

# Meethe Pravachan

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## Editorial

प्रियवाक्यप्रदानेन, सर्वे तुष्यन्ति जन्तवः।  
तस्मात् तदेव वक्तव्यं, वचने का दरिद्रता॥

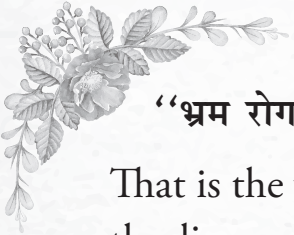
( आ. श्री कुलभद्र स्वामी कृत सार समुच्चय )

Good words give satisfaction to all beings, therefore every one should speak good. If you don't have gems to present to anyone, if you don't have clothes and ornaments, if you don't have wealth doesn't matter, but why is there poverty or miserliness in speaking good or polite, there is a saying of Bundel khand. If you cannot give jaggery, then atleast speak sweet like jaggery that is, words are sweets than sugar and jaggery. Sugar and jaggery may be harmful to a diabetic patient but sweet words are always pleasant and peaceful to all beings. The great ethical poet Kabir also says-

ऐसी वाणी बोलिए मन का आपा खोया  
औरन को शीतल करे, आपहु शीतल होया॥

Speak in such a way which can allay the feelings of infatuation, anger, pride, deceitful interrelate and geared. By sweet words speaker and listeners both can attain the great spirit of self-peace.

Scholar Daulatraam has also written in context of these words for the sages-



“भ्रम रोग हर जिनके वचन मुखचन्द्र तै अमृत झरै”

That is the words of the ascetics are remedy to cure the disease of illusion as if moon is showering nectar. The cuckoo and the crow are recognized by speech. Bronze, range, silver, zinc, copper and gold are also recognized by sound. Ethical persons scholars and sages have said that-

वाङ् माधुर्यात् सर्वलोकप्रियत्वं, वाक्पारुष्यात्स्वोपकारोऽपि नष्टः।  
किं तद् द्रव्यं कोकिलेनोपनीतं, किं वा लोके गर्दभेनापनीतं॥

One gets the love of all by the sweetness of words and one's done favor also gets destroyed by the harshness of words.

एकापि कला सकलाः वचनकला किं कलाभिरन्याभिः।  
वरमेका कामगवी जनदगवा किं सहस्रेण॥

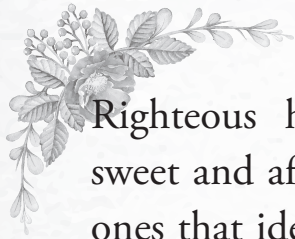
One art the speaking art is complete art in itself. What to do with other arts? It is good to have a Kamadhenu than thousands of cows.

किं किं नोपकृतं तेन, किं ना दन्तं महात्मना।  
प्रियंप्रसन्नवक्त्रेण प्रथमं येन भाषितम्॥

An ascetic who once spoke good words with happy face, what favor did he not do and what did he not give?

हितं मितं क्रियायुक्तं, सर्वसत्त्व-सुखावहम्।  
मधुरं वत्सलं वाक्यं, वक्तव्यं धर्मवत्सलैः।





Righteous human beings should always speak sweet and affectionate words to all. Words are the ones that identify the personality of a person. The excerpts of the sweet discourses written in it are inspiring human beings for religion. Blessings of Acharya Shri Vasunandi ji muniraj to all those who have been co-operative in compilation, publication, printing, proof reading and other works.

— **Gadini Aryika Gurunandini**

Shakarpur, Delhi

11/10/2014





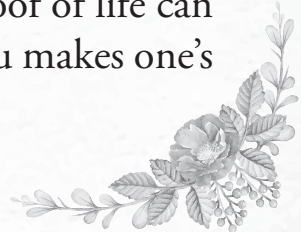
## Foreword

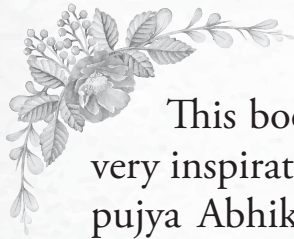
श्रुतमविकलं शुद्धावृत्तिः परप्रतिबोधने,  
परिणति रुरुद्योगो मार्गप्रवर्तनसद्विधौ।  
बुधनुतिरनुत्सेको लोकज्ञता मृदुतास्पृहा,  
यतिपतिगुणा यस्मिन्नन्ये च सोस्तु गुरुः सताम्॥

May he who is possessed of the perfect knowledge of the scriptures, is of pure character, who is well versed in enlightening others (in the tenets of religion) ever engaged in the noble task of leading others to the right path of salvation praised by the learned, is free from temptations and endowed with such other virtues of great saints-be always our teacher.

Worldly beings who are not devoted to God, who have no guru in their lives, who have no words of God or guidance from guru in life, all those are in the lurch. They can only come out from the well of transmigration by the strong rope of Deva, Shastra and Guru.

A worldly soul can be satiated only by the words of Guru. It makes a person inveterate in his duties, religion, vows and restraint. Sermons of a preceptor are like street light which shows the true path in darkness. When preachings of the Guru are the foundation of one's life then his roof of life can never collapse. Sermons of a true Guru makes one's life strong and perfect.





This book named 'Meethe Pravachan' is really very inspirational. The writer of this book is Param puja Abhikshna Gyanopayogi Acharya Shri 108 Vasunandi ji Muniraj. He speaks very sweetly and politely, that's why his sermons are called 'Meethe Pravachan'.

Even while leading the life of a digamber monk, his devotion to swadhyaya is remarkable. Not only does he study for his spiritual benefits, but he also wants his devotees to share the fruits of his study. We all our very grateful to Acharya guruvar who has been writing scriptures in Hindi, Prakrit and other languages.

This book 'Meethe Pravachan' is extremely motivational and consists of nice quotes. It has been translated in Gujrati, Tamil and other languages. It is my pleasure to translate it in English. I could do this work by the grace of Acharya Guruvar. And Dr. Veena Jain, Alwar helped me in this work. Acharya Shree's blessings are always with her and her family.

In the end I bow to Acharya Shree Vasunandi Ji Gurudev with Siddha, Shruta and Acharya Bhakti and I pray to God for his good health. May this world always be impregnated with the fragrance of his austerity and restraint till many ages.

— **Aryika Vardhasva Nandini**

Mahwa (Surat)

21/4/2022



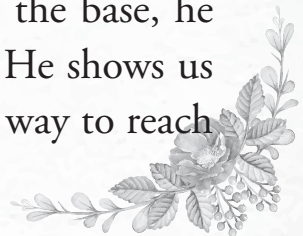


## Preface

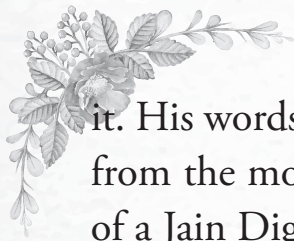
Before I begin, I submit my prayers in the holy feet of Acharya Shree 108 Vasunandi Ji Muniraj and sadhvi Vardhasva Nandini Mata Ji who has taken great care in translating the exact religious intent of the book.

“Meethe Pravachan” is not just a book, it is a guide, a classic course in leading life, a spiritual pathway for any ordinary person. Small poetic paragraphs are pithy and full of wisdom. After the pandemic the world has seen death, disease, sadness, broken families and despair. The book will provide solace and heal wounds of hurt souls. It will prove to be a great help for parents, for leaders, for businessman, for politicians and above all for the followers of all religions. One just has to pay heed to the deep meanings ingrained in every utterance of Acharya Shree.

He covers topics ranging from “Giving Sanskaars to children not wealth” “Facing adversity” “Giving up desires” “self discipline” “How to ward off sorrow and pains” to “Realization of self.” Keeping the tenets of Jain religion as the base, he shows us the way to grow spiritually. He shows us the light at end of the tunnel and the way to reach



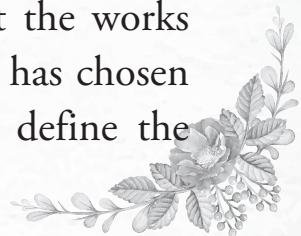


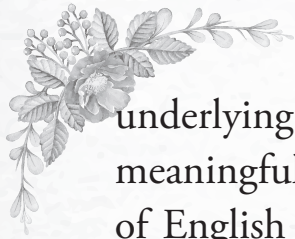


it. His words become magic because they come out from the mouth of one who practices the pure life of a Jain Digamber Monk .

Following the Aagam (shastra), he gives us small but deep messages of morality, virtuosity, right perception and karma philosophy. The book satisfies the hunger of all souls, who have started moving in this direction of true religion. “Meethe Pravachan” will thus continue to enlighten all human beings, if they care to read it like a Bible. May it continue to do so, for a long long time.

And now a word about his most staunch disciple sadhvi Vardhasva Nandini mataji who has translated the book “Meethe Pravachan” from Hindi to English. Sadhviji does not only combine in herself the sweetness of nature with the strength of personality, but also has deep knowledge of Jain shastras and scriptures. Her role as a translator is equally praiseworthy as it is extremely difficult to formulate the meaning of some Jain philosophical tenets and translate them into simple English for the readers. She has been assiduously translating in English the works of Acharya Shree which are in Prakrit, Sanskrit and Hindi so that the works of her Guru reach a wider public. She has chosen words and sentences that are able to define the





underlying crux, thereby making it lively and meaningful for the English reader. Those readers of English who are keen to understand the depth of religion and are willing to move ahead, owe a debt to Sadhviji for her unceasing efforts in making accessible definitions, terms and Sanskrit based words in English. There are soul searching questions and answers, and language has not become a hindrance for her and so for her readers. The readers of English are thus greatly humbled by her knowledge of English and Jain religion and are extremely thankful for the same.

— **Dr. Veera Jain**  
Alwar





## 1. Perception like Rama

**Y**ou all contemplate the name of God in the morning. So that we don't forget the name of God, we greet each other as Rama-Rama, Jai-Jinendra etc. But these words only become meaningful if you are behaving like them or according to them. If you are acting like Ravana then how can the name of Rama bless you? A person who has impure thoughts and heart should say Ravana-Ravana, Kansa-Kansa instead of saying Rama-Rama. So that he may realize what kind of disposition he has and what happened to those who had such a tendency. Will I have to endure the same? By thinking in this manner, a person can change his life.





## 2. Living Life

**L**ife is death without right perception. This birth is purposeless without right faith. As an electrical instrument is useless without electricity, similarly all activities and behaviour seem useless without right perception. Not only this right perception is the root of Jain culture. In Indian philosophy also feet are worshipped because of good conduct. This right conduct & worship of right conduct makes a worshipper, venerable.

