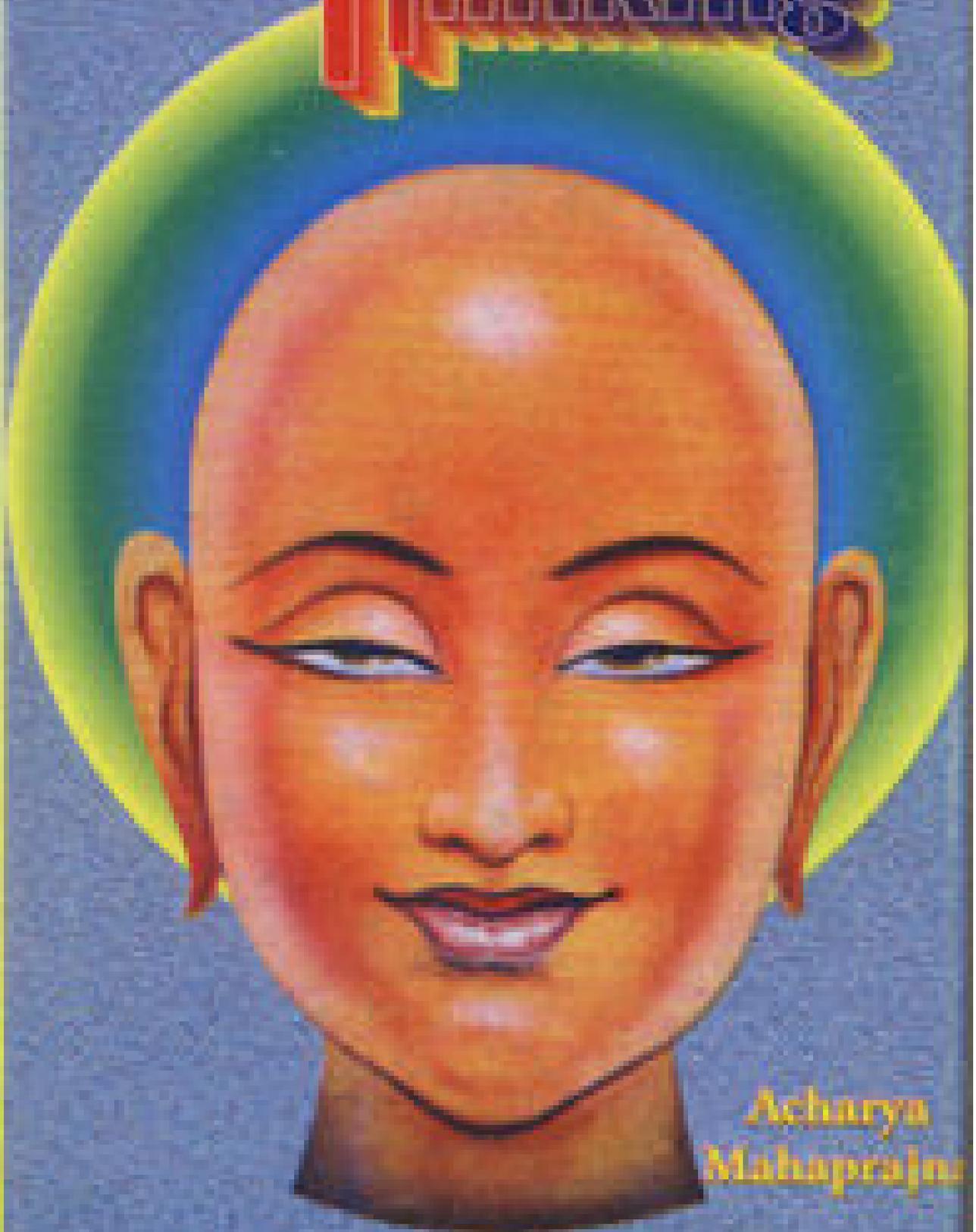


# Abstract Thinking



Acharya  
Mahaprajna

# ABSTRACT THINKING

**Acharya Mahaprajna**

*Translated by*

**R.K. Seth**

**JAIN VISHVA BHARATI**  
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## BENEDICTORY

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A man's life-style is conditioned by his thinking, which also forms the basis of his physical constitution, his method of working and the evolution of his personality. He becomes what he desires to be. His disposition, morality and conduct are also influenced by his thought. According to the **celebrated** scientist, *Carl Simontone*, the impact of positive thinking is astounding. It is, therefore, most desirable that whenever a man thinks, he should do so with the whole of his mind and with a full sense of responsibility. His foresight and well-considered view form a major part of his personality.

It is open to anyone to accept or reject the idea of changing one's personality through thinking. We have no wish to impose our belief on any one. But those afflicted with doubt on this score, might read with advantage Acharya Mahaprajna's mature work, "Abstract Thinking", and after clearing the jungle of their misconceptions, sow the seed of a new realization.

The practice of *anupreksha* and *bhavana* has proved infallible for living a balanced life, after doing away with the frustrations and distortions born of inferiority complex. That is what the present book formulates. Because of its lucidity and scientific basis, this book is capable of guiding forward the intelligentsia of any class or society.

The literature of Acharya Mahaprajna is progressively becoming more and more popular. Its popularity is significant in so far as it helps the readers to dissolve the screen that covers their consciousness of knowledge and experience, and give birth to a new man in themselves.

**Ganadhipati Acharya Tulsi**

11 January, 1988  
Anuvrat Bhavan,  
New Delhi

## PREFACE

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The world we live in constitutes an alliance of sensuous consciousness and concrete matter. Our knowledge is contained within the circumference of our senses and all material substances subsist within the periphery of speech, form, smell, taste and touch. Five senses with their objects—these constitute our small world. In fact, this world is not so small—it is very extensive. But the power of the senses is very limited. They apprehend only gross material objects. Atoms are concrete enough, yet the senses cannot apprehend them. Innumerable atoms unite to form a mass which is yet too subtle for the senses to apprehend. They can apprehend only those substances which are made up of an infinite number of atoms and have developed gross concreteness. Our senses cannot even apprehend the whole of the corporeal world. So the question of their apprehending the incorporeal, intangible world does not arise.

The incorporeal elements are beyond sound, smell, taste and touch. Their atoms are different from those of the material world. Thus the effort of one who seeks to know the incorporeal world through the senses will not be successful. The knowledge of the incorporeal world is a subject of supreme extrasensory perception. Even common extrasensory perception would not succeed. Only supreme extrasensory perception may attain it.

The starting point of religion is extrasensory consciousness. One endowed with only sensory perception cannot appreciate it. Only that person may be said to be religious who is able to appraise both the concrete and the abstract. Man is a social being. He is moulded by the society. It is true, from the empirical aspect but not from the transcendental aspect.

From the transcendental aspect, a man stands alone. From the empirical aspect, each man lives in co-operation with others,

each providing assurance and refuge to others. But the reality is different. Each soul can provide refuge only to itself through right conduct. Thus our personality is a combination of empirical and ultimate truths.

The empirical truths are directly linked with thought whereas ultimate truths pertain to spiritual knowledge which lies beyond thought. That marks the dividing line between thinking and non-thinking, between the concrete and the abstract. The Ultimate, too, descends upon the ground of thought, but it still maintains its abstract form. The sphere of both the concrete and the abstract is very extensive, but to those living within the periphery of sensuous knowledge, the field of the abstract does not appear to be large enough. Consequently they do not attach as much importance to abstract thinking as to concrete thinking. The sun of spirituality is generally overcast with clouds of selfishness. For those moving from darkness to light, and for those wishing to move in that direction, it is essential to proceed from the concrete to the abstract. It is this inevitability that the present book manifests.

Samani Sthit Prajna has worked very hard in the compilation of this book, She has collected material on different subjects scattered in many books, imparting to it all a wholesome unity. For persons afflicted with psychological problems on various counts, this book offers a solution, and for those concerned with the maintenance of mental and emotional health, it could serve as an elixir. Muni Dulaharajji has edited it so as to set anupreksha, resurrected from ancient tradition, in a new perspective.

We hope that the present volume will further vindicate Ganadhipati Tulsi's complete dedication to preksha meditation and the manner in which he has tried to stimulate public interest in it and carry his blessings to the common people.

8 January,  
1988 **Anuvrat Bhavan**  
New Delhi

**Acharya Mahaprajna**

## CONTENTS

	Page
<b>ANUPREKSHA AND BHAVANA</b>	1-18
<b>BHAVANA</b>	19-126
1. Bhavana of Transitoriness/Impermanence	21
2. Bhavana of Insecurity/helplessness	29
3. Bhavana of Transmigration	33
4. Bhavana of Solitariness	36
5. Bhavana of Otherness, of Separation	48
6. Bhavana of Uncleanliness	56
7. Bhavana of Influxes	61
8. Bhavana of Restraint/Inhibition	71
9. Bhavana of Dissociation	82
10. Bhavana of Righteousness	85
11. Bhavana of The Institution of The Universe/Cosmos	93
12. Bhavana of The Rarity of Enlightenment	95
13. Bhavana of Friendship	100
14. Bhavana of Appreciation	108
15. Bhavana of Compassion	111
16. Bhavana of Indifference	118

<b>ANUPREKSHA</b>	127-311
1. Anupreksha of Dutifulness	129
2. Anupreksha of Self-Reliance	144
3. Anupreksha of Truth	153
4. Anupreksha of Synthesis	168
5. Anupreksha of Secularism	184
6. Anupreksha of The Unity Of Mankind	192
7. Anupreksha of Spirituality And Science	196
8. Anupreksha of Mental Equilibrium	211
9. Anupreksha of Patience	222
10. Anupreksha of Honesty	226
11. Anupreksha of Simplicity	233
12. Anupreksha of Co-existence	237
13. Anupreksha of Non-attachment	246
14. Anupreksha of Tolerance	251
15. Anupreksha of Gentleness	263
16. Anupreksha of Fearlessness	266
17. Anupreksha of Self-discipline	273
18. Anupreksha : Practice And Technique	294

## ANUPREKSHA AND BHAVANA

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Dhyana (Meditation) means *preksha*, i.e., perceiving and seeing. *Preksha* is followed by *Anupreksha* i.e., thinking or contemplation on subject which free the mind of its infatuation. Repeated thinking on a subject or idea influences the mind. Such thinking or practice is called *bhavana*.

The man, who practises *bhavana*, becomes capable of meditation. The practice of four *bhavanas* is necessary for the development of meditational capacity :

**1. Knowledge-oriented bhavana :** The practice of knowing things objectively and impartially without attachment, aversion and delusion.

**2. Perception-oriented bhavana :** The practice of seeing things objectively and impartially without attachment, aversion and delusion.

**3. Conduct-oriented bhavana :** The practice of acting objectively and impartially without attachment, aversion and delusion.

**4. Detachment-oriented bhavana :** The practice of non-attachment, non-aspiration and fearlessness.

The object after which a man aspires, the practice which he repeats so often, conditions his mind. This is the process of self-hypnosis. It can also be called '*japa*' (constant reiteration of a spell or the name of a deity). One who constantly aspires after and contemplates on the soul, gets established in the soul. That is the quintessence of the repeated iteration of '*soham*' (I am the Supreme Soul—the basic maxim of the Vedanta Philosophy). He who constantly practises the recitation of '*arham*' (I am the Jin, the Buddha or the Shiva) sets in motion the process of becoming 'the Jin or the Buddha or the Shiva'.

One person may be inspired by devotion, another by chaste conduct, still another by good fellowship. Different people are permeated by various kinds of aspirations. Anyone who derives inspiration from any good action, is led by that inspiration towards his goal.

During the course of spiritual practice, meditation should be followed by self-study and self-study should be followed again by meditation. The term, 'self-study', subsumes *japa*, *bhavana*, and *anupreksha*. All these should be practised, depending upon time and one's capacity in "*Dhyana-Shatak*". It is said in "*Dhyana-Shatak*" that at the conclusion of each meditational session, one should practise *anupreksha*, such as the *anupreksha* of the transitoriness of life, etc. In order to keep the mind detached from various experiences during meditation, the practice of *anupreksha* is very important. After religious meditation, four *anuprekshas* are generally practised :

1. *Anupreksha* of solitariness
2. *Anupreksha* of the transitoriness of life
3. *Anupreksha* of helplessness
4. *Anupreksha* of cycle of birth and death.

## ANUPREKSHA

The second part of *preksha* meditation is—*anupreksha*. *Anupreksha* means contemplating upon the perceptions experienced during meditation. 'Anu' means "afterwards". Whatever one perceives during meditation, during *preksha*, to meditate on it later to contemplate the effects, is *anupreksha*. For example, we perceive vibrations in a particular part of the body. We perceive the movement of atoms, their coming and going, their accumulation and dissolution. Having perceived all this, we meditate upon the effects thereof. Wherever there is the vibration of atoms, their accumulation and dissolution, there the eternal cannot be, only what is transitory. We thus come to know that the body is transitory. What is the basis of knowing that the body is transitory ? The basis is our perception of vibrations in the body, of movement, the coming and going of atoms, their origination

and dissolution. All this means that the body is transitory. To experience this transitoriness, to ponder and reflect upon it, is the *anupreksha* of transitoriness.

*Anupreksha* is an important exercise of the science of living. *Preksha* is very important for acquainting oneself with the facts of life, but for changing one's habits, one takes recourse to *anupreksha*, which may be termed as 'suggestology'. It is being employed for curing ills. A suggestion can be given in two ways. A person makes a suggestion to himself or he accepts a suggestion given by another. Both kinds are in vogue. Through these suggestions, unimaginable things have come to pass.

The practice of *anupreksha* is an exercise of suggestionism. It is the technique of auto-suggestion in which a person makes a suggestion to himself.

If a man suggests to himself that he is ill and he does it for a week, he will certainly fall ill. Another person suggests to himself, "I am healthy, I am quite all right", and he will begin to experience good health. If the suggestion is given with a full understanding of the technique of auto-suggestion, one's health is bound to improve.

The technique of *anupreksha* is an infallible method of bringing about a change in one's character. Through it, it is possible to change even a most inveterate habit. It may be the habit of drinking, or of smoking, of stealing, of lying or dissimulation, of bad conduct and character; it is possible to change it through the technique of *anupreksha*. In the technique of the science of living, one is made to practise *preksha* and *anupreksha*. Nothing else is taught. Neither a book, nor any language, nor literature, nor research, nor criticism, nor history nor arithmetic, nor geography, nor science. Nothing whatsoever. Only practice and practice alone. Practice requires application and training for which nothing need be imported from outside, for each person is endowed with the essential requisites. The physical organism, speech, breath and colour—we all possess these. Only we have to make use of them. Where and how to use them, we have to learn. We have with us everything. What is required

is right conjugation—when and where to fuse one element with another. The man who comes to know of it, learns how to utilize his inner powers and properly regulate the bio-electricity, the chemicals and his breathing, so as to resolve the manifold problems of life.

The practice of anupreksha is very important for avoiding the unreal. The entire development of *japa* is based on that. The *japa* has developed on the principle of anupreksha. Reiterate the deity's name, go on repeating the sacred formula, because if auspicious feelings and thoughts permeate your mind, there would be no occasion at all for inauspicious feeling to arise. That is why recourse is taken to the sacred spell. Some people do not recognize the utility of a sacred spell in the field of spiritual practice. We, however, believe that a sacred spell has very great utility which cannot be denied or repudiated, because we cannot all of a sudden directly become a *veetaraga* by transcending our passions. The instance of a sudden jump is uncommon. A rare individual may be able to make a sudden jump, but if every Tom, Dick and Harry can do it, why need a staircase then. If all start jumping like that, perhaps the hospitals would be filled to capacity and not enough room will be left for the injured. It would create a problem. A sudden leap into *veetaragata* cannot be a universal affair. It may occur here and there, as an exception to the rule. The talk of going into *veetaragata* is like making a sudden leap. We shall have to make use of the staircase. With the help of the staircase, a man can climb up. There are two possibilities. Using the same staircase, one can go up, but one may also go down. It is not that there is one staircase for going up and another separate staircase for going down. The same staircase can be used for going up and coming down. Our inward current of feeling can take us up; it can also take us down. When this current is conjoined with the real, we go up; an ascent takes place. The moment our current is conjoined with the unreal, the descent begins and a man goes down. The evolution of *japa* or that of the sacred spell took place so as to provide fewer opportunities for evil thoughts to enter our hearts.

## Dissolution of Delusion

The practice of anupreksha in the technique of *preksha* meditation is for dissolving false assumption. There are two words—*preksha* and *anupreksha*. I wondered for days as to why 'anu' had been prefixed to *preksha*. Then it occurred to me that to see what is true, to contemplate upon it, is *anupreksha*. See the truth. Do not look at it with your pre-conceptions. The fish conceived of man as a being with his head down and his feet up; it looked at man with this pre-conception. This is not *anupreksha*. Do not look at truth with your pre-conceptions and prejudices. Do not look at it in the light of your illusory views. Only observe the truth, the reality, the **what is**. Witness the truth, the event that is taking place right now. Only that. *Anupreksha* means the contemplation of what is true, of what is real, of the actuality of the moment. Let not borrowed ideas condition your vision. Rather concentrate your attention on the truth, the actuality, the present event. *Anupreksha* thus implies that we say goodbye to our pet notions, our pre-conceptions, and see only the real, the factual. It is this kind of *anupreksha* which is practised in the technique of *preksha* meditation, so that we learn to observe the truth without any conceptions, obsolete conventions and pre-conditionings. What constitutes the biggest difficulty is that a man does not look at the truth directly, but only through the spectacles of his pre-conceptions. If what he sees does not suit his fancy, he tries to distort the truth so as to make it conform to his ideas.

The doctrine of *anupreksha* is the doctrine of dedicating oneself to what is true. Surrender yourself wholly to truth. Give no importance to your own notions. Receive the truth as it is, accept it—that is *anupreksha*.

There is the story of a spiritual practitioner sitting naked on a snowy Himalayan peak. All around him there is snow. He begins an exercise to imbibe heat. After an hour, his body is all wet with perspiration. Perspiration in the midst of snow! It is not a natural occurrence. Had it been a natural event, not only one man would be wet with perspiration; all other men would also perspire. But here is a case of one man perspiring

with heat, whereas all others are left shivering with cold. This is no common occurrence. It is an exercise in the articulation of sound, an exercise of will-power, an exercise of the spirit. It involves an emotional transformation, not a change commonly wrought by nature.

Imagine summer time. It is terribly hot, with hot winds blowing. The spiritual practitioner aspires after a bit of cool. He uses his will-power to produce cold and his body is permeated with cold. He begins to shiver. A woollen blanket is put upon him, yet the shivering continues. This is not natural; rather it is a change wrought by the spirit.

There is a man yet alive who places himself on the cross every Friday. Both his hands are covered with wounds. The blood begins to flow. The blood even flows out of his heart. It so transpires every Friday. Here is a change wrought by the spirit. That person wills himself to become Christ, and his will materializes.

One has chilblains on one's feet. It causes pain. This is no season for chilblains to appear, but you might undertake an experiment in the use of will-power. Whether the chilblains appear or not, the feet would certainly begin to ache. If willing can produce pain, it can also still it. Both these things are possible.

## **BHAVANA**

To pull out a thorn with the help of a thorn, equally applies in the field of spiritual practice. Freeing the mind of all passions, is the goal of a spiritual practitioner. But the deeply entrenched passions cannot be eradicated all at once. In order to neutralize old passions, it is necessary to create altogether new dispositions. These pure dispositions, based upon the factual, impinge upon the old distortions and overpower them.

The term pure disposition is synonymous with bhavana. To rely on the knowledge of the scriptures or verbal knowledge is also pure disposition, which is variously termed as bhavana, japa, mental culture, anupreksha and concern for significance. And all these are different forms of self-study.

In the technique of Jain spiritual practice here occurs the word— bhavana-yoga. Through bhavana, the mind is united with the soul or the truth. That is why it is called a yoga (an addition, a joining together). In bhavana, there is room for both theory and practice.

Bhavana means contemplative meditation. That is its definition. If you have a subject in your mind, if you have chosen for yourself an aim, an end, you are engaged in contemplative meditation. That is bhavana. There is little difference between bhavana, contemplation and japa. The three are one and the same. Different names have been chosen on the basis of their utility; otherwise there is no difference in meaning. Japa implies total identification with and concentration on the name iterated. Bhavana implies total identification with and concentration on the thing one aspires to. And so with dharana; it implies total identification with and concentration on the thing conceived. Similarly, with contemplation; it implies total identification with and concentration on the subject or the aim chosen. Japa, bhavana, dharana and contemplation all belong to one category (concentration of thought). There is no difference in meaning; only difference in nomenclature.

Bhavana may be said to be a boat. Lord Mahavir said, "He whose soul is purified with bhavana-yoga, is like a boat in water, which is sure to reach the shore." But how is this boat to be used? That is the question. It is necessary to be permeated by bhavana. If one is not so permeated, the requisite condition is not fulfilled. The word "Bhavitatma" (permeated soul) occurs in the agamas. If the soul is permeated by an aim, whatever is to happen, comes to pass. It is all the miracle of concentration (of thought). We become whatever we want to become. Whatever we want to happen, happens. The mind assumes the form we wish it to assume. The mind can mould itself in a million ways; it assumes different forms. It takes on the form we wish it to take. That is the mind's characteristic. Whatever we aspire to with the totality of our mind, comes to pass, without any diversion. The question is that of mental concentration, of the stability

of the mind. If the mind changes, the body also undergoes a change. The exercise of auto-suggestion, of giving a distinct suggestion to oneself, is a process of self-hypnosis. To look into the body through body-perception, and then take to the subconscious mind the deep urge for change through the use of will-power and resolute aspiration—this is the first principle in the process of change.

Every cell constitutes in itself a centre of knowledge. Each cell in itself is a centre of light, a power-house of electricity. Every cell is a factory, producing electricity and power. These cells work in their own way. If you want to change them, rejuvenate them, make them tread a new path, you will have to acquaint them with your intention.

Until our spirit reaches them, we cannot effect any change. For instance, a man wants to get rid of his habit of anger. He resolves: "I shan't be angry!" Again and again he wills not to be angry, but does not succeed. He does make a resolution, but flares up nevertheless on the slightest pretext, as before. It seems that the exercise is a failure, the method suggested is not effective. I want to change, yet I can't. Many people commit evil deeds and repent over them. They say to themselves, "I shall never do it again." But an occasion arises, and they commit the same deed again. They are assailed by anger, by lust and by various instincts. They are tormented by all these on different occasions. When a drink-addict resolves to give up drinking. He says to himself, "I shall drink no more". But when the occasion arises, an irresistible urge awakens within him and his resolve not to drink has little effect. His will is paralysed. Why does it so happen? It happens because we have failed to communicate our will to our sub-conscious mind. We are extroverts. We have become accustomed to looking outwards. Our whole attention is directed to things outside the self.

The second principle at work behind the process of change is bhavana, the exercise of will-power, the resolve to remain unaffected under all circumstances. With the maintenance of equilibrium, equanimity develops and a man goes forward by leaps and bounds.

Both before and after meditation, a spiritual practitioner must remember and continue to practise bhavanas. From these one derives a kind of power. Gradually the mind starts remoulding itself and freeing itself from all false beliefs, starts moving in the direction of truth and one day attains direct self-realization. With the help of bhavana and meditation, the goal becomes more accessible. Therefore, a spiritual practitioner must, in no case, minimise their importance. All religions are dependent upon bhavana.

Bhavanas are of various kinds. There are bhavanas which purify consciousness. In the modern terminology, bhavana means brain-washing. In the sphere of politics, the technique of brain-washing is much prevalent. The purpose is to wash away old beliefs and to establish new ones in their stead. The technique has become a vogue and every nation makes use of it.

### **Autogenic Therapy**

Another exercise for the development of will-power is—auto-suggestion. It is an important technique. The western people have developed a line of treatment—autogenic therapy. This system is based on suggestions arising from oneself. You imagine something and you experience it as you imagine it. In the language of yoga, this autogenic system may be called physical exercise. There was prevalent in our country an exercise in which one experienced things as per suggestions made. You conceive that the hand is growing heavy and you will feel that it has certainly grown heavier. You imagine that the hand is growing lighter and it certainly becomes lighter. You conceive as if the hand is getting cold, and it will grow cold. You imagine that it is growing hot and it would grow hot. Bhavana changes our consciousness and environment. Autogenic therapy is properly an exercise in the use of bhavana. Through this method, a patient effects his own recovery. He does not much need a guide. The guide only makes a suggestion now and then, the patient is left alone to cure himself.

In the course of time we forgot bhavana and its exercises. The use of suggestion is very important. A man may be

suffering from pain in any part of the body. He may be having an aching knee, an aching back or an aching neck. These three spots are particularly vulnerable to pain. Most Indians suffer from these. The pain is there and side by side the practice of body-perception is in progress. The pain is being observed. Alongwith it, you may start the exercise of bhavana. Put your hand on the aching part. Keep observing it. Focus all your attention on it. Your finger rests there and all your attention is centred thereon. Practise deep breathing. Let attention focus there. From time to time, suggest it to yourself that the limb is getting better. Do this exercise and observe the effects thereof. What remarkable results you get. Through our bhavana, through the suggestions made, our consciousness starts changing. A transformation begins. We can thus change our habits. Even the most complex habit can be changed through the exercise of bhavana. The habit which a thousand sermons and ten thousand exhortations have failed to cure, can be got rid by a person through bhavana. He can recast his consciousness in an altogether different mould.

### **Bhavana—The Principal Medium of Brainwashing**

Bhavana is a very effective means of washing the brain. Go on repeating one thing time and again. Keep reiterating it. A moment comes when old ideas are shed off and new Ideas get established in the mind. As long as we believe that it is another person who is responsible for our pleasure and pain, no transformation is possible. When through the exercise of bhavana, this belief is washed away, demolished, then in the event of pleasure or pain, a man would hold no other save himself responsible for it. Rather he would say to himself, "I must have done something, behaved in a particular way whose consequence I am facing now." The man's whole outlook would stand changed. Bhavana-yoga is an important method of bringing about a transformation, of changing one's outlook.

The question arises if it is possible to dissolve one's past conditioning by repeating something again and again. A celebrated dictum of the Nazis was—"Repeat a lie a thousand

times, and it shall be accepted as truth." If a lie, repeated a thousand times, can become a truth, why cannot a truth be accepted as a truth after a million repetitions? Repetition has a significance of its own. Today, a student of science knows that in order to grasp a subtle fact, one has to pay attention to the frequency of its occurrence. He knows what is available and on what frequency.

The birth-centenary of President Abraham Lincoln of America was being celebrated. A man resembling Lincoln was selected to play his role. He travelled throughout the country for a year and acted Lincoln's part. His conditioning grew to be so strong that he began to look upon himself as Lincoln. The year passed away, but he continued in his dream. The people remonstrated with him that he was not Lincoln. But he was not prepared to accept it. Some people said, "Better shoot him down as Lincoln was shot." At last a machine was designed to manifest the truth. The man was set up before it. Thereupon he thought, "All say I am not Lincoln. Why shouldn't I assent to it and save myself?" So he blurted out, "I am not Lincoln." However, the machine indicated that he was; it had misfired. His bhavana had such a deep impact upon him that even though he was not Lincoln, the phenomenon of being a Lincoln had sunk into his subconscious. Therefore, it is necessary that while practising bhavana sadhak should not keep his face averted from the truth. He should continue to practise bhavana alongwith meditation.

### **Successful Recitation of A Spell (Mantra)**

The entire space is full of sound-vibrations. But our ears or other devices cannot apprehend all sounds. All of them are able to grasp only particular sound-vibrations. This also follows the principle of frequency. There are long and short waves; to catch the wavelengths and to read their frequencies—when these two facts become known, the significance of bhavana is realised of itself. How far our mental culture is purified would depend upon the frequency of our bhavana and its particular wave-length. This is also the principle of the science of incantation. If the reciter of the spell does not

know with what frequency the spell is to be articulated and at what wavelength, the spell is not likely to effect much good. It will not be beneficial. Each spell has its deity, its metre, and its disposer. Everything falls under his dispensation. An experienced incantator teaches his pupil how rhythmically and in what tone to articulate the spell, and how often. Until the practitioner of a spell fully masters the distinctions and various types of long, short, protracted, lofty and soft accentuation, the iteration of the spell would not produce the desired result. Without the requisite knowledge, a practitioner might iterate a spell for ten years, he will gain nothing thereby. The electrical energy which the recitation of the spell should have produced, does not issue forth and the incantation remains ineffective.

The exercise of bhavana is based on its frequent iteration, so as to produce waves, and it must be pursued continuously, till a point is reached when old mental impressions are uprooted and new impressions are established. This is the path of thaumaturgy, also the path of the soul's transformation.

### **The Marvel of the practice of Bhavana**

The practice of incantation may be said to be an exercise of bhavana. It is no different. It is undoubtedly the practice of self-hypnosis. In hypnotism, a man who has intensified his vital powers, makes a suggestion to a person in front of him, the latter's consciousness lapses and he begins to accept every suggestion made to him. It is most remarkable—a great miracle. The suggester places a mango in the hand of the person before him and says to him, "You are eating a live charcoal;" And surely the person so addressed would have no relish of the mango, or any other relish. He would feel as if he were consuming a live charcoal. If the hypnotiser says, "The live coal is scalding your mouth. it has caused blisters to appear on your tongue and palate," the mouth of the hypnotised subject would indeed scald and blisters would appear. Mango-eating would produce such blisters as if his mouth were really burning. It is nothing less than a marvel. Those who practise hypnotism, come out with many such

remarkable occurrences.

Most people experience greater anguish from brooding upon their illness, than from the illness itself. This equally applies to health. Most people recover good health by thinking that they are getting better, than by taking drugs.

A patient went to a doctor. He was suffering from a terrible disease. The doctor gave him an injection and said, "This injection is extraordinarily powerful. It will fill you with great energy. It is a rare drug. You are very fortunate." The eutogization did the trick. The patient recovered. A friend of the patient asked the doctor about the injection which had proved so instantly effective. The doctor said, "What affects the patient more is his own inward feeling. I gave him an injection of pure water. But the patient had been so much impressed by my description of the injection that even simple water became for him the elixir of life."

The doctor made yet another experiment. He gave to the patient a very costly medicine, saying, "Right now I have only this common enough drug. You might as well take it. When I receive a better drug, I will send it to you." The patient took the medicine, but it had no effect whatsoever. This, too, was a conditioned response.

Mere ash proves efficacious whereas the calx of diamonds provides little relief.

A physician gave a patient some medicine for bad cold. The patient asked what the name of the medicine was. The physician said, "It is Mahapratapi Lankeshwari Ras" (the great-glorious elixir of Lankeshwari). On hearing this, the patient said to himself, "To be sure, it is some very precious medicine. What a grand name and it must be having equally great virtue. It is an elixir, most glorious, too; and also Lankeshwari—three great qualities combined;" He took the medicine and got well. I asked the physician, "His bad cold was really very bad; it had taken a turn for the worse. How did you cure it? What did you give him?" Since it is an elixir, it must contain some mercury. Besides, you described it as glorious and Lankeshwari; so it must have in it some particle of highly precious element."

The physician smiled and said, "Revered monk ! I did not want to disclose the formula of my medicine. However, since you ask, I'll give it to you. The medicine is made of two components—ash and black pepper. The ash is not of wood but of dung-cakes. That's all, sir. That's the formula."

The name by which a thing is called, has an extraordinary effect on the listeners. Through it, many chronic diseases may be cured, if you give your medicine an indifferent name and do not extol its virtues, the patient thinks it is some common drug. And since this disease is chronic, it is not likely to have much effect.

It happened in France. An American youth went there and stayed with a family. He developed an intimate relationship with them. There was a young girl in the family. He grew intimate with her. Both were tied with the bond of love. The question of marriage came to the fore. The youth said, "I cannot marry you right now. Until I stand on my own feet, I cannot shoulder this burden. Only when I am financially independent, shall I marry you. Not before." The maiden assented. The youth went away to America. The young girl continued living in France. An Idea struck her. "When the youth returns to marry me after 5-6 years, he should not find my beauty faded and my youth all gone." So she began reciting a resolute prayer everyday. "Let me keep my beauty untarnished." To this bhavana she would give herself wholly. Fifteen years passed away. Her lover was now self-supporting. His financial condition had greatly improved. He was independent. The memory of his beloved had not left him for a second during all these years. He revisited France. All kinds of thoughts assailed him. He wondered how he would find his maiden. How had she kept herself? He met her. He found her physically charming, her beauty and comeliness undiminished. There was no difference whatsoever. He married her. Both were happy. This was a marvel wrought by bhavana.

This is bhavana-yoga : an individual changes in accordance with the sentiment he nourishes and with which he is imbued. There are, who knows, numberless exercises of bhavana going on in the world, in the Jain tradition, bhavana

has a special significance. You may not accord some spiritual value to bhavana—that's your personal affair—but it is a patent fact that a man is made or unmade by his bhavana.

The practitioners of Zen in Japan have conducted all kinds of experiments. They descend into the arena to fight a wild bull. They go down unarmed. They carry with them nothing—not even a stick. The bull comes running towards them. A red flag is waved at it. The sight of the red cloth infuriates the bull. It rushes to the offending individual with all its force. It mounts upon him a terrible attack. The lean and lank bull-fighter overcomes the bull through his bhavana and determination and lays it prostrate on the ground. He is at that time imbued with the feeling, "I'll fight the bull; I'll subdue it." Supported with this resolve, he accumulates so much energy as to becalm a furious, attackbig bull—as if it were no more than a goat.

This exercise is in progress even today; it is not that it was prevalent only in the past. Many sadhaks—big and small—practised sadhana there. A wrestling tournament was organised there. Two wrestlers were called forth—one very sturdy and immensely powerful, the other lean and not too strong. The bout began. The more sturdy-looking wrestler soon laid his lean competitor on the ground. It occurred to the sadhaks that they should lend some support to the lean wrestler. Some of the sadhaks closed their eyes and were wholly engrossed by this idea. They strongly wished for the lean wrestler's victory "This lean wrestler must win," they reiterated. Some time passed. The situation took a sudden turn. The thin and lean wrestler laid his sturdier colleague flat on the ground and sat triumphantly on his chest.

Bhavana may be communicated to others. Others may also be influenced by it. To resolve others' difficulties, to cure a disease, to bring about a transformation of mind in others, to change their thoughts—all these fall under the uses of bhavana. Indeed, these can be accomplished only through bhavana. Through the medium of bhavana it is possible to change oneself, to change others, and to change the environment. A person has a weak body. It can be restored

to health through the exercise of bhavana. Another has a weak brain. Still another has weak eyes, a weak heart, or is afflicted with impure sentiments—all these can be made wholesome through bhavana.

There are innumerable bhavanas which can be practised, countless resolutions which can be made. Today's physicians, particularly those of Germany, try to cure a patient through auto-suggestion rather than through the use of drugs. They say, "Retire to a forest, sit under a tree and give yourself wholly to meditation. Then suggest it to yourself, I am quite alright. I am getting better." They believe that through this technique, an individual can cure himself of his disease and regain health.

That is quite plain. But what kind of bhavana do we practise from the point of view of sadhana?

The individual who enters the field of sadhana, will have to permeate himself first and foremost with knowledge-oriented bhavana. Bhavana does not mean merely the repetition of ideas.

Bhavana implies the establishment of ideas, the stabilisation of thought. If you repeat something again and again, it becomes bhavana; you are permeated by it through and through. You will start acting accordingly. A man opens and closes a door 10-15 times a day. That action is assimilated in this system; he is influenced by it. The moment he enters the house, his attention is drawn to that action. Whether he opens the door or not, but in memory he is identified with that action, because he is fully pervaded by it. A man is influenced by thought, as well as by action, repeat the idea and the action is of the essence of bhavana.

The question arises as to how we may change ourselves through bhavana. Here is the process: First of all, choose for yourself your goal. You have to decide what you want to become, and what is required to be done. "I wish to be a poet, a philosopher, a writer, a litterateur," whatever it is. What you wish to be, is your aim. After the aim is formulated you have to practise bhavana for its implementation. The question arises as to how to practise and what to do. You go into

seclusion. You sit down and let your body relax. The mind should also be relaxed, no tension whatever, no anxiety or restlessness. This is the preliminary condition, which is essential. If the aim that we have chosen never leaves the gross mind, never enters our sub-conscious mind, the bhavana 'to become' will not fructify. Some people might say, "We formulated certain bhavanas, we practised them but we did not succeed."

There is some misunderstanding here. Bhavana implies the transcendence of the conscious mind and the awakening of the sub-conscious mind, to turn the option of the conscious mind into a trust of the sub-conscious mind to establish it firmly in the sub-conscious mind—that is bhavana. That is how bhavana is practised. Until your wish is communicated to the sub-conscious mind, you may practise a thousand times, or ten thousand times—mere repetition of words will not bring success. For success, you will have to let go your body—the body must be fully relaxed. The conscious mind also will have to be made quiet. Then, go on repeating your aim, first in a medium tone, then in a louder tone. This process should be continued for 10 minutes. If continued for less than that, no success is possible. Repeat the practice every day, taking care that the sequence is not broken. Act in accordance with your aim. You will certainly reach your goal. It might be sooner or later, but success is assured. No man can become a truly religious person without bhavana; nor can he enter the higher stages of meditation. For physical, intellectual and mental development, bhavana has utmost significance.

We have to undertake many things for the fulfilment of our aim. Suppose we wish to become unattached. For achieving this objective, we will have to set aside all those things to which we are attached. Whatever creates attachment, whatever infatuates the mind, will have to be removed. The very meaning of the word 'dhyeya' (aim) is bhavana

### **Scientific Nature of Bhavana**

The practice of bhavana is very subtle. Until bhavana is practised, until the mind is wholly permeated by the

supreme Being, our powers will remain undeveloped. The words “Bhaviappa”, “Bhavitatma”, found in the Jain agamas, are highly significant—behind them lies mysterious bhavana. He who is wholly permeated by the spirit, becomes capable of acting in accordance with his bhavana. Bhavana means that we hold the very fibres of knowledge in our being and all the related cells under our control and make them bear the imprint of our bhavana.

There are billions and trillions of neurons and living cells in our body. These neurons regulate our manifold activities. They control our actions. The resolve which reaches the neurons, is fulfilled. The neurons accomplish a great many works. Their system of functioning is too complicated to be intelligible to us. Billions and trillions of neurons constitute our brain. They have a great utility in awakening the powers of the mind.

The naturopaths say that if you are suffering from constipation, you should first sit engrossed in meditation and then intimate to the sensory nerves in your body that the evacuation is perfect, that the bowels are getting cleaned. The sensory nerves will start acting accordingly. In the sphere of mental development, self-intimation has a great importance. The phenomenon of hypnotism is also very astonishing. In its background too lies the marvel of the sensory nerves. These nerves possess extra-ordinary capacities which we cannot even imagine. The practice of hypnotism is carried out on the basis of suggestion. The limbs of the body start acting in accordance with the suggestions given. Since the nervous system is ready to act on the basis of suggestions received by it, why should we not exploit this fact for our benefit? Let us ourselves provide suggestions. Let us give these suggestions in order to change the old and to let the new come to pass. Let us establish intimacy with the nervous system. Whatever you want to become, the state you wish to be in, will materialize of itself. The progress towards a consummation will begin. The powers of the mind will start developing.

Here is a technique for awakening the powers of the mind. Let us understand it thoroughly.

**BHAVANA**

## THE BHAVANA OF TRANSITORINESS

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This body is transitory. Youth is transitory. One may take pride in the beauty of one's body. One can be proud of one's youth. The coincidence of being born in a particular family is also transient. One may be proud of one's lineage. Also transitory are the glory and the riches. One may be proud of one's wealth. Communion with the beloved is also transitory. All is transient. Life itself is transitory. When the fact of transitoriness is kept in view as it rises in one's consciousness again and again, all pride is of itself dissolved. One who does not realize the fact of transitoriness, is very much liable to anger. But a person in whose consciousness it is firmly established that all union is transitory and that material objects are perishable, is not perturbed at the loss of material goods.

In our practical life, the anupreksha of transitoriness plays a great role. The man who strongly realizes that all matter is transient, finds himself suddenly free from all controversy. He perceives the event without getting embroiled in it. That is the difference between one who meditates and one who does not. He who meditates perceives the event without any kind of attachment. He who does not meditate suffers the event without knowing it fully. The man who perceives and knows the event, radiates bliss all around, whereas the man who gets embroiled in it, makes himself unhappy and vitiates the entire atmosphere with the atoms of his grief. The whole environment stands vitiated. Sorrow is not then confined to one person alone, it becomes widespread.

He who factually examines the nature of the body and its functions, begins to observe the different kinds of secretions within.

Through the practice of body-perception, the inward state of the body becomes apparent. Lord Mahavir said, "Perceive this body of yours, sooner or later it would perish. Destruction and dissolution are of its essence. It is unstable, transient and temporary. It increases and decreases. It passes through many different states." By contemplating upon the transitoriness of the body, one can rid oneself free from one's deep attachment to it. Attachment to the body is the root of all other attachments. If one can get rid of one's attachment to the body, the infatuation of other material objects begins to dissolve of itself.

As the sound and the feeling of "This body is transient", become more powerful and the vibrations thereof grow stronger, they would quite wipe out the past conditioning. If we grasp it fully, there is no reason why we should ever get bored with the iteration of the truth, "This body is transient", or become frustrated. Generally we produce vibrations by uttering the maxim aloud. But the vibrations produced by speech are not very effective. That is why one is exhorted again and again to concentrate mind, to hold it together, to keep fully alert and intent. It means that the vibrations of mere speech are not adequate. Only when the vibrations of thought and feeling are combined with those of speech, do they become really potent and these potent vibrations wipe out the old conditioning.

### **The Anupreksha (contemplation) of Transitoriness— A Scientific process**

Whatever is perceivable by the senses is not eternal. It is changing every minute. Buddha said, "All is momentary. Nothing stays here but for a while." If the sadhak's vision is enlightened, he will witness truth in every particle of this world. That particle which gives him a vision of truth, can alone be his teacher. A disciple kept with his Acharya for years, without being enlightened. The disciple felt frustrated.

His guru said, "Go away from here! If you continue here, you will learn nothing." So the disciple went away. As he was resting under the shade of a peepal tree, he saw a leaf fall down, and he was instantly enlightened. He returned to the guru and said, "It has happened!" The guru asked, "How?" He replied, "As I sat under the tree, I saw a leaf fall and I suddenly realized that I would also fall someday, I would also die." The guru said, "You should have paid your obeisance there—that falling leaf is your guru."

Emperor Bharat, seated on a throne in his mirror palace, was observing his body. All of a sudden he became aware of the change taking place in his body. "Is this the same body I had in childhood? But what a transformation it has now undergone in my youth! Everything is changing. But the power behind all change is unchanging. It continues to be what it was before, and it will remain so." The emperor had a new vision. A glimpse into the transitoriness of one had made him aware of the transitoriness of all. He delved deep into this idea and achieved omniscience.

Such an event also occurred in Carlyle's life. He was past eighty. He had been to the bathroom thousands of time. But something happened there that day which had never occurred before. After his bath, when he was running the towel through his body, he observed the change in his body. How decrepit it had grown with age; but the all-seeing and all-knowing consciousness inside had not worn out. It knew no decay. He had a glimpse of the changeable and the unchangeable together.

The scientists say that after every seven years the whole body is changed. Thus, within the lifespan of 70 years, the body undergoes ten wholesale transformations. But such a change is seldom noticed. The most intimate thing, readily available to the sadhak is his body. Also around him is a whole world of animate and inanimate beings. He should specially observe his body and the world around him and feel for himself how this world is a big training school where he is being continuously trained. While practising the bhavana of transitoriness, he should observe how the world and all that

is near him are changing from moment to moment. Not merely repeat the idea that all is transitory, all is transient; he should rather experience for himself the truth thereof and at the same time have a glimpse of the unchanging, eternal soul established within.

### **The Consciousness of Detachment**

The first phase of contemplation is—the anupreksha of transitoriness. Whatever exists in this world is all transitory. No relationship is lasting. All unions end in separation. With the realisation of this truth, all the illusion of taking the transitory for the eternal is dissolved and likewise ends all discontent arising from the loss of material objects. Consequently, new habits and a new culture evolve. Just as association with matter gives rise to a culture of attachment which causes pain at the loss of material things, similarly if a culture of detachment from matter is created through anupreksha, a man would never feel distressed. Separation is the one end, union the other. Separation is the first door, union the other door. If both these truths are simultaneously realized, and a consciousness of separation, like the consciousness of union, be evolved, a man can meet all the genuine problems arising in the material world on a factual basis.

“The mind is fouled when we take the transient for the eternal, the accidental for the permanent, the heterogeneous for the homogeneous. Both theoretically and practically, we know that matter is transient, all coming together is transitory. All material things are bound to perish. All union is bound to end in separation. Matter is transient and all communion with it is transitory, and matter is heterogeneous. The quality of consciousness is different from that of matter. We know all these truths and yet we take matter to be invariable, unchanging and act on that basis in our everyday living. We take the union of material atoms to be permanent and we treat matter as having affinity with ourselves. Of course we do not know it to be so, we have not experienced it for ourselves—we only believe it to be so.

There is a great deal of difference between knowing

something and accepting it at second hand, between experiencing the truth of it on our own, and taking it on hearsay, on belief. The day we pass from the state of accepting on belief to that of knowing, of direct experiencing, we shall come to look at matter for what it is, and at consciousness as the living principle. Matter has its utility; it can be made use of, but it cannot be lasting. The imputation of taking the non-eternal for the eternal, the heterogeneous for the homogeneous, is made on account of mere belief. When the truth is directly experienced, all imputations are set aside. As long as his mind is rendered unclean by attachment or infatuation, a person goes on accepting everything on trust; he knows nothing for himself. Without understanding the fundamental nature of matter, it is not possible to know it fully.

Fascinated by name and outward form, a man readily accepts everything and vainly thinks that he knows all. We know other persons by their names. We have evolved a framework of names, and whatever shape fits in that frame, we call it by a particular name. But remove the name and the figure, and what do we know? Nothing. Our illusion is reared in the cradle of belief. If we go into it deeply, we shall find that the whole world is locked up in the prison of belief. The talk of knowing is a far cry. When preksha meditation is perfected, total dedication to the holy incantation achieved, and a condition arises for the mind to pass through, or for the vital current to flow from the Centre of Power to the Centre of Wisdom, we might say that we really know. Then the question of belief would not arise. At that stage we shall be able to say, “We know, we do not merely believe.” When one really comes to know, the body’s grip is loosened. With the loosening of this grip, with the dissolution of the attachment-complex, all attachment shall dissolve. The abandonment of the body does not imply any separation from it, it only means that the attachment to the body shall be loosened, and identification with it abandoned.

Through the medium of anupreksha, illusions and reversals can be done away with the mind cleansed of its filth.

Through anupreksha, one can ascend from the state of merely believing to that of knowing.

### **Change of Outlook**

The body is transitory. To know this truth is to experience joy. The body is subject to rise and fall. It grows and decays. At times it is robust, at others weak. That the body is feeble, also gives us a sense of the truth. The body is subject to change. It passes through many vicissitudes. At times it is affected by cold, at others by heat and dust-storms. At times it is tortured by disease or distressed by circumstances. Something or the other is always happening. It undergoes many changes. Disease is never welcome, but to experience the truth about disease cannot but be wholesome. The fact of disease advances us towards truth, to what is real, actually there.

To the body comes death. The body also grows old. A man dies. The experiencing of death is also a very great joy. Through the anupreksha of transitoriness we learn to die even while we are yet alive. And the man who learns how to die, crosses all hurdles. The greatest fear in the world is the fear of death. That is the ultimate fear.

Human politics have developed penal-power. Various kinds of punishments are awarded—binding, putting in a prison, putting hand-cuffs and shackles on hands and feet, beating, thrashing, etc. The ultimate punishment is that of hanging—the capital punishment.

The man who learns how to die while living, who has directly experienced death, who, letting go his body, has learnt how to make all the limbs of his body still and immovable like a corpse, has really conquered all kinds of fears and vanquished all difficulties.

We practise the anupreksha of transitoriness. We contemplate what is transient. In this contemplation we have glimpses of truth; from it we derive joy, and we try to explore the depths of our being. All this involves a change of outlook. Otherwise, if a man is told to experience death, he would say, 'What non-sense!' If you talk of living, it might be interesting. But you are talking of death. It cannot be good." The talk

of living is pleasant, whereas all talk of death sounds unpleasant. People regard it as inauspicious and take it ill. But the spiritual practitioners do not think so. They consider the talk of death to be good. Therefore, they make it a part of their spiritual practice. It is through the anupreksha of transitoriness that this change of outlook transpires.

### **The Use of Scriptural Knowledge— The Anupreksha of Transitoriness**

The body is full of vibrations. To know that these vibrations take place continuously, is *preksha*. While practising anupreksha we learn that these vibrations are transitory. No vibrations are lasting. They last but for a moment. They are momentary. There is a quivering one moment, and the very next moment it is gone. The tremor is transitory. All the vibrations taking place in the body are transitory. If the body contracts a disease, that too is transient. While practising anupreksha thus, we reach a point when the cycle of infatuation or attachment stands broken.

Lord Mahavira practised the anupreksha of transitoriness for six months before his initiation. Generally it is believed that Lord Mahavira was born a God. No man is born as a God. Every man is born as a man and he makes progress in manner proper to a man. Mahavira practised meditation, did a number of exercises and in course of time he realized himself as God. Lord Mahavira was born with the capability to become God, but he did not become God the moment he was born. Therefore, it is believed that every Great Preceptor is at birth a potential-preceptor, who after realising himself through spiritual practice, becomes a Great Preceptor in deed and fact. Only when they manifest truth through omniscience, do they really become Great Preceptors. Lord Mahavira too, was not born as God. He was born a man and became God only after developing his consciousness. Everyman can become God. Mahavira never said that only he could become God and all others must continue as his devotees and they in themselves would never become God. Mahavira never made any distinction like that. He declared unambiguously that each man could become God.

That God should continue as God and the devotees should continue as devotees for ever does not appeal to reason, nor is it proper. That a king should remain a king and a pauper should continue a pauper for life, is not acceptable to modern thought. What is acceptable to the present age is the idea that all men should have equal opportunities for self-development. Lord Mahavira was permeated by this bhavana when he said, "Each man can become God."

The anupreksha of transitoriness is an exercise of scriptural knowledge, of self-knowledge. When we firmly hold the reins of scriptural knowledge in our hand, the horse of the mind can cause us no hurt. Through the use of scriptural knowledge we must integrate our mind and control it. Which means that we should not become a slave to our mind, but make the mind our slave. We should not become obedient servants of the mind; rather we should turn our mind into an obedient servant. He who does whatever comes to his mind, is a slave to his mind. The wise man is he who ponders over what comes to his mind with a view to finding out whether he should act upon it or not. Only when after mature deliberation, he concludes that a particular thought is right and proper, does a wise man implement it. This would mean that the reins of the horse are in our hands and we are driving it, the horse is not running on its own. When the reins go out of a man's hand, confusion overtakes him.

When the reins of scriptural knowledge go out of a man's hand, he cannot see, even though he has eyes. He finds himself in a curious state of mind, and even the role of the mind is changed (for the worse). It is therefore necessary that we hold in our hands powerful reins to make the horse of our mind to keep to the right path. Those reins are: anupreksha, scriptural knowledge, self-introspection and self-realization. To know about oneself, to think about oneself, to deliberate upon oneself and to directly experience oneself—this is anupreksha. When preksha is combined with anupreksha, the horse of the mind starts traversing the royal path leading to salvation. And then the question of the mind being fickle falls by the wayside.

## BHAVANA OF INSECURITY

Man is imperfect. Because he is imperfect, he tries to complete himself through acquisition of material objects. He is confronted with many problems such as suffering, unrest, poverty, etc. To come out victorious in his struggle, he wants other people's support. He looks around for shelter and refuge. He does find some support and refuge in the social world, but such refuge is only temporary. The truth of all times is this that a man can definitely rely only on his own valour and exertion. In fact, shelter or refuge lies only in one's own endeavour, nowhere else. On the basis of this ultimate truth, not to repose too much or exclusive trust in other people's protection, constitutes the bhavana of not seeking refuge outside oneself. The man who is permeated by this bhavana develops a strong sense of responsibility and his equanimity is not disturbed even when others betray him.

He who is not fully acquainted with his own being, cannot feel secure anywhere. Wealth, material possessions and family—all these are different from one's essence. That which is alien, can provide no refuge.

Lord Mahavira said, "He who mistakes insecurity for security and security for insecurity, goes astray." One's security lies in one's own being. To seek refuge in oneself is the quinessence of the anupreksha of insecurity.

The practitioner of meditation is very alert, and awake. He keeps breaking his illusions. The man who visualises a haven in everyone, is suffering from a very great illusion. One may be required to do so in everyday living, but this cannot

be the ultimate truth. Everything cannot become a refuge. We must see it very clearly that our behaviour is not the ultimate truth. Behaviour is one thing and reality is another. The truth of behaviour belongs to the sphere of conduct and the truth of reality is factual. The truth of behaviour is this much that as long as their self-interests cohere, two persons constitute a refuge to each other. The moment one's self-interest is in jeopardy, all sense of protection evaporates. One is assailed by self-pity. "I did so much for him, and this is the reward I get for all I have done!" Hurt is caused not by another person's conduct, but by one's own forgetfulness of the law. When one accepts behaviour, some material object or person, to be the ultimate truth, one is bound to suffer. This constitutes the *anupreksha* of insecurity. In practical life, one may seek refuge in various objects, but one must never be oblivious to the truth that real or ultimate protection lies in one's own knowledge, one's own perception, one's own conduct and behaviour. Ultimately, no one can be a refuge to another

#### **"There Is No Refuge" : A Truth**

This bhavana is an attack on our mental culture which looks for outside support. If one thoroughly grasps the fact that there is no refuge outside, one's involvement with the outside material world is naturally relaxed. A man holds on to his fortune, family, wife, son, friend, house, etc. He believes that ultimately someone or the other would provide him support. It is this illusion which is responsible for accumulation. Religion says, 'There is no refuge; Let go your belief. Why accumulate attachment, delusion and sin for nothing? Just relinquish your hold. That's all no need to escape from life'. When Valmiki saw this truth, he instantly found salvation. When Anathi Muni realized that nobody was able to cure him of his disease, that all had failed him, he turned his gaze inwards, and saw that the eternal is beyond all disease, beyond death, and nothing could touch it. Why should he not then make it his refuge? And he went away in search of the eternal. Emperor Shrenik said to him, "I shall be your master." Anathi Muni said, "How can you be my master; you

must first become a master of yourself. Right now you are a slave to the very people you call yourself master of. I have found the master—within myself. When you too find the master, all your present estate will dissolve and a new estate shall come into being."

A thinker of Denmark has written—'You are genuinely worried when you feel that the ground has slipped from under your feet. This is the moment which decides one's future. But if before that one has had no direct experience of truth, one generally renders one's future darksome. Even in the moment of surrendering one's body to death, one's consciousness hovers like a kite around one's own people and things; consequently, after death, one is reborn in the same old environment'. Mahavir, Buddha, etc. have said, "Seek refuge in yourself." Seek refuge in nature. Let the sadhak observe the total lack of protection outside, and also observe what lies within. That which lies within is eternal. Salvation lies only in holding on to the eternal. Let not the eternal be forgotten even for a second. This is the yoga of remembrance, of awareness. Guru Nanak says, "He who never forgets Him, is really great." That is the only true estate we may carry along with us.

#### **Creation of A Wholesome Society**

Mahavira gave us the maxim 'insecurity'. He did not declare anyone to be safe. He said, "He who seeks refuge where there is none, is destroyed." There is nothing secure. How can another provide any protection? An enlightened soul represents the purity of the soul; a perfected soul embodies the perfection of the soul; a hermit embodies the aspirant nature of the soul and religion embodies its consciousness. There is no other refuge. One's salvation lies in one's own soul, in knowledge, in perception and in character.

The trinity of knowledge, perception and character (*veetaragata*) is—an enlightened soul.

The trinity of knowledge, perception and character is—a perfected soul.

A monk represents the practice of the trinity of knowledge,

intuition and character.

Religion represents the conduct of the trinity of knowledge, perception and character.

All these are not different from the soul. Let us shed this illusion that we are seeking refuge in another. In seeking refuge in them, we are seeking refuge in ourselves, in our own being.

The person who practises this anupreksha, this wholesome thinking, cannot be unsocial or impractical. All refinement in conduct, reformation in society, revolution and welfare is effected by such persons only. Those who are caught in attachment and illusion, cannot reform society, nor accomplish good works, nor can such persons bring about a social revolution. They cannot take society to the summit of progress. How should they? A person who is deeply attached to material things, who considers matters to be something eternal, struggles so hard for material objects so as to involve the whole society in endless strife. On the other hand, a person who is wholly given to social and group conditioning, follows the group blindly, says to himself, "Whatever happens to others will happen to me". This collectivism then becomes the means of taking one into dense darkness.

The individual who seeks security and refuge in others becomes a cypher in oneself. He always depends upon others to save him. So he follows others. He never tries to stand on his own feet. If these truths are realized by a social individual, the very face of society is altered. Society then assumes a form which it had never assumed before. A society erected on spiritual foundation and based upon these truths, will be a revolutionary, orderly, peace-loving society, well-disposed towards all.

