



Mystery Unresolved

SERIES: KUCH IDHAR KI KUCH UDHAR KI

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PREFACE

While the subjects of yoga and meditation are on the one hand associated with mental peace, health, and personality development, on the other hand, it is also filled with mysteries.

I have been associated with Adhyatm Sadhna Kendra, the organization established by Acharya Shri Tulsi and Acharya Shri Mahapragya for over three decades now. Not only is Acharya Mahapragya the pioneer of Preksha Meditation as a modern discipline of Jain meditation, but he has also attempted to throw light on the science and underlying mysteries behind it through his sermons and writings. Yet, unless one experiences these signals themselves, it is difficult to comprehend it in its complete form.

Adhyatm Sadhna Kendra may be called the foremost research centre for Preksha Meditation and often, the meditation practitioners at the Kendra undergo unique experiences which are difficult to establish under any specific scientific tenet. And yet, one cannot deny the factuality of the incidents which occur.

One such experience which was unprecedented and new and perhaps also contrary to the established beliefs is narrated in the following pages. I have attempted to describe in my own words all that which was before me. I leave it to the readers to make sense of the occurrence as per their own understanding and beliefs.

- K. C. Jain



Part-1

THE BEGINNING OF A MYSTERIOUS JOURNEY

Anamika is a proficient instructor at Adhyatm Sadhna Kendra and is known for being very soft-spoken. She practices meditation with the utmost dedication and even instructs others with a similar dedication. On March 31, 2019, I met Sadhvi Kundan Rekha Ji at Anuvrat Bhawan and we had a discussion on the benefits of meditation on health. Upon realizing that it was not possible for her to travel to Adhyatm Sadhna Kendra and that she was going to be residing in Anuvrat Bhawan for the next seven to eight days, I requested her to allow Anamika to assist her in practicing meditation, which she accepted. From the next day itself, Anamika began to visit Anuvrat Bhawan to practice Arham Mantra and Navkaar Mantra Meditation with Sadhvi Shree. They all started with all the seriousness it deserved.

Sadhvi Shree's chanting of Arham was in its own way extremely rhythmic and pure in intonation. Anamika may have been the guide but she did not have much experience in going into the depths of meditation. When she began to practice with Sadhvi Shree, from the second day itself she began to experience vibrations in the Chaitanya Kendras (centres of energy/chakras or psychic centres) and by the next two-three days, she began to feel as if all her Chaitanya Kendras had been activated. She began to experience intense energy and calm and felt as if she was entering another plane of existence.

By the eighth day, even Sadhvi Shree began to feel as if the chanting of Namu Siddhanam with red colour, that she was practicing, was causing the particles of her disorders and illnesses to burn in the intense bright colour, that they were diminishing, and that her health was improving. Even the sadhvis who were accompanying her in the practice had begun to have similar experiences.

When Anamika informed me of these developments, I advised her to continue the practice and attempt to go deeper into the experience.

Part-2

THE VISUALIZATION OF THE DIVINE SOUL

Anamika's meditation continued to proceed in a regular manner. She had established a routine and was also emerging as a skilled instructor. Many practitioners who visited the Kendra showed an interest in practicing meditation under her only.

There were several instances when Anamika was able to intuit events and find the answers to unresolved questions by going deep into meditation. This was not a deliberate move and neither was this suggested to her; it was happening of its own accord.

Sometime around the month of July, in the course of her meditational practice, Anamika began to feel that she was perhaps visualizing a divine soul and she promptly came to discuss this with me. According to her, this divine soul seemed gigantic and radiated immense brightness. She said that in the meditation hall of Yogkshem Bhawan, where Anamika practiced her meditation, she could only see the feet of the divine soul present on the stage up ahead.* The intense energy radiated by the divine soul made it impossible to raise one's eyes and even look at it, implying that the visualization itself was divine, unique, and happiness-inducing.

Anamika had even started communicating with the divine soul. She would often meditate for two hours at a stretch and tears of happiness could be seen flowing down her eyes by others present in the room. On July 12, the divine soul indicated to her that she must meditate for 101 days continuously. I asked her to find out more in detail about the divine soul.

Anamika, was able to visualize the divine soul almost every day and on the days that she could not visualize the divine soul, she would become sad. When she asked the divine soul for their name, they revealed it to her.

Anamika is not from the Jain community and neither does she have any knowledge of the Jain traditions. The name which was given to her by the divine soul was hence unknown to her. But if the name she had been given was the same as what she was telling us, then it would appear that the divine soul was someone who had already attained salvation and it is impossible to visualize such souls. Hence, it was somewhat difficult for us to believe her.

The next day, I again asked her to seek the credentials of the divine soul and to confirm that they were the renowned divine soul of Jain tradition. When Anamika asked the divine soul for a reconfirmation of her identity, she was again given the same name. In a somewhat vague and cryptic manner, the divine soul also said that if the need arose, she would even grant an audience. The divine soul then went on to tell Anamika that in a previous reincarnation, Anamika was a Jain acolyte and her name was the same.

While the entire event was astonishing, it was equally mysterious. It was perhaps only the precursor to an unknown path. It began to feel as if a lot more was yet to be revealed.

*The Meditation Hall of the Yogkshem Bhawan is designed such that there is a dais or stage in the front area of the hall which is at an elevated level as compared to the rest of the room.



Chapter-3

NEW DEVELOPMENTS IN COMMUNICATING WITH THE DIVINE SOUL

The divine soul indicated to Anamika that she must practice her meditation at 3.30 a.m. and I advised her to practice both in the morning and the evening, while maintaining regularity in the time as well as the place. Anamika's interest was now growing and she had even begun to regulate her food intake. She would now wake up at around 3.30 a.m. to begin her meditation for around 1.30 to 2 hours. She then followed this up with another session of meditation in the evening at about 7.30 p.m., practicing for some 1.30 to 2 hours.

I had requested some of her fellow trainers and teachers to be present with her for the duration of her meditation. There were times when Anamika would go deep into meditation and she would have to be brought out of the state by others. Sometimes, she would even tilt to one side of her position and fall during meditation, without even realizing it. Hence, 2-3 of her fellow trainers would chant the Navkaar mantra or Logass (a Jain hymn) to bring her out of her state of meditation. It was only then that she would slowly emerge from her meditative state.

At times, I would also be present when she would meditate in the evenings. By the expressions on her face, I could determine when she was able to visualize the divine soul and was in her presence. Once it so happened that during her meditation, another student crossed the room and passed between her and the dais. Almost immediately, Anamika asked him to move away because it appeared that the person was getting between her and the divine soul and interrupting her communication.

