



Pursuit of Eternal Bliss

v

Divine Discourses by
Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb

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**Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb**

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Translation :

Hita Ajmera, Swati Kamdar, Hemal Doshi, Nandita Sheth,
Jayshree Doshi, Samir Sheth, Vishal Parekh, Ami Damani

Available at :



Vallabh Baug Lane, Tilak Road,
Ghatkopar (E), Mumbai-400 077.
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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*.

Recognition Of The Self

When a soul is curious to know about his identity and existence, various questions arise,

Why am I here?

Where was I before?

Where will I go from here?

What is the purpose of my existence?

What is the reason for my current circumstances?

When a soul is in search of his true identity he is anxious and restless to find his objective, the reason for his existence. That leads him to do one of the two things:

1. He will go deep within himself to find the answers or

2. If he doesn't get the answers within himself, he will go to a learned person-Satguru, and with all humility ask his Satguru, "Gurudev, I am in search of my true identity, what's the purpose of my existence? What is the cause of all that's happening to me?"

A person who doesn't have any curiosity about the purpose of his existence leads a meaningless life.

A small child is happy and content playing with his toys. He is stress free and tension free. There are no worries in his life. He is looked after, gets his meals on time, all his needs are catered to, therefore he leads a luxurious life. No other thoughts come to his mind like

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who he is? What his purpose in life? He is totally absorbed in the world of fantasy!

An infant, while playing, might soil his clothes and unknowingly begin to play in it. His mother shouts and tells him that it is dirty and he should not touch it. But, does he listen to his mother? Does he understand what his mother is saying? No!

His mother will take him from there and wash his hands, but, the next day the child repeats the same thing again. As the child grows up, his curiosity, inquisitiveness, understanding increase and now, the toys no longer fascinate him. He starts learning new things and becomes sensible, but we?

When our Guru tells us that nothing is permanent in this world, everything is temporary other than our soul, our true nature is grandeur and more profound than our rigorous routine life. The ultimate key is to understand our true nature.

The Guru always reminds us to get our minds to what is important: internal happiness, love, peace and spiritual thoughts and to keep our mind away from ego, violence, pride, anger and meaningless pleasures. By saying this he is cleansing our soul everyday but again we go back to the same illusionary world.

Since the child is small and ignorant, he does all the mischief.

However, tomorrow, when the child grows and matures, he will understand that he should not play with it, it is dirty.

But do we understand! Gurudev educates us through His discourses and warns us not to get too involved in worldly activities and our objective is to realize our true self, our right identity, understand our worthiness. It's not worth playing with these worldly toys, cars, dolls.

As Gautamswami listens to Lord Mahavir, and as the days pass by, he absorbs the divine knowledge of the scriptures, the Aagam. Will this knowledge help him progress and expand his vision or will he remain like what he was on the first day that he came, and remain the same after a month or even after a year? Will this immense divine knowledge transform him?

We shouldn't just listen to the discourses but should also implement them in our life and experience the change.

A mother is confident that her child will grow up and mature, thereby adapt to the changes in his life. Can *Parmatma* entrust the same faith on us?

The faith that, though today we like worldly pleasures, but one day we will realize that this world is illusionary and will adopt the path of true knowledge.

When Gautamswami surrendered in the lotus feet of

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Lord Mahavir, did he think about other people and what would they think about him?

No, Gautamswami had become blank. He had no thoughts in his mind, because he knew he was under the guidance and refuge of *Parmatma* and that was his heaven, it was his everything, it was like Siddhashila-the ultimate destination. He now had no expectations from the world.

As the relations with the outer world decreases, our relation with *Parmatma* increases.

Gautamswami had five relations that he was trying to give up. A person who is in the refuge of *Parmatma*, he who is trying to transform and modify himself and he who is trying to recognize his inner self is the one who actually succeeds in identifying his true identity. The person, who begins to experience and feel the existence of the soul, is the person who will start detaching from the five relations with which he is attached.

What are those five relations? They are the eyes, ears, nose, tongue and body, our five senses. These five senses block us from experiencing our soul and realizing our true self.

Our eyes are busy watching the outer world, its form, colour, shape, size and other materialistic things that we forget to look inwards.

Our ears are so used to the noise of people, and all the sounds of the outer world that we fail to hear the inner voice of our soul.

Our nose is so sharp that it can identify and differentiate between pleasant and unpleasant smells, and is so involved in smelling the fragrance of the world, that it misses to smell the sweet fragrance of its own soul.

Our tongue, our taste buds are so addicted to the different aromatic and rich food, junk food and fast food that it fails to relish the taste of being at the feet and in the shelter of *Parmatma* or Satguru.

The one who relishes the pleasure and experiences the essence of being at the lotus feet of *Parmatma* or Satguru will dislike all the flavours of the world. Our body is so captivated by these external comforts that it doesn't feel the vibrations and signals sent by the soul.

Think, if you want to meet yourself, who is stopping you? If you want to talk to yourself, who is preventing you?

Think...meditate! We will realise that we are so engrossed with what's happening outside, that we forget to introspect. We have the habit of constantly giving our opinions and thoughts irrespective of being asked for, that we do not have enough time to talk to ourselves.

