

**THUS SPOKE UPADHYAYA**  
**AMAR MUNI**

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## PUBLISHER'S NOTE

Describing the life and teachings of Upadhyaya Amar Muniji, Acharya Sri Chandanaji refers to Amar Muniji as one of India's foremost thinkers in the genres of Indian philosophy and religion. Upadhyaya Amar Muniji is celebrated as a spiritual revolutionary for his work towards awakening the dormant potential of the Nation. A Jain monk and yogi remained afar from unrelenting traditions. He was an expert in yoga, nyaya, logic and metaphysics.

The present collection is the compilation of his spiritual teachings on various subjects. Governing the perception and practices pertaining to yogis as well as layman, while concentrating on the contours of Jainism. He has not forgotten the teachings of religious leaders of other religions and has freely invited attention to the finer aspects of other religions. His advice to father, mother, husband, wife, sister, brother, businessman, administration etc. are visionary and purposeful, easily understood and capable of implementation. The Amarvani is all time relevant specially to the present practices followed by the Jains.

Even though, a number of religions have existed in our country over long years, there is a cord of unity connecting all the religions and Uadhyaya Amar Muniji's teachings pay attention to the innate spirit of unity connecting all the religions rather than laying emphasis on the superficial differences between religions.

Amar Muniji teachings are relevant to everyone whether they live in India or elsewhere.

We hope that the present day spiritual leaders and layman will draw inspiration from Upadhyaya Amar Muniji's teachings which are extremely relevant to the present day practices of Jainism as well as other religions in India.

Sugal & Damani have already brought out a number of books containing the spiritual message of Upadhyaya Amar Muniji. Sugal & Damani takes immense pleasure and pride in bringing out yet another such volume, a fresh edition of Muniji's teachings earlier finding place in the volume "Amarvani". Upadhyaya Amar Muni's teachings were originally in Hindi and an English version had also been brought out. While we have not amended or altered his teachings, efforts have been made to correct typographical errors and a few minor modifications.

We are extremely grateful to Acharya Sri Chandanaji for motivating and permitting us to re publish Upadhyaya Sri Amarmuniji's writings. Without the blessings of Acharya Sri Chandanaji, the literary volumes would not have seen the light again. Millions of readers across the globe would have been deprived of Upadhyaya Sri's wisdom.

Sugal & Damani are also extremely thankful to Sri T R Daga, Secretary, Veerayatan for permitting a fresh edition of the English translation to be brought out. I also thank Directors of Sugal & Damani, G.N Damani, R.N Damani, P. B. Chedda, Prasanchand Jain, Vinodh Kumar, Kishor Ajmera, Rajen Chedda, Nitesh Damani, Mitul Damani, Pramod Jain and Pratik Jain, whose constructive co-operation in enabled us to bring out a fresh edition of this volume.

**DATE: 15.3.2018**

**N SUGALCHAND JAIN  
CHAIRMAN EMERITUS, SUGAL & DAMANI**

## **FOREWORD**

I am delighted to learn that Sugal & Damani are bringing out a revised edition of Upadhyaya Amar Munjiji's teachings earlier brought out in Hindi and English versions. In view of the fact that the formal edition appeared long back, it is timely that, yet another reprint is brought out. His teachings are as relevant today as they were in his time.

I commend the efforts of M/s Sugal & Damani who have already brought out many books on the teachings of Upadhyaya Amar Muniji as well as other spiritual leaders. These cover the lectures and writings of spiritual leaders such as Upadhyaya Amar Muniji and are extremely useful to the Yogis and layman, of not only the Jain community, but as well as other religions in India. My blessings for this noble endeavour by the Sugal & Damani family.

**Date: 15.3.2018**

**Acharya Sri Chandanaji  
Veerayatan, Rajgir**

## UPADHYAYA AMAR MUNI, A SAINT UNPARALLELED

A connoisseur of reason and knowledge, Upadhyaya Amar Muni was a famous Jain monk who lived in the twentieth century. He had a magnificent personality and the qualities of truthfulness and knowledge radiated from him. His kindness and compassion drew people from all walks of life to him.

He stayed aloof from unrelenting traditions and social strictures, and met the challenges and hardships of life with equanimity and straight-forwardness. This facilitated constructive movements towards achieving his goals. He was indeed a Paramahansa, his thoughts as free as the flight of a bird in the open skies.

Even at the peak of his achievements, he remained rooted in the basic fundamental values of life. Remaining ever so vigilant, he stayed away from the quagmire of attachment, totally detached from the desires and materialistic aspects of the World. He was like a lotus bloom in a pond full of marsh.

An erudite scholar of philosophy, he was an exponent of the Agamas, Bhashya, Teeka-churni Granth, Tripitak, Vedas, Upanishads, Puranas and the Smriti texts. He had a keen understanding of the systems of Yoga, Nyaya, Logic and Metaphysics. Because of his love for reading, he had an extensive knowledge of grammar and literature.

He believed in self-study, recitation and discussions on profound concepts in the fields of religion and philosophy. Thousands gathered to attend his discourses and gain valuable insights from his thoughts. He could conduct intense discussions for hours on end, without appearing tired or disinterested for even a moment.

He practised rigorous meditation and sadhana with faith and devotion. He practiced several kinds of medication and penance for lengthy periods of time at the peaks of mountains and also the plains. He travelled to the Himalayas and the Aravalli range, as well as to the caves of Rajgrahi and Orissa, he spent his time at the banks of rivers like Ganga, Yamuna, Sindhu and Kshipra, and in pilgrimage centres.

He taught scholars from Punjab, Uttar Pradesh, Gujarat, Bihar, Vaishali and Nalanda and also arranged financial assistance to those who wanted to pursue their higher studies at institutions through individuals and agencies. He was often invited to universities, colleges and schools to seminars, debates and book releases.

In the year 1950, the first President of India, Dr. Rajendra Prasad invited him to the Rashtrapati Bhavan. He discussed the practical aspects of Ahimsa or Non-violence, the glory of Indian traditions, History of India and other subjects for almost two hours. In the year 1970, the then Prime Minister, Smt. Indira Gandhi adorned him with the title of “Rashtrasant”, which means the saint of the Nation, on the occasion of the Golden Jubilee of his renunciation.

His accomplished writings in the fields of religion and philosophy were always supported by substantive findings, and unimpeded reasoning and logic. His writings transcend the boundaries of time and space, and are noteworthy for their relevance in any context of life.

Acharyasri has written a number of books on philosophy and spiritualism. These are immensely popular and have a readership running into thousands. His books include Aparigraha Darshan which has since been reprinted as “Anand” in Hindi and its translation in English brought out as “Bliss”. His book Samayik Sutra has been reprinted as “Nij Anand”. The present volume is an English version of the “Amarvani”. The Acharyasri’s work include Adarsh Kanya, Satya Harishchandra, Ahimsa Darshan and Sookthi Triveni. In fact, there are a large number of unpublished works of Acharyasri awaiting publication.

He always stressed on educating the girl child and on the role of a mother in society. The importance of empowering women was seen in his discourses as well as in his practical suggestions and creative efforts. His work remains unique and unparalleled. He was a visionary and created new paradigms in religion. It is a new chapter in history that he bestowed the title of Acharya on Sadhvi Chandanaji. In Jaina history, this is the first time, a woman has been the recipient of this title. He will always be remembered for his extensive knowledge, active efforts, immense compassion, brilliant creativity and all his work for the welfare of humanity.

All of us are aware that he has founded a well-known institute for social service namely Veerayatan.

**By Upadhyaya Sadhvi Yasha**



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## **I.      UNIVERSAL GOOD**

- 1.      The Basic Problem**
- 2.      “Bhuma Twewe”**
- 3.      Harmony**
- 4.      Truth, Goodness, Beauty**

# 1. THE BASIC PROBLEM

The basic problem before man is how to make this transient life true, good and beautiful.

