

Enlightening Stories



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Blessings & Aagnaa

H.H.P.A.D.S.V. Purnachandra S.M.

H.H.P.A.D.S.V. Mooktiprabh S.M.

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‘Golden Blessings for Nirvaan’

Religious stories – Relieve the pain of Karma

Benevolence is such a great element whose glories have been sung freely by virtuous writers to philosophical theologians. Sanskrit litterateurs write that “Paropkaraya *satam Vibhutayah*”, which means that all the powers and wealth of the good people are used in benevolence, just as the milk of the cow, the water of the river and the fruit of the tree are beneficial to others. Theologians, in the prayer [*jayviyaraya*] *sutra* says through the ‘*parathkaranam cha*’ rule, and in the disciple’s duty [*bhannah jinanam*] *sutra* says through the ‘*parovarayo aa*’ rule, that benevolence is the best prayer to god and it is a special duty for the religious householders. A Hindi Shayari also says that:-

“*Sirf apna hi khyal karke jiye to hum kya jiye?*

Jindadili ka takaja hai, kuchh auron ke liye bhi jiye.”

[“What is in the life, if we live only by taking care of ourselves? Liveliness demands that one should live for others as well.”]

The question is, what is the best benevolence? Its answer is relative to the matter, field, etc. However, it can generally be said that a good deed is different from what appears to be a good deed on the surface. For example, if someone lovingly feeds a starving poor person for two to four to five days, it may seem like a great beneficence at first glance. But if a far-sighted person secures his life by making a permanent arrangement of livelihood for that poor person, then undoubtedly it is better than ever. The only difference in worldly level beneficence is that the indirect beneficence of livelihood is better than the directly seen benefit of food. The same thing should be understood between mundane and transcendental beneficence.

The best of transcendental level beneficence is welfare of the people through sermon. After attaining *Kevalgyan*, the supreme lord Shri Tirthankar Bhagavant himself performs the highest spiritual benevolence by giving six hours of sermon in both parts of the day. The scriptures have given it the adjective '*Lokhitaya*'. In the preaching of Guru Bhagvant, it is included that “*samayikstha dharmopdesha guruomatah*”, which means that one whose character is righteous is dedicated to the guru.

One of the arts of giving sermon is to incorporate relevant stories that reinforce the topic. While Sri Tirthankar Bhagvant himself uses stories in the sermons, *Gyata Dharma Katha* etc. *Agams* (jain sacred texts) are also full of stories. These stories make the sermon more effective and also more interesting. Because the impact of the stories is reflected in the heart, and the concentration in listening to the stories remains very high. A skilled preacher, Guru Bhagwant, combines the story with the sermon and weaves the sermon into the story.

In this book of stories, we will find this art spread everywhere. These stories have been presented in the preaching by *Vyakhyanvachspati* P. Acharyadev Shri Vijay Ramchandra-Surishwarji Maharaj. His style of discourse is famous as it can be easily understood by common people also.

Among the illustrations included, the illustrations of Sri Dhannasarthvah, Ilachiputra, Shalibhadra, Pethadshah, etc., are the illustrations from ancient moral books, whereas Mohini

Patni, Karaksar, Pahelo Prahar, etc., are illustrations that are popular among folks. The purpose of the presentation of each illustration is to make life refined – religious and detached from *vishaya-kashaya*. To accomplish this purpose let us have a glimpse of how the sermon is woven in essence with the details of the illustrations:

* Paramatma Sri Adinathdada's first human birth is Dhannasarthvah. The incident of his attainment of *Samyaktva* is presented here in detail. Here comes a context that in various worries of Vishal Sarth, Dhannasarthvah forgot to take care of Jainacharya Shri Dharmaghoshsoorishwarji Maharaj for some time. Suddenly realizing his mistake, he comes before Acharyabhagwant and repents for the unintentional negligence. On the other side, calm and serious Acharyabhagwant did not talk about any trouble. Rather, whatever arrangements were made by Sarth, he put forward. The essence of this incident is nicely presented by Acharyashri: "Stop complaining about the trouble caused to you. Appreciating the virtues of the one by whom the trouble has been caused will shame the troubler himself. Excellent souls in this way make the other person acquire the virtues." What a great guidance here.

* Sangam Gowal was the previous birth of Shalibhadra. The incident of how that child from a very poor family got *kheer*(pudding) in a difficult situation and how he donated with special feeling this *kheer* to a fasting sage is a famous context. When the mother came from outside, she watched the child licking the plate after donating the entire pudding. she asks. "You consumed all that pudding in such a short time?" The child just laughs on hearing this and does not flatter himself that I have donated the pudding to a right person. Mentioning this incident, Acharyashri nicely says that: "His tongue was not long because his world was not large. Today, after giving donations, the tongue remains long. It is an indicator of the large world of the people. After doing good deed, the tongue should be kept short." One should not praise his own good deeds, what a nice guidance is given.

Such obscure excellent extracts from many famous stories have been mentioned here and there. This is a very useful feature of stories.

Munivar Shri Nirvanbhooshanvijayji has converted these stories into English. Observing the different abilities, different levels, etc., of each sage. the Gurus entrust them with those tasks. The scriptures call this quality of Gurus '*Anuvartan*'. Based on this quality of *Anuvartan*, Gurujan asked Munivar to focus on writing books in English. So far, he has published fifteen pictorial English books. Among these, all the books are stories except '*Chikago Prashnottar*'. On this occasion we express our best wishes for him that authoring and editing English books useful in the attainment of religion and moral values should continue in abundance from his hands, so that the devotees of 'new generation', who are not familiar with Gujarati- Hindi, can also get '*dharm-labh*'.

At the end, I wish for the readers that may reading and contemplating these religious stories relieve their pain of *karma*.

V.S. 2080. Jeth Vadi - 9.

Dated 30-6-2024. Shri Siddhakshetra – Palitana.

– Vijayrajratna Suri
[Yugdivakarasamuday]

‘Golden Blessings for Nirvaan’

Mayanasundari

Publisher: Smritimandir Prakashan Trust, Ghanshyam Park, Anandnagar, Bhatta-Paldi, Ahmedabad-7

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Page-44. Price Rs. 25/-

Since P. Muniraj Shri Nirvanbhooshan Vijayji has a good command over English language, even before this book, the English books written by him have been welcomed. In the same style and words, Mayanasundari's life events have been illustrated in English language. The pictures are stunning. English speaking readers will find such English publications useful.

(Kalyan Magazine – Top magazine of Jainism) Yr.- 79. Volume -12

Guide: H.H.P.A.D.S.V. Purnachandra S.M.

This is the experience of years that the children learning in English medium don't have full understanding of Gujarati language. Gujarati discourses pass over their heads; even they feel Gujarati books boring. This is the condition of whole new generation. The age of cultivating moral values is being wasted in education and entertainment. This is the great matter of concern for the well-wishers of Shri Jain Sangh. All of them are concerned about how to make children virtuous, cultured, pious and afraid of sin.

Among many solutions, one solution, perhaps most simple and successful, is : tell the children the stories of Tirthankars, ascetics, great men and great women of virtue. All like stories; children like the most. In addition, it is a matter of experience that an inspiring life-character is more effective example than an inspiring preaching. The horrible results of sins and the sweet fruits of *dharma* can be explained in a simple way through stories.

The learned Muniraj Shri Nirvanbhooshan Vijay understood this thing years ago and started right efforts in this direction. As a result, today 15 stories penned by him have been published. As these stories of Jain history is reaching to people, their demand is ever increasing. New editions of many books are being published.

It is a matter of delight that Munishri is making his contributions in this great *yagna* for familiarizing lakhs of children of Jain families with the best conduct, thinking, philosophy and history of Jain religion. May Munipravarshri continue to get more and more success in this challenging task – this is my heartfelt greetings!

Vijay Mokshrati Suri

V.S.2081 Mahasud 10, Akota, Vadodara

Thanks for Appreciable Letters / Opinions/ Guidance
which will give us the most potent force.

• H.H.P.A.D.S.V Latitshekhar S.M.	• H.H.P.A.D.S.V Punyapaal S.M.
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We have published names of few Jain Acharyas – Monks – Sanghs & libraries. We are thankful to other well - wishers also. We will publish their names in future.

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With deliberation of P. Paramshasanaprabhavak, Vyakhyanvachaspati, Acharyadev
Shrimad Vijayaramchandrasurishwarji M.S.

1. Hunger of the mind

The life of *Shramana* is such a life, where the environment, conduct and thoughts, etc., control the hunger of the mind and remove it. But despite achieving such a life, it cannot be said that the hunger of the mind does not awaken. But it is certain that if one attains the life of *Shramana*, then the hunger of the mind does not get a chance to awaken. Whereas, in your environment the hunger of the mind does not go away. Just as a creature born in this world does not survive despite trying to save its life, does not study despite making all efforts to teach, and does not earn even after working hard to earn. Similarly, even after coming into this life, if a terrible hunger appears in someone's mind, then we are helpless for it. The point is whether people living such a life are necessary or not? In this world, just as you have considered hotels as essential, hostels as essential, hospitals as essential. Similarly, is there a need for someone living such a life or not? I believe that this *Shramana* institution should always remain alive. Why? If there is any institution capable of providing shelter to the living beings of the world in times of happiness and adversity, then this is the only institution. Is there anyone in this world who asks, what is the inner status? Is there anyone to ask about the welfare or harm of the soul? If there is a loss in business, death of a relative, or illness in the body, at such a time, is someone not needed to ask for news, to give assurance, to inform about the correct situation? A true *Shramana* is the refuge of all the living beings of the world, whether happy or sad. The reason is that by explaining the impermanence of *paudgalik* (worldly) things and the harm caused by their affection, they show the welfare path to the living beings of the world.

Do you want someone who will make you cry by crying or someone who will make you laugh by laughing? When any of your relatives dies, do the people you meet make you cry or give you condolence? Nowadays, people who come to meet patients in the hospital say things like 'Hey! His eyes have sunken!! The face has become pale, the bones and skeleton are visible!!!' Some say, 'Take him to Mumbai, take him to Ahmedabad!' While mentioning the names of some big doctors, they say that 'Take it to Dr. Deshmukh!' But no one talks about keeping him in *Samadhi*. They don't even ask, 'Do you need five rupees?' They don't even think about how to take him to the city? How to call big doctors? These things increase the suffering of both the patient and his relatives. The patient feels that 'If Doctor Deshmukh comes, I will be saved.' But he feels sad that he is not in such a position to go to big cities and get treatment from renowned doctors.

What do doctors do these days? How many doctors would be there who care about the patients who have entrusted their lives in his hands? Today even doctors are not untouched by mental hunger. It is possible that some doctors will be good but most of the doctors are mainly concerned with their income. In ancient times, there were some *Vaidya* (doctors) who had mild thirst in their mind, due to which, apart from doing their business, they also did good to the poor. An example is presented –

There was a family. The parents were unable to earn, the elder son used to earn and everyone was able to survive with that.

One day the elder son got less work, due to which his income reduced. After feeding everyone, he himself remained hungry, due to which he developed fever.

The earning son took to bed, this made the parents sad. They called the Ayurvedic doctor.

The doctor came and saw that there was no disease in the body. He immediately called everyone and said that you all should go out, I have to talk to the patient alone.

After everyone went out, the doctor said to the patient, 'Look, I don't think there is any disease in your body. Just there is weakness. Tell me, what is the reason for this?'

He said, 'I have not eaten anything for six days.'

When the doctor asked the reason, he said, ' For the last six days, there is nothing left for me to eat from whatever I bring, and I do not like that I should eat after keeping my parents, brothers and sisters hungry. This is why I have not eaten anything for the last six days.

The doctor immediately took out the bag from his pocket and placed it on his bed and assured him. After that he called everyone inside and said, 'I have given the medicine, he will be fine.'

How many such boys are there today and how many such doctors are there? Will we find anyone today who would feed everyone while being hungry like that boy and who would take out a bag and give money along with assurance like that doctor? Can this happen unless the craving of the mind is reduced? Without reducing the cravings of the mind, virtues do not appear. The thirst of the mind is the most terrible. As it grows, it doesn't take long for qualities to go and more demerits to arrive.

2. Beneficence in return for a disservice

Generous souls make even the sinners sinless. By saving such sinful souls by means of education and giving them help, they take them on the path of progress.

By helping in this way, the bad people get encouragement, this is today's myth. It is born out of pettiness.

It is heard that there was a Seth (rich businessman). Religion manifested in his heart. He had identified his own self. The knowledge of distinguishing between self and others was in his mind.

Once on a festival day, Seth started doing *paushadh* (worship).

Shravaks (devotees) do *pushadh* on festival dates, right? Today, how many people feel like worshipping even on festival dates?

The day the Seth went to *Upashraya* (Jain Ashram) for *pausadh*, thieves came to his house at night. The thieves stole and took away the goods, but the king's servants caught them.

When the Seth went home the next morning, he came to know that a theft was committed in the house, but fortunately the thieves were caught and the king's servants tied them up and took away.

The Seth did not stop to find out what had been stolen and what was left. He started worrying about the trouble that has come on the thieves. The Seth, ready for freeing thieves from the prison, thinks how can he eat food without rescuing the thieves?

After opening his safe, Seth goes to the king with plates of diamonds and rubies etc. He handed over the plates to the king and prayed for the release of those thieves.

The king said that this cannot happen.

Seth said - 'But I will not eat until they are released.'

Due to which quality would this be happening? Today it is said that if done this way, theft will be encouraged. If you rescue the thieves in this way then the thieves will enjoy! Today people believe that if the government gives a punishment of two years, then they work hard to get it given to twelve years, so that theft stops. If you think about it, you will understand that this feeling is not good, it is worth discarding. By doing a favour upon disservice, see whether theft is encouraged or theft does not occur.

On the request of Seth, the king ordered to release the thieves. The king's servants went to the prison and released the thieves and also told them the reason for their release.

The thieves came straight from there to see the Seth, folded their hands, bowed their heads, and after falling at his feet, the thieves said to the Seth - 'You are the ultimate benefactor. We will do whatever you say.'

Seth said – 'Don't steal now. Take whatever you want from me. It's all yours.'

Since then, the thieves stopped stealing and started living well.

It is not true that 'by doing this, theft is encouraged'.

People lying in a coma of wealth, and the souls under the influence of many vices, are not ready to help poor etc. Therefore, it is often said that resourceful people did not help the person dying of hunger, that is why thieves have increased in number.

3. The responsibility for theft

Many times, shoes, slippers, umbrellas, etc., are stolen from the doors of religious places like *Upashraya* etc. and then many good people start making noise. Isn't this situation going to cause pain? If the qualities mentioned by wise men emerge in the soul then the situation can improve, but this usually does not happen. How do resources and wealth come and go?

Earlier, Seths and moneylenders used to travel in palanquin or on foot. Knowing that Seth was coming, the beggars also used to stand in queue. Seths used to give donations to the beggars as per their capacities. If virtuous souls come to the temple or to lectures like this, then would thieves come into their courtyard? Thieves don't come but beggars etc do the work of protection. These situations may come when they happen, but on the occasion of theft of shoes and slippers, make the least ruckus or there should be no tendency to allow ruckus. Otherwise, if one has the qualities of generosity then this situation can be easily resolved.

This is a tale of a Seth – On festival dates, devotees come to *Upashraya* to do *pratikraman*. A devotee is sad, he has also come to perform religious activities, but after getting the opportunity, ill will develops in him, the tendency to steal appears in him. It is a very bad thing when such an attitude arises at a religious place, but at that time that devotee feels like stealing.

A Seth is sitting nearby taking out a diamond necklace. That sad devotee felt that if I take this necklace then no one will know about it. Seth is religious so he will not make any ruckus and my work will also be done.

He took Seth's diamond necklace.

In fact, a religious person should not commit any crime or sin and committing such a sin in such a place is a terrible crime. Still that devotee took the necklace and went away from there.

After the process was completed, Seth saw that the necklace was not there.

The thought came to the mind that the person taking this would be none other than my religious colleague, if I say anything then the religion will be defamed.

If theft happened, everyone will ask who stole it? Then it would seem as if the devotee had committed theft. Whose honour will be lost in this?

Do such thoughts also come to your mind?

Seth felt that if he spoke, the religion would be defamed, so Seth went home without speaking.

That necklace thief started thinking. He is a true religious person otherwise no one can be so serious. He thinks – Let me keep the necklace at Seth's house and borrow whatever money is needed.

The thief took Seth's necklace and came to keep it at Seth's house. Seth recognised his necklace.

In the reality, what happens today? What will you do if someone brings your stolen item to your house? Today, you will immediately call the police and report the theft and handover the thief to the police.

The quality of generosity was in full bloom. That's why the Seth understood that he had committed the theft out of trouble, otherwise the devotee would not have stolen from the religious place. Surely he will be in great trouble.

When the devotee gave the necklace and asked for money, Seth said that you are a good religious person, you are my religion brother. Therefore, whatever is mine, it is all yours, whatever you have brought, keep it with you and also take whatever you want.

The devotee says that you should keep the necklace only.

At that time tears come to his eyes but he could not say the truth.

When he insisted a lot, Seth took the necklace, put it in a box, wrote his name on the box, kept it in his safe and gave him as much money as he wanted.

When the Seth went inside the house after giving the money, his wife also said from the house, 'Is it a good thing to give money to a religious person by keeping his necklace? How did you keep the necklace?'

Significantly, the Seth did not talk about the theft of his necklace even at home. Women do not have the same seriousness as men have and that is why scriptures tell us to keep some things secret from women.

Eventually *Chaturdashi* (14th day of the month) came. The devotees have to do the fortnightly *pratikraman*. How can fortnightly *pratikraman* be done without criticizing the sins committed? So, the necklace thief stands up in front of the gathering and says that he has committed a terrible sin.

Before he could say anything else, Seth stood up and said, first of all, let me repent first because it was my responsibility to keep track of the condition of my religion's people, and when I missed my responsibility, then he committed a sin. Despite being a person who does religious work every day, he thought of stealing, this is my sin. Had I understood my responsibility and fulfilled the religious needs, this result would not have happened.

This is another name of beneficence in return for a disservice.

4. Karkasar (Savings)

It is said in the world that a man should not be miser but must be a saver. There is prudence in saving, and there is influence of vices like ignorance in miserliness.

There is a story worth understanding for this. This is the story of a daughter-in-law and father-in-law. When a drop of oil spilled in the house, the father-in-law took it with his hand and put it in his shoe.

When the daughter-in-law saw it, she thought, is my father-in-law a miser or a *karkasar* (saver)? It should be seen that if it is a *karkasar* then it is good but if it is a miser then it is very bad.

Therefore, the daughter-in-law decided to test her father-in-law and save him from any bad qualities.

One day, seeing the opportunity, she pretended to have fainted, and after that she started saying that she felt dizzy. There was an uproar in the house because the daughter-in-law was very clever and prudent.

Tried many measures but the daughter-in-law kept saying that the pain is not decreasing at all and is increasing. Everyone was worried about what to do now?

Then the daughter-in-law said only one thing that send me to my father's house.

The father-in-law asked the daughter-in-law whether she had experienced such pain before or whether it happened only today.

The daughter-in-law said- 'Many times such pain used to occur at my father's house too'.

Immediately the father-in-law said – 'Then why don't you tell me? Tell me with which medicine it was cured.'

The daughter-in-law says, 'How can I tell you this?' It doesn't seem right to tell you about such an expensive medicine. He was my father. How can you have as much love for me in your heart as my father have? Because there I was his daughter and here I am your daughter-in-law, so send me to my father's house, only he will buy such an expensive medicine for me.

Then the father-in-law said that now you should not believe like this, at least tell me the remedy, even if the medicine is expensive, why worry about it?

Then the daughter-in-law said, 'My father used to grind the real pearl and apply it on me, it would relieve the pain.'

The father-in-law says to the daughter-in-law, 'Oh! Just this little thing? Why so much panic about this'? Saying this, he got up and started preparing to grind the true pearls.

At the same time the daughter-in-law sat up and said, 'My pain is gone'.

The daughter-in-law told the father-in-law, 'I did this only for your test. That day I suspected whether my father-in-law was a miser or a saver? If you are a miser then it is very bad. But I have seen that you are not a miser but a saver.

Thus, there should not be wasteful expenditure but there should be generosity. The only worry in the daughter-in-law's heart was that if my father-in-law was guilty of miserliness, the house would be put to shame. If such a daughter-in-law comes today, she will investigate whether there is such a house; And perhaps if someone like this comes to your house to investigate, would you listen to her? It is not that there is no generosity where there is savings.

5. The first strike

The first way to achieve the desired thing is not to hurt anyone. The wish to make others unhappy is the same wish to make oneself unhappy. And the wish to make others happy is the wish to make oneself happy. Therefore, behaving in such a way that no living being gets hurt is the true way and the first way to attain the desired thing. For those living in this world, and for those who have not become renunciate, it is not possible to implement it completely, but as long as that suffering creature does not commit any crime, there is no need to cause sorrow and everyone's welfare should be considered, this rule can be followed. The earlier ministers of states were also such that they used to follow the rule of not attacking the person in front of them unless he attacks. They would say to the enemy – 'You strike first'!

A businessman was coming to earn money. His rule was - 'Don't kill anyone other than the criminal'. This businessman met robbers on the way.

Seeing the robbers coming to rob him, the businessman jumped from the camel. He got down because the culprits who came were standing below.

Even after getting down from the camel, the businessman broke two arrows out of five arrows he had with him.

The robbers were surprised by this action of the businessman and asked him why he did this?

The businessman said – 'I have a rule to shoot each person with only one arrow. You are three people, so I need only three arrows. According to my rules, I cannot use even one more arrow, but what if I feel like using more arrows while fighting with you? So that nothing like this happens and my rule is not broken, I broke the rest of the arrows by keeping three for three of you.'

With such a reply from the businessman, the robbers understood that nothing could be done here. They said, 'We don't want to rob you but tell us about your skills. Shoot the flying birds with arrows.'

The businessman says – 'No, I kill even a criminal only when there is no other way, and they are innocent birds, how can I kill them.'

Later, that businessman kept one of the robbers standing with a pearl necklace on his head and with just one arrow, he blew away the pearl necklace in such a way that the person was not hurt at all.

The robbers became happy with this. Then while talking, the businessman came to know that one of them is a king, but due to some bad condition, he does this robbery business. The businessman gave all the money he had to the king and went away empty handed.

What I mean to say is that in the end you should have such a rule that - 'There is no need to cause pain to innocent living beings while walking around'! but after obeying this rule, you will have to walk carefully, you will have to eat after understanding, discerning the worthy from the unworthy.

6. The importance of detachment

Those desirous of self-welfare should definitely try to remove attachment to things like words, that is, to become detached from things. Those who are detached from the subject can improve themselves and others. Even if a soul devoid of sensual pleasures lives in the world, even if it has not renounced, it saves itself from many sins and can save many others from many types of sins.

There was a king's Modi (minister). Small kings keep Modi with them. Modi had a wife like a gem. There is no rule that only the king gets everything good. Some have some kind of virtue; some have some other kind of virtue. It is not impossible that something is in the king's house but not in his subject's house, and something is in the subject's house and not in the king's house, all this happens because of virtue. In this way, there was a wonderful wife in Modi's house, however, there was no such wife even in the king's harem.

The king was very affectionate to Modi. Modi's opponents could not tolerate this. There are so many people in the world who do not know how to do good to anyone but they do bad to others and only then they get satisfaction. They consider it as their bravery. Such people are the enemies of all living beings in the world without any reason.

In this way, many enemies filled the king's ears. They said to the king that you may be a king, but even you do not have what Modi has. There is no feminine gem in your harem, right? Your Modi has a gem-like wife. Gems suit a king's house only! How is it possible that you are the king and Modi would keep a woman like a gem?

There is nothing surprising in the fact that a foolish king devoid of the art of religion is extremely desirous of sensual pleasures. This king was also very desirous of the material pleasures. He thought that 'I should try and get and enjoy the woman who is in Modi's house'.

How could one ask such a thing to Modi in a direct manner, hence the king once told Modi, "Today my meal is at your house."

Modi was happy to hear that the king came to his house for dinner, but even if he was unhappy in his heart, how could he refuse the king? Modi came home and told his wife.

The wife was clever. She felt that there was something different, so she prepared a sweet and juicy dish. The king sat down to eat. He had not come to eat something. He had to see the face of Modi's wife. Modi's wife put her veil so that her face was not visible. After eating a little, the king looks back and forth, even if she comes to serve, he should not look at the plate but look at her. While doing this the face became visible.

The king was convinced that what his men had said was true. Then the king thinks whether Modi is more fortunate than me to have such a woman gem in his house?

Thinking this, the king got up and went to his home. The next day the king called Modi and ordered him to go out for fifteen days for a certain work. Modi went home and told the woman that the king has ordered him to go out to the other place for fifteen days.

Modi's wife understood the reason for such order. She said - 'You go happily; Don't worry about me, go fearlessly! I am a noble lady and will handle whatever happens.'

Look, there is a king on one side; Where is more happiness? In Raja's house or Modi's house? Even in such a situation, to survive under the influence of modesty, whose glory is this? Of the detachment! Of fear of sin! Of the feeling of self-interest! Had she been a slut then she could have left Modi and gone to the king's house.

Modi went out, and the king himself came to Modi's house at midnight on the same day. Modi's wife knew that this would happen because she knew the condition of a lustful person. You also know what the condition of lust is, right? He becomes so blind that he cannot understand anything else. The king knocked on the chain and the maid opened the door.

Modi's wife took the king inside and made him sit on a swing. She knew about the king, yet she asks how he has come now?

The king shamelessly says, "For you."

Modi's wife did not say anything. Knowing that the king would definitely come, she had thought of a plan. Accordingly, Modi's wife ordered her maid to bring a drink for the king.

Five beautiful bowls were arranged on a beautiful plate, each of them filled with milk containing saffron, almonds and cardamom. The king saw that as the type and size of bowl increased one by one, the materials inside them would also be better than the other. But while drinking he realized that the contents of all the bowls were the same. Therefore, the king asked Modi's wife that if the same thing was to be filled in each bowl, then why did she spoil so many bowls?

On getting this opportunity, Modi's wife said – 'King, you had become blind, you start seeing, that is why this had to be done'.

Who could spoke these words? If there is a strong attachment to the subject or if there is not even an iota of disinterest in the subject, then it is not possible for Modi's woman to speak like this in front of the king.

Even when Modi's wife said that he had become blind, the king did not get angry because he was lustful. He thought it was a joke and asked what was this?

Modi's wife says - *Rajan!* Just as you understood the specialty of the thing inside from the appearance of the bowl, but there was nothing special inside, the women in your harem and the woman of a *Chandal* have the same condition inside. All bodies are full of flesh and blood etc.; The only difference is that of the skin!

And you are a king, that is, you are like a father to the people, what can we say about a father like you, who has come here to rape his daughter after betraying his confidant Modi? It doesn't suit you.

The king's blindness was averted by this statement of the Modi woman. He understood and apologized to Modi's wife saying – 'Today you opened my eyes, but do not tell this to anyone'.

Modi's wife said - "Okay"

Think - Modi's wife could save her modesty and was also successful in saving the king from his path, how could she? One who is not detached from the subject, it does not take long for him to fall into such situations and often the intellect cannot deceive the souls who are detached from the subject. On the contrary, only souls who are detached from the subject can make good use of their intelligence.

7. The seekers of success

One who is completely engrossed in doing the work worth doing and gives up everything worth giving up, can quickly achieve success; and those who, with wisdom, understand and believe that it is for the welfare of the soul to do so, gradually increase in worship as the potential increases, only they can achieve success gradually. The one who is interested in the right path, wisdom comes into his life. Even though they live in the world, despite being worldly, they live life in a much better way than other people.

Here let me give an example of three princes. It is possible to have a difference of reality in this example, but you have to see the basic thing, the essence which you have to take from it. From the example of the three princes, you will understand how 'the one who is interested in the right path' lives in the best condition. The souls who develop at least this much wisdom that this is worth doing and that this is worth giving up, can do their welfare gradually. But the souls who do not consider faults as faults, considers faults as virtues and are not interested in listening to the sermons that avoid faults, those souls cannot get the desired benefits even after achieving this best human life.

A king had four sons. The king thought of making a plan so that there would be no dispute among his sons for the kingdom after him. But many of the thoughts of those who lead a restless life remain in their mind and their body ends. It is quite possible and the same happened with that king also.

The king has made all four of his sons skilled in all the arts. All of them have also learned the art of religion; but the eldest son was not proficient in the art of religion.

There is nothing surprising in the fact that without having proficiency in the art of religion, other arts do harm.

The king kept thinking and died. Now the princes were asked to divide the kingdom with mutual understanding. The three younger princes decided that the elder prince should come to their father's throne. Therefore, they called the elder brother, ministers and feudal lords and asked them to make preparations for the coronation and coronated the elder brother with great enthusiasm.

The coronation took place. After accepting the elder brother as the king, the three princes said to the elder brother that we have made you the king. Now please give us so much of the kingdom that we can live happily. Just give us enough material so that we can live our lives happily and proudly like your brothers.

Was this demand unreasonable? First, they themselves established him on the kingdom, then instead of demanding an equal share, they only asked for a certain share, then, how can this demand be called unfair?

No justice of the world can declare such a demand unreasonable, yet the elder brother, diverted from good thoughts, does not accept their demand and agrees to give his three brothers only that much, which will only insult them.

The three brothers say, “We are your real brothers and even though we have a right in our father's kingdom, if we live in the manner you say, it will be not good for you and not good for us either!

Yet the elder brother, who is devoid of the art of religion and is very greedy for the kingdom, says that "Not even a little more space will be given."

In such a situation, if there was no trace of religion in the first three brothers, what would have been the result? Can the elder brother have lived happily on the throne? These three princes were not cowards or even fools. Had they wanted, they could have created chaos in the state and they could have fulfilled their wishes by force. But they did not want to fight with brothers for the sake of the kingdom, nor did they want that someone might say, brothers behaved harshly with brothers for the sake of the kingdom. Therefore, the three brothers quietly left from there.

While wandering, the three princes reached the capital of a king and went straight to the ministers of the kingdom.

The ministers were efficient. They understood that they (princes) were not ordinary men but princes. After giving them due respect, the ministers respectfully asked, 'Who are you?'

They said certain things about themselves but did not say anything about the incident with their brother. Isn't this dignity a part of the art of religion?

Finally, they said - "We wish to accept the service of your kingdom. If you feel worthy then keep us."

The skilled ministers said - "You come to the court on time tomorrow and we will talk to the king." Saying this, they left with respect.

The next day the three princes arrived in the court on time. Ministers made them seat on appropriate chairs.

After this, the ministers introduced all three to the king and said that all three of them wish to serve their kingdom.

The king welcomed them with beetle leaves etc. The ministers asked - "How much salary do you want?"

The princes said, "Three lakh *mohurs*(coins) for one year, one lakh gold coins each for one year are required."

The king says – “Three lakh gold coins! How can one give three lakh gold coins to just three people? A big army can be maintained in three lakh gold coins."

The ministers tried to convince the king. They said whatever had to be said to keep them, but the king did not agree. With this, the ministers told those princes “We have respect for your ability, but the king cannot keep high-paid people like you. Therefore, we are helpless. You really deserve this salary, we believe.”

Saying this they bid farewell respectfully. While travelling, the three princes reached the enemy kingdom of this kingdom. A similar demand was made there also. The king thought "Those asking for three lakh gold coins are not ordinary people."

Thinking this, the king gave six lakh gold coins instead of three lakh and kept them in his kingdom.

The king does not assign any work and keeps paying salaries. They have full respect in the state. Thus six months passed, but no work was given, so the princes said to the king - "Please tell us some work!"

The king said – "I will tell you when there is some work worthy of you."

The princes said, "It is not so, it is not right to get salary without doing any work, so do whatever work you want."

The king said – "Nothing else, but we have enmity with a certain king for a long time, we have to defeat him."

The princes said, "Oh! What's the point? You send a messenger and call for war."

The king had faith in the princes, so he immediately sent a messenger and the messenger reached there. The minister understood that all three of them had reached there. The king said – "This is the result of returning those three but what should happen now?" He had to accept the call for war.

The soldiers from both sides gathered on the battlefield. In the middle, the king and nearby the ministers were standing riding on horses. Those three princes kept a letter along with three arrows, in which it was written, "Be ready with as many soldiers as you could have kept with three lakh gold coins, we are coming."

They came piercing the entire army.

Who taught them to give warnings? The religious ethics had taught. What religious ethics teaches is that - "Do not rule and even if you have to rule, do not commit unrighteousness in it." Is it possible that those who understand the meaning of life is acquiring, enjoying and taking care of material things can follow the real kind of policy? No!

The three princes riding on horses, cutting through the army, arrived where the king and both the ministers were standing. All three of them placed the spear in front of the forehead of the king and the minister and then said, "tell me what to do?"

The entire army seemed to stop.

At last, one of the three princes said, "We are the employees of this king, so we will have to defeat you but we have eaten your *paan* (beetle leaves)." We will not chew coal with the same mouth with which we chewed *paan*, that is why we will not kill you."

Then they put the tip of spear on the king's forehead and made him fall. Then the three princes took his (king's) vehicle and went away. In earlier times, taking away the king's vehicle was considered the king's defeat.

See the gentleness! Even at such a time, the king was not murdered; this glory is the result of the art of religion. It is the art of religion that does not allow one to forget decency even at such a time, otherwise they were so strong that they could not have remained without creating mischief.

The point of saying all this is that those who wish to make human life meaningful should not be careless in doing the work that deserves to be done and should not be lax in abandoning what is worth not doing. If possible, the soul which has attained God and a good teacher must give up all the mundane connections that are worth giving up for the sake of self-welfare, and if it is not possible, then at least it must not miss its gentleness. Achieve the art of religion and be loyal everywhere inside and outside the home. Be loyal to your mother and father at home and to your Seth/employer etc. in outside.

8. Ethics and Compassion

In reality, if there is a feeling of being free from the world, then one should try to remain unsullied even while living in the world. Are you ready to live in this world unsullied? If this happens, then its shadow falls differently. If one has to live in the world despite knowing and believing that the world is bad, then in his heart there is indifference towards living in the world. Not only this, he also has no interest in worldly activities. Then business like yours is better. I do not believe so, but if one has to do business, one should not forget the ethics in business, this is the best and one should not sacrifice ethics for the sake of business, but one should be prepared to sacrifice business for the sake of ethics. The policy of such people is not merciless but is compassionate.

There was a businessman. He had gained fame as an ethical businessman. He had decided that whatever happens, he will not do anything unethical and will not abandon even a part of his decided policy. But in deciding so, his aim was to ensure that the business goes well. With this aim, the businessman became ethical. But along with following the ethics, it is also necessary to follow the kindness and actually ethics should be followed with the purpose of kindness. There is no one who could know this and practice it.

The one who has self-compassion is called the most merciful. In reality, the compassion to others is also a follower of the self-compassion. The kindness of the one who is devoid of self-compassion is never in the class of general kindness. **The tendency which comes from self-compassion is called favourable tendency and any tendency which is harmful to self-interest is called adverse tendency.**

As per the decision, the businessman had given orders to his servants also, 'not to abandon the policy in any circumstances, not to commit unethical behaviour'.

There was a rule of fixed price in his shop, but it was not like such a rule which is displayed in the shops of many traders. Today, the rule of fixed price is also one of the means to mislead most innocent people.

In his shop, whether small or big, rich or poor, relatives or enemies, acquaintances or strangers, the price remained the same for everyone. Due to this, people also had the belief that worthy goods would be available only at a worthy price.

That businessman also used to make his son sit in the shop to teach him. The boy was also cultured. He knew that 'Policy should be compassionate, it is of no use if there is no compassion.' The boy used to see that - The same price should be maintained in this way, and whatever amount of goods the customer asks for, he should be given the same amount without cheating.

Nowadays, the matter of 'fixed price' is different. Today, traders show fake goods and even give out false promises and say that 'if you want to buy it, then take it, otherwise leave', then when the customers start showing up, they change the prices. Hey, just now you were saying only 'fixed price', right? But customers also understand in their mind that 'fixed price' is only for the purpose of quoting, that is, even if the businessman says only one price, the customer

will still ask for a lower price. The attitude of both is same in this context. Even today's customers are not surprised by the change in the prices of traders who say 'fixed price'.

Due to this mentality of many people today, today's solution-oriented attitude has also become like this. Almost many people say, 'If one has committed wrong, then the other will also have committed something wrong. Because both the businessman and the customer do not speak the right price. Due to such belief, solutions are also found in this manner today. Therefore, those who speak the truth are not likely to fall into such solutions even today.

If there is a thing and two people claim it as their own, then one of the two is true and the other is a liar: yet those who solve today's problem actually call both of them liars. Many people who solve today's dispute and make claims will say that both are claimants to the same thing, therefore fix its price and divide it between the two people, that is, both are thieves, right? At such a time, the thing should be left aside, but a just person should not accept such solutions, this is what today's wise man says.

Here the boy is becoming convinced of the policy of saying only one thing and giving only the goods that the customer asks for.

Once it happened that a woman sent her daughter to bring red cloth from that merchant's shop. The girl forgot, she came and asked for white cloth from the merchant by mistake and the merchant gave it at the right price.

The girl went home with the clothes. Seeing this her mother became angry and asked - 'I had ordered red clothes, why have you brought white?'

Due to this, the step mother abused the girl and said, 'go and return the white cloth and get the red cloth. If you will come without the red cloth, I will beat you severely, will not let you into the house and will not even give you food.'

The girl went to the shop crying and said to the businessman - "I asked for a white cloth by mistake instead of a red one and you gave it to me but mother had asked me to bring red cloth, mother will not let me come into the house, so please change this cloth."

The businessman said – "It is not my fault. I gave you the clothes you asked for, so now I will not take them back and exchange them.

The girl started crying a lot because she was afraid of her stepmother in her heart.

She said, please change my clothes, otherwise I will freeze to death and even die of hunger, my mother will not allow me to come into the house and will beat me.

Still the businessman said, 'If I had made a mistake in giving the cloth, I would have definitely changed it, this is my policy. In this way, if I take back the cut cloth, I will have to change it and if I keep changing it like this, then how will my business run?'

The girl pleaded a lot, said a lot but the businessman did not agree, in the end the girl got tired and started moving away from the shop crying with her limping legs.

In this way, the businessman himself did not deviate from the policy decided. there was no feeling of compassion to others, hence the policy actually had no value. If that businessman

would have understood the real objective of the policy, he would not have been in a cruel mood. He would not have denied the girl's excessive requests like this.

The boy was watching all this. He felt like what kind of policy is this?

The boy imagined - 'If I had been in this girl's place, what would be my condition now?'

To fight this, he asked his father, 'What does it mean if someone cries and even if he dies, still one remains steadfast in his policy? By changing the girl's piece of cloth, the policy would not have violated, instead the compassion would have developed.

There was policy in what the businessman did but it was business policy. Should there be mercy in business policy? Even if it doesn't have, then there is definitely mercy in the policy of religion.

The boy also says to his father – 'Is this called policy or is this called cruelty?'

Father was intelligent. He understood from the boy's words and he liked what the boy said. He felt that his son turned out to be better than him.

The reason for such effect? The reason for this was that the father's policy was not deceitful. If he had kept his policy deceitfully, he would have liked only unethical behaviour, and would not have liked what the son said.

Today, if boys say this then what should a businessman do? He will say, "what do you understand while sitting? If you do like this, you will beg."

The businessman called the girl back and changed her clothes. The businessman also felt that even if one has to do business, not committing injustice in business is a great thing and not failing to be compassionate is even more special than this.

9. The ideal of morality

The context of the virtuous Shri Sudarshan is very useful and informative in thinking about morality (good conduct). Even today, the name of Shri Sudarshan is similar to "Sadachari Purush Singh". Shri Sudarshan has a great reputation of being virtuous. Shri Sudarshan means an ideal for those who practice morality. What was the good thing behind the fame and reputation of Shri Sudarshan? Just think about the morality that Shri Sudarshan followed, and what morality could Shri Sudarshan have followed if he had been a seeker of materialistic compatibility? It should be clearly said that - If Shri Sudarshan had been seeker of materialistic compatibility (or favourability), then he could not have followed the morality that he followed.

Seeker of compatibility cannot follow even sainthood in true way, nor can they play the role of a *shravak* (jain devotee), then how can they appropriately follow the specified conducts of *samyagdrishti* (right belief) !

Seeking compatibility does not allow a saint to stay in sainthood and a devotee to stay in devotion, because the soul falls down gradually and if one does not get proper support, he cannot remain a saint and the devotee cannot remain a devotee.

Assembly: Not to get compatibility at all?

It is certain that there should not be any desire for compatibility, but it is not possible for all human beings to tolerate all types of adversities. It is possible to wish for compatibility due to lack of power to tolerate adversity, **but special care should be taken that materialistic compatibility does not become the goal. Desiring the necessary compatibility to achieve the goal of salvation does not actually mean seeking compatibility.** The meaning of desiring compatibility is that due to which the direction of the soul changes. The desire should be for religion and salvation only. The desire of religion should also be born from the desire of salvation. The desire of materialistic compatibility corrupts the soul from the path of religion. If you find compatibility and fulfil it, that is a different matter. When the desire of this is awakened, then the thought comes that it can be achieved by any means, this is a unique thing. The seekers of salvation should not be the seekers of materialistic compatibility, but should become their enemy. It should be felt that the desire for mere material things is unworthy, hence, this desire has to be removed.

Shri Sudarshan is very famous for following morality. Shri Sudarshan has gained the reputation of being a man of good conduct. To present the ideal of modesty, it is important to take the name of this virtuous soul. The context due to which Shri Sudarshan has been able to achieve such a high level of fame is not of an ordinary level. We must feel that 'the seeker of compatibility cannot come out in such coincidences.' From the beginning till the end, the determination that Sudarshan showed and did not allow even the slightest relaxation in the observance of good conduct, if you think about it, then you will understand that it is not possible to be like this without leaving the desire of materialistic compatibility.

Shri Sudarshan's morality is being tested by the fierce trap of a woman.

The priest of that city had a close friendships with Shri Sudarshan. The priest became such a friend with Shri Sudarshan that the priest almost stayed with Shri Sudarshan. Due to this, he often forgot his daily chores.

Seeing this condition of the priest, his wife Kapila once asked the priest, 'Where do you spend so much time forgetting even your daily activities?'

The priest said, 'I do not go anywhere else, but stay with my best friend Sudarshan.'

Sudarshan has so much attraction - after knowing this, it is natural to want to know who Sudarshan is. Therefore, Kapila asked - 'Who is this Sudarshan?'

Kapila asks - 'Who is this Sudarshan?', this surprises the priest. The priest says - 'If you don't know my friend Sudarshan, the leading gentlemen, then you don't know anything. Well, now know that he is the son of Rishabhadas Shrestha. He is intelligent and in appearance he is like Kamadeva and his radiance is like the moon, he is as bright as the sun, he is as serious as the ocean and in forgiveness he is like the great sage. The virtue of charity in him is such that one remembers Chintamani gem. just as Rohanachal is the origin place of ruby, similarly he is the origin place of good qualities; and he is so endearing that it is like seeing a pool of nectar. In fact, he is a jewel for this earth. Apart from all his other qualities, his virtues are amazing. This gem of virtue, the modesty of Sudarshan never falls to the slightest extent.

If you think about it, this incident is also enlightening. The result of Shri Sudarshan's friendship was that the priest became fascinated by the qualities of Shri Sudarshan.

As acquaintanceship increases, virtuous intellect increases, self-respect increases, love for virtues increases, yet there is a feeling of excellence. If someone has a normal friendship with you, how does he feel about you? Does he feel like this? That Jains are virtuous? Did your introduction awaken respect for you in the other person's heart or did it start diminishing? What a high quality must be the life of Shri Sudarshan, that it seemed to the priest that Sudarshan is a jewel of qualities. Can your friend sincerely praise you for your authenticity, for your virtue, for your generosity, for your goodwill? Have you created such a life? Haven't created such a life, but have you ever thought of creating such a life? You must have heard the story of Shri Sudarshan many times, but who felt that for what reason did Shri Sudarshan cast such a shadow on the priest? How does my shadow fall on those who meet me? Who has the time to think like this, what should I do to live such a life where the shadow is on my own? Whatever you read or hear, read it not just for the sake of knowing it, but with the intention of implementing it in life. For this one has to be prudent. After knowing the life of good souls, decide how we can make our life of such a good quality. Not only decide this, but also make efforts to make life better.

From this praise of the priest comes the opposite result. 'Shri Sudarshan is such a man who has no match in his qualities and form.' Hearing this, Kapila becomes sexually aroused. Being lustful, Kapila wishes to bring Shri Sudarshan near her and wants to enjoy the pleasures with Shri Sudarshan, but making this wish come true is not an easy task.

Kapila thinks of a trick to trap Shri Sudarshan. At the same time, due to the king's orders, the priest suddenly had to go out to the village.

Kapila decided to take advantage of this opportunity, and directly reached Shri Sudarshan's house.

