



Pursuit of Eternal Bliss

IV

Divine Discourses by
Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb



Pursuit Of Eternal Bliss

IV

Divine Discourses by
Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb

Pursuit of Eternal Bliss - IV

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

Published by : Parasdham - Mumbai.

First Edition printed in : August - 2012

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.
Phone : 022 - 32043232

12/2a, Bakulbagan Road,
Kolkata - 700 025.
Phone : 9831067208



Opp. B.C.C.I. Ground, Mahavir Nagar,
Kandivali (W), Mumbai - 400 067.
Phone : 022-32092277.

Old Padara Road, Hathibhai Nagar,
Vadodara - 390 007.
Phone : 0265 - 3293232

SHREE UVASAGGAHARAM SADHANA BHAVAN

4, Africa Colony, Kalawad Road, Rajkot.
Phone : 0281 - 6548659

Your feedback is valuable.

**E-mail us your review at
gparsdham@yahoo.com**

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*.

Happiness-Real or an Illusion

All of us are born in this world with a purpose. Whenever, a soul is reborn there is a purpose, a reason behind it. However, the reason for the rebirth of their soul is unknown to many. Very few people understand the objective of their lives.

What is the purpose/aim/ meaning of our life?

Every person in this world has different viewpoints, opinions and interests and they behave in the society accordingly. No two individuals are alike. Have we ever wondered why are our tastes and interests vary? The answer is our past life. Our inclinations and the knowledge that we have gathered from our past births, influences our present life. These inclinations define our interests, behavior and lifestyle.

A person, who is unable to discover the objective behind his life, keeps living his life aimlessly. Until a person does not realize who he is, his qualities, his area of interest, the reason why he is here, the reason behind his birth, he will not have any goals, purpose and direction. He will live a meaningless life. He will engage in one activity for sometime, gain a little happiness from it and when boredom sets in, he will move on to the next and so on and so forth. He will be dependent on relatives, friends and objects around him for his

Pursuit of Eternal Bliss - IV

happiness. When he does not get the desired level of happiness from his surroundings he will spend his time in self doubt and negative thoughts leading to constant unhappiness.

There is a reason behind being born as a human being. There is a purpose behind why we are born as humans. However, we are unable to find the purpose. In order to find the purpose, one needs to first attain self-realization.

When one introspects, one is faced with questions about one's identity. "Why am I here? What is the reason behind my birth? These are just a few questions that would surface.

On reflecting our current life, we realize, that when we were kids, we were busy with school, in youth we were busy attending college, then we got married, started a family, business, in the end we become old and then die. However, did we achieve or gain eternal satisfaction, eternal happiness from our lives?

Only after completing many life cycles of birth and death, we are born as human beings. However, we waste this opportunity as we do not know the aim behind our birth. After acquiring material things and craving for happiness from the outer world, at some point, we realize

that we are not satisfied and then we choose to walk the path of religion.

Hence, choosing the religious path is also due to our boredom or weariness with the material things we own. We come to the religious place with the hope that maybe, here we can get some satisfaction and peace.

The reality is that till the time you yourself do not recognize the objective of your life, you will not achieve satisfaction from anything. For some time you will feel happy, joyful and elated, but as soon you are alone, you will miss something, there will be emptiness and you will feel confused and restless.

What is the purpose of our life?

Day in and day out, we are busy in our routine.

Is this the only aim of our existence?

Are we born only to do such routine work?

There is no thought process behind our doings. We have no clue as to where we are heading.

Those who are involved in religious activities also do not know why they are doing it, why they are meditating and chanting. Religion is also practiced without a clear aim. It is done because everyone around us is doing the same. So being part of the same society, we also follow one of the religions.

Pursuit of Eternal Bliss - IV

However, do we get any satisfaction after performing religious rituals?

Even our 24th Tirthankar, Lord Mahavir took 28 years to know the objective of his life. Till the time a person does not go within himself to discover his true identity, he will be spend his life in an illusion. Till the time he does not start walking on the right path, he will not be satisfied.

Gajjsukumar, the younger brother of Lord Krishna, went to Lord Neminath for his *darshan* and to hear his discourses. After hearing the discourses from Lord Neminath, he decided to renounce his worldly life.

