



**I  
MYSELF  
AM  
BHAGWAN**

—DR. HUKAMCHAND BHARILL

# I MYSELF AM BHAGWAN

(Mai Swayam Bhagwan Hun)

(English Version of the Hindi Book)

© Author :

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# PREFACE

Dr. Hukam Chand Bharill has been a regular visitor on lecture tours to the United States of America for almost twenty years. As an icon within the community of Jains all over the world he has come to be known as someone who has not only authored a multitude of books on Jain literature but has also educated thousands of people through his untiring lectures. I am privileged to be one of his people and to have the opportunity to translate this book.

*"Mai Swayam Bhagwan Hun"* is a collection of three specific lectures that Dr. Bharill had delivered on foreign soil away from India. I was very impressed by the three simple examples that he has created to explain that "I myself am God", that in order to reach the true self one has to create "oneness with oneself" and that the "discovery of the self" involves intense dedication and pursuit.

I have attempted to translate this book largely with the intent of reaching the children and young adults born and raised in the United States. Those of you who are fortunate enough to have sufficient knowledge of our Indian languages can appreciate that our religious books have been written in somewhat of a unique style. The framework of our thought processes in dealing with religious concepts is multidimensional. Sometimes the author repeats the same idea from many angles. Initially, I thought that it would be preferable to capture the substance of every paragraph and to avoid being too literal in translating this booklet. But, the more I got into it the more I was convinced that the concepts are so fundamental and presented with such simplicity that the translation needs to preserve Panditji's style and substance as literally as possible. Consequently, not only the children and young adults, the spiritual readers of all ages should find it educational and interesting to read.

I acknowledge with thanks the comments provided by Atulbhai and Charubahen Khara, Ruchi Khara, Jadavjibhai Kenya and my wife, Kamal Jain. I am again thankful to Panditji for his guidance and association in keeping the torch of Jainism bright and moving forward.

Anant K. Jain, Ph.D. CFP  
Richardson, Texas, USA

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# **I MYSELF AM BHAGWAN**

**written by**

**world renowned author and speaker**

**on Jain Adhyatma**

**Dr. Hukamchandji Bharill**

**Shastri, Nyaytirth, Sahityaratna, M.A., Ph.D.**

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# 1

## I MYSELF AM BHAGWAN

(*Mai Svayam Bhagwan Hun*)

The most significant aspect of Jain philosophy is its pronouncement that *atma* (soul; self) itself is *Paramatma* (Supreme soul or being- God). Undoubtedly, by its very nature each soul is *Paramatma*; once it knows itself, discovers itself, completely absorbs in itself and fully contemplates upon itself, then it can certainly achieve the state of *Paramatma*.

Whenever people hear the above claim, they immediately ask that if already 'each soul is *Paramatma*', then what do we mean by 'can achieve the state of *Paramatma*'? And, if it is a fact that 'souls can become *Paramatma*', then the statement 'they are *Paramatma*' appears to be meaningless; because 'is' and 'can become' are mutually exclusive. However, in reality their simultaneous existence is not impossible. On the surface, the coexistence of 'is *Paramatma*' and 'can become *Paramatma*' does present a dichotomy, but let us examine it deeper to alleviate this anomaly.

There was a very rich man who had only one child - a five-year-old son. When the rich man was near his death he started wondering as to how would his young child be able to take care of his vast estate. Therefore, he converted almost all of his holdings into ten million rupees (Rs. 10,000,000), and deposited the sum in a bank in his son's name in a 20-year certificate of deposit. He kept this matter a secret even from his son. He only confided with an extremely close

friend stipulating that the friend must not disclose this secret to his son until the son turned twenty-five.

One day the rich man suddenly passed away leaving his son an orphan. The son was barely able to manage for a few days with his father's residual estate, but eventually he had to resort to earning his livelihood by pulling a rickshaw. He would hawk 'two rupees to the railway station ... two rupees to the railway station' at various crossings all day screaming on top of his voice to draw the attention of his potential riders.

Do you consider this rickshaw driver a millionaire or not? If not, why not? You might argue that the millionaires do not drive rickshaws, and those who do cannot become millionaires.

Well, if the person who has millions of rupees in his name in a bank cannot claim to be a millionaire, then whom else would we accept as a millionaire?

The fact of the matter is that even though he is a millionaire, we are not ready to accept him as one, because we are not willing to admit so easily that a rickshaw driver can possibly be a millionaire. Until now, amongst those whom we have perceived to be millionaires we have not seen anyone drive a rickshaw - we are even troubled to imagine them as rickshaw drivers; because, somehow this has become our mind set.

'Who is a millionaire, and who is not?' - to determine this you do not go and count their money in their safes; and even if you would like to, do you think they will cooperate? Apparently by his mere showmanship we accept an individual as a millionaire. By observing that he has five to ten servants, accountants, bungalow, car and factories, we assume that he is a millionaire - whereas the fact may be that he is buried in millions in debt. One can build factories by borrowing millions of rupees from the banks and project such an aura of affluence that even the general public begins to deposit its hard-earned money with this fellow. Ultimately, the richly sum of meager deposits from the poor, the widows and the sages is what leads us to perceive its holder to be a millionaire.

Moreover, we cannot rule out the possibility that the very individual we are assuming to be a millionaire, who is thriving on millions in deposit by other people, may even be scheming to declare bankruptcy.

Exactly the same scenario is also applicable to our skepticism in accepting each soul as *Paramatma*. We are not ready to admit that these lively, normally walking, regularly eating, routinely crying and singing souls are *Paramatma*; we are not ready to accept them as *Bhagwan* (God). In our mind we have the fixation that if each of us were truly God then 'why would we suffer and wander around from door-to-door?' Being drowned in the darkness of ignorance, our inner being says that we cannot be God and that instead we are helpless living beings; because God is not helpless and helpless cannot be God.

In the name of God, we have thus far been worshipping only the God's idols installed in our temples where thousands of people go and bow their heads in front of them and offer *bhakti* (devotions) and prayers. This is why we are not willing to consider as God any of the ordinary people from general public - people who are mistreated and kicked around by everybody. We question their credentials to be God. We postulate that God can only be the one whom we worship and to whom we offer our devotions. As a matter of fact we have simply resorted to this idea and do not even wish to imagine a helpless individual to be *Bhagwan*. We cannot picture somebody we worship in a helpless state.

Remember that there are two categories of *Bhagwan*. First is the *Arihantas* and *Siddhas* (*Paramatmas*) whose idols we have installed in our temples, and through the medium of these idols we offer our prayers and devotion to them; we resolve to follow the same path that they followed - that is our wish. They are called *Karya-Paramatma*.

Second is the souls - the *Nij-Bhagwan* (Self - God) embodied within each of us - they are also *Paramatma* or *Bhagwan*; they are called *Karan-Paramatma*.



The *Bhagwans* whose idols are installed in our temples; they are venerable - we regard them with utmost reverential respect; therefore we worship them, we offer *bhakti* (devotion) to them, we recite their virtues. However, our embodied soul - *Nij-Bhagwan* - is also worthy of our devotion, contemplation and knowledge. Therefore, to know and recognize the 'self' (*Nij-Bhagwan*) and to deeply contemplate on the self is in essence the worship of God.

*Samyak-darshan* (right belief), *samyak-gyan* (right knowledge) and *samyak-charitra* (right conduct) can only be achieved by being in constant touch with the soul, because to fully know that *Nij-Bhagwan* is none other than our own 'self' is by itself *samyak-gyan*. To have the deep faith that my 'self' itself is '*Nij*' - such undeterred feeling is *samyak-darshan*. And, to meditate on the 'self', to concentrate and focus on it, and to be fully absorbed in it is *samyak-charitra*.

Offering the *ashtdravyas* (eight substances or ingredients) we worship '*Par-Bhagwan*' (Non-self God) installed in our temples, whereas we meditate upon '*Nij-Bhagwan*'- the soul resident in the temple of our body. If an individual were to assume his '*Nij-Atma*' (his own soul) as *Bhagwan* and were to begin worshipping it with the eight ingredients the same way as he would worship the *Bhagwans* installed in the temples then he would be considered an eccentric person. Such conduct would not be viewed as good conduct rather foolish conduct.

Similarly, in the hope of uplifting his soul if a person continues to meditate upon the idols of *Bhagwan* installed in the temple he would continue to have false notions. He will never attain untainted *atmanubhuti* (knowledge of soul); because the true, unassumed knowledge of soul is only possible by completely submerging in *Nij-Bhagwan*. Without the *nirvikalp* (unassumed, untainted- without false notions) experience of soul one cannot achieve *samyak-darshan*, *-gyan*, *-charitra*. Thus, he cannot begin his journey on the path of salvation - the integrated pursuit of *samyak-darshan*, *-gyan*, *-charitra*.

Just like the young boy who despite being a rickshaw driver is also a millionaire, the same way despite being helpless beings we

are also *gyananand swabhavi* (blissful by nature); *Karan-Paramatma*. It is indeed important and proper to know this and to accept this.