Shri Sudarshan will not agree like this, hence Kapila said that your friend has become very ill, that is why he has not come here today. Due to your separation, his illness is doubling, that is why your friend has sent me to call you. Your friend is missing you.

Kapila said this in such a way that Sudarshan accepted it as true. Sudarshan did not even think that 'there must be some fraud in this'.

'The priest is ill; I don't even know about it.' Saying this, Shri Sudarshan immediately went to the priest's house.

As soon as Sudarshan enters the priest's house, he asks Kapila, where is my friend?

Kapila says - 'Go ahead, your friend is asleep.' Going a little further Sudarshan again asked - 'The priest is not here either, has he gone to some other place?'

Kapila said - 'Due to illness he has slept in a windless place, so go inside to the inner room. Your friend is there.'

Shri Sudarshan still does not doubt anything. A noble soul itself is free from illusion, that is why they do not suspect the existence of illusion in others even through ordinary things.

Shri Sudarshan goes into the inner room. Not seeing the priest there either, Shri Sudarshan still asks Kapila with a simple intention, 'Where is the priest?'

On this side, Kapila closes the doors of the house, begins to arouse sexual feelings and demands play with complete shamelessness.

Shri Sudarshan understands the entire situation. Shri Sudarshan saw that 'This is a big trap, now to escape from it, special use of intelligence will have to be made.'

It is not possible for Kapila to agree by explaining directly; So, Sudarshan laughs and says - 'Hey fool! You have made a big mistake. I am a failure in the work for which you have brought me here. I am impotent. You have been duped by my male disguise.'

On hearing such an answer from Shri Sudarshan, Kapila's sexual urge calmed down completely. She became cold. How much hard work and what kind of result?

Even after this, instead of getting irritated at her own stupidity, she gets irritated at Shri Sudarshan. Kapila tells the same Sudarshan whom she had brought by deceit, "Go away from here." Saying this, she opens the door of the house.

Don't you think that Sudarshan made a mistake by answering Kapila like this? There is nothing surprising in today's naked truth-tellers calling Shri Sudarshan a liar. The naked truth-tellers did not attain Shri Jainism. In Shri Jainism, there is no place for naked truth-tellers. In Shri Jainism, there is certainly a rule of 'speaking only the truth', but 'speaking only whatever is true' is not such a rule. The rule is that '*Musavayao, Vermanam*' do not speak falsely. If it is necessary to speak, do not speak untruth. But it is not a rule to speak only what is true. If you want to celebrate Holi without fire, then speak as much truth as you can. Naked truth means such a fire which burns without matches. The naked truthers are not the ones who can quell

conflict, but are the ones who create terrible conflict. Where there is naked truthfulness, how can the qualities like seriousness etc. stay there? If someone comes to accept the naked truth then the lives of many will become void. If you become a naked truth-teller at home then Holi will be lit in the house. If there is naked truthfulness in trade then there can be no business. Today, arrogance is consumed in the name of naked truth. If you follow the rules that you follow for others at home, for your mother, sister, daughter-in-law, etc., then its severity will immediately become apparent. Then, 'Speak whatever is true' is not a rule, but 'Whatever you say, speak the truth' or rather say that whatever is said should not be untrue, this is the rule. That is why philosophers have also made separation between what is called true and what is called false. In reality, even if it is only true, it happens many times that the person speaking is accused of lying and even if it appears to be a lie, it also happens many times that the person speaking is not considered a liar. Without attaining *Tatvagyan*, without the introduction of philosophers, it will not be understood by merely being skilled in the worldly race and defaming the God-Guru-Religion. If you attain ignorance like this, virtue will not come and misconduct will not be averted.

Sri Sudarshan told Kapila that 'I am impotent.' And in reality Sudarshan was impotent only for another woman. Kapila got angry and opened the doors, that is, Shri Sudarshan quickly came out. 'I have escaped from the gates of hell only for a short time' - thinking this, Shri Sudarshan took long steps and soon reached his house. Shri Sudarshan also makes a pledge so that he can avoid such calamities in future.

"Natah param pargrihe, yasyami kvachidekkah".

'From now on, never go to other people's houses alone.' Sudarshan follows such rules.

When it became apparent that the possibility of incest might arise, it was immediately remedied. How much awareness will there be to protect our morals? Today there is 'ethical celibacy, firmness of celibacy, control over the soul, then what can a coincidence do?' By saying such things, they invite malpractices. In this way, they make secondary the one who protects virtues and protect the vices. It is not that Shri Sudarshan was not strong or less virtuous. But this is a matter of slipping away from where it seems possible for malpractice to come. Now consider that if Shri Sudarshan had been desirous of materialistic compatibility and had not been a seeker of compatibility, would he have been able to save morality in this situation? In such a situation, it doesn't take long for the person seeking compatibility(favour) to sacrifice his morals.

Now look ahead. Shri Sudarshan is impotent, but for women of others. Actually, it is not so. Shri Sudarshan is the father of the boys. But Kapila did not know anything about this and only because of this, Shri Sudarshan could quickly get rid of Kapila's trouble.

Now a new and terrible disaster arises.

Once it happens that the king has planned Indra Mahotsav. The priest's wife Kapila is also going to the garden where Indra Mahotsav is being held, along with Queen Abhaya. On the other hand, Shri Sudarshan's wife Manorama also comes to that garden with some of her sons.

Seeing Manorama, the storehouse of beauty, Kapila asks Queen Abhaya - O mistress! Who is this?

Abhaya says-'Don't you recognize her? She is Sudarshan's wife.

Kapila was surprised to hear this. She says - Devi! If this is Sudarshan's wife, then it has to be said that she has a lot of skill.

The queen said, 'What kind of skill is this?'

Kapila said – 'That's what she has given birth to so many sons!

The queen did not know anything; hence she could not understand. That is why she says that if a housewife gets an independent husband, she gives birth to sons. What is the skill in this?

Kapila says - 'Devi, what you say is true, but this happens only when husband is a man! Sudarshan is impotent in the guise of a man.'

The queen asks, 'How did you know this?'

The queen asked and Kapila told the whole truth. If this matter had ended here then there would have been no objection, but here the matter went further.

Rani says if this has happened, then you have been cheated. Idiot! It is true that Sudarshan is impotent, but this is for other's women, not for his own woman!!

Kapila feels extremely sorry to hear this. Jealousy is born in her heart. She says that I am a fool, that is why I was cheated, but you are intelligent, aren't you? So, where is more intelligence in you?

Kapila spoke with jealousy, these words of Kapila made Abhaya proud.

Abhaya said, 'If I hold a hand with passion, even a solid stone will melt'; then what can I say about a man with good senses?

Was there any reason to be so proud? If a virtuous soul does not get trapped then why worry? But no, those who become slave of both the *vishaya* (subject) and *kashaaya* (passions) do not have such an imagination. When Kapila could not trap Shri Sudarshan, Abhaya calls her a fool and Kapila is jealous, in this too there is nothing but attachment. It is not surprising that this should happen if true love for morality has not arisen.

Hearing Abhaya's proud words, Kapila said out of jealousy, 'O Devi! Don't be so proud! If you are so proud then go and play with Sudarshan!'

Kapila's statement increased Abhaya's pride. She said- 'Is it so? So, you understand that I have already played with Sudarshan. *Vidagdhamanish* have trapped even the harsh forest dwellers and ascetics, whereas this is a soft minded householder.

Having said so, in the charge of ego, she forgot her senses and vowed that:

‘Ramyami na yadyenam, pravishami tadaanlam’ (If I do not enjoy him, I will enter the fire)

If I cannot trap Sudarshan, I will enter the fire! – Abhaya makes such a vow.

How strange is this incident? It is worth pondering what strange results a common thing can produce. It is also worth considering that ego makes Abhaya forget her devoted nature! It doesn't come to her mind that - 'In this way I am going to show my skills, and am falling towards misconduct. One who wants to keep his moral values intact in his life, it is necessary

for him to avoid being under the influence of *kashaaya*. It is also important for the person of good conduct to avoid material that excites sensual lust and lustful tendencies. Actually, Abhaya should have despised Kapila only. Abhaya should have felt that 'how a wicked woman she is that she has committed such deceit to trap a virtuous person? How shameless she is that after trapping such a virtuous person, she doesn't even feel shy in highlighting her sin.' But Abhaya does not feel so. Kapila also keeps on speaking like this and Abhaya also keeps getting dragged on her path. In fact, those women who value their modesty more than their life should stay away from even the slightest contact with women like Kapila. It should also be understood that there is no skill in trapping a man, but one should protect one's modesty even in any circumstances, this is the true skill.

In this way, both of them have created a matter of objection for Shri Sudarshan because - they had promised to trap such a virtuous soul. Those who promise to bring down someone who has climbed or is climbing are just like a curse, yet today there are many people who want to bring down someone.

Today many people are engaged in the business of bringing down the ascendant and beating the drum of the fallen. They don't value morality. There is no place for morality in their life.

Without knowing such people, if you want welfare then become one who follows good conduct and praises it, but do not have even a single tendency which might lead you to the path of misconduct. The enemies of morality are the enemies of the world. Be so strong at all times in protecting morality that the feeling of morality does not wane at all.

After reaching her place, Abhaya talked about her vow to the maid named 'Pandita' who lived near her. The maids that the queens have are very clever. Queens seek their help and advice in many matters. When Abhaya spoke about the vow, the maid said - You did not do it right, you do not know about the patience of great souls. Shame on this vow of yours! Where other *Shravakas* (Jain devotees) also are always siblings to other women, what can we say about this great man like Shri Sudarshan? One whose masters are sages with great wealth of celibacy and who is the worshipers of modesty, how he can become unchaste. How can you bring or remove someone who always stays in a Gurukul and takes refuge in meditation and silence? It is good to take a vow to take the jewel from a cobra's head, but it is bad to vow to corrupt Sudarshan's modesty.

Is it not right what the maid has said? Shrivak should be sibling to other women, should this thing not be wherever the Shrivak resides? Shrivak means whose servant? Shri Vitrag whose god and Nirgranth whose guru? Is the devotee who claims to be a follower of such a Dev Guru, so poor that he cannot even get the trust of being a sibling to other woman?

The maid said, Abhaya said only one thing - 'Bring Sudarshan to me once and later I will settle everything.'

The maid was after all a servant, so she said, 'There is a solution. During festival days, Sudarshan performs *Kayotsarga* in *Shunya Ghar* etc. He should be brought at that time. And there is no other solution. '

The queen said, 'This is the right thing to do.'

How many days have passed since this happened? The time for Kaumudi festival arrived. The king ordered that every citizen should come to see the Kaumudi festival. Since there was a religious festival that day, Sudarshan sought permission from the king to stay in the city to worship the festival. The king gave permission. Therefore, that night Shri Sudarshan took *Paushadhvrat* at a place in the city and remained stable in *Kayotsarga*.

Abhaya's maid Pandita was waiting for such an opportunity. She came to know that - 'Shri Sudarshan is not going to see Kaumudi festival, he is going to stay in the city itself and spend the night in *Kayotsarga*.' Therefore, she decided to make full use of this opportunity.

The maid came to Abhaya and said, "Perhaps your wishes will be fulfilled today, so you don't go to the park."

Abhaya agreed. In order that she did not have to go to the Kaumudi festival, she said to the king, 'I have a headache, so I will not be able to come, you visit.'

The king thought - 'Should it be like this?'

Now Shri Sudarshan has to be brought into the harem. The palace is never empty of guards. But the royal maids are expert in deceit. First, by bringing other idols, she took the guards into confidence and covered Shri Sudarshan like an idol and brought him there. Shri Sudarshan was in the state of *Kayotsarga* and was not moving, due to this the person who brought him up got favourable results.

After bringing Shri Sudarshan, the maid left and Abhaya started showing shamelessness. First requested, then tried to explain and finally touched body parts, hugged etc. In this way, Abhaya tried in many ways to make Shri Sudarshan her own, but Shri Sudarshan did not have any effect even on his single pore. Like the mountains, Shri Sudarshan remained motionless, like an inanimate statue, there was no impact. Abhaya's efforts had no impact on Shri Sudarshan's mind.

This calmness of Shri Sudarshan was not of normal level. If the soul has become aware of its true nature, has blossomed in its life and has gained control over the senses and mind, only then it can remain stable in the fast without getting carried away by such preoccupations. This immobility is of a very high class but let us consider it in a different way. Today, if we come across any example of a virtuous man, most of the community says - 'He is a great man, may he do this. We join hands. We cannot do anything like him.' In this way, many people today give up on even the best things that can be done if they wish. We have to bring this thing before such people that doing what the great men have done is not easy, it is very difficult, but if our soul is going on the right path and our mind has become strong then there are many such things which we too can achieve with some success if we try. We could not do anything about it - when such weakness takes hold in the mind, then even a skilled man becomes helpless. But this should not be the condition of those who follow the path of religion.

The steadfastness and determination shown by a capable and virtuous man like Shri Sudarshan is not a big thing for such highly virtuous souls. Those souls whose every pore has been under the rule of Shri Jineshwar Dev, in whose hearts the subjects (*Vishay*) seem to be equal to poison, and the souls who have subjugated the senses and the mind, whatever subjects come in front of those souls, they do not get scared, it is natural. Subjects are like poison, I am different, this

is also different, if I get immersed in these then I will not get the fruit of my thoughts - if every pore of a person is pervaded by this, then he can remain stable even in any context. If someone says, 'A certain sage endured a lot of hardships,' then we should say that it is well. Sages say - and even if you have power, if you do not tolerate trouble then it will be called *Navai*. If the sages of Shri Jain rule do not tolerate the hardships, then who will?

In order to follow, as much as possible in life, the orders of the infinite wise people, why should a sage who abandons his beneficent parents even get attracted by other things? He who turns other things into troubles is not a sage. Is it a big trouble to abandon one's parents, or are other troubles bigger? Today, many people have to live with their parents, this also seems like a big problem. Many people today find the absence of their parents a problem. What good are such people going to do for other people? Will those who push their parents serve the society or the country? Our selfishness is fulfilled, we get fame, hence all this pomp, but in reality there is nothing like non-violence, truth or restraint in them.

Shri Sudarshan was not afraid even in front of queen Abhaya, which is not surprising for someone like him. But it would be surprising if someone who has renounced things himself gets scared after gaining control over them. 'I am a follower of Shri Vitrag.' If you say so and get tempted after seeing the trivial content of the subject, if you get interested in it, then you have to say that governance is still far away.' There is nothing surprising in the fact that certain great men faced great crises. They had come to endure, that is why they were called great men. But what should we do? We should think about what we can do. At that time, it should happen that - if we also decide then it can be like this in the end. We should decide that 'if we try, we too can bear the biggest troubles with equanimity like the great men, hence we should also try to become like this.'

The point is that - 'The subjects of the world are like poison' should sound good. If worldly matters seem like poison, then - 'A certain trouble cannot be tolerated, how is it so? How can this be tolerated? Today such an attitude has come, if it goes away then some enthusiasm will arise. You should think about it - Do I think that the things of the world are like poison? If the subjects of the world do not seem like poison, they seem sweet, if you feel that there is joy in them, then you should not be afraid even of a normal vow, if by not keeping even the normal rules intact, trouble will come upon your religion - 'This is not my work'. If you slip after saying like this, then there is nothing surprising in it, but it is natural. After the rest of the subjects start feeling like poison, the situation changes. Even if a small drop of poison falls into a pan of milk, there should be no argument for leaving it. Not even hundred rupees, if someone is ready to give a hundred gold coins, will you still be ready to drink the poisoned bowl? Milk is very spicy and on top of that you are getting money too, if it is like that, then why don't you drink milk - 'Is this what tempts your mind?'

Assembly: But there is a particle of poison in it, even this thought does not allow the mind to be tempted.

Hey, suppose the mind is not tempted, but what if someone keeps money on your chest and makes you drink it?

Assembly: Would not drink, as far as possible.

So, no matter how precious, beautiful and difficult a thing may be, it may not be found again in life, what is surprising in not using such a priceless thing if it seems to be like a poison?

If someone says - 'Oh, you have done a great job by giving up such a priceless thing' - then what would you say to this?

Assembly: What great job? Left it because it was poisoned, if I drink it then I will not survive?

Now consider this thing in your general context. Even such virtuous souls, who have found subjects worse than poison, bear the hardship with joy, so this is not surprising for such people. Even if this happens, such virtuous souls should be praised for manifesting such a good soul in themselves, even after being forced by others to declare them good.

The truth is that subjects seem like poison, this is a very difficult thing.

Assembly: Why don't subjects seem like poison?

One has to accept that the soul is so impure.

Assembly: Why does preaching have no effect?

The effect of preaching is only on worthy souls. Ananta Shri Tirthakar Dev gave teachings, but it is natural for the inauspicious or evil souls that things do not seem like poison to them. It's like - you have a hundred words but I have only one denial. They could not accept this. Even infinite knowledgeable people do not have the power to enlighten the inauspicious or evil souls. I have a lot of strength, but what to do? They need qualifications, right? When will beneficial preaching yield beautiful results? If the listener is worth it.

If the listener is worthless, then no matter how powerful the preaching is, it is useless for him. Without that type of small action, the subject does not seem like poison. *Gurukarmi* souls enjoy subjects only. The first thing to be said is that even though the subjects are like poison, it is difficult for the living beings of the world to find the subjects like poison. When subjects seem like poison, it is not such a difficult task to leave them. It is not difficult for virtuous souls to maintain self-control. But it is difficult to feel like maintaining restraint. Can't you take the trouble? Do you take less trouble to get what you feel you need? Then difficulty should not seem difficult. As the intensity of desire increases, it does not seem difficult. This is not very difficult to bear. It is very difficult to believe that there is welfare in tolerance. If subjects seem like poison then it is not very difficult to give them up. It is possible that even if the subjects seem like poison, the soul cannot give up the objects due to lack of *Satva* etc. But its aim should be this. Their detachment from subject must be alive. That is why I said that 'to achieve the welfare of the soul, first of all the desire of materialistic (worldly) compatibility should go and the desire of salvation should emerge'. The desire of materialistic compatibility should go and the real desire of salvation should emerge, that is, one should not remain without the attitude of making every possible efforts to attain salvation.

There is nothing surprising in the fact that if the real form of consciousness and the inanimate is reflected in one's heart, then he remains unmoved in troubles. If such soul will move then who will remain immovable? This discussion is not to reduce the importance of great men. The purpose of this discussion is different. Why do we feel so much difference in all this? this is something to think about. We should be like, 'Why can't we also do the same work as them?'

Abhaya tried a lot, yet not a single pore of Shri Sudarshan was thrilled. She made body contact, touched shamelessly with lust, still Shri Sudarshan remained steadfast in Kayotsarga, is this little? How could Shri Sudarshan survive in such circumstances?

But like Sudarshan, don't make a decision - nothing can happen to us. When such thing comes, then do not stay away from their influence like 'the mountain is better from a distance'.

Was Shri Shalibhadraji less delicate? When he sat on Shri Shrenik's lap, then became drenched in sweat; There was no limit of '*Sahyabi*'. Thousands of people were present to follow the orders. There was no shortage of items of lust. How the same Shri Shalibhadraji became when he kicked away the indulgences? When he became ready to give up pleasures, then how much his life turned upside down? Shri Shalibhadraji, who had a soft physique, who lived on the seventh floor, now walks barefoot, tolerates cold, sunlight and endures many types of adversities. Still, he remains happier than before. Where did this force come from? Has his body changed? No. Say that the subject seemed like poison and an extraordinary enthusiasm for worshiping the commandment arose, so that this tender Shri Shalibhadraji can become hard in the practice of self-restraint. If this condition comes to us then we too can do a lot according to the principles of self-control.

Are you not such that you can bear the pain of restraint? You don't come here, think about it. What you can do is not here, or you don't come because you don't feel like coming? Do you feel that you are burning where you are sitting? Are you ready to say that you are in this world not willingly? If you think about what you are enduring for the sake of worldly worship, it will seem that you are bearing no less and that is why it has to be said that - if your soul leans towards the worship of orders, as much as it leans towards that side, then today you can do wonders with as much goodness as you have. 'Hey! control? How are you? This is the real origin of what is said today. Even if you feel like doing it, it is not that you cannot do it, but you should think about it - 'Don't you practice self-control just because you are disabled? Your soul cannot live a balanced life, do you feel sad because of this? You judge yourself. The combination of this may seem like - if you do not have the interest for pure restraint, then develop it and if you have the interest, then try to reveal the truth.

Do not suppress the goodness by being timid or desperate, but reveal it.

Queen Abhaya remained fruitless for Shri Sudarshan; this thing is no less valuable. But the point is that this can happen only if the subject seems like poison and the goodness emerges. Whatever Shri Sudarshan could do, how could he do all these, just think! There is a woman like Devangana in the house, who serves with insistence. The food is tasty and you are eating it with great pleasure, but at the same time the news comes - 'The shop has been lifted!' - then?

Assembly: The taste will evaporate.

Why? The materials are available, there is hunger to eat, the food is tasty, a woman like Devangana insists, still the taste is gone, think about the reason for this. As soon as the news of shoplifting is received, the unprecedented joy of the moment vanishes and an ocean of sorrow spreads. Similarly, as per saying of infinite wise people, one who sees the tradition of mourning as a result of sensual enjoyment, does not even the subject itself fascinate him? No, but today the condition of a large section of society is such that according to the words of wise

people, the tradition of *Anant Bhav* is not visible and due to this, they continue to sink towards subjects.

Due to this coincidence, the freedom of senses does not go away. Even while walking on the road, the whip-like eyes keep wandering here and there. As soon as you see something with some taste, your mouth starts watering. Do subjects seem like poison to people of such condition? Do not look back or forth while walking. Walking with low gaze, not looking evilly at any animate or inanimate object, often these qualities are not seen in people wearing beautiful clothes today. There needs to be goodness in this too. Not allowing the eyes to be attracted towards worldly matters, this is also considered to be the work of a great goodness today. I am not saying that this essence is not in you. Because I can't say this for you, but if you are ready to take a pledge then it will be known. In the rest of the world, it is said that *Mia's* buffalo should not be called *Doba* - this is the situation in most cases today. The real difficulty is that still the subjects don't look bad. The subject is like poison, if it sounds good then the subsequent task is very easy.

When the soul is not able to survive even in ordinary adverse circumstances, then it happens that the short-term path is not realized as it should be. If there is true realization on the path, then it is possible, how can one be lax even in such a matter? If one has true realization on the path, then how can one forget self-consciousness even at the time of a delicious food? The wise men have commanded - 'You should swallow the food like a snake enters its hole.' Have you seen the snake's hole? Zig-zag motion doesn't work there. If crooked, the body sinks. The food should go down the throat in the same way. It means that you should not allow the tongue to be happy in between. You can't live without filling the stomach, but you can live without feeding the tongue. Can we say that if we do not feed our tongue, life will not last? But the hard work required to keep the tongue happy is much greater than that required for the stomach. Knowledgeable people say that it is the result of the fact that delicious taste does not seem terrible.

Whether you eat sweets or dry food, the cost to the stomach is the same. The stomach needs so much load that is good for digestion and nutrition. The rest is all a clash of tongue. Eating without pleasing the tongue, can you do this? If you decide, it can happen. Whatever it may be, the tongue cannot help but feel the taste. It cannot be possible to block the taste of food and juice. 'To say that the taste of food and juice is not allowed to come is just an act of hiding superstition in sweet words.'

It is not difficult to become detached from subjects if one realizes the true quality on the path formulated by infinite knowledgeable people. If the evil that comes due to attachment to objects, which has been clearly demonstrated by the wise, settles in the heart, then the soul can attain the goodness of remaining rigid and unconcerned, no matter what the material content of the subjects is. The glory of the great men who endured difficult trials and did not allow their minds to become impure is the realization of the main path. If you think deeply about how tremendous the realization of the path will be in Shri Sudarshan, you will feel that without it one cannot lead such a life. It is not a big deal that he was not fascinated by Kapila, but the promise made later that 'now not to go to other's home alone' - this is not a normal thing. No

matter how bad the subject seemed, then thinking to take such a vow? This is not a normal thing?

The realization of the path and the goodness, both these things are such that they can keep the soul stable even in difficult situations and this is the biggest qualification of great men. Those who wish to pursue the welfare of the soul should practice both realization of the path and the goodness. but goodness is useful only if the path is realized; otherwise, it is terrible!

Shri Sudarshan's goodness is accompanied by realization of *Tatva*, that is why the ideal of morality can be reflected in his life. Right now, it's just a matter of looking ahead. Shri Sudarshan's conduct is only full of modesty, it is not so.

As Queen Abhaya resorted to the terrible evil practice of touching organs etc., Shri Sudarshan has vowed in his mind that till the time this trouble is not averted, I should have *Kayotsarga* only. If the trouble is not removed, I should have *Ansan* (complete fasting)!

With this promise, Shri Sudarshan established himself in religious meditation. Abhaya continued torturing him..

When Shri Sudarshan was not moved at all by such advances, Abhaya started threatening. She said in clear words that either come under my control, or you will have to be controlled by *Yama*. Don't ignore me! If you don't come under control after disobeying me, then understand that now you are going to die!

But Abhaya's threat had no effect on Shri Sudarshan. Shri Sudarshan did not wish to die without death. But still Shri Sudarshan has not such greed of life that he would sacrifice his morality by desiring life. Almost the whole night passed like this. Abhaya saw that there is no point in spending time now. Abhaya felt nervous. 'My own wish was not fulfilled, but what would happen to the calamity that would come on me?' When the king would know that the queen has brought Sudarshan here in this manner and has made him suffer, then will there not be pitiful plight of the queen? This work of Abhaya was also such that if others come to know about it, then the queen would not be able to survive. But when evil spirits start acting wickedly, no one can tell where they will stop. **Gentlemen save others even by blaming themselves and wicked people try to save themselves by exploiting others.** No matter how bad things happen to the gentlemen, the wicked are not worried about it. Doing bad to a gentleman will pollute the right path; the wicked do not care about that either. Whether they could defend themselves or not, that much they see!

Abhaya decided to defame Shri Sudarshan! Only if Shri Sudarshan is considered guilty will Abhaya's guilt be covered, right? But no one would believe like this. Therefore, when Abhaya failed in every way, she inflicted wounds on her own body with her own nails. And then she started shouting loudly, 'Someone has come here to rape me'.

There is nothing surprising in that. If the poor scoundrel does not keep his stigma on the heads of good people, then how can he live? No matter how much evil they do to gentleman, the less it is. When the wicked cannot stand in front of the gentlemen, they cannot help but tarnish the gentlemen. To hide their own sin, they try as hard as they can to attribute their sin to the good people. Even today, there are many such scoundrels who have taken up the business of making completely false and imaginary slanderous allegations against the gentlemen because they

cannot get the nourishment of sin from the gentlemen. Abhaya also takes the same route. She herself has made every effort to commit rape, yet in order to hide her sin and take revenge because Shri Sudarshan did not accept her plea for sin, Abhaya shouts in such a way that Shri Sudarshan is considered a rapist.

Hearing Abhaya's shouting, the servants come running there. But when they come and see, Shri Sudarshan is in the state of *Kayotsarga*! The servants do not dare to catch Shri Sudarshan.

The queen shouts, yet the servants of the state feel that this allegation against Sudarshan Seth is not possible!

How much confidence will there be?

The servants go and inform the king.

Now the king himself comes. The king comes and asks the queen - 'What is it?'

Abhaya says – 'I was sitting here, and suddenly I saw this vampire like person coming here suddenly. Crazy like a bull and addicted to sex, this sinner appealed to me politely in many ways for sexual pleasure - but I rebuked him. I told him that - you wicked should not desire a *Sati* woman. Like gram, chillies cannot be eaten. But he did not listen to me and raped me.'

Saying this, Abhaya showed the king the wounds inflicted by her own hands and finally said – 'That is why I started screaming, because – What else a helpless woman can do?'

Think, has the queen left anything to say? No. Truly, it is a surprise that an evil soul does not tarnish the good ones!

The queen said this, yet the king thought – 'this is not possible for Sudarshan.'

Think, at what place and in what circumstances does this idea come to the king?

Shri Sudarshan is seen standing in the harem and the queen herself makes allegations. The queen says – He has troubled me, has subjected me to torture. And the king also sees signs that he has endured torture! A place like the harem, Sudarshan himself is present, the queen accuses him and there is no shortage of such signs to be seen! Still the king thinks that this is not possible for Sudarshan!

What kind of fame is this? What kind of life is this?

The queen herself shows signs and says - He has committed this crime. Yet in the presence of the same queen the king says to Shri Sudarshan – 'What is this? Tell the truth about what happened.'

Shri Sudarshan is in the state of *Kayotsarga* only. The king asks again and again, but Shri Sudarshan does not say anything.

The king asked this repeatedly in front of the queen; wouldn't the queen have understood that what was its meaning? She understands, but what to do? Shri Sudarshan's fame is not of ordinary quality. Does it seem that one can get such fame if there is any disguise in life?

Now at that time, what would happen if Shri Sudarshan says the naked truth like many of today's people say? What if he literally tells the complete truth of what has happened? This

also deserves special consideration. Think about how to protect religion here! By one who has greed for favourability, morality cannot be followed as it should be, this is another issue.

Shri Sudarshan understands that – I am not guilty, but if I tell the truth, what will happen to the queen? If the trouble which I don't like befalls the queen, the queen will be scolded, she will be humiliated and perhaps she will be crucified!

If Shri Sudarshan does not speak, then Shri Sudarshan will have to bear that trouble and if he speaks, then the queen will have to bear the trouble.

Shri Sudarshan thinks – Tolerating this trouble is my religion or speaking the truth that brings trouble on the queen is my righteousness?

Here is the idea of non-violence. Following non-violence, is it virtue or not? If so, then, isn't that violence is incest? When can morality be followed in the form of non-violence? What a seeker of compatibility should do here?

Experience yourself in this situation for some time. Suppose that you are very virtuous person; even when you were in such a situation of test, you did not move and such a completely false allegation has been levelled against you! What will you do at such a time?

As difficult it was to remain silent in front of the torture inflicted by Abhaya, it is even more difficult to remain silent now and to be ready to save the one who creates trouble and defames!

Is there less trouble in remaining silent? May the virtuous qualities acquired throughout life be destroyed in a moment! People call me arrogant! Till now he was pretending to be virtuous, they say like it! There should be no loss of honour and humiliation! Shri Sudarshan's fame is such that even people may not believe it at all, but there must be doubts, right?

Only honour will be lost if I remain silent, it is not so. By remaining silent only disgrace is possible, it is not so; but as a result of remaining silent, one will be hanged, this is certain!

There is such a great sorrow in remaining silent; and what in speaking the truth? Ready to accept whatever Shri Sudarshan says as true! Result, even if the king kills the queen, people will not blame Shri Sudarshan. On contrary, they will defend!! They will say - What wrong has Shri Sudarshan done in that? And because the king asked, he said what had happened and didn't say just something? People would not have found any fault in Shri Sudarshan; he would have got thanks instead of insults! When there is no harm from the worldly point of view in speaking the truth, if Shri Sudarshan speaks the truth in public, then so much benefit is obvious. What would be the maximum loss in telling the truth?

Assembly: The queen would die.

It can be said that - whoever commits crime should be punished! She died in her sin. What should we do in this?

What would today's naked truth-tellers say in this place? Virtue, it is not a common thing. It is not possible to follow good conduct and remain seeker of worldliness and to remain seeker of materialistic compatibility. The desire of compatibility kicks down one from morality and links to misconduct. One who has attained the rule of Shri Jineshwar Dev, and due to this reason, the one who is not interested in materialistic compatibility and who thinks only to follow the

religion, can take the real decision on such a situation of harshness - 'what is worth doing and what is not worth doing' - and only such a soul cannot miss to follow the religion even in such situations.

Had Shri Sudarshan wanted to give the name of Abhaya, he could have given it. If he himself had given the name of Abhaya, there were many possibilities of defence for him. Abhaya was completely guilty and Shri Sudarshan was completely innocent. Abhaya had tormented Shri Sudarshan the whole night. Abhaya left no stone unturned in trying to deviate Shri Sudarshan from meditation. Abhaya had done everything possible to corrupt Shri Sudarshan from his modesty. She tempted, requested, did crookedness and also gave threats. Abhaya inflicted so much torture, still she defamed Shri Sudarshan. She put such a stigma on Shri Sudarshan that he could receive death penalty. Still Shri Sudarshan remains silent. The king asks, asks again and again, yet he remains silent. Just think how much morality must have been integrated in his life. Shri Sudarshan has blessed Abhaya even in such coincidences that when you will think about those coincidences, you will realize that unless the soul is really a seeker of compatibility, it could not follow this type of good conduct. If there is no real belief of the path and no goodness, then in such circumstances the soul cannot help but blame its conduct a little.

If Shri Sudarshan tells the king about Abhaya's wickedness, then he will be saved. After protecting himself by giving the name of Abhaya, if Shri Sudarshan wanted, he could make such a defence that - I did not want to give the name of Abhaya. The king asked but still I remained silent. What could the king have done with me most? Maximum, he would have given orders to hang me. What was the big deal in this? Death is bound to happen sooner or later. There was nothing to be afraid of, nor is there anything to be feared. If one's actions can bless even one living being, if one's own death can save even one living being, then that death should also be accepted. That's why I was ready to die. And why worry about what people will say later? People can say whatever they want. I was innocent, so I would not have become a sinner because of people's words. But I had to give the name of Abhaya only because my Yoga should not bring condemnation to the Lord's rule. I thought that if I show kindness to a great convict, the governance will be condemned in my name. Ignorant people will say anything about governance. If the king again wants to give the facility of worshipping to a religious person on the occasion of such a religious festival, he will not give it. It will be said that - Jains are such scoundrels that they take permission in the name of religion and then, staying behind alone, even enter the harem. How can one tolerate such defamation of governance? I have got the respect of virtuous and religious, so if I remain silent and go to save Abhaya, I would die, the governance will be condemned and the slut will be defended! For this reason, I had to take Abhaya's name. Apart, I become greedy for life and miss the opportunity of mercy; this was possible neither in past nor will be in future!

Even after making the mistake of saying something harmful, could Shri Sudarshan have made such a defence in the name of governance?

Assembly: He could have!

And if Shri Sudarshan makes such a defence, will people accept such defence of Shri Sudarshan or not?

Assembly: Definitely accept!

If someone like Shri Sudarshan makes such a defence, do you think people should have even the slightest doubt about him?

Assembly: Don't doubt, but give thanks.

Still see - Shri Sudarshan did not break the silence. True non-violence should be followed like this.

Those who try to save themselves from defamation by hiding their sins in the name of government are not actually servants of the government. When the opportunity arises, they do not become an enemy of the government, then it is well! There is nothing surprising in the fact that those who influence themselves in the name of governance abandon their orders at the right time. Those who are truly concerned about governance cannot be someone who is not concerned about command and worship. Learn this much - to save your own honour, do not sacrifice governance. If today you loosen the orders of the government, then it will not take long for you to bring shame to the government tomorrow. Tell those who talk about establishing rule by breaking orders, leave their arrogance! Today to protect oneself, the government should be condemned. It is not that there is no one who defends like this. But there is no one who puts government servants to shame in order to protect himself, it is not so either! Talk about governance in such a way that you become like water! As if every pore is filled with governance!! But understand, in order not to criticize the government, we close our eyes in disobedience! By concealing this kind of effect, it is an attempt to hide one's own vision! This will be understood only if you are dedicated to governance. To protect oneself, to hide one's disobedience, to cover up one's faults – it is a great sin to put forward the name of the governance for such reasons. It should be said clearly that I was less powerful, I was coward. It is not possible that everyone is virtuous. It also happens that one has little virtue. Such people should accept their own weakness and must avoid the feeling of wrongly hiding their cowardice by putting forward the name of the governance.

Be careful not to criticize the government, but never try to hide your own cowardice in the name of government. Shri Sudarshan was capable and was also a true servant, hence he remained silent. There is no such order of Shri Jain Shasan that the accused must be given punishment. Shri Jain Shasan does not believe that there should be no mercy for the guilty. If a guilty person has to be punished to protect the government, then there also should be compassion towards that creature.

Shri Sudarshan sees that it is not possible for me to escape without putting Abhaya in trouble. If I want to survive, I have to put Abhaya in trouble. He doesn't like it so he remains silent. Shri Sudarshan does not wish to live leaving Abhaya in trouble. To protect his modesty, he endured Abhaya's oppression and torture and now for the sake of kindness, Shri Sudarshan is ready to bear whatever trouble comes his way. If Shri Sudarshan wanted, he could have saved himself, he could have saved his name also, he could have told that he was ready to die and only to protect the rule, he had to give Abhaya's name. He could have said that! But Shri Sudarshan did not do this, because in doing so his own good conduct would not be protected. Shri Sudarshan did not care about himself more than good conduct. He adhered to good conduct

and did not care about the bad reputation acquired due to past misdeeds. The desire of a superficial name could not touch his heart. Only such virtuous souls who have attained God's rule can show such mercy towards the guilty. At that time, if there is even a little attachment to life, if the value of life is considered to be even a little higher than religion, then Shri Sudarshan would feel that - Brother! If we live, we will follow religion. Who knows where we will go after death and where religion will remain? This will be a punishment for the guilty woman, will also be able to protect self and will be able to follow religion in a better way in the future. And who has any objection to the guilty woman getting punishment? If there will be punishment to those like queen, then many women will stop from going on the wrong path due to fear of punishment. When the desire of materialistic compatibility comes to the fore, many such fallacies emerge. In this condition, it does not take long for the soul to get pulled by such numerous temptations. Then religion will be in place of religion and the soul will be inclined towards sin.

Today, such an incident does not happen often, but considering the life of such an ideal virtuous person, have you felt like taking care that religion and morality should never be sacrificed for the sake of materialistic compatibility? If there is no deficiency of goodness in a person and there is no patience and stability, then in such situations one has to resort to another path, this is a different thing. But no matter what troubles one face while worshiping religion, even if one faces sufferings up to death, even then if you have the power from the worship of religion then you should not be distracted at all.

Whatever morality is accepted, that much morality should be followed without any fear, even in favourable or unfavourable circumstances. This is the best way to live a virtuous life. How can righteousness survive without this? But in the situation that Shri Sudarshan is in, his remaining silent at such a time is his righteousness.

As you carefully observe and think properly about the biographies of religious souls written by the great sages who wrote the scriptures, gradually you will have new attainments. Consider the mystery of each context. If you do, then listening to or reading the life characters would not be fruitless, instead you will get only the best success. Today, listening to or reading the biographies of many ideal religious souls are made fruitless or harmful for self. If we consider the life events of great men correctly, then we will know what real righteousness is. We will understand that in order to attain and maintain true righteousness, what kind of unique goodness and the purity of path and is required.

Through superficial reading and listening, perhaps you will be aware of words only, but you will be deprived of the benefit that the soul should get through it. If you want to benefit yourself, become a thinker. Be not just a thinker, but a right thinker!

Shri Sudarshan sacrificed his life, or we can say it like this, he decided to protect the religion even by sacrificing everything. Shri Sudarshan does not want Abhaya to receive whatever is unfavourable to him, because Shri Sudarshan is virtuous. If Shri Sudarshan tells the truth, imagine what would be the condition of Abhaya! Dishonour, humiliation and the punishment

of death! Shri Sudarshan is not ready to give up his kindness and good conduct and leave Abhaya in that condition.

The king asks again and again, yet Shri Sudarshan's silence remains unbroken. Even after asking many times, Shri Sudarshan does not speak, and then the king feels that perhaps Sudarshan is guilty! The silence of adulterers and thieves is also a symptom!

When the king felt the possibility of fault, then why did he hesitate in getting angry? Such a man and such a deed? Rape of another woman, and that too a queen? Came to practice religion and did this? It is natural for a king to have many such thoughts and there is nothing surprising in the king, under the influence of anger, ordering the killing of Shri Sudarshan.

The king orders to kill Shri Sudarshan, but the king understands that it is not an easy task to give such a punishment to a man like Shri Sudarshan who is known as a great virtuous person. There is every possibility of tension spreading among the people. Therefore, the king orders to kill this sinner only after announcing his guilt in the city.

It is not a common thing that even a king who is ready to punish Shri Sudarshan has to be very careful. The kings of the past were generally not naive, they were concerned about the happiness and peace of the people, but in the present case, it seems that the popularity gained by Shri Sudarshan due to his good conduct has forced the king to give such an order.

As per the king's orders, the royal servants arrest Shri Sudarshan and take him away. *Kalima* (black paint) is applied on Shri Sudarshan's face and red sandalwood paste is applied on his body. Strange garlands are also worn around the neck and head. After that, they made him sit on a donkey, put an umbrella of *soop* on his head and took Shri Sudarshan away while beating drums.

Still, Shri Sudarshan remains stable in meditation and silence. See the good conduct, patience and bravery of Shri Sudarshan! He himself is completely blameless, extremely virtuous and even though the queen tempted him, made requests, showed deceit and threatened him, he still remained completely pure. Even though Shri Sudarshan is so pure, still he faces shame, he is made to sit on a donkey and it is ordered to kill him. In the same city where Shri Sudarshan used to roam with utmost respect, even though he was completely innocent, he had to suffer such troubles. Why?

Assembly: Rise of past inauspicious *karma*.

Do you believe? If you understand and believe in the philosophy of *karma*, then the salvation of the soul is not far. In this life, a person may not have indulged in even a single bit of immorality, may have lived only a virtuous life, and still be stigmatized for engaging in immorality, is that possible? Can even the innocent appear guilty? Can the time come when one has to bear the punishment of being considered guilty even if he is innocent? Say that – if the intense inauspicious karma of the past comes to the fore then that too may happen and even more terrible incidents may also happen.

Philosophers say that the speed of *karma* is strange. Those who understand and believe that this can happen due to the rise of inauspicious *karma*, do not panic even if any calamity befalls them. This may not be tolerated due to lack of goodness, but do not be afraid. And, in order to

avoid the calamity that has befallen oneself, one should not blindly indulge in immoral activities. Even if a millionaire of yesteryear becomes a beggar today, he can still live in equality. Even if the king of yesteryear becomes like a pauper today, still he shouldn't go mad. For someone else if you say - 'rising of past inauspicious deeds' - then be the one to think for yourself also.

If there is a materialistic compatibility then good deeds arise and if there is materially unfavourable situation then inauspicious deeds arise, if you understand this much and accept it wholeheartedly, then there should be no ego in compatibility and there should be no meanness in adverse situation. **Today, there is no such stability as required in religious work, one of the main reasons for this is that the true nature of the element is not understood and realized.** If the realization is complete, a lot can be gained even from a seemingly small goodness. Unless the path is realized as it should be, it will not take time for the soul to move away from even a little righteousness. If the philosophical knowledge of the relationship between soul and karma gets transformed in the heart, then there is no quality that cannot emerge. If the philosophy related to soul and karma is translated into the heart, then it cannot be possible that there will be no compassion in it. It cannot be that there is lack of morality. If something that is not good happens, they should feel sad about it. Then should he remain a critic? No, but today one doesn't get peace without talking about other's matter and that too full of condemnation. Such is the plight of many.

At that time Shri Sudarshan himself was completely innocent, yet trouble befell him, it came due to the rise of his previous inauspicious deeds, you also believe this? Since Shri Sudarshan is so virtuous, he has been protected at the end and he has received unprecedented respect from the king etc., but there is no specific rule that it should be like this for all virtuous innocent people. If there is a rise of intense inauspicious karma, if there is any such fate, then the innocent virtuous person may get the stigma of being tarnished, perhaps even have to bear the punishment of death and no one will even know that he was innocent. Still, it is an indisputable thing that he will get the beautiful fruits of his good conduct. *Ekant* doesn't believe that stigma will come in this life itself and despite being stigmatized, every virtuous person will later be found innocent in this very life. It may also happen that people will consider him as stigmatized till his death. So, it is clear that - one who wants to practice virtue must control all kinds of materialistic desires. The person pursuing good conduct must not desire materialistic compatibility.

While taking Shri Sudarshan to be crucified, the royal servants keep announcing in the city— 'Sudarshan has committed a crime in the queen's residence and that is why he is being killed. There is no fault of the king in this!' The king has to make such a proclamation! Even before the people ask, the king has to defend himself - It is not my fault! This situation is also worth thinking about.

That sound repeatedly comes to Shri Sudarshan's ears also – 'Sudarshan has committed a crime in the Queen's residence, that is why he is being killed'. Still Shri Sudarshan does not move at all. How can this be tolerated by a man recognized as virtuous? I am innocent - doesn't one feel like saying so? But no. If it is said, Abhaya would not be left without trouble. And if this happens then it cannot be tolerated by a truly virtuous and religious soul!

People are watching all this and listen to the proclamation being made by the king. People are making noise. The only thing being said in the city is that it is not worthy in any way. This is not possible in Sudarshan.

Shri Sudarshan is being taken around the city in this manner. While roaming in the city, they all reach in front of Shri Sudarshan's house. At this time, Shri Sudarshan's wife Manorama sees this and hears the king's announcement.

