of matter) and the Soul are compared in the table below :

ATOM	SOUL
Is indivisible	Is indivisible
Cannot be realized by five senses and mind	Cannot be realized by five senses and mind
Is pure on its own	Is pure
Is non-self	Is Self
Is impure when combined with another atom	Is always pure and cannot be combined with any other substance



21. THE SOUL IS NOT SHAPELESS



Qualitatively there are six substances in this universe. Each substance, including the Soul, has a common shape formation attribute. However, the shape of the Soul cannot be realized by the five senses. Even during self-realization, the shape of the Soul cannot be realized. That is why the Soul is called “shapeless”.

Water, which is kept in a glass, takes the shape of the glass. Similarly, the non-liberated Soul, takes the shape of the body occupied by it. Water, frozen in a vessel, takes the shape of the vessel. When it is thawed, the water has the same shape as that vessel, but it is a bit smaller in size. Similarly, the shape of liberated Soul is smaller than the last body occupied by it before liberation. **Therefore, liberated Souls, without a body, also have a shape. The last body, which was occupied by these Souls, is reduced by one-third size in moksha.**

A piece of almond sweet has a shape. In the same way, **the Soul also has a shape.** When we taste the sweet, it still has a shape. Similarly, **when the Soul is realized, it still has a shape.** When we chew the sweet, we do not realize the shape of the sweet, but only its sweetness. Similarly, **when the Soul is realized, its shape is not realized, but only the Soul, full of knowledge, perception, bliss and all its infinite attributes, is realized.** When eating the sweet, if the attention is diverted to its shape, then the realization of its sweetness is lost. Similarly, **if the attention of the Soul is diverted to its shape during self-realization, then the happiness of the Soul is lost.**

The attention of the Soul during self-realization should not be diverted to any matter in the universe, since happiness of the Soul has no connection with matter, including the shape of the Soul.

22. THE NATURE OF THE SOUL

The Soul is a collection of infinite attributes like knowledge, perception, bliss, effort, belief, conduct, etc. The Soul is touch-less, taste-less, odorless and colorless. It is impossible to completely describe the Soul in words. However, the Soul can be described partially, as by God in his preaching. If this was not so, the disciple would not be able to understand the true nature of the Soul and attain moksha.

The Soul is not bright like sunlight, nor is it dark like the night because brightness and darkness are both modifications of matter and the Soul is not matter. Matter can be seen by the senses. The Soul cannot be seen by the senses, but can be experienced or realized.

In spite of knowing the infinite attributes of the Soul, omniscient God is also unable to describe all the attributes. He would not be able to attain moksha because he would spend all his time preaching about the infinite attributes.

The most important attribute of the Soul is knowledge because it is through knowledge that the other attributes are known. Knowledge attribute is the path to reach and understand the Soul. When a child's finger is caught, it is said that the whole child is caught. Similarly, when the knowledge attribute is understood, it is said that the Soul is understood.





23. YOUR SOUL IS
YOUR OWN COUNTRY

All ignorant Souls are “foreigners” in spite of living in their own country. They have not entered their own country (their Soul) since eternity and do not know that true happiness lies there. They feel that “foreign” countries (body, material objects, etc.) are important. But one cannot live as a guest permanently in a “foreign” country. One has to return back to one’s own Soul to be at peace.

Feelings of attachment, love and hate are not the permanent nature of the Soul. Detachment from the material world is the permanent nature of the Soul. The self-realized Soul knows this. The state of liberation is my own “country”.

24. WHY DOES THE SOUL NOT SHOW ITSELF?

The Soul has to leave the “I” of the body and the “I” of the ego. Only then can the “I” of the Soul be realized and self-realization will be attained.

One man went with gifts to offer God in a temple. When he reached there, the guard at the entrance told him that he should leave his gifts outside; only then will you be able to see God. So the man left all his gifts outside and went in. The guard again stopped him. The man now asked why he was being stopped because he said, “Only “I” am going in.” The guard now said that even the “I” had to be left outside and he should go in without ego, only then would he see God.

Another man went to God and said, “I want happiness”. God told him to first remove the “I”, then remove the “want” and happiness would automatically come to him.

Self-realization can also be attained only after “I” is removed. Realization of God leads to heaven and realization of the self leads to moksha. All ignorant people have tied a cloth of false belief and sins of ignorance over their eyes and refuse to see the true nature of the Soul beneath. Any Soul has the power to remove this cloth by tremendous effort and attain self-realization.





25. OBJECT OF MEDITATION



From the practical viewpoint, the Soul lives in the body and love-hate feelings live in the Soul. However, the Soul is separate from the body and the Soul is also separate from love-hate feelings. The body in which the Soul lives is a separate physical substance. The feelings of love-hate in the Soul are separate mental thoughts. From a theoretical viewpoint, the Soul lives in the Soul. The Soul is the Soul.

From a theoretical viewpoint, any work done with a person in mind, is called that person's work. For example, a tailor actually stitches clothes but the work is called the customer's work. Similarly, the feelings of love-hate arise in the Soul due to non-living matter in the mind and are also non-living matter. From a practical viewpoint, feelings of love-hate are modifications of the Soul and are therefore living. One should accept both the viewpoints.

From a theoretical viewpoint, it is proved that each person is separate from his father and his son. Similarly, the Soul is separate from the body and from feelings of love-hate. It is more difficult to leave one's son than to leave one's father. Similarly, it is more difficult to believe and leave attachment of feelings of love-hate than it is to believe and leave attachment to one's body.

There is no need to teach an ignorant person how to love and hate, since these feelings are present since infinite time. He has never become neutral and without any feelings of love-hate. That is why it is more difficult to understand detachment. Firstly, he should stop thinking about what other people think and feel

before he thinks about his own Soul's thoughts and feelings.