## **The Living Peace**

Man has been striving after discovering real peace since times immemorial. But unfortunately, efforts have not been made to discover this peace where it can really be found. We have found illusions of peace, but not real peace. One can force a man to hold his peace by the power of the sword. Another kind of seeming peace can be had by living in blissful ignorance or in the false glamour of illusions. But this is the peace of death, not the peace of life. The real living peace is to be discovered within the soul of man, and not in the world outside. Real peace emerges when man succeeds in curtailing his desires and controlling his passions; when the intense desire for service to human beings awakens in the heart of man, and when the 'self' of man merges itself in the life of humanity, then and then only man can bring down the blessings of heaven on the earth.

## **Man has not recognised man**

Man has explored the sky, discovered the secrets of the earth and fathomed the depths of the ocean. Man has discovered the hidden power in the atom and invented nuclear weapons on the basis of this knowledge. This invention has created havoc in the world. In brief, man by the help of science, has discovered every hidden secret of the universe. But unfortunately man has not yet succeeded in discovering and understanding his fellow men with whom he constantly lives.

## **Is it progress?**

One wonders whether the modern scientific progress is really a progress or is it fall of man. The aeroplane may be seen roaring through the sky. Indeed, science has given man the power to fly in the sky. Man can fly and soar high in the space, but the result of this achievement has been that man has lost touch with the earth. The result of this great achievement has been that man has learnt to fly but forgotten to live in the world and walk on this earth with man as man. It cannot be treated as real progress. It is certainly a fall.

## **The madness of man**

Man has gone mad and crazy in the glamour of modern civilisation. He builds palatial buildings with high minarets and domes. He fits up in them, gates and windows, but, in utter ignorance, he keeps them all closed. Then man, like a lunatic, runs about from one room to another within the closed house, crying that the rays of the sun do not light his house. He finds in his house darkness, dampness and foul smell. One may well ask this foolish man as to who is responsible for this predicament. The sun shines in the sky and the breeze continues to blow as usual. But can the rays of the sun or the fresh breeze of the morning enter his house when he keeps all his doors and windows closed. Let him open the doors and windows and then the light of the sun and the fresh breeze of the morning would reach his house. Then there will no more be darkness, dampness or foul smell. This is exactly what happens with man in the spiritual sense. Man keeps closed all the sources of spiritual light within his soul. He keeps himself bound in the fetters of materialism and selfishness. This generates in his heart darkness, dampness and foul smell. And the strange thing is that he complains against those very bonds and snares, which he has himself woven around him which have thrown him in that spiritual darkness. This is indeed a hard situation.

## **New Temples and New Mosques**

Today Allah has been locked up within the mosque and Brahma has been locked within the temple. Both of them are awaiting to be taken out of their captivity. Therefore, what is needed today is to discover a new kind of temple and a new kind of mosque. This new temple and this new mosque exists within man's own soul. Let the priests and adorers throw open the temples and mosques of their own soul. Let Allah or God enter the heart of man and show the path of liberation, enlightenment and salvation.

## **A word to the philosophers**

I invite the philosophers of the world to read the book of life. Let them read the book of life of the common man. There they will find hunger, poverty and want. Before proceeding to solve the intricate mysteries of God and the universe, let us solve these basic problems of the common man. Nothing real can be gained by the hair-splitting analysis of metaphysical problems and proportions, if we ignore the basic problems of life. Let us begin with life and not with metaphysics.

## 2. BHUMA TWEWE

### **The universal good**

When the self of man is so expanded as to embrace the whole of the universe, when the love of 'self' assumes the proportions of the love of the universe, when man comes to see his 'self' in everything and when nothing that exists in the universe is outside man's own 'self', when man finds his own good in the good of all, and when the sufferings of the meanest of the living creatures become unbearable to him, then are sown the seeds of spiritual awakening in the soul of man. Then only emerges the spark of spiritual life, and man traverses from darkness to light.

It is in this condition that man conquers death and attains immortality. In this situation of spiritual awakening whatever man thinks or speaks or does, leads to the good of all. This is the secret of universal good.

### **The real conquest**

Man has been brandishing the swords since times immemorial. But what has he accomplished? The accomplishment of real victory still remains a dream and illusion. What has been conquered? Has man conquered the body or the soul? Whom has he conquered and by what weapons? Has he accomplished his so-called victory by the power of the sword or by the power of love? A victory, which is not prompted by and accomplished through love, compassion and sacrifice is no victory. It is mere barbarity. Real victory is one that is accomplished without shedding a drop of blood, and which does not generate in the heart of the victor any feeling of pride, vanity, hatred or contempt for the vanquished. Real victory is prompted by the keen desire to serve the vanquished and to win his heart. Real victory purifies and elevates both the victor and the vanquished.

### **The basic social order**

The barriers of caste, creed, status and economic superiority are eating into the vitals of human culture and civilisation. Our culture and civilisation cannot grow and prosper until and unless these barriers of differences between man and man are removed. Therefore, it is the duty of every single man and woman to think every morning and evening what he or she can do to eliminate these barriers of differences. Let every man say to himself, "There is no essential difference between man and man. Every man has

equal right to his independent progress.” This basic tenet of every social order is ‘to live and let live’.

### **I’ and ‘Mine’**

“I” and “Mine” are the poisons of life. They create fetters, which man cannot break off. They keep the man bound in the narrow circle of “self”. Man hears the voice of his own self and remains attached to his own desires and passions. But as soon as these fetters of the “self” are broken and as soon as man learns to love the “non-self”, he begins to emanate spiritual light. Streams of love, compassion and kindness begin to flow out from his heart. “The sorrow of the world is my sorrow, and the joy of the world is my joy” -- this is the realisation of the expanded self, which is all-good and beneficent, and which may confer immortality on man in the otherwise transient world.

### **‘I’ and ‘We’**

“I” leads to hell, while “We” shows the way to heaven. Man will bring heavenly blessings to society in proportion as the sense of “I” decreases and that of “We” increases in the human heart. Where there is “I”, there is pride, there is vanity, there is cowardice there is envy, jealousy, greed, temptation and discontentment. While there is “We”, there is humility, there is innocence, there is love, there is unity, liberality, sacrifice and renunciation. “I” is narrow and confined: “We” is universal and unconfined.

### **Be ocean and not a drop**

There is danger all around for a small drop of water. The dry earth seeks to absorb it: the gust of wind tries to waft it away; the scorching rays of the sun are out to evaporate it and the thirsty bird is eager to swallow it. In brief, there is death all around it. If the drop of water has to preserve its identity, it must merge its small entity with the ocean. It must change itself from its small size of the drop to the large size of the ocean. The ocean has no fear, no danger. Storms and tempests may blow; millions of animals and birds may drink water in it, the burning rays of the sun may scorch it, and lightening and thunder may seek to thwart it, but the ocean has no fear from any of them. This is because the ocean is large; it is immense. There is no fear to its existence. This analogy is applicable to human life also. “I” and “Mine” are small entities like the small drop of water. “We” and “Our” are large and immense like ocean, and therefore, they have no fear in the world. “I” and “Mine” must, therefore, change into “We” and “our”. In that condition alone man can preserve his entity. It is then that man can transcend the bounds of time and space and become eternal and immortal.

## **Learn to live for others**

What do the sun and the moon personally gain by giving light to the world? What is the use of fruits and flowers to the trees that bear them? What personal motive is there before the rivers in their ceaseless flow? All the phenomena of nature perform their functions in a spirit of selfless service of the universe. If so, why should not man, the roof and crown of all creation, submerge his self-interest, and work for the welfare and good of the whole of humanity?

## **Finite and Infinite Love**

Selfish and finite love is the attribute of animal-hood, while infinite love is the index of pure humanity. In infinite love there is no place for hatred, animosity, jealousy or violence. Maotes, the famous Chinese apostle of non-violence says, "The thief loves his house and not the houses of others.