The same thought comes to Manorama that - this cannot happen without the extreme rise of inauspicious *karma*. My husband is virtuous and the king also loves virtue! My husband cannot do such a thing and even the king cannot give him such punishment without a strong reason! Truly, the results of previous inauspicious *karma* have appeared.

After thinking like this, Mahasati Manorama becomes stable in *Kayotsarga* after doing worship. She decides that 'until the trouble that has befallen my husband is over, I will remain in *Kayotsarga* and do *Ansan* (complete fast).'

How much trust will this woman have in her husband? How many women today will have such faith in their husbands? Manorama believes that – My husband can never do such an act! Manorama is completely sure that this stigma is completely false! It is only on the strength of this faith that Manorama can take such a harsh pledge of remaining in *Kayotsarga* and doing *Ansan*.

The point is – how virtuous will Shri Sudarshan's life be? From the life story of Shri Sudarshan, it becomes very clear that how necessary it is to not seek materialistic compatibility (worldly favours) in order for practicing morality. How long can one who is a seeker of favour remain in good conduct? Everyone knows the enemy of adversity. No one likes adversity. Adversity should be destroyed from its roots; that is why great men have also made efforts in the right way. Why have great men endured all the adversities? To destroy adversity from its roots! In order to achieve such a state that the soul would never bear any kind of adversity, great men have assumed that there is a festival when the calamity comes. Hence, it is clear that even great men are enemies of adversity! If you were not an enemy of adversity, would you have endured whatever you endure today? Otherwise, your experience also says that to avoid adversity, one has to tolerate adversity. The only difference is the condition.

The wise say that – if adversity is tolerated with ease, then as a result the soul will not remain without being completely free from the adverse condition. The condition in which there is not even the slightest possibility of receiving adversity is called *Gyani-mukt* condition. Unless that condition is achieved, the soul cannot be a complete, eternal, and sorrow-free, enjoyer of happiness. But is it not easy to attain such a state? Therefore, it is very important to not seek materialistic compatibility. The desire of materialistic compatibility of the souls who have attained this rule should be destroyed. Even if you don't sacrifice materialistic compatibility, you should definitely not seek it! If this quality is attained completely, if the desire of materialistic compatibility is destroyed, then virtue is not far away. This is the main thing which brings good conduct and keeps us in good conduct. This is the foundation of good conduct. **If the desire of happiness of the soul comes and the desire of materialistic compatibility goes,**

then good conduct is easily achieved. It is important to understand this before knowing what is called good conduct and how good conduct should be followed.

Unless the desire of materialistic compatibility goes and the desire of spiritual happiness comes, a virtuous life cannot be lived. Without this condition, it will not take long for even ordinary virtues to be destroyed. We wish to urge this point by understanding the broad interpretation of good conduct that one should not do such thing for others what is unfavourable to oneself. It is very difficult to practice this virtue. Who can follow this virtue in the best possible way? One who does not seek compatibility and desires self-happiness! The true seeker of self-happiness should not desire materialistic compatibility, they should desire self-pleasure only. The desire for material necessary for the cultivation of self-happiness does not go into the class of desire of compatibility, hence it is not prohibited. Desires made beyond this should be renounced. Efforts to renounce them should continue. It is very important that one who has adopted good conduct in his life should first of all lose the desire of compatibility and become the seeker of self-happiness.

The meaning of desire of compatibility is disregard for morality and invitation for immorality. The seekers of compatibility have completely abandoned morality and have invited immorality. If the seeker of compatibility claims that he is a virtuous person, then believe that he has put on the cloak of virtue to achieve some compatibility, but in reality he is not virtuous. Wherever he finds favourable condition, his cloak of good conduct will be removed. If trouble comes while following good conduct, it will not take much time for the cloak of good conduct to fly away. Under the guise of good conduct, immoral acts emerge due to the combination of desire of compatibility, so there is nothing surprising in that too. We have to reach the root. What is the root of mere incest or misconduct? If the desire of materialistic compatibility is lost and along with it the labour required to achieve materialistic compatibility is also lost, then how will there be a place for incest or misconduct in life? Today, many of those who walk around wearing the cloak of morality chew on those commandments prescribed by the wise for the protection of celibacy and say – we are of strong heart. What does such a strong heart mean? Their strong heart means one who does not deviate from many types of immoral acts and does not get indulged in good conduct. Otherwise, what is the problem for someone with a strong heart in obeying the commandments of the wise? Is there wisdom in avoiding the situations of incest, or in living in the situations that attract incest? Therefore, today it is important to be especially cautious that immorality should not be nurtured even under the name of morality.

As long as there is a desire of materialistic compatibility, it is certain that true morality will not come into life. Is it possible for morality to be preserved even in the face of materialistic adversity without being one who doesn't seek compatibility? Do you think that the absence of compatibility is necessary to achieve and maintain morality? Whatever sins are being committed in the world, are they being committed due to not seeking compatibility or due to the desire of compatibility? Would a man need to commit sin if he loses the desire of compatibility and can a seeker of compatibility renounce sin? If the desire of materialistic compatibility goes and the desire of self-happiness comes, then the soul will easily be saved from many sins. The strong desire of compatibility along with hostility of adversity has made the world crazy. Adversity does not seem good and cannot do away with compatibility, such a

person, as much as he has the strength to commit sin, commits that much sin to avoid adversity and to achieve compatibility.

The role of good conduct is that the desire of compatibility goes, and then there would be no desire to prosecute even the thief. The meaning of material contact and materialistic compatibility are different. That's why it is said that the desire of self-happiness should come. The one who gets rid of the material and becomes of the soul can follow true good conduct. The desire of compatibility will never go away from those who believe in the addition of material only. **'Aatmanah pratikulani paresham na samacharet'**! – This is the ideal of morality and to implement that ideal in life, one should sacrifice the desire of compatibility and have the desire of self-pleasure.

In the case of Shri Sudarshan, what happens in the end is that as per the orders of the king, the king's servants take Shri Sudarshan to the place of slaughter. The king's servants do not like to crucify someone like Shri Sudarshan, but what should they do? It is the king's order and they do not have the ability to disobey it. That's why the king's servants crucified Shri Sudarshan. Author Paramrishi says that due to the effect of the deity, the cross became like a seat of golden lotus for that great soul Sudarshan. Nevertheless, the king's servants made another attempt to kill Shri Sudarshan. But as soon as the sword raised to kill Shri Sudarshan reached near his throat, immediately due to the influence of the deity, it also changed into the form of a garland of flowers around his neck. Now the surprise of the king's servants crossed the limits. They quickly reached the king and told him about the cross turning into a golden lotus and the sword turning into a garland of flowers. The king was suspicious from the very beginning and after receiving such news, he became sure that Shri Sudarshan was completely innocent.

Therefore, to correct his own mistake and to welcome Shri Sudarshan, the king himself immediately arrived there mounted on an elephant and hugged Shri Sudarshan. The king also uttered words of repentance and Shri Sudarshan also criticised the king for his thoughtless act.

Then the king made Shri Sudarshan sit on the elephant and took him to his palace. There he got him bathed and smeared with sandalwood and adorned with expensive clothes and ornaments and the king asked Shri Sudarshan about what had happened in the night.

Shri Sudarshan realised that now there is no objection in telling the true reality to the king. Therefore, Shri Sudarshan told the king whatever had happened during the night.

As soon as he heard that, the king became very angry towards his queen Abhaya and was ready to kill her.

Why should the virtuous Shri Sudarshan allow such a disaster to happen? At the same time, Shri Sudarshan placed his head at the feet of the king and prayed not to finish Queen Abhaya and the king accepted this on the request of Shri Sudarshan.

But how would Queen Abhaya have the strength to bear that sin? She was scared? Now which face should he live with? The king accepted the request of Shri Sudarshan and then sent him to his home with great ceremony. But when Queen Abhaya came to know about this, she immediately committed suicide. The maid Pandita ran away from there.

Then, Shri Sudarshan, whose heart was detached from the world, also took Bhagwati initiation (*diksha*). Even in the initiation stage, he had to endure the same kind of abuse from the maid Pandita, but sage Shri Sudarshan did not move even a little. And then Queen Abhaya, who was distraught after death, also left no stone unturned in disturbing the sage Shri Sudarshan, but highly pure Shri Sudarshan, after getting that medium and sitting in *Kshapak* class, attained the bright *Kevalgyan*. Then till the end of his life, he saved many great souls and attained salvation (*moksha*).

10. Parents for fear

There is a story of Bhrigu Purohit in Shri Uttaradhyayan Sutra. This story is useful to explain how unrighteous parents are a form of fear. Only due to strong luck, in such a coincidence, the soul attains the right path. For this reason, the scriptures have also described unrighteous parents etc. as a reason for fear.

There were two cowherds. They met with sages and due to the virtue of the service to the sages both of them became the worshipers of the cowherd vow. Due to the glory of worshipping the cowherd vow, both of them were born in heaven as great gods. Because observing the fast in a good way has the qualities that it helps in attaining salvation, and even if one has not lost that much *karma*, it can still help in attaining heaven.

As soon as their life was over, both of them came from heaven to earth and were born as sons of a *shreshthi* in a city named 'Kshitipratishthit'. There they befriended four other *shresthiputras* (sons of shreshthi). Once all the *shresthiputras* came into contact with a *Sadguru* (true teacher). After listening to *dharma* from the Sadguru, all the friends attained enlightenment. After attaining enlightenment and quickly conquering their senses, all those friends accepted *Pravajya* with the same Guruvarya. After following *Pravajya* for a long time, finally doing *Ansan* (fasting), and attaining *Kaaldharma*, those six friends were born in the first heaven in the plane named 'Panthagulma' as the best gods.

The life span of the four *shresthiputras* was less than that of the two creatures of the cowherd. Therefore, from there all four of them were born first in the form of human beings. The first was a king named 'Ishukar' in Kurudesh. The second one was in the form of that king's queen named 'Kamalavati'. The third one, named Bhrigu, was born as a priest of the same king. And the fourth one was born in the form of that priest's wife named 'Yasha'. Due to the combination of such conditions of *karma*, all four friends were born as husband and wife.

When priest Bhrigu did not get a son at the right time, his heart became troubled with the worry of a son and he started thinking - 'Just as a forest seems void without trees, in the same way, our palace seems empty without a son who gives joy to the heart.' Therefore, that priest and his wife always ask the divine experts, recognise the gods and also serve the gods etc.

At that time, the creatures of Gopalak saw with *awadhigyan* (the knowledge of time) that 'becoming *Chyavan* (divinely expired) from here, we are going to be the sons of Bhrigu priest.' Therefore, those gods with good intentions took the form of *Nigranth* (one who is free from attachment or possession) and reached the palace of Bhrigu priest. Seeing the sages who had come to the palace, the priest was happy and along with his wife, bowed to the gods who had come in the guise of sages. After listening to their religious teachings, the priest accepted the *Shravak* dharma.

After that, out of great desire for a son, the priest asked - "O revered one! Will we get a son or not?"

The gods who had come in the guise of sages, while answering this question of the priest, said - "O priest! You will have two sons and they will be noble. For this reason, both the sons will accept the *Vishvapujya Pravajya* in their childhood itself. When they will be ready to accept the Pravajya, then you should not hinder them from accepting Pravajya, because after being initiated, both of them will enlighten the people of the world."

Saying this, both the gods left from there. As soon as their life was complete, they became divinely inspired from the heaven and came into the womb of Bhrigu priest's wife named 'Yasha'. After knowing that she was pregnant, Bhrigu priest immediately remembered the statement of the gods who had come in the guise of sages. Therefore, it came to his mind that - "I will definitely have sons, but they will take initiation in their childhood. Therefore, I should do such a thing that my sons do not see sages throughout their life." Having decided this, priest Bhrigu left that city and went to live in a small village.

What a strangeness of attachment this is! There is not even a common sense, it seems. If the priest had a normal conscience, he would have thought that - "Whether I live in the city or the village, but just as the sages' saying of having two sons came true, in the same way both the sons will be initiated in childhood itself, this saying will also be true." Had this thought come to his mind, then Bhrigu Purohit would have definitely given up his cruel decision, not befitting the character of a Shravak, to go and live in a village devoid of religious material.

What kind of events are these? The sons of cowherd prepare for the initiation from the abode of gods and accept the Bhrigu priest by giving him the preaching of Shravak Dharma. On the other hand, the priest leaves the city with the intention that his sons would not see any sage throughout their life and he goes to a village devoid of religious material. On one side, see the desire to attain the best religion and on the other side, see the terrible horror of attachment!

In the village, Bhrigu Purohit's wife 'Yasha' gave birth to a couple of sons. Both of them started growing up. Seeing their sons growing up, the priest and the priest's wife were confused by attachment and thought - "It is not possible for a saint to arrive in such a small village, yet by god grace, if a sage arrives in such a village too, then it will be good if his sons do not meet the sages, because as soon as the sons will meet the sages, both of them will immediately adopt the character of sages."

That priest and his wife, inspired and bewildered by such a thought, gave wisdom to both the sons that - "Those *yati* with shaved heads and carrying sticks etc., keep their eyes down like herons and roam around slowly, they catch children and kill them. And such cruel *yatis* eat the flesh of dead children like demons. Therefore, you should never go to such saints. They kill their believers, so you should never believe in them."

Truly, blinded by attachment and only for worldly interests, forgetting the spiritual welfare of themselves and their children, those parents inflicted such a cruel slander on the monks who worshiped the most pure and prescribed non-violence religion. But what is there to be surprised about? Even today, are not false, imaginary and cruel slanders been levelled against well-known sages? How many false slanders have the opponents of initiation spread for the purpose of propaganda against initiation and to destroy the veneration of well-known saints of the Jain community? These people have neither thoroughly investigated, nor have aimed for true

revelations and have only come to understand that the well-known saints are kidnapping children. Such well-known sages consider it to be a kind of trouble and consider it to be the reason for the decay of their *karma* and aim only towards self-salvation.

But as a result of such sinful propaganda, without any reason many ignorant Jains and non-Jains remain deprived of the contact with Sadguru. And many, when introduced, repent and cry and ask for forgiveness. Where the conscience goes away, the fear of sin goes away, the empire of attachment prevails and selfishness reaches the worst level, what will a person not do there? We cannot say this. For those who cannot do it, it must be accepted that these helpless people do not have such power. Otherwise, they would not have been shocked even by such mean conduct. This thing should be understood well by the wisdom given by the priest and the priest's wife to their sons. What kind of state of mind is indicated by calling the sages fiercely violent and demons, who were actually following the principle of non-violence excellently as per the orders of infinite wise people? That is - a person blinded by selfishness and attachment does not feel shocked even by making cruel imaginary allegations against good people.

Having received such education from their parents, the sons of priest began to fear the very name of any sage. But the future of the priest's sons was beautiful, so despite committing such terrible sinful acts, the wishes of the priest and the priest's wife were not fulfilled. Once both the children went out of the village while playing. The children saw the sages coming from the same path; they were completely frightened by the fear that their parents had instilled in their hearts and climbed the banyan tree. Because there is a fear in their mind that these sages will catch us, kill us and eat us.

The sages, engrossed in their welfare-doing tendencies, do not even care about this. By luck, the sages also came down to the same banyan tree and started eating the food they had accepted from people earlier. The children sitting on the banyan tree saw the sages eating only pure food. Not seeing anything like meat-eating as told by their parents, the pure-hearted child started thinking, "This saint eats only food, but does not eat meat." So how can what the parents have said be right for them? Why did our parents tell us those faults which are not visible in sages?

Troubled by such doubts, the pure hearted children again started looking at the sages and their conduct. Due to the repeated *darshan* of the sages and the discussion of the sages, such a thought arose in the heart of those children that - "Have we ever seen such a sage in the past?"

Those children became engrossed in this thinking. And from the glory of that monotony, the children got the knowledge of *jaatismaran*. That is, they remembered their past life.

With the splendour of this *jaatismaran* knowledge, those children remembered the *Shraman dharma* that they had earlier followed. They understood the purity, beauty and excellence of *Shraman dharma*. Therefore, after thinking, both the children decided that - "because of the influence of attachment, the parents have definitely trapped us by telling a lie, this is a very sad thing." Why would they not understand this after gaining the knowledge of *jaatismaran*? Being misled by false propaganda, even if today they understand the tricks of their opponents through this introduction, this is quite natural.

Having taken such a decision, both the priest sons came down from the banyan tree. Filled with pure feelings, they bowed down at the feet of the holy sages. With pure heart, they saluted the

sages with devotion, and having attained renunciation they reached to their parents. Seeking permission of restraint, they talked religion in clear words with their priest father.

Son: "O father! We have seen clearly in this world that the human life is full of disease and troubles and it is impermanent. We have also seen that life is also not long. Therefore, we do not find happiness at home. For this reason, we ask you – should we practice silence i.e., restraint?"

Seeing the sons asking permission for restraint, the priest understood that - "The sons have attained the wisdom of sage."

Father: "O sons! Those who have knowledge of *Vedas* say that - "A soul without a son cannot attain the next world. Because, if there is no one to perform *Pind daan* etc., then salvation etc. is not achieved. Therefore, you become the blessed sages who live in the forest after knowing the *Vedas*, providing food to the *Brahmins*, having established sons in the house, enjoying pleasures with women, and observing the vow of ascetics."

In this way the priest tried to move his sons, but now it was not like that the sons would simply accept this.

Son: "O father! Even the *Vedas* that we read are not a form of refuge. Because despite studying the *Vedas*, one cannot achieve excellence in life and the desire for salvation is also futile.

Providing food to Brahmins who practice violent and evil ways and indulge in animal slaughter etc. is not a means of swimming across this birth, but is the cause of hell. Feeding Brahmins with this purpose take some of them to a very violent hell filled with darkness. However, the born son cannot take shelter of his father who is in hell etc. Therefore, the followers of the *Vedas* have also said that 'If one attains heaven only through a son, then it should be said that charity-religion has cheated the world. This is because this makes charity meaningless.' If one attains heaven only through a son, then Duli, Godha and Tamrachud are those who have multiple sons. Therefore, they will get heaven first and people will go to heaven after him. Sexual pleasures, while giving pleasure for a moment, give pain for a long time. Sexual pleasures give a lot of sorrow and very little happiness.

Sexual pleasure is a great enemy that hinders one from getting free from the world and attaining salvation and is like a mine of disaster. Because the soul, which is wandering here and there in search of sensual pleasures, due to its desires not being satisfied, is burning with the fire of all kinds of worries day and night for its own satisfaction, and is attached to the work of its relatives, and roaming around through various means in search of wealth, reaches to old age and death. Still, this wealth and this gold - this form is not of mine; house, wealth etc. are also useless for me. In this way, a man who is attached with sensual pleasures and talks a lot in vain goes day and night to a state of future. Being negligent in doing religious work for this reason, how can this be justified?"

In this way both of them broke down in detail every argument of their father. Therefore, the priest tries to tempt his sons with wealth.

Father: "Oh sons! Along with women, there is a lot of wealth available for you and you also have many relatives like father, uncle etc. The qualities of words and work are also very good

for you. However, whatever penance people do for wealth, everything is free for you right here in the house.

Son: “Oh father! In the right to carry the *Dharmadhura* which is carried by men who are considered virtuous and well versed, you talk about money, family and sexual qualities, which are out of place because these things are of no value in front of religion. For this reason, despite having a lot of wealth, many relatives and excessive sexual qualities, we will become a *Shramana* who possesses a set of qualities like forgiveness and wanders around as a beggar without any commitment”.

In this way, even with wealth, both of them did not fall prey to greed. Therefore, the priest tried to deny the existence of the soul.

Father: “Oh sons! for the sake of the soul you are ready to practice the religion, that soul does not exist at all; Because - just as fire is generated in the wood of *arani*, *ghee* in milk and oil in sesame seeds despite being non-existent, in the same way the soul is generated in the body despite not being present and is destroyed like the water of a cloud. Therefore, the effort you have started by accepting the existence of the soul is completely futile”.

Son: “Oh father! The soul is not absorbed by the senses, that is why you say that there is no soul; but it's not like that. Because the soul lacks such forms which can be grasped through the senses. Due to the lack of form and abstract feeling, the soul cannot be received by the senses, but there is nothing like that there is no soul. Despite being an abstract feeling, the soul is eternal. This is because the substance which is intangible is definitely eternal. For example, the sky is eternal because being liquid it is abstract; similarly, the soul is also abstract yet it is eternal.

Due to the bondage of falsehood etc. present in the soul, there can definitely be a relation of the *karma* with the soul. Just as there can be a relation between the intangible sky and the tangible cloud etc., in the same way there can be no disagreement in relation between the intangible soul and the tangible *karmas*. Even though, the infinite wise describe the bond of *karma* with the soul as the enhancer of the world. For this reason, due to the power of attachment, we couldn't go out. Not knowing the *dharma* like *Samyaktarshan* etc., we have committed the sinful act earlier; we will not commit the same sin again. Then the second thing is also that - in such a world surrounded by suffering and everything else, we cannot attain *Rati* in our family life by the glory of such trivial things. Therefore, just as a deer covered from close range and killed by a hunter with his *Amoghpraharan* cannot attain *Rati*, the same is our condition in this family life. For this reason, oh father! There is nothing that we can enjoy in this family life”.

In the same way, the sons praised the soul and told that the oppressed people cannot attain happiness in their family through trivial things.

Father: “O sons! Who has been killed by people like hunters? What thing like *Vagura* has changed the world? And what is that thing like *Amoghpraharan*, by which people are being subjected to cruel attacks? Tell me this, so that I too become ready to worry like you and do not get *Rati* in family life like you”.

Sons - “Oh father! This world has been killed by the hunter in the form of death. Because this world is transformed by *Vagura* in the form of old age. That old age is a distraction in making it worthy of the blow of death and it is like the nights that go on continuously without things worthy of being compared to the *Amoghpraharan*. In this period, it is inevitable that the world will be hit by the fall of *Praharan*, hence this *Praharan* is infallible, yet as the night and day pass, it does not come again. For this reason, the person who commits unrighteousness in the form of family life becomes fruitless as the days and nights go by. And as people go to the world observing the religion like day-night fast, they become successful. That's why oh father! We will leave our homes and accept initiation”.

Because family life is the cause of unrighteousness and without initiation there is no complete *dharma*, hence giving up family life and accepting religion in the form of initiation, this is the best in all ways.

The priests were inspired by such answers of their sons.

Father: “O sons! Both of us, following the religion of *Samyaktva* and *Deshavirati*, will live together in one place and after getting suitable opportunities, we will accept initiation and move around in the order of Maas-Kalpadi, accepting alms.”

Sons: “O father, the soul that has friendship with death, either the soul that has the strength to escape from death or the soul that knows that it is not going to die, the same soul thinks that this work will be done the next day. But we do not have friendship with death, we do not have the strength to run away from death and we also know that death is certain. Therefore, this work cannot be left for the next day. For this reason, oh father! let us accept this religion today itself, so that by accepting it we will not have to experience birth and death again and there is no beautiful thing in this world which we have not achieved. This is because this creature has received all the things of this world endlessly. For this reason, the desire that we have to follow the rituals of *Dharma* after giving up the attachment to relatives is worthy. Now it is not worth accepting *Samyagdarshan* (right perception) etc. and living in a family life”.

In this way, after hearing the words of renunciation flowing from the mouth of his sons, their father Bhrgu Purohit also took refuge in renunciation. He too immediately desired to take up the fast and told his wife Yasha about this. the conversation that took place between the husband and wife is also worth knowing.

Husband: “Hey Vasishti! I no longer live in a house worthy of renouncing my sons and at this time, I am going to take the fast. The tree attains *Samadhi* from its branches and it is from the cut branches that people recognize the same tree as *Sthanu*. In this way, these sons are my beauty and are the cause of *Samadhi* for me. Therefore, there is no way I can live in the house abandoned by them.

Yet in this world, like a bird without wings becomes a part of sorrow, just like a king without a slave in the desert becomes part of sorrow, and just like a merchant whose wealth like gold etc. has been destroyed due to shipwreck becomes part of sorrow and attains sadness. In the same way, I too, having renounced my sons, will be the one who will be sad and attains sadness in this world, that is, while observing a fast my children will accept abstinence, even if I stay

at home, it does not suit me and I am not at peace with it. Therefore, it is right for me to accept initiation”.

Wife: “Oh my lord! The beautiful form etc. qualities of lust are present in our own home and due to extreme greed for all the lustful qualities, the good types of sweet etc. pleasures that enjoy the prime position are also present in abundance in our own home. For this reason, even after the departure of our sons, we cannot feel any sorrow in living in this house. Therefore, we should enjoy the existing lustful qualities a lot and after that i.e., in old age, we will follow the main path i.e., the path of liberation in the form of initiation”.

Husband: “O Bhagvati! I have enjoyed the pleasures. But you should think that this age of ours would remain in the work of those pleasures and the age is still capable of doing the desired work and you should also not believe that I have become ready to accept this initiation in order to get beautiful pleasures in future too. Because – I do not give up the pleasures for the sake of living an unrestrained life, but I will practice the accepted sage's behaviour by maintaining equanimity in the feelings of gain and loss, happiness and sorrow, life and death etc.”

Wife: “Oh my lord! Just like an old swan, who is suffering in the flow of the river and is unable to move ahead even after starting a journey against the flow, later starts running in the favourable direction of the flow, i.e., in the direction of the flow, similarly you too, after accepting the fast and being unable to bear the burden of the fast, will remember your relatives and friends because begging and wandering etc. are forms of sorrow”.

Husband: “O Bhagvati! Just like a snake, after shedding the skin born from its body roams nonchalantly in all four directions, in the same way, along with these children who were born from my body and gave up the pleasures, why can't I follow them by accepting initiation? And alone, helpless, what do I have to do with this family life? And just as the strong kills the weak, in the same way the fish of *Rohit* caste live by piercing the net. In the same way, whose nature is carrying the lifted load like the men who carry the axle, like such brave men who have become great by fasting and austerity etc. and giving up the qualities of lust such as appearance and taste etc., and follow the path of initiation, I will also observe the fast like those brave men”.

Wife: “About the sky, the crows violate the place and the swans break through the long chains and go in all directions. In such a way that my sons and my husband can attain the simile of a long net, and by abandoning the objects related to me, in the path of restraint without any kind of coating like the sky, they keep following that place of restraint; so why should I not follow them when I am alone? Therefore, like my sons and husband, I too will give up the qualities of lust which are like a trap of the soul and will walk on the path of restraint without any fault of birth”.

In this way, after getting *darshan* of such sages who were the only travellers of the only path of salvation, both the priest sons acquired the knowledge of *jaatismaran* (birth remembrance) and understood the unique merit of *Bhagwati initiation*. A feeling of renunciation appeared. It was decided to take initiation. When they told this decision to their father Bhrigu Purohit, he tried to stop them from taking initiation in the name of *Vedas*, by luring them with money and also by telling them that there is no soul. After getting inspiration from the glory of this debate,

the priest himself got ready to take initiation, and the priest's wife talked with her husband for stopping him. After attaining enlightenment, she also got ready to take initiation.

In this way, the priest, the priest's wife and both the priest's sons moved with joy on the path of restraint which the Supreme Vitrag Shri Arihant Dev had actively preached to the noble beings by living his life in a unique way.

Now it happened that all four of them took initiation, hence, king 'Ishukar', being greedy got ready to take away the abundant and good wealth, grains etc. that had been abandoned by the priest. Due to which a heart-felt conversation took place between the king and the queen.

Queen: "Oh King! In this world, a man who eats vomit does not deserve praise from wise men. So what is this that you have started? Because you too are taking similar action! Don't you know that all this wealth has been sacrificed by the priest and thus accepting it is like eating vomited food? And if you know this, then why should it not be said that you are going to eat vomited food? I am saying that it can definitely be said and that is why I am saying that you wish to accept the wealth abandoned by a Brahmin, for this reason you are like one who has eaten vomited food, there is no doubt in this. Still, it is not right for you to do so in any way. Still, you believe that by accepting this money my wish will be fulfilled and I will be well protected with this money. So, this assumption of yours is also meaningless. Because, even if the whole world comes under your control or all this wealth also comes under your control, still the whole world and all the wealth are not capable of fulfilling your wish, because desire is the only thing which has no end. However, this entire world and all this wealth are not able to protect you, because it does not have the ability to avoid problems like birth and death etc. This is why wasting your life on such a thing is in no way worthy of someone like you".

"You must remember that whenever you will give up these delectable sexual qualities and you will attain death then only religion will be your refuge, because without this, nothing else in this world or at the time of death is a refuge. O king! The incident of this priest's sacrifice definitely reminds us that without religion there is no refuge in this world".

"For this reason, just as a bird cannot find happiness in a cage full of sorrow, in the same way, it is not possible for me to find *Rati* in such a cage of existence which is troubled by aging and death etc. For this reason, by destroying the wealth of joy and affection, by renouncing attachment to the gold etc., by adopting whatever good state is there to make all the beneficial rituals free from illusion, by eliminating the desires for objects etc. and those things which pollute the soul, and leaving aside the vices like beginning and attachment, I will behave only in a virtuous manner".

"King! Truly, the majesty of the stupidity of attachment is amazing. Due to the foolishness of this attachment, other irrational souls have become under the control of attachment and hatred, just as the unconscious and stupid creatures like us are burning in the wildfire in the forest, the whole world i.e., all the creatures of the world are burning under the influence of the fire of attachment and hatred. Can't understand like this. Truly, O king! **The soul which is not irrational and full of attachment, that soul's condition is very good**, and because of such a good condition, by enjoying the pleasures of *karma* and then renouncing them, getting happiness by worshiping such good rituals they become free-spirited wanderers like the wind

and move around as per their wish like birds. Still oh king! The luxury of attachment is cruel. For this reason, O Arya! These words etc. subjects that come into our hands and we try to protect them through many means, yet they go away due to being unstable as per their nature. When, under the luxury of cruel attachment, we remain attached to such perishable things that we do not even tremble with them. For this reason, O king! By giving up such cruel attachments and pleasures, just as the priests etc. saw the fickleness of these subjects and gave up these subjects, in the same way we will give up fickle subjects like words etc. and we will walk on the path of restraint”.

“Still, oh king! You think with such a belief that even unstable work is for the sake of happiness, so why should it be sacrificed? - So, this is also not eligible. Because even imagining happiness in this is an illusion. That's why we will give up all the reasons for company like money, food etc. and will wander around without any commitment, because **association is the cause of sorrow and disassociation is the cause of eternal happiness**. Similarly, we can also see examples in this world such as, we see a bird with flesh getting hurt by other birds and when the same bird becomes fleshless, no one hurts it. We see that also.”

“Still oh king! Knowing that words and subjects like a vulture full of meat expand the world, you should proceed very carefully. Like a snake frightened by the sight of *Garuda*, you should remain diligently engaged in good actions in such a way that no noise is made in front of *Garuda*, so that you are not easily hampered by subjects like *Garuda*. Not only this, O king! Just as an elephant breaks the rope of bondage and goes to its place called *Vindyatavi*, break the bonds and reach the place of liberation for the pure soul.”

“O Maharaja Ishukar! This beneficial thing that I have told you, I did not say this from my mind, but I have heard this beneficial thing from sages.”

By such unique teachings of Arya Rajaramani, King Ishukar also attained enlightenment like the priest and after renouncing the vast kingdom and the useless lusts, becoming free from subjects, becoming kingdom-less for the same purpose, becoming free from restriction of anyone and also from unconsciousness above anything, by knowing *Samyagdharma* in the form of *Shrutcharitra*, by renouncing the noble qualities of lust and by adopting severe penance as per the advice of Shri Jineshwar Devs whose valour is difficult to conquer the enemies of karma, that king and queen accepted *Pravajya*.

In this way, those six virtuous souls who were devoted to religion attained salvation, the end of all sorrow and the isolated infinite happiness.

Priest Bhrigu and his wife Yasha had created the situation by choosing to live in a village devoid of religious material so as to avoid being in the company of sages even by mistake. They had put a terrible stigma on the heads of the holy sages and frightened their sons even with the mere sight of a sage. Under these circumstances, if they had not been a virtuous soul, could they have attained *Dharma*? By disturbing dharma in such a way, even the parents are as fearful as *Pramad* (insanity).

Still, they were so good that in the end they proved themselves on the right path. But today, what will be the condition of those who, out of selfishness or hatred of religion, defame the true saints in many ways and are troubling them? True parents are those who involve their

children in religion and even if they are unable to involve them in religion, they should not hinder their children in attaining religion and following it. Such parents are not considered fearful in religion.

Parents should try to bring their children on the right path. If the child is stubborn, wayward and irreligious, then the parents are not to blame for this, it is not so. If parents make every effort to bring their children on the right path, yet due to their misfortune the child follows the wrong path, then the parents cannot be blamed. Still, not guiding the child on the right path is also a fault and a stigma for the parents. In the same way, the involvement of wife, son etc. like parents is also unrighteous, hence it is a form of fear and it is not unreasonable for a soul seeking welfare to leave such places of fear. Therefore, the one who wants to practice religion should acquire strength in the same manner as he should acquire wealth. Before donating the religion, it is necessary for the donor of the religion to test the capability of the people who have come to accept the religion. After accepting religion, the ability to remain firm on the path of religion is also necessary. Therefore, to get the right to religion, it is necessary to get such capability, this is an undoubted thing.

11. Instinct of solution

The seventh defect among the thirteen defects that tarnish the good act is 'Avidhi'. The one who practices religion, has no responsibility to know the law of religion, does not try to acquire knowledge of the law(vidhi) of that religion, is not upset about the illegalities(avidhi) happening in religion, and does not have the slightest respect for the law of religion, is he worth religion? One needs the attitude to follow the religion as per the law (method). What thing in this world is without law and is there in the quantity that should be there? To cook pulses, rice, roti, vegetables etc. one has to follow the method or not? If grains are cooked without water, they will burn. In the same way, if there is any other irregularity then the grains become unfit to eat, the food gets spoiled and the hard work goes waste. What if instead of keeping it in a vessel, it is kept in the stove? Where it should be kept, how it should be kept, how it should be picked up, when it should be picked up, there is also a method in that. Should wheat be put in water to make bread? No, then everything in the world also requires law. The knowledgeable people say that - 'One should try to perform religious rituals as per the vidhi'. Today, a large part of those who perform religious rituals are not even aware of the proper procedure for all the rituals that they perform. Many people say that they perform religious rituals, but do not know the method. Even today, many people actually don't want to do religion but they want to get satisfaction that they have done religion.

What does Avidhi mean? The scripture says that – ***Vidhishcha Shashtraonkt Maryadaya Pravartanam, Tadbhavovidhih***. To enforce something as per the rules mentioned in the scriptures is *vidhi* (method) and its absence is *avidhi* (without method). Not doing an action as prescribed by the scriptures, but doing it in a suitable manner in a hurry, is *avidhi*. Despite being concerned about the object, if one follows *avidhi* without the attachment to the *vidhi* and the fear of *avidhi*, then he cannot help but die. It is one thing for *avidhi* to happen and 'doing *avidhi* ' is a different thing. If someone ignores the law (vidhi) despite knowing the law, if someone tells him the law, he will say - Very good, it can be done like this also and if he establishes the law in this way, then he will be killed. Even after knowing the *avidhi*, if there is interest in it, if the instinct of doing it according to the *vidhi* does not emerge, if there is no regret about *avidhi*, then even a good action will become like a weapon. The authors of the scriptures had a great desire to make the world righteous. Today's followers of *avidhi* would have more gratefulness than those virtuous men, that's why they would cherish *avidhi* without respecting *vidhi*. Those authors of scriptures, who do not follow the prohibitions given by the supreme sages and speak in the name of scriptures as per their wish, are also traitors to the scriptures.

Today, many people feel troubled by the refutation of Avidhi even though it is in accordance with the scriptures. This thought has settled in the hearts of many people that no matter what happens, what is the problem in doing good? The thing is that – if there is less law (*vidhi*) and a lot of lawlessness (*avidhi*), then there will be no respect for law and no fear of lawlessness (*avidhi*), this is a very terrible thing. Even if a good thing is accepted without qualification, it causes harm. What if there is a wedding at home, sweets are served, and at the same time the child has severe stomach pain? Serve others willingly, eat it yourself, but what if the child asks for it?

You might cry because he can't eat, but will you give?

Assembly: Will not give.

Why? Was the food bad?

Assembly: Will have to look at the stomach.

If you don't look at your stomach, will it cause harm? Similarly, knowledgeable people say that a thing is good, but the giver and the taker should also consider the limits of its transaction. If a good thing is done as per the advice of knowledgeable people, then it is done immediately and if it is done in the wrong way, then what will be the result?

Today, neglect of law has created such a situation that - let it be said - 'it doesn't happen like this.' So many people will say that - 'this will happen'. He is coming. This condition is a harmful factor. Even if you do something against law or it happens, do not lose your love for the law. If the desire of the law goes away and disregard comes, then even if the action is good, its result will not remain unchanged. Even after knowing that '*Avidhi* is a defect', do not deliberately associate with this defect. Even if '*Avidhi* couldn't be left, don't say, 'This is how it goes'. Do not believe or say that - 'If the action is good, then even if it is done through any '*Avidhi*, it does not remain without getting its benefit.' Which action is good and which method is bad?

Why do you like the action and not like the method? Today, the concern about the need for law (*vidhi*) and discouraging illegality (*avidhi*) is decreasing. Some people in this guise are also trying to strengthen the illegalities in such a way that respect for the law is destroyed. It is not that '*Avidhi* should not happen, but there should be respect for '*Vidhi*, taste for '*Vidhi* and distaste for '*Avidhi*.

Assembly: - We understand the point, but cannot stop sitting with people who nurture '*Avidhi*.

Even if you don't miss sitting together, tell the truth without flattery that - 'You should not strengthen '*avidhi*, but we should introduce the '*vidhi* (law).' If we give importance only to the goodness of the action, then the importance of the '*vidhi* itself will be lost and the idea that the '*vidhi* is also necessary will also be lost.

Assembly: Why does the fight continue?

Just as the battle between soul and karma has started, similarly the battle between religion and unrighteousness has also started. This fight will continue. Decades ago there was a different kind of fight, even today there is a separate fight between '*Dharma* and '*Adharma* - there is no difference in this. These people, who understand the situation of governance, ask - 'Why do you fight?' - Don't ask like that. Ha! You must tell the one who fights wrongly - why do you fight falsely? But today people will say - 'Can there be a war without any fault? If you think about it, you will understand that - 'Fight can happen even due to the fault of one person.' If the tenant starts abusing, the owner will have to fight, what is the fault in this? If someone tries to resolve this issue and says, 'Brother, don't fight', then the owner of the house will have to say - 'go away, do you know what the fight is about?' In the same way, here also, if people come here who do not know the complete reality and are negligent in knowing the reality, then they also have to be removed away. Our ancestors have been fighting against '*Adharma*. The battles

between *Dharma* and *Adharma* continue in this book. This is the majesty of the battle itself that - till date the path has not been corrupted. You may feel that some people fight wrongly. So go and tell them - 'Why do you fight?' But do not ask for stopping the fight for the abolition of the wrong path and the establishment of the right path. Asking one not to do so even on opportunity is also not wise.

Assembly: You are mindless; will he say such a thing?

This is not a matter of mindless, but of the people who are called scholars. Even if a mindless person is simple, if he comes and things are explained, he will understand quickly, but an intelligent person will understand nothing and turn away those who came to explain. The fight to save the ethics, customs and principles of the scriptures has been going on and continues, so that the soul desiring the truth does not get lost in thinking after reading or listening to one-sided statements and this means of swimming does not get contaminated. Unless there is true affection towards it, what would have happened if it had not been handled - this will not happen, till then it is difficult to understand these true things in the way they should be understood.

It is not true that those who achieve governance are not solution minded. There are definitely people with a solution minded instinct, but they are not one who leave the principle and come up with the solution.

Someone may make a mistake, it can happen. But instead of understanding a mistake in the form of a mistake and correcting it, a false thing is said to prove it true, then one should not go without speaking against it.

An incident took place between two Acharya-Bhagwants – Shri Aryasuhastiji Maharaj and Shri Aryamahagiriji Maharaj. Shri Aryasuhastiji Maharaj made a mistake once. For this Shri Arya Mahagiriji Maharaj scolded him. Answering that, Shri Aryasuhastiji Maharaj followed illusion. Arya Mahagiriji Maharaj got angry due to this and said - '*Shantam Papam!* Now our relationship will not last. It is right to live with a saint of good conduct. But it is not right to live with someone other than a person having good conduct. 'Having said this, Shri Aryasuhastiji Maharaj asked for forgiveness for his crime. When this great man accepted his mistake and apologized, Shri Arya Mahagiriji Maharaj put an end to this matter. Had he not accepted his mistake, this matter would not have ended like this.

Thus, it is not like that the earlier Acharya Maharajas were not solution minded. But they say that the solution cannot be achieved in this way by separating the principles, or by eliminating the *Aagasiddha* attitude. Why is it important to fight for principles in governance? So that the dignity of governance remains intact. The point is that there should not be any other instinct in it. It doesn't take long to deviate from the path when the second instinct comes. If the curiosity is alive, there is no pride, and there is a true instinct of correcting the mistakes, then the person is saved from the wrong path, but many people today do not have any right means to prove their lies as truth, hence they disturb the knowledgeable people even by writing the absurd things. So, learn to understand.

It is ignorant to say that those who have received Shri Jain Darshan do not have the instinct of solution or did not have it. There is definitely a solution-oriented instinct and it was there, but there was no impatience for principle and it should not be there even today. If there was no

solution-oriented instinct, then would Goshthamahil had to do the hard work to stay on the path and to understand the truth? That's when he didn't agree and went crazy, he was thrown out, but before that?

Shri Aryarakshitsuriji Maharaj had a disciple named Goshthamahil. A great scholar, he was capable enough to win over even the great scholars in the debate, but since he did not have a certain qualification, Shri Aryarakshitsuriji Maharaj installed a sage named Shri Durbalikapushp on his post.

At this time, that Surivar, while giving good advice to the new Surivar named Shri Durbalikapushp, has said that - "After attaining the post of Suri, do not take even the slightest pride. Just as I have behaved with equanimity towards Goshthamahil and Falgurakshit, similarly you should also behave with equanimity. You should behave with respect. In education, if you ignore at any point and insist on some point, then even if you are a Suri, your orderliness will not last. If you tolerate the transgression of one sage with love, then the other will follow him, and therefore, it will not be possible to teach. The Suri who teaches in the right way the good disciples like a horse of good caste and others like a wicked horse, he becomes a humble Suri". Such good teachings have been given.

The real thing is that Shri Aryarakshit Suriji Maharaj considered Shri Durbalikapushp worthy of being appointed to his post, whereas due to the feeling of kinship, it was the wish of the sages that Goshthamahil and Falgurakshit should get this post. Knowing this, Shri Aryarakshitsuri Maharaj demonstrated the pitcher to maintain the unity of his group. Shri Falgurakshit was made like an oil pot, Goshthamahil was likened to a ghee pot and Shri Durbalikapushp is like a pot of *val*. Saying this, Shri Aryarakshitsuriji Maharaja installed Shri Durbalikapushp on his post. At this time Goshthamahil was not present there. He was sent by Acharya Maharaj to conquer a *vadi*. Still, he himself must be knowing the qualifications of his disciple. Due to Sri Durbalikapushp being eligible, he was installed on his post, but said that – “Like I have behaved Goshthamahil and Phalgurakshit with equal mind, you too will have to behave in the same way”. Is not this an instinct of solution?

Now Goshthamahil gets angry after knowing the story of giving this post. He has been free from jealousy. When he comes to *Upashraya*, all the saints stand up, bow to him and say - 'Why don't you stay here?' But Goshthamahil does not stay there for the sake of honour, he lives outside and while making exception to the Guru, he keeps trying to make the saints rebel; but he cannot succeed in making the saints rebel. Out of pride, he does not even listen to the Guru's explanation.

By once delving into the reality related to *karma* and *pachchakhan*, Goshthamahil speaks against the principle. Guru makes to say the *Satyapaksha* (true side), but Goshthamahil does not agree, hence he (Guru) calls him (Goshthamahil) directly and explains tactfully. Despite Acharya Maharaj's tactful explanation, when Goshthamahil did not agree, then other Gachchh's learned men told him the truth tactfully, but Goshthamahil, due to pride and arrogance, has forgotten such senses and has become such a blind person that he also told all the learned men that - 'You all are idiots, what do you know? I am the only one who knows in the same way in which the *Jin Bhagwants* have propounded.

When Goshthamahil, intoxicated with pride, does not obey anyone, then the *Sangha* devotees perform *Kayotsarga* to invoke the deity. The deities come and go to Mahavideh and ask the Lord and say - 'Shri Jineshwardev has said that this Goshthamahil is the seventh *Nihnav*.' Still, Gosthamahil did not give up his agitation, then the *Sangha* expelled him from the twelve *Sambhongas*.

After doing all this, still the mind did not agree, then what should someone else do? If you think about this incident then you will understand that the saints who have attained governance have how much solution-oriented instinct. What do the teachings of Acharya Maharaj, the behaviour of the Saints, the efforts of the new Acharya Shri Durbalikapush, the hard work of the Bahushrutas of other Gachchhs, the hard work of the Sangh, all indicate? It is not that in those times there was no instinct of solution, but the contrary statement about the principle was not followed as the solution. Several attempts have been made to improve such people, when they did not improve even after making suitable efforts for solution and continued to criticize the principles, then this was not tolerated.