As adornment of a dead person is ridiculous, similarly all religious activities are more ostentation without right perception.







### 3. Fruits of tree of knowledge

**T**o give up the things which are inimical for soul, to obtain the essential mediums for welfare of soul and to neglect the rest of the things, are flowers of the knowledge tree. Detachment from the wordly things or pleasure and restraint are the sweet fruits of that trees. Fruitless tree and fragrance less flowers are useless like a childless lady. Therefore, let your knowledge tree flower, only then your knowledge is significant.





#### 4. Obey him, whom you worship

**T**o worship God, Aadinath, Mahaveer Swami, Rama, Hanuman, Buddha, Brahma, Kundkundacharya, Acharya Yati Vrishabh, Acharya Samantbhadra Swami, Uma Swami, Shivkoti Acharya, Pujoyapad Swami, Acharya Aklanka Swami, Veersen Swami, Jinsen Swami, Tulsi, Valmiki, Raheem, Kabeer, Raskhan and Eknath etc. is meaningful only when we follow them, obey them. Not to obey them is to deceive yourself, is to cheat the society. So welfare is only then possible, when you obey great men. These great men have never taken egg, meat or liquor. Devotees of these lords should never consume these things.



## 5. Decrepitude because of wealth

A person who is engrossed in wealth, wife and land or has got defeated by old age, how is shedding of karmas (*Nirjara*) possible in his life? Shedding of karmas begins after giving up wealth. Think about *Nirjara*. You have become decrepit because of wealth. Old age has caught you, wife has trapped you, land is keen to embrace you and throw you on the ground, but still you don't think about *Nirjara*. Before decrepitude because of old age, resolve that I will take a vow to be free of wealth, wife and land through prayer and abstinence to attain *Nirjara*.





## 6. Why fall in life?

**W**here there is show off, decoration, adulteration, admixture, and bitterness in life, there is certainly a fall. Then happiness can't take place in life. So leave stubbornness and naughtiness quickly and join yourself with your own soul, this is significance of your life.






## 7. Give sanskaar not wealth

**T**o give good sanskaars to children, is the duty of every parent. Because giving wealth without sanskaars, will be the cause of abjection and your child will be the cause of your bad condition. Wealth is the cover of adversity whereas good sanskaars are like entry card for getting the form of God. Good sanskaars (good influence of nurture) unite with truth, whereas wealth destroys the religion. This wealth is also the reason of transmigration.







## **8. As mouth to the body, so leader to society**

**C**hief of a family or leader of a society, community, a minister, a king or a director should be like the mouth. A chief should take care of his dependents as he cares for himself. Whatever food the mouth takes, it distributes it in every organ of the body in proper ratio. In the same way, a chief should do work for good of all. He shouldn't be partial otherwise a family, a society, a community, a state or a country will not be able to survive properly.



## 9. The roots of man

**G**rowth of a tree is based on its roots. After taking water and other essential things, roots of tree sends it to every part of the tree. If the tree gives up or neglects its roots, considering them useless or ugly then that tree will wither away. As a family in which old mother and father or grandparents are neglected, that family never flourishes. A tree flourishes by rearing or nourishing of its roots. A tree is impossible without roots.



## 10. Foundation

**T**he construction of a family like a building is only possible when there is a foundation. No palace can be constructed without a foundation. Even for a hut four supporting beams are needed. Those beams have to be buried deep otherwise the hut will be laid low. If the foundation is seen above the ground then palace cannot stand for long. If foundation is deep then palace will be lasting. Old persons of every family are like the foundation pillars or the hidden *punya* (merits) of a person is like foundation. If you want to make your life like palace strong then do hidden *punya* (good deeds) and serve old people.







## 11. Worshipping of feet because of conduct

**O**ne whose conduct is worthy of veneration, his feet are worshipped too. Whose conduct is not good, who will worship him? A person who wants to be worshipped himself without conduct, he is actually suicided, deceitful & insincere. He will sink into the ocean of world himself and will be the cause of sinking for his followers and applauders. To come to the venerable person is to take a step towards good conduct which will take you to the topmost place of the world one day.





## 12. As you sow, so you reap

**H**as anyone got the fruit of mangoes after planting the seeds of acacias? Has anyone got coolness in fire-pit? Has anyone attained immortality after consuming poison? Has any worldly person got soul's pleasure? No. Then can any unrestrained or ill conducted person get the wealth of virtues of soul? No. So this is sure that a person who is moving on wrong path can never get the destination of right path. So leave your stubbornness and change your direction, take your steps in the right direction. Then your condition will change and you will be able to attain your goal.





### **13. Spiritual growth only through soul development**

**O**nly his development is possible who bows to his soul, who has inclination towards his own true nature. A person who is not so, his fall is certain. Whose inclination is towards worldly pleasure, his fall is certain. Who has worldly desires, he is transmigrating. So don't incline yourself towards worldly pleasures, incline towards your own true nature of the soul and develop yourself.





## **14. Not only carrying on in life but also development and salvation**

**A**ll worldly people survive whether they are careless or careful. Not only carrying on of life but also nurture or development is needed. Because salvation is not possible without right nurture of a life so nurturing the life is must. Only a human being is able to nurture or develop his own life, in the guidance of a true guru, through service, devotion, charity, adoration, self study (*swadhyaya*), obeying non-violence and contemplation.





## 15. Duty of saints

**A**s long as there is conception of attaining pleasure by worldly things, till then none can stop him from collecting worldly things. If externally he will not get the things, then he will collect those things in his mind or heart by which he has made his conception of getting pleasures. So today giving up possession is needed less by a person but he needs true knowledge more. It is a must to break misconception of an infatuated person. Today the essential duty of saints is to exhort the potential souls for self welfare.





## 16. To suffer is useless

**D**ifficulties which are not suffered for the protection of religion or religious people, is useless. Donation which has not been donated to right recipients is useless. Food which is not nutritious or curative, is useless. Knowledge which is not the cause of restraint, good conduct and penance, is useless. A person who doesn't do good of all is useless. A lady who is not possible to give birth to a son of good conduct is useless. A disciple who is devoid of humbleness and devotion is useless. A devotee who is devoid of selfless worship, devotion and faith is purposeless. Weapons are useless without courage in the battle. Scriptures without knowledge, enthusiasm without the wits, activities without knowledge, restraint without right faith, food without hunger, medicines without disease is useless. And every thing is useless when one hasn't knowledge or art of making good use of the things.



## **17. The most dangerous planet-the planet of desires**

**A**ccumulation is the father or companion of the sins. Where there is accumulation, there are other four sins too. But in the present, people devoid of right knowledge and reality don't accept accumulation as a sin. Perhaps therefore, they are accumulating the things continuously. If they accept that as a sin they may get detached from this sin.

None wants pains or sufferings but sins are the visible cause of pains. A person who accumulates and who is indulged in all sins, he is surely the recipient of abjection and sadness. To forgive and show mercy to those type of people is very essential by saints.





## 18. Guru is the potter and disciple is the soil

**G**uru should be like a potter and disciple should be like soil. So that a guru like potter can make something good out of disciple like soil. When soil is hammered then only it can be shaped a new. When a disciple is chastised then he can become a God. A potter softens the soil and then gives it the shape. After that giving the support inside, he beats it from outside. Then a beautiful pot is produced. In the same way having affection in the heart a guru scolds his disciple for his development. If a guru will pamper his disciple then he will be spoilt. Even he will lose his restraint. But listen! Where there is strict discipline without affection, a new disciple cannot stay there. Neither in the *sangh* nor on the way to restraint.







## 19. Whose power is what?

**K**nowledge is the power of a scholar, meditation is the power of an ascetic, ego is the power of foolish, wits is the power of businessman, attainment (*siddhi*) is the power of occultist, fame is the power of a leader, worship is the power of a devotee, strength is the power of an army, service is the power of a servant, modesty is the power of a disciple, sense of duty is the power of dependants, law, state's revenue or authority is the power of government, character or moral conduct is the power of a lady, violence is the power of a wicked, silence is the power of foolish and stubborn, courage is the power of brave, weeping is the power of a child and grace of lord is the power of a worshipper.





## 20. The sound of spirit

Those deeds should not be done in which the mind is suspicious, there is fear, accusation, embarrassment or ridicule, where bad omens occur again and again, there is chance of wounding of self or others and lot of pain. Those works should be given up quickly because that is a sin. Those works should be done in which while doing them, one feels pleasure, enthusiasm and affection. If others respect them and while doing them passions are suppressed, there is purity. For that work which your inner soul inspires again and again, do that work. A proper and successful decision should be made after listening to the inner voice because spirit is never wrong.



## 21. Whole life is spoiled

The stomach gets disturbed by improper and limitless food. Heart gets spoiled by laziness, body gets spoiled by having prohibited food or by irregular sensual enjoyment. Speech gets spoiled by anger, ego, deceit and greed, night gets spoiled by harsh, suspicious, jealous and quarrelsome wife. Day gets spoiled by morning strife. Mind gets spoiled by more money, restraint gets spoiled by disbelief. Conduct gets spoiled by imprudence. Behaviour or bearing gets spoiled by an angry person. A family gets disgraced by a foolish son. *Samadhi* gets spoiled by unrestraint. Friendship gets spoiled by too much humour. And a life gets spoiled if there is no righteousness.



## 22. Beneficiary of wealth of soul

**T**endency and completion of enjoyment, both are the meanings of chastity. First it is essential to get detached from sensual enjoyments then enjoy the wealth of soul. All of this tendency is possible when one gets delighted in his own *brahma* soul. And this is possible when one doesn't take delight in his wife or other girls through emotions, speech and body and when he gives up this enjoyment. A person who gets delighted in worldly things, transmigrates. So giving up the worldly things is a must to make alliance with yourself.






## 23. When measurement itself is incorrect

A person is great who has greatness. None becomes great by his name only and none becomes merely great by sitting on a high place. Is a mouse, sitting on the mountain considered greater and an elephant standing down, considered lower? No, this measurement is wrong. Right measurement is that, a person whose works are good is great and a person whose works are bad is a trivial person. There is a famous dish called 'Bada' which is made of wead pulse. But it is not cooked easily. First pulse has to be split. It is to be soaked and it has to be crushed then. After mixing salt, chilli and other spices it has to be left in hot oil for deep fry. After this ordeal by fire, it is left in curd or sour water of tamarind. Then it is called 'Bada'. In the same way a person who has been churned in the millstone of *paap* karmas (demerits), has been crushed by his own people and has been heated in the fire of struggle, has grown up among the spices that is dire difficulties, can only be called great.