On another day, during her meditation itself Anamika got up, and taking a cloth, began to wipe the stage at the place where she visualized the divine soul, as if she did not find the place clean enough.

The entire process was extremely astonishing and often seemed unbelievable. Neither me nor my colleagues had any experience of any such visualization or how to proceed in such a situation. It was, however, my belief that since Adhyatm Sadhna Kendra was associated with the discipline of meditation, there should be laid down a proper practice for pursuing the deeper levels of meditation. Only then will we be able to find the answers to all the unresolved questions in this domain and open avenues to new developments in this direction.

Anamika's progress was one that brought much happiness but at the same time there were some misgivings, particularly among those of her colleagues who were feeling inconvenienced by having to stay with her at odd hours. Many of them had begun to believe that she was perhaps putting up an act for the sake of impressing me and that there was no truth to her claims.

Upon seeing the behaviour of her colleagues and upset at having become an object of ridicule, Anamika began to request me to allow her to meditate by herself so that her friends do not get inconvenienced.

But this was only the tip of the iceberg. There was plenty more to be unveiled.



Part-4

THE CHALLENGES BEGIN

Around 10-12 days into her visualization of the divine soul, Anamika began to suddenly feel as if some dark forces, who appeared to be in human form but were unrecognizable, were attempting to frighten her. They would gather around her and make loud, scary noises, and tried to interrupt her meditation by creating pressure on her. They would threaten to kill her if she did not stop her mediation. They did not just frighten her but even imposed physical sufferings on her which caused her to experience pain in the body.

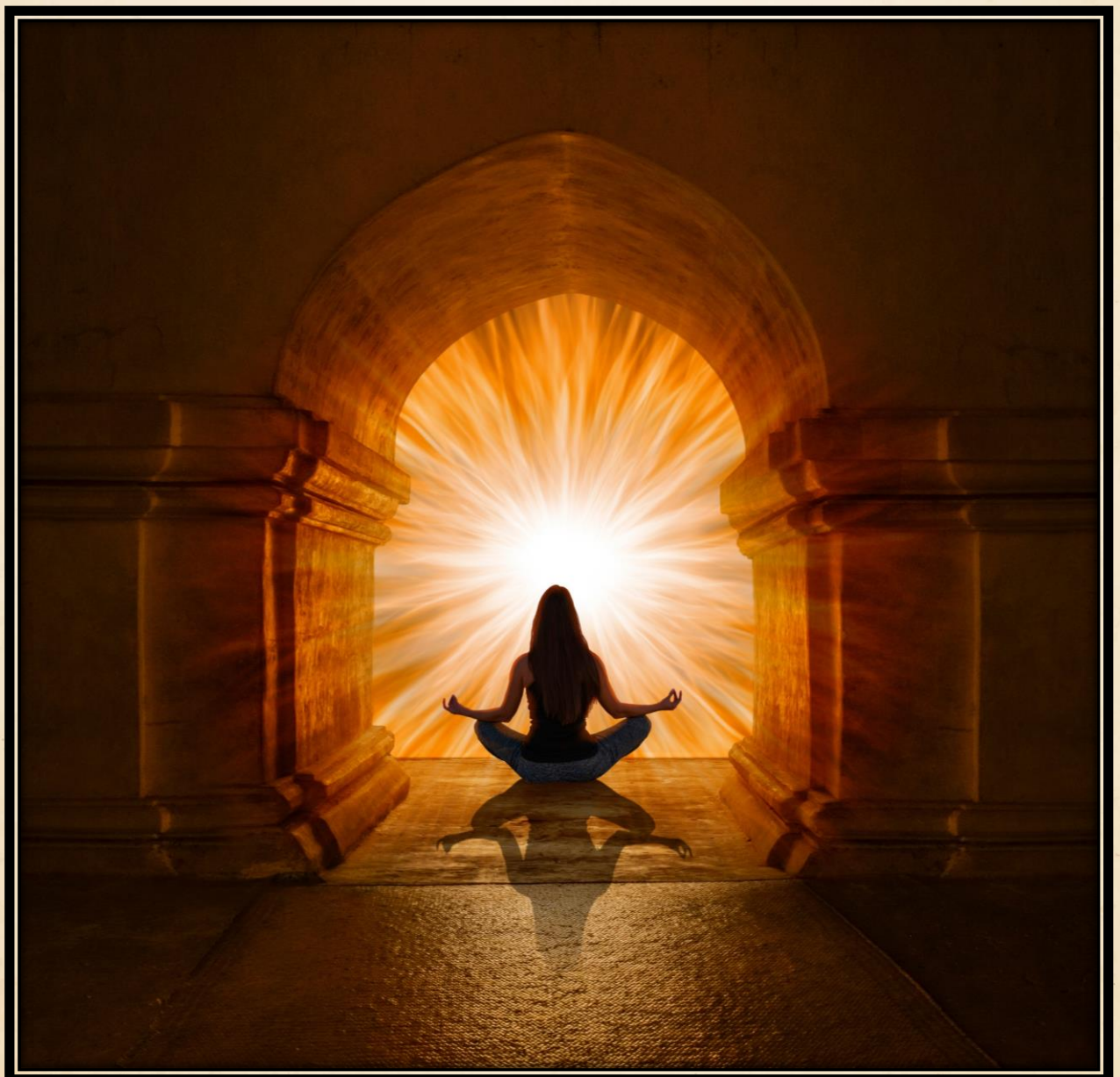
Anamika had even begun to feel discomfited during her sleep because the moment she would close her eyes, she would begin to see and hear those same dark spirits, which would scare her. Despite all this, Anamika had resolved that she would not stop her meditation and come whatever may, she would not abandon the 101-day meditation which the divine soul had asked her to undertake. The appearance of the dark spirits, however, made it appear as if they would not let her successfully complete her resolve.

What the dark spirits had against Anamika's meditation was something we were unable to determine. Now, I was especially making sure to be present during her meditation in the evenings, even if it affected my entire daily routine. I had now begun to go to Adhyatm Sadhna Kendra at 10.00 a.m. and return at 4.00 p.m. before once again reaching the Kendra at 7.00 p.m. to return home at 11.00 p.m.

After completing her meditation, for about 2 hours, Anamika was unable to speak at all and I had to wait till late in the night to learn about her experiences. At times, I even had to wait till midnight. On top of that, there was the challenge of the dark spirits which appeared to have no solution.