Vidhi means behaviour according to the rules and regulations. Violating the limits of scriptures, this is the *Avidhi*. For oneself, this is foundational scripture. There is not even a single great man present in this area who can do without it. There was a period in this field in which there were such great men who could survive without the support of scriptures, with the help of the power gained through knowledge. Such great men did not believe in the scriptures, it is not so, they certainly believed in the scriptures, but such a power was born in them, due to which they themselves could do even what the scriptures did not permit for the common people, even if it seemed appropriate. Examples of such incidents are not taken from today's people. This situation has mostly stopped since Shri Aryarakshitsurishwarji Shri Maharaj.

Who has the right to behave independently of the scriptures? To six men – Kevalgyani, Manahparyavgyani, Avadhigyani, Chaudahpurvadhar, Dashapurvadhar and Navapurvadhar – these six *Agamas* are called practical. These six great men have behaved contrary to the general instructions of the scriptures, even if such an incident occurs, neither can they be criticized nor should such actions be used as an example to behave contrary to the instructions of the scriptures. Those great men had such power that they lived like this. Today that power is not there. Therefore, in order to confirm the things contrary to the law, people follow the path that exemplifies the attitudes of great men and guides others as well.

If it is not so, then on the basis of which scripture Shri Sthulibhadraji stayed at the prostitute's house during Chaturmas? On the basis of which scripture did the Guru order Shri Sthulibhadraji to spend Chaturmas at a prostitute's house? Can anyone command like this today? In the scriptures, the place of women, pandaka and animals is prohibited, and this is the place of a prostitute! Dinner is prohibited in the scriptures and their taking food before going to bed! Going ahead, the order of decorum in food too, when he had food of six tastes! Stay in Chitrashala! Even dancing, singing and dancing are not forbidden! Solitude with a prostitute! How is all this possible?

Shri Sthulibhadraji was not an *Aagam* practitioner, but his Gurudev was an *Aagam* practitioner. He gave order, what was the reason for that? What if someone follows him today? The same Guru convinced the lion's cave dweller sage, right? Why not the one who practiced self-control

by staying in the lion's cave for four months? The Guru could see the merit. He could know the result. By the power of knowledge, he had become a great sage. It cannot be possible to discuss the behaviour of such a distinguished knowledgeable person and to imitate him.

Whatever may have been done, but if one hears that the person doing or saying it was a person of good will, then one should remain silent. Let it be said that this is not the general order of the scriptures, but those who enforce such behaviour are highly knowledgeable people, hence they must have done whatever they felt was appropriate. We don't have this power, so we have to obey their orders.

Those great men could say many things with the power of knowledge. Must be written in the scriptures? No, the power to know arose from knowledge. 'Why did he do it?' this question has no place in what he did. He knows theirs. He did what he felt was right. Where law (*Vidhi*) is concerned, examples outside the law should not be taken. Citing examples outside the law to contradict the law is foolishness. For us, command is proof. In this way, one who practices *Aagam* is beyond the example. You can take examples from great men to confirm what is prescribed, but not to confirm what is not prescribed. It has been said in the scriptures that if you get confirmation of it then you can say it. There is no point in criticizing the law by taking examples of such actions of the practitioners of *Aagam* which are based on their own special qualities and which are contrary to the law. Today, in the name of many actions of great men, the limits of principles are being criticized; it is worth becoming aware of this.

12. P. Shri Haribhadra Surishwar

This great man was not only born in the Jain clan, but came from *Paramat*.

Even before attaining this rule, he was a capable scholar. He was expert in fourteen knowledges. He was a capable *Vedanti*. Before coming here, Haribhadra Purohit had authentic pride along with false sentiments. Where erudition is not artificial, pride is often not inauthentic. Even if erudition is artificial, pride is also beneficial for such souls. Due to his pride, Haribhadra priest has vowed that - 'I will become the disciple of anyone whose words I cannot understand.' He did not take this pledge publicly. No one even knows that pledge. That pledge has drawn him into this rule. When should such a pledge be taken? How much faith should one have in erudition, then such a pledge should be taken? Today there are such people who write the truth as false even without knowing it. Ask him - 'Brother! Please tell me why it is false? Then he will say – 'I told a lie. Now if you want to prove that they are true, then prove them!' He says something false, but when it comes to proving why it is false, he would remain silent. Its name is not erudition. Now he has taken this pledge – 'If I don't understand anyone's words, I will accept his discipleship.'

Without extraordinary erudition it is not possible to make such a pledge in a real way.

He alone knew this promise, yet how he followed it is also worth knowing. Once upon a time, priest Haribhadra was passing near Sadhviji's *upashraya* at night. What does *upashraya* mean? It is a house built by *Shravakas* to perform religious activities. Due to the presence of more *Saints* and *sadhvis* (monks and nuns) in that place, they are also recognized as the *upashraya* of *Saints* and *sadhvis*. In fact, Upashrayas are the special places created by devotees to perform their religious activities happily and in group. How much religious work do devotees perform in *upashrayas* today? The condition of many places is such that the dust of the *upashrayas* is cleared only when the *Saints* and *sadhvis* are about to come. Why? If one does not perform even so much religious activities as he can and still follow dry beliefs, this wandering is also a reason for them. Second thing. Where there are *Saints* and *sadhvis*, what religious activities should be performed there?

Assembly: Only the act of *Ratnatrai* should be performed.

Such a thing which harms *Ratnatrai* or the path of salvation should not happen in *Upashrayas*. Where sages and saints are present, the situation should be such that - one should be engrossed in the worship of philosophy, some should be engrossed in the worship of knowledge, and some should be engrossed in the worship of character. In places like *Upashraya*, there should be no excess of carelessness or curiosity. It is not appropriate to sleep or be curious in the shelters. There are descriptions of the families of Acharyas and monks at many places in the scriptures. If you read that, you will understand how the *Saints* and *sadhvis* live in the *Upashrayas*. To the person reading that description, it would seem natural that nothing should be worshiped there contrary to the worship of *Ratnatrai*.

Haribhadra Purohit, who was passing near the Upashray, saw a *Sadhvi* named 'Yakini' doing self-study in the Upashray. At that time, the reading of the saga of the first stanza '*Chakkidugam Haripangam*' is going on. In this saga, there is a description of the Purvapara order of Chakravarti and Vasudeva.

Haribhadra Purohit listened to the saga containing the verse 'Chakkidugam Haripangam'. He thought a lot, but could not understand the meaning. When he didn't understand the meaning of the story, even if Haribhadra Purohit had left from there, there would have been no one to ask or catch him; but no, he remained standing. He had to keep his pledge. What would you have done if you were in that place?

Assembly: Would have gone.

Today, there are such people who say that even if they have accepted the rules in the meeting, 'nobody sees it, right?' By thinking like this, they break the rules! Haribhadra Purohit immediately went to that Sadhviji and said, 'O Mother! Explain to me the meaning of the story you told; because I cannot understand its meaning. Haribhadra Purohit displays this feeling that you are the teacher and I am the disciple. An able scholar says with folded hands with humility. Is this an easy thing to say this? Look at their pride and look at their state of mind!

Sadhviji is also a philosopher. She understands the limits of governance for herself. For this reason does not violate her limits. She remembers her own rights. If Sadhviji had not remembered her rights and had not followed the dignity, would Shri Jainism and we have got capable scholars like Shri Haribhadra Surishwarji Maharaja? Sadhviji says that according to the dignity of Shri Jinshasan, it is not we who have the right to explain the meaning, but the Gurus. You go to our Guru who is currently blessing this city! Haribhadra priest also thinks, 'Her Guru is like my Guru, isn't he?' He is ready to go to the Guru. It cannot be said what would have been the result if Sadhviji had not sent Haribhadra Purohit to the Guru and had herself explained the meaning of the story. Perhaps it would have been possible that Haribhadra Purohit would have accepted Sadhviji as his Guru for that period of time, but perhaps his soul would not have got the benefit that he got and Shri Jain Shasan might not have got such a virtuous man. The object is to see how following the limits is beneficial. Today most people will answer immediately. If such capable scholars are found and show such feelings as — you the Guru, and I the disciple, then would there be seriousness today? Would she have the wisdom to send him to the Guru or would there be a breach of dignity, but no, Sadhviji was a philosopher, hence she would not have missed the dignity of governance. She sends Haribhadra Purohit to the Guru to know the meaning of the saga.

Haribhadra priest comes to the Guru and tells his entire story. Guru looks at merit. No one knew of a man who was so devoted in keeping his pledge, yet who came with the spirit of a disciple to keep his promise, why not get maximum benefits from that man? Acharya Maharaj says that the meaning of this saga cannot be understood like this. It can be understood according to the dignity of our governance. Which limit? Acharya Maharaj said that he should accept initiation and practice Jain principles by doing penance as per the orders of *Aagam*. Jain scriptures are understood as soon as one recites the prayer with humility. Those who do not follow this, the mystery of the principles of Sri Jain philosophy is not understood. That's why oh gentleman! Don't be hasty, behave appropriately! That is, Acharya Maharaj told him to practice Jain principles along with accepting restraint, doing penance as per the orders and doing humble obeisance etc. Haribhadra Purohit agreed for that and accepted restraint.

In this way Haribhadra Purohit takes restraint. What effect does practicing the principles of Shri Jain philosophy have on his heart? He, once a staunch *Vedanti* and a staunch opponent of

Jain philosophy, after knowing the principles of Jain Shasan, says, “*Kaham Amharisa Jeeva, Dusamadosdusiya. Ha! Anaha Kaham Hunta, Jai Na Hunto Jinagamo ||1||*” Orphans tainted by the evils of bad times, how would creatures like us be if Shri Jinagam had not existed? That is, what would have happened to us? This feeling has been clearly expressed by this great man. When could he say this? He had got more *Aagams*, don't believe it like that! He got the same *Aagams* that we have got. The great man after knowing the *Aagams* said that what would have happened to us if Shri Jinagam had not been there?

The same exists even today. Still, if they are read with unqualified eyes and improperly, then those *Aagams* also have the opposite effect. This is visible in the present. If practiced under the guidance of a qualified Guru and in a proper manner, it is of immense benefit, we are also seeing this in the present. Shri Jinagam, this is a unique thing. What should one do if Sri Jinagam is not understood the way it should be understood, and as one practices it, one becomes unguided? If you don't pay attention, it won't take long for you to miss the path. In this time, **Shri Jinagam is the ultimate support to swim across the world.**

Shri Haribhadrashurishvarji Maharaja thus attained the *shasan*, understood the secret of the principle, and then became a capable scripture writer. Taking the name of such a great man is also auspicious. Still, that great man says that there are many blessings on my head too. This also proves that one who wants to be auspicious should be under the blessings. Those who are not under control of auspicious virtuous men or saviours, such wayward people are not auspicious, but they are inauspicious. Do you know how much subordination this great man had? Wherever you look, this great man has given himself the identity of '*Yakini Mahattarasunu*'. Why?

Assembly: There was a favour, wasn't it?

What? Neither did he preach, nor did he give philosophical knowledge, nor did he explain things and remove them from the world. Sadhviji is just a medium, isn't it? Still, he thinks that if she had not told me the saga and had not sent me to the Guru, then how would I have got such saviour material? Is this less gratitude? Isn't it the height of gratitude? Even in the scriptures, he has mentioned his name as '*Yakini Mahattarasunu*'. We do not have that much gratitude, that is why we are wandering in the world. Even after being such a capable scripture writer, giving himself the identity of '*Yakini Mahattarasunu*' is not a small thing. '*Laghuta Mein Prabhuta Vase*' is its name.

13. A model of devotion

If you all have true devotion towards Lord Shri Jineshwardev, then what should be the condition of Shri Jin temples? Where there is a settlement of thirty thousand Jains, many of whom are rich, how should be the temple of Shri Vitarag there? Jin temple means? A place for many souls to attain enlightenment, where many souls get that support and purify their knowledge. That place should be so beautiful and so attractive that the living beings of the world should easily come attracted and have *darshan* of the idol of Shri Vitarag Parmatma. How much generosity is required in the person who makes it? How much tenderness is required to increase his glory? No artisan should leave unhappy, but should leave happy. There is a rule to respect in the best way the person who fills Shri Jina idol. There is no deal with him. Where the idol is being made, *ghee* lamps are lit and the scent of aromatic liquids is fragrant. If the artisans make the idol of Shri Vitarag Parmatma with great enthusiasm using many types of such good methods, then what should it be like? The eyes of those who visit should experience coolness. **Shri Jin temple is like a ship for the living beings of the world to swim across the ocean of the world.** The amount of wealth that is spent on it is a great use of wealth. These things should be done with good intentions.

You know the Pethadasha minister, right? How did he build Shri Jin temple in Devagiri? Had there not been the quality of generosity and devotion, then Pethadasha would not have been able to build Jin temple in Devagiri. There was a kingdom of Brahmins in Devagiri. If anyone wanted to build Jin Chaitya there, the Brahmins would forcefully stop them. Pethadasha came to know this reality.

Knowing this reality, Pethadasha minister thought that this city is like Indrapuri, but it is covered with darkness in the form of falsehood. If Shri Jin chaitya is built in such a city, then it will be like lighting a lamp in the darkness of *Amavasya*, or as if there is a well of nectar in the salt sea. If this happens, in any way if I can build Shri Jinchaitya in the city then it will be of great benefit to me and the living beings of the world and the influence of Shri Jinashasan will be better.

I thought that I should make Shri Jinchaitya, but when should it be made? The king of Devagiri would not agree to this no matter how much wealth I offer to him. The people are totally against. Pethadasha decided to befriend the king's minister named Hemadri. Without doing this, the work will not be done.

How to make friendship with Hemadri? I should put the burden of such gratitude on him that my work can be accomplished. Thinking this, Pethadasha Minister - built a big charity house in Omkar Nagar. Shri Jinchaitya was built near the donation house, so that everyone can have food after having darshan of the statue of Shri Arihant Bhagwan. The food is so sweet and greasy that even the riches feel like eating it. The water is also so cool and fragrant. Betelnut in mouth after meal. Beautiful beds for sleeping and sitting. The foundation of Shri Jinadharma has to be established in Devagiri, hence this is the first plan. On whose name is the charity house? Not his own, but that of Hemadri Minister. A traveller who came there even once, enjoyed such excellent service that he did not forget Hemadri's charity shop and anyone he met could not help but praise it.

In this way the Pethadasha minister kept that charity for three years. How much selflessness will there be? How much devotion will there be? How much religious sentiments will there be? Do some counting and consider your condition! The bad tendencies like being called a philanthropist in giving donations, talking about a lot by giving little, or repeatedly talking about the donation given, etc. will go away from your heart. Actually, the work of religion cannot be done without qualities like generosity etc. One shouldn't care about fame but about religion. Here was only one wisdom – to increase the fame of the minister of a foreign state and to spread light in the form of equanimity by building a great lamp in the form of Shri Jinamandir in a city that was filled with darkness in the form of falsehood.

Gradually, the news of the charity spreads and reaches Hemadri's ears. Bards praise Hemadri with a free voice. After listening to this, Hemadri feels that 'Mine, and charity home?'

Hemadri minister is also so miser that he has given nothing except abuses to the beggars in his life. At first such a thought comes to him that - what so many people talk about must not be completely false, so I should get it investigated.

Thinking this, Hemadri sent one of his special men to Omkarpur to investigate. Coming from there the man says - 'O great minister!' If delicious and juicy food is available anywhere, it is in your charity home. Whoever comes to your charity home for food does not leave without being satisfied. The people working there are so intelligent that none of the people who come go away unhappy. Should I tell more truth? There are such excellent facilities that the visitor does not leave the place without praising you a lot. I have come to know that in three years you have spent a total of 1.25 crores. But I feel that because of this your fame has increased so much and your virtue has increased so much that because of this your fame will last for millions of generations.

As of now, Shri Jin Mandir will be built later but before that, 1.25 crore of Pethadasha has been spent. Is it worth spending or not? Traders cannot estimate the real cost of this expenditure. Those who are concerned about the accounts and quarrel with the artisans even while building a Jin Mandir, can they do this work?

These things are going to make the history of Shri Jin Mandir brighter. It is going to inspire many souls on the path of religion. Where is Shri Jin Mandir to be built? Where there is a single empire of falsehood. This is just a background of that.

Hemadri Minister is surprised to hear this reality from the mouth of the person sent by him. He gets excited. himself goes to Omkarpur Nagar to investigate. There all reality appears to be true. Then the officer is taken aside and asked. At first the officer says that this charity house belongs to Hemadri, but Hemadri identifies himself and says that this charity house is not mine. Therefore, tell us who the real owner is. Hemadri comes to know that this charity house is organized by Pethadasha Minister.

After knowing this, Hemadi minister, who is the poorest of the poor, thinks that blessed is the virtuous woman who has given birth to the gem in the form of Pethadasha. The woman who has a son with such supernatural qualities is truly something to be proud of. There are many people in the world who make their own name famous with the money of others. But one who makes others famous with one's own wealth is just a Pethadasha!

Hemadri minister understood that - Pethadasha minister must have some special intention in doing this and hence the minister thought - I should also make his work successful.

Thinking this, Hemadri minister went from Omkarpur to Mandavgarh. The Pethadasha minister had already received this news, hence he knows that the set occasion is approaching, hence Pethadasha minister welcomes Hemadri minister with joy, but doesn't express any wish to him.

After all, Hemadri Minister has to ask - Whatever be the reason for starting such a good charityhouse in my name, tell it with pleasure. It is not possible for me to repay the gratitude you have done to me. But please tell me some work worthy of me, which will make me happy.

When Hemadri minister insisted on telling the work, then Pethadasha minister said - Only if the work is accomplished without any delay, I will tell you that work.

What should Hemadri Minister say? He is so burdened with the gratitude that he is eager to do any work of Pethadasha minister, hence he tells Pethadasha – what more can I say? Whatever work you want me to do, tell me happily, because even if that work has to be done with money, I will do that work with money; if that work has to be done with force, I will do it with force; and if I have to do the same with my body, I will do it with my body!

Now Pethdashana saw that there was no hindrance in telling him. The work will definitely be done, that is why he said, – “When you say so, then I say that - I do not want to get any other work done from you, but there is one work and that is that I have to get Shri Jinchaitya built in your city of Devagiri, so give me a place big enough for this.

Hemadri minister felt that - there is no sacrifice of money, strength or body in this, yet this work is difficult because the arrogance of the Brahmins of Devagiri was not beyond his sight. On the other hand, how can I say no to Pethadasha? Therefore, Hemadri minister, burdened with the immense gratitude of Pethadasha, accepted the task.

Did you see the result of generosity? What if Pethadasha Minister had calculated hundreds, thousands, lakhs, or crores? But no, he believed that even if crores are spent on such a work, it is worthwhile.

After that, both the ministers came to Devagiri city with their families. After bringing Pethadasha to the beautiful and excellent palace, Hemadri minister said – Now you remain free from worry. I will request the king for Chaitya's land.

Hemadri Minister waits for a favourable opportunity. Once, the king became happy and asked Hemadri minister to ask for a boon. The minister saw that a beautiful opportunity has come. He said – “I have a brother, he wants to build a beautiful temple in this city, so please give him a huge space at his desired place”. The king also became engrossed in thoughts after hearing this demand. Because the king knows that the Brahmins will be displeased. Think- how strong will be the power of Brahmins there? The king says that even if this work would unpleasant to the Brahmins, I have to give you the land. Tell me who is that brother of yours? What is his name? And where does he live?

Hemadri minister also became happy and said – O Lord! He is the minister of Avanti country, his name is Pethadsha, and I have considered him as my religious brother. King Jaisingh of

Avanti country is just an image, the real king is Pethadasha. When he comes to greet you in the morning, it is appropriate for you to welcome him in a manner befitting the lord of Avanti.

Next day Pethadasha minister goes to the king. Not with empty hands, but in a plate filled with golden coins and with a coconut on its top, he takes it and presents it to the king. The king also gives proper respect to Pethadasha minister and asks about his wellness. The king takes only the coconut from the plate presented to him, returns the remaining gifts and honours him.

Afterwards, the king himself accompanies the Pethadasha minister to the city to give him the place of his choice. Pethadasha minister asks for land in the central part of the market. Even though it was unpleasant to the Brahmins, the king gives that land to him. Pethadasha minister also thinks that if the work has to be done well, then it is not worthy for the Brahmins to be sad; hence, he donates the gold coins, which he had brought to the king as a gift, to the people of the city. And organises a festival!!

Later, foundation was dug there. As soon as the foundation was dug, water as sweet as nectar came out of the earth. such water was not found in any reservoir. He is virtuous and his feelings are also good! When the Brahmins came to know about this, they approached the king with great jealousy and eagerness in the evening. There was no possibility of opposition in any other way; hence this reason was put forward. They requested the king – “O king! Sweet water has not been found at any place in this city till now, and due to your supreme destiny, today it has come out of the earth given for the Chaitya, so you should build a stepwell at that place because by building a stepwell, thirsty people of eighteen castes will drink its water and you will get immense virtue from it. You are virtuous. Give them another suitable land for Chaitya, but at this place you yourself should earn great virtue by digging a big well.

There is jealousy and ignorance in the heart due to the combination of falsehood; hence there is nothing new in making such a request. The king also said that – “I will come in the morning myself and drink the water and if the water is tasty then I will build a stepwell there”.

When this discussion took place with the Brahmins, one of the king's barbers was present there. He was also impressed by the generosity of Pethadasha minister. He quickly left the king and went to Pethadasha minister and told him everything that was discussed with the Brahmins.

Well, what do you want then? The same night Pethadasha minister gave his salt license to the gatekeeper to bring lumps of salt, and by putting them in water he made it salty overnight! Then he slept peacefully. Should it be devoid of generosity born out of intense feelings of worship? Don't be.

In the morning the king himself came, drank the water and as it seemed salty, he believed that the Brahmins had lied out of jealousy. And believing this, the king criticised the Brahmins and honoured Pethadasha minister.

Then, Pethadasha minister built a grand Jin Temple there. Luckily he also got the best architect to build Shri Jin Mandir. He was the fifth generation of the architects of Rudramaal built by Siddharaja. The pledge of making the best Chaitya had been running in that family for four generations. He roamed everywhere with the desire to fulfill that pledge.

The combination of a wealthy like Pethadasha and such an excellent artisan, then what would be lacking in the grandeur of Shri Jin Temple?

Even at the time of inauguration, the Pethadasha minister gave donations with open arms. Therefore, even his haters became like his friends. The virtue of charity has the power to make even your enemy say your qualities; and the fault of miserliness is that even the loved one will blame you.

14. A model of gratitude

Today the great quality of gratitude is being destroyed. Not only in worldly behaviour, but also in the world of religion, the quality of gratitude is being destroyed. Many people who have attained dharma due to the glory of its addition are also not afraid of telling lies at times. Vachakshekhar Srimadyashovijayji Maharaja says that - "*Samkitdaayak gurutano, Pachchuvayar Na Thayah Bhava Kodakode Kari, Karta Sarvaupaay.*"

The Guru who has given us *Samyaktva*, consider that the Guru has done a great favour to himself. There is no other favour like the gift of *Samyaktva*. Even after doing all the measures for crores of births, one cannot do any favour to the Guru who gives *Samyaktva*. Wise people say that today, the gratitude towards the one who imparts the virtues is not there in the hearts of many as it should be. Many of such souls are proud of their knowledge, wisdom and righteousness. Due to this, they are devoid of such a common yet extremely noble quality like gratitude.

Souls having the virtue of gratitude can in time bring back on the path even such gurus who have been corrupted from religion due to sinful deeds. It can also be said that this is one of the best occasions of reciprocating the Guru's kindness.

Do you know that in what condition and what kind of service did Shri Panthakji render to Shri Shelakji? Had Shri Panthakji not been there, Shri Shelakji would not have survived. As a result, these words came out from the mouth of Shri Shelakji – “Who is the other disciple like you in this world? Because O resolute man! Having found myself in such a painful condition, you have not abandoned me. Not only this, but by giving handholding support to me you have saved me from the dark well of this birth, so O resolute man! You are not my disciple, but you have donated dharma to me, hence you are my teacher. So salute to your character of saving yourself and others.

Shri Shelakji and Shri Panthakji were first king and minister and later they were initiated together, thus Shri Shelakji was the master of Shri Panthakji through worldly relations and was his guru in sainthood. Shri Shelakji was a king, was immersed in religion, had been initiated after attaining renunciation, was a scholar of eleven *Anga* and the Guru had given him the post of Acharya by handing over five hundred disciples, that is, he was the Guru of five hundred disciples and had ascended to the post of Shri Acharya.

Such a Shri Shelakji has become careless from the context. He has forgotten the ethics of character. As if he has become only *Pudgalanandi* (one who takes pleasure in material things), such a condition has been achieved. What a sorrowful rise of sin? Was his renunciation false? Did he not have knowledge? Or what?

In the incident of the grave rise of sins, it is difficult to say which state such souls would achieve who have become true recluses, have been initiated into the best of the best renunciations, have practiced the *Anga* as well, and have liberated the souls bound by number. Hence one who experiences the rise of sins should not be despised, instead you should understand the severity of sin and be merciful. And be careful that our soul does not get polluted with such sins.

It is not worthy to commit sins with pleasure and to cry and blame others when the sins rise. Discerning souls who are sinful, do not blame others, they see the faults of their own soul and then make every effort to avoid sin. **The true result of understanding the tragic rise of sin is to be afraid of sin and to retreat from sin.**

What has happened is that there has been a massive outbreak of disease in Shri Shelakji's body. Saints are rough-edged and have to survive on whatever food they get at odd times. Shri Shelakji was originally a king, so it may be possible that he could not digest such food.

In such a sick condition, Shri Shelakji travels and reaches his native city. Shri Shelakji's son rules there. He comes to worship Shri Shelakji and after worshipping, seeing the physical condition of Shri Shelakji, he says - O Lord! If I will make you healthy with the help of all the food and medicines necessary for you, so please do me a favour and come to *Yanshala*. Shri Shelakji accepts his request, goes there and the king's physician treats him there.

As a result, that disease goes away, but another disease affects Shri Shelakji. Whatever items were given to Shri Shelakji for medical treatment, Shri Shelakji becomes their greedy and does not shy away from consuming them.

Seeing this condition of Shri Shelakji, the disciples fell at his feet and said with humility - "O Master! Your body has gained health due to our virtue, so please travel somewhere else! Because it is not appropriate for the sages to remain like this without any reason."

The disciples know that the Guru has become addict to the intoxicating substances used for treatment and does not take the name of travelling from here with the intention of consuming those things as per his wish because these things cannot be obtained at any other place. Despite knowing this, how have the disciples lived till now and still they remind Shri Shelakji of religion, this has to be seen. How much seriousness there will be in the disciples? Otherwise, how did they fall at the feet of such an addict Acharya? If they had something to say then they said it with humility. They didn't show any disdain.

Despite such requests from the disciples, Shree Shelakji, who had become engrossed in the food items, did not wish to go for travelling in any way, yet the disciples did not say, "You have become engrossed in the condemned food items, that is why you don't go for *Vihar* (recreational tour). We have seen great Acharya! We have had guru of five hundred disciples so we ask you to go to *Vihar*, we make so many requests, yet you do not find it appropriate to go to *Vihar*." Would the disciples who are dedicated to true discipleship, dedicated to the virtue of humility, and possess the virtue of gratitude have not said anything like this? They would not have said!

Think! This ability of the disciples is not the ordinary. Don't ignore the good incidents of good people by saying 'may be'. Think about them and examine the difference in your condition, so that you can attain good qualities. Today, most of the thoughts are so that forget the virtues, perhaps the vices may increase.

The disciples requested again and again but he did not agree, hence the king requested. He is the son of Shri Shelakji. He has also understood that Shri Shelakji has become engrossed in food items. Still, how he requests, just understand and remember it.

He says politely and softly - 'O Lord! In this way, you have blessed us in a right way. Due to rise of virtue our efforts to make your body healthy have succeeded, so please come back here after travelling and please give us the *darshan* of your feet. O Lord! You deserve to be thanked, because you have got such a pure character. Our birth is in vain because we have already fallen into the ocean.'

Shri Shelakji's son wants to tell Shri Shelakji that you go from here now. But in what words he says it is worthwhile to see. Don't say that after becoming a saint one should not become greedy for food items? Don't say that - if one had to become greedy for such food items, then why did one become a saint? Did someone expel you? And don't even say that - it is ok; you fell ill because you had interest in such food items?

But no, Shri Shelakji's son is not like today's small-hearted sons, who are devoid of modesty and wayward, who are engrossed in criticizing the saints and listening to their criticism. In fact, it can be said that they do not even have the seeds of religion.

Even when the king, i.e. the son of Shri Shelakji, requested him repeatedly in a soft voice, Shri Shelakji, engrossed in the food items, did not behave aggressively. Now, what should five hundred saints do when living together in this situation? Placing Shri Panthakji in the service of Shri Shelakji and taking permission from Shri Shelakji, the remaining disciples went away from there.

Shri Shelakji now likes compatibility. Shri Shelakji also eats fatty and sweet food as per his wish and remains completely in a state of stupor after drinking substances that cause stupor. Even in that state of Shri Shelakji, Shri Panthakji, behaves with unbroken humble attitude and does not violate even a single command of Shri Shelakji, but accepts all his orders respectfully. Have you seen this humility? How much gratitude will there be in the heart of Shri Panthakji? The devotion that Shri Panthakji does to his master in worldly life and to his Guru in saintly life indicates the gratitude in his heart. One must serve, but it is not easy with humility. Even in this condition, not underestimating even a little, not disrespecting in the slightest and accepting every command with humility, this is gratitude. Service is still done but in that condition it is difficult to do it with humility. While serving, there should not be even a little bit of pettiness, there should not come pride, there should not be ill will and there should not be neglect; not only this, the humble attitude remains unbroken, it is not a normal thing.

In this way, Shri Panthakji is involved in the service of Shri Shelakji, during that time such an incident happened that Shri Shelakji, who was under the influence of intoxication, awakens, repents and after kicking intoxication, becomes a fierce monk again. Once on the day of *Kartik Chaumasi*, Shri Panthakji is doing *pratikraman* and at the same time Shri Shelakji is in deep sleep. In order to apologize, Shri Panthakji places his humbly bowed head at the feet of Shri Shelakji. Due to the touch of Shri Panthakji's forehead at his feet, Shri Shelakji's sleep is interrupted and due to this, Shri Shelakji wakes up speaking rude words. In an inebriated condition Shri Shelakji called Shri Panthakji, O sinner! O despicable one! Oh wicked! Why are you disturbing my sleep? Even if Shri Shelakji is in an inebriated state and is away from the conduct of sainthood, how can Shri Panthakji tolerate such behavior? Shouldn't he think like this – I am doing devotion in this condition and in return he is abusing me? He himself

does not perform Pratikraman and when I keep my head at his feet he calls me sinner and wicked etc.

How many of those doing religious activities today say that one should work and also listen to abuses? If such a thought comes, then it should be considered as rubbish only in that capacity. Say to the commentators that, 'Brother! I work to attain qualifications. But don't say like this – “Why did you tell me? If the worker does not listen to the complaint then who else will? If a religious servant will not happily listen to abuse, then who else will happily tolerate abuse?” Will the person who does the work have to listen to it or others? If someone says, “You did a great job,” will you like hearing that or not?

Assembly: That would be nice.

So why shouldn't you tolerate when mistakes are made? Being happy if someone points out a mistake and ignoring someone when praised is also a virtue. If a liar points out any mistake, first listen to him with a smile and then say – “The mistake you show is very beautiful, even I can make a mistake due to carelessness, ignorance etc.” If you can say it calmly, then he will either improve or will not have any value among others. Some may be so bad that they are unworthy to even be called; but if we maintain the same efficiency in our behavior for the benefit of the soul, then the evil of those who do evil will prove their incompetence. Along with zeal for religion, humility and efficiency are also required in those who manage religious institutions and do religious service. ‘I am doing this work not to do any favour to anyone, but for my own good’ – If this attitude becomes stable in the heart, then if someone points out a mistake or abuses, one will not have the mind that most people have today to remain immature in religious activities.

While doing Pratikraman on the day of Kartik Chaumasi, in order to seek forgiveness, Shri Panthak ji bowed his head humbly and placed it at the feet of Shri Shelak ji who was sleeping and he woke up from it. Shri Shelak ji called Shri Panthak ji a sinner, despicable and evil and said - 'Why are you destroying my sleep?'

Shri Shelak ji got angry and said the unsayable in this manner, even after hearing that, there is not the slightest difference in the polite conduct of Shri Panthak ji. Shri Panthak ji says in fear and with folded hands on his head – “O Devanupriya! I am none other than Panthak Muni. I touched your feet for forgiveness on the occasion of Pratikraman of Kartik Chaumasi, so please forgive me for this crime of mine!”

Shri Panthak ji is saying the same thing again and again politely. Scripture writer Paramrishi says there that - due to his humble words, the inauspicious *karma* of Shri Shelak ji also got dissolved.

With the dissolution of his own inauspicious *karma*, Acharya Shri Shelakji remembers his inferior class and the good condition of Panthak ji. The soul of Acharya Shri Shelakji ignites with repentance. Acharya Shri Shelakji feels sorry for his condition. In fact, the soul which has the capability may attain an inferior condition due to the addition of inauspicious deeds, but when the inauspicious deeds are destroyed, it does not take any time for the good condition of that soul to appear. If a diamond had fallen in the mud, it is possible that it will smell bad, but when that filth of mud is destroyed, that diamond remains a diamond. Similarly, even if the

souls who have attained the highest state, attain a lower state due to rise of sin, such a soul should not be disregarded. Instead, such a strategy should be made so that those souls can again attain the best place and become stable in the practice of self and others welfare.

After the destruction of the inauspicious *karma*, Acharya Shri Shelakji thinks, "Oh, look at his good discipleship! I am filled with sadness, full of restlessness and coated with bad habits, not only this, but after drinking too much intoxicating drink, I become like this. I am speaking unworthy words, yet he follows with utmost humility! Either the soul within whom the words of Shri Jineshwardev have been transformed, or the souls who have been born in a good family, the souls who have pure *Satvik* instincts and the souls who are stable and serious, their dignity is like this. And in the same way, the condition of a lowly person with low behaviour is opposite to that of a good soul. Then –

Where is this effort of mine and where his humility of this kind! Truly, such a pure soul cares for such things which include poison, without any doubt! Due to this, my evil character and good character of this patient, both are limitless in the world and worth astonishing the people! My evil character astonishes the world and his good character astonishes the world. That is, there is no one as bad as me in the world and no one as good as he.

I renounced the kingdom, gave up pleasures, renounced company and attained the path of salvation followed by great men, yet how did I start such an inappropriate act and become a sinner due to the addition of these sins? Even if my face is not worth looking at, who would be such a great man who would still treat me with such politeness? The truth is that the status of inferior and superior souls in this world is unpredictable. There is no limit of meanness in the scoundrel and no limit of greatness in the great.

And the substance which is the biggest reason for my downfall is against both this world and the next world, and in the *Aagam* they are prohibited even for *glan*; but I stupid never thought about this. Despite all this, I am still blessed. Because, till date my friend has not abandoned me for any reason. This indicates that I am in an auspicious situation. Otherwise, had he abandoned me, I would have been wandering in great hells!"

This thought of Acharya Shri Shelakji cannot even come to a common man. This reflection is also an excellent means to understand how great souls, after realizing their own sinful condition, feel terrible contempt for their inferior condition, and how much greatness they think of the favour done to them by the soul in front of them, it is worth thinking about.

After so much thinking, what words Shri Shelakji has for Shri Panthakji, we have already seen.

The thing that – how much gratitude is there in the behaviour that Shri Panthakji did. This is worth sainthood and learning should be gained from it. "The master of my worldly side and the teacher of saintliness" - how much would this thought have been imprinted in his heart? "I should not leave my benefactor in this condition, but should serve him and that too without any feeling of neglect" – would such a thought come to the ungrateful soul? If Shri Panthakji did not have the quality of gratitude, then he would not have been able to do such devotion and if that had been the case, what would have been the condition of Acharya Shri Shelakji?

In such situations, the disciples also turn out to be the saviours of the Guru, but only if they have developed good discipleship. The state of *karma* is such that it cannot be said at what time

and what kind of downfall of which soul will occur. The rapid rise of inauspicious *karma* causes plight of the soul. At such a time, if a disciple goes on disregarding the Guru and forgets the gratitude done by the Guru, then it has to be said that he is not a good disciple; there is not even an iota of true gratitude in him.

Do you remember the incident of Angarmardakacharya? He became famous by the name Angarmardakacharya. In our *shasan* there was an Acharya named Rudradev. He himself was *Abhavi*, yet others did not even know about it and that is why he became Guru (Acharya) of five hundred disciples. On one incident, five hundred disciples realize that this is *Abhavi*, so they themselves boycott him. After this incident, the disciples, by practicing penance and attaining *Kaaldharma*, attain *Devlok* and from there they were divinely inspired and born in royal family. One time, they all go to the *swayamvara* of the daughter of a king named Kanakdhvaj in Vasantpur. On the other side, Rudradev Acharya dies there and after wandering in different births he becomes a camel. The king of Vasantpur sees the camel. When the king saw the great camel, the great camel was heavily burdened; his body was worn out due to old age and was crying out in pain. Seeing the camel, the king felt compassion for him and because of that, the knowledge of *jaatismaran* was revealed to him. Due to emergence of the knowledge of *jaatismaran*, he came to know that – ‘Oh, this is their Guru! Ah, the world is strange because despite attaining the wealth of knowledge, this camel has reached this stage without having faith in his heart and will now wander in the infinite births.’ Then, with a kind view, the king frees the camel. Even in this situation the king had the wisdom to leave the camel. This feeling is also worthy of consideration. Despite being *Abhavi*, there is not a little anger but compassion towards them.

The basic meaning is that **not to give up gratitude, this is also the dignity of Jain rule**. Shree Panthakji did not abandon Shree Shelakji and served him, keeping this in mind one should make efforts with humility; this is what Shastrakar Maharaja preaches.

Had Angarmardak not been *Abhavi*, his disciples too would not have abandoned him; hence that kind of thing is unique. After this, except Shri Panthakji, the rest of the disciples had made a mistake in leaving, this is not so. They had showed appropriate wisdom so that Jain rule should not be shortened and other monks should not become lax, this also has to be protected by the *Sthavar* and *Geetarth* monks. The meaning is that where there is no desire for good discipleship and there is no goal to achieve it, worship is rare there. Chanting, penance, restraint etc. are under its control. Grateful souls who have received good discipleship can reciprocate the Guru at the appropriate opportunity, and that is why it has been said that everyone in the world should be considerate of each other's mutual self-interest.

15. True servant

There was a minister named Shri Subuddhi. That minister thought - "how can my lord - the king - know the special secrets of charity and be an intelligent influenced by the sermons of Sri Jina?" Think about it for yourself too! You should have that if the servant of my house remains unrighteous, then it is a disgrace for me. If someone coming to your house does not receive *Dharma*, you should be sad. Have you ever thought about what are the duties of the elders of the Jain clan? Understand the responsibility of the position you have achieved due to your past good deeds and turn away from the tendency to destroy qualities like gratitude etc. A man devoid of qualities like gratitude etc. destroys his life. Don't be like this. Have you ever thought about your parents as Shri Subuddhi Minister did for his lord? But where you don't have a clue about yourself, then how can you even think of others? After listening to the story of Shri Subuddhi Minister, one should feel that one has to make efforts to attain such good wisdom.

A king named Jitshatru had a minister named Subuddhi. He was the holder of all four types of pure intellect and had detailed knowledge of the expansion and specification of living and non-living etc. things. Despite being concerned about state affairs, the minister was ready to do religious work. Once the king organised a grand feast and along with inviting many other kings, chieftains and nobles, he also invited Shri Subuddhi Minister.

If there is feast at the king's place, then what is there to lack in it? Materials of beautiful colour, smell, juice and taste were brought to prepare for the food festival. The king was very happy to see the materials and relished the food. The king enjoyed the food so much that after everyone had finished eating, the king himself started praising the food items and while praising he also asked others - 'Oh! How delectable was the food?'

When a person becomes very attached to his own thing, then naturally such a desire arises in his heart that this thing is worthy of praise and everyone should praise it. The king asked, so everyone except the minister said that 'Today's food was really very tasty'. The food had beautiful colour, smell, juice and taste, but if the king himself asked, then where would they say even if there was anything lacking in it? If the king himself praises, then one has to say yes...yes.

When everyone praised, only Subuddhi Minister did not say anything, so the king himself asked the minister. The minister ignored the king's question for the first time, remained silent even when asked the second time, so the king asked for the third time. In the world, the people who say yes...yes are undervalued, while those who speak the truth and say such thing that do not appease are overestimated among the noble souls.

When the king asked for the third time, Subuddhi Minister said - "It is true that the food was very tasty, but there is nothing surprising in it because even auspicious materials become inauspicious and inauspicious materials also become auspicious in a moment. The nature of material things is that they become as per the circumstances. By using materials having auspicious words and the materials having auspicious touch, the inauspicious materials become auspicious in form, smell, taste and touch. Similarly, the inauspicious words form, smell, taste and touch also become the ones having auspicious words etc. by using them in appropriate ways.

What if Shri Subuddhi Minister had just praised the king's delectable food instead of discussing all this? But no, the philosophy of a true Jain is this kind of elemental by introduction. The minister explained the situation without being the least bit overwhelmed. **The souls who have attained altruism do not attain even a small amount of pleasure in any material things (*pudgal*).** If the minister had not controlled his senses, he would not have spoken such words. The king didn't like what the minister said, but what to do? He knew that the minister was very intelligent.

Do you feel ashamed of discussing the elements on such occasions or not? Don't you think that my honour will be lost among everyone? The king will consider me a fool – will it not happen? But even if a person addicted to material thing (*pudgal*) calls one a fool, is there anything the philosophers can say in that? On the contrary, such souls having control over their senses (*indriya-nigrahi*) have a good influence on even the noble officers who feel that such *nigrahi* are also in the world.

After this incident happened, once the king went out for a walk with his feudal lords and ministers. While roaming around, the king comes near a trench. Dead bodies of dogs etc. were thrown into that trench; hence a terrible smell came from it. As soon as he came near the trench, the king, withered by the foul smell, covered his nose and mouth and thus crossed the land near the trench.

After crossing the trench, the king said - 'How foul has the water of this trench become due to the dead bodies of snakes, dogs etc.?' The feudal lords and other ministers also said the same, 'It is really like this'.

This time too, seeing Subuddhi Minister remaining silent, the king again addressed Shri Subuddhi Minister and asked, 'How irritating (dirty) is this water?'

The minister said - "King, there is nothing to be worried about because due to the combination of aromatic substances like agar, sandalwood, camphor and flowers etc. even inauspicious materials appear to be auspicious and the aromatic substances like camphor etc. also becomes inauspicious when they come into contact with body etc. Therefore, it is auspicious, it is inauspicious, let it be; it gives pleasure, it causes worry - there is nothing like that, because materials (*Pudgals*) are as per the coincidence, hence there is nothing like becoming happy or anxious."

The minister also says that "due to the condition of *Pudgals* being like this, the wise people have said that - the result of *Pudgals* should be considered with prudence and with this thought one should think about it by suppressing the cravings and keeping the soul calm".

Even when the king asked about the dreadfully smelly trench and the minister gave a similar answer, would not the king get angry. Yes he would, because - he has no knowledge of altruism. The king gets angry and says to the minister - "Why do you involve yourself and others in false stubbornness like this?"

Seeing such a sad condition of the king, the minister feels pity in his heart and the minister thinks - "How can the king be made knowledgeable in altruism?"

At this very moment the minister gets an idea. The idea that has emerged is not of ordinary quality, but it is terrible. If the king gets angry then the minister's life can also be lost, such is this idea but the minister has only one wish - "I should help my master attain religion."

After the king etc. came back, the minister through his specially trusted men brought water from the same trench. Filtered the water and filled it in a new pitcher. He put alkali etc. in it and tied at a height. And by such repeated experiments, the minister made that water very clean. Then he mixed aromatic substances in it.

After this water was prepared, the minister called the person who used to bring drinking water for the king, and gave him water prepared from the water of trench and said - "Give this water to the king at the time of his meal."

The same water was given to the king during meal time. The king was a lover of *Pudgal*, so he felt extremely happy after drinking the sweet and fragrant water. The entire family was also taking food with him, so he started praising the water. Then he called the person who had brought water and asked, "From where did you bring such good water?" The servant said - "I have brought this water from Subuddhi Minister."

The king had liked the water very much, so he called Shri Subuddhi minister and said - "Am I not dear to you? Am I your evil?" Why don't every day you send the same water that you had sent me at the time of meal? Tell me from where did you get such beautiful water?"

