



JAIN SUTRAS DECODED

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JAIN SUTRAS DISCOURSE I

UNDERSTAND AND TRANSCEND

From a Discourse by SPH JGM Bhagavān Nithyananda Paramashivam
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March 6, 2007

Namo arihantanam Namō siddhanam Namō ayariyanam
Namō uvajjhayanam
Namō loe savva-sahunam

Eso panch namokaro Savva-pavappanasano Manglananch
savvesim Padhamam havei mangalam.



JAIN SUTRAS DISCOURSE I



UNDERSTAND AND TRANSCEND

I welcome you all with my love and respects.
Mahāvīra, one of the greatest enlightened Masters, happened on the planet earth. According to me He is the only Master who is able to create a technology or the formula to reproduce not only enlightened beings, but also to create the purest tradition.



Understand, we can be really proud of one important feature of the Vedic tradition or the traditions which are born in Hinduism. No terrorist group has got their base on this Vedic tradition, the traditions which are born in Hinduism.

The other day there was a discussion. Somebody was telling me, 'Swamiji, people become violent and terrorist, how can you blame the enlightened master or the great master who created that tradition? We can't blame the master if people start misunderstanding his teachings and become terrorists.'

I said, 'No, that Master has to be blamed because he has created a possibility for misinterpretation.' An enlightened Master is responsible and he should be very clear about what should be done, and he should have very clearly expressed what should not be done. An enlightened person is expected to have intelligence about how things can get degraded, and he should create a system which can prevent degradation.





So if I have to see with this understanding, I can say Mahāvīra is the only Master who created the purest tradition.

His philosophy, his tradition, however much it may get degraded, can never accept a terrorist group. It can never be the base for terrorism. Because he has gone to the extreme, he knows how the human mind can slowly, slowly degrade and how the human mind can slowly, slowly do the 'text torturing'.

For example, in our tradition we follow vegetarianism. All our devotees are expected to be vegetarians. Somebody asked me, 'Swamiji, why can't egg be considered as vegetarian?'

Okay, today you say egg is vegetarian. Then you will say, 'After all, a few days later, if I eat the same egg once it becomes a chicken, what is wrong? If I would have eaten it a few days ago, it would have been ok. Now I am eating just after a few days, then why should it be non-vegetarian?' Then you will go on to say, 'Okay, when chicken is vegetarian why not hen?' This is how misinterpretation and natural degradation happens.

Degradation is easily possible if you allow any loopholes. Understand, if there are some terrorist groups in some religion, the enlightened Master or the person who created that religion is responsible. He did not have enough intelligence to create a system without loopholes.



It may be shocking but let me be very clear, if tomorrow some terrorist groups are created out of the teachings which I am creating, which I am giving, I am responsible. I should have the intelligence to talk, and to teach very clearly without allowing any loopholes. It is my responsibility to express my teachings very clearly.

One more important thing we need to understand: many religions claim, 'No, our book is only talking about love and non-violence, but some people have misunderstood and are misinterpreting.'

Be very clear, the possibility for misinterpretation has been allowed in that book. That is the reason you are able to misinterpret and misunderstand.

But you can't misinterpret or misunderstand Mahāvīra. He has gone to the extreme of great spiritual Truths.

Not only has he expressed them in his life, but even in the teachings which he created and in the next generation which he created, he has instilled these great Truths in their purest form.

Understand, you can't instill the great tradition, the great Truth in your next generation if you are hypocritical - if you say one thing and live in the other way.

Your immediate next generation is going to only see you and learn. It is not going to learn from what you are teaching.

They will learn from your teaching, because only the teachings are recorded and kept.

But the first generation is going to learn only what you do.



Enlightenment – To the Point

If the first generation disciples are Truthful, honest, spiritual, without violence, it means the Master lived a pure life, a beautiful life.

Except Mahāvīra there is no other Master who can boast of a beautiful first generation of disciples - enlightened first generation, who did not fight with themselves.

The moment the Master dies, the first thing that happens is a problem and fight among the disciples. Only Mahāvīra can boast there was no fight, there was no trouble even after he left the body.

The first generation of disciples was completely enlightened. The reason is he lived that kind of life.

Actually all these days I did not speak on Mahāvīra's sutras, the Jain Sutras, because I thought people can't digest it. It is too much Truth!

To tell you honestly, when I tell people, please stop smoking, they drop me, not smoking! If you give the Truth as it is, it is very difficult for them.





Man actually needs little lies, little hope for his life. But you can't add this little bit of lies and hope with Mahāvīra. He is a pure energy, pure consciousness. How much you try to misinterpret, you can't do; he is very clear.

You can't entertain people with Mahāvīra. He is not an entertaining philosopher. No. He is Truth in its true form. So I thought let me have a right group, only then I should start speaking on Mahāvīra. Only then I should talk on Mahāvīra's sutras. Now we are going to see not only the sutras directly by Mahāvīra, but also some sutras from His disciples - the Akaranga sutras. The beauty with the Akaranga sutras is that they give you the techniques to apply Mahāvīra's teachings. They become like an applied science. So we will see the teachings from Akaranga sutras also.

Such pure, simple Truths expressed by Mahāvīra - for a normal man it is very difficult to digest. My close disciples used to ask again and again, 'Swamiji, why don't you speak on Mahāvīra?' Because I have spoken on Bhagavad-gītā, Ashtavakra Gita, the Upanishads, on Buddha, on the Sermon on the Mount. So they were again and again asking me, 'Swamiji, please speak on Mahāvīra.' I told them, 'I am afraid that you guys will run away!'

Mahāvīra is a pure Truth. He is not compromising. Understand, he is not compromising. I always tell people, if I speak on Mahāvīra, I am afraid that you may run away because the Truth is in its purest form. You can't add any stories or jokes, you can't dilute. It has to be expressed in a clear, authentic way.

One more important thing, you can't edit Mahāvīra's sutras because there is no repetition. You can't edit. You can't say, 'Oh, these sutras are beautiful, and these others are all repetition.' You can't reduce them, you can't take away even a single word.



He is so clear, straight to the point of enlightenment. He is not starting his works with an introduction. No introduction. He is not preparing you mentally.

See, you need introduction if I am going to say something which I have not experienced, so I have to prepare you. If I am going to say the straight Truth, you don't need an introduction, I don't have to give a big introduction. I don't have to prepare you. Here Mahāvīra is not preparing. No introduction. He is telling the honest Truth.

Many times I am surprised even the so-called followers of Mahāvīra, even the people who are born in the Jain community, do not read or do not give much time to the philosophy of Mahāvīra. They spend more time in front of Mahāvīra's statue. See, you can easily escape from a statue. They spend more time with Mahāvīra's idol because he is just sitting silently, and you can do whatever you want. If you don't do also he will not ask you. But with his words, with his teachings, he will start working on you.

I have seen people go to the Jain temples, sit in front of that Mūrti, and from morning till night they will do all the rituals, but they are afraid to read the literature, the words of Mahāvīra! As long as you are playing with Mahāvīra's Mūrti, you can put flowers, you can put sandal, you can put Prasādam, you can put offerings - you will be working on him. But the moment you read his teachings he will be working on you. But we are afraid of that, we are afraid of allowing him to work on us. It is very easy if you work on him, if you just stop with idol worship.

See, I am not saying idol worship is wrong. It is beautiful if it inspires you to follow him. If it inspires you to follow his teachings and words, idol worship is a beautiful technique. But many times I have seen people use idol worship to escape from the teachings. Then it is dangerous. Understand, please don't work on Mahāvīra, allow him to work on you! Let him work on you. Let the teachings penetrate your being.

Again I request you all, if I hurt you in some way, please forgive me, because the teachings of Mahāvīra are straight Truth.



He is basically by blood a *kṣatriya*. *Kshatriya* doesn't know courtesy, because he is not begging from anybody. A *Brāhmaṇa* will always be courteous, because by his birth he is supposed to receive and eat.

Understand, when I say these words, they don't have meaning for a modern society. In the modern day the *Brāhmaṇa* does not mean he eats from others. I am talking about those days when *Brāhmaṇa* was supposed to receive and eat. So naturally he would be a little humble and courteous. He would think twice before hurting people. But a *kṣatriya*, especially if he gets enlightened, he will not compromise. He will tell the Truth straightaway. And one more thing, *kṣatriya* is not afraid of death, he doesn't bother, 'If you kill me, that's okay but I am going to tell the Truth.'

Arihanta means who has conquered all the enemies, who has killed all the enemies. The first enemy is fear, your own fear. The desire to live, the lust for living is the first enemy. You may say, 'Then should we commit suicide?' No, I am not telling you to commit suicide. But too much of desire or too much of fear that you may die, is the first enemy. *Mahāvīra* has conquered that enemy, the fear. That is the reason he was able to tell the Truth as it is.

One more thing: before entering into any enlightened Master's teachings, or any great Master's teachings, you should analyze to whom it is delivered, for what purpose it is delivered - because you should see the ulterior motive of the teaching. What for are those teachings delivered? You should understand all this to evaluate the purity of the teachings. Understand, the purity of the teachings should be evaluated before you enter into the teachings.



An incident which happened in Swami Vivekananda's life:

One day Vivekananda was sitting and relaxing on the banks of Ganga enjoying a smoke on his hookah. One disciple was sitting at his feet and pressing his feet, doing pāda seva. An elderly gentleman came there; he was a well-learned pundit, a high intellectual. He came to Vivekananda and started boasting, 'I take bath everyday in Ganga three times and I do all the sandhya practices.' And he claimed that he would thus achieve the highest moksha, heaven. Vivekananda said, 'If by just taking a bath in Ganga you will become God, then the fish which are in Ganga are the gods and the holiest creatures. So I can't say just taking a bath in Ganga will make you holy.' The pundit was shocked and he left the place.

After a few minutes one young man came; he was a graduate from Calcutta University. He said, 'Swamiji, I heard that you are a very modern person who does not bother about the traditional things like taking bath in Ganga, doing sandhya and all these kinds of things. I really appreciate your teachings and I am searching for a Master like you. I also don't like all these traditional things.'

Vivekananda said, 'Who told you? Everyday I take bath in Ganga and I worship Ganga. Who told you I don't acknowledge all these traditional things! I respect tradition. I live according to tradition.' The young man said, 'Oh, is it so?' Anyhow Vivekananda gave him a few teachings and the young man left.

The old man had received the teachings which were for him. The young man also received the teachings which were for him. Now the disciple who was sitting at the feet of Vivekananda and watching both the scenes, got confused. He asked, 'What is this? What are you telling? When that old man came you said something and when this young man came, you were telling something else. What do you mean?'

Vivekananda says beautifully, 'That teaching was for that old man, this is for that young man. Who needs what kind of teaching, is given to him. As for you, you press my feet.'



Before entering into the great Truths of enlightened Masters, we should analyze to whom they are given, what the ulterior motive is, what the purpose is; then we should enter into the teachings. Only then we will be able to understand, assimilate and practice the Truth in its purest form. Here **Mahāvīra**'s teachings are given only to liberate you, to give you enlightenment. The goal is achieving the ultimate level of consciousness, experiencing the greatest Truth. See the beauty of these teachings, see the whole philosophy of **Mahāvīra** – it looks negative but all the followers of **Mahāvīra** lived with such richness. See the Jain community - it is the richest community in Hinduism.

We should enter into this paradox. We should analyze how this happens. Here **Mahāvīra** is not giving any management techniques. He is not a management Guru. In the modern day all our philosophies and teachings are used for management. There are so many management books which came based on the Vedic tradition. Even the so-called Masters in the modern day became management Gurus only.

Mahāvīra is not a management Guru. He is not giving you any solutions related to the outer world. But when you follow the very teachings, the expansion of the inner space happens as a side-effect or as a byproduct of that expansion; wealth accumulates around you.

Understand, **Mahāvīra** is the ultimate management Guru - not only for the inner world, but even for the outer world. He never speaks about how to create or manage wealth. All he does is, he creates the beautiful inner space in which you can accommodate many things. He is not talking about **karma yoga**, because if he talks about **karma yoga** you can use those words and make him a management Guru.



The other day I was reading an article in the Wall Street Journal. It says, the Bhagavad-gītā is taking a big shape, and is getting an important place in many corporate companies of the US where they are using it for management.

Mahāvīra is not talking anything about karma yoga. You can easily use the teachings related to karma yoga for management. He is not talking anything. He simply does something in your consciousness, you become a leader. He is not telling that you should become a leader. He just makes you a leader. He creates a beautiful inner space. One important thing you should understand: when your inner space is expanded, when you are living with inner richness, the outer richness follows you. The outer richness not only follows you, it even becomes your servant.



Invoking the Enlightened Energy



Let us enter into the words of Mahāvīra. We will understand how he does this great thing through His unique teachings and techniques. So before entering into the sutras let us all remember the great Master Mahāvīra and all other tirthankaras, the other great Masters, by repeating this mantra. If you all know this mantra, you can repeat. Otherwise at least remember all the great Masters, all the tirthankaras, all the sādhus, all the siddhas, all the acharyas who preserved the science of enlightenment, who protected this science of enlightenment. And let us offer our humble respects to them before entering into their teachings.



Let us pray to them, let them give us intelligence, let them bless us to realize the Truths of their teachings, to experience the Truths of what they are teaching us, to experience what they really want us to learn and what they really want us to do and how they want us to be. Let us pray to them.

*Namo Arihantanam
Namo Siddhanam
Namo Ayariyanam
Namo Uvajjhayanam
Namo Loe Savva-sahunam*

*Eso Panch Namokaro
Savva-pavappanasano
Manglananch Savvesim
Padhamam Havei Mangalam*

Let us first understand this mantra. It is such a wonderful mantra. I will give the translation, try to understand this mantra.

I bow in reverence to *arihantas* or the people who have conquered the enemies. I bow in reverence to *siddhas* or all liberated souls.





I bow in reverence to acharyas. I bow in Ācārreverence to upadhyayas. I bow in reverence to all sādhus. This fivefold salutation destroys all sins.

Manglananch savvesim. Padhamam havei mangalam

Amongst all auspicious things this is the most
auspicious one.

This mantra is an amazing mantra. We should understand a few things before understanding this mantra. See, this great tradition of Mahāvīra starts with this mantra and ends with this mantra. Whatever he has to say, the whole gist of this tradition is this mantra. Please understand they are not worshipping the gods who will give you wealth. They are not worshipping the gods who will give knowledge. They are not worshipping the gods who will give power.



The Levels of Religion

You should understand the psychology of religion. The Truth is man created God in his own mould. If you are caught in ignorance, you worship the goddess of knowledge, Saraswati. Whatever you don't have, you worship that, because you want that. If you are mature, your worship or your ishta devata (favorite deity) also will be mature.

Understand, with a person who has renounced the world, who wants enlightenment, you will never expect that he will be sitting in front of Lakṣmī, the goddess of wealth, and worshipping Lakṣmī.

What is he going to do even if Lakṣmī showers on him? He has no utility for wealth. Wealth has no use for him.

So naturally you will not see a monk sitting in front of a Lakṣmī, Maybe he may worship MokshaLakṣmī (goddess of enlightenment),

not DhanaLakṣmī (goddess of wealth), surely not SantanaLakṣmī (goddess of progeny). So your ishta devata will very clearly tell in which state of consciousness you are living.

Here this whole tradition starts with worshipping enlightened Masters, means the highest conscious beings.

Understand, there are different levels in religion. If you are caught in ignorance, the lowest level, you will worship or you will be interested more in fanatic beliefs.

You will expect somebody to give you the readymade beliefs. You will not analyze. Any charismatic leader is enough to take you for a ride. Second, if you are fear-oriented, if you are fear-based,

if you are afraid and you want the god who will remove fear from you, you will worship gods with big swords and with too many weapons, having eighteen hands and twenty hands and all kinds of weapons.



But here you are worshipping arihantas and siddhas who are sitting in meditation. You are not worshipping gods who have too many hands. If you are fear-based, if you are caught in fear, you will create a god who has too many hands and too many weapons so that you will be protected by at least some weapon.

And if you are greed-based, naturally you will worship the gods and goddesses who give wealth, who promise you wealth - Lakṣmī or any gods and goddesses who shower gold coins. If you see Lakṣmī's statues and photographs, you will see that she is showering gold coins. It is just the projection of your fantasy, nothing more than that.

If you are greed-based it is very easy to exploit you. If somebody comes and gives you just a verbal promise, it is enough. If he creates such words that your fantasies will be fulfilled through him, you are gone. This is a real incident which happened:

An astrologer used to come to our ashram. Earlier he used to come in a two-wheeler. One day suddenly I saw him in a new car. I asked him, 'How do you suddenly have a new car? Did you win any lottery?' He said, 'No, no Swamiji, these are all happening because of Lakṣmī yantra.' I asked, 'Lakṣmī yantra? I have never heard of this. Who gave you this?' He said, 'No, no, nobody gave me, Swamiji, I started giving to others!'





If you are greed-based you will worship the gods and goddesses who promise wealth.

If you are logic-based, you will be at the next level; you will worship philosophers. You will worship the people who give you words. The person who gives you words is worshipped, respected.

You can't call all these four levels as a religion. They are not religions. They cannot give you solutions. They can only give you support. Understand, these four levels will give you only support, not solution. Totally there are seven levels. The first four levels can't be called as religions. It is just a sort of support.

In the next three levels, you will see the true spirituality. Love-based system means you will worship a person who radiates love. You will be attracted towards the person who radiates love. The next is meditation-based. Here you will be attracted to a person who is sitting in meditation, who is radiating peace, who is radiating energy, who is radiating life, who is radiating consciousness. The last, the ultimate, is celebration-based. It is led by one who is not only radiating, but who can also make you radiate the same energy, who can share, who can create that ambience, who can create that energy in you also.

Arihanta means not only the person who has achieved himself, but who can also reproduce it, who can create it in you also. This is the religion, the tradition based on enlightenment.



Understand the seven levels: ignorance-based, fear-based, greed-based, logic-based - these four are preliminary levels. You can't call them as religions. They are support, not even solutions. It is like adding little oil to you and making you run in the same way. It is like when too much friction happens, you need to add little oil to reduce the friction. In the same way these four levels are like a little oil to run your machine. They won't give you solutions.

The other three levels, higher levels, are love-based, meditation-based and celebration-based. The celebration-based systems are based on joy, bliss and ananda. Here they worship, bow down to the great energies and Masters who are love-based, meditation-based and based on celebration, enlightenment, ananda and ecstasy. One more thing, if your core message is love, meditation and enlightenment based, maybe outside your temples you can have few statues also, nothing wrong. They are like a visiting card - 'Please if you are greed-based, fear-based, ignorance-based also you can come, you are welcome; we don't say you can't come. But please come beyond that. There is something beyond.' If you keep the love, compassion, meditation and celebration as the main *mulavigraha* or the main base, you can have few of the other things also on the outside, nothing wrong. But there are some traditions which started keeping the fear-based, greed-based, ignorance-based things in the main altar. That is where their corruption started. That is where dilution starts. That is what I call a dangerous distraction.

As long as our focus is towards the main Truths, corruption or dilution is impossible. Somehow, Mahāvīra, a great Master, managed to create a tradition without dilution, without corruption. Still the main Truth even after 2500 years is the same. Still the core is the same, still the religion is love-based, meditation-based and enlightenment-based and celebration-based. Maybe in course of time there is a little bit of fear base or greed base but that is not the core. That is not the Truth. The dilution also is not able to affect the Truth or the core.



Namo Arihantam!

Here Mahāvīra starts, **Namo arihantanam**, I bow in reverence to **arihantas**, who achieved the highest Truths. They are not only who achieved, but who are also radiating the Truths so much that others who go near them are also inspired to achieve.

Understand, an important Truth, **arihanta** does not mean a person who teaches, it means a person who inspires. You can't reproduce enlightenment by teaching, no. If you can, long before we would have started selling enlightenment. We would have created stores, created websites saying, 'Please visit our website to get enlightened!' And we would have created an 'enlightenment guaranteed' shop. No. Fortunately or unfortunately, you can't create enlightenment in some being by teaching, no. Only by inspiring you can create enlightenment. You can reproduce enlightenment only by inspiring.

Arihanta is the person who radiates the Truth so powerfully, so strongly, His presence is so intense that anybody who comes near him, even if they spend a few minutes around him, they are inspired. The fire is ignited, the transmission of the lamp happens. They feel this is the best state to live in, this is the best space to exist in, this is the best thing which can happen to me in my life.

Understand, if you go near an enlightened being, even if you have spent just two or three minutes around him, suddenly you will feel this is the best thing which can happen to me. If you had that thought in you, only then he is enlightened. Otherwise be very clear, something is seriously wrong with His enlightenment! If he cannot radiate, if he cannot create that inspiration in you, forget about him, there is something seriously wrong in His enlightenment.



Arihanta is a person who has not only become enlightened, but who also radiates it. Just in His very presence, you will feel God. He will become a fantasy in you. He will inspire you so much. He will occupy your inner space so much, either you start working towards achieving that state or you feel I am not able to. Even if you feel 'I am not able to' that's okay. At least you have taken the first step, you have started.

Understand, respect towards an enlightened being is the first step towards enlightenment. It means you wanted that state, because you will not respect anything unless you agree with that ideology. Unless you have a little bit of attachment and feeling towards that ideology, unless you get the subtle feeling that you should also have the same, you will not have respect for that.

If you respect somebody beautiful or handsome, be very clear, you have a subtle desire to be in that state, to have that quality. In the same way if you respect a rich person, there is a subtle desire to have wealth. Anything you respect automatically enters your inner space. When you say, 'I bow in reverence to an enlightened being,' you give respect to enlightenment. Here you are not bowing down to someone who will help you when you are in fear. No. You are not bowing down to a king. No. You are not bowing down to a rich person who will give you money. No. You are not bowing down to a person who will give you logic, philosophy or words. No. You are bowing down to a person who inspires, who puts the seed of enlightenment in you, who helps you to achieve enlightenment.



Total Integration

There is a beautiful commentary or explanation of the Jain Sutras which says, when you sit in front of an arihanta, the ultimate conscious being, without your knowledge, without even your conscious understanding, your whole being is integrated towards that one goal, enlightenment. Understand, as of now you are not one being as you think. Your head is pulling and calling you in one direction. Your eyes are pulling you in the other direction. Your ears are pulling you in another different direction.

Just the other day I was facing a question, ‘Swamiji, in all organizations there is so much of politics. Why are you creating one more spiritual organization? And you know there is going to be so much of politics.’ I told him, you need to understand this important Truth, you don’t need even two persons to create politics, one is more than enough. See, in the morning you will be doing something and in the evening your mind will be telling something else, it means there is politics inside you.

You don’t need two persons for politics, one is more than enough. In the morning your mind will be telling something, and you will work towards that. By evening your mind will be telling something else, and you will try to put your effort towards that. What does it mean? You are already a politician!

You are afraid of politics because of too many different opinions. And you think you don’t have politics inside! So you don’t need two persons for politics, one person is more than enough to create politics. A single person is more than enough to create politics.



The other day I was reading an article in the Wall Street Journal. It says, the Bhagavad-gītā is taking a big shape, and is getting an important place in many corporate companies of the US where they are using it for management.

Mahāvīra is not talking anything about karma yoga. You can easily use the teachings related to karma yoga for management. He is not talking anything. He simply does something in your consciousness, you become a leader. He is not telling that you should become a leader. He just makes you a leader. He creates a beautiful inner space. One important thing you should understand: when your inner space is expanded, when you are living with inner richness, the outer richness follows you. The outer richness not only follows you, it even becomes your servant.



I should tell you a true incident about how God suffers by the politics of the trustees. There is politics amongst the trustees but ultimately God is put to suffering. In a famous South Hinduism temple, there was a fight between the trustees who paid for the rituals and the pujaris who did the rituals. The fight started for the simple reason - whether you should put a U-shaped mark or the straight vertical mark on the forehead of the temple elephant. Among the Vaiṣṇavas marks, there are two to three varieties. They call it vadagalai and thengalai. It means it is just a straight line or U-shape. Curve or straight line – that is the problem. And not even on god, this was a fight on the temple elephant that somebody had donated!



Understand, it really happened. I wanted all of you to know, it may look funny, but it happens in every temple. You may not publicize all these things, but it happens in every temple.

The fight was whether to put the U-shaped mark or the straight line mark on the temple elephant. The pujaris said, 'It should only be U-shaped,' and the person who paid for the elephant said, 'No, it should be only straight line because I paid for the elephant.' And the pujari said, 'You may pay for the elephant, but we are only going to do the mark.'

So the fight went to the local court, the local court gave the judgment: the god who is going to sit on the elephant is wearing only the U-shaped mark, so only the U-shape should be put on the elephant. But the trustees had enough money, so they went to the higher court. The High Court said, the person who paid for the elephant only should decide.





Now the pujaris were very strong with their ideology, they went to the Supreme Court.

Really, understand, I am not telling a story, I am telling the history! Finally the Supreme Court gave the judgment: whenever god is traveling on the elephant it should have the mark of the god which is U-shaped, and whenever the elephant is free without the procession, it can have straight line.

And an important thing, two days after the judgment the elephant died - because the process took fifteen years!

Don't think the story has ended. The story does not end here. Somebody donated one more elephant. Now the pujaris came and wanted to put the mark according to the Supreme Court judgment. The trustees said, 'No, that judgment was for that elephant, not for this elephant. Let us go to the court again!' And till now, for at least twenty five years god is going in procession by walk, not on an elephant! For the last twenty five years he stopped riding on elephant! The fight is between the trustees and pujaris and who is suffering? God.

The same thing happens to us. When your *indriyaiḥ* (senses) suffer, when your *indriyaiḥ* fight among themselves, your consciousness suffers. Understand, when your senses and your mind fight among themselves, your consciousness, your inner space suffers.



The Power of the Presence

Arihanta is a person in whose presence all your senses and the mind are integrated by themselves. Understand, in front of a warrior, automatically you will feel that you are supposed to behave with respect. Just by his presence, you will not talk anything. It is called sthana bala.

Arihanta is a person in whose presence all your senses and the mind are integrated by themselves. Understand, in front of a warrior, automatically you will feel that you are supposed to behave with respect. Just by his presence, you will not talk anything. It is called sthana bala. In Sanskrit we use the word sthana bala. Anybody who holds that seat, that very sthanam, you just go in front of him and sit silently and come out. Just the very sthana bala, you will be frightened.

In the same way, in the presence of the arihanta, just the very presence, just the sthanabala, your senses will be integrated. Your inner personality, your mind, indriyaiḥ, buddhi, chitta, everything will be integrated. Because all your senses know - he has killed all his enemies; and any moment he may kill me also, so let me be silent.

For example, if you go and sit in front of a person who has committed a hundred murders, will you dare to talk? Will you oppose him? No, unless you are mad!

You know he has killed all his enemies, so if you give him an idea that you are also his enemy, simply you will be killed. You will keep quiet. In the same way all your senses and your mind know an Arihanta has killed his enemies. Arihanta is one who has conquered all his enemies, so naturally your mind feels he will kill it also.

So the mind says, 'Better let me keep quiet.' Your personality will be integrated just by his presence. Understand, this bowing down and remembrance will invoke the presence of these Arihantas. You need to understand an important thing, remembrance is not just thinking. In the case of ordinary things like a flower or a sweet, remembrance is just thinking.

But when it comes to enlightened beings, remembrance is invoking their presence. It is called avahanam. When you remember enlightened beings, they are there in front of you. You invoke their presence because constantly they are waiting, they are available .

They are waiting just to help you. Please understand, when you remember some object of the outer world, that object doesn't have the intelligence or power to appear in front of you, to be there in front of you. But enlightened beings are not objects. They are energy and intelligence.

One more very important thing you need to understand: enlightened Masters even if they leave the body, will have to retain their sukshma sareera, subtle body, till all their disciples and followers become enlightened.

They have to make themselves available. They have to be available for all of you. Please understand, till you all become enlightened, they can't disappear, even if they have given up their bodies.



Presence Beyond the Body

One more thing, for an enlightened being, even while he is in the body, he is not touched by the body. I always tell people, enlightened Masters are not present as you think, and they are not absent as you think. See, always when some enlightened Masters die, you think they are absent. No. In the same way, when some Master is in the body, you think he is present just like you. No. Enlightened Masters are not present even while they are in the body as you think. They are not present, it is their presence.

Understand, when an enlightened person is in the body, he is not present as you think. He is present in a totally different dimension. He may be in front of you but he is not present as you think. He is in a different space. His body may be visible to you, but he is in a different space. In the same way even after he leaves the body, he is not absent as you think.





A small incident which happened in the life of Nisargadatta Maharaj, a great enlightened being who lived in India:

Somebody asked him, ‘Master, you say enlightened beings don’t have karma. Then how are you speaking with us? How are you able to talk without getting the karma of that action?’ Nisargadatta Maharaj says, ‘I am not talking to you.’ He is talking and he is saying ‘I am not talking to you!’

The disciple was completely confused. He said, ‘What are you saying ‘I am not talking to you?’ You are talking to me, and you are saying ‘I am not talking to you!’ Then Maharaj says, ‘Because you want, you are getting the answers from this system. This system is programmed to respond like a voice mail, it is an automatic intelligence which responds to you, that’s all. Otherwise this system itself does not have an ego like you.’



Understand, you can't say an automatic replying machine is a living mechanism. No. It just responds to you because you wanted somebody to respond. Maharaj says, 'I am responding to you because this is the way you wanted.' And he says beautifully, 'If somebody approaches me with an attitude of dasa bhava, as a servant, I look like a leader. If somebody approaches me with the attitude of a disciple, I look like a Master. If somebody approaches me with the attitude of a son, I look like a father. So whatever attitude they have, I just reflect it. I just fulfill what they want. Otherwise I myself don't have any identity or ego.'

He says, 'I am not talking to you. You are listening to the answers which you want to listen, which you need to listen.' That's all. It is an automatic replying system. So enlightened Masters are not present as we think. In the same way, enlightened beings who have left their body, are not absent as you think. When they had a body, their presence had a body. When they leave the body, their presence does not have a body, that's all. Otherwise having a body or not having a body is in no way going to disturb or change your connecting with that Master.