What prompted him to renounce? Did he want tranquility?

He lived a life of comfort and happiness. He was a king and had all the materialistic things to give him comfort. In spite of that, he felt that, what *Parmatma* said is the truth and to achieve salvation is the only goal of one's life.

Why did he feel this way? Why did he renounce the world immediately? What was he thinking at that time?

He goes on to do severe penance in the crematorium, bears the excruciating pain of burning coal silently and peacefully. He attains liberation. How did he manage this?

If he could achieve it then why can't we? He

discovered his aim, his purpose in life and he realized that his sole aim was to attain liberation. He understood that he was born in this world to attain liberation. In spite of all the pain, how was he able to achieve his goal?

It's simple, when you've set your goal and decided you are going to achieve it and if you are passionate about it, then you can achieve anything despite the pain and hurdles you might have to face. When we like something, it will always give us happiness and pleasure and when we dislike something, it will be a source of pain. Even when the source of happiness actually gives us pain, we will not feel it. Every person's objective is to achieve happiness. The goal behind any work or activity is also happiness. We practice religion; we perform religious activity, the motive behind that is to annihilate *karmas* and reduce pain or to gain happiness?

Why do we engage in spiritual activities, voluntary work and charity? So that we gain happiness!

Why do we maintain good relationships with family, friends and colleagues? It gives us happiness!

We are constantly spending all our energies to achieve this happiness.

We put in all our energies, our heart and soul to pursue this perceived happiness, this 'illusionary happiness'.

Pursuit of Eternal Bliss - IV

When we start putting all our efforts to achieve this ‘illusory happiness’, the real happiness is forgotten.

Our purpose in life is to walk on the real path that leads towards ‘true happiness’ whereas our ignorance takes us on the road that leads towards ‘illusory happiness’.

If we understand this secret, i.e the difference between true happiness and illusory happiness, then our vision towards life will change, our lifestyle will change, our attitude towards life will change.

To understand and pursue true happiness is the top objective of everyone’s life. If we continue to pursue the ‘illusory happiness’, then we will fail to achieve the true aim of our life, our sole purpose. The real reason to pursue happiness should not be because we do not like pain and suffering.

The real reason should be “Neither I desire happiness nor misery as both are found within me, eternal bliss is found only in emancipation. Being liberated gives true happiness, liberation from the cycle of birth and death is eternal bliss. One does not attain liberation to gain anything from there, what one gains when one attains liberation is liberation itself.”

If we understand this, our outlook towards life will change. Our life and our future births will change. On the basis

of our outlook our gaining enlightened world view (*samyaktva*) our illusion and wrong beliefs (*mithyatva*) will change.

Once we understand the difference between true happiness and ‘illusionary happiness’, we are able to completely transform our life not just in this birth but in our future births too.

A person does many kind deeds towards the society and towards the welfare of animals. He does this with a desire that by doing this, he will gain happiness and comfort. Yes, it is true that by doing kind deeds he will bind pious *karmas* due to which he will receive all the material things and comfort. But will he attain liberation?

For instance, due to his pious *karmas* the person who is earning 1 lac starts earning 10 lacs per month, but due to the increase in his income, his lifestyle will change, he will start using all the comforts around him, which will inevitably increase his bad *karmas*, and due to that eventually will he gain happiness or pain?

‘By engaging in good and kind deeds I will achieve tranquility,’ if this is our belief then it’s completely wrong, if our belief is wrong then how can the outcome be right!

If after understanding this, we realize that we do not want to follow the path that ultimately leads to

Pursuit of Eternal Bliss - IV

binding of more *karmas*, then what should we should do? What is our aim, our purpose, where should we be heading?

If such questions arise, then it clearly shows that the person has no clear aim and goal in life. It means the person does not know the difference between the truth and illusion. He does not want to listen to his inner voice.

Our objective is hidden in the inner voice of our soul, we are too busy listening to the noise around us. We are unable to hear the voice of our soul. Those who listen to their inner voice are never ignorant and those who are ignorant will never be able to listen to their inner voice. However, it exists, calling out to us every moment, telling us the truth.

When we meditate, are we actually listening to our inner voice? We focus on what the intellect tells us, “breath in, breath out, I am a pure soul.” Do we actually silence our intellect and actually listen to our soul when meditating?