The minister observed – "Till now everything is going smoothly. Now is the right time. This is just a deal for life and death, isn't it? The minister says without any kind of hesitation - 'O King! This water is from the same trench where you got agitated as soon as you went near it. I have purified it by some experiments'".

The king does not find the minister's words to be true. Can't believe what the minister says. That's why he himself experimented as the minister said, and became very pleased with the minister. The king became happy, that is also a sign of the king's rise of fortune.

The pleased king asked Shri Subuddhi Mantri - "How can you know such a very subtle intellectual secrets?"

The minister realized from the king's happiness and surprise that curiosity has emerged in him. This is the best time to attract the king towards Shri Jin's discourse. The minister says that - "I have been able to know such a very subtle intellectual phenomenon through his sermons."

Had the minister wanted at this time, he could have established his own glory but no, the minister's feelings were different, and the answer given by the minister is also actually correct because of the consequences arising from the addition-separation of *Pudgal* and the importance of the transformation taking place in *Pudgal* and the power of *Pudgal* etc., which is there in *Shri Jin Shasan* and not found anywhere else.

When the minister said, "I have been able to know all this from the preaching of Shri Jin" - that is why the king became curious and full of good intentions said - "I also wish to hear Shri Jin's preaching from you."

Shri Subuddhi Minister also explained the nature of Shri Jinapranit Dharma to the king. According to the scriptures, the minister first told the king about the *Chaturyaam Dharma* prevalent among the sages and then explained the nature of *Samyaktvamool Grihastha Dharma*. The new *Arthi* (one adopting the religion) should be first preached *Sarvavirati* only; this *Shri Jinashasan Kram* was followed by the minister.

The king became happy after knowing the nature of religion and said – “O Minister! Really, the *Nigranth pravachan* is the truth, it is the best.” What Shri Jineshwar Dev has said is the truth - I believe in this, but for now, I want to accept only the *Grihastha Shravak Dharma* from you.”

The minister also said, "Lord! Please accept the *Shravak Dharma* without any delay!"

Shri Jitshatru King thus accepted twelve types of *Shravak Dharma* from Shri Subuddhi Minister with great joy. Then the king got introduced to sages; both the king and the minister accepted the abstinence from everything; both became *Ugravihari*; practiced the eleven *Anga* and by worshiping restraint without any violation, they settled on *Shukladhyan*, attained *Kevalgyan* and reached to salvation.

The thing is that the minister helped the king attain religion and both crossed the world-like ocean. How could the minister do this? That's because he was able to control his senses, isn't it? Is it a small thing not to be tempted by interesting sensual things, not feeling happy even after enjoying those things, and not getting agitated even by terrible smells? Would Shri Subuddhi Minister have acquired the knowledge of altruism without making full use of his senses? How one would have achieved this much control over the senses without any possible renunciation of the unsatisfying senses? If you are like this, what effect will it have on your friends? But if you get even a small amount of good thing and get greedy, you get a little good food and you forget senses, then what would happen there? Is it possible that such a thoughtful person of *Pudgal Yoga* etc., on such occasions, even while eating, does *Nirjara* instead of *Bandha*? When you do the act of eating, but even at that time, if you really think about the nature of Pudgal, the orders of Shri Jineshwar Dev and your own soul condition, then will the sin be bound or the karma destroyed? That means karma is destroyed.

Remember that there is such a condition in which the pleasures are enjoyed and the karmas are dissociated. The souls of Shri Tirthakar Devs consume water etc. in their last birth, that too only for the destruction of *Bhogavali Karma*. Action is like taking water etc. and its result *Karma Nirjara*! This solution is despicable, but there is no other way without it. What should be done there? Not deciding that we will spend our karma by living on pleasures is foolishness. The lives of Shri Tirthakar Devs are knowledge-oriented. Those souls can see that my certain karma will be destroyed in a certain way only. For us, living and swimming only with the permission of the saviour gods is the path to salvation. Those who do any action in the name of Jineshwar Devs, contrary to the orders of Shri Jineshwar Devs, are ignorant. There can be no emulation against the instructions. The condition and content of those souls is different. Today, those who emulate with cleanliness have reached such a low state of ambition that they do not shy away from saying – “Shri Jineshwar Dev was also under the influence of attachment in his last birth”. When the knowledgeable people say that the water of the saviours is the way

to destroy their *Bhogavali karma*, then today's poor living beings even accuse God of being infatuated. Is this extreme evilness?

A soul like Shri Subuddhi Mantri, even where other souls have intense karmic bondages, attains *Nirjara* in time. Even if penance etc. activities cannot be performed due to lack of ability, one should attain such a condition that the soul remains free even while eating. Do not remain engrossed. *Indriya nigrah* (Control on the senses) i.e., attachment to the senses should be destroyed. If the person controlling the senses sees, hears, and then eats, touches or smells, if he behaves appropriately, then there can be benefits instead of harm. There should be disinterest in the soul. We are not slaves of the senses; the senses should work according to our wishes. This condition should be achieved. One should become the master of the senses. How are you?

Assembly: Slave

One should hesitate in being called slave. One should try to avoid slavery to the senses. To overcome the cravings, some people drink *Kariyata's Ukala*, mistaking it for tea. *Rasendriya* (sense of taste) should be trained in such a way that it can survive on whatever it gets. The aim should be to maintain and sustain the body, but the tongue should not be interested in this or that. The senses can also be moulded into good and bad habits through practice. If you get addicted to chillies, initially you will not like eating without chillies, but after a few days of practice, you will not like eating chillies at all. One can practice in all such matters.

But the truth is that today *Indriya nigrah* has mostly become rare. The subjugation to the senses usually does not bother. **Acceptance of broad senses and rejection of constricted senses is a sign of renunciation.** The great souls, who try to reject the constricted senses along with the acceptance of the broad senses, achieve their own welfare in a short time. The wise people therefore say – “give up the subjugation to the senses!” Commentator Paramrishi, while explaining how terrible is the subjugation to the senses, says that- “the deer etc. who are subjugated to even one of the senses experience great suffering in this world as well as in the other worlds, then what will be the condition of those souls who are subjugated to the group of the five senses? That is why one should make efforts (make efforts) to give up subjugation to the senses, this is absolutely necessary for the souls desirous of welfare.

Deers become very attached to listening to sweet words. Their subjugation to the sense of hearing is so close that even the deer with playful nature become engrossed in listening to the melodious song of the musical instrument and get entangled in the hands of the hunter. If a singer skilled in the art of singing is made to sing in the forest, then a group of deer comes and gathers together and if that singer is a hunter, he can catch them without any trouble.

Once a foreign *Gandharva* comes to King Shri Kumarpal shouting and saying – “I have been robbed, I have been robbed.”

“How and from whom?” Shri Kumar Pal asked.

That foreign Gandharva said – “I had curiously put a gold necklace around the neck of a deer that had come near me due to my excellent singing skills, but then it ran away: this is how I have been robbed.”

King Shri Kumar Pal understood that – “This foreign Gandharva has come here to show his art”. So, Shri Kumar Pal called his expert in Gandharva art and ordered him to catch that deer. That Gandharva of Shri Kumar Pal also went to the forest and with the help of his singing skills captured the deer and brought it to the Rajya Sabha.

The subjugation of the deer to its sense of hearing is such a dreadful thing. Just as the example of a deer is given for the subjugation to the sense of hearing (auditory senses), similarly the example of the elephant is given for the subjugation to the sense of touch, of a moth for the subjugation to the sense of sight, of bees for the subjugation to the sense of smell (olfactory senses), and of fishes for the subjugation to the sense of taste. The reason why even a huge and fierce creature like an elephant is bound to humans? Those who catch elephants know that they are subject to the sense of touch; that is why they prepare such materials to catch the elephant and trap the elephant. Moths (butterflies) are so dependent on the senses of the eyes that they get attracted to the beauty of the lamp and fall into it and die. The bee loses its life when it is trapped in a flower due to the subjugation to the sense of smell and the human beings degenerate due to the subjugation to sensual pleasures. That is why the wise man says - "Considering such pitiful and terrible direct consequences due to the subjugation to each and every sense, the people seeking welfare should immediately make efforts to free themselves from the subjugation to the senses."

16. Selfless/ Platonic devotion

Every enlightened does not have a Guru but they accept the dignity of *shasan* (rule). Whoever comes to them to seek restraint, they themselves do not give him initiation, but sends him to God. They understand that – “we attained the path ourselves through the past worship, without a Guru, so we have no right to be a Guru. In the Sri Jain Shasan anyway, those who do not accept Gurus cannot be Gurus. 'If we exist then this is this rule' - if this feeling comes, then the devotion, the feeling of worship, the heart's desire to accept orders, all this slows down; That's why serve the saviour completely. Just as God is a saviour, Guru is also a saviour. 'If we are within us then everything is there'. When this feeling comes, understand that the devotion is gone. When a saviour gets this feeling of pride that we are his life - if a saviour gets the feeling that I am the emancipator, then consider that devotion is gone, and destruction is near.

The capable Acharyas of the past protected Shri Jin Idol, Shri Jin Temple and Shri Jin Aagam even by sacrificing their lives, but those great men did not say that - 'We protected.' They say that we were protected from them, 'It is our duty to protect those whom we consider saviours. The one who drives the horse cart also takes care of the horse and the cart assuming it a form of worship; still, he does not say that this horse and cart are dependent on me. He believes that I exist on their basis. He keeps the cart clean, loves the horse. As much wisdom as that driver has, shouldn't intelligent people who seek their own benefit also have the same wisdom? If the soul is awakened, this condition will never arise. If a sage has come to one's house for alms, then the *shravak* (devotee) would go mad. Seeing this, others would also feel that 'he is any great man'. After the sage leaves, *shravak* tells others that he has taken this gochari (alms) from us. It is our good fortune that this Mahatma comes. Had he not been there, who would have shown us the right path? But today's crazy *shravaks* say to others that 'he had come here as he would have served only by us. What's in these? When a Jain monk goes to persons of other religion for alms, they are surprised and feel fortunate. They feel even more joyous. Due to the excellent conduct of the sages, others also feel that – “They are wonderful and unique sages in the world, they visit only if one has great fortune”. Then, everyday acquaintances should have even higher feelings than that, but today many have the opposite feeling. The reason for this is that the opposite feeling has arisen among the crazy people of today, and this is the feeling that “no one should reproach us. If you want to be our guru, then recognize our needs and take care of our compatibility”. But they should understand that this desire is destructive. **Seeking one's own materialistic compatibility from the Gurus is the path to destruction only.**

A worldly incident related to this is worth remembering. A devotee used to do a lot of service of a monk. The monk wanted to test his disciple to know whether he does service out of selfishness or devotion.

The monk did not speak to him for a month. No matter how much service he does, the monk did not speak anything to him, nor did the monk show any expression on his face while the devotee was serving him, yet there was no difference in his devotion. After a month, the monk himself asked the disciple – “Even if I don't see towards you, don't you feel anything?”

The disciple said, “Whether you speak or laugh, I do not worship you for that. I have considered my good fortune in your devotion that is why I serve. Whether you speak or not - it is your

choice, to give blessings or not - it is your wish. But I considered it good for me to serve you, if I had been doing devotion only to please you, then I would definitely have felt bad because of your behaviour”.

The monk blessed him with joy and said that you should be such a disciple that you can last till achieving the final goal.

This is the case of people of other sects who have not attained the path of salvation as prescribed by Gods. When even in the worldly path, sometimes there can be people who attain such a state, then just think what should be the feeling in the aspirant of the transcendental path of salvation? In the transcendental path, there are innumerable examples of sacrificing everything to obey orders and dedicating everything to the service of the saviours. Listen to them, think and behave in life!

17. Fast with shame

Literally, “(1) The attainment, love and observance of the words of Sri Jineshwar Dev are extremely rare; (2) Apart from Shri Tirthakar Dev, great men with great body and great men like Chakravarti etc., the life cycle of other living beings is like this, i.e., death is achieved by attaining the instrument; (3) Being under the sinful orders of elders like parents etc., that too makes one's soul wander around the world; (4) It is not possible that even parents etc. can save from the calamity that comes from the consequences of sin (sorrow that has to be endured due to its origin); (5) The materialistic things that you have or are receiving is not yours, that is why it will remain there only till the time there is virtue etc.; and (6) Even if by chance things come with the rise of virtue, you will have to give up your property at the end of your life, that too is certain.” The soul who understands these six things cannot help but feel fear. These six reasons for fear of sin are not normal. Those who have knowledge of these six things will not have any interest in the world. There is no need for much logic or tricks to prove these six things. One who does not want to understand willingly may not understand otherwise these things are such that even common intelligent people can understand. The first thing in the six is that if anything is rare in the universe, that thing is to attain the religion of Shri Jineshwar Dev, there is not even an iota of doubt in that because we are witnessing this even today. How many souls in the world receive Shri Jineshwar Dev's liberator *shasan*? And after attaining it, how long does it last until death? The larger community moves away even if there is a small objection. There are many people who say that 'only Shri Arihant Dev is the true', but in case of calamity or other reasons, they accept other gods.

Despite saying, 'It is true that we need a Guru without any need', if a disguised person shows even a small miracle to today's money- minded people, there is no delay in bowing down to him! **It doesn't take any time at all to subdue the worshipers of today's wealth and lust.**

If someone says some tempting words – the other comes immediately under control. If one feels 'something could happen', he is immediately subjugated. If one clenches his fist, winks and utters something, he immediately becomes successful. He says hundreds of things to hundreds of people, even the words said to five come true, that five will drag fifty, this is the condition today. It is generally the same about religion also. If the truth is going to result in renunciation, then it is not interesting to today's worshipers (greedy lustful people). In this situation 'the attainment of the shasan of Shri Jineshwar Dev is rare – no evidence is needed to prove this truth; this is undisputed. Secondly, 'life is fickle', this is very clear. 'One will have to suffer the consequences of obeying the sinful orders of elders' - this is also undisputed, because even the government does not release the criminal by accepting such a defence. Kill someone, then say, 'I have killed the enemies on the instructions of my father' - will the government leave on saying this? No, the government will definitely punish him: if allegations on his father are proved, he will also be punished along with him. But the boy definitely gets his punishment. Even if the allegations against the father are proved, the son committed murder that is why he will definitely be punished. 'Not a single thing in this world is yours', and 'in the end, they will have to be sacrificed' - this is also understandable; hence all these things can be understood by even a normal person: even a person with normal intelligence can understand all this. It is true that like a scholar, these things can be partially explained to a child, but cannot be explained to

today's stubborn and intelligent Pandits: because who can change their only 'Om Hoon'? A man who has faith in the words of wise men cannot indulge in sinful activities with pleasure.

Fear of sin is a great virtue for one who has become a devotee of the words of Shri Jineshwar Dev. Due to addition of these qualities, why should one not willingly give up the thing which has to be given up willingly or unwillingly? This feeling comes easily to such a soul and a man with such feeling does not take time in pursuing his self-interest. Whoever he meets will only talk about renunciation. If he will put this matter in front of the opponents, they will definitely walk away because they will not listen to such a thing at all but mock - he has come to teach? Because if they will hear such a thing, their life will change, their leaders understand this very well. The caution of the sinful souls does not diminish because sinful souls always have a suspicious attitude, that is why whoever comes in contact with them will make them such that they do not believe in God, Guru or scriptures. Therefore, you should not hold useless discussions with bigoted opponents. Because there is no end to it; But even if you directly talk about renunciation, he will immediately vanish. Because 'the object itself has to be left behind' - if even they do not have the rejection of this ultimate truth then what will they say? I also tell you - if you will be called poor when you have to leave reluctantly, then what is the benefit of that? So, bravely give up. Otherwise, you will have to give up, and on top of that you will be counted among 'poor', what is the benefit of this? Should one give up willingly or should one give up only when one has to? It is impossible not to feel afraid of sin after understanding all these things properly.

Sabha: It is said that Jains have become weak because of the words of fear, is it right?

In this way, this fear would have led to the full awakening of Jain, but where is that fear visible in everyone? This fear is like a fire on the sinful tendencies, hence to say that 'weakness comes due to the destruction of sins' is sheer foolishness. Weakness has come from attachment, greed and attachment. A soul that has fear of sin don't feel nervous even in renouncing the body, and for those who are attached, even renouncing even a straw brings nervousness. One who cannot sustain life without some substances, how will he be able to leave his body with good feelings? That means he can't. Each and every thing mentioned above only makes the soul afraid of sin and the fear of sin will only make a person brave, then what is there that can make the soul coward? It must be said that there is not a single thing like that. This is just a baseless and weak argument made by poor cowards who do not follow religion. A soul that is afraid of sin would never develop cowardice. Who would renounce wealth, family, relatives and even the body? One who is not afraid of sin or one who is afraid of sin? It has to be said that only the one who is afraid of sin can renounce it. Shri Dhannaji had renounced the world in a simple matter. When his women laughed at the sacrifice by Shri Shalibhadraji and said - 'It is easy to say, but it is rare to do' - then Dhannaji said, 'This is for a coward, not for me', saying this he set out. He remained sitting properly till he was sitting; when he got up he stood up completely, renouncing everything. There were twelve *Chakravartis*. How many of them went to hell, how many were liberated? Two *Chakravartis* went to hell and the remaining ten attained liberation or heaven. The two could not give up their sins till their death, therefore went to hell. The ten got scared of sin and renounced the world; they accomplished their work. Is the one who was feared of sin showed the bravery to give up the six *khands*, or the one who was engrossed in

sin? Tell me, who is truly strong? The one who is afraid of sin, or the one who is not afraid? It has to be said that the one who is afraid of sin is truly strong and the one who is not afraid is a coward. *Kshatriyas* also say, there is no *Kshatriyatva* in killing cowards, but there is bravery in protecting the weak. What will the *Kshatriyas* of Sri Jain shasan say? Even though you are a businessman, you attained Shri Jain shasan and became the son of Lord Shri Mahavir. If this is true, then God was a *Kshatriya*, hence you also became a *Kshatriya*. To bring down the fallen is not *Kshatriyata*, but *Kshatriyata* is in lifting up the fallen. How should be the *Kshatriyata* of Shri Jain shasan? Sacrifice everything for the protection of religion but never bow down. This is the *Kshatriyata* of Jain shasan, how would it emerge? When you are afraid of sin, or are when you are addicted to sin? The people greedy of sin have destroyed the entire world. If you had not been interested in sin, you would not have so many titles today. Today, no merchant or servant sleeps comfortably because of the interest in sin. The king has no faith in his subjects and the subjects have no faith in the king and the result is no peace for anyone. Today the sons have no faith in the father and the father has no faith in the sons. This is because there is no fear of sin in either of them. A soul afraid of sin will follow religion even with shame. Religion done with shame and religion done without ill-will will also liberate the soul from some sins.

Shri Kshullak Muni was the son of a Sadhvi. That is like this: A queen was in a hurry to adopt restraint, but she was pregnant. Thinking that Guru Bhagwant will not give permission to restrain if I talk about pregnancy, she kept it secret and exercised restraint. After some time, the pregnancy became visible. *Guruni* and Shaiyyatar protected her by knowing the truth in objective manner. As time passed, a child was born from the womb. After that the Sadhvi follows restraint. The child also grew up in a suitable place and when he turned eight years old, he was handed over to the Guru and the child also accepted initiation.

After some time, i.e., at the age of twelve, moh (attachment) was awakened with the rise of his sins. Shri Kshullak Muni came to mother and told her the truth and talked about giving up restraint, and asked for permission.

Mother explained, still he did not agree, and for the sake of his promise, said that he would keep restraint for twelve years. He did not feel like practicing abstinence but due to shyness, he stayed for twelve more years and followed restraint. Then he went to his mother, then the mother said - 'I have nothing but seek the permission of my Guruniji.'

He went to Guruniji and asked for permission, Guruniji also explained, but his fickle mind remained stable on giving up restraint, hence he did not agree, then Guruni also asked him to obey and follow restraint for twelve more years, on her advice, he followed restraint for twelve more years.

Similarly, by the order of Upadhyaya, twelve more years and following the instructions of Acharya Bhagwant, he observed abstinence for further twelve years.

In this way, due to shyness, he observed restraint for many years and finally, at the age of sixty, he gave up restraint and went to his uncle's place where he was the king.

Even though he gave up restraint, he gave up because he couldn't maintain restraint, but the taste of sacrifice and restraint was not lost.

When he went to his uncle's meeting, a drama was going on there. The dance performance of the prostitute was going on, Kshullak Muni also saw it.

As the dancing continued throughout the night, the prostitute started feeling sleepy when the last two hours were left. Due to this, the tapping of her feet during the dance was slowing down. Seeing this, her master (mistress) said in lyrical words – “You danced beautifully and sang beautifully, but now the time is coming when everyone will reward you, so don't spoil the game for a couple of hours. Don't be slack at the time of raining, don't be careless.” Hearing this, the prostitute became alert and Kshullak Muni, who was engrossed in watching the dance, also got awakened. He thought that after practicing restraint for so many years, there are only a few years left in his life, so it is not right to let it go in vain.

The prostitute's feet were shaking in rhythm again. No one had donated yet. But the enlightened Kshullak Muni, who had come to his uncle with the desire of regaining the throne, for his own awakening threw the ring (*mudrika*) towards the dancer as a reward because she was instrumental in helping him attain the state of awakening.

He threw the ring and at the same time the elephant's Mahout threw a goad worth lakhs of rupees as a reward. Then a woman from a household threw a diamond necklace worth lakhs of rupees and Patvi Kunwar threw his sword worth lakhs of rupees as a reward.

The king thinks – “I have not donated yet and why has everyone donated?” The custom was that first the king would donate and then others could donate. For this reason, the king asks everyone the reason in the royal assembly in the morning.

Patvi Kunwar says- “Father! My mind was corrupted. Out of greed of attaining the kingdom I had thought of killing you, but with the song line aimed at the dancer, I realized that I have served my father for so many years and now for a short while it should not be done in vain. That's why I gave a reward.”

The Mahout told – “Oh my lord! I was bought from the enemy king. And they had bought me and I was about to tie you up and take you to them. At the same time, after listening to the line evoking the dancer, I had a change of heart and thought –I have been faithful for whole life and now I should not do treachery? That's why I gave a reward.”

The wife of the householder Seth told – “My husband has been in abroad for twelve years. Till now I had maintained my modesty (character), but today I was ready to go on the wrong path when the line said to motivate this prostitute alerted me - If you have been patient for so long, then why break your modesty for a short time now? That's why I gave the reward.”

Kshullak Muni also gave his identity and said – “I had come to you to take the kingdom, I had given up years of restraint, but this dancer made me aware of my mistake that is why I gave a reward.”

Kshullak Muni immediately set out. The king himself also came out with them. Coming to the Guru, Shri Kshullak Muni asked for forgiveness and accepted restraint again. Why? Because he had tasted restraint! Beneficial favour vision is experienced here. What's the point of restraining one without the feeling? Guruni and Acharya Bhagwan did not think like this because they had no other intention! If you decide to say or get things done without emotion,

your behaviour will not work. Did you go to school on your own or by force? Had your father not taught you, you yourself would have cursed him today! If we had not been forcefully taught, how would we have learned to read and write? It is not a shame to keep the soul on the right path even without any desire. There should not be any intention of just the opposite class.

18. Sense of restraint

King Shrenik, a great devotee of Lord Shri Mahavir Paramatma, also had to go to hell due to the bondage of his sins. “I will die and go to hell” - hearing this from the mouth of Shri Lord Mahavir, Shri Shrenik Raja trembled.

He said to God – “Even if I have a master like you on my head, will I have to go to hell?” No misfortune is possible in the presence of *Kalpavriksha*.

In response, Lord said – “No one has any control over it. Also, no one could control. Neither the gods nor the demons, the Chakravartis or even we, i.e., Shri Tirthankar Devs, have the power to undo the *Nikachit Bandha Karma*. It doesn't matter to *Karma* whether he is a king or a pauper or a destitute. You have done karma worth hell life, that is why you will have to suffer it. But don't be sorry. This worship of yours will not go in vain, you will be the first Tirthankar among the twenty-four, which is definitely a destiny, it will not happen otherwise.

Shri Shrenik Maharaj was bound to a life in hell even before attaining maturity. He did the worship later, but there had been such bondage of *ayushya karma* that there was no other way but to experience it. Even God himself had to say that even Shri Tirthakar had no control over it. The soul of Lord Shri Mahavir Dev himself also went to *Satmi* hell after attaining *Samyaktva* and before becoming a Tirthankara.

When *Karma* does not leave anyone like this and one has to suffer the consequences of sin, then tell me with whose faith do you sin? Do you believe that even if one commits a sin one will not have to suffer its consequences? If you want to avoid sorrow and attain true happiness, there is only one solution and that is to be completely free from *karma*. Without being free from *karma*, one cannot be free from the world and knowledgeable people say that the world is filled with sorrow, suffering and tradition of sorrow. If there was real class happiness in any place in the world, then the knowledgeable people would have definitely shown it. But the wise people saw that the world is only a piece of *Ailiye* (a very bitter thing). *Ailiye* is bitter from all sides. If you taste it from the top, bottom, middle or any part, it will taste bitter. Infinite wise people have called the world like a piece of *Ailiye*. **The world means there is no end to sorrow and there is no real happiness.** That is why, the infinite benefactors also told the saviours the way the living beings of the world can become completely free from the world. If there was real sweetness in the world, the wise would never have preached to be free from the world, but today many people are unable to accept this. Just as a person suffering from the disease called *Dhatu Viparyaya* finds even a bitter thing sweet, similarly the earthly creatures suffering from the disease of falsehood find even the bitter world sweet.

The disease of *Dhatu Viparyaya* is such a terrible disease that the worse a thing appears to the patient, the better it is, and the better the thing, the worse it seems! A butcher named Kalsaukarik had that disease. It was his rule to kill five hundred goats every day. “It is the rule of my clan to kill five hundred goats every day” - he believed so and he was so stubborn that no one could convince him.

When Shri Shrenik became very sad to hear about his future going to hell and God said that no one would be able to do the *nikachit karma* otherwise. Even after understanding this, he asked God to tell some way to avoid going to hell, then God said – “If you can get Kapila Dasi to

donate to the saints with devotion and stop Kalsaukarik from doing violence, then you will be able to stop you going to hell.

God knew that both these tasks were impossible. just as it was impossible that Kapila would give donations with devotion and Kalsaukarik would give up his stubbornness to kill five hundred goats every day, in the same way it was impossible to avoid the *nikachit ayushya karma* without suffering its consequences. One has to suffer such *nikachit karma*. It doesn't go otherwise. By the way, it was impossible for Kalsaukarik butcher to give up violence for a day!

In this way, by killing five hundred goats daily, he committed such a grave sin that this sin came to his life itself.

Wise people say that whether you are bound by extreme virtues or by grave sins, the consequences of virtue and sin will come in the same life.

He daily killed five hundred goats. As soon as the grave sins acquired through that action became present, due to its effect, major diseases erupted in the body of Kalsaukarik. He started feeling terrible pain. 'Oh father, oh mother, oh son! Save me! I am dying. Hey! There is no one to save me. He utters such a painful voice from time to time and cries.

But what happens now? Didn't look back while committing sin, didn't get scared of sin, didn't have true repentance for sin and when the sins came to the fore then crying and screaming - this is the condition of the living beings of the world. If you remain equanimous when sins arise and there is pain, your sins will be reduced, but this is such that on one hand you suffer the sins and on the other hand you keep committing new sins.

Kalsaukarik cries with such sorrow from his heart that even the people close to him cannot remain without crying. On the other hand, Kalsaukarik has a son named Sulas, a man of great virtue. He calls melodious and beautiful youthful singers to console his father and makes them sing in sweet voices accompanied by musical instruments. He applies fragrant sandalwood paste mixed with camphor and musk on the body of Kalsaukarik. He burns incense, prepares various types of sweet food and feeds him and makes him sleep on a very soft bed.

Despite doing so much, Kalsaukarik does not get even the slightest peace. He finds all this unfavourable and it increases the pain.

Sulas is saddened to see such a condition of Kalsaukarik. Sulas is a very virtuous person and highly devoted to his father. Whatever way he has to give peace to the father, this is the feeling of Sulas.

When no other solution is found, Sulas goes to Shri Abhay Kumar and describes his father's condition.

Shri Abhay Kumar immediately understands, hence tells Sulas that - 'In fact, the grave sin that your father has committed by killing animals has come to rise and this is the result of it. This disease is such that the more beautiful the worse, the worse you do the better it seems. Stop making your father listen to sweet words, making him sleep in a soft bed, giving him sweet food, stop all this and if you want to give peace to your father, then behave in the opposite manner.

Believing in Shri Abhay Kumar's words, Sulas reaches home and does the same. Instead of a soft bed, he makes a bed of thorns, removes the paste mixed with musk and camphor, makes him put on a foul-smelling paste of excrement, gives dull, pungent, bitter food, gives very salty water and that too after making it extremely hot and pungent and gives it to drink. Instead of sweet voice, makes him hear the harsh voice of donkey, camel, etc.

When Sulas does this, then due to the rise of sin, Kalsaukarik feels – “Ha! - Now there is peace!”

He says to Sulas – “Now this bed seems very soft, the fragrance of the paste gives peace to my heart, this food seems like God's food, and this water seems very sweet and cool! And these words also sound like nectar to my ears!” Imagine how adverse the situation is?

Kalsaukarik becomes so happy with all these actions that he says to Sulas – “I have never experienced such happiness in my life. O son! Even though you are my son and are devoted towards me, why have you unnecessarily deprived me of this happiness till now?”

When Kalsaukarik speaks like this, Sulas's pain knows no bounds. But do you know what kind of pain that is? Virtuous souls do not wither after seeing sorrow. Righteous souls worry about their future form on such occasions.

The scriptures say that seeing such acts of his father Kalsaukarik and listening to his words, Sulas used to think about beautiful *Bhavnirved*. He used to think how terrible is the consequences of a great sin.

Do you think so? For virtuous souls, the contexts of thinking *Bhavnirved* are present on every path. But who has the leisure to see or think about this? Jain, and there is no thought of *Bhavnirved* in life, this cannot happen, but the one who does not find the world meaningless, does not find it filled with sorrow, who does not worry about the soul, whose sees only towards this world, enjoys and sees the pleasures only by doing good-bad things, if he is in such a condition and has no other title other than worldly affairs day and night, how does he get the idea of *Bhavnirved*? It is not possible to establish such a government and save the society. **If you want to establish governance and save the society, then leave *Baniyagiri* and become a Jain. Educate the soul with such feelings befitting Jainism. Practice the ethics of Jainism. Having no respect for Jainism, corrupting the government by saying 'we are Jains, we are Jains' through arbitrary nonsense and arbitrary words and taking the society on wrong path and turning red eyes towards those who tell the truth, this is equal to destruction of self and others at the hands of oneself.**

Sulas is thinking about the beautiful *Bhavnirveda* while other relatives are crying. At the same time Kalsaukarik takes refuge in death. The wise say that after death he goes to the seventh hell called *Apratisthan*.

All the rituals of death have been completed; hence all the other relatives come to Sulas and request him to carry on his father's business.

Should Sulas not do this sinful business of his father? Sulas emphatically says no. He persuades a lot to his relatives, but they do not agree. The relatives plan to trap Sulas.

Sulas says that – I have seen first-hand the dire consequences of sin. Now I am not going to indulge in such sinful activities even at the behest of anyone.

Relatives say – “Brother! If you are afraid of sin then we all will divide that sin. you will kill only one goat and we will kill the remaining four hundred ninety-nine goats, due to which you will have to commit very little sin. But you should not violate the etiquette of the clan! You are the only intelligent person and all your ancestors were fools, don't say this.”

Sulas sees that these people will not believe like this, so to give them a warning, Sulas picks up an axe and hits himself on the leg. Later, falling on the ground and crying loudly, he says to his relatives – “I cannot bear this pain in my feet, that is why share this pain and take a little of it, so that I can experience happiness!

Relatives say that the pain of the body cannot be shared with anyone.

Now Sulas says – “If you cannot even take so much of my pain, then how will you share the pain of hell? The division you talk about in my sufferings of hell is false. It cannot happen that someone enters the fire and someone standing at a distance gets burnt. The creature is born alone, dies alone and wanders alone in this infinite world. It is not possible for any mother, father, brother, friend or master to save a creature falling in misery. There is only religion which is like a big ship for the creatures drowning in the ocean of life. That's why I say – “give up this urge for violence and make efforts in religion! Who would not desire nectar leaving aside the poison of Kalakuta? That means everyone will desire”.

Saying this, Sulas persuaded his brothers! Sulas was already a friend of Shri Abhay Kumar, that is why he attained this condition, that is why he started considering Shri Abhay Kumar as his guru.

Friendship should be like this. Even if a person who befriends a religious person is irreligious but is capable, he should become religious; such should be the lifestyle of Jains.

Sulas reached to this state by meeting Abhay Kumar; who is that Abhay Kumar?

Aren't you the one who is asking for the wisdom of Shri Abhay Kumar? You ask for the wisdom of Shri Abhay Kumar, what is that for? To be like Shri Abhay Kumar or to do more *uthgiri* (bad works) in the world with intelligence?

Shri Abhay Kumar means the supreme devotee of Lord Shri Mahavir Paramatma. He was the one whose every pore was filled with *Shasan*! Whoever wants the friendship of Shri Abhay Kumar cannot remain without his welfare. For this, remember the incident of Patvi Kunwar of non-Aryan country.

Along with sending gifts of pearls, rubies, emeralds etc., Adra Kumar sends message to Abhay Kumar that - I want to be friends with you.

Shri Abhay Kumar accepts the gift and thinks that Adra Kumar must be a virtuous soul. He has born in a non-Aryan country due to disobedience to *Shramaṇatva* in his previous life, but he is a good soul. He must be less worldly, because someone who is *abhavya* (improper) or

durbhavya (wicked) will not desire friendship with me. Those who desire my friendship can only be near to me.

Thinking like this, Shri Abhay Kumar himself thinks about what gift to send to Adra Kumar. Would Shri Abhay Kumar not have diamond, pearl, ruby, emerald etc.? But no, he has a different idea. If Adra Kumar sent a gift of pearls etc. then it should be considered worthy, because in their country it is the best thing. Shri Abhay Kumar also thinks of sending the best item to *Arya* country.

What item should be gifted to a loved one? Isn't it a good thing? You send firecrackers on Diwali, why? Because that's the best thing, isn't that? Today, religious people do not even think long about how they should behave.

Shri Abhay Kumar thinks – “What should I send as a gift so that my meaningful message would go to him?” Because - he is a worthy soul, Shri Abhay Kumar is certain of this.

Shri Abhay Kumar decides to send an idol of God. Shri Abhay Kumar would not have thought that there would be disrespect if God's idol goes to a non-Aryan country. Today's Seths get angry due to disrespect. It is said that - one does not have time to go to the temple and if an idol of God is kept at home then it is disrespected. A Jain's house should not be without Shri Jin's idol. Atheism started spreading when Jains started not keeping Shri Jin's idol in their houses. If there is Shri Jin's idol in the house, then old people and children can easily see it anytime. But if your children are deprived of *darshan*, do not worship, are without *Samayik* etc., then do they really feel sad? They don't feel as sad as they should. Today, most of the people have only one goal that our sons should become proficient in the worldly affairs. Today, the concern is mostly not about making Jain sons but *Bania* sons. Because - many Jains have not actually been Jains but have become *Baniyas* (traders and businessmen community).

Shri Abhay Kumar thought that I should make him righteous by any means. I should send him Shri Jin's idol, so that perhaps he can gain knowledge of *Jaatismaran* through darshan of this idol. Thinking this, he sent a jewelled statue of Lord Shri Adinath. That too not without consecration, but consecrated by the great Acharya!

Such a thinker was Shri Abhay Kumar. Shri Abhay Kumar's father was also no less. Everyone believed that dying without attaining restraint in life is tantamount to a life becoming fruitless. A *shravak* (devotee) should be afraid of dying without restraint. If a devotee has not attained restraint in childhood, then he should feel sad and the mood should be – when will I leave? Bring the genealogy of any great man, in which everyone is consumed in the world till drooling! Sacrifice is a natural thing in the mind and heart of a Jain. Renunciation and restraint are always the desires of Jains! The pain of not achieving restraint remains in the heart.

Shri Shrenik Maharaja had great affection for Shri Abhay Kumar. Therefore, once Shri Shrenik Maharaja strongly urged Shri Abhay Kumar to accept the kingdom.

Shri Abhay Kumar could not say no easily and had other concerns in his mind. Shri Abhay Kumar decides to ask God and says to father to stay for some time.

Think about it – what is the idea of asking and where to go for it? What did he ask even after going to God? He asked that “Lord! Who is the last king?”

Why did he ask this? There was only one worry in my mind that if I become the king by following my father's orders, will I be deprived of restraint? There was no way of remaining without restraint. If there is no feeling of restraint in a *shravak*, it cannot be possible. If restraint is not adopted then a devotee of Lord Shri Mahavir Dev should consider himself unlucky, and it is not possible to not have the desire for restraint. Why not adopt restraint? The *shravaks* who ask this would say – “Truly, I am a great sinner that I cannot adopt restraint.” Thanks to those who adopt it and follow it. The sooner such restraint comes, the better. Is there happiness or displeasure in that? A *shravak* should be happy in that. This should not happen like this and being called a devotee of Shri Lord Mahavir is a shame to the devotion of Lord Shri Mahavir Dev! *Shravaks* say that restraint is beautiful; who will take it? So, say like this - I will also take it! Should the *shravak* be happy after hearing that someone adopted restraint or should he express false pity? You may or may not sacrifice as per the orders of Shri Jineshwar Dev, you may execute the orders as per your power, but one thing should be imprinted in your heart that we, that means the servants of Shri Vitrag Parmatma, are not barren of renunciation!

It should be like this - if we are devoid of renunciation, then we have not glorified this clan but have made it shameful. Even if we cannot glorify the *shasan*, we should not allow our *shasan* to be brought into disrepute by us.

Shri Abhay Kumar came to Shri Shrenik Maharaja and said - Oh father! If I accept the kingdom, I will lose restraint. Because God says that the last king is Udayan. Even after having a master like Lord Shri Mahavir Dev and a father like you, if I am not able to overcome the sorrow of my life, then who else is as ungrateful and wretched as me?

Here this matter comes to a halt, that is why Shri Shrenik Maharaja abandons his earlier request.

Son, if there is a feeling of initiation and restraint, then should desires be renounced? Consider which heart it will be? The virtues of Shri Shrenik Maharaja's *samyakatva* are not sung just like that!

If you want to be a true *shravak*, then attain this condition! Become a Jain by not being a *Baniya*! Be someone who desires restraint. Even if you cannot be restrained in this life, do not fail to become a lover of restraint. Today, even an ascetic who talks about restraint is not liked, but remember that a true ascetic does not care whether you bow down or not, whether you call him or not. He only sees his duty. He is not trapped in talks, that is why it is said that ascetics get angry. An ascetic doesn't mean a cowardly statue who merely chants peace. He knows how to be calm and also knows how to get angry. He behaves according to time. There is only one feeling - to promote Shri Jain Shasan! You cannot promote Shri Jinshasan like this. You have to attain Jainism. You will have to be expert in Jainism. It is not said that you are a Jain only if you become an ascetic, otherwise not. You should have the feeling of being an ascetic and should try to implement God's orders in life as per your strength.

19. Mindfulness is not impossible

Souls who have become aware of the form of this world, afraid of this world and desirous of salvation, they kick away the pleasures of the world and try to live a solitary and mindful life. There is nothing surprising in it. This is completely impossible - it is not even worth believing like this. To illustrate this, the wise man gives the example of an oil vessel holder. The scriptures say that the example of the holder of an oil vessel has also been given in the philosophical scriptures to explain how to do high type of mindful service. This illustration shows how a frightened soul can control its senses etc. This is the story of what trick a righteous king used to make a Shresthi's son attain religion in order to make him experience mindfulness.

The king himself is a venerator of the philosophies of Shri Jineshwar Dev. He is knowledgeable and is naturally proficient in taking charitable measures. The king named Jitshatru has converted most of the people in his city into devotees of Sri Jinshasan. Through measures like charity and respect etc., the king has made most of his ministers, city's *Shresthis* and people religious.

Don't think in your mind that this could have been done only by him and not by us. We should approve this action of the king, try as much as we can and take a determination to make others religious. For that, the quality of generosity will also have to be acquired. Without removing both miserliness and attachment, generosity will not come. Charity and respect are two things that easily attract the person in front of you. Who wouldn't want a full stomach and respect along with it? You have to try to acquire this quality. Have you tried someday to make the servants of your shop righteous? have you even thought about it? Or is it that a religious servant has become undesirable due to the feeling that it will harm the work if a religious servant goes to practice religion? Forget about making the servants of your shop religious, have you made appropriate effort to ensure that all the people in your house become religious? Who has not attained *Dharma*, who has become lax in *Dharma*, who is going on the path of unrighteousness, who is determined to move ahead in *Dharma* – consider all these matters and then find solutions for attainment of *Dharma*, stability of *Dharma* and progress of *Dharma*? Have you done this much for your house?

Assembly: Only very few people would have noticed that this should be done!

Reason? Will the righteous be without the will of the one who made him righteous? Should a righteous soul have feelings of friendship or not? '**Parhit Chinta Maitri**' - The concern for the welfare of other living beings is called the feeling of friendship. Then, a righteous person who knows that true benefit comes only from religion, should be careless towards the attainment of religion of others?

Assembly: True welfare can be achieved only through religion - such a firm belief should be there?

If this belief is not there in a person then where is he a righteous person? This is not the case for those who only show off their religiosity but for those who are righteous at heart.

Who is unhappy in being called righteous? Even if we are atheists - even if we are anti-religious - even if we are sinners - even if we get salvation late, even those who say this angrily, it would

be nice if someone says them religious. not only that, but today's anti-religious people make various attempts to make innocent people accept them as passionate about religion. In order to get called themselves truly righteous, these sinful souls call the virtuous ones as ignorant, characterless and burdensome, they call the good *shravaks* as conservative, frog-like, unintelligent and devoid of religion. And, in order to make the virtuous ones and good *shravaks* look light, to make even their sinful actions seem like religious actions they praise the true religion and call the previous Aaharyas and Mahatmas tainted their hearts do not tremble. Even after committing treason, to make their mark among the ignorant class as the religious people or the religion-loving people, when the opponents of religion commit so much ignominy, then how much desire do they have to be called righteous and religion-loving people? At the same time, if there is a desire to be true righteous, then the work can be done. But one has to keep opposing religion and it is not interesting for one to be openly known as one against religion, that is why those poor people strengthen their sins.

We say - **Be righteous. If you become righteous then people call you unrighteous, there is no harm in it, but if you are unrighteous even then people call you righteous, there is no benefit in it.** Just as a righteous person is concerned about his own welfare, he is also concerned about others. It is natural for a righteous person to feel that there should be welfare for other living beings also. In that place, if you have indifference for the family too, what is this? You are the master of the family, right? Is it necessary to be only counted as the owner or to be the owner? Roaming around with the owner's identity and remaining negligent of your duty towards your master, it is not right. If the king ignores the religion of his subjects, then what is not said about him? Similar is the master of the house, that is the king of the family, right? How could he miss his religion? If the souls born in your clan are deprived of Dharma as a result of your carelessness and follow the path of unrighteousness, then you will be held responsible for it. Therefore, if you want to avoid this blame, then you should do your duty, fulfil your duty. Even then, if a soul does not attain Dharma or becomes unrighteous, you can still be saved from that fault. But one should feel pity for them. Poor guy, despite my efforts, he became a great unrighteous person! What doesn't happen in the world? - Think like this and wish well for them too.

We have seen that a king named Jitshatru has made his ministers and a large group of his subjects righteous by satisfying them through donations, respect etc. But in this king's city, there is a Shresthi's son who is so much surrounded by falsehood that he neither likes this attitude of the king nor the reality of religion. He just believes that it is right for the people of good fortune to do violence, but it is not right to do charity. This Shresthi's son also believed that if someone is suffering from the severe pain of headache and asks for a way to get rid of the pain, then ask him to wear an ornament made of a gem found on the head of a great cobra. If he wears it around his neck, then the headache will go away. It has to be said that just as it is a form of useless advice because it is difficult, similarly the advice given for the sake of *apramatta* (non-intoxication) cannot be accepted by anyone. Shresthi's son felt the same way - how can this non-intoxication be possible? It's all talk!

The king thinks – he is like fire. Burns himself and burns others too. Wherever he sits, he cannot remain without burning it to black. Along with such burning, he has also taken up the

business of burning in a terrible way. Like fire is not worth ignoring, the Shresthi's son too is not worth ignoring. Accepting this, the king decided to make the Shresthi's son attain religion by any means.

The king himself called a man named Yaksha, who had become adept in the spiritual matters and had acquired *samyagdrishti* (the right perception), and gave him the ruby, the gem of his ring.

After understanding the king's intentions, the Yaksha left from there and met the Shresthi's son.

He started saying such things to Shresthi's son, which Shresthi's son liked very much. Shresthi's son felt that this matches with my thoughts. After a few days, a deep friendship developed between the two.