I attempted to get in touch with a few persons who had experience in dealing with dark forces but I was unable to find any satisfactory remedies. Then I decided to consult Muni Jai Kumar ji, who was known for his expertise in going into the depths of meditation. He suggested that before Anamika began her meditation, a shield must be established. For this purpose, first she was to meditate in each of the four directions by chanting the Logass (the hymns sung in praise of the 24 Jain Teerthankaras) 27 times in each direction, thus completing a cycle of 108 repetitions. Then she was to begin her meditation as usual.

But perhaps, this was not adequate in itself.



Part-5

GROWING CONCERNS

Acting on the advice of Muni Jai Kumar ji, Anamika had now started establishing a shield by chanting the Logass (the hymns sung in praise of the 24 Jain Teerthankaras) before her meditation in the morning and the evening. This also resulted in an increase in the time she took for meditation. The practice proved beneficial as she was relieved of some of her physical pain and it began to appear as if the dark forces would not harass her any more.

Unfortunately, the practice was perhaps not adequate and in just a few days, Anamika's suffering began to resurface. On the one hand, Anamika built the shield around her with complete dedication and meditated, on the other, the dark forces returned from time to time to frighten her and cause her physical pain. Wearing black clothing, they would surround her from all sides, abuse her, make loud noises, and pressurize her to stop her meditation.

A new occurrence, however, brought some hope. Anamika had begun to visualize divine forces as well. Anamika had begun to feel as if the divine forces, wearing white clothing, were seated all around her and chanting the Navkaar mantra to encourage her to continue her meditation with complete resolve. Whenever she would question the divine soul about this, she would get a similar indication to continue with her meditation.

Sitting in the same room as Anamika also gradually helped me understand when she was faced with the dark and evil forces and when she was visualizing the divine forces and the divine soul. Depending on who she was visualizing, the entire expression on her face would undergo a transformation and one could easily determine her encounters. Of course, neither I nor any of her other colleagues sitting by her during her meditation could see, hear, or feel anything of what was being visualized by Anamika.

Now, there had arisen a terrible predicament ahead of me – the journey was a long one and there appeared to be no solution in sight to the problem being faced. There was the constant fear of untoward incidents which loomed ahead.

And then, an idea came to my mind.



Part-6

A GLIMPSE OF PSYCHIC KNOWLEDGE

On the one hand, while Anamika's visualization of divine forces and evil spirits continued, it had also begun to appear as if she was able to communicate with the unknown or shed some light about it. One such incident unexpectedly occurred at Adhyatm Sadhna Kendra.

One of the samnis (acolytes) of Jain tradition left the Kendra suddenly, without informing anyone. In Jain tradition, if after being initiated one finds themselves unable to accept the challenges and requirements of the system, they have complete freedom to return to worldly life. Hence, it was unclear as to why the samni left without informing anyone. As the director of the Kendra, it was only logical that I was worried, since there was no clue which provided us with any information. We had informed her family but they too did not have any news.

As a last resort, I thought of asking Anamika to seek for some information on the incident during her mediation at night. Hence, when she was in deep meditation and when from her face I could judge that perhaps she was in the presence of and visualizing the divine forces, I asked Anamika about the samni. Promptly, the reply was obtained that wherever samni ji was, she was safe and we would be made aware of the necessary details soon. We tried to learn a little more and get some more detail on the subject but nothing more was said.

I must clarify here that there occurred several other such instances and when Anamika was posed a question about them, she would provide the answer without being aware of her state. She was merely acting as a medium or a channel. At times, her response would be in a whisper which was often difficult to comprehend. At others, the answer would be so vague that it was beyond anyone to make a concrete assumption based on it.

To return to the case of the samni ji – we tried our best, but no news was forthcoming. Two days later, we received the information that the samni ji was well and in a safe place and that she would no longer return to the life of a nun. Her family too perhaps had managed to communicate with her and she was with them.

There are other such instances which can be detailed but at the time, our greatest challenge was to find a solution to the suffering Anamika was undergoing at the hands of the dark forces. No apt remedy seemed to be in sight but if Anamika was to continue her meditation, it was of critical importance that a solution be found.



Part-7

OBTAINING THE SUPPORT OF KINSMEN

One of the biggest challenges facing me in the case of Anamika was that she was not from the Jain community and was only attached to the Kendra as an instructor of meditational practice. Her only duty was to learn and teach meditation. Hence, it was unclear to me whether in such an intensive practice, where she was faced with such strange challenges, I should assist her, motivate her, or ask her to regress and stop.

Several functionaries associated with the Kendra, upon learning of Anamika's practice, had told me in no uncertain terms to make her stop her meditation and ask her to leave. Their misgivings stemmed from the concern that were anything untoward were to happen, it would not only damage the reputation of the Kendra but of the entire Terapanth sect of the Jains. Hence, no such experiment must be conducted without taking the entire community into confidence.

At one level, their concerns were logical and in the interest of the community, but given how personally invested I was in the case, I could not bring myself to bring Anamika to stop. It was my belief that Adhyatm Sadhna Kendra was the foundation for meditational practice and such experiments concerning meditation must be undertaken here. If any challenges arose in such experiments, we must accept them. The only trouble was that we were not equipped to handle such challenges and neither did we have any knowledge of the same.

One day, it came to me that it would perhaps be better if I could engage some more people with the experiment and make them aware of the development. I wanted to be sure that what I was seeing was not merely a figment of my imagination, as some others also seemed to believe. I did not wish to be caught in this quagmire without any due cause.

Thus, first I discussed the matter with my brother Sushil Jain, who had previously been associated with Adhyatm Sadhna Kendra as a Trustee, and who had little faith in the existence of divine or evil forces and any actions by them. In other words, he believed that I was far too gullible to believe all these things, which was not right. Hence, I thought that if my experiences could also be shared by him, some serious deliberations could be held, which might result in a solution to the problem at hand.

Sushil then accompanied me to the Kendra one evening and he too witnessed the same things which I had been seeing for the past several days. He too came to form the opinion that this was not anyone's imagination or theatrics. But he too failed to provide any clear solution to the problem.

The one good thing that came out of my discussion with Sushil was that on his suggestion, we began to chant the "Upsarg haran strotra," a famous canonical epithet of Jain tradition, after which it seemed for a time as if the dark forces had quietened down. Once again, the hope arose that perhaps, a solution had been found this time.

But alas, this was not to be.