Love-hate feelings arising in other Souls do not affect my Soul at all. These feelings in others are only to be known by me, but cannot be changed by me. Feelings arising in my Soul should be known and renounced and are my responsibility.

Any Soul attaining self-realization or moksha is of no consequence to my Soul. Except for my own Soul, all other Souls, their attributes and modifications, are non-self. At the last stage of self-realization, one should stop meditating on God and meditate on one's own Self only.

One should believe that one is an eternally pure knowledgeable Soul. One should know that at present my modification is impure with feelings of love-hate. When water is boiled, the water is hot but the water's innate nature will always remain cold. Similarly, the self-realized Soul is aware that he has impurities at present, but believes and knows that his eternal nature is pure.

The object of meditation – the Soul - is one, unbreakable, eternal and united. However, the effort of the Soul is not sufficient to realize this. The Soul is not absent but the knowledge of the Soul is absent.

When one is having dinner with one's friend, one will not be affected if the waiter is moving around, but the friend has to be steady. If the friend start moving around then one will be affected. Similarly, modifications of the Soul's attributes (like love-hate) can be changing but the substance (the Soul) will always remain steady. Changes in the modifications should not affect one's Soul.



26. CONSTANT MEDITATION ON THE SOUL

Completely closing ones' eyes is an intentional effort. To keep ones' eyes completely open also requires effort. During meditation, the attention is diverted from the eyes and its natural relaxed state is half-open/half-closed. This looks as if the eyes are looking at the tip of the nose. But this does not mean that the person is meditating on the Soul by concentrating on the tip of the nose. **His attention is completely diverted from all other substances. This is constant meditation on the Soul.**

The eyelids of an ignorant person flicker continuously because his attention is on objects, which are constantly changing. Omniscient God's eyes are always steady and never flicker, because his attention is continuously on His Soul, which is always steady.

Therefore, one should meditate on a steady substance. The happiness is then also steady.



27. THOUGHT ACTIVITY DURING MEDITATION

Divided thoughts are not present during meditation on the Soul. Undivided thoughts are present before attaining omniscience. After attaining omniscience, undivided thoughts are also absent.

Omniscient God and inanimate matter have no thought activity at all. Omniscient God has complete knowledge.

The Soul without omniscience is called an ignorant Soul. Such Souls' knowledge is always with thoughts. Omniscient Souls' knowledge is without thoughts.

A mirror reflects many objects. However, the mirror still remains one. Similarly, knowledge is gained of numerous objects, but knowledge is one. An ignorant Soul feels that knowledge is divided because of the numerous objects – these are called divided thoughts.

28. MODIFICATIONS' WORK IS TO MEDITATE

Modifications' work is to meditate and I am the object of the meditation. I am not the meditator.

Shri Nehalchandji Sogani has said that any small mistake is also a complete mistake. The difference between “I am the object of meditation” and “I am the meditator” seems to be small, but it is as different as day and night and is very important to understand. The first will lead to self-realization.



29. SLEEP AND SELF-REALIZATION

Though sleep and self-realization have different signs, the process of attaining both is the same.

	SLEEP	SELF-REALIZATION
Tiredness	Should be physically tired	Should be tired from cycles of birth and death
Place	Should be clean	Should be clean
Decision	Should decide before lying down	Should decide before sitting for meditation
Preparation	Lying down properly	Sitting down in proper position
Thoughts	Thought of sleeping should stop	Thoughts of attaining self-realization should stop
Speech	Will not speak during sleep	Will not speak during meditation
Happiness	Attained during sleep and is momentary	Attained during meditation and is permanent
Realization	I am the body	I am the Soul

Despite the similarities, one should not feel that sleep is the same as meditation. From infinite times, the ignorant Soul has been in a deep sleep of ignorance and the time has come for him to wake up. He wrongly dreams that all other substances belong to him and he has to wake up and realize that he is only the Soul. To awaken is to know and realize that “I am the Soul” and am completely separate from other substances.

30. REALIZATION OF THE ETERNAL

The Soul is eternal. **“Realization of the eternal” means realization of the eternal Soul.** The Soul is a substance with its own place, time and nature. The word “eternal” relates to the time attribute of the Soul. However, the collection of infinite attributes of the Soul should be known and realized.

All infinite substances in the universe are “known” by the knower, the Soul. The nature of the Soul is to know, and that is why it is the knower. The “known” is dependent on the knowledge of the Soul. Without the Soul’s knowledge they are not known substances. However, the knowledge of the Soul does not depend on other objects. If they are absent, the Soul knows its own self.

A person can be described by his attributes like physical appearance, knowledge, wealth, etc. However, the collection of all these attributes is “the person” himself. Similarly, the Soul is the knower but it is not only the knower. “The knower” alone is not to be realized because it represents only the knowledge attribute of the Soul. **The collection of infinite attributes of “The Soul” should be known and realized.**



31. MEASURING ATTACHMENT

One of the main attributes of the Soul is belief attribute, the function of which is attachment. Attachment is the nature of the Soul. Attachment to oneself is right belief, whereas attachment to other substances is false belief. One should gauge the quantity of attachment to other substances and make an effort to renounce it. One should analyze on which side the attachment is: Living Soul or inanimate matter? Self or others?

When one goes to see the Taj Mahal, after some time one is satisfied seeing it. However, one never gets satisfied observing one's own home in spite of having seen it one's whole life. **One never gets satisfied when there is attachment to someone or something.**

When a boy falls in love with a girl and goes to meet her, he wants to spend as much time as possible with her. He is never satisfied and that shows his attachment to her. **When reading, listening or studying scriptures or preaching about one's own Soul, satisfaction shows that the attachment is not there. One should never be satisfied and keep making effort.**

There is devotion where there is attachment and one is willing to spend any amount of time or wealth over it. One would spend any amount on renovating one's home but not on the Taj Mahal.