Since the king had spread the religion, Shresthi's son was alone anyway and as he got such a learned, intelligent, educated and like-minded friend, it is natural that Shresthi's son's passion would increase in a special way.

When the Yaksha student gained full trust of Shresthi's son, then seeing the right time, didn't know how he placed the ruby given by the king inside the jewellery of Shresthi's son.

Then, 'the king's jewellery is lost' - such message spreads among people in the city. The king also announced that - anyone who has seen that jewellery or heard anything about it should inform quickly.

Who will come to say? Apart from the king and the Yaksha student, no one else knew this reality; and the Shresthi's son did not even know that it is in my jewellery! He also hears the announcement, but he doesn't even think about it because he doesn't even smell this secret act.

The king's servants saw that this was not good. The king's jewellery must be found somewhere. So, a search operation started to check every house and the king's ruby was found in the house of the Shresthi's son, among his jewellery. The king's servants were not aware of anything, that is why they considered the poor Shresthi's son to be the real thief. Also, theft of the king's jewellery, is this a common crime? In the state it is considered a big crime, that is why the royal servants tied up the noble son and started beating him.

At this time, the Yaksha student comes and stops the royal servants from beating and says that he has committed a crime and he will be purified after thinking about it.

The Shresthi's son is extremely frightened by this incident, because he himself has been accused of theft of the king's jewellery, the crime has been proved by getting hold of the stolen thing, there is no way to prove his innocence, and the king has a religious conflict with himself, so what won't the king do? It is natural to feel this fear.

The Shresthi's son thinks – “Actually I am not guilty, but what to do now?” He requests his friend Yaksha student to explain to the king and do something so that the king releases him on taking any fine.

Yaksha student is also intelligent. He knows that this solution was not thought of to harass him, but to help him attain *dharma*, to stop him from doing harm to others and to ensure that he

himself is engaged in bringing others on the path of welfare. That is why the king has devised this solution. He does not have to be taught body restraint. All that has to be taught is that if a person wishes and becomes very fearful, then mental control and sense control is possible and therefore, *apramattopadesh* given by Jin is not meaningless. That's why the Yaksha student says to the Shresthi's son that you don't worry. Whatever atonement there is other than body restraint, I will tell the king to get it for you.

The Shresthi's son said – “This is very good my brother! Thank you very much.”

After explaining this to Shresthi's son, the Yaksha student also appealed to the king with good sense and told him on behalf of Shresthi's son to give atonement other than restraining the body. The king said – “I am ready to leave Shresthi's son alive but on one condition. I will punish him only that he will have to take in both hands a vessel filled with oil and roam around the city. While roaming in the city in this way, if even a single drop of oil falls on the ground, then he will definitely be killed and if not a single drop of oil falls then he will definitely be freed without any other punishment.”

The Shresthi's son loves life. Who doesn't love life? Even someone immersed in sorrow does not like to die. Those who commit suicide also commit this misdeeds out of anger, but then they suffer in such a way that only they can know their pain. It is difficult for others to see that sorrow. The fear of death is not a small fear. When the fear of death comes to the head, what does the living being not do? There is also a saying in Gujarati – “*ek marniyo so ne bhari*” which means that death of one comes heavy on hundred. Because he is the desire of a hundred lives, but even though he remains alone, he is indifferent to life. Having the understanding, a highly knowledgeable person does not get afraid of death due to Karma Yoga, he becomes ready to destroy the cause of death. If any person wishes to die out of passion, then it should not be counted. The Shresthi's son loved his life. He liked the violence on others but didn't like violence on his own even a little. Hearing the talk of his killing, he trembles and after hearing the king's order, he says – “As you have said, I will try as much as I can to roam around the city without spilling even a single drop of oil, holding the vessel of oil in both the hands!”

Remember one thing here - the king has said that if even a single drop of oil falls, he will be killed, but this has been said only to convey fear. This threat has been issued only to ensure that the Shresthi's son has a single mind for the restraint of his senses and mind. The king is generous and righteous, hence how can there be cruelty in him? And the king also knows that the Shresthi's son is innocent, that is why even if a drop of oil accidentally falls from the Shresthi's son, the king would not give him any punishment. Even if something like this happens by chance, it is worth trying some other method of charity. But it cannot be said what kind of solution the king would try.

The Shresthi's son confessed to trying as much as he could, hence the king aimed to make him more careful and ordered the soldiers to walk in all directions of the Shresthi's son with open swords and see if even a single drop of oil falls from the vessel? If the Shresthi's is negligent in obeying the orders, then take extreme restraint over him. On the other hand, the king organized a festival on the city roads to divert the mind of Shresthi's son.

On the streets of the city, various musical instruments are played, theatres are organised and such scenes are set up at various places to fascinate the senses and move the mind, yet the gaze should not go anywhere and the mind and vision should remain united and focused on the oil vessel, is it possible? But it happened. Ignoring the distractions of mind, speech and body, the Shresthi's son roamed around the city and came near the king.

The king said – “When you yourself can do such a difficult task with the strong desire to survive and with the fear of death, then why do you speak such false words - there is no mindful in this world?

The Shresthi's son confessed that – What you are saying is right - If there is a strong desire for one thing and without it some great fear is coming upon head, if you feel like it, then it is not impossible to remain mentally, verbally and physically restrained. After that, the king explained the path of Dharma to The Shresthi's son and said - Just as you could adopt the mindful state due to the mere fear of death, similarly the sage who is troubled by infinite and immeasurable mortal sorrows strives to become free from the sorrows and follow mindfulness. Let's do it! Now even Shresthi's son realized that this is the reality. By getting this reason he became righteous.

May the world (mundane life) appear to be dreadful and make the soul truly fearful, then the soul will be worried about the soul itself, in this way it will be able to attain the feeling of mindfulness even in religious endeavours. It is difficult to have such fear of world. That is why one should make efforts to understand and think about the form of world. It is only when one feels the world terrible that the value of the happiness of liberation can be understood and only when the value of the happiness of liberation is understood can one experience intense joy in worshipping the path of liberation. From this example it will be understood how important self-concern is. **Self-thinking paralyzes sin. Self-thinking inspires religious efforts. If there is self-thinking, the soul becomes dry in the world. The stronger the self-thinking, the more the interest in sensual pleasures will be lost. Self-thoughtful state, that is, state of awakened self-thinking.** Self-thinking is reflected in eating, drinking, wearing, getting up, sitting, roaming around and also in the context of sensual pleasures. If the soul is even a little awakened, then that soul may perform worldly activities, but it may not create intense bondages. Not only this, even in such situations, even when the activity of worldly enjoyment is going on, if the soul becomes engrossed in auspicious meditation through self-thinking, then instead of *Karmabandha*, it also performs *Karmanirjara*. **The art of remaining detached from enjoyment teaches thinking.** It cannot be said at what time or what activity such a soul, whose self- thinking is intense, becomes absorbed in pure meditation.

20. Be like the little daughter-in-law

If those who practice self-restraint believe that there is salvation only in disguising themselves, then it is a biggest mistake. It is said before giving initiation that - there is no salvation like initiation, but after taking initiation, worshiping under subjugation of carelessness is a great sin. There is welfare only in following orders. From today, a special kind of welfare practice starts. Taking a guise(attire) means that welfare has been achieved and now there is nothing left to do – those who believe like this are ignorant; disguise is an indicator of religious propriety, helps in following the religion and helps in reminding restraint on occasion. Many times, guise also helps in avoiding sin. Due to many such reasons, the Geetharth Guru gives guise to the worthy Mumukshu souls in front of the infinite knowledgeable Shri Arihant gods etc. Sometimes the soul is afraid of committing sin due to shyness also. They feel that - in front of whom have I taken this guise? From whose witness has it been taken? Who am I? And while thinking like this, the soul turns away from sinful thoughts and gets back to observing the fast, this is *Sushakya*.

The one being initiated should remove worldly desires from his heart even before taking initiation. The one who comes with the worries of the world in his heart, is often the one who spreads *marki* (a specific disease) in the community of saints. The one who takes restraint should understand that he did not just abandon his home, family etc. but he has renounced all sins in three ways. The name that was there in the world also no longer exists. Just like there is a change of name, there should be a change of heart and the person taking restraint has to be very careful in handling that change of heart. One should forget one's past sinful desires and even if he remembers them, he should repent and pity oneself. If even a little bit of past sinful tendencies remains in the heart, then it may no longer be beneficial to life and if a life of restraint becomes a burden, then there is nothing surprising in it.

After taking initiation, till the end of life, one should strive for *Mahavratas* for oneself and should remain engaged in the worship of Dharma in such a way that its shadow does not remain without falling on the deserving souls. The vow taken should be followed in such a way that the ability to manifest many self-controlled souls similar to oneself is revealed and a sinless righteous life is propagated. For this, a typical example of an old man and his four daughters-in-law is given; Let me talk about that too!

An old man thought – “As long as I am alive, the business of this house is running well and will continue to run well, but now my end time is not very far, that is why I should make such arrangements that even after my death, the business of this house will run well. Let the beauty and prosperity of the house increase.”

The old man was very intelligent. His four sons were skilled in business. The old man was worried only about the house, because if there is discord among the four daughters-in-law, then the brothers will not be able to live together and the honour will be harmed. Due to this, he thought of assigning work to each daughter-in-law according to her intelligence and for this, the old man made a plan to test the intelligence of the four daughters-in-law.

The old man organized a grand function for his family members and acquaintances.

He served food to everyone and honoured the worthy men and then called his four daughters-in-law in everyone's presence.

The old man has not kept anything with him. He kept only twenty grains of *Dangar* and divided the five grains into four parts. The four daughters-in-law came, the old man gave five grains of *Dangar* to each of them and said – “take care of them and give them back to me when I ask for them back.”

(Many people thought - what this old man is doing? Many believed that - old men are wise, that is why there must be some big secret behind it. But no one could understand the secret.)

Then, the eldest son's wife thought – “Truly, the old man's mind has become corrupt. Such a grand function was organised, huge expenditure was incurred and among all this, we were given five grains of *Dangar*. He told us to keep that also safely and give it back when asked! Is there any limit to stupidity? There are granaries of *Dangar* in the house, we can get as many grains as we want whenever we want, then what is the need to keep these five grains carefully?”

Thinking this, the elder daughter-in-law threw away the grains as they were. The younger daughter-in-law also thought almost the same, yet the difference was that she did not throw them away but put them in her mouth.

Now the daughter-in-law, who is even younger than her, thinks that if her father-in-law has given her only these five grains of *Dangar* and said to keep them safe and return them only when asked for, then there must be some meaning in it. “What is ours? Will keep it safely and will give it back when he asks for it.”

Thinking this, she tied those five grains in a cloth and kept them in the jewellery box.

The fourth youngest daughter-in-law used her intelligence equally. She is the daughter-in-law of the youngest son, younger in age, but superior in intelligence. She thinks that father-in-law is very skilled. On organising such a ceremony, he gave these five grains to be kept safe among all, there is definitely some deep secret in it. The head of the house wants to test the daughters-in-law. It seems like. I should also test my intelligence.

Thinking this, the younger son's wife sent those five grains to her brother and said - sow these five grains in any fertile place of your land. Keep aside the five grains that will come out and sow all the grains again for the second time. Keep doing the same for years and when I call you, then send me all the grains that have been collected from this grain as it grows.

As per their own wisdom, the four daughters-in-law managed the five grains given to each of them by the old man and within a few days they forgot the matter.

After leaving for a few years, the old man again organised the same ceremony and invited his family members and wise people. After finishing the food etc., everyone gathered; he called the four daughters-in-law and asked for the return of the five grains given to them.

The daughter-in-law of the youngest son stood there and the remaining three went to collect grains. The two daughters-in-law, who had thrown the grains away and who had eaten, brought five grains each from the storehouse, while the third daughter-in-law brought the grains which were kept tied in a jewellery box.

The old man took five grains of Dangar from the eldest son's daughter-in-law and the younger daughter-in-law and said – “These are not those grains. These are fresh grains taken out of the granaries, so tell me the truth - what did you do with those five grains?”

At last, the elder daughter-in-law said that she threw them away, the younger daughter-in-law admitted to eating it, the third daughter-in-law said – “I had tied and kept the grains safely in the jewellery box, and the same grains are here.”

When it was the turn of the youngest daughter-in-law, the old man asked her for grains, and she said – “The five grains given by you are now not so much to fit in the hand. I have kept them with my brother. You send him a bullock cart and he will send it full.”

The old man praised the younger daughter-in-law and then told everyone, “In order that this house remains well-managed after me, with the intention to test the four daughters-in-law I had given five grains of Dangar to each one. You saw what each one did with those grains. This has tested the intelligence of the four daughters-in-law; hence I assign different tasks to each one according to their intelligence.

The elder daughter-in-law had taken five grains and thrown them away. That's why she should be assigned the task of throwing away, so I assign her the task of taking out the garbage from the entire house.

The younger daughter-in-law had eaten all five grains. So, I entrust her with the work of everyone's kitchen.

Her younger daughter-in-law had tied five grains and kept them in a box like jewellery, hence I entrust her with the responsibility of taking care of the jewellery etc. in the house. And the youngest daughter-in-law has shown the best intelligence among all, she has produced thousands of grains from five grains, she is going to increase the fame of the family in this way, therefore I establish her on the position of elder of this house.”

This is just an example, but there is a lot to understand from it. Five *Mahavratas* have to be understood like five grains of Dangar. After adopting these five *Mahavratas*, those souls who throw them away, like the first elder daughter-in-law, continue to wander in the world. The one who eats out *Mahavratas* after their adoption is also a lowly soul. Keeps the guise and violates the *vrats*: Such as - Keep a towel in your arm and even if you are wearing the guise of a saint, if a vehicle comes, the vehicle will go. If you get a motor then the motor will move, if you get money then the money will work. Those who live such a free life are souls of the lowest category. In this way, they are going to bring shame to the sacred guise and the discipline. In case, due to the emergence of inauspicious deeds, one cannot observe the vows taken, one should not remain in disguise and not take any action that would bring shame to the discipline. the scriptures have suggested that those should go to a distant, unknown place and give up the disguise. Those who have the wisdom to not bring shame on their attire and the discipline are good to this extent. But those who wear the guise of a saint and do not observe the vows taken, those who give away their identity as a saint and act as a stigma for sainthood are like a curse for the society.

The two remaining are considered to be of the best quality. Those who take care of the vows taken and remain firm in following them, are good souls. The souls who are even better than

them are those who, by becoming observing vows as per their capacity, bring number of bound souls on the path of *vrat* and influence the *shasan*. The highest class belongs to the virtuous souls. Following the vows taken by oneself in a beautiful manner and donating the vows to deserving souls by explaining to the souls of the world the need of observing vows, these are similar to the duties of the fourth-youngest daughter-in-law. These vows have been given not only to be followed but to be followed in such a way that the soul becomes strong in propagating it. Both the qualities of guardian and preacher are found in rare souls, but those who show patience and bravery in observing the *vrat* are also very good souls. The newly initiated should understand that he has just become a *vratdhari*. They have to prove their *Guruta*. To attain *Guruta*, it is absolutely necessary to remain with feeling of a disciple. Only the one who educates his disciple well can be a good *Guru*. Even if you cannot be influencer in *Shasan*, you should keep trying to reach the highest level in *Vratpalan*.

21. Pilgrimage

People of the past have established the most beautiful temples on the mountains. There are many such places among them, where countless people have achieved liberation through *Atma-sadhana* (self-realisation). The worldly man is afflicted with various diseases and titles; that man, after coming to such a land, after attaining retirement, should turn his attention to the worship of *Ratnatrayi*; for this reason, the glory of pilgrimage has a special significance of.

Paramarhat Shri Kumarpal Maharaja, who ascended the throne at the age of 54 and became the twelve *vratdhari shravak* after turning seventy, decided to establish the Sangha of Shri Siddhgiriji at that age. Walking on foot, eating once, sleeping on Santhara (Bhoomi Asana), undertaking a pilgrimage as per the rituals - Maharaja Kumarpal also had a desire even at such an old age. Because - Paramarhat Shri Kumarpal Maharaja wanted to bring an end to his worldly journey by traveling in this manner as per the rituals.

He himself walks with open feet with the supreme benefactor, eternal omniscient, Acharya Bhagwan Shrimad Hemchandrasurishwarji Maharaja. Shrimad Hemchandrasurishwarji Maharaj himself once said – “Rajan! It is old age, if it is difficult to walk, then you can use shoes (Upanah) or the vehicle.”

Paramarhat Shri Kumarpal expressed his feelings very beautifully, which is described in *Charitra* etc.

Paramarhat Shri Kumarpal says that – “Bhagwant! Till date I have travelled a lot. I have been traveling in this world since eternity. Even if I keep this thing aside, in this life also I have travelled in such a way for over twenty-five years that there was no place to eat, there was no place to drink! But my wanderings went in vain. Now I will travel to Shri Siddhgiriji only as per the orders of God because this journey of mine is going to postpone the world tour.”

What joy does one feel cannot be described when he goes on a pilgrimage seeing the path, taking care that no living being gets in the way and following the rules. Paramarhat Shri Kumarpal had devotion even on the way to reach Shri Siddhgiriji. He used to apply road dust on the forehead. He also used to join hands before the trees that were coming on the way. By being the one to cool down the heat of the travellers those trees also seemed beneficent to him. How much love will he have for Shri Siddhgiriji? If we fall in this much love on the pilgrimage, our work will be accomplished.

One has to go on pilgrimage only by renouncing all the *kashaay* like confined attachments, hatred, etc. All those who go along are religion-brothers. One has to have the attitude of helping others even after enduring obstacles themselves. Energy and material have to be spent without thinking on the path of worship. If everyone acts like this, considering it as their duty, then the world will feel that such *Sangh* should come out every day. All the unrest in the world should be destroyed from here. The pilgrims coming to the *Sangha* should also give up worldly correspondence with their home and business. Is there any hindrance in saying that a traveller coming to the Sangh does not have any less *Pratyakhyan* than a *Porisi*? Shouldn't it be even that much?

Food too should be taken only one time. Eating more often keeps the body healthy, this is also a misconception. Food should be taken in such a way that it can help the body to move with restraining the senses, and make the pilgrimage unique. Whoever travels according to the method prescribed by wise people, will know with good experience that there is no happiness in worldly business, honour, respect, etc., that happiness lies in living life as per the orders of Shri Vitarag Paramatma.

Those traveling by railway or motor vehicle will never get the benefit of the darshan of the religion- brothers living in every village and Shri Jin temples of every village, which is availed by the person traveling on foot and following the rules. The received wealth will also be put to good use on the way. At the places where the Sangh will go on foot, none of the Shri Jin temples should remain in dilapidated condition. If a religious person is sad then he should not remain sad. It may happen that one who has achieved the shasan of Shri Vitarag Parmatma is inferior in wealth, but it never happens that he is poor like a pauper. They are not one who shows poorness or asks for something as others. Even if there is wealth nearby, one who does not utilize it well is not less than a poor person. Sanghs should emerge such that Shri Jin Mandir, religious place, works of religious devotion and compassion are in every village. If Sanghs emerge in such manner, then religion and governance will be effective. Today that generosity is being destroyed. As generosity etc. increases in religious work, its results become better. There is no power to hide in religious work. One should not make such calculations in the religious work that the purpose of the religious work cannot be achieved and *viradhna* (opposition to worship) increases while worshipping. People say to God – “I will spend my body, money and mind in your service.” But what happens just by saying it? If you start implementing what you said then the work will be done. Saying “I am a slave of your slave” and not taking any notice whether a slave of Shri Vitarag Parmatma is happy or sad, this is just a matter of rhetoric. This ostentation will not work under the *shasan* of Shri Veetrag Parmatma. Having resources and being hesitant at times of giving is not a sign of generosity. Such people can never praise the *shasan* of Shri Vitarag Parmatma. Along with generosity, renunciation of fame is equally important because the desire for fame is also a hindrance in achieving ultimate results.

King Kumarpal, the master of eighteen countries, had initiated such a big *Sangha*, that is why he had the right to wear the *Tirthamala*(the rosary of pilgrimage), yet after coming to Shri Sidhgiriji, whoever wants to take the benefit of wearing the Tirthamala can take it and because of that the pilgrimage will also get great benefits, that's why he accepted to auction Tirthamala. The bidding started between the king and the minister, “I am the king, how the minister can bid in front of me?” – This was not even an idea. There, everyone was religious and the feeling was that those who had increased enthusiasm and strength could take advantage.

Shri Vagbhatta minister bid four lakh gold coins for wearing the Tirthamala, then Shri Kumarpal said eight lakh rupees: In front, Shri Vagbhatta minister said sixteen lakhs and then Shri Kumarpal said thirty-two lakhs. In this way the bidding for the Tirthamala continues and everyone sitting there approves of this beautiful instance. A saintly devotee named Jagad was also sitting there. This *Shravak* was wearing such old clothes that no one could assume that he had anything. The bidding of Tirthamala was going on between the king and the minister, at

the same time that Shravak offered a bid of 1.25 crore Mahors (coins), everyone kept looking at him. How will he be able to give this 1.25 crore coins? Such doubt spreads easily. Raja Kumarpal tried to draw the minister's attention, there the virtuous Shravak, like a jewel in rags, stood up and presented a ruby gemstone worth 1.25 crore coins.

In Shri Girnarji and also in Prabhas Patan, the same virtuous soul wore the Tirthamala by bidding for 1.25 crore Mahors. His father had given him five ruby gems worth Rs. 1.25 crores each. As per his father's orders, that virtuous person had spent three of them in this manner. There are still two ruby gems left. He also offered them at the feet of Maharaja Kumarpal and said, "I am a sinner, you are very virtuous and you are the one who connects thousands of living beings in the work of religion. Therefore, only you are worthy of this. At the same time, King Kumarpal ordered the treasurer to send one necklace to Shri Siddhigiriji and one necklace to Shri Girnarji with these two ruby gems set in the necklace and Shri Kumarpal also gave many gifts to the virtuous Shravak with due respect. This type of generosity should be there in the one who starts the Sangh and those who join the Sangh should also be generous. If all the misers come together, that union will vanish. Those who do not have generosity, even the best events cannot make an impact on them.

The wise people have made rule of such Sangha Yatras so that the establishment, name and influence of religion can be done properly in every village. To make the opportunity successful as per one's power, to do devotion of God, Guru, religion and religious people as per the power, are special duties among the many duties of those who start the Sangh and those who join the Sangh. One should not go to the Sangh to enjoy or have fun or to become a Seth, but should go to practice the religion. Along with generosity, morality is also required.

My eyes are only for the seeing Dev, Guru, and religious people etc., but not for other narrow things; My ears are for listening to Shri Jinavani etc. but not for listening narrow things; my tongue is for singing praises of Dev, Guru, Sadharmik etc., but not for narrow condemnation. In this way, every traveller should take the decision of following the religion along with the control of the senses. Saints also come to the Sangh with the objective to help those coming to the Sangh to make proper use of their senses and to make them worship Ratvatrayi, Tattvatrayi etc. In short, there is only one thing – the Sangh is the planned only for making people worship the religion ordered by Shri Vitarag Parmatma.

Along with generosity and morality, tolerance must also be maintained; one must go to pilgrimage only to endure difficulties. It's okay if you get or if you don't get something for a few days; experience of such thing is pilgrimage. Sages experience this every day. The happiness that lies in the saintliness of Shri Veetrag Parmatma is not found even among the *Chakravartis* of the world and some of this happiness is experienced by those who undertake the pilgrimage as per its rules. It is possible for a soul who has not experienced the happiness of saintliness and does not even think about it, to see happiness in *Indrata* or *Chakravartita*, but it is not possible for the one who knows or experiences the happiness of Sadhuta to see happiness in *Indrata* or *Chakravarty*. Anyone who joins the Sangha must accept at least half sainthood, so that he can also experience happiness.

Devotion of God, Teacher, religion and religious people should be done as per one's strength. All this is possible if there is tolerance and good thinking. How much has the unconsciousness

of body or money reduced? How much you have controlled the senses? How much did you try to control your mind? All this should be accounted for after the completion of the pilgrimage. The organizers of Sangh should also take care that all the accompanying pilgrims took full advantage of the worship.

22. The need for prudence

One who understands - who am I and who is mine? What is my own and what is someone else's? and what is the obstacle for me in getting affinity? then it will not take much time for him to leave the someone else's and accept his own. Even if a nanny takes care of her master's child more than his own mother, she is the mother of her own children and not of the master's children. In the same way, even if a soul that has attained religion remains in the world, it does not belong to the world but to religion only. You have to leave your home and business even for a few days and come to the Sangha for this very reason that the conscience of the self becomes pure and you do self-meditation in the best way by becoming free from other meditating other thing. Once you understand that what is your own and what is someone else's, then with your help many other souls will also understand this, this is the greatest success of this religious attitude.

'Tirtha, that is, soul' – this is a matter of the end. Like 'Soham' means 'I am he'. 'He' means 'god'; and 'I' means what?. I am God myself, but when? Only when the external soul is destroyed, the inner state emerges and as a result the divine state is attained! The soul itself is God – it can't be denied, but in the present isn't it the outer soul or the inner soul? That is, at present the inner soul or the outer soul is not the Supreme Soul, but it is Striving for the Supreme Soul. In the same way, when the soul reveals its own form, then the soul is a pilgrimage. Till then, if one gives up the means of pilgrimage and keeps wandering like this and accepting the soul as a pilgrimage before one's true form is revealed in the worthy form is like being ignorant at one's own hands. In this way, in 'Soham' there are two words 'he' and 'I' and the difference between the two must be understood. He means God, I means either the external soul or the inner soul. Chanting of 'Soham' becomes successful only if this difference is understood. He, that means Supreme Soul, Pure Soul, highest among all souls, is called Vitrag, is called Siddha, is called Mukta, is called Buddha, is called Niranjana, is called shapeless. Which has no form, smell, touch, taste or shape. Niranjana means free from dirt.

If every soul becomes pure then it can become God. There is no such contract here that only one soul can be God. Those who chant Soham are knowledgeable and learned men. They are not only the ones who chant but also make efforts. 'I am God only. Why should I go back to the temple, go to the sage, go on pilgrimage, join hands, all this? All this pomp and show is not needed' - those who say this do not understand Soham. If your desire to be the greatest is fulfilled by Soham, then why do such people need external activities? It is such humans who have made the world crazy, because the world is greedy for money and lust. He has believed that such words serve selfish purposes. The fact that those who say Soham Soham wish to enjoy all the favours of the world shows that they have no desire to be free from real bondages. Our effort is to provide darshan of his form here so that ignorant people and noble people do not get trapped in such misconception. Unless the soul is freed from the orbit of "I am" and attains such a resourceful state that it can become 'that', then do not consider it as a form of pilgrimage. It is not he who chants Soham, but 'I am', this is certain. If 'he' is there then Soham is not chanted, and if 'he' chants Soham' that is not possible. One who does a job is not a Seth, and if he is a Seth, he would not do a job. 'I am', if such an intellect is in body then it is the outer soul and if it is in the soul then it is the inner soul.

Assembly: Explain back, the one who says 'I am' is in the body is the external soul and the one who says 'I am' is in a body other than the body is the inner soul. The one who accepts the body with the intellect 'I am' is the outer soul, and the one who accepts the soul is the inner soul. By saying 'I am', if the body feels like this, then accept that you are the outer soul, and if your soul feels like this, then accept that you are the inner soul. One who accepts the body by saying 'I am', has a tendency towards material things. and one who accepts the soul by saying 'I am', his instinct is of feeling detachment from material things. One who does not have the instinct to avoid material things cannot be called having an inner state. It is a different thing to say verbally that I live in inner state. It is a different thing to show off the inner state, and to find happiness in the inner state is a different thing. There are also those who cheat in the name of Soham, hence see whether it is the effort of the one who chants 'I and He' or not?

Let me tell you an example. There was a Gyan Yogi. He had thousands of devotees. Still, there are many self-aiming people in the world and they cannot help but catch conceited wise people. One of his devotees happened to be like this.

That devotee, taking the opportunity, requested Gyan Yogi to visit his house. Mahatma was ready. Went to his house. As soon as he arrived, he was asked to take a bath with hot water.

Mahatma says that – I always take bath in the Ganges of knowledge. What is the need for this external bath?

The devotee requested for food. Served the best food. Started giving more and more good food items one by one. A good food increases the food intake. When the Gyan Yogi was unable to eat anything, hot gram flour cutlets were served to him. The Gyan Yogi ate that too anyway.

Now there is no place even to drink water. He didn't even have the strength to get up, so the devotee picked him up by the hand and made him sleep on the bed and started massaging the feet. His eyes closed and he finally fell asleep?

That Gyan Yogi was in deep sleep, that is why the devotee also got up from there, went out of the room, closed the door from outside and sat down.

Gyan Yogi felt thirsty, opened his eyes and looked for the water pot, but did not find any in his hand. He started calling the devotee, the devotee is sitting comfortably outside and does not respond.

As the Gyan Yogi shouts more and more, his thirst increases. At last, he started feeling nervous and started crying.

Now that devotee asks- “what is it?”

Gyan Yogi says – “Stupid! Where were you all this time? Can't you see that my throat is becoming dry due to thirst?”

The devotee says – “Sanyasi! Quench your thirst in the Ganges of knowledge.”

Saints say - "Fool! That Ganges of knowledge is different.”

Devotees also say – “Sanyasi! Now let the other one give you water. There is no salvation by mere knowledge, but by attaining the knowledge and performing all the activities worthy of it, salvation is attained. only if you accept this, then I will give you water.”

The point is that if there is such a Gyan Yogi, they drown themselves and drown others too. Only if there is no attraction of any external thing then it is the inner soul, all the rest are external soul. one who doesn't give up his instinct of external soul and only say, 'I am the inner soul' - 'I am the inner soul' - through his mouth alone, had never been a supreme soul, doesn't become and will never be there.

In the same way, the soul attains pilgrimage only when it attains its true form according to the way suggested by knowledgeable people. Sitting at home believing that the soul is the pilgrimage, doing external activities and not doing activities that reveal one's self-nature, will the work be accomplished in this way? To whom even a good thing cannot give knowledge, can a thing which immerses the person in falsehood give knowledge? Chandakoshiya became knowledgeable even after biting God - by giving such examples those who talk about attacking God are idiots. Chandakoshiya was the best sage of one time. He had attained Shri Vitrag's shasan. But subdued by evil deeds, he became a butcher, and after his death he became a very angry snake with poisonous eyes. The forest in which he was born also got burnt due to his anger. At that time, God Shri Mahavir was the master of four knowledge. the welfare of the snake was in his eyes only. he was disguised. While travelling, he came to that forest. He went closer to the hole where that snake lived and stood in meditation. Seeing a human, the snake got very angry. Seeing the sun in front, he threw intense flame on God. He threw the flame once, twice, thrice but nothing happened, that's why he bit on the toe of God's feet. The blood in the body of Arihant Dev is white like milk. It occurs in the body of Sri Arihant only. It doesn't occur in others. The moment the poisonous snake sees blood white, it became engrossed in thought. In his very thought he became aware of *jaatismaran* knowledge. He takes vow – Tolerate no matter how much trouble comes, but do not hurt anyone. He was lying with his face in the hole. Then people also started saluting him and singing his glory. As if snake worship started. Many people poured ghee there. Ants started gathering because of ghee and countless ants started giving great pain to the snake's body. After enduring great trouble for fifteen days, after dying, he went to the world of gods. Think - Did Chandkoshi acquire the knowledge by biting God or due to emergence of prudence?

That's why you should understand that - without knowing the object, not thinking about it, and doing adequate activity while handling it negligently is like destroying oneself with one's own hands.

23. Generosity is required in charity

Donation reduces the value of Lakshmi (wealth). As a true giver donates, the value of wealth also decreases in the heart of the taker; it is not donation that increases the love for wealth. Those who give without generosity follow the orders of attachment even in giving donations. A generous man can follow the orders of religion even if he cannot give donation. Whatever good the soul does while living in an external state is mostly a dance of attachment. To understand this, let me tell you an example of a donation.

The donation of a generous donor increases the affection of wealth. The wise people have called the virtue of charity as religion because it reduces the value of the trivial things of the world. Donations from those going through *antar dasha* also reduces the price of trivial things. Most of today's donors love wealth so much, they do not love charity so much. Whenever they get a chance, they collect wealth and kick the charity. The donor who donates worldly things should not have any intrinsic value of that object in his mind. Those taking donations from a miser feel that the donation would be good but less than wealth. Whereas a true giver is able to satisfy even the greediest beggars.

Does a person who eats food at a miser's house feel twice as hungry? No, the feeling of hunger is not doubled. The stomach remains the same. But thinking that the person in front is a miser, an impatience arises in the heart of the person eating the food. Due to the doubt whether the served items will come or not, there is a tendency to take more than necessary. That is why it is said that the miser has died twice as much. Even those with a contented attitude become like hungry people there. Animals drink less water in the pond and drink more water in the bucket because they see that there is more water in the pond than what they want, hence their desire is satisfied. Donating worthless worldly things, the one who has a higher value for the thing he donates, can never make religion effective. The increase in the price of worldly goods worth donating only leads to more hunger among the people.

If donation is given in the form of charity then the soul of the giver is great, there is no surprise in that, but in the soul of the taker also the thing reduces attachment rather than increasing attachment. Giving donation leads to poverty, this is not worthful to be taken to heart. if one has the strength to give a donation he should not look back while giving, even if it is said, those words do not reach to heart because the unconsciousness has to be destroyed, the unconsciousness has to be cut, this thing has not yet been established in the heart. that's why sometimes the result is that after giving donation he repents, then he feels contempt for his religion, but on which day did he actually do his religion? On the contrary, by not doing religion the way it should be done, he has brought shame to the religion. For those who donate with true religious intentions, even if past sins come to the fore and a bad situation arises, that soul does not repent. He believes that the title is gone, the reason for increasing attachment is gone. What was to be achieved through charity? Not having unconsciousness! And even in a bad situation, the soul can achieve it if it wishes. Donation is not in the form of charity, that is why today religion is not as effective as it should be and even those who donate are deprived of the

benefits they should get as a result of donation. **The inner soul deceives attachment (free from attachment) and external soul is deceived by attachment.**

The quality of compassion is such that the one who has this quality has mercy on all sinners no matter how much sinner they are. The external soul should give up external vision, this mercy always remains alive in the compassionate person. Playing the drum of inner vision among external visions is the work of a compassionate person.

Today, even after doing a lot of work it is washed away. One of the reasons for this is that the action is not done in the way it should be done. Till the soul is outward looking, the religion which is being done is not actually religion. But it can be said that it is a kind of dance of attachment. The one who convinces him of such religion is not a Guru but a *Gor*. *Gor* means selfish and Guru means selfless. If we derive pleasure only from the visible act of charity, we cannot sustain *Gurutva* (the superiority or qualities of a guru). Guru says – “did you like the giving or is it wealth that you liked? Test it and then find out the measure of religion! Is today's donor interested in charity or wealth? The donor who likes wealth, his donation may be called charity, but it will not be called generosity, it will be called fame.

Generosity is a quality of the soul and fame is a worldly thing. At the time of charity, the soul experiences materialistic feelings. The one who does charity enjoys the prime position with the intention of coming forward in the world. A charitable person makes the world better through his work. The quality born from a strong feeling of caring the world, its name is charity. It is the great dance of attachment. Unless you accept this thing and there is no pain in your heart, the instinct of charity will not go away and the generous instinct will not come. Charity is bad, generosity is good. Charity is the dance of attachment and generosity is the dance of religion.

The donation made by Shri Shalibhadra in his lifetime is worth considering. His mother feeds the child by working as a labourer. Father is not alive and it is difficult to feed. On the sides of his house reside what are normally called well-off people. The mother does not beg but works as a labourer to earn her living.

Once upon a time during festival days, seeing *kheer* at neighbours' house, Shri Shalibhadra felt like eating *kheer*. Coming near the mother, he requests for *kheer*. There were no items required for making *kheer* in the house. The mother is confused and the child is stubborn. Mother cannot see her son crying. The mother feels very sad because she cannot satisfy her son's desire to eat *kheer*. Both mother and son start crying at home. Mother can't make *kheer*, that's why she's crying. Son doesn't get to eat *kheer*, that's why he's crying.

Seeing both of them crying, the neighbouring women come to them and ask – Why are you crying? Whatever sorrow you feel, say it. Mother tells the truth. My son is asking for *kheer* and I am not able to fulfil his wish because the materials to prepare *kheer* is not available at home! One neighbour is ready to give all the materials, but other neighbours say - not like that. Everyone should bring something. Some bring rice, some bring sugar, some bring cardamom.

If a man is sad, are milk and sugar more valuable? This was the attitude of the people of that time. Is it like talking about today's neighbours? Meanness is increasing day by day. The feeling of affection towards neighbours that used to exist in the past is getting destroyed because

generosity is waning. The nature of generosity is such that vices are destroyed and virtues are attained. Generosity is a virtue; charity is a vice.

Mother prepared *kheer*. The son was also happy. After serving *kheer* in a plate, mother went out for some reason. Should the child eat himself the *kheer* prepared in this way with great difficulty today or should he give it to others?

We have to think about qualities come into which soul and when.

At that time, a Mahatma comes to his house for alms. The son thinks that this is a Mahatma, it is a poor man's house, where can I get *kheer* from in my house? And at that time, where would the Mahatma come from? And when the Mahatma comes, then where does the desire to give come from?

He was lucky, that's why he forgot to eat *kheer*. he stood up suddenly, went to the sage, fell at his feet and said – “There are many people who can give you. You are the only one for me. Others are well-off, I am poor. Other people's courtyard must be getting sanctified every day, today you come to my place and sanctify it.”

Today's educated people are next to the illiterate ones. Even if they drink tea alone. Usually, they give drink only to the one who gives it to him. He is illiterate. Not even a *Baniya* (tradesman) but a *Rabari* (one who rears cattle).

Quality is a different thing. A situation has developed in which the value of external things seems to be less.

He didn't know that there was more *kheer* in the house. He knows that there is only so much *kheer* as in his plate. It is a matter worth considering. Without being born a true *Antar-dasha*, from where did the attitude of giving the entire *kheer* come even after knowing that it came to the plate with great difficulty, having a strong desire to eat it and knowing there is no other *kheer*? Is this quality useful only in one place? This quality is needed everywhere.

He gave the entire plate full of *kheer* to the sage. The sage kept saying no and he filled the pot. He thought – Where does *kheer* come from in my house? Where *does* this Mahatma come from in that? Where is the desire to give in there? These three combinations are very rare, that is why he gave the complete *kheer*.

Shri Shalibhadraji's *riddhi* (fortune) was such that he did not have the money for *kheer*, but this was *Vipaak* (result of karma) of the sum of auspicious *pudgals* (matters) arising from the combination of internal results. In the minds of knowledgeable people, the cost of this *Vipaak* is also very insignificant.

This donation of Shri Shalibhadraji was born out of generosity. Even after giving the entire plate, he felt that today he had real food. If the stomach had satisfied itself then it would have been useless, this food became nectar food.

After the sage left, he sits and licks the plate. Mother comes and asks – “Son! Have you eaten all the *kheer*?” He smiles when he sees his mother but does not speak.

His tongue was not long. Because - his world was not long. Today even after giving alms, the tongue is elongated; it is an indicator of the long world of the living beings.

After performing a good deed, the tongue should be shortened.

Mother asked – “Have you eaten the whole *kheer*?” Son laughs. He doesn’t say that the sage had come. I gave him. Donated. There is immense joy in his heart and he doesn't want to tell his mother about giving it, so he didn't say it. But only laughs.

Mother thought that he must have eaten. That's why she gave him more kheer that was left.

The son ate. Felt indigestion. The disease worsened due to increased indigestion at night.

'*Kheer*, Sage and the feeling of giving' - remembering these three incidents, he took refuge in death. After death he became Shri Shalibhadra.

Kheer was not precious in his mind but charity was precious. What do you value today? To donate or the thing that is worth donating? Where the value of wealth is more than charity, till then one will not be able to become like Shri Shalibhadra. Today's situation is different.

One who does not have generosity will not be able to understand the greatness of the donation made by the soul of Shri Shalibhadraji. Those people will think - why should we give everything to the sages? Today, many people consider even the good sages as a burden on the society, such propaganda is going on in full swing. Sages are not a burden of the society; they are the decoration of the society.

The day there will be no sages, there will be no religion in this country. Sages are going to remain till pilgrimage exist. This is an Aryan country. This is the birthplace of countless great men. Sages roam in this country, this is the excellence of this country. In this country, whether you wish or not, you have to have the darshan of a saint. The country itself is like this. In this country, consider a saint as your adornment, your pride and welfare lie in this only.

Unemployment came from the sin of saintliness? No, but still people saying this have emerged in the country today. The correct thing is that – unemployment is high today, this is nonsense.

How can so many cinema halls, so many hotels, so many cars, so many railways survive in a country where there is so much unemployment? It is said that laziness does not go away without tea? Who will bring freshness? How to clean stomach? Even a labourer earning four paise needs tea.

The salaried men want cigarette. A person who earns hundreds says that his salary is only hundred but I make income of thousands and my desire is for lakhs. Everyone considers the one who says this among people to be smart. Parents also call him smart. Unemployment arises from vices etc. Its noise does not persist wherever a house is built. They have seen that today religion is the best means of condemnation. They say – “What is the use of these god temples?” Such people should be asked – “What is the use of sinners like you?”

How much loss was caused by the temples and how much loss was caused by the sinners? Can anyone prove that - more damage has been caused by the god temples? Not at all. Human beings have only benefited from the temples. Is it possible that unworthy souls have not benefited? But what good thing did the unworthy receive no benefit from? Distorting your eyes towards the temple is like bringing blindness in the future. Temple gives peace. It is a pilgrimage that aims at turning sin into sin and virtue into virtue. It also makes the greedy

people give up their greed. Unless the external state(*bahir-dasha*) is erased and the internal state(*antar-dasha*) does not emerge, the heart will not accept this. A temple is a pilgrimage, a saint is a pilgrimage. You will not have to say this because - as soon as you know there is benefit in this and it is the only place for true benefit - You are not going to stay there without worshipping him.

That virtuous soul laughs and remains silent. One who does not donate but teaches cannot remain silent. Today, even while talking about religion, they are doing the same dance of *moh* (attachment), that is why attachment is fearless. Attachment is sure that - wherever these people go, they will remain as slaves of our slave. This is the condition of souls devoid of inner state.

Assembly - Sir! You speak the pure truth.

When asked, 'Intelligence is bigger or the buffalo is bigger', those who say that buffalo is bigger are one who look only at immediate profit. Is it an easy task to sacrifice one's immediate interests, call it a poison and at the same time control it by showing it the afterlife and by calling it a thing that is harmful to one's welfare? We have to attract with the power of the words of the wise. We don't have to control you by telling you that we have something in our hands. Don't have to even clench our fist, don't have to even blow, don't have to even say I have something and if we have to control, then how to control? If we can squeeze out the poison of imagination of belongingness in external things! Only if we can squeeze out the poison that is filled with eternity and has been there for a long time, one can be attracted towards the path of the wise, but this task is very difficult.

Today, many are seen performing religious rituals externally, but for many even their religious activities are a dance of attachment. Many come to sages and that too out of attachment. Very few people come to sages to destroy attachment. 'Let this sage come to take away the love of wealth etc.!' The action of the person who comes by considering this, is not a dance of attachment but a dance of religion. Now where are you, it is up to you to think. Many come running considering their gurus to be *gor*, but when a guru comes out of what they consider to be a *gor*, then they get scared and say that you are not the way we thought. When people praise us, taking pleasure in worldliness, at that time we doubt that - "whether we have forgotten it or not!" But when they say that "he has turned out to be a new saint" then we believe that he has passed the examination with first class. The day a saint wants to be named and praised wherever he goes, understand that this saint will not be saintly, and that saint will not be able to become like a pilgrimage.

24. The senses of the saints

The senses of sages should be of broad use. If there is even a little narrowness, the saints should tremble! Householders cannot be the ones who use their senses only broadly, yet that narrowness should be limited and efforts should be made to increase the broadness. That's why ask the soul in solitude. The one who does not aim at this will only achieve misery even in the guise of a saint. There is nothing wrong in saying this because this is the ultimate result of the freedom of the senses. It is certain that even if the arrogant person roams around in the guise of a righteous person, he will end up in misery as a consequence. In this *Shasan*, justice is equal for everyone. Under the *Shasan* of Shri Vitarag Parmatma, no one has learned to feel ashamed. A monk or a householder, whatever sin he commits, he gets the same reward. This has been clearly stated in this *Shasan*. That is why it can be said that there is freedom in allowing food to become a means of restraint for the body, but there is no freedom in taste. It is clear that the more you enjoy the freedom of the senses, surely the more it will be destroyed.

Fasting counts for *Karma-satta*, similarly taste also counts. Penance done without renouncing taste etc. is not penance but a disgrace. It is possible that fifteen minutes of taste can bind *karma* many times more the amount of *karma* that can be destroyed in ten fasts. It is useless to count so much has been done, but it should be specially seen that it is forgotten. You climbed 170 steps, but if you miss the last step then the hard work of climbing 170 steps is useless.

