

# UNIVERSAL LAW

(WITH DHARMADHYĀNA)

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

**By CA Jayesh Mohanlal Sheth**  
(Borivali)

## \* NAMASKĀRA MAHĀMANTRA \*

**Ṇamo Arihaṃtāṇaṃ**

*Obeisance to all the  
Tirthaṭṭkaras and Arihanta  
Bhagavantas of the past,  
present, and future.*

**Ṇamo Siddhāṇaṃ**

*Obeisance to all the Siddha  
Bhagavantas.*

**Ṇamo Āiriyāṇaṃ**

*Obeisance to all the  
Gaṇadharas and Ācāryas of  
the past, present, and future.*

**Ṇamo Uvajjhāyāṇaṃ**

*Obeisance to all the  
Upādhyāyas of the past,  
present, and future.*

**Ṇamo Loye Savva Sāhuṇaṃ**

*Obeisance to all the ascetics of  
the past, present, and future.*

**eso paṃca ṇamoyāro**

*These five namaskāras*

**savva pāvappa ṇāsaṇo**

*destroy all sins.*

**maṃgalāṇaṃ ca savvesiṃ**

*Among all that is auspicious,*

**paḍhamāṃ havai maṃgalaṃ**

*this mantra is the most  
auspicious.*

## PAÑCAPARAMEṢṬHĪ VANDANA ŚLOKA

Stanza for the veneration of the Five Supremely Auspicious Entities

*arhanto bhagavanta indramahitāḥ siddhāśca siddhiśvarāḥ  
ācāryā jinaśāsanonnatikarāḥ pūjyā upādhyāyakāḥ  
śrisiddhānta-supāṭhakāḥ munivarāḥ ratnatrayāradhakāḥ  
pañcaite parameṣṭhinaḥ pratidināṃ kurvantu te maṃgalaṃ*



# UNIVERSAL LAW WITH DHARMA DHYĀNA

By  
**CA Jayesh Mohanlal Sheth**

**Dedicated to:**

**Mother :** Revered Kantaben Mohanlal Sheth

**Father :** Revered Mohanlal Nanchand Sheth

**Brother :** Rashmin Mohanlal Sheth

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# Introduction

Jay Jinendra!

The universal laws, that is, the eternal rules of the universe and dharmadhyāna given in this book have been written to make people's lives peaceful, simple, and happy. Their purpose is to help in resolving the burning problems of life. This text has been composed to protect kind-hearted fellow-followers from attachment and aversion that cause infinite suffering, to pacify the poisonous cycle of enmity, and to calm their agitation with the cool water in the form of Samyagdarśana. Along with this, presenting the path of Satya Dharma propounded by the Tīrthāṅkara Paramātmā in a simple, clear, and proper manner is also its main objective.

To save the soul from infinite suffering and to attain infinite happiness, it is necessary for the seeker to constantly remain aware of their own soul. For this very purpose, dharmadhyāna and universal laws have been explained. This book is meant to help ensure that the soul does not fall into endless suffering and to develop the eligibility to manifest Samyagdarśana, the supreme purpose of this birth.

Since time without beginning, we have performed external religious practices many times, but have not practiced internal dharma by obeying Bhagavān's command. In this book, a clear understanding of that internal dharma has been presented.

May the sunrise of Samyagdarśana occur in your life, and through its light may you attain the unobstructed blissful state of liberation. This is my auspicious inner feeling.

~ CA Jayesh Mohanlal Sheth

# 1. Universal Law

Since time without beginning, all living beings have been wandering in this world in search of happiness. But the soul has not yet attained endless, that is, never-ending happiness; that is why it is still in this world. Bhagavān has said that the entire world is burning. But we do not see anything like that. So first, let us understand how the entire world is burning. Since time without beginning, worldly beings have been burning in their minds because some deficiency or the other has always troubled them. This is what Bhagavān has called the burning of the world.

Burning means restlessness. The definition of suffering itself is that suffering is in the form of restlessness. Restlessness itself is burning (worry). Since time without beginning, all beings are burning with restlessness. But until this burning does not feel like suffering to the soul, it does not seek its treatment. Because it likes restlessness; it finds enjoyment in it. People feel that they are simply enjoying themselves. Therefore, this restlessness to obtain or enjoy happiness does not feel like suffering to them. As long as he feels so in life, he will not go to a doctor (enlightened guru) for treatment, right? Since time without beginning, all this has seemed good to us. What Bhagavān calls suffering in the form of restlessness appears good to worldly beings, so why would they treat it? Even if Bhagavān says so, they will not. That is why, since time without beginning, we have been wandering in this world in search of happiness, and as a result, suffering infinite pain.

What we call happiness in the world, Bhagavān calls an illusion of happiness, because those beings who believe that happiness comes from outside spend this entire precious human life running after external happiness. The rule of worldly happiness is such that the one who has more suffering feels more happiness. The one who has no suffering feels less happiness, or it may even feel like suffering. Let us understand this with an example.

One person was without food for two days, and another person

has just eaten his favourite food to his fill. If both are served their favourite food, then the one who has the suffering of two days of hunger will feel more happiness; but the one who has already eaten to his fill will not feel happiness, and if he is compelled to eat the same favourite food again, it is possible that he may become unhappy, because overeating under duress may cause stomach problems or even diarrhoea and vomiting. Therefore, it is certain that there is no happiness in the favourite food. If there was happiness in food, then both should have equal happiness. Thus, one thing is certain: the one who has more suffering feels more happiness.

Similarly, if a rich person wins a lottery of ₹5,000 and at the same time a poor labourer also wins a lottery of ₹5,000, who will get more happiness? The labourer will feel more joy, more happiness, because he has greater suffering due to lack of money. From this, it is certain that the one who has more suffering feels more happiness.

Secondly, a person who had not eaten for two days sat down to a plate full of favourite dishes. At first, he felt happy; but halfway through, as his stomach became full, he began to feel the discomfort of not being able to finish the remaining food on his plate. He started feeling the pain of that.

From this it is certain that even when the desired happiness is obtained, it feels like happiness in the beginning, but when the being is no longer able to enjoy it due to satisfaction, then even when the object of enjoyment is present, the pain of not being able to enjoy it arises. This is known as the Law of Diminishing Marginal Utility.

Thus, the nature of worldly happiness is such that only the one who previously had suffering experiences it as happiness, and after enjoying it a little, when the being is no longer capable of enjoying it, it begins to feel like suffering. Worldly happiness is accompanied by suffering before and after, and the karmas bound with the desire to enjoy it also give suffering in the future. How can that which has suffering before and after and gives suffering in the future be called happiness? But due to beginningless false understanding, we consider it happiness and have been striving for its attainment

since time without beginning. In this way, we have been chasing happiness and experiencing suffering since time without beginning.

Bhagavān has also called the restlessness to enjoy happiness as suffering. But many people perceive it as happiness and the pursuit of happiness. But the one who has experienced that this restlessness itself is suffering, is burning, because all beings have this fire of restlessness within. All beings are burning with the internal suffering of restlessness. We often mistake this restlessness for happiness. In truth, it is only an illusion of joy. It is merely an appearance that deceives us all. Once a seeker realises that this restlessness is actually pain, the perspective shifts. Only then can one begin to look for a way to treat that suffering.

For this, one has to examine within whether this restlessness feels like happiness or suffering. That is, whether this wandering through the cycle of birth and rebirth feels like a disease or not. Because until this cycle of birth does not feel like a disease, the soul will not seek a way to be free from it. Therefore, until then, this one equation applies to that being: “Momentary deluded happiness = Suffering for an infinite period” True happiness is often misunderstood. In reality, what we perceive as pleasure is merely an advertisement that lures us into a trap of suffering. This illusion keeps us bound to a cycle of restlessness.

This equation has been applicable to all of us since time without beginning. Because since time without beginning, most of our time has been spent in infinite suffering in nigoda, and if samyagdarśana is not attained in this birth, then our infinite future may also be spent suffering infinitely in nigoda. One who believes that happiness lies in external persons/objects and chases them for happiness is certain to attain infinite suffering. So now we must all decide whether to retain the belief that happiness lies in external persons or objects, or to get rid of this belief. Because of this mistaken belief, the soul remains oriented outwardly and does not attain the true self.

If this restlessness is to be removed, then we must think of its remedy. Very few people consider restlessness as suffering, most

consider it to be happiness.

The remedy of study, reflection, contemplation, and transformation of mental tendencies that we shall undertake is for those who consider restlessness to be suffering. For those who consider it to be happiness, infinite wandering remains, because they will not even find this remedy worth undertaking. Therefore, those who do not consider restlessness as suffering will not undertake treatment. Restlessness is a burden. The belief that happiness comes from external people or objects is the root of future pain. We will think about the cure for those who accept this truth.

Since time without beginning, our greatest mistake is that we have been living with a wrong belief about our identity. We misunderstand our own identity. And what will be the result of this? If the foundation of a building is faulty, what will happen to the building? How long can it stand? It will not stay up for long; sooner or later it is bound to collapse.

Similarly, the foundation we have set for our identity is wrong. We consider ourselves to be the body. We may state that we are the soul out of bookish knowledge, but from our conduct it is evident that we are only saying it for the sake of saying. Since we study, we have information that we are the soul. Therefore, for the sake of speaking, we say “I am the soul,” but that is only information.

There is a great difference between information and belief. Belief comes from faith, and real faith only comes from ātmanubhūti.

Else, we have taken the vows of asceticism countless times in the past. And studied up to the nine Pūrvās in the form of information-gathering countless times in the past...We ought to have attained Samyagdarśana in the form of ātmanubhūti by now!

But Samyagdarśana is not a mental, verbal, vocal, or intellectual process. For attaining Samyagdarśana, first inward orientation toward the self along with qualifications like detachment (vairāgya) are necessary.

Without that, the soul remains outwardly oriented. To know

in detail about qualifications like detachment, it is necessary to read our book “Samyagdarśana ki Vidhi”

When a person dies, the eyes of the dead body remain in working condition for six hours, yet the dead body cannot see. If those same eyes are transplanted into a blind person, he can see. That is, the eyes are fine, but the dead body cannot see through them. We think that we see through the eyes, but the eyes are like a window. Just as when we look outside through a window, we know that we are the seer, not the window. Therefore, we are that soul which sees and knows.

We must realise that the “I” is the internal knower and seer. Once we determine that this consciousness (knower-seer) is “I”, then “I am the soul” will be understood. Therefore, if right now this decision is made that what is not in the dead body is “I,” and this dead body is just the body and not “I,” then spiritual practice can become easy.

We have such firm conviction that there is no life left in a dead body. Would we ever set even a little fire to a living person? We would not even light a matchstick and touch his finger! But we cremate a dead body without a second thought! Are we cruel? No. Our understanding is clear and firm that there is no life left in that body, so we cremate it.

If this same understanding were to arise now that nothing in this body is me, I am not the body, then attachment towards it will decrease, and attachment toward the relationships formed through it will also decrease, which helps in attaining qualifications like detachment (vairāgya) which are crucial for attaining Samyagdarśana.

What do we do with our car? Do we say “I am the car” or do we say “my car”? We say “my car.” We never say “I am the car.” Similarly, this body is like a car and we (the soul) are its driver/owner. But we keep saying “I... I...” when referring to the body. In practical language, the body may be referred to as “I,” but in belief, the body is not to be considered as “I.”

People say, “My house, my name,” but what do they actually believe? That is important.

As long as we consider the body to be “I,” we shall keep wandering in saṃsāra. The distinction between body and soul must be understood through the sovereign nature of the soul as seeing and knowing, and one must consider oneself as the soul, not the body.

Therefore, this body too should be regarded as material, insentient, like a dead body. Only then will we become true masters (the soul); otherwise, this body itself has become the master, and since time without beginning we have been living as servants of the body.

The body is the master and the soul the servant—this condition has existed since time without beginning. Even though we are the masters, we have been living as servants. Now, do we want to become the masters? If we do, then we must determine “I am the soul” based on our quality of seeing and knowing, and we must chant “I am the soul.”

Until now, we have considered the name of this body itself as “I.” Now, what should we consider? We should consider: “I am the soul.” The identity that has settled in the subconscious mind must be changed, and “I am the soul” must be established. The sense of “I-ness” or oneness attached to the name in the subconscious mind must be erased and established in the soul. Only then will the soul become the centre of thought. Until now, the named body has been the centre of thought.

For this, everyone should chant, “I am the soul.” Whenever time permits. While walking, moving, or working, one should chant, “I am the soul.” Because at present, the centre of our thoughts is the named body; this must be changed, and the soul must be established as the centre of thought. Only if the soul becomes the centre of our thoughts will we be able to turn our inclination toward the soul with qualities like detachment. Since time without beginning, our inclination has been shaped by thoughts, and those thoughts have

been body-centred. Now, by making the soul the centre of thought, we must turn our inclination toward the soul with qualities like detachment, which is conducive to attaining the soul.

We largely know our story in the form of the body, but it is necessary to understand our story in the form of the soul, because that remains unknown to us. For this, we must strengthen our faith in the teachings of Bhagavān. Only if our faith in Bhagavān is firm will we believe our own story.

Since time without beginning, we have existed in nigoda as one-sensed beings, experiencing infinite suffering. Nigoda is like a mine of infinite beings. Within it, infinite beings exist in a single body. Their birth and death occur simultaneously. In a single breath, they undergo seventeen to eighteen births and deaths. Bhagavān has said that the suffering of birth and death is infinite. Therefore, a being in nigoda experiences infinite suffering for an infinite period of time. A being may remain in nigoda for an infinite duration. A being may remain in nigoda for two-and-a-half pudgala-parāvartana periods, and after emerging from it and entering one-sensed existence, if it returns, it may again remain there for two-and-a-half pudgala-parāvartana periods. This can happen innumerable times. Thus, a being may remain trapped in one-sensed existence for innumerable pudgala-parāvartana periods.

The time span of pudgala-parāvartana is so vast that even its infinitesimal fraction contains infinite time cycles. Therefore, Bhagavān has said that progressing even from one-sensed to two-sensed existence is rarer than obtaining the wish-fulfilling gem.

After an infinite duration of time, we have come out of nigoda and, wandering through two-sensed and other states, have obtained the extremely rare phenomenon of human birth. If we do not attain Samyagdarśana (self-realisation) in this life, then in the future we may again have to suffer infinite pain in nigoda as one-sensed beings for an infinite time. I believe that those who wish to avoid such infinite suffering should dedicate this life entirely to attaining Samyagdarśana. Because a being does not remain in two-sensed and



higher mobile forms for more than two thousand sāgaropama units of time. Therefore, if one does not attain Samyagdarśana in this life and become liberated in a few births, then returning to nigoda is certain. Therefore, if one does not attain Samyagdarśana in this very life and proceed towards liberation within a few births, then a return to nigoda is inevitable.

For liberation from infinite suffering, the method described here is practical application, action-based. One must begin practicing from the very first day, that is, from now itself. What we understand to be the truth should be applied in our life, and that practice will yield beneficial results. In reality, the entire path to infinite happiness (liberation) is practical application of universal law.

Scriptures are like a mirror for the soul. What do we do when we look into a mirror? Standing before a mirror, we adjust our hair, remove any blemishes on the face, and set our appearance right. Similarly, we must do this for the soul through studying and meditating upon the scriptures. While reading them, we should treat them like a mirror: “It is written in this way, but this is not yet present within me, and that is not right.” Constantly correcting ourselves in this manner is true practice and the correct use of scriptures. If we use scriptures like a mirror, our progress will be quick. We must examine whether what is written in the scriptures is present within us or not. If it is not, we must strive to cultivate it. And if we are doing what ought not to be done, we must stop it and remove it from our life. In this way, our abhiprāya will become right. To attain infinite happiness, it is essential to make the abhiprāya right.

Whether all shortcomings are removed from life or not is secondary. Even if all shortcomings are not removed immediately, they can be removed instantly at the level of abhiprāya. Thus, it is important that all shortcomings are removed immediately from the abhiprāya. This is completely the path of practical application, and because it is mental, it can be practised twenty-four hours a day. Since the bondage of karma continues at every moment, protection against it must also continue at every moment 24 x 7

x 365. Therefore, whatever spiritual thoughts we undertake should continue constantly as a contemplation. Wherever we are, and in whatever situation, this contemplation should remain ongoing, because this is a contemplation-based Dharma. Since time without beginning, our abhiprāya has been shaped by contemplation. Now, through right contemplation, it must be made right. Our abhiprāya must become favourable for self-realisation.

**The definition of Dharma is very simple—**

- 1. Dharma is all about being happy. Dharma is the path to infinite happiness.**
- 2. Dharma is all about getting transformed. Dharma is the path of transforming oneself.**

One must change from within, that is, transform one's abhiprāya (inclination) from within. We must become our own friend instead of our own enemy. If we do not change, a return to nigoda is certain. Just as we have attained knowledge in the form of information many times, even up to the nine Pūrvās, yet nothing came of it, because we did not attain Samyagdarśana. Why? Because we never changed our abhiprāya. In the same way, we took dīkṣā (the formal vows of asceticism) many times, yet achieved nothing. We even reached the ninth Graiveyaka heaven, yet returned again to where we began. The real work was to be done on Darśanamohanīya karma, but we never worked upon them. We left them unchanged.

This delusion of perception has deceived us. Because of it, we have been deceiving ourselves since time without beginning. And as long as we remain in its grip, it will keep deceiving us, and we will not even realise that we are being deceived.

It is said that one should chant “I am the soul.” Someone asks whether one can chant “I am the pure soul.” It is understood that from the absolute standpoint, you are indeed the pure soul. From that standpoint, you are eternally pure. But when an ignorant (ajñānī) person says “I am the pure soul,” since he experiences paryāyas, (modes) he begins to consider himself pure within the paryāya itself.

But when faced with suffering, he wonders what to do, because he had assumed that he was already pure. Merely assuming does not accomplish anything. If a child studying in the first standard were to say, “Father, I am a doctor,” would you accept it? You will not. You will say, “You can become a doctor, but you are not one yet.”

Similarly, Bhagavān says that from the pure standpoint you are the eternally pure soul; if you make the effort, you can realise it, and in time it will manifest in paryāyas as well. From the dravya standpoint, all souls are eternally pure, but only when one experiences it does it become manifested purity. Until then, it is pure in principle but not in experience. Our goal is to experience the soul, that is, to experience the pure soul. This is called Samyagdarśana. Keeping this goal in mind, one must follow and implement the Universal Law daily. This is the path of practical application for attaining Samyagdarśana.

**Universal law, that is, eternal rules—the system governing the universe equally for all:**

- **I receive what I give. What I wish for others comes back to me.**

Everyone knows that we shall receive what we give. That is, based on what we gave in the past, puṇya and pāpa karmas were bound, and we receive happiness and suffering in our present life according to their fruition. This is an unchangeable rule. As long as those karmas exist, they can change according to our present attitudes. Therefore, through attitudes aligned with Satya Dharma, they can give favourable results. Satya Dharma is that which leads to self-realisation, because self-realisation is the key to Satya Dharma.

We do not pay attention to the fact that whatever we think for others will happen to us. We must focus on this. Whatever we think for others will bind corresponding karmas, and through their fruition, we will receive similar situations. Therefore, it is said that what we think for others will happen to us. The other will experience according to his karmas, but what we think for others will affect us.