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## BHAVANA OF TRANSMIGRATION

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All living **beings are** not alike; nor are all men. All differ from one-another in intelligence, wealth and capacity. Those who possess these are filled with pride; those who are devoid of them, develop an inferiority complex. The remedy for this two-fold disease is the bhavana of transmigration. The world is subject to change. No individual in it can continue in the same state forever. In ones life-time, an individual experiences many different states. What he experiences during many life times, none can tell. A person who is permeated with the bhavana of change, does not suffer from inferiority or superiority complex.

Today's scientists also recognize that matter is never destroyed, it only changes its form. The religious people have been saying it from time immemorial that the living and the non-living, the animate and the inanimate, are two independent substances. The whole universe has been created out of these two. Both of them are eternal. The worldly soul is not altogether free from the heterogeneous element, since it is required to wander all over the world. In the bhavana of transmigration, the sadhak perceives and feels thus: "How long have I been roaming about this world? There is no form of existence in which I have not taken birth. I have been born a number of times in every shape and condition. Shall I go on roaming like that for ever? He perceives various kinds of suffering in all forms of existence. He wants to break away from this bondage of endless transmigration. Attachment and aversion are the principal causes of transmigration. As long

as these continue, the total freedom of the soul remains unmanifested. The contemplation of worldly life in various forms and conditions constitutes the bhavana of transmigration.

### **The World : A Study**

The anupreksha of the world means—to come to know the many transformations of the world; to come to know various changes, to be regularly in contact with the cycle of birth and death.

No substance is free from the cycle of origination, cessation and continuity. All that has being, is born and destroyed, is born again and re-destroyed. This process of origination and destruction goes on. It is this process which is called the world. Aggregated compounds of atoms go on changing. They leave one state for another. Conscious beings also change continuously. They take birth and they die. Sometimes they are born as men, at other times as animals. Even in one life there are numerous phases. Constant thinking on this whole cycle of change takes a sadhak towards salvation.

Consciousness is the fundamental nature of the soul. It has two uses—to see and to know. Since, consciousness in its pure form, is not available to us, therefore, our intuition and knowledge are obstructed, covered. That which clouds intuition is called the covering of intuition and that which clouds our knowledge is called the covering of knowledge. This covering is the result of one's delusion. We do not only know and we do not only see. With knowing and seeing goes the feeling of like or dislike. This gives rise to attachment or aversion. Attachment and aversion create delusion. Delusion obstructs knowledge and intuition. The cycle goes on.

There is only one method of breaking this cycle—the disposition of a knower or seer, makes use of his being. He who adulterates his knowing and seeing with the feelings of like or dislike, lapses from his being into infatuation or attachment. Some people are awakened of themselves in breaking this spell. Efforts are made to awaken through faith those who are yet unawake. Lord Mahavira said, "O unseeing

one: Your intuition is obstructed on account of your own delusion. That is why you are not able to see the truth. Because you are unable to see the truth for yourself, accept on faith what the seer tells you." The basis of anupreksha is the understanding given by the seer; its function is to make one directly experience that understanding through constant thinking about it and to effect the transformation of consciousness.

### **The Consummation Of The Anupreksha Of The World**

After delusion is totally destroyed, attachment and aversion are eradicated, all craving is dissolved. With the dissolution of craving, suffering comes to an end. It is greed that gives birth to craving. Greed is the cause of all sins and the destroyer of virtue.

Non-greed means destitution. He who does not possess anything is destitute. The bliss arising out of the state of destitution is indescribable and self-attainable.

A yogi has said: 'Experience for yourself the state of destitution. In that state you will become the master of the three worlds. This is a divine secret available to a yogi.'

## BHAVANA OF SOLITARINESS

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In his outer environment, man is not alone. He lives a collective life in the midst of others. But he is not collective in all respects. Only he who, in the midst of practical relationships, has yet a distinct awareness of his inmost being, can keep himself free from the problems arising in the flow of collective life. While facing outward problems, he is yet inwardly free from them. In the outer environment, living in the midst of a community, he yet remains alone in his mind, and while leading a busy outward life, he is yet free from pre-occupation in his heart of hearts.

A social being demands and extends co-operation. He cannot live alone. Society runs through mutual cooperation. However, while living a social life, people can forget this truth that ultimately a man is alone. A meditating sadhak should always keep this truth in his mind. He must practise this anupreksha again and again. A man who firmly realizes that the soul is alone, the individual is alone, is not perplexed when no co-operation is forthcoming because his consciousness is fully permeated by the bhavana of aloneness. He will not break-up even under adverse circumstances. If this bhavana is not well-established in his mind, on finding that he has been abandoned by all, he will go mad. It so happens because the individual fails to remember the eternal truth that man is essentially alone. He does not realize this truth, does not conduct himself in accordance with it. If his mind is permeated with this truth, he will not be demoralised by any happening. He will pull himself together.

When all offered cooperation, it caused no surprise. Now that all have abandoned us, withdrawn their co-operation—this, too, should occasion no surprise. The really surprising thing is that though such events occur everyday, yet a man, closing his eyes, continues to ignore the truth. “I am alone.” This is the anupreksha of aloneness. Attachment arises in duality. In the absence of duality, it dissolves. There is an Upanishadic saying, “What delusion or grief can come to a man who keeps alone.”

Through sustained practice of the bhavana of aloneness all attachment to the body, material equipment, etc. weakens. Association with others is a practical necessity—we cannot ignore it. But at the same time we also must not ignore the truth that ultimately, the soul (the self) is different from all others. Only by strengthening this feeling of discrimination can a sadhak keep free from the bondage of the body, even while keeping in body yet. The soul, capable of knowledge and intuition, is eternal, everlasting. I am the soul. The other fortuitous substances are different from me. I am not those fortuitous substances.

Do not be so attached to others as to lose all sense of your own individuality. In this bhavana of aloneness, a sadhak perceives himself to be outside all activities. Plotis has said—“He flies high who flies alone;” Nami Rajrishi says—“Communion is suffering.” When there are two, communion takes place in words, not when there is only one. The queens were grinding sandalwood. The twinkling of their glass-bangles pierced the ears. Nami Rajrishi said, “Stop it.” The queens removed all their bangles except one and continued grinding. No sound pierced the ears now. Nami Rajrishi said, “Have you stopped grinding sandalwood?” They answered, “No, it is being ground.” “Then,” asked Nami, “Why is there no sound of bangles?” The queen said, “Because we are wearing only one bangle each. A single bangle makes no sound.” On hearing this, Nami Rajrishi was immediately enlightened and started on the path of sadhana. At all places, a sadhak should experience aloneness. Not in imagination only, but in reality, one’s existence is solitary. One is

essentially alone. The day one is immersed in the feeling of aloneness, peace itself begins to knock at one's door.

### **Who Is Alone?**

Acharya Bhikshu enunciated an important maxim. He said, "I shall live with my community, but I shall live alone. I shall not tie myself up with anyone." To live in the Order and yet alone—is very significant indeed. It is the prime secret of sadhana. We cannot be totally alone. A person may think that if he retires to a forest, he will be alone. But this is an illusion. Sometimes a person who retires to a forest is even more crowded than one living in a village. How can we be really alone when thousands and thousands of impressions permeate our being. There is an unimaginable crowd of thoughts in the brain. With all that crowd, wherever we go, can we be really alone? There is no occasion for us to be alone. As long as the brain is not emptied of all thoughts, a man cannot be alone, never:

The only way to experience aloneness is to accept the truth that all coming together is accidental. This body, clothes, shelter are all transitory. Passions like anger, etc. and diseases are fortuitous. They are not innate but conditional.

A man is really alone only when the bondage of attachment and pride is dissolved, and when one is in communion with the soul. With the gradual deepening of the experience of aloneness, the truth becomes apparent that "I am alone." In this perspective a question arises as to whether this kind of thinking will not lead to the breaking up of all family ties. We must not consider this question from a partial view-point. For the conduct of the pilgrimage of life, on practical grounds, it is necessary to realise that, "I am not alone. My fate is linked with others. I am attached to my family, to my village, to my country. Many subtle threads bind me." While on the ground of behaviour, a man should feel himself bound with a thousand ties, on the ground of spirituality, he should feel himself to be free of those ties. Let both these conditions co-exist. There should be a synthesis of the two. Along with the practical point-of-view, the final

vision, the vision of preksha should continue. He who lives a social life, is tied up with many threads. But if a man is content to live a life of bondage and does not awaken his spiritual consciousness, the infatuation grows so strong that the threads become sturdy ropes from which it is not easy to get free later.

Let us awaken our consciousness through anupreksha and experience in ourselves the feeling—"I am alone." "I am a conscious being, animate." "This body is unconscious, inanimate."

### **I Am Alone**

Old age is a problem. I believe it is also a great resolution. We have an aphorism pertaining to the realisation of aloneness. Lord Mahavira said, "You are alone. There is nothing you may call yours." We are not able to assimilate this fact. While a man is young, he is busy bringing up the family. He receives boundless love from his family and all look up to him with respect. So he never realizes that he is alone. He says to himself, "I am not alone. My family cannot do without me even for a second. My parents, brothers and sisters, wife, daughter—they cannot live without me. I am bound up with them." In such a situation, the aphorism of aloneness does not appear to make much sense to him. But when he grows old, when he becomes incapable of catering to their respective interests, when he is of no use to anybody, when he becomes a good-for-nothing, all the threads of attachment snap, nobody obeys him, nobody respects him, he then says to himself, "O, me: what a queer world it is: Nobody belongs to anybody. Every man is alone. I am alone, I have none whom I may call mine." This feeling is very poignant. "Nobody supports me. Nobody looks after me. How they ignore me. Nobody listens to me. Really, I am alone. It happens more or less to every old person. But it is possible for an old man to look upon such a situation as providing an opportunity for the realisation of truth. Otherwise, everything will make him more and more unhappy. Old age presents a great problem and a good deal of occasion for suffering. But it is

possible to pass it joyfully if the old man's spiritual consciousness is awakened, and he is permeated with the bhavana a great truth is manifested and a man comes to realize that he is really alone. All these ties of attachment, all the needs which create an illusion of identity, really push a man into the pit of delusion. Old age provides an opportunity for breaking all these. With their dissolution, the real 'self' is preserved and the truth of "I am alone" becomes apparent. In such a state the factual 'me' survives: all else is dissolved.

When the difference between the body and the soul becomes clear, the anupreksha of otherness is actualised and one feels, "I am alone." Then the anupreksha of aloneness, the contemplation thereof floods one's being. A man says to himself, 'I am alone: If, even my body is not mine, who else can be? How can my kinsfolk be mine? That is a far cry. My body is the nearest thing to me. When even my body is not mine, how can any relative be mine? How can the other be myself? The body is also an alien, not one's own. With the awakening of the sense of otherness, another illusion stands dissolved. One develops great attachment to what one considers to be one's own, and accumulates great malice towards those one does not consider one's own. There can be no attachment to what one considers to be an alien, not one's own. Now the illusion of 'one's own' and the other is dissolved, is very clear that nothing is one's own. When one's own body is not one's own, how can another become one's own? When nothing is one's own, nothing can be the other, the alien. The whole distinction between one's own and the other stands dissolved. One is alone, absolutely alone: The man sees himself as he is alone:

You may say all this is impractical talk. How can a family exist, with such thinking? How can a society function like that? Or a country? If all men feel themselves to be alone and separate, how can there be any communion between them? How can any collective work be accomplished? How can there be any evolution of power? Power evolves when two come together and co-operate. A house is built through co-operation. A thread, by itself, has little value, but when many

threads come together, when they combine, cloth is produced, which covers our nakedness and provides us protection against heat and cold. Wherever there is union, a coming together, a commune is formed from which power originates. The whole strength of a society lies in the collective. The collective is the source of all power. A man himself can accomplish little.

On the ground of practical behaviour, it seems that the talk of aloneness is altogether impractical and anti-social. That it seems so is natural. The very meaning of the term "vyavahara" (behaviour) is gross, rough, crude. Roughly, a man can only think like that and such thinking cannot be said to be defective from that gross viewpoint. It is true that you cannot build a house with one brick. Also there is a saying that one brick collides with another. The union of two persons is productive of power. Also, where two persons meet, conflict too, arises: sparks leap allround. With the coming together of two, many benefits accrue; there are also difficulties and problems. If there is no instance of two persons living together, never having quarrelled, there is also no instance of a single person having waged a battle. At times, a clash occurs between two persons. Among those living together permanently, the father and the son, the husband and the wife, cannot help colliding with each other. An encounter is possible even with one's image. The sparrow starts fighting with its own reflection in the mirror, it attacks its shadow till its beak gets sore. The lion saw its image in the water and rushed forward to kill it. It was drowned. Even though it was destroyed in the process, it could not help coming into clash with its image. If one cannot help colliding with one's own image, how is it possible for two persons to live without any conflict at all?

The creators of the Upanishads have said, "Fear comes into being with the other. The other constitutes a hurdle in one's way; one's freedom stands fragmented. When alone, a person can do anything, but when another comes, he grows more careful. He cannot do as he pleases. The arrival of the other creates apprehension, fear is born and there is conflict.

This aspect has to be kept in view. To be alone is not unnatural, unsocial. The person who, while living in society, feels himself to be alone, is spared a thousand problems.

In this whole situation, the principle of awareness is the feeling of aloneness. It is not possible for an individual to abandon all ties in practical life. Nor am I talking of ending all contact. Nor can a man do away with relationship. A man can only live in relationship. Without it the world cannot go on. The experiencing of aloneness will not end relationship; rather it will impart to it greater sweetness. If you really experience aloneness in your life, you will be able to steer clear of many difficulties. You will never fall a prey to anxiety or grief. You will not be perplexed by other people's conduct, nor shall it cause you any unhappiness. Your mind will remain tranquil, and your actions in this state will be pleasing to other.

One maxim will constantly pervade you. "I am alone:" When any problem comes up before you, your mind will be permeated with this maxim: you will not be distressed by the problem. The complexity of the problem will be appreciably reduced and you will be able to resolve it on practical grounds. On the other hand, without the support of the maxim of aloneness, even a little problem will grow to be very complicated and you will not be able to resolve it. The practice of awareness will prove to be useful in both individual and social practical life. It is capable of solving problems at both these levels. Awareness solves problems and helps us make progress from moment to moment.

We come together in relationship; we also escape from it. Coming together and escaping—both are right in their context. Coming together is good, but at times it is also necessary to escape. Community life is good, and living in seclusion is also good. Exclusive attachment to any one thing is not desirable in practical life. We are here concerned with practical living. Where there is a body, wherever there is life, certain needs arise. We must have food, and wear clothes, we must build a house to live in—all these are necessary. Under the circumstances, we cannot do without relationship. We

have to depend upon others. But in the world of reality, in the world of truth, we shall have to live alone. Otherwise we shall have to bear many hardships. There is no other alternative.

### **Alone Even in The Midst of A Crowd**

Whether a sadhak should live alone or in a group, is a significant question. The Agamas offer an insight:

"There are two approaches—scientific and popular." No controversial issue can be resolved if viewed only from one angle. There are many ways of looking at it—at least two: the scientific approach and the popular estimate. The objective (scientific) approach embodies a truth according to which an individual comes into this world alone, dies alone, alone suffers joys and sorrows, and engages in spiritual practice alone. This bhavana is embodied in a Rajasthani couplet:

*A man is born and dies alone.*

*No companion in the world hath he.*

This is the reality. By ignoring this truth, we create confusion. If some person thinks that he cannot do without me or that I cannot do without him, it is an illusion created by the mind. The fact is that nobody's business is stalled due to another person's absence. The cycle of birth and death goes on. Every person flows in this current for a while and then disappears, and the world goes on as before. What for all this worrying and restlessness at all hours of day and night? This problem arises because we fail to practise the anupreksha of aloneness. As a matter of fact, a man is his own master. Therefore he must learn to live by himself, alone. A strong man always lives alone. Does the lion of the jungle ever say to itself: I am alone, helpless, feeble, without a family.

Does the lion entertain any such anxiety even in a dream?

The lion is a living being; so is man. Is man less mighty than a lion? He is endowed with limitless energy. Therefore, he must not fear to be alone—never:

Saint Eckhart was sitting peacefully under a tree. A friend of his happened to pass that way. When he saw Eckhart sitting alone, he went to him and sitting beside him, said, "Perhaps

you are bored sitting alone, so I thought I would come and sit with you.”

The saint said, “Brother: Who says I was alone? I was with myself. God was with me. Indeed, it is now that I am rendered alone: By coming here, you have effected a separation between me and my God.”

How deeply significant this outburst is? Only those who know the art of living alone, can really appreciate it. An individual tied to a group can neither appreciate it, nor can he experience the joy of living alone.

Through the practice of the bhavana of aloneness, it is possible to resolve the problem created by duality.

The Great Preceptors live in solitude at the beginning of their sadhana, but after achieving omniscience they live in the Order, deliver discourses, travel and establish contact with the people. The question arises as to why they do so. The answer is simple. Their karmic account is not yet closed—some karmic material particles remain to be worked out. To eliminate these remaining non-destroying particles and to awaken the public—This is the objective behind the institution of Orders by the Great Preceptors.

It is also necessary for a sadhak to inspire others to follow the path he has found. This effort on his part is also aimed at eliminating the remaining karmic particles which yet cling to him. The principal thing is that the sadhak should not be stubborn about any thing. Whatever path his guides show him, he should pursue it with total dedication. Thus, he will be able to live alone even in the midst of a crowd. If the path he follows is not right, his mind is congested even when he is alone. Therefore, to be alone in the psyche is the safer course.

### **Universal Nature of Truth**

One great maxim of spirituality is: “Experience aloneness even while living in a group.” For a spiritual practitioner it is most desirable. A man who experiences aloneness, finds his consciousness changed; his whole personality stands transformed.

Gurdjieff, a great spiritual practitioner of Russia, used to conduct an experiment. Ten, twenty or thirty people living in a hall, taking their meals together, each constantly experiencing in himself the truth of “I am alone:” Gurdjieff made use of this maxim of the anupreksha of aloneness. Truth is nobody’s monopoly; it belongs to all, it is universal.

Irrespective of the fact whether he belongs to India, Russia or any other part of the world, a person who enters the ground of spirituality and seeks the truth, makes a similar discovery. In the achievement of truth, all limitations of time and space dissolve.

Living in solitude means the practice of living alone, in seclusion. It’ has another meaning—the experiencing of aloneness. And yet another meaning still—the capacity to move in the contrary direction. To walk with the crowd, to swim with the current, is one kind of movement. The other is to move in the contrary direction, not to follow, to swim against the current. It is easy to swim with the current. The stream is flowing. A piece of straw falls into it and is swept along. Anything that comes flows with the current. But to swim against the current is very difficult. Following the crowd is not something new. It has been there ever since the beginning of human society. Ever since man has evolved from being a solitary individual into a community, the disposition to follow, to conform steadily growing.

One may approach living in society in two ways. One may say to oneself, “All people do so, but if I don’t, what does it matter?” Or, “Nobody does it, but if I do it, what difference would it make?” Both these approaches take us away from the truth. A person who has experienced aloneness, who does not follow mob-rule, who has abandoned the very instinct to conform, does not argue in terms of what society does or does not. He only thinks of what **he** should do, irrespective of whether others do it or not, what is right for him, what is his duty, his responsibility? The evolution of such thinking is possible only on the ground of ‘aloneness’. In the course of life, one is visited by prosperity and adversity, by what is congenial and what is not congenial, by what is

agreeable and what is not, by the heat and the cold. To endure the heat and the cold, the agreeable and the disagreeable, is a difficult undertaking. If anything, the agreeable is even more difficult to endure than the disagreeable. Everybody cannot so endure. When things are going well, in the moment of prosperity, a man is filled with such pride, so much vanity, that he does not hesitate committing injustice. He does not hesitate because he cannot endure prosperity. Aversion is an evil, but not so great an evil as attachment.

A Sanskrit poet rightly says that the black-beetle bores itself out of timber, but ensconces itself within the closed petals of a lotus flower; out of the lotus-chamber, it does not stir abroad. Out of hard wood, it bores itself out, but the bondage of attachment is difficult to break. To endure what is agreeable without losing one's equilibrium, is a hard task. The person who keeps atone, practises solitude, must learn first of all how to break this bondage of attachment. Society is not put together through dislike, nor relationship built thereon. One who makes use of penal power can never establish right relationship with another. He can cause pain and grief to another person, but cannot establish a relationship with him. All relationship is built on the basis of love and close affinity. That also forms the basis of attachment. But truth is after all truth; it cannot be belied. One who practises meditation, learns the truth that though relationship may be established on the basis of love, the bondage of love cannot be very strong; it is not the ultimate truth. The ultimate truth is—"I am I" and "you are you." It sounds very bitter and impractical. Nevertheless, it is an undeniable truth.

Let us not forget the truth of aloneness. However unpleasant and impractical. He who grasps this truth, can arrive at the ultimate truth and peace, and avoid suffering. A great maxim for increasing one's morale is—"Walk alone:"<sup>11</sup>

### **Experiencing Non-Action**

Aloneness is a truth. But the effort that man has put in repudiating it, has not expended in any other direction.

The attempt at falsification went on and today it has

reached a stage when the society is being looked upon as the highest or the eternal truth. Mankind seems to have accepted that society is the ultimate truth and the individual is merely a part thereof. The individual is nothing but a cog in a gigantic machine. Apart from it, an individual has no existence. This belief has put an end to the independent existence of the individual. It has dealt a severe blow to his freedom. Has an individual no independent existence? Is an individual merely a part of society, nothing else? If the individual is merely a part of society, then whatever society offers should be acceptable to him. But the difficulty is that the individual is not able to accept joyfully what the society offers him. On the contrary, his mental tension is greatly increased. In his heart of hearts he feels, "I am an individual. I have an independent existence. I am an entity in my own right." On the one hand, there arises in the mind the idea of an autonomous being and on the other, the dense cloak of collectivity is spread all over him. In these circumstances, mental tension go on increasing.

The remedy for avoiding tensions is—the creation of a state of non-action. It can be created through meditation. It is also possible to create this state by experiencing aloneness while living in the community. "I am alone: The rest is fortuitous, accidental." The identification of one's being with the accidental, is activity. To look upon the accidental happenings as something separate from one's being, to experience it, is non-action.

Lord Mahavir practised 'anupreksha of aloneness for' six months. If a man is shut up in a cabin for three months and he contemplates upon 'I am alone:' at the expiry of three months when he comes out, he will be so transformed that the outside world would appear to him to be altogether unreal. He would say, "It is all false, unreal. The people's talk about their relationships is all untrue. Untruth envelops all worldly ties. Aloneness is the only truth.

## BHAVANA OF OTHERNESS, OF SEPARATION

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The first principle of wholesome thinking is—the anupreksha of otherness, of separation. What could not be accomplished before, can be accomplished through this anupreksha. The bhavana of otherness is the basis of right vision. “I am different from the body and the body is different from me”—this is the bhavana, the anupreksha of otherness. As this bhavana grows stronger, the knowledge of the soul, the light of the soul, scatters abroad thousands of rays and the darkness of delusion is dissolved. With the awakening of the bhavana of otherness, many complexes are dissolved. All the tensions created by a person through the identification of himself with his body, all the knots thus formed, are resolved. A man is freed of tensions and complexes.

Illness comes to the body and a man begins to lament. A little pain or hardship caused to the body quite humbles a person. You might think it is because of suffering. No, that is not true. It is not because of suffering, it is because of the complexes formed, because of a man’s conditioning. Our attachment to the body is so great that we cannot endure the least pain caused to the body. Because of this attachment, even a little suffering becomes intolerable. But the persons in whom the bhavana of otherness is awakened—not a million sufferings can efface their sweet smile. A look of misery never appears on their face. They are never depressed. Even great physical pain they quite ignore; they do not pay any attention to it. A man does not cry so much because of suffering caused to

the body. What makes him lament is the belief that his body should not be subjected to suffering. With the strengthening of the bhavana of otherness, the complex that “his body should not be subjected to suffering” is dissolved, the knot is unravelled. If still there is pain, one observes it like a spectator. There is some movement in the body; something is happening there. The man is only a spectator, without any identification or involvement.

A person came to me. He was practising meditation. I asked him, “How is your meditation going on?” He said—“I felt pain in the body, so I have just stopped meditating.” I suggested, “Why not observe your pain. Why not concentrate your attention on the spot where there is pain?” He did that. The process of meditation continued for 5-10 days. As his meditation matured, all consciousness of pain disappeared.

To whom is the pain caused? To the soul or the body? The soul suffers no pain. We have identified all our consciousness with pain. And we have done it on the basis of the belief that it is I who am suffering this pain. If we learn to discriminate, if the idea of otherness becomes clear, we shall find ourselves ensconced in such a ventilator of health from where we would be able to observe pain like a spectator. We would be able to say to ourselves, “There is pain, there and here am I.” **There** is the wayfarer, and here am I.” Just as a man, looking through the window, sees another man walking on the road outside, similarly, he will be able to observe pain as distinct from himself. Such a state comes into being with the development of the bhavana of otherness. I am not taking metaphysics. Had I been doing so, my view would have called forth an opposite view, my argument would then be confronted with a counter-argument, my dictum with a counter-dictum. But what I am saying pertains to sadhana: every person must experience it for himself. Each person’s experience is his own. A sadhak should develop his power of discrimination, awaken his consciousness of discretion, practise the anupreksha of separation of the soul and the body from the background of the soul, and he should practise *kayotsarga* (relaxation with self-awareness). Having

reached this stage, he should find out whether he can look at pain as distinct from himself or not.

Whoever practised kayotsarga, practised it on the ground of sadhana. And whoever awakened his insight, did so on the ground of sadhana. It is only through sadhana that a person comes to experience for himself that the soul is different from the body and the body is different from the soul. A man cannot reach this stage through mere logic.

There are two things—one academic and the other pertaining to direct experiencing. The academic things are acquired from the agama, from a teacher, or from tradition. Many people have learnt the following aphorism by heart: “The soul is different, and matter is different.” But when their body is troubled by suffering and pain, they clean forget this doctrine. In such situation, the doctrine fails. It is bound to fail. Because they have merely crammed the doctrine: for them it is merely academic. What is academic, has its limits. To begin with, a thing may be accepted academically; it may be taken on trust, borrowed. But what is taken on loan must be returned. One has to acquire something for oneself. We must directly experience the truth of what we have learnt. We must feel in ourselves that the soul is different from the body and the body is different from the soul. Only then real things will start happening. As one delves deep into the truth of life, one finds that even creation is accidental, ephemeral. It is like an inn where travellers come from various directions, rest for a while and return to their respective places. What kind of identification is possible with the wayfarers. How long can association with them last?

In all comings-together and separations, to live without identifying oneself with anything is the objective behind the bhavana of otherness.

### **Distinction Between Materialistic And Spiritual Individuality**

In the case of a spiritual individuality, there is consumption of material things. A spiritual person will eat, drink, wear clothes, and also live in a house. He will do all

this, but would not be attached to it. He will never say, “my clothes, my house.” Instead, he will say, “I am sojourning in this house at present. I am wearing these clothes.” People in the villages, when asked, “Is this house yours?” reply, “The house belongs to God, Maharaj: We just live here.” A doctrine underlies this answer. After all, to whom can the house belong? It cannot belong to anyone. Wealth and the land have never belonged to anybody. That is why it is said that wealth and the land are eternal virgins. Till today they remain unmarried to anyone. Affluence is an eternal virgin. To the end of time, she will remain so.

To use material objects and to be attached to them—these are two different things. A materialistic person uses material articles and is attached to them. A spiritual person also used material articles, but is not attached to them. In the latter case, ‘matter’ and ‘mine’ do not combine—they keep apart.

### **The Way of Freedom**

Chemical conditioning is an aspect of our dependence. The other aspect of life is—freedom. When through sadhana, consciousness undergoes a transformation, chemicals cease to affect us. It is the quality of poison to kill. But could it kill Meera? Meera drank the cup of poison. It had no effect upon her, whatsoever. Could the dreadful serpent, Chandkaushik, kill Mahavir? The very hissing of it burns a man into an ash-heap. It stung Mahavir thrice, but without any effect.

The poison has its effect only when there is attachment to the body. The greater the attachment to the body, the deeper the effect. With the dissolution of this attachment, as awareness increases, the body remains a burden no longer. After attachment is dissolved, the body remains, and things happen to it, but one’s consciousness remains uninfluenced. When the vital breath and consciousness recede within and their contact with the body is snapped, the husk of the body remains and then whether it is a serpent or any other venomous thing that stings it, it has little effect upon consciousness. This is the other aspect. Our consciousness is transformed through preksha; it is refined and purified by the spectator-stance. In

such a state, the chemicals prove ineffective, or have the minimum of effect. This is the aspect of our freedom.

Mahavira said, "Forbear: Endure: Forever forbear:" This becomes intelligible only when, besides forbearance, we practise how to concentrate our attention on a particular place. The disease we look upon as a problem, becomes for us a ground for experimentation; it acts for us as laboratory to work in. In this spiritual laboratory we can find out as to who it is that suffers from disease, and who is being harmed by it. Who am I? We have a clear perception of it. "There is the disease and here am I." Otherwise we tend to regard them as one. "I am diseased:" As long as we are identified with the disease, we shall continue to be tormented by it. When, instead of saying, "There is the disease and here am I:", we say, "I am diseased:" we become indistinguishable (indivisible) from disease. Had we said, "My disease", it would have implied some distance, a separation between 'myself' and 'disease'. But by saying, "I am diseased", we become identical with the disease; all distinction, all distance, between 'myself' and the disease disappears and in this situation we are bound to be tormented by it. But if we create a distance between 'myself' and the disease by saying, "I am only a spectator, a seer, a knower; I know and see. There is the disease and here am I," the spectator, the knower-seer, stands separated from the disease. Then the disease itself becomes a basis for experimentation and out of it emerges a solution.

The soul has been called 'aruj', meaning disease-free. The soul cannot be diseased. Consciousness can never be ill. The soul is ever free from sickness. It is the body which is afflicted with disease. When this distinction is assimilated, when a distance is established between the self and the disease, the problem is itself resolved.

### **Discrimination**

When an explosion takes place in a sadhak, he attains self-realization. On reaching that stage, he says to himself, "I am not the body." "I am not matter." "There is nothing tangible about me." This is the first stage of spiritual development.

When this situation materializes, the very current of thinking undergoes a change. All infatuation wears off. When a sadhak says, "I am not the body," a new stream of thinking originates, which we call the anupreksha of otherness. When it becomes clear that one is different from one's body, it is such a severe blow to the sense of attachment that the fort of delusion is quite demolished, because delusion originates in the body. Man acts on the basis that the body is all important. With the breaking of attachment, the wall of delusion erected since the beginning of time gets demolished and it becomes quite clear, "I am not the body". With this realization, all our ideas are transformed. This body is not mine, "I am not the body." The knot of pride is unravelled. This body is not mine"—the sense of 'me' and 'mine' is dissolved. A man finds a way. Only he finds the way whose sense of 'me' and 'mine' is dissolved.

The body is the starting point of the sense of attachment. When this complex disintegrates, one's path becomes clear. One then knows what one must do. One knows in what direction to move. When pride and attachment—both these complexes dissolve—a new consciousness is born. A new sun arises which had never arisen before. With the arising of this sun, the whole direction of life changes. Can you imagine a man living on the ground of spirituality, conduct himself well in practical life? I believe he will do very well, indeed. But how will it come about? Will a man who says, "I am not the body; this body is not mine:", not become indifferent to the body? Will he not become quite disillusioned with it, and treat it with contempt? Will such a man be able to get along in life? Will a person who neglects his own body, be attached to his country? Will he be able to discharge his duties and responsibilities?

These questions arise naturally, but there is no practical difficulty in meeting them. He who clearly perceives that he is different from his body, establishes a kind of relationship with his body. This relationship has been expressed in different ways. Mahavira said, "The body is the boat and the soul is the boatman." The creators of the Upanishads said,

"The body is a chariot and the soul is the charioteer. The body is a horse and the soul is the horseman". Can the boatman sailing on the surface of the ocean, ever neglect his boat? He will never do so, let loose on the formidable waves of the ocean, in the midst of deep waters, with his boat the only means of crossing the ocean, will a person be stupid enough to neglect his only means of escape? He will never do so. He will fully safeguard his boat. He will not let any harm come to it.

Now, a person who treats the body and the soul as one, takes care of his body. Likewise, a person who treats the body and the soul as distinct from each other, also takes care of his body. So what is the difference between the two? In their concepts and beliefs? There is a great deal of difference. Let us get it right. The boatman takes care of the boat, but does not cling to it. He sees it very clearly that as long as he does not reach the shore, the boat is indispensable for him. The moment he reaches the shore, the boat has little utility for him. No more does it have any significance. However, the man who does not see that the body and the soul are different, keeps clinging to the boat even after having reached the shore. He thinks that the boat has helped him reach the shore, why should he abandon it now? He says to himself, "The boat is my life, myself, and I am the boat. I cannot keep away from the boat." So he holds fast to the boat. This cleaving to something is the characteristic of a man who regards the body and the soul as one. The intelligence to treat the boat merely as a device is born in a man when he looks upon the boat as a means to an end and who can give it up when the end is achieved. It cannot be said to be a breach of etiquette.

It is true that the people who have clung to material objects, have created very great problems. It is this cleaving which has been responsible for all the wars. The body, too, is a material object. He who clings to the body, clings to everything else as well. On the other hand, man who is not attached to the body, is not attached to anything else. The man who is not attached to the body, who treats the body only as a medium of living—such a man has never perpetrated

any injustice in the world. Such a man has never created contradiction or conflict. Because he treats matter as merely a means, a utility, not something to cling to. What a deal of difference it makes in your life, is something you must experience for yourself. One man treats matter as merely a means; the other treats it as something indistinct and inseparable from himself. The sparks that leap up when you treat the body as merely a means to an end.

It is often said that one should treat wealth as only a means, that one should not accumulate it. Yet man goes on accumulating wealth. When a man does not look upon the body as a means, how can he treat wealth as such? He might repeat the words, might say that one should treat wealth only as a means, but in fact he will be able to accept this maxim only when he is free from attachment, from the sense of 'me' and 'mine', when he sees the path clearly, when no doubt lurks in his mind, when there is no fear. Only then does one's understanding mature, and the spectator-approach of a knower and seer develop. Then all storms and ailments disappear.

## BHAVANA OF UNCLEANLINESS

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It is necessary for a sadhak to have a right view of the body. The body is the root of attachment. All the people are tied up with the body. If attachment to the body is not dissolved, there can be no progress in sadhana. The bhavana of uncleanness loosens this bondage and ultimately dissolves it. Buddha has prescribed for it a complete exercise of body awareness. Buddha, while enumerating its salient features, says: "O monks! The development of this religious bhavana is for controlling high passions, for general welfare, and for salvation: it is for total awareness and intuition, for the sake of joyful living here and now and for directly experiencing. Which religious bhavana? Body-awareness. O monks, those who make the use of body-awareness, partake of nectar; those who do not make use of it, do not partake of nectar."

Describing the state of a monk engaged in body-awareness, Buddha says, "He who conquers gloom and carnal passions, is not oppressed by them. Again and again he scatters away the heart-sickness that arises. He can endure the heat and the cold. He joyfully accepts even extreme physical pain."

In Agama literature, too, the body is said to have originated from uncleanness. Mahavira addressing Gautam says, "Gautami! The body is disintegrating. The hair is getting grey. The body and its faculties are growing feeble. Perceive all this and do not be negligent even for a second." However much the pitcher containing liquor may be washed, the smell thereof does not leave it quite. Similarly, however much the

body may be washed clean, it remains impure. Every moment, through various doors, impurities flow out. The unwise put upon the body the mantle of purity, but the wise are fully conversant with the reality of it. The sadhak should rightly observe the body and rooting out all attachment, should get established in his own true nature. Although the body is impure, unclean, it is also the temple of god. After having viewed the uncleanness, and after shedding off all attachment, the sadhak should also observe the wholly-pure, ancient soul within. Mere intensification of the feeling of contempt for the body will not serve any purpose.

The beauty of the outward establishment of the material particles creates attachment in the mind. What is inside the skin, is not very attractive. To become acquainted with the inner reality along with the outward formation, to view it objectively becomes a factor of detachment. A view of the unclean matter abiding in the body combined with the foul smell emanating from the body at death, quite dispels one's infatuation with the body. That is the purpose of the bhavana of uncleanness.

It has been said in Acharanga—"Outwardly, the body is what it is inside; inwardly, the body is what it is outside... A man views the unclean body from the inside and he also observes various streams flowing within."

Some philosophers lay stress on the purity of the mind, others emphasize outward cleanliness. A partial, one-sided point-of-view is not acceptable to Lord Mahavira. He considered both view-points simultaneously and said, "The purity of the mind alone is not adequate. The outer behaviour should also be pure. It is the culmination of the inner state. Likewise, the purity of the outer behaviour alone is not adequate, Without inner purity, the outer behaviour alone is not adequate, without inner purity it becomes mere repression. Therefore, the mind should also be pure. The perfection of religious life lies in both inner and outer purity together.

An important means of freeing the mind of lust is a full view of the uncleanness of the body, the foulness of it.

Imagine an earthen pitcher full of excrement : the

excrement is flowing out of it. That pitcher is foul, within and without.

This physical frame, the pitcher of the body, is also full of defilements. The foulness oozing out of it renders the outside also unclean.

There are to be found here blood, flesh, fat, bone marrow, semen. The sadhak contemplates them deeply.

There are many cavities in the body. The sadhak observes them all—the cavity of the stomach (the navel), the ear-pits, the sinus, the pores of the right hand and side, the pores of the left hand and side, and other cavities. The perception of these cavities makes him acquainted with the real nature of the body. His lust grows quiescent.

### **Vital Breath: The Fundamental Source of Physical Activity**

The anupreksha of uncleanliness means the contemplation of the body's essential foulness. The foulness is there, it is true. The description of the body, whatever we are told to effect detachment with the body, is not wrong, but it is not the whole truth either. It is a view from one angle. The error lies in that our conception regarding the body has become unreal, false. There is another way of looking at the body. The manifestation of energy, consciousness and bliss also takes place through the medium of the body. There are so many centres in the body, so many switch-boards from which fountains of energy explode, and the rays of consciousness shoot forth. When the cover is removed, the inner wealth manifests itself. And it is the body alone that can become the medium of all this efflorescence. Without knowing the secrets of the body, without the knowledge of the sources of energy, no manifestation can take place.

The people who have studied the body deeply, have progressed very much in the field of therapy and in the field of sadhana. The systems of treatment—acupuncture and acupressure—have their basis in vital power in the body. A stream of vitality is flowing throughout our body. We may call it the stream of energy or the current of bio-electricity or bio-logical electricity; it hardly matters. This current is

flowing throughout the body. If we look at the subtle photographs of the body, we shall find the whole body held together by certain rays, which run straight from foot to head. All these are the currents of vitality.

We generally understand that the whole process, the entire cycle of activity is going on the basis of blood. Yet, it is not the fundamental source. The bones may be sturdy, the muscles may be functioning all right, the circulation of the blood may be regular, but if the current of vital breath dries up, all activity would stop, everything would come to an end. The bones will work no more, the muscles would start contracting, and the circulation of the blood will also stop. The fundamental source of all these activities is—vital breath. It is vital energy which makes everything run smoothly. As this vital power languishes, all other powers of the body correspondingly lapse. Also, with the regular flow of vital energy, all other powers continue to function well. Vital energy is the fundamental source.

This is what is sought to be done through the technique of acupressure. Particular centres of the body are pressed so as to make the vital energy flow uninterruptedly throughout the body. Those well-versed in this technique know where to apply pressure and how. There is no end to the body's mysteries. There are in it hundreds of centres, points, hundreds of electro-magnetic regions. By developing these centres, a man can extend his knowledge, develop his memory and will-power, increase his power and bliss and can solve many an unsolved riddles.

### **Scientific and Spiritual Significance of The Body**

Preksha meditation is not only a technique to be practised; it embodies a whole philosophy of life. Without a clear perception thereof, mere practice will not be very useful and we shall not be able to further this practice either.

In this context, a great stress is laid upon understanding the body. He who does not understand the secrets of the body, cannot properly understand religion. One who cannot interpret the body correctly, cannot rightly interpret religion. He who

wants to make progress in the field of sadhana, wants to increase his power and consciousness, will have to master the secrets of the body. There is no other way.

When a man becomes acquainted with the power of the body, he can entertain no doubt about the power of the soul. There are certain centres in our body which increase lust, attachment and aversion. On the other hand there are also certain centres in the body, which, if developed, decrease lust, refine desire, and dissolve attachment and aversion. With regular practice, as the physical centres get refined and are put into use, a point is reached when consciousness and energy start ascending and the whole of our consciousness and energy is collected in the right side of the brain. The right hemisphere of the brain is related to spirituality and the left hemisphere to secular knowledge—such as Mathematics, Logic, etc. The hind part of the brain, the cerebellum, is the region of spirituality, and with it is linked the head of the spinal cord. The whole of it may be called the transcendental sphere.

The body is divided into two parts—the one mundane, the other transcendental. The transcendental region lies dormant. So it is difficult to believe that man can ever be free from attachment and aversion, can become a veetaraga, omniscient.

Modern scientific researches have done great good to mankind and manifested a possibility that if man develops his brain, he can become omniscient, a sage. He can come to know the past and the future, the near and the far, the gross and the subtle.

When the central nervous system, the top end of the spinal cord, the cerebellum and the right hemisphere of the brain are activated, then alone does it become possible to become omniscient, to be free from attachment and aversion and to become a sage. Let us give credence to this possibility that a man can become omniscient, can be free, and become a veetaraga.

## BHAVANA OF INFLUXES

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Without influxes, there can be no attraction of karmic matter nor can the karmans form into a special composite group. We attract the atoms and give them a particular form. Both these conditions—attraction and formation into composite forms—cannot be accomplished without the predisposition of the soul or that of consciousness. We are not therefore, as much concerned with the karman as with the predispositions of the soul or consciousness. Every moment of attachment and aversion is the moment of the attraction of karman or the bondage of karman. When we look at it from the point-of-view of sadhana, we need not be too anxious about the attraction of karman and the effects thereof; rather we should be vigilant about the moment of attachment and aversion which attracts the karman. It is often said, "Be alert: Be vigilant." The question arises, alert or vigilant about what? We have to be on guard against the moment in which attachment and aversion are born. The moment of attachment and aversion is the moment of violence, untruth, stealing, unchastity and possessiveness. Indeed, the moment of all the demerits is the moment of attachment and aversion: it is the moment of the formation of various composite groups of karman. Therefore, in the field of sadhana, awareness or vigilance means vigilance against the moment of attachment and aversion which attracts the karman in different ways. It is against such a moment that we must keep vigilant, objective, abstaining from all sinful activities, and equanimous.

Alertness does not only imply that we do not go to sleep.

If it is only a matter of not sleeping, then a labourer who has to work hard for 8-10 hours a day, is wholly alert and awake. He is not sleeping; in fact, the poor fellow has not a moment to spare for sleep. He is wholly awake and totally absorbed in his work. But from the viewpoint of sadhana, being alert means, not to let attachment and aversion arise at any moment.

The predispositions of the soul affect material karman and material karman affect the predispositions of the soul. Both always act in unison, and infuse life into each other. There is a liaison between them. The predispositions of the soul give life to the karmic particles and the karmic particles in turn revive the predispositions. The objective of our sadhana is somehow to break this liaison, to dissolve it, to create between the two a rift so that the dispositions of the soul and the material karman are totally isolated and stand apart. Such a division is created as to crack the alliance continuing between them since the beginning of time. Our effort is aimed at causing a breach in the dam, so that all the water flows out of the dam and it is completely emptied.

Our body is the door through which the influx of karmic material takes place. The door there is open; that is how we all have collected here. Had the door been not open, we could not have got together. If the door is open, anything can enter—a dust-storm or a cool breeze. If the door is shut, nothing can get inside. Our body, too, is a door, a point of influx for the entry of karman. The boat is sailing over the surface of water. It develops cracks. It is filled with water and begins to sink. Why should the boat sink? Because it has become the influx itself—the very element by which it is surrounded. The moment the cracks appeared, the water entered. It grew heavy and began to sink. In such a case, competent oarsman, an efficient boatman, tries to plug the holes. With the plugging of the holes, the water stops coming into the boat. Whatever water got collected in the boat, he drains it out. The boat is again set afloat.

This body is like a boat. It drowns and it floats. When all its pores are opened, all the points of entry broadened,

there is such an influx from outside that the body begins to sink. The body does not sink of itself. It sinks because of the influxes and the slots. That is how the boat is lost. To cover the slots, to keep out the influxes, to plug the holes—this is the process of our sadhana.

Thus, through body-perception, one develops detachment towards the body. The Jain sadhaks used to practise detachment towards the body through the bhavana of uncleanliness. Emperor Shrenik and Empress Dharini said to Meghkumar, “We cannot permit you to accept initiation.” Meghkumar said, “Do you want me to continue here on the strength of this body? What is the state of my body? Here is the flow of bile, of semen, of phlegm; it contains all the unclean humours of the world. It is going to perish one day, it is going to dissolve sooner or later. Should I relinquish my pursuit of the eternal because of this evanescent body?”

“The sadhak established in this efficient order should exercise control over his body, and perceiving that the body is the door for the influx of karmic matter, he should try to minimise the flow, and not be negligent.”

“He who observes the flow, has transcended the passions, is free from attachment to the body, and desists from violence, has left no loophole for suffering to enter his life. Birth, old age, disease and death—these are the four paths of pain—all these paths are blocked as far as he is concerned.”

### **Activism : Influx**

There are innumerable souls. Every soul has an independent existence. It has no creator or conductor. It is the uncreated, moved by its own volition. There are two kinds of modes—intrinsic and extrinsic. What occurs independently of anything is called an intrinsic mode. Through it the independent entity of the soul is maintained. What depends for its occurrence on conditions which are external, is called an extrinsic mode. In this mode the soul undergoes many transformations. Factors are of two kinds—internal and external. Attachment and aversion—these two are internal factors. The soul has many indivisible parts. They all partake

of the nature of consciousness. On account of being pervaded by consciousness, they are radiant and pure. Attachment and aversion are mixed with every part of the soul. Because of this admixture, the naturally pure and radiant consciousness is darkened and sullied. The starting point of this combination (consciousness and attachment-aversion) is not known. Therefore, it is considered as having no beginning, and through eternal. The line of transformation of a living being with a body is conjoined with attachment and aversion. And such an attachment and aversion-oriented current continues to attract ever new karmic material particles. The soul's transitional flow becomes a factor in attracting the karmic particles. That is why it is called an influx. The process of attracting the karmic particles is also called an influx. The attraction of material particles is affected by physical disposition and conduct. Bodily influx comes into being as a factor in the attraction of external particles. All karmic material particles are attracted through physical combination. Just as water collects in a pond through a drain, similarly, the karmic particles enter the body to establish contact with the ingredients of the soul. Just as dust-particles carried by the wind stick to wet cloth, similarly the soul moistened by attachment and aversion attracts to, self the karmic particles carried by the body. Just as a red-hot lump of iron assimilates the particles of water, similarly the soul, simmering with passions, assimilates the karmic particles.

There are five kinds of influxes—perversity, non-abstinence, remissness, passions and activity.

### **Perversity**

When knowledge is covered, a man cannot know. Not to know is ignorance. In a state of infatuation, a man, even though knowing, does not rightly know; all his knowledge is turned away. That is perversity. In this state, the senses are held fast by their objects. Anger, pride, deceit and greed are at their strongest. Mental complexes are formed, which remain unresolved all through one's life. Cruelty marks one's conduct. A perverse man mistakes the undesirable for the desirable,

and considers transitory objects to be eternal. Falsehood persists in him. He looks upon matter as the most important. He is greatly infatuated by money. In honesty or morality, he has no faith.

### **Non-Abstinence**

Man is possessed of the instinct of craving. Because of this instinct, he is engrossed by material objects. He wants to acquire and enjoy them. As long as this mentality exists, he cannot abstain himself from material things. Therefore, this state is called non-abstinence. In this state, man's attention is wholly absorbed by material objects. Even though aware of the undesirable consequences flowing from this preoccupation with material things and wealth, he cannot renounce them. As a result of this infatuation, he is afflicted with fear. He is also tormented by the lust for living and the fear of death. It is this state of non-abstinence which is responsible for mutual confrontations, conflicts and grabbing and scrambling in social life.

### **Remissness**

Remissness means forgetfulness. The soul or consciousness is quite forgotten. In this state, a man's mind is attracted by sense-objects. Anger, pride, deceit and greed, once quietened, revive. All awareness is gone and the distinction between what is worth-doing and what is not, grows dim.

Another meaning of remissness is—lack of vigour. In the state of remissness, a man grows indifferent to self-control, forgiveness, etc. One also grows lax in truthful behaviour. This gives rise to a state of spiritual sloth. One displays far greater interest in lustful talk and food etc. than in spiritual development.

### **Passions**

Attachment and aversion—these are the two principal flaws. Attachment breeds deceit and greed, and aversion gives birth to anger and pride. All these four—anger, pride, deceit

and greed—colour the mind, that is why they are called 'kashaya' (passions), perversity, non-abstinence, remissness. These are consummated only with the rising of the passions. In the time of intensest passion, a man cannot practise even partial abstinence. In the time of intense passion, complete abstinence is not possible. In the presence of mild passion, one cannot attain to veetaragata. On the basis of the intensity or mildness of the passions, **sixteen** kinds are enumerated :

Intensest anger—as a line carved on stone, most inflexible.

Intenser anger—as a line drawn on clay, more inflexible.

Intense anger—as a line drawn on sand, inflexible.

Mild anger—as a line drawn on water, flexible momentary.

Intensest pride—like a pillar of stone, most resolute.

Intenser pride—like a pillar of bone, more resolute.

Intense pride—like a pillar of wood, resolute.

Mild pride—like a pillar of vine, flexible.

Intensest deceit—like the roots of bamboo, most crooked.

Intenser deceit—like the horn of a ram, more crooked.

Intense deceit—like the flow of urine of a walking bull,  
crooked.

Mild deceit—like the peeled bark of a bamboo, less  
crooked.

Intensest greed—like the silkworm, fastest colour.

Intenser greed—like the slime, faster colour.

Intense greed—like the wagtail, fast colour.

Mild greed—like turmeric, immediately fading colour.

There are four passions—anger, pride, deceit and greed.

The intensest passions are known as 'causing endless transmigration'; intenser passions as 'non-renunciatory'; intense passions as 'renunciatory' and mild passions as 'inflammatory'.

The elements which excite these passions are called the 'lesser passions'. These are nine—jesting; liking for non-restraining; disliking for restraining; fear; sorrow, feminine sex passions; masculine sex passions; dual sex passions.

Perversity, non-abstinence, remissness—after the ending of these influxes, the karmic particles continue to pour in through the influx of passions. After the ending of passions, the bondage of merit continues through activity.

## Activity

Activity takes place through the body, the organ of speech, and the mind. These three are called yogas. Yoga means—activity, restlessness.

## Factors of Pleasure and Pain

The four influxes dull awareness. Therefore they are the causes of sorrow. Activity in itself is not the cause of pleasure and pain. Only when it is inclined towards perversity, etc., does it become a factor of sorrow. The entry of karmic particles takes place through it; it is thus an influx. The karmic particles cling to various parts of the soul. That constitutes the bondage. After being bound, the karmic particles remain active according to their strength. Then, after being consummated, they enter the state of realization and ultimately are dissociated. In the time of realization of karma, a man experiences pain or pleasure. In the language of spirituality, influxes are the causes of pleasure and pain.

The feeling produced by the realization of karma constitutes suffering or happiness. With the dissociation of karman, the doors of both happiness and suffering are shut. In that state one experiences spiritual bliss. As long as the process and activity of an influx continues, a man lives in the cycle of suffering and material pleasure; he cannot experience spontaneous, natural joy. Each soul is endowed with endless knowledge, everlasting intuition, unlimited joy and limitless energy. But because of the influxes, this eternal quartet does not manifest itself. During the operation of an influx, knowledge and intuition are shadowed, happiness distorted and energy lie dormant.

The defilement of the soul is not natural. It is all created by the influx. On this basis, souls are divided into two categories—bound and free. A soul afflicted by an influx is bound, and that without an influx is free. As long as the instincts and actions created by the influx exist, it is not possible to directly experience the fundamental nature of the soul. Only through purity of the mind, concentration, penance, the practice of the bhavana of rivalry, or the practice of

meditation takes place. When the force of the influx is neutralized, can one realize the true nature of the soul. In brief, the quintessence of Jain philosophy is—that influx is the cause of sorrow, and subjugation of passions leads to spontaneous joy.

### Psychological Analysis of Karma

The question arises as to what is the reason for the process of attraction and synthesis of karman? These two activities take place through two influxes. One of these influxes is yoga the other is passion. The influx of yoga and the influx of passions—these two are responsible for the attraction and synthesis of karman. Restlessness is apparant, the passions are not that clear. Restlessness is visible, the passions lie hidden inside. We shall have to probe in depth, to reach the heart of the mystery.

Psychology has divided the mind into three parts :

- (1) Invisible mind
- (2) Egoistic mind
- (3) Presiding mind.

*The first is the invisible mind.* It is in this part of the mind that desires take birth. All the desires which can be acted upon, arise in the mind. Here the unconscious has a greater role to play than the conscious.

*The second is the egoistic mind.* Here, through the control exercised by the social order, desires get regulated and somewhat refined. They are subject to control. Whatever desire arises in the mind, the egoistic mind does not implement it immediately.

*The third is the presiding mind.* It exercises control even over the egoistic mind and regulates its functioning.

Two kinds of dispositions are mentioned in psychology—the introvertive and extrovertive. When the sexual instinct booms ahead, a man turns to the outside world, runs after external objects. When the sexual-instinct is reversed or depressed, a man shrinks into himself; his outward propensities cease. Similarly, in the language of the doctrine of karma, we may say that when non-abstinence is intense, the man runs

outwards. His aspirations grow so high that he tries to hold the entire universe in the palm of his hand. He perceives only what is outside himself. When this non-abstinence declines, the individual starts contracting within. With this turning inwards, his desires grow less, restlessness decreases of itself.

A Sanskrit poet has said:

“There is a chain called hope, very remarkable. If you bind a man with an iron chain, he will not be able to walk. If you remove the chain, he will start walking. But a man bound with the chain of hope starts running. Divest him of hope, and he falls down like one crippled. What a spectacle of contraries: There is a shackle tied to which a man cannot walk, and freed of which he starts running. But a man bound by the shackle of hope starts running, and divested of it, he cannot move a step forward. How strange:”

The element which creates restlessness, produces activity and makes a man wander, is non-abstinence. Here is a thirst which lies unslaked to this day, and which no amount of gratification has been able to satiate. It constitutes the chief source of restlessness, of fickleness. The question arises as to why, since we know that aspiration, desire, non-fulfilment is the source of fickleness, are we not able to quench it? There is a reason for it. It is an illusion that a man knows it. Why he has not come to know of it, is due to his illusory approach. Our way of looking is such that we fly away from that which would quench our thirst; instead court that which would provoke it all the more. Acharya Pujaypad has said: “There is nothing more terrible in the world than that in which the infatuated soul reposes its trust. And there is no greater refuge in the world than that from which it flies away in fear.”

To believe in something dangerous, and to fly away from that which would remove all danger! when does it come about? It happens when the soul is infatuated, when one’s approach is all false, when attachment is strong. It comes about when attachment and aversion predominate, when passions grow fierce. Unless the false approach is shaken off, we shall not be able to understand anything.

Mahavira was asked, "O illustrious One! How does the bondage of karma come about? What is the process thereof?"

Lord Mahavira said—"When knowledge-covering karma is in a special state of being realized, intuition-covering karma arises. When knowing is beclouded, seeing is also beclouded. With the covering of intuition, delusion of intuition arises. With the delusion of intuition, perversity arises. While perversity lasts, the eternal is taken for the transitory, happiness is taken for sorrow, the transient is taken for the eternal, and sorrow is taken for happiness. Then a person comes to look upon the means of suffering as the means of happiness, and the means of happiness as the means of suffering, the means of slaking the thirst as the means of provoking thirst, and the means which provoke thirst as the means of quenching it.

Everything is topsy-turvy. As long as this bondage of perversity is not removed, the cycle of karma is not broken—it cannot be broken.

## BHAVANA OF RESTRAINT

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In this world, only those people are bound by karma who have no discrimination. Only those people have realised the soul, whose sense of discrimination is fully developed, and in whom the unconscious has been brought into the field of the conscious.

As the knowledge of the fundamental soul and the distinction between the cycles formed in its vicinity becomes clear, the bondage of karma gradually loosens of itself. Those who are devoid of discrimination and look upon the basic consciousness and the folds of consciousness as being one—their bondage becomes even more intense. The karmic particle is unconscious, inanimate. That which is unconscious can never become one with the conscious. It is our passion-ridden soul, which through the medium of the karmic body, mixes the unconscious with the conscious. With the soul that is free, the material particle can never assimilate, because a free soul consists of nothing but pure awareness.

In the moment of directly experiencing pure consciousness, the exercise of inhibition or restraint, in the presence of the karmic body, stalls any relationship with the karmic material particles; and in the absence of the karmic body, it partakes of the nature of the soul. The moment of experiencing the passion-inflicted consciousness is the moment of influx, which attracts the karmic material particles. The principle of affinity functions here. Like attracts like. The transformation of passion-afflicted consciousness are mixed with material particles. One material particle draws another.