Understand, as far as Masters are concerned, whether they have the body or not, it does not disturb them. It does not change anything. They don't miss anything. So do not think, just because they don't have a body, you can't experience their presence. This simple remembrance can invoke their presence immediately, in that very moment, wherever you are. Remembering them will simply create their presence because they are waiting - they are waiting to be called. In the advertisements you see, 'Operators are waiting for your call, please call now, call now, call now!' In the same way Masters are waiting, 'Please chant now, chant now, chant now!' They are waiting, available. All you need to do is remember them.

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Just the remembrance is enough. You will see that their presence is in front of you. They are not absent as you think. Just because you are not able to see the stars, you can't say the stars don't exist. In the same way just because you don't see them with your eyes, you can't say Masters don't exist.

Only one benefit if the Master is with the body is, you may be able to feel him with all your five senses. If he is without the body you have to feel him, experience him only in the inner space which is beyond body, that's all. But you can verily experience him because Masters can't disappear till you become enlightened.

Before every initiation, all the Masters, enlightened beings, take a vow. Understand, during initiation don't think only you take vows, or only you make commitments. Master also makes commitments.

He says, 'Till you become enlightened, the energy which is working through this body, even if this body is dropped, will help you and assist you till you reach the same state in which I am living.' That is the commitment all the Masters give. Till you reach, achieve that same enlightened state, even if the body drops, the energy promises to guide you. That is the commitment that a Master makes.

Understand, even if Mahāvīra left the body, he has to make himself available to all of us till we become enlightened, till we achieve enlightenment. He has to make himself available. The moment you remember these great Masters, you will see their presence is there in front of you.



Giving up 'I' and 'Mine'

Now the next line, 'I bow in reverence to siddhas, means the liberated souls. You should understand the word 'namo' also. 'Namo' means you offer 'I' and mine, ahankar and mamakar. Na mama. Ahankar and mamakar, you offer both 'I' and 'mine'.

You see, an important thing is it is very easy to offer 'mine', which means wealth. You can very easily give wealth. At some point in time all rich people feel the futility of wealth - because then you can buy anything which money can buy. But after all the basic things, what will you do with the money? Maybe more and more zeroes get added in your bank balance sheet. Only in the pass book or the bank balance sheet you see more and more zeroes getting increased. For those zeroes you give your whole life and you are constantly running, running, running. Finally only the ego of the person who is making you run ends up expanding. And suddenly one day you will leave all those zeroes and yourself become zero!

After some time all rich people feel the futility of wealth. Once they have wealth, they feel it is very easy to give money. I have seen almost all rich people erecting temples in every city. Why? They understood money has no value. Money is valuable only till you achieve all your basic needs.

Understand, we have everything that we need. A right strategy is all we need. Right planning is all we need. And we have enough intelligence. For the first time in the history of humanity, we are facing a situation where so much of intelligence is available, and so many miracles of technology and science are available. We have everything and we can take care of the whole society. All the basic needs can be taken care of, it is not a big thing.



A rich person knows money is valuable only for a common man who has not achieved fulfillment in his basic needs. Giving up the 'mine' is not a big thing for him, it is very easy. But giving 'I' is the real thing. If you give 'I' you become god in that temple. If you give 'mine' you become the person who builds temples, that's all.

Mahāvīra became Mahāvīra because he gave 'I'. He gave away the 'I'. He dropped the ego. He went beyond the ego. He went beyond the 'I' and 'mine'.

Understand, do you want to be a donor or do you want to be the one who is sitting inside the temple? Do you want to become a worshipper or the person who receives the worship? The moment you give away the 'I', you become the one who receives the worship. If you are giving away only the 'mine', you are a worshipper. The person who gives up 'I' and 'mine' both, becomes the arihanta.

Now when you give away your 'I' and 'mine' to the arihantas, you achieve the same state in which they are living. You see, the 'I' and 'mine' is the only thing which separates you from enlightened beings. When you drop this boundary, you become one with them.

There is a beautiful stotra, a beautiful line by a great enlightened master, Ramana Maharshi. Let me repeat the words and then I will translate. It is an amazing line!

*Thandhathe, endhanai
Kondhathe, undhanai
sādhurar yaargolo Arunachala*

This is a verse in Tamil. He says, 'I gave 'me' and 'mine', and got you and what you are having. Who is the winner in this game? Tell me Arunachala. Tell me O Lord!'



Ordinary Being Vs Enlightened Being

Understand, 'I gave up 'I' and 'mine' but achieved you and what you are having. Now who is the winner in this game?' You got only what I had. See, normally what will you have?

Sareera rogamaya, mana sogamaya, atma dukkhamaya, that's all. These three are our property. Sareera rogamaya means the body with sickness. As long as you have head, you will have headache. As long as you have knee, you will have knee pain. As long as you have a body, it will be rogamaya. Sareera rogamaya.

Mana sogamaya. Mind means depression. Understand, if you don't have depression you will feel something missing in you. If you don't have anything to worry about, suddenly you feel empty, a vacuum. And you think, 'What is happening? I don't have anything to worry about. What is going on in me?' You feel lonely, and you catch something and start worrying. And atma dukkhamaya. Your inner is space filled with pain and suffering. This is what is our property.



Now let us see what are the properties of an enlightened being, an enlightened master, the arihanta. Sareera tejomaya, means body with which they are not even connected. Tejomaya means the consciousness-filled body.

See, there is a beautiful verse which says Mahāvīra's body is filled with milk. Understand, it is a metaphysical example. You need to understand that it means he is filled with that consciousness. Do not visualize in a physical way he is filled with milk. The story says when a snake bit him, only milk came out of His body. It is a metaphysical example.



He is filled with such overflowing consciousness. Milk was considered a very sacred thing, an auspicious thing in those days. That is why they used milk as a simile, as an example to say he is overflowing. Sareera Tejomaya means the body which is filled with overflowing consciousness. That is why he doesn't feel like covering His body with cloth. He is radiating His consciousness, he is liberated.

He does not need to cover himself. You see, we cover our body because we feel it is ugly. We don't feel completely settled inside our boundary. We always want to change the dimensions of our body in some way. The moment you think somebody is beautiful, be very clear you are not completely comfortable with your body.

I am not talking about the male and female getting attracted towards each other. No. I am talking about the male feeling, 'This guy is so handsome, I should look like him,' the female feeling, 'Oh, she is so beautiful, I should look like her!'





The moment you start appreciating somebody else's body, it means you are not completely comfortable with your dimensions. You try to work on your dimensions. Be very clear, the other person may be handsome or beautiful but you can't enjoy even a cup of coffee through that body. You have to experience that only through this body you have.

Sareera tejomaya means filled with consciousness, completely comfortable inside one's body. If you are completely settled and completely comfortable - sthiram sukham - then it is tejomaya.

Masters don't have a mind, so there is no description about mind. Atma anandamaya - radiating the bliss.

Understand, surrender whatever you have - means actually what you have. We don't even have something worthy of surrendering, that is the Truth. We don't even actually have something worthy to surrender also. We may think that we have something. All you need to do is have a little bit of intelligence about what you really have. Simply you will surrender. All I am telling you is to see the accounts properly, with open eyes. You will surrender. You will realize sareera rogamaya, mana sogamaya and atma dukkhamaya, simply you will surrender.

There is a beautiful sutra in which Mahāvīra speaks about the past life. The bhashyakara, the later acharyas explain beautifully that the intelligence about the past life will help you to surrender because you will understand you are doing the same nonsense again and again.



When you offer whatever you have with the word ‘namo’ - let me surrender the ‘I’ and ‘me’ at the feet of arihantas, immediately you will achieve what they have. See, to tell you honestly, surrendering is the best way to get the ultimate thing. When you offer whatever you have, simply no other way, they have to open whatever they have. There is no other way. The moment you open up they have to open up. Actually they are already open, only you are stopping them.

The Divine is standing at your door, just open and he will come in. He is knocking, all you need to do is open the door. That’s all. He is knocking at your door. Open, nothing else.

Surrender the ‘I’ and ‘mine’ – change sareera rogamaya, mana sogamaya and atma dukkhamaya to sareera tejomaya, mana sukhamaya and atma anandamaya.

Of course, when it becomes sukhamaya you can’t call the mind as mind. The idea, the name ‘mind’ will be lost when it becomes sukhamaya.

Atma anandamaya means filled with bliss. That is what the word ‘namo’ means. I offer ‘I’ and ‘mine’ to arihantas.

Actually it is a wonderful business - best bargain, offering you and achieving them! You can’t imagine the best bargain.

I bow in reverence to the arihantas.

I bow in reverence to siddhas, liberated souls

I bow in reverence to acharyas who keep the tradition alive.



Respect for ‘Working for Enlightenment’

Understand, even if somebody is not enlightened, if he is working for enlightenment, he is also worthy of respect. That is the important thing you need to understand. See, if a hundred people are running, only one will win, but that does not mean that the people who ran are not worthy of respect. One person can win only if a hundred people can run. If you stop the very tradition of running just because ninety nine are defeated you can't expect that one person will win. No. Only if thousands of people dedicate their lives, that group consciousness, group energy happens which gives inspiration for people to run, then one or two may achieve.

So understand, if I have achieved something in my life it is not just by me, it is by all the sannyasis, all the sādhus, all the acharyas, they all have contributed to me directly or indirectly. Even the confidence which I received by seeing them was the reason for me to continue my running, continue my journey.

I always tell people, understand my enlightenment or whatever I achieved is the gift from this whole tradition. When I saw so many sādhus, so many enlightened Masters, so many mahatmas, so many swamis, I got the confidence I should also become a swami, I should also take up this life.





The group indirectly inspires you and gives you confidence and courage.

Recently we had a **Kumbha Mela** in India. I took all my **brahmacharis** and **swamis** to the **Kumbha Mela**. I told them, 'All of you should come.' They asked, 'Why **Swamiji**? We have so much work in the ashram. One batch can go and one batch can be here.'

This **Kumbha Mela** is attended by two million **sādhus**. Totally the estimated crowd is 90 million with two million **sādhus** and **sannyasis**. I told them, 'Only when you see the two million **sādhus**, you will understand and have courage and confidence on this philosophy of **sannyas**.'

So **acharyas** are also responsible for enlightened beings happening on the planet earth, for people achieving the **arihanta** state and **siddha** state. That is the reason we bow down to **acharyas** also and I bow in reverence to **upadhyayas**.

Whoever is carrying that philosophy, whoever is carrying those Truths, may not have experienced them in His life. A librarian may not have read all the books and become an intellectual person in His life, but he takes care of the library so that other people can experience it. If somebody becomes a great scientist by using a library, the librarian has also contributed. He himself may not have become a scientist, but the person who preserved all the literature is also responsible for that scientist becoming great. So we bow down in reverence to all the **upadhyayas**.

I bow in reverence to all **sādhus**, all the monks and nuns who have dedicated their life to this goal. Understand, this is the only tradition which respects the people who are even traveling in the path of enlightenment. I bow in reverence to all **sādhus**, **namo loe savva-sahunam**. It is actually a great inspiration for all the people who are in the path, who are in the spiritual journey. He says, 'I bow in reverence even to the **sādhus**, monks and nuns who are working towards the great goal, the great Truth.'



Surrender the 'I' and 'mine'

And the next line, beautiful line, this five-fold salutation destroys all sins. Naturally, when you respect the great Masters, the idea to respect their teachings also starts going in you and those teachings will naturally destroy all the sins, engrams in your life.

Understand, sins does not mean the acts which you committed. It is engrams which you carry, **samskaras** which you carry. When you bow down, when you offer the 'I' and 'mine' to **arihantas**, simply the **samskaras** which you carry will be destroyed.

Patanjali says beautifully, 'You don't have to create a canal to get water, just remove the obstruction.' Just remove the obstruction, the water will flow towards you. So you don't have to achieve enlightenment, just remove the obstructions which you are having, the 'I' and 'mine', and you will have enlightenment. It will simply happen in you. You are only stopping it.

The 'I' and mine is the blockage, surrender it at the feet of **arihantas**. One more thing, when the **arihanta** is alive, it is difficult to surrender. You will be afraid that he may take your 'I' and 'mine' away. It is very difficult to surrender when a Master is living.

Let me tell you a small story:

A blind man was trying to find a stick for walking. He was searching for something to hold on to; somehow by mistake he got a frozen snake. He was staying in the Himalayas; in the cold a snake had frozen. He thought that was a stick and he started using it for walking.

An enlightened Master saw this and told him, 'Hey, drop that. In one hour when the sun comes up, the snake will come back to life and it will bite you. You will be killed, please drop the snake. You are not carrying a stick, you are carrying a snake.'



The blind man said, 'No, no, I know it is a stick, you take care of your work, leave me.' The Master said, 'No, no, you are carrying a snake, leave it.' Then the man started shouting, 'I think you don't have a stick, that's why you are asking me to drop mine. The moment I drop it, you will pick up this stick!'

But the Master felt it was His responsibility to protect the blind man from His ignorance. So he forced him to drop the stick even though the blind man beat the Master with the same snake.

Understand, in the same way when an arihanta says drop 'I' and 'mine', you may think, 'He doesn't have what I have. That is why he is asking me to drop it so that he may pick it up when I drop. If I drop my 'I' and 'mine' he might take it away!' No.

The arihanta is not asking you to drop for himself. And now we don't even have that problem, because we have only the presence of Mahāvīra. So understand, sincerely offer yourself at the feet of these great Masters. You will see the conscious transformation starts from this moment. From this moment, whatever samskaras, sins you have will be washed away, will be destroyed.

Understand, the best thing you can ever do in your life is dropping your 'I' and 'mine' at the feet of enlightened beings. The sutra says the best thing which can happen to your life is dropping the 'I' and 'mine' at the feet of arihantas.



So now maybe we will take a few minutes, integrate the whole being and offer the whole thing at the feet of the great enlightened Masters, *arihantas*, *siddhas*, *acharyas*, *upadhyayas* and *sādhus*. Let us do it with full sincerity.

Understand, do not think, ‘I chanted this *mantra* lakhs of times, what is going to happen now? I know this *mantra*.’ No. Now do it with intensity. Tell the Masters, ‘Please use this body, radiate in this body. I have abused this body enough. I abused whatever I have, ‘I’ and ‘mine’, it is time you all take charge of this, and let you all use this. Let me offer the ‘I’ and ‘mine’ at your disposal, at your feet. Let you all fill this body and mind, whatever I have, ‘I’ and ‘mine’.’

Invite the Most Auspicious

Please let us sincerely offer ourselves at their feet. You will see this destroys all *samskaras*. The ultimate thing, the best thing which can happen to a human being, which can happen to you, will happen this moment. It says, *manglananch savvesim, padhamam havei mangalam* - the most auspicious amongst all auspicious things. The best thing which can happen to your being will happen the moment you bow down and you surrender the ‘I’ and ‘mine’ at the feet of these great Masters.

Let us take a few moments, a few minutes. Close your eyes. If you know this *mantra* you can repeat or at least offer yourself with intense devotion. First feel connected to these great Masters, all the twenty-four *tirthankaras* and *arihantas*, *siddhas*, *acharyas*, *upadhyayas*, *sādhus*. First feel deeply connected towards all of them for bringing the science of enlightenment to the planet earth and keeping it alive for so many thousands of years through which we are enriching our life, our inner space.



Namo arihantanam	I bow in reverence to arihantas
Namo siddhanam	I bow in reverence to siddhas
Namo ayariyanam	I bow in reverence to acharyas
Namo uvajjhayanam	I bow in reverence to upadhyayas
Namo loe savva-sahunam	I bow in reverence to all sādhus

Eso panch namokaro	This five fold salutation
Savva-pavappanasano	Destroys all sins
Manglananch savvesim	And amongst all auspicious things
Padhamam havei mangalam	This is the most auspicious one

Carry this one feeling, this one Truth with you now. Just try to retain this attitude that you offered everything at the feet of the great Masters. Just next twenty four hours try to be in the same inner space. Try to retain the same consciousness. Try to retain this same mood for the next twenty four hours till you come back for the next sutra, the next words from these great Masters.

You will see all these sutras do a great alchemy in your being and transform you and lets you all achieve. Let us pray to the great Masters to bless us all to achieve the same eternal bliss, the same higher consciousness. Let us all achieve and radiate the eternal bliss, nithyananda. Thank you.



JAIN SUTRAS DISCOURSE 2

BEYOND DESIRES

Namo Arihantanam: I bow to the enlightened souls

Namo Siddhanam: I bow to the liberated souls

Namo Ayariyanam: I bow to religious leaders

Namo Uvajjayanam: I bow to religious teachers

Namo Loe Savva Sahunam: I bow to all monks of the world

Eso Panch Namukkaro: These five salutations are capable of

Savva Pava Panasano: destroying all the sins and this is

Mangalancha Savvesin: the first happiness among all forms

Padhamam Havai Mangalam: of happiness.



I welcome you all with my love and respects.

Today's subject is 'Beyond desires'. Every Master has to speak on a few things; he has to give his ideas, opinions, definitions on a few basic things. This is the basic need - one is death, another one is life, and the third important thing is how to escape from death and the problems of life. All enlightened beings have to touch these subjects, they can escape even from talking about god. For example, Buddha never said yes or no to questions about god. Whenever people asked about god he would tell, 'Hey, why are you bothered about god? Let us bother about you and me.'



Desire is something which is related to all these three. Desire is life. If you don't know how to handle desire you will face death. And if you know how to handle you will go beyond this cycle, that's all.

Understand, there is no Master who did not talk about desire. It is an important subject that every Master has to address; in some way he has to touch this subject.

Today we will see the great Master Mahāvīra handles this subject of desire from different dimensions, different angles, that empowers you to create more wealth and handle it. These are beautiful sutras (verses); when you practice them, the result will be totally life-transforming.





Aparigraha - Non-possessiveness

Understand, when Mahāvīra says drop your desires and don't possess – aparigraha - live in non-possessiveness, if you don't practice it and directly start arguing, 'How can I live without possessing things? It is life negative, it is not possible,' you will create all words. But if you really understand Mahāvīra and start living in non-possessiveness, if you clear your inner space and make yourself a non-possessive being, suddenly you will see so much of inner space is available.

You will take many risks, because as long as a person thinks that the wealth he is having is too valuable to lose, as long as he possesses, he will never take any step in life, he will not allow the flow happening in his life.

Understand, currency means that which is flowing, it will stay only with people who are allowing it to flow; if you stop the flow, it will stink.

The teachings of these great Masters should be applied in life, then you will see the results are totally different and surprising. You can't imagine the followers of the Master who is teaching non-possessiveness are the richest people! The reason is, when you really understand and create enough inner space, you will have enough courage and energy to take risks.



I tell you, maybe rarely one or two may fail in business, but constantly if you are thinking about it and if you are possessive of a few things which you are having, you are not going to take any risk, you will not allow life to flow. So you will never expand. And to tell you honestly, any desire you have, if you are possessing something, if you are holding something, if you think that that is the most important thing in your life, be very clear, you are holding something smaller than your capacity.

Possessiveness means putting boundary to yourself, it means you are underestimating your efficiency.

Possessiveness comes to you only when you are afraid, only when you are in fear, only when you face insecurity.

Again insecurity means you are underestimating your ability, your capacity.

When a person starts thinking and living with non-possessiveness, suddenly he feels so much of space is available for him -

he can play with so many decisions,

he can play with so many choices,

he can manipulate his life,

his boundary expands.



Responsibility to Become Enlightened

One important thing, if you are enjoying the wealth created by the Jain forefathers, be very clear, it is your responsibility to become enlightened, because that wealth is created by the technology which is created by an enlightened being. If you are enjoying the wealth which is created by Jain forefathers you are bound to work towards enlightenment - it is your responsibility to keep that science alive on the planet earth.

See, the other day, in one of our ashramites' meeting, I was telling the ashramites, 'As long as you run this whole organization with the ideology, with the Truth, this will flourish. Even if I am not in the body, I will see that you all flourish and things happen beautifully. But the moment I see that the Truth or the spiritual ideology is not protected, I will be the first person to destroy this organization.'





I told very clearly, all the disciples were shocked; they said, ‘What is this Swamiji? You are saying you will destroy the whole organization!’ I said, ‘Yes, for the spiritual ideology only the whole organization is getting created, this whole infrastructure is getting created. If the spiritual ideology is not maintained, you are not worthy of and you don’t have the right to use that infrastructure.’

One more thing, Mahāvīra tried a great mystical thing: he tried to create a society in which the souls which want to get liberated take birth with the full opportunity to get enlightened, where all the possibility for enlightenment is available. Enlightenment is the priority for that society, so that any soul which wants to get liberation can choose this community to take birth.

Be very clear, if you have chosen a Jain father or mother, whether you believe it or not, you had a deep thirst for enlightenment. Of course, once you assume the body, you forget it, that is the difficulty. When you assume the body, you forget, because your inner space is filled with different objects.



Surrender the 'I' and 'mine'

And the next line, beautiful line, this five-fold salutation destroys all sins. Naturally, when you respect the great Masters, the idea to respect their teachings also starts going in you and those teachings will naturally destroy all the sins, engrams in your life.

Understand, sins does not mean the acts which you committed. It is engrams which you carry, **samskaras** which you carry. When you bow down, when you offer the 'I' and 'mine' to **arihantas**, simply the **samskaras** which you carry will be destroyed.

Patanjali says beautifully, 'You don't have to create a canal to get water, just remove the obstruction.' Just remove the obstruction, the water will flow towards you. So you don't have to achieve enlightenment, just remove the obstructions which you are having, the 'I' and 'mine', and you will have enlightenment. It will simply happen in you. You are only stopping it.

The 'I' and mine is the blockage, surrender it at the feet of **arihantas**. One more thing, when the **arihanta** is alive, it is difficult to surrender. You will be afraid that he may take your 'I' and 'mine' away. It is very difficult to surrender when a Master is living.

Let me tell you a small story:

A blind man was trying to find a stick for walking. He was searching for something to hold on to; somehow by mistake he got a frozen snake. He was staying in the Himalayas; in the cold a snake had frozen. He thought that was a stick and he started using it for walking.

An enlightened Master saw this and told him, 'Hey, drop that. In one hour when the sun comes up, the snake will come back to life and it will bite you. You will be killed, please drop the snake. You are not carrying a stick, you are carrying a snake.'



The blind man said, 'No, no, I know it is a stick, you take care of your work, leave me.' The Master said, 'No, no, you are carrying a snake, leave it.' Then the man started shouting, 'I think you don't have a stick, that's why you are asking me to drop mine. The moment I drop it, you will pick up this stick!'

But the Master felt it was His responsibility to protect the blind man from His ignorance. So he forced him to drop the stick even though the blind man beat the Master with the same snake.

Understand, in the same way when an arihanta says drop 'I' and 'mine', you may think, 'He doesn't have what I have. That is why he is asking me to drop it so that he may pick it up when I drop. If I drop my 'I' and 'mine' he might take it away!' No.

The arihanta is not asking you to drop for himself. And now we don't even have that problem, because we have only the presence of Mahāvīra. So understand, sincerely offer yourself at the feet of these great Masters. You will see the conscious transformation starts from this moment. From this moment, whatever samskaras, sins you have will be washed away, will be destroyed.

Understand, the best thing you can ever do in your life is dropping your 'I' and 'mine' at the feet of enlightened beings. The sutra says the best thing which can happen to your life is dropping the 'I' and 'mine' at the feet of arihantas.



So now maybe we will take a few minutes, integrate the whole being and offer the whole thing at the feet of the great enlightened Masters, *arihantas*, *siddhas*, *acharyas*, *upadhyayas* and *sādhus*. Let us do it with full sincerity.

Understand, do not think, ‘I chanted this *mantra* lakhs of times, what is going to happen now? I know this *mantra*.’ No. Now do it with intensity. Tell the Masters, ‘Please use this body, radiate in this body. I have abused this body enough. I abused whatever I have, ‘I’ and ‘mine’, it is time you all take charge of this, and let you all use this. Let me offer the ‘I’ and ‘mine’ at your disposal, at your feet. Let you all fill this body and mind, whatever I have, ‘I’ and ‘mine’.’

Invite the Most Auspicious

Please let us sincerely offer ourselves at their feet. You will see this destroys all *samskaras*. The ultimate thing, the best thing which can happen to a human being, which can happen to you, will happen this moment. It says, *manglananch savvesim, padhamam havei mangalam* - the most auspicious amongst all auspicious things. The best thing which can happen to your being will happen the moment you bow down and you surrender the ‘I’ and ‘mine’ at the feet of these great Masters.

Let us take a few moments, a few minutes. Close your eyes. If you know this *mantra* you can repeat or at least offer yourself with intense devotion. First feel connected to these great Masters, all the twenty-four *tirthankaras* and *arihantas*, *siddhas*, *acharyas*, *upadhyayas*, *sādhus*. First feel deeply connected towards all of them for bringing the science of enlightenment to the planet earth and keeping it alive for so many thousands of years through which we are enriching our life, our inner space.



Namo arihantanam	I bow in reverence to arihantas
Namo siddhanam	I bow in reverence to siddhas
Namo ayariyanam	I bow in reverence to acharyas
Namo uvajjhayanam	I bow in reverence to upadhyayas
Namo loe savva-sahunam	I bow in reverence to all sādhus

Eso panch namokaro	This five fold salutation
Savva-pavappanasano	Destroys all sins
Manglananch savvesim	And amongst all auspicious things
Padhamam havei mangalam	This is the most auspicious one

Carry this one feeling, this one Truth with you now. Just try to retain this attitude that you offered everything at the feet of the great Masters. Just next twenty four hours try to be in the same inner space. Try to retain the same consciousness. Try to retain this same mood for the next twenty four hours till you come back for the next sutra, the next words from these great Masters.

You will see all these sutras do a great alchemy in your being and transform you and lets you all achieve. Let us pray to the great Masters to bless us all to achieve the same eternal bliss, the same higher consciousness. Let us all achieve and radiate the eternal bliss, nithyananda. Thank you.



JAIN SUTRAS DISCOURSE 2

BEYOND DESIRES

Namo Arihantanam: I bow to the enlightened souls

Namo Siddhanam: I bow to the liberated souls

Namo Ayariyanam: I bow to religious leaders

Namo Uvajjayanam: I bow to religious teachers

Namo Loe Savva Sahunam: I bow to all monks of the world

Eso Panch Namukkaro: These five salutations are capable of

Savva Pava Panasano: destroying all the sins and this is

Mangalancha Savvesin: the first happiness among all forms

Padhamam Havai Mangalam: of happiness.



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I welcome you all with my love and respects.

Today's subject is 'Beyond desires'. Every Master has to speak on a few things; he has to give his ideas, opinions, definitions on a few basic things. This is the basic need - one is death, another one is life, and the third important thing is how to escape from death and the problems of life. All enlightened beings have to touch these subjects, they can escape even from talking about god. For example, Buddha never said yes or no to questions about god. Whenever people asked about god he would tell, 'Hey, why are you bothered about god? Let us bother about you and me.'



Desire is something which is related to all these three. Desire is life. If you don't know how to handle desire you will face death. And if you know how to handle you will go beyond this cycle, that's all.

Understand, there is no Master who did not talk about desire. It is an important subject that every Master has to address; in some way he has to touch this subject.

Today we will see the great Master Mahāvīra handles this subject of desire from different dimensions, different angles, that empowers you to create more wealth and handle it. These are beautiful sutras (verses); when you practice them, the result will be totally life-transforming.





Aparigraha - Non-possessiveness

Understand, when Mahāvīra says drop your desires and don't possess – aparigraha - live in non-possessiveness, if you don't practice it and directly start arguing, 'How can I live without possessing things? It is life negative, it is not possible,' you will create all words. But if you really understand Mahāvīra and start living in non-possessiveness, if you clear your inner space and make yourself a non-possessive being, suddenly you will see so much of inner space is available.

You will take many risks, because as long as a person thinks that the wealth he is having is too valuable to lose, as long as he possesses, he will never take any step in life, he will not allow the flow happening in his life.

Understand, currency means that which is flowing, it will stay only with people who are allowing it to flow; if you stop the flow, it will stink.

The teachings of these great Masters should be applied in life, then you will see the results are totally different and surprising. You can't imagine the followers of the Master who is teaching non-possessiveness are the richest people! The reason is, when you really understand and create enough inner space, you will have enough courage and energy to take risks.



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Be very clear, if you have chosen a Jain father or mother, whether you believe it or not, you had a deep thirst for enlightenment. Of course, once you assume the body, you forget it, that is the difficulty. When you assume the body, you forget, because your inner space is filled with different objects.



Realize the Purpose of Your Birth

Patanjali says, when you achieve non-possessiveness, you get the true realization about your past and what for you took birth on the planet earth. Understand, Mahāvīra says he created this community especially for the souls who want enlightenment to take birth. He says that non-possessiveness will expand you and talks about how the non-possessiveness leads you to enlightenment.

Patanjali gives a beautiful sutra, 'If you start living in non-possessiveness, you will experience the Truths of your past life and the decisions which you made before you took birth, about the purpose of your birth.'

If you just understand this idea of non-possessiveness and start living with it, you will realize you took birth in this family to a Jain father and mother, for enlightenment - because this community is created for that purpose, keeping that as a priority. And the wealth which you are enjoying is a byproduct of that great ideology, so it is your responsibility to hold the dharma (right way of living) and work towards enlightenment.

You will be surprised to see step by step how this great ideology is revealed and how he created this whole system. Let us enter into the first sutra. The first sutra is about ahimsa - Damma sutra, Ahimsa sutra.



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ahimsa -

Damma sutra, Ahimsa sutra.
Dammo mangala mukkitam
Ahimsa sanchamodavo Devavi Tam
Tamas shanti jessadamme
Shaya mano

Beautiful! It is not actually Sanskrit, it was the Sanskrit which was used in those days by common people. It is like spoken Sanskrit, we call it with different words - Pali, all these words are used to name this language. There are few more names but this is not Sanskrit, it is a common man's language. Sanskrit was used only by pundits. Buddha and Mahāvīra both used the language used by common people. They wanted to reach the common people, they wanted to express the Truth. See, they are not interested in showing themselves as great people, they are interested only in the Truth, so they have worked towards reaching the Truth to more and more people.



