

AATMA



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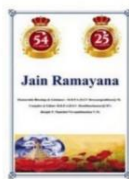
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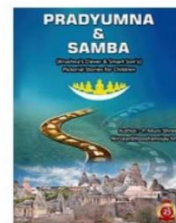
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I – The Soul

(Main Aatma)

Author:

Famous Preacher Revered Acharyadev

Shrimad Vijay Shreyansprabhsurishwarji Maharaja

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Author's Introduction

Paramaradhyapada

Paramgurudeva - Paramopasya

Shri Atma-Kamal- Veer-Dan- Premsurishwar -

Pattadharatna, Gunaratnaratnakara,

Jainshasanajyotirdhara Tapagachchadhipati,

Paramgurudev Acharyadevesh Shrimad

Vijay Ramachandrasurishwarji Maharaja's

Pattadharratna

Lord of Sinhagarjana, Pattavibhushak of Acharyadevesh Shrimad

Vijay **Muktichandrasurishwaraji** Maharaja,

Prashamarasapayonidhi, Pattalankar of

Acharyadeva Srimad Vijay **Jayakunjarsurishwaraji** Maharaja,

Prabhakappravachankar, Vinit Vinayaratna of Acharyadeva Shrimad

Vijay **Muktiprabhasurishwaraji** Maharaja, famous preacher, Acharyadev Shrimad

Vijay **Shreyansprabhsurishwarji** Maharaja.

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Talk of the heart

Jain order is a metaphysical religious order. If we can give credit to anyone for making this world playing in 'Atattva' (no-element) to a world playing in 'Tattva' (element), then it can be given to religious order (*dharmashasan*) only. Because by clearly explaining the essence and no-essence, its differences have been described in a very touching manner in this order.

Though, the theists of 'Aryavarta' talk deeply on philosophy, sin-virtue, sin and the other world, God, etc., but due to one-sided and incomplete vision, even deep things become partially understood. Sometimes it is incomplete and even opposite.

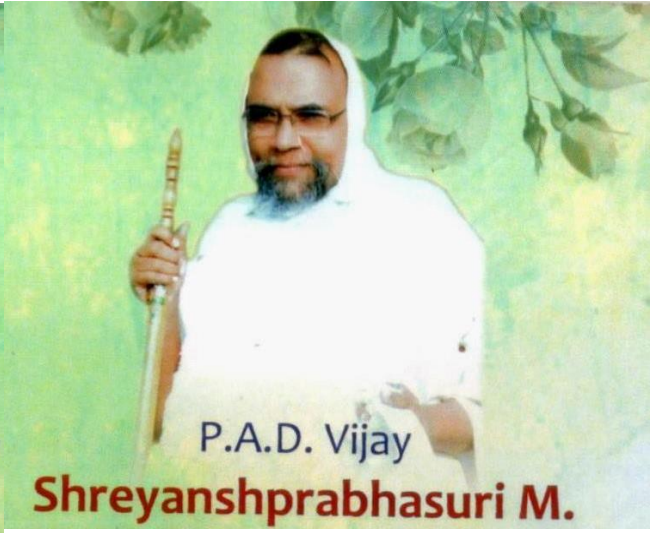
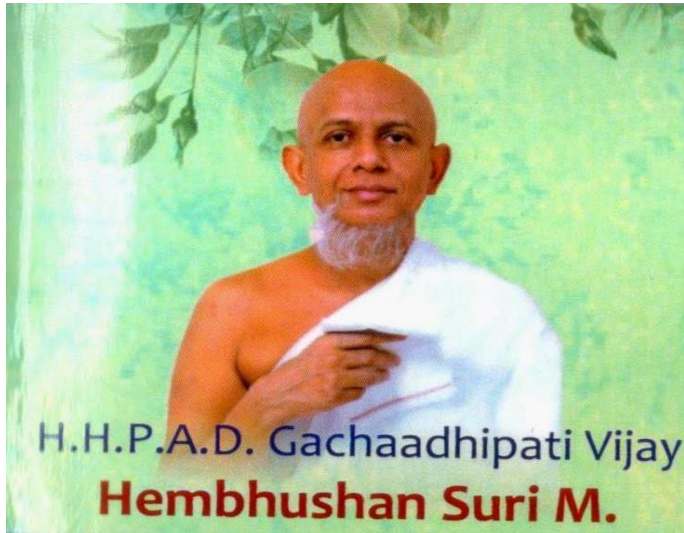
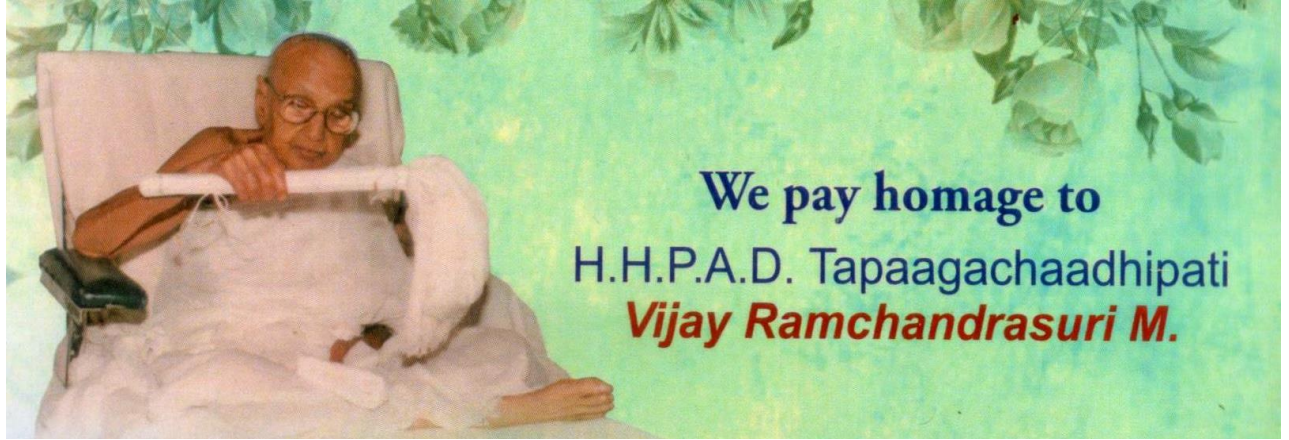
In 'Prabhushasan', departmental separation of biological elements has been done. Differentiation in their characteristics has been described. It is perfect and all round beautiful.

It is natural that among the nine elements, the life element is soul-dominant. Many religious scriptures which prove animism are today present in Jainism. Many great men have accurately described the things that revolve around the soul. Even in 'Gurjargira', spiritual saints have written the most beautiful verses. By keeping some of those books etc. found on the *Vihar Marg* in front of the eyes, in the simplest style, thoughts on 'I – The soul' were kept in '*Muktikiran*', and today it is going to be published in the form of a booklet named 'I – The soul'.

'I' is such a public mind that shows its feelings for the soul. Seeing about that soul, wherever it has become notable against the Jin's order, by apologizing to it in three ways, 'I – The soul', being absorbed in it, I relieve it in comparison to my ability.

V.S. 2079

Acharya Vijay Shreyansprabhsuri



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1. I am permanent

I am the Soul! That is, matter with consciousness, the world is a mixture of inert and animate. Inert matter has no consciousness.

Conscious souls are not Inert. '*Chetna lakshno jivah*' (Consciousness is the characteristic of the living entity). By saying this, the living being or soul is said to be animate.

"Atati taan taan paryayan prapnoti iti aatma, jivati, pranan dharyati iti jivah."

Through this interpretation, the soul or living being is identified. Hence 'I' am known as both soul and living being.

Thus child, youth and old, the human being in these different states is the same as a human being. Similarly, humans attain states of demons, gods, animals and birds, hell etc., that soul is only one. That is, the states of the soul are synonymous. And those who live and possess life are called living beings.

I was living, live and will live in different states. Means, I was the holder of life, am and will be. Therefore, I am a soul... I am a living being.

I was, am and will be. That means I will not be completely destroyed. When I leave my old state, I am called dead. One is called born after attaining a new state. But I am a mortal soul who attains these states.

2. The existence of soul

Some people deny my existence, but if I don't exist then what will remain in this world?