When Gautamswami came close to Lord Mahavir,

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he only sees two things - either he sees *Parmatma* or he introspects his own soul. He doesn't care about the world.

‘Lack of interest in observing the outer world, leads to self-introspection.’

Arjun succeeded in aiming and piercing the eye of a bird only because his focus was on the eye, so much so, that he did not see anything else around him including the body of the bird.

When our soul awakens we can see only two eyes, one of Guru or God and the second one of our inner self.

Our greatest drawback is we become devoted to Guru or *Parmatma* in the religious centre and as soon as we step out we forget their teachings and get back to our usual self. We need to be constantly aware of our actions and need to emulate our Guru's teachings irrespective of Him being around.

When you loose interest in everything but your Guru or *Parmatma*, then your soul is moving ahead towards spiritual awakening.

Religion is not merely going to the place of worship, reciting a rosary or listening to discourses. True religion is realizing yourself, your right identity!

A person who wants to live in the worldly relations can never enter the world of omniscient - *Parmatma's* world

and once the person enters the world of omniscience, relations with the outer world inevitably decreases.

The five senses which were a hindrance to the right identity can be used as steps to reach the destination.

The eyes, which stopped us from experiencing our own existence are engaged in admiring Guru or *Parmatma*. They are so mesmerized by their worship that we can't see anything else. After entering the *samovasaran*, does Gautamswami's eyes see anything else besides Lord Mahavir?

Some people do not understand the worth of spending time with a Satguru or praying and worshipping *Parmatma*? They feel it is attachment or blind love. But, are they aware of the vices within them - hatred, jealousy, criticism, arrogance, anger, have they thought of how to reduce them?

Why have we failed to let go of our anger even after trying to give up many times? If our heart is soaked in love towards Guru or *Parmatma* then our soul will definitely become pure.

Will Gautamswami ever get angry in the refuge of Lord Mahavir?

When you completely surrender to *Parmatma*, you will very soon become *Parmatma*. This is the path of worship and selfless love and on this path you can reach *Parmatma* very fast. Once you surrender to a Guru or

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Parmatma then you will not have to make efforts to change yourself, you will improve automatically.

Gautamswami sees only Lord Mahavir whereas Lord Mahavir sees everyone.

Gautamswami belonged only to Lord Mahavir whereas Lord Mahavir belonged to everyone. If Gautamswami doesn't belong to one then he cannot attain Liberation and if Lord Mahavir doesn't belong to everyone then He cannot attain Moksha.

You should learn how to turn an obstructive stone into a stepping stone!

You should learn to nullify your karmas by being patient with the person who is opposing you and causing you trouble.

The eyes which were dragging us to this worldly life were blocking our path to salvation, the same eyes are now engaged in admiring *Parmatma*, who will ultimately help us see our soul.

The ears that invoked attachment towards the world, will now hear only spiritual discourses and devotional songs.

‘I will use the senses which were obstructing my path towards the right identity to recognize myself. The factors that bind sins could be the same as the ones leading to spirituality.’

If a person has a right understanding then he can experience and follow the religion even at home.

In this world, sins are committed at every step. True religion is to remove the cause of the sins.

Remember, in this world, only my mind, my thoughts, my beliefs and my karmas are the cause of my trouble.

Service - The Ladder to Success

Serving others means, putting yourself physically and mentally and whole heartedly in the service offered to others, thus experiencing a true feeling of contentment and radiating joy.

When one's ego diminishes while offering service to others, it transforms into altruism and self- realization.

The lord has showed us the manifold benefits of noble service done to others. When a person decides to offer service, he must do two things. First of all, he needs to become benevolent and secondly he needs to devote his time. To devote time is greater than donating wealth. Suppose a person earns ₹5 crores and also donates that in day but can that money buy back the time and day that was spent earning it? Spending quality time in serving others is rated higher than charity.

Selfless service helps you inculcate greater virtues. It causes transformation of heart and intentions and

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purifies your thoughts. It also gives immense pleasure and satisfaction. By engaging in selfless service one binds positive karmas which can help achieve the position of a Tirthankar.

Service can be rendered in many different ways, means and fields. It can be offered at home or anywhere. Age is no bar for selfless service. It has no differentiation therefore young and old, both can offer their service. Service is done physically, mentally by positive thoughts, through true feelings or even via arts like chanting hymns and singing songs etc.

A person who wants to practice celibacy should involve himself in service as it will help him reduce his materialistic desires.

Selfless service is important and its benefits are manifold.

Ego of the person in service to others begins to diminish slowly and when it is eradicated it becomes easy for him to attain self- realization.

Parmaatma or Satguru's grace is bestowed upon the person who propagates their preaching's and renders selfless service to others.

In olden times children were sent to ashram to study. There they would get up at dawn to do the daily chores of the ashram, serve his Guru, after which

knowledge was imparted to the students. What is the purpose of all this??

Selfless service facilitates proper implementation of imparted knowledge otherwise the knowledge gained is wasted in the form of unwanted information. Any gain without pain loses its importance and becomes worthless.