This is why he steals from the houses of others for his own house. The murderer loves himself and not others. That is why he kills others for preserving himself. Men in authority love their own families and not those of others. Therefore, they exploit others in order to feed and nourish their own families. Kings love their own countries and not others. This is why they invade other countries for the sake of their own countries. If everybody learns to love the houses of others, as he loves his own, there will be no theft. If everybody should come to love others, as he loves himself, there will be no murder. If we love the families of others, as we love our own, there will be no exploitation. If we are as considerate to other countries as we are to our own, there will be no war."

### 3. HARMONY

#### **The Principle of Harmony**

The preservation of harmony between the interior and the exterior is popularly termed as DHARMA. There will be peace in one's life in proportion as there is harmony between the interior and the exterior, and discontent in proportion as there is disharmony between the two. Therefore, the principle of harmony in life is the basic principle of DHARMA and YOGA. Lord Krishna says in Gita, "The highest YOGA is the preservation of harmony."

#### **The key to success**

Can you preserve your mental and emotional harmony in conflicting and discordant situations? Can you foster harmony between conflicting elements, principles, groups and individuals? Can you be sometimes more tender than a flower and at other times, when situation demands, more strong than steel? Can you discover unity behind variety, and variety behind unity? If so, I can emphatically say that when time comes, you will be a very successful ascetic or administrator or a head of the household etc.

#### **The Secret of Duty**

What is the gardener doing in the garden? He is pruning, cutting or even plucking away some plants, and planting the saplings of others and watering them. Why is there this difference? Why this contradiction? The gardener should equally love all the plants and trees in his garden. How is it, then, that he seems to love some plants and hate others?

The gardener would reply, "No, my brother, I am not prompted by any distinctions of love and hatred between one plant and the other. I love them all equally. But I have to keep in view a higher aim. I must look to the overall good of the garden. I have to preserve the beauty of the garden. I must see that the garden as a whole must progress and prosper well. It is in this spirit and with this aim in view that, for the sake of the over-all good of the garden, I have to make some distinctions. Should my sense of duty fail to distinguish between one and the other, I shall be failing in my final duty. You should not miscalculate the outer appearance of my actions; you should look into the spirit of my actions. Mine is not a case of love and hatred: it is a case of duty. I have to do my duty for preserving the beauty of the garden."

## **Joy and Sorrow are our guests**

Do you not welcome a guest who comes to your house? Joy and sorrow are both your guests. Welcome sorrow as cheerfully as you welcome joy. Sorrow is your guest. It has come on your own invitation. How can it, then, go to the house of your neighbour? No, it will not go there; it cannot go there. It will stay with you in your own house, whether you laugh or weep. It is your guest. Remember, it is always honourable to be cheerful rather than unhappy before the guest.

## **Equanimity in joy**

Preachers and thinkers usually counsel us to keep our emotional equanimity in our sorrows and hardships. But should we preserve this mental and emotional equanimity only in sorrow, and not in joy? I feel that is more necessary to preserve this equanimity in joy than in sorrow. There are innumerable examples in history to, prove that many great men have gone mad on account of their failure to preserve their mental and emotional equanimity in their joy and triumph. Revana, Duryodhan, Kansa and Jarasandh are some of the names belonging to this category of mad men known in history.

## **Cause or Instrument**

Man may have two temperaments. One may be the temperament of a dog and the other may be that of a lion. When somebody strikes a dog with a stick, the dog pounces upon the stick that is striking him. But can the problem be solved by holding the stick and not the hand that moves it? So long as the hand behind the stick is not caught, the movement of the stick will continue. The dog fails to understand this secret. The dog does not distinguish between the cause and the instrument. The case with the lion is different. When somebody strikes a lion with a stick or hurls a stone at it, it does not pounce upon the stick or the stone. It pounces upon the man who strikes the stick or throws the stone. To the lion the stick or the stone has no significance. The entire responsibility lies with the man who wields them.

This Analogy applies in the moral and spiritual sense also. The ignorant feel angry upon those who cause sorrow to them without realising the real cause of that sorrow. But the enlightened ones do not feel angry upon the man who cause them sorrow. They try to discover the cause behind his actions.

The enlightened one would say: “What is the fault of this poor man? He is only prompted by his passions of hatred and animosity. He is helpless. Why should I be angry with him? Let me try to drain out the passion that lie hidden in his soul, and which prompt him to take this course of action against me. Should I be able to wash out those passion from his soul, he will automatically change into a good man.” Thus the men who have the temperament of the lion hold the cause and not the instrument responsible for any action.

## **Do not fly, but change your attitude**

I would exhort the householders not to flee the world. After all, where can you go? Wherever you go, you will find the world around you. Therefore, do not try to run away from the world, but change your attitude. Drain out the poison of attachment with the material possessions of the world and the members of your family. Use everything that you have in the world in a spirit of detachment. In this spirit of detachment there is no sorrow, there is no involvement. This will, on the contrary, give you strength and immortality. You have to kill the spirit of attachment. You know that arsenic poison, when burnt into ashes, becomes a life-giving medicine. So, burn your attachment into ashes.

## **Altitude of Asceticism**

When you stand on the peak of a mountain, you find everything below you in its diminutive form. The tall trees, cows and buffaloes and men look like pygmies. In the same way the ascetic, dwelling on the high altitudes of spirituality, finds the worldly possessions and pleasure of life insignificant and meaningless. You give no importance to sensuous pleasures, wealth, honour, prestige or glamour of life. The world has its importance to these who remain attached to it, but for those who live on the spiritual plane the world has nothing to offer.

## **Harmony between the Interior and the Exterior**

O fond man, why do you exhibit yourself in false colours? Be what you are. The real greatness of man lies in harmonising the exterior with the interior. If you show yourself as you really are, you will be liberated.

## **The ideal of action**

One may ask, "What is the ideal of action in real practical life?" I would explain my point of view with an anecdote. Suppose a man is going somewhere. Another man comes from the opposite direction and hurls a stone at him. What will be the reaction of this on the first man? You would reply, "There will be anger and fury in the heart. There will be mental and emotional excitement and a strong desire for revenge. There will be hatred and contempt for the man who hurled the stone." Now I would ask you to imagine another situation. Suppose you are going. And while going, you stumble and fall down and you cry with pain. What will happen then? You should reply. "What can be done in that situation! It was my own mistake that I fell down and hurt myself. How can I blame another? Whom can I hate or condemn for this? I have hurt myself and therefore I must bear with it patiently. After all it was my own mistake." They I would say, "This is what action teaches you. Bear all your sorrows and hardships with patience and equanimity. There is no use blaming others or hating them. On the contrary, if you blame others and start upon a campaign of hatred and contempt against them, you will weave fetters around you which will cause you even more pain. The cause of sorrow

lies in your own actions, in your own feelings. The fault is in your own self. Others are merely instruments. Therefore, the principle of action gives you training in developing a spirit of tolerance and equanimity.”

## **4. TRUTH, GOODNESS, BEAUTY**

### **Let heaven descend in life**

The attainment of heaven after death is not so important as the bringing down of heaven on the stage of life. If you want to bring about the desired change in the life to come, the prerequisite for it is to introduce the same change in your present life.

### **Struggle and cooperation**

The progress of the human race depends not on struggle, but on co-operation, not on competition, but on co-ordination, not on animosity, but on love. Our future depends upon our mutual co-operation and brotherhood. Peace and goodwill can be promoted in the world in proportion to the development of fraternal feelings and co-operation between man and man over the entire face of the earth.

### **Truth**

Truth is a penance, a hard penance. The path of truth is sharp like the edge of the sword. While treading on the path of truth, one should not be swayed to one side or the other, nor should one halt on the way. One must keep on marching steadily, step by step, towards his ideal. The seeker after truth must have only one motto before him, "Strive on, keep on striving."