What is the importance of inanimate matter without consciousness?

Does zero have any significance without one?

Be it one or many, zero is still zero after all. But if zero is placed after one, then its value increases tenfold. Inert are Inert after all, no matter how many they are. If there is one who enjoys and experiences the Inert, then only it has value.

I am a soul... If my existence is not accepted, how will it work? The practice of this world cannot be sustained by accepting only what is visible. There are many such things which are not visible to the eyes, yet they have to be accepted. It is visible through the eyes, but whether the experience through the ears, nose and tongue is visible? What is not visible, but what is heard, smelled, tasted or touched, this world also accepts that, right? Then where is this rule of believing only what you see?

I am the soul..... the form based on the decision of my existence, is the decision. Therefore, first one has to decide on existence. There are two common proofs for the decision of existence. One is direct and the other is inference (proof). The perception that comes from the eyes, nose, ears etc., is considered to be direct visible in the world. The decision made on the basis of motive, work, etc., is called inference. The one who accepts my existence is called a theist and the one who rejects it is called an atheist. For this, the acceptance and rejection of the proofs have been discussed at length.

3. Deciding element from evidence

The existence of wind can be accepted by seeing the waving flag on the top of the temple or by seeing the shaking leaves of the tree. Despite not having seen the ancestors of their fifth, seventh or fiftieth generation or even earlier, thinkers accept that they were, why? Because we cannot exist without the existence of ancestors, that's why, right?

An ancient sculpture named '*Mohan Jodero*' is visible in Sindh province. So, can't its creator be imagined? Many such methods become the subject of discussion in the public mind for proving my existence. These inferences are called evidence. Like wind..., It can be decided even without seeing the existence of ancestors and the builder of the city. So, will there not be any such method to accept my existence in the same way?

Those who do not believe in such inferences and proofs and only talk about the visible, reside on this world stage. They talk about believing only what is experienced through the eyes etc. But through which sense is intelligence experienced? It cannot be seen, heard, smelled or touched. Still, it is considered. Why after all? Doesn't the intelligent activity of an intelligent person infer intelligence? So, the conjectural (inference) evidence also has to be accepted, right? These two evidence are considered main for decision on element.

4. Visible to the wise

I am the soul... There are many tools in the minds of intelligent people to prove my existence.

When Dr. Radhakrishnan, the second President of independent India, was giving a lecture as a professor of philosophy in the college, at that time a student asked him a question, "Sir, if there is a soul then why is it not visible?" The professor said, "So will you believe only what you see? do you want to see the soul? But the soul is visible only to the one who has intelligence. Without intelligence it cannot be seen. So do you have intelligence?" Would a college student be without intelligence? He said, "Yes sir, I have intelligence." The professor said, 'Oh! So, you have intelligence? Then show me, where is your intelligence?' The answer came, "How can intelligence be expressed? Do the actions performed by the intellect not prove the existence of the intellect?"

How many brains have been put to work for proving and denying my existence? Did you see, intelligence is not visible, but its work is visible, that is why it is considered intelligence, that collegian student who accepted this fact, I don't know why, has become so confused in accepting my existence.

Can't the person who thinks about the difference between the functions of inert and animate accept my existence? "I... the soul...!"

5. The assertion of I am

I, the soul, am an animate substance. All the remaining are inanimate. The mixture of inanimate and animate is the only form of matter in this world, that is why it can be known and seen through the senses, it is all in the form of matter. I, the soul, am devoid of form and shape, so how can I be perceived by the sense organs?

Just as intelligence can be known through action, similarly my existence can also be judged by the tendency of consciousness.

Form is perceptible to the eye.

The word is received by the sense of hearing.

Smell is sniffed through the nose.

The work of tasting the nectar is taken by the tongue. And touch is experienced through the skin. I am not form, not sound, not even smell, nectar and touch. Then how can I be perceived by the organs? But this does not prove that I do not exist.

What cannot be seen, heard, can there be such a thing?

Can there be such a thing which cannot be seen or heard?

Hey, air can be felt only by touch. But it also exists. And me? It is worth seeing after a little experience. To whom is this assertion “*Ahamasmi*” “**I am**”?

6. He is theist

While roaming in a huge garden, two friends reached the middle of the garden. A friend became engrossed in looking at the figure of a woman full of beauty.

He doesn't even move from there, doesn't laugh, doesn't speak, doesn't walk. He just kept staring at the exactly same idol of the beautiful woman standing in front of him thinking it to be a living woman.

The composition of the body parts of that idol, the attraction of the organs and the aura of the clothes and ornaments were such that even one who looks at it once would have become fascinated. She had such a beautiful form, but neither could she see, nor could she hear, nor could she go through smell, taste or touch. Why after all? Because she is inanimate, she does not have consciousness.

Despite her organs like eyes etc. giving exactly the same impression that of a woman, due to lack of consciousness the idol was considered to be inanimate.

It does not have the experience of 'I'. This '*Ahamsmi*' can be experienced by a living person. That mind is visible. Inanimate do not have a mind. It doesn't feel itself. The living mind can directly experience the self. Will the one who experiences roar not accept himself? Omniscient visible sees the soul 'I' exactly as I am. But it is possible to feel me through the direct vision of the mind. My existence can also be accepted through inference. The one who accepts my existence is called a theist. I am the soul.....!

Note: Direct vision of the mind = that which is felt in the mind.

7. Why is it not accepted?

Clay pots, money, statues, etc., can be pointed to by the hand gesture. But 'I am the soul' cannot be told in this way nor can it be seen. If I want to see and understand, then I will have to make the intellect do a little exercise. Will have to live in the company of knowledgeable experienced persons, will have to practice the '*saadhak- baadhak*' method. This is not a simple task like eating peanuts.

Humans are also amazing. Electrical power is not visible to anyone, yet when light or glow is seen one immediately says – electricity, electricity. Who can see electric power? When you turn a switch on or off in the house, the light comes and go. But can the electricity flowing in the wire be seen? If the electricity generated and stored cannot be seen then where am I generated and stored so that someone would want to see me in visible form and can see without any effort.

In this era of media dominance, who sees the visuals and words presented by audio-visual means like T.V. and radio? If asked from those who say 'It comes from the waves of the ether', where these waves are visible? If it is possible to accept all these on the basis of work, then why inference and evidence is not accepted for admitting 'I am a soul'

8. King Pradeshi

The history of the rise of King Pradeshi is in '*Rayapseni*' Aagam. King Pradeshi, who considered the matters of soul – virtue – sin – heaven – hell or the other world to be useless, did not easily turn from being an atheist to a theist.

It is not easy to accept 'I am the soul'. Even among those who keep on repeating soul – soul, how many people believe in the soul? Today, on the world stage, the naked dance of atheism is going on in the disguise of theism.

They say that I believe in the soul. But even for a moment in twenty-four hours, even the thought of the soul does not come to them. Such a believer they are. They remember the body. Even twenty-four hours fall short in running after wife-son-family and money. And those who believe in the soul do not even remember the soul.

Why did King Pradeshi become a follower of atheism? The efforts he has made to determine my existence have been described in his own words in '*Rayapaseni*'. But when he came in contact with Shri Keshi Ganadhar Swami, the fourth Pattadhar of the religious order of Shri Parshvanath Prabhu, his doubts were resolved, then the theism he gained was amazing. It is said that '*Kammeshura so Dhammesura*' Raja Pradeshi has composed a history.

Not only the acceptance of 'I am a soul', but also the '*siddhi*' (accomplishment) achieved by him from the point of view of '*swaroop*' (form) has become an example.

9. True servant

ShriParshwanath Prabhu's Ganadhar Acharyashri named Keshikumar Shramana was the hero of the Shramanagana roaming in Bharatbhoomi. He was a holder of special knowledge and achievements. In the garden of Sravastinagri, the king and the people were all receiving the benefit of his discourse.

Chitra - The faithful charioteer of King Pradeshi was also engrossed in listening to the discourse.

Completely destroying the cover of unbelief, his effective, reasoned and rational teaching did a miracle in Chitra's mind and he became a theist. He accepted the righteousness of the Lord's word and became a '*shravak*' bearer of vows.

