

SOLUTION OF PROBLEMS—IN THE LIGHT OF ACHARYASHRI MAHAPRAGYA'S LITERATURE

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By studying many abstruse books on philosophy, Muni Nathmal came to be a sharp philosopher and at the same time he studied Sanskrit and Prakrit grammar and got a great command of both these languages. He delivered a sermon in fluent Sanskrit language and also recited poems composed then and there in the Sanskrit college of Benaras. Hearing his scholarly sermon, the pandits said, "He seems to have achieved mastery over Karnapishachini branch of learning. Then, again, Muni Nathmal delivered a sermon in Bhartiya Vidya Bhawan, Bombay in the presence of highly learned scholars. Hearing his speech, some scholars asked him, "In which university have you studied?" Muni Nathmal said, "In Tulsi University." The scholars were surprised to hear this name. Then pointing to Acharya Tulsi, who was going ahead of him, he said, "This is our mobile university."

According to Acharyashri Mahapragya, there are two fundamental bases of spirituality—soul and karma. If we take away soul and karma, spirituality will be rendered baseless. The whole concept and system of spirituality is based on the theory that soul is to be liberated from karma. If there is no soul, then what is there to be liberated? If there is no karma, then from what is soul to be liberated? The whole concept of spirituality is set to the limit, soul is to be liberated from karma.¹ Acharyashri Mahapragya himself is a great spiritual yogi. A clear and detailed expatiation of what he has felt and experienced in the course of his devotion is found in his literature.

In the opinion of Acharyashri Mahapragya, there are four elements that establish a balance in education system. They are—(1) Balance of the stream of vitality. (2) Biological balance. (3) Awakening of the faith in one's capacity and (4) Refinement—refinement of outlook, feeling and behaviour.² For mental and emotional development, and balance of the

stream of vitality is very necessary. There are two streams of vitality—*Ida* and *Pingla*. These are ancient names given in the books of yoga. In the modern physiological language, they are known as compassionate nervous system and para-compassionate nervous system. So long as there is no balance between the two, we cannot have the sort of man we think of. When one stream of vitality gets more active, rudeness and indiscipline develop, the tendencies of violence and sabotage increase. All this is the result of the right stream of vitality being active. When the left stream of vitality gets active, man develops inferiority complex, feeling of fear and weakness. A balanced personality is formed on the balance of the two. For the formation of a balanced personality, the practice of uniform breathing perception is very important. A deep and detailed expatiation of uniform breathing perception is available is 'Prekshadhyan,' a great contribution of Acharyashri Mahapragya to humanity.³

Acharyashri Mahapragya has given the following five clues of submission to perceptual meditation which can be practiced continuously and with every activity :

(1) Psychical activity : The first clue to submission is psychical activity. The volition that is there in some particular period of activity remains there up to the whole period of activity is known as psychical activity.⁴

(2) Reaction abstinence : This is the second clue to submission. It means to act, not to react.

(3) Friendliness : This is the third clue. Friendliness means to regard everyone as oneself, the development of fellow feeling to think that the other person has got the same soul that we have. To experience this fellow feeling is known as friendliness.⁵

(4) Measures Speech : According to Acharyashri Mahapragya, speech develops fickleness. For those, who want to be steady, restraint in speech is very necessary. Practicing to silence is an experiment in this direction.⁶ Explaining the importance of speech guard (observing silence),

Lord Mahavira also said that by observing speech guard, man attains thoughtlessness.⁷

(5) Measured food : This is the fifth clue. The main aim of devotion is transformation. Practicing taking limited food is very necessary for this transformation. It begins to take place with the practice of eating digestible, pure food in a limited quantity. As this practice goes on, there is an increase in the electricity of body, chemicals and centers of consciousness. When this transformation is complete, one feels that one has come to a new world and then one calls out, "I have got the wealth that I had not got up till now, I have got the awakening that I had not got up till now."⁸

Both spirituality and science are the two ways of discovering truth: In this age of science, we have to adopt a scientific outlook and at the same time, spirituality is equally important to live a peaceful life. We can put it like this—

Spirituality + scientific approach = Spiritual scientific personality. The requirement of modern age is that man should not be merely spiritual, nor should he go only for a scientific view, but he must be a combination of both of them. The combination of these two is the solution of all the problems of man. In the words of Acharyashri Mahapragya, "Spirituality and science are the supplements of each other."⁹ Relative development of both of them is necessary. In the opinion of Acharyashri Mahapragya, the tests of spiritual development are as given below :

1. Development of fellow-feeling.
2. Restraint on senses and mind.
3. Refinement of suppressed emotions (sublimation).
4. Development of detachment.