The Supreme Dharma

What is the most superior dharma? Ahimsa is the most superior dharma. A person who has established himself in ahimsa, even the devatas salute.

See, I started with non-possessiveness, aparigraha and I said that we will enter into the sutras. But the first sutra is about ahimsa. Understand, ahimsa is the first step towards non-possessiveness, that is why Mahāvīra is speaking about ahimsa, and then he goes to aparigraha. Let us analyze this ahimsa a little deeply.

Dammo mangala mukkitam ahimsa sanchamodavo devavi tam
Tamas shanty jessadamme shaya mano

What is the most superior dharma? Ahimsa is the most superior dharma. A person who is established in ahimsa, even the devatas salute. Ahimsa is the most superior dharma, that is the Truth.

Understand, you can drop any dharma, but ahimsa is the dharma which you can't drop. It is the basic understanding for human beings to co-exist, to live together. Without ahimsa, no human being can live on the planet earth.

Please understand, even the people who have committed hundreds of murders, at some point they had ahimsa, that is why they have not murdered some other people. See, from a young age at some point they were with ahimsa or non-violence; otherwise the day they were born they would have started killing people starting right from their parents.



Ahimsa is the basic Truth of life. One important thing which you should understand, all the great Masters, whether Buddha, Krishna, Mahāvīra, Shiva, all of them are talking more about ahimsa. All the Eastern Masters talk about ahimsa more than about love. Love comes only second, ahimsa is emphasized.

But for a Western mind, the word 'love' looks more appropriate, because it is a positive thing; non-violence is more negative. All the Eastern Masters emphasize more on non-violence than love, because in love slowly you become aggressive. Not only that, when you say 'I love you,' you give some promise to the other person. And all promises are failures; the moment you give a promise to somebody and you don't fulfill, that is also violence.

You give a promise to somebody, 'I love you and I am going to create heaven around you,' the moment you say that you love somebody directly or indirectly you have given many promises - sharing roses, and giving them the idea that you are going to create heaven for the other person, and you are really going to make the other person happy. You have given so many ideas to the other person, and if you don't fulfill them, it is violence. With nonviolence when you start itself you are very clear, 'I can say only one thing, I will not hurt you, that's all.'

So the right way to start love is nonviolence and not love. Love will happen when you really experience nonviolence. You cannot make love happen. No, you can only work in the direction of nonviolence. Love will happen as a byproduct. If you try to work directly in the direction of love, you will mess up, and you will end up creating troubles for you and for the other.



Ahimsa is such a powerful dharma. I always tell people even in my ashram, there is nothing, no rule which will take you away from enlightenment. To tell you honestly, even all the so-called morality is only a social rule.

There is only one dharma , one rule, which is directly connected to consciousness. Understand, all dharmas are based on conscience. Conscience will change in every century - in some part of the planet earth eating vegetarian food is the only right thing, and in some other part you can eat non-vegetarian food. That is perfectly alright as the social rules always change.

Morality has no solid base on consciousness. There is no dharma which is directly connected to consciousness. All dharmas, all morality, are only related to your conscience, means society. If you change the place where you live, the morality changes.



It is just like the constitution of a country, it is just a social law. But there is one dharma, one Truth, which is directly related to consciousness, which is universal - that is ahimsa. That is why we say 'Ahimsa paramo dharmah', that is the ultimate dharma, more superior dharma. Nonviolence is the 'Paramodharma'.

Unless you learn, unless you imbibe the idea of nonviolence, you can't live on the planet earth. It is a simple, basic, preliminary understanding to live and let live, to coexist on the planet earth.



Ahimsa Dissolves Enmity

There is a beautiful sutra in Patanjali Yoga Sutras which says,

‘Ahimsa pratishthayam
tat vaira-tyagah’.

Amazing sutra! He says, if you are established in ahimsa, in front of you all enmity disappears. There are thousands of stories of animals or people dropping their negativity and enmity in front of enlightened Masters.

In Buddha’s life we can see so many stories like there was a mad elephant sent to kill Buddha by one of His cousins, and when the elephant came in front of Buddha, it just stopped and bowed to Buddha and did pradakshina (circumambulation) and went away.

The other day I was reading an article. A scientist was trying to fix some electrodes on the brains of animals and manipulate them. He activated an electrode which creates anger, and the bull became mad.





After few minutes, when it was about to jump on him, he just activated another one electrode which made the bull silent and it just sat.

When you are really established in nonviolence, no animal can experience violence in front of you. The part of the brain which aggravates anger or violence simply disappears; it stops working in front of you.

One important thing you should understand, whether you believe it or not, whatever you strongly experienced you radiate that quality, you express that quality. Even if you try to cover, you can't cover, you can't hide, you radiate it. In Sanskrit we have a word called **darshan** which means to see.

They say even seeing negative people will create negativity in you. You may think how that can happen. It can happen because they are constantly radiating the same kind of waves, the same kind of thoughts.

Let me tell you an incident which happened in my life:

I was staying in a forest in South Hinduisim after my experience of spiritual enlightenment. One evening I was sitting and just relaxing.



There was a big snake in front of me, lying just one foot away for more than 3-4 hours. But I did not have a thought it was a snake or it was dangerous to my life. As long as I did not have the thought it was a snake, the snake did not have the thought that I am a man and dangerous to its life.

After a few hours, slowly the mind came down from that beautiful and intense silence.

Slowly when the thought started rising, when the mind started clutching, the first thought came, 'Oh there is a snake.'

The moment I got the idea that there was a snake I saw very clearly the snake got the idea that there was a man.

Only when I felt threatened, I felt I was in danger, so naturally there was a possibility of attack, there was a possibility for violence.

In the same way the snake also felt that there was a possibility for violence.

See, only when you are afraid you attack. Be very clear, all the people who think they are great warriors are all cowards.

Only cowards attack, Mahāvīra never attacks. Mahāvīra means the ultimate warrior; he never attacks.

If you attack the other person, you are afraid that he may kill you. You want to kill him before he kills you, that's all.



See all the wars, wars are created only by cowards, not by courageous people who want to kill the other person before they are killed, that's all.

Even in your life, be very clear, if you are threatened by somebody, sit and analyze, that person must be feeling threatened by you. Try to sort out that issue, you will never be disturbed. Whenever people come to me and say, 'I am threatened and I am in danger,' I tell them, 'No, wait, just see, you must be threatening the other person in some way directly or indirectly.'

Find out and remove the fear from him. You can send him a message directly or indirectly that you are not going to be a threat for him, you will attack only when you are threatened.'

This incident taught me a big lesson - only when I had the idea, the thought, that there was a snake, the snake had the idea that there was a man.





Natural Vs Conditioned Beings

One important thing: this is a law of nature; this happens only with natural beings, never with so-called conditioned human beings. Conditioned human beings have moved away from nature, they have moved away from the Truth. If this is Truth, **Mahāvīra** shouldn't have been stoned, **Buddha** shouldn't have been poisoned.

See, Patanjali says, 'Ahimsa pratishthayam tat vaira-tyagah', means when you are established in nonviolence, enmity disappears in front of you, but this is only with the natural things, this can happen with animals or people who are living in a natural way like tribals.

There is a beautiful story in **Buddha's** life of His meeting **Angulimala**:

Angulimala was a big serial killer. He killed 999 people and cut their thumbs and made a garland for himself. He was living in a forest. **Buddha** was advised not to enter into the forest because **Angulimala** was living there. **Buddha** said, 'No, it is ok,' and he walked.



The story says, **Angulimala** saw **Buddha** and was about to kill him. **Buddha** said, ‘Wait, you can kill me, but answer a few questions.’ **Buddha** asked a few questions, **Angulimala** was not only not able to answer them but he was transformed and became a disciple of **Buddha**. This can happen with **Angulimala**, because he didn’t have any religious beliefs, any social conditionings. He was not corrupted; he was with nature. He killed just out of His animal instincts.

Understand, a person who kills because of his animal instincts can be transformed. But a person who kills because of his belief systems is difficult to transform - that is the ultimate corruption, the worst thing. -Gandhi

When you really establish yourself in **ahimsa** you become enlightened, and even **devatas**, the angels, worship you, respect you and they offer their very being and surrender at your feet. There are so many stories of **devatas** coming and respecting and serving the enlightened beings.

Ahimsa is such a **dharma**, actually you can live without any **dharma** if you hold on to just **ahimsa** - not hurting others physically, mentally and verbally. Just this one **dharma** is enough, nothing else is necessary. Be very clear, ‘I will not hurt others physically, mentally or verbally.’



I think the greatness of Mahāvīra is that he took this ahimsa to the extreme -His followers don't even do agriculture because it is related to killing the plants which do have life. Forget about the question of non-vegetarian food, they don't even kill plants, and they even tie a cloth in front of their face, so that the insects or worms or bacteria in the air don't die when they speak.

Mahāvīra has taken ahimsa to the extreme - they do not wear silk, they do not wear shoes, they do not encourage directly or indirectly any industry based on violence. Anything based on violence is not encouraged by the followers of Mahāvīra. All they do directly or indirectly is only towards ahimsa, nonviolence. When you really enter into ahimsa, aparigraha, the next step starts happening.

Attachment is Possessiveness

Let us see that sutra, the aparigraha sutra:

Naso parigraha uddho naaya buddena thayina mucha pariggo,
buddhi eiyebuddham, mahessina loyissesa anukkosi manney
annaramavi jesiyo sannihkamey gihi bavvaceey nazsey

Let me give you the translation. Parigraha does not mean to have clothes and other items of basic need, but to have attachments towards these is parigraha.



First thing he is telling, **parigraha** or possessiveness means, don't think having clothes and other items of basic need; that is not possessiveness. But having attachment towards it is possessiveness.

This is the one **sutra** which created so much wealth around the followers of **Mahāvīra**. They were successful socially just because of this one **sutra**, this one teaching. This is the ultimate technique to create and enjoy wealth.

Understand, when you become non-possessive, the capacity, the capability to enjoy increases. The power to enjoy, the intensity to enjoy becomes more. You can see in your life, whenever you are enjoying something of which you are really possessive, you will be so suffocated. The fear that it may leave you will never allow you to enjoy it. Only when you are with the non-serious attitude, playfulness, the intensity with which you are enjoying will be so beautiful, amazing. You will create more wealth, and live it and experience it.

Non-Possessiveness Leads to Insight into the Purpose of Life

Parigraha does not mean to have clothes and other items of basic need but to have attachment towards these is **parigraha**. Again **Patanjali** says beautifully, 'When you achieve the non-possessiveness, you get the insight, you experience the Truth of why you took birth and the knowledge about your past lives.'



See, as of now, you are not able to have the knowledge of your past life, because you are too much caught by the things you are having, you are too much filled by the possessions which you are having, your inner space has forgotten to move beyond the things which you have in your life. Understand, the few things which you have now like the few cars and your home and few relationships, occupy your inner space so much, you do not have enough space to look further, to look beyond.

One more important thing, whenever you are possessive of something, be very clear, you are binding yourself, you are putting a boundary for yourself, you are not allowing further expansion. You are stopping, you are curtailing the possibility for growth.

Possessiveness Leads to Violence

Ahimsa and possessiveness, these two are very closely connected. When you really become nonviolent, you will not possess people. If you possess somebody you will be violent towards that person. Be very clear, any possessiveness is violence, because the moment you possess, you reduce that person from energy to matter.

Only matter can be possessed. You can possess this chair, you can possess this table, you can keep it wherever you want, and it will be there as it is, but you can't possess a living being. If you do, you are reducing that living being from energy to matter. Possessiveness is violence. Parigraha is himsa (violence), that is why Mahāvīra touches ahimsa first before talking about aparigraha.



Create Enough Inner Space to Accommodate Your Desires

See, two things, not having desires or suppressing your desires means suicide. It is just suicide, because desire is the energy which moves your body. Desire is *prana*, fuel for your system. Having desire is the only way to move your system, so not having desires or killing the desires is not the goal. Create enough of inner space to accommodate all your desires, so that the desire does not torture you or suffocate you, so that you don't feel disturbed by the desires.

Understand, not having desire is not the goal, because without desires we can live like a buffalo, without being disturbed.



People ask me, ‘An enlightened person should not have a desire, so don’t you really have a desire?’ I tell them, be very clear, the word ‘enlightenment’ should be very clearly understood; only then you will understand the enlightened person also. See, as of now, if a normal human mind has 10 acres, in all 10 acres they are growing something, some rice or wheat or sugarcane or something - it is filled, occupied. In the case of an enlightened being, he has 1 million acres, only 10 acres is used for agriculture - will he even know that agriculture is going on in some place? No.



I have a million acres, so even if agriculture is going on in 10 acres, I will not even know. The enlightened being has so much of inner space that 10 acres is negligible, the inner chattering which is happening is negligible. All you need to do is expand the inner space.

I am not telling you to kill or destroy all the agriculture which is happening in the 10 acres. No, that will lead you to tamas means depression and inertia. That will lead you to tamas and depression. I am not telling you to destroy the agriculture which is happening in 10 acres.

No, I am telling you to expand the inner space so that the sound in the 10 acres will not disturb you, the noise which is being created in that 10 acres of agriculture will not disturb you.





Technique to Achieve Aparigraha - Unclutch

How to create a bigger inner space? Whenever you feel that you are possessing something, decide very clearly to unclutch from it consciously. Visualize how your life will be without that object or that person. Sometimes you may think, 'Oh, I can do without it,' then perfectly alright. Sometimes you may have little suffering; then go through that suffering. That moment itself the suffering itself will purify you.

Understand, when you feel that you are too much attached or possessive of some person or object, sit and visualize your life without that person or that object. If you feel you can do without it, relax, nothing to worry. If you feel suffering, 'Oh god, I can't do without him or her or that object,' then sit and meditate on your life without that person.'

Create that pain, allow that suffering. Suddenly you will see that suffering itself is so powerful, the pain is so powerful, it will teach you , it will purify you. When you come out, when that suffering disappears from your inner space - because you can't be constantly suffering, at the most you can suffer for a few hours - slowly that suffering will settle down, that depression will leave you, that pain will leave your inner space. When that pain leaves your inner space, already you would have learnt a lesson of aparigraha. This is a powerful technique to achieve aparigraha.



Understand, this technique is a very powerful technique. Try it. Whenever you feel you are possessive of somebody or something, sit, unclutch, disconnect, allow the pain, allow the suffering - now what can be done? Because anything can be taken away from you. It is not that the product or the person is going to be with you forever. No.

So just meditate on the
non-possessiveness,

meditate on aparigraha,

and be without that person or
object.

You will see the pain itself
teaches you

and you are free from the pain,

you are free from the suffering,

you are free from the parigraha,

you are free from the
possessiveness.



Non-Possessiveness Enables Risk-taking

A constant struggle to hoard stuff is an indication of the greed within a person. A person who continuously struggles to hoard stuff is just a householder, not a sādhu (saint). Understand, Mahāvīra is telling, having a constant struggle to hoard stuff is an indication of the greed within a person. When you are greedy, you will be constantly remembering even the things which are in your garage. You can't forget even the things which are under your control,

which are inside your locker - you will be afraid that somebody will take it away, 'Who knows if it will be there when I go back?' Too much greed constantly creates fear, and you struggle to hoard. When a person is non-possessive he is ready to take the risk, that is why all the majority of Mahāvīra's followers have become business people, because that needs risk, you need to take risk.





This great teaching of **aparigraha** gives you the courage and inner space to take that risk, to take bold steps.

See, only when you are non-possessive, you can do calculation. Usually doctors don't treat their own family because they will be too possessive, they can't see the Truth, the objectivity will be lost. In the same way if you are possessive of something you can't put that thing at stake. A person who is too possessive about His life will not do anything which expands his life, he will not do anything which is risky. When we don't do anything which is risky we are nothing more than buffaloes - we will just be vegetating, just sitting and sleeping like couch potatoes, nothing else.

I have seen many people, they will not even climb some 100- 200 steps, they will tell, 'No, no, I have little pain, I may get wheezing, I may get breathing problem.' This idea that you may get this disease or that will completely put you in prison. I call this as psychological prison - not able to take risks. And the life without risks is not worth living.



Life without risks means you are not living, you are just waiting for death to happen. Because you don't have the courage to commit suicide, you just wait till it happens - now nothing can be done, death has to happen only by itself, so why not wait, that's all.

Aparigraha, the non-possessiveness, gives you such a big inner space to take risks whether it is related to business or related to your life. So I tell you, **ahimsa** is the greatest **dharma**. If you follow **ahimsa** others will live happily, if you follow **aparigraha** you will live happily - these two are the greatest Truths. If you practice nonviolence people around you will live happily, if you practice non-possessiveness you will live happily.

Plan for Miracles - Relax from the Possessiveness of Life

One more thing, to really achieve non-possessiveness you need to understand one thing - life is not too valuable as you think. Don't be too serious about life. See, because we are constantly living in cities, we become too serious about our life. Everyday we think about too many things and too much, 'How to avoid this? How to avoid that? What will happen to this? What will happen to that?' and you clearly design life.

Look into your life everyday from morning till night. If you tell somebody to do a video recording of your whole day, you will see and realize few important things - you will come out of your bedroom through the same path, you will sit on the same sofa, you will go to the living room through the same steps, and you will come out and take your car in the same way - the whole thing will be the same.



Look into your life everyday from morning till night. If you tell somebody to do a video recording of your whole day, you will see and realize few important things - you will come out of your bedroom through the same path, you will sit on the same sofa, you will go to the living room through the same steps, and you will come out and take your car in the same way - the whole thing will be the same. And you will not even be using some parts of your house for one year or two years, you will not even be using corners of your house.

I tell you, really if you see you will understand, almost your whole day's routine is under your control. Even if you face an accident there is insurance, so everything is clearly preplanned and visualized. So there is no place for God, because you did everything. Now where is the place for Him? You do not allow the Divine to intervene.

People ask me, 'Swamiji, we are seeing so many miracles in your life, why is it not happening in our lives?' Especially the people who live around me become jealous of the miracles that happen around my life - because whatever I tell comes true. Every other day it is happening.

If it happens once you can say it is a coincidence, but everyday when this happens, these people become a little jealous, 'What is this? How are so many miracles happening around you but not around us?'



It is because I am allowing God to intervene, I am not planning out and out, I leave little gaps, so that He can do something. Miracles do not happen in your life because you plan for your life completely thoroughly.

Living non-seriously is the plan for miracles. Living in a playful way is the plan for miracles. Understand, if you live a little playfully, it is ok. If you live a little non-seriously you will attract so many beautiful miracles in your life.

Patanjali says, *aparigraha* is the way to achieve the memory of the past life and to know about your decisions like why you took birth and what for you came down. I tell you, *aparigraha* is the amazing way, the best way to create miracles in your life, to attract miracles in your life.

A person who lives in a non-serious way, playful way, attracts again and again miracles in his life, because he has some inner space and outer space where god can intervene.

Live little playfully, do little less planning, you will see the miracles happening in your life. With a person who is non-possessive, not only miracles happen in His life, but anything happens in His life he feels it as a miracle. Because he doesn't possess anything, he doesn't take anything for granted, he doesn't claim anything is his birthright.

Understand, even taking birth is not your right, what about birthright! The word 'birthright' is a wrong word. Nothing can be birthright, because even taking birth itself is not your right, it is not under your control, then how can you say something as your birthright? There is nothing for which we have a right or claim.



The Same Game Once Again

A person who is established in non-possessiveness, aparigraha, not only regains the past memory, but he realizes again and again and again he is doing the same nonsense - of catching some people and catching some property and saying, 'This is my house, this is my boundary, this is my husband, this is my wife, this is my son and this is my daughter,' and suddenly he dies, goes to another place and again catches everything.

One more psychodrama, and again you die and catch one more setup. By the time you are almost ready with your husband, wife, daughter, son, grandson, enough property, and everything, life says, 'Now go, enough. Relax,' and it is over.

You realize again and again you are doing the same thing. The moment you understand again and again you are doing the same thing, you decide strongly to jump out of this cycle. Anybody who decides to strongly jump out of this cycle is liberated.

Understand, for liberation all you need is only one thing - the strong decision to jump out, clear 'no' to society, clear 'no' to the same cycle of birth and death. Aparigraha directly leads you to enlightenment, aparigraha can happen only with matured souls.



You don't possess now all the toys you played with. You don't possess the toy car with which you played, but at the age of 6 or 7 that was your life. If your mother snatched it away from you and said, 'Hey, go and eat. It is time to eat. You played enough!' You say, 'I don't want food, I don't want you also, get lost! Give me my toy, give my car.' That time it was more near and dear to you than your mother and food. Now you have grown out of it, simply the aparigraha has happened.

It is not that you don't have the toys, even now you may have them in your house, but you don't remember about them, you are not possessive about them. You are possessive of a little bigger car, you have grown out of the six inch car and now you are caught with the six feet car. If you expand your inner space, you will grow out of this also.



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Bliss for You and Others

Just when you are alone, sit for half an hour and visualize your life without the objects and the persons about which you are possessive. If you are possessive of some person or some object, just remove that from your life and sit. For half an hour visualize your life without that person or object, and allow any suffering or pain which comes to you. Go through it consciously, face it.



Suddenly you will see, that pain, that suffering becomes tapas for you. Tapas means burning, purifying. That becomes tapas for you and you will come out as a new being, you will experience a different maturity; that maturity will naturally lead you to enlightenment.

Understand, if you practice ahimsa, people around you will be blissful and if you practice aparigraha you will be blissful. Tomorrow we will see the important sutras about satya (Truth) and brahmacharya vrata (vow of celibacy), so we will talk about all the major vows which any follower of Mahāvīra is supposed to take and practice.

Today, with this we will conclude: understand this one thing, ahimsa makes all the people around you blissful, aparigraha makes you blissful. Let you understand this, and experience and radiate, achieve and radiate eternal bliss, nithyananda. Thank you.







JAIN SUTRAS DISCOURSE 3 TRUE KNOWLEDGE

From a Discourse by SPH JGM Bhagavān Nithyananda Paramashivam
Buena Park, CA, USA
March 8, 2007

Namo arihantanam
Namo siddhanam
Namo ayariyanam
Namo uvajjhayanam
Namo loe savva-sahunam

Eso panch namokaro
Savva-pavappanasano
Manglananch savvesim
Padhamam havei mangalam

Today's topic is true knowledge. Everybody, every Master, every spiritual person claims what they are teaching is true knowledge. How do we find out what we are hearing is the true knowledge? There should be a scale for satya. There should be a scale for Truth. What is Truth? There should be a clear definition. There should be a clear scale with which we can find out whether it is Truth or not. Mahāvīra is giving the touchstone definition of satya here.



Today we are going to enter into the satya sutra. Mahāvīra is giving the techniques, methods, to find out what you are listening is true knowledge or not through these beautiful sutras.

Before entering into Mahāvīra's sutras I want to discuss a few things about this Truth, so that you will understand the greatness of Mahāvīra's words.

See, one beautiful thing, Mahāvīra lived the life of a king. To tell you honestly, if somebody has renounced the life of a king, he has seen the Truth in reality.

Please understand, an ordinary beggar becoming a swami is not renouncing the world. He anyways has nothing to renounce.

You can't even say he has renounced the world, or he has achieved something. No.

When a king renounces, that is His greatness.

One more thing, when a king achieves enlightenment, even his expression will be very sharp and to the core, to the point.

He will speak to the point, because basically he is brought up without fear.

One more thing, when a king achieves enlightenment, even his expression will be very sharp and to the core, to the point.



He will speak to the point, because basically he is brought up without fear. A king is a person who only creates fear in others. He doesn't have fear. He doesn't bother. He doesn't use the socially polite words.

But a person who is poor, or a beggar, or a person who lives in the forest, even if he becomes enlightened, he will not talk the Truth completely. He has to use socially polite words. He can't tell the Truth which goes against the vested interests of the society or the king.

But when a king becomes enlightened he doesn't bother. He says the Truth in the best way. He presents the Truth as it is. Here the best expression is happening, because Mahāvīra was a king. You see, one more thing, when you live a life with wealth and richness you know all the secrets of the human mind. Understand, wealth gathers around you only when you know the secrets of the human mind.





But when a king becomes enlightened he doesn't bother. He says the Truth in the best way. He presents the Truth as it is. Here the best expression is happening, because Mahāvīra was a king. You see, one more thing, when you live a life with wealth and richness you know all the secrets of the human mind. Understand, wealth gathers around you only when you know the secrets of the human mind.

There are many different expressions by different Masters. Consider a person who was a beggar, or one who has never seen the world, who just lived a life in the forest, did meditation and became enlightened. His enlightenment will be the same, but His expression will not be sharp because His constitution, or His mind, His inner software is not created based on fearlessness.

One more thing, even after enlightenment, when you settle into the body, when you want to teach, you use the same mental setup, with which you left. You may not have the greed and fear, the mental setup you had earlier, before enlightenment. But, the mental setup will be the same after enlightenment. The software programming will be the same.

Understand, this is an important revelation which you need to understand. Only then you will be able to appreciate the greatness of Mahāvīra's expression.

If a beggar becomes enlightened, he may not have the fear or greed, which he had before enlightenment, but the mental setup of living without possessing anything, or the mental setup of living by begging will be the same. So, he has to use that mental setup only to teach, to relate with the world.



Understand, after enlightenment, you use the same mental setup which you had before enlightenment. Only one difference, after enlightenment, if you want you can use, otherwise you can drop. You may have the freedom, but the mental setup, the software itself, will be the same.

Here Mahāvīra has the best software to express enlightenment - the fearless leader software, through which he can see the depth of the Truth and express it.

There are so many millions of examples I can give of people who did not have anything, renounced the life, and become enlightened. There is another set of people who became enlightened, but did not renounce after enlightenment. For example, Krishna, Janaka, and all these great Masters, who lived as kings, became enlightened, but they continued to live as kings. This is the second kind of mental setup. Such people will express the Truth with more clarity, in a better way than the first group.

The first group examples include all the rishis who lived in the forest and became enlightened. They have not seen the world. So that is the first group.

The second group is of people who lived as kings, became enlightened, but again continued to be as kings. Here the big problem is their teachings are interpreted, experienced, understood by the people who have vested interests.

Understand, when you are talking to your ministers, even if they don't understand they have to listen. But Mahāvīra has no captive audience. Mahāvīra is not talking to a captive audience.



In the case of Krishna, when Krishna is speaking to His ministers, when he is teaching Arjuna, practically they are captive audience. Even if Arjuna doesn't want to hear he can't escape from Krishna. He has to listen because he is receiving some service from Krishna.

When your boss makes some joke, you have to laugh. You can't do anything about it. In the same way, when Janaka is teaching, His whole court has to listen. They are a captive audience. So the person who is listening, whether he agrees or not, has to listen. So the expression of the complete Truth is not possible.

I don't sit with my ashramites and take these spiritual classes. I give them only instructions what to do. They ask me, 'What is this Swamiji? You are not sitting and talking to us on Shiva Sutras or Jain Sutras and all these sutras.'

I tell them, already you are captive audience. Whatever I talk you have to listen. No other way. In that way the Truth can never be expressed. Truth cannot be expressed to a person who is bound to listen. Truth can be expressed only to a person who has got the freedom to doubt and question, who has got the freedom to doubt.

See you have a freedom, you can doubt me, and you have a freedom you can put the question. You have a freedom to go out. Only to you the Truth can be delivered. Truth can be delivered in its purest form only to a person who is not receiving anything else from a Master.



If you receive something else from me apart from Truth you may be sitting here for that. You can't receive the Truth. You are not qualified to receive the Truth.

Here, the whole thing, if you see, has come in a beautiful way. Mahāvīra is the ultimate category: he was a king who became enlightened and renounced the kingdom. He is teaching sitting on the platform of satya. Only one thing is holding him, satya. He doesn't have any other title, like a king, no.

He is heard by the people just because he is enlightened. See, after enlightenment if you are sitting on the throne of a king, people may hear you because you are king. You don't know why they are sitting and listening. You can't say people are sitting just because you are enlightened. They may be sitting because you are a king. There may be some other reason for you to sit.

In Hinduism during all of our rituals, means the homas, yagnas, we give free food, but I never give free food during meditation programs, because people may be sitting for food. I will not know whether they are sitting there to listen on meditation or enlightenment or for food.

I tell them give free food during yagnas, during rituals, not during meditation. It is a disrespect to meditation. I don't want that. There should not be anything else associated with the spiritual Truth, no.



If you associate anything else with the spiritual Truth the possibility is there the Truth will not be heard properly, it will not be received properly. Here Mahāvīra is talking to people who are not bound to him in any way, who are seekers. One more thing, seekers are the most dangerous people, because you can't bind them, you can't bind them and there is nothing which can bind them.

You can bind them only by love and gratitude. So, you can't even use the binding, it can't even be a bondage. You can keep them together only based on love and gratitude.

Here he is talking to a community of seekers, who are not receiving anything else from him but Truth. They are not there for anything else except Truth, and he is not carrying any title. He has renounced all the titles. So nobody is sitting in front of him because he has got some title, because he is a king of someplace, or he is somebody. No.

People are sitting in front of him just to listen to the Truth. He is a pure being without any personality, without any title. See, the word 'persona' comes from a Greek root. In those days the drama actors would use masks. That mask only is called persona. Personality means the mask which you are using.

Sukabrahma came to listen from king Janaka. Sukabhrama has to listen, because Janaka is a king. Janaka is a captive audience. Whenever a king speaks you can't tell anything.