The master whose salt I have eaten, if that King Pradeshi gets the company of this majesty, then there can be a huge change in his life too. The speech of Pujya Shri, who turns an atheist into a theist, who shows the path of spiritual practice and takes one to the pinnacle of accomplishment, will definitely bring change in every pore of my king. With this belief, Chitra requested Keshi Gandhar to come to Shvetambika city.

In this way, the true servant became humbler with the feeling of making his master also get the joy of 'I am the soul'.

10. Chatak and the rain

Hearing the persistent request of Chitra - the charioteer, Shrikeshi Maharaj said, “Chitra! Where are we safe in the kingdom of a cruel king like a forest full of ferocious animals?” Chitra says, “Lord! You forget Pradeshi. The people are good. They will obey your orders and attain ‘*dharma*’.

Raja Pradeshi's cruelty, atheism and secularism were famous. But Chitra had experienced the nature and influence of Acharyashri. He was convinced. He requested very much.

Acharyashri answered in the typical style of Jain Sadhus, '*Jaisi Kshetrasparshana*'. Chitra understood that the Lord would definitely come.

Reaching Shwetambika with the intention of raising the victory proclamation of 'I am the soul', Chitra called the chief garden keeper of the state and told him about the possibility of Acharya Shri's arrival and asked him to be the first to inform about his arrival.

One day Chitra became emotional after hearing the good news and gave necessary instructions to the garden keeper and also gave him a special reward. He reached for Acharyashri's darshan. Just as a Chatak (a type of bird) drinks rain water after praying, he expressed the joy of Acharyashri's bliss after listening to his voice.

11. Who are these fools?

King! Hail to you... Maharaj! I had gifted you four best horses. Today, if you find it appropriate, let's test those horses. In the early morning, Charioteer Chitra made background for taking Raja Pradeshi to Shrikeshi Gandhar.

On the previous day itself, Chitra had told Acharyashri that by praying the king he will bring him anyhow. The king was an atheist. That's why he did not believe in dharma-karma, charity-virtue and sage-ascetic. He did not give them importance. Chitra and Acharyashri also know this. That is why Chitra prepared the king on the pretext of horse riding. As the king was tired of the heat and dust of traveling a long distance, he entered the king into the garden to take rest and said, Maharaj! By making the horse rest in this *mrigvan* garden, let's also take some rest.

While caressing the horse's back, the king's eyes went to that place in the garden. Thoughts of atheism started rising in his heart on seeing Shrikeshi Maharaj preaching amidst the huge gathering. He shouted, 'Who is this fool!' Who is this thankless at the place of rest? Look, we cannot even move around with peace of mind. Chitra! Who is he? And what is he talking about?'

12. A dialogue

Maharaj! He is Pashrvapatya Keshikumar Shraman, he is from a good caste, eats cereals and holds special knowledge. Rajan! shall we go there?

Knowing that he was knowledgeable, the king agreed to go there. Both the king and the minister went to the religious assembly of Acharyashri. Without following any etiquette, the king asked, “Are you knowledgeable? Are you a cereal eater?” Acharyashri said, “King! Those who want to get separated do not ask direct questions, rather they ask absurd questions. Similarly, disregarding the path of humility, don't you even know how to ask questions? Have you thought about who this fool is? What is this big idiot saying to other mindless people? Hearing this, the king immediately accepted the matter and asked, “Bhante! How did you know this?”

Acharyashri said, “I have come to know this from the knowledge emerged from the pure nature of the soul.” Hearing this answer, King Pradeshi got impressed by the wisdom of Acharyashri and sat in the meeting.

“Bhante! Do you Jain Shraman consider the soul and the body different?”

Acharyashri said, “Yes”.

The king says, “Maharaj! This is not true. Soul and body are one and the same. Based on my experience, I have decided that the body is the soul. The soul is not separate from the body.” Saying this he started narrating his experience. Now the dialogue related to the soul begins.

This dialogue will prove to be useful in deciding my form and existence. Acharyashri's calm talent turned the atheist Pradeshi into a great devotee. That thing will be the result of this dialogue.

13. How this can be believed?

Lord! Soul and body are one, you listen to the reason for this decision of mine.

When my paternal grandfather was the king of this city, I was a child playing in his lap. I was his beloved. The king was irreligious because he was an atheist. He used to give sorrow to the people also. According to your belief, he must have gone to hell, right? So, because of his love for me, shouldn't he come to explain me? But why has he not come till today? Would he have forgotten me after going there or would his love for me have diminished? If there would have love then why wouldn't he come? Therefore, I believe that there is no creature or soul that goes to the other world.

Acharyashri looked at the king with a calm and serious vision and said, "Rajan! your beautiful Queen Suryakanta is very dear to you. Suppose another equally beautiful man gazes at her lustfully or enjoys sexual pleasure with her, and you came to know about it then what would you do? Will you not be all set to put him in jail? At that time, if that man says to you crying, 'O Lord! Stop for a moment. I just give this message to my relatives that the fruit of lust is very bitter.' So, will you leave him even for a moment? No. Because his crime seems very terrible to you. Isn't it correct? Rajan! This is exactly the condition of the prison of hell. The creature that has gone there remembers its relatives. Begs to be released from there, but cannot be released even for a moment."

They cannot come because of the excruciating pain of hell, the cruelty of the jailor-like asuras known as Paramadhami, painful karma that was not endured and the hellish life that is yet to be endured. But from this how can it be believed there are no living beings who go to the other world?

14. Why doesn't grandma come?

Maharaj, regarding the belief that 'there is no soul' (*nasti aatma*), I have a similar talk of my grandmother. She was devout towards religion and a devotee of '*shrman*'. She believed in the soul etc., and was interested in rituals. she must have attained your heaven, right? So, despite being loving towards her grandchildren, she does not come to inspire me to do religious activities, this has strengthened my point.

Acharyashri said, "Your grandmother does not come or cannot come, the reason for this is obvious. If a person after taking bath and getting ready comes out carrying the puja plate and someone asks him to go to the toilet, will he go? Rajan! A creature who has gone to heaven desires to come back due to love for his relatives etc., but the divine pleasures there prevent him. New relationships make old love secondary. While saying 'I have to go, I have to go', the human life passes away in a moment of there, and the stench of the human world spread over the '*yojanas*', seems like a ban. Therefore, despite having desire to come, they could not come.

Same is the condition of your grandmother. You see, doesn't the child who won't leave his mother's hand, forgets his mother after getting a wife in his youth? How much does a person living an urban life yearn for the village? In the busyness of momentary pleasure, do we remember the messages or signs of sorrow of others?

So Rajan! Your arguments for not believing the soul are futile.

15. Does spirit have weight?

No, Maharaj! I did not become an atheist just because of this. I locked an alive thief in a cell made of iron. Not even a small hole was left in it. After a few days I found him dead. If there was a spirit then where did it come out from? Therefore, when the body becomes defunct, the spirit also becomes defunct. This is true.

Rajan! Listen to me. If someone beats a drum in a room sealed from all sides, then despite there not being a single hole, the sound of the drum will come out, right? Then, being very subtle even beyond the word '*Jiva*', what difficulty would there be in the formless spirit being able to come out after piercing even the mountains, stones and thick metals?

Lord! Listen! After killing a thief, I locked him in a cell like this. Covered it with a strong lid and applied paste over it.

After a few days I saw that there were countless insects stinking in his body.

Where did those insects come from? Didn't they emerge from that body only? Where is my belief wrong?

Rajan! You too are awesome. If you go to a blacksmith's house and see the furnace used to heat iron, you will know that when heated in fire, iron also turns red like the fire. How did fire enter that iron? The spirit is more subtle than fire and is fast moving. It can enter anywhere.

But Maharaj! There must be some difference in the weight of a living and a dead creature, right? I tried doing this also. No difference could be seen. Therefore, I have gained confidence in my knowledge. Rajan! Have you noticed the difference in the weight of a balloon filled with air and empty? The wind is '*pudgal*' (matter). Despite having weight and touch, wind couldn't be weighed. Then what will be the weight of the spirit? So, O Rajan! You should now understand the matter of the soul.

16. The conflict of the ages

Lord! Once a thief was caught, I cut him to pieces. I did not see any spirit anywhere inside it. It is said that the spirit is in the entire body. Then why didn't I see it? Pradeshi again asked Shrikeshi Maharaj.