The tests of a scientific personality—eager for the discovery of truth, consciousness and man.¹⁰

Awakening of mystical psychic energy :

The word 'kundalini' is not found in the ancient Jain literature. It is found in the literature of later period and it has been used in the sense of experimenting in the fields of occult science of charms and incantations and hath-yoga. (One of the six kinds of yoga.) The account of kundalini in Hath-yoga can be compared with Red aura of the Jain philosophy. According to Acharyashri Mahapragya, the scientific analysis of kundalini shows that it is our special vitality. Special development of vitality itself is the awakening of kundalini.¹¹ According to Jain philosophy, there are two kinds of body—gross and subtle. The body consisting bones and skin is the gross body. Tejus body is subtle and karmic body is extremely subtle. The root of our digestion, activeness and tejus is our tejus body. It pervades the whole body. According to Acharya Mahapragya, it has two special centers-brain and the backside of naval. Brain acts as the bridge connecting mind and body. Tejus force (vitality) is emitted from here and this force conducts all the activities of body. Food that we eat is transformed into vitality at the backside of naval. It is evident then, that from physical point of view, both brain and the backside of naval become important centers of red aura.¹²

According to Acharyashri Mahapragya, there are many means of awakening kundalini. The following experiments of perceptual meditation too form strong mediums of awakening kundalini.¹³

- 1. Deep breathing perception**—Deep breathing is a process of perception. Shri Mahapragyaji writes—If one practices deep breathing perception for one hour daily, one can awaken one's kundalini.
- 2. Journey to inner-self :** In the process of journey to inner-self, psyche is taken from the center of power to the center of knowledge and vice versa through spinal chord. This Journey is an important means of awakening kundalini.

3. **Body perception** : Kundalini is awakened on the practice of body perception getting strengthened.
4. **Perception of the center of consciousness**—On watching the centers of consciousness, all the obstacles are removed and the awakening of kundalini is made easy.
5. **Aura meditation**—This is the most powerful means of awakening kundalini. Colours affect our psychical system the most. Force is easily awakened by meditating on colours.

Thus we find that the whole process of perceptual meditation is the process of awakening of kundalini.¹⁴ Contemplation is an important experiment in bringing about change in habits. According to Acharyashri Mahapragya, if there is an ailment in any part of the body, then its corresponding part of brain also gets diseased.¹⁵ The disease is cured by affecting that part through contemplation. Many experiments have been suggested in perceptual meditation to maintain emotional health. In the opinion of Acharyashri Mahapragya, detachment is the basic clue to emotional health. The psychical system of a detached person is very strong and expansive. Perceptual meditation is the process to gain emotional health. Its main aim is to sublimate and refine psychical system. If one is emotionally healthy, one will be healthy physically and mentally also. If psychical system is not strong and healthy, one will enjoy neither mental nor physical health. This is a new concept. These days, most of the people are concerned and worried about their physical health only. They neglect mental and emotional health. In this context, Acharyashri Mahapragya believes that physical health is worth 10%, mental health is worth 30% and emotional health is worth 60%. Hence we should proceed from the reverse order. We should think first of all of emotional health, and then of mental and physical health. If we adopt this order our worry will change to 'no-worry'.¹⁶

An important medium of the development of consciousness and sublimation of emotions is development of resolution. The real meaning of resolution is to convert your thinking, your imagination into action.