## 24. **Bullocks of life chariot**

**B**ullocks of chariot of life are pulling the chariot in two opposite directions. That's why that chariot of life is not able to reach anywhere. A person doesn't want to leave the cause of pains, then how can he achieve his goal of eternal pleasure, moving on the same perimeter like plodding bullocks. First we will have to make our target right and according to that one has to take steps in that direction. Both bullocks of chariot of life have to be taken in the same direction.



## 25. Do you want to rot hanging on the tree?

**D**o you know a fruit falls down from the tree when it gets ripe. Sometimes it falls down by a gust of storm. In the beginning that fruit is too small and it grows up gradually. It falls down when it is ripe because its grip gets weaker after ripening. In the same way when a man becomes older then he is bound to die. His infatuation (hold on life) should became weaker too. Very few people are there who stay alive till old age otherwise they can be broken anytime like windfall mangoes. But surprisingly when you have become weaker, all of your hair has turned white but still you are caught in worldly things. Your infatuation with life doesn't lessen. Your desires, affection or aversion don't reduce. As fruit is part of the tree and is not separated similarly you are a part of your family and don't think of detachment. Loosen your grip, reduce your attachment before death otherwise you will rot hanging on the tree. If you reduce your attachment from worldly things and pleasures before death, then your life will be meaningful.



## 26. Hair turning white but heart still immature

**A**s long as coconut is unripe (green) if it is hammered or broken, then its kernel also breaks but when coconut is ripe then its kernel doesn't break inspite of hammering from outside. Because after ripening there is no connection between the cover and the kernel. So the kernel is protected even after breaking the cover. Similarly a person who doesn't know reality, whose heart is childish he becomes sad, seeing his dear ones sad because of infatuation. It is said one whose heart is devoid of reality, who has no firm detachment he begins to weep seeing the physical pains. When he becomes mature, knows the reality then he feels that the body and the soul are separate. This is discrimination between the body and the soul. It is surprising that after turing white haired your don't know the reality. This is not good. You should be the knower of reality now.





## 27. In the depth of the soul

**W**hen a man takes a dip into the river, pond or lake then the people who are sitting on the bank, neither come to his mind nor is he attached to worldly things, but as soon as he comes outside and sees the worldly things then those things again begin to come to his mind. Similarly when an ascetic meditates or is immersed in soul contemplation then he becomes ignorant of his body and surroundings. If one wants to experience the feeling of delight in swimming, if you want the same feeling and enjoyment then swim in the pond or river. Similarly a person who is curious to experience the soul should first of all think about reality, immerse in self in parmeshthis, meditate about the detachment of body & soul and get engrossed in his own soul.



## 28. Signs of destruction

**A**n old tree standing in the courtyard and an old father lying on the bed at the door has nothing to cut, sort, scold and distribute. Let that tree stand in the courtyard. If it doesn't give fruits then it will give flowers. If it doesn't give flowers then it will give shadow. If there is lack of shadow it will atleast give oxygen. Similarly, if your old father doesn't give you money or he is unable to do any work for you, even then is giving protection to you and there is also blessings in it by which thousands of troubles can be removed.

Similarly how can you ignore your old mother or an old cow who has given birth to you and loves you. The world ignores the mother and butchers the cow. Where such hideous act takes place, can there be peace? Are these not signs of total destruction and of insanity? This is a matter of serious thought.



## 29. No promotion of the dead

A person who is dead internally, is a moving corpse. Dead is after all dead. There cannot be any change or promotion. It rots and makes the environment smelly. A person who is devoid of right faith, devotion, adoration, good conduct, restraint and affection is like a dead man. How can he be called alive who doesn't have patience, joy, enthusiasm, self respect, compassion, peace, theism and restraint. Such a person is alive only to eat and breathe. He is only carrying the burden of his life. Oh! that person is really said to be alive who becomes immortal by his good deeds even after death. But you are afraid of death and die before actual death overtakes you. Ascetics live with restraint for good death or *Samadhi*. On the other hand you are dying without incontinence every moment to live life comfortably.



## 30. Before the bier-pyre

**M**ost of the people in the world want wealth, child, wife, respect, name and sexual pleasure. They constantly desire wealth, son, dignity and worldly pleasure. Then how can they get real happiness? They neither want peace nor religion. These desires are neither in the schedule of their lives nor in their feelings. Can a person, who wants money, sexual pleasure, wife and fame, attain true tranquility? Before your death, you should become desirous of true knowledge, religion peace, God and your own soul. Otherwise all the good desires will be destroyed with your death. Before the death, you should be faithful to your God and soul. Then only your life can be significant in the true sense.





## 31. Why is there a feather in Krishna's Crown?

**Y**ou must have seen the picture of ninth Narayan, Krishna. He is wearing a crown with a peacock's feather and flute on his lips. There is a pot of butter nearby in which he puts his hand. Have you been able to know the secret of all this till today? If not, then understand that he was a great devotee of 22<sup>nd</sup> teerthankar, Neminath. So to show his venerability to the world he has worn a peacock feather (symbol of his *pichchi*) on his head. There is flute on his lips which is the symbol of simplicity and ease of the *divyadhvani* (divine sound of the teerthankara). And the pot of butter is the symbol of *Anekant* and *syadwaad*. He is taking with the hand of *Naya* (doctrine of relative pluralism or multiplicity of view points). Only then he could give such a great message of spirituality to the world through the inner knowledge 'Gita'.







## 32. Do people call them fools?

People keep their bank balance for their old age. They keep money, wealth, jewels, house, shop, land or property. And people who do so, are called wise by other people. People who don't do so are called fools by others. But I call these people not only intelligent but very intelligent who make arrangements for the next world along with this world. Which means, being free from the desire of fame, dignity, profit and name. They donate their justly earned money secretly in pure religious rituals or for the service of righteous or pious people, ascetics or God. Those who don't do so get abjection surely in the next birth.





### 33. Cleanse your mind


**Y**ou don't like dirty clothes, dusty and sweaty body, home filled with garbage and filth, stale and smelly food. So you remove that filth or get your clothes washed. You take a bath to clean your body, you clean your home many times in a day. You like fresh food. Then why don't you strive to keep your mind clean? Do you know, *pratikramana* (regretion or repentance) is like sweeping act which cleans the dust and dirt of heart and this is the mopping act which cleans the mud of love & malice.





### 34. Purity not only of hymns but also of food

**B**ody and consciousness will be benefited more by having food and singing hymns both with more purity. Food and hymns are seldom good in a crowd but they are always delicious and enjoyable alone. Food and hymns both are respectful offerings to God. While making an offerings feelings are more important than the offerings. Have your food as if you are making an offering to your soul and hymns are *arghya* (things offers to God) offered to God. Both should be established on the foundation stone of purity, dignity and truth. Only then it is successful and meaningful.



### 35. Neither is he a slave nor is anyone his slave

**A**mong all the saints of the world, only Digamber saints are such saints who have neither a fixed destination nor their own house. They neither have any visa nor a pass. Still they do *vihar* freely anywhere in the whole world without any-- body's interruption. As none can stop the flow of the river and if someone does, it may either destroy that place or make that land prosperous. If the request is made to a saint to stay with devotion, then they will flourish. And if people block the way, with ill felling, then they have to face some natural wrath of God. A Jain saint is such a Messiah who neither has slaves nor is he a slave of anyone.





## 36. What type of a listener are you?

A person who listens is a listener. A person who doesn't listen to anyone but only speaks is a speaker. There are many speakers who speak aimlessly day and night, but only a real listener can be a real follower. There are mainly four types of listeners.

1. Like cotton-After hearing a little sermon, they begin to cry emotionally. And then remain dry as earlier, as soon as they come out of the sermon room.
2. Like sand – Even after listening to a sermon, his nature remains the same. There is no change. There is neither detachment nor restraint like a scholar. As all the water comes out from the sand similarly the sermon doesn't stay in his mind.
3. Like stone-Those who don't want to listen sermons even if someone throw them in the ocean of sermon. They are of wicked nature.
4. Like clay-The listeners who absorb slowly-slowly, their feelings become soft and simple. Consequently, they are able to mould their souls as saints through detachment and restraint. These type of listeners are true listeners.


Now think of yourself as to which type of listener you are.





### 37. So what is the harm?

**A**noble man asked that if we remove *prathmanuyoga* from the scriptures then what is the harm? What is there except myths and stories in it? And that is also in ornamentation and literary style. How can one do welfare of the soul? I said, no other scriptures can be there without *prathmanuyoga*. As to obtain any another number isn't possible without number one in counting, similarly self welfare is impossible without *prathmanuyoga*. Or as there is religion without mercy and right conduct, as there is restraint without non-violence, milk without ghee, eyes without light, face without eyes, ghee without oiliness, kingdom without king, society without saint, scholar without knowledge, a procession without a groom, car without wheel, a man without life, soul without knowledge or consciousness etc. Similar will be the case of scriptures without *prathmanuyoga*.



### 38. The whole life is centered around the mother

The life of every person begins with mother and his whole life turns around his mother. Whether he becomes a virtuous soul or God, a righteous person or an unrighteous one but the letter “Maa” will always be associated with him. As he is a human being (*maanav*) then ‘maa’ word is there or if he becomes a *mahatma* (saint) then also ‘maa’ is there. If he becomes *adhamaatmaa* (wretched soul) or becomes *Jaghanyaatmaa* (base person) but ‘maa’ word is still there. There is ‘maa’ in *bahiratmaa* (wrong belief), *antaratmaa* (right belief) *Jnanatmaa* (knowledgeable soul). There is ‘maa’ in *aatma* (soul) too and at last there is ‘maa’ in *parmatmaa* (God) also. There is none without ‘maa’ neither *aatmaa* (soul) nor *parmatmaa* (God). People who ignore their mother, they should keep in their mind that the work which cannot be done by *mama* (maternal uncle), can be done by ‘maa’ (mother) only.



### 39. That is not a palace, that is a *marghat*

That place is called a *marghat* where the people die. And that place is called graveyard where people are buried, because people don't die in crematorium. When one dies at home, that house become *marghat*. Unless any *parmeshthi* comes there, any saint, ascetic or renouncer comes there, no ahaar etc. is held there, then that house is neither a temple nor a palatial building, that is like a *marghat*. There is always mourning at that place. There must be some religious ritual at home after a death so that it may become like a temple. As long as that home remains like a *marghat*, there is dwelling of ghosts, otherwise people of that house seem like ghosts.






## 40. How can peace prevail there?

The family in which Pregnant women take their food while watching T.V. with obscene pictures and vulgar songs and take tea while reading newspaper and magazine, religious *sanskars* and tranquility cannot be imagined in that family. Where the children are hot tempered, youngs are egoist, girls are stubborn and jealous, adults are deceitful and old people are greedy & are of suspicious nature, then one should leave the hope of tranquility there. If the loud voice of a woman is heard in the neighbour's house then how can peace be there in that family? Oh! Poetry of tranquility can be sung there but tranquility can never be found.