### **Truth vs. bitter truth**

Truth is one thing and unpalatable truth another. We should tell the truth, but this truth, though effective, should not injure the feelings of the hearer.

### **Individual and truth**

Follow the path of truth without swaying to this side or that. Man takes birth and therefore, he dies. But truth is unborn and therefore, it never dies. Truth is eternal and immortal.

### **Truth and goodness**

It is not right to hold that whatever is true should be spoken. On the contrary, that truth alone should be spoken which is likely to bring good to all.

## **Non-violence**

Non-violence is a mighty power, against which fear, doubt, hatred and violence cannot stand even for a moment.

Non-violence is the foundation-rock of humanity. It is the symbol of man's greatness. We must follow the path of non-violence, if we want to have peace and goodwill in the family, in society, in the country and in the world. Ahimsa is the heart-region of life. If this heart-region is active and alive, it keeps the stream of life ever-flowing, otherwise it dries up.

The killing of another creature is killing yourself. Similarly, the saving of the life of another creature is the saving of your own life. None can truly follow the path of Ahimsa until he has realised the whole truth of this eternal spiritual principle.

### **Successful application of non-violence**

Love and non-violence appear weak and ineffective in their undeveloped state. Water can extinguish fire, but it is possible only when water in sufficient quantity is poured on fire. If a forest catches fire, and if you pour a handful of water over it, it will have no effect. But if torrential rain of water falls upon the burning forest, the fire will be extinguished, without leaving a single spark alive. Today we apply a little of non-violence, of the quantity of a draught of water, to extinguish the huge conflagration of violence and hatred. How can this huge fire be extinguished by a little of non-violence? Let there be torrential rain of love and non-violence and the raging conflagration of violence and enmity will be extinguished.

### **Resistance to brutal force**

If a man bites you like a dog, and in revenge you also bite him like a dog, there is no difference between you and him. Neither of you has risen above the level of a dog. Should brute force be retaliated with a brute force? Should not moral force be applied against the brute force? If you want to liberate the world from the fetters of violence and brute force, you must learn to apply moral force against it. There is no alternative to it. Fire cannot be extinguished by fire. Water is needed to extinguish fire.

### **The Power of Love**

By the power of the sword you can conquer the body of a man but not his heart. If you want to conquer the heart of a man and to subdue him permanently, you must apply the power of love. The kingdom of love is eternal and immortal. The sword does not last even to one's life-time. The devotee of non-violence has no enemy. He whose heart is brimming over with love for others, gets love in return everywhere. He gets nothing but love and honour. Love gets love, contempt gets contempt.

## **Plain speaking**

“He who rises by the power of the sword, falls at the point of the sword.” These words of Lord Christ can never be forgotten. They summarise the entire history of the wars fought in the world. Peace can be established in the world by the power of love, and not by the sword. Those who believe in the doctrine of peaceful co-existence, are a blessing to the world. A force which is not prompted by universal love and goodwill is diabolic and not benevolent. It is the force of Ravana and not of Rama.

## **The Path of Love**

Lust and passion are not love. The path of love is the path of spirituality. Love does not depend upon physical beauty or wealth. True love seeks to discover spiritual beauty and noble moral qualities.

## **Love and Attachment**

Love and attachment are two different things. It is wrong to take them as synonymous. Whereas love enables and expands the soul, attachment contracts it. Love is the expression of selfless devotion, while attachment is the expression of self-interestedness.

## **Love**

What is love? It is a spiritual current that leads man from enmity to friendship, from individualism to universalism. Love embraces the whole world within its fold.

## **The Liberality of Rama**

History bears testimony to the fact that when Rama first met Vibhishana, he hailed him as the ‘Sovereign of Lanka.’ A monkey-disciple who was sitting by, smiled and asked: “Supposing Ravana returns Sita, where will you find a kingdom for him?” Rama seriously replied, “There is no difficulty. I shall request my brother Bharata to abandon the throne of Ayodhya for him.” This is the ideal of Rama. Should we not all try to rise to that spiritual height? Man attains greatness not by amassing worldly powers and possessions, but by liberally giving away what he has.

## **The Potent message**

The best thing is that wherever you live and under whatever circumstances you work, weave around you a small circle of social service and render all the service you can within the means available to you.

If unfortunately, you do not have the capacity to serve others, or, if you are not in a position to do so, you can at least always do one thing: forbear from doing any disservice to others. If you cannot make others laugh, at least do not make them weep. If you cannot bless others, at least do not curse them, do not abuse them.

## **The Nectar**

How did Rudhra, well known for his ferocity become Shiva, the Santaswarupi. Legend has it that when the Devas and Rakshasas started churning the sea for nectar (amirtham) what came up at first was poison. The population of the entire Universe got scared and Rudhra stepped in and swallowed the poison. Legend goes on that after further churning nectar came out. Rudhra became Shiva the Avatar of peace and everybody was happy. What the legend further tells is that anybody who acts in the interest of the society at large will himself be an abode of peace may be after the initial setback. We need Shiva for every household, every society, every Nation and in every religion. Once every turbulence comes under control there will be peace, compassion and all-round co-operation as also service to each by everyone else. Nectar will emerge in all areas spreading beauty all round.

Secondly, this beauty is not only something which exists outside, but forms part of our innate self. Naturally, our heart keeps on spreading beauty every second all over. This kind of beauty keeps on spreading by itself, thereby extending peace and happiness everywhere.

## **II. Life**

- 1. The Art of Life**
- 2. Humanity**
- 3. Superior Human Being**
- 4. Youth**

# 1. THE ART OF LIFE

## **The essence of life**

What is life? It is nothing but a ceaseless conflict of opposite forces. He who can stand firm against the tempests of life, and march on, step by step, without deviating from the path of duty, is a lion, and the rest are timid hares.

## **Dynamic Life**

Strive on, march on forward – thus is the message of life. Do not halt, keep on marching. Going ahead is life, standing still is death. This applies equally to an individual, to a society and to a country. He who stands stationary is dead and he who keeps on marching ahead acquires a new lease of life day after day.

The cataracts keep on flowing. Many of them join together and become a river, and keep on flowing, giving water to all those who are thirsty. Finally, they join the ocean, and themselves become the ocean. The pond of the village, on the contrary, does not flow. It remains stagnant and therefore gets polluted. It begins to breed mosquitoes and contaminates the whole atmosphere. It becomes an object of contempt for everybody.

## **The path of life**

Living the life of a weak, frightened, fawning and obsequious life of a stray dog is no life at all. Bowing your head and surrendering yourself before injustice is a mark of weakness. The coward can never fight the battle of life. He wastes his life in placating others. He keeps on compromising with everybody and thus in the end creeps into the grave.

In the like manner, living the life of an ever-howling hungry wolf is also no life. There is no zest in meeting or grief in parting in such a life. There is nothing but burning fire all around. There is not a drop of water. Nor is it good to be hard like a stone. There must be the tenderness of love in life. A judicious blending of hardness and tenderness is the ideal way of life.

## **The purpose of life**

The purpose of life is not merely the accumulation and, amassing of material possessions. Its real ideal is to distribute and give away judiciously whatever you have got.

## **The key to success**

You often find your task uninteresting, unsuccessful and incomplete. Have you ever considered why it is so? It is high time you should have considered this. Your task is left incomplete because you do not apply all your faith, all your devotion and all your intelligence and energy to the completion of the task. These are the prerequisites for getting honour and success in life. Nothing can be obtained without them.

Those who undertake the mission of their life half-heartedly, who do not take full interest in it, and do not work with all their energy, with all their powers and full faith can never secure a position of trust and responsibility. It is an old idiom that “He who goes mourning brings the news of death.” Consequently, we should never go to fight the battle of life weeping. Go smiling. Smile yourself and make others smile. This is the key to success. This should never be forgotten.