If we understand this, we will stop thinking ill of others forever. So what should we think? We should want/think the best for everyone, because what we want/think for others will happen to us. There is nothing greater than wanting everyone's spiritual upliftment. We should think, "May everyone attain spiritual upliftment," and we should also engage in our own.

The moment we begin wishing and thinking well for others, we ourselves begin to benefit immediately. Our new karmas will be good, and our old karmas will also start transforming into good karmas. Conversely, the moment we harbour ill thoughts towards others, we begin to suffer some loss immediately. New bad karmas are bound, and even old karmas begin to transform adversely.

- **I am the soul. This body is a role that I have been given. Generally, we get the role we had hankered after.**

We had already decided that "I am a soul" and this body is a role that I have received as per karma. Since time without beginning, the soul has a co-extensive relationship with karmas. Due to the udaya (rise) of karmas, the soul engages in mental, verbal, and physical activities. According to these states, karmas bind with the soul in the same space where the soul is. Then, through the rise of those karmas once again, the living being creates new states, and fresh karmas continue to bind in the same way. Thus, as per his bound karmas, the living being attains new births, which become the various roles assumed in that particular life. Generally, karmas are bound through the likes and dislikes the living being develops towards different associations, and accordingly, future births are obtained. Very often, the friends and enemies around us are connected with us from previous births, because past accounts with them remain unsettled. Therefore, whatever role we have received, we must perform it well. Yet, while playing that role, we must always remember: "I am a soul."

If we are acting in a play and are required to perform a certain role, do we forget who we are while performing it? No, we never

forget! This birth is also a play, and we have a definite role in it, but we consider that role itself to be the soul. This is where the problem arises! Since time without beginning, we have been doing this. We have considered the role that we are playing in this life, to be the soul. We have identified ourselves with the role. But the role must be understood only as a role.

Many people today speak of the “law of attraction.” Others call it “manifestation” or “The Secret.” In Jain thought, however, this tendency is understood as *nidānaśālya* (the thorn of craving). A *śālya* (thorn) is something that pierces and troubles the soul from within. Since time without beginning, we have been constantly wishing: “May I get this! May this happen for me!” Even now, countless people continue to live in this way. But it is important to understand what such desires actually create. Suppose we are watching a film and see a beautiful bungalow. A thought arises: “How wonderful it would be if I owned such a house!” Then, according to the strength of our *puṇya* (merit), different outcomes unfold. If our *puṇya* is strong, we may become the owner of that bungalow. If it is weak, we may enter it as servants. If less still, we may be born there as a pet animal. With still weaker *puṇya*, we may exist there as insects such as ants or mosquitoes. And with even lesser *puṇya*, we may take birth there in subtler forms of life such as water-bodied, plant-bodied, or air-bodied beings.

In this way, since beginningless time, we ourselves have been shaping our future through our attachments and desires. We choose the stage upon which we shall return, and in doing so, we forget the real purpose of this life, which is our great loss.

If you have accumulated the wealth of *puṇya* (Fixed Deposit), then even if you do not ask, it will be credited to your account, but by asking, a very big penalty is incurred. Moreover, since it is obtained by asking, there is also much more attachment to it. Thus, the greater the attachment, the more sins are bound, and the intensity of delusion also increases. We are supposed to conquer *darśanamohanīya* karmas (karmas that keep one in a miserable worldly existence), but instead,

we are intensifying them, making them denser and more intense. Since time without beginning, we have been doing this; now decide that we should not ask for anything, because there is great loss in asking. What is the wisdom in asking and having to accept less than what was anyway to be received automatically? There is not even a little wisdom; it is foolishness.

Without understanding, since time without beginning, we have been making reservations for various miserable states. For example, we may visit some tourist place and, seeing the natural beauty there, think: “Wow! What a beautiful mountain! What a beautiful river! What a waterfall! What beautiful greenery and trees!” In this way, knowingly or unknowingly, we make a reservation (booking) to be born in that very place. Since time without beginning, we have been making such reservations for rebirth. Actually, we should reflect that all these are one-sensed beings, and those beings are suffering unbearable pain. When you see beauty there and become attracted to it, you too will have to become such a being there. You will have to suffer those same pains. Do you understand how alert one should be! Therefore, the “law of attraction,” and such ideas, are not to be followed. Do not ask for anything at all. Whatever is meant to be received will come on its own, fully and naturally. Our accumulated wealth (Fixed Deposit) of puṇya is not going to enter someone else’s account, so why should we ask for anything?

- **Whatever is happening to me is a mirror of my past. It is a reflection of my past deeds. What I have not done or not caused or supported to be done through acts of mind, speech and body shall never happen to me.**

Bhagavān has given us a very great guarantee: we do not have to suffer the karmas of others. We only have to suffer our own karmas.

To develop faith in this rule, we must first develop faith in Bhagavān. That faith is extremely necessary, because only one who has faith in Bhagavān develops faith in this guarantee. One who does

not have faith in this rule does not feel that such a guarantee exists. Bhagavān has given the guarantee, but one who does not have faith in Bhagavān cannot develop belief in it. They think: “How can this happen? I have done nothing, so why is this happening only to me? Why do people behave in this manner only with me?” etc.

So Bhagavān has said that whatever you have not done, not caused to be done, or not approved of, such an act never happens to you in all three times, i.e. past, present, or future. Therefore, whatever is happening to us now, whose fault is it? Only our own. No one else is at fault.

Since time without beginning, we have been wandering alone in this world, and only our karmas are with us i.e. I and karmas.

What are karmas? They are our own past bhāvas (dispositions). They are a reflection of our past dispositions. Therefore, since time without beginning, all the people around us have been helping us exhaust our karmas. Lacking such a perspective, we fail to understand this.

Those who give us happiness seem like helpers, but those who give us sorrow do not seem like helpers. Yet both help us in exhausting karmas. One helps us exhaust puṇya karmas, while the other helps us exhaust pāpa karmas. Therefore, if we begin to see everyone as helpers, life becomes easier.

- **Therefore, no injustice is done to me either at present or in the past, or in the future. By realising this, I remain firmly in the ‘No Complaint Zone’. Whatever has caused me pain is the result of my past actions. It has nothing to do with others. So, there is no question of blaming others. Hence the ‘Why Me?’ question does not arise.**

Who feels that they are suffering injustice? In almost everyone’s life, there comes a time when one feels: “I have never done this to anyone, so why is this happening to me?” Or one feels that everything is going well for others, but why is my life difficult? If you do not feel this, it is a very great thing, a very good thing. And

I also wish that you do not feel injustice. But if you do feel it, then understand that it is not injustice, but justice.

Bhagavān has said that injustice never happens to anyone. We have to accept this. Because we cannot see the complete picture of the past, it appears to us as injustice. If we could enlarge the frame, we would realise: “This is happening because of what I myself did in the past.” Since we cannot enlarge the frame, it feels as though injustice is taking place.

If you truly understand that in all the times (past-present-future) injustice can never happen to you then all complaints will disappear, and you will be able to live a life free from complaints. Then how much peace will come into life! There will be no complaints in life at all... “Why is this happening to me?”—this will not remain. Because everything is justice, “Why only me?”—that will also not remain.

If someone feels: “Why is this happening only to me? Everything is going well for others,” then, if one could see the past, one would realise: “They performed good actions, while I acted wrongly; therefore this has come to me.” So remove from the mind the idea that injustice is happening.

Yes, now make one firm decision: “I will never do injustice to anyone.” Because if I do injustice, it is certain that the same will return to me.

Therefore, the teaching that “injustice never happens” does not mean that we have been given permission to do injustice to others. Do not misunderstand it in that way. One may wrongly think: “Even if I hurt others, it is not injustice but justice.” No. This principle is to be applied only to oneself, never to others. Do not take this in the wrong way. If you do injustice to others, you have decided that injustice will also happen to you. This is to be applied only for oneself.

We should think only this much: “Injustice will never happen to me.” There is no need to think negatively about others. The moment



we begin thinking, “He did this, so this should happen to him, he should get such a result.” If you think like this, it is finished. It may be happening to him now, but by thinking in this way, it becomes certain that the same will happen to us in the future.

Therefore, while thinking and speaking, the teachings of Bhagavān should always be kept in mind. Only then will our thinking, speech, and conduct become aligned with understanding and supportive of the path of liberation. Otherwise, we simply continue speaking and reacting harmful for our soul.

Since time without beginning, we have been acting according to the inner programming of our saṁskāras (deep impressions). That programme should be changed. It should be brought into alignment with the universal laws. Our saṁskāras must be transformed. Because our reactions arise immediately, there is often no time to think. So where do these reactions come from? They arise from the subconscious mind, from the programming stored within it. These “universal laws” are meant to change that programming. They are a method for transforming our impressions, and they must be practised twenty-four hours a day, every day. Only then will our viewpoint begin to change, and such a change is essential for attaining samyagdarśana (enlightened perception).

Many people feel that something entirely new may also happen to them. So they wonder: “Could what is happening to me now also be something new?” The answer is this: for the one to whom it is happening, it is old. It is the result of past karmas. But for the one who is doing it, it is new, because new karmas are being bound.

Therefore, this may be understood as the rule: for the one who suffers pain, it is old; for the one who causes pain to others, it is new. The same applies to happiness. For the one who gives happiness to others, it is new; for the one who experiences happiness, it is old.

- **I create good luck by doing puṇya (merits). I create bad luck by committing pāpa (sins/demerits) like indulging in the 7 vices (viz. gambling, consuming alcohol, consuming**

**non-vegetarian food, visiting prostitutes, stealing, hunting and indulging in adultery/infidelity), consuming tobacco in any form, eating after sunset and eating honey, root vegetables, pickles, figs, butter, etc. It is like maximising our income and minimising our expenses. Bear in mind: puṇya brings gain, pāpa brings pain.**

In worldly life, we understand that income should be increased and expenses reduced, and everyone tries to do this properly. Then why is this not applied to puṇya and pāpa? Causing the least possible suffering to living beings, causing the least possible harm to living beings, that itself is puṇya. What else is puṇya? Good intentions! And even those good intentions should be directed towards only one goal: the attainment of the soul (self realisation). Otherwise, even good intentions cannot help our boat cross the ocean of painful worldly existence.

The strength of puṇya alone is not enough to grant liberation, but puṇya certainly has enough strength to provide favourable conditions on the path of liberation. However, it works only when there is the goal of liberation, the goal of attaining the soul, the goal of freedom from worldly existence. Otherwise, what is puṇya? A little happiness is obtained, followed by endless time in nigoda (the lowest form of existence and suffering). Puṇya without the goal of liberation eventually leads to pāpa. In the long run, it becomes equal to pāpa. Therefore, one should not run after such puṇya.

What should our thinking be? “I am a living being, and the other person is also a living being. Just as I feel pain, so does the other.” We should live in such a way that we cause the least possible pain to any living being. Then everything else will happen naturally. One who does not like suffering should not commit pāpa at all, because suffering inevitably arises from pāpa. Does anyone truly like suffering? No. Then pāpa should not be committed at all. This itself is the rule. One who does not like suffering should not commit pāpa. Yet we invite exactly what we do not want, and therefore suffering comes.

There are infinite living beings in root vegetables, therefore they are to be renounced. In other fruits and vegetables, the living beings are countable, therefore by consuming them, life can still be sustained. When a living being with a fleshly body is killed, countless spontaneous beings of the same kind arise within it, therefore meat is to be renounced. Each addiction can cause a living being to wander endlessly in worldly existence, therefore the seven major addictions, gambling, alcohol, visiting prostitutes, theft, hunting, adultery, and addiction itself, are to be renounced.

At night, there are more microorganisms in the environment, therefore eating at night is to be avoided. In pickles, after three days, two-sensed beings are produced, therefore they should be avoided if they are more than three days old. Honey contains the eggs of bees, their feces, etc and other organisms, therefore it is to be avoided. The fertilisation of figs takes place through insects, therefore there may be many living or dead insects within them, and thus they are to be avoided. After butter is removed from buttermilk, two-sensed beings arise within 48 minutes in it, therefore butter should not be consumed if it is not in the buttermilk or has been removed more than 48 minutes earlier from buttermilk.

The purpose behind all these renunciations is to live in a way that causes the least possible violence to living beings. Also, if we cause pain to any living being, then we ourselves will have to face suffering in the future. To avoid that suffering, all these things are to be renounced.

- **Reflect on this: I shall learn to gain from pain.**

Till now, we have been running away from suffering, whereas suffering should be accepted. But how will that become possible? That is what we have to learn.

Whenever suffering comes, it comes only due to the rise of our past pāpa karmas. Those karmas were bound because of our past wrongful actions. Therefore, whenever suffering arises, those pāpa karmas come into rise and begin to get exhausted. In other words, the shedding of pāpa karmas takes place.

At such a time, if we do not engage in Ārta Dhyāna (distressful meditation) or Raudra Dhyāna (wrathful meditation), and instead remain in Dharma Dhyāna (righteous meditation), then new pāpa karmas are not bound. Therefore, whenever suffering comes, we should understand: “My karmas are being shed,” and remain cheerful. One should not grieve or become sorrowful. In this way, we should learn how to benefit even from suffering.

For example, if we have a headache, we should think: “Heavy streams of pāpa karmas are leaving through the head. My sins are being destroyed. Thus, I am benefiting from this.” When we think in this way, the headache itself begins to trouble us less. Gradually, our attention moves away from it, and we begin to feel better.

- **I am here to give unconditionally, without any expectations. By giving, I am either repaying my old debts or creating new deposits. I benefit in both cases.**

Since time without beginning, we have only been takers. We try to take as much benefit as possible from wherever we can. Such has been our attitude. Even when we give something to someone, we compare: “I gave more,” or “I gave something bigger, while they gave less or something smaller.” Such are our feelings.

Therefore, we should understand that nothing in this world is free. Everything has a price. So when we start giving, or even develop the intention to give, we receive good results from it.

I am here only to give, without any condition or expectation. Only by giving can we become free from karmas and old debts (loans). Conditions and expectations themselves become the cause of suffering. Here, we are trying to remove the very causes of suffering from life.

We simply have to give. What happens by giving? Either our old debt (loan) is repaid, or new accumulated wealth (FD) of puṇya is created. In both situations, whose benefit is it? It is our own benefit. If we truly understand this, we will become givers. Then we will have no complaints against the living beings of this world.

Therefore, we should maintain an attitude of giving. We can give through mind, speech, and body. Giving does not mean only giving money. One can give many things. One can even give through intention alone.

We should not keep the attitude of taking. In that very attitude we have remained trapped since time without beginning. We must move forward without the mentality of taking. Even service should not be taken unnecessarily; it should be accepted only minimally, if required. If we keep sitting while others constantly serve us, then what happens? We too will certainly have to give such service in return.

Therefore, whatever behaviour we like and expect from others, that same behaviour should be practised by us towards others. The way we wish others to behave with us, we should behave with them.

In all this, the duties we are obliged to perform, such as household expenses, children's expenses, and similar responsibilities, help repay our old debts (loans). But the actions we are not obliged to do, yet still perform willingly and lovingly, become our accumulated wealth (FD) of puṇya. Therefore, we should not leave any deficiency anywhere, not even in fulfilling our duties.

Money and possessions cannot be carried with us after death, but this accumulated wealth (Fixed Deposit) of puṇya can be carried along after death. Everyone says that wealth does not go with us, but this FD certainly does. We can see this directly. If a child is born into a wealthy family, then that child has brought his puṇya with him. That itself is his FD, brought forward from his past life, which begins to bear fruit from the very moment he takes birth.

- **I have to perform my duty to the best of my ability without expecting others to do their best. I must fulfil my duty towards family, friends, colleagues, society, country and humanity.**

We must perform our duties properly, complete them fully, and leave no deficiency in them. If we leave any deficiency in fulfilling

our duties, then we will have to repay it in future lives.

While giving, we should not leave any deficiency. Rather, we should give more than what is required, so that we do not have to return again to this vicious cycle of saṁsāra (painful worldly existence).

At the same time, we should not insist that others also give their best, because such insistence creates expectations, and expectations bring sorrow. We must remove every source of sorrow from our lives.

- **I have to be strict with myself and lenient with others.**

Since time without beginning, we have been doing the opposite. We rarely see our own faults. Even our biggest faults appear small to us, while the smallest fault of another person appears very big. Now this must be reversed.

Self-discipline means keeping oneself in discipline. We should be strict with ourselves. Even our tiniest mistakes should appear big to us, while the big mistakes of others should appear small to us. Because the results of others' mistakes will be borne by them, whereas the results of our own mistakes will have to be borne by us.

Sometimes, because of the mistakes of others, we may suffer a loss. To avoid such a loss, we may take proper practical steps, but without disturbing our bhāva. At the same time, we must understand that whatever loss comes to us is due to the rise of our own past pāpa karmas. The other person is only an instrument, like a postman delivering a letter.

Such understanding and self-discipline are extremely necessary on the path of liberation. In reality, I have nothing to do with others. I must remain focused only on myself. We must not deviate from what we have resolved. That is self-discipline.

- **“Whatever happens to me, happens for good.” Believe this, so that distressful and cruel contemplation can be avoided, and new karmic bondage can be prevented. This is the highest path of supreme positivity.**

This is a great key. If you truly believe that whatever is happening to you is for your good, then half the pain reduces immediately.

In any situation, beyond a certain point, there is very little we can do. Therefore, it is better to remain peaceful than miserable. We are free to do our best, but without becoming unhappy.

The moment we think, “Whatever is happening to me is for my good,” the mind becomes positive, and accepting unpleasant situations becomes easier. Whatever is happening to me truly is for my good. Why? Because my pāpa karmas are being exhausted.

Even if something unpleasant happens, my karmas are being shed. Therefore, even that can be accepted happily. It is beneficial. Just as you feel relieved when a debt (loan) is being repaid, in the same way, when karmic debt is being cleared, it is good.

Thinking in this manner prevents negative thoughts, prevents the binding of new negative karmas, removes suffering, and protects us from Ārta Dhyāna.

### **Example: A King cut his finger...**

Once, a king accidentally cut his finger. His minister said, “Whatever happens, happens for the good.”

The king became angry and said, “My finger has been cut, and you say this is for the good? If you think this is good, then I shall throw you in jail!” So the minister was imprisoned. Yet the minister firmly believed that whatever happens, happens for the good.

A few days later, the king went hunting. Because his horse had not been trained properly, it ran far ahead, leaving the soldiers behind. The king was left alone. Eventually, the horse became tired and stopped. The king dismounted and sat down to rest.

Just then, a group of tribal people came, captured him, and took him away.

The tribals were preparing for a ritual human sacrifice. They bathed the king and made preparations for the offering. But while

bathing him, someone noticed that one of his fingers was missing. He called the others and said, “This will not do. For the sacrifice, the body must be complete with all limbs and extremities intact, but this man does not meet our criteria for human sacrifice. One of his fingers is cut.”

So they decided to release him and search for someone else. In this way, the king was saved and set free.

As the king walked back, his soldiers finally found him and brought him safely back to the kingdom. As soon as he returned, he called for the minister and said, “You were right. Because my finger was cut, my life was saved. But injustice happened to you. You had to go to jail.”

