



Pursuit of Eternal Bliss

I

Divine Discourses by
Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb



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**Yug Diwakar Pujya Gurudev
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A Legendary Visionary ...

Tapsamrat Pujya Gurudev Shree Ratilalji Maharaj Saheb's blessed disciple, a versatile visionary and revolutionary with an extraordinary personality is our Pujya Gurudev Shree Namramuni Maharaj Saheb.

Pujya Gurudev aims for universal welfare and hence dreams for the progress of the society and the nation with open eyes. He then reflects, analyses, meditates and develops his dream into a vision with closed eyes. The vision then turns into his mission which he accomplishes by hard work and commitment.

His vision about how to mould the next generation on to the right path led to the formation of Look n Learn Gyan Dham for children and the Arham Yuva Group for youngsters. Pujya Gurudev's other missions are the formation of the Arham Senior Citizen's group, Arham Satsang, Guru Spandan, Shree Uvasaggaharam Bhakti Group and many more.

To ensure that Jainism spreads across the globe, Pujya Gurudev's discourses are available in print and audio-visual form. Various booklets for children and adults are published on a fortnightly or monthly basis. He also organized the Aagam Mahotsav, with an aim of spreading awareness and knowledge of Jainism amongst people.

His simple, unique and exemplary style of imparting knowledge has drawn many youngsters, Jains and Non-Jains towards spirituality. His principles involve dedication, discipline and humanitarian services.

Introduction

Parmatma's preachings are served to us in the most palatable form by Yug Diwakar Pujya Gurudev Shree Namramuni Maharaj Saheb. '*Pursuit of Eternal Bliss*' is a series of the divine discourses. This translated version in English stands for its clear explanations and relevant anecdotes which act as a step by step guide on how to progress towards the divine. We must understand *Parmatma's* call and experience an awakening from within. *Sadhana* is the answer to *Parmatma's* call.

Let us make ourselves worthy by cultivating true virtues i.e worship, goodwill, acts of giving and totally surrendering to our *Satguru*. Our predispositions from previous births play a role in our current pursuit. Our *sadhana* is to overcome these predispositions and continue moving forward in our chosen path. We should work towards inculcating humility and eliminating ego and intellect as we move towards *Parmatma*.

Our True Identity

There lived a pack of lions in a jungle. One day, a forest fire broke out suddenly and caused great chaos. The animals, including the lions ran helter skelter. A little lion cub that was too small to understand anything was left behind in a corner as it did not know how to run. The cub was hungry, thirsty and alone. Just then a shepherd, who was out to graze his sheep, goats and cows passed by and his eyes fell on the little cub. He pitied the cub as it was lonely, hungry and thirsty and decided to take it home. He left the cub amongst his cattle and fed it fresh green grass that he used to give his cattle. The cub was hungry and had no other choice, so started eating the grass.

As weeks passed, the cub mingled with the farm animals, played and imitated their behavior. His gait was like that of the sheep, to the extent that the cub began to bleat like them.

It is natural for anyone to inherit the qualities of people who are around them most of the time.

The small cub was raised amongst the livestock and as a result, he began to forget his own identity as to who he was, why he was with the livestock and how he should be leading his life. Gradually, as the cub grew a little older, the shepherd began taking the cub along with his cattle to graze and this became the talk of the town.

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Once, when the shepherd took his livestock for grazing, they happened to pass a jungle. Suddenly, from a distance they heard the roar of a lion. Hearing the loud roar, the animals fled in fear, but the cub thought that this voice is familiar. The cub was totally distressed; he had never experienced anything like this before...he was totally stunned, his inner core was moved.

“This inner turmoil led to opening of his inner-self.”

Every morning, if your urge to go to a spiritual centre fails, that means you are not connected yet, you are still lagging behind. There should be some uneasiness, some discomfort should be felt within, and an inner feeling should arise to go and practice spirituality or to go and worship your Guru.

The cub became anxious on hearing the sound. “What is this sound? Where did it come from? Have I heard it before? This roaring sound is different from the bleating, it seems like the roar is being produced from within me”.

Just then, he hears the third roar, that caused greater confusion and then upon hearing the third roar, feelings from his heart began to pour out and the cub also retaliated by roaring loudly. Hearing the cub, the lion ran close to him. The cub was overjoyed to see someone like himself, and ran and cuddled up to the big lion. They both greeted each other with their roars.