## 41. Horoscope of the mother of the boy too

If you want to live peacefully in today's era then as soon as a daughter-in-law comes at home, mother-in-law should be friend her so that she may tell you about her happiness and you may also tell her. Friends have a feeling of devotion towards each other. A friend takes great trouble on himself for removing the sorrow of his friend. If a mother-in-law behaves like an officer for her daughter-in-law, then daughter-in-law will keep striving to make her mother-in-law stand in the witness-box in any case. Unless she becomes successful she will pretend to be with her mother-in-law, sister-in-law and husband. She will also wait for that day when her husband will give the decision to expel everyone so that she may get the overall hold. Therefore, at the time of the boy's marriage, the boy's mother's horoscope must be matched with the girl's horoscope once.





## 42. Befriend your son

**W**hen a son is able to wear the shoes of his father, then the father should treat his son as a friend, not as a servant or a son. The self-respect of a son should be protected like the self-respect of a friend. If you are able to do this, then your son will also protect your self respect. Towards him, if you have fulfilled your duties, ie. You have not only given your son wealth but also *sanskaars* of religion, you have not only given house, shop, land, property but also right knowledge, right belief, actions of a religious follower, yama (vow taken for whole life), niyama (vow taken for fixed period) and restraint etc. And if you have faced problems for him selflessly, then believe that your son will not rebel against you even in dreams.



### 43. This is not something new

If you have not got any tranquility by chanting *Panch Namaskar Mantra* till today, then start doing one thing, you will get tranquility surely. That is whenever any event happens whether good or bad, say to yourself, “it had to happen so it has happened. Now it is useless to think about it.” If any good or bad conditions come, say to yourself, “this is the nature of the world, this is not a new thing.” If any incident or accident occurs, or a great surprising act takes place, then say to yourself, this has been happening from the beginningless period, it is useless to express joy or sorrow on it. Think the same, this is the nature of the world, it is foolishness to express affection or malice in this, in separation of desired or favourite things and in getting undesired or harmful things.



## 44. Importance of newspapers

**G**ood conduct is seen only in some places in newspapers now a days. It seems as if it has been printed by mistake or to fill up empty space. Malpractice is printed in big letters on the main pages, sometimes multicolored pictures are also given. Is this really the importance of newspapers? Was the newspaper started for this purpose? There should be good conduct along with truth in news papers, only then newspapers are useful. If it starts printing preachings of ascetics, examples of true humanity, memories of great men, feelings of the person who is struggling for truth, benevolence, friendship, forgiveness, affection and brotherhood, then there may be a shortage of 60% of these disastrous incidents that take place. Then these correspondents, editors, representatives will be called true priests of humanity, protectors of culture, religious servants, selfless benefactors and ascetics.



## 45. To put someone in bondage is not worship

A person said that you jains don't worship the sun and the cow whereas we worship them. I said Ok! you worship them but there is no use of it. What type of adoration do you do by offering water to the sun or by tying a cow to a stake. Jains also venerate them but in a different way. Even they don't take food after sunset and also if the cow is tied around its neck. Although they worship *Jinabimba* (idol of God) situated in the sun but not of the sun. And "Gau" is the synonym of *Jinvaani* and they follow it religiously. Is it not the right way of adoration?








## 46. Want mangoes after sowing acacia (babul)

**W**hat type of behaviour do you want from your sons, good or bad? You want your sons to talk to you with respect, to tell you their secrets, to have a sweet conversation with love, to feed you lovingly while blowing the fan, to talk to you about your happiness or sorrows twice a day, to serve you with their own hands instead of the servants when you are unwell, to take you to a pilgrimage and to a temple for having *darshan* (glimpse of God), donate according to your wish, then do one thing, from today itself do all of these things to your parents without any selfishness and condition. Then have faith that your sons will give you the same respect as they have seen their parents do or heard from the neighbours.





## 47. Arghya dedicated in your service

**A** father who has been barefoot for many years, wearing a pair of clothes and having food once a day to educate you and prayed to God to make you worthy and who asked a lot for you from God and considered you as a jewel, and even at that time, when you were not earning any thing he ate plain or simple food to give you everything whenever you spread your hands before him, now when you have started earning millions, ask yourself honestly, should you not serve your parents by dedicating everything? Should you not wash their feet by shedding your tears? Should you not give a part of your earnings to your father and request him by saying “honourable father! Everything is yours, was and will be always. I dedicate you these trivial things, please accept it. We were yours and always be yours. Not only for taking your wealth but also serving you.”



## 48. Live life by being the stairs

Stairs are used to climb. It is not only difficult but also impossible to reach the top of the floor without stairs. But the main thing is this-that those stairs are also used for going down. The higher you can climb, the more you can go down from the same stairs. Stairs are endowed with both powers. Similarly this human birth is also like stairs. Through these a person can reach not only in the sixteenth heaven but also reach till *Sarvartha Siddhi*. And if he is a skilled person then he can even attain salvation. That's why this human birth is better than other births. But don't forget if you go down the stairs, then you can reach not only seventh hell but also *Nigod*. So use this life to climb higher (do good works) only then your intelligence will be proved.



## 49. Never ignore them

**N**ever ignore God at the time of worship, knowledge at the time of meditation, enemy in the battle field, preceptor while getting education, restraint along with detachment. Never ignore pregnant and helpless women, disciples who devour knowledge, obedient sons. Never ignore medicines at the time of disease, religion while in trouble, patience when in fear. Never ignore benevolent friends, true devotees, simple minded dependants, needy orphans, ailing friends, religious people deviated from religious otherwise it may incur trouble and loss and it will be useless to do so.



## 50. Don't be lazy

Don't be lazy on these occasions-in having medicine when you are sick, in studying when you get the auspicious presence of the Guru, in donating to right recipients when you have money. Don't be lazy towards fickle and ill conducted lady after marriage. Don't be lazy when a devoted disciple becomes invincible, when there is laxity in the restraint or penance of *kshapak*, when the opportunity comes to get profit in business, when the time comes to sow seeds or harvest crops in the field. Don't be lazy in giving good *sanskaars* to a worthy child. Don't be lazy when a king becomes angry, when the fire is ignited nearby, in taking examination when one is capable of getting success and when you get the chance of serving venerable and great people. There is no benefit in being lazy, you may have to bear loss after loss.







## 51. A firm Resolution

A farmer dug thousands of wells; 4-4 cubits deep to irrigate his crops, but the water did not come out from any of the wells. Crops used to dry up every year. A wise man made him understand and said, “why do you not dig a deep well?” Listening this, that farmer dug a deep well. Then the water came out, the crops became green and that farmer became rich. Similarly, a man also takes many resolutions in his life but breaks them after falling in despair and frustration. That’s why he cannot find the source of self-bliss. Crops of virtues of soul are drying up. If he takes a firm determination that I will destroy all my karmas, then will he not be able to get the treasure of infinite virtues? Ofcourse, he will be entitled to infinite bliss. Only one firm determination is needed.





## 52. Generosity of the jains

Look at the generosity of the Jains that they bow to twenty four tirthankaras from Aadinath to Mahavira, while taking the name of Rama. They also remember Sri Aadinath to Mahavira when they say “*Aagama*”. As much as Jains adore Rama and Aagama, do Hindu even pass the test of truly understanding these words. Because a true Hindu is the one who renounces violence. Is there any ascetic like Jain ascetic who obeys non-violence to the highest degree? But some narrow minded people are engaged in fighting amongst themselves without knowing the reality. Some religious leaders, abbots & saints want to make the public fight against each other by sowing the seeds of discrimination because without it they will not be able to fulfill their purpose.



## 53. Truth and truthful

**T**ruth and truthful can reach the cross but can never be crucified on the cross. On the other hand deceitful and unrighteous persons can reach the throne, but cannot be seated happily on the throne. If an unrighteous person sits on the throne or takes support of untruth while sitting on the throne then he goes to the abyss along with the throne. Untruthful persons get abjection like king Vasu, Satyaghosh, Ravana and Kansa. Whether truth is near the throne or the cross, but truth is truth and whether untruth is near the throne or the cross, untruth will remain untruth. That can never be called truth. Gold is gold even in the fire and a piece of iron is iron even if it is kept in a paper. A gem is a gem whether it is kept in an almirah or lying in a drain. If a piece of glass is fixed in an ornament, it can never be a diamond.



## **54. Religion should be in soul not only in actions**

**T**here is a difference between a religious person and a real soul. A person who obtains a certificate of righteousness by performing the rites and rituals of religion with body, by speaking the religious words and by donating some money is not real soul. But a virtuous soul is one in whose soul there is religion. Wherever he is, religion will always be there in his soul. A person who acts religious, he looks religious only at religious places, as if disguised like an acrobat. As there is oil in ghee, heat in fire, coolness in water, sweetness in sugar, saltiness in salt, bitterness in neem, spiciness in pepper, sourness in lemon and infinite bliss in Siddhas similarly religion is intermingled in a religious soul.






## 55. Take some more care

**W**omen take great care all of these things so that pulses and vegetables should not be spoiled. Kheer, rice, pudding, flour, sugar syrup, bada, papad, pickle, marmalade shouldn't be get spoiled, henna, make up or the creases of the sari shouldn't get disturbed. Hair style & matching shouldn't be disturbed. She also take care that any jewellery or equipment shouldn't be broken, glass, ceramic equipment or earthen pots shouldn't be broken, slippers or shoes shouldn't be damaged or that nothing should be fallen on the ground. Similarly if they also take care that their conduct should not fall, their vows and fasts shouldn't be broken, then they will be able to do their own welfare. They will surely attain (self-welfare) salvation and tranquility.






## **56. The one who has no affection is hellish**

**T**he one who is devoid of love is hellish. The people who don't have even a bit of affection for each other are like stygians (beings in hell). People who are devoid of affection and endowed with anger, deceit, ego, greed and desires of sensual enjoyments, are like stygians. They have either come out of hell or are about to go to hell. The language of such people is also cruel and harsh. They say that "I will kill you, I will cut you, I will crush you, I will throw you in the fire, I will cut you into pieces, I will eat you raw, I will not leave you alive, I will kill everyone". Person who speaks like this is a merciless and cruel person who has either come out from hell or will go to hell. Gentle men should always stay away from the company of such persons.