Your knowledge is your own wealth. To spend this knowledge on meditating on the Soul, you are devoting your wealth to yourself. To spend this knowledge only on others is wasteful. Rich or poor, layman or monk, all can decide to spend their knowledge on their own Soul.

One should not spend all the time just discussing and debating the Soul, but should spend more time and effort in attaining self-realization.

A servant prefers to sleep in his own cottage rather than sleep in his master's house because the cottage belongs to him. He sleeps more peacefully in his own cottage, even though it is full of mosquitoes and insects, since he is attached to it and he is the owner. **Wherever there is attachment, there is a feeling of happiness. Similarly, attachment to one's own Soul will bring untold happiness. Happiness due to attachment to material objects is momentary because the objects are not permanent. Happiness due to attachment to the Soul is eternal because the Soul is eternal. This attachment is everlasting.**

Even though one lives in this house, city, country, world and universe, they do not belong to him. Similarly, even though the Soul lives in this body, it does not belong to him and therefore one should not be attached to it.

The sweetness of sugar is confined to the space it occupies. It does not extend beyond it to any other space, like the container it is in. **Similarly, the Soul occupies the space where knowledge exists. It does not extend beyond this space to other inanimate objects of the universe, including the body itself.**

The Soul should make a strong decision that it wants to stop its cycles of birth and death and suffer sorrow. The ultimate goal of the Soul should now be to enjoy ones own inner peace.





32. RIGHT BELIEF IS THE ROOT OF RELIGION

To have the right belief is the root of religion and to follow the right conduct is true religion. Liberation from the cycles of birth and death is the fruit of true religion. Knowledge and Conduct with right belief automatically become right knowledge and right conduct. A tree without roots will wither away. Zeroes without a one in front has no value. Shouting in a desert is of no use. Similarly, knowledge and conduct without right belief are not beneficial to the Soul.

A tree's roots cannot be seen, but the tree can be seen. Similarly, **one's right belief cannot be seen, but one's right behavior can be observed.**

Many people feel that what is the use of knowledge and conduct without right belief? Just like zeroes are later necessary to build up the value of the "1", both knowledge and conduct are necessary for starting of right belief. **One should gain knowledge and follow right conduct with the goal of reaching right belief.**

33. IS A SOUL WITH RIGHT BELIEF HAPPY OR UNHAPPY?

After attaining self-realization, the Soul is still partially unhappy because in spite of knowing that material objects are worth leaving, he is unable to make an effort to renounce them. The Soul is partially happy because he has realized the unity of infinite attributes of the Soul. Attachment to worldly objects is completely removed and feelings of love and hate are partially renounced.

Attachment is different from love.

Attachment is a modification of belief attribute. Attachment is the condition of being attached to something or someone, **in particular**.

Love is a modification of conduct attribute. Love is an intense feeling of deep affection.

e.g. From a selection of jewelry, we love all of it but are attached to the one we buy.

e.g. We love the Taj Mahal, but are not attached to it. We love and are also attached to our own home.

The Soul is completely happy after all impurities are completely removed and he becomes omniscient God.



34. BELIEF AND KNOWLEDGE

One-sensed beings (e.g. plants, air, water, fire, etc.) have no flesh. Two-sensed up to five-sensed beings have flesh (meat). Killing one-sensed being is not as inauspicious (*paap*) as killing two to five-sensed beings. Five-sensed being have infinite one-sensed beings in them. Therefore, killing them is equivalent to killing infinite beings. Persons who eat meat cannot attain self-realization. Omniscient God breathes in air with one-sensed beings. This does not prevent him from attaining liberation.

India cannot go to USA, but an Indian can do so. Similarly, one substance cannot combine with another substance, but the **belief** of the ignorant Soul can attach to another non-living substance. The Indian should return to India. Similarly, the Soul should return and attach to his own self. **It is the Soul's impurity and unhappiness that it knows only the impermanent world and does not know the eternity of his own Soul.**

A person who has forgotten his lover hopes that he remembers her again and that she, too, remembers him. Similarly, the true seeker of moksha, hopes that the modification of his Soul becomes pure and that he remembers his Soul.

The lover hopes that he remembers only her and not any other woman. Similarly, the knowledgeable Soul, after attaining self-realization, knows only his own Soul and not any other substance.

The person and his lover are together but he has forgotten her and they are therefore not together. Similarly, knowledge and the Soul are together but knowledge does not know the Soul because his attention is diverted to the external world.

When one gets attached to a substance, that substance automatically becomes right and good. **Similarly, when wrong belief becomes right belief, knowledge and conduct automatically become right.**

The work of knowledge is to think and the work of belief is to believe rightly. One believes only what is in one's thought. Any proposal put forward to the President does not become a law unless the President signs it. Similarly, all thoughts do not become true knowledge unless true belief arises first. The work of the President is only to sign the document. Numerous other people under him do the thinking and study. The President can ask for a re-study if he is not convinced. Similarly, the work of belief attribute is to believe and the work of knowledge attribute is to think and study. It takes much longer to think and study than to just sign. **Similarly, it takes much longer for knowledge to think and study and right belief occurs in just one moment.**

Just like a "watch" does its work of moving, our job is to just watch the "watch" and not change it. **Similarly, the world does the work of continuously changing and our work is to just watch it and not try to change it.**

Omniscient God cannot change a single atom, but can know the whole universe. To interfere or change something is weakness. **To know something is infinite power.**

Material wealth can be stolen, but the wealth of knowledge can never be stolen. A guru can give knowledge but not true belief. A scholar can give knowledge of the Soul and even omniscient God cannot give true belief. That is why **true belief is more important than knowledge.**

35. NATURE OF KNOWLEDGE

Multiple viewpoints are very important to understand the nature of knowledge. From a single viewpoint, the Soul knows only Self. From another single viewpoint, the Soul knows only others. From multiple viewpoints, the Soul knows both Self and others. Omniscient God has acquired complete knowledge of the universe, whereas our knowledge is still hidden by karma.