If we grasp this fact, it would prove to be a strong foundation for self-realization. Let us practise living more and more in moments of pure consciousness, where there is only knowledge, devoid of sensation. This is the highest stage of sadhana. That is why the Jain Acharyas have used the word 'Pure Application' for meditation. 'Pure Application' means experiencing of pure consciousness.

Through renunciation the consciousness of restraint is activated. Through the consciousness of restraint, one attains to perfect solitude. The sadhak feels that it is better to live within himself. The mind is tied to the peg within. It enjoys taking dips in the pacific ocean of consciousness. The mind is so much attracted by inner splendour that it does not want to stir into the darkness outside; it wants to keep within. In such a situation a great conflict arises. The influxes within, the inner instincts, and internal impulses get involved in conflict. Remissness and sensual passions start working. Infatuation, too, is activated. Both attachment and aversion begin strengthening their lines of defence. A dreadful battle ensues. This provides an opportunity for the sadhak.

In Acharanga it is said, 'The occasion provided by this battle is a rare one.' The sadhak has to take up a strategic position. This is a great opportunity. He must profit by it. Such an opportunity comes but seldom. On one side he is invaded by attachment and aversion; and on the other side he is assailed by their troops—frenzy, remissness and passion. Only by vanquishing them, can the sadhak make any progress. Only by annihilating them can he achieve individuality. When the sadhak reaches that stage, he wonders why he should perceive the breath, or the psychic centres? why observe a fast, or practise self-control? why all this bother? There lies the simple and direct route to self-realisation—the knower only, the seer only, the spectator-approach. The path appears to be simple and direct to one who has arrived. But to one who has not yet arrived, it appears to be very devious and difficult. He has to struggle hard at every step. He finds himself assailed on all sides. Without repulsing all those attacks, he cannot move a step forward.

One does not experience all this in the early stages of sadhana. In the initial stages, the influxes do not feel so threatened as to be obliged to give up their station. Nor do all the instincts feel similarly endangered. But when the sadhak begins to advance with great determination, and begins to attack all those influxes and instincts, tries to give up the enduring influxes, all of them begin to hiss like a serpent enraged, because the sadhak has made an attempt which irritates them. As long as they are left undisturbed, they carry on their task quietly enough. But the moment they feel irritated, they become enraged and begin to hiss and frighten the sadhak.

The serpent lies peacefully in its hole. You pass by, the snake does not hiss. But if you tease it, it gets enraged and runs out to sting you. The same applies to the influxes and the instincts. It is not easy to make them give up their places which they have eternally occupied since the beginning of time. As the sadhak gradually progresses ahead, the age-old instincts grow sharper. When the sadhak is midway through his sadhana, all the accumulated urges and passions come to the fore with such vehemence as to utterly demoralise the sadhak. If at such a time, the sadhak can find no helper, he goes astray. At that time, he greatly needs a capable guru or helper. That is for him a very critical hour. For what kind of instincts may arise at that time, cannot be imagined. Strange instincts arise to make the sadhak utterly restless. It is not that such instincts never arise. It is the experience of all sadhaks that in the very middle of their sadhana, the instincts grow sharper. It is necessary to control them.

### **Preksha of The Present Moment**

The past is gone, the future has not yet come. The only living moment is the present moment. Lord Mahavira says, "O Sadhak, know this moment:" The future urges and aspirations are conditioned by the memory of the past. He who experiences the present moment, steers clear of both memory and imagination. Both memory and imagination create a consciousness of attachment and aversion. He who

lives in the present moment, is naturally freed from attachment and aversion. This present moment, devoid of attachment and aversion, in itself constitutes restraint. He who lives in the present moment, free from attachment and aversion, restricts the bondage of karman acquired in the past. Thus, man who lives in the present moment, looks back upon the past, controls the flow of karman in the present and repudiates the future.

The enlightened ones do not look to the past or the future. The great sage who has repudiated imagination, lives totally in the present, soaking the karmic body to extinction.

Lord Mahavira said, "Know this moment:" To know the present and to live in the present is real action. To live a mechanical, imaginary life, indulging in flights of fancy, is conditioned action, which is a deflection of the mind, and an obstacle to sadhana. Integrated action is in itself sadhana as well as meditation. We walk and, while doing so, our consciousness is awake. "We are walking." We are conscious of walking. This is the total action of movement. The principle underlying it is that the sadhak, while walking, should not concentrate his mind on the objects of the five senses. Something is visible to the eye; certain words fall into the ear; vapours of smell arise; hot or cold air touches the body—the sadhak should not identify himself with all this.

While walking, the sadhak should not indulge in any kind of study—he should neither teach, nor ask questions, nor repeat what has been said, nor think upon its meaning, nor indulge in religious-discussion. He should keep his mind absolutely still, empty. The sadhak should not be a 'walker', he should become the 'walk' itself. There is no walker apart from the walk. He is walking incarnate. His mind is wholly centred in walking. This is 'gaman-yoga' (the yoga of walking).

Each and every action of the body and speech becomes vital, integrated action. When the mind is totally given to it, the whole of our consciousness pervades that action, and becomes indistinguishable from it.

The fundamental principle of vital integrated action is

that the mind and consciousness are wholly permeated by it and become the action incarnate. The senses are wholly given to it, the heart fully saturated with the spirit thereof, the mind is exclusively devoted to it and entertains no other thought. That is how vital integrated action comes into being.

### **The Process Of Controlling The Senses**

The question arises— How can the senses be restrained? Is it possible to restrain them? If something is put on the tongue, is it possible to avoid the conclusion it is good or bad? Presented with a countenance, a particular form, is it possible to avoid saying, it is beautiful or ugly.

Well, it is possible. By placing something on the tongue, we come to know whether it is sweet, bitter or acrid. In later stages even this knowledge falls outside our scope. The knowledge-carrying filaments of the tongue stop working. The centres of sensation also cease functioning. This is possible, because when a person, rising above the ground of sensation, enters the field of knowledge, of awareness, the groundwork of sensation falls far below and that of knowledge comes to the fore. It is quite possible. Jayacharya has indicated a method of restraining the senses, "It is possible to conquer the senses by stabilising the mind." We usually go for a direct confrontation with the senses. It is not possible to vanquish them. To directly conquer the eye, to subdue the ear, to triumph over the tongue, is not possible. Actually, it is not even required. We are not in confrontation with the senses at all. We have no quarrel with the sense-organs. They never torment us to make us try to conquer them. The poor senses do us no harm. They only constitute a stream of knowledge. It is an illusion that we must fight them. It is like fighting one's own shadow.

This is what man is doing today. He is quarelling with his own image. The senses constitute our stream of knowledge. To fight the senses is to fight with our own image. There is no need to quarrel with the senses. It is necessary to confront the mind. For a man who understands his mind, all infatuation with the senses stands dissolved. Like, dislike, attachment and

aversion, infatuation—all these come with the mind. It is through the mind that these get mixed up in the stream of our knowledge. Let us get to know infatuation and delusion. That is the understanding we require. With this understanding, comes objectivity. Before controlling the senses, we need to control the mind. When the mind is under control, the senses are, themselves restrained. A man whose mind is tranquil, whose consciousness is calm and untroubled, and whose intellect is clear, will be able to meet beauty and know it for what it is without turning it into a defilement. There is a subtle dividing line between what is worth knowing and a perversion. We must grasp it well. Sound, form, relish, smell and touch are knowable, and they are worth knowing.

### **Solution to The Problem: Samadhi**

Those who live within the periphery of the senses and the mind, encounter thousands of problems. These problems no government can solve. A government is capable of solving the problem of food, shelter and clothing, but it cannot resolve the problems created by the senses and the mind. Nobody can. Only a man's own intense meditation can resolve these. There is no other way. That is why we are discussing samadhi today. The problem which cannot be resolved at the social or governmental level, can be resolved on the individual level through samadhi.

The problem means—the influxes, and samadhi means—the restraint. The problem means—infatuation, and samadhi means experiencing the consciousness. One thing is certain. Had there been no infatuation, a man could not live in this world. Every individual is caught in illusion; that is how he is able to live at all. Our body is provided with all kinds of defence mechanisms. As long as the body can endure suffering, it keeps awake, but when suffering increases and it can endure it no longer, it falls unconscious. In the case of some terrible diseases extreme dejection and suffering, a man immediately goes into unconsciousness. This is nature's own provision that since a man cannot endure too much suffering while keeping

awake, let him fall unconscious. Either extreme pain itself pushes a man into unconsciousness or the doctor makes him unconscious through external devices.

Unconsciousness is non-meditation—this is our problem. The experiencing of awareness is samadhi.

Sleeping is a problem; keeping awake is samadhi. That we go to sleep—is our biggest problem. Our waking up is samadhi. The experiencing of consciousness is samadhi; to be awakened is samadhi, practising restraint is samadhi.

### **Control**

There is an inexhaustible reservoir of energy within us. A good deal of this energy lies covered, hampered. Some of it exists potentially and a little is being actually put to use. If we become alive to this treasure, then the potentially existing energy and that which lies covered and hampered, could be brought up to the ground of utility.

Energy can be awakened through the exercise of self-control. Our mind puts up a great many demands, which we go on fulfilling, with the result that our energy gradually lapses. The secret of re-awakening it is non-acceptance of the demands put up by the mind. The rejection of the mind's demands means the development of will-power. This in itself constitutes control. Nothing is difficult for a man of strong determination.

Auspicious and inauspicious factors do bring about a change in the arising of karman, but the mind's determination is the greatest factor of them all. The change wrought by will-power is not possible through other factors. Those who are steadfast in their determination, are able to accomplish great work. Gautam asked, "O illustrious one! What does a living being acquire through control?" The Lord replied, "Through control, the soul neutralizes the influxes. Control results in a state of being free from influxes, the man whose power of control is developed, becomes immune to the entry of heterogeneous matter. A temperate person is not much affected by outer influences. It has been said, do everything at the right time. Eat, when it is time to eat. Sleep, when it

is time to sleep. Do everything at the right time. If you do meditation at 9 O' clock, and meditate everyday at that hour, and do not accept any other demand of the mind, your power of control will grow strong.

Self-control is a kind of 'kumbhaka' (a phase in pranayama of stopping the breath by shutting the mouth and closing the nostrils with the fingers of the hand). Just as in 'kumbhaka' the breath is held back, similarly in self-control, desire is restrained. Lord Mahavira said, "The heat and the cold, hunger and thirst, disease, abuse, blows— endure them all." This is no sermon, but an exercise of self-control. One feels cold, and the mind starts demanding warm clothing or a heater, etc. One feels hot and the mind demands cooling things. He who practises self-control, repudiates the mind's demands. He perceives what the mind desires, but does not oblige it. Gradually, the mind stops making any demand. Then whatever happens, is effortlessly endured.

Seeing is self-control; not-seeing, being indifferent, is also self-control. Fully concentrate on your goal; self-control will come of itself—No demand of the mind, speech or body, will then make you waver. Indifference, control of mind, speech and body is then accomplished of itself. The Lord said, 'The great sadhak who, after renouncing the sense-objects, withdraws into himself, knows and sees everything without a motive.'

### **The Consummation of Self-Control: Stoppage of Influx**

With the establishment of self-control, restraint is achieved. Self-control is our sadhana; restraint is the fruit thereof. The non-entry into the soul of any heterogeneous element from outside is restraint. With the practice of self-control, the influx of foreign matter stops of itself. With the perfection of restraint, the consciousness of penance begins. A new movement starts. Hitherto, regular supplies from outside provided a good deal of energy. With the stoppage of outer provisions, a great commotion is caused inside. The process of penance is a spiritual practice whose consummation is the dissociation of karman. The dissociation of karman is

no sadhana; restraint in itself is no sadhana. Both these are accomplishments. The consummation of self-control is restraint; and that of penance is the dissociation of karman. When the outer influx ceases, and that which is within, begins to move outwards—it is difficult to contain it—the condition of motivelessness is achieved. After the achievement of motivelessness, one attains perfection. Then the spectator-stance, the state of being the knower-and-seer only, is stabilized. The pilgrimage started for the achievement of the spectator-stance is culminated. This is the end of our pursuit. Herein, our true nature stands manifested. Our true nature is—perfect, enlightened and free.

### **The Practice of Body-Relaxation**

You should practise kayotsarg, transcend the body, let it go, feel, even when alive, as if you were a corpse, and render the body totally inactive, without movement of any kind. This is kayagupti. kayotsarga, going beyond the body—it is a great thing to surrender the body. When death comes, everyone has to leave the body perforce. But to give up the body, while one is still living, is a very great spiritual exercise. A question arose in Gautam's mind as regards kayotsarga. He asked, Lord Mahavira, "O Lord: What is the use of kayagupti?" Lord Mahavira said, 'The abandonment of the body leads to the stoppage of influx of karman.'

There are two things—influx and the stoppage of influx. An influx is that through which, guilt enters our being. Our being is flawless. Our soul suffers from no demerit. The house is perfectly clean. There is not a particle of dirt in it. The dirt or dust comes only through the windows and the doors. Let there be a hole, however small, and the dust penetrates through it. A dust-storm is raging outside. It cannot be stalled. Nobody can stop it. There is no way to ensure that the dust-storm should not arise, that the wind should not blow, nor any storm rage. There is no way. One cannot stop it. But there is a provision, a method by which we can prevent the dust from coming inside. If we close the doors and the windows, the dust cannot enter our house. It is left outside.

Our consciousness is without any blemish. It is pure, clean and spotless. But just as every house has doors and windows, similarly, doors and windows are attached to our consciousness also. These are the influxes, i.e., the points through which the influx of heterogeneous matter from outside takes place. Through these openings foreign elements enter and we are replete with them. Those elements are alien to us. What is alien. What is not our own, ever creates dangers and difficulties. From those who are our own, there can be no danger. The meeting with a stranger is ever fraught with risk. It is an indisputable fact. So let us make an effort so that no alien elements remain. Let us ensure that there are no influxes, the doors and windows are not left open, nor any drains or slots. Let them all be covered, rendered safe.

The Sanskrit word, "Gupu" is derived from a word which means 'secure'. So 'gupt' means security. Kayagupti means—the security of the body. We feel so protected from inside, that there is no room for danger at all. No outsider can intrude upon us. We are alone with our consciousness and there is nothing else. This process is called restraint—the stoppage of influx. Lord Mahavira said—"He who practises kayagupti, kayotsarga, creates a restraint, hinders influx, and thus himself becomes an obstruction to the entry of heterogeneous elements.

### **The Summit of Sadhana: Dissociation**

Passion is not the characteristic of consciousness. It is an infatuation encumbering it. It is a delusion, a distortion, not a characteristic. Therefore, it is possible to wipe it out. The encumbrance can be removed, cut off. There are many ways of cancelling it out. The most important of these is—the experiencing of awareness, restraint—pure utility. In the moment of experiencing consciousness, we are in a state of restraint; in ourselves we become an obstruction to the influx of karman. No passion can defile the moment of awareness. Passions appear when awareness is lost. When consciousness is infatuated, when it is covered, it provides an opportunity for passions to emerge. In the presence of awareness, passions

cannot bide.

The principle of our sadhana is constant awareness. In a state of continuing awareness, our capacity for restraint is reinforced. With the exercise of restraint the door is closed. With the experiencing of consciousness, all the doors are shut. No door remains open. all the doors, all the windows are closed. At that time, no passion, no excitement, no heterogeneous element can enter. There is no possibility of intrusion. All get dissociated. That is why Lord Mahavira said, "The high summit of sadhana is dissociation." All encumbrances end here. The Hindi word 'ayoga', meaning dissociation is very significant. All the acharyas employed the word, 'yoga' (meaning coming together). They said, "Practise yoga." But Lord Mahavira said, "Practise a yoga; do away with all unions. Break up all bonds:" What is achieved thereby? Everything. Because there is nothing to be achieved, Nothing to be accepted from outside.

We are all fulfilled in ourselves. Nothing else has any utility. There is nothing outside which might prove beneficial. It is in our interest to abandon all that lies outside us. The final summit is—dissociation. When there comes into effect the restraint created by lightness, or the restraint created by a vow, or that created by alertness or by the absence of passions, there appears the last peak—the restraint of dissociation. The moment we cut off all relationship, dissociation is effected. Then is accomplished total development, and the realisation of the supreme Spirit.

With the coming into being of the restraint of dissociation, all material relationship encumbering the soul are disconnected at once. With the beginning of the experiencing of awareness, all extrinsic unions begin to disintegrate. The dense ring of infatuation dissolves. All our karmic associations came into being because of our obliviousness of consciousness. Whenever we grow unmindful of the spirit, some material particle clings to us and gets established. When we are fully aware, in all our senses, then the material particles begin to lose their influence and disappear. They gradually move away, farther and farther. Then only does our unique individuality manifest itself.

## BHAVANA OF DISSOCIATION

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With the accumulation of heterogeneous matter, the body grows ill; with its expulsion, the body regains health. After dissociation of outer accumulation, the causes of mental unsteadiness come to an end of themselves. The cause of dissociation is penance. The sadhak who does not know the meaning of penance, cannot understand the essence of meditation.

### The Attack Within

The eyes are closed. The sadhak is making an effort to achieve concentration of mind. Sitting in an appropriate posture for the control of all the senses, he has cut off all contact with the outside world. There is no ingress of sound, form or taste from outside. All entry is stopped. Yet in the brain are stored lakhs and crores of sounds, forms and smells. This process has been going on for millions of years. Entry from outside is closed. But when these accumulated sounds and forms emerge within, a man is quite amazed. A person who appeared to be quite steady before meditation, at least did not appear to be too fickle, grows unimaginably restless. Mark it now: Where are the sounds coming from? The outer door is closed. Nobody can come in from outside. When there was free entry from outside, the inner man was asleep. Now that nobody is coming from outside, the inner man has an opportunity to wake up. When the conscious mind is awake, the sub-conscious mind sleeps. In the language of psychology, it is said that when the conscious mind works, the sub-

conscious mind lies inert. In Sthanang Sutra, it is laid down: —“When the man exercising control over the self awakes, his speech, vision, smell, taste and touch lie asleep. When he sleeps, then these five wake up. When the conscious mind is awake, the inner mechanism lies inert. But if we put the conscious mind to sleep, the inner mind wakes up. While the outer mind is awake, the accumulation inside goes on increasing, and a day might come when there is a terrific explosion and a man cannot endure it. Only when the sub-conscious mind is awakened, do we come to know what lies within. Until an attempt is made to cleanse the mind, one continues to live in total ignorance.

### Samadhi Is The Process of Purification

Samadhi is the process of purification. When this process is on, sounds awaken and sentiments arise—such sounds and sentiments which one cannot even imagine. A man who appears to be so noble and good, all of a sudden turns violent and dishonest, the thought of evil arises in him, of violence, of suicide, of committing a theft. Not in the householders alone, but even among the monks and ascetics, such a change comes about. When one enters the depths of meditation, old impressions arise, with the result that all the instincts are awakened. One’s mind is filled with remorse. One says to oneself, “Oh! What is all this? Never in my life did I ever nurture such base instincts: What for are they arising in my mind now?” Such instincts arise because their fundamental roots lie buried in the depths of consciousness. When these are teased out by meditation, contrary sentiments arise which quite transform the individual. The problem is not resolved merely by closing the eyes or by practising seclusion or the bhavana of like or dislike. The problem is resolved only when one learns to empty the mind of its accumulation of sounds, forms, taste, smell and touch. When one has learnt the technique of emptying the mind, the inner accumulation is gradually liquidated. That is the process of dissociation.

### **Dissociation: A Process of Evacuation**

One question is often raised in the field of religion. Does religion offer any method of purgation? As it is, religion teaches suppression. It says, "quash your anger, curb your lust, suppress your fear and inhibit your ego." Religion only talks in terms of suppression. But this is not true. Religion has never taught suppression. Instead, religion offers the doctrine of dissociation. Dissociation means evacuation, expulsion, emptying down. Expel what is accumulated inside—that is dissociation. To squeeze it out so that not only the previous accumulation is liquidated, but the very mechanism of accumulation is destroyed for ever.

When a bird's wings are filled with dust, it shakes them so as to fling off all the particles of dust. Similarly, give your organism such a shaking that all tension is ended, totally expelled, evacuated. That is the process of dissociation. It is not only a process of ending tension created by anger or fear, but of dissolving the very mechanism by which anger and fear come into being. Through such a process alone, can the upward movement of energy, the purity of the mental dispositions, and the states of dharmya-meditation and shukla-meditation be achieved.

The principal factor of dissociation is penance. Through penance, three things are accomplished :

- (1) Greater accumulation of energy
- (2) Less expenditure of energy
- (3) Vertical movement of energy

Thereupon, the sadhak establishes a direct contact with the conflux of light. The insignificant ray of "I am" merges into the conflux of light. The "I" disappears altogether; only the conflux remains. All the scattered rays which earlier filtered out of a netted cover, now get merged into the great conflux of light. With this, the question of a person directly experiencing the conflux of light dissolves of itself, for the very distinction between a single ray and the conflux is ended. The individual merges with the whole. Nothing remains but the splendour of light.

## **BHAVANA OF RIGHTEOUSNESS**

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Lord Mahavira was asked—"What is achieved by devotion to religion? What is the result?" Lord Mahavira said—"Devotion to religion produces non-curiosity; all curiosity comes to an end." With the awakening of faith in religion, all inquisitiveness regarding material vibrations vanish. With the ending of this inquisitiveness, one starts experiencing the vibrations of spirituality.

### **Dharma Bhavana**

Dharma means character and the means by which an individual gets established in himself. Dharma has been variously called as vitality, an island, establishment and salvation. Once an individual comes to know what religion is, is rightly acquainted with it, then everything becomes religion for him.

In my view, dharma may be defined as follows:

Radiance in our life which illuminates our senses, mind and intellect, fills them with light.

Which illumines the darksome layers of our mental culture.

Which purifies our senses, intellect and mind.

Which makes our senses, intellect and mind powerful.

Nobody wants to live in the cave of darkness, nobody wants to remain ignorant and no powerful person wants to lose his vitality. All persons want to be enlightened, wise and strong.

To purify the past, to empty the treasure of the past—

that is religion. That is the result or the objective of meditation. To avoid the consequences of past actions, is not the aim of religion. It is however possible that a person starts the worship of religion today, becomes so very alive to the past, to past accumulation, that he is able to influence it. He certainly creates a hurdle in the unfolding of the conditioning of the past.

The worship of religion means to be fully awake in the present. The person who is fully awake in the present builds up a line of defence and is thus able to avoid the results of past actions. The body keeps itself aloof from disease—not because of drugs, but due to its own defence—mechanism. There is a defence mechanism in our body which is always fighting the germs of disease. The whole body is full of the germs of disease. It is in the body that these germs are being nourished and getting stronger. How can a man keep healthy under such conditions? There are germs of disease in our body, yet we keep healthy because of the power of resistance in our body. That is the antibody. This antibody saves us from disease, kills the disease-germs. But for this power of resistance and the action of the antibody, a man would be permanently confined to bed.

We practise meditation. We worship religion. It means that we are creating a counter-conditioning to oppose the earlier conditioning of our mind. The accumulation of past karmas which influences our fate, the conditioning that is influencing our present, we create against it a line of defence which saves us from its onslaught. This is the result of religion and meditation. We often ignore this fact when we wonder why misfortune, should ever befall a religious person. After all, there is nothing very special about a religious person. One who practises meditation does not hail from an altogether different world. Such a person also is tied to the past. Who knows what things he did in the past? What crimes he committed? What obstacles he put in the path of others? Now when he encounters hurdles in his path, he says, "Well, I wanted to do good but this interruption has come." But why do you not look at your past? How many impediments you

created for others? Now you are reaping what you sowed.

A man wants to do something good. A thousand obstacles appear. When one does evil, one attracts little opposition. A whole lot would gather to oppose a good reform. That is the way of the world.

### **Who is Religious?**

Dharmya-dhyana is an important method of finding out the nature of reality. It is not a meditation on what is religious and what is not, it is a meditation on the characteristics and modes of truth. Through it are revealed the secrets of the substantial world. A lot of research is being done in the scientific world. It is dharmya-dhyana which underline all this research. To discover is nothing evil. Research, whether undertaken by a scientist, a master of spirituality or a sadhak, is research after all. It is not 'arttadhyana' (concentration due to anger). The only thing is that alongwith this research runs the cycle of attachment and aversion. Where there is the quest of pure truth, one is concerned only with the discovery of the essential fact, as for example, what is an atom? What is an electron? What is a proton? Neutron or nucleus? All this is an exploration of fact. This is dharmya-dhyana.

Similarly, to explore the problems created by the mind, to discover the efficacy of will-power, all these things the scientists are doing. All these investigations should have been undertaken by the spiritual practitioners. But they have displayed little interest in this field; they are indifferent. But the scientist is very alert and active about it. This is a great challenge to the world of spirituality. The scientist is accomplishing this work selflessly, without any feeling of attachment and aversion. Whoever is engaged in the search for truth, finds it ultimately. Why should we not grant that a quester after truth, whether she is a scientist or a sadhak, is a companion of spirituality in-as-much as he, freeing himself from attachment and aversion, is engaged in the search for truth. The sadhaks should grasp this secret and engage themselves in the search for truth.

How do we know whether dharmya-dhyana has

descended upon an individual or not? Ancient sadhaks have laid down a criterion. When dharmya-dhyana descends upon a person, the essence of a situation is instantly revealed into him. The moment a problem comes up, its essential meaning is laid bare and a solution suggests itself. We know thereby that dharmya-dhyana has descended upon that person. In the course of discovering the substantial truth, many things spontaneously come to light. You find a leaf, and the whole mystery of it is revealed unto you. One sentence makes you grasp the whole story.

Falling into step, basic common-sense, highest intelligence—all these are the characteristics of the meditator of dharmya-dhyana. The realisation of dharmya-dhyana is much more an internal affair. The criterion for it is also internal. The individual himself comes to know if dharmya-dhyana is descending upon him. His conduct and character undergo a change. Goodwill awakens in him. Non-violence flowers and strong dedication to truth is realised in him. Non-stealing matures in him and there is freedom from passions and lust. There is avoidance of extremes and infatuation declines. These all constitute the internal criteria of dharmya-dhyana.

There are also certain external criteria. The body grows more and more stable. If the body becomes quiescent and immovable, the moment one sits down, it means that dharmya-dhyana has descended upon one. The descent of dharmya-dhyana also implies the ending of all intemperance of hand, foot and speech. These are the two external characteristics. The third characteristic is—the slowness of breath. If the pace of breathing is fast, it means that one has not entered dharmya-dhyana. If the pace is slow, dharmya-dhyana has materialised. This is not only the criterion of Jain Acharyas, but also the test prescribed by hatha-yoga. Breathing becomes so slow that it is hardly perceivable. Thus, the mildness of breath, the stability of disposition and the absence of excitement in conduct are the criteria.

Generally people reckon a sadhak by his behaviour. If the sadhak's behaviour is marked by anger and cunning, then dharmya-dhyana has not materialised in him. One must

thoroughly assimilate this fact. The meditator's disposition should be tranquil and his conduct free from excitement.

Dharmya-dhyana is accomplished with the help of auspicious *leshya*s. *Tejas* (red), *padma* (yellow) and *shukla* (white) are the three auspicious *leshya*s. The more these *leshya*s are, the more concentrated is Dharmya-dhyana. In the absence of these *leshya*s, enter attachment and aversion. Dharmya-dhyana remains dharmya-dhyana no longer. The function of the red *leshya* is to make one experience-bliss, it is the giver of joy—so joy-giving that in the material world there is nothing to compare with it. The joy of the sadhak who rightly practises red-*leshya* meditation for a year, goes far beyond the joys afforded by all the gods of universal goodness. *Padma* *leshya* manifests peace. Such deep tranquillity of mind, such pacification of passions as knows no limit. *Shukla* *leshya* manifests *veetaragata*, and the purity of passions, mind and consciousness.

If a man is happy, and experiences bliss all the time, it means that he has realised dharmya-dhyana in his life. If one's life is permeated by peace, we should take it that it is inspired by dharmya-dhyana. If the heart is pure, if there is no deceit in it no thuggery, if there is no exceptionable conduct, it points to the realisation of dharmya-dhyana in one's life.

Dharma-dhyana requires faith, self-study, and the right attitude. This results from its fundamental characteristics and its *anuprekshas*. Dharma-dhyana has four *anuprekshas* :

1. *Anupreksha* of aloneness: "I am alone!"
2. *Anupreksha* of transitoriness: "All unions are transitory!"
3. *Anupreksha* of insecurity: "There is no other refuge!"
4. *Anupreksha* of mundaneness: "The transmigration of the soul!" The soul is roaming all over the world.

### Psychological Analysis of Religion

Once, gold addressed the goldsmith thus: "You put me into the fire, I do not mind it. You beat me with an iron hammer that too I do not take ill. But I feel very unhappy when you weigh me with seed-bits!" Precisely this anguish

an intelligent person feels when he hears religion being called 'an opium pill', or 'something utterly worthless'. I, however, believe that a man can do without breathing (even though for a few moments only), but he cannot do without religion even for a single moment.

We experience many difficulties in understanding the definition of religion. In the language of philosophy, religion has been defined as : "The purification of the soul is religion." In the language of literature: "That which increases knowledge, joy and power, is religion." In the language of psychology : "Equanimity"

In ancient times, the knowledge of yoga was considered very important in India. The ancient Acharya studied yoga for thousands of years and had many achievements to their credit. Today's psychology is a new discipline. It has proved to be useful in many fields. Its utility in the sphere of education, health and many other activities, is known to all.

Equanimity is religion; incongruity irreligion. That is a criterion. We also have had an age of eulogy when people indulged in a great deal of exaggeration and hyperbole. For instance, "If you get angry too often, you will grow to be black." Or, "If you do a particular work, you will go to heaven," etc. But today the situation has changed altogether. The modern intellectual does not believe in such talks. Lokmanya Tilak was a great lover of books. Once he said, "If I go to hell and can get books there, I will not hanker after heaven, hell itself would become a paradise for me." Today, a person is not afraid of hell.

Acharya Haribhadra has mentioned three kinds of people—dull, average and intelligent. There are different ways of teaching them, individually. The dull person is told, "If you do evil, commit a sin, you will go to hell." The average person should be apprised of the real situation. "It is a wicked deed. By doing it, you will harm yourself." With an intelligent person, you can go into the fundamentals of a given situation, as to what kind of reaction of particular kind of work will elicit. As he grasps the implications of a particular action, he will choose the right path by himself.

Anger leaves its impact upon our mind, speech and body. An average person cannot predict it. However, a scientific analysis would reveal that the blood of a wrathful person becomes heterogeneous. Instances have come to light of death occurring to a child sucking milk from the breasts of an angry mother. Hatred causes blisters in the intestines: it sets off loose motions. Envy causes wounds to suppurate, and blisters in the mouth. Ninety percent of the diseases results from mental impurity and only 10 per cent from the organism itself. According to a tenet of Ayurved : anger, pride, greed, envy and fear etc., lower the heat of the body, causing great variation in the quantity of juices prepared in the body, which plays havoc with our digestive system. The great flaws of anger, fear, greed, etc. have been often known to cause even death.

In order to counter all these evils and defect psychologically, we must turn to religion. But merely to act conventionally is not religion. Without fully understanding the meaning of samayika, sitting down in a particular posture for a prescribed hour, with the mouth-cover on, cannot be said to be performing samayika in the true sense of the word. Samayika means equanimity. How is it possible to reap the fruit of pure samayika without reining the horse of the mind and without exercising control over the thoughts of quarrelling, condemnation, etc. and the feelings of attachment and aversion?

What is religion? In the present age, it is not possible to define religion in a few words. The essential element of religion is freedom from passions. Only that person, who is free from passions, can be said to be truly religious. Anger, pride, deceit, greed, fear, hatred, inferiority complex, etc. constitute irreligion. Religion abides in the minds of those who are strong, holy and free from fear. Fearlessness is religion: equanimity is religion, tolerance is religion, while viewing other people make progress, to long for the progress of all, is religion: to extend the feeling of goodwill and friendship is religion: non-indulgence in anger, straightforwardness, simplicity, contentment is religion. Is there anyone in the world who will not support this definition of religion?

A Jain recites the Namaskar mantra: a Vedic recites the Gayatri mantra: Mohammedan reads the Koran whereas a Christian reads the Bible. That is the only difference. As regards the characteristics of religion mentioned earlier, there can be no difference. Religion transcends sects and communities. Religion is our only refuge, but people today do not know how to make use of religion.

A correct analysis of religion from the right point-of-view will definitely provide a man with the means of living a wholesome and happy life. Let us understand religion from the philosophical, literary and psychological view-point. Let us leave aside the incongruities and gradually move towards equanimity.

### **Consciousness of Religion**

The Fountain of The Power of Renunciation:

The greatest power of religion is the power to renounce. There is no substance in the world which would produce such a power. The very consciousness of religion produces in the individual the power to renounce. All other disciplines of the world are concerned with pleasure: they teach a man to accumulate goods and to indulge in sensual objects. Only the consciousness of religion teaches a man to renounce. It says: "Give up. Renounce. Do not hanker after what is not!" But today the very basis of religion is being severely attacked. With the loss of the consciousness of character, a person is inclined to the view that a man of character suffers in this world whereas an immoral person flourishes. When this idea gets firmly established, then the character of that person, of society, or that of the country as a whole, can never become radiant. They will never touch the summit of progress.

The one and only objective of religion is—dissociation of karman. Its sole aim is—to dissolve the old mental culture. The achievement of awareness is possible only through the practice of religion. Whatever helps us achieve self-realisation, whatever does away with the past conditioning, whatever ends fear and helps us rise above greed, is religion; it is spirituality.

## **BHAVANA OF THE INSTITUTION OF THE UNIVERSE/COSMOS**

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The contemplation of the universe, created in man's image, is the bhavana of the institution of the world. In this universe abide both conscious beings and those without consciousness. Men, beasts, things immovable, the sun, the moon, hellish beings, gods and free souls (the world of liberated beings)—all these are included in the universe. The sadhaks should hold in view the variety of the universe and contemplating upon the causes thereof, should meditate on his inner consciousness (soul). He should say to himself, "This is the result of the vibrations of attachment and aversion." The bhavana of the institution of the world means—to maintain one's equanimity while rightly viewing the great variety and wonder of the universe around oneself.

This world is like a colourful stage. It has innumerable scenes and innumerable transformations. Through realisation of the unity underlying this great diversity, it is possible to conquer hatred, pride and inferiority complex. For the achievement of equanimity, the practice of this bhavana is very important.

### **Turning Inwards from Outside**

While suggesting a way, Lord Mahavira said, "There is the case of the tortoise. When a difficult situation arises, the birds come to pluck at it, the jackals, etc. come to devour it. Whenever it feels insecure and is filled with fear, it immediately withdraws itself into its shell. Nature has provided it with

a shell which works for it like a shield.

In ancient times, when wars were fought with swords and spears, the warriors used to hold a shield in one hand. This shield was made of tortoise-shell. After withdrawing itself into its shell, a tortoise feels itself to be fully protected.. Do we have a shield like that which would save us from our sins? Lust arises in our mind. We are assailed by lust, by anger, by all kinds of provocations. Do we have a way of meeting these attacks. Yes, there is a way. Lord Mahavira said, "Just as the tortoise withdraws itself into its shell to avoid external danger, you, too, must withdraw into spirituality. You will thus be able to save yourself from all outer attacks. Withdraw into spirituality, seek the refuge of your consciousness, go into yourself, establish yourself there, and you will be fully protected. As long as the mind wanders outside, while desires emerge and passions rage, conditions will arise which create worry, fear and suffering. You, go inside yourself, enter the world of consciousness, establish yourself in its vicinity, and you will be fully secure. You will face no danger, experience no fear. It is a vital power—the power of consciousness and it can be experienced.

The simile of the tortoise has been universally employed for the sadhak, in the Gita, and in the discourses of Lord Buddha and Lord Mahavira, etc. Whenever the tortoise encounters danger, it immediately contracts its limbs into its shell and feels secure.

A sadhak should own the tortoise-mentality. At all times, he must keep himself collected-in full command of all his faculties. The moment he becomes negligent, unaware, he is trapped. Perfect awareness is a must for freedom.

## BHAVANA OF THE RARITY OF ENLIGHTENMENT

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Human birth is a rare thing and enlightenment is rarer. The time of death of the Jewish saint, Monees, was drawing near. A priest standing nearby was reciting an invocation. He said—"Think of Christ! The last moment has come." Monees opened his eyes and said, "Get away from here! Do not invoke the name of Christ before me!" The priest was stunned; so were all others. What had happened to Monees? The priest said, "All your life you sang his praises; thousands of people too own him. And what are you doing now? Undoing all your reputation!" Monees said, "I know. But I am faced with an individual problem. Christ would not ask why I did not become Christ; he would demand why I could not be wholly Monees."

To be what one is, is enlightenment. He, who, having found all else, has missed enlightenment, has really found nothing. And he who has found enlightenment, even though he has failed to find anything else, has really found everything. After death, one is cut off from everything. All is lost: it is not one's property. But enlightenment is always one's own: it is the thing to be sought. One passes through innumerable births and deaths, but does not come to realize one's true individuality. The wholeness which exists before birth and after death—to go in search of that—is the objective of the bhavana of enlightenment. Acharya Shubhchandra has said—"The sadhak who roams in bhavanas, has a glimpse of radiant bliss in this very life. The fire of passions dies in him,

attachment to heterogeneous substances is ended, ignorance uprooted, and the lamp of understanding is ignited in his heart."

### **Accomplishment of Enlightenment**

The acquisition of a holistic or right point-of-view is the first step towards the accomplishment of enlightenment. He who finds wholeness of vision, progresses through sadhana till he achieves enlightenment.

A person possessed of right vision has five characteristics:

1. Belief-in the reality of the self, the law of karman, and the like.
2. Tranquillity-quiescence of passions such as anger, etc.
3. Keen desire for salvation.
4. Detachment—dispassionateness, renunciation. It is of three kinds: from worldly affairs, from the body, from pleasure.
5. Compassion—Kindliness, friendship towards all, fellow-feeling.

Non-violence is synonymous with pity, compassion. A beautiful analysis of it is to be found in *Panchadhyayi*, where it is said— 'That kindliness which is extended to all living beings, should be called compassion. The feeling of friendliness, beings established in the middle path, non-use of injury-causing instruments and abandonment of enemy—all these fall under compassion.' Here the pure character of mercy is brought out as a matter of fact that mercifulness which shuns all oppression is real compassion.

### **Kinds of Enlightenment**

There are three kinds of enlightenment—through knowledge, through faith and through conduct. Man is naturally attracted towards luxury and comfort, and these very things become factors of suffering. Man often forgets it. In the course of practising the bhavana of the rarity of enlightenment, a man is confronted with the question as to what is rare in the world. Wealth and comforts are not essentially rare. Rare is mental peace. It cannot be got through

wealth and comforts. It only comes with right knowledge, right faith and right conduct.

Enlightenment is the factor behind the peace of mind. Once you know the factor behind a particular goal, accomplishment naturally follows. After the attainment of enlightenment, peace of mind no longer remains inaccessible.

Gautam asked Lord Mahavira—"O Gentle One! Right faith destroys wrong belief. A person possessed of right faith becomes the observer of reality; the flame of truth ignited in him can never be extinguished. His soul is permeated by unquestionable knowledge. This is the spiritual fruit. The practical gain is that the man possessed of right faith is not bound to any existence other than that of gods."

The sage established in the great vows does not get caught in the desire for worldly prosperity. He attains salvation through mental purity and the accomplishment of good deeds."

Once Gautam asked—"O Lord! what is truth?" The Lord said, "Origination is truth." Gautam's problem yet remained unsolved. So he repeated his question, "O Lord! What is truth?" The Lord said—"Cessation is truth." Gautam was still dissatisfied. So he asked for the third time, "O Lord! What is truth?" The Lord said—"Continuity is truth."

Origination, cessation and continuity—they form a trinity. It was on this basis that Gautam, the community-chief, evolved rhetoric literature. Origination and cessation are the properties common to both the animate. Both the animate and the inanimate continue. The inanimate does not become animate, nor the animate become inanimate. Both change their state, and this change of conditions goes on forever. The animate leaves one state to enter another. That is the immortality of the soul. In Gita, Sri Krishna says to Arjuna—"Just as an old worn-out garment is replaced by a new one, similarly the soul abandons its present, worn-out body, to enter a new body. Sometimes it inhabits the realm of gods, at other times, the animal kingdom. At times, it assumes a demonic form, at other times human—the soul goes on changing its states. From a child, it grows into a youth, and

from a youth it grows into an old man till it embraces death. The soul is ever present in its different states. Consciousness knows no extinction.”

We meet with a similar transformation in the inanimate. The earth assumes many forms, which ultimately dissolve. Similarly, gold is made to assume different shapes. But in all these shapes, the virtue of gold remains unchanged. One man wants a pitcher of gold, the other wants a crown; still another wants pure gold. Melting down the golden crown and remoulding it into a pitcher, would make one happy, while causing gloom to another. However, the man in possession of pure gold, is afflicted neither by joy, nor gloom. Gold is eternally gold. The pitcher and the crown are the different forms they assume. The qualities of the material inanimate remain unchanged under all conditions. The earth might be transmuted into gold, the body on the funeral pyre might be burnt into ashes, all of them have colour, smell, taste and touch, which they will always have. From an aggregate of one atom to that of countless atoms these qualities remain.

Free souls are fewer than those living in the world. Having realized their divinity, they cross the circle of life and death, but this does not in any way affect the number of souls. Whether here or there, the brotherhood of souls continues to exist. The worldly souls are infinite; and so are the emancipated souls. As compared to the emancipated souls, the worldly souls have always been more numerous and they will continue to be so. The world will never become a void. Also, souls worthy of being emancipated will continue to be found here.

The question posed by the lay-woman Jayanti, makes the whole thing clear. Jayanti asked Lord Mahavira—“O Lord! Will all the souls become emancipated? If all are emancipated, the world would become devoid of souls.” Lord Mahavira said—“No, it won’t come to that. Only those souls achieve salvation that are divine.” This created another problem. “If all divine souls are emancipated, will not the world become devoid of divinity?” The Lord said—“No, that too, won’t happen. The divine beings will achieve final liberation, but

it would require a favourable opportunity which is not readily available to all.”

The soul is knowledge incarnate. It should know everything. Why should it be unknowable for it as to where it has come from, where it is bound for? Why should future events remain unknown to it? What is it that hinders the perfection of knowledge and the development of faith and conduct?

In Lord Mahavira’s view, the knowledge-obscurant, the hindrance-producing, and the deluding karman obstruct the perfection of knowledge and the development of faith and conduct. The covering of knowledge stands in the way of realizing the soul. When this covering is removed, the sphere of knowledge becomes very comprehensive. Hindrance-producing karman obstruct the development of self; they prevent the explosion of spiritual energy. Although a man sees reality, he does not persevere with it. The lack of faith in and the repudiation of reality is due to the deluding karman. With the rising of delusion, a man is caught in material temptations. Neither has he any interest in truth, nor does he conduct himself truthfully. On the contrary, he looks upon truth as a hindrance to his peace of mind. This infatuation is the product of delusion.

## BHAVANA OF FRIENDSHIP

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Lord Mahavira has given us the great maxim of friendship. A Christian priest once said to Acharya Sri, "What a great maxim Lord Christ enunciated when he said, 'Love even thine enemy! Can there be anything greater than that?'" Acharya Sri said, "It is truly great! But Lord Mahavir goes further when he says, "Why look upon another as an enemy at all? Rather than create an enemy first and then try to establish friendship with him, it is better not to create an enemy at all." The priest was stunned. His ego was imperceptibly hurt. But he grasped the point.

President Lincoln was an enlightened person, a spiritual being. As he went strolling on the road, people greeted him. He, too, would take off his hat and return the greetings. Whoever came before him, white or black, he treated them alike. Some people said, "You are the President of America. Your greeting the common people like that, lowers the dignity of the high office you hold." The President said, "In the matter of courtesy, I shan't lag behind any other man." Only a spiritual person can say a thing like that.

Some people said to Lincoln, "You have many enemies. You are yet in power. Why do you not liquidate them?" Lincoln said, "Well, I am doing that." The people said, "We haven't seen anyone being put in jail, nor hanged, nor exiled. How can you say you are wiping out your enemies?" Lincoln said, "I am winning them over through gentleness. In a short time, they will all be my friends. No enemy will be left. All enemies will stand wiped out."

That is the greatness of the maxim of friendship. Before it, no enemy remains. With the awakening of the bhavana of friendship, many problems get resolved of themselves. Every day all kinds of dirt accumulate in our mind, the most inveterate of these being the defilement of enmity, of malice. It is one of the irrevocable laws of the world we live in that what a man wants, does not come to pass. There are to be found in this world, differences in people's interests and ideas, in their conduct and order, in their eating and drinking and in social relationship, in customs and traditions— it is not possible to eradicate these differences. People have different tastes and differences on that account cannot be ended. Because of these differences, our mind nourishes feelings of enmity and hatred, which is very undesirable. Lord Mahavira said—"See that in treating another badly you do harm to yourself. Another person may or may not be harmed, but you are definitely harmed—that is certain. The moment an evil thought arises in your mind regarding another, it is stamped on your brain-cells and you will have to suffer the evil consequences thereof. That in harming another, one only harms oneself—he who realises the truth of this maxim, will never again try to harm another. Even to think, "I am doing harm to another" is a delusion. One does not know what is really happening behind the curtain. What is happening inside? The man in whose mind the spirit of friendship is awakened, can never do any harm to another.

When you develop an intimate relationship with all, as if belonging to one and the same family, the mind keeps cheerful and gay; it is not afraid of any person or thing. Enmity and fear, friendship and fearlessness—go together; they form inseparable pairs. Only the man whose mind is full of fear, regards another as an enemy. He who is free from fear, may regard his ill-wisher as an ignorant person, never an enemy. By repeatedly practising goodwill towards all living beings, one has the feeling of friendship well-established within oneself.

The chain of man's known relationships is very small and that of unknown relationships very long. The known is

clear but the unknown indistinct. That is how the concepts of the enemy, friend, etc. come into being. If we are face to face with the unknown, they dissolve. Who is unacquainted with the long tradition of birth and death? But the common people do not realize its significance. A sadhak is set on the path of self-realization and it is good for him to understand it clearly. However, very few people remember the past. But this at least is quite evident that "I existed before, I exist now, and will exist in the future too." If I existed in the past certain questions—Where was I? Who were my relatives? etc. crop up. Thus the sadhak comes to develop a spirit of friendship towards all. "I have goodwill towards all; I have no enemy!" As this feeling grows stronger in the inner consciousness, the feeling of enmity gradually dissolves. A mind full of friendship and goodwill towards all is for ever happy and a mind filled with enmity is for ever unhappy. The mind pervaded by enmity is unquiet, violent, filled with hatred and incomprehensible. The fire of revenge is always burning in it. A mind permeated by goodwill and friendship, is free from these flaws. Such a mind knows no fear.

A sadhak imbued with the spirit of goodwill may at times cause suffering to himself, but he never causes pain to others. In his view, there is no such thing as the enemy, the other. The very concept of the enemy proves harmful. Prophet Ali fought his enemy for years together. One day the enemy fell into his hands. He sat on his chest and was about to pierce him with his spear when the enemy spat on his face. Ali flared up at once, but then recollected himself and said, "We shan't fight today." People said, "What foolishness is this? You have got your enemy at your mercy after so many years any you are letting go such a wonderful opportunity to finish him."

Ali said, "It is a tenet of Koran: 'Do not fight in anger! I did get angry!" His enemy was stunned. He said, "Why! were you fighting all these years without anger?" Ali said, "Yes!" His foe fell at his feet. For the first time he realized that it is possible for a man to fight without anger. He became Ali's friend. There may be a good reason for fighting, but never fight in anger, this is indicative of friendship. Before

the tremendous feeling of friendship, no duality dare persist. "Look upon all living beings as yourself—that is the essential meaning of friendship.

### **Discover Truth for Yourself: Be Friendly Towards All**

We have to find out the truth and we have to change ourselves so that the feeling of enmity is totally destroyed in us. Not a vestige of it should remain in our mind. We look upon another man as our foe. Our own negligence, our own defects we project upon others and say, "That man has harmed me, he has done this or that." We put all the blame upon the other. I stumble and cry, "How uneven is this path!" I stumble because of my own fault, because of my own negligence. We are not prepared to accept this. Instead, we say, "I stumbled because the stones are not properly placed there. The gate is too low; that is why my head butted against it." Grumbling against stones and the gate! I did not bend my head low even though the gate was low, so I hurt myself due to my own negligence", few would say that. "He did this, that! He spoiled my friend; he misled him!" We always find fault with others, see defects in others, making them a scapegoat for our own sins and short comings. But the man who has found the truth, the seeker after truth, never blames others. He comes to realize that his own negligence is responsible for a number of distortions. Therefore, he is forever trying to keep alert, awake and constantly vigilant.

Enmity does not only mean that you hate another, and friendship does not only mean that you love another. Enmity means, ignoring one's own duty and finding fault with another person's discharge of his obligations. This is a kind of enmity. We develop enmity even against a stone. We call even a stone names. An earthen vessel is filled with water to the brim. We try to lift it with one hand and it falls to the ground and breaks. We are not interested in seeing the truth that an earthen vessel full of water, if lifted with one hand, is likely to fall down and break. Instead we complain;—"The vessel was not properly baked; that is why it broke." Thus the attempt to escape one's responsibility is a kind of

enmity towards others. The other may be animate or inanimate.

The meaning of friendship is not merely love. Love is also friendship. But the real thing is friendship, goodwill—to accept another person just as he is, never try to impose one's personality upon the other. This is friendship. This is 'unashatana' that is the absence of 'ashatana' ('malice; ill-will'), an important term in Jain literature. There is ill-will against the living. There is also ill-will against the inanimate, the non-living. One may have an aversion to a house. Ill-will is friendship. Our universal point-of-view is that we should seek the truth and develop friendship with all. In other words, we should spontaneously accept whatever is one's own, without imposing upon it anything. This is the truth we should assimilate. Without grasping this truth no one can make any progress in sadhana.

### **Psychological Impact of Friendship**

Another hurdle encountered in human relationship is—hardheartedness, cruelty. A man does not treat his subordinates affectionately. With his superiors, he has to behave himself perforce, or he would be in hot water. How can one maintain one's superiority if one treats his inferiors on an equal footing? This concept seems to be well entrenched in our society. A master experiences difficulty in treating his servant gently. But he takes great pride in speaking softly and sweetly with people of his own status. But how can one be soft and sweet to one's servant? A servant must be treated severely with customary abuse. This concept has vitiated all our relationships. Everywhere today it has become the general rule to treat one's inferiors with severity. If a millowner treats the workers not gently, how can he get any work out of them? How will the mill function? Such notions have effected a great breach in social contacts and social and human relationships. We seem to have forgotten that through love and goodwill and pure and holy sentiments, a man may be so awakened and inspired as is not at all possible through severe regimentation. Today, through scientific research, new truths have come to light, such as the fact that it is possible through holy and loving

sentiments to develop plants and flowers and to increase the crop-yield. In view of this, why cannot a fully conscious person further evolve in an atmosphere of purity and goodwill? After all he is not a lifeless stone. Even a stone may be somewhat endowed with consciousness, with pure feelings. When a big rock has to be lifted, 5-7 people wholly dedicate themselves to it, and lift the rock through sheer will-power.

Courtesy and gentleness softens everyone. If you entertain kindly feelings of love towards anyone, he melts. Treated with affection, the cow starts giving more milk, the tree more flowers and fruit, and the vines start growing in a different direction.

A Christian woman conducted an experiment. She sowed a few saplings. However, one creeper would overshadow them, cover them completely, so they did not get an opportunity to thrive. One day, the woman went to the creeper and said to it very gently—"O creeper! I am sorry, I shall have to cut you off! Do pardon me!" And she cut off the part of the creeper overshadowing the plants. She then made a suggestion to the creeper that it should grow in a particular direction. After a few days, the woman observed that the creeper had changed its path and started growing in a different direction! If a creeper, a plant, is affected by courtesy, why should not a human being? How is it possible for a man to ignore gentleness? But we have formed an obstinate belief that man cannot be ruled by gentleness. Such a notion has only served to embitter human relations. One man continues to look upon another as an enemy, an alien.

### **The Technique of A Thoroughly Enjoyable Life—Gentleness**

The secret of success in life is—sweetness—Gentle behaviour is indicative of a rich, joyful life. The life of a man whose conduct is cruel, can never be fragrant. Such a man is neither mellow in himself, nor can he impart freshness to another. On the other hand, a man of gentle conduct is rich and joyful in himself and fills others too with richness and joy.

It happened in the time of Acharya Bhikshu. A monk returned after seeking alms. He presented the vessel containing

alms before the Acharya. One pot contained gram-pulse and the pulse of green lentil mixed together. Acharya Bhikshu said to the monk, 'Why did you receive both the pulses in one pot? You should have got them in different vessels.' The monk said, 'A pulse is a pulse. If one pulse is mixed with another, it makes little difference. So I received them together.' Acharya Bhikshu said, 'The gram-pulse cannot be given to a patient. The pulse of green lentil can be given to a sick person.' You did wrong to mix one with the other.' Thus, Bhikshu reproached the monk.

The monk felt offended. He lay down to sleep without eating. Acharya Bhikshu sat for meals with his band. He made enquiries about the missing monk, and was told that he had gone to sleep. Acharya Bhikshu was very tactful in his dealings. He was a psychologist. He knew how the monk felt and called him out loudly, saying, 'O sleeping one! Are you looking at my fault in your dreams, or at your own?' On hearing this, the monk's anger evaporated. He got up, came out, and after paying homage to Acharya Bhikshu, said, 'Of course, I was looking at my own fault.' The whole atmosphere grew lively.

Acharya Bhikshu's words filled the monk with sweetness and joy. Indeed, the monk was quite overwhelmed. Only he can impart rich joy to others, whose own life is overflowing with it. The conduct of a person devoid of rich joy, cannot be gentle, nor can such a person fill others with richness, and joy. Friendship is a factor of rich joy.

Here, we have briefly discussed the maxims of self-development. For success in life, we must extend our interests. Let us find a refuge, fragrance and rich joy. After achieving these, the tree of our life would become so fragrant as to make the whole atmosphere delectable and every individual, permeated with rich joy, shall blossom forth.

### **Worship of Friendship : Worship of Energy**

With energy, there can be no friendship. The worship of friendship means the worship of energy, of power. Endurance is energy. Without adoration of energy, the feeling

of friendship can never be stable. Also, without energy, one cannot do away with defilements. A feeble person resolves to exercise goodwill a hundred times a day and pushes out of his mind all thought of enmity. Yet, a particular situation arises and his mind is filled with enmity. The sky of his consciousness is never without a cloud. To clear it he needs the energy of tolerance, of purity.

### **The Real Meaning of Khamatkhamana (Forget and Forgive)**

Khamatkhamana (Forget and forgive) forms an important principle of adoration. It means that if any thought of intolerance arises in your mind against any person, if any sinful thought occurs, whether the other person knows it or not, you must, in your own mind, ask pardon for it. Persevere in your goodwill towards all. Never look upon another person as an enemy. That is how a truly great person behaves. He grows so large-hearted as never to have any individual as his enemy at all. Witness Lord Mahavir. Witness other great Sadhaks. They grew great through their own sadhana.

### **Ecology : The Evolution of a Non-violent World**

The great maxim of worship is—the evolution of goodwill. For the evolution of goodwill and friendship, you need develop energy and for the growth of energy, you need develop tolerance, purity. When all these developments take place in our consciousness, our outlook stands transformed. Then we really enter the periphery of the principle of ecology. This new branch of science has itself developed in and greatly extended the world of non-violence. Mutual co-operation and inter-dependence permeate every particle of nature. These have been greatly developed in the discipline of non-violence.

## BHAVANA OF APPRECIATION

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There is the bhavana of joy. For him, who is not happy in himself, it is difficult to comprehend the bhavana of joy. Only he who is his own friend, can keep happy. And he who has found happiness in himself, is happy with one and all, everywhere. Unhappiness does not exist for him. He who is not happy in himself, is ever busy finding fault with others. He envies other people's happiness or excellence. Viewing other people's merits, he may try to induce in himself the feeling of joy and even though he may temporarily find some satisfaction in the attempt, the complex of envy is hard to dissolve. He who wants to be free of envy, must keep eternally happy. This is not impossible. One should be happy with whatever one has got, and must allow no leeway to frustration. As we grow attuned to ourselves, desires would cease to afflict us. As a natural consequence, other people's excellences or non-excellences would not then distract our attention. Generally one's special qualities are a source of pleasure, whereas their absence excites pity. Just as one person can touch the summit of progress, so can another. But the latter, proceeding in the wrong direction, becomes an object of pity. Learn to be happy in yourself. Then no unhappiness will come to you from others, nor will their excellences or prosperity cause you any dismay.

### Appreciation of Excellence

The Acharya prayed—"O lord! May my bhavana of joy as regards the meritorious awaken! Those who are worthier than I, who have greater capacity—let joy awake in my heart

towards them, instead of envy!"

Envy is a disease. It is a universal malady. Even monks and saints are not free from it. When a monk's reputation is on the rise, when his importance and glory increases, it becomes very difficult for another monk to exhibit real pleasure or joy. Immediately he is assailed by envy and starts thinking of ways and means to demolish his colleague's reputation and glory. Envy is a terrible malady: few escape it. It can only be cured through spirituality. Those who are permeated by spirituality, by displaying joy towards a meritorious person, awaken their own virtues. To evaluate selflessly the qualities of a meritorious person to present these before others, is an achievement got through sadhana: not every man is capable of it.