Acharyashri said, Rajan! haven't you heard that fire emerges when the wood of *Arani* is rubbed against each other? Now if the wood of *Arani* is cut into pieces, will fire be visible in it? In order to get fire in *Arani*, it is not cut into pieces, but by rubbing it with each other, fire is definitely obtained.

Similarly, there is no need to cut the body to get spirit in it, but if it is rubbed with *tap* and *jap* (penance and chanting), then the soul is definitely achieved.

O Rajan! With dry logic and independent intelligence, the matter of soul can't be understood. But one who thinks with a subtle intellect definitely attains self-realization.

Raja Pradeshi, who was turned a perverse by atheism, had shown all his bravery. Shrikeshi Maharaj, the transcendentalist and having pure knowledge of the scriptures, refuted each and every one of his sophistry. But the one who accepts beautiful things easily, how can he be called an atheist?

How can this age-long conflict on my existence and form be resolved so easily?

17. The receiver of ‘guruvani’

Pradeshi said to Acharyashri, “Maharaj! My grandfather also used to say the same, my father also had the same understanding. And this is what I also have been believing. This is the tradition of our clan. How can I give up this belief?”

O, Rajan! Let me tell you the story of some businessmen who left home to earn money. Listen, while going on the way, an iron mine was found at one place. They moved forward after lifting as much iron as they could. After going a little distance, a copper mine was found. Everyone left the iron there and picked up the copper. But one of them said that if I have brought it from such a distance then how could I leave it? Everyone persuaded him a lot, but he did not agree.

Similarly, as they continued to move ahead, they started finding mines of silver, gold, gems and diamonds. Everyone left the things they had received earlier and started taking more valuable things. But he remained firm on his determination. Didn't understand even after a lot of persuasions. Everyone became very prosperous after reaching their village. But that poor man used to eat bread after working very hard. This is the condition of the one who does not understand after explaining and does not let go of the thing he is holding.

Raja Pradeshi became a receiver of ‘guruvani’. Become an explorer of the soul and its true nature and became immortal on the pages of the scriptures. Became ready to attain the immortality of the soul.

18. Nothing will be achieved

Merely accepting the existence of the soul is not enough. Even after accepting the soul, if other five things are not accepted, then how can accepting the soul be considered successful?

There is a soul, it is eternal, it is consequential. The soul is the doer of *karma* (action) and the enjoyer of the results of action. There is salvation... and there is a solution to salvation.

If the last two things are not accepted then nothing will be achieved by the four accepted things.

The one who does not accept me is counted in '*Adhamadham*' or '*Adham*' category. The one who is not afraid of this world or the next world. At a maximum, he is concerned about 'how will people feel?' He doesn't care about the rest of the world.

Neutral and mediocre types of people accept my existence etc., but in the last two things the doors of their intellect get closed. Or they have the opposite understanding. That is, after learning the ABCD of spirituality from a practical point of view, they get stuck there.

While the great personalities who have got a clear decision in their inner form, by accepting Moksha as their self and accepting '*Samyagdarshan*' (right belief) etc. as the path of salvation, become the seeker of self-abnegation and adorn 'the best' and 'the best of the best' class.

19. Consequential and eternal

Success is not achieved by merely accepting the soul. Because there are those who believe that I am the soul, that is, the body is the soul. Soul is different from body. It has come from the other world; it has to go to the other world. It is not easy to have knowledge of these things.

That is, the soul is eternal by nature. It has never been born. It will never be destroyed. The one which attains the stage of child, youth etc. in one birth, in the same way, while going from one birth to another, the same soul attains new transformation-substitute-states.

Hence this is consequential and eternal. This has to be accepted.

If the body itself is considered as the soul, then the body is born here and gets destroyed here. Just as water bubbles are produced in water and merge in water, in the same way this body is created from the five elements and merges into the same five elements. But the former is inert matter, how can a conscious soul arise from it? The body is inanimate. What its condition becomes when it is dead? Don't we know that? So how can this inanimate body be called a conscious soul?

Hence, the soul is different and the body is also different. Eternal as it travels through the other world, but because of attaining the change of state, it is consequential eternal soul.

20. Soul: An independent matter

Body and soul are not one. Similarly, the soul is separate from the sense organs also. The sense organs do not provide knowledge, rather they are means to obtain knowledge.

If the sense organs are considered to be the knower - the giver of knowledge, then many knowers will have to be accepted in one body. And if it is called soul, then one or many souls have to be considered as one body.

Apart from this, when the sense organs are destroyed, knowledge should also be destroyed. The thing which gives mixed knowledge of things seen and heard is different from these organs and that is 'soul'.

It is the knower soul who keeps in memory the previous knowledge obtained even in the absence of senses or their weakness. If one observes through the window, then the window is a mean. The observer is different from this. Similarly, the soul only receives knowledge from the sense organs. Only the soul is knowledgeable.

In the absence of the soul, even the senses become inert. In fact, the senses in form of organs of this inanimate body are also inanimate. Therefore, even these cannot be called souls.

Similarly, the mind is also the thinking power of the soul or the matter helpful in thinking, while the soul is an independent matter.

21. The circle of 'karma'

There is a soul.

The soul is transcendental.

The soul is different from the body and senses.

The soul is the doer. It acquires knowledge and also performs actions. Knowledge is the nature of the soul and due to the dependence of falsehood etc., it is the doer of action.

To accept something which is not as it is and not to accept it as it is, is a form of falsehood.

Not being detached from sin, subordinated by sleep, anger etc., a creature acts with the mind, speech and body being under the control of all these. Therefore, the soul is the doer of '*karma*' (action). The soul is also the one who experiences happiness and sorrow in the form of auspicious-inauspicious results of action. If you haven't done good or bad, you don't have to suffer, you have to suffer what you have done. The soul is the enjoyer of the fruits of the auspicious-inauspicious actions or deeds done by itself.

It is only through '*karma*' that one becomes an insect and only through action one becomes Indra. One becomes happy due to his actions and becomes sad due to his actions only.

A soul engaged in '*karma*' takes birth and death occurs.

He who is free from '*karma*' is always happy.

22. There is salvation of the soul

A soul bound by karma is not free.

It is not completely happy only because of the bondage of *karma*.

As long as the soul is in the grip of karma, it remains in the web of sorrow. The soul does the work, and the soul also enjoys the fruits of the work.

As the soul leaves behind the causes of karmic bondages like falsehood, etc., it becomes lighter from the burden of karma.

‘*Samyaktva*’ (right approach) comes after the departure of falsehood and that is called ‘*Samyagdarshan*’ (right belief). Then whatever happens, it is considered as it is. And then if his understanding is true then he is called ‘*Samyag-gyani*’.

When ‘*avirati*’ goes, the ‘*virati*’ comes. That is, if sin is partially or completely renounced, it is called ‘*Samyakcharitra*’ (right conduct).

These three – right belief, knowledge and conduct are the paths and solutions for self-purification. This is the complete form of the soul. The gradual reduction of ‘*pramaad*’ and ‘*kashaays*’ is the supporting force of ‘*vishuddhi*’ (purity) and this is called the path to salvation.

But if there is salvation, then the path to salvation should be thought about, right?

There is salvation of the soul.

23. The complete form of soul

Salvation is the complete form of the soul.

The state without bondage is '*mukti*' (liberation)... '*siddhi*' (accomplishment)... '*moksha*' (salvation). The soul is bound by eight '*Karmas*'.

'*Gyanavarniya Karma*', which gives to the knowledgeable soul adjectives such as 'the foolish, ignorant and forgetful'; '*Darshanavaraniya Karma*', which hinders the soul possessing the power of divine vision even in the ordinary understanding of things; '*Vedniya Karma*', which puts the soul with the nature of always being engrossed in bliss in the swing of happiness and sorrow; '*Mohini Karma*', which gives the stigma of death to the immortal soul and fools even the learned; '*Aayushya Karma*', which binds in an inauspicious place for a certain time; '*Naam Karma*', which gives new appearance and vision; '*Gotrakarma*', which causes high-low and ups-downs; and '*Antaraay karma*', which despite having power causes obstruction in giving charity through a series of hindrances, despite hard work not makes to get proper benefits, despite having available not allows to use the object, and which makes weak in necessary and beneficial works.