There are five types of right knowledge :

***Five types of jnana (Knowledge) :**

1. *Mati jnana* : Sensory knowledge preceded by perception and the instrumental cause of which are the sense organs and mind.
2. *Shrut jnana* : Scriptural knowledge of an object deduced from the reference of an object already known in mati jnana.
3. *Avadhi jnana* : Direct and crystal clear knowledge of material objects with limitation of matter, place, time and mode.
4. *Manah Paryay jnana* : Direct and crystal clear knowledge of material objects thought of by or are located in the mind of another Soul with the limitation of matter, place, time and mode.
5. *Keval jnana* : Ominiscience is the perfect supersensitive direct and crystal clear knowledge in which all substances are known together in each unit of time, completely as they really exist with their manifoldness, infinite attributes and modifications of all past, present and future tenses.

Three types of knowledge (*mati, shrut and keval jnana*) know both Self and others. *Avadhi* and *manah paryay jnana* know only others. However, all five types of knowledge know others. Hence, from multiple viewpoints, knowledge knows both Self and others.

A lamp, lights up both itself and the surrounding objects. Similarly, the Soul knows itself and other objects. The lamp is always a lamp whether it is lighting itself or others. Similarly, **the Soul is always the Soul whether it knows itself or others.**

From a practical viewpoint, knowledge is linked with the object it knows. For example, knowledge of the book is called “book’s knowledge”. **From a theoretical viewpoint, knowledge is always only knowledge. Knowledge is eternally joined with the Soul. When the interest of all other objects is lost, the attention is automatically diverted from other objects to the Self. Only then, the Soul can be self-realized.**

At present the Soul knows only other objects. But the nature of his knowledge to know his own Soul is still inherently present. Similarly, during self-realization, one does not even think that other objects are separate from one’s Soul. At that time, the Soul does not know other objects. But the nature of his knowledge to know other objects is still present.

The lamp gives out light (nature of the lamp) and smoke (impurity). Similarly, the Soul gives rise to both knowledge (nature of the Soul) and feelings of love and hate (impurities). The light of the lamp reveals the impurities. Similarly, the purity of knowledge reveals the impurities of the Soul. However, the inherent nature of the Soul remains pure, even during feelings of love and hate. **The true nature of the Soul is to know itself (self-realization). This is the beginning of true happiness.**

The Soul has infinite attributes, but all cannot be expressed

in words. Only a finite number of attributes can be expressed but these are enough to understand the Soul. Omniscient God, who knows all the infinite attributes of the Soul, cannot put all into speech. So it is not possible for an ignorant Soul to do so.

Knowledge is the supreme attribute of the Soul. When a Soul attains complete knowledge and becomes omniscient, He gives the religious discourses to others and passes on his knowledge.

The ignorant Soul should accept that he has partial knowledge before he can accept others with complete knowledge. The partial knowledge, which has been gained, should be used rightly to become complete knowledge. The ignorant Soul knows only feelings of love-hate and does not know the true nature of knowledge and therefore he feels that life without love-hate is useless. He feels that destroying love-hate is similar to destroying himself.

The Soul knows both the Self and others and its omniscient nature is therefore proved. Belief (self-realization) comes before attainment of omniscience. It is important for the Soul to know others because the Self gets blocked in others and unless it understands this, the Soul cannot get engrossed in his own Self.

There are three main attributes of the Soul – Knowledge, Belief and Conduct. Work of Knowledge is to only **know** the object. Work of Belief is to **attach** to the object, which is known by knowledge. Work of Conduct is to **love or hate** the object. **Attachment, love and hate are impurities of the Soul. Knowledge is always pure and is therefore the most important attribute of the Soul.**

The most precious substance in the universe is the Soul. It lights up the whole universe. Knowing that the Soul is the Self and others are non-self, leads to self-realization. To know both the Self and others from multiple viewpoints is enlightenment of the Soul.



36. KNOWLEDGE HAS ONLY
ONE SHAPE AND ALWAYS
KEEPS IT OWN NATURE



In spite of reflecting many objects, knowledge has only one shape and always preserves its own nature.

Clay can be molded into many shapes, but the clay remains the same. A mirror reflects many objects, but its nature does not change. Similarly, knowledge reflects many objects, but knowledge remains constant.

An ignorant person realizes different types of objects, whereas an enlightened Soul realizes the constant knowledge. An ignorant person looking at the mirror sees only the objects, whereas an enlightened Soul sees only the mirror. The knowledge of an ignorant person is of the objects only. The knowledge of an enlightened Soul is on knowledge itself. A mirror reflecting fire or ice does not become hot or cold but remains the same. **Similarly, knowledge does not change with knowledge of different objects, but remains constant.**

Knowledge, which depends on different objects, is divisible, whereas knowledge, which depends on knowledge itself, is indivisible. A thirsty person sees two taps- one with drops of water and one with a stream of water. He goes to the tap with a stream of water and quenches his thirst. Similarly, **an enlightened Soul feels happy with constant knowledge itself and not happy with disjointed knowledge of different objects.**

When we eat a cooked vegetable, the salty taste is due to the salt and not the vegetable itself. Similarly, **the knowledge,**

which knows an object, is the Soul's knowledge and not the object's. Just like salt cannot be eaten alone and needs to be mixed with some food, knowledge cannot be realized by itself and needs objects to be realized. Vegetables can be of different colors, but salt is always white. The nature of the salt and vegetables never mix with each other. Similarly, known objects can be different from each other, but knowledge is always constant and pure. The nature of the knowledge and object never mix with each other.

“On every grain is written the name of the person who will eat it.” Similarly, on every object is written the name of the Soul who will know it.