In this context, let us pose a question: Who is ruling in India?

“Congress Party”

“Congress? No Sir! This is not correct; Congress is only one party. For India’s rule the people are *Janardan* (God), because whomever people elect gets to rule. Hence, the rule is only of the people - God.”

In the above situation, when we refer to people as God, we do not criticize and say that people are only people - how can they be called as God? But whenever we are discussing the reality of our existence, any reference to the people as God raises many questions and doubts. But, if you think seriously about it, by nature every *atma* is *Paramatma* - there is no room for any doubt regarding this.

**Question:** If the above is true, then why is this *gyananand-swabhavi*, *Bhagwan-Atma* seems so miserable in its present state?

**Answer:** The fact is that they have forgotten that they are *Bhagwan*, they have ignored their true ‘self’ - they have disregarded their potential; this is why despite their true nature being blissful they are in fact utterly miserable. The principal reason for their miseries is to not know their ‘self’, to not recognize their ‘self’. When they know the ‘self’, discover it and fully focus on it, completely absorb themselves in it; then by themselves they will experience the ultimate bliss.

It is like the rickshaw driver who despite being a millionaire does not have the notion that ‘I am a millionaire’ - and is therefore undergoing the sufferings of poverty. Had he known that he is a millionaire and that he has ten million rupees of deposit in his name in the bank, his entire life would change. Similarly, for as long as this soul does not know or recognize its god-hood, it will continue to suffer until then. When this soul totally understands and recognizes its true nature, all of its sufferings will end in no time.

If a poor man were to find a real diamond worth millions of rupees, and if he were to keep thinking that this was simply a broken

piece of glass or just a shiny piece of rock, his poverty will never leave him. But, if he were to know its true value then his poverty wouldn't dwell even for a moment and will have to vanish instantly. Similarly, despite being *Bhagwan* itself the soul does not know that it is *Bhagwan*. It is for this reason that it has suffered immensely since eternity. The day it discovers that it itself is *Bhagwan*; its sufferings will not last long.

This helps prove simply that it is more important to have the understanding and the knowledge of *atma* than to just know 'there is *atma*'.

Simply knowing 'there is soul' is not so significant? For that matter since eternity soul has been *gyananand-swabhawi Bhagwan* (God- blissful by its very nature), but by being ignorant about its true nature it is not enjoying any beneficial result of its true self.

For his part even the rickshaw driver is a millionaire since birth; but since he is ignorant about this fact, he is having to pull a rickshaw to earn his bread. It is for this reason that in *Jinagam* (a Jain scripture) there is a very liberal use of verses on *samyak-gyan*. For example:

*"Gyan saman ne aan jagat mai sukh kau karan,  
ih paramamrit janma-jara-mritu rog nivaran"*

"In this world there is nothing except right knowledge that leads to eternal pleasure. This knowledge is the most significant nectar that will rid you of the treacherous cycle of birth-suffering- death; it is the panacea for all pains."

Another example:

*"Je poorab shiv gaye jahin aru age jainhain,  
so sab mahima gyantani muninath kahai hain"*

"Until now all those *jivas* (souls) that have attained the ultimate blissfulness, those who have attained *moksha* (the abode of liberated souls) including those about to attain or will attain *moksha* in future, their achievement is completely attributed to the right knowledge they acquired. This is according to the *Jinendra Bhagwan* - the reverent God of the monks."

*Samyak-gyan* is undoubtedly extremely important. But, there is even more liberal virtues bestowed in the verses on *samyak-darshan* in *Jinagam*.

For what reason and how?

Let us suppose the millionaire - rickshaw driver has turned twenty-five. The duration of the bank certificate of deposit in his name has now matured, and no one has come to claim the money from the bank. Ultimately the bank publishes in the newspapers that in the name of such and such person there is so much money on deposit with the bank, and that the person is given one month to claim the money. Furthermore, that if no one claims the money within one month it will be assumed to be an unclaimed property and transferred to the government treasury.

The rickshaw driver also reads this news and he is delighted with excitement. But this excitement lasts only for a moment because the very next moment the seeds of doubt crop up in his mind.

He begins to ponder how can there be so much money in the bank in his name? "I have never deposited this money. I have no account in any bank", he surmises. Yet, when he again reads the advertisement even more carefully, he still finds his very name, along with his father's name as parent. He becomes slightly more hopeful, but the very next moment he again begins to conjecture that there may be another person by exactly the same name whose father's name simply by accident happens to coincide. Eventually, he again becomes doubtful.

Thus, even after knowing he does not have faith; he cannot believe this is his money. Therefore simply knowing has been of no benefit. This proves that without faith, without belief, the knowledge alone does not help. Therefore, even more significant than the knowledge is to have the right perception, belief and faith.

Similarly, through the study of scriptures we have all become aware that *atma* is *Paramatma* (*Appa so Paramappa*), but our inner being has not embraced the idea that 'I myself am *Paramatma*-like, I am *Paramatma*, I am *Bhagwan*'. This is the reason that even though

we know the fact that 'I myself am *Paramatma*', without right belief the miseries will not end; *Chaturgati-bhraman* (the journey across the spectrum of four destinies of existence) will not end – we will not attain the state of true bliss.

After reading the above-described advertisement in the newspaper the rickshaw driver tells the story to his friends. He teases them by claiming to be a millionaire: "Look, I am a millionaire and now you better not treat me as a rickshaw driver"- thus he entertains his friends in a way by ridiculing and laughing at himself.

In the same manner, after reading from the scriptures we also discuss with our friends. We tell them – " Look, all of us ourselves are *Bhagwan*, we are not helpless human beings". Through this type of discussions all we do is that we entertain the people and ourselves, but because of the lack of *samyak-shraddhan* (right faith – *samyak-darshan*) we are not able to derive appropriate benefit of being *Bhagwan*. We are not able to experience *atmanubhuti*; we are unable to attain the state of true bliss; our impatience does not end.

Therefore without *atmanubhuti*, without *samyak-gyan* and *samyak-shraddhan* the spiritual discussions among the ignorant people simply become exercises in futility.

When even after the publication of the information in the newspapers no one showed up to claim the money in the bank, the bank proceeded to announce the information on the radio. Therefore, again the same message was transmitted by radio broadcast that in the name of such and such individual there is so much money on deposit with the bank, and that the person is given one month to claim the money. Furthermore, that if no one claims the money within a month the bank will assume it to be an unclaimed property and transfer the same to the government treasury.

The rickshaw driver also heard this broadcast, he even narrated this to his friends, but due to his lack of faith it was of no use. Similarly due to the lack of our faith, even after hearing from so many speakers that we are *Bhagwan* does not lead us anywhere.

All our life, even after hearing, reading and discussing the *Jivvani* (book of sermons of *Arihantas*) we remain devoid of *atmanubhuti*.

Eventually when the information in the newspapers and the broadcast on the radio drew attention of the friend of the wealthy deceased with whom he had shared the secret, the friend immediately went to see the young man and asked, "son, why do you have to drive a rickshaw?"

He answered, "if I do not drive a rickshaw then how would I have anything to eat?"

The friend of the deceased explained, "son, you are a millionaire, millions of your rupees are in the bank."

The young man turned very serious and commented, "Uncle, I did not expect this sort of thing from you; the whole world is already laughing at me, but at least you are my elder - like a father to me; you too...."

Before the young man had a chance to finish his sentence, the old man put his hand on his forehead and very affectionately said, "no! Son, I am not making fun of you. You are really a millionaire. The name in the newspapers is in fact meant to be yours."

Ever so softly the young man replied, "please do not unnecessarily disturb my mind with such talks. I have been laboring hard to earn for my food, and I have been leading a reasonably comfortable life. By awakening my self-esteem why are you stirring me up? I have never deposited any money in the bank. How can there be any of my money in the bank?"

Very humbly the old man continued, "son, why would you need to deposit any money? Twenty years ago your father himself had deposited ten million rupees in the bank in your name which including interest is now worth more than one hundred million rupees. He had shared this with me when he was dying."

Hearing this the young man became very upset. With the glimmer of hope his attitude began to parallel that of the millionaires. He

immediately retorted very angrily, "If this is true why didn't you tell me before?"

The old man began to console, "why do you have to get upset? I have told you now. Let the by-gones be by-gones and let us dwell on the future".

The young man snapped, "why should I forget the past? I have been so dependent on people for my food while I had millions of rupees in the bank. You simply stood there and watched me drive the rickshaw. This is not an ordinary matter that deserves to be dropped so simply. You are accountable for this".

The old man asserted, "your father had forbidden me to disclose".

"But why?" asked the young man.

"Because twenty years back you could not be given the money. And if you had known about it you wouldn't have driven rickshaw and would've starved to death" replied the old man.

"But why did my father do such a thing?"

The old man consoled, "lest as an orphan you might not waste away this estate and be a pauper for the rest of your life. So that after you mature you would have eighty to one hundred million rupees and be able to lead a comfortable life. Your father did it for your own good. Therefore, do not waste time by being upset. Think of the future".