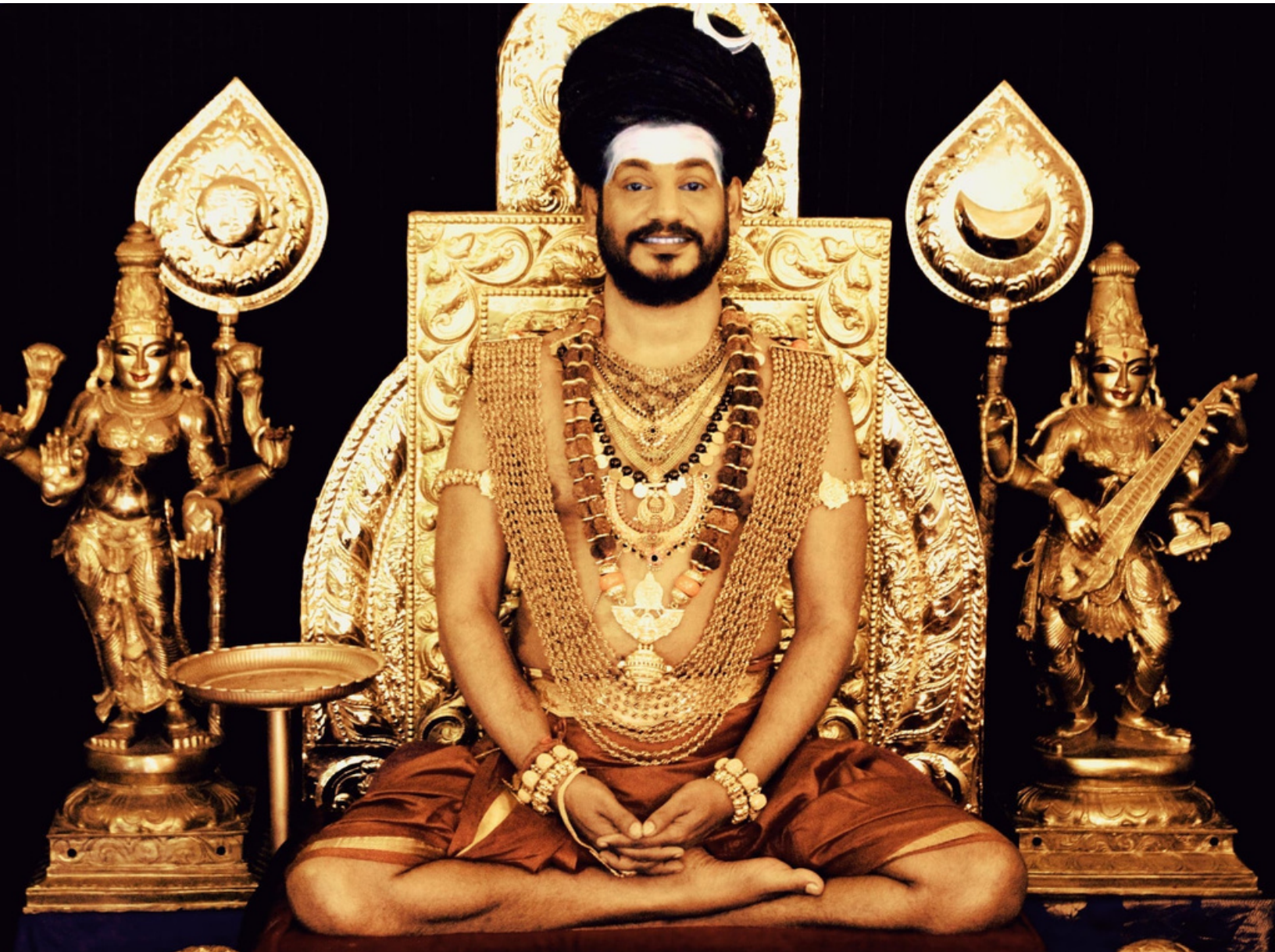


But, here with Mahāvīra there is no other relationship except the Master and seeker. The purity of relationship is important to maintain the purity of the teaching, purity of the Truth.

And one more thing, Mahāvīra has no vested interest, he is not talking to His people to make them do something. No. There is no ulterior motive. There is no goal.

One more thing, Arjuna was thinking himself as a friend. That's why in Gita he says, 'Krishna, forgive me I thought you were my friend. Hail Krishna, hail Yadiva, hail Shaketi. I called you as Yadiva, by your community name. I called you as my friend.'

Because he was thinking as a friend, so the purity of relationship is not there. You can't deliver a Truth to your friend. You can deliver a Truth only to a seeker.



Here the best mental setup, best software and the greatest enlightenment, greatest experience of enlightenment, and right persons with right attitude sitting in front of Mahvira. So the best Truth is being delivered.

True knowledge is coming out. He is giving us the scale. He is teaching us what is satya and how to find out whether something is Truth or not.



One more thing, even Patanjali, the greatest scientist of the inner world, says ‘Apta pramana,’ the words of an enlightened being can be accepted as the Truth. So, that can be considered as a scale. If an enlightened being says you can take it for granted it is Truth.

But Mahāvīra says, ‘No.’ He doesn’t even want to say that anything told by an enlightened being is Truth, no, because who knows whether somebody is enlightened or not. God doesn’t give certificate. What to do? We don’t have a certificate.

So Mahāvīra goes a step further. He is not accepting apta pramana. He is not accepting Vedas are the ultimate Truth, no. Apta pramana is not accepted in Buddhism and in Jainism. In both religions, apta pramana is not accepted.





Apta pramana are the words of the enlightened ones. No. They say everything should be scrutinized. There is no such thing as apta pramana. There is no such thing as words of the enlightened beings, no. Everything has to be scanned. Everything has to be analyzed. He is giving beautiful teachings to find out what Truth is and which is true knowledge.

One more thing, please understand, this true knowledge is like a touchstone. If you use these sutras and analyze all your decisions which run your life, all your ideas which are base for your life you will achieve satya.

If you are established in Truth you don't have to do any spiritual practice. If you understand this one sutra and redefine all your decisions, ideas, concepts about your life, you don't need to practice any spiritual discipline; you are enlightened this moment. All you need to do is redefine all your ideas.

See, there are only a few pillars on which your life is standing, your life is established - your desires, your idea about yourself, how you position yourself in the inner world.

Understand, I am not talking about how you position yourself in the outer world. That all of you know, it is not worthy! Not only that, it is pure lies. All of you know whatever you may talk about yourself to others, you don't believe that. You may make others to believe but you really don't believe.

Just look inside, you can laugh at yourself. I always tell people, really when you sit alone and start thinking what all you project as you, actually if you really believe what all you project as you, by now you would have become enlightened.



Ramakrishna says, 'Man muk ek karo.' - if you make the mind and the words as one, you are enlightened.

If you believe what you speak about you, you are enlightened. Actually, believing in a strong way whatever you speak about you is also a spiritual practice. Whatever you talk about you, 'I am this...I am that...You don't know me,' all those things start believing.

I tell them, 'Do this only one thing as a spiritual practice. Go back. Now whatever you told me, write it down. Again and again help yourself to believe that, that is enough.'

But the difficulty is you won't believe, that is the problem. When you try to believe also the mind will tell, 'Eh! You can talk all these things to others, not to me.'

Either you should tune your mind to your vak or you should tune your vak to your mind. Either you should tune your words to your mind or tune your mind to your words. All Ramakrishna says is, let your word and mind be tuned.

Many times I have seen people come to me, just wanting to throw their weight, to impress me. They come and tell me, 'You know, I am this. I am doing that. I do so many philanthropic activities. I do this. I do that. I have so much wealth, and I give so much...'

You can do anything. Either talk only what you believe is you or believe what you talk about you. Then you won't have pus. You won't have cancer.

At the end of the conversation I ask them only one thing, 'Sir, do you really believe now whatever you said?' They say, 'What, what, what? Yes we do believe, that's why we are talking to you.'

The gap between the words and what you believe, that space is what I call cancer or depression. If you are carrying a depression in you, be very clear you have that gap between your words and your being, between your words and what you believe. If you can remove that gap, you will not have that tumor which I call depression.



See, any person who does not have depression is enlightened. If you are not enlightened, be very clear, you carry depression.

The other day one of our devotees was telling me, a friend of his had seen a movie and he came and told him, 'I became enlightened from today.' This devotee is a strong intellectual person, he took him to task. Within ten minutes that man 'lost the enlightenment'. He was trying to convince himself for months that he was enlightened. This person took away his enlightenment in ten minutes!

He was only telling others he was enlightened. He himself was not able to believe. If anybody can come and talk to you and in ten minutes you lose your enlightenment, then what kind of enlightenment is it? Either you should have the courage to really believe what you are talking, or talk only what you believe.

See, an important Truth which you should know, sometimes you may radiate enlightenment without even knowing the word 'enlightenment'. I have seen in Himalayas there was a great mahatma, one naga baba. Naga baba means one doesn't wear clothes.





I had the fortune to be at His feet for six months. I was blessed, fortunate enough to be at His feet. He would always be smoking ganja (marijuana). You may think how can a person who is smoking ganja be enlightened? That is what I also thought when I went to serve Him.

You see, traditionally you are supposed to serve elderly sādhus to achieve enlightenment. So, before my enlightenment I was serving wherever I saw some elderly sādhu. I would go and sit at His feet. I would give them whatever food I could beg and collect, and wash their vessels, and do whatever little help I could do.

One thing I was surprised about was I never saw him eating. He had no food and no water. Except ganja, he took nothing else. I was shocked. But he was such a pleasing person. When you went and sat around him you would feel so beautiful and you would feel like sitting around him, because he was so innocent. He was not even aware he was innocent. I never saw him wearing any clothes. He is an avadhuta naga, wearing no clothes and not bothered about anything happening around him in the world. He was just in a high state of samadhi.



One day I asked him, ‘Baba, you are such a great person, why are you smoking ganja? Don’t you think it is an immoral thing and people will start smoking seeing you? Already they are doing, they only want some reference and support. Especially for a person with arrogance, if you become the reference then he can do anything.’

He said beautifully, ‘Fool, you think a big elephant can be tied inside a small hut! I can’t live inside the body without any desire, so I have to just dull myself.’ Understand, when he said I saw the authenticity.

The other day also, one more person came and spoke to me. He said, ‘Swamiji, I am also smoking to put me inside the body.’ I told him, ‘Do whatever that naga baba is doing, then do this also. The baba doesn’t wear clothes, he doesn’t eat, he doesn’t drink. You also do all those things, then you can justify your smoking. You can’t just do whatever you want unless it becomes your experience.’

One important thing, I saw in the baba when he was telling, ‘I have to dull myself,’ it was an authentic Truth. His mind and His words were the same. Not only that when you lived around him you realized he was established in satya, he was established in Truth, and had no vested interest.

See, if somebody doesn’t eat or smoke, if somebody doesn’t eat or drink, they would have made a big business out of that power. But I had never seen him making a big fuss about it. If people asked him, ‘Why you don’t eat baba?’, he would say, ‘Ah, who will get up and go and cook and eat! Forget about it.’ He would not even show that it is a big power. You couldn’t even see that ego, that he lives without food and water.



When you are really established in Truth you will not be aware of your own powers. You will only radiate, but you will not know those words.

I asked him, ‘What is atmagnana?’ He did not even know that word, but he is an atmagnani. He was radiating atmagnana, he was radiating enlightenment, but he didn’t know the word.

And he said, ‘I am fortunate I did not learn about Brahman. I achieved Brahma gnana because I did not learn those words!’

In the same way, when people asked Ramana Maharshi, ‘What is Brahma gnana? What is atmagnana?’ He said, ‘I am fortunate I did not learn those words before my enlightenment.’ Because learning some words may postpone your enlightenment.’

Sometimes learning too many words will postpone your enlightenment. I always tell people, never read any book which is written by an unenlightened person. Don’t read anything which is written by an unenlightened person - because you may create words which will stop your enlightenment. You may create a negative software which does not support the enlightenment process.

An enlightened person’s words will create a positive software in you, which is constantly inspiring you toward enlightenment. See in the end, all enlightened Masters will be pushing you towards sadhana, towards enlightenment.



There is a beautiful book called Sri Ramakrishna Kathamrita called in English as The Gospel of Sri Ramakrishna. In that one of Ramakrishna's disciples, Brahmānanda, says, 'If you read Ramakrishna's words in that book every day for one year, I assure you will have the darshan of the Ultimate, you will experience enlightenment.' You will be shocked. How can a person assure, how can a person guaranteed enlightenment in one year?

I tell you, when you read these Master's words again and again, when you listen to these great Masters' words again and again, you create a new software, you create a new mental setup, which reminds you the ultimate Truth again and again, which inspires you towards that higher ideal again and again.

Every day you are again put on the track. You are again inspired to run. You are again given the enthusiasm to take up the journey. It is like an everyday inspiration and it creates a new mental setup.

One year is actually too much time! It is true when you read or listen to the Master's words, one year is enough to create a mental setup which will radiate enlightenment.

It's like there is a light. In every one of you that light is there. In front of the light if there is a wall that light can't shine. If there is a glass that light can penetrate and it can shine. Putting glass instead of wall is reading an enlightened being's words.



As of now you have a big wall in front of your light which is the *swayamprakasha jyoti*, the self-effulgent light which is inside your being. You have put a big wall. That wall is your mind.

If you just put a glass - the mental setup which can allow that light to express itself, the mental setup which does not block or stop that light from expressing itself - you will see that enlightenment is radiating through your senses, it is radiating through your being.

See, I can't even say enlightenment needs to be achieved. No. Your senses are supposed to be purified, so that that light can penetrate and express through them, that's all.

All of you have it, there is no doubt about it. All you need to do is purify your body and mind, so that you can allow that to express through you, so that you can radiate. Nothing else needs to be done.

The purifying mechanism or the alchemy process - you can't even call as mechanism - the alchemy process is what I call flooding yourself with this Truth, *satya*.

Vivekananda says, 'Flood your whole being with the Truth. Whatever can be washed away, let it be washed away. The earlier it is washed away, the better it is for you and for the people who are around you.'

See, one thing, if you have a clear idea about what you believe is you and what you talk about you, what you express as you and what you believe as you, you will attract that same kind of people around you and you will live completely at ease.



You see, one thing, there is no such thing as morality. If you have the wrong ideas about morality, only then you need to hide what you are and you need to project what you want and what people want. You need to project yourself as society expects you to be, if you have the wrong ideas about morality. Only one thing you need to understand is just be what you are. This is the ultimate morality.

If you lose some friends because of that, perfectly alright, nothing wrong. It is better to lose your friends than your self. If you present yourself as your friends want you to be, you will lose you. You are more valuable than your friends.

Understand one more important thing, if you start talking about you which is not you, by and by you will get confused about who you are! See, whatever you speak continuously, you start believing that as the Truth. That is the big difficulty.



Take this as a simple spiritual practice and try to do. Just for ten days, again and again tell everybody that you are an honest person, you are a person living the Truth. Just continuously, even if they are not ready to listen, you talk. Just say. After ten days you will really start believing it.

Another difficulty is, whatever you start telling, you start believing. And if whatever belief you had about you already is the same then you fall in tune. This becomes a spiritual practice. But if what you are believing and what you are saying now is different, then there is a conflict between you and You.



Whether to create conflict between you and You or create easeness between you and You is in your hands. Constantly if you say something you will start believing and the difficulty is if your unconscious is already believing something else, you have difficulty and the war starts between your conscious and unconscious.

One more thing, a person who is established in the Truth will not have dreams. All dreams are a fight between your conscious and unconscious mind. Whenever the frequency of your consciousness rises you will come out of your dreams.

The conscious mind is waiting to overcome the dream state and the dream state is waiting to overcome the conscious state. Your life is nothing but the struggle between these two. The moment your conscious mind rests, the dream state takes over and the moment your dream state is exhausted with the material, your conscious mind takes over.





Understand, when the dream state is exhausted because it doesn't have any more material, any more fuel, then the conscious state takes over. If the conscious state has no fuel, the dream state takes over. If both of them have no fuel, then the deep sleep state, *sushupti*, comes up.

Your whole life is a fight among these three. Whoever is strong, whoever has got more *samskaras*, they rule you, that's all. If you are suffering without deep sleep, it means your conscious and unconscious, your *jagrat* (waking) and *swapna* (dream) states have got too much of *samskaras*. They are not ready to relax. They are not ready to give space for your *sushupti*.

They say, 'Enough, no, we don't need *sushupti*. We have enough fuel. We have enough of desires. We have enough of anxiety. We have enough of fear to create again and again more and more scenes in front of us.'

One more thing you need to understand, what you see during the waking state: this auditorium, me sitting in front of you, your friends, the chair on which you are sitting, everything is created out of the same stuff in which dreams are created.

Understand, let me repeat once more. Whatever you are seeing now: this auditorium, the person who is sitting in front of you, and the person who is sitting next to you, and the chair on which you are sitting, everything is created out of the same stuff, the same stuff out of which your dreams are created.

Now you have a lot of difficulties, 'Oh, for this only I am working from morning until night. No, no maybe this auditorium is created out of the same stuff, but not my house and my car.' No. Whatever you are seeing, whether in the dream or in waking state is created out of the same stuff.



Understand, I am just thinking what words to use to tell you the authenticity of this Truth, because this one understanding will put you on satya, will just put you on satya, the Truth.

One more thing, this one understanding will liberate you from all your anxiety and you will become the best manager. If you know you are creating your wealth, if you know you are projecting and seeing things around you, you can create miracles. You can make miracles happen around you.

See, it is like any slide which is kept in front of a projector light becomes reality on the screen, it appears as reality on the screen.

So, if you want to change the scenes on the screen, going and scratching the screen will not work, or trying to fight with the lights will not work.

Just do a small correction on the slide, it is done. Your life is just like that. The projector light is your consciousness and the slide is your samskaras, and the screen is the life which you are living.

Now you are fighting with the screen or the light beams. You are trying to push the light beam, 'No, no, move, move, move.' But you don't understand, you can't even grasp it. Fighting with the screen is not going to work.





A small story:

One man, fully drunk, came back to his house late at night and fell on the way, but he didn't want to create any sound. So, he came very politely, and silently entered the house, and covered himself with the blanket.

But suddenly he realized that there was blood all over his face. He ran to the bathroom, tried to put on a bandage, put some medicine and tried to dress himself. He came back and somehow managed to sleep.

Next day morning his wife started shouting at him, 'Fool, did you drink and come last night!'

He said, 'Drinking, why?' He started acting as if he didn't know anything and he was innocent. 'No, no, no, no, no. How do you know I drank and came? No. I came a little late, because there was too much work in the office.'

She said, 'No. I can be sure you were drunk.'

He asked, 'How do you know? How can you be sure?'

His wife replied, 'Because you put the bandage on the mirror, not on your face!'

Seeing the mirror, he put the bandage on the mirror. Understand, you working with the outer world is nothing but putting the bandage on the mirror. That is not going to heal you. That is in no way going to help you.

You may have an idea that you put some bandage, you have put some medicine. You may try to sleep with the idea that you will be ok by next morning.



Working with the light beams is not going to help. Fighting with the screen is not going to help. Just do a small correction on the slide. And I tell you, doing a small correction on the slide needs intelligence. That is where the problem starts.

You do not have that much of sensitivity to look into your life and see that you are creating it, you are projecting it. You are expressing it, because you never connected and verified all the outer world incidents and your inner world thoughts.

You neither gave that much time to yourself, nor had the intelligence to connect and see. Connecting and seeing how your thoughts are creating your world is what I call meditation.

People come and tell me, ‘Swamiji, in meditation I am getting too many thoughts. What to do?’

Please understand, meditation is not trying to create a thoughtless state. It may happen in the end, but when you sit in the beginning, you will not have a thoughtless state and you are not asked to meditate to immediately get the thoughtless state. No.

Whenever I ask people to meditate, the first thing I expect them to have is thoughts which create intelligence, thoughts which create clarity and the thoughts which give life solutions.

First in the beginning, when you sit with yourself you will have only these things inside you. You will not experience the thoughtless state immediately. You will have *pratyahara* and *dharana*. Only then *dhyana* will happen.

In the beginning when you sit you all your problems will come up and you will start having life solutions. You will have the clarity to solve all your problems.



So I tell people, ‘Even if thoughts are not disappearing, don’t stop sitting.’ Because the first time when you sit with yourself, it is like an appointment with yourself. All the things which need to be settled, all the things which need clarification, all those things will be happening inside you. You will be falling in tune with *satya*. You will be falling in tune with the Truth itself.

Here, Mahāvīra is giving beautiful *sutras*, beautiful teachings, to measure some idea whether it is Truth or not. Understand, he is not teaching you to speak the Truth - because if you position yourself in *satya*, if you are established in *satya*, speaking the Truth will be an automatic thing. It will become a natural thing for you.

If you are practicing just verbal *satya*, please understand that is not the ultimate *satya*. If you are practicing only verbal *satya*, any time you may escape from it, you may move away from it. Even the so-called *Dharmaraja*, who is considered to be a great *satyavan* or one who is established in *satya* and a great speaker of Truth, has lied.

A small story:

In Mahabharata, there is such a wonderful story. Mahabharata and Ramayana are the great epics of Hinduism. They are still the world’s longest poems.

There is a beautiful story in Mahabharata. To kill Dronacharya you have to depress him mentally. Unless you depress him mentally, you can’t reduce His power. If you put somebody in depression, they will have shoulder pain and they will not be able to handle their hands powerfully and they can be defeated.



Dronacharya is the teacher of the Pandavas and Kauravas. Now Krishna wants Drona to be put into depression, otherwise he can't be killed, he can't be conquered. He can't be conquered directly. Physically His power is extraordinary, because he is a teacher. Naturally no student can cross a teacher.

The only way to put Drona into depression is by telling him that His son has died, because he is too attached with His son. That is the only samskara in him which can put him in depression.

He is unclutched, detached from everything else. Putra shoka can put him in depression. The suffering related to His son can put him in depression. That is the only possibility.

Now somebody has to tell Drona that His son Ashwatthama has died. If normal people tell him this information he may not immediately believe, he may go to verify.

The only person everybody believes is. He is supposed to be a person who speaks only Truth, nothing else. He is established in the verbal Truth. He speaks only Truth verbally. Everybody believes that. So Krishna wanted Dharmaraja to tell Dronacharya that Ashwatthama has died.

Now when Krishna requested Dharmaraja Yudhishtira, he says, 'No, I can't tell a lie. It is absolutely against my life and my policy.'

Krishna says, 'Alright, we will kill an elephant that is called Ashwatthama. You tell, 'The elephant called Ashwatthama died and I'll take care of everything else.'



Yudhishtira asked, 'How can that happen? If I tell the elephant which has got the name Ashwatthama has died, how can Drona be put into depression?'

Krishna said, 'That you don't bother. When you say the word 'the elephant which has got the name,' I will blow my conch. I will create some noise and Dronacharya will not be able to hear that word. He will hear only the word 'Ashwatthama died.' The moment he hears that word from you he will not go for verification. He will take it for granted and he will believe 100% and he will fall in depression, and we will kill him.'

Yudhishtira agreed. He said ok, because he was not telling a lie. He may not tell a lie verbally, he has not crossed the verbal Truth, but he can't be called anymore a satyavan.

He told the words, 'Ashwatthama ada kunjanaha' - the elephant which has got the name Ashwatthama, has died. At the time the words 'the elephant which is called,' were said, as planned, Krishna blew His conch, shankha, and Drona was not able to hear those words.

Drona heard only these two words, 'Ashwatthama died.' As they had planned, Drona literally believed and fell into depression and immediately lost the power in His shoulders. And he put His weapons down, and he was killed.

But along with that, something happened to Yudhishtira also. It is said that His chariot never touched the ground, it used to always float. Even if Yudhishtira got into the chariot, the chariot would float. The moment he said, 'The elephant called Ashwatthama died and Drona fell into depression and was killed, the story says Dharmaraja Yudhishtira's chariot fell on the ground.



He lost the title of Dharmaraja. Dharmadevi who was holding him till then, dropped him. Then Dharmaraja says, ‘How can you drop me? How can you leave me and go away? I did not tell a lie.’

Dharmadevi says, ‘No. You might be established in verbal satya, but you are not established in the Truth itself. You did something which is against the Truth knowingly.’

You see you may tell satya, but you should ensure that person understands as satya. You can’t tell some word which will not give that same meaning, You can’t use cunning techniques. If you do that, you are not Dharmaraja anymore.

And the story says, from that day Dharmaraja’s chariot was on the ground. He walked on the ground.

See, actually when you are really established in *dharma* you live so gracefully, you float. When the story says he did not walk on the ground, I don’t think he was flying. It is a metaphysical explanation, that he was never touched by these worldly things. He lived in a different space, where he did not have all the problems.



See now, you do not have the problems which the Hinduismn people are facing in Hinduism. There are so many things Hinduismns are facing. Your problems are totally different. It is not that you don't have a problem. Your problems are different, their problems are different.

In the same way, Dharmaraja was never touched by problems of this planet earth. He had problems but only in a different level. That is what they mean by the words 'he was always floating.' He lived gracefully, till he did this act.



Understand, Truth does not mean just speaking Truth by words. It means establishing yourself in the Truth, satya pratishtha. Patanjali says, 'If you are established in Truth you achieve the results of the action without doing the action, for yourself and for others.'

It looks like too big a promise, too good to be true. Let us analyze how it is possible with the words of Mahāvīra. Then we will understand what Patanjali promises is true, not just too good to be true.

Mahāvīra says, 'Nichicala panam matenum musavaiya vivachanum bhasisyavumhiam satcham nitcha otaynadukharum'





Let me give you the translation:

‘Being continuously alert, one should renounce asatya and speak only Truthful, honest words. Speaking such Truth is difficult indeed. A true sage does not speak words which can hurt others. Similarly any true person should not speak sinful words, even in anger, greed, fear, or ordinary talk with friends and relatives.’

And he further explains on satya with the next sutras. In the later sutras he gives a scale of how to judge whether something is Truth or not. On satya he has got so many sutras. Then the next sutras are on moksha and brahmacharya. There are so many other sutras, I have selected what I feel as important sutras.

‘Being continuously alert, one should renounce asatya.’ Understand, being continuously alert means establishing yourself in satya, being aware.

One more thing, if you decide just to speak the Truth verbally, you may do the mistake of Dharmaraja Yudhishtira. If you are established in satya you will never do that kind of mistake.

See, if you analyze this Dharmaraja’s incident, that itself shows there was a hidden greed for kingdom. That is why he had to compromise.

See, many people come and tell me, ‘Swamiji, I am not a spiritual person. I do not believe in spirituality, but I live an honest life, a moral life. I do good things for others. I speak Truth and live a good life. Is that not enough?’



I tell them, 'No. Because what you are saying is a lie. If you do not have a spiritual base, spiritual seeking, you will never be moral.'

Be very clear, you may think you are moral. You may think you are living a good life. No. You will not even be able to scan and find out whether you are playing cunning games or not with others, unless you are that intense.

Here that is what Mahāvīra says, 'being constantly alert.' When Gandhiji says, 'Till I started my spiritual practices, I never realized I am not perfect in my practice of satya. Only after practicing spirituality, after my spiritual sadhanas, I am able to perfect myself in the practice of satya also.'

See, at least cancer will take away only one life, but the depression will swallow your janmas after janmas. Cancer will not come to your next life. The moment the body is dropped, the disease also will disappear. But the depression is not like that, it will come with you forever.

Practice of satya needs continuously being alert - nichicalā panam matenum . Being continuously alert one should renounce asatya and speak only Truthful, honest words.

I always tell people even if you die out of cancer, don't die out of depression. Depression is the worst thing.

Understand, not just Truthful, but honest also. Dharmaraja was Truthful but not honest. He said the Truth but he was not honest. That is why His chariot fell on the ground, it was dropped on the ground.

If you don't attend anything else also, don't bother, it is ok, but do not allow depression in you. Anything can be sacrificed, but not your bliss, not your joy.

Honesty means you should be established in dharma. You should be established on Truth. You should not have cancer inside your being. Cancer inside your being means depression. Depression is the cancer inside your being.

If you are depressed, first thing, even if you lose everything it is ok, but correct yourself. Flood yourself with the Truth and remove the depression from you. Do not compromise this one line. Do not compromise in this one step.



If you compromise with anything it is ok. I always tell people, even my ashramites, that if you compromise on your other vows it is ok.

Sometimes you may miss the ahimsa. It is ok. Sometimes you may miss even the celibacy, even that is ok. Of course I am not telling you to go and do whatever you want! Even if you compromise in those one or two things, or you miss, it is not that big a sin, you can come back. But if you compromise on this one thing satya, you can't be helped at all.

If you compromise on honesty then all the other vows are questionable. If you compromise on this honesty, you are gone, you can't be helped. Then you will allow all other possible negativity to happen in you.

I always tell people, 'To be around me the only one thing is necessary.' I tell all our ashramites, 'Only one thing is necessary, honest relationship between you and me.' Whatever you feel, if you are able to open up, nothing else is necessary. Master's energy is such it will straightaway penetrate you and heal you.





I always tell people, ‘If you can, go and talk to the murti of the god or goddesses. If you can, go and sit in front of Mahāvīra and completely open up. Understand, when I say open up, I mean really feeling and telling him, ‘This is what I am.’ I promise you will be healed.

There was a devotee called Girish Chander Ghosh. He was the father of Bengali drama. He used to go to Ramakrishna but he used to live a different kind of a life - wine and women and what not. Once Ramakrishna told him, ‘Go to Ganga and tell her all about your life, whatever you did, and just have an honest relationship with mother Ganga, the river Ganga. You will become enlightened. Everything will be washed away. You will become a mahatma.’

Girish was not able to understand, ‘What is this, me going and just talking to a river? How does he think that I will become enlightened? I will become a mahatma, all my sins will be washed away!’



But Ramakrishna says, ‘Go and do.’

Girish says beautifully in His reminiscences, ‘I went and told everything to Ganga. Suddenly I felt, now I am not able to see her anymore if I am not able to correct myself. So whenever I crossed Ganga I started feeling that guilt.

Now I know somebody is watching and after a few days whenever I was drinking the Ganga water, I felt the same thing. Somehow, I don’t know how it happened, simply the purity happened in me. Now I know I can face Ganga honestly.’

Understand, if you really open up, even with your teddy bear, that’s ok. Even with your teddy bear, nothing wrong, but you should have the honesty to open up. You should have the honesty to open up, at least with something.

If you open up in front of a milestone, or in front of a brick, in front of a stone, anything is fine. In Hinduism all milestones are gods! See, in those days the milestones used to be painted with a yellow and red paint, and people started worshipping them.

In Hinduism anything you get they will start worshipping. You can see the culture which has dedicated itself for worship. It emphasizes on opening up and feeling connected. If you feel connected even with your teddy bear there is a possibility. At least with somebody be honest, be straight.