Only the soul free from these eight '*Karmas*' is complete.

Attainment of complete form, its name is salvation.

Moksha is a form of spontaneous bliss. It is not like an inanimate stone or an extinguished lamp.

24. The first tweet

I am the soul... means a soul free from the bondage of '*karma*'. From the '*Sukshma Nigod*' or '*Aadi Nigod*' described in Jain scriptures to the manifestation of the complete form, the soul is essentially the same.

It is bound by the bondage of *karma*.

As the bondages of *karma* get broken, as the creature acquires the understanding, power and coincidence to break them and with mature time, it climbs the steps of progress on the strength of efforts.

'*Samyagdarshan*' (right belief) is the first step.

'*Deshvirati*' (partial break) is the second step.

'*Sarvavirati*' (full stop) is the third step. These are the steps of the path of yoga. The power to climb these steps is manifested by pre service of *yoga* as the background.

The spiritual role that has been formed since the beginning of the recognition of the Self is the first tweet of the victory cry of the soul. The one which reveals the complete form of the soul.

25. Lightning strike

Even the acceptance of my existence is like a lightening strike for the creatures hungry for worldly pleasures.

My existence is accepted as soon as this hunger for happiness subsides a little. But true theism does not come just by accepting my existence. The one who accepts my existence is called a theist. Whereas metaphysical theism can come only through the realization of my true nature.

The soul is eternal, the soul is non-eternal, the soul is as subtle as an atom, the soul is the sky-wide universe.

Many such beliefs are prevalent among the class considered as theists.

To understand and accept the form of the soul (mine) that has been seen by the omniscient sages, the burden of '*karma*' should be very light. Those whose eyes are covered with a blanket of deep darkness cannot accept the living soul (me). Therefore, it is not possible to know my true nature without removing the blanket of darkness, that is, without developing pure vision.

I (the soul) am neither eternal, nor non-eternal, nor like an atom, nor like the sky. Then how am I?

26. The soul and the philosophy

There are many beliefs of philosophers about the existence of I (soul). And all the philosophers keep on trying to prove their belief right through their own tips and tricks. Similarly, many types of thoughts are prevalent regarding the nature of the soul. Eternalists present ideas proving eternalism ('nityavaad'), while non-eternalists challenge them by presenting their views against it.

"Achyutanutpann Sthiraikswabhavatvam." (This is the explanation of the eternalists. That which never arises and never perishes, but always remains in the same nature, is called eternal.) Thus, the soul is also eternal. Such is their belief. Not only this, they keep on making many types of arguments for this. Against this, there is an important question of the non-eternalists that if the soul has only one nature, then how can there be different types of experiences like happiness and sorrow etc.? Because by the very nature of experiencing happiness, how can it be possible to experience sorrow as well? If happiness and unhappiness get mixed with each other, that is, if we have to accept the different nature of both, then one nature cannot survive. Then how can permanency exist? Hence our belief is correct. That is, eternalists and non-eternalists have been presenting their different beliefs towards the human soul.

27. Deciding the essence is difficult

Eternalism ('*nityavada*') and non-eternalism ('*anityavada*') have been discussed in many texts in many languages. But the world cannot decide on the soul, because how can a living being engrossed in rationalism and sophism decide the essence?

Eternalist believes in one nature. But due to the different feelings of happiness and sorrow, the challenge of eternalists against this is that if the difference in nature is considered then how can the eternality of the soul be proved? And if it is believed that the soul neither takes birth nor dies, then how can the popular practice of birth and death be proved? And 'this one was born' and 'this one died' is experienced by everyone, both wise and foolish. What will happen to this behaviour and experience? This question always remains. Thousands and lakhs of children are born every day. This is reality. And deaths are also innumerable, this is well-known. This cannot be denied. Then, neither destruction nor creation, how can such a nature of eternal existence be considered in the soul? Thus, this eternality of the eternalists does not seem appropriate for the soul. So how can it be believed that the soul is non-eternal? Can it be considered that something which is not permanent, is perishable, is going to be completely destroyed, that is non-eternal?

Are the '*ekant*' (one-sided) '*anityavadi*' (non-eternalists) who every moment believe that soul is complete mortal, not worthy of challenge? Of course, they are.

28. 'Syadvada' will prevail

Considering the elemental nature of the soul, discussion is going on about eternalism and non-eternalism. If eternality of one natured form is not accepted, then how can non-eternality of one-sided form be accepted? Only the eternalists will challenge that if the soul is completely destroyed, then who will bear the fruits of the good and bad deeds done by it? If the destruction of the deeds done and the origin of new deeds are considered, then the result of '*Akrit*', means the opportunity to enjoy the auspicious and inauspicious deeds that have not been done, will have to be accepted.

The one-sided belief of '*Sarvam Kshanikam*' also cannot stand in front of many arguments. That is, in reality, the one-sided eternalism and one-sided non-eternalism will be broken only through mutual arguments. But they will continue to fight with the justification '*Mial has fallen but legs are high*'. Who can stop them?

This is the reason why '*Shrijinshasan*' has called the soul as '*nityanitya*', instead of considering it as '*nitya*' or '*anitya*'. That is, eternalism and non-eternalism have not been mixed, but in the name of '*nityanityatva*', an independent religion has been described, which in other words is called 'consequential *nitya*'.

The non-eternality of which is inevitable due to its changing in the alternative states, despite being eternal in the basic form compared to substance, such a soul is eternal in consequence. Now which interpretation of this can prove appropriate in the practical world?

The practice cannot work even if you accept '*ekant nitya*' (one-sided eternal) and it will not work even if you accept '*ekant anitya*' (one-sided non-eternal). The practice can go on only by accepting it as '*nityanitya*'. That's why we have to go with the vision of '*Syadvad*' (non-absolutism) only.

29. 'Ekantvadi' will not get the essence

When the belief of the soul in various forms like eternal, non-eternal or consequential eternal etc. is world famous, then in such a situation the '*Ekantvadi*' (one-sided) essence cannot be accepted. These words of wise men have to be accepted. That is, to attain the essence, one will have to take recourse to '*Anekantvada*' (the theory of multisided-sided nature of a reality).

According to '*Nityavada*', if the soul is to remain in the same form, then there will be no bondage of *karma*, there will be no effort to break the bondage and there will be no liberation from *karma*. Therefore, the entire system of bondage-salvation ('*bandh-moksha*') cannot survive.

In '*Anityavada*', due to changes in eternalism from moment to moment and no faith even for a moment, who will preach the religion and who will practice it? Even from a practical point of view, not a single system of the world will be able to function. Therefore, both these opinions will be considered worthy of being ignored. And due to this, the one-sided(''*ekant*'') concept of molecule and universe will also be invalidated.

Due to the soul attaining new states after getting the combination of matter, area, time, feeling and birth etc., the self-sensed consequential eternality is the best. The system of '*Tattvaatattva*' can be maintained only by accepting such a soul which is eternal and does not change from its original form even after getting transformed into new alternatives. Therefore, **I, the soul**, am eternal.

30. The doer of own quality

Karma is an inert substance. This is '*Pudgal*' form.

Among the eight '*varganas*' (groups) of '*Pudgal*', '*Karman vargana*' is the most subtle. Despite being visible (*rupi*), it is invisible (*arupi*).

The power of grasping is inherent in '*Karman vargana*'. As a result of which there is a receptive power present in the eternal worldly soul. From the point of view of pure determination, the soul is the creator of its own nature and from the point of view of practice, it is the creator of the body, house, city etc.

Karma (action or deed) does not stick to the soul by itself, but the soul tainted by *karma* earns *karma* with the help of the causes of *karmic* bondage. For this reason, while explaining *karma*, it is said '***kirai jien heuhin jenan, tam bhannae kammam***', what is done by the soul with the help of reasons is called *karma*, the soul itself earns *karma*.

The imagination of a creator and the belief that he gives results according to actions has arisen due to ignorance and falsehood. The soul itself works - earns its karmas and receives their fruits. There is no need for a creator in this.