The minister replied, “Your majesty, if I had not been in jail, I would have been with you. You would have been saved, but I would have been sacrificed. Therefore, for me too, whatever happened was for the good.”

When this principle is truly understood, that whatever happens, happens for the good, then even suffering no longer feels like suffering. Once this understanding settles deeply within, one can live with peace and joy.

• **I have to deal with people in four ways (Four Bhāvanās):**

**1. मैत्री Maitrī — Universal Friendship: It shall protect my happiness by not creating enmity with others. Wanting the welfare of others ensures my welfare.:**

Friendship (maitrī) means universal friendship, benevolent friendship with all living beings. What is our benefit in it? It may seem to us that we are doing a favour to others. But in this, we are not doing any favour to others.

It is like this: suppose we have an enemy who is sleeping in America, but if we remember him, our mind becomes disturbed, our mood becomes bad. When we become unhappy, our present is spoiled, and if we think anything negative about the enemy, like



something bad should happen to him, he should suffer, etc...Then, by thinking in this way, our future becomes spoiled. Whatever we want/thinks to happen to others, happens to us. Since time without beginning, this is exactly what we have continued to do.

So now we have to cultivate friendship with all living beings, so that we have no enemies in the world. Then, whenever anyone comes to mind, we will not feel sorrow, we will not feel troubled, and we will think only good for them. Whatever we think for them, the same will happen to us. In this way, we can improve both our present and our future. But since time without beginning, by doing the opposite, we have been spoiling both our present and our future. Thus, Universal, friendship is beneficial for us. So now we should maintain friendship with all living beings. Benevolent friendship means wishing for their eternal well-being. Only spiritual upliftment is eternal well-being.

## **2. प्रमोद Pramoda — Admiration: I shall imbibe others' virtues by admiring them.**

We do rejoice in the qualities of Bhagavān. But what do we fail to do? We fail to see the qualities in other living beings like ourselves. Instead, we only notice their faults. Whenever we think of someone, whether a friend or anyone else, the first thing that comes to mind is their weakness: “he is like this” or “she is like this.” In this way, our mind has become habituated to remembering only the negative qualities of others.

Now this has to change. What must change? Whenever we think of someone, we should first remember their virtues. Their finest quality should arise in our mind. But for this to happen, we must first begin to observe the good in others. Until now, we were not observing qualities. We have lived with a fault-finding vision. Now that vision must become a virtue-finding vision. Only when we consciously notice the virtues in others will those virtues naturally remain in our memory when we remember that person.

There is another important truth. The qualities we admire in

others begin to blossom within us as well. This is the law. Therefore, if we focus on the virtues of others, those virtues will awaken within us. But if we keep dwelling on faults, those same faults begin to grow within us. Since beginningless time, we have made the mistake of maintaining a fault-centred vision. Now we must cultivate only a virtue-centred vision.

Certainly, along with virtues, faults too will be visible. We should get rid of our fault-centred vision. But if there are faults, we should use them positively for our own growth. How? Suppose we are standing in a queue to submit a form, and the form of the person ahead is rejected. Naturally, we would ask what mistake was made, so that we may avoid the same error in our own form. In the same way, whenever we notice a fault in another person, we should immediately look within and ask: “Does this fault exist in me as well?” If it does, then it should be removed.

Thus, from every situation, we should draw benefits for our own spiritual progress. After all, we are not here to judge others. We are here only to take whatever supports the path of mokṣa. Wherever a fault is seen, it should not remain within us. If it is present, it must be eliminated. Our task is only to examine ourselves, never others. This is true sādhanā. These are the results that arise in harmony with Satya Dharma.

### **3. करुणा Karuṇā — Compassion: Compassion for sinners because they are unaware of the Universal Law.**

To have compassion towards sinners. Because they do not know the eternal laws of the universe. This will keep our mental state good, and we will be saved from new karmic bondage.

We feel compassion for a sinner, sick person, or poor person. But if someone is a terrorist or a thief, we do not feel compassion; we feel anger and think that he should be eliminated or hanged, etc. Then it becomes harmful! Because whatever happens to them will happen according to their karma, but we determine our own future through such thoughts. As we wish for others, generally

the same happens to us. We are neither judges, nor police, nor the government. We do not need to act beyond our domain and spoil our future, which we have been doing since time without beginning. We should not have malafide intentions towards anyone because they too are souls like us. At present, they have gone astray. Therefore, we must have compassion for them. They are unfortunate because they do not know the eternal laws of the universe. Therefore, have compassion, thinking that we too were once like them. Then, in our mind, we should say, “Thank you! Welcome!” Only then will compassion arise.

**4. माध्यस्थ्य Mādhyasthya — Indifference or No Response:**  
**When someone hurts me, I shall stay calm, keep quiet and contemplate upon ‘Thank you! Welcome!’ inside my heart. It protects my happiness. It is a shield for my happiness. It is a 3-step mental process, not to be spoken aloud:**

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

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

**Step 3** – I should believe that my opponent has obliged me by cleaning me. So, I shall say ‘Thank you!’ to him in my heart. This will ensure that annoyance/irritation does not get triggered and that I do not get trapped in the vicious circle of anger and resentment as they shall certainly lead me to increased anger, grief, hatred and pain in the future. ‘Thank you!’ is like firefighting. I should use it first. The other two steps are like a post-mortem. ‘Thank you! Welcome!’ is a shield for my happiness and good spirits. It saves me from negative thoughts and emotions and makes space for positivity. Hence, this three-step process is a ‘Welcome!’ process.

What is mādhyasthya (equanimity)? Equanimity means no reaction, no response. For example, suppose we have an enemy, but now, due to cultivating the feeling of universal friendship, that person is no longer our enemy. However, in his mind, there may still be enmity towards us. We have accepted him as a friend, but he may not consider us a friend.

Why would he consider us a friend? He does not seek liberation. One who seeks liberation has to consider everyone as a friend through the feeling of universal friendship. So, when he comes in front of us, he will try to harm us. He may abuse us or use harsh words. So what should we do? No response. Remain calm. Here, we may remain calm externally, but internally we will be disturbed, and thoughts like “he is like this”, “why did he say this”, etc., will begin.

For that, one practical experiment has to be done: the practice of “Thank you! Welcome!”, which has been done by all those practitioners who have become enlightened. We also have to do this same practice. “Thank you! Welcome!” is a shield for our cheerfulness. So, this technique has to be learned. It has to be practised. It has to be embedded into the subconscious mind so that we can use it when needed. If we do not embed this method into the subconscious mind, we cannot use it.

This experiment is given separately in the twenty-fourth chapter of my book, “Samyagdarśana nī Rīt”. The “Thank you! Welcome!” principle given below has to be read four to five times during the day and absorbed into the mind. At least at night, before sleeping, it should be read repeatedly. Then it will enter the subconscious mind, and new programming will take place. Now let us understand “Thank you! Welcome!”

### **Thank you! Welcome!**

One thing is certain: whatever suffering comes to us is due only to our own past pāpa karmas, not anyone else’s. Those who appear to give us suffering are merely instrumental causes; they have no fault. They are actually helping us get rid of our karmas. However, due to lack of this understanding, if even a little anger arises towards the instrument, then new pāpa karmas are bound, which become the cause of future suffering. In this way, since time without beginning, we have been suffering and creating new suffering, and even now we are doing so. Therefore, there is only one way to be free from such endless suffering: to consider the cause of suffering as a benefactor, because it has helped us get rid of our karmas. Do not find any fault

in that instrument; rather, understand that our own past actions are the cause of our present suffering. Therefore, at the time of suffering, think as follows:

- (1) “I must have done such wrong actions! Shame on me! Shame!! Micchāmi Dukkaḍaṃ! Micchāmi Dukkaḍaṃ!! (This is repentance) (Sorry! Sorry!)
- (2) Now I firmly decide that I will never again commit such wrong actions! Never again!! (This is renunciation) (Never again!)
- (3) Stop blaming others as the cause of your suffering. See only your own past actions as the cause, and consider others as those who help you get rid of karmas. Consider them as benefactors and say Thank you! Welcome! so that peace and happiness arise and new karmas are avoided.

We have already seen that whatever happens to us is a reflection of our past. So now, when someone abuses us, until we see them as a mirror, they will seem guilty; but when we see a mirror in their place, we will see the reflection of our own past. Immediately we should think: “Oh! I must have abused someone in the past!”

We should remember the word “mirror”. In it, “MI” means me, and “RROR” means distress (Ohh! A Re Re); in another way, Me...R...R means “Oh dear!... I was like that!” Whenever someone harms us, we should remember the mirror and think that we ourselves must have done, caused, or aided and abetted or approved of such an act. In this way, we should consider the other person as a helper in washing away our sins, as a benefactor. For example, if someone abuses us, we should immediately remember the mirror, because it is the mirror of our past—that is, the abuse I had given in the past is now being returned to me.

Until now, we considered the other person guilty, but now we understand that we ourselves are the guilty ones. With this understanding, what will happen immediately? First, we will ask

forgiveness in our mind for our own fault—Sorry! Sorry! Sorry! Uttama Kṣamā! Micchāmi Dukkaḍaṃ! This “Thank you! Welcome!” is to be done internally. We have to ask forgiveness for the abuse we had given. I am sorry!

Secondly, we do not like receiving abuse, and if we abuse others, it will surely return to us in the future. Therefore, now we must decide: “From now on, I shall not abuse anyone. Never ever.” The first was repentance, and this second is renunciation, a vow—we have decided that we will not abuse anyone anymore—Never again!

And the third, most important point: if someone comes to our house and cleans it, we surely thank them from the heart. In the same way, when someone abuses us, what have they done? The karmic dirt of the abuse I had given in the past was with me, and that person has taken it away. They have cleansed me, so they are benefactors. We thank our benefactors, right? So, we should say “Thank you!” in our mind—not aloud, otherwise the other person may feel irritated. It should not be said aloud to provoke anyone.

Even if both people know this practice, it should not be said aloud to irritate others, because that will create new karmas. There should be no intention to hurt, harm or irritate others. If our intentions are wrong or negative, we bind new karmas. There should be a feeling of gratitude for everyone; everyone around is our helper. Some help us positively, some negatively. The only difference is that we thank the former but not the latter. Instead, we abuse the latter. Now, with this new understanding, we should thank the former openly and thank the latter internally.

This “Thank you!” works like extinguishing fire for our anger—it is like fire-fighting. Therefore, in adverse situations, we should first say “Thank you!” in our mind. Its effect is immediate. Just as water extinguishes fire instantly, similarly, in unpleasant situations, we should first say “Thank you!” so that the fire does not arise at all. Otherwise, a fire will arise within us, and we will burn from inside. So now we must use “Thank you! Thank you! Thank

you!” in our life and keep our mind calm and cheerful.

We can certainly defend ourselves, but without anger. Without perturbing our inner state, we can explain things properly to others. A worldly person may even fight in self-defence, but without disturbing his inner calmness.

Of course, a Jain monk cannot defend himself, because a monk has to follow the nine types of non-violence (doing, causing, approving × mind, speech, body), while a worldly person only renounces unnecessary violence.

There are many other applications of the “Thank you! Welcome!” principle, which we can also use. For example, when we see, read, or hear about a thief or a terrorist in the news, or hear someone talking about such things, we should practise “Thank you! Welcome!” at that time. How? By thinking: “Oh! I must have done such things many times in the past, because since beginningless time, we have done everything countless times. I too must have been a thief or a terrorist. I must have done, caused, or approved all this in the past.” Therefore, think: “Oh! I was also like this. Micchāmi Dukkaḍaṃ! Sorry! Sorry! Sorry!” This will lighten such karmas if they are in stock, and even if they are not in stock, it will create saṃskāras to avoid such acts. Then, when opportunities arise, tendencies like stealing will gradually start disappearing from the mind.

First, think: “I too was like this... Sorry! Sorry! Sorry! Now I shall not do this. Never again!” This will correct our viewpoint, and we should thank the other person. Otherwise, we would end up abusing them. We must thank them because they are a mirror of our past. They show us our past, making us aware, benefiting us. We should also thank the one who explains this understanding and Bhagavān.

We should use “Thank you! Welcome!” everywhere. If we do not use it, we will continue to bind new karmas. The chain of old karmas will not break, and we will remain trapped in the vicious

cycle of karmas. We are neither judges nor police; therefore, we have no right to speak loosely about others or pass judgements.

For example, if someone is eating flesh or hunting, and we are able to save the victim, that is good. But if that is far away, if we are watching it through the media, or if we see someone hunting, even then we should practise the “Thank you! Welcome!” principle. In every situation, we can use this principle to wash away our past karmas.

Even while watching films or serials, one should know how to watch them. If one avoids them, that is good. But if one has to watch them, even there we can apply “Thank you! Welcome!” By thinking, “Oh! I was also like this,” we should apply this practice to every negative character. Even towards attachment and the objects of attachment, we should apply “Thank you! Welcome!” Since time without beginning, we have done everything countless times. Now we should stop repeating it.

In all relationships, whether between husband and wife, parents and children, siblings, relatives, or friends, we should apply “Thank you! Welcome!” We should maintain friendly relations with all beings around us and wish for their spiritual upliftment.

“Thank you! Welcome!” can be applied in every place and every situation. It removes old saṃskāras (impressions), creates new saṃskāras, and prevents negative feelings towards anyone. Even if we do not feel hatred towards wrongdoers, we may still feel aversion. But even that will not arise if we say “Thank you!”, because we are no longer holding negativity towards others.

Therefore, we should never step outside these four bhāvanās and “Thank you! Welcome!” This is our protective shield, the shield of our happiness. If we step outside this shield, we will remain trapped in the vicious cycle of karmas and will not be able to free ourselves from it.

- **Every person must bring positive change in their tendencies through conviction, not by force. Because pressure creates**



**stress, sorrow, and frustration. This is “Sahaja (natural) yoga,” not “Haṭha (forceful) yoga.”**

Since time without beginning, we have practised Haṭha Yoga (forced discipline) and inflicted suffering upon ourselves.

What kind of suffering? We forcefully memorised things that were actually burdensome for us. Through mere rote learning, or by taking initiation without understanding, we renounced everything and continued giving ourselves hardship.

Ascetic initiation (dīkṣā) is something natural. It comes at the sixth guṇasthāna (stage of spiritual development), after Samyagdarśana (right perception) arises, and unfolds naturally according to the soul’s spiritual stages. Yes, initiation may be taken for practice or to avoid sin, but one should not place excessive pressure upon oneself beyond one’s capacity.

How have we taken initiation since time without beginning? The answer is: without understanding. We believed that merely taking initiation would lead to self-realisation, and in this way we deceived ourselves. Similarly, we collected knowledge in the form of information, thinking that if we memorised all the scriptures and studied everything, our work of self-realisation would be accomplished. But it did not happen. The proof is that we are still here. Otherwise, we would already have attained liberation.

Now we must understand that transformation should happen naturally and with understanding. Change is necessary, but change brought about through understanding is lasting, whereas change brought about through force remains only for a short time.

Therefore, we should not do things merely for temporary results. We must think not only about these hundred years of life, but about our infinite future beyond this life. Every thought and action should be guided by that infinite future.

If we act under pressure in this life, it will not stay with us in the next life. But if we act with understanding, it will remain with us in the form of saṃskāras, because actions performed naturally and

with understanding become deeply embedded in the subconscious mind as lasting impressions.

- **Every person should use their body and mind for liberation. For that, first of all, Samyagdarśana is necessary. Therefore, the first goal of this life should be the attainment of Samyagdarśana. For that, first of all, renunciation of worldly desire is necessary, because that is the engine of the world; not the renunciation of home, family or wealth. By checking one's desires, intentions, and likes-dislikes every two hours, and with the help of the twelve and four contemplations, they have to be destroyed from the root. Respect towards the four basic instincts (hunger, lust, fear, greed) must be reduced and an effort should be made to weaken them.**

Since time without beginning, what have we used the body and mind for? To run after pleasure! Everyone wants pleasure. As long as there is such a belief that pleasure comes from outside and we are running to obtain it, till then we are using the mind and the body in the wrong way; we are only increasing and extending our stay in painful saṃsāra! That is, we are working against the soul. Then how can self-realisation take place? The mind and the body should be used for self-realisation and liberation.

Why self-realisation?

Self-realisation is the gateway to liberation (mokṣa). It is, therefore, the Visa for infinite happiness.

If we want to travel abroad, what do we do? We get a Visa for that country.

Everyone wants happiness, but what kind of happiness do we desire? Never-ending happiness! Current happiness ends after some time. We seek never-ending happiness.

Happiness which never ends is independent happiness. Our present happiness is dependent. We want independent happiness,

which never departs, never ends, never diminishes. For that, Samyagdarśana is the Visa. Samyagdarśana means the experience of the pure soul.

To attain Samyagdarśana, one must attain inwardness towards the self, and inwardness never comes without qualifications like vairāgya (detachment), because without vairāgya the soul remains outward-oriented (bahirātmā). One who has no vairāgya towards the world finds the external world good, charming and worthy, and is attracted towards it. Therefore, the external world appears more valuable to him. Whatever appears valuable to a being, he makes efforts to attain it. Therefore, he is called outward-oriented.

When a being attains qualifications like vairāgya, only then does he become inward-oriented. Only after becoming inward-oriented can he experience the self. At that time, his sense of “I” remains only in the pure soul of the jñāna-sāmānya-bhāva. Such a being is called Samyag-dṛṣṭi—that is, a Jñānī (self-realised soul).

In the absence of qualifications like vairāgya, the soul remains outward-oriented. As long as there is belief of happiness from the non-self, the being does not experience the self. The outward-oriented being has the illusion that happiness comes from outside. Therefore, he keeps running after external objects or persons, and upon obtaining the desired object or person, he remains bound in attachment to it.

If a being desires never-ending happiness, which is unobstructed, eternal and permanent, then that happiness is possible only through ātmanubhūti. Without ātmanubhūti, entry into the path of liberation does not take place, and without self-realisation, the attainment of infinite unobstructed happiness in the form of liberation is impossible.

Therefore, only with the goal of self-realisation, one should contemplate on impermanence etc. (the twelve contemplations), friendship etc. (the four contemplations), religious meditation (Dharma Dhyāna), “Thank you! Welcome!” etc., and should continuously examine oneself. **For self-examination, one should**

## **ask oneself these questions:**

What do I like very much?

Towards which object or person do I have strong attachment or affection i.e. extreme cravings?

What are my intense desires?

What is the one thing without which I cannot live?

From these questions, it will become clear how much outwardness, or orientation towards others, still exists within us, and how much attachment remains towards the four basic instincts of liked food, lust, fear and greed. Then, through the practice of the twelve contemplations and similar disciplines, this outward tendency can gradually be transformed into inwardness. Turning the mind inward in this way is the path to attaining ātmanubhūti (experience of the pure soul).

- **The truth lies within me. I do not have to go anywhere seeking it. I just need to look inward. (Truth for a being is the experience of the pure soul)**

Where should one go in search of the truth? Just as happiness lies within us, our truth too lies within us. That alone is our ultimate truth, and every living being must one day attain it. For us, that alone is our real world. That alone is everything. Apart from it, we truly possess nothing. It is our world, our universe, our space of consciousness. It alone is the realm of sat-cit-ānanda (existence-consciousness-bliss). Therefore, one must become firmly established in it for the endless infinity of time. Guidance may be received from outside, but even that should be accepted only after careful examination.