Meditation means listening to our inner voice and understanding our inner feelings.

What did Gautamaswami and Gajjsukumar do, they heard the discourses of Lord Mahavir and also heard their inner voice that told them that only *Parmatma*’s refuge will take them to liberation.

The person who once follows his inner voice

achieves liberation, as the inner voice helps to decide the aim and to set the path. Once the aim and path is decided, the person is able to reach his destination with minimum hurdles.

Many people are unable to discover the truth because they spend their entire life in illusion. They think they have found true happiness in all the material wealth and comforts of life. They get so lost in this that they lose sight of eternal happiness and their purpose in life.

We should all attempt to listen to our inner voice, once we are able to hear it, we will understand the truth and once the truth is understood then our aim will be clear and we will start making progress towards our true aim in life.

Appreciate the Value of the Paramount

In this world in order to achieve the paramount, one has to sacrifice; the best can only be achieved through meticulous endeavors. One can imagine the amount of mining and other processes required to obtain gold and diamonds. What is the depth one has to mine? We may find soil and stones along the road but have we heard about gold and diamonds being found on the road?

The best is never achieved without making sacrifices, being tolerant, surrendering and dissolving self-identity? Today we have acquired human birth and may have a Guru, however, have we ever wondered what

Pursuit of Eternal Bliss - IV

good karmas we must have acquired in order to deserve this?

It is important that we understand this, until we do not understand the value of the paramount, the paramount will appear ordinary to us.

Imagine a lady has a *Parasmani* (a magical stone which can turn iron into gold), but she does not know the value of such a priceless asset and uses it in the kitchen for daily affairs like grinding. The day she realizes that she was using a *Parasmani* as an ordinary stone, will she still continue to use the stone for grinding? What would her feelings be towards that stone now?

To achieve the paramount is different from recognizing and understanding that one has acquired the paramount.

Achieving the paramount might seem easy however the challenge lies in recognizing and appreciating its true value. Once it is understood that what we have achieved, is truly paramount and valuable, we begin to contemplate whether we deserve the best or not, what happens then?

Imagine a sea shore; we see lots of shining and attractive sea shells, semi-precious stones and pearls. In this situation, if we are unable to recognize the unpolished semi-precious stones or the pearls then we

would be satisfied by just collecting the glimmering sea shells.

How can we know the difference?

Until we are able to distinguish between the precious and ordinary, we will not know the difference. Likewise, before one achieves the paramount, it is important that one learns to appreciate the true value of it.

Do we have any idea what we must have gone through to deserve the paramount?

With every human being there is a ratio of *Karmic* attachments which *Parmatma* has perfectly defined. *Parmatma* says that every human being has 70 trillion billion plus *karmas* attached to his soul. (*Sagaropam*)

What is the meaning of *Sagaropam*? How do we define *Sagaropam*?

Imagine 4 acres long, 4 acres wide and 4 acres deep well. The well is filled with the thinnest and tiniest hair of a pair of twins (*Jugaliya*), whose hair is so fine that it cannot be further split into two. The texture of the hair is so fine that the ratio of a single strand of our hair to that of the *jugaliyas* is 1 is to 4095!

The earlier mentioned well is filled to the brim in such a manner that even if one pours water into the well, it will overflow and not be able to seep through. We pull out one such fine strand of hair every hundred years from

Pursuit of Eternal Bliss - IV

such a well, imagine how long will it take to empty such a well.

This period is defined as *Palyopam* in Jainism. Likewise, when 10 billion multiplied by 1 billion such wells are emptied, it is called a *Sagaropam*. Every ordinary soul has attached to it 70 trillion billion *Sagaropam karmic* particles.

From that 70, when 69 trillion billion *Sagaropam karmic* actions are annihilated, only then we get the privilege to be born as a Jain and are able to hear and recite the *Namaskar Mantra*. Now, think, how long would it have taken to annihilate 69 trillion billion *Sagaropam karmic* particles? Would it not have taken billions of years? Only then we have been fortunate to be able to hear the word '*Namo*', but the question remains, do we truly value this opportunity?