Part-8

Mr. K.L. JAIN'S VALUABLE HELP

After the discussion with my brother Sushil Jain, when it became clear that what was occurring was in fact reality and that there was the need to find a solution, it was perhaps Sushil who suggested we approach Mr. K.L. Jain.

Mr. K L. Jain has been associated with the Adhyatm Sadhna Kendra for perhaps a half of a century. Not only was he a highly respected member of the Terapanth sect, but he was also a reputable industrialist of the country. Even more than this, he was known as an individual with a level-headed, practical and intelligent personality. People from the community always turn to him to find solutions to their problems, be it personal or professional, and perhaps he too finds satisfaction in helping others. And this is also what makes him so well-regarded in the community.

Mr. Jain has been a close friend of mine for over 25 years and upon hearing Sushil's suggestion, it came to me that perhaps I should have taken him into confidence sooner. The very next day, I got in touch with him and apprising him of the present situation, requested him to visit the Kendra in the evening to witness Anamika's meditation. He promptly agreed to my request.

In the evening, Mr. Jain reached the Kendra and was partaking his meal. I had previously requested him to join us at the Kendra for his dinner, since by the time he would finish eating, Anamika's meditation would have begun and we would together go to the hall and watch what was transpiring in order to get a better understanding of the situation. Mr. Jain was perhaps halfway through his meal when a colleague of Anamika's, who was accompanying her during her meditation, came running to the room and informed us that Anamika was in great pain and it had begun to worry her fellow trainers. She asked us to immediately accompany her to the room where Anamika was meditating.

Mr. Jain and I hurried to the meditation hall and what I had been witnessing for the past several days was now also seen by him. Anamika's pain was clearly etched on her face, her expressions contorting her demeanor, and tears were flowing down her closed eyes. Mr. Jain has an extremely powerful and melodious voice. On seeing Anamika's state, he began to recite the "Upsarg haran strotra," the epithet which is used in the Jain tradition to alleviate pain and suffering. All of us present in the hall also joined him in chanting the strotra with complete diligence and after some 15-20 minutes, it began to appear as if Anamika's pain was relieved and the dark forces had left.

Thereafter, we chanted Logass and other mantras to help Anamika complete her meditation and after returning from her deep state, she shared her experience with us. After that, we sang some hymns in praise of Acharya Bhikshu, which created an air of pleasant happiness. As was his nature, Mr. Jain spoke words of encouragement to Anamika and motivated her to carry on her meditation with fearlessness. It appeared as if Anamika too was infused with positivity and courage at his words and was ready to take on the obstacles she was facing with greater resolve.

The next day, the same procedure was followed, and with Mr. Jain's assistance, Anamika once again completed her meditation successfully. It seemed as if the road ahead was now clear.

But alas! The day Mr. Jain stopped coming to the Kendra, the dark forces returned to continue their mischief.



Part-9

UNRAVELLING SOME MYSTERIES

Anamika's meditation and sufferings were carrying on simultaneously. Even after such pain and discomfort, Anamika was committed to her resolution and was unwilling to leave her meditation under any circumstances. From 3.00 a.m. to 5.00 a.m. in the morning and then from 7.30 p.m. to 9.30 p.m. in the evening – this was her routine for meditation. During the day too, she would practice some chanting et al.

During this time, my concern continued to be about how to find a solution to the suffering being wrought on Anamika by the dark spirits. My mind was constantly besieged by the fear of something untoward happening if a remedy was not found.

I decided to inform her mother and invite her to the Kendra as she did not live too far away from the Kendra. However, since Anamika's brother was preparing for IIT entrance examinations, her mother found herself unable to come and live with Anamika.

Anamika was in constant touch with her mother, yet I requested her mother to herself come and meet Anamika in person, to talk to her and learn more about her state of mind to inform us of the same. I wanted to assure myself that nowhere should her family or anyone feel that Anamika was being made to undertake this experiment under any sort of compulsion by the Kendra or under the promise of a reward. Also, I wanted to assure her on the fronts of the Kendra and Anamika's meditation.

I even requested her to reconsider as we would make all arrangements if she wished to come and stay at the Kendra to help Anamika. While she did not accept my request to stay at the Kendra, she did visit it all the same. She told me that Anamika was desirous of continuing her meditation and was unwilling to turn back under any circumstances.

Anamika's mother had two chief concerns. One was that her son should somehow make it to an IIT and second, that Anamika should get married. Somewhere in her mind was also this fear that Anamika may choose to lead a life as a nun and she shared this with me. I informed her that in Jain tradition, no individual can accept a life of asceticism without the express permission of their parents and at least for now, in Anamika's case, there appeared to be no such cause for worry.

In the evening, when Anamika began her meditation, the dark forces appeared for some time and then, she became stable. It began to appear as if she was visualizing the divine soul once again. To placate Anamika's mother and also to quell my own anxieties, I considered it apt to try an experiment wherein in Anamika's deep state of meditation, we would seek to uncover some of the mysteries attached with the unknown.