## **The brave and the coward**

What is the difference between the brave and the coward? There is a difference of just one step. Whereas the step of the brave always goes forward, the step of the cowards goes backwards. The coward runs away from the battle of life.

## **Success and fame**

The greatest mistake of man is that he does not take as vigorous efforts to get success as he does to get fame. Without success you can never get fame. If by some foul means you manage to get some fame without perfecting yourself, your fame will not last. It will be a temporary phase. Therefore, in the battle of life, we should strive to get perfection. We should not bother our head about getting fame. Once you get success and perfection, fame will come unsought for.

## **Self-led or led by others**

If you have eyes to see and the capacity to use your eyes judiciously, you will go ahead to your ideal straight like an arrow. You should not wait for another person to lead you. But if you do not have your own eyes to see, you should look for somebody who could see for you and lead you. Any way, do not stand still, keep on marching. Through small degrees you will one day accomplish the goal of life. March you must, whether you march as the teacher or as the disciple, as the leader or as the led. This depends upon your talents.

## **From the scaffold to the throne**

In Jaina scriptures there are many stories of the conversion of the scaffold into the throne. This is indeed a metaphor of life. Wealth, honours, members of your family, friends and acquaintances -- they are all a scaffold. They pierce the most vulnerable part

of our life. You can never be happy with them unless you know the art of converting this scaffold into the throne. Mount the scaffold of life, but having mounted it, convert it into the throne. Rub out the sharp edge of attachment. Lay down all your achievements and possessions on the altar of human service. Wherever there is 'I' or 'MINE' there is the scaffold and wherever there is 'WE' or 'OUR' there is the throne of life.

### **Secret of Life**

You have caught the pulse of life, if you have learnt to rebound with double force and speed after fall. The cataract rebounds with double force after striking against the rock. See how the small ball rebounds when struck upon the ground. Every stroke of misfortune should, likewise, elevate you. This is the secret of life which man must understand.

### **From the Kutab Minar**

Once while standing on the last tier of the Kutub Minar in Delhi, I heard the discordant sounds of men, motor-cars, tongas and many other things. But to me, from that height, they seemed to be humming into one long harmonious song. This gave me a very deep philosophical thought. The higher an ascetic keeps himself above the ordinary material plane and the farther he keeps himself away from the world, the lesser will he feel the mental conflict and deeper will he enjoy the peace and bliss of concentration and harmony. As we come down to the material plane, the differences and conflicts appear magnified, and the higher we rise, the differences vanish away.

### **Blessing in disguise**

Why are you afraid of the strokes of misfortunes and sufferings? Let them fall, let them fall with all their forces. The drum does not sound by itself. It sounds when the strokes fall upon it. As soon as the strikes fall upon the drum, they produce a deep solemn sound that appeals to the ears far and wide. Similarly, if the drum of life is strong, the strokes of misfortune, however, hard they may be, will produce a serene spiritual sound which will resound all over the world.

### **Be pure gold**

There is fear of fire in hay and straw. Just a spark of fire would burn them into ashes. But pure gold has no fear from fire. On the contrary, when heated in fire, it shines all the more. Therefore, man should make himself pure gold, and not hay and straw. Then let there be any amount of the fire of suffering, it will ennoble and purify him, instead of burning him into ashes.

## **Learn to play with dangers**

They alone get honour and fame in the world who come forward against all obstacles and devote themselves to the service of humanity and who do not allow themselves to be overpowered by difficulties even in the midst of conflicts and hard struggles. To those who lag behind and keep themselves away from the fray, there can be no honour or fame. Elephants fight on the battle-field and stick to their positions, while mosquitoes remain confined into the dirty dark cells.

## **Stick to your vows**

You swear to give up evil. But a little temptation draws you back to the path of evil, and you forswear yourself. Remember that forswearing is worse than not swearing at all. It is a bitter truth. But this bitter dose will save you from drinking poison. Story of Rajimati as per Jain mythology reprimanded Rathnemi of this point, saying: “Do you want to eat what has been vomited out? It is the dog that does so, not a man. Death is far preferable to this sinful life. Verily, a life immersed in sensuous indulgences is as good as dead.”

The story of Rajimati is very famous in Jaina literature. Her marriage had been settled with Lord Neminath, the 22nd Tirthankar. While coming with the marriage procession, he heard the pitiable cries of birds and animals who were to be killed for feeding the marriage party. Hearing these cries, he went back without marriage and became a monk. Rajimati also preferred to follow the path of her fiancée husband rather than marrying another man. She became a nun. Once while going through Revatachal mountains, she was overtaken by heavy rain. She was drenched to the skin. There was a cave nearby. She entered the cave and started drying up her clothes. Rathnemi, the younger brother of Neminath was already standing there in meditation. In the flash of lightning he happened to see her naked. He lost his mental balance and proposed to Rajimati to indulge with him. At this stage she gave him the above reply and thus brought him back to the path of asceticism.

## **Benevolent exploitation**

So long as man lives in the world, he has to make his living by business or some other means. He has to collect many things to live in this world. This inevitably involves some amount of exploitation of the people around him. But this exploitation should be benevolent. It should be like milking the cow. We keep the cow, feed her and maintain her well, and then only we milk her. Whatever feed we give to the cow, we get back in the form of milk. In the same way, man should first serve the society, should give something to it and then only take from it what is absolutely necessary for a reasonably comfortable living in society. In brief, benevolent exploitation is like milking the cow, while malevolent exploitation is like sucking the blood.

## **Be kind and hard**

If you have to be hard, be hard like the coconut. The coconut appears very hard and rough from outside, but from within it is full of soft, sweet and life-giving gourd and juice. It is a sin to be hard both from within and without like a piece of stone

## **The music of life**

The great man is at once hard like steel and soft like butter. The harmonious blending of hardness and softness makes the sweet music of good life.

## **Life and Death**

The mere breathing for an allotted period is not life, and the cessation of this breathing process is not death. The meaning of life is, 'Make the world feel your existence.' This one should do not by building palatial buildings or by exploiting others, but by sacrificing one's own life for others. Learn to inhale every breath for others. The day you begin to breathe for yourself, you die.

## **Power of Non-violence**

If we keep on peeling an onion layer after layer ultimately, we will be left with nothing. Anything that needs to be kept whole will lose its shape and be reduced to nothing, if one goes on analysing it. Similarly, in the case of Ahimsa, if one goes on analysing its meaning beyond a point, it will lose its inner power and will be of no meaning. We should therefore accept Ahimsa as part of our inner most strength forming part of the spirit of our heart without resorting to threadbare analysis.

## **2. HUMANITY**

### **On the cross roads of the World**

Man is standing on the crossings of the world. He can go wherever he chooses. He can become whatever he likes. He who chooses to retain his human dignity and sense of duty will go to heaven and get liberation. He who falls below the plane of humanity will go to hell and become an animal in the life to come.

### **Animal, man, God and supreme God**

He who is a slave of his passions is an animal. He who is striving to conquer his passions is man. He who has largely conquered his passions is a God. And he who has completely conquered his passions forever is the God of Gods. He is the supreme God. He is the conqueror of the world.

### **Man is God**

According to the philosophy of Bhagwan Mahavira every man is a God, the enlightened one, the omniscient, the conqueror of the self. All he has to do is to know himself, mend himself, cleanse himself and make himself perfect.

### **The Centre of humanity**

Man! do you truly know yourself? What are you? Are you the physical body, or the soul permeating in every pore of your body? He who attunes himself to the voice of the soul is a man. And he who remains confined to his body, and who does not go ahead, is an animal in the shape of man. Verily, the centre of humanity is soul, not body.

### **Rights and duties**

Man! your function is to do your duty: reward is not thy concern. Why do you not care so much about your duty, as you do about your rights? The farmer can plough the field, sow the seed, arrange for watering and manuring and also guard and supervise his field. But the sprouting of the seed is not in his hand; it is in the hands of nature. This is an eternal and universal principle. Could you not apply the principle in the field of your duties?