After bag of salt is empty, the remaining taste on the inside is of the salt and not the bag. If one cuts ones body and feels pain, the feelings of knowledge are of the Soul and not the body. Similarly, knowledge is eternally the Soul's knowledge and not the knowledge of the object.





37. ROOT OF SIN IS LOVE

There are five types of sin. All these start with love and love is therefore more dangerous than hate.

- Violence (e.g. both India and Pakistan love Kashmir and this causes violence between them)
- Lies (e.g. Love for money makes many people tell lies)
- Stealing (e.g. Love for wealth causes a thief to steal)
- Sex (starts with love for the opposite sex)
- Possession (e.g. collecting possessions we love)

Hate is due to love (e.g. if someone bangs your car, you hate that person because you love your car).

Love and hate are both not religion and hence God is without love or hate and has renounced the world.



38. DOES ONE-SIDED LOVE
LAST LONGER?

Usually one-sided love does not last long. Since eternity, the ignorant Soul has loved infinite matter whereas matter has never loved the Soul in return. It has been one-sided love since ages. Now, one should leave this one-sided love because it is causing the cycles of birth and death and untold unhappiness. The Soul should learn to love itself.

39. WHAT IS ATTAINED
FIRST : RIGHT BELIEF,
RIGHT KNOWLEDGE OR
RIGHT CONDUCT?

There is no time difference between right belief, right knowledge and right conduct. They all are attained together. The moment when false belief becomes right belief, false knowledge and false conduct automatically convert to right knowledge and right conduct. These three are known as “The Three Jewels” or the Path to Liberation.

In an ignorant Soul, the function of knowledge is to know. The function of belief is to attach what is known by knowledge. The function of conduct is to love or hate what is known by knowledge. **Knowledge is always pure, but belief and conduct have attachment, love and hate attributes, which are impure.** That is why knowledge is the base to start towards self-realization.





40. POSSESSIVENESS OF THE SOUL FOR MATTER

Out of the six substances in the Universe, major importance has been given to Soul and Matter substances. The Soul itself gets stuck at Matter and that is why both Soul and Matter are given importance. The other four substances, Ether, Anti-ether, Space and Time do not have or cause love-hate feelings and therefore not described in details in the scriptures.

The Soul is very possessive about Matter (e.g. body, house, wealth, etc.) and this is the Soul's mistake and that is why the scriptures preach only to the Soul to give up this possessiveness. When a child fights with a neighbor's child, the parents always advice their own child to stop fighting. The child asks the parents why they only shout at him and not at the neighbor's child. They tell him that this is because he has the capacity understands, and the neighbor's child does not have the capacity. Similarly, in the possessiveness of the Soul for Matter, the Soul understands and is therefore given the advice to stop this possessiveness.

In fact, since eternity, all six substances have co-existed peacefully with each other and will do so for eternity. The Soul's possessiveness does not affect the nature of the Universe.

41. PROCEDURE OF MONKHOOD

There are four types of passion. In order to become a monk, it is necessary for the first three types of passion to be destroyed. In order to become omniscient God, all four types of passions should be destroyed.

GUNASTHANA	PASSION (KASHAAY) WHICH IS DESTROYED	PURITY WHICH IS ATTAINED
<i>4th (Avirata Samyaktva)</i>	<i>Anantanubandhi krodh, maan, maaya, lobh</i>	Self-absorption conduct (<i>Swarupaacharan chaaritra</i>)
<i>5th (Deshvirata Samyaktva)</i>	<i>Apratyakhyanavarniya krodh, maan, maaya, lobh</i>	Partial conduct (<i>Desh chaaritra</i>)
<i>6th – 7th (Pramatta- Apramatta Virat)</i>	<i>Pratyakhyanavarniya krodh, maan, maaya, lobh</i>	Complete conduct (<i>Sakal chaaritra</i>)
<i>12th (Kshinamoha)</i>	<i>Samjvalan krodh, maan, maaya, lobh and haasya, etc. nokashaay</i>	Passionless perfect conduct (<i>Yathaakhyaat chaaritra</i>)

There is no auspicious or pre-fixed time for becoming a monk. This right belief is necessary before wanting to renounce the world and become a monk. A person who wants to become a monk (renouncer) should not search for an auspicious moment of time from an astrologer, but the feeling should come from within the Soul. And that moment is auspicious for him.

One does not do good deeds in inauspicious moments.

Then why should he do bad deeds in auspicious moments? Mahavir Bhagwaan attained moksha and Gautam Swami attained omniscience on *amaas* (last dark day of the lunar month), which is considered inauspicious by many people. Actually, there is no auspicious or inauspicious moment of time for which one needs to consult an astrologer.

On the occasion of renunciation of Tirthankar Bhagwaan, heavenly beings attended the function, even without an invitation. He was engrossed in renunciation and not in the celebrations. He instantly got the feeling of renunciation and left the house and outer world without any propaganda and without waiting for any auspicious moment of time.

Celebrations for Tirthankar Bhagwaan are done on the following days : Conception day, Birth day, Renunciation day, Omniscience day and Liberation day. All these days do not have any particular auspicious moment, which was pre-planned or chosen.

The kings who renounced the world, used to normally wear shiny clothes and jewelry. They left all this and went to the forest. In the present times, when one renounces the world, there should be no celebration and the person should not leave his regular clothes and wear shiny clothes and jewelry. One should not have any propaganda for the event.

A manager informs his peon that he will not come tomorrow, whereas a peon takes permission from his manager for leave tomorrow. Similarly, the renouncer does not take permission from his parents, but only informs them of his decision. **He informs them so that they will not worry or search for him.**

When a person knows the transient nature of the world, he understands the destruction and creation of each modification of a substance at the same moment.