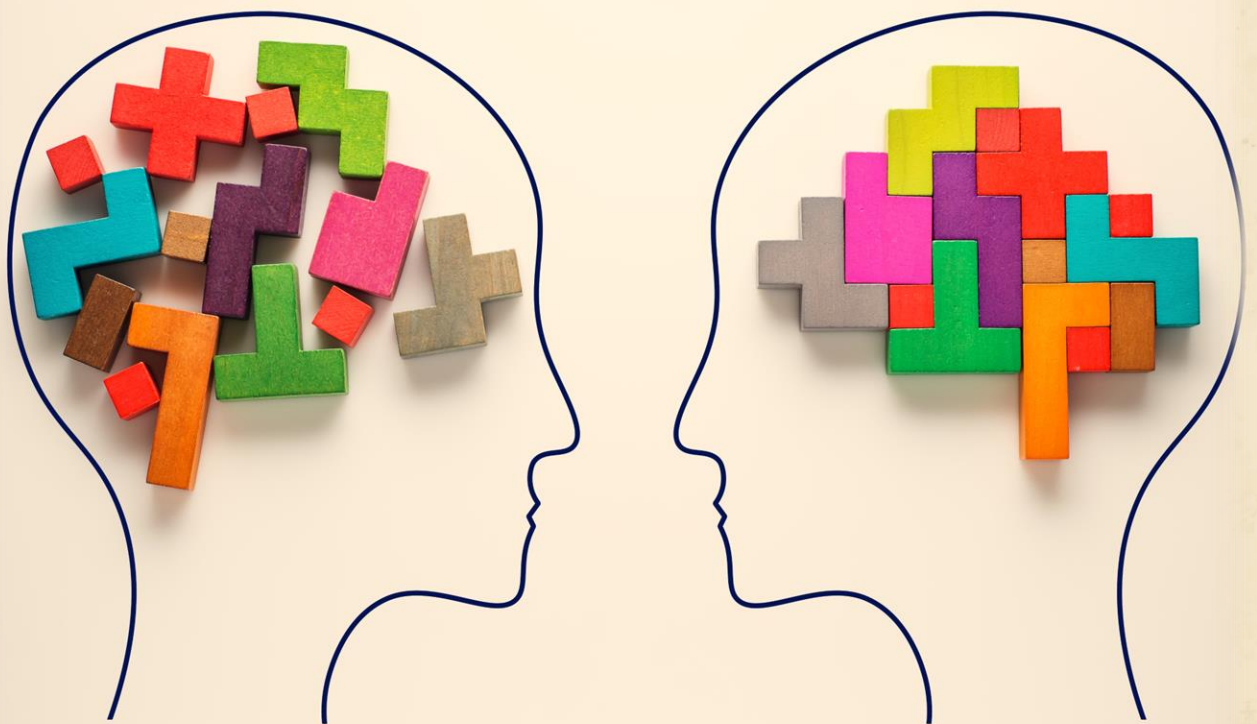
And so, I asked Anamika some questions during her meditation. If I can recall correctly, perhaps some questions were also asked by Anamika's mother but to obtain the answer, it was I who had to shift closer and make sense of the soft whispers in which Anamika was speaking. My first question was on whether Anamika's brother would qualify for the IIT. To this, Anamika replied that if he tries hard, he would indeed be successful (here I must state that in 2021, he did indeed qualify and gain admission to a prestigious engineering college in Delhi.)

The next question was asked by Anamika's mother and pertained to her marriage. The answer obtained was that Anamika would indeed get married and that too to someone of her own choice. While her mother was pleased to hear that Anamika would get married in the near future, she suffered a setback upon hearing that Anamika would choose her own groom. (Within a year of this, Anamika did marry a young man of her choice and her wedding was solemnized by us.)

Another question which had been asked concerned what Anamika would do in the future and the answer received was that she would dedicate her life to serving others and even face challenges in this. When asked about which specific field she would dedicate her service, no clear answer was obtained.

There were perhaps a few more questions which had been asked but I fail to recall them.

In this manner, the sequence of meditation, the interruption by the dark forces, the visualization of the divine soul, and the assurances continued. There was much more that was yet to come.



Part-10

SOME QUESTIONS, SOME ANSWERS

The cycle of Anamika's meditation, the disruption by the dark forces, and the solutions – this continued for a while. At the Adhyatm Sadhna Kendra, trainers and eminent personalities continued to visit, and so it was that Samni Mallipragya ji also arrived at the Kendra. She had a deep interest in meditation and also used to train the practitioners and instructors at the Kendra. We hoped that her arrival would provide a solution to our problem.

During her evening meditation, again Anamika was troubled by the dark forces and Samni ji attempted to banish them by chanting the Mangal Paath, Navkaar mantra and other prayers. After some time, it began to appear as if Anamika was visualizing the divine soul. I informed Samni ji of Anamika's previous communication with the divine soul. It was then that Samni ji and I decided to raise some questions to the divine soul via Anamika to find solutions to some of our doubts. Below I recount some of the questions we asked and the answers we received:

Question 1: Was Lord Mahavir married or unmarried?

Answer: He was unmarried. (In some Jain traditions, there is a belief that Lord Mahavir was married and even had a daughter.)

Question 2: Was Lord Mallinath (the sixteenth Teerthankara) a man or a woman? (In some Jain traditions, Lord Mallinath is believed to be a woman.)

Answer: Man.

Question 3: Then why is he considered a woman in some traditions?

The answer obtained was vague and unclear.

Question 4: Which is the best method for meditation?

Answer: Preksha Meditation.

Question 5: How can it be developed?

Answer: Acharya Mahashraman is working on it.

Question 6: How can one attain the state of Shukl Dhyaan (the superlative state of meditation in Jain tradition, which is virtually impossible in the present age)?

Answer: It is not possible in this era.

Question 7: Is it possible to attain the knowledge of the Fourteen Purvas (the superlative state of knowledge in Jain tradition, which is virtually impossible in the present age)?

Answer: It is not possible in this era.

Question 8: What is the present status of Late Acharya Tulsi and Acharya Mahapragya?

No answer was received.

This interrogation was perhaps carried out two or three times by me and Samni ji during Anamika's meditation.

Here, it must be made clear that since Anamika was not from the Jain community and is therefore unfamiliar with the traditions of Jainism. She did not have any prior knowledge of the terms used in the Jain tradition nor of the questions asked of her. She did not even remember the questions asked of her once she returned from her state of meditation. She was merely a medium, almost similar to a telephone.

There was still much more which Anamika's journey was to lead us to experience.

Part-11

A VISIT TO GURUDEV

The constant sufferings and interruptions Anamika was facing at the hands of the dark forces left me extremely worried. One, she was from another community and second, there seemed to be no solution to the problem before her. It was if I was voluntarily taking on the mantle for a mishap.

One day, it came to my mind that I should take Anamika to our revered Guru Acharya Shri Mahashraman ji in Bengaluru, who was there for his Chaturmasik residence. After all, he is the head of the entire community and in the present circumstances, it was only given that if any hindrances occurred during any events under his leadership, then he must be made aware of them for him to provide any necessary direction as he may deem necessary. Moreover, his blessings would bring clarity to our path ahead.

For our journey, we had to plan such that Anamika's routine of meditation in the morning and evening would not be affected and she should not have to undergo any difficulty. Accompanied by another instructor from the Kendra, we embarked for Bengaluru. We paid our visit to Gurudev and listened to him perform the Mangal Paath before informing him about all that had transpired until then. After he had heard everything, I put forth before him my concern about how I was to proceed. He gave a very simple solution to my predicament – when no solution comes to mind, then one must calm the mind and pray. Whatever the conscience then says, one must proceed on that path. I accepted this as a mantra and decided to act accordingly. Anamika and the accompanying instructor too were overwhelmed in the mere presence of Gurudev and his recitation of the Mangal Paath.