## 57. How to make your home a heaven

Every person wants to make his own house, a heaven but he does not want to be a celestial being. He wants the pleasure of heaven but he doesn't want to be a heavenly being. To be a celestial being means to be dead or to accept the death. Another meaning is to become like celestial beings. Until you are not humble, simple, engrossed in Jin bhakti and religion and are devoid of four types of narration which are cause of sins, endowed with suppression of passions and purity of sentiments, detached from accumulation like gods, then you cannot make your home a heaven. Do you know the other meaning of *Swarga*? Listen, 'Su' means beautiful not only in body but also in mind. 'A' means consumer of nectar and 'R' means delightful and 'Ga' means *gamak* i.e. knowledgeable devoid of ego and pains. If you become like this, then you will be called like a god and your home will be called heaven.



## 58. News of Siddhalaya (topmost place of the world)

When you go out from your home, then you go after giving your mobile no. and taking the mobile no. of your neighbour. You keep taking the news of your loved ones and keep sending your information every morning and evening to them. You are still outside your home. Your home is *Siddhalaya*. Your wife is *Mukti* who is waiting for you. You should give the news of your consciousness to her, sitting alone in every morning and evening.

Take her information through the mobile of meditation. If you do not do so then you will keep transmigrating. If you have the strong desire to reach your home, then resolve today that you will keep taking and sending the news of *siddhalaya* on the pretext of morning and evening *samayik*.



## 59. Need for cleanliness

When you don't like the filth of the house, body and clothes, why do you still pile up the dirt in your house? Why are you sitting with so much filth in your mind? Why don't you remove it? You clean the house three to four times a day, you wash the house, you mop it. The wiper is not able to run even for a month, very soon it breaks. Clothes also get torn after constantly getting washed, then why don't you clean your mind? It needs to be swept in the form of *pratikraman* and mopped in the form of retraction and wipe in the form of *samayika*. If there is more filth, then you will have to mop using phenyl in the form of renunciation. With the continuous mopping of *tatvachintan* (thinking of reality) and *samayik*, dust of karma will never settle.





## 60. Do you not accept it?

In the world, people who appreciate demerits are also necessary. How will you and your work become completely faultless if there are no critics and punks? Swans, peacocks, parrots, cuckoos, ducks, pigeons, storks, mynas and nilkanthas are as much needed as eagles, crows, hawks and vultures. Deers, cows, elephants, horse, bull, donkey, camels and other animals are as much useful in human interest as dogs, pigs, rats, cats, snakes and mangoose. A mountain is as useful, as the river, sea, pond and lake. Do you not accept that bathrooms, toilets and drains are more important than a temple, kitchen, study, guest room and bed rooms in a house?







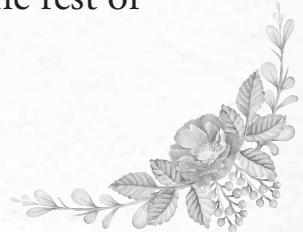
## 61. The way to success

**T**omato plant starts giving fruit after one month. But the mango tree starts giving fruit about after five year. Fruition of insignificant efforts can be attained soon. But one who is desirous of great fruition will have to do great effort. A hut can be built in three hours but the palace cannot be built even in three centuries. Duration of a hut is at the most two or four months where as duration of the palace is thousands of years. So calmly think of the goal and success of your life. The greater the success you want, the greater the effort and time is required. Do you not know that only a spoonful of water can be sweeter with four grains of sugar, not a complete tank or drum. Similarly, you can attain happiness for a moment by a little virtuous work, not eternal happiness. Great penance is necessary to get eternal bliss.



## 62. Car of life

If your vehicle is not getting started, then you take the help of someone to start, so that it may start by pushing. If a person doesn't work then you have to take the help of many people or heavy vehicles. But that vehicle will start only when there is petrol or diesel. If that is not out of order otherwise it will not be able to start no matter how many pushes. Similarly, to get start the vehicle of life he needs push from tyagi vriti or good men. Sometimes he needs a heavy vehicle like Guru. Then only car of life can be started. But that car of life can be started when there is fuel of merits, mobil oil of good conduct, brakes of restraint, when the both wheels of right perception and right knowledge are fine, otherwise how Guru will be able to start the car of your life? The second thing is that a Guru can push once or twice only. He cannot pull it like a bull for the rest of your life.





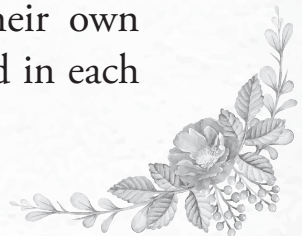
### 63. The reality of life

**A**s long as one's selfishness is being fulfilled he loves him and considers him his ideal. But as soon as he comes to know that his selfishness is not being fulfilled by anyone, he atonce gives him up. As a swan leaves a dry pond, a bird a dried up tree, a calf leaves a cow when it stops giving milk, a prostitute leaves the poor person, worse nurtured son an old parent, a servant powerless master, subjects leave a king without truth, devotees a monk without restraint, all attainments of spiritual power and prosperity a yogi devoid of penance and meditation. Good karmas leaves the yogis who have no volitions. Similarly a person gives up that person from whom his purpose doesn't get fulfilled. Are you not interested in those you love out of selfishness? If you say no, then why do you not love each and every being? It is there proved that you also love out of selfishness. Where there is more selfishness there is more love. Is it not the reality of your life?



## 64. Desire

As it is usually seen in the world that a person who has been in the scorching heat of the sun wants shadow, who is thirsty wants water, who is hungry wants food, who is sick takes medicines, a person who is feeling very hot wants cold substances, a person who is feeling cold wants hot things, who is unhappy wants happiness, a person who has come to know his ignorance wants infinite knowledge, a person who has come to know his inferiority wants infinite power. Similarly, a person who wants to attain salvation embraces Jina worship. A soul which will transmigrate for a long time can never come to true Deva, Shastra and Guru. He cannot embrace religion from heart. Whose transmigration is very less can observe religion truly. Only an orphan looks for support. That person can be the seeker of light who is wandering in the darkness. A person who is fed up of all worldly pleasures can attain infinite bliss and other characteristics of the (pure) soul. Otherwise people who cheat their own soul and other souls can be found in each and every street.







## 65. What difference does it make?

A worldly being always has a passion to attain something, to become something. Even after having gained a lot, lost a lot and become a lot the thought of becoming something of a person, not getting something remains with him his whole life. This thought is such a burning disease by which life comes to an end but desires never end. Have you ever thought that what happens if you get this which you desired or what would have happened if you got that too which you desired? If you eat this or that too, what difference does it make? What would have happened if you had got this position too? If you didn't get then, what difference does it make? What happened if one has lived so much and what happened if one could not live so much? What difference does it make if one takes birth here or there? Unless you think of reality of self, will you be able to attain tranquility? No, not only attainment of happiness and peace, but finding its path will also become difficult.



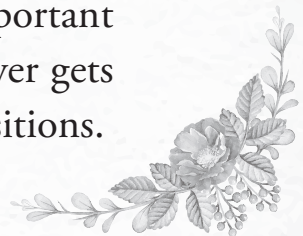
## 66. Don't let desires arise

A person makes an effort to fulfil those desires which can be fulfilled. But what effort will he make, for those which cannot be fulfilled? Where desires are increasing, the problems keep on increasing, then why should one fulfil them? Then those desires must be abandoned, that is the wisdom. A wise man never fulfills useless or evil desires, they suppress them, discard them or destroy them. If you won't destroy evil desires then they will suppress or destroy you. Not to arouse desires is the bliss and eternal bliss is true happiness. Those external and false efforts produce many agitations which are done to destroy agitation. Thousands or lacs of desires arise after fulfilling one evil desire. Then they create horrible complications. So not only restrict and limit your desires but along with it destroy them also. This is the path of welfare.



## 67. Important

**I**nfatuated (worldly) soul continuously wants those things in which he has made a concept of happiness because of ignorance and wrong perception. He considers them best in life, whether he earns them through justice or injustice. He compares and contrasts them, he feels lack of them if those things are few and he become concerted when there is excess of those things. The person compares those things that he considers important. If there are four broken moodas in your house and there are eight moodas, fifty brooms and ten broken beds are in your neighbour's house then you don't feel inferior to him. But if your neighbour has only a hut of mud and you have a house of bricks then you become arrogant. When you start considering things of others unimportant or inconsequential then you will not be affected by position or things. You will not be happy or sad due to their absence. Soul is the supreme and most important thing for a learned man. So he never gets influenced by other things and positions.





## **68. Khud-aa (Realize yourself)**

**O**h good man! Why do you seek God outside in the mountain, river, pond, ocean and cave; is there a God? No, you cannot find Him there because He is not there. You are yourself a God. Look at yourself, separate yourself from your ego then you will say that I have become Lord. A person who can't see Lord in himself, he cannot see Him anywhere. Once realize yourself completely only then the process of becoming God will begin.







## 69. Don't search outside, dig within


As long as the vision is outwards or towards forms, only then the sufferings of world can torment the living being. But as soon as a person's vision goes towards substance or it is inwards, then everything becomes silent. As long as you consider that body is eternal and soul is transient, then none can save you from the sufferings of the world. But as soon as you believe that soul is eternal and body and all other things are impermanent then from that very moment you feel peace and happiness in life. If you want real bliss then after destroying the karmas dig within yourself to attain bliss. Don't be foolish to search outside. You will never be able to find the virtue of soul outside like the musk deer. So don't search now, destroy the karmas and inspect within yourself.



## 70. Why is the girl still a maiden?

Once Acharya Shree Vidyanand ji Muniraj told that there is a girl in the world who is still unmarried. She is standing in *Swayamvar mandap* with a garland with the desire to get married. In whose neck she wants to put the garland they don't want to marry her. They consider even thinking about her a sin. They never even remember that girl. Even her shadow cannot touch them. On the other hand, there are people who are continuously chasing her and are enterprising to attain her. But that girl doesn't like them even in dreams. There is no question of marrying them she doesn't even want to see them. That's why she is a spinster till today. Do you know what is the name of that girl, who is that most beautiful and fascinating girl? No, then listen, that girl is glory. She is known by the name of fame, renown and celebrity etc.





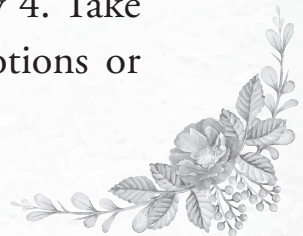
## 71. You also become such a warrior

**A**rmor, shield, sword, bow & arrow  
brahmastra and other powers are  
necessary for that warrior who has reached  
the battlefield for war. In the same way,  
a person who is moving on the path of  
liberation who has become assiduous to  
destroy karmas with detachment, and is  
ready for war with self, above mentioned  
means are necessary for him. Detachment  
is a strong chariot, right perception is the  
armor, right knowledge is the shield, self-  
restraint or right conduct is the sword  
which destroys the karmas. Both types of  
penance is bow and arrow. To get engrossed  
in soul or pure meditation are the divine  
powers of soul or brahamastra (divine  
weapons). Destruction of karmas and self  
attainment is possible only by them.