- **Only one who has attained Samyak Darśana can guide others. Such a person never thrusts himself into the limelight. He never seeks fame and fortune. He remains in the background and helps true seekers on a one-on-one basis.**

Only one who has experienced truth can show that path to others. Such a person never brings himself into worldly glamour and limelight. He does not run after position, prestige, fame, glory, recognition, wealth, etc. Staying away from worldly attractions, he gives personal guidance to true seekers. This is one sign of a Jñānī. One who is eager for fame, name, glory, wealth, increase of followers is not even a seeker, let alone a Jñānī.

- **To attain Samyagdarśana, I am always ‘Ready to Accept’ the truth and ‘Ready to Change’ accordingly.**

To attain enlightened perception (Samyagdarśana), it is very necessary to renounce worldly desires, expectations, and ambitions. There is no need to renounce wealth, family, house, etc. To renounce worldly desires, expectations, and ambitions, we should keep checking ourselves every two hours and contemplate and reflect upon the twelve contemplations (12 Bhāvanās) in order to uproot worldly desires completely.

Who is eligible for Samyagdarśana? The qualifications are mentioned above. One should remain ready to transform oneself immediately and remain ready to accept the truth. Now, whenever we study the scriptures, how should we read them?

Scriptures should be read like a mirror. Just as we stand before a mirror and correct our hair, face, and appearance, in the same way, while reading scriptures, we should examine whether the qualities and truths described there are present within us or not. If they are absent, we should make sincere efforts to cultivate them. And if there is anything improper in our life, something that has been forbidden yet we continue to practise, then we should remove it from our life.

How can negativity be removed from life? When we constantly reflect upon the scriptures and contemplate noble conduct, negativity gradually leaves our life. That itself is spiritual practice. The role of the mind in this process is extremely important. True transformation does not mean changing a great deal externally. It means changing internally.

What truly needs to be burnt is the worldly existence residing within the mind, because that inner worldly tendency itself is the seed. Since time without beginning, we have renounced the world countless times, yet we never burnt this seed of worldly existence. That is why we remain trapped in saṃsāra (worldly existence). A seed contains infinite power, and because this seed was never destroyed, the endless cycle of worldly existence continues. Therefore, our attention must remain focused on this very seed. The worldly tendency residing within the mind has to be destroyed.

And how can this seed of transmigration be destroyed? Through transforming ourselves according to the scriptures. There is no special need for dramatic external change, because genuine understanding naturally brings the necessary outer changes. There is no need to abandon your home, family, or wealth, but attachment towards them must certainly be renounced. It is delusion and possessiveness towards these things that bind us. Without attachment, whatever exists is perfectly fine. Whatever comes according to karma comes; in truth, it is not even our domain. We are merely trustees of it.

Then how do we recognise what lies within our domain and what does not? Our inner states, our intense likes and dislikes, our attachment, aversion, and passions lie within our domain. We must work to eliminate them. Therefore, we should stop chasing what is not truly within our control (domain). Since time without beginning, our entire running has been towards the fulfilment of desires. Desire itself has become our engine. It is desire that keeps driving us forward. These desires must be dissolved through the practical application of the twelve contemplations.

What is the practical application of contemplation? Suppose one takes up a single contemplation, such as Anitya Bhāvanā (contemplation on impermanence), and practises it continuously for one month, two months, six months, or even a year, then extraordinary results will arise. Gradually, everything will begin to seem impermanent. Then, chasing external things will stop naturally on its own, because we only chase what we consider valuable. As

the value of the external world decreases in our understanding, the restless pursuit of it automatically weakens. After all, everything here is impermanent. Everything exists only temporarily, because all these are merely modes, and modes are momentary by nature.

When buying an object, we naturally prefer something durable, strong, and long-lasting. Yet since time without beginning, the happiness we chase has itself been impermanent. In reality, it is not true happiness at all, but only the illusion of happiness. Compared to eternity, it lasts for barely a moment, and the pursuit of it brings infinite suffering. Since time without beginning, we have lived with the equation that “one moment of pleasure can result in endless suffering.” One who longs for momentary pleasure eventually receives endless sorrow. Considering external objects to be the source of happiness ultimately pushes the soul towards the endless suffering of nigoda.

Therefore, one must now decide: what kind of happiness do we truly want? Happiness that never ends, or the kind that merely appears attractive for a brief moment? If we wish to shape our future differently, then our thinking too must change. Worldly happiness is like a deceptive advertisement. It attracts us outwardly, but ultimately drags the soul towards the infinite suffering of nigoda.

Many people practice meditation. Bhagavān has described four types of meditation:

1. Ārta Dhyāna (distressful meditation)
2. Raudra Dhyāna (wrathful meditation)
3. Dharma Dhyāna (righteous meditation)
4. Śukla Dhyāna (pure meditation)

We must avoid Ārta Dhyāna and Raudra Dhyāna. How can this be done? By implementing the “Universal Law” in our life. In fact, this entire “Universal Law” itself is a form of Dharma Dhyāna. In the present era, Śukla Dhyāna does not arise, and therefore it is not useful for us at this stage. At present, only Dharma Dhyāna is

useful for us, and that alone should be practised.

Meditation arises only upon that which is known. One cannot meditate upon what one has not known. About the unknown, only imagination is possible. Therefore, the scriptures compare meditation upon the unknown to meditating upon the horns of a donkey.

Then when can one meditate upon the soul? Only after attaining experience of the soul. People often ask, “What did Bhagavān do for twelve and a half years?” Bhagavān continuously made efforts to deepen steadfastness in the soul. That very experience, that very absorption, that very meditation, whatever name one gives to it, is sādhanā (spiritual practice).

Until direct experience of the soul arises, what should one do? One should practise only this Dharma Dhyāna. The soul must remain at the centre of Dharma Dhyāna. Only then is it truly called Dharma Dhyāna; otherwise, it is not Dharma Dhyāna at all.

- **I have to change myself, which is easy, and not others, which is challenging and causes anger, animosity, anguish, fear, grief, disappointment, frustration and resentment.**

We have to change ourselves. Are we truly ready for that? If we genuinely desire liberation, then we must be prepared to accept Satya Dharma (true way of liberation) and equally prepared to transform oneself according to it. Then liberation becomes easy, and self-realisation too becomes easy.

But what have we been doing since time without beginning? We do not wish to change ourselves. We wish to remain exactly as we are, and yet still attain self-realisation. Yes, we may read scriptures, memorise them, and even take ascetic initiation, but if our abhiprāya (inner intention and outlook) does not change, nothing substantial can happen. This is what has continued since time without beginningless.

Now it must stop. We must change the beginningless wrong direction in which we have been moving.



- **I have to remember this: There are only two abodes where the soul can reside infinitely — Mokṣa and nigoda**

**Mokṣa = liberation, the highest form of existence, the state of supreme and unending bliss**

**Nigoda = bondage, the lowest form of existence, the state of intense sorrow, constant agony and endless pain and suffering**

I have to ask myself which option I prefer, out of Mokṣa and Nigoda. If I choose Mokṣa, I have to work for it. Nigoda is my default destination. I shall not compare myself with others. Instead, I have to compare my today with my yesterday and ensure daily improvement. This is the way to achieve daily progress. I have to check my Bucket List and work on it with the Twelve Contemplations. I need to check my likes and dislikes every two hours and correct them. I have to apply this all day and check for deviations at night before going to sleep.

What will you choose?

If Mokṣa (liberation) is not attained, then Nigoda will be attained anyway, effortlessly and by default. Therefore, all effort should be directed only towards Mokṣa.

While speaking, we say that we want only Mokṣa, only eternal happiness. But in reality, we continue running after temporary and fleeting pleasures. That is not true happiness at all. It is merely the illusion of happiness, yet we mistake it for real happiness and keep chasing it. This has been our story since time without beginning. Now the question is: do we wish to change this story?

Then we must honestly ask ourselves: what am I running after, and why am I running after it? Now the running must stop. Stopping does not necessarily mean abandoning everything outwardly. It means reducing its importance within the mind. We should not chase after these things. If puṇya is present, happiness will come naturally, but we should neither demand it nor become attached to it.

What truly troubles us is craving, demand and insistence. We will attain happiness according to our karmas anyway. All the Tīrthaṅkaras themselves were born as kings. Why? Because they came with immense puṇyas. Therefore, obtaining worldly happiness is neither extraordinary nor an obstacle in itself for liberation. Running after happiness is the obstacle. The obstacle is intense longing for pleasure. The obstacle is the deep inner craving that says, “I must have this.” Through right understanding, this restless pursuit must come to an end. Otherwise, we will end up in Nigoda once again, automatically (by default) and without effort. This has been the condition of the soul since time without beginning.

For example, when we leave home, eventually we return home again. In the same way, since time without beginning, the soul has resided in Nigoda. At present, we have temporarily come out of it and are wandering through saṃsāra (worldly existence). We are merely in roaming mode. If, through Samyagdarśana, liberation is not attained, then once again we can return to Nigoda for infinite time.

Therefore, we must develop compassion for ourselves. Self-compassion is essential. Only when we truly feel compassion for our own soul will the strength arise to walk upon the path of liberation. Since time without beginning, we have shown compassion towards others countless times, but rarely towards ourselves. Now that must change.

Nigoda has been our home since beginningless time, because more than 99.999999% of our existence has been spent there. Nigoda refers to one-sensed beings who do not even possess an independent body. Within a single Nigoda body, infinite souls reside together. They are born together and die together. Their lifespan is unimaginably short. Within a single breath of ours, they undergo seventeen or eighteen births and deaths. Thus, they remain immersed only in suffering. A single soul can remain in one-sensed existence for innumerable pudgala-parāvartana kāla and continue experiencing endless suffering.

Therefore, if we truly wish to escape this beginningless vicious cycle, then in this very birth we must make wholehearted efforts to attain Samyagdarśana. Tell me, are you ready?

- **Do not compare yourself with others. Compare your today with your own yesterday and improve today. That is the path of daily progress.**

Downfall is very easy. One can fall in a single moment, because spiritual downfall happens instantly. But rising again is extremely difficult. Therefore, only when we keep the goal of daily progress before us can stability remain; otherwise, even maintaining stability becomes difficult. For this reason, one should constantly try to elevate one's inner state.

And how does the inner state improve? When the centre of our study, reflection, and contemplation is the soul, stability naturally remains. Otherwise, because of our habits since time without beginning, we fall again within moments! Then rising becomes difficult once more. Therefore, with the resolve for daily progress, we must continue moving forward and examine the “Universal Law” two, three, or four times a day to see whether we are truly living according to these eternal principles or not.

By checking ourselves regularly, every two hours or more, and sincerely implementing these principles, alertness gradually develops. Awareness of the soul remains alive. Caution is extremely necessary. The saying, “If caution is lost, accidents happen,” is absolutely true. But compared to the accident of infinite time, the accidents of this worldly life are insignificant. Failing to attain Samyagdarśana is a mishap whose consequences extend for infinite time. Therefore, one must deeply reflect upon how much caution and awareness are truly required in this life in order to attain it.

- **These rules must be applied throughout the day, and at night before sleeping, one should check any mistakes and resolve to improve them in future.**

Every night, before going to sleep, examine how much you

truly followed these eternal rules throughout the day. Wherever you failed, make a sincere resolve to improve from now onward. This itself is a form of bhāva-pratikramaṇa (inner repentance and self-correction).

Every day we bathe and cleanse the body, but we rarely cleanse the soul. The soul, too, must be purified by cleaning it. Whenever time is available, one can practise pratikramaṇa. In my book "Key to Happiness", methods of bhāva-pratikramaṇa have also been explained. Living according to the "Universal Law" is itself bhāva-pratikramaṇa. Even doing "Thank you! Welcome!" with the right understanding is a form of bhāva-pratikramaṇa. Whenever appropriate, one should continue practising such inner repentance and correction.

This can bring about profound positive changes in karmic states. Even severe suffering can become greatly reduced. Yet when suffering lessens due to Dharma, we still react even to a small pin prick with distress. Such an attitude does not help, because it leads towards Ārta Dhyāna. Therefore, at the very least, one must maintain firm faith that whatever happens through the practice of Satya Dharma ultimately happens for one's good.

Even if conflict becomes necessary, the inner state should remain undisturbed. The only feeling within should be: "This response is necessary, therefore I am giving it." With such positive understanding, one may still resist where necessary. Defence may be undertaken, and if required, even forceful attack may be used as part of defence. However, this should be done without corrupting one's inner feelings and without considering the other person an enemy. At the most, the other person is merely an opponent. One should respond while maintaining within the mind the spirit of universal friendship and the four Bhāvanās (sublime contemplations) towards all beings, together with the feeling of "Thank you! Welcome!"

Every seeker should maintain faith that whatever suffering is presently arising is coming in a far milder form than it otherwise could have. When we begin following the commands of Bhagavān,

our karmas gradually begin to transform. Sinful karmas may change into meritorious karmas, sins become lighter, and Puṇya become strengthened. Through an attitude aligned with Satya Dharma, karmas naturally begin moving in a positive direction.

Faith in these eternal principles is, in truth, faith in Bhagavān Mahāvīra. Without faith in Bhagavān, following these eternal rules will always seem difficult. Therefore, the first step is to deepen one's faith in Bhagavān.

And if anything written by me has in any way gone against the command of Bhagavān, then I humbly seek forgiveness: Micchāmi Dukkaḍaṃ! Uttama Kṣamā!

## 2. Dharma Dhyāna (Religious Meditation)

Question: What is Dharma?

Answer: The inherent nature of a substance is its Dharma. The soul is recognised by its nature of knowing and perceiving. When a living being, endowed with qualifications such as vairāgya (detachment), turns inward towards the soul and experiences the pure soul, then its sense of “I-ness” becomes established in the pure soul itself. This is called Samyagdarśana (Ātmā-jñāna or right perception or self-realisation). Such a being is known as a Jñānī (knower of the Self).

After attaining Samyagdarśana, such a being remains merely the Jñātā-draṣṭā (knower and observer) of its paryāyas. Therefore, it is akartā (non-doer) and abhoktā (non-enjoyer). From the absolute standpoint, the “I-ness” and “mine-ness” of a Jñānī, in abhiprāya (inner conviction and outlook), remain only in the pure soul, that is, in the jñāyaka-bhāva (the state of pure soul). Thus, upon attaining Samyagdarśana, such a being truly enters the path of Dharma, meaning the path of liberation.

Thereafter, through repeated experience of the pure soul and through the exponentially increasing destruction of karmas, when that being becomes firmly established in the pure soul, it attains the Kṣapaka stage and achieves Kevalajñāna (omniscience) and Kevaladarśana (omnipercception). Upon completion of its lifespan, that being attains mokṣa. Therefore, the attainment of self-realisation, that is, Samyagdarśana, and thereafter stability in the soul itself, is Dharma.

Since time without beginning, we have taken ascetic initiation countless times, observed vows and austerities countless times, practised meditation countless times, and chanted or memorised statements such as “I am the soul”, “I am the pure soul”, “Ahaṁ Brahmāsmi”, or “Tattvam Asi” countless times. Yet attainment of

truth, that is, Samyagdarśana, has still not arisen. Why? Because until qualifications such as vairāgya (detachment), etc arise within a being, the attainment of Samyagdarśana remains extremely rare. First of all, we must protect ourselves, that is, the soul, from the scorching heat of delusion.

Since time without beginning, we have searched for Dharma outside the soul. But how can the Dharma of the soul exist anywhere outside the soul? From external sources, we can only receive direction. Yet to receive the right direction, we must cultivate freedom from prejudice and bias, engage in deep scriptural study, and maintain the attitude of accepting only those teachings that are useful for self-realisation.

The cause of our inner world (bhāva) is Darśanamohanīya Karma (perception-deluding karma), while the cause of the external conduct is Cāritramohanīya Karma (conduct-deluding karma). First, Darśanamohanīya Karma is destroyed, and Samyagdarśana, the fourth guṇasthāna (spiritual stage), is attained. Thereafter, as Cāritramohanīya Karma is gradually weakened and destroyed, higher guṇasthānas are attained one after another. Thus, the destruction of living a lifestyle as per the external world happens gradually.

Continuous longing for Satsaṅga (association with Satya Dharma), remaining inward-oriented, examining one's own flaws, and making sincere efforts to remove them should all be undertaken with the sole aim of self-realisation. Even for the learned, conquering moha (delusion) is extremely difficult. Mere dry scholarship is neither sufficient nor powerful enough to defeat the mighty force of delusion.

I am not the body. I am the soul residing within the temple of the body. I alone am the knower who perceives through the five senses. As long as I am present, the senses function; the moment I leave the body, that is, at death, the senses become inactive. Without the soul, the senses cannot know or perceive anything. In truth, it is the soul alone that knows and perceives everything, not the senses without the soul. That is why the soul is called jñāyaka (the knower).

Since time without beginning, we have searched for happiness outside ourselves. But true happiness is that which is independent, eternal, never becomes boring, is unmixed with sorrow, is not followed by sorrow, and does not produce sorrow. Such bliss belongs only to the soul. Whatever other happiness appears or seems like happiness in the world is merely the illusion of happiness, because it is temporary, dependent, mixed with suffering, followed by suffering, and ultimately productive of suffering.

Since beginningless time, we have lived under loka-saṃjñā (social conditioning), accepting as truth whatever society believes or practises, and lived accordingly. In this way, we have experienced infinite suffering in this sorrow-filled world. Sensual pleasures may provide temporary satisfaction, but indulgence only strengthens the desire to indulge again and again. That desire itself is painful. Moreover, both craving and indulgence attract more sinful karmas, which eventually bring more suffering.

Those who do not believe that true happiness exists only in the soul imagine happiness outside and spend their lives chasing it. Such a person can never attain lasting happiness, because this mistaken belief ensures endless painful wandering through the lower states of existence.

Though we are souls, since beginningless time we have failed to recognise ourselves as the soul, and thus we have suffered endlessly. If we fail to identify ourselves even now as the soul, we will neither understand what truly benefits us nor what harms us, and therefore our suffering will continue endlessly. Until we accept ourselves as the soul, how can we think of the soul's welfare? We cannot, because we remain unaware of our true wellbeing.

A true seeker never delights in arguments and bickering. The true seeker only reflects upon what is necessary for the soul, follows it sincerely, and inspires others to do the same. The truth cannot be attained through arguments, because arguments are generally pursued by those who wish more to teach than to learn.

If improvement is not seen in our inner state, then we must



examine whether the doctor (Guru) is not right, whether the medicine (practice) is not right, or whether we ourselves are not taking the medicine properly. Dharma should never be practised for wealth or worldly pleasures. Yet Satya Dharma naturally brings worldly wealth, prosperity and comforts. The problem arises when we mistake those things for happiness itself. Therefore, Dharma teaches that happiness should never be believed to exist anywhere except in the soul.

The sole purpose of studying the scriptures should be the realisation of the highest truth, not the pursuit of scholarship, prestige, or wealth. Most people's efforts naturally follow their personal interests i.e. we run after what we value. Therefore, as long as our interest remains fixed upon the world, succeeding in Dharma remains difficult.