Acharyashri Mahapragya believes that the force of resolution is unlimited. He says, "When we resolve to do something, we can do anything under the environment. We can get atoms from atmosphere and given them any shape we like. Creating different forms by super power of transformational forming an effigy by assimilating attainment, and communication of ideas—all these are some of the experiments in strengthening resolution and determination.¹⁷

Acharya Shri says that all the emotions are the creation of delusion. In order to gain emotional health, we will have to destroy this strategic disposition of delusion. There are two elements that conduct this strategic disposition—ego and possession. Both of them produce attachment and malice and these two in their turn produce passions and no passions. Thus there is a complete chain—ego—possession, attachment—malice, passions—no passions and then there is the turn of yoga-mind, speech-body. The experiments in perceptual meditation are the experiments in breaking this strategic disposition :

- (i) **Perception of the psychic centers**—In order to get out of the strategic disposition of delusion, it is very necessary to come to the main point and that main point is—volition. In order to attack the psychical system, it is necessary to fight against inauspicious emotions and to proceed in the direction of auspicious emotions. According to Acharyashri Mahapragya, by meditating on the centers of light, peace and knowledge, the psychical system gets sublimated.¹⁸ By the concentration of white colour on the center of light, anger is controlled. By concentrating on the center of peace, excitement is subdued. If the psychical system is refined, no evil thoughts come into mind, no bitter words are uttered and all the actions of body change.
- (ii) **Aural meditation**—A significant experiment with strengthening auspicious feelings and emotions is aural meditation. It is a meditation on colours. On meditating on auspicious colours,

inauspicious thoughts are turned into auspicious ones. Red, yellow and white—these colours are the causes of purification. In the words of Acharyashri Mahapragya, colours are the means of curing diseases as they set right the imbalance of body. The natural food of an oural body is obtained from vegetation world and that is actually colour in dense form. Different colours create different effects that ultimately result in gaining psychical and mental health. By the meditation of red colour, the pulsation of tejus aura is aroused that removes weakness of mind and develops tolerance. Meditation of yellow colour gives mental happiness, and helps in the development of intelligence and intellect. It also strengthens brain and nervous system. By the meditation of white colour, excitement, anxiety, tension, lust and anger etc. are calmed down.¹⁹

Acharyashri Mahapragya says that intake of too much food accumulates faecial matter in body. The nervous system and the mind of the person in whose body faecial matter is accumulated can never be in good health. Nervous system is the medium of the expression of both knowledge and activity. Observing fast, austerity of food and renunciation of taste etc. have been suggested so that there is no obstruction in the function of nervous system, mind remains pure and clear and no gas is formed in stomach. The first four divisions of dissociation are related to the purification of food.²⁰ Acharyashri Mahapragya writes—When we take up postures (i.e. perform 'Asanas') then our psychic centers are awakened. These centers or cycles, as we may call them, basically lie in the karmic body. From there they are reflected in gross body through vitality. Postures (Asanas) produce activeness in body and its effect is reached up to vitality and karmic body with the result that the psychic centers get activated and leaving their contraction, get awakened.²¹

Explaining the aim of devotion in one word, **Acharyashri says, "Nijjarthaye"—the ultimate aim of devotion is dissociation.** This is a sort of abstract language. Explaining the same thing in a concrete way, we

may say that meditation (devotion) is meant for the development of health, energy and strength.²² Health gets improved by meditating on the center of light and peace. Joy is gained by meditating on the center of joy. Knowledge increases by meditating on the center of conation. Strength is gained by meditating on the center of health or strength.²³ Acharyashri suggested, "Sit in the posture of relaxation; calm down your mind and try to think, "I am not anger; my consciousness too is not anger; my stream of vitality is getting connected with it; and I am changing into anger. My discretion warns me to not connect anger with the stream of vitality. Now remove the stream of vitality and feel that anger is being separated from it. Now try to think, "I am not anger; I am not ego; I am not hatred; I am not attachment; I am not malice; This is not my nature. "Go to this depth and feel," I am what remains there when all these things are denied. "This is the method of reasoning; This is right faith."²⁴

According to Acharyashri Mahapragya, freedom is the feeling of joy and fullness.²⁵ Spirituality is that in the absence of which problems arise and by having, which the problems get solved: Spirituality is nothing but an experiment of feeling the self. It is just the consciousness of non-matter. It may said to be the ultimate development of consciousness.²⁶

Acharyashri Mahapragya believes that when the practice of relaxation is strengthened, then one feels, "The body is inanimate; I am not the body; The breathing is inanimate; I am not the breathing. Sense is inanimate, I am not sense. Mind is inanimate, I am not mind. Speech is inanimate, I am not speech." By the practice of relaxation, one comes to know that body, breathing, senses and mind are totally different from soul and then only one gets the knowledge of existence and that very knowledge is right faith. The resultants of right faith are—peace, feeling of liberation, detachment, compassion and devotion to truth.²⁷