When you feel connected to the great Masters like Mahāvīra, when you sit in front of their murtis and feel connected and open up, and maintain the honesty with them, suddenly you will see they are working on you. Their presence is working on you. Allowing the Masters to work on you is the best way for enlightenment.

Here Mahāvīra is saying, be honest and speak only the Truth. And he is again telling, ‘Speaking such Truth is very difficult indeed. It really needs intense awareness. You need to be alert. You need to be aware.’

One more thing, unless you raise the very frequency in which you are staying, unless you raise the very consciousness in which you are staying, you can’t be Truthful.

You can’t be Truthful, because if you are living in the same mood, you will forget many times that you are telling a lie. Only after telling a lie you will realize that you are telling a lie, because you are habituated to tell lies. For no reason, the moment you open your mouth nothing but lies will come. Just try to record one day whatever you speak. Tell somebody else to record, without your awareness, and the next day sit and edit and tick and see how many lies you told.

You will be shocked, there is no word which is Truth, you are habituated. Even small, small things you plan how to present to get maximum out of this situation. You do not tell what exactly happened. There is an automatic censor system inside you.



The other day a university professor asked me, ‘Swamiji, every day you are talking hours together somewhere or other in the world.’ If you see the website, there won’t be a single day gap. Somewhere or other, I am constantly talking. He asked me, ‘I don’t see that you use any hints.’ Here also only the sutra is there, no hints actually. Only the sutra and translation is there.

He told me, ‘Swamiji, I have to speak one hour, means I have to prepare three hours. The same subject I am teaching for years, but every time I have to prepare three hours and I know for sure you don’t have time to prepare every day you are speaking. How are you speaking, Swamiji?’

And he told me another thing, ‘The moment I finish my lecture, two things happen to me. One, you become tired. Second thing, guilt - you repent, ‘I forgot this point, I should have presented in that way.’ Tiredness and guilt is always the result after my lecture.’

And not only for him, it is for all speakers. Any public speaker in the end will repent, ‘I should have done this. I should have done that.’ And he will be tired. Not only the speaker will be tired but usually the audience also will be tired.

He asked me, ‘How are you speaking for hours together, Swamiji?’ Only one Truth, I don’t have a censor system inside. There is no automatic sensor system. That is why I don’t feel tired.

One more thing, you have a censor system, because you are afraid that you might tell whatever you are thinking. And you have to prepare and carry notes, because you are not supposed to speak what you are thinking. You are supposed to speak only what you are supposed to speak.



Understand, that is why you carry notes. Your carrying notes means you are not supposed to speak what is going on . You are supposed to edit and present. If you edit and present you will become tired, because such a big process is happening inside you.

First, words will come. You have to edit them and see the hints and connect with them, then speak. So naturally three or four processes are happening inside. You will become tired in one or two hours and the person who is hearing also will become tired.

But in my case I don't have the editing system. I just speak, because what I am speaking has become part of me. It has become part of my blood. It has become part of my inner software. It has become part of my system. That is the reason I can continue, continue, continue, continue. Not only I don't become tired, people who listen also don't become tired.

They suddenly realize, 'Oh God. So many hours passed, what happened?' When you speak without editing, the power of *ojas* expresses through you. Vivekananda says, 'When I speak I don't have inner chattering. Because of that state when you hear you also will not have inner chattering.'

If I am speaking without editing, without two activities, you will also listen without two activities. The intense tuning will happen when you sit with an enlightened being. If you become honest in the being you don't need to prepare, you don't need to use notes, you don't need to edit.



He says, ‘Speaking such Truth is very difficult indeed.’ your very inner consciousness has to be raised to a different level. Just speaking the Truth is impossible by you, unless you are constantly being alert.

Maybe you can take this as a small homework, just try. Till tomorrow, try with full alertness. Maybe you can have a small notebook. Whenever you miss, note down how many times you missed. Just try to see. Then you will understand what Mahāvīra means by the word ‘being continuously aware.’

If you try just for twenty-four hours, only then you will understand the meaning of the word ‘being continuously aware’. Today you need to carry only one message, only one line, ‘being continuously aware.’

Please try to experiment with this one idea. Till tomorrow be continuously aware and see how many times you are failing. That is enough. You will learn what Mahāvīra wants you to learn. You will learn what you need to learn. That is more than enough.



Instead of carrying one thousand ideas in your head and not practicing or experimenting with anything, just carry this one idea and experiment with them. You will see the transformation simply happens in your very being.

Let you experience this Truth, achieve and radiate eternal bliss, nithyananda.

Thank you!



Jain Sutras Discourse 4

POWER OF WISDOM

I welcome you all with my love and respect. Before entering into today's subject, 'Power of Wisdom', just a few points to complete yesterday's discourse. Yesterday's subject was 'True knowledge' – not only about true knowledge but also the knowledge to find out the Truth.

Only two sutras, two ideas I want to add today – first important thing, Truth is something which does not create fear, greed or guilt in you. In the same way Truth is something which creates complete easiness with your inner self and your day-to-day life.



Above all, the important thing is it makes you more conscious and more and more aware. As a byproduct of Truth, bliss happens around you, you radiate ananda.

Yesterday I was telling you, we will see the scale of how to find whether something is Truthful or not. Truth is not just speaking what you know as a fact. No, that is only one dimension of Truth. You can be Truthful and dishonest. Yesterday I was telling you a story of how Dharmaraja was Truthful but dishonest knowingly.

So speaking the Truth is only one dimension of Truth. In Tamil there are three words for Truth. Speaking is one thing, thinking or establishing is another thing, living the Truth through your body is the next thing.





Sat-Chit-Ananda

There are three levels of Truth. All the three put together only enriches your life, it leads to enlightenment. All your desires, greed, fear or guilt, let them be flooded with one idea; you will be established in Truth. This is the scale to find out whether what you are thinking, saying, living is Truth or not: does it add more awareness to you? Does it add more consciousness or 'chit'? Does it make you more comfortable or at ease with yourself – 'sat'? Does it give you unending joy or bliss, without depending on something?

Anything which is satya, sat will create chit and ananda in you. Chit means consciousness, ananda means bliss. If there is something that you feel is sat, Truth, but it is not creating consciousness and ananda in you, be very clear, it is not the ultimate Truth. It is not the reality.

In the same way, if something creates consciousness in you and it is not creating sat feeling or ananda in you, it is not the Truth.

We had a radio show today morning in which I was being interviewed. The interviewer has become my devotee. He was asking me, 'Swamiji, I am seeing especially in the West many people receiving spirits and they become hysterical and shout. But the Upanishads describe that when a person becomes spiritual, he is not supposed to become hysterical. What is the Truth, Swamiji?'



Please understand, when you really receive higher consciousness or the divine spirits inside you, you will radiate ananda or bliss. You will become more and more peaceful. You will never get hysterical. If you are, then it is not superconscious energy, it is unconscious energy. That is not enlightenment, it is not spirituality.

Sat has to be chit, chit has to be ananda. If any one dimension is missing, it is not Truth.

Analyze all your desires. Does it add more and more honest feeling inside you? Does it add more and more awareness to your being? Does it make you more and more conscious? Does it make you more and more blissful?

Manana means filtering, clearing, contemplating every thought with Truth. Flood your whole being with Truth. Whatever is washed away, whatever disappears, is better for you. It is better the earlier they disappear from you.





Whether you leave your job or relationship or love or home or your car or whatever you may leave, it is perfectly alright. You will expand. You may think, ‘What Swamiji? You are making us swamis?’ No. If really Truth works on you and expands you, wherever you go you will feel only health, bliss and joy.

One more thing, many time people come and ask me, ‘Swamiji, as you said, I was thinking, contemplating and I felt so high, so inspired and took some major decision in my life. Now I repent. What to do? Now I am feeling I took too many big steps. I renounced too many things. Now I am feeling little lost. Now I am feeling I have done things little quickly. I should have waited.’ Understand, even if you feel later on that you have done something in a hurried way, do not bother about your steps.

One more thing, you are not able to keep yourself constantly in that high space of inspired energy. It may come down once in a while, that’s ok. Do not count the moments of coming down. Count the moments you experience when you are high. That is why in Jainism and all Vedic traditions, anybody who feels inspired is allowed to take sannyas that very moment. All you need to do is inform your Master or the traditional acharya that you are ready for sannyas.



Power of Wisdom vs Wealth

What is the power of wisdom? I can say, there is nothing which can't be achieved by the power of wisdom. Anything whether in this world or the other world, wisdom can simply make it happen. Only one thing you need to understand, you need to give little attention to the wisdom.

Lakṣmī and Saraswati stay with you only when you give attention to them. Usually people always say that if you have money, you may not have intelligence and if you have intelligence you will not have money because both of them demand your complete attention. If you give attention to Lakṣmī, wealth, you may not have enough energy or attention to give to intelligence. If you give attention to intelligence, you may not have enough time or you may not even be interested to maintain all this wealth.

An intelligent person, a person of wisdom, after his basic needs are fulfilled, will not be running behind wealth. Somehow he will feel the emptiness of the wealth. See, wealth is for some utility to achieve something like the basic needs of food, shelter and your needs for medical care.

Once you have enough money to buy whatever can be brought through money, if you are still running behind money, surely you are a fool because you are running to expand somebody's ego. You are not running for yourself. You are running creating infrastructure which is empowering somebody else's ego.



As far as my experience goes, it is better to give energy and attention to Saraswati than to Lakṣmī. If you give attention and energy to Saraswati, you will know how much of Lakṣmī you need and how much you can handle, how much you can enjoy, and you will live in an intelligent way.

Wisdom is such that you can bring anything in the inner world or in the outer world. I tell you, many a time just the understanding can transform the way you think and act. Today morning we had a radio show. The host was asking questions about what changed my life and my first experience of Truth and my first inspiration and all such questions.

When I look deeply, to tell you the Truth as it is, the biggest transformation which happened in my life is, the idea of me has changed in me because of my wisdom or knowledge. Whatever I was thinking about me has changed.

I tell you, that is the best thing that can happen to a human being - whatever you think about you completely changes. We are constantly working to change what others think about us, not what we think about us. That is where the problems start. You are caught, you are busy, and your whole energy is spent in working on changing the ideas of other people about you. I tell you, when you work on yourself, change the idea about yourself inside you, suddenly so much of energy releases and so much of energy expression happens.



By the end of the interview, he was telling me, ‘Swamiji, I have interviewed so many people, so many Masters, so many researchers, so many people, but I can feel some intense energy around you. How can you explain this Swamiji? Such an intense energy!’ The thing is, I am very clear about what I know as me.

All you need to do is look at yourself and change your idea about you. Wisdom will give you clear idea about you. The power of wisdom first changes you. There are two views: the materialistic people constantly say, change the world and your life will change. Spiritual people say, change you and your life will change.

Nobody is successful in changing the world and thus changing their life. But there are millions who are successful in changing them and thus the world. You can’t cover the whole world with leather. Better wear shoes. Covering the whole world with leather is impossible. Wear shoes, that is the best thing.



Sanctity of Master's Words

Let us enter into the teachings of Mahāvīra so that we can understand the power of wisdom. Today we will be entering into a sutra called Chaturangi sutra and Brahmacharya sutra. We will be working on Chaturangi and Brahmacharya sutra.

Let me read few words from the original sutra. Yesterday somebody wrote a letter to me, 'Swamiji, we are not able to understand the original sutra, it is better you read only the translation.' Not only you, I also don't understand the original sutra because I don't know this language, it is not Sanskrit. It is a different version of Sanskrit which was used for speaking in those days. So not only you, I also don't understand but Masters' words have their own sanctity. Even if you don't understand, just listen.

The word which came out of Mahāvīra naturally will carry His presence. The words, the very sounds that came out of Mahāvīra's vak- the energy which converts the air into sound – are sacred.

See, when the air travels through the vocal cord, it is only air. From there something happens and that becomes the sound. So any sound that comes out of an enlightened vocal cord, enlightened vak energy, is His mantra. That is the reason I am reciting those words. So even if you don't understand, it is ok – out of our respect to Mahāvīra we should remember those same words, we should hear those same words. We should hear those same words, and then we will see the translation. I will read the translation also but first it is our respect to the great master Mahāvīra that we repeat the same words which came out of His vak energy.



Please understand, in the Eastern tradition, language is not only used to convey the ideas but it is also used to create certain kind of vibrations. It is not only linguistic but it has phonetic importance also added to it. All the Sanskrit aksharas, letters is just like a beautiful dance and it is like cleaning your prana flow. The person who chants some mantras at least 10 minutes everyday morning will never have gas problem.

Understand, it is my experience. If you have any gas problem or any difficulty related to breathing, prana flow, asthma or any thing just chant some mantras, some enlightened Master's words even though you may not understand. Just chant for 10 minutes those words which are in Sanskrit, the traditional language.

You may think, 'How can creating some sound for 10 minutes heal?' You don't know the power of these sounds. They come from the hara means your very root and they completely heal the whole path in which the prana flows. The whole prana energy flow is cleaned.



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That's why I never miss the original sutras, even if you don't understand them. Many times I have seen people are closed to something which they don't directly understand. In Bhagavad-gītā books also I have seen people just move the page where the Sanskrit slokas are printed; they just jump and go to the next page. They think, 'Why should I unnecessarily touch these things?' No, just try to experience that sound. You don't even have to understand, just experience that sound. It can do miracles in your being.



The Four Gifts

things: human body -
manushyatva, listening to
dharma - dharma sharana,
devotion and progress towards
the spiritual experience of
enlightenment.

Here the word is translated as
restraint but I tell you that word
means going towards the higher
energy, higher consciousness.
Beautiful sutra! While walking
on the planet earth through
different forms, with the
pressure exerted by simple
karma, the soul attains purity
and becomes eligible for human
birth.

One has to be capable of
listening to pure dharma. You
may think what is meant by
listening to pure dharma. Don't
think, listening to pure dharma
is such a simple quality. No, even
if you are sitting here, there can
be thousands of obstacles inside
your mind. It is not really easy to
open to the real dharma.





People come up with all types of dharma. People come up with all types of weird excuses to escape from dharma. I have seen many people telling about me, 'He is so young; what can he teach!' That is the big problem, what to do? In the spiritual field always age is a big problem. In the Vedic tradition age is not required to achieve enlightenment.

Anubhava Vs Anubhooti

See there are two things, anubhava and anubhooti. In Sanskrit we have two words for experience. In English we don't have two words, because they do not know about anubhooti, that is why no word exists.

Anubhava means experience by so many incidents in your life. Anubhooti means experience of enlightenment. Let me explain anubhava and anubhooti, then you will understand about the pure dharma and how we are escaping from pure dharma.

Anubhava means going through many experiences, like first you touch the fire from matches, and then you understand this fire will burn. Then you touch the cigar fire, 'Oh, this fire also burns,' you touch all kinds and all varieties of fire and understand that all these fires burn. By the time you come to the conclusion by again and again touching and experiencing, that all fires burn, your body is ready to be burnt! You become old enough to die and be burnt. This is called anubhava - adding more and more experiences and doing big analyses and coming to conclusions.



Anubhooti means the first time itself you touch one fire and realize and experience the Truth that all fires burn. Just one experience is enough to give you the Truth. This is called anubhooti.

See, anubhava depends on the number of incidents which happen in your life. Anubhooti depends on the number of lessons you learn from the incidents in your life. There is a big difference. For the outer world you need anubhava. For the inner world you need anubhooti. There is a big difference between anubhava and anubhooti.

There is another one category of people who experience something beyond anubhava and anubhooti. They don't even touch the fire. They see somebody else touching the fire and realize that fire burns –they are called Paramahamsa. They don't even go through one experience. They just see what others go through and escape.

I will give another example – you can see in your life that you always postpone life. The person who constantly postpones joy and bliss, waits so that he will have anubhava and enjoy. The person who lives the life starts expressing anubhooti.





The person who sees others and learns the lessons without even going through them uses the knowledge of others' research and development. He is a Paramahamsa.

Spiritual enlightenment does not need anubhava. It needs anubhooti. Many times when we don't want to listen to the higher Truths, we create all kinds of confusion and difficulties for ourselves. The mind is so cunning, whenever you cannot practice some Truths, you just pretend as if you are practicing.

When you can't come out of your hypocrisies, you feel comfortable thinking and believing that everyone is hypocritical. When we can't come out of hypocrisy, when we cannot raise ourselves to higher spaces of consciousness, we feel comfortable feeling that others also are like us. Our mind creates enough difficulty to listen to the higher Truths.



Celebrate Your Achievements

Only the one who is capable of listening to pure dharma is a person who is ready to transform. A person who is not ready to transform will find thousands of reasons not to sit here or not to listen. And you can always find a reason, it is not a big thing. You will find thousands of reasons not to listen.

Only the one who is capable of listening to the pure dharma and find trust in it can understand and live the dharma. Many times I have seen people come and sit and listen to all these things and at the end of the discourse, they come and tell me, 'Swamiji, I am listening to so many things and I really trust them but I don't know how to become enlightened.'

I tell them, first thing celebrate that you have taken such wonderful steps. First thing, you are sitting here. Second thing, you are feeling connected, that is the reason you are continuing to sit. Third thing, you are trying to work towards this. You trust it.

Celebrate all the achievements which you had, then we can find time later on to repent what we have not achieved. Do not take yourself for granted. Celebrate your being here and feeling connected and having trust in these great words. You have done a great thing.



Just Allow the Master's Words to Work on You

According to Mahāvīra, now you need to take only one step through right conduct. Releasing the baggage of karma takes you to the higher consciousness. Understand, the last step you don't even have to struggle. Just sit and listen intensely and allow these words to work on you. You will see you are simply doing it.

Just one example: if I am talking about fasting and clearly explain not to eat tonight and if it goes straight and touches your heart, do you think you will be able to go and eat? No! You won't. Simply you will see you will not even have an idea of eating. Only one thing needed is allowing these words to penetrate you.

You don't even have to bother, you don't even have to plan how to practice. If you are sitting here and planning how to practice, you will miss the words which I am uttering. So don't plan, allow the words to go into your being first; let them work on you and find their own way. They are capable enough to show you the way to express themselves in your life.

I always tell people, whenever you listen to the great Truths, don't plan on how you will go back to your house and start practicing them. No, if you plan you will be a failure. Just listen. Let these words go into your being, let them work on you, they will find their own way to express themselves in you through your system, because they are very powerful.

Understand, they are very powerful. They are not simple as you think. They are so powerful that simply they will work on you. They have their own independent intelligence. Master's words have independent intelligence. They work on their own.

Let us start the sutras word by word.



The Rare Gift of Human Birth

It is indeed very difficult for anyone in this world to achieve four things. Almost all the great Masters are saying you have achieved the difficult thing of manushyatva. In the same way Shankara is also telling manushyatva - achieving human body, mumukshatva - seeking for enlightenment and satsanga or the nearness of an enlightened being are very difficult.

Here Mahāvīra is saying, human body is very difficult for anyone in this world to achieve because only from human body one can experience enlightenment. Understand, human body is like a runway where you want to take-off or land. You have to only take the human body for enlightenment.

You can't get enlightened from devata sharira or the body of angel. Or you can't get enlightened from the body of an animal. No, they don't have the possibility. Only from here, from the body of human one can go to hell or heaven. You have the choice only in the human body. Other bodies don't have the choice. They may have little freedom but all the senses and the mind have freedom only in the human body.

Understand, in other animals they may have freedom in one sense or two senses, but they will not have complete freedom. Only in the human body all your five senses and your mind have the freedom.

You have the choice, you can choose, you can select 'What next? What next?' You have complete freedom to choose only in the human body. The possibility for enlightenment exists only in the human body. That is why I always tell people it is so difficult to achieve this body.



Do not waste your life behind the currencies which have no value. Any currency is a promise by the person who is ruling that country. Currency to fulfill your basic needs is wonderful, there is nothing wrong with that but even after having that, running behind the same thing is wasting your life. See, if you are running behind the same thing without working towards enlightenment or the higher consciousness, you will be wasting such a wonderful opportunity of having a human body.

It is like you have got a new diamond, a big diamond and you use it as a table weight! You are laughing but you don't understand that you are doing exactly the same thing. See the possibility for enlightenment.

The human body means possibility for enlightenment. It is the mechanism with which you can experience liberation once for all. This availability is the most beautiful. Currency is ok to buy a home, to protect the body and to give medical care. But after that, work towards the ultimate conscious achievement.

Do not waste your life by running behind the foolish promises given to you by society. Understand, they are empty promises. Currency is a promissory note till you fulfill your basic needs. After that it is an empty promissory note. There is no utility directly out of it. After that, it is time for you to work towards vanaprastha.



In Sanskrit that's why we have four words: brahmacharya, grihastha, vanaprastha, sannyas. Brahmacharya is an age where you learn vidya and avidya both. Vidya means education for enlightenment and for creating an infrastructure for your comfort and wealth. The next 25 years is the grihastha stage where you live and create the infrastructure for your safe, comfortable and secure life.

The immediate next stage is you starting as vanaprastha. Vanaprastha means working towards your conscious development, your enlightenment - because the great possibility is there open and available for you.

Sannyas is achieving and radiating enlightenment. Understand, the secured feeling which you experience by having wealth is too poor a substitute for enlightenment. It is too small a substitute for enlightenment. The possibility for enlightenment exists only in the human body. No other animal, no other devatas, no other gandharvas, no other creatures, can even think of enlightenment.

One more thing, the possibility for hell also exists only in the human body. Only from the human body you can take any route. Whether to hell or heaven or enlightenment, only from here you can choose to go. Listening to dharma, no buffalo can go for spiritual discourses. It can't go and it can't understand. It doesn't have that suffering which drives it towards enlightenment.

Understand, human beings are blessed that they can experience suffering consciously. Animals may have suffering but they do not have consciousness. They are not conscious about it because they do not have a choice, they do not know that they have a choice. They have only instincts but they do not have a conscious choice. Human beings know they can escape from the suffering.



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The greatest thing in the human body is you can transform all the emotions. The possibility for transformation exists only in the human body. Understand, take a moment and look into your body and thank that you have the possibility.

You have the possibility. In this whole cosmos millions of types of creatures are there but only you have the possibility of freedom from the birth and death cycle. Manushya only has the possibility. Celebrate your possibility. Celebrate that only you have the possibility towards the higher experiences and the higher goal of enlightenment.

Not only Mahāvīra, but also Buddha, Shankara and all the Masters are emphasizing again and again, repeating again and again, that only human beings can achieve enlightenment. They come just to tell you that you have a possibility. Do not waste it. Do not miss it. Think of going to the higher space, higher conscious level.

Other beings can't think in the same way. They cannot work for enlightenment. They cannot achieve it, only you can. The Vedic system again and again emphasizes, if you want enlightenment, you have to take the human body. Even devatas have to come down and take the human body to achieve enlightenment.

You now need to understand a few secrets about birth and death, the laws of life, the laws with which life or the universe functions.



Human Body - For Enlightenment

Power of Samskaras

It is you who decides your birth. Before taking birth, you sit with all the engraved memories, the samskaras in front of you. Somebody asked me the question, ‘What do you exactly mean by samskaras?’

Samskaras means the experiences which you gain through all the five senses and through your mind - what you see, what you listen, what you smell, what you taste and what you experience through touch and the mind which develops it.

For example, you might not have seen an elephant with 4-5 trunks but you can visualize and develop it through your mind. That is also samskara. Whatever you receive through the five senses and whatever you develop based on that material through your mind is called samskara.



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In front of you all the samskaras, engrams, which occurred will be there before you and you decide what kind of engrams you want to experience and go through. Why you decide I also don't know. I don't know. You just decide. What kinds of engrams you want to leave and what kind of engrams you want to go through and what kind of engrams will give you fulfillment, you choose your body according to that. According to those desires, you choose your body.



Desire for Liberation

Understand, if you have taken the human body, in one corner of your mind, consciously or unconsciously you had the deep desire for liberation. Otherwise you will not choose the human body because with the human body there is so much of suffering and awareness about suffering.

Other bodies do not have so much suffering, and even if they have they are not even aware of so much suffering. Only in the human body you have so many responsibilities and commitments. Not only that, you are aware of the sufferings which are happening in the world.

Animals are fortunate, they don't have to watch the news! They don't have to bother about brother animals being slaughtered.





They don't have to suffer thinking of other animals being killed. They don't have to suffer the cruelty and negligence which other creatures are going through. But with a human body, you have a possibility. You have a sensibility to suffer for other creatures.

Understand, only in the human body there is a possibility for more suffering. Even then knowingly you have chosen the human body. It means you must have had the desire for enlightenment, you must have thought about the possibility of enlightenment.

Let me be very frank and I tell you from my experience, with anybody who has a human body, in one corner of their mind they had the desire for enlightenment. Human existence, especially over the last 30-40 years, is filled with suffering, filled with pain. But even then if you have taken the human body, it means you must have had the inspiration or search for enlightenment and there is no other reason why you chose the human body.

To tell you honestly, planet earth is not livable any more. Now you think we don't have choice that is why we took birth, and that our birth is an accident. No, there is life in other planets also and millions of possibilities are there. But you chose the human body, human existence, after seeing all these choices - just because of the possibility of enlightenment.

Never think there is no other kind of life existing in other planets. No, there is life, that is what we call devatas, gandharvas, siddhas, munis. Different kinds of life exist but you chose the human body just for enlightenment, so do not miss the purpose. Do not miss the ideal. Do not miss the Truth for which you have taken this body.



Feel again and again connected to this Truth and create more and more inspiration, enthusiasm, and energy towards this goal. Put your energy more and more intensely. Put your emotion and energy again and again towards this one idea.

People ask me, ‘Swamiji, everyday I am doing meditation. Is that not enough?’ I tell them, no, do it more intensely, put more energy. Put more awareness. Be more conscious. Do not make it as a ritual.

Everyday let you feel as if this is the last meditation session. You are going to do it as if it is your last day so naturally you will put your whole life.



Be very clear, do it as if it is the last day of your life. Put your whole energy in it. Let it be intense, alive, deep. In every step, put your whole being.

Mahāvīra says, create devotion and create an intense enthusiasm and energy towards the Truth. While walking on planet earth through different forms, with pressure exerted by simple karmas, the soul attains purity and becomes eligible for human birth.

Understand, you may walk on planet earth through different forms and only after you exhaust whatever karmas you have, you are ready to have the human body because human body is the most sophisticated system. It is the totality of the best things from all other forms of life. In the human body, all the intelligence and the best things of all other bodies is included and presented to you.



Human Body – The Best System Possible

Patanjali goes one step further and says, all the best things of all animals - swimming, flying, and all possibilities are added and put in the one form of the human body. You may ask, ‘Then why are we not able to fly?’ It is because you never trusted yourself that it is possible to fly.

Let me be very frank, I have seen with my own eyes a person who has achieved perfection in the science of yoga and he was able to levitate from the ground. His name is Raghupati Yogi. I myself have seen this with my own eyes and I can really vouch for Patanjali’s words. Flying is possible by human beings.

But Raghupati Yogi who achieved these powers was so honest, even though he had so many powers, after exhibiting all those powers to me and inspiring me, told me in the end, ‘My son, I have not achieved the ultimate thing and am still struggling. Don’t put too much of your energy in achieving all these powers. I showed all these powers to inspire you but do not waste your time in these extraordinary powers. Achieve the best thing which can be achieved through the human body. Now I am telling you about all these possibilities just to tell you that the human body is the best system, the most sophisticated system. All intelligent things, all great powers are available in this system.’ That is the greatness of Raghupati Yogi. I had the fortune to live with him for ten years.

I myself have seen a person who lived at least ten years without food or water. One great siddha, Narayanaswamy, was living in my hometown for more than five years. I had the opportunity to be around him. He never ate or drank anything. He used the possibility to get energy directly from the sun rays.



See, what plants do, you can also do. What birds do can happen in your body. The possibility exists. All you need to do is remind yourself. You need to remind your system about the possibility.

I am telling all these things to inspire and to give you the courage that the possibility exists. I tell you, the same way the possibility for enlightenment exists in you. Remind yourself. Remind your senses, remind your system - you can radiate enlightenment.

Listening and Expressing Dharma

Reminding your system that you can radiate enlightenment is what I call meditation, tapas. As of now only your mind knows you can become enlightened. It should sink into you. Your blood, your bones, your muscles, your whole being, every cell in your body should know that you can become enlightened.

Radiate enlightenment, that is what I call seeking. Seeking will completely purify your being. When your whole being knows, you can radiate. Teaching your being you can radiate enlightenment is what I call tapas and meditation. When your whole being knows you can radiate, you simply start radiating, that's all.

Only one who is capable of listening to pure dharma and finds trust in it, through right contact, releases the baggages of karma and attains the higher consciousness. One more thing, he says, only one who is capable of listening to pure dharma and finds trust in it, feels connected to it. If you are sitting and if you are able to listen to everything without prejudice and if you are feeling really connected to whatever words I am saying, then 66% of the work is done.



Mahāvīra says three things - capable of listening to pure dharma, finding trust in it and expressing through the right contact. So if you can listen to the pure dharma and trust and feel connected to it, then 66% of the work is over and the other 33% you don't even have to do.

Just maintain that feeling connection. By feeling connected to these teachings, simply these words will work on you. Feeling connected is like a bridge. On one side of the bridge is the enlightened being and on the other side is human being who is ready for enlightenment. Feeling connected is the bridge.

Here Mahāvīra says, one who is capable of listening to pure dharma, the seeker, is on one side of the bridge which is the feeling connection, and on the other side is the enlightened being. So naturally His energy passes through the bridge to the being of the seeker and works on him.

Listening to the Truth and feeling connected is what is needed. Many times people clap their hands during the lecture. If they feel what they think is expressed by the speaker, if they hear exactly what they want to hear, they feel like clapping. They acknowledge to the speaker that is what they exactly want to listen. So they feel connected with what the speaker is expressing.

So now you need to be capable of listening to pure dharma. Understand, the capacity to listen to pure dharma does not mean only having ears, only not being deaf. No, it also means being here without prejudice. There are so many kinds of prejudices which can come. If you feel connected to whatever you are listening without prejudice, 66% of the work is done. The last thing is having the right contact, this releases the baggage of karma.