Thus, once the rickshaw driver comes to know the truth about his wealth, and when the firm belief develops in his mind to this effect, his entire persona changes immediately; his association to poverty vanishes instantly. "I am a millionaire" - the feeling of pride emerges. All worries of routine livelihood disappear from the face and are clearly replaced by expressions of fulfillment.

Similarly, even after studying the scriptures, listening to the lectures and discussing with various people the deluded individuals do not develop the belief that "I am myself the source of knowledge, the stream of joy, the collection of energies and the warehouse of

'*anant gunas*' (infinite virtues)". This is why without proper belief the above knowledge leads to no real benefit.

Blessed with *kal-labdhi* (destined time of attainment), an *asambhavya-jiva* (a living being destined to discover 'himself') by virtue of his good fortune happens to come in contact with a knowledgeable, *atmanubhavi* spiritual person. With deep affection the learned spiritual person explains to him, "*Hey atman!* (soul!) You yourself are *Bhagwan*, come recognize your capabilities. Do not be concerned about the limitations of your *paryay* (mode), dwell on the full potential of your nature, stop thinking about the world surrounding you, absorb completely within your own-self, do not get distracted here and there, seek deep within your-self, there you will find *Nij-Paramatma*".

Listening to this affectionate pronouncement by the learned teacher, this nearby *bhavya-jiva* asks, "*Prabhu!* (Reverend!) What are you saying, how can I be *Bhagwan*? To this day I have not followed the prescribed method in *jinagam* to become *Bhagwan*. I have not been doing *jaap* (meditation), I have not been doing *tapas* (practicing austerities), I have not been adhering to any *vratas* (restraints), and I have not yet known or recognized my 'self' - being in this knowledge-less, rudderless state how can I become *Bhagwan*?"

Extremely gently, the sage replies, " Brother, this not a matter of how to become *Bhagwan*. This is the matter for someone who is already *Bhagwan*. By virtue of your nature you are not to become but you already are *Bhagwan* - to know this, to believe in this and to meditate and submerge in this mode of your 'self' is the only way to be *Bhagwan*. At least once with hearty conviction and deep inner feelings you accept this fact; as soon as the inner acceptance will emerge, so will shift your focus from worldly matter to your own true nature. Your knowledge will then be directed internally and you will be submerged internally, will be absorbed in your 'self', and will become still and unperturbed. At this stage your complete inner being will experience such a stream of joy that you will be liberated and fulfilled. At least you should see and try once".



"If this is true then how come that no one has told me this fact until today?", asked the *bhavya-jiva*.

"Forget that and think about the future", advised the sage.

"How can I let it go? Without the benefit of this knowledge I have been suffering immensely; having been *Bhagwan* myself I have been in pursuit of the worldly enjoyments and no one told me the real truth."

The sage continued, " Brother, if people knew they would have told you. The Pandits have been telling you but who listens to them; until *kal-labdhi* no one pays any attention to this truth. If they hear, they hear from one ear and let it out the other ear. They do not care. No one gains anything if you tell this sort of thing to any one before it is time for him. Therefore, now let go of the past and focus on the future. Discover your own *Paramatmswarup* (nature of your godhood; merits of your true 'self') - know your *Paramatmswarup* and submerge in your 'self'. This is the only way to be truly happy.

Saying this the sage submerges within himself, and so does the *bhavyatma* (*bhavya-jiva*) too. When an individual emerges from his inner experience there is utter peace on his face; he is completely rid of the burden of the world. There is not a trace of disappointment of his current mode on his face; instead the pride of discovering the potential of the 'self' is evident.

Starting with the *atmagyan* (knowledge of the self), undeterred belief and gradual submersion in the self, determined to stay the course to *moksha*, this *bhavyatma* begins to have an aversion even for substantialities of the kinds bestowed upon *Chakravartis* (world-rulers bestowed with great wealth and possessions including the *chakra* - a supernatural weapon) and *Indras* (heavenly beings - celestial beings).

It is said -

"*Chakravarti kee sampada aur Indra sarikhe bhog,  
Kagveet sum ginat hain samyagdrashti log*"

(that is, "the luxuries of a *chakravarti* and the enjoyments of an *Indra* - the people with *smyak-drashti* equate them to a crow's excreta")

The episode between the old man and the rickshaw driver narrated above had occurred at the rickshaw-stand itself where he was waiting for customers. He and his father's friend were both seated in the rickshaw and discussing. In the midst of their discussion, a passenger tried to draw his attention,

"Hey *rickshaw-wala* (rickshaw driver)! Will you take me to the railway station?"

He briefly answered "No".

"Why not? Please brother let us go, I am in a hurry. Instead of two rupees you can charge me five rupees, but I am in a hurry and you must go fast", begged the passenger.

"No, I am not going. I have already told you once".

"I know you said but..."

Now forget the rickshaw driver, and let me ask if you think he is now going to accept any more passengers? If he does then how much do you think he will charge? Ten Rupees, twenty rupees...

And we conclude that it does not matter how much you pay him he is not going to drive the rickshaw any longer.

'Why?'

"Because, he is a millionaire now."

"Just think about it, right now he has only become aware of the situation - does he have any money yet in his hands?"

"Come what may, now he won't be driving a rickshaw; because it is not customary for the millionaires to belabor driving rickshaws."

Similarly, by way of experiencing the self, once an individual achieves *samyak-darshan and samyak-gyan*, a change does occur in his conduct also. It is possible that he may not immediately give up everything and may remain involved in worldly affairs, but his life does not involve practicing injustice, eating non-vegetarian foods or convoluted view of reality. His life becomes pure and simple; he does not indulge in unworthy or immoral activities.

Such an individual may not go to pick up a passenger from the train station, but he would certainly fulfill his obligation to return the rickshaw and pay his rent to the person from whom he rented the rickshaw. Only after returning the rickshaw and paying the ten rupee rent every evening to the owner was he able to get it on rent the next morning. If he defaulted either in returning the rickshaw or in his rent payment for the same, the owner would pay him a visit to reprimand and insult him in front of the neighbors.

However, today, he won't even go to return the rickshaw to the owner. He will simply abandon and leave it parked at the stand. So do you think the owner is going to come to his house for the visit?

Yes, he certainly will, but not for the expressed purpose of claiming his rickshaw or for the money. Instead, he will visit to offer his daughter in marriage, because once it becomes known that he has millions in the bank, who would not feel thankful in giving his daughter in marriage to a millionaire?

In the same way, when an individual attains *atmanubhav*, not only his inner being is rid of all undesirable thoughts but additionally, due to the naturally resultant force arising from his *satishay-punya* (miraculous *karma* or action), the world is also impressed by his conduct. This is simply a *nimitta-naimittik* (an ordained cause and effect) relationship.

Just like in case of the rickshaw driver, even after the fact becomes evident some rude people may still treat him as a rickshaw driver; similarly, some deluded people may give hard time to such noble, religious people; but it is likely to occur rarely.

The young man is still clad in torn and dirty clothes and still lives in a broken, rundown house; because nothing can change until he gets the money in his hands. The status of clothing or housing does not change with knowledge or belief; for that you need money - real money. Yet, there will not even be a trace of demeaning thought of poverty in his mind.

Similarly, the real change in life will only come with *samyak-charitra* (right conduct). So far only the usual worldly conduct is seen

in the life of a person attaining real knowledge and belief. But there is not a trace of unworthy thought left in his mind. He feels himself to be Bhagwan.

Just like he has instantly gained knowledge of and believes in the fact that he is a millionaire; but it may take him several years before he actually begins to live like a millionaire. Once the money comes in hand, the construction of the house will follow – that will take time after all. The man does want to raise his standard of living soon, but he is not impatient about it. Because now that he knows, the money is also sure to become available, if not today then tomorrow or the day after - it is not going to take forever.

Similarly knowledge and belief get transformed instantly but it takes time to achieve *sanyam* (restraint) in life. Every religious, knowledgeable person would soon like to adopt restraint, but he is not impatient about it. Because, once *samyak-darshan*, *samyak-gyan* and the interest in adopting restraints emerges even so slightly, then the ultimate restraint (*samyak-charitra*) is bound to follow in this life, or the next, or the one after that. The eternity is not going to simply pass by.

Therefore it is our prime and pious duty to understand and recognize our self-being properly. We need to experience this fact in depth that by nature we are and have always been God – that there is no room for any doubt in this fact. As far as the vicious cycle of our present *pariyaya* (state or mode) is concerned, whenever through the attainment of *samyak-gyan* we are able to firmly establish oneness with our own self and completely employ our knowing faculties deeper and deeper, completely focus, involve and submerge ourselves in it in a meditative state, then even from our present state it will not be long before we become *Paramatma* (*Arihant - Siddha*; a fully liberated soul).

Fellows, at least from the depth of your being try to accept this wonderful, premier fact of Jain Philosophy that by nature we are all *Bhagwan*. By detaching yourself from what is not your true self and from the apparent *pariyaya* (state) you are in, try to focus once on the substantiality of your own true nature. Then you will see what kind

of revolution you experience in your internal being, what sort of strange and lasting peace you enjoy and what a remarkable stream of joy emerges from and flows across your eternal being.