Dharma must be practised twenty-four hours a day, seven days a week. The four Bhāvanās, the twelve Bhāvanās, and the disposition of "Thank you! Welcome!" should be continuously maintained. Since karmic bondage continues every moment, the Dharma that prevents bondage must also remain continuous. It is not enough merely to perform rituals such as prakṣāla, pūjā, listening to pravacana, samāyika, nitya krama, svādhyāya, dhyāna, or pratikramaṇa once a day and think the work is complete.

The causes that drown the soul in saṃsāra (worldly painful cycle) are attachment to sensual pleasures, kaṣāyas (passions), accumulation, possessiveness, ego, ownership, doer-ship towards the non-self, susceptibility to outside influence by nimitta, jealousy, criticism, hypocrisy, greed for wealth, body-money-enjoyment, Ārta Dhyāna (distressful meditation), Raudra Dhyāna (cruel meditation), intense attachment to acquired possessions, intense craving for what has not been obtained, wrong understanding of truth, and countless similar tendencies. Therefore, one must sincerely strive to avoid all these causes.

If we claim to practise Dharma, then we must examine whether we are becoming just, ethical, and compassionate. Otherwise, we

must question whether the Dharma we follow is truly the Satya Dharma, because one who genuinely practises Satya Dharma cannot remain unjust or unethical.

If we follow Dharma merely out of fear, greed, or social pressure, we cannot sustain it for long. But when we follow Satya Dharma with the right understanding, we surely enter the path of liberation.

## **Meditation (Dhyāna)**

Primarily, meditation is of two types:

1. Worldly (non-soul-centric) meditation
2. Spiritual (soul-centric) meditation

1. Worldly or non-soul-centric meditation is generally practised to calm the mind. In such meditation, neither the soul remains central nor is spiritual upliftment the true goal. Practices such as focusing on the breath, body parts, cakras, crystals, subtle sensations, particular points, or merely observing thoughts as a *jñātā-draṣṭā* (knower-observer) fall into this category. Their primary purpose is usually to divert the mind and reduce stress, anxiety, or mental disturbance. Such practices may provide temporary peace, but they do not lead to genuine spiritual progress because:

- The soul is not the central focus of the practice.
- True spiritual growth requires the correction of wrong understanding.
- One must gradually renounce outward orientation.
- The belief that happiness exists outside the soul must be dismantled.
- Mundane desires directed towards the external world must be reduced.
- Understanding-based *vairāgya* (detachment) must be cultivated.
- The goal of self-realisation must remain foremost.

To attain all this, Bhagavān has instructed seekers to engage in soul-centred contemplation in the form of Dharma Dhyāna (righteous contemplation). That alone is true Dharma Dhyāna, and that alone should be practised by genuine mumukṣus (seekers of liberation).

### **Dhyāna:**

Contemplation in meditation has four stages: cintana-vicāra (reflection), contemplative bhāvanā (thoughts), dhyāna (deep thought), and anuprekṣā (postmortem of contemplation). In meditation meant for self-realisation, the soul always remains at the centre. External supports may be used, but meditation should never be on external objects, because meditation on external things is called Ārta Dhyāna (distressful meditation).

For example, Bhagavān may remain present as an ideal (goal) or through His teachings, yet the actual meditation is upon one's own thoughts and upon the four forms of contemplation constituting Dharma Dhyāna, as taught by Bhagavān. Therefore, Bhagavān has shown our own thoughts themselves, which are the manifest expression of the soul, as the true basis of meditation.

#### **Bhagavān has described four kinds of meditation:**

- 1. Ārta Dhyāna (distressful meditation)**
- 2. Raudra Dhyāna (cruel meditation)**
- 3. Dharma Dhyāna (soul-centric righteous contemplation)**
- 4. Śukla Dhyāna (Stability in the pure soul)**

Among these four, the first two are opposed to the welfare of the soul and therefore are not worth practising at all. The fourth does not arise in the present era. Therefore, in the current time, only Dharma Dhyāna is truly worth practising. Bhagavān has described meditation as deep and absorbed contemplation. Poison destroys only the one who consumes it, but attachment towards sensual pleasures can destroy a person even through mere remembrance. Karmic bondage occurs through mind, speech, and body. Speech

and bodily actions have limits, but the mind has no limit whatsoever. Therefore, the uncontrolled and untrained mind has remained the cause of our infinite suffering since time without beginning.

Even thoughts that we would never dare to speak aloud, or which are inappropriate to express outwardly, we freely entertain within the mind. That is why it has been said that the mind itself becomes the cause of bondage and liberation. In other words, the mind can become our greatest enemy, and the very same mind can become our greatest friend.

Despite the mind holding such an important place upon the path of liberation, many people, out of ignorance, practise meditation merely to make the mind thoughtless. Some, without any direct experience of the soul, artificially assume themselves to be jñātā-draṣṭā (knower-observer) and meditate in that manner. Others meditate upon a point, the breath, subtle bodily vibrations, cakras such as Ājñā Cakra, crystals, and similar objects.

Such practices may certainly provide mental calmness and temporary peace, but genuine spiritual progress cannot arise through them because the soul is not at the centre of such meditations. Due to the peace obtained through these practices, people begin mistaking them for spiritual meditation and thereby become deceived. As a result, their infinite cycle of saṃsāra (infinite cycle of worldly painful existence), that is, infinite suffering, continues unbroken.

For this reason, Bhagavān has given primary importance to contemplation rooted in right understanding and right thinking for spiritual progress. This point must be understood clearly.

Many ajñānīs (spiritually ignorant beings means those who have not experienced the pure soul) also attempt to meditate upon the pure soul. Such people should understand that meditation is possible only upon something that is truly known. That which is unknown can only be imagined. The scriptures compare such imaginary meditation to meditating upon a flower in the sky or upon the horns of a donkey.

Therefore, ajñānīs, that is, those who have not attained self-

realisation, should not attempt meditation upon the pure soul. Rather, they should practise only Dharma Dhyāna based upon their own thoughts, because that alone is the meditation truly worth practising in the present era.

Ajñānī beings may certainly take support of Bhagavān. This is explained through the example of the bee and the caterpillar. In that analogy, the bee is manifest while the caterpillar is unmanifest. Similarly, for the ajñānī, the pure soul remains unmanifest, whereas Bhagavān stands manifest as the embodiment of the pure soul.

Even in nature, not every caterpillar transforms into a bee. In the same way, not every being possesses the necessary qualifications for transformation. Therefore, qualifications such as vairāgya (detachment) hold immense importance. Without the right qualifications, the transformation cannot take place.

Thus, ajñānī beings should strive to cultivate qualifications such as vairāgya and take support of the pure nature of Bhagavān. However, if an ajñānī attempts to take support from an imagined notion of his own purity, then because that state remains unmanifest for him, it becomes harmful rather than beneficial. Such a person imagines purity while still remaining immersed in impurity and, through delusion, begins considering himself realised even without a direct experience of the pure soul. This false assumption then becomes the cause of endless saṃsāra and infinite suffering.

### **Ārta Dhyāna:**

Four types of Ārta Dhyāna (distressful meditation) have been described:

- Association with the undesirable, along with thoughts such as: “When will this end?” or “This should not happen at all.”
- Separation from the desirable, along with thoughts such as: “When will I obtain it?” or “May what I have obtained never be lost.”
- Anxiety regarding freedom from disease or removal of undesirable conditions, such as worrying when relief will

come, or seeing others suffering from illness and fearing that the same may happen to oneself.

- Worry about removing undesirable conditions.
- Worry about the future or longing for favourable situations and associations.

The signs by which Ārta Dhyāna may be recognised include crying, grief, anxiety, mental distress, separation from desired objects, association with undesired circumstances, pain, insult or disrespect from others, becoming influenced by others' wealth, craving for others' possessions, excessive attachment towards one's own wealth, constant absorption in earning money, strong attachment to sensual pleasures, complaining, prideful living, addiction, gossip, slander, meaningless talk, discussions centred only on food or worldly affairs, disregard for the teachings of the Jina, and similar tendencies. All these are indications of Ārta Dhyāna.

The result of Ārta Dhyāna is rebirth in lower states such as animal existence, and ultimately in extremely painful one-sensed forms like nigoda. Therefore, those who do not wish to ruin their infinite future must avoid such meditation. The methods for avoiding it will be explained later.

Ārta Dhyāna can arise up to the sixth guṇasthāna (spiritual stage). To recognise it requires subtle inner awareness. Therefore, all seekers must remain extremely cautious that Ārta Dhyāna does not arise within them, because its results are deeply painful.

### **Raudra Dhyāna:**

Four types of Raudra Dhyāna (cruel meditation) have been described:

- **Violence-related Raudra Dhyāna:** thoughts of cutting, piercing, beating, burning, binding, striking, suppressing, etc. Intense cruel thinking arising from extreme anger, such as “I will kill him” or “I will teach him a lesson somehow”; planning different ways to injure or make someone suffer; entertaining thoughts of killing or

harming, whether by doing it oneself, getting it done by others, or approving of it, all constitute violence-related Raudradhyāna.

- **Falsehood-related Raudra Dhyāna:** deceiving others through cunning lies, taking others' property through lying, misappropriating entrusted things, misleading people in the name of false Dharma, spreading false rumours, making false accusations, exaggerating, using harmful, abusive, rude, or deceitful speech, and engaging in falsehood directly, indirectly, or through approval of such acts. All this is falsehood-related Raudradhyāna.

- **Theft-related Raudra Dhyāna:** thinking about stealing with cruel intent, considering theft to be clever or admirable, taking pleasure in stolen gain, not hesitating even to commit violence for it, taking or desiring another person's property or spouse or thinking of doing so, planning deception, and engaging in such acts directly, indirectly, or through approval. This is theft-related Raudradhyāna.

- **Possession-related Raudra Dhyāna:** thinking or acting cruelly for protecting wealth, grains, gold, silver, ornaments, etc; taking pride in it; collecting weapons for protection; committing violence for sensual enjoyment; and performing, encouraging, or approving such acts. This is possession-related Raudradhyāna.

The signs of Raudra Dhyāna include violent thoughts, repeatedly dwelling upon them, delighting in violence, enjoying scenes of conflict and fighting, engaging in ignorance-producing activities such as studying sinful or misleading texts that destroy right understanding, refusing to repent for sins even until death, delight at others' suffering, intense anger, pride, deceit, greed, and considering violence, falsehood, or theft to be acceptable or admirable. All these are indications of Raudra Dhyāna.

The result of Raudra Dhyāna is rebirth in hellish states and ultimately in extremely painful one-sensed forms of existence such as nigoda. Therefore, anyone who does not wish to destroy their future spiritual state must carefully avoid such meditation.

Both Ārta Dhyāna and Raudra Dhyāna can be avoided by

cultivating auspicious inner states directed towards self-realisation. Such auspicious contemplation includes nurturing attitudes such as universal friendliness like four Bhāvanās, practising gratitude through the feeling of “Thank you! Welcome!” to reduce attachment and aversion, reflecting upon the twelve Bhāvanās such as impermanence to weaken desires and attachment, and understanding the true nature of worldly existence and liberation so that attention gradually turns away from the non-self and inward towards the soul. Dharma Dhyāna greatly supports this inner transformation.

In addition, Padastha Dhyāna refers to meditation upon sacred mantras such as the Namaskāra Mahāmantra, Logassa, Namotthuṇaṃ, etc. Such meditation may be practised for stabilising the mind.

Piṇḍastha Dhyāna involves taking support from the PañcaParameṣṭhī and contemplating with conviction that the soul residing within the body is distinct from the body because of its qualities of knowing and perceiving. By considering oneself as the soul and repeating contemplations such as “I am a soul,” soul-awareness gradually becomes stronger. One may then reflect upon what is beneficial or harmful for the soul, that is, what should be accepted and what should be renounced for progress upon the path of liberation.

Rūpastha Dhyāna involves contemplating Arihanta Bhagavān as pure consciousness. One reflects upon Bhagavān’s dravya (substance), guṇa (qualities), and paryāya (modes), and through this contemplation one gradually determines one’s own spiritual goal.

Rūpātīta Dhyāna also helps in establishing one’s spiritual goal. Rūpātīta refers to the pure and formless Siddha Paramātmā. By contemplating the pure nature of the Siddhas, one reflects upon one’s own true nature and set the goal of directly experiencing it. Contemplation upon Bhagavān’s pure nature becomes a powerful inspiration for spiritual effort. Through this, faith and devotion towards Bhagavān become firm, and such faith is extremely essential for Dharma Dhyāna.



From the standpoint of soul-substance, Bhagavān's soul and the souls of all living beings are fundamentally the same. Bhagavān has fully manifested His true nature. We too must first attain direct experience of that nature and then, by becoming steadily established in it, ultimately manifest Kevalajñāna (omniscience) and Kevaladarśana (omniperception).

Whenever we merely worry about our problems, we inevitably enter either Ārta Dhyāna or Raudra Dhyāna. But when we contemplate those very same situations according to Satya Dharma, then by rule Dharma Dhyāna arises. This inner transformation becomes possible only through proper understanding of Satya Dharma; otherwise, it cannot occur.

For the attainment of Samyagdarśana and for making one's understanding right, the seeker must first give up his ego and carefully examine those inner states that strengthen mithyātva (false belief). When we consume food considering it as medicine, the bondage of sinful karma decreases and spiritual welfare increases. By regarding the body merely as an instrument, we nourish and maintain it so that it can be used for spiritual practice without obstruction.

It is extremely important to understand that obtaining and retaining wealth, grains, gold, silver, jewellery, and similar possessions depends upon puṇya karmas. Therefore, whatever ordinary care is necessary for such things should certainly be taken, but intense anxiety, wrong thoughts and imagination, and improper actions regarding them should be avoided.

Many ajñānī (ignorant being) remains constantly engaged in violence and similar harmful activities. Such a person becomes cruel, does not believe in the afterlife, does not care about the fruits of karma, remains without repentance, and may even feel pleasure after committing violence or wrongdoing. All these are signs of Raudradhyāna. Therefore, we must protect ourselves from all such tendencies.

Raudra Dhyāna can stay with the seeker up to the fifth

guṇasthāna (spiritual stage) and requires subtle insight to recognise. Its results are extremely painful, and therefore seekers must remain deeply cautious.

Since time without beginning, we have wandered endlessly, begging for happiness, yet in return we have received only infinite suffering. Therefore, the being who realises that happiness lies within the soul and not outside naturally begins searching within. The soul is a mine of happiness, an inexhaustible treasure of bliss. Hence, our humble request to everyone is this: search for happiness within yourself and become steadily established in it. Inner happiness can be experienced continuously; it never comes to an end.

Since beginningless time, the saṃskāras of Ārta Dhyāna and Raudra Dhyāna have become firmly rooted within us. That is why we have continued wandering through this sorrowful worldly existence since time without beginning. Now we must seriously reflect upon the means of freeing ourselves from Ārta Dhyāna and Raudra Dhyāna so that liberation from this sorrowful saṃsāra may become possible.

People generally keep some worldly desire or expectation as the fruit of devotion towards Bhagavān. But true devotion is not performed for fulfilment of desires or demands. True devotion exists solely for spiritual upliftment. Desire for sensory pleasures keeps the root of worldly existence fresh and alive; it never allows it to dry up. Thus, in exchange for a tiny and illusive pleasure, we receive infinite suffering for endless time.

If we practise Dharma out of fear or greed, then the moment something unpleasant happens, our faith begins to weaken. But when we practise Dharma without worldly expectation, our faith remains steady. Dharma teaches us to rise above worldly desires, yet we often practise religion itself for the fulfilment of worldly desires. Truly, even if we search carefully, we may not find a greater foolishness than this.

Those who see happiness only in worldly existence, and

therefore never even develop the desire to become free from it, can never become worthy of Samyagdarśana. It is therefore certain that such beings will continue wandering in saṃsāra for infinite time and will continue experiencing infinite suffering for infinite time.

If we carefully analyse the nature of worldly existence through scriptures and through our own daily experiences, then the desire to become free from saṃsāra may arise within us. That feeling itself is called vairāgya. It is also called nirveda (deep disillusionment towards worldly existence). And when attraction towards mokṣa awakens within us, that is called samvega.

What we ordinarily consider happiness is actually only the illusion of happiness. Even that limited pleasure can be experienced only in mobile life forms (trasakāya), whose duration extends at most to two thousand sāgaropamas. Thereafter, by rule, the soul again enters one-sensed (ekendriya) existence, where there is only suffering. The soul may remain there for innumerable Pudgala-parāvartana periods. And within even an infinitesimal fraction of one Pudgala-parāvartana period exist infinite cycles of twenty crore-crore sāgaropamas. From such calculations, one can understand how, in worldly existence, a moment of pleasure results in suffering extending across infinite time.

Compared to the soul's infinite future wandering, the duration of a human life is not even equal to a flash of lightning. And if, during a lightning flash on a dark night, one had to thread a needle, imagine how alert and attentive one would have to remain. If we maintain that same alertness in this human birth to protect the soul from downfall, then our infinite future can become beautiful and blissful.

All worldly pleasures and relationships, such as parents, wealth, children, husband or wife, home, diamonds and jewellery, friends, business, profession, etc arise solely through puṇya (merit) and pāpa (sin). When puṇya is abundant, favourable conditions arise; when pāpa is abundant, unfavourable conditions arise. And when both exist in mixed proportions, life contains a mixture of favourable and unfavourable experiences.

Therefore, instead of blaming others for unpleasant circumstances, we should understand them as the result of our own past sins and maintain the feeling of “Thank you! Welcome!” so that new sinful karmas are not created.

A person who considers external things to be “mine” and behaves arrogantly towards others cannot appreciate the virtues of others. Such a person constantly searches for other’s faults. But those who truly wish to progress in Satya Dharma should do the opposite. They should rejoice in the virtues of others rather than feel jealousy or anger. And when they notice faults in others, they should examine themselves and ask: “Do such faults also exist within me?” If they do, then one should begin sincerely working to remove them.

Among wealthy people there is often competition regarding who will leave behind the greatest amount of wealth after death. Even when a person already possesses enough wealth to live comfortably, luxuriously, and indulgently throughout life, the craving to accumulate more and more still continues. Yet it is certain that all such wealth will eventually remain behind at death, whereas the sins committed in acquiring it will accompany the soul into future births.

When understanding based on the Satya Dharma begins arising within a person, then by rule the pursuit of sensual pleasures gradually slows down. This happens because one begins to realise that indulging in sensual pleasures with attachment is like throwing wood into a fire. Instead of extinguishing the flames, it only makes them burn more intensely. Moreover, indulgence performed with attraction and attachment strengthens the saṃskāras of enjoyment, causing desire for the same pleasures to arise again and again.

Many people argue that worldly pleasures are possible only because of the body, and since there is no body in mokṣa, happiness there must also be impossible. Such people should understand that greater bodily pleasures require increasingly superior bodies. Compared to human pleasures, heavenly beings experience far greater pleasures through their vaikriyaka bodies. Even among

heavenly beings, those in the higher heavens experience greater pleasures than those in the lower heavens. Yet a monk possessing Samyagdarśana, through Samyak Cāritra (right conduct grounded in repeated experience of the soul), may experience greater happiness than even heavenly beings after a year of initiation.