When a person gains the knowledge of the transient nature of the world and detaches himself from it, many ignorant people cannot convince him to not renounce the world. Many omniscient Gods cannot convince a person who is engrossed in the material world to renounce it.

The renouncer has to have a heart of stone and not waver in his decision to become a monk. There is no return once he has started to walk on this path, only a one-way ticket!

External causes are not responsible for any work to be done. However, true monks living in the forests have renounced the inauspicious external causes and are living with auspicious causes, detached from the impermanent world. He knows and experiences the eternal Soul and is therefore is unaffected by the transient world.

Many people ask, why is it necessary for a monk to live only in the forest? The enlightened guru answers that a monk does not always need to live in the forest. He can go to the village for three days, town for five days and city for seven days for food or whilst traveling. However, people should also go to the forest to gain knowledge from monks. The ignorant person has fixed ideas and feels that the monks have fixed ideas. He does not feel that monkhood is worthy of attainment. Only the person, who has the wisdom of the transient nature of the world, will feel that monkhood is worthy of attainment.



42. ONE WHO CALLS A MONK “PITIABLE” IS HIMSELF PITIABLE

When an ignorant person sees a monk, with no shoes, walking in thorns and grit, bearing the thorns, heat, cold, hunger, thirst, etc. he feels that the monk is enduring so much pain and suffering. Such a person lays importance on the body and therefore feels that the unfavorable states of the body are painful. He feels that the monks are pitiable!

A monk who is self-realized and completely engrossed in his own Soul is not pitiable, but the ignorant person who is caught in the web of thoughts of sensual pleasures with his five senses is himself pitiable. How will an ignorant person feel about liberated Gods who are without a body? Till he feels that monkhood is miserable, he will never get the inclination to become a monk because he does not purposely want to become miserable.

A monk swims in bliss and never drowns in sorrows.

On seeing a possession-less monk, one should feel that he is free from worries about clothes, shoes, house and all possessions and he has all the time to concentrate on his own Soul and therefore he is happy.

Many people feel that they are very unhappy living in Mumbai. Such people should go to Bihar and see the poverty. They will then be happy because they realize that they have no problems getting food and other facilities in Mumbai. Actually such thinking will not gain real bliss. In fact, a person in Bihar, who has no attachment, love or hate towards any external object, is happy. A millionaire in Mumbai, who has attachment, love and hate, is unhappy with his burdens.

Bliss is an attribute of the Soul. The Soul is itself the owner of bliss. Why only the owner?..... The Soul itself is Bliss..... I am Bliss.



43. BE A RENOUNCER, NOT ONLY A SCHOLAR



True renunciation is possible only after attaining wisdom of the transient world and realization of the eternal Soul. This is true religion.

It is more important to be a renouncer than just a scholar. A scholar has gained immense knowledge. A renouncer has implemented the knowledge and renounced the material world. It is easier to become a scholar than to become a renouncer. To become a scholar one has to learn theoretically. To become a renouncer one has to implement practically what one has learnt. A scholar has the theoretical knowledge of the Soul from scriptures. A renouncer has the practical knowledge of the Soul from experience.

A scholar, who has not attained self-realization, can add examples but should not add his own opinions when teaching others.

A scholar tells an ignorant person not to have any ego. He feels that he should be revered because of his scholarly knowledge. However, a scholar himself should not be egoistic of his knowledge and also not envious of others' wealth, position, physical looks, etc. He should use his knowledge for self-realization and only then will he be able to become a true renouncer.

If a scholar asks for reverence because of his knowledge, a wealthy person will also ask for reverence because of his wealth. **Both revealed knowledge and wealth are similar to the water**

of a flowing river, which is transient. Both cannot cause any increase or decrease in the attributes of the Soul.

Since infinite times, the five senses and mind are being used to gain knowledge of external objects of the world. When they will be used to gain knowledge of one's own Self, true unperturbed self-realization will be achieved. Interest in outer physical objects has to be removed and only then can the attention be diverted to one's own Soul. Attention is a modification of the knowledge attribute. That is why scholars lay stress on attention and knowledge of the Soul.





44. WIN OVER YOUR MIND

When in meditation, the Mind is there, but is not being used. When not in meditation, the Mind is always active and is the medium for knowledge.

The mind is the enemy of the Soul and has to be won over. When you win over your five senses and mind, it is enlightenment.

Hunger is only postponed and suppressed by eating a meal; it is never destroyed. To destroy hunger, one has to understand it first. Similarly, to destroy attachment, one has to understand it first from a true guide and scriptures.

Suppose one has enjoyed eating a chocolate multiple times, but has fallen sick after eating it the last time. The mind remembers only the first few times of enjoyment, but forgets the last time. This is the nature of the mind and one has to win over this Mind and not get trapped in it.



45. THE ROLE OF A POSTMAN

When a postman delivers a letter to someone, the person's attention is not on the postman but on the person who has written the letter. He will remember the writer of the letter. If the person is blind, the postman will read out the letter to him. Similarly, monks have written the scriptures for ignorant people with deep compassion for each and every ignorant Soul. The scholars explain the scriptures to us. We have to pay attention to the scriptures and think that the scholars did not write the scriptures, but are conveying the teachings of the monks.

When one is learning something, the attention should be on the topic and not on the person who is teaching it, who may be a householder or monk. When one goes to buy fruit, the attention is on the fruit and not on the fruit-seller. To understand the truth, one should leave all stubbornness and be eager to learn the truth.

One should get the feeling that the scriptures have been written for them only. This will increase one's effort to attain moksha. Omniscient God gave the same speech to monks, animals, householders, heavenly beings, etc. All persons are allowed to read all scriptures and one should not differentiate between persons of different caste and creed.



46. HUMAN LIFE IS ATTAINED TO BECOME GOD



Animals eat-drink, have sex, give birth, etc. Birds build their own nest with ingenuity and knowledge. So there is nothing special in human beings doing all this.