## **The value of man**

A man should not be adjudged and valued by his wealth or his high position or by the number of his followers. The 'real value of man lies in his faithful performance of the duty assigned to him. A man is valuable in proportion as he performs his duty with sincerity and a sense of responsibility, and in proportion as he is prepared to lay down his life on the altar of duty.

## **The aim of human life**

The highest aim of human life is renunciation, not enjoyment: it is not indulgence in worldly pleasures. Indulgence as the aim of life has always been injurious and will always remain so.

## **The meaning of human life**

Human life is meant to bring peace and happiness to every living creature. It is not meant for indulgence in worldly pleasures or for ceaseless struggle for procuring those pleasures.

## **Humanity**

Is it the true mark of humanity that you eat good food? Even the dogs and cats of the rich men eat good food. Is it the true mark of humanity that you live in magnificent and palatial buildings? Even birds can build their nests in those buildings, and insects too live there. Is it the mark of humanity that you can read Sanskrit or Prakrit? Even parrots and some other birds can recite Sanskrit verses. Is it the mark of humanity that you are strong and brave? The lion is very strong, brave and cruel. None of these is the true index of humanity. Wherein, then lies true humanity? True humanity lies good virtues in high thoughts and noble character.

## **The source of humanity**

I have seen hard mountain rocks, but also I have seen tender blades of grass and bushes growing upon them. I have also seen cool and fresh streams of water flowing through those hard rocks of the mountains. Are human beings harder than mountains that stream of love, kindness and sympathy cannot flow from their heart?

## **Break the hard surface**

There are oceans flowing underneath the hard layers of the earth. There are streams of water flowing underneath the hard mountain rocks. You have only to remove the hard surface and you will get water and water. In the same way underneath the outer hard layer of selfishness in the heart of man there is an unbounded ocean of sympathy

and kindness. Break this hard crust of selfishness and let the stream of the nectar of humanity flow from it. Therein lies the secret of human success.

### **Role of human life**

If you are a God, come down a little; and if you are an animal, raise yourself a little. The plane of humanity lies midway between Godhood and animal-hood. The path leading to liberation lies straight from the plane of humanity. Animal is in the fallen state and God is beyond the reach of man. The path to liberation does not pass through either of these planes. It passes only through the plane of human life. One can attain liberation only by treading on the path of humanity in a spirit of service, dedication and sacrifice.

### **The development of consciousness**

The ideal of the common man is confined to the pleasures of the body and senses. His consciousness remains confined to his 'self'. It does not go beyond it. Such a man can stoop to any kind of sin, evil, injustice or exploitation in order to protect and preserve his 'self'. The only deity that he worships is his small 'self'.

When man advances a step further, he begins to think of the protection and preservation of his family in place of his 'self'. Beyond that the consciousness of preserving and protecting the society and the Nation, may follow. But the real enlightened consciousness does not remain confined even within those limits. It embraces the whole of humanity. The real devotee of humanity is the man who is so large-hearted and broad-minded that he believes in and works for the good of the entire humanity. After all, the good of the individual lies in the good of all. Man should so enlarge this instinct of self-preservation that he may work for the good of the whole of humanity.

### **Humanity**

Man should not remain confined to the coils of 'self'. The greatness of man lies in breaking away from the narrow circle of the 'self'. Therefore, every chord of the lyre of the human heart should vibrate with the holy feeling of universal love and fraternity. The key to success in life lies in devoting yourself to the promotion of peace, happiness and good of every living creature. This immortal principle should never be forgotten.

### **Who is a human being?**

Human being is neither merely the body nor mind nor indeed merely the soul. He is a harmonious blending of the three. Therefore, the first duty of a human being is to keep the body, mind and soul in perfect harmony and to keep all the three healthy, holy and pure.

## **The touchstone of management**

Don't be afraid of sufferings and difficulties. They are touchstones to test the purity and mettle of man. Remember that the touchstone is applied only to gold, not to iron or nickel.

### **Human being, animal and devil**

He whose life is balanced, disciplined and regular is a human being. He whose life is neither balanced nor disciplined nor regular is an animal if weak, and a devil, if strong.

### **Three categories of men**

He whose heart speaks before his tongue is a great human being.

He whose tongue speaks first, and heart later is a common man.

And he whose tongue alone speaks and not his heart is a mean man.

### **Quality of service counts, not the amount of service**

In this vast world the power of the common man is very insignificant. He can do very little service. But the success of man does not depend upon the greatness or smallness of his power. The successful man is one who successfully employs the little power he has in the service of humanity. A drop of water that has quenched the thirst of a particle of dust has succeeded in achieving its goal of life. It is to be praised for it.

### **Mean, ordinary and great**

Men can be divided into three categories -- mean, ordinary and great. Barthrufhari says, "Those who do not begin a work for fear of difficulties are mean men. The ordinary men are those who start their work with courage but who give up their efforts when difficulties come in their way. But the great men are those who would start on their work whatever difficulties and obstacles may come in their way. They would not give up their efforts until they get success. Great men make time to decide that it is just. But once they decide what is just and believe that it must be done, then they would work towards its achievement whatever difficulties may come in their way. They would kick away all the difficulties even if they were mountain-high, and would carry on their efforts ceaselessly. This is the eternal principle of the great man.

### **Human being and Superior Human being**

There is a great difference between the acting and preaching of a common human being and of a superior human being. The practice of the common human being is to act once and preach a thousand times. Sometimes they only preach and never act. The principle of the superior human being is to act more and preach less. Sometimes there is no preaching, there is action only. The elimination of difference between acting and

preaching is the first mark of greatness.

### **Man and his circumstances**

Who is superior and stronger between man and his circumstances? It is believed that the question was raised by Carlyle, the famous philosopher and historian of England. However, this is a question that has been coming down since the beginning of the human race.

This question can be answered in two ways. The first answer can be this: “Man is weak and helpless. We have no strength of existence of our own. It is the circumstances that make or unmake man. Man is the slave, the bonded slave of his circumstances. It may be that a small man may have become great. Well, he may have got favourable circumstances. Another man has been ruined. What could he do? Circumstances did not favour him”. This is one way of approaching the problem.

The second approach to the same problem can be stated thus: “Circumstances are nothing man is supreme. Can circumstances forcibly bring down or raise a man? No, it is not possible. Man is an independent being. He is not a toy in the hands of circumstances. The strong man can control and govern his circumstances. He can make even the unfavourable circumstances favourable to him. He can mould the circumstances to his liking. Man is the conqueror and not the slave of circumstances. Circumstances can control only that man who has already lost his manhood and strength.”

The second approach is the approach of ‘SHRAMANA CULTURE’. Shramana culture believes in the superiority of man over his circumstances. Man is himself the architect of his fate. He is the centre of unlimited power. He is the conqueror of the world. He alone and none else has that mighty power.

### **3. SUPERIOR HUMAN BEING**

#### **Definition of the great man**

Common men are moulded by their circumstances, while great men mould the circumstances themselves. Time and circumstances do not govern the great men: It is they who govern and mould them. Therefore, the great man is described as the “BUILDER OF AGES”.

#### **Who is a superior human being?**

On the one hand man wants to be great and on the other he is afraid of difficulties. He wants to run away from the tempests of difficulties and hardships. This is a strange paradox of human life. The path of greatness does not pass through gardens and orchards laden with fruits and flowers. Its path passes through thorns, bushes, rocks and tempests. This is a narrow path on which death, dishonour and hardships threaten you at every step. It may be possible that even when you reach your goal, you may get nothing but stones there. A great philosopher says that “every great man is to be stoned. This is his fate.”