The joy resulting from this wonderful truth cannot flow through mere discussions. Only by reflecting this ultimate truth in our internal being the stream of joy will flow across the entire core of our true being.

Flow, it certainly will; please at least once, true to your heart, devote yourself completely in reverence to your inner being. Then see what follows? More than this cannot be said. Therefore, I conclude with my most auspicious wishes: "May all souls by acquiring real knowledge and acquaintance of their own divinity and by completely devoting and submerging into their true being soon attain eternal peace and happiness." ■

## 2

# ONENESS WITH ONESELF

(*Apne Main Apnapan*)

*Samyak-darshan*, *samyak-gyan*, and *samyak-charitra* (right belief, right knowledge, and right conduct) carve out the true path to *moksha* (liberation) - they are the only panacea to get rid of the otherwise eternal suffering. Therefore, we must devote our complete energy in understanding them and every moment of our life in achieving them.

In order to understand their characteristics, we will have to study the nature of *tattvas* (the real objects or principles of faith) provided in the Jain philosophy; because, the true belief in the meaning of *tattvas* itself is said to be *samyak-darshan* (true insight). There are seven *tattvas*: *jiva* (soul or sentient), *ajiva* (the insentient), *ashrava* (karmic influx), *bandh* (karmic bondage), *samvara* (stoppage of karmic influx), *nirjara* (alleviating bound karmas), and *moksha* (liberation).

*Jiva-tattva* (soul-principle) states that *jiva* is eternally *Dravyaroop-Bhagwan* (soul-substance: God), and *moksha-tattva* (principle of liberation) is the achievement of the pure state of God. For a soul, which by its very nature is God, to transform itself from its current *paryaya* (state or mode) into *Bhagwan* is termed as the achievement of *moksha*. For this very reason the Jain philosophy claims that not only by our nature we are God, but that if we know ourselves, discover the 'self' within each of us and completely absorb in and contemplate upon the self, then we can achieve the state of *Bhagwan*.

Acquainting with and understanding of our self-being leads to true insight and knowledge (*samyak-darshan and samyak-gyan*), and complete steadfastness and submergence in the self provides the right conduct (*samyak-charitra*). Combined pursuit of *samyak-darshan*, *samyak-gyan* and *samyak-charitra* as a singular entity is the path for liberation - the real solution to attaining bliss.

Although every soul is an undivided substance of infinite *gunas* (qualities) and a collection of infinite capabilities; nevertheless, of the most worthwhile qualities attributable to achieving the *moksha* that are discussed in *Jinagams* (Jain scriptures- canonical literature), *samyak-darshan*, *-gyan*, and *-charitra* are the most prominent.

Of these the *gyan-guna's* (knowledge-quality's) job is to resolve between what is true and what is not true; the *darshan-guna's* (perception-quality's) job, by resolving the difference between the self and non-self, is to establish oneness with our own-self. Our judgement of good and bad is influenced according to our *raag* (attachments or desires). Keep in mind that *raag* is a polluted state of *charitra-guna* (conduct-quality).

There is nothing good or bad in this world. We decide between good and bad based on the state of our *raag*. For example, neither white is good nor black is good; whoever fancies whatever, for him that is good. We wish to be white, but the white Europeans are spending hours lying nude in the sun hoping to get a tan like ours.

Let us forget what others may think - we ourselves long for a white face and black hair. Imagine what would happen if the face were to have the color of the hair and the hair were to have the color of the face? As a matter of fact, there is nothing good or bad in the world. We imagine what is good or bad based on our own attachments (*raag*).

In this world whether or not it is good or true has no value. It is the oneness with one's own that is of utmost importance; because we can completely devote ourselves only to those that are our own. It is for this reason that *darshan-guna* is the most important for liberation; the pure state of *darshan-guna* is *samyak-darshan*.

Understanding that *Nij-Bhagwan-Atma* (soul; self) is different from non-self and from any other *paryaya* (transient state) of the self, and establishing oneness with our own-self (*our Nij-Bhagwan-Atma*) is itself *samyak-darshan*; and to remain steadfast and absorbed in *Nij-Bhagwan-Atma* is called *samyak-charitra*.

At this juncture you might say that it is the duty of the learned people (pundits) to teach us the value of truthfulness and goodness, and you are telling us that in this world neither truth carries any value nor good does.

Brothers, it does not matter what I say - this is how the nature of the world is.

There was a millionaire. He had an only son.

"What type of son?"

"The type you will expect the millionaires to have; that is, absorbed in all seven *vyasans* (vices - stealing, eating meat, drinking, hunting, gambling, sleeping with someone else's spouse and going to prostitutes)."

There lived a poor man in his neighborhood. He also had a son.

"How was that son?"

"The type that the rich man wished he had; that is, blessed with all the qualities: clever in studies, free of vices, well behaved and respectful."

Everyday when the rich man got up in the morning he would revere the neighbor's son and curse his own. He would say, "Look, how smart he is; he goes to temple first thing early in the morning, he gets up on time. And, look at you. You are still in bed. You worthless fellow, you have been born in my household and have, therefore, been flaunting your life. Had you been born somewhere else you would have starved to death- literally starved -- you unlucky fellow --."

Interrupting his father the son would say, "Dad, you may call me anything, but you cannot say I am unlucky".



"Why?"

"Because, anyone who is blessed with a rich father like you, how can he be unlucky? In fact, you are the unlucky one to be stuck with a miserable son like me."

One day the neighbor's son did not go to school. Noticing that he was at home the rich man asked, "Son, why didn't you go to school today?"

The child replied, "The teacher has instructed that we must come to school in our uniform and with our books. Whenever I have asked my dad for these items he keeps postponing for the next day, but the next day never seems to arrive; it has been a month now. Therefore, I have simply skipped school today.

Lovingly the rich man said, "Son, you are not to worry. You know my idiotic son - Pappu. Every month he gets a new uniform stitched and throws away the old one. Even the books, he destroys every month and buys anew. There are so many uniforms and books lying around. You take whatever you need."

Now let us just ponder over it; this rich man is willing to donate his detestable son's used clothes and torn books to the poor kid whom he literally worships, and yet he has fully resolved to leave all his riches for the sole benefit of his useless son. Not even for a moment he has thought of giving any of his wealth to anyone else.

Now you decide whether it is our own that is more precious or someone good or truthful that is more valuable? The one who is good and truthful is the neighbor's son, but he is not our own; therefore, our attachment to him is also limited, not unlimited. Our own son, though neither good nor truthful, is yet ours; being ours we have unlimited attachment with him - unending attachment.

This proves that what is ours is of utmost importance.

So far the soul has only established oneness with the externals, such as the body, etc., as its own. Therefore it is fully devoted to their welfare. Not even for a moment it has considered oneness with *Nij-Bhagwan*; that is why *Nij-Bhagwan* is being completely ignored.

Twenty-four hours a day we are busy taking care of our body and as a matter of fact we have not even a moment to spare for god - our soul. Having fallen prey to being ignored, the soul has resorted to being a stepchild.

We remain so concerned about our material body, that there is not even a trace of concern towards our soul.

Whenever this material body gets sick we run to the doctor; whatever he prescribes we literally accept that; whatever he says we continue to readily follow him; we do not argue with him at all. If he tells us we have cancer, we accept without being critical. If he says there is an urgent need for a surgery that will require thousands of dollars, we do not hesitate at all - we get ready for the surgery even if we have to sell or mortgage our home. We are very respectful to the doctor; even after paying him thousands of dollars we feel obligated to him all our life. But, when a doctor of the soul diagnoses that we are suffering from a dangerous cancer of *mithyatva* (wrong belief; lack of insight) that should be treated immediately, either we do not pay attention to him or if we do we come up with thousands of excuses. It is not a suitable time for a religious lecture, we live too far, how can we attend during the weekdays? - Who knows how many excuses we create.

After all why so much concern for the treatment of our body and why such a lack of concern for the treatment of our soul? The only reason is due to our feeling that the body is ours but the soul is foreign. For as long as the ownership of the body does not end (that is we feel no attachment to our body) and the ownership of the soul does not begin, until then it is not possible to reject the body and devote to the soul completely. Without complete devotion the *atmadarshan* or *samyak-darshan* is not possible. If we do want to experience the soul (*atmadarshan*), that is if we do want to achieve *samyak-darshan*, then we must break the oneness with the body and establish that oneness with our soul.

In order to separate from the body and be one with the soul, merely singing songs of hatred toward the body and those of praise for the soul would not suffice. We will have to deeply churn in our

mind this difference between the externality of the body and the internality of the soul.

*"Pal rudhir raadh mal thaili, keekas basaadi tai maili,  
nav dwar bahen ghinkaari, us deh kare kim yari."*

Polluted by cough and fat, etc. this body is a bag of debris such as meat, blood, pus, etc; it has nine doors - nose, ears, eyes, etc.; there is a continuous flow of unsightly substances from these. Hey Soul! Why do you fall in love with such a hateful body?