In Sanskrit we have two words nivrutti and pravrutti. Pravrutti means acquiring more and more karma. Nivrutti means going towards the unclutched space. If you just listen to the Truth and go to the space of unclutched-ness, it is called nivrutti. The very listening and feeling connected is more than enough to lead you towards nivrutti.

Dynamic Diamond

Let you feel deeply connected with these words. Let these words work on you and give you the strong experience of the Ultimate. Mahāvīra is a dynamic diamond. Anything except diamond will at some point in time just reduce to ashes. So if you really let Mahāvīra work on you, anything inside you except the Mahāvīra consciousness will become ashes.

Suppose there is a big stone and in that a little portion of it is diamond and other things are carbon covering the stone. Now if you bring a dynamic diamond towards the stone, except the diamond portion everything else will be taken away and will become ashes. So if you bring the dynamic diamond towards that uncut diamond, the uncut diamond will be cut and it will be purified. All the portions except the diamond portion will be removed and disappear

In the same way, in your being there is also a spark of Mahāvīra consciousness and there is so much dust and carbon in the form of impurities around this. If you bring the dynamic diamond, Mahāvīra, towards your inner space, everything except Mahāvīra consciousness will be taken away and will be reduced to ashes.



QUESTIONS AND ANSWERS

Now there are two questions from you I want to answer.

Q: Why is divorce not allowed in Vedic marriage?

Because our Masters understood that constantly changing the outer man or woman is not going to help. Why is divorce not allowed in the Vedic system? We don't have divorce. You take vow in front of agni (fire) saying that till death these vows will be practiced. You don't say, till I divorce these vows will be practiced.

No. And in the Vedic system, the witness for all the vows is the life energy and cosmic consciousness, not any lawyer or any priest. The fire and the cosmic energy is the witness. We don't have an equivalent word for divorce in Sanskrit. Only in later Sanskrit, the equivalent word for divorce was created. In the traditional system we don't have the word for divorce.

Our Masters are very clear, by changing the outer man or woman, the problem is not going to be solved. When I read the book 'Men are from Mars, Women are from Venus,' I felt that it was too close - Mars and Venus are too close, maybe it should be men are from Mars of some solar family and women are from Venus of some other solar family!



Anyway, usually if you change constantly again and again, you will never realize, changing the outer woman or outer man is not going to help. Only changing your ideas is going to help. That is why our Masters want to stop the possibility of changing in the outer world.

They want to tell you, ‘Do not waste your time, enough. Try once, when you find it is not working, now it is time to turn inwards.’ If you can’t cope up with one person, how do you think you are going to live by changing the other person? Because you are going to carry the same mind. Changing the inside is more important. That is why in our tradition we do not have the very concept of divorce.

There was one another question which yesterday somebody wrote and gave about going and listening to other religious Masters or other traditional Masters. It is a very important question we need to analyze.

There were two enlightened Masters living at the same time. Both of them had so much of reverence and respect for each other but they always told their disciples not to go to the other Master. One disciple asked one Master, ‘Bhagavān, you don’t even put your feet in the direction where he is staying. You have so much respect for him but you say not to go to him or listen to him, why?’



The Master replied, 'Fool! Whenever I work on you, when you feel pain during the operation, you will try to escape and go away to him and when he works on you, when he does some operation on you, you will try to escape from there and come here. You will not allow the operation to be completed either by me or by him. You will escape from both the Masters. That is the reason, I tell you not to go there.'

In those days, may be for that reason they would have told at some point, do not listen to other religious Masters. But now I feel it is time to update some of these beliefs. I feel now you are intelligent enough to learn what is right and what is wrong.



See, you can go around and pick up the best flowers and make a beautiful bouquet, nothing wrong wrong. It is time to update yourself. So I always tell people, learn the best things from all possible sources. Pluck flowers from all the gardens, make a beautiful bouquet and make a garland for yourself.

There are only two possibilities. If I tell you, 'Don't go,' either you will listen to my words and not go, or you will just go and see what is going on there. If you really feel connected so much to me, even without telling you will not go anywhere. If you really want to go and search, even if I tell you to not go, you will go.



Understand, if you completely feel connected through the heart, even if I give you the freedom to go, you will not feel like going. If you are really not feeling satisfied, even if I tell you not to go, you will be going. So this 'don't go' word has no use in modern days. I think it is time that we update ourselves.

We must remove this idea of not listening to other traditions and not appreciating the great things from all traditions. It is time that we learn the best things from all sources and enrich our life. Let you all learn, learn and learn.

One more thing, your ego is such, it will not die even if it is attacked from so many corners, from so many sides. So how do you think it will die just by one person teaching! So learn, nothing wrong. Let you learn and experience and radiate eternal bliss, nithyananda. Thank you.







JAIN SUTRAS DISCOURSE 5 POWER OF DISCRIMINATION

From a Discourse by SPH JGM Bhagavān Nithyananda Paramashivam
Buena Park, CA, USA

March 10, 2007

I welcome you all with my love and respects.

Today's subject is 'Power of Discrimination.' Yesterday it was 'Power of Wisdom,' today it is 'Power of Discrimination,' viveka. First I will read the sutras, then we will enter into the subject.

Sathe rupe yam kanthe, yara sevase dahevayaha
Pancha vihe kama gunē, nīcha so, pariivajaye kamanuidhe
Bhavam dudukham
Savve salekosaha sadhe vakkasah
Jaikayam manas siyanche kinji tasanthan
Tasan takam gacha yeh bhirayaho
Devathana gandharva chakaraka sakinaram
Bambayari namasandi dukkaram
Jai karin titam
Eso dam manetho thain ichay
Saaasaye jina desiayay siddha vikan chanaine
Sinji sindhi thahavaren

It is a long, beautiful sutra. I will read the whole translation and then enter into those ideas, those Truths.



Going Beyond the Senses

A sage should go beyond the five senses of touch, smell, sight, taste and hearing. Understand, Mahāvīra is not saying you should control your senses or suppress them, no. You are expected only to go beyond. In all the worlds including the celestial regions, the attachment to the sense pleasures is the root cause of physical as well as mental suffering. A seeker who goes beyond these five senses goes beyond the mental as well as physical sufferings.

A person who follows such strict brahmacharya, goes beyond mental and physical sufferings. All beings including the devas, gandharvas, rakshasas, danavas, yakshas, salute such a being. Such brahmacharya is eternal and ultimate and never-ending. By this several have become siddhas in the past or are becoming siddhas now, and will continue to become siddhas in the future.

Beautiful! These great Truths should not be analyzed intellectually before you start practicing.





That is the main thing. If you analyze these words intellectually before starting the practice, you will think, ‘What is going on? What is Mahāvīra telling? He is telling us to become swamis. He is telling us to give up the life.’ And you will naturally give up Mahāvīra, not life!

Understand, only when you try to put these few words into practice, you will realize he is not telling you to give up life, he is telling you to give up the negativities or blockages which you carry in the life.

Here he is telling to go beyond the five senses. He is not telling you to suppress your five senses. No. The other day, we were having a conversation. Somebody asked me, ‘Swamiji, you don’t feel your body, right?’ I said, no, who said I don’t feel I am body? I feel I am body also. There is a big difference between the two. People try to say, ‘I am not body, I am not mind.’ No. Be very clear, you can constantly repeat and try to believe it but you will never have that as an experience.

There is a funny story:

There was a great Guru called Paramartha Guru and he had four foolish disciples. In South India there are lots of funny stories about this Guru and His foolish disciples. In South India he is very popular. Of course he is an imaginary figure, but very popular.

Once all his four disciples went to a devotee’s house for a feast. During the feast when the people serve them, they are supposed to chant some mantras. So one disciple started chanting, ‘Brahma satyam jagat mithya.’ It means, only Brahman is reality, the world is maya. The next disciple said, ‘Deham naham’ - I am not the body. He was sitting in front of the food and saying, ‘I am not the body.’ The other disciple said, ‘I am beyond taste.’



When they started telling all these Sanskrit slokas, the person who was serving, the owner of the house, stopped serving. He said, 'One is telling the whole world is maya, then why does he need food? The other one is telling he is not the body, then why does he need food?' So he stopped serving.

At the end, the Guru was sitting. He understood, now these fellows had completely disturbed the whole feast by their chanting. He added one word, 'Kao purey' - after eating all these things will become true, not till we eat. When is Brahma satyam jagat mithya? After eating. And when 'I am not the body and I am not the mind? After eating. When 'I am not the senses, I am only atman'? Shivoham, shivoham, everything when? After eating, not before that.

See people who try to constantly remember, 'I am not the body, I am not the mind,' please understand, are trying to imitate the experience of the Master. They themselves never had the experience. One big danger in trying to imitate the expressions of an enlightened being is it will not lead to enlightenment.

There are few things which will lead to enlightenment, those things are called sadhanas, techniques. There are few things which will not lead to enlightenment.

See, for example, imitating the master's blissful mood, constantly trying to be in that same mood, will lead you to enlightenment. Those things are called sadhanas. But trying to live like him is dangerous because there are so many things which you can't even imagine about imitating.



People come and ask me, ‘Vivekananda smoked, why not me?’ I tell them, do everything that Vivekananda did, if you do all those things then you also can smoke. These people don’t want all the things which Vivekananda did, they want to pick up. That is a big difficulty.

But with Mahāvīra you don’t have even that difficulty. You can never imitate Mahāvīra. His body language is so pure, you can never imitate. If you imitate you have to be in that space. Otherwise it is impossible. Mahāvīra is a Master who has not left any loopholes. He is a foolproof Guru, foolproof Master.

You can imitate anything of Mahāvīra, and you will only grow. There is no such thing that you will come down or you will fall down. Saying or thinking constantly, ‘I am not the body,’ is not the right technique or right method. Actually when you have experience you will go beyond the body. You will not have an idea ‘I am not the body.’

See, all of you feel the life that you are living inside your skin. What life and intensity and energy you feel inside your body, inside your skin, the same thing you will feel with the Whole, with the whole cosmos, with the whole Existence. That is what I call going beyond the body and going beyond the senses.



Techniques for Liberation

Understand these simple one or two techniques that may give you the real liberation - freedom from the known. Whatever you know, or whatever you think as boundaries for your senses, is the only difficulty. That is the real problem. The ideas which you are already carrying about what you can and what you can't do is the main problem.

As of now you have a program, 'If I do all these things, by then my senses should become tired or I should have excitement,' 'If I eat all these things I will feel excited in my senses,' or 'If I do all these things I will become tired.' These boundaries which you are carrying for yourself is the most dangerous thing. You do not allow the natural process to happen through you, you do not allow the automatic updating system.

See, each of your senses is so powerful, it can update itself if you allow its intelligence to express itself.

Patanjali says beautifully, 'With more and more experience, your senses are supposed to become sharper and stronger.' But as age grows, you actually become weaker and duller. Why? Because you hypnotize yourself.



See, the more you enjoy you always think and also expect that your senses will become dull. You are hypnotized. You are taught again and again, the more you use your senses, there is every possibility your senses will become duller and duller.

One important Truth you don't understand: living inside the senses even when they are not directly used for enjoyment is the main reason for dulling the senses.

Understand, it is a very important secret. Living inside your senses even when they are not being used for pleasure or joy is the main reason why you make your senses dull and dead.

Let me give you an example, then you will be able to relate with the idea which I am saying: having unnecessary anger, unnecessary lust, unnecessary taste, which is not directly useful to your life. For example, your anger towards Saddam Hussein is not going to do anything. Can you do anything about him? No.

But when you see some news, some people who are not directly related to your life, or some incident which you don't have direct contribution or direct part in, you cherish it, you enjoy it. For example, if you belong to a particular religion, and some other religious leader is assassinated, you just cherish that information. You enjoy it, you want to listen to that once more.



Many times if you are conditioned for some religion or society or country, if the opposite side or the enemy is killed, you just cherish and enjoy even though you have no direct relationship with that. In the same way lust - enjoying the fantasies with persons with whom you can never connect with in the physical level, in the personal level, you can't even imagine seeing them, but you enjoy those fantasies. Living with the fantasies which are not directly related to your life, which are not going to enrich your life, which are not going to add anything to your life, is what I call living inside the senses even while you are not deriving pleasure directly from them.

Understand, it is very important to understand this, how we waste our life, how we waste our energy. Living inside the senses while you are really deriving excitement or pleasure, you do not lose energy, because your senses are created to sense or to experience. For example, when you are seeing something which gives you pleasure, it is not even eyes which are seeing. Through the eyes you are seeing. *Chakshu* is the energy which sees through the eyes. Whenever the *chakshu* comes in contact with a beautiful scene and derives pleasure in the two points of the eyes, it does not make your senses dull.



When your eyes are closed, you are not directly seeing those scenes. But those scenes are going inside your eyes, the fantasy about that place is there in front of your eyes. For example, whenever you see a beach or a hill or a snow mountain in television, you always have a fantasy that you should be there, that you should see those scenes and enjoy.

But the big difficulty is, when you go there you don't have the joy. Actually when you go there, when you are on the spot, you are only thinking when to get out of that place and what to do next.

The real reason why you want to go there is, deep down every person has got a thirst to just disappear somewhere where you will not be recognized, where you don't have to hold your identity to protect you, where you don't need your identity for survival.



So whenever you see a distant place, where you are clear that nobody knows you, you always want to go there, but after going there you try to establish this same old nonsensical identity to everybody. To whoever is staying there you tell, 'Hey, do you know who I am? Do you know who I am? Do you know who I am?' In two days the whole world knows, and again you want to escape from that place - because now again you have to keep your identity to protect you!

Understand, you want to go to a new place but the main reason is so that nobody will recognize you, you will be away from your identity. But after going there you try to establish your identity and create more suffering and try to escape from that place also.





Anyhow, understand this one important Truth when actually the pleasure is happening through your senses, when actually you are deriving pleasure through the senses.

Sense means the eye or the nose or the tongue or the ear or the touch. These are called senses. Your consciousness when it touches all the five senses, takes different names. When it touches your eyes it is called chakshu, when it touches your ears it is called ghrana, when it touches your tongue it is called vak?. It takes different names.

Actually when these senses meet the object, pleasure happens in you. In the exact moments in which the pleasure itself is happening, your senses do not become dull or tired. But when you try to fantasize and keep yourself in that same excitement, that is the moment your senses become dull.

Understand, this secret will help you how to go beyond the senses without missing the pleasures. Let me be very honest, people come and tell me, 'In this young age you have become a swami,' they feel very sympathetic. But I tell you honestly, I feel sympathetic towards them, these people are still suffering with the body, still caught in the world, and do not know the intense pleasure or bliss which you achieve when you don't live inside the senses, when you don't receive the pleasure.

Understand, in your case you may receive that pleasure through the eyes, few minutes per day. Few minutes in your day you may see some good scenes which you really enjoy, which you want to see again and again. But you spend the whole day sitting inside your eyes. What I mean by the words 'sitting inside your eyes and spending the whole day' is, you can see even while you are not enjoying the pleasures or beautiful things through your eyes a lot of things will be crossing inside your eyes. When your eyes are closed, you can see constantly the scenes which you want to see or which you see will be crossing unnecessarily. That is what tires your senses.



Let me give you one more important secret, this is also from Patanjali: person who is filled with fantasy will not be able to enjoy the reality.

Person who is constantly fantasizing even about sex will not be able to really enjoy the moment if it happens in the physical level. When in physical reality, when the other person is there, he will not be able to enjoy.

In the same way, the person who is constantly fantasizing about food will only fill himself, he will never feel fulfilled. You see, filling yourself is totally different from feeling fulfilled. A person who feels fulfilled will never fill himself.

Obesity means that person is not enjoying the food, that is the Truth. You always think obesity comes because you enjoy the food too much. No. Obesity means you are not enjoying food. You are only filling yourself with too much of fantasies about food.

In India if you drive on the highway you can find out a small village is coming up, by seeing the temple tower. In the West, you can find out a county is coming up, by seeing the fast food tower. There is so much of publicity for food! You are constantly reminded about food. God saved me, I was born and brought up in Hinduismn villages!





You should cook and eat. Especially the seekers are requested by all the traditions including Mahāvīra, to cook and eat. The monks in Jain tradition or the Vedic tradition are not supposed to accept food specially cooked for them. They are supposed to cook and eat. Do you know the reason?

If you cook yourself, you will feel a little tired and eat only once or twice a day. If it is readymade and directly available everywhere, you will think, ‘Why not one more?’ Understand, you are not enjoying the food, that is the Truth.

See, muscles are the place where you store the memory. Understand, you can’t think by forgetting your body. Try to imagine, try to visualize your body is burnt, and you don’t have a body, and try to think. You will not be able to think even one thought.

To burn the *samskaras*, there is a beautiful technique in Jainism and Buddhism. Both religions use the technique: sitting and visualizing as if your body is burnt and you don’t have a body. You may think how that can remove the *samskaras* or the engrams. It is because your muscles are the places where you store your memories and from where you retrieve the memories.

Now understand these few things, then you will be able to correlate and see. You start storing many memories inside your senses even while you are not using them, while you are not deriving pleasure from them. For example, your memories about food, even while you are not eating, are getting stored inside your senses. And when really the food comes in front of you, you think you should finish at least this much and you try to grab and fill with the idea you will have more pleasure if you eat more.



In fantasies, if you fantasize for more time, you will have that excitement. But in reality it is not true. It is not based on quantity, it is based on the quality. In fantasy it is based on quantity, in reality it is based on quality.

In fantasy with your pleasure about eating or sex or listening, you always think, 'Oh, I received pleasure by listening to one song for five minutes. If I listen for three hours then I will have three hours pleasure.' No. In the five minutes you receive pleasure because in those five minutes you are intense. Try to do that same thing for three hours, and the pleasure never continues.

But in fantasy you always calculate based on your logic. In fantasy you are not in reality. You conveniently forget important data. You conveniently forget many important data for pleasure. In reality, you will see that you are not experiencing pleasure anymore. But you do not want to say to yourself that you are not deriving pleasure because you created too much of hope on that sense. So you try to force your sense, 'No, no you are going to have pleasure. Enjoy more, don't leave, don't stop. Maybe now you are not having, maybe tomorrow you will have, don't stop.'

First thing, you create more fantasies. I don't know whether I am exactly expressing or making you understand what I am saying because it is such a subtle Truth, such an important Truth. And when you go deeper and deeper it is very difficult to reproduce the same understanding.



And moreover there are some things which you cannot talk openly also. When it comes to senses talking too much openly becomes a taboo. If I give some sharp examples you will understand that in fantasy whether it is seeing or touching or tasting, it gives so much of joy the more time you spend in fantasy. But in reality itself suddenly you feel you are done.

You don't have any more that drive. Your system is tired. It wants to move away from the food or the sense pleasure or that object. Why? See the sense - eye or tongue or the touch - that sense is there, the object is there.

Your power, your energy, consciousness is there, the object comes and touches the senses, and connects with your consciousness, all three of them are there together as long as you feel excited or new about the object which you are enjoying.

The moment you think 'Oh I know this object,' once it becomes known, your consciousness moves away to something else. Then even if the sense objects are touching your senses you don't derive pleasure.

Once your consciousness moves away, even if the sense objects are touching your senses it is no more pleasure. But now you feel empty because you expected too much from the sense objects. You had too much of expectation from the sense objects, you were thinking they will give you totally different feeling, they will show you a different world. You do not understand the limitations of the senses, and you think we will derive the pleasure eternally. No.



But now you do not want to accept the reality that it is not going to be eternal because you believe it. You tell your senses, ‘No, no, no, try once more, try little more. Try little more, you will have it. You can have it.’ You force, the forcing happens because you have more memories about those sense objects or those pleasures than you can enjoy. You have more memories than your capacity, that is where the difficulty starts.

Living a simple innocent life is, when your senses want to enjoy you come in contact with the sense objects, and your senses enjoy. The moment you feel that you know this joy and you relax the sense objects also relax. It is such a beautiful experience, such an innocent phenomenon. It is so beautiful it will only enrich your senses, you will never feel tired. But our lives are not so simple, we do not let go so easily, so freely, so joyfully.

We catch, we hang on. Even after our senses tell us, ‘Enough, we are done, relax,’ you say, ‘No, who said? Once more, let us have once more.’ We just try to be more greedy because of too many memories recorded inside the senses. Here only we create problem and not only that, we stay inside those senses when it is not necessary also.



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As of now you are not really enjoying, there are some senses which you are not really enjoying. But it is not that you come away from them. You think, 'Who knows, anytime I may get some object? Why unnecessarily move away from the sense and then again enter? Let us wait.'

You wait inside every sense, that is why you are not full in any sense. Because half of your energy is sitting with your eyes, half of your energy is sitting with your ears, half of your energy is sitting with the tongue, half of your attention is sitting with touch. Then how do you think you will feel fulfilled with one sense? No.

So when Mahāvīra says here, 'Go beyond the five senses of touch, smell, sight, taste and hearing,' he is not telling you to kill the senses. He is telling you to live inside only them when it is required.



You may ask how to do that. The best way is whatever you are enjoying, be intense so that your whole attention comes away from the other senses. Now if you are sitting and seeing me, visualize for few minutes I will not do anything except seeing. Let your whole being become seeing. Let your whole energy be only in the eyes. Visualize clearly you are nothing more than the eyes, nothing but eyes. Just eyes, forget about all other parts. Visualize there are only two eyes seeing me. Seeing what is going on, forget all other senses.

Suddenly you will see this rose will look deeper, this green will look greener. You will see things more intensely. You will see the things deeply, you may not need lights. You need lights because you have lost light in your eyes. Your seeing is corrupted.





Your seeing is covered by a film of thinking, you have always a film in front of you which is called thinking. As long as you have that film, the thinking film in front of your eyes, you will never be able to see. You will never be able to see the reality.

In the same way, sit in your chair and touch something for five minutes, and visualize that you are alive only in that few inches space. Your whole body is dead and you don't have any other parts except those few square inches. Be alive only on that, suddenly you will see your whole attention and energy is gathering towards one sense. This is what we call pratyahara, moving away from unnecessary senses.

Understand, pratyahara does not mean moving away from all senses. I am not even asking you to move away from all senses. If you move away from all senses you will fall into depression. No. Move away from unnecessary senses, the senses which are not directly useful in that moment.

This moment naturally you don't need few of your senses, for example taste. Now you don't need the taste because you are sitting and seeing. You may need eyes and ears, move yourself completely to that and relax from all the other three senses of smell, touch and taste. Just move yourself away from all the three and be only hearing and seeing. Suddenly you will see you become intense and that tiredness or feeling sleepy will disappear.

You feel sleepy if you are distributed to all your senses. You do not have that intensity, that is why you feel tired and sleepy, and you are thinking of something else when you are sitting here. You yawn, yawn, and just if the next person pokes at you, you say, 'I am listening, I am listening. You listen, why are you disturbing me? I am okay, you do.' And even that you don't want to tell in full words because if you utter full words, your sleep may get disturbed! So you just say 'Hmm'!



You say you are listening in a deep meditative state. I always tell people, ‘Please do not meditate while you are listening!’ Because actually I know that they are not meditating! Sometimes it becomes too much to keep your eyes open. You just feel like, ‘Why not have a small nap? Just a few minutes after all.’

In India for people who have got houses near the railway track, if the train does not cross and create sound they wake up from bed. Understand, they are tuned, if a train does not come on time and if the sound is not clear, if that noise is not created, they wake up from sleep. If there are too many memories inside your eyes and if you are using your eyes even while you are not seeing, your eyes will become tired.

You can understand this example: in the night, you are not seeing anything worthy but you use your eyes and see the dreams. Understand this one example. You use your eyes and see the dreams, memories recorded inside your eyes, fantasies recorded inside your eyes. And you are tired next day morning when you get up.

If your sleep was filled with dreams you will be tired early morning. If you had a dreamless sleep you will feel so fresh, alive. All the memories which are stored in your muscles fight with each other and come out illogically. They give you the experiences in turn and that is what you call a dream.



All the memories which you stored in your muscles come out, fight with each other and give you all illogical experiences. The unconnected, completely broken disturbed experiences is what you call as a dream next day morning. It will not be logical. You will be with your wife but you will be thinking you are studying for your college examinations. It is completely illogical. There is no time, no space. The dreams are completely disconnected and disturbed.

The sage should go beyond the five senses of touch, smell, sight, taste and hearing. In all the worlds including the celestial regions the attachment to the sense pleasures is the root cause of physical as well as mental suffering.

Understand, he says, even celestial regions people are sometimes ready to renounce this world but not heaven. People do tapas, control their senses so that they will achieve heaven in the other world. What are they going to have in heaven? Higher level enjoyments. People don't drink here, and if you ask why, they say, 'No, no, we will go there because we get soma rasa'. Who knows nowadays whether they serve there or not!

Please do not give up these senses for that pleasure, no. Then it is a bargain. Give up out of understanding, that is okay, but not for some other sense enjoyments. Person who follows such a strict brahmacharya goes beyond mental and physical sufferings. You expand, you go beyond mental and physical sufferings. All beings including devas, gandharvas, rakshasas, danavas, yakshas, salute such a being.



One more important thing, when we say all beings including devas, gandharvas, rakshasas, danavas, yakshas salute such a being, not only the so called devatas who are in the metaphysical plane, even your own energies salute, your own energies surrender themselves to that being who has gone beyond the senses.

When you see somebody who has really gone beyond the senses, without even your knowledge all your senses will just sit in front of him like a pet. They will just sit, you will feel completely relaxed, in tune and completely at ease. Such brahmacharya is eternal and ultimate and never ending. By this several have become siddhas in the past or becoming siddhas now and continue to become siddhas in the future. He says this is the technique: going beyond the five senses, not living inside your senses when you are not directly deriving enjoyment from them.



Do not waste your emotions like anger or lust when you are not really enjoying. Use your anger when it is directly needed for your business or your comforts or your luxury. Do not waste it by cherishing the violent information like somebody is killed or somebody is murdered or somebody is kidnapped. See, you affiliate yourself with some religion, some nation, and if the other enemies or the opposite party is suffering, you feel enjoyment.

Usually you affiliate yourself, you have some sympathy towards one party, one political party. Always both parties are going to go through ups and downs, but whenever you see the opposite party is going through some ups and downs, some difficulties, you enjoy it, 'Yes, yes, let these fellows suffer. They need it.' You suffer, you cherish, you enjoy your violence and anger for no reason. Directly you don't receive anything, you are not going to do anything. You have no role to play, but you just cherish.





In the same way you are seeing so many things on the television or cinema which create fantasy. Directly you are not even going to see that person, but you just enjoy. You enjoy the fantasy, and waste your lust towards the objects which are not directly going to give you the pleasure.

In the same way, you waste your anger which is not directly going to add to your life. Use the emotions only in the way in which your life is enriched. If emotions are used only to enrich your life you are living a beautiful life. But many times you waste your emotions in a way in which your life is not directly enriched.

You can see vengeance many times. If you hear that some opposite party is suffering, you feel a subtle joy, 'Yes, yes, those fellows, they deserve it!' So do not waste your emotions. That is why Mahāvīra says, 'Do not enjoy even mentally if your enemy is suffering,' that is like wasting your emotions, wasting your energy, tiring yourself unnecessarily. Your mind, your stress, your tension, everything is just because you live inside your senses even while you are not receiving pleasure or excitement directly from them. That is where the whole difficulty is.

With a person who doesn't have memories in His muscles, who is not living inside His senses when he is not receiving pleasure, His body will look so graceful. It won't be ugly. When it becomes so graceful, he won't feel like covering it. That is why Mahāvīra lives a naked life, because he did not have memory. He did not have memory of any outer world. He did not have memory of any sense pleasures. No memory was stored in His muscles. He is so beautiful, so natural, because he has nothing unnatural.



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You can understand this example: in the night, you are not seeing anything worthy but you use your eyes and see the dreams. Understand this one example. You use your eyes and see the dreams, memories recorded inside your eyes, fantasies recorded inside your eyes. And you are tired next day morning when you get up.

If your sleep was filled with dreams you will be tired early morning. If you had a dreamless sleep you will feel so fresh, alive. All the memories which are stored in your muscles fight with each other and come out illogically. They give you the experiences in turn and that is what you call a dream.



All the memories which you stored in your muscles come out, fight with each other and give you all illogical experiences. The unconnected, completely broken disturbed experiences is what you call as a dream next day morning. It will not be logical. You will be with your wife but you will be thinking you are studying for your college examinations. It is completely illogical. There is no time, no space. The dreams are completely disconnected and disturbed.

The sage should go beyond the five senses of touch, smell, sight, taste and hearing. In all the worlds including the celestial regions the attachment to the sense pleasures is the root cause of physical as well as mental suffering.

Understand, he says, even celestial regions people are sometimes ready to renounce this world but not heaven. People do tapas, control their senses so that they will achieve heaven in the other world. What are they going to have in heaven? Higher level enjoyments. People don't drink here, and if you ask why, they say, 'No, no, we will go there because we get soma rasa'. Who knows nowadays whether they serve there or not!

Please do not give up these senses for that pleasure, no. Then it is a bargain. Give up out of understanding, that is okay, but not for some other sense enjoyments. Person who follows such a strict brahmacharya goes beyond mental and physical sufferings. You expand, you go beyond mental and physical sufferings. All beings including devas, gandharvas, rakshasas, danavas, yakshas, salute such a being.



One more important thing, when we say all beings including devas, gandharvas, rakshasas, danavas, yakshas salute such a being, not only the so called devatas who are in the metaphysical plane, even your own energies salute, your own energies surrender themselves to that being who has gone beyond the senses.

When you see somebody who has really gone beyond the senses, without even your knowledge all your senses will just sit in front of him like a pet. They will just sit, you will feel completely relaxed, in tune and completely at ease. Such brahmacharya is eternal and ultimate and never ending. By this several have become siddhas in the past or becoming siddhas now and continue to become siddhas in the future. He says this is the technique: going beyond the five senses, not living inside your senses when you are not directly deriving enjoyment from them.

Do not waste your emotions like anger or lust when you are not really enjoying. Use your anger when it is directly needed for your business or your comforts or your luxury. Do not waste it by cherishing the violent information like somebody is killed or somebody is murdered or somebody is kidnapped. See, you affiliate yourself with some religion, some nation, and if the other enemies or the opposite party is suffering, you feel enjoyment.