Human beings should do something special and that is to renounce all this. Heavenly beings are able to acquire possessions but are not able to renounce anything. Hellish beings are not able to acquire possessions so there is no question of renunciation. Human beings are able to both acquire and renounce possessions. That is why heavenly beings desire a human life in order to be able to become monks and are ready to give up all their wealth for this. **When a person realizes that he has got this human life to become omniscient God and stop cycles of birth and death without wasting a single moment of time, then he can enter the path to moksha.**

When a person has the wisdom of the transient nature of this world, then he finds listening to and conversing with people unnecessary and doesn't like outer social customs or gatherings. Social relationships are the cause of binding of karma and not something to be proud of. The enlightened Soul will not join unnecessary discussions or social groups. What's going on? How is business? What time did you get up? What time do you go to sleep? What did you have for lunch? Have you had tea? Ignorant persons waste precious human life by asking useless questions like these.

If you meet someone in the lift, you will ask: How are you? Are you fine? And then if there are few seconds still left, you will start a new topic because you feel that if you remain silent he will feel

bad. Those few seconds should be used to think of one's own Soul.

Many people will phone a relative because he feels that he has not spoken to him from a long time and he will feel bad. He still wants to maintain worldly relationships. He does not like to be alone and detached from worldly relations.

Not only laypersons but also unenlightened monks have mental attachment with their relatives. When these monks see their parents or siblings from their past householder life, they still think of them as their parents or siblings. They want to help them in their routine life and with their problems, but cannot do so. They have to confess any such thoughts by diverting their attention to their own Soul. They do not attain self-realization due to impurity of mind and unsteady thoughts. **True monks should have physical and mental detachment from worldly relationships, because any such attachment will taint their monkhood.**

True monks should not feel like helping his parents from their past householder life, whereas true laypersons should feel like helping his parents. True monks should not think of his past lives and the relationships in those past lives. **Each person should think and behave according his present state.**

This body is not mine and will never ever be mine in the future. One should not think that what would happen if this body becomes mine after a few days? The enlightened guru replies that: You are the Soul and eternally separate from this body. In the state of moksha, the Soul will be without body for infinite time, so one should not worry about the body. You should not waste your human life worrying about the body. Many diseases are caused by worry and tension.

In this present human life, one should detach oneself from the body and its actions. To believe that the Soul is separate from the body is the path to moksha and the actual separation of the Soul from the body is moksha.

47. PROOF OF THE EXISTENCE OF OMNISCIENT GOD

If one does not believe in the existence of omniscient God, he cannot believe in the seven fundamental elements, the differences between the Self and others and cannot attain self-realization.

The ignorant person wrongly debates that he has searched the whole of India, the whole world, the abode for liberated Souls and the whole universe, but could not find omniscient God anywhere. If he had actually searched the whole universe, he himself is omniscient God and would prove the existence of omniscience.

An ignorant Soul has to accept his incomplete knowledge to be able to strongly believe in the existence of omniscient Gods who have attained complete knowledge.



48. THE IMPORTANCE OF OMNISCIENT KNOWLEDGE

After studying the scriptures, the ignorant person thinks that he has the potential of omniscient knowledge, which is now in an incomplete state. He regrets that he cannot remember all the scriptures. However, if he uses his incomplete revealed knowledge in the right way, he can attain omniscient knowledge.

The ignorant person thinks only of how many seeds the apple has. But he does not think that each seed has the potential to become an apple tree with numerous apples. Similarly, incomplete knowledge has the potential to reach complete knowledge. Incomplete knowledge is the seed, complete knowledge is the tree and liberation is the fruit.

Incomplete knowledge is like the new moon, whereas complete knowledge is like the full moon. Both are compulsory one after the other. However, once omniscient knowledge is reached, it cannot reverse to incomplete knowledge.

If a millionaire is walking with ten rupees in his pocket and believes that he is the owner only of ten rupees. He forgets that he has a million rupees in his safe. It is his ignorance. Similarly, the ignorant person has incomplete knowledge, but forgets that he has the potential for omniscient knowledge.

In one moment of time, infinite attributes and their modifications of all the substances in the whole universe are known by omniscient knowledge. This omniscient knowledge comes from the eternal pure Soul.

I am the eternal pure Soul.



49. KNOWING YOUR OWN SELF LEADS TO OMNISCIENCE

After attaining self-realization, a Soul attains omniscient knowledge by unperturbed meditation for one moment less than 48 minutes.

From a theoretical viewpoint, a Soul can attain omniscient knowledge naturally by its inherent potential, tremendous effort and at the appropriate destined time. From a practical viewpoint, the complete destruction of knowledge-deluding karma leads to omniscient knowledge. The attention will be steadied only on the Soul, with no diversion to all other objects, with no feelings of love or hate towards other objects and a complete dispassionate state. This leads to destruction of knowledge-deluding karma and leads to omniscient knowledge.

The Soul can be in the body, but impure feelings should not be present in the Soul to attain omniscient knowledge.

50. THE BLISS OF THE LIBERATED SOULS

When a Soul attains self-realization, he attains **real** bliss but not **complete** bliss. When there is complete destruction of impure feelings of love and hate, complete bliss is attained. Then omniscient knowledge is achieved and the bliss is called **infinite** bliss. There is infinite knowledge, infinite perception, infinite bliss and infinite effort. And the Soul leaves the body and attains liberation at the destined time. This bliss is now called **unperturbed infinite** bliss.

Happiness is not found in material objects. Renunciation is the way to attain happiness. This is proved by the fact that liberated Souls never come back to this world. Why should they come back from the realization of unperturbed infinite bliss? Who will like to drink the poison of the feelings of attachment, love and hate? Who will like to jump into the fire of the transient world enjoyed by the five senses?