*"Is deh ke sanyog main, jo vastu palbhar aayegi,  
vaha bhi malin mal-mutramaya, durgandhmaya ho jayegi;  
kintu raha isi deh main, nirmal rahaa jo atma,  
vaha gyey hai shradhey hai, bas dhyey bhi vaha atma."*

How long can we dwell on the lack of purity of this body? Anything that comes in contact with this even for a moment gets polluted; becomes excrement and acquires bad odor. Even the water that serves as a purifier of substances becomes impure after coming in contact with this body. Even the *halwa* (pudding made with flour, butter, sugar and water) cooked with pure water from a well and with pure *ghee* and fresh flour, if it goes down in the stomach even for a moment and is then immediately vomited out, one wouldn't like to look at it. Imagine how impure is this body, and therein resides god - the soul, the purest substance.

*"Anand ka raskand saagar shanti ka nij atma,  
Sab dravya jad par gyan ka ghanpind keval atma."*

This utmost pure *Bhagwan-Atma*, is the nectar of joy, collection of knowledge, sea of peace, storehouse of qualities and depository of infinite powers.

We have thus contemplated a great deal about the impure nature of our body versus the pure nature and greatness of our soul; we have so studied and so heard. Yet, neither our attachment with the body has diminished even the slightest bit nor our oneness with the soul has come about even the least bit. The net result is that we are at standstill with no forward march to progress.

Without giving up ownership of the body, *raag* also will not be shed; because whatever is ours, no matter how bad, how can we discard it? Similarly, without establishing that oneness in our soul the internal love for it cannot emerge. Therefore, the center of our focus should be that soul is ours but the body is foreign. Only that can lead to the establishment of oneness with the soul and separation from the body.

Creating oneness with *Nij-Bhagwan-Atma* (soul) is itself *samyak-darshan*, and maintaining ownership of other substances, such as body, etc. is *mithya-darshan*.

It is a wonderful feeling for something that is our own. The feeling of 'mine' results in everlasting joy. For example, let us say you are bound overseas in an airplane; you become instantly excited to come across an Indian in the midst of hundreds of foreigners. When you ask him, "Where are you from?" if he responds with the name of the town that you come from, then you become doubly excited. And, if he turns out to be from the same caste then your happiness is even more indescribable. But, if he happens to be from another caste or another town or country, then your excitement cools down in a hurry.

The primary reason for getting excited or cooling down over something is to ascertain whether it belongs to us or to someone else. Claiming something as yours which is truly your own brings joy, but claiming something as yours which in fact is not your own brings sorrows. That is why to create oneness with your own is true *dharma* (religion or duty), but to create oneness with what is not yours is *maha-adharma* (unrighteous or unlawful).

Losing oneness with your own self is the cause of unending miseries, and achieving oneness with your own self is by itself the cause for everlasting joy. From times infinitum in the past this soul having ignored itself has been suffering immensely, and it can become infinitely happy by knowing itself, by discovering itself and by steadfastly contemplating upon itself.

Oneness with your own self is of utmost importance in order to achieve liberation from all pains and miseries.

There was a rich man whose only child was a son 2 to 2<sup>1</sup>/<sub>2</sub> years old. One day while playing in his front yard the child strayed away. The child got very confused in searching for his home and instead of proceeding to the east he advanced westward. Despite searching hard he could not find his home. His parents also searched hard for him but did not succeed. The child spent that night crying on the streets. By the morning his condition had deteriorated badly; his clothes were completely soiled and his face had become dirty and helpless.

Despite the best efforts, neither he could find his home nor his parents could find him. He had no other way to survive except to beg. As he grew up a little, people would question, "Why don't you work for a living?" Eventually, he started washing dishes at a *halwai's* shop (where they prepare sweets and snacks).

The rich man's house had become quite disturbed ever since the child was missing. Neither the food tasted well nor any type of entertainment was fun any more. The atmosphere was always mournful. In such homes even the domestic help does not stick around for too long; because even the servants like to work in a pleasant environment. Therefore, the man who did their dishes had also left; so they needed someone who could do their dishes. Ultimately, the rich man happened to arrange the help through the same *halwai*, and the seven-to-eight years old child started working as a servant in his own house.

Now the mother was in front of the son and the son was in front of the mother; yet, she was lamenting the disappearance of her son and the son was lamenting the loss of his parents. When the mother would sit down to eat, before she could swallow a single bite she would begin to cry and lament, "No one knows where my son might be and what he must be going through? May be he is having to wash dishes somewhere?"

And right in front of her, when her very son would beg for some food, she would decline abruptly - "Go do some more work. If there are any leftovers I will give you later. You don't like to work and instead you repeatedly keep asking for food."

She would lament at the loss of the same son, and would be unkind to him at the same time when he would beg her for food. Look at her plight? After all why is this mother feeling so miserable?

Do you think it is because of the loss of her son?

The son in fact is right there in front of her. It is not the loss of the son; she is unhappy and miserable because she is lacking oneness with her son.

She has not lost her son; the son is right there in front of her, but she has lost the ability to recognize him. She has lost the ability to see him as her own. The unfortunate result of the loss of her ability to recognize and see what is her own is that she has drowned herself in the sea of unending miseries; her joy and peace have ended for ever.

In order to be joyous she does not need to search for her son - she needs to look for what is her own in him.

One day a lady from her neighborhood mentioned, "*Ammaji*, if you do not mind, may I say something; this boy is very young, you should task him a little less and you should feed him a little more, and feed him on time."

Very angrily, the rich man's wife responded, "How can you say that? He hardly does any work? All day he rests around, and do you know how much he eats? You have no idea - he eats all day?"

Despite all sorts of suggestions the rich woman was not willing to accept that she was mistreating the child. What is the reason for all of this? It is only due to lack of oneness.

They say mothers are very good. May be they are, but only for their own children; you will bow your head in shame if you see them how they treat other people's children. This does not apply to all mothers; however, those who have this tendency should certainly ponder over their attitude.

One day, with good bit of hesitation another lady from the neighborhood pointed out to her, "*Ammaji*! I have been carrying this thought for quite a while, and if you do not mind may I express

myself? Actually this servant from his face and mannerism appears to be just like our Pappu. He has the same whitish complexion, and has curly hair; everything is identical, there is really no difference; and if he was here today he would be about the same age."

Hearing this the rich woman got curious, because it was the matter of her beloved child. She responded, " I also feel the same way. He reminds me of my child. It feels as if he is my own child."

Being encouraged by the rich woman's response the neighbor continued, " *Annaji!* Our Pappu has been lost for eight years, and has not been found yet; and there neither is any hope of finding him. How long are you going to suffer from his loss? If I may suggest so, why don't you adopt this child?"

The neighbor had hardly finished making this suggestion that the rich woman responded furiously, " What are you blurting? We have no idea what sort of lowly caste he belongs to?"

The main reason for this type of behavior on part of the rich woman is exactly due to her lack of oneness with her son. Although this boy is her own son, but in the absence of the oneness she can not change her attitude towards him."

How does it matter whether you own something or not? Unless you become at one with that thing it is of no use. Being at one with the object is of greater importance than to own the object.

Brothers, our *Nij-Bhagwan* is faced with exactly the same situation. Although, *Nij-Bhagwan* is ours; not just ours since our 'self' itself is *Bhagwan-Atma*, but because of not being at one with our 'self' our *Bhagwan-Atma* is being utterly ignored. Our soul is receiving the treatment as if it is someone else's child and, therefore, living the life of a servant in its own house.

This is the reason that unending motivation to take care of our soul is not emerging, and it really cannot without the oneness with it. Therefore, no matter how, it our duty and our religion to establish that oneness with our inner being.

Coming back to our example, with the passage of time that boy had turned eighteen. Ultimately, one day a solid proof had surfaced

that this boy was the son of the same wealthy man. The wealthy lady too was convinced that he was her son.

Now, you imagine what must have come upon them?

What else? The woman began to lament loudly. The rich husband in attempting to console her said, " Why do you have to cry now? It is time to celebrate now, you have found your lost son."

Continuing to lament, she responded, " My son's entire childhood was simply wasted in cleaning dishes and in such miseries; he was not able to attend any school and had no fun.

Oh God! He has suffered immensely right in front of my own eyes. I neither fed him properly, nor did I let him rest adequately. I kept him busy all the time."

The same rich woman who was not at all willing to admit that she was putting the child to too much task and that she was feeding him inadequately, she herself is now willingly accepting guilt of tasking him too much and not feeding him properly.

This is all due to the importance of discovering in him her own oneness. Now does she need to be made to understand that she should task him less and feed him a little better? Now there is not even a question of any work, and the matter of food does not even arise; now everything is fully at his disposal. In actual practice the only reason this type of transformation occurs is when we discover what is ours and feel oneness with that.

In same manner as long as we do not establish that oneness with *Nij-Bhagwan*, our soul, it is not possible to treat it like our own.