The soul is the doer, hence it itself is almighty. It acts only because of '*karmic*' bondages. It will not perform any action if the group of causes is destroyed. May it remain a doer of its own qualities, may it remain in the bliss of its own form.

31. The doer - enjoyer

What is done by the living being with motives is called *Karma*. This explanation of *Karma* also proves the soul as the doer of *Karma*. The '*kartritva*' (achievement) of *Karma* is also proved in the consequential eternal soul. Even in the one-sided interpretation of eternal and non-eternal, the '*Karma-kartritva*' is not proved.

The soul does the action. But it is not an independent doer of the action. The motives (reasons) for doing the work have been shown.

Falsehood is the cause of *karmic* bondage. This is the most important reason.

'*Avirati*', '*pramada*', '*kashaya*', and the '*yoga*' of mind, speech and body which goes under these three, cause '*karmabandha*'.

As the feeling of Falsehood etc. becomes weak, in the same way the karmic bondages reduce. The actions performed only by the power of yoga are concurrent, that is they are like bondage, enjoyment and liberation. After the end of the causes, it does not take long for the end of the action. Then the soul is no longer the doer of the work. Then one remains happy only in one's own nature.

The soul is the doer of the action, so the enjoyer of the fruits of the action taken is also the soul. *Karma* is what keeps the creature worldly. Causes transmission, keeps attached to the effect.

32. 'Anekant' (multi-sided) vision

The soul is the enjoyer of the fruits of *karma*. When auspicious and inauspicious deeds become ready to give results, then the soul has to be ready to enjoy the results. This verse '*Bhokta Karma Phalasya Cha*' is a witness to this. How can an eternal or non-eternal soul perform actions from '*ekant*' (one side)? And how can it enjoy the fruits of the action? Only the soul in the '*nityanitya*' form can become the enjoyer of the fruits of *karma*.

I, the soul, am going to suffer the consequences of my actions. But it is these actions which lead to misery and the gates of salvation, which make one experience happiness and sorrow, and which create the difference between a king and a beggar. If the creatures were not to receive the fruits of their actions, then from where would have come the various changes, ups and downs, rich and poor etc. seen in the world?

The soul, the enjoyer of the fruits of *karma*, gets new-new happiness in new-new births. Like a '*nat*' (dancer-actor), it assumes the form of a new character every day and performs new plays. This plight of the soul, the owner of infinite power and of pure form, occurs due to the coincidence of *karma*. If there is a *karmic* coincidence then one has to suffer the consequences of the *karma*.

Though the existence of I - the soul, after having its eternity, '*karmakartritva*' (ability to do action) and '*karmaphalabhoktritva*' (ability to enjoy the fruit of action), can be considered as functioning when the other two things, faith and knowledge, come. But what if there is no ability to enjoy the fruit of action?

33. What will happen to them?

The complete form of I - the soul, this is salvation. The soul enveloped with *karma*, covered under the clouds of *karma*, that's name is the world. '*Anyā sanyogi jihan lagi aatma, sansari kahevaay*', through these words, Shri Anandghanji says that karma is completely different from the soul in the form of consciousness. As long as the soul remains in association with karma, it is called worldly.

There are two types of worlds - the outer world and the inner world. Home, wealth, family, these are the external world and the instincts like subject- passion, attachment-aversion, egoism etc. are the internal world. If you want to renounce the external world, it is easy. But renunciation of the inner world is very difficult even after becoming a saint and doing rigorous '*sadhana*' (spiritual practice). By renouncing the external world, other coincidences are reduced, hence to some extent one can be called free. But complete liberation cannot be achieved without leaving the inner world.

By the way, the matter of attaining liberation is much later. For this tremendous spiritual practice will have to be done. But first of all, it is very difficult to accept the fact that there is '*moksha*' (salvation).

Even those who accept the existence of the soul, despite being called theists, are those who do not believe in liberation. They do not believe that only liberation is the place of true happiness. What will happen to them?

34. Where should be ‘Samyaktva’?

After accepting the existence of the soul, its form, its ability to do action, its ability to enjoy fruit of action, etc., when one goes for accepting that 'salvation is', the insurmountable mountain called 'falsehood' comes in between.

If these fifth and sixth points are accepted heartily, then only the existence of ‘*Samyaktva*’ (right approach) can be considered.

Scholars, Pandits, Yogis and Mahatmas also get so confused in the glare of material pleasures that they are unable to accept salvation.

‘*Moksha*’ (salvation) is the complete form of the soul. *Moksha* is the destined place of the subject-passion less, attachment-aversion free, self-proved soul. *Moksha* means liberation. Complete liberation from the bondage of *karma*, that is called *moksha*.

To be free forever from the chain of eight types of basic actions and one hundred and fifty-eight different types of actions, that is called ‘*Moksha*’ (salvation). The soul that has attained ‘*Moksha*’ neither takes birth nor dies, does not age, does not suffer from any disease, has no grief, no sorrow, and is not a combination of so-called happiness.

It doesn't go. It doesn't come. It is established in its form. It is boundless, viceless.

35. Independent power remains alive

The pure consciousness form of the soul is its natural state. In salvation (*moksha*), the soul is in a natural state due to being free from the bondage of *karma*.

Some philosophers have different beliefs regarding salvation.

By naming the extinguished lamp as '*Nirvana*', the soul's *Nirvana*, that is attaining the cessation of consciousness, that is becoming inanimate, this is considered as salvation. And one *Sadashiv* is always present. There are also people who believe in the philosophy that when the living soul established in every living being merges into the light of '*Sadashiva*', that is salvation. And some people consider '*Vaikuntha*', that is the heavenly world as salvation. In fact, what has to be remembered again is that the pure conscious form of the soul, which was covered with the veil of *karma*, is revealed by the breaking of the bondage of '*karma*', that is salvation. '*Nirvana*' - that is cessation of consciousness, dissolution- that is becoming inert, this is what happens, right? So, what is wrong in living like a jackal in the forest?

And the belief of one '*Sadashiv*' is also not appropriate. Souls are infinite. All are subject to *karma*. To be free from the bondage of *karma* is the form of the infinite perfect God, and only he attains the pure form. After that, *Moksha* reaches the area in the '*Lokagrabhag*' by the name of '*Siddhigati*'. Where the infinite merges in the light of the perfect, but its own independent existence remains alive.

36. 'Ratnatrayi'

There is salvation, there is the way to salvation, and the way to attain salvation is knowledge of 'Samyagdarshan' (right perception), 'gyan' (knowledge) and 'charitra' (character).

Faith in 'Jinvachan' is 'Samyagdarshan'. The knowledge of Jinvachan is the 'Samyagjnana' (right knowledge). Following the words means conduct is 'Samyagcharitra' (right character).

'Bhrigupat' is not the solution to salvation. 'Agnisnan' (fire bath) is not the way of salvation. Consuming 'Panchagni', like burning the skin, is also not a solution for salvation. Being immersed in water up to the neck in the bitter cold of the month of 'Magh' is not the way to salvation. Turning around in Kashi is not the solution to salvation. Doing such severe austerities that the body's strength is removed is not the only way of salvation. Meditating in a forest full of predatory animals like tigers and lions is not the way to salvation. Handing over one's body to a hungry lion is also not the way to salvation.

Salvation is achieved not by killing the mind but by turning it. Consolidation of the mind is possible only through the realization of the reality. Right knowledge can emerge only when ignorance, opposite knowledge and false knowledge are removed,. And only true knowledge can reveal 'Samyagdarshan', purify and enhance 'Samyaktva' (right approach). Only persistence can give birth to purity. The pair of 'Samyagdarshan' and 'Samyagjnana' strengthens the mindset for 'Samyagcharitra' (right character). Creates 'talsat' (eagerness). Arouses intense desire. These three are the only means of salvation, and the ways to it.

37. ‘Samyagdarshan’

Just as a fish wriggles without water, similarly a soul having ‘*samyakatva*’ (right approach) squirms without character. It has only one biggest wish, ‘**When will I find restraint?**’ But mere right approach is not the solution to salvation.

Right knowledge, perception and character together constitute the path to salvation. That is why Shri Umaswatiji Maharaj has made such a provision ‘*Samyagdarshangyan Charitrani Mokshamarg:*’.