Thereafter, I took both the disciples to visit Sadhvi Pramukha Shri Kanak Prabha ji and informed her of all the events in detail. She made Anamika sit with her and asked her a few more questions to obtain some more insights into the entire case. Then she instructed Sadhvi Shubhra Yasha ji to stay present during Anamika's evening meditation and guide her.

Due to the restriction on the presence of men in the quarters of the sadhvis after sunset, I could not be present during Anamika's meditation in the evening. However, when Anamika returned after completing her meditation, she seemed extremely pleased because it was after a very long time that she was able to complete her meditation without any hurdles. She told me that Sadhvi ji had undertaken some special techniques because of which she did not face any difficulties.

(Almost two years after this incident, when I met Sadhvi ji in Bhilwara, she told me that she had asked Anamika to meditate on her Sushumna (spine) while chanting Arham. My error lay in that I had not asked her about the method she used that first time and the very next day, I left from Bengaluru for Udaipur in a hurry, with the thought that perhaps a resolution had been achieved.)

Later, during the day, Anamika and her companion too returned to Delhi.

Little did I know that when I would receive news of Anamika's evening meditation in Udaipur, my worries would only increase manifolds.



Part-12

IF WE DON'T WISH FOR IT, HOW WILL WE ACHIEVE IT? - A MISSED OPPORTUNITY

After returning from Bengaluru, Anamika's meditation and the disruption by the dark forces resumed yet again. Moreover, the Paryushan Parv (an important event in Jain tradition during which the followers of Jainism gathered in one place to practice fasting and meditation under the guidance of Jain ascetics for 8 days) was also approaching soon.

It was during this time that Shri Dhanraj ji Baid, who had undertaken special meditation himself, was residing at Adhyatm Sadhna Kendra. He too witnessed Anamika's meditation and the disruptions she was facing and in his own way, motivated Anamika to be fearless and continue to focus on her resolution with determination. One evening, when Anamika was being tortured by the dark forces, her colleagues called Baid ji for help and he chanted the Mangal Paath to banish the dark forces.

On the auspicious day of Sanvatsari, all followers of Jainism fast and in a way, follow the ascetic lifestyle. Hence, I had informed Anamika that I would not be able to visit her during her meditation that evening and also advised her colleagues to follow all precautions carefully to assist her.

Call it coincidence or anything else, but that day, who knows what came to Anamika's mind that during her evening meditation, when she was visualizing the divine soul, she prayed for all her colleagues, some of whom often made fun of her, to be able to visualize the divine soul. She wanted them to be blessed by the divine soul and also wanted to put an end to the fun being made of her.

The divine soul indicated to Anamika that any colleague who would accompany her that day would be able to visualize them as well. However, this could not bear realization as on that particular day, no other colleague was present with Anamika. Possibly, confident of my absence, her colleagues did not find it necessary to assist Anamika and remained outside the meditation hall.

It may be that later on, when they would have come to know of the communication Anamika had with the divine soul, they might have repented.

This was merely another incidence and there was still more that Anamika was yet to witness and suffer.



Part-13

WAS THERE COMMUNICATION WITH THE DEPARTED SOUL?

Sadhvi Shri Kulbala ji was suffering from cancer for some time and there appeared to be no improvement in her condition. I made a special request to the eminent Sadhvi Shri Ratan Shri ji to visit the Adhyatm Sadhna Kendra Kendra and undertake some specialized meditational practices which would perhaps prove to be beneficial. She accepted my request and in August-September 2019, arrived at the Kendra with other sadhvis.

From the Kendra, our instructor Anamika was guiding Sadhvi Kulbala ji in meditation. While it cannot be said that she had become healthier, it was true that her condition had become more stable and there was no further deterioration. Here, Paryusharan Kaal had come to an end and Sadhvis were concerned about staying too long at the Kendra and away from the designated quarterly residence and the balanced life of asceticism. While it was my earnest request that she stayed in the Kendra for some time, which could bring about some change in health, Sadhvis chose to return to her routine and lifestyle at Green Park.

Barely two weeks had passed when Sadhvi Kulbala Ji's condition suddenly worsened and she passed away. Anamika had become greatly attached to Sadhvi ji as she was instructing her with a lot of dedication and Sadhvi ji too was reciprocating with equal concentration. When the news came of Sadhvi ji's passing away, Anamika had gone home. Her mother called me and informed me that Anamika was extremely distressed and would not stop crying. She asked me to speak to her and console her.

I tried my best to console Anamika but she would not calm down. I don't know what came over me, but all of a sudden, I suggested to her to attempt contacting the deceased Sadhvi ji during her meditation, which might bring her some peace. I had read some literature which stated that if one attempted to make contact with a departed soul or loved ones in the deeper states of meditation, then it was possible to communicate even in other planes of existence.

When I contacted Anamika after some time, she informed me that she was unable to establish contact with Sadhvi ji. To calm her down, I once again motivated her and asked her to go deeper into meditation and make another attempt.

After some time, Anamika called me and told me that she had been able to contact Sadhvi ji. While she had not been able to see Sadhvi ji, she was able to communicate with her. Sadhvi ji had told her not to grieve and calm down. She told Anamika that she was in a state of absolute happiness and if Anamika grieved for her, it would only pain her. She even enlightened Anamika about the truth of life and death and the facts about completing the journey while being filled with life. She then advised Anamika to neither suffer nor cause pain to anyone.

After this, Anamika calmed down. When she asked Sadhvi ji if she would be able to communicate with her whenever she wanted, Sadhvi ji did not make any promises.

While I personally do not have any experience in such matters, I do not even want to deny someone else's experience. The rest I leave to the reader's beliefs and understanding.

Part-14

WAS DEATH WAITING TO MAKE ITS STRIKE?

Anamika's meditation was also proceeding simultaneously with her penance. She had already started following the restrictions on her diet and now, she was also fasting, sometimes undertaking two or three fasts at a time. This was also taking a toll on her health. On the other hand, the disruptions by the dark forces too had gathered steam.

She had increasingly begun to visualize the dark forces with greater frequency and they had started frightening her while also causing her physical suffering, which was affecting her physical health. They were constantly ordering her to give up her meditation, else she would have to face adverse consequences. They had even gone to the extent of warning her that if she did not stop, she could even die.

There were times when Anamika could visualize the dark forces and the divine forces at the same time. The dark forces were distinguished by their black appearance and would gather around her to frighten her. The divine forces, in contrast, were always in bright white clothing, chanting the Navkaar mantra and constantly motivating Anamika to stay strong and resolute in her journey. However, she was unable to clearly identify any of these forces.