Separately from the foreign substances such as the body, etc., establishing oneness with *Nij-Bhagwan-Atma* (our soul) is itself a continuous and wonderful revolution. This in itself is the beginning of religion; it is *samyak-darshan*, it is *samyak-gyan* and it is *samyak-charitra* – the real road to *moksha*; it is the only way to become *Bhagwan*, the way to get rid of all miseries and to achieve infinite bliss. ■



# 3

## DISCOVERY OF THE SELF

(*Apni Khoj*)

Oneness with oneself is itself *dharmā* (holy principle of the Jain religion) and oneness with other than oneself is not *dharmā*; therefore, the religious people, continuously practice and preach the following:

*Mohaadi mere kuchh nahin mai ek hoon upyogmai,  
hai moh-nirmanṭa yahi ve kahen jo jaane samay.  
Dharmaadi mere kuchh nahin mai ek hoon upyogmai,  
hai dharmā nirmṭa yahi ve kahen jo jaane samay.  
Mai ek darshan-gyanmai nit shudha hoon roopi nahin,  
ye anya sab pṛdravya kinchit matra bhi mere nahin.*

Giving up oneness with substances other than the self (*atma*) or giving up oneness with *vicar-bhavas* (feelings that shift constantly from one object of attachment to the other), and instead being steadfastly one with *Nij-Bhagwan* (the self; our soul) is itself *dharmā*. It is the path to attaining the ultimate state of infinite bliss; therefore, we should try to acquaint and be aware of our soul; we should try to attain oneness with our soul.

**Question:** We really try very hard but how come we are not able to attain oneness with our 'self'?

**Answer:** The type and amount of effort has to be equivalent in intensity to what is needed for the attainment of oneness with our soul; provided we apply ourselves accordingly, we will definitely

succeed in discovering our 'self'. The fact is that we have to have that unwavering desire to attain *Nij-Bhagwan*; thus far our desire to attain has not quite intensified to that level. If that deep-seeded, intense desire were to sprout from the very depth of our being, then it wouldn't take very long to discover *Nij-Bhagwan*.

What is the state of a person who is in pursuit of attaining *Bhagwan-Atma* with the utmost intensity? We can understand this very well with an example of a child who happened to be separated from his mother at a fairground.

A 5-year-old child had once accompanied his mother to a fairground. They somehow got separated due to huge crowds in the fair. The mother approached a police post and reported that her child was missing; the child ended up at another police post and attempted to report that his mother was missing. But no one was interested in documenting his complaint properly.

The police inspector asked the constable, "who is he?"

The constable responded, "he is a lost child..."

The child interrupted and said, "Inspector-Sahib, I am not the one lost, it is my mother who is lost; I am standing right in front of you."

The constable got mad and asked him to "shut up", and said, "How can a mother be lost? It is always the children who get lost."

Ultimately, they simply documented in their report that a lost child had arrived at the post. Anyhow, their investigation begins as follows:

"Son, what is your name?"

"Pappoo"

"What is your mother's name?"

"Mommy"

"Where do you live?"

"In my house."

Hearing these responses from the child the policemen started wondering that this child cannot even describe his mother's identity, doesn't even know her name; then how would they be able to find her?

Listening to their conversation the child begins to wonder why the name by which he was used to routinely addressing his mother was not in fact a proper name? He knew that whenever he would call for her by 'Mommy', she would come running; and still these people are talking as if he did not know the name of his mother.

The child was just beginning to wonder about all of this when the policeman started his questioning further, "Is your mother fat or slim, is her complexion white or dark, is she tall or short?"

Even for a moment the child had not thought that mothers could be of six different kinds; he had never imagined his mother in these forms. He had only paid attention to her motherliness, and not to her build, complexion or height. How could he describe whether she was white or dark, tall or short, fat or slim?

These are relative situations.

Only by comparing to others one can be said to be white or dark, tall or short, fat or slim.

Let me ask you whether I am white or dark, tall or short, fat or slim?

I am whatever I am; neither white nor dark; neither tall nor short; neither fat nor slim. But, comparatively if you were to ask me to stand next to an Anglo, I might appear black. Standing next to an African I could appear white; next to a shorter person I could be tall, and next to a taller person I could be short. Similarly, next to a fat person I might appear slim, whereas next to a slim person I might be said to be fat.

Granted that in comparison to others I can be fat or slim, or white or black; but without a relative measure I am whatever I am.

Similarly, the child had never compared his mother to anyone else. Therefore, how could he tell what his mother looked like?

Finding him non-responsive the police thinks he does not recognize his mother. But is that true? Do you really think he wouldn't recognize his mother?

It is a different matter to recognize somebody - it is altogether different to describe somebody. It is possible he may not be able to express his feelings, but to think he cannot recognize - that is not true; because, if his mother were to appear in front of him he will recognize her instantly.

A few years back an insurance agent had applied for an insurance policy for his mother. Consequently, he has complete notes in his diary of her height, weight, and the waist and chest measurements, etc.

Therefore, he has every detail about the woman, but if the mother were to come in front of him he may not be able to describe her. If you ask, he will try to refer to his diary, and then he will reach for his tape measure in order to take her measurements; but it will be all in vain; because, when he had measured her before, her chest measured 36 inches and waist measured 32 inches. Today, the chest has become 32 inches and the waist has become 36 inches.

Similarly, to understand what is *atma* through the study of the scriptures is one thing but to actually know it by personally experiencing it and by being one with it is another thing.

Having exhausted all other means, after the child could not provide any clues to the police they made him stand at such a spot from where all of the women visiting the fair would pass by. For his protection a policeman was also deputed with him. The policeman instructed, " Carefully pay attention to every woman who goes by here and look for your mother."

This results in one clear conclusion that this child himself has to find his mother, and that no one else is going to be particularly helpful to him - not even the police.

Similarly, every soul-seeker has to search for his soul himself. You can not accomplish much by entrusting this task to others. You

can not even rely on your *guru* (teacher, sage). The highest principle is for us "to help ourselves."

Every time a woman would pass by, the policeman would ask, "Is that your mother?"

The child would respond, "No."

This went on for a while and eventually the policeman got very irritated and said, "Why do you keep responding with a no, no ... look carefully."

Can you imagine one to have to be that careful in recognizing one's own mother; you will spot her in the very first glance, but how do you argue with a policeman?

Just because the policeman is mad and irritated at him, the child cannot falsely admit to someone else as being his mother. And, even if he were to admit out of fear that she is, then that wouldn't be the solution to find his mother; because she also has to admit that this is her son. However, if for any reason she were to falsely accept him to be her son that wouldn't make this child her son.

You might question why would any woman do such a thing? But, she might; if she is unable to bear children of her own, then in her greed to have a child she might admit. After all the police is quite capable of getting anyone to admit to anything. Don't you know this? But, the fact remains that this alone will not help the mother to find her child and the child to find her mother.

It is similar to the situation if a teacher has to explain himself repeatedly and he gets irritated because despite his repeated clarifications we do not follow him; then out of fear of being embarrassed we might admit that we understand him. But, the fact is that simply admitting so is not going to do the job.

A respectable wealthy man asked a guru, "What is *Bhagwan-Atma* and how can we discover it?"

The guru explained for about five minutes and then asked, "Do you follow?"

Humbly, the man replied, "*Guruji*, no".

The guru explained for another five minutes and again asked, "Do you now understand?"

Hearing "No" in response, the guru disappointingly started explaining again, by examples, and again asked, "Is it now clear or not?"

In response to the answer "No" again, he asked irritatingly, "Do you have any sense at all or is it all empty up there?"

Embarrassingly, the rich man replied, "Oh, I understand now." After all he was a respectable man and seeing that it was a matter of respect he just pretended to have understood. However, the child does not have the problem of being a respectable man.

Therefore, without seeing his mother he is not about to admit any such thing; because, he is not worried about his respect - he wants his mother. Those who care for their respect more than their soul, they may find respect but will not find soul.

When again and again the child continued to repeat "No", the policeman got annoyed and said, "Why should I bake myself in the sun? You are the one who has to search for your mother. I am going in shade and you go ahead and keep looking at every woman; when you find your mother, you let me know."

Having said so the policeman went across and sat down in shade. The child also took a sigh of relief; because the policeman was of no help; unnecessarily he was being disruptive and was causing distraction.

Now, after getting rid of the policeman the child can concentrate completely and independently in searching for his mother.

Similarly, when a person committed to discovering his soul is deeply absorbed, he does not like unnecessary interruptions or conversations; because they disrupt his concentration.

The fierce intensity with which the child is searching for his mother, if we kindle the same intensity in pursuit of our *atma* then there will be nothing preventing us from finding it.

This child has a very good idea of the consequences if he can not find her by sunset. He will have to spend the entire night alone in the darkness of the cell at the police station and then who knows what else might be in store for him there? And, that is not the only motivation. If he does not find his mother at all he may then have to spend his entire life begging. Mere thought of all of this gives him shivers, and therefore he forgets everything and gets absorbed in search of his mother.