From this it becomes clear that happiness belongs to the soul, not to the body. In reality, the body is a bondage for the soul. And when this bondage is completely destroyed in mokṣa, infinite happiness is attained for eternal time.

Another example may help in understanding the happiness of mokṣa. People labour intensely in business, trade, or service merely for the sake of money. After great effort, they obtain some wealth and then enjoy limited worldly pleasures. Suppose such people were told that they would never again need to work, and that every day as much money as they desire would automatically come to them from the mint. They would become overjoyed and remain absorbed in worldly pleasures.

Similarly, at present we struggle greatly for very little happiness, whereas in mokṣa infinite happiness is experienced effortlessly at every moment. Thus, mokṣa is truly an inexhaustible treasury and mine of infinite bliss.

Some preachers advise indulging in sensual pleasures as a means of overcoming attachment to them. But they should realise that indulgence never reduces craving! If anything, it increases craving and further strengthens the saṃskāras of enjoyment. One should seriously reflect upon this: since time without beginning, we have indulged in sensual pleasures innumerable times, so why has attachment to them still not ended? Therefore, attachment to sensual pleasures cannot end through indulgence; it can end only through detachment.

To cultivate detachment from sensual pleasures, we should continuously reflect upon and contemplate the twelve Bhāvanās. We should also remember our sorrowful story since time without beginning. One should contemplate the bitter fruits of sensual

indulgence: the restlessness before obtaining sensual objects, the exhaustion experienced during indulgence, and the future suffering caused by desires and the sinful karmas bound through such indulgence. By deeply contemplating these bitter consequences, we gradually become free from craving for sensual pleasures.

First, freedom from the desire for sensual indulgence must arise. Then, gradually, freedom from indulgence itself naturally follows. For when the desire for sensual pleasures completely disappears, the soul itself begins avoiding the dirt of sensual indulgence wherever possible.

Samyagdarśana (self-realisation) should always remain at the centre of our thoughts. Ordinarily, our own comfort and convenience remain at the centre instead. This itself is the result of beginningless ignorance, because since time without beginning we have failed to understand that auspicious thoughts centred upon self-realisation naturally bring comfort and convenience.

Every living being searches for happiness. Deluded by sensual objects and passions, beings continue striving to attain happiness outside themselves. Sometimes, due to puṇya karmas, material comforts are also obtained. Yet no one ever becomes permanently satisfied through such pleasures. Instead, the desire to enjoy them again and again keeps arising.

Have we ever reflected that there is actually no happiness in those objects at all? True happiness is a guṇa (quality) of the soul itself. If happiness truly existed within objects or sensual pleasures, then everyone would experience the same object equally. But we see that the same thing may bring pleasure to one person and suffering to another. This clearly proves that happiness does not reside in objects; it exists only within the soul.

Since time without beginning, the soul has stood between two paths: on one side, the deep pit of worldly existence, and on the other, the palace of liberation. Because there is a downward slope towards the deep pit, the soul has been trapped in this pit of worldly

painful existence(saṃsāra), the soul has continued falling into this worldly pit and suffering infinite misery since beginningless time. Now the soul must decide what it truly wants. On one side lies infinite suffering; on the other lies infinite bliss.

Since time without beginning, the soul has desired happiness, yet has continued making efforts only for worldly existence. Therefore, it has received only infinite suffering in return. To become free from this endless misery, one must first understand the true nature of saṃsāra and, by removing bahirātmabhāva (the belief that happiness comes from outside), attain inwardness towards the soul through vairāgya and directly experience the pure soul.

Since time without beginning, the soul has sought happiness outside itself. But how can the happiness of the soul exist outside the soul? Just as the musk deer searches outside for the fragrance that actually arises from within itself, similarly the soul searches outside for the happiness that already exists within.

Likewise, just as a dog chewing a dry bone injures its own mouth and mistakes its own blood for blood coming from the bone, similarly the soul mistakes inner happiness for pleasure coming from external objects. In this delusion, it keeps running after sensual pleasures and thereby makes its infinite future sorrowful. This has been our story since time without beginning.

Bhagavān has said that desires are as infinite as the sky. Therefore, since time without beginning, we have repeatedly reduced attachment and aversion and even reached exalted heavenly states such as the ninth Graiveyaka heaven. Yet because the root of worldly existence in the form of desire remained intact, neither self-realisation nor liberation was attained.

Since beginningless time, the soul has continuously run after lust and sensual pleasures. Often, due to the lack of puṇya karmas, even those pleasures were not obtained. Yet because of craving for sensual enjoyment, the soul has entered countless miserable states and spent infinite time within the infinitely painful nigoda existence.

Since time without beginning, the soul has remained trapped in anger, pride, deceit, and greed. Through anger, enmities extending across many births are created. Through pride, lower rebirths are attained. Through deceit, progress towards a good destiny is obstructed, meaning attainment of Satya Dharma becomes obstructed. And through greed, the soul constantly lives in fear of loss, insecurity, and decline.

To explain the preciousness of human birth, Bhagavān has said that just as leaves become yellow and fall from a tree when their time arrives, similarly our lifespan also ends when its time comes. Therefore, seekers should give the highest priority in this life to the effort for self-realisation and should not delay attaining it.

Bhagavān has further explained that just as a drop of dew resting upon the tip of grass remains there only briefly and may fall at any moment, similarly we do not know when this human life will end. Compared to the vast lifespans of heavenly and hellish beings, human life is extremely short. Therefore, spiritual seekers should make self-realisation their highest priority and strive to attain it as quickly as possible.

In old age, the body gradually becomes weak. Hair turns white and begins to fall. Baldness appears. Physical strength declines, and movement becomes difficult. Therefore, while physical strength still remains, seekers should prioritise only the effort for self-realisation and strive to attain it without delay.

A simple and pure-hearted being attains self-realisation easily. Just as oily wood catches fire quickly, similarly a pure and uncomplicated mind quickly grasps the essence of Dharma. Such beings rapidly progress upon the path of purification through inner purity.

For beings sleeping in Mohanidrā (the sleep of delusion) since time without beginning, Satya Dharma itself appears like an enemy. They fear that their worldly enjoyments and pleasures will dry up. They mistake the mirage-like pleasures of worldly life for true



happiness. Therefore, even Bhagavān cannot save such beings from infinite future suffering. This itself is our beginningless story.

To beings deeply asleep in delusion, the teachings of Satya Dharma appear unpleasant, meaningless, false, or merely imaginary words meant to frighten people. Consequently, such beings generally remain distant from both the teachings and the teacher of Satya Dharma. Therefore, even Bhagavān cannot save them from infinite future suffering. This too has been our story since time without beginning.

Since time without beginning, we have remained mostly in nigoda, and if liberation is not attained, the future too remains nigoda alone. Therefore, nigoda may rightly be called the dwelling place of the soul, because most of the entire duration of worldly existence is spent there. At most, the soul may remain in mobile forms of existence for only up to two thousand sāgaropamas. Thereafter, by rule, it again enters one-sensed existence. The continuous total duration of one-sensed existence can extend for innumerable Pudgala-parāvartana periods.

Ego is a major obstacle to self-realisation. Therefore, every soul should reflect deeply upon its infinite past: “Since time without beginning, I have largely remained only in nigoda, and even now, if liberation is not attained, returning there is certain.” Then what truly remains worthy of pride?

If we were to ask Bhagavān where we have spent almost all our time since beginningless existence, the answer would only be this: “More than 99.999...% of your time has been spent in nigoda.”

Most people believe that happiness comes through indulgence in sense objects. But in reality, indulgence only strengthens repeated craving, and from craving arises restlessness and suffering. How then can such a condition be called happiness?

Many people also believe that only anger makes others work properly. But in reality, people act according to our previously bound karmas. On the contrary, by becoming angry we spoil our

present mental state, and through the bondage of sinful karmas we also damage our future.

The cause of every kind of fear is Bhaya-Mohanīya (fear-causing deluding) karma. Whenever we give pain to any living being, frighten or threaten them, or kill them, then Bhaya-Mohanīya karmas bind in greater quantity. Therefore, those who wish to become free from fear should never engage in such actions. Due to identification with the body through Mithyātva (false belief), the soul experiences greater fear, because such beings consider the destruction of the body to be their own destruction. Therefore, those who wish to become free from fear should attain Ātma-jñāna (self-realisation, Samyagdarśana) and make efforts to remove Mithyātva.

Many people appear to practise devotion characterised by bhakti (loving devotion) towards Bhagavān. But true bhakti teaches us to love all living beings, because a Bhagavān-like soul exists equally in all living beings. This is Universal Friendliness. Loving devotion should transform into firm faith in Bhagavān and take the form of Ājñā-bhakti (devotion through obedience), through which the soul, gaining qualities such as Vairāgya (detachment), turns inward and attains Abheda-bhakti (non-differentiated devotion) in the form of experience of the pure self. If any of these results of bhakti does not arise, then it is called fruitless.

We will have to change our standards of success and happiness. What we consider success and happiness is merely an illusion, an appearance of happiness. True happiness is the eternal bliss situated within the soul. The source of unobstructed eternal happiness is only the soul, and the path to attain it is self-realisation and steadiness in the self. Yet we continue wandering in worldly existence searching for that eternal happiness outside. Even if one goes searching, a greater fool than us cannot be found!

Do not keep your focus on the result. The result is not in our hands; therefore, remain indifferent towards it. Problems resolve on their own over time through the fruition of karmas, because karmas shed after giving their result. Keep the experience of the pure soul

as your goal, for our true welfare lies in it. Where karmic power exists, nothing is in our control. Becoming a seeker of the soul is in our hands. The conclusion is simple: practise Satya Dharma, and everything will become good. Do your best, leave the rest.

To attain Samyagdarśana (Ātma-jñāna), renunciation of worldly life is not necessary. What is truly necessary is to eliminate the world residing within one's mind. In other words, destruction of worldly attraction within the mind is essential.

At present, many misconceptions prevail regarding Samyagdarśana (Ātma-jñāna), such as the belief that self-realised beings do not live in the world, that they become monks, that they have absolutely no attachment or aversion, that they do not strive for wealth, that they are completely celibate, that they never marry, etc. The reason is that people consider the self-realised not as belonging to the fourth or fifth Guṇasthāna (spiritual stage), but assume them to belong to the sixth stage.

Any soul, even while living a householder's life, can attain Ātma-jñāna (Samyagdarśana). Even after attaining Samyagdarśana, one may continue to live as a householder, because what has ended is the inner mental world, not the external material world.

To attain Ātma-jñāna (Samyagdarśana), we must first weaken our desires through contemplation of the twelve Bhāvanās (reflections). It is not necessary to renounce the world externally, for we have already done so infinitely many times in the past, yet Samyagdarśana was still not attained.

A self-realised person (Jñānī) may earn an appropriate livelihood for sustaining life; this does not destroy their Samyagdarśana. They know that they are earning only to fulfil their duty. Yet inwardly they never consider worldly pursuits worth doing; in their inner intent, everything is to be renounced. And when their mental strength becomes firm, on that day they renounce wealth, world, everything.

A self-realised person (Jñānī) may even marry due to weakness; this too does not destroy their Samyagdarśana. They know that they

are marrying only due to weakness. They never consider it truly worthwhile; inwardly everything remains to be renounced. And when their mental strength becomes firm, on that day they renounce wealth, world, everything.

People believe that to attain Samyagdarśana one must renounce the world; therefore, they run away from Dharma. If any member of their family practises Dharma, they say, “This is not for us; we are worldly people. We do not wish to become monks.” In reality, even while living as a householder, a soul can attain Ātma-jñāna.

Many people perform religious practices without the goal of liberation, but they do not realise that without the goal of liberation, whatever religious practices we perform result only in painful worldly existence. When religious acts are performed with the goal of liberation, then gradually we move closer to Ātma-jñāna (Samyagdarśana), and that Samyagdarśana is the gateway to Satya Dharma (true religion).

From time without beginning, we have performed religious practices infinitely many times without the goal of liberation. That is why spiritual upliftment has not occurred till today and why we continue to wander in worldly existence. From now on, all religious practices should be performed only with the goal of liberation. Those who perform religious practices merely for fulfilment of worldly desires cannot attain spiritual upliftment. Instead, they bind puṇya karmas that eventually lead to suffering and greater pain in the future. Therefore, all religious practices should be performed only with the goal of liberation.

As long as a soul has attachment towards the world, it does not find the path that frees it from the cage-like body. Therefore, deluded souls should first reduce attachment towards the world through meditating upon the twelve Bhāvanās and the four Bhāvanās. Contemplation upon the painful and worthless nature of worldly existence reduces attachment towards Saṃsāra. For this, one should also study and practise Dharmakathānuyoga (narratives related to Dharma), Cāraṇānuyoga (teachings on right conduct),

Karaṇānuyoga (teachings explaining karmic cause and effect), and Dravyānuyoga (teachings describing the true nature of all substances of the universe).

Puṇya performed with the goal of attaining the soul, that is, attaining Samyagdarśana, never becomes an obstacle on the path of liberation. Therefore, one should engage only in such puṇya and not indulge in pāpa by considering puṇya and pāpa to be equal. Puṇya performed with the goal of the soul never becomes an obstacle; rather, it brings association with Bhagavān, true scripture, and true guru, and creates favourable conditions for contemplation of truth.

When we practise Dharma solely with the goal of attaining the soul, excellent worldly and spiritual results are certain. Dharma should always be accepted only after due examination. Just as we carefully check even the smallest object before buying it, why should Dharma be accepted blindly through imitation?

Some people believe that on the path of Dharma, “to act is to die” (karnā yānī marnā). Yet the very same people make endless efforts for worldly attainments. In reality, this statement applies only to those firmly established in the experience of the pure soul. If we apply it indiscriminately to everyone, our future will certainly become dark.

Until we attain the experience of the pure soul, it is necessary to perform all proper religious practices with the goal of attaining Samyagdarśana. Even after attaining it, the statement “karnāyānīmarnā” applies only to remain established in the pure soul, because the very notion of “doing” disturbs stability in that state and obstructs attainment of the steady Nirvikalpa (when mind is experiencing the pure soul, it doesn’t have any other thoughts as it can have only one at a time which is called Nirvikalpa state; In other words it’s thought-free absorption in the pure soul) condition.

Many people strengthen contemplation of impermanence by observing subtle vibrations of the body and similar phenomena. Along with this, it should also be strengthened that association is

impermanent, but the observer, the soul, is eternal. These are the two sides of the same coin. “I am beginningless and endless.” Without strengthening both permanence and impermanence together, we become one-sided (Ekāntavādī), holding only the viewpoint of impermanence.

True and pure Dharma Dhyāna (religious meditation) arises only after Ātma-jñāna (Samyagdarśana). Yet everyone should strive to remain in Dharmadhyāna at all times with the goal of attaining Samyagdarśana.

Many people mistake thoughtless meditation, or “thoughtful thoughtlessness,” for the Nirvikalpa experience of the pure soul. This is a great misunderstanding. The Nirvikalpa experience of the pure soul occurs only for a fraction of even a second, whereas people mistakenly consider the thought “I am thoughtless” as thoughtless meditation. Such a state is actually Ārta-dhyāna (distressful meditation), because self-welfare, the benefit of the soul, is not at its centre. This illusion may continue for several minutes. In Nirvikalpa Śuddhopayoga, the pure soul is experienced, whereas in thoughtless meditation only a mental paryāya is experienced.

Many believe that by practising thoughtless meditation they will attain Samyagdarśana. But for attaining Samyagdarśana, the determination of truth, Vairāgya (detachment), and the sole goal of liberation are necessary. Then, in contemplation of truth, Nirvikalpa Śuddhopayoga (Samyagdarśana) arises naturally, and extraordinary bliss is experienced.

The nature of the soul is knowledge and perception. When we attempt to practise thoughtless meditation, we reject the knowing-seeing nature of the soul itself. By rejecting the very nature of the soul, how can the soul be attained? It cannot.

For Samyagdarśana, determination of truth together with Vairāgya (detachment) and the sole goal of liberation are necessary. Then, while contemplating “I am only the knower and seer,” Nirvikalpa Śuddhopayoga (Samyagdarśana) arises naturally and extraordinary bliss is experienced.

Many people experience various phenomena during meditation: divine light, goosebumps, feeling light like a flower, hearing bells or other sounds, hair standing on end, and so on. All these experiences are material or physical, whereas the soul is not material and its experience is also not material. Therefore, it is inappropriate to consider such experiences as Samyagdarśana. Similarly, some people shed tears while praying to or worshipping Bhagavān and regard this as a sign of Samyagdarśana. This too is incorrect. It may indicate devotion and softness of heart, but it is not a sign of Samyagdarśana.

It is wrong to think that merely observing one's thoughts through Jñātā-Draṣṭā Bhāva (the witness attitude or choiceless awareness) will lead to Samyagdarśana. As long as even the slightest Vikalpa (mental option or thought-construct) of observing remains, Samyagdarśana does not arise. As long as worldly desires, expectations, and demands exist in the mind, merely observing thoughts cannot lead to Samyagdarśana. Inner vision arises only when worldly desires disappear.

Even after attaining Samyagdarśana and entering the path of liberation, whenever we are unable to remain in the pure state, we should remain in auspicious states through the support of true deity, scripture, guru, and Dharma, rather than fall into inauspicious states. People keep trying to empty awareness in order to become thoughtless, yet fail to attain Samyagdarśana throughout their lives. The correct way is different: when interest withdraws from external objects and turns inward, awareness naturally becomes empty of external objects and through experience of the pure soul itself Samyagdarśana arises.

When a soul realises that true happiness exists only within itself, its running after illusory happiness, like a mirage, comes to an end. This cessation itself brings peace, but that peace should not be mistaken for Samyagdarśana. At that point, one should recognise oneself through the characteristics of knowledge and perception: "I am only the knower (Jñāyaka)." In this way, one should experience

one's true existence and attain Samyagdarśana.

Obstinacy and fanatic insistence upon any sect or doctrine exist only in a delusion-possessed being. Such insistence keeps one far away from the four Bhāvanās necessary for the soul: Maitrī (universal friendliness), Pramoda (appreciation), Karuṇā (compassion), and Mādhyasthya (neutrality), along with the spirit of “Thank you! Welcome!” Attachment to one sect or doctrine naturally creates opposition towards others. This itself has been our beginningless story.

Those who harbour opposition towards any sect, doctrine, or individual guru naturally remain deprived of the four Bhāvanās necessary for the soul and the spirit of “Thank you! Welcome!” One who holds opposition or enmity even towards a single being cannot possess uninterrupted feelings of universal friendliness and the like. Because of this, such beings can make both their present and infinite future full of suffering.

Those whose delusion has become mild seek truth with the feeling, “Only truth is mine.” Such beings can truly benefit from the four Bhāvanās and from “Thank you! Welcome!” They should certainly do so. Only such beings become worthy of attaining Ātmajñāna (Samyagdarśana).

We call the body “mine.” We call the hands, legs, nose, ears, and all other organs “mine.” If all these are “mine,” then who is the one calling them “mine”? Certainly, that one is separate from them all. That alone is the knower (Jñāyaka), and only that possesses true “I”-ness. That alone is our real identity, and only that is worth experiencing, because that alone is the supreme truth.