When 99 lakhs *karmic* particles are annihilated, then a person gets to worship a *sadhu or sadhvi* and when the remaining 99 thousand *karmic* actions are annihilated, then one gets to hear the verses from Aagam-Jain scriptures.

Only after having so many *karmic* particles annihilated, after so many years, we finally get to hear sermons from the Lord's invaluable scriptures. However, having been given this opportunity, how many of us actually listen to these precious Aagam?

When we have got this unprecedented opportunity, in reality what should be our priority? Is it to understand the value of these scriptures or to concentrate on other worldly tasks? Should we even at the slightest chance let this opportunity pass by silently? This is just a discussion on having the opportunity to listen, only if more *karmic* particles are annihilated then we are able to have faith in them, still further *karmic* particles need to be annihilated for us to be able to arouse the desire from within us to implement the preaching of these scriptures in our daily lives.

Only after annihilation of infinite *karmas* does one reaches this stage where he feels like doing a *navkarshi* (to do break fast only 45 mins after sunrise), now will this *navkarshi* be ordinary or priceless to that individual?

We have received this valuable religion by birth, however, we have not understood the true value of this religion. This is precisely why we do not realize our good fortune and are not grateful for who we are!

It is not difficult to achieve the paramount but to recognize it, is an extraordinary task.

We achieve the extraordinary, yet we dismiss it as ordinary. Go back in time and try to remember, how did we acquire the Jain religion, *Parmatma's* scriptures and a Guru to explain to us the secrets of *Parmatma's*

Pursuit of Eternal Bliss - IV

preaching? Only when we annihilate 69 trillions billions *sagaropam karmic* particles, we become fortunate to be born in this religion. And on top of that, when we do a *navkarshi*, we are able to further reduce our *karmas*.

If we understand the value of what we have truly acquired, only then our hearts will be filled with gratitude.

Parmatma says internal changes occur in you only when the change is felt from the bottom of your heart.

Now think, till date were we influenced by religion? What were our feelings towards religion? Did we value our religion? Now today, when we have understood that 69 trillion billion *karmic* particles have been annihilated and after many cycles of life and death, we have got this religion and this valuable golden chance. How do we feel about being born as a human being? Now that we understand the true value of this, do we feel affection and a divine gratitude towards our religion?

We got this opportunity after such hard work, after annihilating so many *karmas*. Shouldn't we make the most of this opportunity?

Affection towards religion increases our gratitude which leads to inner awakening and self-realization.

True religion not only changes one's lifestyle but also changes one's soul.

Bahubali, a great warrior, retreats from the battle after pulling off his hair with one hand and decides to tread the path of renunciation. He wanted to surrender himself to Tirthankar Lord Rushabdev, but the fact that after accepting renunciation from the Lord he would have to bow down to his younger brothers who were now his seniors in the path of renunciation stopped him from doing so. Instead, he decided to go to the forest and do soulful penance all by himself, annihilate all his *karmas* and acquire omniscience (*Kewalgyan*) and only after that he would go to the Tirthankar Lord Rushabdev.

He goes to the forest and stands below a huge tree and commences his penance; no eating, no drinking and no actions!

This automatically led him to no sinful actions!

He sacrificed everything and adopted a life where in there are no sinful actions, only penance but did this help him acquire omniscience (*Kewalgyan*)?

The answer is no. Do you know the reason why?

His life changed superficially, but did he change from within?

He sacrificed everything superficially, but his ego and self-esteem were still intact. His lifestyle changed, his soul had not changed.

Most people think that a change in the lifestyle

Pursuit of Eternal Bliss - IV

is following the path of religion; however, a change in the soul is true religion. To understand the process of life change, what is paramount in our life needs to be understood and our inner feelings need to be awakened.

After years of digging the coal mine, when we suddenly find a diamond, we would be jubilated.

Likewise,

“Oh Lord Tirthankar! In such a sinful world where sins and only sins exist, I have found you!

I have gained the paramount, the ultimate, now I do not wish to waste even a single moment of this golden opportunity.

I want to do something good and worthy from the bottom of my heart with divine feelings, with soulful expression.”

When such gratitude is born from the heart and soul, related changes that would occur would not only be in our lifestyle but also in our soul. We should be saying:

Religious rituals were followed for many years; now finally I want to practice true religion.