Similar to the situation with this child, just imagine that if by the end of this life we do not find *Bhagwan-Atma*, that we will be wandering for ever through *chaurasi-lakhi* (8.4 million) forms of lives in four *gatis* (categories of life form: celestial gods; humans; hell beings; animals and plants) in the darkness of this vast universe. We will be suffering beyond our imagination. If we could truly imagine this we wouldn't be wasting this precious human life in greed and passion.

Let someone tell that child that he has been standing in the sun for too long; that he should now go and sit in shade, eat something, play and entertain himself; and that he can resume the search for his mother later, and there is no hurry for that now, there is ample time for daylight left.

Do you think that child will listen to any such suggestion; that he will go and sit peacefully in shade, eat his favorite food, play and entertain himself? If not, then how can we do all of this, but we are doing all of this; - it shows we do not have the same agonizing attitude in searching for our *atma* as this child does in searching for his mother. Obviously, we are not doing as much *purushartha* (hard work) for the attainment of our soul as is necessary - that is why we are not able to achieve *Bhagwan-Atma*.

It is not that this child will go hungry. He will eat, but he will not enjoy his food. Even if he is not able to tolerate the heat of the sun, he may rest in shade for while but his focus will remain his mother. There will be no room for playing or pleasure in his mind.

Similarly, the person in pursuit of the soul does not have to go hungry, but he does not find his life complete by indulging in food

only. Although he will eat healthy food, but there will be no question of his eating non-vegetarian food. Being weak he may live in the midst of comforts, but his mind will always be directed towards his soul. The question of any leisure time for playing and entertainment does not even arise.

If the child who is busy searching for his mother does not have time for playing or entertainment then how can the one in pursuit of *atma* have the luxury of doing so?

One is destined to enjoy *sanyog* (*karmic* fruits) according to one's *punya* or *paapa* (wholesome or unwholesome *karmas*). He has to spend his life accordingly. If the *punya-yoga* (fruits of meritorious *karma*) emerges, then he may be blessed with great many worldly comforts - he may even get to live in a palace. Although he may live in the palace and may not convert it into a hut, yet he will not thrive himself in the comforts and conveniences; his internal being remains absorbed in the virtuosity of *Nij-Bhagwan-Atma* (his own soul).

Just like the child who must find his mother before sunset; similarly, before the sun sets on our life we must find *Bhagwan-Atma* - such undeterred resolve is necessary for every soul seeker; then only it can happen.

Suppose the fair had opened at 10:00 a.m., and will close at 6:00 p.m. Thus it is overall an eight-hour fair. Similarly, let us assume our life will span over eighty years. By this account, ten years of life is equivalent to one hour of fair. That is, if we are born at 10:00 a.m., then within an hour we will turn ten years in age. At 12:00 noon we will turn twenty years, at 1:00 p.m. we will turn thirty years, at 2:00 p.m. - forty years, at 3:00 p.m. - fifty years, at 4:00 p.m. - sixty years, at 5:00 p.m. - seventy years and at 6:00 p.m. - eighty years.

It is 2:00 o'clock during the daytime; but since the child has not yet found his mother he begins to get restless; because he can imagine what will happen to him if doesn't find his mother.

Oh, brother! For so many of us it is already 4:00 o'clock. It is 4:00 o'clock - meaning we are sixty and have yet to find *atma*. If we while away another two hours like this, that is if we spend another



ten to twenty years, then what will happen to us? Like that child can we not imagine? Just once think very seriously about this matter.

This precious life is getting spent in vain and we are indulged in pleasures and passions; what will happen to us?

The *atmarthi's* (soul-seeker's) viewpoint has to be exactly like that of the child. Just like in the process of searching for his mother the child is looking at many women, but his eyes do not set on any one of them. As soon as he determines that is not his mother, he turns his eyes; he does not keep looking at the same woman. He does not dwell on that although she is not his mother she is pretty; that she must be somebody's mother; let us find out whose mother she might be? He does not get wrapped in such curiosity; he does not prolong his curiosity relative to these. Thus, he instantly removes his attention from items that are unrelated.

Similarly, the one on a journey in search of his soul should not unnecessarily prolong his curiosity in knowing the substances that are external to the soul. By whatever means they have appeared in his knowledge, as soon as he has come to realize them he needs to give rest to his curiosity for any of these unrelated substances. After encountering an external substance, whether by any reason or without any reason, continuing to dwell on that substance should not be the characteristic of the person seeking the soul.

The beauty of another woman does not enamor the child in search of his mother; he simply wants his mother; what is he going to benefit from any other woman? Being busy in searching for his mother when does the child get any time to assess the beauty of other women, and, where does he have the persona capable of falling for them? He is completely absorbed in search of his mother.

In the same way what will *Bhagwan-Atma* achieve by the worldly pursuit of external substances or by falling in love with them? When does the soul seeker even have that much time that he can spend on admiring the beauty of others; where does the soul seeker even have the interest in falling in love with external objects? He remains completely committed to the discovery of his soul.

What is there to know or to not know about other's mothers? The child just wants his mother. Similarly, with respect to the external objects what is there to know or to not know; we simply need to achieve knowledge of our *atma*; because only by the knowledge of *Nij-Bhagwan-Atma* we are going to achieve the state of ultimate bliss. This is why according to the Jain literature the one in pursuit of the soul achieves *sugati* (desirable life-form) and the one in pursuit of the externals achieves *durgati* (undesirable life-form - full of miseries).

Just like the child knows the other women but doesn't run after them; he does not embrace them; but once he finds his mother he will not only recognize her, he will run after her; he will embrace her. He will get completely absorbed in her; he will become one with her- he will find comfort in her.

Similarly, the soul-seekers do have knowledge of the externals but they do not remain attached to them; they do not get absorbed in them. But when *Nij-Bhagwan-Atma* becomes known in the knowledge of the seeker he will not only know it but will steadfastly focus on and be absorbed in it; he will reside in it and become one with it. He will find infinite comfort in it.

This state of extremely joyous encounter with the "self" is itself *samyak-darshan*, *samyak-gyan*, *samyak-charitra*. It is the road to salvation, the only panacea for happiness, key for becoming God; it is our *dharma* (principal goal; duty). What else can we say - this is the only deed worth doing in life. This is what is referred as resorting to *svadravya* (specific being of oneself), the most desirable state. This also serves to negate the binding of *karmas*. .

Now, assume for a moment that the child happens to spot his mother and has fully convinced himself of this fact that she is his mother. Do you think he will immediately run to his mother or to the policeman to notify him that he has found his mother? He will certainly run to his mother; because, firstly he was already suffering immensely due to being separated from his mother, and secondly there was danger in that by the time he would go to inform the police she could once again disappear from his eyes.

Therefore, he would immediately run to his mother; and not just run to her but he would cling to her; mother and son would become one, inseparable, in the form of one entity.

Similarly, when the soul encounters *Nij-Bhagwan* in its knowledge, it doesn't run to inform its teacher or anyone else about such an experience; instead it submerges in *Nij-Bhagwan*, it absorbs in itself, it becomes one with it, it becomes inseparable and free of all miseries.

When the child runs towards his mother the policeman gets worried. He too runs after him. The policeman is afraid that it would become harder if the child were lost in the crowds; because his report is already documented. It could get him fired if the child were to be lost while being in police custody.

When the policeman reaches there, what he observes is that the child is fully clung to the woman and that they have become as if one - both absorbed completely in each other.

Despite seeing them as one, being a creature of habit the policeman asks very authoritatively, "Is she the one who is your mother?"

Was there still any need for such a question? Is it not clear from their emotional meeting that they are the lost mother and son who have been searching for each other? If one cannot draw the right conclusion even after observing such an emotional scene, then what else do you gain by telling him any more?

Similarly, after observing the state of an individual who has discovered his soul, if you cannot sense that he has achieved that, then there may be nothing further to be gained by telling you about that.

You are already quite familiar with the ways of the police. There is no point in arguing with them; because even after you tell them that she is your mother, they can still ask if you have any proof? For example, it is customary in this society that a lost article is held in police custody, a case is prepared, and then one must identify the

article while it is mixed with several other articles; even then we do not know if the claimant would receive it or not.

If we happen to misplace a watch, and if someone were to deposit the same with the police, then you can take it for granted that it would be extremely difficult to recover it from there. They will make a case out of it, and we will have to identify it from a collection of many other watches. Just ask yourself how easy would it be for you to identify your watch from a collection of watches made by the same company? If not, then you can well understand how hard it would be to find the watch?

Therefore, it is of no use to get too involved with the police. It is better that whatever they ask you answer politely; because what would you do if they decide to take into custody both the mother and the son?

This world is no less than the police. There is no point in getting too involved with it; the people can ask what proof do you have that you have attained enlightenment; then do you think the enlightened ones will be wandering around submitting proofs of their achievement? If they were to do so, they will be subjected to unending scrutiny of proof after proof. Thus, the enlightened ones do not get involved in such affairs of the world. That is good for everybody.

Does that child have to announce that he has found his mother? It is quite conceivable that they would search for a missing child or a missing mother; they would even put advertisements in newspapers. However, no one announces or advertises after they find the missing person.