Whatever we eat and drink is merely Pudgala (matter). From it, the body fulfils its needs and expels the remainder as stool, urine, sweat, and so on. That impurity too is only Pudgala. It mixes into the earth and returns through trees and plants in the form of fruits, flowers, grains, and other foods. The water made impure through our use evaporates, forms clouds, and returns again as rainwater. In



the same way, the Pudgalas from which this body is formed have been accepted and abandoned by us innumerable times. Thus, we continue enjoying as “new” the very Pudgalas we have repeatedly accepted and discarded. Yet due to delusion, our worldly wandering has not ended. Therefore, delusion must be reduced.

Samyagdarśana (Ātma-jñāna) is the gateway to the path of liberation. Therefore, those who wish to attain liberation must first attain Samyagdarśana, not ascetic initiation. Many people say that if liberation is desired then initiation must definitely be taken; without taking initiation you cannot attain liberation. And therefore, conclude that “whoever becomes an ascetic is great.” Such people should understand that, in the inclination (abhiprāya) of those who have attained Samyagdarśana, ascetic initiation certainly is there, but they do not take formal vows until they become firmly convinced that they will be able to follow them completely and truly enjoy the bliss of the sixth and seventh Guṇasthānas.

For them, ascetic initiation is an opportunity for unprecedented bliss, not for fulfilment of any desire, hope, or expectation. One may certainly take ascetic initiation for study or for protection from sin, but if one believes that merely taking initiation guarantees spiritual upliftment, then that belief must definitely be corrected. Otherwise, such a belief can cause endless wandering in worldly existence.

Due to this misunderstanding, all one’s energy becomes focussed merely on attaining ascetic initiation rather than attaining Samyagdarśana, which is the true gateway to liberation. This itself has been our beginningless story, but not anymore. I shall never make such a mistake again.

The logical approach is that when, due to the rise of sinful karmas, things do not happen according to our mind or wishes, we should first ask forgiveness for our past sins. Second, we should resolve never to commit such sins again, so that we do not create similar circumstances in the future. Third, and most importantly, whoever may have become the instrumental cause for such circumstances should be regarded as helpful in washing away our

sins. By cultivating gratitude towards them and mentally thanking them, irritation and anger do not arise towards them.

Through this, old sins are washed away and we are protected from binding new sinful karmas. As a result, both our present and future improve, and our inner feelings no longer become obstacles in the effort for self-realisation.

In worldly matters, we examine every aspect of an object before making a decision. In the same way, Bhagavān has taught that religion too should be accepted only after proper examination, not under someone's influence or merely by seeing crowds. Today, people rarely test religion; instead, they judge it by the number of followers it has. The more convenient, entertaining, or festival-oriented a religion or sect is, the more followers it tends to attract.

While examining religion, the following questions are extremely important:

- Does this religion advocate any form of violence?
- Does it contain contradictions?
- Does following it reduce passions?
- Does it speak about the upliftment of the soul?
- Does its founder have any personal selfish motive? Etc.

Today, many people become attracted merely by the external glitter of religion without testing it. In this way, they deceive themselves and arrange for their eternity to become full of suffering. This itself has been our beginningless story.

How can true welfare arise from a religion in which there is no discussion of Ātma-jñāna (Samyagdarśana)? Samyagdarśana itself is the entrance to Dharma, the foundation of the house of Dharma, the visa for entering the spiritual path. For every spiritual seeker, self-realisation is essential, because only through it does one truly understand further spiritual practice.

The attainment of Satya Dharma (true religion) means self-

realisation (Samyagdarśana), along with that right knowledge naturally arises, and conduct gradually becomes right as well. Therefore, it is said that the unity of vision, knowledge, and conduct is the path to liberation. This is the true identity of Dharma.

Self-realisation (Samyagdarśana) is called the gateway to Dharma. Therefore, whatever religious practices we follow before self-realisation may indeed be called Dharma, but if they are devoid of the goal of self-realisation, then it is not appropriate to truly call them Dharma. This understanding is extremely important.

If we consider only rituals or discrimination between edible and non-edible food to be Dharma, then we should become cautious. Without the goal of self-realisation, such practices should not truly be called Dharma. This understanding is extremely important. At most, if they include the goal of self-realisation, they may be called the uniform of Dharma. But merely wearing a uniform does not make a student pass an examination. In the same way, without self-realisation, one cannot truly enter Dharma.

Vyavahāra Dharma (outer religious practice), when performed with the aim of self-realisation (Samyagdarśana), becomes successful only upon attaining self-realisation. For this, mildness of passions, contemplation of the four Bhāvanās, reflection upon “Thank you! Welcome!”, pacification of worldly desires through the twelve contemplations, feeling the world to be worthless, and a longing for liberation from worldly existence, etc are extremely necessary.

Since beginningless time, we have lived driven by sense-objects, passions, attachment, aversion, and desires. Our desires themselves have been our engine. They keep us trapped in the mud of worldly existence. Because of this, our sorrowful wandering has remained endless since beginningless time.

Now we should think about the path of liberation, so that we may become free from this sorrowful worldly existence. Our aim should not merely be temporary reduction of sense-objects,

passions, attachment, and aversion. Rather, our aim should be that through their reduction we attain self-realisation (Samyagdarśana). Because the one who attains self-realisation even once will certainly become free from sorrowful worldly existence within a short time.

We should reduce sense-objects, passions, attachment, and aversion only with the aim of attaining Samyagdarśana. Since beginningless time, we have many times reduced these things and even taken initiation, yet in the absence of self-realisation, none of those efforts could save us from the sufferings of eternity.

Many people meditate upon or practise remaining as the knower-seer (Jñātā-Draṣṭā). They do not realise that without experience of the pure soul, the Ajñānī (ignorant being) experiences only the modes. Therefore, in the Samayasāra scripture, the ignorant is described as the doer, while the enlightened is described as the non-doer.

If the ignorant being is the doer of the modes, then how can he become merely the knower-seer of those modes? He cannot. Therefore, for the ignorant, practising the state of knower-seer becomes another form of delusion. Such a person also fails to apply the proper remedy according to the spiritual path and merely remains confused.

Without experience of the soul, the Ajñānī experiences only the modes and therefore becomes their doer. The enlightened being, however, experiences the pure soul; therefore, “I”-ness remains established only in the pure soul. Towards the modes, the enlightened remains merely the knower-seer and not the doer. Thus, the enlightened naturally abides in the state of knower-seer.

Therefore, the ignorant should not merely practise becoming the knower-seer. Instead, they should strive to attain the qualifications necessary for Samyagdarśana, such as detachment, so that by turning inward towards the soul they may attain self-realisation.

Due to my own mistakes since beginningless time, I have continued wandering in worldly existence. Never once have I

properly used my independence for the upliftment of my soul. Therefore, I myself am responsible both for my worldly bondage and for my liberation.

After understanding this, all spiritual seekers should strive only for attaining Samyagdarśana by developing qualifications such as detachment and by turning inward towards the soul.

In his commentary on the Samayasāra, Ācārya Amṛtacandra states that in the absence of Ātmanubhūti (direct experience of the soul), faith in the pure soul is like believing in the horns of an unknown donkey; therefore, such faith is not right faith. It is merely imagination. As a result, self-realisation does not occur, and the attainable goal of experiencing the pure soul remains unattained.

Even so, many preachers tell ignorant beings (Ajñānīs) to believe “I am the pure soul,” or to chant it, contemplate it, or mentally affirm it. But without qualifications such as Vairāgya (detachment) and without becoming inward-facing, Samyagdarśana does not arise, because until then the being remains a Bahirātmā (outward-facing soul), and an outward-facing soul cannot attain Ātmanubhūti (direct experience of the soul).

As long as a being has not experienced the pure soul, it possesses only verbal knowledge of the soul, not experiential knowledge. We have attained verbal knowledge of the pure soul innumerable times before, yet without experiential knowledge we cannot enter the path of liberation. Verbal knowledge repeatedly deceives the being into feeling that the soul has been attained, while in reality it remains trapped in the delusion of imagined conviction.

As long as external things continue to appear valuable to a person, he has not truly understood the value of the soul. When only the soul appears valuable and all external associations seem insignificant in comparison, then inwardness arises, which is absolutely necessary for self-realisation. In other words, one must completely change one’s standards of valuation regarding external associations.

He who attains the One, the experience of the pure soul, attains everything. He who truly knows and experiences his own soul has, in essence, understood all the mysteries of this world, because he who attains Ātmanubhūti (direct experience of the soul) will sooner or later attain omniscience through stability in the soul. In omniscience, nothing remains hidden; past, present, and future all shine together like the present moment.

He who desires nothing except the soul, who no longer harbours worldly desires or ambitions and feels that only the effort for self-realisation is worthwhile, naturally attains inwardness, which is essential for self-realisation.

Many beings do not consider qualifications such as Vairāgya necessary for attaining the soul. They claim that there are many paths to the soul in which detachment, inwardness, or turning towards the soul are unnecessary. Those beings that do not consider the qualifications of detachment (vairāgya), etc., of the soul necessary for attaining the soul and strive to attain the soul through some other path, or consider themselves to have attained the Samyagdarśana even without the qualifications of detachment (vairāgya), etc., of the soul, then that is merely their delusion — this should be understood.

Without qualifications such as Vairāgya, a being necessarily remains a Bahirātmā (outward-facing soul), and self-realisation never occurs in a state of outwardness. If scriptures speak of many paths to the soul, they must be understood properly: every genuine path necessarily includes the qualifications of detachment and inwardness. If any scripture says that there are many paths to attain the soul, and then it should be properly understood in this way that there are many paths leading to the qualifications of detachment (vairāgya), etc., of the soul. To attain self-realisation without detachment and inwardness is impossible all three times: past, present, and future.

For this reason, scriptures are filled with narratives designed to awaken Vairāgya and other soul-qualifications within the being. Yet due to the influence of the present Huṇḍā Avasarpiṇī era, many

beings neglect these qualifications and instead promote other teachings. They themselves begin to believe that Samyagdarśana can arise even without detachment or inwardness.

Mohanidrā (the slumber of delusion) is so powerful that it prevents the being from understanding the importance of the soul itself. It does not even allow one to recognise the necessity of qualifications such as Vairāgya. Under its influence, many beings claim to be self-realised even while lacking these qualifications.

Mohanidrā is so overpowering that even when favourable conditions for attaining Ātma-jñāna arise, it creates misunderstandings that nourish Moha and push the being into one-sensed existence for innumerable Pudgala Parāvartanas. Even within an infinitesimal fraction of one Pudgala Parāvartana, there exist infinite time cycles. For such immeasurable durations, a being may remain trapped in one-sensed existence.

It is due to Mohanidrā that even after initiation, some beings still fail to feel the necessity of Vairāgya and other soul-qualifications. Under the influence of deluding sleep, they continue asserting that Ātma-jñāna can occur without such qualifications. Mohanidrā does not even allow them to understand that in worldly life every achievement requires qualification. How then can spiritual progress occur without qualification? It never can.

My domain is only to make true effort. One should not remain attached to results, because expectation often gives rise to impatience, disappointment, and despair. Therefore, it should be understood that while sincere effort is in our hands, the result is not. Put your best, leave the rest.

Just as a monkey thrusts its hand into a narrow-mouthed vessel filled with chickpeas and grabs a fistful, its hand becomes trapped because it refuses to let go. Due to attachment towards the chickpeas, it cannot open its fist.

In the same way, a deluded person cannot give up his outward-facing state. The outward-facing person finds worldly pleasures

excessively attractive. Due to excessive attraction towards external enjoyments, his intellect, time, and energy remain constantly engaged outwardly. Bhagavān therefore compares such beings to a monkey trapped by its own attachment.

This is why beings under the influence of Mohanidrā continue asserting that Samyagdarśana can arise even without qualifications such as Vairāgya.

Whatever good we have received is the grace of Bhagavān, because all such favourable conditions are the fruits of past good deeds, which are impossible without the direct or indirect teachings of Bhagavān. Therefore, to avoid pride, a seeker should thank Bhagavān for every honour, respect, position, prestige, happiness, comfort, and favourable circumstance received.

For unfavourable circumstances, insult, sorrow, and suffering, one should consider oneself responsible, ask forgiveness for the past misdeeds that caused them, and perform atonement.

Many people, upon seeing a king, begin desiring kingship or wealth. But very few, upon seeing Bhagavān, aspire to become like Bhagavān. Most people begin making worldly requests before Bhagavān, and this itself becomes the cause of endless Samsāra.

Those who become attracted towards wealthy, powerful, and prosperous people become outward-facing. But if, upon seeing Bhagavān, one fixes only the goal of becoming like Bhagavān, then that very goal turns the being inward. It creates inwardness, and that inward turning is what every being must accomplish in this very life.

Without Samyagdarśana (Niścaya Samyagdarśana), there is no entry into the path of liberation. But the goal of attaining it cannot be firmly established without faith in Bhagavān. Without faith in Bhagavān, a being cannot truly believe in heaven, hell, liberation, the bliss of liberated souls, Nigoda, or the sorrowful nature of Samsāra (worldly existence). Therefore, faith in Bhagavān is called Vyavahāra Samyagdarśana (outer right faith).

If a seeker wonders, “When will I attain Samyagdarśana?”



or “How many births remain before liberation?” then my humble request is this: without anxiety, simply contemplate with the sole goal of liberation and make wholehearted effort. That alone is sufficient. Worry leads only to Ārtadhyāna (distressful meditation), which is sin and not the path of liberation.

If a being truly wishes to attain Samyagdarśana (Ātma-jñāna), then anger, pride, deceit, greed, and other passions must be reduced. Until the mind becomes calm, truth and falsehood cannot be properly discerned, nor can ultimate truth be attained.

The soul never dies, and its association with bound karmas does not end merely by leaving the body. Those karmas continue along with the soul into the next birth, thereby sustaining and perpetuating its journey through Samsāra (worldly existence). Only when all karmas are shed through the path of Dharma does the soul attain liberation from the cycle of birth and rebirth.

Therefore, when a person ends his life believing that unpleasant circumstances and karmas have come to an end, he unknowingly deceives himself. Those karmas must still be experienced in future births. Such painful situations continue to arise again and again, and along with them, the tendency towards prematurely ending one’s life also becomes deeply ingrained.

Whenever someone feels overwhelmed by suffering or believes injustice is unbearable, one should look towards beings in lower conditions. Then one realises, “Compared to them, my suffering is very small. I am far more fortunate.” In this way, despair and depression can be avoided.

Those who genuinely desire permanent freedom from suffering should contemplate the transient and painful nature of Samsāra only with the goal of liberation.

Both auspicious and inauspicious Āsrava (influx of karmas) are forms of bondage and are therefore ultimately to be abandoned. Yet with discernment, one who dislikes suffering should first renounce inauspiciousness and remain in auspiciousness with the sole goal of

liberation and infinite happiness.

When our infinite future is being determined in this very life, how can we remain careless? Therefore, everyone should strive to attain Samyagdarśana in this very birth, free themselves from infinite suffering, and attain eternal infinite bliss.

While fulfilling worldly duties, we must ensure that the purity of the soul continues increasing. Otherwise, no one can prevent us from sinking further into worldly existence.

Whenever we renounce violence even partially, we grant fearlessness to living beings. This is called Abhayadāna (the gift of fearlessness), which is regarded as the highest form of charity. Through giving fearlessness, our own fear naturally diminishes. By giving fearlessness, we receive fearlessness.

Perfect fearlessness arises only after attaining omniscience. Therefore, we should direct all our effort towards attaining Samyagdarśana and liberation.

Haste always leads to suffering. People become impatient even for self-realisation, without understanding that every result arises only through its proper causes. Those who give the right causes naturally attain the right result: self-realisation. Samyagdarśana is attained not through impatience, but through giving the right cause.

Haste leads only to Ārta Dhyāna (distressful meditation), which is a pāpa. People often think the path of Dharma is extremely difficult, but once it is understood that every path other than Satya Dharma leads only to infinite suffering, then the same path seems simple and natural.

Samyagdarśana (Ātma-jñāna) cannot be attained through flattery. It can, however, be attained through genuine humility towards the guru. True humility is not flattery; it is the willingness to walk upon the path shown by the guru.

We want everything to happen according to our wishes, and this very desire becomes the cause of our suffering. If things happen

according to our wishes due to the fruition of Puṇya karmas, ego and the sense of doership increase, thereby sowing the seeds of future suffering. If things happen against our wishes due to the fruition of Pāpa karmas, then it can ruin both present and future due to Ārta Dhyāna (distressful meditation).

We constantly try to control others according to our preferences, but this itself is a great misunderstanding. Every being transforms according to its own karmas and effort, not according to our wishes.

Understanding the relationship between “I” and karma is extremely necessary. “I” refers to the soul, while karma refers to impressions of our past states. Karma is Pudgala (matter), yet it reflects our previous inner states and therefore carries importance.

Since time without beginning, all associations and separations have occurred according to karma. Understanding this, we should make our reactions proper. Instead of blaming others, we should recognise our own past karmic states as responsible, ask forgiveness for our past mistakes, and resolve never to repeat them. Only then can we avoid Ārta Dhyāna by considering the one who causes suffering as a benefactor for the shedding of our karmas.

Our beginningless tendencies are powerful enough to divert us from the spiritual path; therefore, constant alertness and vigilance are essential.

Most people become arrogant during the rise of Puṇya karmas and disturbed, fearful, or dejected during the rise of Pāpa karmas because they believe everything happens solely through their own effort. In reality, the rise of Puṇya and Pāpa occurs according to previously bound karmas. Our authority lies only in making sincere effort, never in controlling the result.

Results unfold according to previously bound karmas, not according to our wishes.

When we sit in meditation and experience temporary peace, we should carefully examine ourselves afterwards. Does that inner peace remain even after the meditation ends? Are anger, pride, deceit, and

greed gradually decreasing? Are worldly desires becoming weaker?

If such inner transformation is not taking place, then we are merely deceiving ourselves.

Bhagavān has shown the true highway to liberation, and therefore Bhagavān possesses infinite benevolence towards us. Today, however, countless opinions and disagreements regarding that highway exist. Even in such times, when an enlightened person introduces us to the true highway taught by Bhagavān, that enlightened person too possesses immeasurable benevolence towards us.

But if our hearts remain filled with insistence, attachment, or obstinacy towards any doctrine, sect, community, or individual, then we cannot accept the true path. Since beginningless time, this has been our condition, and therefore we continue wandering in Samsāra.

Now we should deeply reflect upon what must be done. We should search for the true highway to liberation and walk upon it sincerely.

To attain the true path taught by Bhagavān, worthiness and eligibility are necessary. Therefore, qualities such as contentment, simplicity, straightforwardness, tolerance, endurance, humility, egolessness, and discernment are extremely important.

When knowledge is acquired through scriptural study, the discernment to apply that knowledge in daily conduct is equally necessary.

Out of fear that something bad may happen, people begin suffering mentally even before misfortune arrives. Yet when Pāpa karmas begin to fructify, no one can prevent their unfolding. Therefore, instead of becoming fearful, one should begin walking upon the path of true Dharma with wisdom so that those Pāpa karmas may gradually become lighter.

When we become “selfish” for the upliftment of the soul, selfish

in the sense of longing only for the Self, the soul, then gradually detachment towards the world naturally begins to awaken. In this way, our welfare becomes assured.