Usually you affiliate yourself, you have some sympathy towards one party, one political party. Always both parties are going to go through ups and downs, but whenever you see the opposite party is going through some ups and downs, some difficulties, you enjoy it, 'Yes, yes, let these fellows suffer. They need it.' You suffer, you cherish, you enjoy your violence and anger for no reason. Directly you don't receive anything, you are not going to do anything. You have no role to play, but you just cherish.

In the same way you are seeing so many things on the television or cinema which create fantasy. Directly you are not even going to see that person, but you just enjoy. You enjoy the fantasy, and waste your lust towards the objects which are not directly going to give you the pleasure. In the same way, you waste your anger which is not directly going to add to your life. Use the emotions only in the way in which your life is enriched. If emotions are used only to enrich your life you are living a beautiful life. But many times you waste your emotions in a way in which your life is not directly enriched.

You can see vengeance many times. If you hear that some opposite party is suffering, you feel a subtle joy, 'Yes, yes, those fellows, they deserve it!' So do not waste your emotions. That is why Mahāvīra says, 'Do not enjoy even mentally if your enemy is suffering,' that is like wasting your emotions, wasting your energy, tiring yourself unnecessarily. Your mind, your stress, your tension, everything is just because you live inside your senses even while you are not receiving pleasure or excitement directly from them. That is where the whole difficulty is.



With a person who doesn't have memories in His muscles, who is not living inside His senses when he is not receiving pleasure, His body will look so graceful. It won't be ugly. When it becomes so graceful, he won't feel like covering it. That is why Mahāvīra lives a naked life, because he did not have memory. He did not have memory of any outer world. He did not have memory of any sense pleasures. No memory was stored in His muscles. He is so beautiful, so natural, because he has nothing unnatural.

Such brahmacharya is eternal, ultimate and never-ending, by this several have become enlightened in the past, or becoming enlightened now and will continue to become enlightened in the future. He says, this is the ultimate technique for all three generations, past, present and future. So try to live inside your senses really when you are deriving pleasure and joy directly, otherwise do not live in them.

Maybe I will answer these few questions, then enter into the next sutra, mokshamarga sutra. I have selected beautiful sutras from Jain sutras, Akaranga sutras and Mahāvīra's words, Mahāvīra vaani. This is mokshamarga sutra.



Q: How to hold on to the *darshan* feeling after going home and away from the enlightened Master?

This is a nice question. Don't have the fear that it will go away, don't be greedy that it should stay with you. If it stays let it stay, if it goes away let it go. Just be relaxed, feel it is like a breeze. Do not be greedy of the breeze. If you are greedy of the breeze you will create only air conditioners, which is a poor substitute for the breeze. So don't be greedy of that. You will see beyond your mind it starts staying with you. You can't do anything about holding on to it.

Q: How do you live a perfect life? Should you stay in India or USA?

Perfect life has nothing to do with India or USA.



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Q: How to find the right Guru?

First become a right disciple, simply the right Guru will find you. You don't have to find the right Guru, see just become a right disciple. Let your seeking be without hypocrisy. Let you be a real seeker, you will see the right Guru finds you.

I always tell people, if you are a seeker, I will be running behind you. You don't have to run behind me. I will be calling you again and again, and I will be trying to spend time with you. If you are not a seeker, even if you try, you will never be able to get even few minutes with the Master.



Q: Human sufferings, wars, sickness - does it mean there is no God? Does God want suffering?

No, you want suffering, God doesn't want. He never created war, he created only planet earth, you created boundaries. Understand, he created only planet earth, you created boundaries.

Mahāvīra says in one sutra beautifully, 'Everyone of you when you take birth, you bring whatever you need with you.' It means God sends food or anything you need and it is available on the planet earth. If you overeat and finish them all quickly you die and leave the planet earth. If you enjoy them slowly, slowly, you live in the planet earth till you finish the whole thing.

So anyhow the basic Truth is when you are here, everything is here. But few people when they try to take away what is yours, you go through suffering. See, we have everything to supply the needs of the whole world, but we can't supply one person's greed. You can supply the needs of the whole world, whatever is needed, but you can't fulfill the greed of one man.





Q: How to make young children spiritual? How to introduce spirituality?

First you become spiritual honestly, because young kids are not going to learn from your verbal language, they will learn only from your body language. First you become spiritual honestly, simply they will learn. And if you are just telling them and you are not practicing, never think you can escape from them, they are very intelligent. If you think you can escape from them, only you are wasting your time.

Q: When is the case when you use no sense at all?

No, I am not asking you to not use any sense. At any given time you will be using some one sense, so use that intensely, that's all.

Q: Do bigger bodies have more memories?

There is a possibility. Maybe they are recorded with more gap. In the smaller bodies, intensely it is recorded. It has too many layers - like two layer DVDs.

Q: If you choose your life before birth then why do some suffer and some are happy?

Because you chose that. Many times you feel fulfilled with suffering also.

Q: How did you come in contact with Mahāvīra's teachings?

I had the opportunity to study and I myself was inspired by a Jain muni during my wandering. During my parivrajaka yatra there was a Jain muni in Madhya Pradesh. He was alone, wandering, living in the forest. Usually Jain munis live as a group, but I don't know why he was living alone. I think he had decided to live alone and I had really nice experiences being around him. So I felt very inspired and started reading on Mahāvīra.



Q: Can an enlightened being be in the non-enlightened state and come back in enlightened state?

No. This is not like your car that you can get in and get out. Once you are enlightened, you are enlightened, that's all. You can't get out of it.

Q: How do people increase their chances of dropping their ego?

Only meditation, nothing else. Meditation is the only possibility where the ego can be dropped. There is no other possibility.

Alright, now let us work on the mokshamarga sutras. It is a very powerful sutra.

Kaham charey, kaham chitte
Kaham aase, kaham saye
Kaham munjandho
Basantho, bavamkammam
Nabantham nabanthahi
Jayam charey, jayam chitte
Jayam aase, jayam saye
Jayam munjandho
Masandho basatho
Bavvam kammam
Nabanthahi
Sambahuyambha
Bhooyesa sammam
Bhayayim pasavo

Beautiful words! See, you can't edit even a single word. He is just using like shorthand. Only a person who knows the basic philosophy can connect all these things and see the real meaning.



Savva voyeyay bhuesses sammam
bhayayim bhasavo bhiya yasavase
Datta savavam kamam nabandham
bandahi

For a seeker to be not bound by sinful karma- How should a seeker walk? How should a seeker stand? How should a seeker sit? How should a seeker sleep? How should a seeker eat? How should a seeker talk?

See, this question is not only in Jainism. In every religion this question is analyzed. What is the perfect way of sitting, eating, sleeping, walking, living? In Gita also Krishna is asked by Arjuna how a jeevan mukta walks, how he lives, how he talks, and how he does things.

Mahāvīra is answering, a seeker should walk with knowledge, stand with knowledge, sit with knowledge, sleep with knowledge, eat with knowledge, speak with knowledge. In this way sinful karmas cannot bind him.

Discrimination and Knowledge

Understand, this sutra is called *mokshamarga* sutra. For enlightenment, *moksha*, Mahāvīra is prescribing, let your whole life become enlightenment, meditation. He is saying, walk with knowledge, stand with knowledge, sit with knowledge, sleep with knowledge, eat with knowledge, speak with knowledge. Do not forget even a single moment. Constantly be in the knowledge.





What does he mean by the word 'knowledge'? Self-healing thoughts - the thoughts which heal the inner conflicts and difficulties. The thoughts which put you at ease again and again is knowledge. For example, if you are sitting depressed for no reason, bringing yourself back and putting yourself at ease with yourself, is knowledge.

We constantly carry a kind of subtle uneasiness. For example, if you are sitting in a car and the person who is driving is a rash driver, you know he is a rash driver and his history says at least few accidents in a year. Will you be able to sleep? Especially you know that he sleeps on the wheel and you are driving late night. You can't sleep, you can't relax. Even if you try to relax, you will just get up at the slightest brake. You will carry a kind of uneasy feeling with you constantly.

In the same way, when you are living life also, you carry that uneasiness. Knowledge means healing yourself, dropping that unease feeling. It is creating more and more self-healing thoughts. The exact Sanskrit word is viveka. It is translated as knowledge, viveka is not even knowledge. It is more like discrimination. Maybe we can say discrimination and knowledge put together is called viveka. In English they translate it as knowledge. It is the nearest word, you don't have any other word.



Constantly have viveka and bring yourself back to a higher level, intense energy, high enthusiasm, creating a mental setup through which constantly you will be reminded that you are beyond this body and mind. Remind yourself about the true state of your being. The seeker should walk with knowledge, stand with knowledge, sit with knowledge, eat with knowledge, speak with knowledge. Mahāvīra says, everything should be done with discrimination, viveka, and knowledge. Constantly remember you are beyond this body.

If you just pen down whatever is going on in your mind you will see eight out of ten thoughts are pulling you down, creating more and more difficulties. You have created a network, you don't feel relaxed unless you create enough suffering for you. Now you can't relax until you become tired. You don't know how to relax with intense energy. So you create tiredness before you relax. You wait for tiredness so that you can relax. You do not want to relax with energy. You do not want to be at peace with rajas. If you are peaceful with excitement it is called bliss. Rajas plus sattva is ananda.

Either you are restless or peaceful. If you are with energy you are not peaceful. If you are peaceful you are not with energy, you are always dull. If you add the energy and peace it is called sattva.



Here Mahāvīra asks you to create intense self-healing thoughts inside you, viveka and knowledge. Knowledge means the awareness that you are unclutched, you are beyond body and mind. Whether you walk, stand, sit or sleep, let you be aware you are not bound by your body and mind. Let you be reminded again and again you are beyond body and mind and your fears do not come true. Just like your fantasies your fears are also not powerful.

Understand, how you feel hopeless by trying to fulfill your fantasies, in the same way your fears are also not powerful. Your fears are negative fantasies, that's all. Whether it is fear or fantasy, you are trying to live with unreal things. So fear and fantasy both are not going to be reality. God saves you by not fulfilling your fantasies. If He tries to fulfill all your fantasies, you would have created a bigger hell for you. By now you would have created the worst hell.

Having this knowledge, this viveka, the one who sees himself in everybody, the one who sees everybody with equal vision, the one who has gone beyond His greed, the one who has pacified His senses, escapes from sinful karma.

First Enlightenment, then Service

First gnana, then compassion. This is one more important uniqueness of the Eastern religions: first enlightenment, then service. People want to do service first before enlightenment but they mess up the whole thing. They create more and more suffering so that they can continue to serve people. They want suffering, only then they can be serving others.



An ignorant man can never understand what compassion is because he won't know the difference between merit and sin. First gnana or enlightenment, then compassion. All seekers are waiting to attain this supreme state. The one who sees himself in everybody, the one who sees everybody with equal vision, the one who has gone beyond this greed, the one who has pacified His senses, escapes from sinful karma.

Understand, you can see yourself in everybody only when you see you are beyond your body and mind. Only when you go little beyond your body and mind, you will be able to see everybody in you, you in everybody. The essence of all these four sutras is knowledge, self-remembrance, constantly reminding you about all these great spiritual Truths.

Listening to the Truths and Meditating

Whenever you walk, sit, see the best way to achieve this state which Mahāvīra is describing. Dedicate six months. I am not asking you to move away from your job; for six months take a vow that whether you are driving or sitting or whatever, the maximum time in your life should be spent listening to these great teachings.

Use audio CDs or Ipod or something, constantly from morning till night, whenever you can find time, even during work, let the discourses go on in the side. Flood your whole being with these Truths, you will create a mental setup which constantly reminds you about your true nature or your being.



Constantly these words being put inside your being will transform your being, that is the only way to go beyond the ordinary things and achieve enlightenment and the true state of viveka or knowledge which Mahāvīra is telling.

See, two things, one is constantly listening to these Truths. Second, meditating at least once a day. Do some one technique so that whatever you heard will be digested, will go into your system, will become part of your being. Then you will have the energy to express them in your physical life. This is the essence of this whole sutra.

The mokshamarga sutra's essence is creating a mental setup through which constantly you are reminded about your true nature whether you are standing, sitting, sleeping, eating or speaking. How to do that?



The best way is to take a vow: for the next six months I will spend maximum amount of my time with no television, no other entertainment except reading and spiritualizing my being. It should be like a transformation. 'I will only read and listen to these great ideas.' Do not create guilt that you are not able to practice the moment you start listening.

See, the big difficulty is once you listen itself you create a guilt you are not able to practice. That guilt creates so much of difficulty in you, you stop listening also.



Do not create guilt that you are not able to listen, you are not able to practice. Just listen and you will see. The words go into your being, they work on you and do miracles. And do at least one meditation per day. At least once meditate so that whatever you heard, whatever you read is digested into your system. These words of the Masters will clear all the conscious level problems. The meditation technique will clear all the unconscious level problems.

Nithya Dhyaan

Let me describe the technique, it has five steps.

First step, sit in *vajrasana*, means sitting on your knees. Keep your hands in *chin mudra*, with the tips of the thumb and index finger touching each other. Sit in a relaxed way. Do deep chaotic breathing as deeply as possible. Intensely breathe, inhale and exhale as deeply as possible. This is the first step.





Second step, sit in the same vajrasana, same chin mudra, and do intense humming, ‘mmmmm’. Let your whole being become humming, nothing else.

Third step, put your awareness on every chakra. You will be guided through the music and instructions, to put your awareness one by one from muladhara upwards to all the chakras.

Fourth step, just relax, do not encourage your thoughts, do not fulfill them, and do not suppress them. Don’t create, maintain or destroy a thought. If it comes let it come, if it doesn’t it is okay. Just be unclutched. This is the fourth step.

Fifth step, relax and feel deeply connected to Existence in a prayerful mood. You can pray or connect yourself with any God or Guru, with whoever you feel connected. You can connect with them, with that energy, with that God or with that Master.

If you have heart problem or you have any health problem you can do it very slowly and mildly; do not do it wildly and chaotically.

(Nithya Dhyana Meditation follows)

Om Nithyanandam

Relax, you can open your eyes. Carry this silence with you. That is the essence of all spiritual teachings. So maybe you can carry this one understanding. Flood your whole being with this kind of enlightening words again and again, and do at least one meditation every day. It will transform your being and lead you to enlightenment. Let you all achieve and radiate the eternal bliss, nithyananda. Thank you.



JAIN SUTRAS DISCOURSE 6 THE AWAKENING

From a Discourse by SPH JGM Bhagavān Nithyananda Paramashivam
Buena Park, CA, USA

March 10, 2007

Namo Arihantanam
Namo Siddhanam
Namo Ayariyanam
Namo Uvajjhayanam
Namo Loye Savva Sahunam
Eso Pancha Namokaaro
Savva Pavappanasano
Mangalanam Cha Savvesim
Padhamam Havai Mangalam

I welcome you all with my love and respects. Today's subject is 'The Awakening' - awakening to the Truth, enlightenment, reality, awakening yourself to your consciousness. Before entering into the sutras, I will just answer the questions from devotees about yesterday's discourse.



Question and Answers

Q: In Vedic times, there was no divorce, but men could burn their wives. Even Rama tried in Ramayana. Is not divorce better than being burnt in an abusive violent marriage?

I don't think Rama burnt Sita. That is the first thing. So the very information with which you are putting the question is not true information. The question is written just to disrespect the Vedic tradition. I don't see any Truth or sincerity in your question.

In two ways you can analyze this problem. It was not always abusive or you don't have to always think that divorce is the only way to escape to avoid abusive relationship.

So it is just a purely hypothetical question, not a question of a real problem. You can always say, if divorce is not there, then what will happen to this, what will happen to that. But for any problem, you can find a solution. There is no need that divorce should be a solution. And I don't think Rama burnt Sita. That's complete wrong information or a lie.

Q: Nowadays a person selects his own spouse, say at 20-25. He still makes a lot of mistakes. Would you not advocate a person selecting his religion, whether Jainism, Buddhism, Islam or Christianity at a mature age of 20 plus, after he has had a chance to explore all of them?





This is a nice idea. A few days ago, I had a radio interview. In that I spoke this same thing. Religion should not be forced on people. It should be an option. After maturity, maybe after 14, they should be given a fair, clear, decent idea of all religions from their original sources. A person should be given a choice to decide what he wants to follow. This is exactly my idea. I advocate this; this is what I call religious freedom. Real religious freedom means you are given freedom to choose your religion. You are given freedom to practice your own religion. That is what real religious freedom is.

Q: How did you learn reading and writing and speaking so fluently since most of your life was involved in seeking? Please excuse me if my question does not make sense.

To tell you the Truth, no question makes sense! All questions are just playing with words. It is a strange question.

See, in the Vedic tradition, even in Jainism, we don't believe that knowledge can be gained only through the senses. Knowledge can come from a different source also. We call that as intuition. There is a source through which knowledge can happen to you if you know how to open that door, how to open that source. You can receive knowledge without the help of eyes and ears.

Q: What is the qualification to be called a Paramahamsa?

You are supposed to be in complete bliss and experiencing the total freedom. That is the qualification for Paramahamsa.

Q: Your discourses of last four days has brought major suffering for me, because my wife expects me to be a married Paramahamsa! Can you help a person like me?

I am here to help only you. Understand, if your wife is expecting you to be a married Paramahamsa, she also should become a Paramahamsi! Everybody expects that their husband should be like Ramakrishna but nobody wants to become like Sharada Devi. Understand, you first tell her, 'You achieve the state of Sharada Devi, then naturally you will see me as Ramakrishna'. So, this is the help I can give as of now. Maybe you can try to bring her to the discourses and spiritual practices. That may give little more help for her and for you.



Transcend Even Liberation

Now, we will enter into the sutras, Mokshamarga sutra. Again we are going to work on the Mokshamarga sutra, second chapter. Yesterday we worked on the Mokshamarga sutra, first chapter. Today, Mokshamarga sutra, second chapter.

It is a very powerful sutra. The problem is, because it is filled so much with the Truth, only a sincere seeker can feel connected to it. If you are just an onlooker or a casual visitor, you won't feel connected to this. These great sutras of Mahāvīra are not for the masses, it is for sincere seekers. It is delivered to a different quality of human beings.

Gita is delivered to a person who was in the world and who is going to be in the world. But these Jain sutras are delivered to people who are working towards enlightenment, who are working towards the realization of the Ultimate. So, these sutras are so powerful and filled with Truth that it needs intense energy to go into them and experience them.

Jo jeevevi najjane ajeeve vinajaanaye
Jeeva jeeve ayannanto kaham sonayisanjamam
Jo jeeve vivviyanaayi ajeeve vivviyanayi
Jeevaa jeeve viyaananto sogunaahi sanjamam
Jaya kahimbakoviham samva jeevana jaanaye
Kaya punnam chamam paapam chabandam mokyancha chaanaye
Jaya punyancha paapancha bandam mokyancha chaanaye
Taya nirbig tayam eva moye jetivya jaye monasu
Je divve Jeya maanuse



I can say this is the punch line. This is the essence of the whole thing, where he ends the sutra by saying even liberation is useless. Understand, there is no other Master who is so courageous, so powerful. Understand, the last statement je dive jeya maanuse - even the liberation is useless. This is surprising - one should transcend sin and merit, bondage and liberation.

Understand, you are supposed to be free from the idea of freedom also. Actually, the ultimate liberation can happen to you the moment you are liberated from the idea of freedom. As long as you want freedom, you will be bound and working towards it. The moment you are liberated from the idea of freedom, you are liberated this moment. This is the punch line, the essence of the whole spirituality.

I don't think any other Master is so courageous to declare that you should be free even from the idea of liberation. See, understand, only as long as the disciple is seeking liberation he will be around you. Only a great person like Mahāvīra, only a great Master like Mahāvīra can declare, 'Liberate yourself even from freedom, even from liberation.'

See, here Mahāvīra is talking about one who transcends sin and merit, bondage and liberation. He is liberating you even from the concept of liberation. Actually, when you are liberated from the concept of liberation, you experience true liberation. Otherwise, the concept of liberation is the best way to bind you.



See, even for money, you can't be bound 24 hours. You may be bound for 8 hours a day maybe, that's all. But somehow if the idea of liberation is inserted into your head, you are bound now 24 hours. You will do exactly as that person wants you to do. You will do all sorts of things that he wants you to do.

There was a time these so-called spiritual people had started using the idea of liberation to rule the common masses, to rule the ordinary people. With Mahāvīra, even that mistake cannot happen. He is so clear, he has created a foolproof system which can't be corrupted. Either you know consciously you are going away from Mahāvīra or you follow him perfectly. You can't justify yourself and corrupt His teachings, no. It is impossible.

Either you know clearly, you are not following Mahāvīra properly and you are just doing things on your own and trying to act as if you are following spirituality, or you will be very clear and follow the true path Mahāvīra teaches. You will be surprised at Mahāvīra's power, Mahāvīra's intelligence and His ability to create sutras in such a beautiful way.

If you study different traditions you will understand the power of Mahāvīra's words. They can't be degenerated. You can't misinterpret. You can't miss them. You can't dilute them. You can't corrupt them. He has taken the extreme step to preserve the purity of His teachings.



Matter and Consciousness

Let us enter into the Truth one by one.

‘The one who does not know the difference between matter and consciousness, jata and chaitanya, won’t be able to practice restraint, samyama. Only the one who knows matter and consciousness can practice restraint.’

This is a beautiful sutra. Here he is giving a technique to be in consciousness all the time, to go beyond the materialistic needs. See, only the person who knows the difference between matter and consciousness, jata and chit, will be able to practice samyama, means restraining himself, or leading the pure life.

See, there are two things in your being. One is consciousness, your atma, enlightened energy, soul. The other is matter, your body. There is something called chit jata granthi means the matter and consciousness, chit and jata, are connected like a knot. We call that as chit jata granthi. This connection only is called ignorance. This connection only is called the cause of maya.

One important thing, if you look little deep and try to find out where it is connected, you will see it is not connected at all. When you are superficially looking, now you will feel as if your soul and your body are connected. That is why your body is functioning. But if you look inside and see where it is connected, both of them were never connected. You will realize you are liberated.



Understand this one example. You go and stand in the corner of a room and you think you are in prison because both the sides are closed. You stand in the corner of a room, facing the corner and you shout, 'Please liberate me, liberate me'. Somebody from your behind you shouts, 'Fool, on the third side there is no wall, turn.' When you turn back, you see, 'God, I don't have to be liberated, I am already free!'

You will realize you were never in bondage. You were always free. You go to the corner, you corner yourself and think you are bound. In the same way, here when you look deeply into the

chitjatataganti, where the consciousness and matter are connected, suddenly you will realize it was never bound, it was never connected.

The beauty of Mahāvīra is he is pure Truth, 24 carat gold. You can't add any stories or jokes or any examples to him because any joke added, any story added, any example added will dilute the Truth. That is why I am not using many examples, because many times these so-called commentators spoil the whole Truth.

People sometimes feel the original sutras are clearer than the commentary. I do not want that mistake to happen. That is why I am not using any examples. I am not using any stories. I am not using any other references. He is so clear, if you understand or try to look where the chit and jata are binding each other, touching each other, getting knotted, you will suddenly see you are free by your nature. There is no knot.



Understanding the Law to Liberate from Law

See, if you take the responsibility for law, you are liberated from law and you will not feel that it is enforced on you. Whatever you may think or do, life has to run based on certain principles. As long as you don't understand those principles and accept them, they will be bondage for you. The moment you understand and accept them, you are liberated from them. They are no more enforced on you.

That's all is the secret that Mahāvīra is delivering here. Understand, the whole Truth is this only. There is a dharma, a law of life. Somebody asked me, 'Swamiji, do enlightened people also die? Then why should we become enlightened?' I told him, enlightened people don't die like you. What happens to you when you die will not happen to them when they die. You die in a normal way, like your soul leaves the body and the body goes through suffering, and your mind feels miserable because you did not fulfill something. You did not do what you want to do and you did something which you didn't want to do. The fear and greed and everything comes up. You go through suffering and leave the body. But with enlightened beings, there is nothing called fear or greed or suffering. So you can't call their death as death.



There is a law of life. Anybody who has taken the body has to leave the body. In your case, because you did not understand the dharma, the law of life, and accept it, you feel it is enforced on you.

With enlightened Masters, they understand it is dharma and they accept it. Because of that, they don't feel it is enforced on them. They are liberated from the dharma. You are liberated from the law when you take the responsibility of the law. Any law is created for all of us. See, if you look as a whole, you will not criticize any law. Only if you look at it as a part, if you look from your view, you will criticize all laws. If you look as a whole, you won't criticize any law.



Now, all you need to do is the same thing. The cosmic law is dharma. If you look from your angle, you will always feel it is enforced on you. If you look from the angle of cosmic energy, you will feel it is you who created.

All you need to do is to liberate yourself just by expanding. Look from a different angle. You will liberate yourself. Take the responsibility. Understand and accept, you will suddenly feel no law is binding you, nothing is enforced on you. You are not bound by any regulations. You will see you are expressing your being. You are expressing your reality. You are expressing the Truth in your life.

As long as you think you are a body, you can't escape from the pleasures of the physical world. See, when you think you are mature, naturally the small attachments like toys, doll, all these things disappear. Till you are mature, even if you try to renounce the toys, you may renounce physically but you will be thinking about them.





In the same way, till you experience you are consciousness, you can't renounce the physical pleasures. Even if you renounce, you will be mentally thinking about them. The one who does not know the difference between matter and consciousness won't be able to practice restraint. Only when you experience that you are a conscious being can you practice restraint.

Seeing Everything as Movements in Consciousness

Understand, you are not a human being having a spiritual experience, you are a spiritual being having a human experience. It is the other way. You are not a human being having a spiritual experience, you are a spiritual being having a human experience.

So only when you understand the Truth, you are a spiritual being having a human experience. Suddenly you will see the outside world or the pleasures of the world are not attracting you at all. They are not affecting you anymore. You are just beyond all these things. You are just living in a different space.

The one who sees everything as movements in consciousness transcends sin and merit, bondage and liberation, which is the essence. This sutra is the essence. When you see everything as movements in consciousness, you realize you are in consciousness, you are consciousness, just consciousness is moving inside the consciousness.

Understand, there is no matter, there is no jata, there is no outer world. The outer world also is inside your consciousness. This can happen to you when you start witnessing. When you start constantly witnessing whatever happens inside and outside, suddenly you will see all movements, whatever is happening, including you, is just part of your own consciousness.



What you think as you, what you think as the world, whatever you think as the outer world and the other person, everything is just movements in consciousness. This realization can happen to you when you witness and above all when you unclutch from your body and mind.

See, as long as you connect with your body and mind, you create a boundary between you and the world, you and the whole. When you unclutch, suddenly the boundary disappears. You are no more separate from the whole. You are no more separate from the Truth. You are no more separate from reality. You are just filled with the same thing.

Enlightenment Vs Ignorance

See, the body will be there as a body as long as you give the name for it. The moment the name disappears from you, it remains in you just as an experience. Without the so-called words or the qualities associated with it, you will see in reality it is the same. See, the power which runs your body is only running the sun and the moon. The force which is working inside you is the same force running the solar system, running the whole universe.





If something is happening inside your body, it directly affects the sun and the moon. You will realize you are not an island as you think. You are not an island as you believe. Your belief that you are an island is too small. It is like in a big ocean, a small piece of straw is floating. A piece of straw is too small to separate the ocean into two. In the same way, your ignorance is too small to take away your enlightenment.

Understand this important Truth. Your ignorance is too small to take away your enlightenment. You are fortunate that your enlightenment is stronger, more powerful than your ignorance. That is why enlightenment is possible. Your ignorance is too small to cover you or to make you into two.

As long as you carry 'I', the idea of 'you' will be there, the idea of 'other' will be there. The moment you relax from the 'I', the idea of 'other' will disappear. As long as you connect all your thoughts and see things with your own ideas, you will see the outer world as separate.

But I tell you, once you unclutch from your body and mind, you will start seeing everything as movements in consciousness. You transcend sin and merit, bondage and liberation. You don't even ask for liberation. Understand, you transcend liberation. Now whatever you think as liberation, even that is an idea.



I always tell people, unclutch even from your idea of liberation, and you will be liberated. Otherwise you will have an idea, 'If I am liberated, I should be like this' and you will try to fulfill that idea, so you will never feel liberated.

Liberation means there is nothing like you should be like that or like this. You should feel intensely and clearly that you are liberated, that's all. You have nothing to achieve. You are free. That can happen to your being, that can happen to your soul, only when you liberate yourself even from the idea of liberation.

Going Beyond Words

For example, when you look at a rose, you create the word 'rose' in your mind and start thinking about all the ideas which you have about roses, the ideas connected to roses, and all the roses which you presented to somebody about roses, or you think about all the roses presented to you and how you responded...

Slowly, in few seconds, you are away from the rose. You are no more connected to the rose. With anything in the world, you can see for yourself, the moment you see words are created, you are away from the reality. You are now in your own dream world, in your own dreams.



Try to see but not create a word; directly try to connect just like kids. Kids will not know the word. But you see, when kids see something, the whole being sees it as if they are enjoying it, as if they are living it.

So, see without using the name, without using the word. Then suddenly you will see strange things happening between you and the rose. The idea or the boundary that you are separate from the rose will slowly disappear. You will feel like you are just slowly becoming one with the rose because the boundary is disappearing, you are becoming one with the reality, you are becoming one with the Truth, you are becoming one with satya.

Suddenly you will see you feel so deeply connected to the rose when you see the rose without the word. In the same way with anything, with a tree, with a person, with a situation - always you have a prejudice. If you drop your prejudice and see, you will see it completely differently. For example, if in a particular situation, you think that you should be depressed, usually you respond only as depression, in a depressed way, to that situation. When that situation arises you will see that you will be depressed. There is no other way.

Psychodrama of Life

We call this as a psychodrama - if you are prepared, and if you are given the dialogue of depression at a particular moment, you will repeat the same mood, the same dialogue throughout your life when that kind of situation arises in you. So the whole life is nothing but psychodrama.