Sometime ago I was nominated to the office of Yuvacharya. It elicited many reactions. The emotion-charged language in which my classmate and colleague, Muni Budhmalji expressed his joy, filled us with ecstasy—both Acharya Sri and myself. Acharya Sri was overjoyed to hear the sentiments expressed and I, too, felt very happy. Only that person can display such sentiments who has profundity and has reached a high stage in sadhana. Otherwise such sentiments do not arise in the mind. All know that our Order has a definite ruling according to which the man whom the Acharya appoints as his successor and whom he declares to be the future Acharya, has to be accepted as such by everyone, whether they like it or not. The tradition is well-known. Yet the tradition of each man's mind is different: his reaction depends upon his inner disposition.

Envy is one of the most complex mental problems. A man makes himself unhappy for no reason at all. Envy increases mental tension. A man invites many troubles thereby.

Here is Acharya's own prayer: "O Lord! Awaken in my heart a feeling of respect for the talented, a feeling of joy. Let me say to myself: 'These meritorious people have acquired and developed their abilities through self-exertion. May I, too, make an effort to acquire and develop such abilities!'"

## Philosophy of Equality

Envy arises in that man's mind who does not believe in spiritual equality. A man who believes that every soul is equal to another, that each soul is endowed with unlimited knowledge, endless intuition, extreme bliss and limitless energy, that each soul has the right to evolve, and each soul can develop the qualities with which it is endowed, is never jealous of another person's advancement. Envy is the mark of atheism. Can a person who has faith in himself ever accept anyone's monopoly in the matter of self-development?

To repudiate another person's progress is to deny the excellence of virtue, merits. If we believe in the goodness of merits, we must extol them wherever we find them. With the establishment of such an outlook, the heart's joy becomes flawless and uninterrupted. One sees another person's goodness, and the bhavana of joy, of happy self-gratification awakens in one. No vestige of any inferiority complex anywhere! The mind centred on one's own valour and exertion. This is a laughing consciousness, the consciousness of seeking a solution in the problem itself, a consciousness which derives joy out of suffering. And there are many who are able to develop such a consciousness and live happily for ever, without sorrow. For an ignorant person, this ocean of the world is full of poison, but for a man practising the bhavana of joy, the world-ocean is full of nectar, which rains for him everywhere. Thus, for one man life is bitter, for another it is sweet.

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## BHAVANA OF COMPASSION

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Compassion is an exercise of friendship. He who befriends the whole world—his compassion, too, becomes universal. That compassion is not dependent upon another. It is an inward flow which goes on from moment to moment like an incessant stream. Saints like Mahavir, Buddha, Jesus, etc. are unique examples thereof. The Mahayana Buddhists say, "Buddha stood at the gate of salvation. A voice said, 'Come in!' Buddha said, 'How can I, until all living beings are freed from pain and suffering?'" When the heart-ocean starts flowing out with love, the waves of compassion strike against the shore. All the saints have been incarnations of loving- friendship and their love has flowed out of their speech as compassion.

A person came to see the American thinker, Henry Thoreau. He shook hands with him, but Henry immediately relinquished the visitor's hand. He said, 'This hand is not living, it's dead. It has in it no love, compassion, goodwill, sympathy.'" This is indicative of sublime love. Qualities like compassion, goodwill, etc. represent the purity of man's inner consciousness.

Lord Umar appointed a person as the governor of a province. He wrote out the appointment letter and gave it to the person concerned. In the meantime, a small child happened to come there. Lord Umar showered great affection upon the child. The governor-designate said, "I have ten children, but I have never shown them such love, nor been so attached to them!" Lord Umar took back from his hand the appointment letter and tore it out, saying, "If you cannot love your own

children, how can I expect you to love the people?"

A person came to a saint to become a monk. The saint asked him—"Do you love somebody?" He said, 'What are you saying, Sir? I love nobody.'" The saint said—"Then it is difficult. If you have love for someone, that love can be made more comprehensive, but if there is no love at all, what can I do?" Love, compassion, sympathy are indicative of the inner state of a person. The feeling of compassion which arises in your mind at the sight of an unhappy, troubled and frightened individual, shows that your heart is tender and not devoid of love and sweetness. That very compassion has to be linked with the soul, so as to remove the causes of suffering and give birth to limitless compassion.

A flash of lightning in the distant horizon makes us aware of the existence of clouds. Similarly, by witnessing the flow of compassion in a man's heart, we know that he is a seeker after truth: that he has had a glimpse of truth and his approach is felicitous. Without renouncing cruelty, no man can progress in the direction of truth. The intensity of this realisation greatly strengthens the feeling of compassion in a man.

The Acharya's prayer—"O Lord! Let compassion awake in my heart for all those caught in suffering!" Cruelty and ruthlessness drive away from a man's heart all sympathy for others. I am surprised to see that a man who professes to be religious, is yet cruel. Religiousness and ruthlessness do not go together. Many so-called religious people are so heartless that one hesitates in calling them religious. They seem to think that their greatness lies in meting out cruel treatment to their inferiors.

### **Foundation of Morality: Compassion**

Only yesterday, someone asked—What is the basis of morality? The basis of morality is—compassion. Man has two instincts—the instinct of cruelty and the instinct of compassion. Compassion is allied with sensitivity. The more sensitive a person is, the more does compassion awaken in him. The more insensitivel a person is, the more cruel he grows.

A question was put up before me: "Do you want to make

policemen timid and cowardly through the practice of meditation?" I was greatly surprised. I should like to ask, whether heroism and cruelty are one and the same thing? Certainly not. There is a great deal of difference between them. Courage is one thing and cruelty quite another. There is greater difference between cruelty and courage than between day and night. Valour is heroism. The question of decreasing valour does not arise. Heroism can be increased. It can be developed and its development is most desirable. Cruelty is inhuman, monstrous. It is necessary to reduce it.

A wicked person uses learning for disputation, wealth for self-gratification and power for oppressing others, but a noble person uses them differently. For him, learning is not for disputation, but for knowledge: wealth is not for indulging in pride and ostentation, but for charity: and power is not for oppressing others but for their protection. A noble person is not cruel. In him flows the inexhaustible stream of compassion.

*Cruelty Is A Problem: Compassion Is Its Resolution.*

*Cruelty Creates Problems: Compassion Resolves Them.*

The greatest cause of cruelty is greed, excessive desire for acquisition of wealth or the spirit of accumulation. The question is whether cruelty can be ended. Is it possible to renounce cruelty? Is there a remedy for it? We are all acquainted with the problem. We must also know how to end it. The problem cannot be ended until we find out a way of resolving it. If the problem exists, there certainly exists a method of dispelling it, too. The right remedy is that which touches the root. There can be many contributory causes, but attending to these alone does not resolve the fundamental problem. The problem ends only when one has found the right way of resolving it.

Perturbed by thirst, Shivaji's preceptor, Guru Ram Das pulled out a piece of sugarcane from a field to slake his thirst. As he did so, the farmer caught hold of him and gave him a beating. On seeing his preceptor being thrashed, Shivaji naturally got angry. But Guru Ram Das remonstrated with him, saying, 'You dont understand! There is nothing mysterious about it. See, this farmer is poor. Had he not been poor, he

would never have behaved as he did. It is all because of poverty. In order to end his criminal disposition, it will be necessary to end his poverty. Give him five acres of land and he will never act like that any more."

This is the real solution to the problem—the right way of resolving it. We do not try to find out the real cause, and without discovering the real cause, the problem cannot be resolved. The root cause of the problem of cruelty is our inhuman approach, whether it manifests itself in the form of greed or accumulative mentality. The only way of resolving it is the development of a humane outlook. In the ancient language it has been called, "Treating others as one treats oneself." means that we must place others on an equal footing with ourselves. We must serve them as we serve ourselves. This is what we call now-a-days 'a human outlook'. The objective is to awaken in each individual the consciousness that "All human beings are like me. We are all one. I am a man; so is the other person. I should look at a human being in a human way."

The development of a human outlook is very necessary. Unless such an outlook is developed, it will not be possible to end cruelty in social life. Man's conduct would not change. One man metes out a very cruel treatment to another. The mill-owner behaves cruelly towards his workers, the rich businessman towards his subordinates. One finds ruthlessness reigning everywhere. The reason for it is the feeling of being great or small, the high and the low. The division between the high and the low is an accepted fact. The big man ill-treats the small man with impunity. Man is also unkind to animals. A man beats the cow which gives him milk. The cow runs forward to save itself from blows and the man follows after belabouring it with a cudgel. How can you get milk from a cow which you so cruelly treat? Its milk will dry up. Even milk cannot be got without loving treatment. Those who have grasped the fact that a cow yields more milk if treated kindly have created excellent conditions of living for their cattle. They have made for them comfortable sheds, fitted with electric fans. Even air-conditioned rooms throb with

radiomusic. The cows living in such an atmosphere yield more milk. And the cows which are cruelly treated, which are beaten, abused and insulted, gradually their milk dries up.

Every living being wants loving treatment. The scientists experimenting with the animal kingdom have proved that the plants which are watered lovingly, grow more. The plants watered indifferently, wither away. Water is the same; so is the irrigator. No chemical change is involved. But because of a change in the emotional atmosphere, the plants on one side bloom, and those on the other side wither away. Those plants which were watered in a state of anger or frenzy, withered away while those irrigated with affection, developed fast.

We want to take work from a living being, yet we continue to behave cruelly. Such conduct is perverse, unnatural. It is the law of life that through loving treatment, more work can be got out of others, more success achieved and greater co-operation won. But this humane outlook has not yet developed as much as it ought to have done. We are all responsible for it. We cannot put the blame for it on any one person. If a mill-owner treats his labourers ruthlessly, the labourers, too, treat others in the same manner. If a high official treats his juniors unkindly, the latter too met out a similar treatment to their own subordinates. It is rarely seen that a man who has a little power, does not use it cruelly. All are guilty. No one is free from blame. As long as one is out of power, and position, one behaves perfectly, politely. But the moment a man achieves a position of power, his whole conduct undergoes a change. Gone is all humility; instead ruthlessness prevails, the feeling of self-importance comes to the fore and he considers others as his rivals and foes.

There was a ruler. The case of a wandering minstrel came up before him. He pronounced the judgment, but the bard felt justice had not been done to him. Being a poet, he immediately recited a verse extempore:

*O Ruler Sangram! Don't be so blind!*

*All have two eyes; you need four!*

("O Ruler Sangram Singh! Let not power blind you! Listen to me! All other people can do with two eyes, but you

are occupying the seat of a judge, you need four eyes—two for seeing what is outside, the apparent, and two for probing the truth that lies beyond!”)

When a man rises to power, he grows blind. Rather than doing justice, he perpetrates more injustice. Only when there is no abuse of power, wealth and energy, we might say that a humane outlook has developed, that the light of compassion, the flame of compassion has been ignited. Only then is it possible to remove injustice, and to treat a man justly as a man. It is certain that one person has more money, another has less; one has more power, another less. It all depends upon one's intelligence and energy. It is not that all men are alike in this respect. There are different levels of intelligence and energy to be found among men but, after all, a man is a man. If only this fact is realized, a man's sensitivity grows, and it is possible to resolve all problems.

The principle of social health is—compassion. Let compassion develop in life, let sensitivity grow and let man be merciful towards the whole world of living being, only then shall cruelty come to an end.

### **Everlasting Source of Compassion**

The rainy season departed, leaving the door open for the coming in of winter. The extent of greenery lessened. The pathways grew clear. Lord Mahavira, proceeding from Asthikgram, reached Morac Sannivesh. He sojourned in the outer garden.

An ascetic called Achhandak lived in Sannivesh. He was skilled in astrology, enchantments, spells and incantations. He had built up quite a good reputation. The public was greatly impressed by the miracles performed by him.

The keeper of the garden saw an ascetic standing in meditation. Next day, when he saw the ascetic again, standing in the same posture, devotion awoke in him. He told the people of Sannivesh about the ascetic. They started coming. Lord Mahavira did not break the sequence of his meditation and silence. Still, the people came and sat in adoration for a while before leaving. They were fascinated by the Lord's

posture of meditation. Keeping in the vicinity of the Lord afforded them great peace.

The growing attraction of the people of Sannivesh towards Lord Mahavira greatly perturbed Achhandak. He bethought himself a plan to vanquish the Lord. Accompanied by his supporters, he presented himself before Lord Mahavira.

The Lord was immersed in the depths of self-realisation, where the question of victory and defeat was non-existent. Achhandak's heart oscillated between victory and defeat. He addressed the Lord thus—“O young ascetic! Why are you silent? If you are a learned sage, answer my question. Here is a piece of straw in my hand. Will it break or not, even now?”

The Lord's meditation was not disturbed.

Siddharth was much devoted to the Lord. For sometime he had been living in the vicinity of the Lord. He was very wise. He said, “Achhandak! Must you disturb the meditation of the Lord just to seek an answer to such a simple question? I'll answer your query. This straw is inanimate. It has no volition of its own. If you want to break it, it will break, otherwise not.” The people present there said to themselves, “Achhandak does not even know a simple thing like that! How can he be expected to know any subtle truth?” His image was dimmed in the public mind. He had thought, “If Mahavira says the straw will break, I shall not break it; if he says it will not break, I shall break it. Either way he loses.” But the who thought of vanquishing Mahavira, himself stood vanquished before the people.

He was on the lookout for an opportunity. One day, he saw the Lord standing alone. He went to the Lord and said—“O illustrious One! You are most venerable! Your personality is stupendous. I know great beings do not descend upon this earth to shadow the small fry. I hope the Lord will respect my sentiment.”

As Achhandak turned towards his village, Lord Mahavira left for Bachala atonce. His compassion did not allow him to stay there even for a second more.

Lord Mahavira was an inexhaustible source of compassion.

## BHAVANA OF INDIFFERENCE

To keep equanimous in both kinds of predicaments—favourable and unfavourable—is indifference. The sadhak does not have to link himself with material objects, nor does he have to relinquish them. A material object is a material object, there is no attachment or aversion in it. Attachment and aversion lie within us. When a man identifies himself with somebody, he creates attachment; when he parts from someone or hates somebody, he creates aversion. Wherever a sadhak finds attachment and aversion, he should ignore them and immediately go within himself. As in the case of material objects, attachment and aversion can develop with respect to a personality, a form or a special skill.

Monk Vakkali was so much fascinated by Buddha's appearance that he kept staring at him. Buddha said, "How is it Vakkali, you keep looking at my body? It is made up of bone, flesh, blood, etc., just as is your own body. If you really want to observe beauty, look at the beauty of Buddha's religious work. He who observes religion, observes me!" This is also a bondage: Anand was attached to Buddha: Gautam to Mahavir. The path of attachment is easier to follow. Man delights in being bound. If he does relinquish one bondage, he immediately forms another. It is hard to be indifferent. The sadhak who practises the bhavana of indifference, does not attach himself to any animate or inanimate being, He keeps indifferent in all his relationship and continues to move objectively towards his goal.

Abraham Lincoln was elected President of America. As

he rose to deliver his speech in Parliament, somebody said sarcastically, "Do you remember, you are the son of a cobbler?"

Lincoln said, "Thanks for reminding me of my father. He was an efficient cobbler. I wish I could be as efficient a President!"

"He was a shoe-maker!" Lincoln's denigrator interposed for the second time.

Lincoln was not at all provoked. Very objectively he said, "Yes, and nobody could find any fault with his work! Do you have any complaint?"

When a sadhak becomes accomplished in the bhavana of indifference, the contraries like joy and gloom, happiness and sorrow, honour and dishonour, etc., naturally start dissolving.

That is why the Acharya prays for the middle path—"O Lord! Those who speak ill of me, those who defy me, do not listen to me and run contrary to my wishes—let toleration arise in my heart for them all! Let me remain indifferent towards their hostile conduct! Let no feeling of enmity arise in me! I should rest content with having done my work, let them do theirs!"

Acharya Som Dev wrote—"Samta Paramanacharanam"—the greatest principle of conduct is—equanimity, equability, equality. This is not only the dictum of socialism or communism, but the principle behind all wholesome thinking, "wherever there exists an equanimous state of mind, society progresses; and where social conduct is vitiated by inequity, society degenerates. The refinement of conduct means—the development of equanimity."

### How to Create A State of Indifference

A question was raised, How to bring about indifference? I said, "Indifference results from the control of the senses. The man who has established control over the senses, becomes indifferent, objective and impersonal. When the feeling of like and dislike is absent from the mind, matter is looked upon as mere matter, and a living being as a living being. We may say that we are attached to all that is good and are averse

to all that is evil. But this is an illusion. As a matter of fact, a thing appears to us to be good and interesting because we are attached to it; another thing appears to us to be evil and uninteresting because of our aversion to it. When the conditioning of like and dislike is dissolved, a thing appears to us as it is—matter is just matter. Is it possible to end the conditioning of like and dislike? It is quite possible. If we lead a practical life, it is possible to look at matter, or at a living being, without attachment or aversion.

The question arises, are we to close our eyes and ears? Do we shut the doors of all the senses, so that a state of mind without preference or aversion arises? Is it possible to close the doors of the senses for a long time? In the long course of his life, it is not possible for a man to sit with his eyes closed or to burst his ear-drums. The doors of the senses will remain open. However, it is possible to keep the doors open so that water passes through them, but no dirt. The function of the senses is to keep alert, to provide intimations, knowledge. It is because of delusion that many people believe that the sense-organs produce attachment and aversion, or the feeling of like and dislike. The sense-organs have nothing to do with it.

It is not the function of the eye to be infatuated, or to create like and dislike. The eye is only a stream of knowledge, a current of awareness. How can there be any like or dislike in it? To confuse knowledge with infatuation or unconsciousness is a big mistake. The stream of knowledge, of consciousness is quite different from that of unconsciousness. The stream of attachment and aversion combines itself with the stream of knowledge, and believing that the two are one, we get caught in the illusion of like and dislike.

With the dissolving of this illusion, we realize our consciousness. Then the control of the senses naturally comes about. The poor deer is running after a mirage. The rays of the sun strike a pool. It seems to the deer that water is flowing there. He runs to the spot to slake his thirst, only to find there is no water there. Again, the pool appears to have shifted a

little farther. The deer goes there but gets no water. Thus it exhausts itself to death.

### **Consummation of Discretion—Indifference (Objectivity?)**

The first fruit of a glimpse of the self is discretion. It forms the preliminary groundwork for the awakening of consciousness. The consummation of discretion is—indifference, which forms the second foundation for the awakening of consciousness. Indifference means 'upeksha' The hindi word 'upeksha' has two connotations- (1) not to pay attention, (2) to see from near, to have a close look at something. Only he who is indifferent, is free to look closely, from near. One who is partial, is incapable of such close perception. His view will be conditioned by attachment to what he likes and by malice to what he does not like. He who is prejudiced in favour or against, cannot see objectively, closely: he sees from far. He cannot rightly comprehend the object of his like, nor the object of his dislike.

The other meaning of the word 'upeksha' is—not to pay any attention to ignore. He who attains indifference, encounters both, and moves forward. The fruit of indifference is equanimity.

Discretion leads to objective perception: objective perception leads to indifference: indifference leads to equanimity.

The only way of weakening the past conditioning is the evolution of the spectator-stance. The man who has developed his capacity to witness things from the stand-point of a spectator, may be said to have escaped from the clutches of the past. He who has not developed such a witness-stance, continues to be tormented by the spectre of the past. When such a man sits down for meditation, all kinds of desires rise to the fore. The man is demoralised. He says to himself, "It is beyond me. I can't meditate. I sit down for meditation to ensure peace which is destroyed; the mind grows so restless!" Such a man gives up meditation in despair. Without the development of the spectator-witness-stance, the situation will remain unchanged. Through the practice of preksha

meditation, the spectator-witness-stance is developed. Through continued practice, it is well-established. Such a state of consciousness comes into being that whatever happens, is witnessed without any reaction. The sadhak should only perceive, he should not react. With the development of the spectator's approach, all reactions are left far behind.

### **Seeing Itself is Objectivity**

Being established in the middle path, 'holy' indifference, objectivity, is a form of *preksha* (seeing) itself. He who sees, keeps equanimous. He is not attached to what is pleasant, nor averse to what is unpleasant. He is indifferent to both the pleasant and the unpleasant—looks at them closely and is thus able to keep his poise, established in the middle, not running to extremes, objective. Indifference or objectivity cannot be separated from *preksha*. The man who is indifferent to this great world, sees it from near, goes about merrily with all his senses awake.

The eye views the scene outside. It has not created the scene, nor does it seek any gratification from it. It exists without a cause, unknowable. It does nothing, I know nothing similarly, consciousness, too, is causeless, unknowable. It does nothing; it knows nothing. When a self-realised person only knows and sees, he does not create any bondage of *karman*, nor does he experience the fruition of *karman*. He who acquires the capacity of only knowing and seeing, looks at the disease or any other suffering that visits him, comes to know it, but does not identify himself with it. Through the observation of his distress, not only does a man experience the lessening of pain, but also he develops his capacity for observing the bondage, the sway, the rise and dissociation of *karman*.

The question arises as to what it is that we should observe. What to see? We should observe whatever comes—good or bad. If anger comes, we should observe that. If pride erupts, we should see that. In fact, only he who observes anger, can observe pride. Anger is our grossest instinct. It manifests itself before all. Pride lies hidden; it is less apparent.

Anger manifests itself instantaneously. Observe your anger; observe your pride the whole cycle of it. Thus observing, go right up to suffering. Now witness your suffering. Look at the measures you adopt; see all the factors, and the fear. See the effect. The effect of anger is suffering. So witness your suffering. Also observe your pleasure. Mark the sensations of pleasure, and those of pain. See the pleasant as well as the unpleasant. Observe your breathing, your body. Witness equability; witness indifference. Witness another seer and see where there is no other. Mark the pure character of consciousness where there is nothing except knowing and seeing. That is the highest vision. There is nothing beyond that.

Do not draw a dividing line such as, "I shall see this and not that. I shall witness the good, but not what is evil." In the sphere of observation, there is nothing good or evil. These options lie within the field of thought. Observe whatever comes up. As you go on observing, you will reach a point, where there is nothing more to see. You reach the ultimate. There our pilgrimage ends, there we reach the absolute. Then shall we directly experience pure awareness, and arrive at the wholeness of knowledge and vision. Where there is only knowing and seeing; all else dissolves. That is the ultimate point of our pilgrimage.

### **Second Stage of Equanimity—Indifference**

Equability, equanimity, means indifference (to pleasure or pain, the pleasant and the unpleasant, etc.). Keep steadfast, unmoved. Do not lean to any one-ism of belief. Something pleasant or unpleasant is always happening in the world. Sometimes, what we wish for comes to pass and at other times, things happen contrary to our wishes. Sometimes the desirable, what you want, transpires, sometimes the unwanted comes off. If, with all this, the wheel of our mind also goes on revolving, it creates so many problems that in the end there is left no option but to commit suicide. When something wished for happens, a man is very much elated; when something unwelcome transpires, he is greatly perplexed. At

times, he comes to look upon suicide as the only means of getting rid of the terrible complications in which he finds himself caught.

Take the case of a beautiful maiden—an actress or a dancer. She is yet on the threshold of youth, enjoying national or international repute. She becomes world-famous. Her condition undergoes a change. After crossing youth she advances towards old age. Now it seems to her that she is not receiving as much respect as before: her attraction has grown less. Her honour and reputation are gradually waning. Also the popularity she enjoyed among the public is decreasing. In such a situation, she loses her balance and is ready to commit suicide. Many women have ended their lives like that. Why does it so happen? Not because they no longer enjoy the prestige they had before, nor because their popularity or attraction has become a thing of the past. It happens because the feeling of attachment in their mind, is no longer gratified. Consequently, the mind is so deeply hurt, that an individual writhes in agony, and is not able to pull himself together.

One man owns property worth crores. Is all that wealth of any use to him? No. He might preserve it in vaults underground. What utility has it all? Yet there exists a feeling of attachment in the mind. "This is mine: all this property is mine." This thought affords him gratification. From it he derives great mental satisfaction. When this property slips out of his hands, when he no longer owns it, he is much confused, and utterly restless. As regards the property itself, the dissolution of his ownership, makes not the slightest difference. The property lies where it lay before, unchanged. Only the ownership has changed. Yet a thread snaps in the mind. Now the man seeks solitude. He thinks of retiring to a jungle, of leaving his country, or even of abandoning his body.

All this happens because the man is not possessed of noble indifference. When a man is not Indifferent, he becomes attached to every situation; he cannot keep his mind separate from the circumstances. When the state of equanimity arises,

noble indifference is also awakened. The man who is indifferent, witnesses profit and loss, whatever happens, but is not possessed by it. He does not attach himself to it. He views it objectively, without experiencing any pleasure or pain. A witness is neither unhappy nor happy; the one who is involved, experiences pain as well as pleasure. He carries with him the burden of both joy and suffering. The second stage of equanimity is—indifference.

### **Fruit of Noble Indifference—Mental Health**

There is a criterion of mental health. A person whose mind is healthy, conducts himself well towards those who do him good, and also towards those who do him ill. He is good for both the well-intentioned and the evil-minded. That the person confronting one is sick, is no reason why one should become sick oneself. Should one start vomiting oneself if one sees another person vomiting? A person who possesses a healthy mind, cannot do so. Only that person indulges in hostile conduct, whose mind is weak, sick. Those who coined the maxim, "Tit for tat", were mentally unhealthy. Had they been healthy, such maxims would not have come into vogue. If the person confronting you is mentally unhealthy, it is all the more reason that you should present before him in yourself an example of good health and provide him with an opportunity to distinguish for himself the difference between a sick and a healthy mind.

Attachment to one person or thing and aversion to another person or thing, implies partiality, i.e., inequity. Without comprehending the effects of injustice born of attachment and aversion, no man can be free from mental prejudice.

If a person is pursuing an evil path, to try to bring him to the right path is our duty. But this duty should not be fulfilled through the use of brute force. If, despite our efforts to change his mind, the person concerned perseveres in his evil course, all we can do is to wait patiently till he realizes his error. In no way can it be right for us to indulge in anger, to becloud our mind and to make the situation yet more

complicated. By trying to maintain his mental equilibrium in a critical situation and environment, through strong dedication to justice and with faith in the principle of bringing about a change of heart in the other person, a man can help foster the culture of the middle path. Lord Mahavira said—  
“He who is established in the culture of the middle path should say to the man who is not so established, ‘For truth, you should take the support of the golden mean.’”

**ANUPREKSHA**

## ANUPREKSHA OF DUTIFULNESS

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Dedication to duty is the inspiring power behind good conduct. The man who is alive to his obligations, saves himself from undesirable action. Whenever he finds himself caught in remissness, his sense of duty becomes his saviour, and he is strongly resolved to follow the true path.

To establish unity among mankind is our foremost duty. The inspiration behind it is the principle of equality. Human unity is implicit in the very diversity of race, colour, language and nationality. The chief cause of relegating human unity into the background is personal ambition and self-importance. The pleasure that a man derives from self-exaltation and prosperity may be justified to some extent. But when it becomes a danger to others, it falls below the universally-accepted standards of fair-play and justice.

### **Spirituality and Behaviour**

The behaviour of a person living on the spiritual level is different from that of a man living on the mundane level. From the necessity of good behaviour, no man can be free. He who has a body, perforce has dealings with others. Life cannot go on without relationship. But the conduct of both—a spiritual person and a worldly person—is very different. In *Acharang Sutra*, it is said that the behaviour of a spiritual person should be contrary to the behaviour of a person living on the mundane level. A spiritual person should act differently.

We must here clearly understand the implications of the word 'contrary'. The behaviour of a man living on the

mundane level, is not positive, or functional; it is mostly a reaction. The worldly man says to himself, 'That man has behaved with me badly; I am also going to pay him back in the same coin.' This is no constructive behaviour; it is only reactive. Such a person does not possess any independent urge for doing his duty, nor does it have for him any independent value. His sense of duty is not inspired by self-determination; it is activated by others. Modern moralists and philosophers, while analysing the value of conduct, have elaborately discussed the question as to what should be the nature and inspiration of our duty. The renowned philosopher, Kant says, "Duty should be for the sake of duty, not out of pity or compassion, nor for doing good to others—these do not support the moral law, nor are these connected with it. Only man's own free will has for him an independent value. Therefore, duty should be for the sake of duty only."

'Duty for the sake of duty' is a very significant maxim. It is something constructive, not merely reactive. Someone is deserving pity and another person takes pity upon him, this is reaction, not an independent action. But I look upon another as the soul itself and establish friendship with him—this is duty born of free will; it has an independent value; it is constructive action.

### **Sense of duty**

The second principle of a constructive approach is—sense of duty. Every individual should be aware of his duty. A society in which there is no sense of duty, begins to disintegrate. Each person has his duty, some responsibility. That society is healthy in which are found sense of duty and responsibility.

### **Duty and Sense of Responsibility**

For social health it is necessary to have sense of duty and sense of responsibility, the awakening of the consciousness of duty and the consciousness of responsibility. After all, how long can we go on with punishment and torture? Is it possible to keep a man under control all his life? Will all the people

remain perpetually oppressed by fear? A fear-ridden society is forever a sick society; It will never regain health. Fear is the greatest malady. There is bound to be fear as long as the consciousness of responsibility and duty lies dormant. A society in which the consciousness of duty and responsibility is awakened, has no need to fear anything.

The people in whom the consciousness of responsibility is awakened, rise above all pettiness. They build up their character on the basis of responsibility. Efforts are also made to change people by giving them responsibility in case they possess a sense of responsibility. Some might say, "Why has responsibility been thrust upon this man who is incapable of it?" But I feel that making a man shoulder responsibility, does bring about a change in him. But, of course, he must have a sense of responsibility. Even a man who has not shouldered responsibility before, undergoes a change when some responsibility is given to him.

### **Awareness of Duty in The Youth**

Religion transcends space and time. It is not bound by any conventions thereof. It makes no distinction between a child, an old man and a youth. But in the practical world of everyday living, where programmes have to be implemented, we have to recognize both space and time. Despite these, no relationship is possible, nor any kind of implementation.

The word 'youth' itself is indicative of time. It is a powerful stage between two other stages. A child has capacities but these remain undeveloped because the physical organism has not yet fully developed. In the case of an old man, the physical organism and capacities are incapable of any further development, a great many cells of the body and those of the brain become dead and the physical system grows lax. One has experience, but one's capacity to do is severely limited. 'Youth' is the intermediate stage—between childhood and old age. It has talent, as well as the energy to exploit it. Therefore, a youth is a source of power or the expression of energy. That is why great hopes are placed in the youth.

Every country, every society, as regards the question of potentiality, keeps its youth in the forefront. It may be the work of national security or that of social service, or any other task, it requires for its accomplishment the energies of the youth. But it also makes the role of the youth very difficult. Difficult, because, on the one hand, the physical apparatus is very active, the blood runs fast, and on the other, the worldly environment may be very hostile, and usually is. It is very difficult to establish a synthesis between these two facts, to harmonize them. And this conflict is to be found all over the world. A phrase that commonly occurs in contemporary literature is 'living reality'. We cannot live in a world of fantasy only. A great many conceptions arise in a youth's mind. His guardians control his life in the family, whereas some old workers regulate his activities in the social sphere. Therefore, a young man has enough leisure to indulge in fantasy. But all imagination is meaningless unless we learn to walk on the ground of living reality. Our life should be based upon what is real, the actual. We must be aware of what lies under our feet.

The important thing is on what ground are we moving. What lies beneath our feet? What is our background? Our ideas have no significance or value until we acquire a sense of the real. We are not even aware of the ground under our feet. This understanding is very necessary. Without following the path of reality, no man can make any progress. There lie before him many pits. There are so many pits in the world that at every step there is the possibility of a man falling into one pit or the other. Only that man can cross the pits and move forward, who factually observes the ground under his feet before taking a step.

Today's young men also must consider what grounds they are treading. The social circumstances, the political circumstances, the religious circumstances—are all before us. One can live and learn only in the context of the environment prevailing in the world. Nobody can escape it. A mundane person attains reaction through his own actions and he also makes others react. He influences others and is influenced by

them. Nobody can live in isolation. Both you and I receive impressions. How far can we avoid being influenced by the coming impressions and what profit can we derive from them—this forms the ground of reality. If we tread the ground of what is real, the actual, we can profit from the on-coming impressions. It is necessary to profit by them, because I feel there are many good things in the present-day world which were not there before. We should certainly profit by these. Some things are utterly frivolous, and we should avoid them. Both these—profiting from the good and avoiding the evil—should go on simultaneously. That is why it is necessary to tread the ground of actuality. Today, the youth and 'revolution' stand identified with each other. 'The Youth' and 'agitation' have almost become synonyms.

Once, during a conversation with Dr. Kothari, I asked him, "Do you agree with the violent agitations going on in the present-day universities?" He said, "Reverend Sir, I believe that the trading classes have no capacity to resist evil. Nor have the government servants any capacity at all to counter it. The only power of resistance against the various injustices prevailing in our society, is to be found in the youth and the students. The student alone can bring about a revolution; he alone has the capacity for it. This capacity and the power of the student to bring about a revolution must not be crushed or withheld. I support this aspect of the youth. But, of course, instead of frenzy, they should cultivate a little balance, a little thoughtfulness and some discretion." Their energy is not to be stalled. We have to utilize their power and it should be utilized. In the background of the changes wrought in Indonesia were the youth of Indonesia. The students overthrew the entire existing order. This can happen anywhere today. If all the students, crores and crores of Indian students, grasp this thing, India might undergo a radical transformation. She would be quite rejuvenated. But it seems to me that the student-power is not being properly employed. Proper employment of this power, combined with wisdom, balance, and right guidance, is instinct with tremendous possibilities. There is great need for creative work today. But this will not

be possible without the development of character. All the problems India is facing today, poverty, etc. are bred by the rampant corruption here. A bridge is built and just within a year it caves in. A dam is constructed and after the very first rains, cracks appear in it. A house is erected and it collapses before it is put to any use. All this happens because corruption is openly flourishing in all spheres. Attachment to money is so widespread that we get result contrary to what ought to have been.

Today's youth should experience for himself what is real, the actual. Firstly, he must not depend on mere words; rather he should develop his capacity for work. He should rely on his efficiency. I feel that even today an Indian youth talks much, works less. Let us compare this situation with that obtaining in other countries. Somebody was saying that the American people have two days off in the week, but during the remaining five days they work with total dedication. The work that they are able to accomplish in five days, perhaps an Indian youth cannot accomplish even in five weeks. This is no mere heresay. The man who told us was relating his own experience. Idle talk accomplishes nothing.

You can please others with words. You can please us with words and we can also please you with words. All this would amount to a lot of words and we shall not be able to implement any programme, and if no work is accomplished, nothing is really achieved. Our powers would lapse.

If you want to renounce, if you really want to surrender something, then you should surrender your mind through which you want to give money, render service or contribute your labour for public use. Dedicate your mind and everything will take care of itself. If the mind is not relinquished or surrendered, even though wanting to do so, you will not be able to render any service at all. Because the mind is withheld. Without giving the whole of your mind, nothing can be done. Neither service, nor labour, nor can any money be given. Even while donating money, you start calculating. If I give so much, my wealth would be reduced by so much? How is it possible? What is the least amount that will do?" So the main thing

is the utilization of the mind. If your mind is fully given, all the problems can be resolved. But if the mind is not fully employed or wholly given, then every undertaking will be hampered by argumentation and you will get so caught in mere arguments as a spider is caught in its own web. The other thing is the pledge for holy service. The first is the pledge for self-service, self-development, the second is the pledge for holy-service—public welfare.

Incidentally, I recall what Dada Dharmadhikari said to me. It was during an anuvrat camp at Delhi. He said, "If the anuvrat people or the Jains practise their doctrine of equality, and start a factory, some business or workshop, where there are no master or labourers, but all are co-sharers, where every working individual is its conductor as well, where the director and the labourers are all equal partners. There is no master, nor any servant; no mill-owner, nor any labourer. Even if one such experiment is conducted, we shall find out that spirituality is alive even today: that it is endowed with great power. Spiritual equalitarianism can be practised and if it cannot be practised, the words, 'spirituality', 'non-possession' and 'equality' have little significance and should be done away with forever. Why carry the burden thereof, since these words have no use? Already there are too many burdens on the mind, under which the poor householders labour. The burden of earning a living, of running a household, the burden of inflation, and many other problems, such as— income tax, death tax—the little brain is quite bewildered, having to carry such an enormous load:

Today's youth has no love for study. I recognize that the implementation of an idea requires first of all intellectual maturity. With an increase in intellectual capacity, come many other things. In today's world, intellectual development has almost touched the ultimate limit. Everyday, new dimensions are being opened. There 'has been much research and deep study on the commonest subjects. Scores of books, as voluminous as the Chamber's Dictionary, have been written on the very simple-looking subject of 'unicellular beings.'" The person who does not keep up-to-date with today's thought

and development, who cuts himself aloof from it even for two weeks, lags behind. Man's knowledge is increasing at a tremendous speed. In such a situation, if studies are neglected, how can a person keep pace with the age? How will our understanding of the age mature, It is just not possible.

The reading of today's youth is confined to romantic and detective novels and stories dominated by sex, all which make little contribution to progress in life. Without the maturity that comes from reading, nothing great can be accomplished. Take it for granted that loftiness always accompanies profundity. If you want to raise a big building, a palatial mansion of 50 to 100 storeys, you will have to dig the foundations very deep. You may raise such a building on a sandy foundation or no foundation at all, but it will not last for long; it will collapse. For a strong house you need a strong foundation. There can be no elevation without depth. We spread out in three dimensions length, height and breadth. Depth is required for extension in all these directions, and depth is not possible without intellectual development.

A historical perspective will reveal that without profundity of thought, no individual has been able to make much progress in the material or spiritual sphere. In the spiritual field, those people who have not made any attempt to go into the depth of meditation, have not taught us anything new. All the progress made in the field of metaphysics, the manifestation of truth and its presentation before the world, has come about through spirituality, through spiritual persons who repeatedly dipped themselves in the ocean of meditation and went deeper and deeper into it. It is such people who have blessed the world with all kinds of gifts. Whether it is electricity, or palatial mansions, or highways, or huge factories, or the comforts and conveniences of modern life and various kinds of appliances—all these have been given to the world by people who have gone deep into meditation and seriously thought about these matters.

You will see that our farmers, the Indian farmers, have been cultivating their fields in the traditional way for hundreds or years. Many of them have not even heard of

hybrid millet, of hybrid wheat or hybrid maize. They are not aware that altogether new varieties of corn can be produced, new kinds of fruits can be developed. Today, red guavas are being bred, different kinds of fruit with all kinds of flavours are being produced.

What is the basis of all these experiments? The basis is profound research in the fields of science and knowledge. Otherwise things would have gone on as before. Why? Because they had divorced themselves from study. Without study, there cannot be any development. Whatever progress man has made, it has been on the basis of studies. Action and knowledge are two things. Knowledge is depth and action the height thereof, or its expression.

The manifest and the unmanifest are two things. A great deal of discussion on the manifest and the unmanifest is to be found in Indian philosophy. The unmanifest lies below, hidden. The manifest lies before us, apparent. But without the unmanifest, there can be no manifestation. Without the unmanifest which serves as its foundation, the manifest can find no expression. Manifestation can take place on the basis of knowledge, only when it is allied with action. There is no fruition of action because our knowledge lacks depth. With depth of knowledge, action has an opportunity to flower.

A youth should progress in the direction of studies and his studies should be very comprehensive. I believe that the deep study of metaphysics found in Jainism, would be rarely met with elsewhere. Bhagwati Sutra is the living proof thereof. I am not saying it merely because I am a Jain; I have arrived at this conclusion after making a comparative study of all the philosophies. The metaphysical analysis found in the Bhagwati Sutra is not available to that extent in any other Indian book. Such a great wealth you have, such a stupendous work in your own house, in your own philosophy, and yet you remain unacquainted with it. You do not establish contact with it, you never try to know it in depth. How can you then derive any benefit from it?

A great many young men come into contact with us. Only 3-4 days ago, a young man told us, "I live in London.

I go to America. People ask me, 'What is Jainism? I cut a sorry figure there. I do not know what to do about it. I know nothing. I am a Jain, write 'Jain' after my name, but I do not know anything about Jainism. And other people think since I am a Jain I must be knowing a lot about it!" Still another young man told me that when he went to Germany, he met a professor there who was a serious student of Jainism. He took the young man to his house, showed him his library. The young man was stunned. When the professor began to talk about Jainism, the young man felt much embarrassed. He wished there were a pit in the ground to hide him and he should enter it. He was greatly ashamed of himself. He said to himself, "This foreigner is asking me things about Jainism and I do not know the A.B.C. of it. I can't even understand what he is talking about!" That young man said to me now, "I resolved then and there that I must study Jainism so as never to be discomfited again." In view of all this, you should also mentally resolve, and particularly those young men, who have ability and the capacity to do something, should determine to draw up a 4-5 year plan after whose implementation, we should have a group of young men who can act as representatives of Jainism and teach others many things about it.

There was a time and the tradition continued for about 500-700 years—when, if a ruler needed a minister, a magistrate, a commander-in-chief or a treasurer, he would hold interviews and in these interviews preference was given to the Jains. A Jain could be appointed as the Commander-in-chief, or a Judge or the Prime Minister, because he would be authentic, true, honest, would not play false and would not accept bribes. All this was associated with the word Jain. If a person was a Jain, it meant he was authentic, honest. Such a tradition fully established the uniqueness of Jainism.

In the present age the uniqueness of Mahavir can be established through the uniqueness of character displayed by the Jains. We have to give a new turn to our lives. The prime condition for such a new turning would be character-development, self-development. The present day historians

have presented Mahavira as the pioneer of morality. The first name among the enunciators of morality is that of Lord Mahavira. Mahavira propounded morality along with religion. Other people propounded the religion of worship, still others propounded rituals. But Mahavira did not do that. He never said, "You should worship me!" He never said, "Recite my name!" You might go through the whole of ancient literature. You will not find a single instance where Mahavira believed in human effort and valour. He only said, "Be true!" He propounded the religion of morality, the religion of character.

The first essential for the youth is to make efforts in the direction of self-development. Mahavir believed in the doctrine of relativity. He himself subscribed to no ism, but the doctrine of relativity originated from his teachings. Mahavir looked at truth factually as well as from the point of view of conduct. He laid down two approaches—transcendental and empirical. "Observe the soul and at the same time observe your behaviour too! Because you have to play your role on the stage of this world, you cannot violate the rules of conduct. It was on this basis that Jainism came into being. If you are seeking truth, you will not find it through any institution. For truth, you will have to explore the very depths of your soul. It was on this basis that Jainism was postulated.

### **A Woman's Sense of Duty**

At the very outset, we must determine what kind of society we wish to create. After that, we must first of all enlighten our women and imbue them with a vision as to what kind of sons they would produce. This would be something really beneficial. If the mother's will-power is strong, she gets the kind of son she has visualized. Behind the power of all the great men of the world, lies a mother's strong determination. A mother who forms good resolutions before or after conception, performs good deeds, reads good literature, dreams good dreams—her son turns out to be powerful. On the other hand, a mother who suffers from inferiority complex, is afflicted with evil thoughts, dreams evil dreams—her son will never grow to be really great. More

often he is born not only a coward, but crippled, too.

There is energy in women, too. They can accomplish great works. During Acharya Sri's journeys, we saw that some women had established a record in the orderly running of educational institutions. That women can work, is not to be doubted. If they utilize their energy in this direction, they can certainly accomplish extraordinary works. Let them not get involved in debating who is weak—woman or man. Nobody is weak. The question of weakness or strength is a relative one. In *Uttaradhyayana Sutra*, woman has been called a monstress. But is not man also a monster? A man can be a monster and a woman can be a monstress. A man can be a god, and a woman can be a goddess. Where woman has been called a monstress, this too has been said: "Where woman is worshipped, gods live there." All these are relative statements.

History tells us that in the remote past, two systems were prevalent in Indian society. One was the patriarchal system and the other was matriarchal. Matching the male-dominated order, there also existed a woman-dominated order. Even today, there exist in the frontier provinces certain races where the woman is the head. The man does the cooking and brings up the children. The woman goes to market to buy provisions. The man observes purdah, the woman goes about with her face uncovered. All these situations are conditioned by space and time. It would be a great illusion if we accept them as eternal truths. We must view them as being relative. And we must give thought to what we want to become and what we must do.

However, before solving this problem, we must accept the fact that the fundamental cause of women lagging behind is their lack of education. It is true that education is not everything, still it has its own significance. Education is the first prerequisite. Until this first prerequisite is realized, the other prerequisites will not be fulfilled. The first task before women is to advance in the direction of knowledge. They should devote their time towards promoting literacy. They should be educated themselves, and help their sister-women

to become educated. The awakening of knowledge marks the ending of the inferiority complex. One comes to have a sense of one's own power and the possibility of doing something is confirmed.

If women start conducting study-circles and meditation sessions, the atmosphere of non-education will end to some extent. First of all, women will have to make themselves powerful. He who is not strong, gets no help from others. Even God helps only those who are energetic and valiant.

Let women ignite the flame of dutifulness and help spread knowledge. In a few years such a change would come about that instead of dwelling on the weakness of women, men will be obliged to consider how the power of women should be properly utilized.

### **Original Thinking**

We should not be attached to the old. We are living in the twentieth century today. Our scriptures, our books, our rules of conduct, were made 4-5 thousand years ago. Since then there have occurred changes of time and space. Our capacity for thought has increased, many scientific achievements have come up, new books have been written. If we shut our eyes to all these developments and take our present decisions only on the basis of what was done in the past—this one-sided and partial approach, can only lead us to destitution. I think the reason for India's backwardness in many spheres is that she has ceased to take initiative in the field of science and other disciplines. The pre-Mahabharata age was the age of India's great achievements. It was the age of the opening of new dimensions of thought. But, it seems to me, for the last two thousand years, the door has been quite shut on original thinking.

India was vanquished a number of times. She was defeated by foreign invaders. Why? Did she lack fighters? Were there no gallant warriors here? As far as heroism is concerned, as compared to India, the whole world has had fewer warriors. You will find here plenty of people who are ready to lay down their lives for the country. But Indians have

lagged behind in technology. While the foreigners used gun-powder, the Indians fought with swords and arrows. How could the sword compete with gun-powder? The English were already using cannons when the Indians acquired guns. The Indians lagged behind, not 3-4 but many generations. The series of defeats we suffered was not due to lack of heroism, nor due to lack of energy, but because of our lagging behind in the field of science. Let us not be infatuated by the past, rather let us make full use of the past. We must derive full benefit from all the developments that has taken place to date.

A child, seated on his father's shoulders, views things from above. The elevation of his father's shoulders comes to him naturally: added to it is his own stature. We seem to have tamely accepted that a disciple should not excel his guru; that he should not go beyond what the guru has told him. I think a modest disciple is he who advances further what the guru has taught him. He should develop further his guru's teachings and not rest contented with merely repeating it endlessly. A disciple who fails to do so, I do not consider him to be very polite or capable.

Even now we are merely imitating others. Originality is lacking. The educators, teachers and instructors of India should seriously consider how they can evolve original techniques of teaching. They must not merely copy or follow others. Imitation is after all imitation.

The tendency to imitate is largely prevalent in India even today. We should really draw up our educational plans in accordance with our own needs, and not on the basis of what others tell us. While in Delhi, I asked Shri Naik, Secretary, University Grants Commission, if it was not possible for them to extend their training programme from one to two years so as to include in it training for mental and moral development? After all, mental debility was at the root of a great number of our problems? While recognising the utility of mental and moral training, he expressed his inability to do anything about it. He said, "Our Commission has many foreign specialists and the Government will implement their suggestions." Our talk ended there.

In the end I would like to say that the teachers should realize their responsibility and duly contribute towards the moral development of the country's future wealth. While traversing the path of goodness themselves, they should inspire the nation also to follow that path.

### **Dedication to Duty**

The first condition of dutifulness is—devotion and wakefulness. A person who is devoted to the observance of duty, will never be remiss, do anything unjust or become a social parasite. One reason for lack of dutifulness is the absence of love for the nation. If one's heart is filled with lofty patriotism, no room is left for remissness or negligence to arise. A person has also a duty to his family and to the development of his own character. The provision of anuvrat pledges for labourers is meant for fostering an awareness of one's duty. A labourer whose life is cultured, who has no vices, who does not gamble, who does not support social evils like child-marriage, death-feasts, etc., who does not mis-spend his hard-earned money on drinking, cinema and cigarettes, etc., who does not fight shy of working hard and is alive to his responsibilities—such a labourer can never deviate from duty. A life of labour is not only a good way of living, but it also constitutes in itself a great national force. By reinforcing this force with the wealth of character, the anuvrat pledges can impart to a man a unique capability of dutifulness.

## ANUPREKSHA OF SELF-RELIANCE

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Meditation is the ultimate object of human pursuit. Until this is distinctly seen, no good can result for the individual, the society or the country. In the successful completion of any work, clarity of vision is a point which no person can overlook if he wants to make any progress. Energy accumulates through meditation and with this accumulated energy, individuality is formed.

Some people look upon meditation as symbolising inaction. In their view, only those people take to meditation who have no other important work to do. I do not agree with this view. In my opinion, such a view can only belong to those people who are not acquainted with the technique of meditation and have not gone through its process. Meditation which leads to indolence, I am not prepared to treat it as meditation at all. The energy of meditation is so explosive that it awakens many unique powers latent in human consciousness and elevates a man to unimaginable heights.

I want that our sadhaks should be free from frustration or fear and should not be carried away by the current of greed. Fear and greed only make the mind restless. Therefore, a man should seek the right way under the wholesome guidance of a true teacher and he should practise it. Thus, he can accomplish not only his own good but the good of the whole of mankind.

Everyman can make an effort, but only a few are capable of doing the effort required for meditation. It is necessary for each individual to make an effort in that direction. Any one

undertaking meditation should clearly understand two things—*firstly*, he must not entertain fear of any kind; *secondly*, he must be **free** from greed.

Fear is born of doubt. If the sadhak is doubtful whether the sadhana he is undergoing, might do him ill, if he is apprehensive about the future, since, though he has been doing sadhana for many years, he has achieved no results—such a situation fills him with diffidence, and fear and despair are the natural outcome of uncertainty.

Some people entertain no fear, but their thought is unsteady. Doubtful of the utility of what they are doing, they are not able to fully dedicate themselves to their goal. The mountains look very lovely from far-distance, lends enchantment to the view! True to this popular saying, they continue, even after they have been shown the right path, to hanker after what is not. They go astray. Moving from one temptation to another, such sadhaks can never find the right path.

Self-dependence and steady effort are the two eyes of existence, which look both inwards and outwards. Man is a link in the chain of existence. It is man's nature to make efforts. Nothing that has being can remain inactive. In the language of logic, this fact may be expressed as follows: "It is the characteristic of being to be active." All that which is devoid of activity potential, is unreal, imaginary. Man is real, therefore his efforts constitute his feet and self-dependence constitutes his movement.

### Self-Dependence and Effort

The second flowering of our individual life is self-dependence. But where is self-dependence to be found? On the contrary, we find dependence upon another increasing day-by-day. You may have heard of "an amarabel" (the ever-green creeper). Although its name sounds so pleasant, it is a very dangerous creeper. The plant upon which it starts growing, is as good as finished. It is not self-sufficient; it seeks support outside itself. And the most remarkable thing about it, is that it starts consuming the very plant which serves as

its support. It is said that 'amarbel' (or Akashbel) extends itself to an area of one kilometre. It thrives upon other plants and the plants it thrives upon are gradually dependent upon others. Man is no less dependent upon others; he is no less dangerous than 'amarbel'. For his own luxury and glorification, he exploits others and exterminates them.

Man has become so dependent upon others that he has quite forgotten what it is to be self-dependent. It seems that some people would prefer not to move even their hands and feet if it can be helped. They would not like to exert themselves even to put a morsel into their mouth. They are looking for the invention of a machine which would not only cook for them but also put food into their mouth. Later they would need a device which would help them to digest it. Then the body will not even need to exert itself to digest the food it consumes. Such a comfort-loving mentality has come about that a man is always looking up to others for doing things. This has led to a great calamity—man has forgotten the dignity of labour.

It is the nature of our body to toil, to indulge in self-exertion. He who does not depend upon his own labour, cannot achieve anything, despite all advantages. But many people tend to neglect this truth. The rich man thinks it beneath his dignity to labour. We must realize that the body needs to be exercised.

Now, what is the difference between self-dependence and self-exertion? Self-exertion is a physical process. To make use of one's limbs, to employ them in work, to utilize one's energy, is self-exertion, and to depend upon one's own energy is self-reliance. Self-reliance comes first. Without self-reliance there can be no self-exertion. If one cannot rely upon one's own power, the question of self-reliance does not arise. One who cannot stand upon his own feet, has to take the support of crutches. To depend upon one's own energy is the first essential. That is the idea underlying self-dependence and to use one's energy, to employ it in work, is self-exertion.

Until the body is adequately exercised, diseases will not end. The channels of blood will not be cleared and health will

not be achieved. The body needs to be exerted. This is essential. If someone does not engage himself in labour, he may take to yogasan. Yogasan contribute towards physical health. Physical exercise is very necessary for life.

Independence, self-dependence, and self-exertion—these are the three qualities native to a person. These are the three boundaries which define his unique individuality.

### **Man and Manliness**

1. Man himself is the creator of his joy and sorrow. He himself is the architect of his fate.
2. The ruler is not the deity. He is not the incarnation of god. He is a man. Do not call him a god, simply as a prosperous person.
3. A book is created by a man. First the man, then the book. No book is divine.
4. The Order of the Universe is self-directed through the combination or mutual inter-action of eternal substances. It is not conducted by some omnipotent entity.
5. The world is composed of six substances. These are:
  - (i) Dharma—the element of motion.
  - (ii) Adharma—the element of rest.
  - (iii) Space
  - (iv) Time
  - (v) Matter
  - (vi) Soul
6. Man himself is responsible for his evolution and degeneration. In this context, Lord Mahavira has expounded the following elements—sentient being or soul, non-soul, merit, demerit, influx of karman, restraint of karman, dissociation of karman, bondage of karman, and emancipation.
7. Man is not a cog in the machine of karman or fate. Fate does not determine a man's future. On the contrary, man himself is the maker of his fate. Through self-exertion, he can change his destiny. Self-dependence is the first condition of moral life. In

the framework of society, self-dependence does not mean that a man should accept no co-operation from others. In my opinion, it means that a man should not hide his powers, should not let them rust; he should utilize his energy to the extent possible in fulfilling his needs and he should not take upon a life of luxury as something superior and a life of labour as inferior.

A man is naturally attracted towards luxury and comfort, and this leads him to suppose that a man who labours hard is an inferior person. That is the basis of a life dependent upon others.

The non-use of one's own powers and the utilization of other people's powers for one's own selfish ends, is the starting point of a life of exploitation. Exploitation is the root of immorality. An anuvrati wants to end exploitation in society. It, therefore, devolves upon him to propagate the spirit of self-dependence or labour among the people.

The annuvrati workers are considering the establishment of centres of self-dependence. However, they should clearly understand that self-dependence has no exceptional value. It is an intrinsic value of life. If it is accorded an exceptional value, it will not get established in life. Instead, it will become an imposition.

### **Dependence upon oneself**

A prince was getting initiated. His parents said, "Prince! You are so tender, so very delicate. You are seeking initiation. You do not know that in case of illness, you will not be able to get yourself properly treated. For the sadhaks following the path of penance, all medical treatment is taboo. So what will you do when illness comes? Who will bring you food or drink? You will lie sick, tormented by hunger and thirst. What will you achieve thereby?"

The prince said, "O my Father and mother! The beasts living in the jungle get ill. Who nurses them? Who brings them food or drink? They just lie sick. When they get well, they go about seeking food. If the beasts can do so, why can't I, who am a man?"

This was an important finding about self-reliance and self-dependence. Not to depend upon another even when one is ill. Disease is not to be met with by anything outside oneself.

There is an institution in America whose members do not use any drugs. They take no medicine. They even forego the need of an operation. There are not many members, but those who are, strictly follow the rule. They leave everything to God.

"A Jain monk should not seek medical aid." This is an ancient doctrine. It is often mentioned in the Agamas. How is it possible not to seek any treatment when one falls ill? That treatment should not be sought outside oneself is the heart of the matter. Be totally self-reliant and self-dependent in the matter of treatment. No treatment with things foreign to oneself, no treatment with outside drugs.

If disease is born in the body there is also in it provision for countering it. The evolution of yogic asanas was a step in that direction. There is no need for outside things to treat a disease. Practise asanas, the disease will cure itself. Breathing exercises and various postures were designed to end disease. Full use was made in it of the science of neurology.

If digestion is weak, sit in vajra asana after meals; the weakness would disappear.

If suffering from indigestion, breathe through the right nostril after meals for 15 minutes; the digestive system would start correcting itself.

For every problem, a cure was sought through the practice of asanas and the manipulation of nerves and sound. Thousands of asanas were evolved. There were asanas for physical ailments as well as for mental ills.

All this was done for self-reliance and self-discipline.

### **Youth and Self-Reliance**

The youth power has become a problem today. It is moving towards destruction. Look at the situation obtaining in the country. The energy of the youth of India is far more employed in destructive activities than constructive works. Everyday we are faced with problems arising therefrom. The

reason is that our energy is not being properly employed. The youth is considered to be synonymous with power. The youth means energy and energy means the youth. The youth indeed represents power. But this power is not being properly employed.