The cub realized that he was not a goat or a sheep but a lion cub. He had lost his identity by living with them, but he now realized that he was a cub and that his home was with the lions. He thought that, “Until now I was raised with the farm animals. I ate like them and also behaved like one of them and lived on the shepherd’s farm but now I will not return there.”

The roar of the lion had shaken and awakened him, only to make him realize who he truly was. He decided not to go back to the shepherd and chose to stay in the wild, where he actually belonged.

Similarly, if *Parmatma*’s voice can reach deep within us to awaken us, make us realize our true self and our purpose in this life, then this would surely lead us to spiritual enhancement and ultimately liberation.

Transformation of the soul is not based on principles, it is a matter of experience. Only our inner vibrations and inner voice can make us experience this. When this self-realization comes, life truly will not be the same and our attachment to the worldly life will reduce and take us closer to *Parmatma*, closer and closer to emancipation.

But our biggest drawback is that we do not reciprocate to *Parmatma*’s voice. Even after listening to

His messages we do not respond to them, if only once *Parmatma's* voice touches our hearts and stirs our emotions then that would be the lucky day for awakening our spirituality!

The Divine Call !

Let us take the example of Dhanna kumar. His wife said, "You are a coward", its easier said than done! It is not easy to renounce the world". She compared him to her brother Shalibhadra who was going to renounce his 32 wives one by one each day and by doing so on the 32nd day, he would initiate himself and become an ascetic. Tears rolled down her cheeks as she thought of her brother.

Dhanna could not bear to be called a coward and walked out from the bath with his wet body.

He told his wife,

*"Your brother is a coward,
why is he giving up one wife per day,
if he is as brave as a lion,
he should do it at one stroke."*

Her words echoed in his ears, they were ringing in his head, her words had pierced his heart, they had so much impact on him that he instantly decided to renounce the world and become an ascetic.

The words of Dhanna's wife awakened his soul and brought about a transformation.

He tells his wife,

“You woke me up at the right time.

Today, I will prove my bravery”.

He heads to Shalibhadra’s house immediately. What was it that changed Dhanna within minutes? Till he was in the bath, he was attached to the worldly life, but only a few words awoke him, shook him up and made him understand his inner virtues, that steered him towards spirituality and towards *Parmatma*.

Dhanna, who was standing seven floors below the palace, calls out to his brother-in-law, “Don’t be a coward! Come down and see. I am going to Bhagwan Mahavir to take *diksha* (renunciation) from him. If you have the determination, you would not talk about leaving your queens one at a time. Only a coward will talk about leaving one woman at a time, a brave person will not even give a second thought. He will give up all at once.”

Who is Dhanna addressing? Shalibhadra, a person who earns 99 boxes of gold every day, has immense wealth, has unlimited happiness, prosperity and 32 beautiful women as wives. This is exactly what every lay person would wish for. However, upon being addressed as a coward, would this person be able to ignore such remarks? Would he respond by saying, “Not now, I do wish to renounce, but sometime in the future. I will only

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leave one wife at a time.”

No! Not at all! Just as a cub, who is awakened and realizes his true identity by listening to the lion’s roar similarly, Dhanna’s words have the same impact on his brother-in-law, Shalibhadra and he renounces the world immediately.

However, we regret that despite our repeated calls to you about *Parmatma*’s divine preachings, no one amongst you is coming forward to join us.

The lion cub grew amongst the herd of goats, he thought he belonged there, was like one of them and only ate grass. Was there any possibility that when he heard the lion’s roar, his inner soul would respond and he would realize his true identity? Highly unlikely, however, if he did realize it, then truly he is a brave lion cub. In order to respond to the roar of the lion, one needs inner courage, right feelings and intent.

When the person hears his brother-in-law’s harsh words, his inner self is awakened, and there is no turning back for him. This is the same person who had never placed his bare feet on the floor, who had never experienced the harsh heat of summer, the freezing cold of winter or the erratic monsoon. He had lived in a place which was akin to heaven (*Devlok*).

Do you think when he is coming down from his

palace his 32 queens will stop him? Will he listen to them and drop the idea of renunciation? Not at all!

One who listens to *Parmatma's* call, cannot here anything else.

Unfortunately, we only hear the calls of the world and are unable to hear *Parmatma* at all. Once we are determined to do a month long fast (*maskhaman*), we will never think of breakfast the next day. But, our inner self is still asleep and still not ready for such sacrifices. Once it is awakened, no one will be able to stop us. In order to awaken our soul, we require inner values and virtues.