#### **The Artist of humanity**

The great man is one who takes selfless service of humanity as the breath of his life. His only deity is humanity. The foundation of his life is laid in the service of humanity. The practice of Ahimsa and Truth are the guiding principles of his life. The great man is himself a lighthouse who continues to guide mankind through the darkness of the world even after thousands of years after his death. He is the greatest artist of the world. Just as an artist makes beautiful statues out of shapeless stones, in the same way a great man, as an artist of humanity, would mould, mend and enlighten the undeveloped, uncultured, unprincipled and rigid humanity. He raises man from the state of animal-hood to that of Godhood. Such a human being is the superior human being, the supreme among all.

#### **The perfect man**

The perfect man is one who, breaking off all the fetters of attachment, attains the pinnacle of humanity. He keeps himself away from the foul-infection of passions, and lives in the fragrance of self-realisation.

## **The measurement of greatness**

Do you want to be great? If so, control your desires. Do not let them go uncontrolled; do not let them stray. The greatness of man depends upon his capability to control his desires, and not in being controlled by them. Before you put your foot upon the path of greatness, you must control and conquer all your desires and passions.

### **Thus spoke Bhagwan Mahavira**

Everybody is eager to drink nectar. But I want to become eternal and immortal by drinking poison. I do not want a bed of flowers; I want the path strewn with thorns. I can walk more steadily in darkness than in light. I fear that pleasures and happiness might betray me. I want sorrow, deep sorrow, fierce like tempests and burning like the forest-fire. This sorrow will not let me sleep during my journey of life. It will always keep me awake.

### **Who is God?**

He who can fight against his passions and weaknesses is God. He should not only be able to fight against them but also to conquer them. And this conquest should be a permanent conquest that may never again be converted into defeat.

God is he who, once may have been born as a man in the dark lanes of the world. From the state of manhood, he should have attained perfection. This state of perfection of man is the high state of Godhood.'

Is he a God, who incarnates himself not only to destroy evil but also the evil-doer. The destruction of the evil-doer before the destruction of evil is the common course adopted by all the people of the world. What is the speciality of God in it? God is he who destroys the evil instinct in the evil-doer. The Godhood of God should convert evil into goodness, poison into nectar.

### **King of kings**

The ascetic alone is fearless in the world. He is the king of kings. What has he to care for? What has he to worry about? A sage rightly says about an ascetic:- "He who is absolved of desires, of worries, of cares, and who wants nothing, is a king of kings."

### **Follow or lead**

You should either follow others, or make them follow you. You have to choose one of these two courses. If you do not like to follow others, and you do not have the capability of making others follow you, you are abnormal. Then think about this situation carefully and judge yourself correctly.

## **The source of greatness**

Great men cannot be taught or tutored by external agencies. The source of greatness lies hidden within their own self, which in course of time sprouts forth of itself. Who teaches the rose to blossom forth? Who teaches the nightingale to sing so sweetly? None, they are self-taught.

## **Largeness of heart**

The greatness of man depends not on his being rich but on his being large-hearted. Therefore, Indian philosophy and culture exhort every man to be large-hearted.

## **Great men and opportunity**

Common men are always looking for some great favourable opportunity to show off their greatness. In this expectation they spend their whole life, but such a great opportunity never comes in their life, so that they can show their greatness.

But opportunities come unsought for to the great men. Not that great opportunities really come to them, but that they make small opportunities great. Every moment of life is important provided we can utilise it properly.

## 4. YOUTH

### **Perennial youth**

It is necessary for preserving perennial youth that you should never allow any kind of weakness, disappointment or frustration to come to your mind. Mental weakness is more injurious than physical weakness. Ever-fresh zest for life is perennial youth and it belongs to the mind, not to the body.

### **Challenge**

If tempests are coming, let them come. Why should I fear them I am not a frail flame of candle that may be put out at a soft breeze of the wind? I am a flame that burns all the more powerfully by the gusts of wind, that advances forward, flaming and lighting others. I heartily welcome sufferings and hardships. Let all sufferings, all hardships, all obstacles and failures come in my life. All of them prompt me towards success rather than bend me.

### **Purusharath**

Action is supreme. Dauntless action is the mightiest power. You cannot eat your food without raising your hand. The sleeping man is as good as dead. Therefore, wake up, gird up your loins and embark upon the journey of conquest. He who makes sincere efforts must win in the end.

### **Fate and purusharath**

Today society is being badly ground under fatalism. Everybody seems to say that he is suffering because he is destined to suffer. What could he do? Luck did not favour him, fate was against him.

This only shows lack of manhood: this holds the black flag of frustration.

### **Attachment to one's country**

Thousands of men fear, weep and hesitate to go out of their homes. They have the desire to enjoy but lack the initiative necessary for it. They have neither any courage, nor zest for life. Some people try to conceal this weakness of their behind the garb of love of the country. I would ask them: Which is the country of the sun, the moon and the stars?

What countries are not theirs? For those who want to go ahead in the sun and shade, in summer and winter, the whole world is their own country. For the seekers of knowledge, no country is a foreign country. For men of action no country is too distant. The noble sons are not those who, on account of their lethargy, would continue to drink the saline water of their ancestral well. Noble sons are those who drink sweet water, however far they may have to go and whatever difficulties they may have to face for procuring it.

### **Brave and coward**

What is the difference between the brave and the coward? The difference is just of one step. Whereas the step of the brave always goes forwards, the step of the coward goes backwards. The brave leaves the mark of his idealism on the battlefield and attains immortality by embracing death. The coward runs away from the battlefield and dies the death of a dog.

### **O, man of action**

Are you a brave man of action? If so, why this lethargy? Why this dozing and yawning? For you the Himalayas are not too high, the oceans are not too deep. If you just rouse your sleeping powers and collect them, the whole world will fawn at your feet. If you wish you can convert hatred into love, animosity into sympathy, darkness into light, death into life, nay, hell into heaven.

### **III. PENANCE**

- 1. Go Ahead**
- 2. Faith**
- 3. Worship**
- 4. Knowledge**
- 5. Renunciation**
- 6. Aspiration**
- 7. Cleansing of the Soul**
- 8. Introspection**

# 1. GO AHEAD

## **Go ahead on the path of truth**

You have this day adored innumerable Gods and Goddesses; you have worshipped countless bricks and stones, and you have bathed in numerous rivers and seas. But what have you gained? Not one bond of the soul has been broken, not one sorrow has been removed, not one black stain has been washed off. Why are you unnecessarily groping in the dark? Bring out the dormant power of your soul and proceed on the path of truth with courage and confidence. Do not falter, do not fall, do not turn back, the attainment of Godhood is your birth-right. No power of the world can hold you back from attaining this holy objective of yours.

## **The path of penance**

O ascetic, see that you do not drop out in the course of your penance. Success is not an ordinary thing to be picked up from the lanes and alleys of any town. It is the throe of the heart. While treading on this path of penance, you have to melt yourself. Do you not see that the sun has to contend with darkness the whole night before it rises on the peak of light and glory in the morning?

## **Who is the devotee?**

The path which the devotee has to tread on is not the royal road decorated and strewn with beautiful and fragrant flowers. It is a hard path. It is strewn with thorns and sharp-edged pebbles that would make their feet bleed. It is attended by a series of heart-chilling accidents and events one after the other. In the words of Kabir, the devotee must ever keep himself prepared to embrace death. The devotee is the man who would tread on thorns, cross the oceans and rule over the storms. He would tread over the peaks of the highest mountains. Where unhappiness is his friend and happiness his enemy.

## **Penance**

Devotee, deity and devotion form the TRINITY of spiritual penance. The devotee is the adorer, the deity is God and devotion is concentration. When in the process of concentration, the devotee identifies himself with the deity, and severing all bonds of attachment and illusion, he merges himself with his deity, then alone he would taste the divine fruit of his penance. The identification of the human soul with the soul divine is real devotion, real concentration. The convergence of the soul into the soul divine, of the devotee into the deity is the attainment of God.