## 72. First pleasure is healthy body

**E**very creature wants to be healthy because being healthy is its nature, destiny, virtue or religion. Health is said to be the first pleasure even in worldly pleasures. Look, never be careless of your body. Don't overdo any thing with the body. This is like a vehicle. How will you be able to go on the path of liberation by spoiling it? There are some reasons because of which a person not only falls ill but his religious meditation is also missed. Like having food at irregular time, eating too much, fasting or skipping the food too much, having food in anxiety, not to do physical exertion at all and swallowing food without chewing etc. For health benefits:- 1. have simple pure and plain food 2. Do physical exertion daily 3. Have food when you are hungry 4. Take enough sleep 5. Keep your emotions or feelings pure.







### 73. Independence or dependence

Every worldly soul is getting bound by the karmas everytime. Whatever he does, bondage of karmas is always there, whether it is done by body, by speech or by mind. The more intense the infatuation towards work or its fruition, the bondage of karma will be with more intensity. If there is no attachment towards deeds or their fruition, if there are feelings of detachment towards other substances, then the bondage of karmas will be less. There is intensity in bondage of karmas due to intense affection and there is mildness in bondage of karmas due to mild attachment. Only particle bond and configuration bond take place by volitions, these are not so harmful for a soul. None can attain salvation without giving up attachment by heart. Know this in short, attachment is the cause of the world and detachment is the cause of liberation. Now, do as you wish. Because you are free to bind karmas but you are bound to endure the fruition of karmas.



## 74. Why to overdo?

**T**o overdo is not good. End starts from excess. Excess of food causes sickness, excess of love ends formalities, excess of anger diminishes the soul's power, excess of malice depletes good feelings, excess of infatuation makes a man mad, excess of sleep decays the knowledge, excess of condemnation makes a person condemnable, excess of ego destroys friendship, excess of deceit makes a person tough and hard, and destroys simplicity and excess of greed makes a person commit all sins. Don't overdo fashion and hobbies. Yes, if you want to overdo any thing then do it in purity of the emotions or feelings, so that you will be free from all the fruitions of the world. Excess of purity of feelings destroys the transmigration.





## 75. What is good conduct?

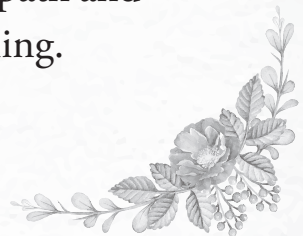
To wear good clothes, to have good food, to have more money or to become eloquent doesn't mean good conduct. Virtue means to conduct or behave well. The conduct in which there is no mud of sins, no flames of passion and no poison of worldly pleasure, is good conduct. Divine light of right knowledge, basis of right perception and the fragrance of restraint is must in good conduct. Manners means right behaviour or conduct which leads to right and excellent condition. In the same way, civilization means worthy to sit in the assembly of gentlemen. He is adorned in the midst of gentlemen like a diamond studded in a gold ring. So don't be good conducted only in outer looks but be good conducted from inner behaviour only then you will be able to reap the fruits of good conduct through tranquility.





## 76. Can't be ideal without an ideal

**E**very true follower of religion needs a Guru (preceptor). Till he becomes perfect or a supreme soul, the path doesn't start without a Guru. Our ego doesn't allow us to face our faults. As we cannot see our own back but for in a mirror. Similarly we can come to know our merits and faults only through a Guru. To relinquish guilt is possible only when we have a sense of guilt. A guru washes the faults of our spiritual cloth. There can be many Shiksha Gurus (for education) in life but Diksha Guru should be only one. Deeksha Guru means the one who introduces us to our soul, who can rebuke us for making us faultless, who can illuminate our path and who can lift and save us from falling.







## 77. Use of substances

**N**o substance is always good or bad in the world. Sometimes some substances are felt good or bad relatively. That thorn is considered good which is used for removing the other thorn but if it pricks, it is felt to be bad. Sweets are really tasty but become bitter or distasteful to the patient of gall fever. Cold substances or cool air is unfavourable in winter while favourable in summer. If poison is used properly, then it can become medicine or food can also become poison if it is indigested. If misused merit or virtue is also the cause of hell whereas if there is good use then merits can be earned or attained even in the rise of sin karmas. So learn to use everything so that life may become successful and meaningful.



## 78. The secret of the Guru

There are four letters in the word Guru. Which are like four pilgrimage, four anuyoga, four perseverance, four mangal, uttam & sharan. Those four letters are G, U, R and U. “G” means dignified or good conducted. ‘U’ means udaar (generous), ‘r’ means *rahasyodghataka* (revelatory) (one who understands and explains the essence of religion) or (one who delights in the soul). ‘U’ means *unnatisheel* (progressive) *udyamsheel* (entrepreneur) or udaaseen (indifferent) (detached from world, body and enjoyments). In the other words Guru means one who is heavy in qualities or one who manifests the qualities of the soul, or “Gu” means darkness and ‘ru’ means one who is destroyer of falsehood, ignorance and unrestraint (abandon). He is a Guru. Only after getting such a Guru, a true life starts on the path of welfare.



## 79. Being good is profitable

A person who is good and dear to all, everyone considers him their own even if he is a stranger. And a person who does bad to others none calls him his own and none wants to adopt him, everyone wants to avoid him. Even if he is his own, he is left as an enemy. The disease or disorder generated in one's own body is alien, even though it is in our body because they are fatal to themselves. They kill where they generate. Therefore they are like aliens. On the other hand herbs which are grown in the forest save the body, make a person strong and healthy. So they are respected as our own. Now it is clear in practical life that beneficial is one's own and harmful is always alien. So keep earning virtue leaving aside the feelings of love and malice etc.



## 80. The excellence of penance

Some people say that “No matter how much you preach to the wicked, he cannot become nice, as no matter how much you wash the coal but it cannot be white.” I say that wicked can be good or well-mannered and coal can also be white. If coal is burnt in fire then it can become white, similarly a wicked can become civilized if he gets good company and if he burns in the fire of knowledge, meditation and austerity. Coming in the company of Muniraj, taking initiation and after doing a severe penance, a non-potential soul can reach the ninth Graveyaka. Different types of fire present in the world purify different substances.







## 81. Take the treatment, but in the right way

Whenever a disease is treated in the wrong way, then the treatment also becomes a new disease. You people are also treating diseases like birth, old age and death, not only in the wrong way but in the opposite way. Therefore, the disease is increasing day by day from the beginningless period. The right medicine for these diseases is : right perception, right knowledge and right conduct. An ignorant person wants to remove his disease by wrong faith, wrong knowledge and wrong conduct. The same thing is happening, as the medicine was given, the disease kept increasing. Every person wants to attain imperishable life, infinite bliss, eternity and omniscience. How can one attain eternal life considering this perishable body as one's own? How can one attain eternal bliss from perishable worldly pleasures which are like the seeds of sins? How can one attain omniscience by reading some books and how can one become omniseer by sunglasses or eyedrops? Nothing can be attained. Thirst will be quenched only by sweet and cold water not by sweets, milk, butter or salty water of sea. Similarly true happiness can be attained by complete absence of sorrows, infinite knowledge can be attained by destruction of knowledge obscuring karmas and supreme state can be attained only by destruction of all karmas otherwise it is impossible.



## 82. Awakening is also necessary

**T**here are three states of a person  
1. Awakened state 2. Dormancy  
3. Dream state. When we are awake, not  
sleeping then it is the waking state, when  
we are sleeping it is sleeping state or when  
there is no activity it is dormancy. When  
we are dreaming, it is dream state. Sleeping  
is also necessary to remove physical and  
mental fatigue caused by labour. Do you  
know lethargy, exhaustion, delirium,  
drowsiness, weakness, loss of strength,  
sexual weakness, weakness in the senses,  
deformity, headache and other ailments  
also arise in the body in the absence of  
sleep. Sleep at proper time. Don't do such  
(immoral) work in a day that you cannot  
even sleep at night. And don't do such  
work in the darkness of night that you  
cannot show your face to anyone in the  
daylight. Work hard a lot, take food when  
you are hungry, go to sleep when you  
are feeling very sleepy, don't rely a lot on  
dreams, don't be habitual to sleep during  
the day, have full enthusiasm in religious  
works, this is the way to find a happy life.



### 83. Without auspicious feelings

**A**uspicious means the dissolver of sin and giver of excellent happiness. Purest feelings of soul is the best bliss. Auspiciousness of region, place and time cannot be fully meaningful without it. Even the crematorium is a worthy place for meditation for a person with a pure mind. But person with spiteful and cruel feelings can be hostage to inauspicious karmas even in a temple or near *Parmeshthi*. Any day of the week or fasting days cannot be auspicious without making your feelings pure and auspicious. A sword named *chandrahaas* was auspicious for Laxman and became inauspicious for Shambuk. True God, scriptures and Guru (preceptor) are auspicious but only then when you become worthy of receiving welfare.



## 84. What is the basis of religion

Some people say that right perception is religion. Some people consider that right conduct is religion. Some people have considered forgiveness as religion. Some have considered nonviolence as religion. If somewhere benevolence is the supreme religion then somewhere truthfulness is considered the backbone of religion. Somewhere compassion or mercy is the supreme religion and somewhere supreme humility and the ten dharmas are considered as religion. Somewhere to serve one's parents is considered as religion. Although all these are characteristics of religion but they are not complete religion. After all what should a common man consider as religion? In my view, to perform one's duties honestly and expeditiously as the time requires is religion. People who cannot perform their duties according to their position, time and place, no matter how much they show off, they cannot be truly righteous.





## 85. What is true worship?

**J**inendra Bhakti or worship to God doesn't mean to nurture the ego by placing an idol of God but to have affection in the qualities of God, to discover one's own nature or to do efforts by three volitions to become God. Adoration of God is to destroy our own sins. It is like a ship to cross the world ocean. It is like a rope for coming out of the well of world. Worship is like a soap to clean the cloth of soul. Adoration of God is a process to quench the thirst of desire of attaining the virtues of God. Adoration is not to elbow the other while worshipping or not to hit kalash on him who has done *abhishek* first or to abuse someone in the arrogance of money in the temple.