I want to practice religion to change my attitude rather than my lifestyle at an outer level.

I want to bring about inner change in me by practicing true religion.

I want to discover my inner beauty rather than beautifying my looks.

Till now, we would have changed under the influence of religion for an hour or two, become peaceful and ritualistic, but *Parmatma* says, true change has to be eternal and not momentary.

We need to listen to our inner self and bring about a change in our actions. We need to introspect and continue to do research.

What do we need to research on?

We need to research on our own true self. We need to ask ourselves, am I really religious or do I just appear religious? Am I changing my lifestyle or the life within me? Whilst introspecting in this manner, we need to observe our actions, attitude and weaknesses. We need to start identifying our weaknesses and strive to get rid of them one by one.

As we continue our efforts in getting rid of our weaknesses and understanding ourselves better, our soul becomes lighter and softer.

Having gained the paramount in this lifetime and after understanding the true value of it, we need to ensure that we make the most of this birth by practicing *Parmatma's* preaching and living our life in a truly profound manner.

Steps towards Moksh

When will a soul become as pure as the soul of *Parmatma*?

When will our soul become *Parmatma*?

When will the soul be liberated (*moksh*)?

Does a soul directly become *Parmatma*?

The answer is no.

For a soul to become *Parmatma*, to be liberated, it has to climb the steps leading to it. Before reaching the steps leading towards emancipation (*moksh*) there is a path, only after walking on the path, the soul reaches the steps and after climbing the steps, he will reach attain emancipation. Only after following this procedure, the soul becomes *Parmatma*.

What is the process to attain emancipation?

The soul which is traversing the path of liberation is faced with many questions.

The first question which arises in the mind of the soul is whether he is worthy (*bhavi*) or unworthy (*abhavi*)?

The soul that is worthy of attaining emancipation is called *bhavi* and the soul that is not worthy is called *abhavi*.

If the soul is *bhavi* then the question arises whether it is *krushnapakshi* or *suklapakshi*. The soul that is going to be on this earth for infinite years (known as *pudgal*

paravartan kaal) is known as *krushnapakshi*, and the soul that has completed half of its life birth and death cycle (known as *ardha pudgal paravartan kaal*) is known as *suklapakshi*. This means that the soul that is *suklapakshi* has to take very few births before reaching attaining emancipation.

Pudgal paravartan kaal can be calculated as follows – from the time the soul starts to devour everything present in nature like mountains, rivers, sea, oceans, birds, animals, grains, fruits, flowers, vegetables, mud, soil, etc. till the time it finishes devouring all of it. In order to devour each and everything present in nature would take numerous births, and this time taken is known as *pudgal paravartan kaal*. To finish devouring all the materials and living beings present in this world takes billions and billions of years and the time taken is known as *pudgal paravartan kaal*.

Each soul has devoured each and everything present in this world not just once but infinite times. Each soul has kept some or the other relation with every soul present in this universe.

If we assume that only *aardh pudgal paravartan kaal* of a soul is remaining and that the soul is *suklapakshi* then the next question that arises, “Is the soul *mithyatvi* or *samkiti*.”

Pursuit of Eternal Bliss - IV

Being *bhavi* and *suklapakshi* are akin to following the same path as one need not put in much effort.

Bhavi and *abhavi* are the inherent traits of the soul while *suklapakshi* and *krushnapakshi* are a measure of time.

Now the steps begin and in order to climb the steps, one needs to put in effort.

The soul that believes in *Parmatma*, His discourses and His preaching is known as *samyakdarshini* or *samkiti*. The soul that has understood the truth, knows the nine *tatvas* (eternal element), whose anger, illusion, expectations and ego have diminished, the soul that wants to walk on the path of *Parmatma* is called *samkiti*.

Who is a *mithyatvi*? The soul that believes in the falsehood does not have faith in *Parmatma* or in His preachings is known as *mithyatvi*.

If the soul is *samkiti*, then the question arises whether it is *parit sansari* or *aparit sansari*? The soul that has countable births remaining is *parit sansari* and the soul with infinite number of births remaining is known as *aparit sansari*.