### **The misuse of power has created a number of problems**

Acharya Sri Tulsi can serve as a model for the youth. When Acharya Sri was only 22 years old, he took upon himself the leadership of a powerful Order and started developing it. He employed his energy in constructive works. At the very beginning, Acharya Sri's slogan was : "We must not put our energy to destructive uses." All in this world have to face opposition. There is none who has been able to avoid it. The sun gives out light without a motive; even the sun is criticized. The air does us good without a cause; it gives us vitality and life; even the air is not above criticism. Acharya Sri Tulsi has also encountered opposition—a good deal of it.

I recall an incident.

Many years ago, Kaka Kalelkar came to see Acharya Sri in Delhi. At the very outset, he said, "I have come to see you but behind my visit there was an inspiration. I received so much literature against you that it made quite a pile. On seeing it I concluded that a person who can elicit so much opposition, must need be a very lively personality. Nobody opposes the dead, nor is it needed. Only the living encounter opposition. You are vibrant with life and that is what attracted me and I said to myself, I must see you and we are meeting today." There was opposition, but in the midst of all that opposition, the slogan which Acharya Sri gave us, was—"When we are opposed, we treat it as fun." In other words, one should take all hostility in one's stride, without losing one's equilibrium. That is how Acharya Sri employed his energy in constructive works.

There was a time when Acharya Bhikshu's ideas aroused severe criticism. Today, Acharya Sri's ideas are subjected to hostile criticism. At times we found the tarred road all covered with hostile leaflets and posters so that it saved our feet from

being soiled with pitch. But not a line was written to counter that opposition on behalf of Acharya Sri Tulsi. Once, however, while we were in Bombay, someone wrote a lengthy article. Acharya Sri said to me that we should answer that criticism, because it was genuine, not merely criticism for the sake of criticism. We had not cared to write a single line to counter the puerile criticism, we had been meeting for the last 25-30 years. The man who employs his energy in creative and constructive works, really marches ahead. If our teachers, students, and labourers come to grasp this point, it would offer a solution to the problem of our being divested of many creative achievements quite within our reach.

What is the state of the country today? In what situation do our youths find themselves? For the proper employment of energy, we shall have to concentrate our attention on a few things. The first of these is diligence. The energy is there, but diligence is lacking. The malady with which India is afflicted today, is indolence and parasitism. The custom of having a parasitic existence, of living on other people's earnings, is deeply entrenched with us for centuries together. The disease is rooted in every fibre of our being. "May God so bless us that we don't have to move even our little finger." Such is our mentality. It is taking, taking all the way. We do not have to exert at all and all our wishes are gratified. That we consider to be God's blessing, the grace of religion. If we have to exert ourselves, we think God is not so well-disposed towards us, and the grace of religion is somewhat retarded.

Here is an ancient tale. Acharya Bhadrabahu was a very great Acharya. To obviate a crisis facing the Order, he composed a spell. The crisis was resolved. Later as a housewife sat cooking food, her calf bolted. She thought of leaving the cooking to fetch the calf. But then she remembered the spell, and decided not to go out. She recited the spell and a goddess appeared. The woman said, "O Goddess, there is no great crisis here, but my calf has bolted away, will you kindly fetch it and tie it to the stake over there?" The goddess was stunned. She went to Bhadrabahu and said, "Sir! What have you done? Why did you give that spell to the woman?"

Today we are called upon to tie a calf to the stake. It is anybody's guess what we may be obliged to endure in times to come."

This disease of inertness, of the absence of assiduity, of not having faith in one's own valour, of not relying on self-exertion, the Indian youth must get rid of. The moment they are free from this disease, a great problem will stand resolved.

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## ANUPREKSHA OF TRUTH

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One important accomplishment of meditation is—movement in the direction of truth, the practice of living the truth. Not to make an attempt to falsify the truth is an achievement of meditation. If, even after passing through the process of meditation, we have not been able to develop a realistic outlook, it means that our meditation has not yet matured. Meditation should lead to a spiritual consummation; spirituality must flower.

The consummation of meditation is—living a truthful life. When a man stops living a truthful life, many practical problems arise.

The sadhak accepting the great gift of preksha meditation, makes a resolve—"I vow to speak the truth." The whole purpose of undertaking meditation is—discovery of truth. The man who does not meditate, cannot progress in the direction of truth. All around us lie many subtle truths, beyond the reach of a gross vision. Nor can a gross mind apprehend these truths. These truths cannot form the subject of a gross consciousness. You need a subtle vision to know and see them, a subtle mind, a subtle consciousness. Without meditation, the vision does not grow to be subtle, nor can the mind be refined. Nor is it possible to develop a subtle consciousness without meditation. Consciousness is vitiated by attachment and aversion and it is all covered with dirt. Until these are removed, consciousness will continue to be gross. Therefore, a sadhak, who practises meditation, is engaged first of all in the discovery of truth and he starts the

search of truth on his own. He does not seek truth outside, but inside himself.

The first point of departure for our journey of knowing and seeing, our pilgrimage of the true nature of the soul, is—perception of breathing, the second is—perception of the body.

**Perception of the body:** It seems rather strange that the body in which we have our existence, which is our most intimate friend—what is there in it for us to see? Why should we perceive it? These questions arise as long as we do not start perceiving. The moment perception begins, these questions are resolved. There is a lot to see in the body, so much that our knowledge of it is never complete, however much we may look. Everyday one has new experiences, then does one begin to realize that there is so much to perceive, that one's perception never ends. In order to make a diagnosis,

A physician too, looks inside the body. The greater the proficiency and subtlety with which a therapist looks within the body, the better are the chances of his making the right diagnosis. The physician sets his fingers on the pulse. He catches its beat. With sophisticated instruments he comes to know of the movements inside the body and he tries to grasp the subtle vibrations within. On the basis of the inner pulsations, he goes to the root of the disease and makes his diagnosis. He perceives the whole of the body and comes to know what is happening inside. Mere conjecture cannot be the basis of his diagnosis. Only by looking deep within, is he able to catch hold of the subtlest causes. Going into the depths is important, whether he does so through certain appliances or otherwise, is a different matter. Without going into the depths, one cannot find what one seeks. It is possible to go into the depths through meditation as well as through the appliances. Meditation is observation, the process of seeing.

The dimensions of our search for truth go on increasing. Chiefly, there are four dimensions: (1) breathing, (2) body; (3) mind, consciousness, intellect: and (4) pure consciousness, the soul. All these are the dimensions of the search for truth.

Gautam, the senior disciple of Lord Mahavira once asked: "O Illustrious One: What is truth?"

"Truth cannot be told."

"Then how are we to know it?"

"You must discover the truth for yourself."

"How do we seek it?"

"Stop all actions. Empty the mind of all thought. Keep silent. Keep the body still."

"O Gentle one! How shall we then carry on the business of living?"

"Be temperate in action: Speak only when you must, and to the point. Walk only when necessary, and with sobriety. Eat if you have to, in moderation. Exercise restraint in all you do."

"O Illustrious One! If the path leading to the discovery of truth can be told, why cannot the truth itself be told?"

"There are partial truths. A partial truth can be told. My exposition of truth is conditional. The whole truth cannot be told. That is why I say that truth cannot be told, a partial truth can be told. That is why I say truth can be told. Truth cannot be told and it can be told. A relative understanding of both these facts is right knowledge."

#### **Stable truth**

"O Illustrious One: What is stable truth?"

"From the point-of-view of integration, being is truth, and from the point-of-view of disintegration, substance and modes constitute truth. Substances are eternal, modes are transitory. The synthesis of the eternal and the transitory is truth. Looking at the world as something knowable, the synthesis of the eternal existence of the animate and inanimate substances with their changeability is truth, and their division is untruth. When we look at the world from the point-of-view of what is beneficial and what is renounceable, all other worldly achievements are true and those of this world untrue."

We want to know the eternal, the infinite, the whole truth. This demand is never fulfilled. We only come to know

a very small part of the infinite, of the whole. Discontented with what is given, we start struggling for the whole and our struggle never ends. The best thing for a man would have been not to have spoken at all. At least not about truth. Had he used his tongue only for the fulfilment of practical needs, there would have been no wars. Not to speak about truth is the best way of avoiding untruth. But this could not be done. Some wisemen, out of compassion, thought that if it was not possible for the ignorant to know the whole truth, let them be acquainted with a little of it. This compassion proved to be unproductive. It opened the way to controversy. Today, whether a man knows the truth or not, he is ever ready to dispute about it.

One great good that results from non-speaking is the preservation of truth. Through silence truth is fully protected. 'Unstatable', 'indescribable', 'ineffable'—these words preserve the truth. One man says, 'It is so;' is not right, and he who says, 'It is not so;' is also not right. Both can be right if they make their statements conditional, and says that from a particular point-of-view this is so, and from another point-of-view this is not so, 'Perhaps it is so', 'Perhaps it is not so:' When neither of these statements quite represents the truth, the probability should remain unexpressed. We should then agree that truth cannot be expressed; the whole truth cannot be told. Such is the nature of truth that it is ineffable. Whatever we say is only a partial truth. By stating a partial truth, we in a way only do injustice to the whole truth. See it for yourself and say that truth is inexpressible. It is like a dumb man's taste of jaggedness—he cannot describe it:

I believe that not to speak, to maintain silence, is a powerful and effective means of protecting the truth.

### **What is Truth?**

Vision and exposition are of two kinds—realistic and non-realistic. To see a fact for what it is and to expound it accordingly, is realistic, whereas to see it other than what it is and to expound it accordingly is unrealistic. Truth means—viewing and propounding what is real.

A vision of the real, the actual, may be said to consist in the truth of a point-of-view or the view-point of truth. The enunciation of the real constitutes the truth of speech. The vow to speak the truth is an aspect of character, of behaviour. He who takes the vow of speaking the truth utters only that which is real, the what is and what is alone conforms to the religion of non-violence.

Truth is intimately connected with straightforwardness. The man who is crooked, cannot act in accordance with truth. In this context, truth is not related to speech alone; it is connected with every attempt to establish one's meaning. On this basis, truth and untruth may be defined as follows:

<b>Truth is</b>	<b>Untruth is</b>
–the straightness of the body.	–the crookedness of the body.
–the simplicity of speech.	–the crookedness of speech.
–the sincerity of feeling.	–the crookedness of feeling.
–concordant action; conformity between speech and action.	–discordant action, contradiction between speech and action.

Constant study and practice of the above four elements in their totality constitute the great vow of truth. Untruth is closely related to illusion and attachment. He who is not good at deceiving others, cannot be a proficient liar. A truthful person has nothing to hide; a liar is all concealment—he is caught in the web of worldly illusion. That is why Lord Mahavira has used the word 'illusion' for untruth.

An illusory action, an action which is inspired by the intention to cheat another and which is based on falsehood—and which seeks to distort truth, is inevitably fraught with violence. It is wholly an action of violence. Therefore, to utter an untruth is not different from violence.

### **Seek the Truth for Yourself**

We have set out in search of truth. The highest goal of human life is—the discovery of truth. In the entire animate world, man is the only living being who can discover the truth. All other living beings, whether animals, birds or gods,

are incapable of discovering it. No other living creature has such a developed brain, such mature complexes and centres of transcendental knowledge as man has. Thus, man alone is capable of discovering the truth. It is good for us to grasp this fact, to recognize the significance of being born a man, to perceive clearly the quintessence of human life, which is the search for truth and its attainment.

Lord Mahavira said, "Seek the truth on your own:"

We have gathered here to seek the truth. We seek to know the truth and to know ourselves. It is not that one man seeks the truth and the other makes use of it. In the scientific world, of course, one person makes a discovery and the whole world derives benefit therefrom, but the world of spirituality is altogether different. In this world only the man who seeks the truth, can profit from it. Only those who seek the truth shall find it. Those who do not, will never find it. Those who seek the truth shall profit from it; the non-seekers can derive no benefit therefrom.

The researches carried out in the field of spirituality, the discoveries made by transcendental men, what they perceived, what they found and experienced for themselves, have been communicated by them to others. Others listened and profited from those discoveries, but they could not derive full benefit therefrom. They put those discoveries to use, but they could not exploit them fully.

The transcendental sadhaks presented before others the truth they had realized for themselves, but such a presentation could not, awaken in others a similar realization. The truth received through the medium of speech remained 'heard knowledge'—the intellect and intelligence grasped it—but it could not become 'realized truth' only when the hearers seek truth on their own, and attain it for themselves. Before that, nothing materializes. Hearing the truth is not altogether vain; 'heard knowledge' helps create the right background for the discovery of truth. But that background remains a mere background until the sadhak, using it as his base, advances further on the path of truth. Until the sadhak realizes the truth on the experimental level, he cannot say, 'This is the truth.

I have experienced it for myself." Until then he merely appeals in the name of others. What he presents is borrowed truth. He can only say—this is the truth laid down in the agamas, in the Gita or the Bible: in the Guru Granth Sahib or in the Koran. He can never say, "This is the truth which I have realized for myself." Only when a person has attained the truth and experienced it for himself, can he say, "This is *my* truth. I have experienced it for myself. I have *lived* it."

The field of spirituality is a scientific one. It is a field in which everyone has to own a scientific outlook. Whoever traverses this path, has to become a scientist. It is not that Acharya Tulsi becomes the scientist, seeks the truth and all others become his followers and exploit the truth realized by him. No, it does not happen like that. Every sadhak has to become a scientist, every sadhak has to experiment for himself and realize the truth on his own.

"Seek the truth"—this alone is not sufficient by adding "Apana" (meaning 'for yourself', 'on your own'). Lord Mahavira indicated that "Seek the truth" is an incomplete maxim. The complete maxim is, "Seek the truth for yourself:" This is a very significant pointer. It emphasizes the importance of self-exertion on the part of the sadhak.

Another relevant question which arises is what though we have undertaken the search for truth, where is the laboratory in which we shall conduct our research? How are we going to find out the truth? For our research, we need a well-equipped laboratory. Where is such a laboratory to be found? Our body in itself constitutes a great laboratory; no scientist in the world could own a vaster or richer laboratory. The structure of the human body is so intricate as to fill the greatest scientist with wonder. What to speak of a scientist's laboratory, if all the laboratories of the world are combined, they will together form only an infinitesimal part of the great laboratory of the human body. Nothing can compare with it indeed:

This body of ours is a well-equipped laboratory. It is in this laboratory that we seek the truth. We have also with us the requisite means and appliances. All the exercises of

consciousness, the spiritual experiments, constitute as the most sophisticated instruments of our search. All the highly sophisticated and powerful apparatuses as are found in the scientific laboratories, and instruments even more subtle, are to be found in our body. They are self-activated. However, they have become rusted for lack of employment, rendered inactive. We have started on our journey. We are trying to remove the rust. As the accumulated dirt is wiped off, all the appliances will start functioning again. Through these appliances, we reach the subtle-most truth.

### **Ignorance of Truth is The Problem**

To come to know the truth presents the biggest problem. Ignorance of truth is at the root of all our difficulties. If man comes to know the truth, he would be free of all problems. Actually, there is no problem except the problem created by man's ignorance of truth.

It is night right now, yet I can see the lights. Electric lights are glimmering in the night. Light and darkness constitute a pair of opposites and yet there is no absolute contradiction between the two. Both are present at the same time. Co-existence and co-presence are both necessary. The doctrine of probability expounds contradictory elements. It is the simultaneous acceptance of two contradictory facts which constitutes *syadvada* (the doctrine of relativism) and *anekanta* (the doctrine of non-absolutism). The flowering of *anekanta* and *syadvada* is co-existence.

Truth is very extensive and words are limited. Words are used to express the truth but these only serve to limit it. That is why the scriptures which are meant to resolve problem, themselves become a problem.

If we get to the truth, there is a possibility of harmonising rival interests. If new values find a place in today's society, many problems can be resolved. Acharya Sri Tulsi talks about harmony and synthesis. He talks, first and foremost, of truth and spirituality.

If a man has no urge to find the truth, if he has no faith in it, he cannot be virtuous. The door to progress and

development will then be closed to him. Therefore, at the very outset, know the truth and accept it. Remove the coverings of the mind, clean the heart of all rubbish, and let knowledge be refined with pure perception. Co-ordination between knowledge, vision and character is possible only through clear perception. One must have a strong urge to find out the truth. Without inward yearning and curiosity, a man will not be able to make any progress.

### **Exploration of Truth**

What is truth? This question has been discussed since the beginning of time. That which is eternal and unchanging is truth. But that is not the only truth. Change is directly perceivable and it cannot be said to be untrue. Change in itself is truth, but that again is not the only truth. Change is only possible in a particular context. That which is visible is truth, but truth may also be invisible. Truth has many forms. Only as a part of diversity, is uniformity true. Without diversity, it has no validity. Truth is not the creation of any religious preceptor. It is something spontaneous, uncreated. A religious preceptor makes the unknown known and makes manifest the unmanifested. Lord Mahavira said—"Truth is that which is imaged in a *veetaraag*. In a way, truth is indivisible. What is real, what has existence, is true. This is a totally integrated approach, both the animate and the inanimate have their being in the world. Therefore, both the animate and the inanimate are endowed with truth. Man is animate, embodies truth in himself, and yet has no direct contact with truth because attachment and aversion stand in the way of his union with truth. A man charged with passion looks at everything with an eye of attachment. Therefore, truth does not reveal itself before him. On the other hand, a man swayed by aversion views everything with contempt, thereby repelling truth. Truth opens itself to an objective viewer. Only that man has an objective vision whose eyes are not coloured by attachment and aversion.

## Two Aspects of Truth—Existentialism and Utilitarianism

Lord Mahavira was a *veetaraaga*; he had a direct experience of truth. What he said was not based on anything he heard or read, but was the outcome of his own direct experience of truth. Therefore, his words naturally came to us as a revelation of truth and of self-realization. Whatever is true, is not without utility, but some parts of truth are specially useful. We live in a world which is constantly changing; We are not therefore only existentialists but utilitarians, too. Truth is not for us merely a realistic point-of-view; it is the very achievement of the real.

There is a soul in every man and each soul is God—these both constitute an existentialist or realistic point-of-view. The spiritual endeavour to turn one's soul into God may be said to constitute utilitarianism. From the existentialist point of view, Lord Mahavira said, "The soul is true and the non-soul is also true." From the utilitarian point-of-view, Lord Mahavira said—"The soul alone has reality; the rest is illusion." The first is a dualistic view-point; the second monistic. Lord Mahavira exhorts us to view truth from infinite points-of-view. From the non-absolutist point-of-view, dualism as much tolerable as monism. He looked upon both monism and dualism as two aspects of the same truth.

## Obstacles to Truth

Truth is not outside the soul. Truth is not to be sought—it is already there. We have only to remove obstacles which obstruct its manifestation. It is because of obstacles that truth appears to be distant, far off. When the obstacles are removed, no duality exists between truth and ourselves.

The first obstacle to right view is—*apprehension*. To entertain doubt regarding what is unquestionable is tantamount to playing hide and seek with truth. Most people are doubtful about their own existence, which is not dubitable. In this world, nothing which did not exist before and does not exist hereafter, can exist in between.

When not even an atom can lose its entity, how can consciousness?

As with the soul, all forms and kinds of truth are objects of right viewing. To entertain any apprehensions about these is a very big obstacle to the evolution of right viewing.

Only that man reaches the truth who has an indomitable urge to find it. A person dominated by other desires cannot reach it. Ambition can never take a man in the direction of truth. Even if an ambitious person wants to move in that direction, his feet waver. This constitutes the second obstacle to right viewing.

Truth is a goal. Determined effort is required to reach that goal. A man of unsteady exertion is incapable of progressing in one direction. Since he is continually changing direction, he cannot reach the truth. Unless the energy of consciousness flows in the direction, it cannot achieve its goal. A stream diffusing itself in all directions, has no concentrated flow and without a steady powerful current, it cannot reach the sea. Unsteadiness of the mind is the third obstacle in the path of our progress towards the ocean of truth.

For a man progressing in the direction of truth, it is a very important question as to whom he lends his support. If the pilgrim on the path of truth supports those who are travelling in the direction of untruth, if he establishes and strengthens his contact with them, he is himself misled. That is why he must need be very vigilant in this regard. This obstacle is even more formidable than the previous ones. Support of and contact with people following the path of untruth respectively constitute the fourth and fifth obstacles to right viewing.

## Truth is Ever Free and Unconditioned

Truth is ever free and unconditioned. Every sect maintains, "Our creed alone is true!" This upholding of one's own creed as truth only serves to advance untruth. Lord Mahavira said, "Anekanta (many-sided perception) is true; one-sided perception is not true." A total comprehensive view constitutes truth. Yet the aphorism reads: "Only unconditioned observation is true."

The cause of untruth is conditioning. A person whose

mind is not conditioned in any way, develops no complexes. Such a person is wholly unconditioned, detached. The stubbornness of untruth is the biggest knot, the highest complication and the greatest falsehood. The person in whom this mental knot is resolved, finds entrance into the kingdom of truth.

An unconditioned observation is free from any stubbornness of opinion. It neither accepts nor represents a partial, onesided approach. It only expounds a truth-oriented vision. Only such an' unconditioned observation is true. It means that *anekant*—a comprehensive, many-sided approach—alone is true.

The unconditioned is a symbol of straightforwardness or non-insistence. It is on account of attachment, aversion, anger, pride, etc. that a man accepts or portrays untruth and insists upon the illusory, the unreal. The ignorant person does all this. The unconditioned person worships both *knowledge* and *veetaragata*. The outlook of the wise and the *veetaraga* is truth-oriented. There does not appear to be any difficulty in accepting their realisation—the unconditioned observation—as truth.

In Jain philosophy truth is not identified with a particular person or tradition, but with a particular state of mind. From this point-of-view, too, the unconditioned observation is true and there should be no difficulty in asserting that only the unconditioned observation is true.

### **The Anuvrat of Truth**

According to certain thinkers, there can be no *anuvrat* (small vow) of truth, for truth is indivisible—it cannot be divided into parts. Violence constitutes one of the inevitabilities of life—some violence is involved in the very process of living. So one might take a small pledge for observing non-violence. But falsehood is not inevitable in life. Therefore, there can be no *anuvrat* of truth it can only be a *mahavrat* (a great vow).

The division into *anuvrat* and *mahavrat* is not based upon inevitability alone; remissness is also a principal factor therein. It is not possible for everyman to be eternally vigilant.

He who cannot be constantly awake, cannot be wholly truthful. Wherever there is remissness, untruthfulness is bound to be there. A man tells a lie in jest. The intention here is not to indulge in untruth. All the same, a lie is a lie.

The second reason for indulgence in untruth is the infeasibility of speaking the truth. Every person cannot develop such capacity as to stop telling untruths all at once. Those who do not possess such capacity, try to give up telling untruth gradually. At first they refrain from telling lies of a particular kind; later they abstain from subtle-most. Thus through gradual practice, they finally become wholly truthful. This process of gradual practice in itself constitutes *anuvrat*. This marks the beginning of our progress from a state of unawareness to that of full awareness. It leads us from impracticability to feasibility. As a matter of fact, it involves no division of truth, but a gradual development and practice of it.

It is desirable for the undertaker of the pledge of truth, to take the great vow. But he who is not able to do so, should take definite pledges to renounce certain kinds of untruths. Later, he should gradually give up telling lies originating from negligence and incapacity. Thus it becomes easier to move from untruth to truth.

Truth and simplicity go together. Without the development of simplicity and sincerity, truth cannot flower. And simplicity and sincerity are not things to be got in a moment through mere will-power. These come after long and regular spiritual endeavour. Training for simplicity and straightforwardness is in fact training for truth. Keeping this fact in mind, Lord Mahavira propounded the *anuvrat* of truth.

### **The Way to Purity In Speech : Truth**

Purity in speech is based upon truth. The discrimination of right utterance is all to the good; likewise an appreciation of the vibrations produced, but if the sentiment behind the words is unreal and false, all stands marred. If we analyse the present-day problems, we shall find that falsehood is largely at the root of them all. That is why all our problems

get more and more complicated. You might say that the society cannot subsist without falsehood. All politics is based upon diplomacy and the basis of diplomacy is untruth. From the lowest to the highest, the business of society is based upon falsehood. He who tells a lie is saved; he who speaks the truth goes under.

The judge said to the convict, "You are present in the court of justice. Speak the truth; no falsehood! Do you know where truth or lies will take you?"

The criminal said, "Mr. Justice! I know it well. If I tell a lie, I'll go to hell and if I speak the truth, I'll go to jail."

Today, every man has come to believe that in society as it is organised, to speak truth is to invite trouble and difficulties. He who is proficient in telling lies, goes scotfree even after committing the greatest crime. A clever talker knows how to cover his lies and he prospers. And the man who speaks the truth is a nincompoop, a lunatic or a fool. Such is the prevalent belief, today. It is because of this belief that the whole business of living has gone topsy-turvy. We want that injustice, immorality and tyranny should end, that honesty and authenticity should flower, truth should reign. But how is it possible? The very foundation of it is being demolished. When there is an illusion at the root, how can we accomplish what we want.

Lord Mahavira has presented a beautiful exposition of truth. He says Truth is where there is the straightness of body, simplicity of feeling and of speech and a going beyond all absurdity." To uphold one thing today and quite another the next day displays a contradiction in thought. Truth transcends all contradiction. What a truthful person says today, he abides by it 25 years later. There is nothing incongruous or irrelevant in what he says. What we witness now-a-days is crookedness of feeling and speech. There is contradiction at every step. In such a situation, how can there be any purity or force in speech? In the case of a person who has achieved perfection of speech, whatever escapes his lips, transpires. No statement of his can be false. The greatest means of achieving perfection of speech is—truth. He who always speaks the

truth—his word none can gainsay. His utterance cannot be falsified. There is so much force in the vibrations and atoms of his speech that even nature cannot but abide by it. What he says, comes to pass per force. A man may come to have such force of truth and of brahmacharya as to influence even nature— if the sky is overcast, it clears up, or the clouds form in the sky as per his convenience.

Rishirai was a great sadhak. Whenever he started on a foot-journey, clouds began to gather in the sky. The hot sun grew mild. All this happens and much more. The power of truth is unlimited. But now-a-days, people learn even from childhood that speaking the truth would hurt them and it is safer to tell a lie. If such be the precept in vogue, the question of establishing truth does not arise. Under the circumstances, where and how is poor truth to be established?

The way to perfection in speech lies through devotion to truth. Those who have dedicated themselves to truth, have progressed ahead, even though belatedly. Unwavering faith in truth always yields good results. It is basically a question of faith. Such a faith does not generally evolve; it perishes before it can develop. But if one always sticks to truth, one's word is endowed with tremendous power and it leads to perfection in speech; whatever is said then gets done!

## ANUPREKSHA OF SYNTHESIS

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Men are divers. Diversity gives rise to independence; independence to conflict, and conflict to synthesis. Lord Mahavira was a great seer and promotor of synthesis. The principle of synthesis did not end diversity; it only manifested unity in diversity, which means that unity without diversity and diversity without unity is nowhere to be found — the two go together. One who is only concerned with absolute independence, creates conflict. Conflict fills man with dread, and man wants to end fear, which, however, cannot be ended without the synthesis of unity and diversity. Mahavira never said that diversity has no value; nor did he say that unity has no value. He said that the value of both can be assessed in relation to each other; neither of them has an absolute value in itself. Diversity-in-unity does not create conflict. Similarly, unity in diversity is not destructive of utility.

There is conflict between man and man. Man conducts himself on the basis of caste, language, sect, regionalism, etc. Wherever there is drawn a dividing line, conflict begins. Given an occasion, the serpent of attachment and aversion latent within us, starts hissing.

In the background of the principle of synthesis lies the philosophy of *veetaragata* (dispassion). Only after one has properly understood the importance of abating attachment and aversion and the value of non-violence and friendship, can one really appreciate the principle of synthesis.

There is a natural antipathy between fire and water—the two cannot subsist together. Fire is hot and the water cold.

Coldness destroys heat, water extinguishes fire. How can any relationship be established between the two? On the other hand, water is matter, and so is fire. It sounds odd that one kind of matter can have no relationship with another. The bridge of synthesis was sought to cross the distance between the two ends of the problem. Synthesis obviates the hindrance between two relationships. It is the principle of harmony. Lord Mahavira established harmony between the hot and the cold. According to his doctrine, the hot does not contain within itself the element of heat alone: I also contains the element of coldness. Likewise the cold does not contain within itself the element of coldness alone; it also contains the element of heat. Both, heat and coldness, are relative. The heat of the fire which melts butter is not hot enough to melt iron.

All the elements constituting the world are in some way connected with one-another. No two things in the world are exactly similar, nor are they altogether dissimilar. We see a resemblance between certain things and no resemblance at all between certain other things. The cause thereof lies not in the reality of the things themselves, but in our way of looking at them. Two things appear to us to resemble each other when we are seeking resemblance, and when we are seeking non-resemblance, they appear to us to be quite different. Both resemblance and non-resemblance lie in a thing and we naturally find what we seek.

The principle of like and unlike is of the essence of the reality of a thing. Thus, no realistic view can be one-sided, altogether unrelated and absolute.

Lord Mahavira propounded the doctrine of synthesis between both the spheres—of thought and of conduct. In the sphere of thought, not only has that tradition been preserved, but also further developed. But in the sphere of conduct, the tradition has sunk into oblivion; it has been even neglected.

Haribhadra Suri acquainted the philosophical world with the power of the doctrine of synthesis by including atheists in the forum of philosophers. The theistic philosophies did not visualize such inclusion, but Haribhadra realized this possibility.

The question came up before Upadhyaya Yashovijay as to who is a theist and who an atheist? He looked at it in the context of relativism and said, "No one is wholly an atheist or wholly a theist. Charwak does not recognize the soul. And if he is considered to be an atheist, should not the phenomenal world, be considered as atheist, too? And if the absolutist philosophies which recognize the essential elements, are considered to be theistic, how can we say that Charwak, who recognizes the elements like earth, etc., is not a theist?"

Acharya Akafanka said, "The soul, in the context of the element of consciousness, is a soul, but it is not a soul in the context of other elements. Both the soul and the non-soul are not lacking in similar elements."

The Acharyas like Siddhasen, Samantbhadra, Akalanka, Haribhadra, Hemchandra, etc., have so developed the tradition of synthesis, as to render the ocean of Jain philosophy capable of absorbing all streams of thought.

The monism of Vedanta has become the sangraha-naya of Jain philosophy. The materialistic point-of-view of Charwak finds expression in vyavahara-naya.

The Paryayavada of the Buddhists may be said to be the Rijusutranaya of Jain philosophy. Vyakaranon-ka-shabdadvaita is the shabda-naya of Jain philosophy.

Jain philosophy has accepted the truth of all viewpoints, with one condition. That condition is that all these points-of-view, provided they are strung together with the thread of relativity, are true. But if these various view-points are exclusively concerned with their own truth, attacking the very existence of others, they are untrue. The understanding of the principle of synthesis, of relativity, is the understanding of truth. The exposition of the principle of synthesis, is the exposition of truth. Truth is infinite and no single viewpoint can encompass it, nor a single word expound it.

In the context of the doctrine of relativity a question arises as to whether Mahavira's philosophy is the outcome of a synthesis of all philosophical viewpoints or whether it is an original creation of his own.

Two epithets are applied to Mahavira—all-knowing and

all-seeing. He knew all and he saw all. He expounded his philosophy on the basis of omniscience and omni-viewing. Its fundamental character is this that every substance has infinite qualities and each quality is allied with its opposite. Every substance contains within itself unlimited pairs of opposites. This doctrine has not emerged out of a synthesis of various viewpoints. However, the philosophy of relativity or co-ordination has resulted from this doctrine, but the acceptance and propounding of the simultaneous existence of an unlimited number of pairs of opposites in any one substance.

The general and the particular—both these are the characteristics of a substance. Therefore, the man who comprehends what Mahavira says, can neither support nor oppose the generalisation of Vedanta or the particularisation of Buddhism. He perceives an association, a harmony between the two. When turning our back on the modes, we concentrate our attention on the substance. We perceive the general as the general only, and the absolute as the absolute only. But when we turn our back on the substance and concentrate on the modes instead, we perceive the particular as the particular only and duality as duality alone. But he who comprehends Mahavira does not forget that no substance can be devoid of modes, and no mode can be devoid of substance. To perceive the general alone or to see the particular alone constitute different angles of vision, different traditions. In the ocean of reality, both the general and the particular swim together.

### **Neither wholly Contradictory Nor Wholly Alike Non-Contradictory**

Anekanta sought a meeting-point between the two and expounded the rule that there is no total contradiction between the animate and the inanimate, nor is there a total non-contradiction. We cannot say that the animate is wholly contrary to the inanimate, nor can we say that the inanimate is altogether contrary to the animate. Had they been totally incontradictory, the soul and the body would have existed apart from each other. The soul and the body are linked

together because they are not wholly contradictory to each other. This question often arises in the philosophical world as to how an immaterial soul came to be linked with a material body. How could an immaterial soul be associated with material karma? How could the animate and conscious soul combine with the inanimate and unconscious body? No answer to this question is possible if we take the soul and the body to be contrary to each other. An answer is possible only if we accept them as not being wholly contradictory. Had they been wholly contradictory, how could they remain united?

The son said, "O Father! From today, I shan't take my meals with you." The father said—"Well, there is no difficulty about it. So long you have been taking your meals with me: from today onwards, I shall be taking my meals with you."

Similar is the relationship between the conscious and the unconscious. They are never separated, always united. Both make use of each other. The conscious utilizes the unconscious the unconscious utilizes the conscious and the unconscious supports the conscious. The rule prescribes that there is no total contradiction between the two; that the two are not mutually exclusive, that there is also some community between them. All the real attributes are complementary to one another; only the modes are different. In terms of the manifested modes, we perceive difference between division and divergence everywhere. But in the context of the unmanifested modes, we perceive complete identity oneness everywhere.

Our living world is quite explicit. In the living world—the vegetable kingdom, living beings having two sense-organs, three, four, or five sense-organs, beasts, men, etc., — we witness difference and division everywhere, because we are looking at the manifested modes. But when we start looking in terms of the unmanifested mode, all differences disappear and what remains is only consciousness, which is the same in all living beings. There is consciousness in the vegetable world; in the insects and worms; in the beasts and in men. What remains common to them all, is consciousness—

only consciousness. All coverings are removed. Only one thing remains; nothing else is left. There is identity, oneness—consciousness. All other differences disappear. Diversity and unity, dissimilarity and similarity relate to the analysis of mere modes. Matter contains both qualities at once—contradictoriness and non-contradictoriness, existence and non-existence, being and non-being, permanence and impermanence— these pairs subsist together. The difference relates to the mode alone, to our particular approach. We perceive the gross mode and on that basis we analyse a particular object. We must fully understand that all our decisions, beliefs, concepts and theories are based upon gross principles. Let us not mistake them for eternal laws, for reality, or for the laws of the subtle world.

### **The transcendental and the Empirical**

Anekanta has expounded and presented before us both points-of-view—the subtle and the gross. One of these is the transcendental view and the other is the empirical view. In order to know the subtle truths, one must take recourse to the transcendental view; and for gross rules one must rely upon the empirical view. When both these approaches are relative, coordinated, we arrive at the truth that diversity and unity are not different, but synthesized with each other. A great current of synthesis flows before us. Supported by that mighty current, the Jain Acharyas of the middle ages accomplished a great task and cleared the way for synthesis with every philosophy.

One Jain Acharya writes that there is no difference between the soul and matter, excepting a single qualitative difference. The soul is conscious, matter is not. The soul has innumerable qualities and so has matter. Among those innumerable qualities, only the quality of consciousness differentiates the two; otherwise there is no difference. This is a very important statement. When among innumerable qualities there is resemblance in all except one, it means all are at par. There is a great deal of identity. There is only one prime differentiating quality.

## Realization of The Identity of All Things

Attributes are of two kinds—general and particular. General qualities are common to both—the animate and the inanimate. The soul, though conscious is yet intangible. And inanimate objects can be immaterial too. Dharmastikaya, Adharmastikaya, are inanimate, yet immaterial, in this respect, both the conscious soul and the inanimate dharmastikaya are alike. Both are immaterial. Dharmastikaya is substance, but not material; it is immaterial. We often say that the soul is immaterial. But is not dharmastikaya immaterial too? There is a great-deal of similarity between the two. In fact there is greater similarity than dissimilarity. He who sticks to the gross mode, embraces inequivalence, losing sight of the common identity. That is why controversy, communalism and conflict arise; gross modes constitute the basis of their existence. In the outer world there is greater dissimilarity than similarity, whereas in the inner world there is greater likeness than unlikeness. This is what we wish to accomplish through the process of meditation—to develop such an outlook, to make our intelligence so perfect and pure as to enable us to witness similarity behind all dissimilarity.

Kabir's son, Kamal, went to the jungle to collect fodder. He did not return home by sunset. Kabir grew worried about him. He set out to find him and reached the forest. There he saw Kamal standing as one unhinged, simply looking at the grass, without cutting it. He shook him violently and said, "What are you about? The sun has set and you have not cut the grass!" Kamal said, "What do you want me to cut? Shall I cut myself into pieces? I see in the grass the same vital current flowing as flows within me. How may I crop it then? Oh no, Kamal can no longer cut any grass!"

Lord Mahavira has given expression to this kind of common identity thus:

"O man! The person you want to kill is no other than yourself!"

In this context, one may profitably meditate upon Mahavira's other saying:

"The person you wish to command is none other than yourself."

"The person you think deserves chastisement, is none other than yourself."

"The person you think deserves to be a slave, is none other than yourself."

"The person you think deserves to be killed, is none other than yourself."

This realization of the supreme truth is based upon *anekanta*, the doctrine of non-absolutism. Only he who is free from attachment and aversion, can accept this doctrine. The person who is caught in attachment and aversion, can never accept it. As a matter of fact, *Anekanta*, the doctrine of many-sided perception, constitutes the philosophy of meditation and *sadhana*. Only in that person whose consciousness is pure and free from attachment and aversion, does the vision of *anekanta*, the wisdom born of truth, awaken.

## The Secret of Success: Recognition of Possibilities

There are innumerable modes. Unlimited possibilities lie hidden in us. Coal can turn into diamond. The possibility of being transformed into diamond is inherent in coal. Any substance is capable of being transformed: it can become anything. Such a possibility materializes through the acceptance of *anekanta*. The number of improbabilities is very small. It is not possible for the animate to become inanimate; nor can the inanimate become animate. Excepting this, anything is possible. There is no rule or canon which may not be changed into another. Anything can become anything. All kinds of possibilities are there. A particle of dust contains all kinds of colour, smell and touch. It is thousand times sweeter than a particle of sugar.

A man is lost in despair because he does not understand the law of *anekanta*. He forgets that no mode can be lasting. Every mode is liable to change. Today a mode of disease might manifest itself. With an effort, it is possible for us to change it into a mode of health. A manifestation of sorrow today might give place to a manifestation of joy tomorrow. The man

who recognizes this possibility, can never be unhappy; he will never be afflicted with disease. He will never spend his life, lying on a sick-bed. He is capable of awakening his latent power.

There is found in Sanskrit literature the story of a scholar visiting a king and saying, "O king, accept my greetings! I am your guest." The king said, "Who called you here? Who sent you an invitation? Look at yourself! the ragged state you are in!"

The scholar says, "O king, I am your brother! Need I invitation to come here?"

The king is flustered. He says, "What are you talking about? How dare you call yourself my brother! You are certainly very foolish or mad!"

The scholar said, "O King! Don't you recognize me? I may not be your real brother, but I am the son of your mother's sister. I am the son of your maternal aunt—Adversity. I am thus your cousin-brother."

This argument pleased the king very much. He gave away to the scholar rich presents and treated him like his brother.

### **Anekanta : A Philosophy of Life**

Nothing exists in isolation. All is related. Wholly divided or wholly integrated, wholly opposed or wholly unopposed, thoroughly one's own or thoroughly alien—these are different modes, not reality. If we wish to live with the real, the factual, we must need to develop in our life and conduct the vision of anekanta. Our greatest mistake has been that we have taken anekanta to be phenomenalism. We have taken it for granted that anekant is useful in the exposition of truth, analysis of phenomena. This is an illusory belief. An exposition which is not related to life, has but little relationship with truth. After all, life too is a reality, a truth. It is a great truth. All expositions originate therefrom. All the doctrines, concepts come out of it. There can be no exposition of a fact or reality, in isolation from life. A truth unrelated to life, can have no relationship with anything else. "As is the body, so is the universe." He

who gave this aphorism to the world, uttered an important truth. There is as much reality in the universe as is there in the body. The body contains all that the universe contains.

Our life is most wonderful and even more wonderful is our body. There is hidden in the body infinite truth. To a gross vision it appears : "These are the feet and these are the eyes." But are these in reality two entirely separate things? If it were really so, the dictum of the ayurvedic masters would be proved false. But the identity of eyes and feet is not far from reality. There are eyes in the face and in the feet as well. The pituitary gland, located in the middle of the eyebrows, extends to the toes as well, All the glands or other ingredients that are found in the upper part of the body, have a corresponding presence in the feet below. All this is corroborated by modern science. The whole body is one, unitary whole. It is on the basis of this theory that the acupuncture and acupressure therapies have developed. There are to be found concordant limbs all over the body. The feet ache. Apply pressure to the spinal cord; the pain would disappear. Similarly, by pressing the toes, the headache is relieved. There is a technique of pressing which one must learn.

### **The Factor Behind Change of Outlook**

Anekanta constitutes in itself a clear-cut method of living. It begins with a change in outlook. Without the right vision, our concepts do not come to us after having been filtered through both the subtle and the gross world. Until our knowledge forms a synthesis of the manifest and the unmanifest, the perceptible and the imperceptible, we cannot take a correct decision and in that case it is not possible to avoid misfortune. The nature of a thing constitutes its truth; we cannot afford to ignore it. We must try to understand it. No man can be happy who distorts the essential truths and defies the laws. Only that man can live a happy and peaceful life who recognizes the true nature of things, and does not try to distort the facts in accordance with his own ideas. Generally, a man does not want to conform to the ideal; on the contrary, he tries to mould the ideal to suit his fancy; he

lowers down the standard. No man really wants to reach the exalted state of divinity: rather he wants to bring down divinity to his own level. This is perversion, a false approach. If this approach changes and we come to recognize truth as indivisible and eternal, no way is left for us to court unhappiness.

The anekantic approach results in harmony and goodwill. For this, the following five principles of harmony and coordination should be propagated—

1. One should adopt a constructive policy. One's own belief should be propagated, but no allegations, verbal or written, should be made against anyone.
2. One should be tolerant of other people's view.
3. No feelings of hatred or contempt should be spread against a rival sect and its followers.
4. If a person changes his sect, he should not be subjected to social boycott or other undesirable treatment.
5. A collective effort should be made for the permeation in public life of the fundamental values of religion—non-violence, truth, non-stealing, brahmacharya (chastity) and non-possessiveness.

#### **A New Interpretation of The Word : 'Syat' (perhaps)**

The self-realized souls and the omniscients come to know the infinite truth. But even they are incapable of expressing it in words. In fact it is an impossible undertaking. A great man, or a learned person may be able to manifest 10, 20 or 50 modes of the infinite truth, but none of them can give expression to the whole truth. When we come to recognize some modes of truth set-forth by him as the whole truth, rejecting the other modes, we deviate from truth into untruth. We then move in the direction of untruth. Anekanta presents a way out. It says, "You can avoid untruth. If you take the help of the word 'syat' (meaning perhaps). Whatever you say, prefix or suffix it with 'perhaps'. Thus you will be able to avoid untruth. The word 'perhaps' here would mean—'I am incapable of uttering the whole truth. I'm only

presenting one aspect or mode of truth."

The word, 'syat' (meaning perhaps) in ancient literature, has many connotations. I want to give it a new meaning altogether. 'Perhaps' means the acceptance of one's incapacity, the recognition of the inadequacy of language. The man using the word 'perhaps' gives a prior indication that whatever he is going to say, should not be taken as the whole truth, it should not be accepted as truth absolute, that he is presenting only one aspect or part of truth." He seems to say, "I am acquainting you only with a part of truth. At the same time I freely admit my incapacity to give expression to the whole truth. No, I cannot give you the whole truth; I am only taking you near it." This is what the word 'perhaps' signifies.

#### **Greatness of The Doctrine of Relativity**

The word, 'perhaps' is indicative of relativity. Without it, truth cannot be known, nor described. This truth was revealed 2,500 years ago, but our philosophers failed to grasp it. We must acclaim the modern scientist for conclusively establishing that there can be no expounding of truth without relativity. He got hold of this truth so acutely that the whole of science today is following the theory of relativity. All the beliefs and concepts of science before the development of the theory of relativity are being proved false today. The *doctrine of anekanta* is being freely applied today in the fields of Material Science, Mathematics and Statistics. The concept of relativity is being freely employed. It is an important tenet of modern science that without relativity, no element can be adequately described. When the great scientist Einstein put forward the theory that time and space are relative, it caused a commotion in the scientific world. Many scientists rejected it. They could not understand how time and space could be relative. But gradually, relativity became intelligible and established. Today, the theory of the relativity of space and time has become universally acceptable. We interpret a particular event on the basis of time and space, but we forget that time and space are relative. It was a scientist who talked about the relativity of space and time, not any Jain believing

in *anekanta* and *syadvada*. In fact the Jains did not accomplish any important work in this direction. How wonderful it would have been if some Jain philosopher, believing in *anekanta*, had set forth what Einstein has said. Were all these concepts, the idea of relativity, not clear to them? All the assumptions and ideas were clear, but no one thought of enunciating them in the context of the present. Do the Jains believe in absolute time. Not at all. For them, time is wholly relative. We have divided time into three parts—the past, the future and the present. Why have we done so? Because time is indivisible, one continuous stream. Time right now never lies in the past. Modern scientists are engaged in experimentation with a view to showing to the present-day man some great teacher born 2000 or 5000 years ago, like Mahavira, Buddha or Krishna, etc. delivering his message in person, Can it be done? To an ordinary person, it seems impossible, because those who are dead and gone, whose material bodies have been cremated—how is it possible to show them as living? They have become a thing of the past. How can the past be recreated in the form of the present? For me and you it may be a thing of the past but for a scientist believing in the relativity of time and space, it is not.

All is relative—the big and the small. 'Light' and 'heavy', too, are relative, terms. Within the sphere of the earth's gravitational pull, things are 'heavy', and 'light'. But beyond that sphere nothing is 'light' or 'heavy'. 'Smooth', 'soft' and 'hard'—all three are relative. What is smooth? What is soft? What is hard? All are relative. All are conjunctive. All our actions are relative. When we disown the word, 'perhaps' when we ignore the relativity of things, it creates a big problem. We are told that the life-span of the Gods extends to crores of years. It appears to be an astounding statement. But there is nothing very strange about it. Let us not be oblivious of relativity. In the space beyond the range of earth's gravitation, the frontiers of time stand dissolved. The measure of a thousand years on earth falls short of a second in timeless space. In Jain Agamas, there is told the story of man who, on his death, ascended to heaven. He had a sudden urge to

go back to the world of human beings and to meet the members of his family, his teachers and friends. He got ready to go. The Gods asked him, "Where are you going?" He said, "I am going to the earth, to meet my dear ones." The Gods said, "You've just arrived! Stay for a minute or two. Relish the enchantments of heaven before you go." The man stayed there for a moment. Then he descended to the earth. He sought his mother, father, brother, sister and friends, but all in vain. He made queries but none could offer him any clue. A million years had elapsed. Thousands of generations had passed into oblivion. He thought he had stayed in heaven but for a moment. But there on earth lakhs and lakhs of years had passed.

### **The Harmony of The Path of Sadhana**

All men want happiness. Nobody wants to suffer any pain. And yet the way to happiness is not free from hardships. The joy of harvesting a crop is the result of the pains endured during its production. Such is the nature of the world we live in, that without labour nothing is achieved.

Is it possible to realize one's soul without any effort? Had it been possible, self-realization would have been there at the very beginning and the present question and the need for answering it would not have arisen.

Some people believe that Lord Mahavira set forth a way of sadhana which is difficult and full of hardship. It must, however, be said that in the path propounded by Lord Mahavira, suffering is neither the end nor the means. From beginning to end, his sadhana is a campaign for non-violence. To conquer violence is not an easy task. From time immemorial, man has been dominated by violence. Is it then unnatural to encounter hardships in the process of ending violence?

Mahavira never said that one should invite pain. He only said, "Face courageously whatever hardships you might encounter during your campaign."

Lord Mahavira undertook a lot of penance, not to cause hardship to the body, but to weaken and undo the conditioning of years. He was the spokesman of *anekanta*. How could he

say that hard penance was the only way for dissolving the accumulated conditioning. He gave greater importance to meditation. A celebrated maxim in Mahavira's tradition runs as follows.

*"Even two days' fasting cannot favourably compare with a two-minute meditation."*

In his sadhana, penance is the external means, meditation the internal. His sadhana consists not in doing penance only, nor in doing meditation only, but it consists in the combination of the two, i.e., in doing both penance and meditation at the appropriate time, each having its own utility.

*Sambhinnashrotolabdhi*. The spiritual power of perception of All Sense objects through any Sense.

Jain Acharyas, in their writings, have referred to a kind of yogic power which they call '*sambhinnashrotolabdhi*'. It is a power which renders the whole body, 'karan', i.e. 'functional'. The entire body becomes comprehensive sense-organ. Then the gross assumption that only the eye can see, only the ear can hear, etc., becomes meaningless. With the manifestation of this power, every part of the body starts functioning like the five sense-organs. The whole body, every part of it, can see or hear. Some girls have been found to read with their fingers. The function of the eyes is performed by the fingers. Many scientists are puzzled by this fact which being so apparent they cannot deny. They cannot say that it is not possible to read through the fingers, although they cannot explain why and how it happens. This is a subject beyond the reach of science yet. The scientists are trying to understand it. But the fact itself—that the whole body can function as any of the five sense-organs—was recognized thousands of years ago. Any one sense-organ can function as all the sense-organs together or the whole body can function as any of the five sense-organs. This, too, is a kind of synthesis.

### **The Importance of Anekanta**

If we can recognize the thief and the rich man hidden within ourselves and if we could send the thief to sleep and alert the rich man, the significance of *anekanta* will be in our

conduct. That is why we are practising meditation. Without meditation the path of *anekanta* will not be clear. We are practising meditation so that the modes which are unmanifest may be made manifest, and the rich man who is asleep, may be awakened, so that what we consider to be primary now is relegated to the background, and what we look upon as secondary, is brought to the fore. He who is occupying the chair, will be seated on the ground, and he who is sitting on the ground, ensconced in the chair.

Today it seems very necessary to introduce among the teaching community a combination of meditation and the science of living. Only thus can they be equipped to stimulate new thinking. Shri A.K. Bhatnagar, Commissioner of Education, Rajasthan recently visited Bangkok. He told us that the government there was thinking of providing extensive facilities for meditation for its employees. All the countries seem to be concerned as to how to bring about a change in the conduct and behaviour of man. Shri Bhatnagar was greatly pleased to see the teachers taking part in the meditation camp and he recognized that it was an urgent necessity. For freedom from various kinds of cares afflicting the individual, the society, the country and the nation, it is necessary to develop a new thinking, and a new philosophy. New thought and a new vision, meditation and action—all these can be linked together, which means a fusion of academic knowledge with the science of living.

## ANUPREKSHA OF SECULARISM

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Lord Mahavira laid down a religious doctrine. He gave a collective form to *sadhana*. Yet, he discriminated between religion and sect.

The sect may prove helpful in the attainment of religion. Accordingly, he emphasized the importance of belonging to an Order, but he never confused religion with sect. He said, 'Those philosophic people who say, "Come and join our sect, or there can be no salvation for you," have certainly gone astray. Equally confused and mistaken are those who speak ill of their sects. To worship religion, one must rise above the sect and turn wholly towards truth. The sect can only serve as a means, a basis for the reciprocity of living, for mutual co-operation. It can be a source of inspiration to the individual, but does not, in itself, constitute religion, for a discriminating *sadhak*, the sect may provide religious inspiration, but merely belonging to a sect does not signify the attainment of religion.

A new difficulty has arisen today. People have come to identify sect with religion. They say, religion has been the cause of many wars. How much blood has been shed in the name of religion? How many countries were devastated? However, all this has happened not because of religion, but because of sectarianism. Religion and sect have become so mixed, that the atrocities committed in the name of sect or community are blamed upon religion, giving it a bad name. If one really attains religion, there is no more any quarrel or malice or any kind of botheration. Religion means living a life free from attachment and aversion. When a man is free

from attachment and aversion, there is little possibility of any dispute arising. Quarrels arise on sectarian grounds, not because of religion. Wrapped in the cloak of sect or community, poor religion is altogether lost. That is why the voice of religion is not heard today and the language of religion has become unintelligible. This is a real problem.

To resolve this problem, we have developed a technique where we have avoided the use of the word, 'religion'. I recognise that the word 'religion' is very significant. But because of certain circumstances, its meaning has undergone a change. According to philology, words grow obsolete or come to acquire new connotations. From one point-of-view, the word 'religion' today has come to signify sect or community. Thus its meaning has somewhat changed. That is why we felt the need of a new word for our purposes. We were looking for a word which would be expressive of the fundamental values of religion, a word signifying the evolution in life of religion, spirituality and morality. These words—'religion', 'spirituality' and 'morality' have become controversial. So we sought a new word which would appeal to the modern psyche, without creating any reaction. Thus we hit upon '*The Science Of Living*'.

This term is not at all related to any particular religion or sect, it is directly connected with life. Each man must experience for himself the science of living. The word 'science' has been linked with life, because living entails certain rules of its own. Everything is governed by laws, some of which are known to us while others are unknown. We are not acquainted with all the laws; many of these remain unknown. Many laws, hitherto unknown, are coming to light with the evolution of knowledge. Man makes use of the known. But what is known is like a drop of water in the ocean of the vast unknown which remains yet virgin and unexplored. The known is limited; the unknown infinite. Our life, too, is governed by innumerable laws. We know only a few of these, but as we progress ahead, the frontiers of our knowledge are extended. To help us discover the laws of life, make use of them and move in the direction of success—that is the

objective of *the science of living*.

The science of living thus means—the discovery of the laws of life. It means the discovery of those laws through which our approach is refined and our conduct and behaviour transformed.

There are three main aspects of living, relating to knowledge, feeling and action. We know that is the intellectual aspect. We are tied to emotion—that is the emotional aspect. We act—that is our functional aspect.

### **True Philosophy is That Which can Be Lived**

Jain Acharyas developed a Science of Politics which is founded on relativity and synthesis. We have before us the individual and society. Some people have an absolutely individualistic mentality. They make the individual wholly responsible. Others emphasize the role of society. In political systems, particularly in the socialist and communist ones, the entire responsibility is placed on society, whereas for an individualist, the development of the individual is of supreme importance, for a political ideologist, social progress is all that matters. But unless we have a relative approach, the relationship between the individual and society cannot be rightly defined. An absolutely individualistic society and an absolutely socialized individual have little worth. Socially-oriented individual and individual-oriented society are what really matter and with them alone can the process of right development be advanced.

The principle behind the truth-oriented approach is—relativity. This relativity is also developed through self-identification and logic. Not mere logic, nor insight alone. Not only spirituality, nor conduct alone. Stress on conduct alone, gives rise to grossness. So much grossness that truth is left far behind. With transcendentalism alone, spirituality stands weakened. Both are necessary—the transcendental and the empirical. In other words, the sect is necessary; so is spirituality. Spirituality unrelated to the sect may be useful for some individuals, but it is of little use to the public. A person might retire into a cave to do *sadhana*, but other people

can derive no benefit therefrom: their path remains undetermined, community is necessary, so is the Order.

Organisation is as necessary as the sect. Those who oppose organisation, oppose the sect and the Order as well, those who talk of being alone, of solitariness, are also not able to grasp the truth. They seem to be prejudiced in favour of solitude. One or two persons might benefit from being alone, so what? Can a person live in complete isolation from the world? One comes to take it for granted that by retiring into a Himalayan cave, one will be able to lead a peaceful life. But on one side we have the terror of atomic weapons, while on the other the whole atmosphere is polluted. There is not a spot in the world which is free from contamination. Where could an individual go to? In what cavern will he seek refuge? To what hollow will he retire in search of solitude? It is a contagious world. A thought arises in the mind of a person sitting here, and the atoms of that thought spread throughout the world.

Nothing is spared—neither the Himalayas nor any cave. In this world of fast transmission, what armour have we to protect ourselves? In this direction, the Veetaragis have endeavoured to create a good world, where people might live righteously, and where an order of noble men, an exemplary, ethical society and community might come into being. If this does not come about, a dreadful situation might arise. Even a *veetaraga* is obliged to live out his life. His mind may remain unsullied, but his body will certainly be affected by the state of the world. He will not be spiritually sick because of ill thought, but he could be physically ill because of the vitiated atmosphere. The food he is given might make him ill. The world in which he lives, the people in whose midst he spends his life—it is a *veetaragi's* duty to inspire them to move in the direction of *veetaragata*, so there is nothing evil about an organised Order or community. It is even very necessary to have some organisation. But if we remain confined to a mere Order, organisation or community, it is productive of evil. We should accept the truth to be found in an Order or community, derive inspiration and support from a transcendental view,

so as to develop spirituality in ourselves. Without spirituality and transcendentalism, the Order or organisation will be reduced to a mere skeleton devoid of life, glory and consciousness.