## 86. What is Aagam, Shastra or Shrutgyana

**A**agam – ‘Aa’ means uttered by *Aapta*, Jinendra lord ‘Ga’ means collected by *Ganadhara* (chief disciple of Tirthankara) and ‘m’ means written by muni (ascetics). *Shaastra*-‘Sha’ means *shaman*, which does suppression of passions. ‘Astra’ means weapons by which distorted feelings can be destroyed. *Shruta* ‘Shru’ means *shrota*, listener, ‘ta’ means ‘*talleen*’ getting engrossed. Scriptures should be read or listened by getting engrossed in them. *Gyana* ‘Gya’ means *Gyayak swabhaav*-knowledgeable nature ‘na’ means ‘*nasht*’ (Destroy) don’t let the sense of knowledge be destroyed. Scriptures which are composed by incontinent people or by hypocrites are not true.



## 87. Effect of Company

Just as words become valuable and devalued due to the effect of prefix, in the same way human beings also rise and fall due to the effect of prefixes. The value of words increases with auspicious or good prefixes and it decreases with inauspicious or bad prefixes. For example by putting ‘a’ in the word ‘bhava’ it becomes ‘abhava’ (absence). By putting ‘ku’ it becomes ‘Kubhava’ (bad feelings). By putting ‘su’ it becomes ‘subhava’ (good feelings). By putting ‘sam’ it becomes ‘sambhava’ (equanimity). By putting ‘pra’ it becomes ‘prabhava’ (effect). In the same way, a person rises when he gets good company and he falls when he gets bad company.



## 88. Company of saint

If a drop of sugarcane juice falls on the ground then that soil becomes sweet, if salty water falls in the ground, soil becomes salty. That soil becomes sour by a drop of lemon juice, it becomes chilli by a drop of chilli juice and it becomes astringent by a drop of gooseberry juice. Or hand becomes black by holding coal in the fist, it becomes fragrant by holding sandal in the fist, it becomes white by holding chalk or lime, it becomes dirty by blood and it becomes smelly by holding onion or garlic in the fist. Clothes become fragrant, foul-smelling, dirty and clean by perfume, garlic, blood and soap. It proves that the kind of company or fellowship a man gets, he becomes like that. It is said by Rahim-

**“Kadali Seep Bhujang Mukh, Swati ek gun teen.  
Jaise sangati baithiye, Waisa hi phal deen.**

When the rain drop of some swati nakshatra falls on three different objects-on (Kadali) plankin leaf it turns into camphor, in the mouth of snake it turns into poison and in the mouth of an oyster, it turns into a pearl.





## 89. Cause of sorrow

**E**xpectations are the cause of sorrow for every living being. The deeper expectations one has, the more unhappy he becomes. Where expectations are neglected, the path of happiness begins from there in life. Many times people say that we didn't expect it from you, we never thought so. The deep attachment one has in the things or a person, the more expectations he has from them. Then he feels deeply saddened when they are separated or destroyed.



## 90. Sapta Sakari Churna

In ayurvedic scriptures, the statement of *Sapta sakari churna* is found for health. As dry ginger powder etc. are beneficial for health, similarly *sapta sakari churna* is necessary for the health of consciousness. There are seven ingredients in *Sapta Sakari Churna* for consciousness. Those are-first *Samyaktva*-right perception, second *Subodha* intelligibility, third *sanyam*-restraint, fourth *samvega bhav* (having perpetual fear of cycle of existence or cultivate awe at the misery of worldly existence), fifth-*Saralta*-simplicity, sixth *samata*-equanimity, seventh *Sahanubhuti*-sympathetic. These seven things show the realization of truth and giver of heaven and salvation.



## 91. Study of self is swadhyaya

**A** person who knows to study his soul by making it a chapter, he can attain soul perception by any object of the nature. He can do swadhyaya by any thing whether by playing cards or by river, ocean, mountain, forest, caves, palace or even by crematorium ground. (Ikka) Ace is a symbol of (ekatva vibhakta Atma) soul from which all individual souls derive. Duggi (mark 2) is a symbol of love and malice. Tiggi (mark 3) is a symbol of three periods and guptis. Chaugi (mark 4) is a symbol of four transit or kashaya-passions. Panji (mark 5) is a symbol of five sins, Mahavrat; great vows, samiti, control of senses and conduct. Chakki (mark 6) is a symbol of six substances and essentials, Satti (mark 7) is a symbol of seven tattvas, virtues of donar, supreme state, atthi (mark 8) is a symbol of eight virtues, karmas and earth. Nahla (mark 9) is a symbol of nine substances and nine passions. Dahla (mark 10) is a symbol of ten characteristics of religion. Gulam (Jack) is a symbol of transmigratory soul, Begam (queen) is a symbol of Jinvani and Badshah (king) is a symbol of siddhas. In this way a gambler can also do swadhyaya then why can't you?



## 92. Message of letter 'Da'


'Da' letter has given a holistic message of self-welfare. First meaning of letter 'da' is Devdarshan, DevPuja-worship of Jinendra Lord i.e. worshipping Veetrage deva (God devoid of love and malice) – Arihanta and Siddha or adoration of navdevta. Second meaning of letter 'Da' is to have a sense of non-violence in speech, body and mind towards all the living beings in the world. Third meaning of 'Da' letter is to give four types of daan (donation) to the best conducted soul or best recipients. Fourth meaning of letter 'Da' is to initiate (to receive diksha of Jain sadhus) i.e. to give up all possession. Fifth meaning of letter 'Da' is to restrain senses or to suppress the passions. The sixth meaning of letter 'Da' is death i.e. to attain salvation after destroying five bodies and the seventh meaning of letter 'Da' is to become a seer i.e. to attain infinite qualities of the soul.





### 93. Cause of tranquility

Whatever living or non-living things are accumulated by a human being, he has only one aim behind it whether it is to buy a farm, to plant a garden, to open the shop, to cultivate, to start an industry, to build a building, to buy a vehicle, to marry with beautiful girl, to get a son, to accumulate indulgences, to eat best dishes, to collect unlimited things for enjoyment, to buy clothes & ornaments, to see beautiful scenes or to appreciate sweet music that sole purpose is to attain peace and happiness. By engaging in worldly pleasures, a person doesn't only deprive himself of eternal happiness but also deviates from the path of happiness and peace. Every person wishes for happiness, peace and ecstasy even from these things. Tranquility can be attained only by giving up worldly pleasures.



## **94. Realization of divinity is important not means**

**E**ven having a beautiful building, new vehicles, obedient son, a lovely wife, devoted servant, kindred siblings, helpful friends, air conditioned and comfortable home, ample food, attractive clothes and ornaments or infinite wealth is useless without peace and happiness, as all electrical appliances are useless without electricity. If tranquility can be attained without these means then also these means are useless. Excellencies! the reality is that happiness and peace cannot be attained by means but it can be attained by pure penance and purity of feelings.



## 95. Let's review ourself

**V**irtuous soul is that whose life consists of four contemplations. First is to have feelings of friendship for each and every creature. It means to have feelings that no origin of sorrow in the life of a creature takes place. To consider the sorrow of others as one's own, is the feeling of benevolence. Second is to be filled with joy, gaiety and ecstasy on seeing the virtuous. Have a sense of devotion, humility and heartfelt respect for a righteous person elder to you.

Third is to have mercy on poor or suffering people and make an effort to remove their sorrow. Fourth is to have an equanimity towards the heretic i.e. the person who has opposite tendencies towards religion, have equanimity towards them, don't get angry with them, don't have any hatred for them and don't love them. Explain them the true nature of religion if they don't understand, then become silent and neutral.



## 96. Says the ethicist

Some people ask whom should we make our friends? Should friendship be made with a king or a sage? But the sages have said-Has someone seen or heard the king to be someone's friend? Has anyone seen or heard such a thing? A king is not a friend of anyone. So friendship should be made with a sage. He is one who saves you from sins, who leads you to the path of religion, welfare and benevolence, who keeps all your secrets and all your mysterious sources a secret, who is a revealer of virtues, never leaves you alone in the time of sufferings, does transactions of dear things, gets afraid of defame and one who is a noble person; he should be made a friend. A poet said that-

*“Man mile to meet banao, Chitta mile to chela  
Sadhu mile to sangati keeje, nahi to bhalaa akela”.*

Make your friend a person of similar mind and nature, if you feel close to a person make him your follower, if you find a sadhu try to be in his company, otherwise it is better to be alone.

*“Mitra dhaal sam kijiye, hardam saathi hoye  
dukh mein to aage rahe, sukh main peeche hoye”.*

Friendship should be with someone who is like a shield for you, who always remains with you. In adversity and pain he stands by you, in happiness away from you.





## 97. Basic deeds of a good householder

**F**ive deeds have been said for the welfare of soul by Acharyas and digambar saints which should be observed by every layman properly. The first is to engross in those works which are cause of self-progress by three volitions.

The second is to worship Jinendra Deva properly in all three periods of the day.

The third is to help one's family members, relatives, followers of clan and lineage and religious people.

The fourth is to do service of munis and ascetics by giving food, medicine, place to stay, tools and knowledge i.e. to do respectful service to the saints.

The fifth is to protect and enhance the fame earned by your ancestors in the past. Don't do such work which will tarnish your honorable family.



## 98. Quit worrying & start thinking

**V**irtuous people should think in an expedient manner so that their intellect remains active in the path of progress. Who am I? How am I? What kind of virtues are there in my soul? How many virtues have been manifested by me and how many are yet to manifest? Where am I? Where have I come from? Where do I have to go? How do I get my nature? What is worth receiving for me? How will it be attained? If I don't do so, then my intellect will naturally move towards degeneration. These four lines are also worth chanting & contemplating.

We wanted to be called God, but could not even become man.

We wanted to conquer the world, but could not even conquer the self.

We just want to become God anyhow.

But don't wish to become a human being before that.



## 99. Eight things of welfare

1. Wherever you are, stay as necessary, don't be a burden on anyone and live in a substantial state.
2. Always be determined to live with a pure mind, happy face & healthy body.
3. Live by making someone your confidant and be his own confidant only then you will be able to remain stress free.
4. Make a habit of making good use of everything so that you can make a good use of life also.
5. Have a sense of gratitude and listen patiently to the complaints of others.
6. Avoid excitement, boredom and grief. Live a life full of enthusiasm and be non-judgmental.
7. Live with positive attitude and appreciate virtues.
8. Be enterprising, determined, courageous, compassionate and humble.