When Shalibhadra stepped down from his palace, leaving all his 32 wives, he was wearing his shoes. Dhanna noticed this and asked him to remove them and come barefoot. Shalibhadra, without hesitation removed his shoes and both started walking barefoot away from the palace. Shalibhadra's 32 wives and Dhanna's 8 queens were crying, pleading, begging and trying to convince them not to go but they did not care to look back and the words had no effect on them. They just went straight to Bhagwan Mahavir's *samovsaran* and surrendered themselves before the Lord.

How would they have presented themselves before the Lord?

Those who wish to gain something from their Guru

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and *Parmatma* always have their eyes lowered, head bowed, humility dripping from their hands and legs, eagerness flowing from the eyes, as they stand before *Parmatma* and plead to be accepted. “My lord! The world is burning; the whole universe is burning with hatred and revenge. It is no longer possible to live peacefully in this world. We are ready to accept the five great vows (*Panch Mahavrat*).”

Lord Mahavir had not gone to Dhanna to invite him to become His disciple nor had He preached him. Dhanna’s soul was awakened while he was taking a bath and within a matter of seconds, he decided to go to Lord Mahavir’s *samovsaran*.

Sometime we wonder as to why such feelings are not awakened within us despite visiting spiritual places, is it because the inner values and virtues lying within us are not awakened.

If the innate quality is present within us, even a small trigger is enough to awaken it and bring about a transformation. However, in the absence of it, no external impetus can awaken such feelings within us.

There was a desire to offer half the kheer as alms to the saint, the virtue of sacrifice arose from within and with this virtue, one was able to sacrifice all the kheer and with a similar intent, one was able to sacrifice all 32

wives. However, without that inner feeling, none of this is possible.

Fruits from the past !

Our behaviour and value system are passed down from many births. They can be distinguished into two types; Civilized or well cultured and uncivilized or ill-cultured.

Once, a little shepherd boy saw his friends serving food to a Jain monk. He too wished to do the same. One day, he felt like eating Kheer (a sweet dish made of milk, rice, sugar, dry fruits). The boy's mother managed to make it for him. She poured it in a plate for it to cool down and left to fetch water.

In the meanwhile, the boy sees the Jain monk walking from a distance. He ran towards the monk, caught his hand and took him to his house so that he could serve him some kheer as alms. The monk understood the feelings of the child and gave into the child's stubbornness.

The boy had been looking forward to eat the kheer long before it was made. He lifts that same very plate to serve the monk and before serving he draws a line in the kheer to divide it into two equal parts, one part he would serve the monk and the other was for himself. But a line drawn in any liquid is not permanent and thus the entire

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kheer was poured in the monk's bowl. There was none left for him. He then walked with the monk to the door to see him off and said welcome back (*padharjo*).

All this happened in just about 5 minutes. What impression did this event create in the boy's mind?

He had only seen his friend serve a Jain monk and that had aroused a desire in him to do the same. He became determined to serve the monk by calling him home. He lived in a small hut, so what could a poor family have that could be offered to a monk?

Very little kheer was made by borrowing rice, sugar, milk and cardamom from the neighbours, so it was not from his house. The quantity was so less that nothing would be left after offering it to the monk. The boy could see the monk's face in the bowl of kheer and, hence the desire to offer alms to him.

The boy was desperate to eat his favorite dish which was in front of his eyes. But self-control and the determination from within, to first offer alms to a monk and then eat, stopped him from eating his kheer.

His soul is illuminated with good virtues and thus, the strong determination. To the credit of the child, the monk had been fasting for 30 days (*maskhaman*) and on that day he was to break his month-long fast. The emotion, the eagerness, and the determination of the

young boy compelled the monk to follow the boy. The boy was so innocent that he did not know what to say, how to behave or how to even invite the monk to his house.

All that was important was the deep inner feelings he had for the monk, the emotions with which he served the monk. His favorite food, which he was craving for was right in front of him. There was no one to stop him from eating or no one else to share it with. Then what was stopping him? It was his sacrifice, it gave him immense joy from within, it was the inclination of the soul!!

People of this generation, if they see a *sadhu* or *sadhvi* on the way, they may or may not even greet them. That which is seen every day loses its importance, but that which is seen rarely is always precious. The value of water in a desert is always more than at the banks of a river.