We must break our relationship with the wickedness of the world, not with wicked people themselves. Ultimately, the divine soul resides within them as well. Therefore, only compassion and neutrality should be maintained towards them.

Our thoughts, speech, and conduct should align with the teachings of Bhagavān. Whenever they do not, we should continue striving to mould them accordingly.

Generally, a spiritual seeker first abandons inauspicious feelings with the sole goal of liberation. Later, upon becoming established in the pure soul, even auspicious feelings naturally fall away.

But those who have not attained the pure soul and yet abandon auspiciousness while remaining in inauspiciousness are certainly heading towards darkness. Until stability in the pure soul is attained, it remains one's duty to abandon inauspicious feelings and remain in auspiciousness solely for the sake of attaining and remaining established in the pure soul.

The essence of Satya Dharma is first the attainment of the pure soul and then stability within it.

People try to artificially increase tolerance, but it grows only to a limited extent and often feels burdensome. However, one who truly understands "Thank you! Welcome!" finds that tolerance increases naturally. It becomes effortless and therefore never feels heavy.

Since time without beginning, we have cultivated the belief that without anger our work will not be accomplished or our words will not be heard. We must strive to free ourselves from this mindset.

If we continue believing that anger is necessary to make things happen, then infinite suffering in worldly existence is inevitable. Such a mindset deprives us of becoming worthy of Samyagdarśana.

In the scriptures, Svādhyāya (self-study) is described as an internal austerity for the shedding of karmas. Most people consider merely reading religious texts to be Svādhyāya. But the true meaning of Svādhyāya is to use the scriptures as a mirror, to examine oneself, experience one's own soul, cultivate the virtues described therein, and free oneself from one's faults. Such Svādhyāya becomes the cause of genuine karmic shedding.

Similarly, meditation is also described in the scriptures as an internal austerity for the shedding of karmas. Most people understand and practice meditation as merely sitting in a posture and concentrating on the breath, a point, or a crystal-like object. But the true meaning of meditation is to remain soul-centred in every state, whether walking, sitting, waking, or resting, and to contemplate the four Bhāvanās (universal friendliness, appreciation, compassion, and neutrality); the twelve Bhāvanās such as the impermanence of the mundane world; “Thank you! Welcome!”; and Dharmadhyāna, all with the goal of self-realisation.

A Jñānī should remain established in the experience of the soul and, from time to time, engage in such contemplations. This alone becomes the cause of true karmic shedding.

When a person attains Samyagdarśana and inspires or helps others attain it, such a Samyag-dṛṣṭi jīva performs immeasurable benevolence. Because once a person attains the experience of the pure soul, liberation is certain within a relatively short span. And there is no greater attainment in the entire universe.

### **Dharmadhyāna: Soul-Centred Meditation**

Just as while walking or driving we remain alert so that we do not become distracted, fall, stumble, or meet with an accident, similarly Bhagavān has instructed us to remain aware of the soul, so that it may not fall into lower states, bind suffering-producing karmas, unknowingly accumulate sinful karmas, or continue wandering endlessly through Saṃsāra for infinite Pudgala-parāvartana-kāla.

This awareness protects the soul from becoming trapped

in the vicious cycle of anger, pride, deceit, greed, attachment, aversion, and worldly delusion. Remaining alert in this way is called Dharmadhyāna.

Pure Dharmadhyāna arises only after attaining Samyagdarśana. Through pure Dharmadhyāna, karmas shed in an extraordinary and accelerated manner. Therefore, dedicating one's life to attaining Samyagdarśana is truly worthwhile.

### Why Must Saṃsāra End?

As long as we remain in Saṃsāra (worldly existence), we cannot escape suffering nor attain eternal happiness. If we truly desire freedom from suffering and the attainment of endless bliss, then this beginningless worldly existence must come to an end. The first step towards that freedom is the experience of the pure soul, namely Samyagdarśana.

### The Four Types of Dharma Dhyāna

#### 1. Ājñā-vicaya

Ājñā-vicaya Dharmadhyāna means reflecting upon whether our actions are in accordance with Bhagavān's commands or against them.

A seeker should contemplate Bhagavān's teachings regarding non-violence, truthfulness, non-stealing, celibacy, non-possession, liberation, Samyagdarśana, the nature of Satya Dharma, the subtlety and timeless truth of the teachings, and their power to destroy karmas and liberate the soul, contemplation of the nature of Satya Dharma; contemplation of their benefits for the world; their meaningfulness; their pricelessness; their immortality-giving nature; their irrefutability; their consistency; their logical structure; and proper understanding of practical and absolute viewpoints, etc.

One should also contemplate one's beginningless existence in lower forms (nigoda), the ten rare aspects of human birth such as human life, ārya kṣetra, good family, long life, complete senses, healthy body, attainment of Satya Dharma, faith in it, attainment of Samyagdarśana, and monkhood.

Using all time, energy, and resources for the upliftment of the soul without wasting even a moment. Just as we do not invest even a single rupee wrongly, similarly we should not use even a minute against the soul or in actions that bring infinite pain.

### The Four Supports of Dharma Dhyāna

• **Vācanā** — studying scriptures and using them as a mirror for self-examination.

• **Pr̥cchanā** — asking a competent teacher when doubts arise.

• **Parāvartana** — revising and repeatedly reflecting upon what has been learned and daily examining one's feelings.

• **Dharmakathā** — studying the lives of great beings so that our own tendencies may transform in favour of Mokṣamārga.

The fruit of such Dharmadhyāna is favourable future births such as human or heavenly existence.

## 2. Apāya-vicaya

Apāya-vicaya Dharma Dhyāna means reflecting upon actions that should be avoided and withdrawing from them by contemplating their harmful consequences.

The seeker should stop doing such actions by contemplating the consequences of actions that should not be done, that is, by contemplating the harm that may happen to the soul in the future due to doing such actions.

One should contemplate this. My real enemy is I myself, that is, due to darśanamohanīya karma, my ignorance (Mithyātva) is the real enemy, which becomes powerful due to anger, pride, deceit, and greed.

One should contemplate this. My real enemy is I myself, that is, due to darśanamohanīya karma, my ignorance (Mithyātva) is the real enemy, which becomes powerful due to anger, pride, deceit, and greed.

One should analyse what result our actions will bring and what



kind of suffering it will give in the future. Concentrated contemplation-reflection-meditation upon what kinds of sufferings and calamities can arise in this life and the next life as a result of Mithyātvā, violence, falsehood, theft, unchastity, intense attachment-aversion, intense partiality, intense passions, intensity of the four instincts (the four instincts – food, sexual activity, possessiveness, and fear), the seven great vices (theft, gambling, alcohol, meat-eating, hunting, visiting prostitutes, adultery or relations with another's husband/wife), obstinacy, wrong insistence, fanatic insistence, etc.

Bhagavān has described eight bad qualities of a Bhavābhinandī being: pettiness, delight in gain, helplessness, jealousy, fear, deceitfulness, ignorance, and futile efforts. By examining one's own feelings, if any of these bad qualities are present within us, then by identifying them we should remedy them through the twelve contemplations etc., because those bad qualities are capable of making us wander in infinitely sorrowful worldly existence for infinite time.

One should deeply reflect that every soul desires happiness, yet remains trapped in suffering since beginningless time. Why, despite endless effort, is true happiness not attained? Such contemplation weakens delusion.

The more we frighten others or misuse power and authority, the more fear we ourselves bind for the future. This itself is our beginningless story (reality). Now for how long do we want to continue this? Stop for a while and think; within that itself our soul welfare is hidden. If in this life, by keeping people frightened or by misusing our rights and authority to keep them fearful, we do not want to remain fearful for infinite time, Therefore, universal friendliness, appreciation, compassion, and neutrality should be cultivated towards all.

If a person truly desires happiness, then sinful actions must be abandoned. One should especially avoid the seven great vices, violence, harmful food habits, and all actions opposed to Dharma.

Every person should properly examine their own mind as to whether they want happiness or suffering. If the answer appears to be that I want only happiness, then that person should avoid all kinds of sins. Especially, it is necessary to remain away from the seven great vices (gambling, alcohol, meat-eating, visiting prostitutes, theft, hunting, adultery or relations with another's husband/wife), night eating, eating root vegetables, and eating forbidden foods (consumption of pickles, pāpaḍ, honey, butter, cheese, etc.). And with the aim of liberation, while making effort for the destruction of Mithyātva, which is the greatest sin, it is also necessary to remain in auspicious feelings with the aim of self-realisation, so that we may continue to receive favourable conditions in the future for practice on the path of liberation.

Just as in worldly life we try to increase income and reduce expenses, similarly, in order to continue receiving favourable conditions for practice on the path of liberation, we have to increase merit and reduce sin with the aim of self-realisation. One should not consider sin and merit to be Dharma, but suffering comes from sin, which no living being likes. Therefore, one has to avoid sin. All living beings love their own life just as we do ours, therefore one should avoid violence towards any living being as much as possible.

Our worldly desires themselves have been our engine since beginningless time, which gives us infinitely sorrowful worldly existence. Therefore, one should contemplate the harm caused by them and contemplate upon the twelve contemplations such as impermanence etc. for the destruction of worldly desires.

### **3. Vipāka-vicaya**

Vipāka-vicaya Dharma Dhyāna means contemplating the fruits of karmas and avoid such actions under this Dharma Dhyāna. One should strive not to bind obstructive karmas and weaken existing ones through repentance, atonement, and self-reflection.

What fruits each karmas give? One should contemplate what fruits each karma gives and make efforts to avoid them. The cause of

the many types of the beings in the world is the result of many types of karmas—one should contemplate this and make efforts to avoid suffering. The more we misuse any sense organ, the rarer that sense organ becomes. One should contemplate, reflect, and meditate upon the fruits of the eight types of karmas, its duration, its intensity, and quantity of auspicious and inauspicious karmas from the viewpoint of the benefit and harm to the soul, and contemplate upon the methods of avoiding them and practice those methods.

At the time of karmic bondage, what kind of intensity-bondage will occur, how much increase or decrease there will be in intensity-bondage while performing pure Dharma Dhyāna, what kind of intensity-rise there will be at the time of fruition, what kind of touch-bound, fixed-bound, Nidhatta-bound, or Nikācita-bound bondage will occur, etc. by contemplating, reflecting, and meditating upon these, one should make effort towards inwardness necessary for self-realisation.

One should contemplate the sufferings of all four states (gatis) (celestial beings, humans, animals and hellish beings) of existence and decide that now we do not want even a single state of existence. This is called feeling worldly existence to be like a disease. Because of karmas, we see in worldly existence that due to the rise of sinful karmas even wealthy people come onto the streets overnight, or due to the rise of meritorious karmas even a beggar becomes a king; many people cannot see with their eyes, many people cannot hear with their ears, many people cannot speak, many people are disabled from birth. Every being has to experience its own karmas. Therefore, it is important to become alert before performing karmas, and by contemplating the fruits of karmas one should avoid performing such karmas.

A seeker should reflect upon how karmas produce various states of existence, happiness, suffering, physical limitations, prosperity, poverty, and all other worldly conditions.

By contemplating the fruits, duration, intensity, and bondage of karmas, one becomes alert and avoids sinful actions. One should

also contemplate the sufferings of all four gatis (states of existence) and develop dispassion towards worldly life.

When we consider our success to be the result of our intelligence, then by rule feelings of ego arise. But when we consider our success to be the result of our cleverness and our merits (puṇya), that is, the rise of our meritorious karmas, then one can certainly avoid ego. Worldly cleverness is not bad, but having ego about it is an obstacle for self-realisation. If there is no rise of our merit, that is, if there is the rise of sin, then our intelligence is of no use. It cannot bring us success. True intelligence lies in using one's abilities for the upliftment of the soul.

We have to examine ourselves by checking the states of our mind, speech, and body, not by listening to the opinions of others about us. Along with that, we also have to continue efforts to improve our speech and conduct. People try to keep their speech and conduct good for show (hypocrisy), but they never make a resolve to improve their mind because that itself is also their belief. For the attainment of true happiness, purification of the mind is necessary first of all. Therefore, all people should indeed purify the mind. As soon as purity of mind is attained, speech and conduct also automatically begin gradually becoming pure.

#### **4. Saṁsthāna-vicaya**

Saṁsthāna-vicaya Dharma Dhyāna means contemplating the structure and nature of the universe.

A seeker should reflect that throughout the vast universe, one has taken birth and died infinitely many times and undergone endless suffering. Such contemplation generates detachment towards worldly existence and enthusiasm for liberation.

By contemplating the universe, one should understand that compared to the universe, even our earth is insignificant, so within that, our bungalow, farm, or village has no significance at all. Therefore, it is not something to be egoistic about.

One should contemplate the substances existing in the

universe, how birth occurs in the upper world (celestial beings), how one may avoid birth in the lower world (hellish beings), and contemplate dravyaloka (physical universe), kṣetrāloka (area of the universe), kālāloka (time factor of the universe), bhavalok (various states or modes of the universe or beings of the universe), etc. One should understand the names, functions, and characteristics of the six substances, the types of living and non-living entities, pudgala-vargaṇā (groups), skandha (piece of the matter)-pradeśa (one atom in a piece of the matter)-paramāṇu (single atom), the accommodating power of Aakash (space), the sorrowful nature of worldly existence, worldly beings, liberated beings, and the nature of liberation.

One should emotionally bow to the infinite Siddhas (liberated souls) existing in the universe and emotionally bow to the Arihanta Bhagavāns, Kevali Bhagavāns, and monks existing in the universe. The universe is surrounded by three layers (valaya); within it are lands, hell-abodes, celestial residences, celestial aircrafts, moving and unmoving astral aircrafts (jyotiṣa-vimāna) (planets, constellations, stars), etc.

One should contemplate, reflect, and meditate that in all these places we have taken birth and died infinite times, and now make efforts so that birth and death may not happen anywhere again. One should appreciate the virtuous deeds of the previous births of the celestial beings residing in the upper world, due to which they attained celestial existence. Similarly, one should criticize own past sinful deeds like that of the previous births of the hell-beings residing in the lower world by using “Thank you! Welcome!”, so that if any such karmas of ours are lying in stock of any birth, they may become weak and firm impressions (Saṃskāras) may develop to never commit such sinful deeds again.

### **Śukla-dhyāna**

Śukla-dhyāna has four stages:

1. Prthaktva-vitarka
2. Ekatva-vitarka

3. Sūkṣma-kriyā-apratipāti

4. Samucchinna-kriyā-anivṛtti

The first two occur while ascending the spiritual ladder, while the last two belong to omniscient beings shortly before liberation.

The four supports of Śukla-dhyāna are forgiveness, non-greed, simplicity, and humility.

Its four contemplations are:

- Apāyānuprekṣā — contemplation of becoming free from suffering, that is, contemplation of becoming free from the inflows in the form of Mithyātva, avirati (non-restraint), pramāda (negligence), kaṣāya (passions), and yoga (activities).

- Aśubhānuprekṣā — contemplation of turning away from the inauspicious, that is, effort to remain continuously in pure feelings. For them, now even auspicious feelings become rejectable like inauspicious feelings.

- Anantavṛttyānuprekṣā — contemplation of becoming free from infinite activities, that is, contemplation that now I do not want to continue infinite wandering in births for infinite Puḍgal-parāvartan time.

- Vipariṇāmānuprekṣā — contemplation of becoming free from viparītavipariṇāma (opposite states), that is, contemplation that now I do not want to remain negligent even for a single moment, and that the entire universe is filled with living beings and puḍgalas (matter) and only their various modes occur; now I want to become free from them.

Thus, by avoiding Ārta Dhyāna and Raudra Dhyāna, one should practise Dharma Dhyāna solely for self-realisation and the upliftment of the soul. That is, we have to take care of our soul so that its downfall does not happen and we remain engaged in efforts for its progress.

If anything written here is contrary to the teachings of Bhagavān, then Micchāmi Dukkaḍaṃ,. Uttama Kṣamā.

## Niyamasāra Commentary Verse 123

“Everything other than meditation on the soul is the root of terrible worldly existence, and meditation, object of meditation, etc., even auspicious austerities with alternatives regarding meditation and the object of meditation, are merely imaginatively pleasant. Knowing this, the Jñānī (enlightened one) takes refuge in the one supreme soul, while immersing (becoming absorbed) in the flood of nectar in the form of natural supreme bliss.” That is, every seeker should practice Dharmadhyāna only for the attainment of the pure soul by becoming detached from desires with qualifications such as detachment and by turning towards the soul. And after self-realisation, only the pure soul is worth meditating upon. All meditations other than that are equal only to the root of terrible sasāra (worldly existence).

**What is Dharma?**

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

**What are the characteristics of the soul?**

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

**How to recognise the soul? How to experience it?**

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

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

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



## UNIVERSAL LAW

### Universal Operating System Applicable to All

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

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

It is a 3-step process:

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

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

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

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

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

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

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

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

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

*For a detailed explanation, please refer to:*

**Key To Happiness**  
**Samyak Darśana Ki Vidhi**  
**Samyak Darśana Ni Rit**

## REGARDING KANDA MŪLA (ROOTS AND BULBS)

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

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

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

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

**Question:** What does this infinite mean?

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

Innumerable x innumerable x innumerable x innumerable x infinite *jīvas* [(innumerable)<sup>4</sup> x infinite *jīvas*]

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

**OM ŚĀNTIḤ! ŚĀNTIḤ! ŚĀNTIḤ!**

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

## The Path to Self-Realisation

When a soul attains qualifications such as Vairāgya, it turns inward towards the Self. After becoming inwardly oriented, the soul becomes capable of experiencing itself. At that moment, its sense of “I-ness” becomes established in the pure soul, whose nature is pure knowledge. Such a person is called a Samyagdr̥ṣṭi, an enlightened person.

Without such qualifications, the soul remains Bahirātmā. As long as a person believes that happiness lies in external objects, self-realisation cannot arise. The outward-facing person remains under the illusion that happiness comes from outside, and therefore continues running after objects and people, becoming dependent upon them.

If a person desires eternal, uninterrupted and unending happiness, then it can be attained only through self-realisation. Without self-realisation, there is no entry into the path of liberation. And without attaining the Self, liberation, which is of the nature of infinite bliss, can never be attained.

Therefore, with the sole goal of attaining the Self, one should cultivate Vairāgya through the twelve Bhāvanās, the four Bhāvanās, Dharmadhyāna, “Thank you! Welcome!”, and constant introspection.

For self-examination, one should ask:

- What do I value/like the most?
- Towards which objects or persons do I feel attachment or delusion?
- What desires strongly dominate my mind?
- Without what do I feel I cannot live?

Through such introspection, one comes to understand the extent of one’s outward attachment. Then, through contemplation and practice, that outward tendency should gradually be turned inward towards the soul. This alone is the true path to self-realisation.

— CA. Jayesh Mohanlal Sheth

*MAITRĪ BHĀVANĀ*

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



*PRAMODA BHĀVANĀ*

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



*KARUṆĀ BHĀVANĀ*

- **Contemplate compassion**  
Be compassionate towards sinful people, people with the wrong understanding of dharma, and people bereft of dharma.



*MĀDHYASTHYA BHĀVANĀ*

- **Contemplate indifference**  
Be indifferent towards your enemies and opponents.



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