## 100. Way to liberation

Right perception, right knowledge and right conduct is the only way to salvation. Without attaining the path, attainment of the destination is not difficult but impossible. *Darshan* or perception means right or true view or attitude. Consider the substance as it is. Looking inward towards one's soul is right perception. All knowledge with right perception is also called right knowledge or understanding. It is not possible to understand real nature of substance without right perception. It is only by this knowledge that one becomes familiar with the eternal glory of the self. Right conduct means to move in right direction i.e. conduct which can free you from karmas or that conduct by which karmas cannot be bound. Attachment and malice is the cause of bondage of karmas. Restraint generated by knowledge and detachment and austerity are the cause of partial shedding of karmas. Attachment is the world and detachment is the liberation. Except of soul detachment take place from every other substance by three gems (right perception, right knowledge & right conduct) so this *ratnatraya* is the path of salvation. Worship God Arihant, serve a Guru without attachment. Always be merciful, this is the way to salvation.





## 101. Without one's own merits

There are all kinds of substances, people and states in the world. A meritorious soul attains favorable things, people and states in life without effort on their own without making any effort. In the rise of previous bondage auspicious karmas, attainment of any favorable thing is not impossible. Even distant, inaccessible and rare things are attainable and accessible to the great pious soul easily. On the other hand, in the rise of inauspicious karmas, even easily attainable things cannot be found. And if it is found, then it cannot be enjoyed. If it is enjoyed then it is the cause of sorrow instead of pleasure. In the rise of acute sin, the medicine becomes poison, the protectors become the killer. Mother, father, brother or guardian become life-destroyer. Wealth causes misery in the form of calamity. Son, friend and other dear ones also become enemies. So avoid such deeds by which intense sinful karmas are bound. It is said-


Sakal Padarath hain Jagmahin

Punyaheen nar paawat nahin

Or

Punyaheen ko na mile, bhali vastu ka Jog  
Dakh Pake par kaak ke, hot kanth mein rog.

There are so many substances (favorable things) in the world but a person with no punya (merits) cannot get any.




## 102. As there is cause, so there are feelings

There are only bad implications of bad karmas in seeing or talking about others faults, in hearing blasphemy of religion and pious people, in condemning, nurturing one's ego by considering them inferior, in despising or in thinking of one's progress by degrading others. And there are only auspicious feelings in listening or talking about virtues of virtuous person, in thinking and appreciating the virtues, in having feelings of achieving them, in meeting them, in respecting them and in showing a sense of modesty and respect towards virtuous people. (Auspicious) good works or instruments are causes for the good results and inauspicious instruments are cause for the bad or sinful results. Now think yourself, which instrument is to be obtained and which one is to be avoided. The world is full of both types of instruments or causes. A person gets what he wants.



### 103. Today sunrise here also


**W**here the sun has risen, there is day. Light, flowers and buds, growth of the trees, tweets of birds and joyful animals are seen there. Natural scenes and their benefits are present there. Darkness is like a horrible night. In the same way, wherever Digamber saints stay, in whichever city, village, forest, cave and other place they are, there is light of religion, divine light of propagation of teachings of Jina publishing the greatness of Jain doctrines. The life of righteous people is meaningful there. There we find the development of religious rites among the aged. Path of salvation attains stability there. Eternal lamp of Jin-shaasan remains ignited there, which is able to destroy the whole darkness existing in the soul of bhavya (potential souls).



## 104. Who is the enemy and who is the friend?


**N**one else can harm our soul as much as sensual pleasures and passions. As much as violence, lies, theft and bad dispositions harm our soul, much more harm is done by accumulation alone. As much as the soul is bound by karmas due to sensual pleasures, so much bondage is done by unrestrained mind. Greed is many times more deadly than anger, pride and delusion. All the living beings of the world together cannot do as much harm even in a kalpkaal, as much as passions can harm you in an antarmuhurta (less than 48 minutes). All the living beings of the world cannot be so beneficial, as much as your own soul by manifesting right perception, right knowledge, right conduct & right renunciation. So save your soul from the path of harm and lead it on the path of welfare otherwise you will keep on diving in the ocean of the world till eternity and not reach the shore.





## 105. Give this also along with God given gifts

Devoting everything at the feet of God, a petitioner of welfare prays—Oh Lord! If you give me worldly things and wealth, then give me generosity and tendency of charity also along with it. If you give me wisdom, knowledge & art then give me humility, serving spirit, wisdom to attain interest for the good of all and avoidance of harm and a feeling of welfare for all. If you give me a good-healthy body then give me a spirit of non-violence, service to righteous person, vaiyavritti of saints, restraint & beneficial deeds along with pilgrimages. If you give me a sweet and attractive voice, then also give me truthfulness, praise of the virtuous, benevolence and devotion to God along with it. If you give me special power of the body then give me feeling for protection of the righteous soul, service, compassion for all living beings and strong feeling of doing austerity along with it. If you give me best intellect then give me thinking of reality, religious meditation, appreciating virtues and indulgence in swadhyaya. If you give me high position then give me humility, justice, love towards the righteous and ideal behaviour along with it. Otherwise oh God! I am well without all of these external achievements because everything become disastrous by misusing it or without proper use.



## 106. Yes, you are also their descendants

A piece of diamond is diamond or particle of gold is gold, a drop of the water of Ganga is Ganga. Similarly, imminent potential soul will definitely become Siddha whether today or tomorrow. Souls who have become Siddhas, they were like us before and we will also be like them in future. What type of fear and hesitation is there in adoration, meditation or in thinking or discussing reality? The child of a lion is also equipped with the characteristics of a lion. Its size, might, external disguise and surroundings are also similar to that of a lion. Similarly, Sadhus, Upadhyayas and Acharyas are like children, adolescents and young siddhas respectively. They are moving towards *Siddhatva*, though their state of Siddha may not have appeared fully, but their austerity, meditation, knowledge and right conduct etc are their initial state. Why should we fear from Siddhas which is our future pure state? You should also think of your pure and perfect condition. Person who has right faith can be considered like a child in the womb. To become a sage is a small stage of *siddhatva*, who will become a complete siddha in future.



## 107. Pleasures of living in soul mansion

True welfare cannot be done without indulging in the soul or living in the mansion of soul. The soul can be the enjoyer of infinite happiness, peace, power, knowledge, perception and other infinite virtues only when it indulges in itself. Foundation of the building of soul is right perception which is endowed with eight qualities and eight limbs. That is endowed with four, twelve, sixteen & twenty five contemplates. That is devoid of twenty five faults and five *atichaars*. That is of three types by distinction of upsham etc. and two types by distinction of *vyavhaar* (practical) and *nishchaya* (real). The walls of that building of soul is five types of right knowledge but there are at the most only four types of knowledge that can be attained at the same time like four walls. That wall of right knowledge should be devoid of three defects and endowed with eight limbs. Then only there can be roof of right conduct. It is basically of two types-*Saagaar* (religion of householders) and *angaar* (religion of ascetics). Fasting and other external penance is like smoothness, cleaning or polishing etc. Intimate penance is like applying various types of colors in the interior. Self knowledge and meditation is to light various types of gem lamps. Meditation is like decoration of building of soul. Its fruition is the attainment of liberation. This stage is eternal rest in the building of soul. If you also want this then do the same effort.





## 108. Come let's have a breakfast first

A person who is sitting hungry in desire of full meal and if someone is providing breakfast and he is not taking that, then he is fool. When the hunger is intense then a person doesn't look for good, bad, fresh or stale food. Whatever he gets, he wants to eat it first. But one who leaves the half in the desire of whole, he attains sorrow in both of the transits like a greedy dog. One who doesn't observe religion even a bit on the pretext of observing complete religion, is a liar, is dishonest and deceiver. One who can't be *mahavrati* (Naked or possessionless saint observing five great vows), should he not become *anuvrati* (layman observing five small vows)? Is it wrong to walk in the light of torch or lamp until there is sunlight? Has anyone ever walked with a garden? Hey! a person starts walking with a flower, even if later he gets a bouquet from virtue (good deeds). Similarly a person who is unable to become *mahavrati*, he should become *anuvrati*.






## 109. Be such a warrior, if you become one

Undoubtedly, this is true and acceptable that right knowledge is like a sword for a soul to destroy karmas. It is necessary to have sword of self-knowledge for self-beneficiary deeds and desirous of destroying karmas, otherwise victory over karmas is impossible. But wooden sword of mere knowledge of books is useless. And is victory possible by only sword without shield and armor? No, because as long as there is no shield of right perception and no strong armor of right conduct, then going to the battlefield will be useless. Only that person can get victory over karmas who has sharp sword of right knowledge devoid of three faults and endowed with eight limbs, who has armor of right conduct in which arrows of (karmas) enemy cannot even enter. And then you will be able to attain the bride of liberation. *Muktisundari* (beautiful wife) doesn't live with co-wife. First don't accept the bride of the world like Neminath, Vasupujya, Mallinath, Vardhman. If you have accepted, then leave like Aadinath, Shantinath and Bharat etc. So that *Muktisundari* can put a garland around your neck.



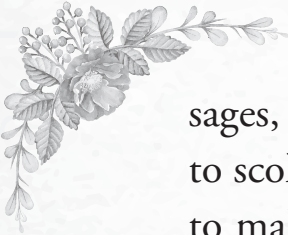
## 110. What is discipline?

**T**o follow the rule of God is discipline. *Shasta*-God is the one who is always under his rule, who is never ruled by others at any time. Discipline is the main formula for self-peace and ultimate success in life. Supreme development is possible in life by self-discipline. Whether he becomes an Arihanta or Siddha, one who adjusts himself in his discipline or who is himself disciplined then there is no need by others to rule over him. Discipline should arise from within and should not be imposed from outside. Discipline is must in every area of life. Social, political, religious, spiritual, life principles and other disciplines are the cause of success of self and others. Discipline is like a wish fulfilling tree and success is like a creeper that climbs over it.



## 111. Neither one has money nor time & power

**T**oday every layman (house holder) says that I don't have money. He doesn't have money for temple, idol, religious rituals, donation, publication of Jinvani (scriptures) and service to the poor. But we feel astonished when the man who was saying that he didn't have money and who was weeping in donating, is now spending his money in gambling, drinking, fire works, disco-dance, dowry, party, hobbies and cinema. From where did he get the money now? Where did the time come from? There is money and time both for sins but not for virtue. It seems that he has bound himself to inauspicious life karmas, that's why he has such a tendency. Similarly a saint says that I have no time for *samayika*, self-study, repentance, chanting, silence, religious meditation and contemplation etc and that is no power in the body for fasting, having insipid or tasteless food, now from where did the power of self-praise, to condemn other



sages, to argue, to woo others, to persuade, to scold, to reprimand, to become proud, to make a mess, to accumulate, to harass someone & to indulge in incontinence etc. come? Even birds and animals are also silent at night. There is peace in the river, pond, well, ocean, forest, grove & mountains. You should also be calm by three volitions. If you cannot be calm by three volitions then atleast be calm by two or one volition. The world is immersed in pleasures, you should immerse in your *saadhana* (austerity).