Darshan means sight. The power to judge the essence, that is ‘*Samyagdarshan*’ (right perception). ‘*Samyagdarshan*’ is the spiritual ability to observe the subtle emotions such as the living entities as stated by the Kevali.

As soon as the soul rejoicing in the materialistic external emotions attains ‘*Samyaktva*’, it goes beyond all types of emotions and starts getting absorbed in the self-nature. After that ‘*arth*’ (wealth) and ‘*kam*’ (pleasure) starts seeming disastrous to it. It has no interest in even the best pleasures of the world. All those happiness seem like sorrow to him. It has got the divine vision to see the material pleasures, which he used to consider to be the cause of happiness, as the cause of sorrow or as actual sorrow.

It is ‘*Samyagdarshan*’ which makes to feel the happiness-filled world as a world filled with sorrow, pitiful and contracted with sorrow. It appears to the living being as capable of giving up happiness and happily experiencing the sorrows that come due to the rise of one's sins. He considers it good to gladly welcome sorrows and suffer them, so that the impurities of ‘*karma*’ are washed away, such is his faith.

38. The fun of self-pleasure

‘*Samyagdarshan*’ is the fun of ‘*nijanand*’ (self-pleasure). By renouncing the trivial momentary materialistic pleasures, a person with right approach attains the treasure of non-physical-spiritual happiness. “*Karmajanit sukh te dukhroop, sukh te aatam jhankh.*” The momentary experience of every material pleasure in the world is also the gift of the enemy of *karma*. After all, virtuous deeds are bondage. A golden cage is also a cage, isn't it? A bird flying in the free sky never desires a golden cage. Similarly, the external wealth obtained from virtuous deeds never appears to be a form of happiness for the right approach.

On the rise of ‘*karma*’, ‘*avirati*’ (non-abstinent) runs to get worldly pleasures and after getting them, also enjoys them. But he is fully aware that it is foolish to enjoy these pleasures which result in suffering.

That is why a soul with right approach considers every happiness of God and man as a form of sorrow. When would he get free from these sorrows, these are his feelings. Sometimes this is clearly visible in his speech and behaviour. ‘*Samyagdarshan*’, that is, the first stage of attaining the joy of discovery of the soul. Will a living being, immersed in such an ocean of bliss, be happy after receiving pleasures as insignificant as the filth of a gutter?

39. Why are you crying?

A five-year-old prince is standing at the door of the palace with an open sword in his hand.

The enemy army soldiers catch him with the sword in a moment. They present him to their king with utmost respect. The king and queen are childless. They spend all the affection of the heart on that child. Kissing him with love, they make him sit on their lap.

The royal servants are ordered to take complete care of this child, he should not have even the slightest feeling of being a stranger here. The prince starts sobbing and crying.

The king asks the ministers why this child is crying? Then, on finding different opinions, an old and experienced minister said that Maharaj, you should ask this child why he is crying? When the king asked, the child said that despite being the child of *Kshatriya* parents, it was my turn to sit in the lap of the enemy king. No matter how much you take care of me, after all I will have to live in the house of my father's enemy, right? That's why I'm crying.

The great people who understand the nature of I - the soul, should think about what are these material pleasures that are the results of virtuous deeds? Is it worth rejoicing in these pleasures? Is not it a form to get pleasure in the gift of an enemy? The soul with right approach understands this very well.

40. Nanny makes child play

The ancient tradition of keeping a nanny to feed the children in the houses of kings, emperors and nobles is well known. That nanny leaves her own child of the same age alone at home and takes care of the master's child the whole day. Doesn't let him cry, always tries to keep him happy. At that time does her heart laugh or cry? On her face, there is not even the slightest grief of separation from her son. But she always remembers her child in her heart. Simply, in this illustration the state of 'Samkiti' has been described exactly through the words '*Jim Dhav Khelave Baal*'.

He does every activity in the world, but because he knows the clear form of the soul or has faith in it, he does all the activities with a detached mind as an observer. But where is his heart? In salvation.

41. The darkness of ignorance

Lokalok Prakaashak Bhasak Shri Tirthankaradevas have divided and preached '*Heyopadeya*' in the form in which they have seen and known the world. They have explained the exact nature of the living elements. Acquiring the knowledge of those elements in the form of '*heya*' and '*upadeya*' is '*Samyagjnan*' (right knowledge).

The biology and material science of Jain order is amazing. The way the religious scriptures have described the types of organisms ranging from microscopic to fully developed organisms, as well as the reasons for their origin and destruction, cannot be found in any book in the world.

By gaining clear knowledge of '*Heya-Upadeya*' through the distinction between living beings and substances, attainment of right approach, purification and purity can be easily achieved. The clear conscience of '*Heya-Upadeya*' proves useful in strengthening the intellect of renunciation.

Without knowledge there is darkness of ignorance. Problems arise due to ignorance. No matter how civilized and well-educated an educated person may be considered in the society, the one who does not have self-knowledge is an ignorant person and is surrounded by many types of problems. Problems means being confused. One can be freed from all these problems by gaining accurate knowledge of '*Jinvachan*'.

42. Who will save from plight?

One should get knowledge of the existence of the living being, its types and sub-types, the reasons for the origin of the living being, the methods of its survival etc. Understanding the real nature of the living being, if there is a desire to attain the form of the living being and efforts are made for it, then the form of the living being can be achieved.

Non-living inanimate matter is a hindrance in the attainment of the form of a living being.

Due to the combination of '*Karmapudgal*', the living being, despite being conscious, has forgotten its consciousness and has become inanimate. The soul has forgotten itself. It has become inanimate following an inanimate. It has become subject to inanimate actions. Like milk and water, soul and *karma* have become one. Hence, a situation has arisen where milk forgets its form.

Among non-living elements, only '*Pudgala*' has form and shape. Tangible '*Pudgal*' changes the nature of the abstract soul by making it like a tangible thing. Makes it ignorant. Makes it one who makes aware of general and special on the basis of senses. Swings it on the swing of '*Shata*' and '*Ashata*'. Makes it a fool. Makes it an example of stupidity. Binds it in the chains as per own wish and also breaks those chains as per own wish. In various shapes and forms, also makes it an actor. Makes it an object of contempt and contempt for the high and low. And creates such a chain of obstacles that doesn't allow it to donate despite having power and coincidence. Head is torn from top to bottom, but does not allow him to achieve anything. Makes lewd, leaves hanging and makes weak. Who can save I-the soul from this plight?

43. Makes the situation worse

The inanimate '*pudgal*' in the form of virtue and sin constricts the soul. Virtue is a shackle of gold and sin is a shackle of iron. But both are shackles. The door of entry into *karma*, which is called '*aashrava*', is open. Hence the arrival of *karma* always continues. Seven types of *karmas* enter at one time. The *eighth* karma enters life once. In this situation, the lake in the form of living being gradually becomes the gutter of *karma*.

'Ashravanirodh Sanwar:' According to this formula, if the door of '*Ashrav*' is closed, then '*Sanvar*' comes. But often, the living being does not attain '*Sanvar*'. Therefore, karma keeps getting tied up from time to time. At the time when *karma* binds, becomes one with the soul, what fruit it will give at that time, this nature is also decided. It also becomes certain for how long time it will stay on the soul. It is also decided in what way and in what degree it will ripe. And the proof of its taste also becomes certain.

These *karmas* which join with the soul in the form of '*baddh-sprisht-nidhatta and nikachit*' spoil the condition of the soul. When the time comes, it may break, such '*nirjara*' (shedding or removal of accumulated karma from the soul) keeps on happening. But until and unless the soul becomes mighty and resolves to cleanse itself of the impurities of *karma* and makes effort for this, it is not able to attain the desired '*nirjara*'. Then how can it attain a completely *karma*-free state?

44. Knowledge is light

The *karma* (actions or deeds) that the soul itself does on the basis of falsehood etc. motives, those very *karma* have caused the plight of the soul. Makes it like inanimate. When the creature awakens after attaining the realization of the Lord's order and makes efforts with the help of time, nature, destiny and virtuous deeds, then the *karma* starts becoming weak.

Sometimes the blows of strong *karmas* have to be endured again and again. After getting stumbled by it, the creature becomes almost dead. But once awakening comes, the soul gets the power to put to death those *karmas*.