The relativity of the two dispositions can be a pointer. Neither a solitary individual nor society by itself—neither individualism nor collectivism—can show us the way. Only a combination, a synthesis of the two, can become the path of our evolutionary pilgrimage. Truth-oriented approach, as it develops further, leads to a fusion of knowledge with action. Who says a philosophy cannot be lived? I think that a philosophy which cannot be lived, is like building castles in the air, a thing of imagination, with nothing real or factual about it. Only that philosophy is real which can be lived. An ideal which cannot be put into practice, has little value. Likewise, a practice which does not help us to realize the ideal is valueless. What is required is a combination of the ideal and the practical, a harmonious union of the two.

Acharya Sri has greatly extended the frontiers of Terapanth. He has set up religion on the altar of the age and this has benefited all communities. During his Southern tour, people said to Acharya Sri, “Many religious teachers have come to us, but you are the first religious teacher who talks of humanity. Other religious teachers talk of their respective sects, but you are the first to transcend sectarianism and talk of mankind as a whole.” There was no Jain (by birth) among the audience, but it did not seem to us that they were not Jains.

Acharya Sri has brought about a revolution in the field of religion. He has taught his disciples to be objective and impartial, so that they are completely free from anything of communalism.

In the field of philosophy, too, Acharya Sri has propounded new values. He has established contact with lakhs and lakhs of people. In this sphere, Acharya Sri and his disciples have put in a Herculean efforts, with the result, that some who were near got estranged, while many who stood far away, have come closer. Great men never follow a

beaten track. There are many who follow a tradition; rare are those who further develop a tradition even while keeping in it. Acharya Bhikshu, Jayacharya and Acharya Tulsi are among those great men who have through their achievements extended the frontiers of traditions.

### **The Virus of Communalism**

Man, by birth, cannot be man’s enemy. How can two branches of a tree be hostile to each other. It is also said that religious communities have been formed to establish goodwill among men. Since there is no inherent enmity, why should any need for establishing goodwill arise? I should like to reiterate my belief that no essential malice exists between man and man, enmity is created by vested interests. Religious sects started the work of removing this enmity, but later they themselves were dominated by people having vested interests, and thus helped corroborate the theory of man being man’s worst enemy. It therefore seems to me that the root of the communal problem is to be found nowhere else than in man’s own pride and selfishness. Thus, in order to resolve the problem of communal hatred, it is necessary for us to give up vanity and selfishness.

### **Communal Harmony**

India is a secular democracy. It is the largest democracy in the world. There exists here complete freedom of speech, of writing, of propagation of ideas and of religious worship. There are to be found here various languages, castes and religious communities. But, despite the variety, they are all one, in the sense that they are all Indian. They were born on India’s sacred soil, and it is there that they are going to die. Because of communal discord, that sacred soil is disgraced, and the nation grows weaker and the minds of men are defiled. Therefore, we must pay special attention to the establishment of communal harmony.

### **Sadhana And Sect**

How are sadhana and sect related? This question is quite

intricate. The sects originally came into being with a view to helping the sadhaks in their sadhana. In the course of time, sectarian stubbornness increased while the aspect of sadhana grew secondary. The tendency of one sect to show itself superior to other sects became prominent. Communal bigotry sowed the seeds of enmity. Religion, which earlier filled the common people with abundant love, now became the cause of division and conflict. Today the minds of the people are again becoming enlightened. In these circumstances, it is desirable that the sects pay attention to the chief purpose behind their creation. They should be helpful in the sadhak's sadhana, not obstruct it. Sadhana should occupy the first place, the sect being secondary. Just as the purpose of the boat is fulfilled when it takes a man across the river to the other bank, similarly, a sect fulfils its function when it helps a sadhak to reach a particular stage of sadhana. Communal or sectarian prejudices have not allowed sadhana to grow concentrated and luminous, nor, in the absence of concentrated sadhana, have the sadhaks been able to reach their goal.

Acharya Bhikshu's instinct for the exploration of truth was very strong. Before the truth, he grew very humble and modest. That is why he was altogether free from any kind of stubbornness. He did not consider his own traditions as being ultimate truths. He had faith in the future. Therefore, he left it to the future Acharyas to change and modify the norms of conduct. His own penance-purified routine, righteous thinking and behaviour, his goodwill, his inclination to give more importance to quality than mere quantity, his dedication to discipline, etc. created such an environment that for thousands and thousands of people his sayings came to be looked upon as divine utterances.

Acharya Bhikshu laid so great stress on service and assurance of life-subsistence, that an individual, even after surrendering his all at the altar of prescribed norms, does not in any way feel constrained or experience any difficulty.

Assurance of life-subsistence by the Order and total self-surrender on the part of the member—these two symbolize the uniqueness of Terapanth.

It is our good fortune that from the very beginning we have been free from communal bigotry. Till today, Terapanth has never been in vain repudiation.

“In the path of self-purification there is no room for attachment to a sect.” This pronouncement is the result of an inner inspiration. The principles underlying communal harmony and unity have been laid down on that basis. The Anuvrat Movement is a mighty demonstration thereof.

## ANUPREKSHA OF THE UNITY OF MANKIND

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A spiritual person does not divide; on the contrary he unites. There is in him no disintegrating element. This truth is reflected in the declaration—“*mankind is one.*” Those who are caught in materialistic values can hardly utter such words. The pronouncement, “mankind is one” was made from a spiritual platform. Here there is no discrimination between man and man. All men are viewed as constituting a unity. There is only one human race; there is no other. An spiritual personality brings people together; a materialistic personality divides them.

A spiritual person consumes material goods. He will eat and drink, wear clothes, live in a house—he will do all this, but he will not cause any disintegration. Also he will never say, “my garment!”, “my house!” Rather he would say—“Right now I am living in this house. At present I am wearing this garment.” After all, to whom can the house really belong? The house can belong to nobody. Till today, this earth has not belonged to anyone. It is said that land and property are two eternal virgins, not married to anyone. Even after the passage of centuries, they remain the same, unchanged.

To make use of material things and to be attached to them, are two different things. In the case of a materialistic person, articles are used, and there is great attachment. In the case of a spiritual person also, articles are used, but there is no attachment. The article and the sense of “me and mine” stand apart; they are not united.

Lord Mahavira proclaimed the oneness of mankind. It is the caste-system which has created the high and the low, and untouchability, violating thereby the principle of equality. In this situation, had there been no declaration of the unity of mankind, the concept of non-violence would have been rendered meaningless. Lord Mahavira said, “Man becomes a brahmin (A priest) by his actions, and it is by his actions that he becomes a kshatriya (a warrior) or a Vaish (a trader) or a shudra (a slave).” This division into classes is not intrinsic; only utilitarian. A man is just a man. If he acquires learning, he becomes a brahmana, given to defence he becomes a kshatriya; engagement in business makes him a vaish and by serving others, he becomes a shudra. A system of readily changeable castes does not create the high and the low or raise a wall of untouchability between man and man.

Mahavira founded a world order on relativism. He said, “Unity and diversity flow together. In this confluence of co-existence, there is no room for ‘mine and thine’. I cannot exist without you, nor can you exist without me. We can only exist together.” Conflict is not natural, nor is hatred. What is natural is co-operation, synthesis—a mutual acceptance of each other’s existence and individuality.

The acceptance of human unity is allied with that of human diversity. All men are equal, is a relative doctrine. Without unity-diversity, there can be no relativity. There are natural and social disparities. On that basis, it may be said that one man is different from another. This entails a factual acceptance of human unity and diversity.

Mahavira propounded the above doctrine from the viewpoint of religion. He said, “Elements of both similarity and dissimilarity are present in the human race. And they are both real. So they cannot form a basis for religion. If we love mankind on the basis of one man’s similarity with another, shall we not indulge in hatred because of the dissimilarities found among men. Dissimilarity or diversity becomes the basis of malice, in-as-much as love is based upon similarity and unity. This love based upon duality cannot be a religious person’s love. Self-realization which lies beyond

unity and diversity, is what constitutes religion. From this religious point-of-view, human unity means—the ending of hatred and conflict between man and man.

Mahavira expounded the unity of mankind from the viewpoint of religion. According to him, what particular individual gets initiated into that particular sect, is not very significant. What is of real importance is how pure, simple and free from passions a man is. One initiated in Jainism may yet be not free; one initiated in another religion may yet be free. Thus Mahavira presented before the public a view of religion which transcends sectarianism and all kinds of discrimination.

Religion is nothing but the inner purity of the soul. Therefore, it is not a matter of belonging to any particular race, class or sect. However, the outer form of religion is manifested in the sect and it is thus related to race and class as well. Mahavira kept the doors of his religious Order open to all races and classes. He never imagined that his religious Order, identifying itself with a particular community or class, would shut its doors upon other people. But in the course of time, a series of events turned Mahavira's religious Order from being a crusader for human unity into a supporter of division and discord. We can present Mahavira's doctrine of human unity before the world, but not the present day religious order as a supporter of that unity.

Non-possessiveness is the great principle of human unity. This can be presented as such before the world. But we cannot present the Jain community as an exemplar of that unity.

Anekanta is a great doctrine of human unity. It can be presented as offering a solution to the problems of the world. But the present-day Jain order cannot be presented as a great practiser of the principle of relativity and synthesis.

Looking at the contradiction between theory and practice, the question arises as to whether these doctrines are merely attractive intellectual exercises or they are practical. If these are not practical, why are they not being practised by the Jain community? Certain events in the course of time so influenced

the Jain dispensation that it no longer remained the experimental ground of Mahavira's original doctrines. Today, we need a Jain order which would be representative of these great doctrines and a fit successor to Mahavira's religious order. It is open to any individual or group living today, to attain this qualification.

## ANUPREKSHA OF SPIRITUALITY AND SCIENCE

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Religion and science or spiritualism versus materialism— this, in my opinion, is not a matter of controversy at all. Religion and science do not really constitute two but only one and the same subject. Religion itself is a science. A scientist here in India does some experiment or research and the conclusion he arrives at, will be the same as that arrived at by another scientist making a similar experiment in America. Whatever result a scientist got from a particular experiment a thousand years ago, the same experiment performed a thousand years later, will yield the same result. Thus it is clear that science is nothing but all-time truth—space and time make no difference at all. The same holds true of religion—it is universally true. So we must recognize that religion itself is science. Science is the means of knowing something, and whatever we attain through that means constitutes religion. Science is thus the process of knowing something and religion is the process, the means of realizing the soul.

Therefore until we rise above beliefs, we shall not find reality.

Today, people look upon science as being only two centuries old. The research and achievements of science during this period are what science means to them. But the achievements of science before us do not really constitute science. They are mere accomplishments. What really constitutes science is factual observation. Apart from the soul, there is no other science.

The atom bomb is the product of science. But by itself, it can do nothing, because it is inanimate. It is the power of consciousness which uses the bomb to wreck destruction. There is nothing wrong with developing certain powers, but then these must be used rightly. Those who blame science, will have to admit that religion is equally bad, because we have no means of isolating the one from the other. To conclude, religion and science are all-time truths.

Like that of spirituality, the sphere of science too is very old. Thousands of people have devoted themselves wholly to science. In India, a good deal of research was undertaken in the field of science, as also in the field of spirituality, thousands of years ago. The ancient masters undertook intensive sadhanas to obtain certain spiritual experiences. When in the grip of anger or some other strong emotion, hold your breath for a moment or two. Anger will subside of itself. Many experiments have been made like that. Let those acquainted with the science of yoga find out how many experiments the ancient masters performed. In olden times, a monk sitting thousands of miles away could make the seat of another monk oscillate by merely remembering him, and the other monk would know that he had been remembered. Whatever I am saying—these words of mine are not reaching you directly, but only after having first collided with the universe. What will you call it, if not science?

From this angle, religion and science are not two separate currents, but two aspects of the self-same flow of consciousness—one root with two springs.

Just as the accomplishments of science have been used for destructive purposes, similarly, religion has been put to wrong uses, and sometimes it has been grossly misused. Thus we find that science and religion, though they appear to be different, are fundamentally one. It is like the flat system in big cities. One building contains many flats and those living in them for years together, do not know one another.

Thus there is need for placing a curb on the effects of science, and that curb is religion and spirituality.

## **The Scientific Nature of Religion**

Religion is a scientific truth. A scientific truth is one, not confined to space and time. Everywhere and at all times, its effects are similar. If an experiment is successfully performed in America, it can also be successfully performed in India. That which yields the same result everywhere and at all times, is a scientific truth. By this standard, religion is a wholly scientific truth. The worship of religion, whether done in England, India or America, is ever productive of joy. The adoration of religion will yield the same result today, tomorrow and the day after. The worshippers of religion have found freedom in the present, and they will find it in the future, too. Therefore, religion is experimental, universal, not limited by space and time. That is why it is the supreme scientific truth.

Modern scientists in western countries have now come to recognize that there can be no peace without spirituality. It is mentioned in the Jain Agamas that a proficient monk, living a virtuous life, gradually achieves greater and still greater happiness. In the course of a year's sadhana, he attains and goes beyond the highest joys of the material world.

## **The Waves in The Brain: Their Function**

Happiness is the greatest achievement. I should like to define supreme joy in scientific terms. The Medical Institute of Technology, Chennai has perfected a device through which it is possible to observe alpha waves in the brain and even to communicate them. According to the scientists, there are to be found in the brain different kinds of electric waves—alpha, beta, delta, theta, etc. When the alpha waves preponderate, a man is filled with bliss. All his dejections disappear, all difficulties removed. When the beta waves preponderate, a man is filled with frustration. Tensions rise in him. Thus, through the electric waves in the brain, a man sometimes experiences pleasure, at other times pain.

In the language of spirituality it is called the cycle of sorrow and in the language of science, the cycle of vibrations.

The man in whose brain rise the beta and theta waves—irrespective of whether he is a millionaire or lives in the midst of great luxury, pain and suffering is his lot. Rockefeller's life is a vivid example thereof. He was a billionaire, but his wealth never gave him any joy. Then, giving up everything—his huge financial empire—he went on a holiday for a year. And the happiness he experienced then was indescribable.

The secret of spirituality lies in the creation of alpha waves, so as to increase man's happiness. This happiness is so great that all momentary pleasure got from the senses pales into insignificance before it. When this happens, a man's fascination with outer things dissolves and the way is cleared for the attainment of inner joy. This is the starting point for doing away with strangeness or alienation. As long as a man feels that to be deprived of sensual pleasures is to be deprived of great happiness, he cannot relinquish them. He will give up sensual pleasure only when, in comparison with real happiness, it appears to him to be small and utterly meaningless.

It is well-known that excessive sexual indulgence involves loss of power and energy, and yet how many are able to keep chaste? A man cannot practise brahmacharya (chastity) until he finds a joy bigger than that afforded by sexual indulgence. The creation of alpha waves can be the source of great bliss. In that case, all tensions are resolved. The mind is filled with great joy and energy. One feels as if one has attained whatever is attainable. All further search, all wandering is vain.

One is no longer attracted by merely skin-deep beauty, or by sweet music, for a far sweeter music fills one's whole being, which one is never tired of hearing. Such a great fountain of joy bursts within oneself that all extraneous pleasure loses its charm. Without the attainment of bliss, without natural and effortless joy, the contradiction between thought and action cannot be resolved. Without the ecstasy of meditation, there can be no bliss. He who drinks wine is not altogether a fool. He drinks wine in order to be in a state of ecstasy. However, this liquor induced ecstasy is not able

to resolve the contradiction between word and deed. To resolve it, one must partake of the wine of meditation.

### **R. N. A. Chemical**

The question arises, How to attain bliss? How to produce in oneself the alpha waves? In the language of spirituality, the first step on the path of ever-lasting joy is the removal of all worry, which means that all passions and frenzy must come to an end. With the removal of tension, all psychological maladies are removed. Physical diseases cannot survive for long the elimination of psychological causes. And with the ending of physical diseases, life is filled with joy.

Meditation is a process of bringing about a transformation. Through meditation, one's habits, character, personality—all stand changed. It has a scientific explanation. Today, even science is busy proving that man can be changed. According to science, there is an R.N.A. chemical in the brain which covers the layers of our consciousness. The scientists have discovered that this chemical is a factor in the transformation of an individual. It can be increased or decreased. Transformation takes place accordingly. Habits change. New habits can be formed. The biologist, James Olds made an experiment. He introduced a particular kind of electric waves in the heads of rats. After sometime, the rats were found to be totally free from fear. They began to appear before a cat without any hesitation. All their fear has ended.

### **Why Undertake Prolonged Sadhana?**

There are certain methods of ending fear through sadhana. Through these it is possible to become fearless. Fear can also be removed through scientific experiments. Thus what we can achieve through sadhana, can also be achieved through scientific experiments. Here a question arises. The change wrought by sadhana over a long period, is effected by science in a short time. Why then undertake long-term sadhana at all? Why waste one's energy? Why not take the help of science to change one's habits or personality? It is natural to raise a question like that.

### **The Imperturbable State is Beyond Science**

There are three centres in our body. One of these centres is where vibrations or waves originate. The second centre is where they pass through. The third centre is where they manifest themselves. There is provision for all kinds of things in our body. There is a centre where the waves of anger arise. They pass through the nerves and manifest themselves at another centre. When a man is in a state of anger, there is no need to tell that he is dominated by anger. It is self-apparent. His eyes grow red, his eyebrows become tense and his lips tighten. Anyone can see that anger is descending upon him, that he is full of wrath. The manifestation of anger is quite apparent. However, one does not know what route these waves of anger take. Nor is it open to everyone to know it. All this is known to modern science.

Science has discovered the precise centre of each instinct. What path the waves of a particular instinct traverse, is also known. If that centre is assailed and rendered inactive, the instinct in question would disappear. In terms of the doctrine of karma, it may be said, that the fruition of karma has been stayed. With the path of fruition blocked, the particular instinct or tendency does not come to the fore. With the severing of a nerve, anger ends. With the severance of another, all provocation subsides. The centre where these tendencies manifest themselves is rendered inactive. The passage of vibrations is blocked. It must be here emphasized that in this process only the manifestation of waves have been stopped, not their origination. The route taken by these waves stands blocked, but the source of their production has not been destroyed, it continues as before. It is alive and active. The man has not changed. What has changed is the mask he wears. A man who is asleep, however much he may be abused, does not get angry. Can we then say that anger has ended in him?

While asleep, a man does not indulge in controversial behaviour; nor in that condition is he subject to provocation. Do we then hold that these particular tendencies have ended in him. Or is it that no active manifestation of these

tendencies or instincts is possible in a state of sleep? But it cannot be said that the individual has changed, that a transformation has taken place in him. We believe in the existence of the soul. We believe that it is born again. It performs and accumulates actions and suffers the consequences thereof. When we look at the whole thing in the perspective of the eternal laws, it seems that the scientific treatment is only a casual treatment. It does not offer a lasting or final solution. The ultimate solution is that a man should enter a state transcending all vibrations. The scientific doctrine is topical.

The doctrine of spirituality is the doctrine of self-observation. This serves as the ground of transcendental consciousness. When a man reaches the transcendental state, there is no wave of attachment, nor is there any wave of aversion. There is no like or dislike. In that state, not only is the wave of anger assaulted where it rises, but also the source which causes it to rise. The scientific devices and the drugs produced through them influence the brain and the nervous system. But the impact of suprasensual meditation, of the experiencing of consciousness and of equanimity, is felt not only upon the body, but also upon the origination of the waves of various dispositions. This is the technique of attacking the root, and therefore offers a lasting solution. It is a method which goes beyond science and it is the only means of reaching the transcendental state. Without it, it is not possible to reach that state.

### **Attacking The Root**

To awaken the consciousness of spirituality, to stimulate faith in oneself, to know oneself, to embark upon the voyage of self-discovery, to surrender oneself wholly to any suffering that one may encounter in the course of discovery, to develop the capacity for enduring pain and to change pain into pleasure—all this constitutes the process of meditation. Not only does this process affect the physical organism, change its chemistry, but also it enters the subtle world and affects our subtle bodies—the *tejas sharir* (luminous body) and the

*karma sharir* ('spiritual body'). Reaching there it destroys all defilements at the root. Karma sharira is the root of all distortions. The process of meditation attacks that root.

### **The Technique of Meditation: The Greatest Discovery**

The discovery of the technique of meditation is the world's greatest discovery. Those who move even one step forward in the direction of attaining the transcendental state, those who advance even one step in the direction of truth, are established in the path of truth-realization. These may count only a few—two to three or more—the number is not important. What is really important is the movement in the direction of truth.

I have found that unless two important things are added to science—experimentation and training—religion cannot flourish. Let us practise and put it to test. Let us make an experiment. One might practise religion for 50 years, but has it brought any change in one's life? Is one less liable to anger now? Is there any change in one's habits? In one's subjection to lust? If lust has subsided even a little, it is good. If not, what has one really achieved?

We utter the name of God, recite a prayer, engage ourselves in self-reflection and worship. We perform all the rituals. But is our mind stable? The answer is—What to speak of five minutes, the mind cannot concentrate on a subject even for five seconds! When we sit in the shop, we are somewhat able to concentrate on the job in hand, but when we sit down for telling our beads, our mind grows so restless and wandering that all kinds of thoughts distract us.

In that case we cannot say that we are practising religion. When the mind is wandering and the consciousness is insecure, what may be said to practise religion—the body or consciousness? Is religion practised through the fingers or through the mind? It is through our consciousness and mind that we practise religion. When these are unstable, there is no following of religion.

When a religious person has not learnt the very first lesson—as to how restlessness may be allayed—how is it

possible for him to practise religion! We talk of higher things—of soul, God, creation, monism, heaven and hell; of previous existence and rebirth; of salvation. But the steadfastness of the mind which is required for understanding these concepts is not available to us. How can we solve these riddles if we do not possess the key thereto,

Practice is necessary for the exercise of religion. Without practice, religion grows inert. A religious teacher may say to his disciple, "Do not be angry, give up addiction to intoxicating drugs, abstain from drinking and meat-taking." But when the question is raised as to how, the teacher is nonplussed.

One of the laws of logic is that there is a cause to every effect. Religion is a factor behind the abandonment of evil; it is instrumental in changing one's habits. When religion is practised, habits are bound to change. If wickedness continues and there is no change of habits, it means that we are practising something else in the name of religion.

I have tried to understand religion in the context of science because the scientific outlook offers today a far more appropriate definition of religion than is possible on the basis of mere belief. There is a great deal of propensity to evil in our bodies whose mysteries are incomprehensible.

I have been studying my body for the last 10-15 years. Yet I cannot say that I have unravelled them all. From the very beginning I have been a student of philosophy and I have gone into it deeply. I have read all the philosophies of India. But the study of Jain philosophy opened for me a new dimension and gave me a new direction altogether.

I believe that to-day direct comprehension is possible; also transcendental knowledge. We can awaken a good deal of our dormant powers. We are not so helpless and poor that we should go on begging all the time. We are capable of doing. But of course we need to open first the doors of possibilities. We should not sit back and complain that nothing can be done. Nothing is impossible if our self-confidence is awakened.

I love religion, but I love science, too. I look at religion from the scientific point-of-view. Two special attributes of science are—experimentation and examination. Religion too

is a science. Religion is truth. Unless a man comes to know the secrets of his body, he cannot unravel the mysteries of religion. The understanding of the body is as necessary for a religious person as for a physician. Today, unless a man comprehends anatomy, psychology and physiology, the three branches of science, he cannot be truly religious.

Today, a religious person is faced with a big challenge—the question as to what religion has given to society, what change religion has wrought? Has the individual changed? In fact we are not able to answer these questions.

Religion has three forms—(1) worship and devotion; (2) morality and will-power; and (3) awakening of the religious consciousness. Morality, honesty and strong determination to keep a pledge command prime importance. If an honest person engages in worship and repeats the name of the deity, it is quite intelligible. But if a person gives a go-bye to morality, does not awaken his religious consciousness and merely engages in worship, it is tantamount to the murder of religion. Today, religion has become a shield to cover evils, a means of fostering lies. How long can such a religion thrive? We are faced with a great danger. We must, therefore, look at religion from a scientific viewpoint—i.e., how we may bring about a change from the physiological and psychological point-of-view.

### **The Highest Reckoning—'Shirshapraheleka'**

There is a mention in the Jain Agamas of the highest degree of reckoning. It is called '*Shirshapraheleka*'. Today's numeration falls far short of it. The Jain figure is obtained by placing 240 cyphers over after a number. It constitutes the highest numeral. When science began to talk of sophisticated mathematics, the truth of '*Shirshapraheleka*' became self-apparent, and it was considered to be an important discovery.

### **The Great Achievement of Phonology**

In Jain literature, there is a reference to the phasing of a clock. It is struck at one place and the vibrations of its sound set going thousands of distant clocks, and it goes on like that

over immeasurable stretches. People took it for a Cock and Bull story. However, when science presented the theory of the fast pace of the sound-waves, the truth of the Jain doctrine was established. Today, phonology is considered to be the greatest achievement of the modern age.

Unless a person moves in the direction of subtle modes, he cannot find the truth. Unless an *anekantic* approach is evolved, there is no possibility of moving in the direction.

### Scientific Achievement

The whole pilgrimage of a man's life is conducted around the gross body. Only rarely do a few people go beyond it. All our means of knowledge are gross and these are capable of apprehending the gross alone. We have no means of comprehending the subtle.

The present scientific age has accomplished a great good for the human race. The right approach towards religion prevalent today was just not possible 50-100 years ago. The great interest in the subtle evinced today was not there before. Earlier, when someone talked of subtle truth, it was dismissed as a mental fabrication. It was called superstition—a blanket word which covered a great deal. But as science began to provide authentic information about the subtle reality, the brazenness to dismiss it as superstition, decreased. Today, it is considered to be impertinence on the part of anyone to dismiss each and everything as 'superstition'. Certain subtle truths apprehended by science today, were simply unimaginable two centuries ago.

It may be said that science today is approaching the frontiers of transcendental knowledge. In the olden age, the development of transcendental knowledge and a direct perception of subtle truths were accomplished through *sadhana*. Today's man has given up *sadhana* for transcendental knowledge, lost the capacity to pursue it; even the technique has been forgotten. No other way is left for him excepting science. The scientists have done no *sadhana*, nor have they deeply studied spirituality, nor made any effort to awaken the transcendental consciousness. However, they have

developed sophisticated apparatuses through which to seek and observe transcendental truths. Through the medium of these sophisticated appliances, all transcendental truths can be known, which means that modern science is quite capable of apprehending and enunciating transcendental truths.

### Astral Projection and Samudghata

A Negro woman called Lilian is adept in transcendental experimentation. Someone asked her, "How do you come to know of transcendental events?" She said, "I know them through astral projection. Every living being is possessed of a vital current, which is also known as the astral body. Through astral projection I go out of the body to visit a particular spot and after having observed what is happening there, I come back and tell others about it."

The technique of astral projection, now recognized by science, is analogous to the process of *samudghata* in the Jain tradition. *Samudghata* means that at the time of occurrence of a particular happening the vital current, goes out of the gross body and reaches the scene of occurrence and becomes acquainted with it. This vital essence can go very far; it has infinite capacities.

When a man is assailed by excessive greed, his vital body opts out. Similarly, in the case of some dreadful disease, or imminent death, the vital spirit quits the body. Modern science has witnessed many such happenings.

A patient was lying on the table in an operation theatre. He was about to undergo a major operation. The doctor started operating. At that time vedana *samudghata* (distran projection) materialized in him. His vital essence departed from his gross body and established itself near the roof. The operation went on and the patient observed it through his vital body. In the course of the operation, the doctor made a mistake. Immediately the patient from above spoke out, "Doctor: You've made a mistake:" The doctor did not even realize who it was that spoke. However, he corrected his mistake. After the pain had abated, the vital body re-entered the gross body. The process of projection was completed. On

regaining consciousness, the patient said to the doctor, "I have watched the whole operation while clinging to the roof."

There are many techniques of body projection. In all these, the vital body opts out.

The Negro woman Lilian said, "I come to know the factual position through astral projection. I get into the aura of the people and can thus describe their character. Of course, I cannot construe the character of a drunkard because his aura gets disintegrated and becomes so blurred that its colours cannot be distinguished."

Our feelings and conduct are the creator of our aura. When the sentiments are good and the conduct pure, the resulting aura is very strong and clear. When the current of feeling is sullied, and the conduct impure, the aura, too, becomes dim, distorted and defiled.

Simon Kirlyon, an electronic specialist of Soviet Russia and his scientist wife "Valentina" evolved a special technique of photography. Through this technique, it is possible to photograph the subtle electronic movements around living beings and plants. A film made of the developments about a leaf immediately after it was torn from a plant revealed a remarkable scene. The first picture showed around the leaf sparks, shimmers and scintillating lights. In the pictures taken after 10 hours, these bright spheres of light seemed to be languishing, and after the next 10 hours, they had grown altogether indistinct. In other words, the leaf was dead. The Kirlyan couple used this special technique to film a sick leaf. Its aura was dim from the very beginning. It soon disintegrated.

The Kirlyan couple also took photographs of the human body from very near. The pictures revealed delicate spots of various colours on the neck, the chest (near the heart) and the abdomen. These spots were indicative of the electrical discharges emanating from those parts. Colour is found in the vegetable kingdom too. It is also found in animals, birds and men. Thus, every living creature has an aura.

The occult scientists have made it manifest that unless a man can turn the special centres of his body into electro-magnetic fields he will not be able to awaken in himself the

capacity to see through things. The whole purpose behind the concept of the psychic centres and *chakras* is to turn the body into an electro-magnetic field. The exercises for increasing tolerance and equableness—fasting, *asanas*, *pranayam*, exposure to the sun, development of the capacity to bear the heat and the cold—all these serve to turn the atoms of the body into a magnetic field and that field becomes so transparent that the consciousness within can peep out and observe what is happening there.

Today, the parapsychologists make use of Telepathy. Telepathy means—thought-transmission. A man is stationed miles away. How to communicate with him? Is it possible? Today, we have the telephone and the wireless. A man sitting in the comfort of his home can talk to his kith and kin living thousands of miles away. But in ancient times, such means were not available. How could then one establish contact with people far away? In ancient times, even the word 'telepathy' did not exist—it is an English word. In those days, recourse was taken to the technique of distant thought-transmission. For instance, take the case of a yogi. His disciple is living five thousand miles away. The yogi wishes to communicate something to him; he wants to talk with him. What should he do? The modern means of communication were not available in the olden times. But the technique of thought-transmission was practised in those days, by which an exchange of ideas was accomplished.

### **The Technique of Preksha Meditation**

The technique of preksha meditation is a scientific technique in the sense that it is not like taking a leap in the dark, it has a scientific basis. In it, both cause and effect have a role to play. What is the cause of a particular habit? What is its effect? What is the reason for changing it and what is the process for effecting that change? All this is very clear—like mathematics. There is no room for any doubt. He who is acquainted with metaphysics as well as physiology, grasps this truth at once. He comes to know that there are many special psychic centres in our body and how their functioning

changes and with what results. The physiologist by himself alone does not know it. However, both physiology and metaphysics in combination can change the way of social living. As it is, our education is incomplete. Need is felt today for linking spiritual education with social education and the way of social life with that of spiritual life. Both should be combined, for only a combination of the two can lead to a radical transformation of consciousness, to the awakening of a new consciousness altogether. That is our chief objective—to bring about a transformation of consciousness, not merely a physical change. It has a therapeutic aspect, too, but that is secondary. Our primary aim is—the transformation of consciousness.

## ANUPREKSHA OF MENTAL EQUILIBRIUM

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Sadhana means the maintenance of equipoise. To flare-up in adversity, to be besides oneself with joy when things are going well—both these are indicative of imbalance. One should maintain one's mental equilibrium under all circumstances. It is difficult to do so without regular practice. However, with sadhana as one's goal, what is difficult becomes easy.

Why is the mind shattered? Why does it get so restless? Why is there any depression at all? One is tormented by one's own mind. Why? Why is the mind assailed by infirmities? How does fear enter the mind? I think all this happens because an ass is made to carry the burden which only an elephant can bear. No wonder the poor ass is quite weighed down.

In order to be free from all these problems, we must understand and live in the present—not totally cut off from the past, but evaluating it fully. Because we are greatly influenced by the past we must understand it, too. However, while we are engaged in retrospection, we must take care that the present is not wholly supplanted by the past. .

Unless we understand the factors influencing the mind, unless we comprehend how it is affected by time and space, we shall not know how to resolve the problem of mental peace. It will continue to be a problem. A man living in an atmosphere of pollution, must learn to purify it, or his sadhana will not flower. There is the furnace with the fire burning in it. On it is placed a vessel full of water. It would be absurd for a man to think that the water should not get

heated. As long as the fire is burning and the vessel placed on the fire, the water is bound to get heated. It would soon start boiling.

Deep inside us is raging the fire of passions. There is the feeling of revenge, the passion of lust, the sentiment of fear and hatred, attachment and aversion. The furnace is burning and the mind placed on this furnace is bound to get heated up. Under these conditions, it is bound to grow unquiet. The mind is like water. The water is naturally cool. That is its character. But when it is placed on a blazing furnace, it must grow hot and boil. The poor mind by itself is not unquiet; it is cool. But below is blazing the furnace of passions, and how is it then possible for it not to get agitated?

If we want to do away with the mind's unrest, we must pay attention to the passions raging within. The quieter the feelings, the quieter the mind. Unquiet feelings make for an unquiet mind. That is the inevitable law.

### **The Criteria for Psychological Health**

Using the technique of 'personality parameter', psychology has laid down the following six criteria 'for the evaluation of man's personality and mental health.

The first parameter is *apparel*. What kind of clothes does a man wear? How self-vigilant is he? His inner happiness can be determined by his manner of dressing himself. The apparel oft proclaims the man.

The second parameter is *behaviour*. How does a man conduct himself in various circumstances? The mind of a person who acts in a balanced or unbalanced manner by fits and starts, cannot be said to be healthy. A person possessed of a sound mind will not lose his equilibrium even if his interlocutor grossly misbehaves. He will always behave decently. Through his own good behaviour, he will bring about a change in other person's conduct or at least oblige the other person to think, "How polite and well-behaved is this man;"

The third parameter of mental health is *right thinking*. One big cause of mental disturbance is that a person does

not know how to think. He sits down to deliberate upon something, and his mind starts wandering. He simply does not know what to think about and how. A man's whole life, all his activity, is determined by thought. But he does not know how to think. While engaged in thought, many arguments, pros and cons, present themselves before him, leading him astray. A man is judged by his thought. By analysing a person's ideas, one comes to know what kind of a person he is. It is through his ideas that his mental health can be determined. When the mind is healthy, a man's thinking is sound. He looks at everything in the right way.

The fourth parameter of mental health is—*response*. A person's response to different situations is indicative of his mental health, or otherwise. If someone passes a bitter remark, it is not necessary to pay him back in the same coin. When a man reacts and answers tit for tat, it shows how sick his mind is. If the father is possessed of mental health, he will not be upset by his son's anger. Rather he will say—"My son, it does not matter. Please have patience and consider the whole thing calmly." People generally think that if a son displays anger, his father has the right to display even greater anger. How else to maintain his parental authority? Such thinking is symptomatic of mental ill health.

The fifth parameter of mental health is—*character*. What kind of nature does a man possess? Is he indolent or hardworking? An optimist or a pessimist? There are some people who will find a cause for despair in the midst of great prosperity; there are others who discover a ray of hope even in the midst of rank despair. An optimist fills even prosaic surroundings with hope and enthusiasm. That a man should be optimistic and always talk with enthusiasm, is not something unreal; it is embracing the reality of life, not an escape from it. The optimists—those who find hope even in the midst of despair—turn a fact of life into a truth which can be implemented.

The sixth parameter of mental health is *decisiveness*. Is an individual capable of taking the right decision? Is he capable of taking it immediately? Often there is too much

thinking and no decision. A person's mental health can be determined on the basis of all this.

These are the six parameters suggested by psychologists for the appraisal of mental health. We examined the principles of equanimity from the spiritual point-of-view and those of mental health from the psychological point-of-view and came to the conclusion that a person who lives a balanced life, a life of equanimity, of tolerance, who does not thrust his mind into the furnace of passions and cares, enjoys mental health. Mental health, indeed, is the fruit of equanimity. The man who has not properly valued equanimity, may be said to have never worked for the preservation of his mental health. On the contrary, the man who has found equanimity and equipoise, looks upon his mental health as a valuable trust which he must preserve at all costs. In fact, equanimity means mental health and mental health is equanimity.

### **The Training of The Mind**

One of the dimension of philosophy is—*the training of the mind*. By training the mind, by rendering it more subtle, we come to perceive things which lie beyond the range of a gross mind. There are many principles of mental training. One of them is mindful action, which means harmony of thought and action, Both action and thought go together. When the mind is divorced from action, it leads to incoherence. The only way to train the mind is meditation. As meditation matures, the mind stands tamed. While doing anything, one should be fully aware of doing it. While eating, one must put one's whole mind into the act of eating. While walking, one must walk with perfect mindfulness.

Similarly, while speaking, one must be aware of doing so, and when engaged in thought, one's whole mind should be associated with the process of thinking. This constitutes the harmony of thought and action.

Mindful action is an important dimension of philosophy. When mindfulness matures, meditation no longer remains a matter of sitting down for an hour; it embraces the whole of one's life. It continues undisturbed through every kind of

activity. It one sweeps the floor, one does it with full attention. The hand moves with the broom and the mind moves with it, too. It is not that the hand is engaged in sweeping, while the mind wanders elsewhere. There would be no split of personality, no division. Whatever activity the body is engaged in, the mind is engaged in it, too. It is not that the mind issues a command and goes on a spree while the poor body is left alone to implement it. There is no room for a master-and-servant relationship in mindful action. What subsists there is a relationship between two comrades. Both the mind and the body work together, also rest together. If the mind works, the body also works. If the mind rests, the body also rests. There is perfect harmony between the two.

Mindful action constitutes the first principle in the *training of the mind*. Through it the mind grows dexterous and refined so as to apprehend the subtle.

The second principle of mental training is—*the evolution of imaginative power* alongwith the development of will-power. The mind should be so trained as to be able to draw a clear picture—the creation of an image through the imaginative faculty and the actualization of that image through will-power. Through auto-suggestion, we can transform out sentiment into will-power and through will-power we can realize whatever goal we choose for ourselves. We become what we want to become and we move in the direction we wish to take.

The third principle of mental training is—*concentration*. The mind is fickle by nature. It does not stay at one place. Not to stay at one place, to be unsteady, is the nature of the mind. If the mind becomes stable, we should take it that it has transcended its own nature. The mind may be compared to mercury, which cannot be grasped. How to catch hold of the mind is a question that has been discussed for thousands of years. Man is very enterprising. He has laid bare many obscure truths. Mercury is so flickering; yet man has been able to bind it in pellets. Thus it is possible to hold it now. If mercury can be so held, why can the mind not be made stable? Through various processes, mercury can be bound. So can the

mind through the technique of meditation.

One method of holding the mind is—*concentration*. The mind should be accustomed to stay at one point, to concentrate on one goal. If the mind can concentrate on one subject for three hours, innumerable powers are awakened. It is not easy to stay with one subject for three hours. It requires a lot of practice and patience. If the mind can remain concentrated on a point even for an hour, the sadhak will experience a tremendous explosion within himself and see for himself what powers are being awakened in him. What to speak of keeping still for an hour, if an individual can concentrate on a subject even for 5-10 minutes, he will experience an explosion of energy within his body.

The fourth rule of mental training is—*the practice of preksha meditation*. The practice of preksha means—perceiving. The mind must practise observing. It knows very well how to think—that is what it has been trained to do. And the mind is quite proficient therein—it is continually thinking. We have to train the mind so that it can observe. The mind is quite capable of observing. Thinking is the mind's superficial function. There is greater depth in observing or perceiving. When the mind starts observing, seeing or perceiving, thinking is relegated to the background. At all times, perception is far more important than thought. Observing, seeing, is the primary thing; thinking is subsidiary. When we think about something, we do not directly experience the reality of it. Thought is an intellectual process and truth lies beyond the intellect. But when we see or observe a thing as it is, without the meditation of thought, we immediately come to perceive the truth thereof. Then there is clarity without a shadow of doubt.

The exercise of deep breathing is an exercise in non-intellectualization. It is an exercise to confine thought to its own sphere, so that it does not interfere with seeing. With practice, we can initiate or stop thinking at will. There are some people who do a lot of preparation before they deliver their lecture. Their speech is the outcome of thought. And even after the lecture is over, thinking about it continues. "It

would have been better if I had said this or that!" So there are three lectures—one actually presented before the public, the other two continuing in the brain. Mostly we come across people with 'three lectures'. Such people are rare who indulge in no thinking before and after—all their thinking is done in the very moment of speaking. Nothing is left to do after the speech is over.

I devised for myself a maxim, so as to be completely free from care. 'There is no residue left. Whatever we undertake—some serious study or research—the moment we are finished with it, we say to ourselves, 'There is no residue left!' It is finished! There is nothing more to do. Tomorrow I am going to begin a new chapter, a new life. I am going to embark upon a new enterprise!' If we end the day with the burden of the vast undone, wondering whether we would be able to finish it ever, the energy of the brain is altogether misspent, our mind will be filled with tension, and our thinking transformed into anxiety, and our work left unfinished.

Even such a powerful person as Ravana said at the time of his death, "A great many works of mine are left unfinished!" Is there a man who does not talk in this vein? Yet a spiritual person engaged in sadhana can say, "Nothing is left unfinished! All stands fulfilled!" His thinking will ever be free from care. If we can distinguish between 'thinking' and 'care', no confusion would ever arise. Once somebody approached Acharya Sri and said, "A violent crowd is coming this way. Anything could happen!" He displayed great fear and was beside himself with terror. Acharya Sri made a brief but beautiful answer—"The situation requires mature thinking, not worry: right action, no anguish!"

To be anguished about something is one thing; to face the challenge, to meet it adequately, is quite another. To be lost in worry is one thing, and to reflect, to deliberate quite another. No anguish, nor worry, but reflection should be in moderation, so as not to turn into affliction and anxiety. Everything within limits! To understand one's limitations and to keep within bounds is very necessary. In order to preserve mental balance, it is necessary to limit thinking. With the help

of the breathing exercise, suggested here, it is possible to forestall the cycle of thought. When we breathe and our attention is centred upon the act of breathing, all other options lapse, reflection ceases, thinking comes to an end. If, while practising deep breathing, one finds that there is too much interference of thought, one should try holding one's breath from time to time. The moment breathing is stopped, all thinking would cease. *Kumbhaka*, i.e., holding one's breath, is the best way of stilling thought.

There is another way to go about it. When it seems that too many thoughts are arising, one should still one's tongue by pressing it with one's teeth. With the stilling of the tongue, thoughts, too, grow still. Thoughts and the tongue are intimately related.

Still another way is to twist the tongue so that its tip touches the palate. The moment it touches the palate, the flow of thoughts would cease of itself.

There are little exercises, small experiments. They help to prevent our thinking from becoming morbid, from turning into anxiety. When there is no worry, the mind maintains its equilibrium.

### **The Causes Of Mental Disequilibrium**

The first cause of mental disequilibrium is—*excitement, frenzy*. We have no control over provocative tendencies. We get agitated over little things. Meditation is very important because through it we come to have a measure of control over ourselves. I do not want to say that meditation brings about an immediate cessation of all passions. That is yet a far cry. Yet it is no mean achievement if we can shut the door on all passion and lock it at will. The door, the lock and the key were devised so that man can be secure. They constitute in themselves a great means of safety.

Let consciousness so awaken in us that, in the face of a provocative situation, we should be able to close the door immediately and keep still. This is something great and only man is capable of it. The beasts cannot do it. When confronted with a provocative situation, a beast is bound to get provoked,

it may be a buffalo or a pig, or a bear or some other animal—all of them, when provoked, would start hissing and redden with rage. Man alone has the capacity not to get agitated even in a provocative situation. He is capable of exercising control over his emotions. Because he has been able to develop such a consciousness, he can lead a balanced life.

The *second* cause of mental imbalance is—*stubbornness*. Obstinacy creates disequilibrium. If you look into it carefully, you will find that in the case of problems arising in the family, a stubborn nature is productive of great suffering. One takes up a particular stand and will not give it up under any circumstances. It creates in the family an atmosphere of hostility. In one and the same house, living quarters are separated by walls and many different households come into being instead of one joint establishment. It does not end only in separate quarters and kitchens, but because of lingering bitterness, the father and the son do not meet each other for decades together. The father would talk laughingly with a stranger, a casual visitor, but the moment he catches sight of his son, he averts his face and turns away his eyes. In the case of a sudden encounter, his eyes show anger. It is a queer situation and sheer obstinacy is responsible for it.

The *third* cause of mental imbalance is—*partiality*. It destroys our mental equilibrium as well as that of the person confronting us. We have received a number of complaints such as—"I was devoted to my father and am still. But my father has been so partial in-as-much as he has given all his property to my elder brother and cut me off with a shilling!" Similar complaints are often preferred by a younger brother against his elder brother, by a son against his mother, and if the mother happens to be a step-mother, there is no end to fault-finding. Partiality constitutes a big problem indeed. Mental equilibrium is also disturbed because of a millowner's partiality for or against one of his workers.

The *fourth* cause of mental disequilibrium is—*unbalanced diet*. Mental equilibrium is also disturbed because of unbalanced diet. This question is often neglected although modern scientific research has thrown a good deal of light on it.

Insanity is not the outcome of mental confusion alone. A man can also go mad because of unbalanced diet. Dietetics is a very important subject. If one takes corn, carbohydrates and starch alone, it serves to fill the belly all right, but the mental balance is disturbed. One needs proteins, too, also fats and salt. One needs to take all these. Only when the diet is balanced, does the brain function well. The man who flares up too soon, who is extremely ill-tempered, who often picks up quarrel, is a cause of torment to his family all the day long, must seriously consider if it is a faulty diet which makes him what he is.

The *fifth* cause of mental imbalance is—*nervous debility*. The nervous system has two principal parts—the brain and the spinal cord. The person whose spinal cord or backbone is defective, has his mental balance impaired. Many of you experience discomfort in sitting straight. The debility of the nervous system, the weakness of the backbone and the feebleness of the brain—all these cause mental imbalance.

A new therapy has come into vogue these days—*osteopathy*. Nothing much is done in this method of treatment except that some pressure is applied on the spinal cord. That is how all the diseases are treated. The spinal cord is the root of all the diseases; all the nerves in the body originate from here. There is here a network of nerves, fibres and arteries. Everything passes through these. The spinal cord is the root from which all these separate. It is our central nervous system on both sides of which are to be found the sympathetic nervous system and the parasympathetic nervous system. It controls everything. When the nervous system itself becomes enfeebled, all talk of mental balance is rendered meaningless. We might practise meditation a thousand times, it serves no purpose. In fact, meditation becomes impossible, however much we may try. Meditation is possible only when the nervous system is strong. Outwardly, a heavy, large-sized person may appear to be strong and sturdy and a lean lank person with little flesh may appear to be very weak. But the fact may be altogether different.

He who has splendour, is strong. Appearances are gross

and deceptive. The role of the flesh is very small. What commands prime importance, is the nervous system. Life means—the activity of the nervous system. The two most powerful systems are the nervous system and the glandular system. All the light is radiated by them. They control everything. Mere flesh has little importance. Nor do other elements of the body possess that much power.

We have enumerated five causes of mental disequilibrium. We want to maintain mental balance. We want the mind to be wholesome and at peace. An important exercise is—body-perception, i.e., observation of the body. Body-perception strengthens the nervous system and supplements the provision of certain chemicals in the body. We must know that our body produces certain vitamins. We do not get all the vitamins from outside; these are also generated within. Our body absorbs the heat of the sun and vitamin D is produced of itself. The heat of the sun is the best source of vitamin D. Our body also produces many other chemicals and proteins, but it will do so only when we keep in a state of tranquillity. The practice of meditation, the exercise of mental equilibrium, is meant not only for the achievement of salvation, but also for living a happy life in the present.

Let us consider the technique of *preksha* meditation in the context of the prevailing mental imbalance. Is it possible to accomplish through *preksha* meditation a work which is generally sought to be accomplished through the use of drugs and electricity? This question can be answered in the affirmative. The little exercises that we undertake under *preksha* meditation thus become highly significant. The cure which the drugs are unable to effect, is accomplished through these little exercises. How to give rest to the brain? That is the question. How to end the ceaseless whirling of thought? The rest provided to the brain and the nervous system through *kayotsarg* is not obtainable through any other method. Neither the drugs nor electricity can provide such relaxation.

## ANUPREKSHA OF PATIENCE

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A mythological tale runs as follows:

Indra, the chief of gods, said to his council—“There is not a soul on earth as long-suffering as Mahavira. Not even a God can make him go astray.” The members of Indra’s council assented their chief’s assertion. However, one God called Sangam had a different opinion. He said, “No man can be so long-suffering that a God, with all his power, cannot make him deviate from his path. I could prove it if you so desire.” After obtaining permission from his chief, Sangam descended to the world of humans. He began to torment Mahavira. Just in one night, he inflicted upon him twenty mortal pains. Assuming the form of an elephant, he tossed him high into the sky, later he bit him in the guise of a scorpion. Then, he attacked him in the garb of big black ants and drenched him in blood. All this failed to stir Mahavira. We are disturbed when we are afflicted with violence. We are afflicted with violence when we identify ourselves with sensation and feel that someone is tormenting us. It is the rule of non-violence that meditation should not be identified with sensation and the other person must not be viewed as causing pain to us. Excepting his own accumulation of karman, Mahavira did not regard anybody else as his tormentor and his meditation was never separated from awareness. That is why Sangam failed to achieve his objective even though he created around Mahavira an atmosphere of dreadful suffering.

Sangam sought another way to disturb Mahavira’s

tranquillity. He created a row of beautiful damsels to distract Mahavira. A non-violent person has to achieve victory over both favourable and unfavourable circumstances. To maintain one’s equanimity in pleasant circumstances is far more difficult than to be victorious over adverse circumstances. However, when the great flame of fire of awareness is ignited, both kinds of fuels—favourable and unfavourable—get consumed. Awareness continues.

Sangam was completely demoralised. He approached Mahavira and said, “Illustrious Sir, you may now live in peace. I am going away. Your non-violence has triumphed over my violence. I was causing you pain and you were all the time bathing me in the stream of your limitless compassion. I was trying to drown you into the ocean of suffering, while you said to yourself, ‘Here, Sangam is trying to make me an instrument of his plunge into an ocean of violence!’ Not for a moment, did you entertain any grudge against me. I am fortunate to have witnessed with my eyes a matchless model of equanimity.”

Fortitude is an element which strengthens one’s faith in morality. Generally, if a man performs a virtuous deed and does not get an immediate reward, he is inclined towards immorality. But a person possessed of fortitude continues in his righteous path regardless of consequences.

### The Secret of Sadhana : Patience

The biggest problem of the modern age is that a man has no patience—he wants immediate results. If he sows something today, he expects to reap the fruits thereof at once. This impatience, the desire not to be kept waiting for anything, is a hindrance to sadhana.

Impetuosity in the path of sadhana is bad. One should gradually increase one’s practice or the equilibrium of the body is disturbed. So much so that it becomes difficult to hold it together. Walk patiently. Do not let a situation of impatience arise. Let us not be too anxious to realise the stage of non-mind. If the mind functions in the right way, with proper support, and moves steadfastly in one direction, it would

reach its goal—it will become non-mind. We have set out to discover the truth. We must go on and on with our search. We have to find out many truths.

### **Positive Thinking**

A devotee said—“O Lord! People do not care for their benefactors, whereas you are considerate even to those who do evil to you. It is but natural to be kind to a well-wisher but the love you bestow on an evil-doer, people are not able to show even towards their benefactors. That is your uniqueness!”

Sangam inflicted upon the Lord a great deal of suffering. An average person curses his tormentor, saying, “How mean and wicked is this man! Causing me endless suffering!” But Lord Mahavira thought—“Through me the world is moving towards salvation. But this man is drowning because of me!” He pitied him.

It was Karl Marx who first propounded the doctrine of Communism. He was a sociologist and an economist. To expound his thesis, he kept wandering. People exiled him, turned him out of his house. It happens like that. People who have given a new truth to the world, have had to bear insult, sometimes even to drink poison, at the hands of their own devotees.

Socrates was a great monk and a philosopher. Even today he is considered by the West to be a metaphysican of the first order His enunciation of truth went against the contemporary traditional concept. That is why he was obliged to drink poison. Jesus was nailed to the cross because he uttered truth contrary to the current beliefs of the time. Bhikshu Swami, too, had to endure a great deal.

This is how a forbearing person thinks—if pelted with abuse, he says to himself, “Well, I have been called names, but at least not beaten.” Even if thrashed, he says to himself, “Well, I haven’t been killed. I am still alive. I have only been given a beating.”

This is what we witnessed is Dewas. The discourse had just begun. There was a sudden uproar. The miscreants

numbered only a few—5-10 persons, but the tumult raised by them distracted the gathering. Acharya Sri was requested to withdraw, because of the possibility of stone-throwing. And indeed, stone-throwing began presently. One of the stones, aimed at Acharya Sri’s head, struck him on the back. Acharya Sri said, “It hardly matters. We have had to endure so little. Not a scratch anywhere. It could have been a bullet!”

Even when faced with the prospect of losing his life, a religious person or sadhak says to himself, “Well, only life is lost, but not righteousness.” A patient man accepts all that happens to him with grace. This positive approach is found in sadhaks and metaphysicians, who have realized the supreme truth.

## ANUPREKSHA OF HONESTY

One meaning of morality is—integrity. Integrity is of three kinds—integrity of speech, integrity in money matters, and integrity of conduct. Integrity of word has been a distinctive feature of Indian culture. Whatever word escapes one's lips, becomes inviolate, ineffaceable like a line drawn on stone. It is not necessary to document it; nor is there required any witness. It is enough that a word has been given. Now, it must be kept at the cost of one's life. The whole of our history bears testimony to the inviolateness of the word.

I should like to mention here the story of a distinguished wealthy man of Gujarat. He was a renowned businessman. His name was Bhainsa Shah. He belonged to Rajasthan but was living in Gujarat. Some exigency of business required him to immediately raise a sum of Rs. 1,00,000. How to get it? He was a stranger, in a new country, and he urgently needed one lakh of rupees. Today, one lakh of rupees is not considered to be a big sum. We can only visualize what tremendous value it commanded 500 years ago. Bhainsa Shah found himself in a queer situation. He went to a rich merchant and said, "I need a lakh of rupees." The merchant asked for his name. He gave it 'Bhainsa Shah.' It was a name well-known. The merchant said, "I'll lend it to you. Let us draw up a document." Bhainsa Shah said, "There is no need to draw up any document. Still, if you need some assurance, here is a hair from my moustache—a hair from the moustache of Bhainsa Shah! You may keep it as a security against the loan." The merchant counted out Rs. 1,00,000 at once. Bhainsa Shah was

able to meet the emergency. Later, the loan was duly returned. Now-a-days, what to speak of one hair from the moustache, even if the whole moustache is pledged, there is the possibility of the pledge not being redeemed.

The *first* and foremost mark of authenticity is—the *integrity of one's word*.

The *second* mark is—*integrity in money matters*. There had been a tremendous development in this respect in the modern times. The question arises as to who is pure. Only he is pure who is clean in money matters. There have been a good many instances of financial integrity in the past.

A new instance is that of Acharya Narendra Dev. He was a great scholar and a great statesman, Once, while serving as a Vice-Chancellor, he was seen going about in a tonga. People said, "How is it, Sir, you are using a tonga? You have got a car!" He replied, "The car belongs to the University. Right now I am not going on any university business, but some private work of my own."

This is an example of honesty in money matters.

There was a Chief Minister of Jodhpur State, who kept two lamps in his house. When he conducted State business, he lighted one lamp, and when he did his own work, he lighted another, so as to avoid the State incurring any expenditure on his account.

The third mark of authenticity is—*integrity of conduct*. One kind of behaviour inspires trust; another kind creates distrust. There is a great need for good conduct in society. All people expect to be treated well by their parents. A father expects good treatment from his son. The neighbours expect good treatment from each other. Where there is honesty of conduct, society keeps in good health whereas dishonest behaviour creates a great many difficulties. Someone said to me, "My neighbour is a queer bird. He collects all the rubbish from his house and deposits it in front of my house. I remonstrated with him, requesting him repeatedly not to do so, but all in vain. He would not listen. Ultimately, my servant, too, started laying the rubbish of our house at his door.

Such unwholesome conduct, the conflict in relationship,

gives rise to an unsavoury situation.

A society in which honesty is cultivated, progresses ahead, whereas the future of a society devoid of honesty, is forever questionable. The first principle of stability in society is honesty. How can a society where integrity is destroyed, ever prosper? How can it subsist with any measure of confidence? It is just not possible. And yet who can tell why there is such lack of integrity in the present intellectual, scientific and progressive age. One cannot help wondering why this paradoxical state of affairs should continue. While on the one hand, man has made tremendous progress on the intellectual level, on the other, there has been a retrogression in the emotional sphere. Let us understand it well that without integrity, without honesty, no society can advance along the path of progress.