A Brahmin wanted to get *Chintamani*. Because he knew the secret of the qualities of Chintamani.

He went to Ratnadweep and started a fast and vowed not to eat until he got Chintamani.

Twenty-one days passed. Then a Goddess came. The Goddess said - Chintamani is not in your destiny. But the Brahmin didn't agree, that is why the goddess gave him the Chintamani gem.

Now he goes back with the Chintamani gem. The moon came out at night. Sitting on the side of the ship he thinks - is the moon bigger or is it my Chintamani? While doing this, Chintamani went into the ocean. Will something that sank in the ocean come back into hand? How hard did he work? That cannot be called hard work, because it went in vain. It will be considered a mistake.

I did so many fasts, built so many bonfires, offered diamond necklaces, if you count all such things then it has no meaning. It should be said when a suitable opportunity arises, but what is the use of counting? Along with this, it should also be seen that - for what purpose was it done? Even after doing so much, was the soul purified or not? No matter how much you did, but for what reason? when opposite feelings came, did you feel sad or not? Despite having power, did you do only a little or did you do it as per your power? Did the materialistic desire increase as a result of doing this or not? All this must be seen. If you do one lakh *Ayambil* and taste it in one *Parana*, it is also possible that at that time the bond of taste increases more than the *nirjara* of penance. Fasting, *Ayambil* etc. are not for starving or drying up the body, but these are for dryness of taste, instinct etc. Such prudent thoughts come only to a true *Samyagdrishti* (person having right belief). He doesn't count fasting, *Chhath*, *Attham*, *Maasakshaman* etc. He only looks at the *Parana*, if something pulls him in the *Parana*, then he doesn't have any tendency

to make his own penance futile by being subjugated to such things. The penance of those who become greedy in Parana is not counted in the category of true penance. If *Abjopati* is entangled in a terrible crime, if he is caught then he too has to go to jail, and no matter how much crime *Quaide Bahadur* commits, he goes to jail, similarly, if the penance of the ascetics makes them slaves of *Rasna* (taste), then that penance is not counted. That penance is not penance but giving pain to the body. True penance can be said to be that which increases the restraint of senses etc.! A knowledgeable person knows everything. 'One eats because it is necessary or he eats for the taste' - knowledgeable person knows that very well. When *Geetarth Acharya* comes to seek atonement, he also has to test and give atonement. *Chadmastha* does not have direct knowledge of the difference, but he sees the shape etc., then calls back three times, speaks the same thing all three times, only then will he be considered truthful. The more unity of mind remains, the greater will be the atonement. In the method of purification of sins, first the filth of the mind has to be removed.

Disorder of the senses is actually the drain or misuse of the body and proper use of the senses is the purification of the body. Misuse is disorder and good use is development. Sages in *nirvikar* (without any passion) and Shravakas in *vikar* (passion) keep increasing their dignity with the intention of becoming dignified and passionless.

The knowledgeable people give the recognition of *Samyag-darshan* to one with whose combination there is interest in following the nine elements prescribed by Shri Jineswar Gods without any doubt.

The soul having such *Samyag-darshan* clearly understands that - living in such a way that the non-living being is free from the association with the living being since time immemorial is the only way to get free from this world and from all the sorrows. Imagine that your body should become such that it does not want such an owner because it fills the stomach but does not feel taste.

This is an example worth understanding as to how even a saint should take food for a disciplined body.

There was a *Baniya* (tradesman). *Bania* means greedy. He had to cross a forest area carrying diamond, ruby, emerald, etc. with him. There is a fear of thieves and robbers in the forest area, that's why He used a trick. He hid the ruby, emerald, etc. in a pit at one place and took some stones. He started walking while talking about the same stone as ruby, emerald, etc. He did this five to ten times and in this way all the robbers believed that he was mad. He has nothing. He says he has diamonds but he roams around only with stones. After doing this, he took the diamond etc. and crossed the forest area safely.

At this time, he had fear. He was only concerned about taking the diamonds, rubies etc. home safely through the forest area. He didn't even think about what he ate or drank, but he was concerned about the goods reaching home safely. The sage has to eat in this manner.

It is not a crime to eat with innocence, but to take taste is a crime. If a labourer goes with ten gold bricks on his head, he will not be called rich. Similarly, even if a sage who does not take taste in food eats alms, he will not be considered an eater. Such sages have given only

knowledge even to sinners. That is, seeing the beautiful conduct of such sages, even the sinners lost their sinful instinct. The example here of Shri Elachiputra is beautiful. He learned the art of dance after getting fascinated by a dancer. He dances in front of the king. The king also fell in love with the same girl. Due to that attachment, the king wants the death of Shri Elachiputra. Shri Elachiputra also dances a lot, but the king does not give him any reward. Shri Elachiputra understood that this king is also desirous of the one whose desire I have. Yet he returned once more and climbs on the bamboo to fulfill his wish by receiving the king's reward.

A beautiful woman puts a plate of *Modak* (a type of sweets) in front of a sage and requested him to take it. She says very insistently, take it, take it, but the sage says no to taking the *Modak*. Nothing like the beauty of a woman or the sweetness of *Modak* could attract the sage. His vision is very calm.

This scene came to the notice of Shri Elachiputra. A thought comes to him that – “he is also a human being and I am also a human being. Where he and where I?

Even when a beautiful woman is in front of him, not a single pore of the sage flexes and even when he is strongly urged to take delicious *Modak*, the sage says no. Is this possible only by a sage? How much control he will have over the senses? The slave of senses will say that- “it will be useful tomorrow”.

Shri Elachiputra thinks that – “I, a disgraced person, liked this dancer. To achieve her, I brought shame to my clan. Blessed is this sage and shame on me. With this thought in mind, he climbed the ranks of meditation, while climbing the ranks and dancing, he achieved *Keval Gyan* (enlightenment).

The dancer also attained *Keval Gyan* while thinking about the insignificance of beauty etc.

The king's queens also think – “for whose service we dedicated our entire life, that king loves a disgraced woman.” While rising in feelings of *anyatva* (otherness) etc., the queens also gained *Keval Gyan*.

How much benefit can a sage free from the vices of the senses do to the world? This has to be seen. The body is a means, but that means should not be rotten, this is the main thing. It is fine if a saint does not abandon the yoga of the body, but he should remove its rottenness. One should not become a saint because one does not have to work and still he will get something to eat and drink. A saint of Shri Vitrag Parmatma is not like this. Initiation of the saint of Shri Vitarag Parmatma is not something like hot *jalebi* (a type of sweets). Such virtuous souls exist who take out even the diamond from their houses and give it to one in the guise of a saint. Those virtuous souls will certainly pour milk and ghee into the pot of the sages, but if it is not necessary then even a sage who takes it under the influence of senses will not be able to digest it. Wherever the sages carrying rotten bodies would go, the religion would be wiped out. If a sage goes somewhere and it seems as if there are locusts in the fields, is he a sage? Whatever house he goes to, he should take food from that house in such a way that the giver gets the feeling that such a saint visits him every day. By giving donations to such a saint, many people lost their falsehood and many virtuous souls got *Samyag-Darshan*. Therefore, a saint should not be dirty. He may be dirty in his clothes, dirty in his external appearance, but there should

not be any dirt in his eyes, his ears, his nose, his tongue etc. Narrowness of the senses is the impurity. It is not possible to get rid of this dirt by cutting the body, it is not at all possible. that is why it is said that keeping the body together and working hard to cut off the dirt from it is worthwhile. It is futile to try hard to cut the body instead.

25. Shri Dhana Sarthvah

In this *Avasarpini* period, out of the twenty-four Shri Tirthankar Devs who appeared in this region, the first Tirthankar was Shri Rishabhdev Bhagwan. The soul of that saviour, having once attained *samyakatva* (righteousness) in the form of Dhanasarthvah, is considered to be the first birth of Rishabhdev. In the past, the soul of that saviour had taken infinite births, but they were not counted. In the life of Dhanasarthvah, the soul of that saviour attained *samyakatva* and that too attained knowledge of a better quality than the knowledge of other living beings. The *samyakatva* that the soul of Shri Tirthankar Dev attains is considered to be of a higher type than the *samyakatva* of other living beings because of being the seed of a saviour.

Even at the time when Shri Dhanasarthvah had not attained the quality of *samyaktva*, he had excellent qualities and that is why he is not addressed as *Adharmi* (unrighteous). Just as he cannot be called righteous due to the absence of qualities like *samyakatva* etc., similarly he cannot be called unrighteous due to the combination of many other qualities.

Among the fourteen *Gunasthanakas*, the first *Gunasthanaka* is *Mithyatva Gunasthanaka*, which contains the souls having false vision, but even after the rise of *Mithyatva*, that soul is said to be *Gunasthanaka* with the expectation of nobleness etc. The word *Gunasthan* is used even when false or incorrect vision arises, it happens to virtuous souls like Shri Dhanasarthvah. Shri Dhanasarthvah was an ocean of wealth, but his wealth was not going to take him on the wrong path. Shri Dhanasarthvah was the one who sanctified the earth through various good deeds. The qualities like generosity, seriousness and patience etc. were like infallible seeds in him. Shri Dhanasarthvah was rich, talented and also famous.

This matter is of the time before attaining the virtue of *samyakatva*. He certainly had false vision, but the mildness of falsehood and intensity of rightness was the condition of this virtuous soul. The state of Shri Dhanasarthvah when his falsehood was slowed down is not attainable. One should be happy on seeing someone's qualities, but one should not forget prudence. Feeling happy after seeing someone's good qualities is a sign of a good soul, but if you don't know how to appreciate the good qualities, it can also cause harm. There are two types of virtuous people. First - praise of whose qualities definitely brings benefit and no harm at all. many virtuous people are such that - if one forgets to praise them, he may be deprived of benefits and may definitely suffer losses. Be especially careful while describing the qualities of false vision. Even while talking about qualities, it is a false vision and the true significance of these qualities lies only after attaining the qualities of *samyakatva*, one should speak keeping this in mind. Even if you have to praise such people, do it with such caution that their faults do not appear to others. For one who does not have that much prudence, it is better to remain silent. The path of the prudent is different and the path of the imprudent is unique. If conscience has not awakened then try to become prudent, but do not show wisdom without prudence. Shri Dhanasarthvah was the embodiment of many good qualities, but he had false vision. Keep this in mind, that is why we talked so much.

Shri Dhanasarthvah once wished to go to a city named Vasantpur for business purposes. He was so rich that – it would not make any difference even if he does not do business, but due to falsehood it is natural to think that business is also necessary. Having a wish to be enrolled in

the businessman column, that is also possible for him. We have to see that when he wanted to go to Vasantpur, what did he think? If a materially rich religious soul also wishes to go on a pilgrimage, he should do the same, but only if the pilgrimage is in his heart. To reach Vasantpur one had to cross a large forest area. The forest was also terrible. It was not possible for everyone to cross such a forest and go to Vasantpur freely. Shri Dhanasarthvah was capable in every way, but he felt that - if I too travel in the same way as a normal human being, then what is the difference between me and others? It doesn't suit me if I go alone. When I go, everyone who wishes to come should be taken with me. It is a practical matter, but see how the thought is? If such a soul attains religion, then what remains? Even religious people, while going on pilgrimage, think that those who wish to travel, I should provide them with all the required material for the journey. If even a materially rich righteous person does not have such a desire, then why is he a righteous person?

This desire of Shri Dhanasarthvah was not barren and he had no inclination to show off. Shri Dhanasarthvah made an announcement in the entire city through his servants that –

“Dhanasarthvah is going to Vasantpur, so whoever wishes to go to Vasantpur should go with Dhanasarthvah! Those who do not have utensils, Dhanasarthvah will give them utensils, those who do not have vehicles, they will also be given vehicles and those who need help, Dhanasarthvah will help them. Those who do not have food and drink, they will also be given that. Dhanasarthvah will protect everyone from the danger of thieves and the disturbance of ferocious animals on the way and will treat everyone who comes along with him like his own brother.”

Is this proclamation worth considering? Is it worth pondering? If a man has generosity, then how generous is he to those whom he considers adored? Shri Dhanasarthvah goes for business, that is why we do not have to approve of his action, but we have to see his inner condition and consider whether this condition will bring us to religious work or not.

Even more special generosity is required in the person who becomes a *Sanghpati*.

If one has his own strength and prosperity then he should announce – “Everyone should come with me for pilgrimage. I will provide every kind of facility on the way. Other people's problems will be my problems. I will take care of all the materials required for the pilgrimage!” Not only should he make such an announcement, but he should behave like this and yet he should not believe that I have done a favour to those who have come along. He must accept that whatever material of mine is used in the devotion of virtuous souls and in the service of religion, that is the real significance. Shri Dhanasarthvah's proclamation should be considered inspiring in our religious work.

No matter how much you spend to get the name of *Sanghpati*, it means nothing. Name is an insignificant thing. One should not even look in front of them. Those who believe that work is successful only if one gets the name are ignorant. Name is a slave of good deeds. One who does good deeds definitely gets it. Yet, even if the name may not be received due to any such reason, still those who have done the activity with true feelings under the orders of the knowledgeable people, they get the benefit of solitude. Stop looking at external benefits and

learn to look at the benefits of the soul, only then will this thing be understood and will be appreciated in the core of heart.

Hearing the announcement of Shri Dhanasarthvah, people of ordinary status, poor and destitute got ready to go with him. As announced by Shri Dhanasarthvah, all those who needed help were provided. Then, at the auspicious time, sitting in the chariot, Shri Dhanasarthvah proceeded outside the city. At that time, the women of his clan made good wishes. Even at the time of departure, Shri Dhanasarthvah ordered to blow the conch and due to this, everyone who wanted to go to Vasantpur came. Shree Dhanasarthvah went outside the city and took rest. At that time, a Jainacharya named Sri Dharmaghosh, who was sanctifying the earth through the yoga of Dharma, came near Sri Dhanasarthvah. Seeing the great soul coming near him, Shri Dhanasarthvah immediately stood up, not only that, but Shri Dhanasarthvah bowed to the Mahatma respectfully. Then politely asked, “Why have you come? Whatever may be the reason for your visit, tell me?”

Consider this state of the deluded soul! Sri Dhanasarthvah has come out with all glory. He is surrounded by a number of servants. He has natural ownership on other humans as well. And at such a time when he goes for business reasons, will not his heart rejoice due to the arrival of Mahatmas? he is the soul of Sri Tirthankara Dev. The wise say that even in the state of falsehood, the soul of Shri Tirthankar Dev respects the Gods and Gurus. In a materially prosperous condition, the excellence in the souls of those saviours is visible in their actions. Those other souls whose falsehood has been subdued and who are going to attain the virtue of *samyaktva* in near future, also have the normal kind of excellence. Shri Dhanasarthvah, despite having false vision, becomes very happy after seeing the Mahatma. Today, despite being called Jains, there are so many people who become ill-minded the moment they see a Mahatma. Forget about politeness, if they don't disrespect a Mahatma then that's their fate.

Shri Dhanasarthvah asks the reason for his arrival. That is why Acharya Bhagwan Shrimad Dharmaghosh Surishwarji Maharaja says that – “I want to come to Vasantpur with you.” Hearing this, Shri Dhanasarthvah's joy increases even more. He thinks that - I am very lucky to have such a Mahatma with me! Only fortunate souls get the association of such great souls.”

Today, many people who go for business etc. think like – “Where did this trouble come from?” Even the sight of Mahatmas seems like a bad omen to them. In fact, those who find the darshan of the Mahatmas as a bad omen are the malicious souls and the abject instinct of such souls is inauspicious for them.

Shri Dhanasarthvah was full of falsehood, yet Acharya Maharaj came along, that's why he felt extremely happy. Shri Dhanasarthvah says that - O Lord! Today I am blessed that a great man like you are coming with me.

After saying this to Acharya Bhagwan Shrimad Dharmaghosh Surishwarji Maharaj, Shri Dhanasarthvah immediately orders his cooks that – “You have to make arrangements for food, water etc. for these Mahatmas every day.”

When did such expressions come out? How much generosity is there in the soul? The request was not just verbal, but he was prepared to provide all the conveniences. Such generosity and propriety in the presence of falsehood is no small thing.

Acharya Maharaj hears this, that is why he says – “Hai Sarthvah! Under the rule of Shri Jineswar Devs, only those food suits to the Saints which is free from resolutions such as - the food which they have not taken themselves, which is not taken by others and also not informed others about it! That means - we don't even take food etc. made as per your resolution. And even we don't take the impure water from stepwells, wells, ponds, etc..

Acharya Bhagwan Shrimad Dharmaghosh Surishwarji Maharaj certainly has a desire to go to Vasantpur, but he wishes to go only after keeping his restraint spotless. Saints who travel by keeping away restraint are not true Saints of Shri Jin Shasan.

Shri Dhanasarthvah does not feel sad due to such frankness of Acharya Maharaj, but even if he is sad, the saint should not forget the practice of restraint to please him. Those who spread nonsense like selling restraint for the sake of beneficence etc. need to understand this too.

With hearing such conduct from the mouth of Acharya Maharaj, the devotion of Shri Dhanasarthvah increases further. He feels that “this is some amazing Mahatma. I have seen such a Mahatma only today in my life”. at the same time someone brings a plate full of mangoes as a gift to Shri Dhanasarthvah.

Shri Dhanasarthvah thinks - this mango is not ripened for the Mahatma, nor have I made it to ripe, also it has not come as per his wish, hence it will definitely be useful to the Mahatma. Shri Dhanasarthvah felt very happy thinking that such a thing had arrived on such an occasion and he would be able to give it to the Mahatma.

With this joy, Shri Dhanasarthvah says - Mahatman! Please accept these fruits and thus oblige me!

How is such a beautiful word? True devotion naturally gives rise to prudence. The wisdom to understand the acceptance of Mahatma as a blessing on himself does not come without the manifestation of excellence in the soul.

Acharya Maharaj understands this excellent mental state of Shri Dhanasarthvah, but the Mahatma also pays equal attention to his own *dharma*. Thinking about what they will feel if I say no now, the Mahatma is not even ready to sacrifice his conduct or hide his conduct.

Mahatma says, O Shraddh! We don't even feel like touching these fruits, let alone eating them?

Shri Dhanasarthvah does not feel insulted by such an answer. He doesn't even think that the Mahatma has to come with me and whatever I ask him to take, he keeps saying no! Today, even those who are called Jains feel insulted if the sages do not listen to their request in order to remain steadfast in their religion, whereas this is still a misconception!

Shri Dhanasarthvah actually approves the restraint of the Mahatma in this way and by calling restraint as a mistake, he expresses that he cannot make such a sacrifice even for a day. Think that - seeing this type of intense sacrifice and intense restraint, despite being in a state of falsehood, Shri Dhanasarthvah thinks – “I do not have the strength to live such a life,” but he does not have such a thought that - this also does not work, that too doesn't work then why be born and what is the point of remaining alive? Today mostly opposite thoughts come, because many people don't have decency of feeling love in their heart on seeing the qualities of others. That ability destroys falsehood and brings *samyakatva* (righteousness).

Are there more people today who get happy after seeing a good saint from a distance or are there more people who make fun of a saint after seeing him? There is so much criticism today about not sitting in a car and walking on foot. What a sad and pitiful lie it is to believe that those who sit in a motor vehicle are intelligent and those who do not sit are unintelligent. Affection for qualities, this is also not a normal thing. If there is even a little care for the soul then such a difficult situation cannot happen.

The condition of Shri Dhanasarthvah is so beautiful that in a short time he will destroy falsehood and attain righteousness. So, was he less rich? The extent of his prosperity can be understood from the announcement he made in the big city. Still, he did not feel like making fun of the saints. As he sees intense sacrifice and restraint, his devotion does not decrease but increases.

Shri Dhanasarthvah finally says – O Lord! Even if you don't like this, I will give you whatever food and drinks you need, but please come with my Sangha!

Having thus requested and offered obeisance, Shri Dhanasarthvah bid farewell to the sages.

Really, it is worth considering that as soon as he hears about renunciation, Shri Dhanasarthvah realizes his meanness, but he does not feel like making fun of those Mahatmas. The food prepared for oneself will not work, the food prepared for self by others will also not work, the food pledged for self will also not work, these fruits will also not work and even raw water will not work, knowing this the one who feels like playing a prankster, what kind of souls they are? Surrounded by deep falsehood! But how long will falsehood last in those souls who are happy? Usually, it goes away in a moment.

Far away is the instinct to renunciate, but how much miserliness has come in those souls who did not have the ability to look with love towards the one who renounces? The fortunate one comes near such a virtuous person. Hearing the conduct and sacrifice of the Mahatmas, there was no desire to laugh or even distaste in the heart, but the thought of the meanness of one's soul came, what a great excellence this is, these special thoughts!

Now Dhanasarthvah came out from there. He left with information about how many humans, how many vehicles, how much material. That plan for the protection of all is also worth keeping in mind. Shri Dhanasarthvah has planned that - he will remain surrounded by guards. It is impossible to cross the forest area without a Sangh. That's why a Sangh was planned. He himself was in front of the Sangh, one of his trusted friends was behind, the guards were all around and the Sangh was in the middle - such was the arrangement as had been announced. It must be perfected from every aspect. How much he cares about duty?

In this way they crossed the forest, and suddenly the summer season arrived. The reservoirs dried up. It became so hot that it felt like it was raining fire. Even after spending whatever energy he had and making all arrangements, water still did not reach. Who will stand before the wrath of nature? There was no limit to the nervousness of Sarthvah. He spent the summer season in bad condition. Then came the rainy season. It started raining heavily. Due to rain water even the high and low lands started looking equal. Sarth started walking ahead. But the vehicles started getting stuck in the mud. It was becoming difficult to move ahead. Shri Dhanasarthvah decided to stay in the forest for some time. The people of the Sangh started

living in huts made of grass. Acharya Maharaj lived with his sages in a grass hut built on a land devoid of life. In this way, due to the passage of time and a lot of spoilage, there was no means of food and the people of the Sangh started living by eating whatever was suitable like tubers etc.

If the condition of the Sangh was so bad, then what would have been the condition of the Saints? Still, the Saints did not complain even for a single day, because they were Saints. On the other hand, Shri Dhanasarthvah was feeling sad due to the condition of the Sangh. He forgot about the Saints. One night, due to worry, he falls asleep momentarily. Seeing an incident in the fourth quarter of that night, Shri Dhanasarthvah remembered the sages and as he remembered the sages, he felt a deep pain in his heart. “What would have been the condition of those Mahatmas who do not eat whatever is made or got made, don’t take impure food and water, do not even touch tubers, roots, flowers, fruits etc.?” Shri Dhanasarthvah had such worries. He thinks – “What have I, a fool, done? I didn't even verbally ask for their news. Now how will I show my face? By seeing them today itself, I will wash away my sins! Think about how good an idea this is? The lowly souls do not have such thoughts in such situations; other thoughts come to them.

Thinking this, he came to Acharya Maharaj early in the morning. Acharya Maharaj's facial expression was as happy as before and all the sages were also engrossed in their *sadhana* (meditation). Shri Dhanasarthvah paid obeisance to Acharya Maharaj and also to the sages in due order. Everyone gave religious benefits and no one made any complaint. Even in this condition, the sages should not deviate from their own *sadhana*, this is what is appropriate for the sages.

If a sage is desirous of compatibility and an enemy of adversity, then in such context many souls cannot help but turn away from religion. He brought us along after talking big but did not even ask our news, a true sage doesn’t reproach like this. They remind the duties, but that too at the appropriate occasion! The other person could experience that the sage got agitated due to the trouble he suffered - sages do not behave like this.

After paying obeisance to Acharya Maharaj and the sages, Shri Dhanasarthvah comes and sits in front of Acharya Maharaj. Then he regretfully says – “O Lord! I invited you to come with me, but it was sham: because from that day till today I have neither asked about you, nor have I greeted you, nor have I honoured you with food, drink, clothes etc. I have disobeyed you for so long as if I became sleepy despite being awake. Still, O Lord! You tolerated this careless act of mine. You are a great soul; hence it is natural that you bear all the faults.”

As Shri Dhanasarthvah speaks in this spirit, one should think– “What will his heart be like?” A mistake was made but how much remorse he felt after remembering the mistake, this is worth seeing. Making a mistake is something that is bound to happen. Even good souls make mistakes, but if the feeling of remorse arises in their heart as soon as they remember the mistake, then that soul is good. It is true that the arrogant do not repent for their mistakes. There is no salvation for the arrogant. There is nothing like arrogance in Shri Dhanasarthvah. He is very sad and he has expressed this sorrow to Acharya Maharaj.

The answer given by Acharya Maharaj to him is also worth keeping in mind. Acharya Bhagwan Shrimad Dharmaghosh Surishwarji Maharaj says – “He Mahamati! We have not faced any such problem, so don't feel sorry! You have protected us on the way from evil, ferocious animals and from thieves, so what kind of respect have you not shown us? And it is from your followers that we get proper food and drink etc.” This is how Acharya Maharaj says.

From this, it can be understood what kind of attitude those who join the Sangh should have. Just as it is the job of the Sangh leader to see that not a single traveller coming to the Sangha faces any kind of hindrance, in the same way, to bear all kinds of troubles in the Sangha with equanimity and yet consider it as the gratitude of the Sangh leader for whatever facilities are provided, this is the duty of the travellers also. Today the attitude itself has changed. There is no tendency to approve of 99 things that are good and if there is a flaw even in one thing, it is natural to criticize it with salt and pepper. This attitude is very lowly, but it must be said that today the number of people with such lowly attitudes is more. Travelers with good instincts should pay attention only to the facilities available to themselves and should not fail to remove the obstacles of others, if possible by themselves. Would Acharya Maharaj and the Saints not have faced any problem? It might have happened, but he was a Mahatma. If he was a Mahatma, so are not you also a worshiper of the Mahatma? If yes, then you too should try to manifest such noble feelings in your soul.

Despite facing a lot of problems, Acharya Maharaj did not say a single problem and told only whatever was good. Due to this, the respect that Shri Dhanasarthvah had for the sages increased manifold. In fact, if a person is equanimous, then the stone-hard heart of the people in front of him usually melts. Do you believe that if you stop shouting about the problems you are facing then it will not affect the other person? By praising the qualities of the person giving trouble, the person giving trouble himself gets embarrassed. Only in this way can noble souls help others attain virtues.

Shri Dhanasarthvah says to Acharya Maharaj that – “Truly, saints look only at the qualities of men and that is why you say the same about faults like mine. I am extremely ashamed of my carelessness. Please be kind and send the saints for food, so that I can fulfil my wish.”

Acharya Maharaj says to Shri Dhanasarthvah that – “You know that we take food that is neither made or got made nor impure.”

Shri Dhanasarthvah says that – “I will give only whatever you take, but you please send the sages.”

Making such a request, Shri Dhanasarthvah paid them obeisance and went to his own residence.

Acharya Maharaj sent two Saints for *Gauchari*. Now, at that time there was no food, water etc. available which can be suitable for the Saints. Shri Dhanasarthvah himself searches for such a thing which can be served to the saints. Then his eyes fall on the newly arrived *ghee*. Shri Dhanasarthvah becomes ready to serve the ghee and the sage, who knows the occasion, holds the vessel. 'I am blessed, I am virtuous.' With such thoughts, Shri Dhanasarthvah becomes extremely happy and with the same feeling, Shri Dhanasarthvah himself serves *ghee* to the Saints. At that time Shri Dhanasarthvah's eyes become wet with tears of joy. At the same time, the poison of falsehood came out of Shri Dhanasarthvah. It is also said that eating *ghee* destroys

poison. Here also Shri Dhanasarthvah did not actually donate *ghee*, but used to eat *ghee* only to destroy the poison of falsehood. Giving donation is actually eating. Whatever one ate, drank, enjoyed or kept in the safes is his own and the rest is of others – where does generosity come from someone who believes like this? At that time, Shri Dhanasarthvah attained *Samyaktva* like the seed of the tree of salvation. If we too get a good feeling while listening to this description, then the work will be over. This illustration is very good for those who have so much wisdom.

26. The feeling of Shravakachar

Shri Jainshasan says that - The religion which is only for the world, is not a religion in reality. Today, such things have entered the hearts of many people that living in the world is also a religion and leaving the world is also a religion because God has said about both types of religions - but this is their illusion. Shri Jain religion is a means of salvation but not a means of the world, this is its importance. Shri Jainshasan has been established by Lord Shri Arihant Dev for salvation only. Sri Jainism is eternal, but to awaken those who have forgotten it, Sri Arihant Devs of different times have preached them. **One who does not aim at liberation is not a true Jain. The goal of liberation and the ability to achieve that goal is the unique specialty of Sri Jainism.**

Sabha: Other philosophies also aim at liberation.

Preaching exclusively for salvation is not devoid of Shri Jain religion anywhere, that is why on occasion it says to have such a goal, yet it is only talk. Salvation does not come just by saying something. Talking about salvation and also preaching about worldly things, this is not acceptable. The primacy of liberation is not uniform anywhere else except Jain religion. There is no such provision in Sri Jain religion that the world should be established.

The followers of Sri Jain religion find such a path in the description of the path of liberation, that they can live in the most beautiful way in the world even without making any law of the world. Shri Jain religion never gives direct instructions on how to live and what to do to live in this world. But if one has to live in the world, if one cannot leave the world, then in that situation, maximum efforts should be made to reduce the world in this way, such rules have been explained by Shri Jin philosophy and this is also a specialty of Shri Jain religion.

Assembly: We have some doubts in this matter. *Shravakachar* is preached in Jain scriptures also.

The preaching of *Shravakachar* is definitely there in Sri Jain scriptures, but we should specifically understand the method by which it is given and the method by which we have to give that preaching.

An illustration in the scriptures can be useful in understanding this matter, that is why its meaning is mentioned here.

A king orders all the men to leave the city before sunset to celebrate the *Kaumudi* festival. The king orders that only women should stay in the city for one night and no men should stay in the city and he also makes arrangements to arrest those who violate it.

The six sons of a Seth could not leave the city before sunset due to business commitments and were caught. The king sentenced them to death.

The father of those sons goes to the king. He requests the king to forgive the crime of his sons by taking as much wealth as the king needed. The king does not agree.

Seth thinks that it does not seem that the king will accept my request to leave my six sons alive in any way. That's why he keeps reducing his request, he requests earnestly – “If you cannot spare the lives of my six sons, donate the lives to five!” The king does not even accept this

request. As the king shows strictness, the Seth becomes lax. Seth thinks only that I have to save as many sons as I can. In this way, five becomes four, four becomes three, three becomes two, and finally two becomes one. Due to the force of Seth's desperate requests, the king melts a bit and asks him – “which of the six should I kill and whom should I save?”

What answer would the father give at such a time? Protect six, otherwise protect five or even one, it was definitely said by Seth, but the king asks – “whom should I protect and whom should I not?” – how can he answer this question? He can just say – “I am praying for protection. I don't have the tongue to tell whom to kill. I don't have the heart to think this. I don't have the strength to say this.”

If the six had different fathers, all of them would have said - protect my son. But here all six had only one father. What should he say?

Is Lord Shri Jineshwardev the father of all six bodies or is he the father of one body?

Prithvikaya(Earth), *Apakaya*, *Agnikaya* (Fire), *Vayukaya* (Air), *Vanaspatikaya* (Vegetation) and *Traskaya* i.e. moving body, these are different types of the six *Jeev* (living beings). Whom among these six should I kill? - If you ask like this, then whom would a truly merciful person ask to kill? Will you ask to protect as much of them as possible or will you ask to kill them? Would you ask to kill? No.

Shri Jineshwar Dev and the great sages who live under the command of those saviours, are the father of these six and you are the king of the world. These six are in your captivity. Whom does this father of six tell to kill?

Therefore, understand that – how to protect all six, this is the advice we will get from Shri Jain scriptures. Shri Jain scriptures does not preach the destruction of anyone. Sri Jain scriptures remain silent on the matter of killing. They can speak only about defence.

In Sri religion, there is a law for protection, but not for consumption. '**Sarvanashe Samupasthite Alpaampi Rakshaniyam**' - This justice is acceptable to Sri Jainism, but it does not mean that religion gives permission to kill others. Religion preaches protection.

If you cannot become complete protector, then religion says that you should protect at least little, but in that too, religion is related to the protection of little and from the same point of view, *Shravakachar* is preached.

The world is full of sorrow, sorrow is traditional and salvation is the only place where there is not even a trace of sorrow. It is not possible to attain liberation without restraint. There is no restraint without complete renunciation. Complete renunciation should also be accompanied by vows like complete non-violence and complete truth etc. In this way, with the permission of infinite wise people, you should renounce everything. That is the best of the best, and the highest of the high path for achieving the welfare of the soul. A good sage should first tell this path to the soul seeking salvation, but if someone is not ready to accept this path, then tell him the five *Anuvratas* etc., and if he does not even have the strength to make such a renunciation, he should be given the advice of *samyakatva* (righteousness). If his condition is not suitable to come in this situation also, then tell *Marganuserita*. Apart from this, a Jain sage has no right

to give any other sermon. In all these, the sage's relation is with the manner in which violence is stopped etc., but the sage has nothing to do with the rest of the violence.

Mahavrata is *Sadhuaachar* and *Anuvratadi* is *Shravakaachar*. Ceasing from *Sarva Pranatipatadi* is saintly conduct and ceasing from *Sthul Pranatipatadi* is *Shravakaachar*, but as much protection as *Shravakaachar* and as much violence as *Papachar* (sinfulness), it should not be forgotten. Renunciation of *sthul hinsa* (gross violence) is *dharmachar*. Renunciation of *sukshma hinsa* (subtle violence) is *papachar* (sinfulness) .

Even if you have to commit a sinful act, there cannot be advice from a saint about that sinful act, and there should not be any reason in your heart that is worthy of committing that sinful act. Similarly – it should be understood in the second *Anuvrat*, in the third *Anuvrat*, in the fourth *Anuvrat* also. The preaching on the sins remaining in the second, third and even in the fourth, is not in Sri Jain religion. Even in the fourth, the preaching given by the sages is only about renouncing other woman and contentment with one's own wife. A saint's relation is with contentment but he has nothing to do with keeping his wife with him or enjoying her. From this point of view, the saint is the master of contentment and you are the master of the wife. Our point is that if you can, then become completely celibate, if not, then become a renunciant of another woman and do not be too attached to your own wife. Be as content as possible! Saints also preach '*Swadara Santosh*'. You have kept a wife. It is not that saints consider her or her enjoyment right. The saint who believes it to be right will be a partner in your sin, that is, because of this he will also be guilty of sin. Give preaching in such a way that good saints do not commit sins and make you as virtuous as possible. As it is said in the scriptures that there is no observance of restraint without public support. Food, water etc., the tools of self-restraint cannot be obtained without the support of the people, but for the practice of self-restraint, the saints who have the support of the people should remain solitary from the people like a lotus. The scriptures assure that a *shravak* who follows the principles of not doing gross violence, gross untruth, gross theft, disguised behaviour, excessive affection, etc., never becomes sad even in this world. But leaving that aside, the activities that the householders do, the scriptures say that there is not even a little participation of Shri Jain religion and the Saints who worship with complete devotion.

27. Protection from the guise

You have got the human birth along with materials like *Aryadesh* etc. Without the rise of virtue, one cannot get such a birth and such material things. Now what is to be received in return for the virtue? Your capital of virtue is getting destroyed, that is why the loan account is still open: but what is the condition of deposit? Does only sin increase in deposit accounts or does virtue also increase? Even if there is an increase in virtue, is it an increase of *papanubandhi punya* (virtue bonded with sin) or is it noted as *punyanubandhi punya* (virtue bonded with virtue)? Is there only increase or is there also reduction? We want the condition that there should be no account of our *karma* (deeds).

Those who spend virtues and buy sins are worthy of great pity and those who strive for the extinction of their *karma* without bothering about enjoying the virtues are worthy of praise and worship. If one sees this, many saints today may not seem them worthy of mercy, but it may seem as if they themselves are truly worthy of mercy.

It's like taking care of this thing. If this thing comes to mind, then the taste that comes in this world will not come. If you understand this thing, you will not remain without feeling indifference. If the feeling of indifference comes, the bond of sinful deeds by the addition of sinful acts would not be so intense. As the feeling of indifference blossoms, the soul will go on the path of salvation.

After developing true indifference if the world will not be left behind, yet the world will not be the cause of such sins. There will be a desire to use the materials found. Think about the way in which you agree to use your materials. The soul should be the first witness.

Assembly: If you are a self-witness, then what is the need for the witness of Arihant etc.?

The witness of Sri Arihant etc. is also important. That behaviour is also necessary to encourage the soul and to save who are falling. Behaviour is not worth blowing intentionally. Those who follow the behaviour attain pure aim and determination. Without this, the talk of determination is just vanity. Eating, drinking, speaking, walking – doing all these things and talking about determination by disregarding religious behaviour in context of religion is blatant arrogance. Such arrogant people have no place in the rule of Shri Vitarag Dev. There is amazing power in religious practice. Adherence to religious behaviour will also improve the deteriorated feelings of the soul when the time comes. What is the difference between wearing a turban and a cap? The man wearing a cap will have a fight while walking on the road, but it will not be the same with the man wearing a turban. It's a common thing, but how much is the difference? The soul immersed in following pure behaviour can calm down even the false anger that has arisen and can get back engrossed in the auspicious feelings that befit its place. Suitable place and suitable behaviour can also be of great help in saving the soul from sin. Has sainthood been there only in this guise? No, saintliness does not come just by wearing such a garb, but this garb can be very helpful in maintaining the saintliness that has come and making it sustain and flourish, hence one should not forget that the garb also has its value.

King Shri Prasannachandra had become distracted after finding a reason and had also forgotten his saintliness. At that time, hair-less head became the reason to get absorbed in the bright meditation back from distraction.

King Shri Prasannachandra was present there when bright *Kevalgyan* propagated in his younger brother Shri Valkalachiri. He had become a strong recluse as a result of the preaching by Kevalgyan Paramrishi Shri Valkalachiri.

The son of the dispassionate King Shri Prasannachandra was of a very young age, but King Shri Prasannachandra was ready to become a renunciate, that is why he installed his young son on the throne and handed over the responsibility of his education and care to his trusted ministers and took initiation.

Such initiations are not invalid in Sri Jainshasan. Sri Jainshasan does not believe that initiation cannot be taken by abandoning a young son. Not losing the propriety, this is acceptable to Shri Jainism, but if the disinterested souls, despite having the power, make such a provision that they should not be initiated for the sake of their son's childhood or wife's youth, then it is not acceptable to Shri Jainshasan!

King Shri Prasannachandra renounced the throne by installing his childhood son on the throne; this has caused great harm to the welfare of his son - this appeared to the worldly-minded people and such an incident also happened that such ignorant condemned the religion, but Shri Jainshasan didn't say that King Shri Prasannachandra' renunciation was wrong. No great man of Sri Jainshasan has said that this virtuous soul has committed a mistake.

After getting initiation Shri Prasannachandra Rajarshi concentrated in the meditation for *Siddhi*. In fact, the vision of the most elevated souls is always towards the attainment of goal and due to this, those virtuous persons become the worshipers of non-intoxicated feelings without caring about the *pudgal* in the meditation for siddhi. Shri Prasannachandra Rajarshi too, after being initiated, was undertaking great penance for the purpose of attaining *Siddhi*.

That Mahatma (great soul) stood at one place facing the sun with both his eyes fixed. Standing on one leg with arms raised, he is meditating with a concentrated mind. This Mahatma's body has become drenched in sweat due to the Sun's heat. At this time the Mahatma appears as if he is the embodiment of *Shantras*.

Shri Shrenik Raja is going to pay obeisance to Lord Shri Mahavir Paramatma on the way near the place where this Mahatma is performing penance. Shri Shrenik Raja's soldiers move ahead. Two of the soldiers see King Shri Prasannachandra Rajarshi meditating with a concentrated mind. Seeing this, a soldier feels like praising the Mahatma. In his heart, there is a deep feeling of reverence for Shri Prasannachandra Rajarshi and the soldier naturally expresses that feeling of reverence in his heart. He says that - "Oh, like *Matangaj* among the sages - this Mahatma is worth worshiping, who does penance in this way! Who can stand on one leg like this even for two minutes and see the sun? Truly, this is a very difficult task! Blessed are you!"

If there is even a little dignity in the soul, then it is natural for such expressions to come out on such occasions. Ability is also required to see the excellence of good souls. Unworthy souls are ready to recognize and get even the best recognized in its inferior form. That soldier, seeing the excellent practice of penance of Shri Prasannachandra Rajarshi, says approvingly, "For such great souls, what is heaven and what is salvation, it is not far because - doesn't even the unachievable becomes achievable through extreme penance?"

So much joy must have arisen in the heart, then came so much praise. But the soldier with him gets jealous after hearing this. He thought that he (first soldier) doesn't understand anything.

That's why the second soldier says – “Hey friend! Don't you know that he is King Prasannachandra? What he is doing is not religion. His penance is futile. He has set out after installing his younger son on the throne, but his ministers are behaving ‘like plucking a raw mango from a mango tree’. This King Prasannachandra entrusted his kingdom to the ministers to protect it, but the ministers turned out to be evil and that is why it has happened like the cat was kept to protect the milk. Now, after the destruction of the child, his dynasty is also going to be completely destroyed and that is why he is a sinner who destroys the name of his ancestors. And who knows what would have happened to those orphans, the beloved ones that this seeker of initiation has left behind!”

Look, look at the vision of both of them! Is it erudition to accept the sin of destroying a dynasty? Is it a sin to work hard to increase the lineage? If you lose the name of the lineage while pursuing self-welfare, then is it a sin to let it go? If the name of the dynasty remains, then there will be self-welfare, like this? Don't even dogs and cats have descendants? **The desire to keep religion away for the sake of keeping the name of the dynasty is a sinful desire. The welfare of the soul is the real thing.** It is mere ignorance to believe that if the name of the lineage remains then there is even a little benefit to the soul of the elder and if the name of the lineage goes then it causes even a little harm to the soul of the elder. These things came to the ears of Shri Prasannachandra Rajarshi and these sad words broke the tree in the form of *Samadhi* of that Mahatma. How many times even an ordinary reason becomes a cause of terrible downfall of the great souls.

Shri Prasannachandra Rajarshi thinks – “Oh, whatever respect I gave to those evil ministers was like adding ghee to the fire! Those cheater who committed sins have started trying to destroy the kingdom of my suckling child? Woe to those traitors! Had I been there, I would not have failed to discipline those wicked people with new controls!” Truly, when he heard about the harm to his own son, he went away from his life and also his extreme penance.

In this way Shri Prasannachandra Rajarshi kept climbing more and more in ill thoughts and possessed by a ghost in the form of anger, the Mahatma, even forgot his status of a *shraman*. Shri Prasannachandra Rajarshi became so blinded by anger that he was not even aware of his condition and as if he was standing in a battlefield in front of the ministers, he started a war in his mind. He started doing such heinous crimes as piercing, slashing, etc., with the heart of a sage.

At the time when Shri Prasannachandra Rajarshi is engrossed in deep ill thoughts, Shri Shrenik Raja, while passing through the road, sees him standing in the heat. There is a war going on in the mind, but the external appearance is an indicator of a great ascetic, isn't it? Seeing Shri Prasannachandra Rajarshi, Shri Shrenik Maharaja gets down from the elephant and salutes him passionately. The salute is also done in such a way that - as if he is adorning his own forehead with the soil of the ground!

He himself is a king, but he is a servant of Shri Jinshasan, isn't he? Even a *Chakravarti* (conqueror of the world) who has attained Shri Jinshasan salutes the Mahatma who has become

a saint after renouncing his poor clan because worldly power or ownership have no value near a *virati* (one who keeps restraints, vows).

Shri Shrenik Maharaja greets in this way with joy and appreciates the penance of the Mahatma. Later, while on the way to God, he keeps thinking that the penance power of Shri Prasannachandra Rajarshi is amazing.

Shri Shrenik Maharaja was highly *avirati* (vowless, having no restraint), but was a pure *samyagdristhi* (righteous). That virtuous soul himself was *avirati*, but he had great respect for *virati*. As soon as he saw a *viratidhar*, there was joy within him. There was no reduction in the passion for the *virati*. When does such a soul cease to be a *viratidhar*? Only then, when it is not possible for the soul to become *viratidhar*! Knowledgeable people have rightly said **Samyagdrishti soul becomes inclined to the possible and faithful to the impossible**. If you understand this, then it will be easier to find the cause of neglecting what is possible.

After offering *Panchang Pranipat Namaskar* to God, Shri Shrenik Maharaja humbly sat at his place. Then, after getting the opportunity, Shri Shrenik Maharaj asked Lord Shri Mahavir Paramatma, “O Lord! At the time when I saw such a meditating Shri Prasannachandra Rajarshi, at that very moment if the Mahatma left his body, then what would be the result of the Mahatma?”

This question has emerged due to extreme devotion towards Shri Prasannachandra Rajarshi. Shri Shrenik Raja thinks that what a beautiful result would be of such severe penance! But hearing the answer that God gives, a soul unfamiliar with the state of mind of Shri Prasannachandra Rajarshi would be shocked.