If the soul is *parit sansari* then it may be *chaaram shariri* or *acharam shariri*. *Charam shariri* means that this is the last birth of the soul and rest of the souls are known as *acharam shariri*.

If the soul is *charam shariri* then it may be *virat* or *avirat*. The soul that has sacrificed the worldly relations is known as *virat* and that has not is known as *avirat*.

If the soul is *virat*, then it can be insolent (*pramat*) or vigilant (*apramat*). The soul that has acquired the right knowledge and has understood the truth and meticulously puts it in practice is known as a vigilant soul (*apramat*). Only an *apramat* soul can traverse the path of emancipation.

An *apramat* soul, in spite of having left all the worldly relations and becoming an ascetic, if it has not understood the truth, then it cannot attain emancipation. The soul which is *pramat* can be *ragi* or *vitragi*.

The soul that has achieved control over anger, ego, attachment, desire, illusion and greed is known as a dispassionate soul (*vitragi*) and the person who still possesses some kind of attachment and illusion is known as passionate soul (*ragi*).

If the soul is *vitragi* then it will be *alpgyani* or *kevalgyani*. The soul who has annihilated all *karmas* that obstructs right knowledge from surfacing from one's own self (*gyanavarniya karmas*) and who has acquired omniscient knowledge of all the three—past, present and future is known as *kevalgyani*.

The soul that still has some *gyanavarniya karmas*

Pursuit of Eternal Bliss - IV

remaining is known as *aalpgyani*. The soul that is *kevalgyani* can be *yogi* or *ayogi*. The soul that has left its body is known as *ayogi* and the soul that still possesses the body is *yogi*.

After becoming *ayogi*, the soul achieves emancipation (*Siddha state*) and bodiless state i.e. *Moksh*. Being liberated or achieving *Moksha* is the ultimate step..

In the Bhagvati Sootra from the 32 Aagam -Jain holy scriptures, it is mentioned that the 64 Indras (Celestial Beings) visited Bhagwan Mahavir's *samovsaran*, bowed down to Him and then to allay their anxiety, they asked questions to *Parmatma* Mahavir on the steps to attaining liberation.

Indra : Bhagwan, am I *krushnapakshi* or *suklapakshi*?

Bhagwan : You are *suklapakshi*.

Indra : Bhagwan, am I *mithyatvi* or *samkiti*?

Bhagwan : You are *samkiti*.

Indra : Bhagwan, am I *paritsansari* or *aaparitsansari*?

Bhagwan: You are *paritsansari*.

Indra : Bhagwan, am I *charam shariri* or *acharam shariri*?

Bhagwan : You are *charam sharariri*. This is your last birth after that you will be born as a human and from there you will go to *Moksh*.

Indra : Bhagwan, am I *virat* or *avirat*?

Bhagwan : Currently, you are *avirat* but in the future you will be *virat*.

Pursuit of Eternal Bliss - IV

Indra : Bhagwan, am I *pramat* or *apramat*?

Bhagwan : Currently, you are *pramat* but in the future you will be *apramat*.

Indra : Bhagwan, am I *ragi* or *vitragi*?

Bhagwan : Currently, you are *ragi* but in the future you will be *vitragi*.

Indra : Bhagwan, am I *alpgyani* or *kevalgyani*?

Bhagwan : Currently, you are *alpgyani* but in the future you will be *kevalgyani*.

Indra : Bhagwan, am I *yogi* or *ayogi*?

Bhagwan : Currently, you are *yogi* but in the future you will be *ayogi*.

This is the procedure to reach *Moksh*. In order to become *Parmatma*, every soul has to climb these steps, only then he can attain *Moksh*.

Other Titles



*Divine love
Experience the unconditional love towards
Parmatma*

*Inner Journey
Ponder over the precious jewels bestowed
upon us by Parmatma*



*Maa Parmatma
Embark into the journey of true motherhood*

*Guiding light - Freedom from Opinions
Guiding light - The Golden Staircase
Climb the steps to success and happiness*



*Uvassagahar stotra
Experience the power of prayer*

*Myself to My Soul
Care for your soul and discover the power of
surrender.*



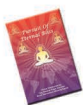
An Exemplary Personality...

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.

www.parasdham.org, www.arham.org, www.looknlearn.in

₹ 25/-