There are infinite Souls who have destroyed their infinite desires, but no single Soul in the universe who could fulfill their infinite desires. An ignorant person tries very hard to fulfill his infinite desires, which even God has been unable to do. He thinks that he is above God. True bliss is to try and become God himself and not above God.

In fact, each and every Soul has an eternal nature of being God. When he knows and believes that he is God and he meditates on this, he becomes God.

A gas balloon tied to a chair cannot be free and go up. When it is separated from the chair, it automatically goes up and stops at the ceiling. The Soul, tied to infinite karma, cannot be free and go up to the abode of liberated omniscient Gods. **When the Soul is separated from the infinite karma, he automatically goes up and stops at the abode of liberated Gods and is eternally steady there.**

51. THE POWER OF WISDOM OF THE TRANSIENT

Wisdom of the transient not only helps to attain unperturbed meditation and self-realization, but also helps one to become a monk, an omniscient God and finally attain liberation.

We cannot bring back to this earth and age, self-realized Souls who have become real monks in the past. We cannot devote our present life to monks who claim to be self-realized but are not so.

However, we can :

- Believe in true omniscient God, scriptures and monks
- Believe in the seven fundamental elements
- Understand the difference between Self and others
- Experience unperturbed meditation on the Soul

We can then become a true monk. In this present fifth era of 21000 years, it is still possible to become a true monk for about the next 18500 years, since 2500 years are over.

In the past, many self-realized Souls have had the wisdom of the transient material world. Seeing the wrinkles on an old man's face made one Soul realize that youth is momentary and he renounced his whole momentary world. Seeing illusion of palaces in the clouds, which scattered in a short time made one Soul realize that his palace was also momentary and he renounced the world instantaneously. Seeing a white hair on his head made one Soul realize that his youth was short-lived and he renounced the whole world.

However, many people dye their hair so that they cannot see old age appearing. How will they ever realize the power of the wisdom of the transient? How is it possible for them to reach realization of the eternal?

In fact, only those Souls who are nearing the end of the ocean of their cycles of birth and death will have wisdom of the transient and also the appropriate instrumental cause like true omniscient God, scriptures and monks needed for this.

In conclusion, wishing that all Souls attain the wisdom of the transient, feel the importance of renouncing the material world, realize the eternal Soul and become true monks. Finally, they will attain eternal liberation and bliss.

52. THE IDEAL GOALS TO WISDOM OF THE TRANSIENT AND REALIZATION OF THE ETERNAL

- | | |
|-----------------------------|-----------------------|
| 01. Steadiness | 11. Logic |
| 02. Bravery | 12. Devotion |
| 03. Right Knowledge | 13. Judgment |
| 04. Detachment | 14. Engrossment |
| 05. Concentration | 15. Intelligence |
| 06. Purity | 16. Impartiality |
| 07. Experience | 17. Right Belief |
| 08. Memory of knowledge | 18. Tremendous effort |
| 09. Multi-angled viewpoints | 19. Right Conduct |
| 10. Meditation | |

Important books written by FULCHAND SHASTRI



01. Atma Siddhi Anushilan (*Guj.*)
02. Mahavir no Varasdar kon? (*Guj.*)
03. Who is Lord Mahavir's Successor? (*Eng.*)
04. Maran ka Haran (*Hin.*)
05. Punya Viram (*Guj.*)
06. End of Auspicious Karma (*Eng.*)
07. Aatankvaad mein Anekaantvaad (*Hin.*)
08. Aatankvaad maa Anekaantvaad (*Guj.*)
09. Multiple viewpoints on Terrorism (*Eng.*)
10. Kshanik no Bodh ane Nitya no Anubhav (*Guj.*)
11. Kshanik ka Bodh aur Nitya ka Anubhav (*Hin.*)
12. Self Realization - A Deep Study (*Eng.*)
13. Gunadhipati Atma
14. Ank ankit Adhyatma
15. Chhah dhala (*Shat pad vivechan*)
16. Jangan Bunuh Saya (*Indonesian*)
17. Don't Kill Me (*Eng.*)
18. Mane na Maro (*Guj.*)
19. Gyaan se Gyaayak tak (*Hin.*)
20. Gyaan thi Gyaayak sudhi (*Guj.*)
21. Tree of Jainism Theory
22. Maran nu Haran (*Guj.*)
23. Krambaddha Purushartha (*Hin. & Guj.*)



Pandit Fulchand Shastri is a scholar in Jainism. He is also a philosopher, writer, multi-linguist and Jainism's most popular lecturer within Jain as well as other communities. He is fluent in Gujarati, Hindi, English, Sanskrit, Prakrit, Marathi, Indonesian, Batak, Malay, Japanese, Chinese, Mandarin, Thai, Tagalog, Filipino, etc.

He has traveled all over the world to spread Jainism and given more than 26000 lectures. He has written numerous books on Jainism in various languages. His audio-video lectures and books are available at www.fulchandshastri.com. He has given many speeches in these languages and more than 2000 people in around 40 countries have become vegetarians inspired by his lectures and books.

Fulchand Shastri was born in Umarala town of Bhavnagar District in Gujarat (India) on 25th July 1981 in a deeply religious family. His grandparents were spiritual saints Shri Shyamdevswami and Shrimati Ratandevi and his parents are Shri Kishorbhai and Shrimati Nirmalaben. He was the erstwhile student of the high spiritual saint Param Pujya Sadgurudev Shri-Kanjiswami. Dr. Hukamchand Bharill was his religious guide.

Since the tender age of 14 he studied at Shri Todarmal Digamber Jain Siddhant College in Jaipur and obtained the degree of 'PANDIT' after 5 years. He also holds the degree of 'SHASTRI' from Rajasthan University.

He is the founder and chairman of Adhyatmik Sadhana Kendra, Umarala. He is also the president of Fulchand Shastri Educational & Charitable Trust (FSECT).