While answering the question of Shri Shrenik Maharaja, Lord Shri Mahavir Paramatma says – “O King! At that time, if Prasannachandra Rajarshi attains *Kaaladharm*, he will go to the seventh hell.”

Shri Shrenik Raja, a devotee of *shraman* and having a simple mind, thinks – Why this result to a Mahatma, a fierce ascetic?

This increases the curiosity of Shri Shrenik Raja and due to this Shri Shrenik Raja again asks God, “Oh God! At this time, if that sage does *kaal*, what result will he get?

God says - Oh King! Such a great ascetic, that Rajarshi, is worthy of attaining all-realization in the present time.

It is natural for Shri Shrenik Raja to be surprised after hearing this, but God's words cannot be otherwise, so Shri Shrenik Raja is free from even the slightest doubt. Due to this, Shri Shrenik Raja asks God – “O Lord! The words of an omniscient person are never false, but I am ignorant, so please tell me – “What is the reason for such dilemma?”

God said – O king! At the time when you paid obeisance to Rajarshi, at that time that Rajarshi was *Raudra Dhyani* (one who is in anger) and in the *Samprat* period that Rajarshi is *Shukladhyani*. At that time, he was eligible for hell due to being devoted to *Raudra dhyani* and at present due to being devoted to *Shukladhyani* he is eligible for *Sarvarthasiddhi*.

How could such a great ascetic become devoted to *Raudradhyan*? And how did he become devoted to *Shukladhyan* in a short time? It is easy for one to ask such questions out of simple curiosity.

Shri Shrenik Maharaja asks – “O Lord! How did that Rajarshi become *Raudradhyani* at that time and how did he become *Shukladhyani* later?

God says – “Oh King! Hearing the defeat of his own son by his own ministers through the conversation of two soldiers who were marching ahead among your soldiers, the king's penance was broken due to his love for his son and the king started a war in his mind with his own cruel ministers. While fighting more and more wars with those ministers, the Rajarshi becomes weapon-less and becomes sad. At this time, he was considering himself equipped with clothes, weapons etc., that is why Rajarshi thought - I should destroy these people even with the crown on my head! Thinking this, Rajarshi placed his hand on the head to take the crown. As soon as he touched the hair-less head, Prasannachandra Rajarshi remembered his fast. As soon as this thought came, that Rajarshi thought - Shame on me for having ascended *Raudradhyan*, shame on me! What relation do I have with that son and what relation do I have with the ministers? Thinking thus, Rajarshi's delusions dissolved and the bright sun of wisdom appeared in him again. By paying obeisance to me as if I were near the Rajarshi, the Rajarshi became situated in deep meditation in a critical manner and the wood in the form of *Karma* that had arisen in the forest of *Durdhyan*, was reduced to ashes by burning it with fire in the form of auspicious meditation.”

On hearing this clarity from the Lord's mouth, Shri Shrenik Raja had a desire to know the life of Shri Prasannachandra Rajarshi. The king asked and God said. Lord narrated the description of the life of Shri Prasannachandra Rajarshi. At the same time, Shri Shrenik Maharaj saw the Gods travelling in the sky. Shri Raja asked Lord about this, and Lord said – “Prasannachandra Rajarshi has attained *Kevalgyan* and the gods are going to glorify him.”

How important is the guise? From how many fallen states does Shri Prasannachandra Rajarshi get saved by that medium? Due to guise the soul remains suspicious of sin. And if a sin is committed, it causes sorrow. The fear of name and reputation also is not less in the man. Reputation also prevents a man from sin, so how can a guise not stop him? It should be understood from this that religious practice is not a meaningless thing, but an absolutely necessary thing. Behaviour means attitude and determination means goal. Good intention with purpose is the true path.

28. The founder of Digambar sect

It is not true that *Shwetambar* and *Digambar* are the only two sects among the followers of Sri Jainism in the world. Among them, there are also sub-sects like *Sthanakvasi* etc. It is not necessary to describe with reference to all those divisions, but to discuss them only with reference to these two divisions, *Shwetambar* and *Digambar*. If the souls desiring self-welfare listen to this thing with an inquisitive attitude and think about it, try to understand it and do not promote any harmful thought, then such souls, after attaining the self-beneficial truth, will become self-beneficial and in the end will be the enjoyers of eternal and infinite happiness.

It is said that - why did those who considered Shri Vitarag Arihant Paramatma as 'Dev' and Nigranth Mahatmas as 'Guru' differentiate their beliefs? In fact, everyone who identifies themselves as Jain, be it *Shwetambar* or *Digambar*, says that we accept Shri Vitarag Arihant Paramatma as God and Guru of Nigranth Mahatmas. Still, it is natural that when there is a difference of opinion in mutual beliefs, it irritates many people, but due to vices like bigotry, such situations keep on arising that irritate the gentlemen and this does not come as a surprise to the souls who have real thoughts about religion. When differences of opinion arise, most of the time the reason behind this is the extreme fanaticism that has arisen due to the rise of extreme falsehood in some person. The same thing has happened in the emergence of the difference of Digambers, this is the belief of the Shwetambar class.

Among the twenty-four *Tirthapatis* of this *Avasarpini* period, 609 years after the *nirvana* of the supreme Tirthapati Lord Shri Mahavir Paramatma, the Digambar sect emerged against Shwetambar. Shwetambers say that Digambar sect was originated. On the other side, Digambers say that - Shwetambar sect was originated. Shwetambers, who believe that the Digambar sect originated, describe their own reality in such a way that no true thinker remains without accepting the reality of what they see.

Digambers say that those who could not remain without clothes and became lax, they founded the Shwetambar sect. Shwetambar says that - A person named Shivbhuti was subdued by *Kashaay*. And after a context with him, that person, out of perversity, founded the Digambar sect. To understand this belief of Shwetambers, it is important to know that context and that is why it is described here.

The Digambar sect came into existence due to the differences of opinion of one person during the continuous reign of the Supreme Tirthapati Lord Shri Mahavir Dev. The important description given by the well-known and well-known great men of Shwetambar sect, who knew it and believed in it as real, is given in its essence.

The name of the person who suffered mental difference was Shivbhuti. Due to his power, he was recognized as the king in the family life of Shivabhuti.

Being a royal person, it was not impossible for him to get permission to roam around the city at will, day and night. He used this permission continuously and with it he could travel anywhere at night, even late.

Till Shivbhuti returned home at night, his wife used to remain awake and wait for her husband, but as it was happening daily, she got worried and one day she said to her mother-in-law –

“Your son comes home late every day and because of this I have to stay awake sadly every day.”

That's why Shivbhuti's mother thought – “even if the king is pleased, such freedom is not good for my son, so I will definitely persuade to him.” Thinking this way, the mother said to her daughter-in-law – “Today you sleep and I will stay awake.”

In this way, after putting her daughter-in-law to sleep, Shivbhuti's mother herself remained awake after closing the doors of the house. As soon as it was midnight, Shivbhuti came home and started shouting like usual to open the door.

His mother got angry at this and said – “Here no one is going to die by remaining awake after you, so where the doors are open at this time, go there! Enraged by such angry words of his mother, driven by his ego, he left.

Wandering at night, he came near the *Upashraya* of saints. He saw that the doors of the *Upashraya* were open. Therefore, he went to *Upashraya*. The sages living in that *Upashraya* were engrossed in their activities even at that time.

After going to *Upashraya*, paying obeisance to the sages, Shivabhuti requested for initiation. After the sages heard all his truth that he is the king's beloved and has not been freed by the mother etc. - knowing this, they refused to give him initiation.

When the sages refused to give initiation, Shivbhuti, who had the identity of *Sahastramool*, did *lochan* voluntarily. To prevent the tradition of being *Nagura* (without a guru) from continuing, the sages accepted him by giving him the garb and the very next day everyone left the place.

After some time, those sages reached the same city along with the sage named 'Shivbhuti'.

The king also came to know that the initiated Shivbhuti has come. So he respected him and gifted him a precious *Kambal Ratna*. Even though such a costly *Kambal Ratna* was not fit for the sages to take, Shivabhuti, who was in the guise of a sage, accepted it.

The head of the community, Acharya Bhagwan named Shri Arya Krishna told Shivbhuti that “It is not acceptable for the sages to take such a valuable cloth and a cloth like a *Kambal Ratna* is the cause of many troubles even in the practice of restraint, hence it is not worth keeping it”.

In response to this, Shivabhuti only said that – “I have taken it from the king's donation.”

The Guru did not like this - despite knowing this, Shivabhuti kept it and became infatuated with it. He did not use *Kambalratna* but kept it safe and looked after it daily.

That's how Paramtarak Acharya Maharaj knew that he is fascinated by this. That's why the beneficent Acharya Maharaj tore that blanket gem, which had become a means of attachment, into pieces and gave those pieces to the saints for general use. Shivbhuti came to know about this after coming from outside but at that time he could not say anything. Despite not saying anything, he was extremely angry at heart and this thing was piercing his heart like a thorn.

He spends his life in such a state with *Kashaay*. In such a situation, once he got a chance to express anger. The incident was that - once Paramatarak Shri Acharya Maharaj seeing the opportunity, started describing Shri Jinkalp out of the five *Kalp* designed by Lord Shri Mahavir for the welfare of souls.

As per the orders of Shri Jinakalp, it can be done only by following Sthavir Kalpa. In Jinkalpa, like Shri Jineshwar Dev, but as per the orders of Shri Jineshwar Dev, one has to follow a life of utmost restraint and discipline. Without living in a Sthavir Kalpa, staying in a Gurukul, acquiring the limited knowledge of *sutra-artha* and without acquiring the ability to practice the best practice of a life of restraint, one does not get the ability to live that life.

While describing Shri Jinakalp in front of the sages, the beneficent Acharya Bhagwan also told that among those Mahatmas, there are few such Mahatmas who do not keep anything other than *rajoharan* and *mukhvastrika*.

In this matter, it is also worth keeping in mind that - only those who are rich and prosperous are allowed to roam around keeping only these two things. No matter how much comes in hand, if there is no benefit in absorbing it, there is no permission to give up the vessel and for the extremely inferior, there is no permission to give up the clothes. In general, there must be some strength among those who accept the entire Sri Jinakalp. Even if they do not get alms for six months, they can bear it without any guilt. Such incidents are possible even for those great souls who lead a completely blameless life. Those who accept Shri Jinkalp should have the ability to stand in meditation every day for twenty-one hours of *Ahoratri*. The activities of eating, seeing, and walking etc. have to be completed only in the third *prahar* (phase or quarter) of the day. If there is a need for food, then after leaving meditation, in the third *prahar*, the Mahatmas have to complete all the activities of eating, watching and wandering. Those Mahatmas have to stand in meditation wherever there is fourth *prahar*. The *Maharishi* (great sage) who accepts this *Kalpa* must be a very knowledgeable person.

There is no permission to accept Shri Jinkalp for those who have less knowledge than the knowledge above *Navapurva* and within *Daspurva* or even for those who have more knowledge.

In this fifth period, get liberation directly from here, such unique type of material worth doing sadhana is not there. This is acceptable to everyone. Just as direct liberation from here is not possible for those born here in this period due to lack of necessary materials like power and *Sanghayana* etc., similarly it has to be understood for Shri Jinkalp also. Because - the material required for its implementation is not present in this area today.

Insisting on adopting a character which is necessary for being without clothes and without the achievements which is necessary for being without character, is not a *saadhak* but is a hindrance to solitude. In this Shri Jinkalp, as per the orders of the infinite knowledgeable Shri Jineshwar Dev, in order to destroy even the difficult deeds similar to Shri Jin is implemented, but due to lack of material etc. in the present area, its practice has stopped.

Nevertheless, Shivbhuti, who got kashaay because of destruction of Kambal Ratna, made the incident of presentation of Shri Jinakalp a means to make his kashaay successful.

Truly, subjugation to kashaay is a very difficult thing. It leads even the brave men to their downfall.

Due to the bad attitude that appeared in the heart due to the subjugation of Kashaay, Shivbhuti asked Acharya – “Why don't that Kalpa is brought into practice today?” In response to this, the most beneficent Acharya Bhagwan said – “Since Lord Shri Jambuswamiji, who is the

Kevalgyani, attained salvation, just as things like *kevalgyan* etc. have been severed in this period, similarly Shri Jinakalp has also been severed. And due to lack of *Sanghayana* etc., its practice is not possible during this period.”

Despite such a clear statement from the most beneficent Shri Acharya Maharaj, Shivbhuti being under the influence of Kashaay said – “The disciples of Shri Jineshwar Dev should do everything according to Shri Jineshwar Dev.”

Even after much persuasion of Param Tarak Shri Acharya Maharaj, Shivbhuti did not accept his completely correct words and walked away naked. As a result, the Digambar sect originated and since then there was a distinction between Shwetambar and Digambar among the class identified as Sri Jain Samaj.

It is important for you to know from this context that - It is possible only for Shri Jineshwar Dev to live in such a way that it can be called an imitation of Shri Jineshwar Dev, but it is not possible for others. The *dharma* of initiation, lonch, charity, modesty, penance and sentiments etc. which were followed by those saviours, we are also following them as per our power, that too being as per the orders of those saviours, it is said in the law of following the orders. Still, it is a different thing to consider following the religion as per the orders as a partial imitation of that saviour, but to talk about imitating those saviours without caring about the orders, this is a violation of the orders of the supreme saviours Shri Jineshwar Devs and it is like destroying yourself intentionally with own hands.

It is absolutely correct to say that Shri Jineshwar Dev, the infinite benefactor, is the unique soul of this world. The ability to attain salvation after attaining Shri Arihantatva and many other great things due to his yoga are incomparable to those souls.

Those supreme saviour souls, in the third birth from the birth in which Shri Bhavatirthankar is present, those virtuous souls become so engrossed in the feeling of mercy that - due to its combination, even when the rule of Shri Jineshwar Dev is present, the living beings of the world wander due to subjugation of *vishaya*. This fact causes great sorrow to the virtuous souls and by making everyone interested in the Lord's rule, it liberates them from wandering in the world - those virtuous souls become united in the feelings arising from such fervent compassion. Due to the glory of this feeling, *nikachit bandh* of the great virtue of the name - 'Shri Tirthankar Naamkarma' happens.

In this supreme rise of virtue, those virtuous souls become endowed with superpowers. Those virtuous souls, after becoming Shri Arihant, are born in a royal family only.

The worship of the past is so intense that - those virtuous souls bring with them three such knowledges - pure mental knowledge, pure auditory knowledge, and pure spiritual knowledge, which illuminates even the extrasensory things within limits. As soon as they are born, the four extremes are incomparable for those virtuous souls. Even the Digambars have no dispute about the immense prosperity of this caste of the soul of Shri Tirthankar Dev.

Due to the majesty of many such excellences, those saviours are considered as Jagadguru. In the birth of Shri Tirthankar Dev, he also enjoys the blessings of a virtuous soul and even if he rules, it is only to expiate his previous karma and for this reason, those stellar souls remain unattached from their core in every activity of the world. - There is no difference of opinion in

these matters also. Those saviours used to do any activity etc. of the world as they saw with their own knowledge.

In this way, imagining subjugation to the rise of attachment or unfairness regarding the lives of those virtuous souls who live a life full of knowledge, is also considered a great sin in Shri Jinshasan. There is no possibility of doing complete sadhana in anyone other than those saviours.

Seeing that the opportunity for restraint of the souls of those saviours had come, the Lokantik Gods pray like this – “O Lord! please start the pilgrimage to save the world”. After that, from sunrise till the time of meal, the saviours start donating with the announcement “Ask for whatever one wants”. By thus giving donations for a year, they are ready to be initiated into the saviours. At that time also the initiation ceremony of saviours is celebrated. Then, festively, the saviour goes to the garden and takes initiation himself. Indra places an angel on the shoulder of that saviour.

As soon as they are initiated, the fourth knowledge called '*Manahparyav*' emerges in those saviours. Such a beam of light appears from the bodies of those saviours, due to which even though the saviour is actually without clothes, it doesn't appear that he is 'clothe-less' even when seen by a person having eyes.

After taking initiation, before attaining Kevalgyan, those saviours usually neither preach nor speak to anyone, nor sit on the ground! *Matigyan, Shrutgyan, Avadhigyan and Manaparyav gyana* – despite having all these four knowledge, there is still no perfect state of knowledge.

Unless one attains *Kevalgyan* and *Kevaldarshan*, which reveals complete knowledge and complete philosophy of all living beings and all non-living beings in all three periods of time, there is every possibility of being lost from its use; That is why he often accepts silence and then gives religious sermons and does not initiate anyone. At that time, those saviours do only one work with speciality, and that is self-meditation. That is why unless there is Kevalgyan, those saviours do not sit on the ground. The restraint of these saviours is called incomparable. Only they can follow such restraint.

Lord Shri Rishabhdev Swamiji attained *Kevalgyan* only after a thousand years of taking initiation and for twelve and a half years and fifteen days after taking initiation of Lord Shri Mahavir Dev. For so long, no matter how many troubles come, no matter how many hardships come and no matter how many difficulties come, that saviour bears them all with excellent patience etc. Lord Shri Rishabhdev was the grandfather of the world. That Saviour goes for alms, but people did not understand how to give alms to God, they were ready to give elephants, horses, girls, diamonds, rubies, emeralds etc. to Saviour. God used to go away without taking them, that is why people became sad, but God did not speak. In this condition, not just for a day, but for a long period of more than thirteen months, he used to have the strength to happily maintain his abstinence without food or drink. In this way, after enduring many types of sufferings in the *Chhadmastha* period, the souls of those saviours used to attain *Kevalgyan*.

The authors of the scriptures have counted the so long period of the supreme saviour's sleep. If we calculate the time of sleep that Lord Shri Rishabhdev had in a thousand years, it was not more than one night. That great man maintained such an awakened state until he attained

Kevalgyan. After attaining *Kevalgyan*, there is no sleep due to destruction of deadly *karma*. And Lord Shri Mahavir Dev's sleep period of twelve and a half years and fifteen days is only one auspicious time. In this way, without giving any rest to the body, those great men destroy all the destructive *Karma* and attain *Kevalgyan*.

It is not possible for others to observe such intense restraint right from the beginning till they attain *Kevalgyan*. That is why great men advise to behave as per Saviour's order considering it to be the *dharma*. 'What did those saviours do?' - He is not disobedient. It is clear from this that just following the path shown by the Saviour and trying to be free from wasting all energy and material, this is the real path to welfare.

Despite the situation being like this, Shivbhuti, who was filled with *Kashaay* due to the destruction of a Kambalratna - 'The disciples of Shri Jineshwar Dev should do what Shri Jineshwar Dev did' - possessing such obstinacy accepted to remain without clothes and utensils and established the Digambar sect. In fact, the souls subdued by obstinacy, no matter how knowledgeable or capable they are considered to be, due to not taking into account the orders of the infinite benefactors, create a very adverse situation for themselves and the living beings under their trust.

One should remain without clothes and utensils - If the person who held this view had thought about what kind of *atishaya* (extreme) is required to become clothe-less and what should be achieved to remain without utensils, then the difficult situation that is prevailing today would have been there. No, but what to do? Those who wish to be naked *nigranth* should achieve the *atishaya* (extreme) worth not looking naked and those who wish to be utensil-less *nigranth* should achieve something that is like the ocean in the hands.

Assembly: This thing does not come to mind.

The thing which comes to mind is not *atishaya*. *Atishaya* is the name of that quality which causes surprise to an ordinary person. This is not a great quality for one who believes in *Kevalgyan*, which illuminates the world.

In reality. But the subordination of *Kashaay* did not allow Shivbhuti to think about all these things and as a result – 'Do what Shri Jineshwar Devs did', - due to such insistence, he kept away the order of supreme saviour. He expressed the opinion that - the sages of Shri Jineshwar Dev should be without clothes and utensils. From these things you all would have been able to understand that - why was there such a distinction between 'Shwetambar and Digambar'? This may seem logical to a thoughtful person, but today the class that thinks impartially is very small and very few have the inclination to think and decide whether it is true or false after being urged to do so. The person who can attain liberation through the combination of prudence, the same person wanders in the world due to being imprudent (irrational). In this matter too, nothing seems possible without having the hope that everyone should be free from irrationality, be prudent and be engaged in the welfare of the soul.

29. A King

The happiness which requires other object to attain and enjoy it, cannot be called real or true happiness. If there is a desire to achieve something and if we try to achieve it, then we can bear the difficulties if we are sure that we will definitely get it. That may be accepted as evidence, but here, even if there is a desire and there is no lack of effort, the desired thing is not achieved. Even if perhaps, it is found, it is not certain whether it will last. Perhaps we may get it and it may last, but it is not certain that we will be able to enjoy it. Consuming that thing happily is also not under your control. If we consider the condition of today's business, home and relatives, then this thing is clearly understood. Many resourceful souls cannot even enjoy the things they have got, instead they have to look at them and burn. Eat one *chapati* and have to go to the forest four times! Oh! There is also such a situation that - if a number of food items is found, even if you have a strong desire to eat that item, you still don't embrace it. Such fights keep going on in the house that even after getting material things, *Holi* still burns in the heart, this also happens. Someone from home would be such that it becomes difficult to show face to the world. What all this indicates? That - the attainment of a perishable thing is also not under our control. Even if attained, it is not under our control to sustain it and even if it is sustained, consuming it as per our wish is also not under our control. The wise say that the souls who consider such artificial happiness as the real happiness, it is very rare for those souls to attain the true happiness. And even after getting that thing, after enduring it, after enjoying it, till when it last? In the end it is possible that those things will leave their master and go away.

That is why whether a person wants to give up what he has received through luck or not, he has to separate from it. If the object does not go, the owner will have to. Such is a strange situation of those who believe in happiness only in perishable things. If you desire a thing and don't get it you will be sad, you still feel sad if you get it. And even if it doesn't last, there will be sorrow, if we get it, if it will last, then there will be sorrow, even if we can't enjoy it, it is sorrow. Let us perhaps assume that it may be found, may last, and may be consumed. But in the end one has to leave that thing and move on, therefore it is also a sorrow! Even if you have the desire and work hard, you can get it only through luck, the lasting and useful things which have to be discarded in the end will either have to be discarded. How much is it worth ruining life to achieve it, spending all your powers of life on it? If you think about all this situation, understand it, and get into heart, then - where is true happiness? And how can true happiness be achieved? The inspiration to search it arises on its own and with the glory of this inspiration, the soul that makes efforts after understanding is not just a means to true happiness, but a true happiness is also found.

Where is true happiness? – There is no true happiness in the things considered by the world. - Here's an example to explain this. 'Has this happened or not?' – Won't think too much about this. Even if it doesn't happen, if it does happen then what should we understand from it? What we mean to say is only to give consideration to the object.

There was a king. He had power over a vast territory. He had immense prosperity. He felt that he could do whatever he wanted. He believed that – “I am the king, hence I have the right to fulfil my wishes in any way.” And that is why, whenever he implemented any of his wishes, he did not even think about the harm it would cause to others.

Once he had a wish – “I am the king and why shouldn't I have the best things in the world in my palace?” He immediately ordered to present there every good thing in the world by any means, if necessary by torture, terror, bloodshed!

Oppression among the people increased. Disdain for the king spread. But the king was happy to see new beautiful things arriving in the palace. For the sake of his own happiness, despite being aware of the oppression and injustice being inflicted upon the people, he did not care even a fraction of it.

But be it a king or a pauper, one day everyone's body becomes equal after death. Nothing can be done by anyone in the face of death and nothing is going to happen.

As time passed, the king developed a disease. Great doctors and *hakims* came and tried the best medicines, but the king's disease remained incurable. For the first time in his life, the king felt that despite having so much material, it is impossible even for a great king like me to escape from death.

The king's bed was in the same huge room where he had beautifully arranged the beautiful things he had collected throughout his life. Now his eyes started falling on each and every object. The hardships that he had caused, the atrocities he had committed, the injustice he had done to attain these things, all of them gradually started appearing before his eyes.

As soon as he remembered all those atrocities, his inner being was troubled with sorrow and his soul started crying – “What did I do for a momentary pleasure? All this is from here, will remain here only and I have to go! Tears started flowing from his eyes. As his vision kept turning, the stories of terrible atrocities behind each and every thing started creating terrible dilemma in his heart and all the sins of his life came to his mind.

The doctors got scared after seeing the king crying. They started giving assurances again and again. As they started giving assurances, the king's crying increased. The king's remorse kept increasing and he started thinking that –

“If there is a king greater than me and he has to give justice for the crime I have committed, then what punishment should he give me? Give death penalty for each crime committed to obtain each thing. Well, I may not be punished in this world because I don't have a king over me, but I have to suffer the punishment for the sins I have committed.”

The king is frightened by the thought of punishment for his sins. That nervousness makes even a king like him cry. The doctors standing nearby do not know his inner thoughts, that is why they ask the reason for crying. After all the king says – “You go away now. No one has the cure for my disease.”

Then the king orders to call Fakir - his religious leader. Fakir comes. Seeing the king's gaze wandering on each object and seeing the tears dripping from his eyes, Fakir understood that at last good sense has awakened in the king's heart too.

The king said to his religious leader – “Do you know why I have called you now?”

The fakir said – “Everything can be understood from your vision. Say whatever you want.”

The king said – “Look, I am not going to live much longer, but my wish is that people should learn something from my life. The thing that was going to happen has already happened. I cannot get away without suffering the consequences of my sins, no thing or power in the world can save me, but my last wish is that my dead body should go in a different way. Keep both my hands open, get my palanquin picked up by doctors only and make such arrangements that my entire army moves with open weapons.”

After saying this, the king took his last breath and everyone kept watching. The royal servants or doctors could not understand the meaning of the king's order, but the Fakir made all the arrangements accordingly. The king's dead body came out in the same way. People heaved a sigh of satisfaction after hearing about the death of the king. Everyone felt that sin has reduced in the world.

But seeing the dead body coming in a different way, people gathered to watch the show. Fakir had set up stages at various places on the way. Climbing on it, he explained the reality to the people that why the dead body is being taken out in this manner and what is to be learned from it?

He said that- “The king did not do you any good while he was alive, but at the last moment the king repented for that and on his orders, his dead body has been taken out in this unique manner.”

The hands have been kept open, this shows that - in order to collect good things in the royal palace, these hands have committed many types of atrocities. These hands left no stone unturned in committing atrocities. When the king was born, his fists were closed and at the time of his death, he could not take anything collected from these hands with him. It is certain for everyone that whatever things they have will have to be left here in the end. That is why working hard to attain those things by committing a sin is not justified in any way.

The palanquin is being carried by the doctors shows that when the disease struck, hundreds of doctors were present in the service of the king. They were present there continuously, day and night. Used to check pulse from time to time. Still, they could not prevent the death of the king. Understand from this that when the time of death comes, hundreds of doctors are of no avail.

Today, on occasions like death, the weapons of the army have been kept open instead of sheathed, this shows that the king was not alone, it was not that there was no one to protect him, thousands of soldiers were present with open weapons to protect him. Despite this, no one was able to save the king from death.

Nothing in this world, not even the greatest doctor or an army of hundreds of warriors, can save from death.

After listening to such statement of the fakir, the disdain people had towards the king vanished. The ill will in the hearts of the people was calmed down and harmony was created. The people who, after hearing the news of the king's death, used to say – “It is good, the sin is gone”, the same people started folding their hands before his dead body. The feeling of disdain that the king had created in the hearts of his subjects by spreading terror throughout his life was removed by the king's repentance.

What does this illustration convey? Even a king, after getting so many things, had to go away crying reluctantly, then does it suit an intelligent person to consider happiness in such things? It is easily visible that those things do not have the power to give happiness. What things did the king lack? He had power, prosperity, family and relatives, obedient servants who were always present, number of wise men and he had the best of the best and the most beautiful things in the world, yet he had to leave everything behind. How can such things have the power to give true happiness? Still, is it worth imagining happiness in such things and working hard all your life to get those things? Is that the true direction to attain happiness? If no, then say that - today, despite having a strong desire for the pleasures of the world and constantly striving for their attainment, ignorance is moving on the opposite path, this is the only reason that - the tendency of their desire becomes the cause of getting the results.

30. Sage Shri Aashadbhuti

There was a great sage named Shri Aashadbhuti. This sage was the disciple of a Suripurandar named Shri Dharmaruchi. He had once come to Rajgrihi city with his Gurudev.

At that time, there was a king named Sinhrath in the city of Rajgrihi and a *nat* (dancer) named Vishwakarma lived there. That *nat* (dancer-actor) had two very beautiful daughters.

Munivar Shri Aashadbhuti, while wandering for alms with the permission of Guru, reached the house of that dancer named Vishwakarma. There the sage received a *modak* in alms.

Truly the emergence of *karma* is strange. Under the influence of this strange *karma*, Sage came out and thought – “This *modak* will be of use to Surishwarji Maharaj.” So, thinking that “I should change my form and get another *modak* for myself”, he changed his form to a blind man with one eye and again went to the dancer's house and got another *modak*.

Then he came out and thought again – “This second *modak* will be of use to Upadhyaji.” Thinking thus, he transformed himself into a hunchback and then entered the same dancer's house and obtained the third *modak* also.

That sage again thought that “*Modak* will also be used by other Saints of the Sangh.” Thinking this, the sage assumed the form of a leper and entered the same dancer's house for the fourth time.

In this way, while changing forms again and again, the dancer named Vishwakarma standing in the attic of the upper floor of the house saw the sage, and he thought – “This dancer would be the best among all of us, but by what means can he be controlled?”

While thinking like this, the dancer came up with an idea that it could be controlled by the charm of my daughters. Thinking this, he immediately came down and respectfully called the sage and offered him so many *modaks* that his vessel was filled.

After offering *modak*, the dancer respectfully said to the sage – O Lord! be kind to us by always accepting our food and water.

After that, Sage Shri Aashadbhuti went to his *Upashraya*. That dancer also told the people of his family about the change in the form of the sage and said to his daughters – You people should respect this Muni in such a way through donations and affection etc. that he becomes subservient to you.

Here, the sage under his *karma* always come there for alms and the daughters of the dancer also serve that sage as per their father's orders.

Due to this service and devotion, the sage has become attached to them - knowing this, the daughters of that dancer said to the sage in private – “We are very enamoured to you; hence you should marry us.”

At this place the scriptures say that - On this very occasion, the *Charitravarniya Karma* of that sage emerged and due to this the preaching of the Guru were destroyed from the heart of that sage, his prudence was destroyed and the pride of the clan and caste was also corrupted.

For this reason, the sage said – “This is what will happen”.

Even in such a situation, devotion to the Guru had not been destroyed from the heart of the sage, that is why he says – “I am returning after placing this guise of mine at the feet of the Guru.”

Saying this, the sage went to his Guru, bowed at the feet of Gurudev and expressed his intention.

Hearing that intention of a sage like Shri Aashadhbhuti, Guru Maharaj started saying to that sage – “O son! For a *vivekaratnakar* (gem of prudence) like you, and one who has in-depth understanding of the scriptures, such a conduct which is condemned in both the worlds is not appropriate. And O son! Do not indulge in subjects after following the modesty for a long time. Because which fool would swim across the ocean with his arms and drown in a small pit made by a cow's hoof?”

In this way, after listening to the beneficial teachings given by Guru Maharaj, Shri Aashadhbhuti said – “O Lord! What you order is reasonable. But merely due to the rise of adverse karma, my soul has become extremely weak due to the combination of opposite emotions. For this reason, *Bheel* in the form of *Kamdev* has hurt my heart hundreds of times by shooting me with the beautiful girls’ sarcastic arrows like the eyes of frightened deer.”

Having said this, after paying obeisance at the feet of Gurudev, Ashadhbhuti kept his *rajoharan* near that Saviour Guru.

“How should I turn my back towards such a Guru Maharaj, who does good without being reciprocated and who has the sole intention of saving the living beings who are drowning in the vast worldly ocean and hence is like the best friend of the whole world?”

Even after that, moving backwards with such good thoughts, and thinking “How will I regain the lotus feet of such Guru Maharaj?” Ashadhbhuti came out of *upashraya*, and went to the house of the dancer named Vishwakarma and there he married both of his daughters.

In this way, due to some serious misdeed, Sage Shri Ashadhbhuti lost his restraint. Despite this, his passion for the path remained unbroken. Due to this, even in a state of loss of restraint, he could not live without repeatedly remembering his supreme benefactor Gurudev.

Therefore, the dancer also told his daughters that- “Certainly he is a man of good nature. Because even after attaining such a state, he still listens to his Gurudev. Therefore, to keep his mind under control, you should never drink alcohol and live with utmost purity. Otherwise, he will get disenchanted and leave from here.”

After this, the daughters of the dancer also started behaving in the same manner and Aashadhbhuti became the foremost among all the dancers. With his best art he started getting abundant money, clothes and ornaments.

One day the king ordered the dancers to perform the play without a woman today. Therefore, all the dancers left their daughters at home and went to the royal palace. Similarly, Aashadhbhuti also went to the royal palace. After he left, his wives thought, “Today our husband has gone to the royal palace and he will stay there all night. Therefore, let's drink alcohol as per our wish today.”

Thinking thus, those girls drank alcohol and under the effect of alcohol, they became naked and went to sleep on the second floor.

Here, due to the arrival of a messenger from another state, the king's mind became disturbed and he said, "Today there is no occasion." Saying this, the King's servants ordered the dancers to go back. So, all the dancers returned to their respective homes.

As soon as Aashadhbhuti returned home and climbed the stairs to the second floor, he saw his wives looking hideous because they were without clothes. As soon as Mahatma Aashadhbhuti saw this, he started thinking, "Because of these women, who are like insects of impurity and are the cause of degradation, I have given up the most sacred path of restraint, which gives birth to the tradition of welfare in this world and the next world and which provides immediate liberation. I have done so, shame on that foolishness of mine, I am extremely sorry for that indiscretion of mine and my indecency is also regrettable. So, nothing of mine has been destroyed yet. Therefore, even now I should go to the service of respected Gurudev. I should accept my character and wash away my sins like mud."

Thinking thus, Aashadhbhuti went out of the house. Somehow, Vishwakarma saw him leaving and understood from his behaviour that he was leaving disenchanted.

So, he woke up his daughters and scolded them, saying, "O you evil spirits! Seeing this luxury of yours, your husband is leaving in disgust. Therefore, if you have the power within you then go and ask him for the means of your livelihood." Hearing this statement of their father, those girls dressed in hurry and ran after sage Aashadhbhuti. Falling at her husband's feet they said, "O, our master! Forgive this crime of ours. Come back home and do not abandon us because we are enamoured with you."

Despite saying this, when they did not see their husband becoming even a little emotional, they said, "O master! If it is so and you do not want to come back home then provide us the means of livelihood, so that even after your departure we can live happily by your grace."

Therefore, just out of kindness of heart, Aashadhbhuti accepted their words and returned back.

After that he composed a play named 'Rashtrapal' highlighting the character of Bharat Chakravarti.

After the play was composed, dancer Vishwakarma prayed to the king Sinhrath, 'O Lord! Aashadhbhuti has composed a play named 'Rashtrapal'. You can get this play presented, but this play will require five hundred royal sons adorned with jewellery.'

The king accepted this request and gave him five hundred royal sons. Aashadhbhuti trained those five hundred royal sons in drama. After that the play started. In this play, he himself became Bharat Chakravarti and made five hundred princes as feudal lords etc. according to their ability. After that, the whole story of how Shri Bharat Chakraborty conquered the six kingdoms, obtained fourteen gems and nine treasures, attained *Kevalgyan* in the ideal house and accepted *Pravrajya* along with five hundred families, was shown.

Pleased with this, the king and other people threw necklaces, earrings, jewellery, gold coins and clothes on him as much as they could, but he along with five hundred families gave religious benefits to all the people and left from there.

Seeing Aashadhbhuti going in this way, the king started stopping him. Then Aashadhbhuti started saying, “Had Bharat Chakravarti come back after taking initiation that I should come back?”

Saying this, he went to Gurudev with five hundred families. Gave clothes, jewellery etc. to his wives. In this way the livelihood of the wives was arranged and Aashadhbhuti took initiation along with five hundred royal sons.

After this, that dancer named Vishwakarma performed that play in Kusumpur Nagar. There also five hundred royal sons accepted initiation. Seeing the royal sons taking initiation like this, people thought that if the royal sons take initiation like this then the earth will become without *Kshatriyas*. That is why ignorant people destroyed that play by throwing it in the fire.

31. Shri Dhandhankumar

One who is not subject to external factors does not experience penury. Beggars also go to the donor to ask and sages also go to ask. If he does not give to the beggar, then the beggar becomes poor, but does the sage ever become poor by not giving? No. The reason is that a beggar has feelings of penury, but a sage does not have those feelings. The request of both is the same, but if the giver does not give to the sage, not only this, but also pushes him and abuses him and drives him away, then the happiness of the sage remains the same. But while begging, the beggar addresses the giver as *anndata* (food giver), but when not given, he sulks, cries, abuses, does everything. The objective is the same for both. But the beggar gets angry due to abuses, but the sage does not get angry. The reason is that the beggar is dependent on *roti* (bread) and the sage is not dependent on bread. The sage believes that, "If the donor gives, it confirms his(sage's) restraint and if he(donor) does not give, it increases his (sage's) penance; there is benefit even if he(sage) gets or doesn't get something." Because of this belief the sage does not feel penury.

In this matter, the example of Shri Dhandhanrishi, the son of Shri Krishna Maharaj and disciple of Shri Neminath Swamiji, Lord of all the three worlds, is unique. Even a great man like Shri Dhandhanrishi could not get alms due to the rise of *Antaraya* in the city of Dwarka which was full of big *Seths* (businessmen) and religious and generous people.

To destroy that *Antaraya*, that great man had accepted the pledge that 'I will not eat food from someone else's profit(gain).'

To follow this *Abhigraha* (special vow), the great sage spent a lot of time enduring *alabhparishah* (hardships) and not eating food taken from others.

In this way, that great sage was spending his time, at the same time one day Shri Krishna Maharaj asked a question to Lord Shri NemnathSwamiji, "Which of these Maharishis are the ones who perform difficult penance?" In response to this question, Nemnath Swamiji said, "All these Maharishis are the ones who perform difficult penance, but among all the Maharishis, Dhandhan Rishi is the one who performs the extremely difficult penance." Hearing this, Shri Krishna Maharaj was very happy.

A soul with right vision (*samyagdrishti*) is happy to see the best worship of any soul, then why would it not be happy to see the best worship of its own son? Shri Dhandhankumar was the son of Shri Krishna Maharaj. Therefore, hearing these words of praise from the Lord himself towards his son, Shri Krishna Maharaj – the lord of pure *samyaktva* felt very happy, what is surprising in this?

'If any soul becomes a worshiper of the path of liberation, then for such a soul, one of its loved ones should become the best worshipper, it is natural to feel happy in this.' Due to this, the most happy and pious Shri Krishna Maharaj, after paying obeisance to Lord Shri Nemnath Swamiji, proceeded towards his city of Dwarka.

As soon as he entered the city, Shri Krishna Maharaj saw Shri Dhandhan Rishi going for alms. As soon as he saw him, Shri Krishna Maharaj, yearning for his *darshan*, immediately got down from the elephant and saluted the sage with great devotion.

Seeing Shri Krishna Maharaj saluting in this way, a Seth thought, “One who is worshiped by Shri Krishna in this way must surely be a virtuous soul.” Thinking like this, with great devotion, the Seth offered *Modak* to the sage who had come to his place. Therefore, that sage came back and after saluting the God, he humbly asked, “Has my *Antaraya karma* weakened, due to which I received alms?”

In answer to this question, God said, “Your *Antaraya karma* has not diminished, this achievement is of Krishna Vasudev. Because Krishna worshiped you, due to which Seth has given you this reward, that means given you offering.

Consider what would happen to an unawaken soul with such a statement at such a time? What will happen if you go for alms every day, but do not get alms, and when you get food after a long period of penance and God says, “This food is not your gain”? Will there be passion, humility or anger or not? In the present time and in every time, the creature under *Pudgal* will get angry. But Shri Dhandhan was a great sage. He was imbued with restraint and penance. That great man had nothing to do with food. Therefore, he considered it as an increase in his penance and considered the food received in alms as his reward. That great sage, free from attachment etc., started immersing that alms in a suitable land. 'It is sad that the *karma* acquired in the previous birth gets diminished due to extreme sorrow', the sage who meditated steadily in this manner, attained *Kevalgyan* while immersing the alms.

From this, we get the learning that the incidents of penury happen in almost everyone's life. This incident also happened in the life of Shri Dhandhan Muni, but his soul was awake, the awakened soul is not sad, but considers wealth and adversity as the reason for good and bad. Auspicious and inauspicious *karma* has only one function that it brings good and bad coincidences. At that time, people with false vision become sad due to ignorance, whereas the soul with *samyakdrishti* (right vision) doesn't become sad. What kind of difficult penance was there of Shri Dhandhanmuni? The biggest pledge was that he got alms after a long time, but God himself calls that food as someone else's gain, is it a small thing to remain stable with equanimity at that time?

Books



Bhadrabahu

(Multicolor Pictorial Story Book)

This book is a collection of pictorial stories on Acharya Bhadrabahu, to educate children on Jain values and practices for self-development and leading a better life.

No. of Pages: 16

Published: 2023

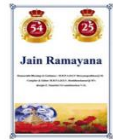


Golden Path Towards Nirvaan

This booklet explains many key terms like 'Dharma', 'Atma', 'Sin', 'Samyak Darshan', 'god', 'guru' etc., and their significance from the point of view of Jain religion.

No. of Pages: 56

Published: 2023



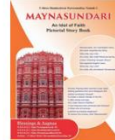
Jain Ramayan

(Multicolor Pictorial Story Book)

This book is a collection of small stories on different characters of the era of Lord Ram, from the perspective of Jainism. Reading this book will inculcate high moral and cultural values among the present generation.

No. of Pages: 200

Published: 2023



Maynasundari

(Multicolor Pictorial Story Book)

This story book gives knowledge of Jain values to children through interesting pictorial stories on a famous Jain character Mynasundari. Reading this book will cultivate and develop high moral values among kids and teenagers.

No. of Pages: 25

Published: 2023



Chicago Prashnottar

This book includes Questions and Answers on Jainism for the Parliament of Religions held at Chicago U.S.A. in 1893. It will help readers know the eternal truths of Jainism.

No. of Pages: 214

Published: 2018

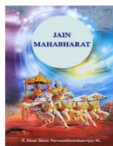


Our Great Persons

This book is a collection of small stories of great Jain persons in order to inspire new generation for adopting morality, human values, Jain religion and culture in their lives.

No. of Pages: 25

Published: 2023

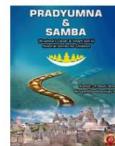


Jain Mahabharat

This book is a collection of small stories on different characters Kaurava and Pandavas, from the perspective of Jainism. Reading this book will inculcate high moral and cultural influence for present generation.

No. of Pages: 165

Published: 2024

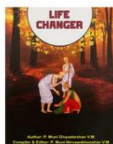


Pradyumna & Shamba

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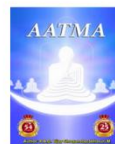


Life Changer

This book will change your life, how? To get this answer, read this book "Life Changer".

No. of Pages: 40

Coming Soon



Aatma

This book gives you knowledge in order to attain moksha (liberation), a human being must acquire self-knowledge (Atma Gyaan or Brahmajnana).

No. of Pages: 120

Coming Soon

About the Compiler/Editor

The editor pujya Munishri Nirvaanbhooshanvijayji maharaja, before monkhood was studying in Jai-Hind college, (Mumbai), one of the top most college of India. Though staying in Walkeshwar, one of the richest areas of India, left all the comforts & luxuries, to achieve high level of spirituality. When he was a teen-ager boy, influenced by the western culture started hating, not only Indian cultures & traditions but Jain religion also. He often went to Jain upashray, just to listen & read Jain stories. This also, helped him to give up his dream of going to abroad. Stories became a turning point in his life. After becoming monk, once he was suggested by his preacher, Guru **H.H.P.A.D. Shrimadvijay Hembhushansuriswaraji Maharaja**, to make his English powerful.

He was too obedient to follow each & every order of his Guru. Hence, he was given responsibility of giving 'pravachans' to children & teen-agers, during sanskar-shreni in just one year after attaining monkhood. Due to the grace of Guru-Bhagawants, he achieved mastery in English also. He gave many 'pravachans' created several poems e.t.c. in English also. He became able of compiling books & translating pravachan in English. He also helped his Guru M. in translating case papers of sammet-shikharji, Antarikshji e.t.c. He has a mastery of converting hearts of children, teen agers & young stars too. We have also experienced in our life. He brought us, near to Jainism.

We hope this story which is written in simple & lucid language, would help children, teen agers e.t.c. to study Jainism, who are facing language barriers.

Ketanbhai (C.A.), Hemang (C.A.)
Sagar (C.A.), Jinal (C.A.)
Arham. Aarya, Vinaybhai
Devangbhai