According to Acharyashri Mahapragya, the three stages of soul—soul with karma, soul with good karmas and soul without karma—are just the other names for external soul, internal soul and supreme soul. One who

thinks body and soul to be one, is external soul. One, who feels the difference in body and soul is internal soul and one, who reveals the covered form of soul by right faith, right knowledge and right conduct, is supreme soul.²⁸ We can also term them as the consciousness of delusion, the consciousness of awakening and the consciousness of detachment.²⁹ Acharya Mahapragyaji writes—The thinking of one whose inner sight is awakened, gets healthy. The first clue to healthy thinking is the reflection on separateness. From this reflection, one comes to know that one is different from the body and the body is different from one. On having this enlightenment, one sees the occurrences taking place in the body, as a viewer, one does not feel them. From the reflection on separateness, one comes to realize that one is all alone. One feels that when even the body does not belong to one, who else can be one's? On the contemplation of beings alone getting strengthened, new ideas comes to one's mind. One comes to think that there is a union of body, matter and person with soul. Where there is union, separation is definitely there. And when transient contemplation becomes subject of experience, there emerges a ray of light out of it. One feels that family and matter provide protection. But one comes to realize that it is nothing else but an illusion and when they (family and matter) themselves are non-eternal and unprotected, how can they provide protection to one? Thus, by the awakening of the inner sight, the knowledge of separateness, from separateness to oneness and from oneness to unprotectedness becomes clear.³⁰

The stage of soul at which it opposes karmas is known as stoppage.³¹ In the scripture 'Tattvarth Sutra', stoppage has been described as the opposite of influx. Acharyashri Mahapragya has explained the meaning of the word 'stoppage' like this—the feeling of one's consciousness, the knowledge of one's existence. This knowledge of one's existence cannot be possible so long as common differences are not removed.³² As the doors are closed when there is a sand storm and then the rubbish is removed with the help of a broom, in the same way the door, (influx) is closed for the purification of soul. By this opposition, the atoms coming from outside, are stopped from

coming in. Lord Mahavira has given 12 kinds of Tapa (penance). The first six of them are the kinds of external penance and the rest of the six are the kinds of internal penance. Fasting, semi-fasting, restrictions on begging alms (or greed), giving up delicacies, physical mortification, and seclusion—these six kinds of penance affect the karmic body through gross body, hence they are known as the kinds of external penance. Repentance, humility, respectful and selfless service, self-study, meditation and renunciation—these six kinds of penance affect the karmic body through mind, hence they are known as internal penance.³³

Being a poet along with being a philosopher is supposed to be a rare combination. Acharyashri Mahapragya is a great poet besides being a great philosopher. Great poets like Ramdharisingh Dinkar and Maithilisharan Gupta were highly impressed by the poems composed by him. Evaluating the personality of Acharya Mahapragya, poet Ramdharisingh Dinkar said, "We were not there when Vivekanand lived. We did not see him. We have only read about him. But we can say that Muni Nathmal is the Vivekanand of today."³⁴ When Acharyashri Mahapragya was asked the secret of his development, he said, "I had set norms of success for myself. For example, I had determined that I will not do anything that is unpleasant to my educational guru Muni Tulsi; I will not do anything that causes my educational guru to think that the person whom he had groomed, did not comes up to his expectation. I will not think ill of anybody. I firmly believe that a person who wants to harm someone else, may or may not do so, but he will definitely harm himself. These maxims have always lighted the path of my life. I never had to deviate from the path or to get confused,"³⁵

The literature written by Acharyashri Mahapragya is proving very effective like panacea in solving the horrible problems of the present age like—tension, lack of sensitivity, excitement, depression, terrorism, inferiority complex, hatred, fraud, immorality, lack of authenticity and absence of peace. In the books of Acharya Mahapragya, solutions of various problems have been given by way of experiments and training. By the deep

study of his literature, one's feelings are purified and one is motivated to live an ideal life. His writings bring about an all-round development of one's life and thus are rendering a great service to humanity. Mankind will forever be obliged to him for his contribution that he has made through his literature.

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