When I- the soul, the master of unthinkable power, gets the real knowledge of "I", then the power of inert actions cannot remain the same.

It is found in many stories of people like Dridhaprahari, Elachiputra, Raja Sanjay etc. who lived their lives full of violence, that the strength with which they all fought their *karmas* was the effect of awakening.

Where was it possible in the state of ignorance, the sound of awakening felt by those great men who had received the divine light of '*Samyagjnana*' (right knowledge), and then challenged the power of action? Knowledge is divine light. That's why the glory of '*Samyagjnana*' has been sung in the scriptures like '*Nanam Payasagam*'.

45. How is it possible?

The power of philosophy and knowledge attracts character. Philosophy and knowledge alone are weak without character. The success of philosophy and knowledge comes from character only.

How can a real wise man live without the joy of character? Those who rejoiced in falsehood and got satisfied on getting false knowledge, as soon as the doubts were removed, didn't they surrender wholeheartedly to '**Bhayavam Dikkham Dehi**'?

'Who am I and what is mine?' What kind of bravery did Dhanna-Shalibhadraji etc. perform as soon as they came to know about this? Which element worked at the root of the divine meditation of great sages like Subahukumar, Meghkumar etc.?

With the divine sound of '*Sanyam Kab Hi Mile*', how did the great people like Abhay kumar etc. make the household life resplendent?

Famous in the etymology '*Chaya te karma tano je sanchaya*', as the destroyer of accumulation of *karma*, who received character from the country or from everyone, followed it and crossed it, how have these great personalities created history? Abandoning all kinds of sins, the life submerged with '*samiti-gupti*' (restraint and prohibition) has been called '*Samyakcharitra*' (right character). How is it possible to develop character without avoiding the sins of violence etc. in the country?

46. If determination is made then...

In '*Sarvcharitra*', through '*Trikaran Yoga*', all sinful activities are renounced for life. There is no need to commit even a single sin while living life, such an ideal life is a saintly life.

The '*Ratnatrayi*' (gem-trinity) of right perception, knowledge and character has been called the path to salvation(moksha). Its worshipers have been infinite in history, are in the present and are going to be infinite in the future also.

All the souls who have gone to salvation, are going and will go in the future, have gone there only on the strength of this '*Ratnatrayi*' which is like the path of salvation. If any soul has to go to salvation at any time, it will go only with the help of this '*Ratnatrayi*'.

The real form of the soul is its full manifestation. The place called '*Siddhigati*' never becomes empty. There is never a crowd. Whenever the soul wants to attain salvation, it will have to follow this path of salvation.

It can be said that only those great persons, who purified the soul polluted by *karma* and considered it to be their own interest in taking refuge in this path of salvation, have recognized the true nature of the soul. This knowledge can be considered real only when a firm determination is made to reveal the complete nature of the soul.

47. Prayer to the Lord

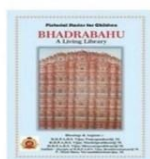
In this diverse world that accepts many forms of the soul and denies the existence of the soul, it is the ultimate duty of every great person who has got the material of '*Jinshasan*', to understand these six places of right approach and make them a part of the heart.

1. Accepting the existence of soul.
2. The soul is consequential eternal.
3. The soul is the doer of action(*karma*).
4. The soul is the enjoyer of the fruits of action.
5. The pure form of the soul is salvation.
6. Right perception knowledge and character is the path of salvation.

One who understands these six places well, accepts them and becomes reverent towards them, '*Samyagdarshan*' (right perception), the original form of health, can come within him. The extreme and supreme feeling becomes the seed of '*Siddhipada*' in the form of health.

For the soul that has decided to attain the complete form of I-the soul, we will now have to make efforts to completely destroy the conflicts of attachment and aversion, which are considered diseases, only then this disease will be cured and emotional health will appear. By attaining this emotional health, the soul should quickly become immersed in its own form for infinite time, this is the prayer to the **Lord**...

Books



Bhadrabahu

(Multicolor Pictorial Story Book)

This book is a collection of pictorial stories on Acharya Bhadrabahu, to educate children on Jain values and practices for self-development and leading a better life.

No. of Pages: 16

Published: 2023

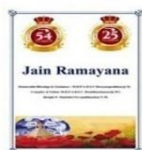


Golden Path Towards Nirvaan

This booklet explains many key terms like 'Dharma', 'Atma', 'Sin', 'Samyak Darshan', 'god', 'guru' etc., and their significance from the point of view of Jain religion.

No. of Pages: 56

Published: 2023



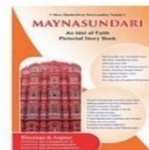
Jain Ramayan

(Multicolor Pictorial Story Book)

This book is a collection of small stories on different characters of the era of Lord Ram, from the perspective of Jainism. Reading this book will inculcate high moral and cultural values among the present generation.

No. of Pages: 200

Published: 2023



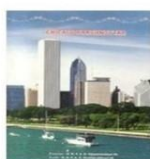
Maynasundari

(Multicolor Pictorial Story Book)

This story book gives knowledge of Jain values to children through interesting pictorial stories on a famous Jain character Mynasundari. Reading this book will cultivate and develop high moral values among kids and teenagers.

No. of Pages: 25

Published: 2023



Chicago Prashnottar

This book includes Questions and Answers on Jainism for the Parliament of Religions held at Chicago 7U.S.A. in 1893. It will help readers know the eternal truths of Jainism.

No. of Pages: 214

Published: 2018

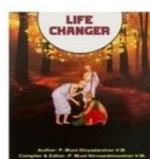


Our Great Persons

This book is a collection of small stories of great Jain persons in order to inspire new generation for adopting morality, human values, Jain religion and culture in their lives.

No. of Pages: 25

Published: 2023

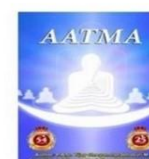


Life Changer

This book will change your life, how? To get this answer, read this book "Life Changer".

No. of Pages: 40

Published: 2023



Aatma

This book gives you knowledge in order to attain moksha (liberation), a human being must acquire self-knowledge (Atma Gyaan or Brahmajnana).

No. of Pages: 120

Published: 2023

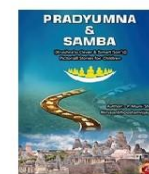


Jain Mahabharat

This book is a collection of small stories on different characters Kaurava and Pandavas, from the perspective of Jainism. Reading this book will inculcate high moral and cultural influencer for present generation..

No. of Pages: 165

Published : 2024



Pradyumna & Shamba

This book is all about Krishna's clever sons - Pradyumna & Shamba. Read this book to know more.

No. of Pages: 20

Published : 2024

About the Compiler

The compiler puja Munishri Nirvaanbhooshanvijayji maharaja, before monkhood was studying in Jai-Hind college, (Mumbai), one of the top most college of India. Though staying in Walkeshwar, one of the richest areas of India, left all the comforts & luxuries, to achieve high level of spirituality. When he was a teen-ager boy, influenced by the western culture started hating, not only Indian cultures & traditions but Jain religion also. He often went to Jain upashray, just to listen & read Jain stories. This also, helped him to give up his dream of going to abroad. Stories became a turning point in his life. After becoming monk, once he was suggested by his preacher, Guru **H.H.P.A.D. Shrimadvijay Hembhushansuriswaraji Maharaja**, to make his English powerful.

He was too obedient to follow each & every order of his Guru. Hence, he was given responsibility of giving 'pravachans' to children & teen-agers, during sanskar-shreni in just one year after attaining monkhood. Due to the grace of Guru-Bhagawants, he achieved mastery in English also. He gave many 'pravachans' created several poems e.t.c. in English also. He became able of compiling books & translating pravachan in English. He also helped his Guru M. in translating case papers of sammet-shikharji, Antarikshji e.t.c. He has a mastery of converting hearts of children, teen agers & young stars too. We have also experienced in our life. He brought us, near to Jainism.

We hope this story which is written in simple & lucid language, would help children, teen agers e.t.c. to study Jainism, who are facing language barriers.

Ketanbhai (C.A.), Hemang (C.A.)
Sagar (C.A.), Jinal (C.A.)
Arham. Aarya, Vinaybhai