Similarly, it is quite conceivable to investigate during the process of searching for soul, which in fact does happen and should happen; but after discovering the soul there is no reason for an announcement to that fact; there is no reason to advertise about that either.

One would often encounter photos of missing people in the newspapers, but no one would see photos of people after they are

found. That would be considered a cheap way of promoting someone's affluence. Similarly one's announcements of claiming to be an enlightened one are considered a cheap way of seeking world fame.

The fact that the child has found his mother is itself sufficient. He does not seek any glory in having found her; similarly, the enlightened ones are contented to attain their soul, and are not motivated by the glory of their enlightenment. For the child, finding his mother is sufficient; he is absorbed in her, extremely satisfied, and fully contented. He doesn't wish for anything else. Similarly for the spiritually enlightened ones the attainment of their soul is sufficient; they stay absorbed in it, and remain satisfied with it; they are completely contented, and do not wish for anything else. They are not concerned that the world should know they have attained enlightenment.

The child has found his mother, that's all; he is absorbed in her and contented with her; but, the mother does have a problem: she had announced that anyone who finds her son and brings him to her would receive a reward of \$500 from her. Who deserves this reward - the police, the child or the mother?

The police have not done anything, and as for the mother it is the child who has discovered her, and as for the child it is she who has discovered him. The police don't deserve the reward, but the mother has to give the reward; the child is the only one left, but the child does not want the reward, he wants his mother whom he has already found; he has no attraction for the award. He is so contented with his mother herself that he hasn't even paid attention to the reward.

Brothers, the notion that police did not contribute anything is also not correct. After all, the child conducted search for his mother while being in police custody, and did so under the guidance of the police. Had he not been in police custody, any gang of kidnappers could have kidnapped him.

If the police had not made him stand at a central traffic location, he would have wandered all over the place and would not have run

into his mother. The police suggested to him such a spot that it was almost imperative for every woman to pass by it; that is why he found his mother.

That is why the reward should go to the police. Even after this much hard work what else have the police gained? The child has found his mother, and the mother has found the child. But what did the police get? They are deserving of this award, and if that too you do not want to give, then that wouldn't be right.

Similarly, only under the care and guidance of the *gyani gurus* (enlightened teachers) can one begin the *purusharth* (hard work) of discovering the soul. If one is unable to seek guidance from the right teachers, there is danger of wasting the whole life in the company of wrong teachers. Thus, without proper guidance from the *gurus* one can waste the entire life entangled in futile talks. Therefore, for uplifting the soul, the company and guidance of the *gurus* plays an important role.

The *guru* instead of remaining progressively absorbed in his own soul guides and directs his student; in return, what else does he get other than the respect? The soul-seeker would find the soul, but what would the *guru* get other than wasting much of his time? Even then if we do not at least give them our respect, that wouldn't be fair. Therefore, the *gurus* receive the respect in *nimitta-roop* (in the form of an external efficient cause), and they should, because this itself is the parting or the union of what we refer to as *upadan-nimitta* (external efficient material cause).

Just like that child in search of his mother divided the universe of women in two parts: one for his mother only, and the other for the rest of the women.

Similarly, the soul seekers must also divide the universe in two parts. In one part they should keep the *Svadravya* (self-substance), that is, *Nij-Bhagwan* (the soul). In the other part belong all the rest of the substances except the soul.

Just as with the child, attempting to search for his mother, the rest of the women are there for him to simply watch and identify;

but his mother will be there for him to embrace and cling to. Similarly for the soul seeker there are innumerable items to be observed and experienced; but there is only *Nij-Bhagwan* that is worth focusing on and to be completely absorbed in. It is *Svadravya*, which leads to *sugati* (good destiny), that is worth pursuing; it is our soul that deserves establishing oneness with, and not the *par-dravyas* (substances other than our soul) that lead to miseries. That is why it is said in "*MokshaPahud*", written by Acharya Kundkund, that-

*"Pardravya se ho durgati nij dravya se hoti sugati;  
yahe jankar rati karo nij mai ar karo par se virati."*

(That is, "Substances other than the soul lead to miseries but the discovery of soul leads to true happiness; now that you know this fact, be absorbed in your self ('*Nij*') and give up pursuit of all other substances".)

Similar to the pursuit and devotion of the child in search of his mother, the soul seeker must also be equally devoted and absorbed in pursuit of the true nature of the soul. At every moment there should be *Svadravya*, that is, *Nij-Bhagwan* in his mind. Without real and deep interest one cannot succeed in any endeavor in this world. Then, how can one expect to succeed in being a victor over the soul without truly an earnest and deep effort?

May all soul seekers be rid of the *pardravya* and find the ultimate bliss through the pursuit and experience of *Svadravya* - with this wish for your well-being I rest. ■

## **PRECEPTS OF BHAGWAN MAHAVIR**

1. All souls are equal - none big or small.
2. God is not some different entity. By dint of one's supreme effort anybody can attain godhood.
3. God does not create or destroy things in this universe - he only knows them.
4. The nature of our souls is knowing, not indulging in passions.
5. Never hurt the feelings of others.
6. Telling lies and intention of telling lies are sins.
7. Theft and intention thereof are evils.
8. Lead a life of abstinence, never indulge in anger, and never have pride of any sort.
9. Deceit and perverseness of feelings should not be indulged in.
10. A greedy person is always unhappy.
11. We are unhappy on account of our own faults and can be happy by removing them.



## ENGLISH PUBLICATIONS

1. Tirthankar Mahaveer and his Sarvodaya Tirth  
(Hindi, Marathi, Gujrati, Kannad also)
2. Dharam Ke Dash Lakshan  
(Hindi, Marathi, Gujrati, Kannad, Tamil also)
3. Kramabaddha Paryay  
(Hindi, Gujrati, Marathi, Kannad, Tamil also)
4. Know Thyself  
(Hindi, Gujrati, Marathi, Tamil, Assami also)
5. Tirthankar Bhagwan Mahaveer  
(Hindi, Gujrati, Marathi, Kannad, Tamil, Assami also)
6. Non-voilence : In the Light of Mahaveer  
(Hindi also)
7. Kundkund Shatak
8. A Short Reader to Jain Doctrines
9. Balbodh Pathmala Part I  
(Hindi, Gujrati, Marathi, Kannad, Tamil, Bangla also)
10. Balbodh Pathmala Part II  
(Hindi, Gujrati, Marathi, Kannad, Tamil, Bangla also)
11. Balbodh Pathmala Part III  
(Hindi, Gujrati, Marathi, Kannad, Tamil, Bangla also)
12. Vitrag-Vigyan Pathmala Part I  
(Hindi, Gujrati, Marathi, Kannad also)
13. Vitrag-Vigyan Pathmala Part II  
(Hindi, Gujrati, Marathi, Kannad also)
14. Vitrag-Vigyan Pathmala Part III  
(Hindi, Gujrati, Marathi, Kannad also),
15. Tatwagyan Pathmala Part I  
(Hindi, Gujrati also)
16. Tatwagyan Pathmala II  
(Hindi, Gujrati also)
17. Moksha Marg Prakashak
18. I Myself Am Bhagwan



**Dr. Hukamchand Bharill's** name is prominent today among the high-level learned persons of Jain community.

Born on Jestha Kirshna Ashtami, V.S. 1992, corresponding to Saturday, 25th May, 1935, in a religious Jain

family of Village Barodaswami, Distt. Lalitpur, U.P.(India). Dr Bharill, after having received the degrees of Shastri, Nyayatirtha, Sahityaratna and M.A. made a research on the subject of 'Pandit Todarmal : Vyaktitv Aur Kartritiv' and got the degree of Ph.D. from Indore University, Indore, The Jain community has also from time awarded him degrees of "Vidyavachaspati", "Paramagam Visharad", "Tattvevta", "Vanivbhushan", "Jain Ratna", "Adhyatm Shiromani", Adhyatm Divakar" etc.

Dr. Bharill, sermoneer of easily understandable, logical and attractive style is today a mast popular spiritual spokesman. Thousands of listeners in the country and abroad always remain anxious to hear him. In spiritual sphere, there may not be a single home where the cassettes of his lectures are not always heard and his lectures are not always heard and his literature is not available. To deliver lectures on Jain Faith and Philosophy, he has been abroad - America, Europe, Arabian and African Countries, Japan etc. many times till now.

Dr. Bharill has written 53 books and edited several publications, which are most studied by the Society. You will be surprised to know that more than 40 lacs copies of his books, translated in eight languages, have reached to the public.

He is an editor of spiritual monthly, having top-most circulation, Veetrag - Vigyan (Hindi & Marathi ).Further, he is the main pillar of all the spiritual activities conducted from Pt. Todarmal Smarak Trust.

He is the best pupil of Gurudev Shri Kanji Swami and has made unprecedented contribution to the spiritual revolution accomplished by Swamiji. All activities of his mission being conducted from Jaipur, are the result of Dr. Bharill's foresightedness and unique direction.