When she had completed some 47 or 48 days of meditation, Anamika received the indication that the next few days could be challenging and it was important to get past them, otherwise anything could occur. In a way, Anamika's death was staring her in the face.

After returning from her state of meditation and sufficiently calming down, late at night Anamika told me over the phone that she was determined not to give up on her resolution. The only worry that she had concerned her brother's education and she did not want that to be interrupted. In other words, she was seeking my assurance that in case anything untoward happened to her, her brother's education would continue uninterrupted.

Motivating her, I told Anamika to continue her meditation without any fear and assured her that her brother's education would continue regardless of whatever happened. This uplifted her spirits significantly and she told me that now she would face all the hurdles with confidence and would not allow anything to dampen her resolve.

This state of Anamika, however, left me deeply worried and the fear of some mishap began to stare me, which I was unable to share with anyone. Now it had become more imperative than ever to find a solution to this problem.



Part-15

THE FINAL ASSAULT

The constant disruptions and threats by the dark forces on the one hand and the indications being given by the divine forces on the other - I had no alternative now but to find a lasting solution. Hence, I once again reached out to Muni Jai Kumar ji, who was known in the entire Terapanth sect for perhaps being the most adept in meditation and penance. I made him aware of the entire situation as it stood at the time. He said that there is a solution to the predicament, which is almost similar to pulling the emergency brake in a train.

Per his previous suggestion, we had started chanting Navkaar mantra in every direction in an the reverse sequence and while it was effective in banishing the dark forces for a time, it now no longer worked. He then suggested a new solution. Like I have mentioned earlier, following Muni Jai Kumar ji's direction, instead of chanting the five verses of the Navkaar mantra in the correct sequence - *Namo Arihantam, Namō Siddhanam, Namō Aariyanam, Namō Loye Savva Sagoonam* - she was chanting the last verse first and the first verse at the end.

Now, Muni Jai Kumar ji suggested that not just the sequence of the verse but even the sequence of the letters of the verses must be reversed. The chanting must hence be done as follows:

Namhoosavvas elo mon

Namyajhajwao mon

Namyaariayaa mon

Namdhadsi mon

Namtahamriya mon

Adhering to his suggestion, I not only asked Anamika but also requested all other instructors accompanying her to be present with Anamika during her meditation and chant the mantra according to the reverse method suggested by Muni Jai Kumar ji. By then, all the instructors at the Kendra had begun to treat Anamika's sufferings as their own and were eager to assist in any way they could. That very evening, they accompanied Anamika during her meditation and chanted the Navkaar mantra according to prescribed method. The mantra took its effect almost immediately, and the dark forces, as if challenging Anamika, told her that even though the mantra was hurting them, they would not fall back. They were leaving just then but they would return and force Anamika to give up her meditation. Their threat regarding Anamika's death could not be undone and they even went on to warn her that she would not be able to complete even 50 days of her meditation.

It was now clear that while on the one hand, the dark forces were afraid of the effects of the chanting of this mantra and were retreating, on the other hand, they continued to issue their threats.

Muni Jai Kumar ji, Muni Dharmesh Kumar ji, Samnji and other distinguished monks and nuns had repeatedly told us that while the dark forces can threaten us and even cause us physical suffering, they are in no way capable of causing death. Hence, the entire struggle was between fear and courage and which one of these would prevail.

In this situation, it was only logical that we plan and find a solution for the days ahead.



Part-16

A DO-OR-DIE SITUATION

On the 49th day of Anamika's meditation, not only her colleagues but all functionaries and acolytes at Adhyatm Sadhna Kendra resolved to undertake a fast and chant the Navkaar mantra with each alphabet being chanted in the reverse order, alongside Anamika during her meditation. Accordingly, everyone had taken up a time slot for maintaining an uninterrupted Akhand Jaap of the mantra.

I too decided that I would stay at the Kendra for the duration of the next few days and attempt to assist and motivate the others in the endeavour. Anamika's mother had also arrived at the Kendra to stay with her for some time.

On the appointed day, each person joined the sequence to chant the mantra and stay with Anamika for the entire duration. In this manner, at any time, there were always two acolytes sitting near Anamika, chanting the mantras, regardless of whether she was meditating or sitting in her room.

That day, in the evening, when this sequence of chanting and fasting was ongoing, the dark forces did appear but they grudgingly accepted that they were unable to bear the agony inflicted by the chanting. Additionally, a shield had formed around Anamika due to the chanting which they were unable to breach. They also told her that they were now leaving and had no further intention of returning to harass Anamika in her meditation.

On the other hand, the divine forces too had indicated to Anamika that her sufferings had now ended and she can continue her meditation without any hurdles.

Watching the alleviation of Anamika's sufferings brought immense satisfaction to each one of us, and there was a general upliftment of spirits, as if we had won some important international match! I was now eagerly looking forward to learning and understanding much more from Anamika's meditation in the near future.



Part-17

A JOURNEY INTO INFINITY

Anamika was now freed of her sufferings and was proceeding in her meditation with immense happiness. Previously, when she was undergoing the cycle of visualization and disruptions, there often arose the possibility of raising questions during the visualization of the divine soul to obtain answers to queries. However, now, when everything was going on smoothly and without any hurdles, I smothered my curiosity and only watched her progress with a neutral outlook.

According to the beliefs of Jainism, similar to Earth there is another plane of existence, known as the Mahavideh Kshetra, where, much like in this finite plane, people exist. However, the Mahvideh Kshetra has its own distinctions - for instance, the environment there is extremely peaceful and calm. The people living there are extremely simple and peace-loving. Even more that, the place is the residence of the Teerthankaras and people receive their blessings and sermons at close quarters. This is in stark contrast to the Earth, where after Lord Mahavir, the last Jain Teerthankara, there is no possibility of another Teerthankara gracing the Earth for a very long period.

To this end, while on the Earth there is no scope for attaining salvation until the arrival of the next Teerthankara, in Mahavideh Kshetra, one can attain salvation in the present. Hence, if one has performed good karmas in this life, then there is a possibility to be born in Mahavideh Kshetra in one's next life and proceed towards salvation. In Jain tradition, even in the present times, some sages have described their journey into Mahavideh Kshetra.

Anamika was most definitely not aware of this belief and one day, during a discussion, I told her that if she so wanted, then she could proceed in this direction with her meditation. So it was that during one of her meditation sessions she requested the divine soul to take her on a journey of Mahavideh Kshetra. To this, the divine soul responded by saying that when the appropriate time arrived, they would assist Anamika in undertaking that journey.