Knowledge gained after pain is valued whereas knowledge gained without efforts inflates our ego.

Selfless service teaches you the virtue called ‘Tolerance’. One who serves, receives praises when he does right and is criticized when he falters. If he is dedicated he will not retaliate on criticism and this automatically increases his tolerance.

Service gives wisdom to a person. A wise person will know how to behave in different situations he will understand the need of the hour and act accordingly. He develops a telepathic mind. Aagam defines this as “*Othapatikabuddhi*” He also develops a sharp intellect and clear vision.

Some people are mechanical and do only what is told to them they will never apply their own mind and some are vice-a-versa. A service oriented person has greater understanding than a lazy person.

All successful personalities have offered service, be it of an ascetic, elders, parents, society or the nation...!

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Once there was an uneducated ascetic who selflessly served his Guru, while doing so, knowledge began to surface from within. Service purifies a person's inner vision. It opens the third eye of a person. Service increases a soul's connection with his karmic body and reduces its connection with the material body. He experiences inner happiness and tranquility.

Service leads to inner bliss.

If people who feel depressed and dejected apply themselves in service of others they would feel rejuvenated and experience eternal bliss. Their delightful faces will begin to glow because rendering selfless service give inner satisfaction which cannot be derived from any material things of this world.

Parmatma says, physical closeness to Guru will reap fruits after a lifetime but rendering service to others bears fruits immediately.

Hence rendering selfless service to others is more important than having nearness to a Guru.

A moment of selfless service is more productive than being in close proximity of a Guru for a lifetime. A person who serves his Guru whole heartedly, his perceptiveness will increase many folds and will gain more knowledge than the person who tries to study and gain knowledge by being physically close to his Guru.

By Guru's mercy all his knowledge is imparted to the disciple who selflessly serves him. The disciple can decipher the deep secrets of knowledge even though he may not be educated and without studying, he is able to tutor others very easily.

Altruistic service to the Guru generates an inner power of endurance; clear understanding and inner virtues are unfolded due to his kind grace.

Secondly, the disciples who are distant from the Guru gain a lot more than the ones who are in his close proximity and service. These far-lying people achieve so much perceptiveness that even a small gesture made by the Guru with the eye is understood by them more rapidly than those who live with him. By staying in the Guru's proximity a person experiences his smile, his vision, his attention, his perceptibility at all times and has expectations of these things. People who are distant always wait for that fortunate moment or an opportunity to serve the Guru without any expectations.

When a person contributes millions as charity for religious purposes it has monetary value. Valuable time spent in selfless service for religious' purposes is priceless!

One day spent in service is far more valuable than the charity of millions. Even half an hour of service in

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religious fields will give you that satisfaction, that happiness which donation cannot and then the worship of your Guru and his proximity will give you an altogether different feeling.

Even those 10-15 minutes of the discourse that you here after completion of service will enable you to get the essence of the whole discourse. Every sentence said will seep into your heart therefore helping your inner transformation, whereas those who have heard the whole discourse might remember only a few sentences.

Hence God has stated that ‘service is the prime step to attain emancipation.’

A person may not be rich in knowledge but if he serves whole heartedly he will attain eternal bliss.

Aagam contain many examples of those who have attained liberation only by selfless service whereas only one in a lakh may have attained liberation by rigorous studies.

A salaried person engages in service and earns salary, a businessman earns profit through trading whereas a person who offers selfless service has no expectations of earning anything, and he only gives his best. “I want to offer service to my Guru and follow his precept. I am blessed to get an opportunity to serve him.” These are totally different feelings, aren’t they?

Shree Krishna provides a fine example of this virtue called selfless service.

Once when Shree Krishna was travelling in his chariot along with his army, he saw an old man carrying bricks on his head and putting them aside in his house. He stopped the chariot and picked up two bricks, carried them on his head and helped the aged man. Seeing this soldiers of his army and people passing by also started helping the old man. Thus the job that would have taken 10 days to complete took only 10 minutes. The service of Shree Krishna inspired many others. Giving a helping hand to others is also a means of service.

Shree Krishna then heads to worship *Parmatma* Neminath and asks “Oh God!! Where is my brother? I have come to worship him”

Parmatma replies, “He attained liberation”

Shree Krishna is surprised. He asks *Parmatma*, “Just yesterday he became a monk and today he attained liberation!” He is puzzled how this happened overnight.

God replies, “Your brother found someone who helped him annihilate all his karmas and therefore he attained success.

Shree Krishna asks “Oh Lord! How did that happen?”

Parmatma replies, “When your brother was in the

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graveyard practicing penance, someone gave him intolerable pain, sadness, suffering, troubled him , but your brother stood undisturbed by them and tolerated all the pain and misery, therefore all his karmas were annihilated.

Someone helped him by giving him pain and hence he attained success!

Surely service is the immediate path and reason to attain accomplishment.

It is also the quickest and easiest path to achieve self- realization.

Remember one thing that if EGO is mixed with SERVICE then you end up being SELFISH.

If EGO diminishes while offering selfless service, then it leads to SELF-REALIZATION.

An Exemplary Personality...

A Visionary and Revolutionary...!



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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