### **Meaning of Integrity**

Integrity is an element which is valid for economics, politics and religion alike. In his book entitled Kautilya Arthashastra (Crooked Economy) Prime Minister Chanakya says, "A government servant should not accept bribe." Declaring this tendency to be 'difficult to cure' he says that just as we cannot tell when and how a fish living in water, slakes its thirst, similarly the process of a government servant accepting bribes is not easily detectable. Emphasizing this fact still further, he says, "It is easier to divine the movement of a fish in water, or the flight of a bird across the sky, then to detect the bribe-taking of a government servant."

'Integrity' or 'honesty' means—not to deceive anyone. Financial uprightness aims at the development of trade and business. A merchant deals honestly with his clients. Thus people come to have greater faith in him and come to him with pleasure. His prestige in the sphere of business is enhanced and many of his business problems are resolved of themselves.

Integrity in politics controls the tendency of betrayal rising between the rulers and the ruled. Their mutual relations remain smooth. The people are happy and the government

free from care.

Integrity in the sphere of religion closes the door to self-degeneration. Base thoughts stand purgated. One experiences a sense of purification on the ground of thought and action and attains bliss which can never be got through inauthentic conduct.

### **Origin of Dishonesty**

The day man aspired to the forbidden fruit, the seed of dishonesty sprouted in him. Integrity means the acceptance of what is right and proper and the abandonment of what is wrong and improper. A man caught in desire does not observe decorum and thereby becomes inauthentic and dishonest.

Dishonesty in itself is a kind of thieving. There is the dishonesty of speech, of thought, of action. In Sanskrit literature a dishonest person has been called as a 'wicked soul.'

According to a poet : A person endowed with the unity of thought, speech and action is a great soul; he who suffers from the incongruity of thought, word and action, is wicked,

Honesty is nothing but harmony between thought, speech and action and contradiction between them is dishonesty. Honesty is non-stealing: dishonesty is stealing. Our philosophers have laid down a wonderful criterion for honesty. They have said:

"A man is entitled to only that much food which satisfies his hunger. Only that much belongs to him, The rest belongs to others. He who claims, more than his share is a thief and deserves to be punished."

This definition of honesty or non-stealing is of a very high standard. One thing is very clear that a man moving in the direction of more and more accumulation cannot be authentic or honest. In other words, an authentic or honest person will never accumulate things.

### **Authentic Behaviour**

To be true to others constitutes honesty, but this definition of honesty has never appealed to me much. The

definition of honesty which appeals to me is: *'To be true to oneself.'* He who sees evil in wishing ill to others, can escape from it. He alone can be absolutely authentic. When a man's truthfulness is grounded on conduct, he appears to be true in other people's sight. That is, he is concerned with appearing to be true when he is in the limelight. The truth which one accedes to; when alone and unknown, can only be grounded upon oneself.

Some people embrace truthfulness for the sake of the nation; others for their own good. The seed of truth lies dormant in every man, and given the right occasion it sprouts. He who is inspired by an inner urge, is not influenced by circumstances. That he will not be affected by circumstances, cannot be said of a man who seeks inspiration for his growth from outside, nevertheless, irrespective of the motive which inspires it, honesty remains the pride of democracy.

Consciousness should be so developed as to uplift a man, not to degrade him. The first characteristic of an uplifting consciousness is honest behaviour. The conduct which proceeds from the awakening of moral consciousness, is bound to be authentic. Morality is related to more than one person, whereas spirituality is concerned with one individual alone. Morality is dual-dependent upon two. For a solitary person, the question of morality or immorality does not arise at all. How to conduct oneself, becomes relevant only in the presence of two or more persons. A moral person will not indulge in dishonest behaviour. His conduct will always be upright.

### **Significance of Uprightness**

It is the nature of the wind to blow; yet it might cease to blow. The mountain is solid; yet it might become liquid. The water is generally cold; yet it might start boiling. All this is possible but a man affected with attachment and aversion can never be trustworthy.

Only that man is credible who is free from attachment and aversion. Only he who is honest can be trustworthy. Honesty, integrity, is the greatest thing in the world. He who

has no honesty, cannot be religious. The foundation of religion is—honesty, truth. Lord Mahavira says, *"Truth is God."* Truth is complete identity between word and deed. The scales weigh equally, without showing any partiality to anyone. The measure of a meter is the same for all. Is it not a great fraud, when a man, who does not want even his watch to be incorrect, practises dishonesty in his life? The man who has understood religion even a little, will strive to lead a life of complete integrity. With a view to introducing probity in life, Lord Mahavira framed certain rules. If a monk borrows from a householder a scissor to cut his nails, he must not use it to cut cloth, because he has borrowed it for the specific purpose of cutting his nails. If some article of food prescribed for a sick monk is brought, only the sick monk for whom it is bought, must eat it, nobody else. If a householder offers some tea for a particular monk to drink; else it must be surrendered: no other monk can take it. There are many such rules for leading a life of utmost rectitude.

Without uprightness, there can be no trust. During the course of reading Brihadkalpa, we came across the story of a hunter and his hound. The hunter said, "There! there!" and made his hound run and it killed and fetched a deer. Once again the hunter said, "There!" but the dog sat still and made not the slightest effort to move. A doubt developed in his mind; he could trust his master no longer. Where there is deceit, there can be no integrity. You can fool a person once or twice, not all the time. Today, dishonesty and corruption prevail in every sphere. In Sutrakritanga, Lord Mahavira says: "Do not lose all for a little!"

### **Upright Conduct**

Swami Vivekanand visited America. An American asked him, "Wherein lies Mahatma Gandhi's uniqueness? Is he very wealthy? Does he wield great power?" Vivekanand smiled and said, "He is destitute of both wealth and power." The American asked, "Then wherein does his uniqueness lie?" Vivekanand said, "Mahatma Gandhi has three great qualities which he has inherited from Indian religion. These are:

1. Integrity
2. Satyagrah (Loyalty to truth')
3. Simplicity

The first of these three is *integrity*. Integrity, indeed, is the criterion for judging the moral excellence of a country, society or individual. India, in the remote past, was handsomely blessed with this quality. The following incident occurred 2500 years ago.

A rich man was getting a house constructed. The foundations were being laid. During the course of the digging, the labourers espied something shining under the earth. They dug a little further and found a large vessel filled with gold coins. They immediately, approached the head-mason and told him about it. The head-mason informed the house-owner, the house-owner informed the king. Had the labourers wanted to purloin the vessel containing the gold coin, they could have done it. Had the head-mason so desired, he could have done it in collusion with the labourers. Had the house-owner wanted it, he could have shared it with the head-mason and the labourers. The king would not have come to know about it at all. Had the king wanted it, he could have appropriated it for his own use. But the labourers said—"we have no right to it: the head-mason may have some right to it." The head-mason said, "I have no right to it: the land belongs to the house-owner; he alone has the right to it." The house-owner said, "Only the king has the right to something which comes out of the bowels of the earth." The king also refused to own it because no deep excavation had been done and the land belonged to a private individual. Consequently, no one was prepared to accept the treasure.

What remarkable probity does the above story exemplify! "We shall not accept anything to which we are not entitled." The Indian soil has given birth to labourers, building-contractors, landlords and kings who would unhesitatingly relinquish a pot of gold coins, saying they had no right to it. It is such moral consciousness which is needed to-day. Once it is firmly re-established, the moral consciousness of India can serve as a model for the world.

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## ANUPREKSHA OF SIMPLICITY

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In the Deshvakalik Sutra, we find a beautiful depiction of emotions contrary to the four principal passions. If we want to abate or eradicate anger, we must develop tranquillity. The opposite of anger is tranquillity. The stronger the sentiment of tranquillity, the more quickly will the passion of anger subside. If we want to end pride, we must cultivate gentleness. The opposite of pride is gentleness. For annihilating illusion, one must cherish straightforwardness. There is not much difference between straightforwardness and friendship. In fact, goodwill or friendship naturally follows simplicity and sincerity. If there is sincerity and straightforwardness, the question of enmity with anyone just does not arise. Crookedness ever precedes enmity. All animosity is perverse. Without perversity or crookedness, there can be no enmity. The feeling of ill-will arises only when there is secrecy and the desire to cheat another. Where there is no reservation at all, where all is straightforwardness and simplicity, where life is transparent like a crystal, there is no room for enmity at all. The opposite of illusion is straightforwardness. To do away with greed, one must develop contentment; the opposite of greed is contentment.

To end various passions, contrary sentiments must be reared. Unless the opposite feeling is nourished, the passions will not be weakened. Unless they are weakened, they cannot be ended. They must be enfeebled to a point where they disintegrate all at once.

### **Straightforwardness—The Way to Purification**

Lord Mahavira said, "He alone is purified, who is straightforward and simple. In the Indian tradition is found the concept of penance for purification. The first condition of penance is that a person should become as simple as a child and acknowledge his faults before the guru without any reservation. This is self-criticism. To be simple as a child and to acquaint the guru with everything unreservedly is self-criticism. Now it is upto the guru to do what he will. You are free from care. If you hide anything, it will prick your heart like a thorn. Then there is no purification. He who hides his defects and deficiencies, cannot be purified. And religion cannot bide in an impure soul. Only a straightforward and simple soul is pure, and only in a pure soul does religion abide.

Gautam asked—"O Gentle One! What does one get out of uprightness?"

Lord Mahavira said—"Gautam! From uprightness one gets the straightness of the body, the sincerity of feeling, the simplicity of language, and a harmonising temperament leading to a perfect correspondence between word and deed."

Uprightness means simplicity. Which is that mass of light which shines allround. Lord Mahavira said—"The purity of heart comes to him who is simple." The mind of a crafty person cannot be pure. A child's mind is simple. That is why a child inspires love in every heart. As we grow up and become clever, our mind is heaped with many coverings. There is the covering of ignorance, of doubt, of illusion and attachment. We do not try to understand the other person, that is why we are not open-hearted towards him. We want to exploit the other person; that is why we are not sincere to him. Had there been no ignorance, doubt and fraud in the world, love would have flowed among mankind and there would have been no distance between man and man. Then there would have been no division.

A Sanskrit poet has said : "The needle is straight and

therefore sews things together, creates one fabric out of two pieces. The scissor is crooked; it splits; cuts one piece into two."

Straightforwardness binds the minds together: the scissors of illusion and attachment severs them.

The political scientists said, "A man should not be too simple. The trees which are straight are cut down; the crooked ones are spared." This political adage has only served to extinguish the lamp of simplicity in man's heart. I should like to ask if you like a man whose body is crooked. Do you repose any trust in a man who does not talk straight? Do you love a person who dupes you? The answer to these questions is in the negative, i.e. you do not like such persons. Then how do we make out that we should not be too simple? If every man's heart were like an open book, no man would fear another. Today, one man is afraid of another because every man has reservations, every man's mind is twisted, unclear and in darkness.

We need not be simpletons. Let us not be deprived of the capacity to take in the reality of what is before us. But also let us not be crafty and deceitful; let us not profane the mind of another with our own wickedness! Let us be simple—fully awake to our surroundings, but without a trace of malice towards others. He whose mind is simple and alert, will not be duped by another. Only he whose mind is defiled, finds himself cheated.

An old woman was carrying a bundle on her head. A youth was also going along the same road. He was filled with compassion for the old woman and said to her, "Grandma! Let me carry the bundle for you. It will give you some rest." The old woman was moved by his sentiment and gave the bundle to him. After some time, she took it back from him. The youth's mind underwent a change. He said to himself, "I had the bundle with me. If I had made away with it, what could the old woman do? So the youth once again offered to carry the old woman's bundle. But the old woman declined his offer. When he insisted, the old woman said, "No, I shant

entrust you with my bundle any more." The youth asked why? The old woman replied, "Son! The same spirit which moves you has warned me too!"

Simplicity is the light of the mind in which nothing remains obscure. Crookedness or deceitfulness is the mind's darkness in which a man flounders forever.

12

## ANUPREKSHA OF CO-EXISTENCE

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The conflict arising out of difference of opinion can be ended through synthesis and co-ordination. Let there be many individuals and different opinions. This need not lead to a collision. On this basis, Lord Mahavira has given us the maxim of co-existence. It is possible for rival individuals, opinions and religions to co-exist. Generally, it is believed that two contrary religions cannot exist together. Lord Mahavira said, "Two contrary religions can exist together." In philosophical terms, the eternal and the transient, the general and the particular can co-exist. The eternal is the opposite of the transient, similarly, the general and the particular are opposed to each other. Yet they are found together. To be or not to be are contraries, yet they co-exist. While propounding their co-existence, it has also been made clear that what we consider to be opposite, are not really so. There is not a single element in the whole world which may be said to be wholly contradictory or wholly non-contradictory. What we look upon as contrary is also non-contrary. Both go together. Both co-exist. '

On the ground of practical behaviour, Lord Mahavira propounded co-existence: "It is possible to exist together." We know that what is hot cannot be cold and what is cold cannot be hot, but that is not the whole truth. Between the hot and the cold, there is the difference of degree only. When the temperature of the body is 98, we say it is normal. When the temperature rises to 100, we call it fever. The hot and the cold, the good and the bad—all these are concepts

determined on the basis of relativity. If we ignore relativity and think in absolute terms, we cannot call anything in itself as being hot or cold, good or bad. All these are related to our needs. All our analysis is comparative. It is on that basis that we say, that a particular thing is hot, or cold<sup>1</sup> or good or bad.

Fire can be said to be cold and ice can be said to be hot. We cannot view anything from only one point-of-view. Mahavira said that we cannot propound reality without relativity. Where we expound truth relatively, it naturally leads to co-existence.

### **Co-Existence and Co-ordination**

In recent times, the idea of co-existence has been mooted from the political front. Co-existence has been debated in an international forum like the U.N.O. But if we want to know who propounded first of all the doctrine of co-existence, the name of Lord Mahavira comes to the mind foremost. An extensive exposition of co-existence is to be found only in *syadvada* (the Jain doctrine of relativity), and *anekantvada* (the Jain doctrine of non-absolutism),

The most desirable path is—to forbear, to synthesize and to develop the spirit of co-existence.

How long will a man strive against diversity? How long will he struggle? There is no end to conflict. Conflict will end only with the annihilation of the human race. When all are wiped out, war will come to an end of itself. But this is no solution to the problem. If mankind is to survive, if man has to live, some other alternative must be sought, a new way must be found. The only alternative is—the development of the spirit of co-existence and harmony. Only through the development of such a spirit, can intolerance be ended.

Pandit Nehru stressed the need for co-existence of one country with another. We will not elaborate upon it here. But is not co-existence also necessary for family life? It is an urgent necessity. Only when the spirit of co-existence prevails, it is possible to live peacefully. Peaceful co-existence is the greatest achievement of life. To live together and to live in amity is

a great thing. Two persons may become deeply attached to each other, but when they come to live together, their love evaporates. Let two lovers live together for some time and see how their intimate love disintegrates. As long as they have not lived together, the rapport continues. The moment they come to live together, all intimacy is gone. To live together and to maintain the rapport for a long time is a great achievement, because a man comes into conflict with another at every step. The collision may be because of self-interest ego or on account of ideas and beliefs. In such a situation, tension or conflict can only be ended through the spirit of co-existence and harmony.

The art of living involves a proper synthesis of tension and relaxation. Both tension and relaxation are necessary for co-existence. Alongwith tension, we must also learn the art of relaxation. One thing is very clear. Wherever there is discrimination, there is tension and a situation of conflict arises. Why does it happen so? Even very intimate relationship is no exception to the rule. With the least sign of discrimination, consciousness undergoes a change. Why does consciousness change?

When a man seeks to resolve a problem with the spirit of co-operation, even a difficult task becomes easy. Every problem can be resolved. Where there is a problem, there is also a solution to it. There is no problem which cannot be resolved. With the development of the spirit of harmony, with the awakening of the consciousness of relativity, nothing is impossible. One finger needs another. There is diversity everywhere. Let us look at our hand—the thumb stands in opposition to the four fingers. They extend in different directions. The whole of the human race has developed on the basis of such polarization. Had the thumb been situated exactly like the fingers, one along the other, mankind would not have developed. Culture and civilization would not have evolved. They have evolved primarily because of an inherent opposition. The placement of the thumb in opposition to the fingers is responsible for the development of writing, painting and sculpture. The thumb and the fingers are differently

placed, but we know how to coordinate their movements and therefore there is no conflict. The thumb does not quarrel with the fingers nor do the fingers quarrel with the thumb. Because of need, they establish a harmonious relationship among themselves. If some writing is to be done, the fingers unite with the thumb. For the execution of any work, they come together.

The question arises as to how to develop this harmonising consciousness. The man who controls his selfishness, bigotry and intolerance, is able to develop in himself a spirit of harmony. On the other hand, the man who is dominated by self-interest, bigotry and intolerance, is incapable of awakening in himself such a spirit. Selfishness has to be neutralized.

In olden times there were found two kinds of conflict—communal and racial. Today, another kind of conflict has come to the fore—clans conflict. Politics has given birth to it. This class-conflict also cannot be eradicated until there is a levelling of self-interest. The interests of a particular class come into conflict with those of another class. The interests of the mill-owners clash with those of the labourers. The interests of a rich man collide with those of a poor man. This conflict is inevitable until there is a levelling of interests.

A potter had two daughters. One of them was married to a farmer and the other to a potter. One day the father paid them a visit. First he went to the farmer's house. His daughter said, "O father! We are in trouble. The sowing is over, but there are no rains. The sky continues bare, without a cloud. All our labour is lost. Kindly pray for the rains!" Later, the potter visited his other daughter at the potter's house. She said, "O father! All the earthen pots are yet in the kiln. Pray that there may be no rain yet!" The father was in a quandry. For whom should he pray?

The father went back to his daughter, the farmer's wife, and said, "Look! If the rains come, and you have a good crop, please share it with your sister". She accepted the proposal. Later he went to his other daughter, the potter's wife, and said, "If there are no rains and the field yields no crop, but the pots in the kiln are well set, please share your income

with your sister." She, too accepted the proposal. This equation pleased them both.

Maharaja Jai Singh and Siddharaj have been two famous rulers of Gujarat. They were harmonisers/synthesisers. Acharya Hemchandra was like a guru to them. Once Maharaj Siddharaj visited the temple of Lord Shiva, alongwith Acharya Hemchandra. Someone remarked, "You are accompanied by Acharya Hemchandra, but he does not worship Lord Shiva." Maharaj said, "Acharyavar! Can you worship Lord Shiva?" The Acharya answered, "Of course, I can, why not?" And he immediately recited 40 verses in honour of Mahadev (Lord Shiva). In the first verse, he said:

"I am not enamoured of any particular name. I am not attached to shape. The souls in whom attachment and aversion, the creators of the bond of existence, of the cycle of birth and death, have ended, irrespective of what they are called, whether Brahma, Vishnu or Mahadev or Jin—I salute them all!"

The whole thing revolves around adjustment. Let our spirit of accommodation awaken! Out of division, let us discover the principle of unity: out of discord let us create harmony, and through adjustment let us avoid confrontation! If we can develop within ourselves the spirit of co-existence and accommodation, we shall create a beautiful and healthy society. Without it, social health is unimaginable. It is very necessary for would-be administrators to strive to awaken in themselves the spirit of co-existence and adjustment.

### **Thesis and Antithesis**

Everything is connected with its opposite. The scientists have used sophisticated equipments to discover the anti-atom. They have developed an ultra-sensitive machine capable of registering a change occurring in the 15 millionth part of a second. Thus they discovered the anti-atom, the atom cannot exist. The presence of both is essential. The fundamental basis of anekanta is—the acceptance of the existence of the opposite, the recognition that anekanta has evolved. Anekant says—"Do not look at truth from any single point-of-view. The

theistic view must be supplemented with the atheistic one. Belief and non-belief, acceptance and rejection go together. Only one will not suffice.”

### **Discovery of Co-Existence**

Our world is so made that each individual wants to mould it in his own way. He wants that all people should speak as he speaks, they should walk as he himself walks, wear the kind of dress he wears, conduct themselves as he does. Everyone sets himself as a model for others to follow. But it does not happen like that. People have different interests, different temperaments and different ideas. Their character and habits are also different. All this leads to confrontation, conflict and wars. At first they appear in the form of a seed; as they develop, they assume the form of a great war. A quarrel between two individuals becomes world-war. A great war is not fought for any great cause. Its origin is often petty, its cause small, never great. Great wars have been fought for a little bit of ground, for recovering a wife kidnapped, or because an individual felt slighted. Has this world been created merely for fighting? Will man continue in conflict for ever? Must he impose his predilections and ideas upon others? Is there no other alternative? Is it possible to live a conflict-free life even in the midst of great contradiction and hostility? Is it possible to lead a wholesome life even in the midst of great division? That is the question. Anekanta sought a way to resolve this problem. That way is the way of co-existence.

### **Co-Existence is The Law of Nature**

Today, in the field of Politics, great stress is being laid on co-existence. The doctrine of co-existence is universally recognized to be very important. Co-existence is necessary in every kind of system. There is the ideology of socialism matched by that of capitalism. On the one side we have the democratic system, on the other side, dictatorship. Both kinds of ideologies and systems are prevalent in the world today. Both are opposed to each other. Naturally, it becomes a

question of socialism or capitalism, of democracy versus dictatorship. One of these rival systems must triumph over the other. Either you or I? Both cannot live together.

If we think in terms of either socialism or capitalism, either democracy or dictatorship, then there is no alternative left except war. With the realization that war is our greatest enemy and that it poses a great threat to the human race, the question of avoiding it became prominent, if we opt for a policy of annihilating all opposition, the question of avoiding war does not arise. Thus an alternative was sought. The principle of co-existence of rival systems was enunciated from the political forum. Both can exist together. Both have the right to exist. It is on the principle of co-existence that in organisations like the U.N.O. both socialist and capitalist countries are represented. Both democracies and dictatorships find representation there. The enunciation of co-existence in the political sphere is a new development, but co-existence in itself, based upon the laws of nature, is an ancient tradition. There is nothing new about it. Origination and dissolution—it is an old process.

Our body consists of millions of cells. Five crores of cells die each second, and an equal number evolve. Thus birth and death co-exist. Evolution and dissolution go together. If the old cells are not continually renewed, the body disintegrates. Both dissolution and renewal are necessary for the body to continue.

To be born and to die—both are contraries. Yet they co-exist. A man lives and dies in one and the same moment. The moment of death is the moment of renewal. Both these contrary movements of living and dying go together. There is no time-gap between the two. We cannot say that a man lives at a particular moment and that he dies at a different moment. No, the dying and the living go together. The moment of birth is the moment of death and the moment of death is the moment of birth. The two are inseparable.

### **Inter-dependence is The Law of Life**

If we rightly understand the principle of co-existence,

no room is left for conflict. An important maxim of Tatparya Sutra is—"Interdependence is the law of life." It is the law of nature, the eternal principle behind the creation of living beings. In mutual dependence there can be no conflict or contradiction. The conflict arises because the principle of co-existence is forgotten. Pairs of opposites can subsist together. When this rule is lost sight of, conflict arises. The individual then looks at things from one, exclusive point-of-view.

The social scientists declared that struggle, conflict, is necessary for life because they failed to grasp the doctrine of contraries or the possibility of co-existence of two opposing truths. Those who understood the doctrine of co-existence, of the pairs of opposites subsisting together, were able to get to the essence of the *anekantic* vision. They proclaimed that every voice serves as a support for another voice, one object supports another. Conflict is not the law of nature; it is an imposition.

The soul of the religion which Lord Mahavira expounded after having achieved ultimate realization is—*equanimity*. The religion preached by him originated from *equanimity*; also, it had its consummation in *equanimity*. *Non-violence*, *non-possession*, *co-existence*, *harmony*, *relativity*, and *anekanta*—all these comprise *equanimity*, *equality*. There is no room for *inequality* or *inequity* in the *non-violence* of Mahavira. 2500 years ago, people were rated as 'high' or 'low' on the basis of wealth and possessions or on the basis of caste, or on the basis of learning or knowledge of scriptures. However, Lord Mahavira set aside these criteria as unreal, and said, "Mankind is fundamentally one; all men are equal." The unity of mankind should not be disturbed by imaginary values created by the mind. Mere wealth does not make a man great; really great is he who has the capacity to renounce. The so-called high birth does not confer greatness on a man; really great is he who owns a good character. The learned man is not necessarily great; really great is he who is modest and self-disciplined. The 'high' and the 'low' are relative terms. Only he is great in the true sense of the word, who has the capacity to renounce, owns a good character and is sober and self-

controlled.

Mahavira's doctrine of equality and equanimity has greatly influenced the Indian mind. During the course of 2500 years, its impact has only increased: there has been no diminution. 2500 years ago, people did not attach as much importance to the principle of equality as today's man gives to it. It is an eternal doctrine. That which is eternal has contemporary significance as well. The doctrines propounded by Lord Mahavira continue to be as original and beneficial for the present age as for earlier ages.

The chief foundation of Mahavira's *non-violence* is—*co-existence*. According to him, apparently contradictory elements can exist together.

## ANUPREKSHA OF NON-ATTACHMENT

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Lord Mahavira says, "Sensual objects provide temporary pleasure. The result thereof is painful and long." Impulsive action is instantaneous, but one has to suffer its consequences for a long time. One partakes of something. The gratification of the palate lasts for a minute or so : at times it may last for 4-5 minutes. But one may be obliged to endure its consequences for years together. Why does one indulge in an action whose result, one knows, is bound to be ill? One does it because of attachment and infatuation. It has been said in the Mahabharata—"One knows what is righteous, yet one is not inclined to persevere in it. One knows what is unrighteous, yet one cannot forsake it!"

Even while suffering from the ill-effects of over-eating, an individual finds it difficult to withstand the allurements of a favourite dish. Even though conversant with the consequences of excessive sexual indulgence, people are not able to conserve their power and semen. Someone asked the Greek philosopher, Socrates—"How often should a man indulge in sexual intercourse?" Socrates replied—"Once in a lifetime. In case this seems too rigorous, once in a year. If one cannot exercise even that much restraint, one might indulge in sex once a month, if one cannot do even this, one should be prepared to die and indulge oneself to one's heart's content, as many times as one may please." A particular need requires to be fulfilled, but this factual gratification involves no deep attachment or infatuation. The fulfilment of a need is one thing; to be infatuated by desire is something quite different.

We are bound to fulfil an essential need, but it is not at all necessary for us to be attached to goods, which is forever an illusion self-created.

He who has experienced strong passion and peace will not be attached to anything. He will reach his goal without suffering any illusion during his journey. He knows full well that while he must traverse a particular path, he need not become attached to it

### Attachment : Non-Attachment

Acharya Hemchandra happened to be present in the court of the most enlightened Kumarpal. There were other scholars, too. The talk centred round Sthulibhadra. Acharya Hemchandra proclaimed Sthulibhadra was a detached pleasure-seeker. For 12 years he lived in the house of a courtesan, partook of the pleasures of the body, yet remained unattached. Other scholars found it hard to accept this view. They said : The sages Vishwamitra, Parashar, etc. ate leaves and water. Even these got ensnared by a woman's lovely face. It is astounding that a person who partakes of fatty diet, plenty of milk and butter, should be so able to control his senses. That the partakers of simple fare, Vishwamitra and Parashar, should get infatuated while a man living in the house of a prostitute should continue celibate, is not amenable to reason.

All those present were perplexed. Complete silence prevailed. Acharya Hemchandra gauged the situation and found himself on the losing side. He recollected himself and said : "The lion eats meat, yet it indulges in sexual intercourse only once a year. The pigeon, on the other hand, pecks at grains and pebbles: yet it copulates everyday. What is the reason thereof? Surely, food alone cannot be the chief factor."

As the Acharya said these words, the whole atmosphere changed. All felt the truth of Acharya's utterance. All exclaimed, "He's right!"

The chief factor is the infatuation of the mind. It is on the basis of attachment and non-attachment that the final consummation takes place.

## **The Yoga of Non-Attachment**

Tragic events transpire in life; none can stop them from happening. We have the earthquake, the typhoon and the sea-storm—none can prevent their coming. Who can forestall the falling of a meteor? Similarly, none can ward off diseases and natural disasters. But one thing man can certainly accomplish—he can save himself from the tragic consequences of the inevitable rages. Tragic events cause mental depression and confront a man with the prospect of a living death. This can be avoided. Painful situations are bound to arise in life, but a man need not be unduly shaken by these. He need not identify himself with pain and sorrow. If he at all identifies himself with a particular happening, it is only to the extent of knowing it has occurred. He will not allow himself to be yoked to it any further. The event will only touch the surface of his conscious mind; the unconscious mind will remain untouched. An image will be formed in the conscious mind, but not in the unconscious mind, which would remain pure, untouched, without any reaction. The aphorism of meditation runs as follows: “I have not come here in this world to suffer pain.” This is a very significant aphorism for it serves to end all painful vibrations. All griefs arising on account of contact with persons and things get dissolved of themselves. This, indeed, is the exercise of non-attachment. Non-attachment means—the non-identification of consciousness with material things an attenuation of the density of matter; a dilution of its contact with consciousness. When this transpires, consciousness permeates the whole of life, far away from the shadow of attachment.

### **How to Perceive?**

How to perceive, how to look at things, is a very significant question. Seeing is important, but what is far more important is how we see a thing, how we approach it. The simple answer is that we see with our eyes. It is quite all right. Of course, we see with our eyes, but merely a visual perception will not suffice. Before that, we must come to understand thoroughly the essential conditions of such a

perception. The first condition is that we must view a thing in a detached manner, without any bias, free from attachment and aversion. If there is any attachment or infatuation, we shall not be able to view it rightly. The eye would see, but not what is factual or real — it would see something quite different.

As an amorist saw the round face of a woman; it appeared to him to be like the moon. A hungry man saw it, and the face seemed to him like a round chapati. The first man's perception is conditioned by the passion of love: the second man's by materiality. How can a woman's face be the moon or a chapati?

We see with our eyes, but we do not see what is really there—the factual. What we see is a conditioned view. Our infatuation or attachment determines what we see. Where there is attachment, even an ugly person looks beautiful. Likewise, where there is aversion or contempt, even a beautiful person looks ugly. What is factual or real, the poor eyes cannot perceive. The eyes perceive through a screen of attachment or aversion, of like or dislike. Until this covering is removed, until all infatuation dissolves, and there is total freedom from attachment or aversion, from like or dislike, the eyes cannot see the real: they are incapable of seeing things as they are. A man may be good, but he appears to us to be wicked. We come to view him as a wicked person. In our viewing of good and bad, an altogether different mentality is at work. It is therefore, essential for us to look with detachment, without any bias, so that we see what is actually there, the factual. Let us view only what is really happening: let not our perception be coloured by thought, sentiment or sensation. To see objectively, with a consciousness freed from attachment and aversion, with detachment, to see a thing as it is, that should be our approach.

The exercise of non-attachment is truly great. The yoga of non-attachment is the quintessence of Gita. Does one who studies or expounds the doctrine of non-attachment, become truly detached in the field of action? Not necessarily, because even among daily reciters of this doctrine, the spirit of

non-attachment is conspicuous by its absence. The chief reason for it is the lack of practice.

The great Yogi, Krishna says—I sit indifferent, and am detached in action. Therefore, I am free from the bondage of karman.”

Without practice, no man can be truly detached. Commonly, each man lives in the midst of pleasant and unpleasant sensations. Without sadhana, without regular practice, it is not possible to transcend like and dislike. The word ‘detached’ in Gita means self-realized. Only a self-realized person can be truly non-attached. He alone is free from the bondage of karman.

The way to self-realization lies in the neutralization of unnatural distortions in everyday action. To see, to hear, to touch, to smell, to breathe—all these comprise the activity of the senses. The sense-organs are engaged with their own particular objects. But sensation is not man’s essential trait. He who experiences his true nature as the knower and the seer, becomes self-realized. All this depends on practice.

## ANUPREKSHA OF TOLERANCE

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The practice of noble action in life is not possible without the capacity for enduring pain. With this capacity are linked all sublime actions and unique achievements. That is why it has been said, “He who bears hardships, endures pain, touches the summit of progress.”

Two ways of living have been described. The first is a life characterized by tolerance and capacity for enduring pain. The other a life of comfort and ease. The man who wants to succeed in life, he who wants to become something, will never opt for a life of mean comfort.

A sadhak should be able to bear pain. The practitioners of meditation should not be perturbed by it. Training should be imparted in the development of capacity for endurance. Wherever there live more than two persons, sometimes many kinds of difficulties arise. If no difficulties arise, it redounds to the efficiency of the organisers. But an opportunity for enduring hardship should always be welcome. This provides a test for the sadhaks. The Jain organisers are adjudged by their efficiency of organisation. Likewise, the sadhaks are adjudged by their capacity for enduring deficiencies in organisation. At the time of initiation for preksha meditation, the sadhak takes a pledge to the effect that he would practise non-reaction. Will a person who endures hardships never react? He who cannot bear pain, will not be able to avoid reaction. His mind reacts at every step. Only he can be free from reaction, who has the capacity for enduring pain, in whom tolerance has flowered.

Tolerance is a great power of our consciousness. It is the blazing fire, the flame which lights our life. Without the awakening of the consciousness for enduring hardships, life remains unenlightened. There can be no light without the fire. All remains darksome. He who wants to become a flame, he who wants to fill his life with light, must become tolerant of pain. Along with the capacity for enduring pain, he must also develop in himself a high morale. It comes of itself. It is something rational—through reason, through the capacity for tolerance, one develops a high morale. To bear many hardships all at once is difficult, but gradually a man must develop his capacity for enduring pain.

### **The Process of Change—Tolerance**

The principle behind the process of change is—tolerance, to endure. The capacity for endurance is necessary for bringing about a change. Without forbearance a man cannot change. He is ever fearful of what others would say. All progress is thereby stalled. All movement stops when a man is preoccupied with what people, his neighbours and companions, would say. He who wants to change himself, must stop thinking about what others would say. He is not really concerned with other people's opinions. "What should I do?" is his only consideration.

Acharyavar often says that if we were all the time concerned with other people's reactions, we would not be able to accomplish anything. We would have stopped dead where we were. All the progress that has taken place, has been there because we never entertained any fears as to what people would say; instead, we concentrated on what should be done. What ought to have been done, was done. That is what accounts for our strong position today. Had we entertained fears, we would never have reached the present stage.

We must develop our capacity for tolerance. Tolerance means—to put up with the cold, to bear the heat. There is the coldness of winter; there is also the coldness of sentiment. Likewise, there is the heat of summer; there is also the heat

of sentiment. Conformable hardship may be called winter, and the contrary pain may be called summer. The man who cannot endure the winter and summer, the heat and the cold, in his own life, continues immature. The man who has not withstood the pleasant and the unpleasant in his psyche, remains imperfect. He is unnerved by the slightest difficulty.

An immature person is often perplexed, whereas a mature person is not easily disturbed. An earthen pot, unless properly baked, is of little use. It can be no safe repository for water or anything else. It is not dependable. Likewise, an immature person cannot be trusted. Only a mature person is dependable. He who is ripened in the fire of sadhana, enduring the favourable and the contrary, with equanimity, becomes trustworthy. Otherwise even an old man of seventy may prove to be utterly undependable. Just because a man is old, does not make him reliable. If a man does not mature, he faces a great many dangers in life. To mature constitutes the process of change. For this, one has to pass through two fires—the fire of what is pleasant and favourable and the fire of what is contrary and hostile. It is difficult to withstand the fire of contrariety. But to endure the fire of what is favourable is even more difficult. The danger posed by favourable circumstances is far greater than that posed by adverse circumstances.

Through meditation, it is possible to transcend both these situations and to establish discipline. A meditator makes use of his nasal sound and gains maturity. One's breath carries with it many chemical substances. These can act as conveyers and factors. Without breath-control, it is not easy to communicate a thought or to endure anything. But if we have learnt how to control our breath and to practise deep breathing and rhythmic breathing through alternate nostrils, we shall be able to endure all kinds of situations—favourable and adverse. An adverse situation requires to be endured. When confronted with adverse circumstances, the brain gets heated up. There is excitement and the pineal and the pituitary glands are also terribly heated up. All these spots become highly activated. In a state of excitement, one has to

endure it all. But if we practise deep breathing, we are greatly benefited.

Whenever any contrariety permeates the mind and the mind flares up and excitement rages, immediately start practising rhythmic equable breathing and you will feel as if a vessel had intervened between fire and water. A fire is burning. Douse it with water and it will be extinguished but the water is wasted. But if you set a pot on the fire and fill the pot with water, the water will get heated and become a thing of utility. Water, when placed on the fire, comes to have a utility of its own and the same water, if dropped into the fire, is wholly wasted. The process of breathing may be compared to such a vessel. If this vessel is properly utilized, the fire stands used and whatever is achieved thereby, does not go waste; on the contrary, it is properly utilized. The energy spent in anger hitherto is saved and becomes a productive power. All strong passions, emotions and lusts consume and lay waste vital energy.

The fire is useful and so is water. Pour water into the fire and the fire will be extinguished and the water go waste. If, however, we learn to place the vessel of equable breathing between fire and water, the water will not be wasted, instead it will become a thing of utility. The fire, too, will not be extinguished and we shall be able to put it to various uses.

The practice of tolerance, the exercise of forbearance, is not possible without controlled breathing.

### **The Teaching of High Morale—Tolerance**

Tolerance is a very great power. It is developed only when one seeks no outside support. Those who bear pain, endure hardships, develop tolerance.

All this can be accomplished through the medium of the Science of Living. It can never be achieved through mere academic education. One might master all the branches of learning, but the power of tolerance is not necessarily awakened thereby, nor the development of equanimity. However, one branch of learning—the Science of Living—can become a factor in awakening man's inner powers and in

making his personality good and wholesome in all respects.

The world in which we live is a world of chance encounters and separation. Who can tell how many tragic incidents take place everyday. Accidents occur. Innumerable people die, wealth evaporates, many terrible situations arise. Man does not have the energy to face them. Under these circumstances, is it possible for our education to provide us some support? For this the present-day education must be supplemented by a new type of education, and that is the education of self-observation, of developing one's morale, of increasing one's power of tolerance.

### **The Absence of Tolerance**

Today's man is so intolerant that he cannot bear any hardship. This is the dreadful malady of the age. Man has become incapable of meeting any challenge. What lies behind the development of heaters and coolers? These were evolved when man became incapable of enduring the seasonal changes. Man's capacity to brave the elements has decreased. The failure of electricity, even for a short while, upsets him. He cannot do without a fan in summer, a heater in winter. If we look at the ancient houses, we shall find that these had very small doors and no windows, and if they had any windows at all, these were also very small. Today, even cattle cannot be accommodated in those houses. Even today's cattle have been affected by man's behaviour. They, too, prefer to be lodged in more commodious stalls, so as to have greater freedom of movement. One cannot help wondering how ancient people could live in those houses.

Acharya Bhikshu spent one chaturmas in a pakka stall in Siriyari village. That stall exists today almost in its original state. What to speak of spending his chaturmas, a modern monk will not want to spend even a day in such a place. He would pass a whole day in finding a new abode, rather than pass a night in that stall. Why? The reason is very clear. The people of those days were very strong and forbearing. They could endure all kinds of hardships. With the development of modern amenities, man's power of tolerance has decreased.

Abundant means for amenities are available today. Still new devices are being evolved. We call it progress. I, too, do not deny that man has progressed in this sphere. He has certainly progressed and is today seeking ever new dimensions. However, it must be granted that although man has progressed in the material world, in the world of inner consciousness, where tolerance reigned, he has lost a great deal. There is so much impatience. Intolerance breeds restlessness. It appears as if man today has lost all patience. If the master reprimands the servant, the latter immediately offers his resignation. The master cannot do without the servant. So he himself says, "All right! I shan't reprimand you in future." Everything has gone topsy-turvy. In the olden times, the master kept the servant in great discipline and how modestly and humbly the servant behaved! How polite and forbearing the servant was! Today, the father thinks ten times before saying anything to his son, wondering how the son would take it and that he might not leave the house in a huff or commit suicide. Sometimes, the father stops dead in the very middle of his reprimand.

Every man today is restive. His impatience has crossed all limits. Not only has man lost the capacity to bear the natural heat and cold, he has also grown incapable of meeting the universal heat and cold.

Today, intolerance has reached its extreme. Take the case of two brothers or friends. Brotherliness and friendship lasts only as long as nothing adverse is said or done. All sense of brotherliness or friendship evaporates the moment something contrary is uttered. The disciple is generally polite and humble before the guru; he is dedicated to him. But politeness and dedication continue only as long as the guru does not deliver any severe admonishment. And the pupil's self continues to grow strong. The moment something is said, some heat displayed, the pupil melts like wax and disintegrates.

No discipline is possible without the development of tolerance. We try to maintain discipline. We want to inculcate discipline among the students and policeman, among the labourers and the workers. We want discipline to grow in every sphere. All of us want discipline, but we forget the basic

fact that without the development of the power of tolerance, there can be no progress towards discipline. Therefore, all our effort should be directed towards developing the power of tolerance. Only then will discipline flower.

The development of tolerance is the development of power. With this force, it is possible to bear other people's deficiencies and idiosyncrasies. The problem of discipline has become very acute today because man has grown to be intolerant. Without tolerance there can be no growth of discipline. Discipline is only an effect and the cause thereof is the power of tolerance.

### **Experiments in The Development of Tolerance**

For the development of tolerance, attention is specially concentrated on the frontal lobe or the emotional area. In the context of *preksha* meditation, this spot is known as the Centre of Peace, the Centre of Enlightenment. It is here that the fire of tolerance burns. There is blazing a big furnace here. The temperature is controlled by the hypothalamus. The emotional area of the brain is the creator of all excitement, frenzy and intolerance. Without changing or controlling it, there can be no development of the power of tolerance. An effective method of transforming the emotional area is to concentrate on the Centre of Enlightenment and the Centre of Peace. The next step is to concentrate on these two centres while visualizing white colour thereon. These are the two practical exercises which help control and pacify the emotional area of the brain. The greater the control, the fewer are the excitements and frenzies and the greater is the development of the power of tolerance. With the growth of tolerance, discipline would materialize of itself. A condition of mind would arise in which a man will not immediately flare up on hearing an adverse remark. Instead, he would start pondering on the purpose, the meaning behind another person's utterance. Thus he would come to grasp the essence of the matter, without wasting his energy on inconsequential things.

An Englishman wrote a letter to Mahatma Gandhi. The

letter contained nothing but abuse. Gandhiji read it and dropped it into the waste-paper basket. Before doing so he extracted the alpin which held the letter together, and preserved it. Later, the writer of the letter himself came to see him. He said to Gandhiji, "Did you read my letter?" Mahatma Gandhi said, "Yes, I have gone-through it very carefully". The Englishman said, "Well, what essence did you derive therefrom?" Gandhiji said, "I extracted an alpin therefrom. That was the only essential thing it contained. I have preserved it. The rest, the inconsequential, I have thrown away."

With the evolution of the spirit of tolerance, a man grows balanced. He does not gloat over the pleasant, nor shrivel up when faced with the unpleasant. At times what is gratifying proves deceptive—it can even be dangerous. Greater fraud is committed in the guise of friendship than in open enmity. A friend often proves more treacherous than a foe. Also a man is subject to greater self-deception when faced with the pleasant than with the unpleasant. With the growth of tolerance, a man's power of discretion is kept awake in both pleasant and unpleasant circumstances.

The secret behind the development of tolerance is to concentrate on the Centre of Peace and the Centre of Enlightenment, to encourage healthy and relevant thinking.

Fasting constitutes a great experiment in the development of tolerance. Everyday in the morning the organism demands food. Those observing fasts, naturally develop the power of tolerance and will-power. Lord Mahavira undertook a great many penances and he did it not merely to torment his body. People are commonly mistaken in believing that Mahavira tormented his body too much, caused it a great deal of pain. As a matter of fact, Mahavira's penances were all experimental exercises. People ignore this fact when they say that Mahavira tormented his body. Even today, many people say that the Jains believe in causing torment to the body. The talk of tormenting is all misplaced. Certain experiments are made. A penance undertaken solely to cause pain to the body is wrong; It should never be performed. To make an experiment,

however, is quite a different matter and perfectly in order. According to Ayurvedic canons, one must observe a fast at least once a week. Today we have grown oblivious of the significance of fasting. However, the people in the West are making experiments in fasting-therapy and these have been going on for many years. More standard works on fasting-therapy have been produced in the West than in India. From the experimental point-of-view, fasting is an exercise.

If a sadhak experiments with the heat of the sun for the purpose of developing tolerance, when, how long and in what posture should it be done? Starting at sunrise in the morning, a sadhak could perform this exercise for an hour. The posture of kayotsarga (in the lying-down position) or the lotus posture is quite suitable, to begin with, the sun-bath might be taken for 10-15 minutes. Later, the duration of the exercise could be gradually increased to one hour.

### **Criterion of Religiousness**

The first criterion of a religious person is tolerance—the capacity to put up with a particular situation. He never tries to avoid pain or hardship. The person who demands not to be disturbed in any way extinguishes all possibility of achievement. Will the law of nature or the law of karma stand chanced for him? A religious person never wishes to subvert the truth.

The world is all conflict. The Sanskrit world, *dwandw*, has two connotations—it means 'two' and it also means 'conflict'. Wherever there are two persons, conflict is bound to be. To be born in this dualistic world and to expect that a man should never experience pain, a hostile predicament or hardship! it is just not possible. To think in terms of a life totally free from conflict is sheer idiocy.

If even a religious person is subject to suffering, what is the utility of religion? Such a question might arise. The answer is very clear. Religion affords a man power to bear pain. When confronted with suffering, a religious person does not wail or cry; on the contrary, he accepts it with joy. The religious person is as much subject to disease, old age and

death as the non-religious. The only difference is that the non-religious person laments and whines in pain, even to the extent of waking up the neighbour; whereas the religious person bears it calmly. The others do not even come to know that he is in pain.

Kundanmalji Swami's is a case in point. He suffered from a painful wart. The doctor said it must be incised. Chowthmalji Swami began the operation with a scissor. Kundanmalji kept sitting like a statue, without anesthetic. He said, "Chouthmalji! Kindly cut it off at one go!" How does one find the energy to bear things calmly! Those who learn to discriminate between the body and the soul, who come to realize that the body and the soul are different from each other, develop the power of tolerance.

Once I said to my mother, Sadhvi Baluji, "It is good that you tell beads. Now add this much to your recitation—"The soul is different from the body and the body is different from the soul." She rasped this point very well indeed. Whenever I visited her and asked how she was, she would say, "I have no disease, am perfectly all right and enjoy utmost peace." I said, "But is it not a denial of truth to say one is well when one is not?" She said, "No, The truth is that my soul is at peace. It is the body which is diseased, not I."

She used to tell to other sadhvis "Now we have no dependence upon one another. You are on your own and I am on mine!"

Giving man the secret of a happy life, Bertrand Russel said, "Only that man is happy who does not abruptly cut off his relationship with other people and does not allow it to become strained. The man who respects another person's individuality and takes joy in establishing intimacy with the whole of human society, is always happy."

The creation of such a state of mind is possible only on the basis of tolerance. Only the person who knows how to endure whatever happens, can reach the great ideal of forgiveness. The secret behind the success and sweetness of collective life is—tolerance. In the seventeenth century the family of the then minister Ochisan had become very famous

throughout Japan on account of their goodwill. It was an enlightened family of a hundred people. The tradition of the joint family had prevailed for years. There had never been a single instance of mutual rancour on account of petty differences. Emperor Yamato of Japan came to hear of their renown and it aroused in him great wonder. In order to find out the secret of that family's renown, the Emperor paid a visit to the Minister's house. The goodwill of the family was really astounding. The Emperor expressed his curiosity about the spirit of extraordinary love and friendship pervading the family and wanted to know the reason thereof. The eldest person in the family had grown very old. Because of extreme old age, he could not even speak. He made a sign, requisitioning pen and paper and when these were given, he wrote on the paper a single word—"Tolerance"!

Tolerance is the consummation of forgiveness. Here the question of age does not arise. The elderly people treat the young with forbearance and the young treat their elders likewise. In this mutual forbearance, no obligation is involved; it only inspires respect for oneself. Tolerance of others because of self-interest is no loving forbearance, but helplessness.

### **He Who Bears Everything**

Who may be said to be really ingenuous in the sense of being true, frank and honourable? A saying in the Aayaro provides the answer. Truly ingenuous is he who can bear the heat and the cold. And by the heat and the cold are not meant only the summer and winter. Only he who can put up with all kinds of favourable and adverse circumstances, is entitled to the glory of being called ingenuous.

Generally, that man may be said to be true and honourable who is free from the spirit of possession. However, mere non-possessiveness falls far short of the meaning here. The sadhak in whom the complexes of attachment and aversion stand dissolved, who has broken out of the ring of passions, may be said to be truly ingenuous. And the element which can exalt us to that stage is equanimity. Equanimity and goodwill are two aspects of the same coin. Equanimity

is a power which only the really capable persons can command. The incompetent are without equanimity. They are easily disheartened, have little tolerance and cannot therefore adore the spirit of goodwill and friendship.

The truly ingenuous have many qualities. Non-possession, brahmacharya, non-stealing and truth are also their characteristics. But all these are included in equanimity. With equanimity in life, all these qualities thrive. In the absence of equanimity, however, these cannot exist. The moment equanimity is violated, all these qualities also disappear. That is an indubitable fact.

On the ground of conduct, the synonym of equanimity is the spirit of friendship. This is a relative truth. When feelings of antagonism, contempt, disrespect or anger arise in the mind against a person, to ask forgiveness of that person, and to freely pardon any misconduct against oneself, constitutes friendship. This is meant for those who live in the practical world.

The goodwill of a person who has risen above all practicalities, is not confined to any one individual; it embraces the whole of mankind. His ideal is to inculcate a feeling of equality for all—big or small. This is a kind of spiritual force which all may not be able to develop. But those in whom the spirit of friendship is fully developed, can have no enemies in the whole world. They irrigate men's minds with a nectar which quite washes away the poison of enmity and all is love and goodwill.

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## ANUPREKSHA OF GENTLENESS

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Gentleness means sweetness. It is the secret behind successful collective living. Through it, an individual's life acquires fullness and charm. A gentle character is pliable. A man possessed of gentleness is capable of instantaneous adjustment in every kind of situation. Many a time, what cannot be accomplished through strict discipline, gets accomplished through gentleness. Gentle behaviour is of the essence of moral consciousness. Some people are cruel. Their treatment of animals and men is so ruthless that their hardheartedness shows through. When a man treats the animals so cruelly, how can there be any development of morality in him? How utterly pitiless is man in everyday living? Is not hunger for dowry ruthless conduct? Every year hundreds of innocent girls are sacrificed on the altar of dowry. With all these ruthlessnesses going on, any talk of morality sounds quite meaningless.

We have committed a grave error in separating morality from religion. We think it is necessary to be religious for a better deal in the other world, for achieving salvation or gaining entry into paradise, but it is not necessary to be moral. Whether a man is moral or not, if only he is religious, does his worship and japa regularly, he is free to conduct himself as he pleases in the shop or at home. A man thinks that irrespective of his conduct, his worship of God shall wipe out all error, that his ceremonial adoration of God once or twice a day will suffice to rid him of sin, that it would mark a new beginning, a new way of thinking and action.

With this kind of belief that religion, spirituality and religious consciousness is one thing and moral consciousness is something apart, altogether different, all talks of developing a moral consciousness proves futile. What we need today is a radical transformation of consciousness.

Man has three weaknesses—cruelty, incongruity and the tendency to harm himself. Cruelty comes first. I want to refine my conduct—which means that instead of ruthlessness, I want gentleness and sweetness. I want compassion so that my behaviour is full of kindness towards others, so that ruthlessness is gradually dissolved till it is completely wiped out. All the incongruities, all the contradictions, all the problems today—whether economic, political or sociological—are basically rooted in man's cruelty. Is it possible for one man to cheat another without cruelty? Can any man rob another, do adulteration, all these things are just not possible. All the evils continue because of cruelty. One has no leisure even to think about these. Even a patient on his death-bed cannot be admitted to hospital until the authorities are illegally gratified. A man is required to travel on account of some urgent work, but unless he offers a bribe, he cannot secure a rail-berth. A businessman adulterates the feed with the result that the cattle start dying after consuming it. This is not possible without cruelty. Is adulteration in flour, in spices, in pulses—possible without cruelty? Not at all. The whole story of economic corruption is the story of cruelty.

Let our behaviour towards another be free from cruelty. If it is free from cruelty, many problems are resolved of themselves. There is no longer any need to seek a solution thereto.

Within us is flowing a fountain of unlimited consciousness. Before one can immerse oneself in it, one must come to see it. Streams of goodwill and friendship burst forth around him who comes to espy this source.

The spirit of goodwill and friendship is the starting point of universal brotherhood. The man who keeps awake every moment and is free from malice, can alone lead a good life.

A good life means the development of gentleness and straightforwardness. Only a gentle and straightforward person can practise equanimity. He who practises equanimity, comes to realize himself, and with realization comes the awakening of eternal consciousness.

## ANUPREKSHA OF FEARLESSNESS

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Everyman today is afraid. Even the greatest businessman is not free from fear. Nor is the teacher. He may not talk of his fear before others. Nevertheless, deep inside he is for ever afraid as to when and how a student might haul him up and give him a beating. Or he fears that false allegations might be brought up against him by the Minister or other officials in the Department of Education and that he might be dismissed. Fear pervades everywhere, because everywhere we find negligence, forgetfulness and untruth. Wisdom is asleep. Only the intellect is awake. But mere intellect cannot dissolve fear: The population is increasing. A day might dawn when man will not be able to procure any corn for eating. If the population goes on increasing at the present pace, the day is not far when man will not be able to find room enough for walking. Neither a house nor food will be available to him.

The scientists are scared of all these problems. The common man has no such fear because he knows little about this situation and does not think about it. The scientist knows and he calculates the consequences. After a hundred years, the present-day reserves of coal and petrol will stand consumed. All sources of energy will be exhausted. What would be the state of the world then? The scientists are concerned about it, not others. Others cannot even imagine such a condition. The sharper the intellect, the greater is the fear. It is not the office of the intellect to wipe out fear; rather it tends to produce new fears. Fearlessness comes with

wisdom. When wisdom is awakened, man sees things as they are. Seeing things as they are, implies living in the present to accept what is. To accept an event as it is, is not necessary to yoke fear with it. The capacity for such realism comes with wisdom. Inner awakening and transcendence of the outer—that is what being realistic means.

### The poster of Fearlessness

Whatever the feelings of fearlessness is awakened, the posture of fearlessness evolves. The visible characteristic of this posture is—cheerfulness. The face blossoms. There is total joy ; no problem of any sort. No tension. Deep tranquility within. When the current of fear flows, our sympathetic nervous system becomes active, i.e., the nerve pingala is animated. With the current of fearlessness flowing within, however, our para-sympathetic nervous system becomes active and the nerve ida is stimulated. At that time there is no excitement or frenzy. On the contrary one experiences great peace and joy.

The question arises as to how we may continue in the posture of fearlessness for a longer and still longer period? How to stimulate the current of fearlessness more and more. How may we experience greater and still greater fearlessness? These are the questions before us. We have discussed fear as well as fearlessness. It is desirable that we forsake fear, whereas fearlessness is ever beneficial. We must abandon the current of fear and strengthen and develop the current of fearlessness. Three things are required for this—the remedy, the course to be adopted and practice. The evolution of fearlessness is not possible without these. So our attention will be concentrated upon finding out the requisite cure, the path to be traversed and sadhana.

There is a way—the way of anupreksha. It is possible to develop the current of fearlessness through anupreksha. Verbal systems are built in our body. The tracks, passages and highways are all there through which vibrations permeate our body and influence our being. The doctrine of vibrations is a very comprehensive one. Not since the development of the

Quantum Theory, but even 2-3 thousand years ago, the doctrine of vibrations was well-established. Our world is nothing but waves and vibrations. A wave of fear arises and the vibrations of fear start. If we could at that time raise a wave of fearlessness, if we could create vibrations of fearlessness, the wave of fear would end of itself then and there.

The doctrine of anupreksha is the doctrine of contraries. It lays down that the force of a particular wave can be countermanded by an opposite force. It is possible to raise good vibrations and repeal the bad ones, *vice versa*, an evil wave may displace a good one. What we do at a particular time and how it depends upon our valour, receptivity and vision. The man who practises preksha meditation—one who has grasped the truth that auspicious and positive waves can destroy the inauspicious and destructive waves —is alert for ever, so that whenever an evil thought arises in the mind, he immediately releases a counterwave of goodness.

### **Scientific Device for The Detection of Crime**

This idea has found an elaborate treatment in Poetics. There are three kinds of sentiments—the enduring, the righteous and the fleeting. What sentiments arise in a particular posture? How does an individual reveal himself? All this becomes known. There are different postures for the expression of the erotic sentiment, of pathos, of disgust, of anger, and of tranquillity. Each and every sentiment has its particular pose. Sentiment, feeling and posture are all linked together. If the sentiment of fear pervades the mind, it gives rise to a particular kind of demeanour. The man who is afraid has a shrunken look. The face can shrink as well as expand. It contracts in fear and expands in joy. The face of a happy person blossoms like a flower. On the other hand, a fear-sticken face shrinks. It appears to grow very lank and thin. In a state of fear, certain changes take place in the external features and these are quite apparent to us. But changes also take place in the inner parts of the organism. The heart beats faster, the blood-pressure increases, the throat is parched, the

saliva-producing glands become inactive. The face shrivels-up, the stomach and the intestines contract. There is loss of appetite. The man who is fear-stricken from day-to-day, cannot but suffer loss of appetite. There also occurs a change in the conductivity of the skin; it becomes more sensitive.