We should always be inclined to doing auspicious deeds. Always encourage yourself to do good and also inspire and support those who are doing good. By doing so, slowly and steadily, there will be a change from within, from negative to positive, from evil to good, soon our hearts will be filled with positivity.

It is said that this boy died of a heart attack and then was reborn as Shalibhadra Seth, the son of Gaubhadra Seth and Bhadramata.

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What did this small shepherd boy attain by heartily serving kheer to a monk in his previous life?

He owned a 7-storey mansion, had 32 wives, and received 99 boxes of wealth every day. One day, he hears his mother call, “The king has arrived, our Lord has arrived”. On hearing this Shalibhadra thought, “A king, our lord, I am so wealthy but I too am ruled by a king. I want to be the ruler of my life, I do not want to be ruled by anyone”. With these thoughts he decided to leave this mundane world.

As soon as he hears the words “Our Lord has arrived”. Something from within him aroused his memories of the last birth, the memories of the kheer and his thought that, “I do not want to consume the kheer that I have got, but I first wish to serve it to a monk”.

On one side are the feelings of sacrifice and on the other tremendous love towards the divine!

Shalibhadra is only in his twenties, has 32 wives, all the luxuries and comforts desired by one in life, but all this changed within a fraction of a second, as soon as he hears the words, “Our Lord has come.” This brought about a transformation in his thoughts, behavior and his virtues and he decides to give up all his luxuries, wealth and 32 wives.

His past virtues transformed his life into a wealthy and a prosperous present and a bright future. The purpose is always more important than the cause.

Good Conduct

Behavior does not change easily in spite of repeated attempts but a change of attitude can surely improve your present.

If you awaken yourself from within, reap good deeds, keep on developing good habits such that all the negativity from inside slowly gets wiped out and is replaced with positivity, this will later leave no room for the negative thoughts and energy to enter. By doing so, we will get closer to *Paramatma* and our faith and love for him will grow.

When we uproot the wild grass and replace them with flowering plants, then one fine day, we will have a beautiful garden.

Purity of the soul can be achieved only by replacing our misdeeds with good conduct and virtues, always strive for good conduct, for union with the divine. Blowing your own trumpet will only boost the ego. Praising one's self will only inflate the ego.

Sacrifice your ignorance - your ego,

End your attachments,

Any sacrifice is never too small,

In pursuit of that which is eternal!

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We do a lot in our lives, yet we do not get any satisfaction.

When we perform any religious activity, we perform it like a ritual without actual feelings or remorse for our actions. We do not think that by performing religious activities, our soul becomes lighter, our sins are being washed away, and that we are obeying the preaching of *Paramatma*. It will really be a great achievement even if such thoughts come to you while performing religious activity, then you will always be inclined to do it.

One should always encourage and support virtuous behavior, experience the sheer joy and peace when doing this and once, one has experienced this pure joy, he will repeatedly want to do good deeds.

You have both instincts - divine and evil.

Align yourself with the divine by prayers and constant communion. This will help one break free from evil desires and take them closer to divinity. The ultimate key is to understand one's true self as you understand your true nature and your true purpose your life will be permanently transformed.

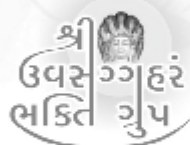


*In order to attain eternal bliss,
unburden yourself from all
unnecessary negative feelings of
hatred, grudges, resentment
jealousy and revenge.*

*Become an empty vessel to
experience an unique lightness in
the unconditional eternal love
and devotion for Guru and
Parmatma.*



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Yug Diwakar Puja Gurudev Shree Namramuni Maharaj Saheb

With the aim of universal welfare, He has always strived towards wholesome development and progress of the society and the whole nation, and this has resulted in the initiation of the project 'Global Jain Aagam Mission' - The herculean task of translation of Aagam in English. The knowledge soaked, invaluable Jain Scriptures will be acclaimed universally and read by all across the globe.



: About the Book :



Every living being in this universe is a soul who keeps revolving in the endless cycle of birth, life and death. The soul is always in pursuit of happiness. The things which give it happiness for sometime the same become the cause of his sadness. It realizes that the happiness is short lived. Human birth is the only life in which the soul can realize that its actual pursuit is for never ending happiness and it can be only achieved by surrendering to Parmatma. All the soul has to do is follow Parmatma's or Satguru's preaching's which will lead it to eternal bliss. So embark on this serene journey by reading this book of discourses that would transform your soul.

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