There is a beautiful Zen story:

One disciple goes to the Master and asks, ‘Master, you have become a Master, please guide me also how to become a Master’.

Master says, ‘Who says I have become a Master? No. I am a Master because you want to be a disciple. As long as you are playing the role of a disciple, I will be in the seat of the Master. The moment you are no more a disciple, I will not be a Master anymore’.

The disciple was shocked, ‘How can it be?’

The Master says, ‘Yes, only when you want to see a Master, you will see a Master in me’.

For example, it is not that all the people who see me on the road feel my presence or energy. No. Only a person who needs, who wants, feels connected. So, including your experience, everything is part of the great psychodrama being played here.



Understand, Master plays a psychodrama of Master-disciple relationship to expose you to the reality and to take away all other psychodramas from you. That is why we say that Master-disciple relationship is the ultimate relationship, the last relationship. Till you have that relationship, you will have all other relationships. Once you have the Master-disciple relationship, he swallows all other relationships. He takes away all other relationships. And then he takes away even the Master-disciple relationship and shows you that there is no Master, no disciple.

There is only one thing, you can call it as 'you' or 'me'. It is only one. As long as the 'you' and 'me' exist, there is a possibility for relationship. In reality, 'you' and 'me' itself don't exist. It is one and the same. You may call that as 'you' or 'me', any word you may use.

But you will realize the one who sees everything as movements in consciousness, will realize that you and me are just two different waves in the same ocean. It may be a big wave or small wave, but whatever it is, it is in the same ocean. You are also going to settle down in the same ocean, I am also going to settle down in the same ocean. Even if you don't want, we will fall into the same ocean.



He says, 'Speaking such Truth is very difficult indeed.' your very inner consciousness has to be raised to a different level. Just speaking the Truth is impossible by you, unless you are constantly being alert.

Maybe you can take this as a small homework, just try. Till tomorrow, try with full alertness. Maybe you can have a small notebook. Whenever you miss, note down how many times you missed. Just try to see. Then you will understand what Mahāvīra means by the word 'being continuously aware.'

If you try just for twenty-four hours, only then you will understand the meaning of the word 'being continuously aware'. Today you need to carry only one message, only one line, 'being continuously aware.'

Please try to experiment with this one idea. Till tomorrow be continuously aware and see how many times you are failing. That is enough. You will learn what Mahāvīra wants you to learn. You will learn what you need to learn. That is more than enough.



You are a Wave in the Ocean of Life

The wave when it rises, when it is in its peak height and when it falls, in all the three times, it is directly connected to the ocean. It can't be away from the ocean. It can never be separated from the ocean. Even if the wave thinks that it has become separate from the ocean, and it has to get liberation, it has to reconnect itself to the source and the ocean. Even if you think you are separated from the ocean, you are connected to the ocean.



In the same way, even if you believe you are in bondage, and you have not achieved liberation, be very clear, you are never bound. You are eternally liberated. You are connected to the source. You are connected to the ocean. You are filled with energy.

The person who understands everything as movements in consciousness, realizes that you are like a wave in the ocean. You rise in it, go to the peak height in it, you fall inside it, that's all. There is no other difference. One who sees everything as movements in consciousness, transcends sin and merit, bondage and liberation.

The one who transcends sin and merit, bondage and liberation, understands the futility of sense enjoyments and renounces them completely. When you understand the sin and merit, bondage and freedom, it is not that you need to renounce the sense enjoyments. Sense enjoyments will renounce you. They will understand you are useless for them and they will renounce you.



True Renunciation

You renouncing smoking will not help because you may bring it back again. Smoking renouncing you is the only way. Your consciousness should become such, those senses should feel you are no more useful for them. They are no more useful for you and they can't exploit you anymore. They cannot live inside your system anymore. Only when your senses understand that your body and mind cannot be used by them anymore, you are liberated from them. They do not try to bind you, they do not try to create attachment in you.

The one who renounces sense enjoyment also renounces everything in the inner world and the outer world. Understand, it is a continuity from the earlier sutra.





The one who renounces sense enjoyments also renounces all attachments in the inner world and outer world. Such a person then receives initiation from the superior one, means the Master, and attains the state of a muni - the state where he does not consider this world as his home and wants to enter into the other world. When he attains the state of a muni, he gets a glimpse of true dharma.

The Process of Enlightenment

Understand, now the sutras are explaining about the state of enlightenment and how you live in it. The one who renounces the sense enjoyments also renounces all other attachments in the inner and outer worlds. In the inner world also, you are not supposed to have any attachments. You are supposed to be experiencing the Truth even beyond the inner world.

If a person understands attachments are opposed to dharma in the inner world and outer world, he is initiated. Initiated means, the experience is transmitted from Master to him. The transmission of the ultimate experience happens and he attains the state of a muni. He attains the state of the enlightened one, siddha, the ultimate pure consciousness.



Once he gets a glimpse of the true dharma, he removes the veil of ignorance which surrounds His true self. Once the veil of ignorance is removed, he attains completely the state of pure knowing, kevala gnana and pure darshan, kevala darshan, the pure enlightenment.

This whole sutra, the moksha marga sutra, is all about enlightenment and the ultimate state. It is a beautiful sutra and the next few sutras are also connected. The one who attains the state of pure knowing and pure experience is a sacchagin or a person who has conquered. He attains the state of kevala gnana, and transcends all planes of existence.

Once he attains the state of kevala gnana, he finally renounces the mind, speech and the body and attains the state of samadhi and shanti. Once he attains the state of shanti, he destroys all karma from the root and attains the state of the enlightened one, siddha. Once a siddha, he remains a siddha eternally.

Beautifully Mahāvīra is describing in various words about how enlightenment is achieved and how you remain in that state.

Now let us start the kevala gnana and kevala darshana, pure knowledge and pure experience.





Mahāvīra says that once the veil of ignorance is removed, he attains completely the state of pure knowing and pure experience. Mahāvīra is describing the process of enlightenment here through these five or six sutras.

The one who sees everything as movements in consciousness transcends sins and merits, bondage and liberation. The one who transcends sin and merit, bondage and liberation, understands the futility of sense enjoyments and goes beyond them. The one who renounces sense enjoyments also renounces the attachments in the inner and outer worlds. Such a person then receives initiation, means the transmission of energy happens from the superior one, the Master, and he attains the state of a muni. Once he gets a glimpse of true dharma, he removes the veil of ignorance that surrounds His true self. Once the veil of ignorance is removed, he attains completely the state of pure knowing and pure experience. One who attains the state of pure knowing and pure experience, such a Jin (root word for Jain) attains the state of kevala gnana and transcends all the planes of existence. Once he has attained the state of kevala gnana, he renounces mind, body and speech and he is in shanta, stillness. Once he attains the state of stillness, he destroys all karmas from their root and attains the state of a siddha, enlightened one. Once a siddha, he remains to be eternally enlightened, siddha eternally.

See, beautiful sutras! But actually, the whole thing happens in one second. What Mahāvīra is describing is not step by step. He is describing using so many words the ultimate glimpse or the ultimate Truth, how it happens and how the person is established in enlightenment. You may think, by knowing all this, what is the direct use? Understand, if you deeply connect with the Truth of these teachings, feel connected, this very listening can just transport you to that plane, to that existence because there is no other qualification necessary to achieve this reality.



As I was telling you, your ignorance is too small to take enlightenment away from you. Your ignorance is too small. You are not so ignorant as you think. Even in ignorance, you are not as full as you think. Fortunately, you are not full even in your ignorance. Your ignorance is not so powerful as you think. It is possible for you to go beyond your ignorance.

Power of Devotion

Just the other day I went to see one of our devotees who had left the body. After meditating I just did namaskar (salutation with folded hands) to the body with a lot of respect and reverence. One of our devotees asked me, ‘Why did you give respect for her? You blessed her, that is beautiful, but why did you pay so much of respect?’

I want all of you to understand the answer which I gave because that will enlighten you with this whole Truth.

In Bhagavatam, there is a beautiful story. Krishna was touching the feet of Radha and painting it with mehendi (henna). The story says that Krishna was applying mehendi to Radha’s feet. This was too much! All the rishis and munis are waiting to touch the feet of Krishna and He is touching somebody else’s feet! They said ‘Have you gone crazy? You may be in love with her, but that does mean you should touch her feet. You are the Ultimate. You are Bhagavān Himself. How can you touch her feet?’

Krishna says beautifully, ‘Her devotion is so deep, she is so devoted, I feel that she is more connected to me than my body itself. She is so deeply connected to me than this body itself.’



Understand, this will give you the glimpse of the space in which Masters live. I told the same thing, ‘That person is so devoted, she is closer to me than this body itself.’ Just because I am living in this body, this body is not close to me.

There is a possibility to get closer. You need to understand what I can say is the psychology of enlightenment or the physiology of enlightenment, whatever word you may use. The Truth about enlightenment is an enlightened being may be using a body, but your devotion can be closer to His enlightenment than His very body itself. This Truth can liberate you, it can guarantee you your enlightenment with just your devotion or feeling connected.

See, to whom you are devoted, whether he is enlightened or not, don’t bother. Just you feeling connected, your trust, your surrender itself is more than enough to give you enlightenment. Many people come and ask me, ‘Swamiji, if I surrender to a statue, surrender to a murti, surrender to a stone, will I become enlightened?’ I tell you, to whom you surrender, whether a stone, a murti or a statue is not important. The surrender, the quality of surrender, that is important.

If the quality happens in you, even a stone can give you enlightenment. The stone itself may not be enlightened. But it can give you enlightenment because you are closer to the idea represented by the stone than the stone itself.



Understand, you are closer to the Truth represented by the stone than the stone itself. This is the Truth. This is the base. This is the reason why we use idols to achieve enlightenment. This is how idols can lead to enlightenment, how statues can lead to enlightenment.

Idol worship is not just an ordinary thing. If you stop with that, it is an ordinary thing. Actually, we don't worship idols, we worship through idols. We worship through idols, not just idols. Your intensity is more than enough to liberate you. Even a statue is enough to liberate you. And if you don't have the intensity, then even if God comes in front of you, you will ask for ID card!

In the life of Ramakrishna Paramahansa, there is a beautiful story:

Ramakrishna himself became enlightened through the help of Kali, the murti (idol) of Kali. It was just a stone statue and he became enlightened through it. When he was talking about this, somebody was sitting in front of him and counting beads or doing some technique, they were doing some traditional ritual like sandhya.

Then Ramakrishna says 'See, in my case because of my trust, even the stone gave me enlightenment. In His case, I am sitting in front of him and this fellow is closing His eyes and doing some sandhya. What he is trying to achieve is sitting in front of him, but he is not able to see.'

Many times when you really open up, when you really understand, even an ordinary statue can lead you to the ultimate experience. When you don't open up, even if an enlightened being is sitting in front of you, you will be so closed with your own prejudices, with your own ideas, you will be sitting and doing something on your own inside your mind.



Transcending the Planes of Existence

The one who attains the state of pure knowing and pure experience, such a jin, means the person who won, attains the state of kevala gnana, aloneness and transcends all the planes of existence.

You exist in different levels, different planes. Sometimes you exist in the physical plane. Whenever you exist in the physical plane, you experience the physical pleasures and physical pains. Whenever you exist in the mental plane, you experience the mental pleasures and mental pains.

See, for example, if you are more in the mental layer, you will experience more joy in name and fame and you will be afraid of defamation. You will not be afraid of losing the physical pleasures much, you will be more bothered about the mental pleasures. In the same way, if you are living in subtler planes, your joys, your experiences, will be more subtle.

The person who knows the whole thing is just consciousness moving in consciousness. See, there is nothing to protect. There is nothing to save. There is nothing to play. Understand this one Truth: It is like you are a big wave rising in the ocean of consciousness and falling into it, nothing more than that. Sometimes the wave starts thinking, 'No, no, no, I have become separate. Now, I need to ...'

The moment you think you have become separate, either you want to go back to the source or you want to try to do something for your security. Trying to do something for your security is your outer world game. Trying to go back to the source is the inner world game. Both are games - because you are not separate from the ocean.



You are Already One

Mahāvīra is saying, you are liberated. You are supposed to be liberated even from the idea of liberation. You are supposed to transcend the idea of liberation. See, first ignorance is the wave thinking it is separate from the ocean. And the second thing, if the wave is more towards the outer world, it starts thinking, 'I should now create security for me.' It starts collecting all the pebbles in the beach and feels that is the treasure it can hold on to, it feels that it will be secure forever with the stones and pebbles. It goes towards the outer world. That is what we are doing - collecting few more zeroes in our bank balance, thinking that we will be safe and secure forever. The same thing we are doing. This is the movement towards the outer world.



Sometimes the ocean starts thinking, 'I should go back to my source, connect myself with the ocean and achieve enlightenment.' And it starts thinking it should try to do something specially to connect. You don't need to do anything because you were never separated. All you need to do is to renounce the idea that you are separated.

Understand the Truth that you are one. You are already one with the ocean. You are already one with the consciousness. You are already one with the Truth.



Whether you are rising, or in the peak or falling, you are inside the ocean. You are never separated. Understand whether you are sick or healthy, whether you are depressed or joyful, whether you are going through life or death, whether you are sick or healthy, whether you are joyful or depressed, you are inside the ocean.

Some fish may swim against the current, some fish may go with the current. Whether you go with the current or whether you go against the current, you are in the ocean, you are inside the water.

So, whether you realize that you are enlightened or you don't realize you are enlightened, you are enlightened. Whether you experience it or not, whether you realize it or not, the Truth stays that you are enlightened. All you need to do is reclaim. Even if you don't reclaim, it will be there, that's all. You don't even have to put pressure on yourself, 'I have to reclaim and express my enlightenment.' Just know you have abundance, simply you will start expressing it. Just relax, you have enlightenment.





Whether you realize or not, you are connected to that ocean. You can't exist as an island even for a moment. You can't exist as an individual even for a second. You can't exist separately. You can't exist away from the Truth even when you think you are away from it. The Truth of pure knowing, the Truth of pure experience descends on you once you understand you rise in the ocean, you live inside the ocean and you relax into the ocean.

Knowledge Leads to Surrender

People come and ask me 'Swamiji, all these great things are ok, I understand, but unless I experience it, will I not go through suffering, pain, when I leave the body, when I die? It should all become an experience in me.' I tell you, this very understanding is so powerful, it will transform the quality of your suffering. It will transform the quality of your pain. If you don't have this understanding, all your sufferings will lead to more and more sufferings. If you have this understanding, all your sufferings will trigger this understanding. It will lead to more and more understanding, that is the greatness of satya.

Understand, you will never be the same again after listening to these Truths. Without these Truths in your life, when pain and suffering come, you will try to escape from it. Just by trying to escape from it, you will create more and more clutches and pains and sufferings towards you. With this knowledge, they will not trigger the mechanism of escaping, they will trigger the mechanism of accepting, surrendering, the Truth. That is the greatness of this knowledge.



Anybody who has heard the Truth, even if he has not experienced it in His life, even if he has just heard it sincerely and felt connected with it, whenever he goes through suffering, only the Truth is triggered. Only these high ideals are triggered in him. He starts moving towards these great things, not towards the ordinary mundane things of escaping or creating more and more clutches. The greatness of these Truths is, even suffering or pain is used as a bridge, as a technique to achieve the higher states of consciousness, higher states of enlightenment.

Remember this one thing, whether you believe it or not, you are in the ocean. You have never become separate.

You are never away from the ocean. You are never away from the consciousness. I can add any number of words, but I do not want to leave you with my words. I want to leave you with Mahāvīra's words. He is so perfect, he has expressed it so clearly, even after 2500 years I can't develop it. We can't add few more words to it. He is so clear, that is the reason I feel at loss, I can't add, he is so pure and so clear. There is nothing much to explain. There is nothing much to comment. All we can do is to repeat those words with reverence and respect and digest those great Truths with reverence and respect and relax into those words with trust and deep devotion, and they will work on us. They will penetrate and do the miracle of transformation inside our being.





The Technique of Surrender

There is one more beautiful sutra, I just wanted to repeat that sutra and then we will end the session, ‘I surrender to the arhantas, I surrender to the siddha, I surrender to the sādhu, I surrender to the dharma’

arhante saranam bavacchami
siddhe saranam bavacchami
sādhu saranam bavacchami
kevalipannatta dammam saranam bavacchami

This is called ‘saranagati sutra’. Two things: if you feel confident, feel connected when you listen to the Truth that you are the ocean, it is beautiful even if you don’t believe it. You are never separated. The wave is never separated from the ocean. If you feel connected to this Truth, beautiful! Just live it. If you feel that is too much, if you are not able to feel really connected to those words, then catch this Truth of surrender.



If you feel connected to the Truth, then start expressing it. You are already enlightened. Nothing else needs to be done. If you feel it is too much, it means you are ego-centered. So you are not able to feel connected to the Truth. Then the technique and method for you is saranagati. Then surrender to the arhanta, siddha, sādhu and to the dharma.

See, the person who is supposed to go in the path of self-knowledge will feel connected. Something will click in him the moment he listens to ‘the wave is never separated from the ocean.’ He will think, ‘Yes, true! Then how can I be separated from my source? I am connected to it.’ Suddenly you will see so many doubts and difficulties which you always carry relax and disappear and you settle down.

If that happens in you, just live that same peace and Truth, express it. If you feel it is yet to happen then surrender is the path for you. Surrender your body, mind, everything at the feet of the great Masters. Surrender to arhantas, surrender to siddhas, surrender to sādhus, surrender to the dharma.

Actually, at least our disciples, you would have heard lot of words from me. So you may be thinking now also I should add more and more words. But I feel adding more and more words may not help, at least with these great sutras. With these great sutras, the very sutras are more powerful, so straight, so beautiful! All you need to do is carry one understanding. That itself will help you. That itself will liberate you. That will do what has to be done.



If I leave you with too many words and techniques, you will not carry even a single word inside your being. You will not carry even a single Truth inside your being. You will not allow anything to work on you. So now I want to leave you with one Truth, one great Truth and understanding.

Whether you understand or not, whether you believe it or not, whether you experience it or not, you are never away from your source. The wave is never disconnected from the ocean. It is always connected. So, whether you believe it or not, understand it or not, experience it or not, you are enlightened. Just carry this one Truth, and express your enlightenment. In whatever way you can, express your enlightenment in your life. Express this Truth when you relax and trust that you are connected to the source.

Suddenly you will see all your insecurities, all your fear, greed which comes out of your fear, everything disappears. And you start living totally a different kind of life with a different understanding. So all Mahāvīra wants to happen in us is that transformation. All these sutras are given to us for that transformation. Let that transformation happen in you all. That transformation is the root, that transformation is the base for everything. So here I leave you with less words but with one great Truth.

Understand I can say more and more words. But your minds are habituated to sitting and listening to more and more words but never practice. The more words you listen to, you feel a kind of satisfaction that you did what you were supposed to. You feel a kind of satisfaction that whatever has to happen has happened. Now you don't need to do anything. You go with a feeling 'Oh, everything is done.'



But I tell you, just the words are not going to be enough. That is the reason now I am going to end without giving you much words, but giving you one simple Truth, so that this Truth will work on you.

See only when you feel that if I speak as usual for hours at the end of the discourse you will say ‘Oh, Swamiji spoke beautifully, he spoke well,’ you will be talking but you will never allow these Truths to work on you. If I leave with this one Truth, the Truth will be just working on you constantly. You will be thinking, ‘Why did he finish with this one word? What must be the reason?’ So that gap is enough for me and this Truth to work on you.

Understand, I do not want to load you with too many words. I have done that for the last six days. You heard enough. Now it is time you contemplate on this one Truth, on this one word. Whether you understand or not, experience it or not, believe it or not, you are connected to your source. The wave is connected to the ocean. You are enlightened.

Maybe we will take a few minutes, just sit with closed eyes with this one Truth. Then we will enter into the meditation. Before entering into the meditation, just sit for few minutes with this great Truth. Let it work on you. Contemplate on this one Truth just for two minutes.



Please close your eyes. Remember, contemplate on this one Truth. You are enlightened. Allow your mind to bring all controversial thoughts. If your mind does not accept, if your mind says 'no', it is ok, allow all the thoughts to come out. Even if your mind does not accept, you are enlightened. You are not going to lose your enlightenment by your mind not accepting it. So even if your mind says 'no', it's ok. Just sit with this one Truth.

We will enter into Nithya Dhyaan. After the meditation, we will end the session with a few great words of Mahāvīra. We will repeat those words and offer our respects and end the session.

This meditation is a half an hour technique. Please understand, it is a five step meditation.

First step, sitting in vajrasana and chaotic breathing, intense breathing.

Second step, intense humming.

Third step, putting your awareness on every energy center.

Fourth step, just sitting unclutched without allowing any chain of thoughts formation.

Fifth step, sitting with a deep prayerful mood.



Understand, first step, let your whole being become the breathing. Second step, let your whole being become the humming. Third step, let your whole being become an awareness in every energy center. Fourth step, let your whole being become just awareness, let there be no thought pointed or directed towards anything. Fifth step, just deep feeling connection with Existence with a deep prayerful mood. Sit, please close your eyes.

Carry this one Truth, this one message. You are always connected to the source. The wave is never away from the ocean. You are enlightened. Let you carry this one Truth. Let this one Truth work on you and lead you to awakening. Let you all be awakened, let us offer our gratitude to all the great Masters, to Mahāvīra through this saranagati sutra and namokara mantra.

arhante saranam bavacchami
siddhe saranam bavacchami
sādhu saranam bavacchami
kevalipannatta dammam saranam bavacchami
bavacchami
Namo Arihantanam
Namo Siddhanam
Namo Ayariyanam
Namo Uvajjhayanam
Namo Loye Savva Sahunam
Eso Pancha Namokaaro
Savva Pavappanasano
Mangalanam Cha Savvesim
Padhamam Havai Mangalam



We thank with our heartfelt gratitude the Jain center and the association, the committee which runs this whole temple, the organization, for making this whole thing possible. And all the volunteers, all the devotees who worked for the success of this program and all the devotees who came here and heard these great sutras all these 6 days. We thank Jain center, for making this whole thing possible.

So, the essence of the Jain Sutras is your awakening. You are never away from the source. You are enlightened. Carry this one Truth. Even if your mind does not agree don't try to convince your mind. Just carry this Truth. Simply you will see this Truth expresses itself in your body through your mind.

Let you all radiate eternal bliss, nithyananda. Thank you!



Jain Sutras Decoded is not a commentary or a modern interpretation of the Jain Sutras. It is the re-speaking, the revival of the supreme secret, the Truth of the Jain sutras from the conscious Incarnation, SPH JGM Bhagavān Nithyananda Paramashivam who embodies the very Science and Truth of Enlightenment. A pure absolute revelation of the Jain Sutras as they happened in its original spirit and body language that only an enlightened being can radiate through the inexpressible energy veiled within His expressed words. To read this book is to obtain an insight that is rare. It is not mere reading, it is an experience; it is meditation.



The Supreme Pontiff of Hinduism (“SPH”), Jagatguru Mahasannidhanam (“JGM”), His Divine Holiness (“HDH”) Bhagavan Sri Nithyananda Paramashivam, is recognized as the 1008th living incarnation of Paramashiva as per Sanatana Hindu Dharma (“Hinduism”) and by His predecessors of enlightened masters and adepts.

The SPH Nithyananda Paramashivam is reviving Hinduism as the 1008th Acharya Mahamandaleshwar (the head for all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism), coronated as Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada (largest apex monastic order) and the youngest Mahamandaleshwar, ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Thondai Mandala Aadheenam, ordained as the 293rd Guru Mahasannidhanam (Pontiff) of Shyamalapeeta Sarvajnaapeetam, ordained as the 23rd Guru Mahasannidhanam of Dharmamukthi Swargapuram Aadheenam, and coronated as the 203rd Emperor of Suryavamsa Surangi Samrajyam.



The Srimad Karana Agama, Purva bhaga, Patala 71, Sakalotpatti vidhi, Sloka 8 & 9 (Sacred Ancient Hindu scripture) declares:

इत्येवं निष्कलं प्रोक्तं परं भावमिति स्मृतम्।
सृष्टिस्थं लोकरक्षार्थं लोकस्योत्पत्तिकारणम्।।
साधकानां हितार्थं तु स्वेच्छया गृह्णते तनुः।

In this way (Shiva) who is Nishkala - without any body and parts, who is the Ultimate Supreme Being, who is established in the Creation, who is the Cause of the creation of the Universe, assumes a body out of His Free Will for the protection of the Universe, and for the welfare of the Spiritual seekers and Devotees. The SPH Nithyananda Paramashivam is the reigning spiritual emperor of 17 ancient traditional Hindu kingdoms and the reviver of the most ancient, most peaceful, still-living and long-lasting demonstrable system that shows the possibility of peaceful co-existence amongst people.

Following the coronation to establish KAILASA worldwide at the age of 16, for the past 27 years, The SPH Nithyananda Paramashivam, as the face of the unified Hindus, has been single-handedly, tirelessly inspiring the dispossessed Hindu Diaspora to reclaim their Hindu centric freedom and stand unified for the centuries-old Hindu genocide.

The 1008th living incarnation of Paramashiva, The SPH Nithyananda Paramashivam stands as the unifying force for the 2 billion born and practicing Hindu diaspora worldwide and established the Hindu State, KAILASA for the persecuted Hindus in over 100 countries.



The SPH Nithyananda Paramashivam has made resolute efforts towards recognizing and legitimizing the Hindu genocide which has been receiving scant consideration by global leaders and international bodies, The SPH Nithyananda Paramashivam founded KAILASA Uniting Nations. For the past 27 years, this international body has been responsible in building relations, bridging dialogs, inspiring leaders, uniting nations towards acknowledging the Hindu policies which are universal, life positive as referenced from the ancient text of Hinduism. This is the 'ahimsa' (non-violent) way of bringing acknowledgment to the horrors of the Hindu genocide, the untold facts of the darkest act of mankind on Earth to the most contributing civilization - KAILASA.

KAILASA is an apolitical nation whose vision is enlightened living for all. Towards this goal, KAILASA is the only Hindu nation on planet Earth today bringing legitimacy to the principles of Hinduism. Social principles, economic principles, judicial principles, Hindu medical principles, and Hindu economic principles. KAILASA is The SPH Nithyananda Paramashivam's response to humanity's global problems of poverty, hunger, illiteracy, disease, violence and global warming and the continuing ethnocide and genocide of over 80 million Hindus worldwide since 7 centuries.

Over the last 50 years, the effects of meditation and its significant impact on stress, crime rates, violence, political decision making and even war in local and global consciousness is well established. Unfortunately, in the last two hundred years, forcibly we are made to believe Hinduism is a functional principle only for enlightenment and spirituality. It is absolutely dysfunctional for the political, social, economical system. Making Hindu family structure, Hindu social structure dysfunctional is the greatest crime done against humanity.



Sanatana Hindu Dharma has faced both historical and ongoing religious persecution and systematic violence, in various forms including assassination attempts on living incarnations, targeted elimination of Hindu pontiffs through bio war and lawfare, cyberbullying, Hindu phobia, forced conversions, documented massacres, demolitions, desecration and grabbing of worship temples and monasteries, looting of Hindu temples properties, destruction of Hindu educational institutions, elimination of well known Hindu libraries, the gross violation to the freedom to practice the Hindu school of liberated thinking (Sankhya), Hindu schools of living enlightenment (Jeevan Mukthi), gross violations of the right to freedom of religion that includes violations of the right to life, personal Hindu integrity or personal Hindu liberty, mass execution, looting and enslavement.

Hinduism was once practiced freely in over 56 nations across the continent from Afghanistan, India, Nepal, Burma, Sri Lanka, all the way to Singapore, Malaysia, and Cambodia and Indonesia, and in 200 states, 1700 samasthanas (provinces) and 10,000 sampradayas (traditions). Over several centuries the combined forces of foreign invasion, political upheaval, colonialism and religious persecution systematically ended millennia of Hindu Swarajya, or self-rule. Today Hindu temples remain in a few countries but the Hindus who worshiped in them have been ethnically cleansed.



The revival of Hinduism through the civilizational nation of KAILASA globally irked vested interests of atheistic terrorist militant elements, caste supremacist terrorists and other anti-Hindu forces who executed a massive persecution and genocide on SPH and His followers on 2 March 2010 that continued for the next whole decade and comprised of over 70 assassination attempts, over 250 sexual assaults on SPH and his monks and disciples, lawfare of 120 false cases over 10 years, massive hate propaganda in electronic media of over 14,000 hours and print media of over 25,000 articles in 5 years, destruction of heritage properties worth over 27 million USD, and the continuing ethnocide and genocide of over 80 million Hindus worldwide since 7 centuries. Specifically, the lawfare involved:

- Delegitimizing SPH by hate propaganda, disenfranchising Him of His civil and human rights, prejudicing Him from fair representation and fair trial
- Repeated illegal imprisonment, with brazen torture, custodial assassination attempts, supported by system justification in various forms, including the common processes of bureaucracy, indifference, self-deception, diffused responsibility and has resulted in continued systemic complicity with torture, murder and genocide
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- Well-planned multi-layer false hate propaganda by the ‘fourth estate’ media sustained by moral disengagement, leaving the broader public in a state of willful ignorance, motivated denial, out-group victim-blaming, dehumanization and bystander apathy to even genocide.



The SPH Nithyananda Paramashivam stands in solidarity with the untold, multi-level - social, political, intellectual, religious, cultural, linguistic, economic, legal, digital - persecution done to Hinduism and faced by Hindus and Hindu minorities worldwide for the past several thousands of years continues through the modern day. The SPH Nithyananda Paramashivam has been recently acknowledged by the United Nations for the persecution of The SPH and the KAILASA global community, especially the affected women and children.

The KAILASA with de facto spiritual embassies operating across over 100 countries and having presence across the globe as the largest spiritual knowledge source on Hinduism is spiritually governed with the life positive, all-inclusive, universal policies sourced from Hinduism revived by the SPH Nithyananda Paramashivam. Having enriched and enreached more than one billion individuals over the past 27 years the KAILASA raises the voice to protect Hindus, defend Hindus and preserve the Hindu narrative for the world.