A man tells a lie, commits a crime, and is presented before a magistrate. He is afraid that his lie will be exposed. Now how do the disbursers of justice find out that he is telling a lie? Certain appliances have been developed of late. The accused is made to stand before a machine. The needle of the galvanometer revolves. The man is afraid lest his lie will be detected. Fear causes excitement. The inner parts of the body are stimulated by fear. The galvanometer shows all this and proves that the man is telling a lie, that he has committed the crime. All this transpires because of the conductivity of the skin. The conductivity of the skin is measured and it reveals the truth. In the case of anger, fear or any other kind of emotion, our outer features undergo a change and the inner climate also changes. Both these can be known. In the course of a single day, a man assumes hundreds of poses. With the help of a sophisticated device or a sensitive camera of high frequency, the differing poses can be exposed. The posture of five minutes ago will not continue five minutes after. As the inner sentiment changes, a corresponding change is reflected in the outer features. And it is on the basis of the science of face-reading, all man's inner proclivities can be surmised and his future determined.

### **The foundation of Awareness—Fearlessness**

Negligence is fear whereas alertness is fearlessness. Lord Mahavira says, "Negligence is surrounded by fear on all sides." It is bound by fear everywhere. Not a single moment passes in a state of fearlessness. Every moment is a moment of fear. A fearful person cannot trust anybody. He smells faithlessness everywhere. He will not part with the key of his safe to anyone. He is afraid all the time that the other person might do away with his treasure. Not even his son is beyond suspicion. He fears that his son will not treat him with respect

once he gains access to his wealth. There would be no need for the son then to look upto his father. A fearful person does not even trust his wife. He is afraid that both mother and son might conspire to bring him disgrace, to usurp his power and render him helpless. Because of his fear, a man is loth to part with his keys till the very last. **Fear is negligence.**

Some people might call it alertness. But if we go into it deeply, we shall find fear lurking behind this alertness. Without the fear of what other people might do to him, this alertness is not possible. Thus the cause of such alertness is fear. Sometimes we find ourselves staying in rooms where lakhs of rupees are kept in the almirahs. We find ourselves alone in these rooms without any watchmen to guard the treasure lying in the almirahs. The owner of the house sleeps soundly. He does not toss restlessly in bed because he entertains no fear that the monks would make away with his money. Therefore, he sleeps soundly. Why does a man lie awake? One lies awake when one is assailed by some fear. Where there is no fear, there is perfect security.

On finding oneself in a fearful situation, one should not get perplexed. Of course one must use one's discretion so as not to invite any sudden danger. But if a dangerous situation does not arise, a man's vital energy should be so abundant that he should be able to face the challenge without any fear. Thus danger comes and goes without in any way harming the individual. In this world, he who is weak is tormented by all; no one dare torment the powerful.

### **The Consummation of Fearlessness— Veetaraga (dispassion)**

With the establishment of tolerance, fearlessness comes into being. The essence of all religion is fearlessness—it is the beginning and the end of all religious pilgrimage. The meaning of religion is fearlessness. Religion begins in fearlessness and fulfils itself though consummation in fearlessness. Veetaragata (dispassion) starts with fearlessness and it also finds its perfection in fearlessness.

The man who is not free from fear, cannot become

religious. Such a person cannot be free from fear, cannot become religious. Such a person cannot perform kayotsarga. Kayotsarga means freedom from the care of the body. This is the starting point of fearlessness.

To be free from the cares of the body appears to be simple, yet it is not easy to be so free. It is not easy to get rid of fear, relating to the physical organism. "This body is mine!" Fear is born in the very instant we say it. This feeling that the body is mine- is the fundamental cause of the birth of fear. Attachment with the body creates fear. Attachment and fear are not two different things. Wherever there is attachment, fear is bound to be and vice versa. To give up attachment is to be free from fear and freedom from fear means freedom from attachment.

With the establishment of the goal, just as one's morale rises, fearlessness also increases. Fearlessness is the essence of non-violence. Fear leads to cowardice which enfeebles the mind and increases the tendency towards violence. It is not only the fear of darkness which stands in the way of the growth of non-violence; there are other fears too—such as the fear of death, fear of pain, fear of being harmed, fear of loss, and many other known and unknown fears. These pave the way for one to fall from the ideal of non-violence. But a man with a definite aim never swerves from his path. He knows that he is not after luxury and is not therefore too much concerned with the loss of means of comfort. Prosperity naturally follows such a person. The same holds true of death and other fears. He says to himself, "I shall speak the truth and I shall be true to myself and to others, irrespective of consequences." A non-violent person has to put up with threats both pseudo-and real, because he is wide-awake, he is never perplexed. And there is one fear, still greater than those mentioned above—fear born of imagination. When a person feels that he would be left alone if he perseveres in the path of righteousness, this feeling constitutes a hurdle in his way. A non-violent person should not be afraid of standing alone. He goes on because he is convinced that he is following the right path. Ultimately he will be vindicated and the world

would come to appreciate him rightly. The life of Lord Christ is a living proof thereof. Acharya Bhikshu too belonged to this category of great men. Only a man who walks fearlessly, indifferent to other people's accusations, non-cooperation, etc., can progress along the path of non-violence.

Fear creates more fear and fearlessness greater fearlessness. The biological doctrine of '*like produces like*' also applies to man's mental dispositions. From the psychological point-of-view, the emotional behaviour and emotional experience are both produced by the hypothalamus. There are centres in our body from where different kinds of tendencies flow. Passions originate in the body. These are produced by the hypothalamus. The hypothalamus is also the seat of fear.

Only that man can impart to others the sense of fearlessness, who has himself achieved it, and from whom the vibrations of fearlessness radiate in all directions. These vibrations suffuse the whole atmosphere with fearlessness. Only that man is truly fearless who radiates fearlessness. Only that man can impart fearlessness to others who is himself fearless.

Fear is a very important emotion. It is necessary to get rid of it. Only through fearlessness can fear be ended.

## ANUPREKSHA OF SELF-DISCIPLINE

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"All grief in the world is born of arms; it is born of attachment and pleasure. Only he who knows the value of disarmament and pleasure, fully understands the misery caused by arms in the pursuit of transient pleasure."

Lord Mahavira said, "Gautam! You must practice self-discipline. Conquer yourself! This is the way to get rid of suffering. Overcome passions, desires and lusts—that is the path of freedom from sorrow."

"Observe the law of the world—no living creature seeks pain! Perceive unity in diversity! Know that all living beings are equal; do not resort to the use of arms. That is the way to be free from suffering."

"Conquest of passions, victory over lust and the senses and right vision—these are the ways to be free from sorrow. He who is equanimous, does not resort to the use of arms. He who rises above the use of armament, has a tranquil mind. A person with a calm mind is not tormented by the senses—the passions of a man who has conquered the senses (anger, pride, attachment and greed) do not get activated of themselves."

The factor behind the insecurity of the soul is—the fickleness of the senses and the mind. The senses perceive their object and communicate their sensation to the mind. The mind, caught in attachment and aversion, in wanting and not wanting grows restless. Because of previous conditioning, the voice of the soul is suppressed, and the mind becomes activated. This is non-meditation, unawareness and sorrow.

The sadhak who understands the role of the senses and turns them inwards and has them under control, becomes his own master and self-realised.

If a man steadily pursues his goal, he certainly achieves it. Any slackening of effort weakens one's resolve. There is nothing which tireless endeavour cannot reach. The sadhak turns his gaze within and moves forward. He wants to reach his goal but many obstacles stand in his way. These are—illusion, attachment, hatred, mental instability, lustfulness, etc. Without overcoming these, the sadhak cannot succeed: they hinder self-realization. There is a simple technique for achieving self-realisation. Every sadhak must possess the following qualities :

1. Strong faith in one's aim;
2. Total dedication;
3. Constant effort and long practice for achieving one's goal;
4. The practice of asanas, steadiness of body;
5. Control over speech;
6. To imbue the mind with strong resolutions;
7. Control over the mind.

He who has control over himself, may be said to have realized himself. On the other hand, the man who has failed to conquer himself, even though he may know a great deal, will never come to realize his soul.

The concluding part of yoga is samadhi, which means the state of being established in oneself, wholly separated from the outer phenomena. Here, complete affinity of one's self with the Supreme Being manifests itself. The still sound of the soul becomes explicit, "I am the supreme spirit, and the Supreme Spirit is 'me'". This truth appears to the sadhak even in the lower stages of samadhi. In fact, from the point-of-view of ultimate truth, the nature of the soul is indivisible from that of the Supreme Spirit. There is diversity in the sphere of conduct. The worshipper of unity, after having crossed the circle of diversity enters the sphere of oneness. Samadhi is the highest staircase to merge with the Supreme Being. Absorbed in meditation, the yogi quite transcends the

outer environment. Who is he? To whom does he belong? How? Where? He goes beyond all these. He is not conscious of even his own body. He is so rapt in self-awareness and inner bliss, that nothing seems to exist outside himself.

From the viewpoint of unity, samadhi constitutes a merger with the supreme spirit, and from the viewpoint of diversity, it is equivalent to a soul itself, becoming the Supreme Spirit. The perceivers of unity are impatient to merge the soul with the Supreme Being. The independent entity of the soul is manifested there in a different way. A synthesis of the two approaches—of the unity and the diversity of the soul alone can make us experience for ourselves the wholeness of the spirit.

He who possesses his soul, possesses the whole world; he who has lost his soul, has lost everything.

The whole of Jain philosophy revolves round the soul.

The knowledge of the soul alone is right knowledge.

Faith in the soul alone is right vision.

The urge for soul-realization alone is right conduct.

It is said in the Acharang Sutra—"He who knows the one (the soul), knows all."

Victory over the self is the highest victory. The preservation of the body while keeping the soul intact, is self-discipline, but to lose one's soul in trying to preserve the body can never prove good for the sadhak. Therefore, know the soul, keep it under your control. That is the essence of religion. Lord Mahavira said: "Collect all the senses and preserve the soul forever. An insecure soul is tied to the cycle of birth and death while a secure soul achieves freedom from suffering."

### **Philosophy in Social Organisation**

Freedom is the great gift of philosophy. All people desire freedom of thought, of writing and of speech. No one wants to live in bondage to another. The word, "Raja" (meaning king, monarch or prince) had become a subject of history and lexicology. Likewise, the word "naukar" (meaning servant) is gradually becoming obsolete, a thing of the past. It means

that we are moving towards greater freedom and greater absolutism, in the sense that each man takes pride in acting on his own. That the link of relativity should stand snapped, is no great matter; nor is it to be regretted if the hierarchical order is abolished; nor is the absence of government or outside rule objectionable, provided it gives way to self-rule. A self-disciplined person is not subject to any rule; nor is he free from it. "He alone is proficient who is neither fettered nor unfettered." But how is it possible for a person to be fettered and unfettered at one and the same time? Some kind of government or administration we must have. Without it, there can be no security and nobody wants to be insecure. It is here that self-discipline comes in. A self-disciplined person is proficient because he is not subject to any outside authority and he is not devoid of inner self-discipline. He is neither bound nor unbound.

It is necessary to develop the mentality of self-discipline. Wherever we look around, we find that there is envy, there is the desire to denigrate and push the other person down, and there is great intolerance. Why does it happen so in a society where everything is related to everything else? That is a most pertinent question.

The communist ideal is a society free from the trammels of administration. But what does actually happen there? Every man seeks security for himself and the downfall of his opponent. On the one hand, we have the ideal of a free society, on the other, we have the conflict of self-interests. What is this, if not complete separation of philosophy from life?

A man takes it for granted that what really matters is his own advancement, that he alone should be prominent and powerful. This individualistic mentality hinders social relations. However, with the development of self-discipline, a man, while remaining an individual, does not grow to be anti-social.

It is due to non-comprehension of the limitations of self, that an individual allows himself to be imposed upon by another. During the transitional period, everything appears to be small; even a great thing is contained in the mirror. An

individual wants the whole of creation to merge in him, but such a person will never realize the truth.

The individual is like an ocean in which are frolicking waves of attachment and aversion. A vision of truth is not possible there. Only a person who transcends these waves can possess a clear vision; but he who remains immersed in waves cannot.

In the socialistic system, power is concentrated in the hands of a few individuals. The general public finds itself to be utterly helpless. Those who depend upon their own resolution, never lack refuge.

The word 'arms' contains within it a suggestion of security which is not real. Even those who possess awful weapons, do not feel secure and are filled with fear.

Dasharanbhadrā set out to visit Lord Mahavira with great pomp and show. Indra formed an army. Dasharanbhadrā was defeated. He was lost in considerations of salvation and non-salvation, because he had crossed into the sphere of other. Ultimately, he sought refuge in Lord Mahavira and was victorious. Now it was Indra's turn to fall at the feet of the Lord.

He who was defeated under another's rule, was victorious under self-rule. He who lives in society, must keep within the bounds of the self. With the development of self-rule, there would be no disorder in society, rather a special kind of order. There will be no artificial laws but natural. The source of inspiration will not be fear but dutifulness.

### **How to pray to the Almighty**

The secret of prayer is complete identification, the awakening of the power to be fully engrossed in the master spirit. Unless there is complete identification with the Master, nothing is gained. The man who rouses his valour, awakens his capacity to be fully identified with the Master, has his prayer answered. Without valour and complete identification, praying for years together will be of little avail.

Acharya Hemchandra says : "It is better for an individual to obey the Master than merely worship and pray before him.

A son who salutes his father everyday, but does not obey him is not dear to him; the father loves a son who carries out his will and lives a disciplined life

Only he who follows the Master's discipline, obeys him and carries out his will, is qualified to pray before him. He who does not obey the Master's commands and acts in contradiction to them, is not entitled to offer prayers. The master commands—"Be pure", but a man's thoughts and conduct are unclean. The Master commands—"Beware of wrong conduct; Be honest", but a man behaves badly and is dishonest. Such a person is not worthy to offer prayers. By disobeying the Master's commands he loses his capacity to be identified with him. The prayer of such a person is sheer hypocrisy, self-deception.

All the unique personalities of this world—Rama, Krishna, Mahavira, Buddha, Christ, etc. chose a path for themselves which led to the heights, to salvation and final emancipation. Traversing that path, they became great.

### **Freedom and Self-Discipline**

The fundamental basis of democracy is freedom and freedom is founded on self-discipline. Only he who can keep himself under control, can ignite the flame of freedom. In an age of dictatorship, terror reigns, and an individual's self-discipline is little valued. In an age of democracy, fearlessness reigns, and the value of self-discipline on an individual's part is greatly enhanced.

India is the world's biggest democracy. The question as to what kind of self-discipline should the citizens of India display, willy-nilly commands attention. No satisfactory answer to this question has been forthcoming. Prominent people in the government should display the greatest self-discipline, but it is not so. On the contrary, they misuse their position. Nor do they lack partiality. They are very generous to their favourites, but most illiberal to those who have failed to ingratiate themselves into their favour. They take up the reins of government supposedly for the good of the people, but all their efforts are designed to preserve for themselves

the seats of power. Various allegations of financial misappropriation are brought against them and sometimes they are also proved.

The birth-place of self-discipline is an educational institution. It is there that the new generation of the country is reared. The situation obtaining there is not very wholesome. Wantonness, fashion and impertinence have such a strong presence that not even a dim ray of self-discipline is visible there.

The field or religion is the principal sphere of self-discipline, but the clash of vested interests is firmly entrenched there. Thus the glory of self-discipline stands dimmed and doubtful. Someone told me about a monk saying, "Why was not my name mentioned first? Why another's?" Still another monk says, "I am the foremost person here. Why was prominence given to another?" Here, self-discipline is conspicuous by its absence.

This state of affairs is quite apparent. Many of us see it. But merely seeing would not change it. Only by practising self-control ourselves, can we change the situation. Today, it is most desirable that all of us take pledge to practise self-discipline and make it clear to the common people that freedom verily means the development of self-discipline.

### **Education and Emotional Development**

In the communist system, great stress was laid on the control of individual. But man was not transformed. Unless our attention is concentrated on the control of passions and self-discipline, the question of bringing about a social revolution does not arise. In the communist educational system it is recognized that knowledge is meant for knowing, for reconstructing a new world and for changing the social order. But the education there has failed to accomplish all these. It means that there is some deficiency in the system of education. And the deficiency lies in this that the question of emotional development has been relegated to the background.

Today we need to ensure that intellectual and emotional development duly accompanies physical development. An

individual does not function only on the level of the body, senses and intellect alone, he functions on the level of feeling. Whatever action an individual performs is being conducted from within. Arjun said to Krishna, "O Lord! A man commits a sin. What makes him do it?" Krishna answered, "Lust and anger lure a man into sin." Both lust and anger are negative emotions.

We want to resolve a problem on the intellectual level, which is irrational. Philosophy is charged with being a process of knowing, not of bringing about a change. This is not true. In Jain literature is mentioned a system of education which frequently uses the following two phrases—"Academic education" and "Practical education". Acquire learning and make use of it. Practice is intimately connected with theory. Today, practice has been abandoned. The talk of keeping one's emotions under control has been relegated to the background; instead, greater stress is laid on mere intellectual development.

### **Emotional Development**

The need of the hour is to add to the present system of education some method of emotional development. Without it, we shall not be able to create the kind of society we wish to establish. Intellectual and economic growth today is accompanied by crime, violence, aggressive mentality, impulsiveness and family strife. Why so? All these tendencies must abate through education. But this is not being accomplished. It is surprising that even India's system of education is confined to the level of the intellect. By denying this fact, we are ourselves creating a problem. Unless education extends to the emotional world, there is little prospect of bringing about a transformation in society through education.

While receiving his daily glass of milk, the son observed that the level of milk in the glass was decreasing day-by-day. The son asked his father about the diminishing quantity of milk. The father said, "There is a famine afoot. Green grass is not available for the cows to eat." The son said, "Let me make an experiment!" He covered the cow's eyes with green

glasses." Now, even dried up grass began to appear green. The cow started eating it. The yield of milk increased. The cow underwent an emotional change. It began to eat more grass, resulting in a corresponding increase in the yield of milk.

We are satisfied with appearances. We only see the puppets speaking, dancing, singing and playing; the person moving the strings behind the curtain, we do not see. Our life is actuated by hidden emotions of which we are not aware. Unless contact is established with the emotional world through education, the riots and strikes will not end and there would be no discipline. We are preoccupied with sharpening the intellect. The office of the intellect is to cut and tear. A naked sword is a dangerous thing. It needs to be kept in a sheath. The sword lying in its sheath poses no danger to oneself. We have turned the intellect into a naked sword, but we must need cover it with a sheath to avoid harm to ourselves. This is achieved by linking education with the world of emotion.

The purpose of the science of living is not to change the entire system of education; it is not meant to obstruct intellectual development. The growth of the intellect is very necessary. Without it, a man would degenerate into a beast. The aim of the science of living is only this that emotional maturity should accompany intellectual growth, so that a balance is maintained between the two. It is with the evolution of intellectual and emotional poise that a system of education may be said to fulfil itself.

One aspect of emotional maturity is—moral development. It is of two kinds—social morality and individual morality. A society or institution frames certain rules and regulations. In doing so, it is not concerned with the instincts, lusts and other passions of individual persons. This constitutes social morality and discipline. One great moral maxim of a communist country is, "Abolition of personal ownership." In framing this principle, no allowance has been made for individual temperaments, lusts and passions. But a man is a man after all. He is inspired by lust and greed. Individual ownership

was sought to be controlled, in utter disregard of man's natural instincts. This resulted in economic backwardness. While there is predominance of personal interest, the imposition of control over individual ownership only serves to dampen collective endeavour, leading to economic backwardness.

Individual morality means—control over individual passions and instincts.

Education is concerned with both kinds of moralities. A student lives in society. He must become a social being. He must observe the social norms and obey the laws of the country he lives in. If education does not help him to evolve the right mentality, he cannot be a good student. Even more important is to learn to control one's passions. This is an essential element of morality and must form a part of education.

The development of will-power should also be linked with education. In the absence of moral strength, a nation, society or individual is bound to grow weak. For those deficient in mental and emotional development, the educationists are busy evolving new techniques. We need to change the social environment and to end problems like the class-conflict, hatred, etc. This requires emotional maturity.

### **Regulation of Good and Bad**

What kind of sadhana is it that does not result in the abatement of the passions? If we go into this question, we shall find that the whole system of spirituality, its entire teaching and all religious tales are designed to subdue the passions.

That the subduing of the passions is their chief purpose. Non-possession, non-violence, truth, chastity, forgiveness, contentment, charity and piety—all these are prescribed so as to mitigate the force of passions. Next to the teaching comes its practice. It is now known that self-control is required to mitigate the passions, that practice is necessary. The question arises as to where to start practising. How do we begin? This question has been debated upon in the field of religion and spirituality; also in the field of psychology.

Tolstoy makes a wonderful suggestion. He says, 'The first condition of a good life is self-control, and the first condition of self-control is fasting. We should start the practice of self-control by observing a fast.' Here is a suggestion from a great sage of the modern world.

Lord Mahavira has listed 12 kinds of penance. He says—'Start the practice of self-control with some penance; begin with fasting!' Here is a meeting of both ancient and modern teaching. The sadhak who want to achieve self-realisation, do not adopt two different paths or aims at two different objectives. Sectarian thought may wander in two contrary directions, but the movement of spirituality is singularly unitary. All those who tread the path of spirituality arrive at one and the same point.

Lord Mahavira said, "Eating constitutes the greatest obstacle to self-control; it gives rise to indolence." Tolstoy said, "How can he who is not moderate in eating, ever conquer sloth? How can a person who does not get rid of lethargy, indolence and negligence, ever achieve self-control?" He further said, "We have some primary urges. If we cannot control them, how can we ever do away with other complex urges based upon and proceeding from the primary ones? The urge to live, the urge to consume food, the sexual urge and the urge to fight—these are the fundamental urges. These are found in all living beings. If we cannot regulate them, how can we control other complex urges founded upon these? It is, therefore, essential for the sadhak to control and achieve victory over the basic urges.

Let us begin the practice of self-control with fasting. Let us eat less and moderate our instinct to eat by restricting the intake of juices which excite that instinct. This is the first principle of self-control.

The second principle of self-control relates to the body. It is necessary for us to exercise control over the body, to train it. Unless the sinews are accustomed to react in a different way, it will not be possible to evolve a new personality. In his book entitled, "The Principles Of Psychology" William James says, "In order to lead a good life, it is necessary to

develop good habits, and good habits can be developed only through practice. If we think that we can develop good habits without any practice, we are in for disappointment.” For the evolution of good habits, he has laid down the following maxims :

1. For the formation of good habits, we must start by contemplating upon good habits, by practising them and by inhibiting the old or bad habits.
2. For the evolution of good habits, we must train the body in a special way, because without creating the requisite background, no good habits can be formed.

Our nerves and muscles are accustomed to function in a particular way and if we do not effect a change there, we go on mechanically as before. An occasion arises and we have a longing for sweets, because the tongue is accustomed to a particular taste. The nerves and muscles come to demand something which they are accustomed to having on a particular occasion. In the matter of eating, thinking or doing any other work, our sinews habitually function in the manner we have accustomed them to function.

Those who live in a lofty building, are at first extremely careful while descending the stairs. Gradually, they become accustomed to the act and after some time they do it mechanically. The feet go down each step one by one, requiring no special attention. To begin with, the novice-typists looks at each letter before they type it, but with practice, their fingers move freely and type out a given matter as required, without the necessity of looking at the key-board since the fingers have grown accustomed to it. Similarly, in any undertaking, our sinews start working in the manner we have accustomed them to function, and the task stands fulfilled without any conscious effort on our part.

In this context, William James further says, “While cultivating a habit, do it without any reservation. Cultivate it fully.” One practises meditation today, gives the sinews a taste of meditation and accustoms them to it. Next day, however, he does no meditation, nor the day after. On the fourth day, he sits down to meditate again. This practising

by fits and starts does not help in the cultivation of the habit. Do not be remiss. Keep practising daily. Lord Mahavir said— “If one undertakes retrospection of the day’s events, one must do it regularly at the appointed hour, not fitfully, not doing it today, neglecting to do it tomorrow and the day after and then taking it up again on the fourth day. Such irregular practice is not conducive to the confirmation of the habit of retrospection. You practise forgiveness today, show tolerance, but quarrel and fight the next day, forgive again and yet again quarrel and fight—this will not confirm in you the habit of forgiveness. If you want to cultivate a habit, do it without any reservation, without any remissness till it is firmly established. Until it is so confirmed, until it becomes a part of your character, let there be no exception, no relaxation of effort. That is the second principle of body-training, of accustoming the body to bear pain and discomfort. This state of indifference is achieved through the practice of asanas, pranayama, kayotsarga, etc. The body is so trained as to perform any task you command. Thus, the second principle of self-control is the training of the body.

The third principle of self-control is living alone in seclusion. It means not to allow the present movement to continue but to reverse it. There are two orders— the order of nature and the order of sadhana. We are endowed with some special centres. One of them is the Centre of Energy. All our sexual impulses originate from here and it is with the help of this centre that man fulfils his sexual desire. It is a centre provided by nature for the gratification of the sexual urge. By living in seclusion, we can change it. That belongs to the order of sadhana.

### **The Process of Self-Purification**

Self-purification goes further than self-control. In fact without self-purification self-control can never be complete. Self-control has its limits. Self-purification is necessary for changing one’s habit and to wholly transform one’s character and personality. It is not a matter of mere change of direction, but a complete transmutation. The directional change of

psychology is a process of changing the course of a fundamental instinct. it is a technique of going into an opposite direction. A man may have a lustful disposition. However, when the sexual instinct is sublimated, it manifests itself in unique ways in art, aesthetics, etc. Self-purification does not involve a change of direction, but one's character is fundamentally transformed. The old mentality altogether dissolves giving place to a new one. The strong effects of a particular habit or character are so weakened that it no longer presents an obstacle.

But what is self-purification and what are its principles? The spiritual practitioners and self-realised souls made many important discoveries in this sphere and fortunately these were preserved and are available to us today.

The first step is kayotsarga. Kayotsarga means total relaxation of the body. Through it, old habits are changed, refined.

The sadhak resolutely says to himself—"I practise kayotsarga to purify or sublimate an undesirable habit or disposition to undertake penance, to cleanse and purify the heart, to heal up the wound inflicted by addiction to remove the thorn thereof and to annihilate the sinful atoms of attachment and illusion, and of karma, which, on account of bad habits, permeate the body and the mind from all sides."

Kayotsarga (Self-awareness by relaxation) removes all ills, purifies character. He who does not know the technique of kayotsarga cannot change his nature.

The specialists of self-hypnotism have enumerated four canons. The first canon is—"auto-relaxation". It means self-relaxation. It is the very process of kayotsarga. Without the technique of kayotsarga the process of changing one's habit is not completed. Whether it is the matter of changing one's disposition or curing a disease, the first essential step is kayotsarga.

The second axiom of changing one's disposition is—"self analysis"—anupreksha. We must analyse the habit, the disposition which we want to change. One has to practise anupreksha—self-observation and self-analysis. Self-analysis

is the second rule of hypnotism. The second rule of the technique of kayotsarga is—anupreksha. Both run parallel to each other. If I want to get rid of anger, I must do some self-analysis as to why anger is bad. Why do I want to get rid of it? If there is nothing wrong with it, the question of abandoning anger does not arise.

Is anger bad? I must reflect upon it, I must dissect it, practise anupreksha, go deep into it, reach a state of perceptual judgement and reflective analysis. Then shall I come to know that anger is a kind of fever. When it enters the body, it breaks it up quite, and impairs one's powers. It is a fever of the brain, of the heart and of the adrenal glands. It saps the vitality of all these three.

When a man indulges in anger, the brain is affected first and foremost. It is all flushed. There is so much excitement and such terrible expense of energy as to cause extreme perturbation and every part of the brain becomes red-hot. The second victim of anger is the heart. The moment a man is assailed by wrath, the heart-beat registers a sudden increase. The heart palpitates faster and starts functioning erratically. The third victim of wrath are the adrenal glands. While a man is in a state of rage, the adrenals are obliged to secrete more and more arid their potency is diminished. Thus, the brain, the heart and the adrenal glands are all impaired. The three constitute important elements of life. Because of anger, the vitality of all three is undermined. Any retardation of the brain upsets the entire nervous system. With the enfeeblement of the heart, the circulatory system goes out of order. And with the emaciation of the adrenal glands, a man's vital power is destroyed.

Such are the consequences of anger. Here is an analysis of its effects. When, in the course of practising anupreksha, I reach this stage, I realize that anger must be abated, that it must be abandoned.

Then the question arises : "Is it possible for me to abandon anger?" The sadhak contemplates upon it. After contemplation, he discovers the fact that he has in him unlimited capacity: that he can renounce anger. Having

realised this fact, he reaches the next stage of anupreksha—discretion.

The third axiom of kayotsarga is—discretion, judgement. The sadhak says to himself, “I can renounce anger, because I am not anger. Anger is not my nature. Had anger been my nature, I could never renounce it. No man can get away from his real nature. But I am not anger. I am different from anger. I am knowledge. I am Truth. I am Bliss. Anger only covers my knowledge; it distorts my vision and vitiates my bliss. It destroys my powers.” Contemplating, thus, he arrives at judgement, wisdom, “I am not anger and anger is not my nature.”

There are three ways by which change of nature may be wrought—kayotsarga, anupreksha and wisdom.

When the sadhak comes to realise that anger is not his nature that he is not anger, he attains clear knowledge. With clarity, the feet begin to advance of themselves along the right path.

Lord Mahavira said, “Above all, one must have clear knowledge.” There is a dictum of hypnotism—“Knowledge is power. With clear knowledge, you can do what you will and you know how to do it.”

The fourth principle underlying change of nature is — meditation. Focus your attention on the Centre of Intuition located in the middle of the eyebrows. This is the centre of inner knowledge, the centre of intuition and right vision. All inner knowledge manifests itself through this centre. When attention is focused on the Centre of Intuition, it is easier to communicate with the unconscious. According to psychology, what only touches our gross, superficial mind, is not very effective; it cannot change our personality. However, when we meditate on the Centre of Intuition, our resolve is communicated to the inner mind; it reaches the system of psychic colours (lesya) and that of psychic expression (adhyavasaya). Change begins to transpire. Meditation on the Centre of Intuition is the fourth step.

The, fifth step in the process of self-transformation is—refuge. We must seek refuge. This talk of seeking refuge does

not seem to agree with the modern doctrine of self-hypnosis. Self-relaxation, self-analysis and auto-suggestion seem to be quite in order there; also self-awareness. But the talk of seeking refuge strikes an incongruous note.

Nevertheless, the maxim of seeking refuge is a very important one. The question arises as to where and in whom do we seek refuge. There is no need to seek refuge in another; we must seek refuge in our own powers, or we may seek refuge in that which is possessed of infinite knowledge, infinite intuition, infinite bliss and infinite energy. We have to seek refuge where all these four infinities are manifested, where the seeds of all these have sprouted, grown, flowered and fructified. We do not have to seek refuge in a particular individual; rather we have to find refuge in this four-fold infinity. With the attainment of this refuge, a great subtle power is developed in a man. It produces strong electrical vibrations and the process of transformation begins.

### **The Technique of Controlling Passions**

The man who has control over his emotions, can go very far. The man who cannot fully control his emotions, but has limited capacity and controls his passions to some extent, is able to maintain the status quo. But the man who is a slave to his passions, forces himself into a miserable plight, soon degenerates. Let us realise this truth that without exercising control over emotions, we cannot make any progress in life.

The Western world is a case in point. The contemplation of it offers a new insight. Despite tremendous intellectual development and the growth of a scientific outlook, despite wealth and manifold amenities, the situation in the West is extremely distressing on account of the licentiousness of the senses. In many towns of a country like America, if an individual leaves his house in the morning for work and returns safely in the evening, he offers a million thanks for the day, for there is no telling when he might be shot dead. That a quarrel should arise is no longer necessary for shooting to take place. Even when there is no quarrel, no enmity, shooting takes place without a cause, and men die. Such

madness prevails that anyone can kill anybody at any time. This madness results from the absence of any control over emotions.

The question arises : How to exercise control over one's feelings? A man lives and is moved by feelings, sensations. In such a condition, it is not easy to exercise control over them. To rise above sensual gratifications may be all right for hermits and monks, but for a student it is very difficult. Today's child lives for sensual gratification from the very beginning. After school is over, the student immediately longs to go to the movies. On his return home he stands transfixed by the TV. He listens to the cricket-commentary or the film songs. The whole of his day is spent in seeking sensual gratification. Gradually, it becomes his second nature. He is totally unmindful of the consequences; knows nothing about the fruition of karma. The fruit of 'karma' is very attractive, its shape and colour most alluring. But the partaking of it results in death. Certain actions are very gratifying in the beginning, but their consequences are bitter. Others taste bitter at first, but their consummation is sweet. In Indian philosophy only those actions are recognised to be good which yield beneficial results.

The result of sensual gratification is never good. A child does not know this fact. It therefore devolves upon his parents and teachers to strive to make him realize how very necessary is control over the senses for progress in life. A child is dependent upon others. It is very important for him to imbibe the value of self-discipline. One method of controlling emotions is to cultivate an awareness of consequences. It is necessary to imbue the child with such an awareness, to make him understand what might be the consequences of a particular action.

The second method of exercising control over feeling is control of breath. It is the technique of deep breathing. Breath-control means complete and deep inhalation. This is necessary for a student because his brain needs plenty of oxygen. Education is linked with the brain. The quantity of oxygen required by the brain is three times the quantity required for

the rest of the body. This need is fulfilled through deep breathing. Through deep breathing, the brain becomes very active. It develops at a faster rate; its capacity increases. If oxygen is not available in sufficient quantity, the brain will not be able to function properly. The student will then be overpowered by sloth and negligence; he will lose interest in studies. He will not be able to concentrate and this will give rise to a lot of confusion and disorder. His receptivity will be adversely affected. Therefore, the exercise of deep breathing is very beneficial for the student. Deep breathing also should be rhythmical. Rhythmical breath has been expounded in two ways :

1. The time taken for inhalation should be equal to that taken for exhalation. The same sequence is repeated each time.

2. The time taken for exhalation should be more than that consumed in inhalation. If inhalation consumes eight units of time, exhalation should last for one and a half times more, i.e., 12 units, so that the carbon-dioxide is wholly expelled. When the carbon-dioxide is completely exhaled, there is no restlessness or yawning.

Thus rhythmical breathing will be uniform, whichever method is adopted—whether time taken for inhalation is equal to that taken for exhalation or the time for exhalation is more than that taken for inhalation. It is also necessary to know how it is beneficial.

When a child reaches the age of 13-14 years, his sexual complexes start developing while his thymus and pineal glands become inactivated. As a result of the inertness of the thymus gland, his powers of tolerance, alertness, joy, etc. are adversely affected. The passivity of the pineal gland results in a lessening of the adolescent power of control, and he falls a victim to many evils. This is the scientific point-of-view. From the viewpoint of yoga, the centre of the sexual instinct is the space between the navel and the anus, the genital region. As long as the vital energy controls the anus, all instincts stand tranquillized. With the lessening of that control, the lower instincts become operative.

A comparative view reveals that the conclusion of

science as well as that of yoga is one and the same.

Through deep breathing, control is established over the anus. If the student is taught to practise it well, he will not be caught in bad habits from the very beginning, and will thus avoid many a pitfall.

Many people tell me that they are too much afflicted by evil thoughts and they want to know if there is a way to forestall them.

Here is a very simple way to do it. Practise deep breathing for ten minutes. Take only two breaths per minute. Your problem will be solved. Not only a student but anybody may benefit from this exercise. Whenever one is assailed by evil thoughts, low instincts, and passions, the practice of deep breathing would help forestall them. Deep breathing is evil resistant.

Deep breathing is also very necessary for regulating emotion. You must not think that control of feeling would create difficulties in your household. You need entertain no worry on that account; no obstacle would arise. Rather you will be freed from many problems born of sensual unrestraint.

For control of feeling, you must focus your attention on the Centre of Vitality located on the tip of the nose. The nose is intimately connected with the passions. Both the ear and the nose are associated with defilements. One part of the brain—the animal brain—is responsible for the rise of beastly instincts in man. It is directly connected with the nose and other sense organs. The ancient masters experienced this truth and they talked about conquering the passions through meditation on the tip of the nose. In Lord Mahavira's meditative posture, both eyes are seen focussed on the nose.

From whatever angle we consider it—whether for intellectual and emotional development, or for earning a living or for successful co-existence—we will have to exercise control over our feelings. There is a way to go about it; it is not as if there is no method. Without the method, without the right technique, one cannot succeed. He who possesses the technique, reaches his goal in a short time. So, one must find a way, follow it and attain one's objective. The technique

of achieving control over the passions is beneficial for all. If, from the very beginning, the student is acquainted with the technique and an awareness of the consequences of any action he contemplates, is developed in him, not only will it be good for his life as a student, but also it will improve the quality of his social life. Thus the student will become an important factor in the creation of a new social order. A new path and a new direction shall be opened unto him.

## ANUPREKSHA : PRACTICE AND TECHNIQUE

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### The Anupreksha of Non-attachment :

1. Mahaprana Dhvani 2 minutes
2. Kayotsarga 5 minutes
3. Drink in the blue colour with each inhalation. As you breathe in, visualize atoms of blue are entering your body. 3 minutes
4. Practise blue-coloured meditation on the Centre of Purity. In other words focus your attention on the Centre of Purity (Adam's Apple), visualizing that your whole being is bathed in blue. 3 minutes
5. Now concentrate your attention on the Centre of Peace (located in the front part of the head) and suggest to yourself. The spirit of non-attachment is developing. Attachment to material objects is waning. Repeat the above aloud nine times, and then repeat it mentally nine- times. 5 minutes.

### Contemplate upon the following :

I know the nature of matter. It is useful for me. It offers me a great many conveniences, but not happiness and peace. Happiness and peace are inherent in me. I resolve that I shall not be attached to matter and that I shall always keep alert and awake as regards my inner potential. 10 minutes.

6. Conclude the exercise with Mahaprana Dhvani. 2 minutes

### The Anupreksha of Toleration

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga (Self-Awareness by Relaxation). 5 minutes.
3. Drink in the blue colour with each inhalation. As you breathe in, visualize that atoms of blue are entering your body. 3 minutes
4. Practise blue-coloured meditation on the Centre of Purity. 3 minutes
5. Now focus your attention on the Centre of Enlightenment (in the middle of the forehead), suggesting to yourself:

"The spirit of toleration is developing. Also mental equilibrium."

Repeat the above words aloud nine times; and then repeat them mentally nine times. 5 minutes

Contemplate upon the following. 10 minute

Physical sensibility

Weather-induced sensibility

Disease-induced sensibility

Mental impressions

Pleasure and pain

Prosperity—adversity

Emotional response :

Contradictory ideas

Contradictory behaviour

Contradictory interests

I am subject to such responses, but I wish to mitigate their influence. If these responses grow, my own powers would decline. The less influenced I am by these, the greater my powers. Thus the cultivation of toleration is the great secret of success in my life.

6. Complete the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Gentleness

1. Mahaprana Dhvani. 2 minutes.
2. Kayotsarga (Self-Awareness by Relaxation) 5 minutes.

3. Drink in the green colour with each inhalation. As you breathe in, visualize that atoms of green are entering your body. 3 minutes.
4. Practise green-coloured meditation on the Centre of Intuition. In other words, focus your attention on the Centre of Intuition (in the middle of the eye-brows), visualizing that your whole being is bathed in green. 3 minutes
5. Focus your attention on the Centre of Peace (located in the middle of the forehead), suggesting to yourself: "Gentleness is developing; egoism is waning."  
Repeat the above sentence aloud nine times, and then repeat it mentally nine times. 5 minutes  
Pursue your reflection as following : 10 minutes
  1. I must behave gently with a person or a thing.
  2. I must be humble before the truth and forbear to insist that I alone am right.
  3. I must avoid self-exhibition and ostentation.
  4. To acclaim gratefulness, to offer thanks, to support the right inclination, is an important element for success in life.
  5. To regret one's error and to ask forgiveness for one's rude behaviour is the way to righteousness. I shall be very vigilant in this regard.
  6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

#### **The Anupreksha of Fearlessness**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga (Self-Awareness by Relaxation). 5 minutes
3. Drink in the pink colour with each inhalation. As you breathe in, visualize that atoms of pink are entering your body. 3 minutes
4. Practise pink-coloured meditation on the Centre of Bliss. That is, focus your attention on the Centre of Bliss near the heart, visualizing that your whole being is bathed in pink. 3 minutes
5. Focus your attention on the Centre of Bliss (near the

- heart) suggesting to yourself.  
'The spirit of fearlessness is developing; fear is waning.  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
Pursue your contemplation as follows : 10 minutes  
Fear stunts powers already developed, and prevents new powers from developing. Therefore, I must cultivate fearlessness. A timid person is terrorised by all. Fear renders a person weak. A weak person is supported by none. I am firmly resolved to practise the meditation of fearlessness for the development of my powers. I will certainly get rid of fear.
6. Complete the exercise with the recitation of Mahaprana Dhvani. 2 minutes

#### **The Anupreksha of Self-Discipline**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga (Self-Awareness by Relaxation). 5 minutes
3. Drink in the yellow colour with each inhalation. As you breathe in, visualize that atoms of yellow are entering your body. 3 minutes
4. Practise yellow-coloured meditation on the Centre of Peace. That is, focus your attention on the Centre of Peace (located In the front part of the head), visualizing that your whole being is bathed in yellow. 3 minutes
5. keep your attention focussed on the Centre of Peace, suggesting to yourself :  
'The power of control is developing; the fickleness of the mind Is waning."  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes.  
Pursue your reflection as follows : 10 minutes  
Society cannot function without discipline or control. When self-discipline is strong, the need for outside control is minimal. With any lapse in inner-discipline, the of outside control increases. I do not want my freedom to be restrained by any outside control.

I fully appreciate the truth of the Anuvrat dictum: "Control the self by oneself." I, therefore, firmly resolve to develop self-discipline.

6. Complete the exercise with the recitation of Mahaprana Dhvani. 2 minutes.

### The Anupreksha of Freedom from Selfishness

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarg. 5 minutes
3. Drink in the blue colour with each inhalation. As you breathe in, visualize that atoms of blue are entering your body. 3 minutes
4. Practise blue-coloured meditation on the Centre of Purity (located in the throat). 3 minutes
5. Now focus your attention on the Centre of Celibacy, visualize that suggesting to yourself :  
 "Desire is being, purified; selfishness is waning."  
 Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
 Pursue your contemplation as follows : 10 minutes  
 Greed is the central motive in the conduct of one's life. This gives rise to desire and selfishness. Inspired by greed a man seeks pleasure and comfort and accumulates wealth for this purpose.  
 Self-interest is the great inspiration behind the pursuit of success : a social being cannot renounce it altogether, To fulfil one's interest without harming another person's, cannot be held to be inadmissible.  
 Excessive self-interest and its realization even by harming other people's interests, gives rise to ruthless conduct and behaviour. Under such circumstances, self-interest becomes a danger to society. Extreme selfishness generates anger, the tendency to steal, gluttony, untruth, irresistible desire for sensual gratification, concupiscence, criminal mentality, indifference to social obligations, ideas and feelings contrary to general welfare, caustic speech and other unpleasant actions. Therefore, I must strive to avoid

extreme selfishness.

Selfish mentality might accomplish shortlived gain, never any long-term benefit. By reading the biographies of self-sacrificing great souls who identified their 'self with the whole of mankind, and by setting them up as one's ideal, it is possible to transcend the narrow confines of selfishness.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Straightforwardness

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Drink in the reddish-brown colour with each inhalation. As you breathe in, visualize that atoms of reddish-brown are entering your body. 3 minutes
4. Practise reddish-brown meditation on the Centre of Intuition. That is, focus your attention on the Centre of Intuition (located in the middle of the eyebrows), visualizing that your whole being is bathed in reddish-brown colour. 3 minutes.
5. Keep your attention focussed on the Centre of Intuition, suggesting to yourself :  
 "Straightforwardness is developing; crookedness is waning."  
 Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
 Pursue your contemplation as follows : 10 minutes  
 Straightforwardness and truth are inevitably linked with each other. Wherever there is straightforwardness, there is truth and wherever there is truth, there is straight forwardness. Without straightforwardness, truth is unimaginable.  
 Only straightforward persons can rightly communicate their feelings to others and also rightly appreciate other people's feelings. Only straightforward persons can bridge the gap between word and deed. Straightforwardness is a great humane virtue. I firmly

resolve to cultivate it in myself.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes.

### **The Anupreksha of Friendliness**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Drink in the white colour with each inhalation. As you breathe in, visualize that the atoms of white are entering your body. 3 minutes
4. Practise white-coloured meditation on the entire forehead. That is, focus your attention on the entire forehead visualizing that your whole being is bathed in white. 3 minutes
5. Keep your attention focussed on the forehead, suggesting to yourself :  
"All are my friends; I extend my goodwill to all."  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
Pursue your contemplation as follows : 10 minutes  
The feeling of enmity creates fear and fear weakens the body and the mind. Therefore, I must cultivate the spirit of friendliness towards all.  
With the approach of enmity, happiness disappears. In order to preserve one's happiness, one must develop in oneself the spirit of friendliness.
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Patience**

1. Mahaprana Dhvani. 2 minutes.
2. Kayotsarg. 5 minutes
3. Drink in the yellow colour with each inhalation. As you breathe in, visualize that the atoms of yellow are entering your body. 3 minutes.
4. Practise yellow-coloured meditation on the Centre of Vital energy. That is, focus your attention on the Centre of Vital Energy (located on the tip of the nose)

and visualize that your whole being is bathed in yellow. 3 minutes

5. Keep your attention focussed on the Centre of Vital Energy and say to yourself :  
"I shall develop in myself the capacity to bear any predicament; I shan't be vanquished by circumstances."  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
Pursue your contemplation as follows : 10 minutes  
He who is impatient, does not know how to wait for the right occasion; his mind is ever restless. Restlessness upsets the mind; it undermines memory and the power of concentration. It is very necessary to exercise patience. I shall be patient.
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Mental Equilibrium**

1. Mahaprana Dhvani. 2 minutes.
2. Kayotsarga. 5 minutes
3. Drink in the green colour with each inhalation. As you breathe in, visualize that the atoms of green are entering your body. 3 minutes
4. Practise green-coloured meditation on the Centre of Intuition. That is, focus your attention on the Centre of Intuition (in the middle of the eyebrows), visualizing that your whole being is bathed in green. 3 minutes
5. Keep your attention focussed on the Centre of Intuition, suggesting to yourself :  
"Passions are being disciplined; mental equilibrium is developing."  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes  
Pursue your contemplation as follows : 10 minutes  
An unwholesome mind makes the body sick. Mental health is a pre-requisite for physical well-being. Unnatural desire, intolerance, unwished-for happening

make the mind lose its balance. Mental imbalance is a great hindrance to success.

Facing a problem and losing one's mental balance do not go together. While confronting a problem, I shall maintain my mental equilibrium. I do believe that through the practice of preksha meditation, I shall be able to train my mind so that it can keep its balance under the most trying conditions.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Self-Dependence**

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :

"I shall be self-dependent; for the fulfilment of my needs. I shall utilize my own powers."

*The Technique*—Focus your attention on the Centre of Peace (located in the front part of the head). Repeat the above resolution for 15 minutes—repeating it aloud for 5 minutes, repeating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Dutifulness**

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :

"I shall be ever awake to my duty. The elements which hinder duty—anger, greed, fear, etc.— I shall ever strive to keep under control."

*The Technique*—Focus your attention on the Centre of Peace (located in the front part of the head). Repeat

the above resolution for 15 minutes—repeating it aloud for 5 minutes, repeating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Obligation**

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga
5. Resolution :

"I shall be alive to my responsibility towards the nation. I shall not indulge in activity which might harm my country or lower its prestige."

*The Technique*—Focus your attention on the Centre of Peace (located in the front part of the eyebrows). Repeat the above resolution for 15 minutes—repeating it aloud for 5 minutes, repeating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Truth**

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :

"I shall be faithful to Truth. I shall not utter an untruth and I shall not entertain any prejudice."

*The Technique*—Focus your attention on the Centre of Peace (located in the front part of the eyebrows). Repeat the above resolution for 15 minutes—repeating it aloud for 5 minutes, repeating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Synthesis

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga
5. Resolution :  
"I shall try to harmonize two contrary things or happenings and develop a comprehensive outlook."  
*The Technique*—Focus your attention on the Centre of Intuition. Repeat the above resolution for 15 minutes—pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes and then reflecting upon it for 5 minutes.
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Communal Harmony

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :  
"I shall avoid religious bigotry. I shall develop goodwill towards different beliefs and sects."  
*The Technique*—Focus your attention on the Centre of Purity (located in the throat—Adam's Apple). Repeat the above resolution for 15 minutes, pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes and then reflecting upon it for 5 minutes.
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Unity of Mankind

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :

"I believe in the unity of mankind. I shall not practise discrimination on the basis of race, colour, or creed."

*The Technique*—Focus your attention on the Centre of Purity. Repeat the above resolution for 15 minutes—pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes and then reflecting upon it for 5 minutes.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Co-Existence

1. Mahaprana Dhvani. 2 minutes
2. Rhythmic Deep Breathing. 5 minutes
3. Bhastrika. (Bellows Breathing)
4. Kayotsarga.
5. Resolution :  
"I shall practise peaceful co-existence. I will not take part in or support any aggressive or destructive activity."  
*The Technique*—Focus your attention on the Centre of Bliss, (near the heart), Repeat the above resolution for 15 minutes—pronouncing it aloud for 5 minutes, articulating it softly for 5 minutes and then reflecting upon it for 5 minutes.
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Compassion

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 2 minutes
3. Drink in the pink colour. As you breathe in, visualize that the atoms of pink are entering your body. 3 minutes
4. Practise pink-coloured meditation on the Centre of Bliss. That is, focus your attention on the Centre of Bliss, visualizing that your whole being is bathed in pink. 3 minutes
5. Keep your attention focussed on the Centre of Bliss,

suggesting to yourself:

“Right outlook is being evolved; compassion is developing.”

Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes

Pursue your contemplation as follows : 10 minutes

The passions of anger, pride and greed make a man ruthless. A ruthless person torments and cheats others and indulges in undesirable behaviour. Since nobody likes to be treated shabbily, why should I indulge in undesirable conduct towards others? In order to lead a good life, and to make social life peaceful, I must develop compassion. I firmly resolve to develop compassion in myself.

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Honesty**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Drink in the white colour with each inhalation. As you breathe in, visualize that the atoms of white are permeating your body. 3 minutes
4. Practise white-coloured meditation on the Centre of Enlightenment. That is, focus your attention on the Centre of Enlightenment (located in the centre of the forehead), suggesting to yourself : 3 minutes  
“My will-power is developing; also honesty is maturing within me.”

Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes

Pursue your meditation on honesty as follows :

Dishonesty is an uncommon passion. It is a great evil. Only an immature person indulges in dishonest behaviour I can conquer the spirit of dishonesty within me. The moment the tendency to indulge in dishonest conduct arises within me, I am going to put my foot down upon it. Let the spirit of honesty

pervade my being; no predicament shall ever force me to become dishonest. I am going to practise discretion. I shall not be dominated by passions. I firmly resolve to develop within me forever the spirit of honesty. 10 minutes

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Discrimination**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Focus your attention on the Centre of Bliss. 5 minutes
4. Keep your attention focussed on the Centre of Bliss. As you breathe in, suggest it to yourself: Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes
5. Pursue your contemplation as follows :  
The gross body is made up of material substances. It constitutes in itself the chief cause of attachment. He who is able to reduce his attachment to the body, abates his own suffering. Therefore, in order to reduce my attachment to the body, I am going to practise discrimination. 10 minutes
6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### **The Anupreksha of Energy**

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Drink in the reddish-brown colour with each inhalation. As you breathe in, visualize that the atoms of reddish-brown colour are permeating your body.
4. Practise reddish-brown meditation on the Centre of Bliss. That is, focus your attention on the Centre of Bliss (located near the heart), visualizing that your whole being is bathed in reddish-brown.
5. Focus your attention on both the lungs, suggesting

to yourself:

“My vital power is increasing; all weakness is waning.”

Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes

Pursue your contemplation as follows :

Lusts and passions enfeeble the mind. An enfeebled mind is not conducive to the development of vital energy. Therefore, I will not be caught in the net of sensuality and lusts. I shall cultivate the virtue of desirelessness. As mental power grows, there is a corresponding increase in vital energy. 10 minutes

6. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Aloneness

1. Mahaprana Dhvani. 2 minutes
2. Kayotsarga. 5 minutes
3. Drink in the green colour with each inhalation. As you breathe in, visualize that the atoms of green are permeating your body.
4. Practise green-coloured meditation on the Centre of Peace. That is, focus your attention on the Centre of Peace (located in the front part of the head), visualizing that your whole being is bathed in green.
5. Keep your attention focussed on the Centre of Peace, saying to yourself:  
“I stand alone; my soul is bound to nothing.”  
Repeat the above sentence aloud nine times; then repeat it mentally nine times. 5 minutes
6. Pursue your reflection as follows :  
A man is born alone and he dies alone. He feels alone and experiences things by himself. Alone does he remember the past and he thinks alone. And alone does he experience pleasure and pain. All this transpires in a state of solitariness, when a man is not attached to anything or person. Therefore, I stand alone. 10 minutes

7. Take long and deep breaths. Reaffirm with each breath, “I stand alone.”

While holding your breath experience to the full your own solitariness. 5 minutes

8. Recite aloud the following Prakrit verse.

“Aigo me sasao appa, nana damsan sanjuo  
*Saisa me bahira bhava, sabbe sanjoga lakhana.*”

Now contemplate upon its meaning given below :

“Only my soul, endowed with knowledge and perception is eternal. All other things are ephemeral.”

5 minutes

9. Conclude the exercise with the recitation of Mahaprana Dhvani. 2 minutes

### The Anupreksha of Transitoriness

That you are here at a particular place, is a mere coincidence. Every union is inevitably followed by disunion. Reflect upon your association with this place. From reflection come to direct realisation. Experience for yourself your disassociation from this place. From reflection come to direct realisation. Experience for yourself your disassociation from this place. See that you are different from the place where you happen to be.

That you are here in a particular room, is a mere coincidence. Every coming together is followed by separation. Reflect upon your association with this room. From reflection come to direct realisation. Experience for yourself your disassociation from this room; see that you are different from the room you happen to be in.

That you are seated here on a particular mat, is a mere coincidence. All that is joined, is bound to be disjoined. Contemplate upon your association with this mat. From contemplation come to direct realisation. Experience for yourself your disassociation with this mat; see that you are different from the mat you are sitting upon.

That a particular cloth covers your body, is a mere coincidence. All that is joined is bound to be disjoined. Reflect upon your association with cloth. From reflection come to

direct realization. Experience for yourself your disassociation from the cloth: See that you are different from the cloth you have put on.

That you inhabit a particular body, is a mere coincidence. Every coming together is followed by separation. Reflect upon your association with the body. From reflection come to direct realization. Experience for yourself your disassociation from the body; see that you are different from the body you inhabit.

The diseases afflicting the body are coincidental. All association is inevitably followed by disassociation. Reflect upon your association with a particular disease. From reflection come to direct realization. Experience for yourself your disassociation from the disease; see that you are different from the diseases afflicting the body.

All mental dilemmas and psychological complications are a mere coincidence. All that is put together is bound to come apart. Reflect upon your association with psychological problems. From reflection move on to direct realization. Experience for yourself your disassociation from all psychological problems. See that you are different from the problems besetting you.

All nuisances, strong impulses and passions, anger, pride, all the irritants are mere coincidences. Separation follows every combination. Contemplate upon your associations with all kinds of annoyances. From contemplation come to direct realization. Experience for yourself your disassociation from all provocation; see that you are different from the nuisances pestering you.

All dispositions, habits—such as fighting, addiction to drugs, etc.—are mere coincidences. Disunion inevitably follows every union. Reflect upon your association with various habits. From reflection come to direct realization. Experience for yourself your disassociation from habits; see that you are different from the habits you have formed. No habit need last for ever; it can be changed.

The subtle body from which all harassment originate is a mere coincidence. All that originates, is bound to dissolve.

Reflect upon your association with the subtle body. From reflection come to direct realization. Experience for yourself your disassociation from all kinds of harassments; see that you are different from the nuisances pestering you.

My consciousness is different from them all—place, clothing, body, disease, mental complications, habits and the subtle body. All these are coincidental. What is accidental is bound to perish. Reflect upon your association with these. From reflection come to direct realization. Experience for yourself the disassociation of your consciousness from all coincidences; see that you are different from the accidental things that come your way.

Now turn back, in the reverse order, to the point we started from. From the contemplation of the subtle body we move to the contemplation of habits, of disease, mental complexities, the body, the clothing, the seat and the room occupied by you, back to the place, where you began. Then start again.

“This body is transient. Every moment, many old cells dissolve and new ones are formed. Hope is followed by despair, and various changes are being constantly wrought.

“The diseases afflicting the body are transitory, not lasting—these shall pass away.

“The mental complications will disappear.

“The mental disposition will change.”

Here is the exercise of disassociation: Moving from the gross to the suitable. Review all your associations.

All happenings are linked together. Pass over them, link by link. “Let no association infatuate me. Then what is left over, is what I am!” Think over it. Reflect upon it deeply.

(**Note**—Begin with the recitation of Arham and the articulation of your aim before undertaking the anupreksha of transitoriness and maintain throughout the posture of kayotsarg!).

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