After some time, I reminded Anamika of this assurance by the divine soul and asked her to make another attempt in this direction. Anamika then requested the divine soul to help her and soon after, one day during her evening meditation, she felt as if she had entered another world. There she saw several people in extremely simple clothing. She also saw a divine soul there in Digambara state, who was radiating a brilliant aura and was seated on a naturally high dais. Around him, people and animals were grouped together, listening to his sermon. According to Jain beliefs, when a Teerthankara delivers a sermon, due to their sheer charm, people, animals and all other living beings come together to listen to it and make sense of it according to their abilities.

Anamika also visualized several divine forces, saints and sages, Acharya Mahapragya, and others in that place. According to her, the entire scene was so captivating and pleasing that there were not enough words to describe it aptly.

From time to time, Anamika was able to visualize the divine forces in the infinite or Mahavideh Kshetra, whose details she would discuss with us after the completion of her meditation. Here, I was waiting for her to complete 100 days of her penance to seek the answers to some more of my unresolved queries from the divine soul. Till then, I did not wish to present any distractions in her mediation.

On the 100th day of her meditation, Anamika once again visualized the divine soul. That day, she was told that since her penance was coming to an end and her end goal was not the visualization of the divine soul, henceforth, she would not be able to see them. In this manner, silently giving her blessings to Anamika, the divine soul vanished.

When I will be able to find an answer to my curiosities is something now no one can tell.

This anecdote, described in 16 parts, may find enough naysayers among readers. Many may find it hard to believe and even call it a figment of imagination. I shall make no plea to such persons to believe this truth as we saw it and I completely respect and accept their point of view. With this, I bring this entire narrative to a close.

THE END



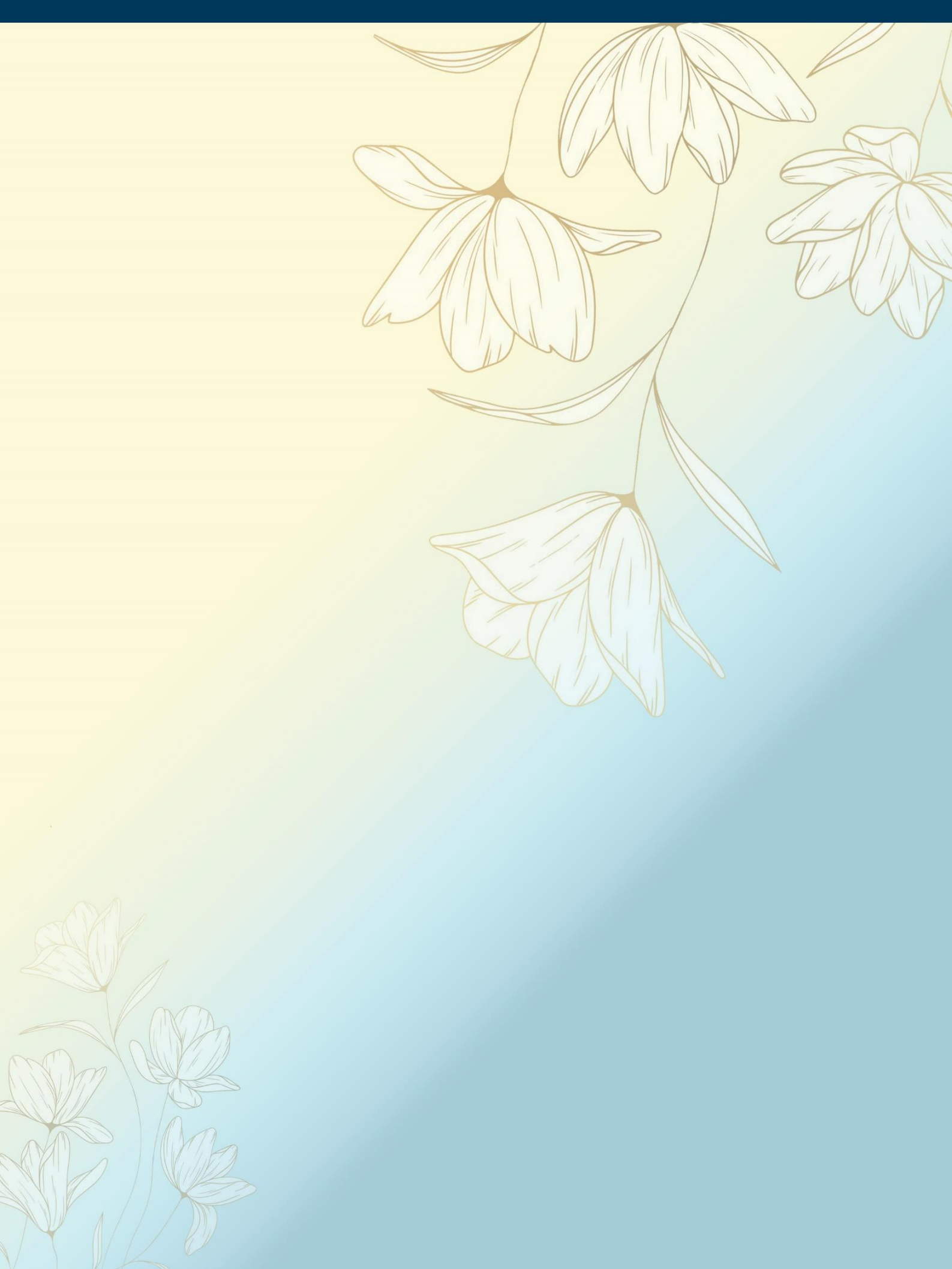
About the Author



K.C. Jain, born on January 26, 1959, in Sri Ganganagar, Rajasthan, is a retired Indian Revenue Services (IRS) officer. He received his schooling and Bachelor's degree in Commerce from educational institutions in Sri Ganganagar. Thereafter, he obtained his Bachelor of Law degree from the University of Delhi in 1980, and simultaneously, was selected to the IRS from where he superannuated in 2017 as Principal Chief Commissioner of Income tax.

Mr. Jain has been deeply interested in yoga and meditation from the very beginning. His association with Adhyatm Sadhna Kendra, one of the pre-eminent centres for the discipline of Preksha Meditation, spans over 30 years and presently he is serving as its Honorary Director.

He is also associated with the Akhil Bharatiya Anuvrat Nyaas, Terapanth Kalyaan Parishad, Jain International Trade Organization (JITO), and several educational and health institutions.



- K. C. JAIN