The more the devotee is devoted to his deity, the more concentration will he have and the more closely will he identify himself with the deity. Without this identification the devotee cannot taste the nectar of penance and get liberated.

### **Fear of death**

Are you afraid of death, O ascetic? Is death something to be feared? No, you are mistaken. Death is nothing but a change. He alone should fear this change(death) who is involved in sins, who is bereft of DHARMA, whose light of humanity has gone out and before whose eyes injustice, attachment and ignorance have drawn a curtain of darkness. The change that leads you to the path of spiritual progress and which brings you to the portals of spiritual enlightenment should be heartily welcome. If the highest spiritual ambition of your life has not been fulfilled in this life, it may be fulfilled in the life to come. The spiritual light of our penance will continue to shine life after life.

When Pandit Guru Dutt, the famous scholar and leader of Arya Samaj of Punjab was breathing his last, and when death was knocking at his door, people asked him, “Why are you so happy at this moment?” He smiled and replied, “I could not be Dayanand in this life, but in the next and better life I shall try to be Dayanand.” People were wonder-struck at this reply.

Jaina scholars have also held a similar view. One of them called death ‘a great festival.’ Mahadevi Verma, the renowned poetess also says, “Take your vessel to the sea, drown yourself in the sea if you want to cross it.”

But if death appears to be a foe to you, and not a friend, then come forward, fight with it and conquer it, if you can. Why are you afraid, why do you hesitate? Do you think that if you tremble with fear and prostrate before it, death will spare you? No, never, death will not spare anyone

## 2. FAITH

### **Faith**

Call it faith or devotion, it is the same thing. The emotional impulse behind the penance of the devotee is faith. If there is no faith, penance is a dead exercise.

What is the difference between the living and the dead? Where there is faith, devotion and adoration, there is life. There is universal good, there is God. Where there is no faith, the soul is dead.

### **Become trustworthy**

You are a living soul. You are not merely matter, nor bricks and stones. You should decide first what you want to be. Whatever you want to be, you can be. But the perquisite for it is that you should become trustworthy. You should deserve it. As soon as the bud blossoms forth into a flower, innumerable honey bees gather around it, singing songs in its praise uninvited.

### **Trust**

Trust is the greatest power in human life. It is by the power of Trust that man can win over his difficulties and attain the goal of his life. Trust is an antidote against death. Trust is life, scepticism is death. A man who has no trust in himself, no trust in others, no trust in the high ideals of life, cannot win the trust of anybody in the World. He cannot be anybody's true friend.

### **Faithful allegiance**

Once a great man happens to have a glimpse of truth, he sets out to pursue it ceaselessly and unflinchingly. Great men may wear away their body, even lose their life, but they will not deviate an inch from the path of truth. They forget every other path except the path of truth. In their dictionary, there is no term like "Betrayer of faith".

### **Self confidence**

Faith in self is faith in God. He who has no faith in self, is weak and a coward, can find no shelter anywhere. Even the innumerable Gods of heaven cannot make a cripple stand upon his legs.

## **Individual's own talents**

The sun gives its light equally to all without favour or prejudice. The ordinary mirror merely reflects its image and does nothing beyond it. But the polished concave mirror or stone absorbs the rays of the sun and develops so much of heat that it can burn anything. The sun cannot be blamed for this difference. It depends upon the individual talents of the recipient. If you live in the company of noble souls without developing any love or faith in them, you will get little benefit from them, like the ordinary mirror. But, if you have love and faith, you can derive much benefit from them like the concave mirror.

## **Clarity of aim**

Before you can do anything, you must fix up your aim or ideal. You should know where you have to go and where you should not go, what you have to do and what you should not do, what you want to become and what you do not want to become. Unless you have a clear picture of this, you will not be able to do anything or to become anything. A painter, before he takes up his brush and colours to paint a picture, has a clear impression in his mind what kind of picture he is going to paint. In the same way, a sculptor, before he takes up his hammer, chisel and stone in the hand, makes a clear image of the statue that he is going to make. Even the illiterate potter of the village knows before-hand what kind of pot he is going to make out of the clay in his hand. Life is a great art. Therefore, you must have a clear idea what kind of life you are going to make for yourself. You must have a target before you shoot the arrow. If you go on shooting the arrow without any aim or target, you can never become a successful archer.

## **Faith and reason**

The devotee must clearly demarcate the proper line between faith and reason. Irrational faith is a dark bottomless pit. And reason bereft of faith will leave you stumbling among the rocks of scepticism and agnosticism. Therefore faith and reason are inter-dependent and complementary to each other.

## **Non-belief**

At the time of sowing the farmer throws away the seeds into the soil. He does so in a spirit of faith that the seeds would sprout forth in future. If so, is it not desirable that you should also have belief while following the path of Dharma. But it is regrettable that the sceptical man may have faith in every worldly affair, and may depend upon future hopes, but in matters of religion he wants the return on his good deeds immediately, this very day, the very moment. Why this indecent haste to get the return on your deeds! It shows utter lack of faith in the omnipotent and omniscient God.

## **Scepticism**

Scepticism is sin. Scepticism breeds falsehood. Where there is falsehood, there can be no Dharma. The mind of the faithless sceptic is a dark bottomless pit in which scorpions, serpents and such other poisonous insects breed. His heart is full of poison. We should guard against such sceptics.

### **Ideal and practical**

True ideal is that which can be adopted seriously and sincerely in practical life, and which may be firmly adopted forever. This ideal should not bend when hot winds of misfortunes blow, or get elated when gentle breezes of joy and happiness set in. The ideal is beyond the narrow bounds of fear and allurements. The real idealist is the man who will not deviate from his chosen path of truth even against the mightiest of storms of difficulties and hardships blowing against him.

### **3. WORSHIP**

#### **Worship of the self**

O man, there is a God within you, there is a temple within your heart. But you have never worshipped or adored that God.

You have never rung the bells, or blown the conchs in adoration of the God within you. There is fearful silence within the temple of your heart.

You have never cleaned the temple of your heart. So much of dirt has accumulated there! The poor God has been submerged in the heap of rubbish. Just clean the temple of your heart once, so that you may see the God within.

The darkness within you is so intense that you can see nothing. You light up candles and place them outside you. Just carry one lighted candle within you and see what is there.

There is no incense within you. There is nothing but foul-smell. Why do you keep the temple of the God within you so dirty? You have never offered even one flower on this altar.

Apply sandal upon the God within. Offer him garlands of flowers. The worship of the self is the worship of God. The worship of the Gods and Goddesses outside is nothing but a network of illusion. This network of illusion will weave fetters around your soul instead of liberating it.

#### **God and devotee**

The nearer you are, the more heat you will get from fire. You may call it favouritism or anything you choose. The relationship between God and the devotee is of the same nature. It is so much the question of what you do or what you do not do; the question is how near to God you are. There must be close proximity, not distance between God and the devotee.

#### **True worship**

True worship of God does not consist in offering fruits and flowers or in lighting candles. God's real worship is that man should follow the divine principles as laid down by the great seers. Man should adopt, and practice noble thoughts and noble ideals of life

as laid down in the great religious scriptures. This is the real worship of God.

### **Action and devotion**

We act and get the fruits of our actions. This is the Jaina philosophy of action. God acts, and God gets the fruits of his actions. This is the Vaishnava philosophy of devotion. The problem of life can be solved by either of these two philosophies, provided they are faithfully adopted and practised in life. Singleness of faith and devotion is the nectar of life and this can be obtained in either of the two ways mentioned above, if followed with faith and sincerity.

### **The secret of devotion**

Devotion is not slavery or surrender to the deity. Devotion means the establishment of identification or oneness between the devotee and the deity.

## 4. KNOWLEDGE

### Focus of approach

The apparent distinctions that we find among mundane bodies are on account of the distinctions in their spheres and nature of actions. If we look deep into their pure soul or spirit, we shall find no distinction in them. All souls are alike. The true ascetic discovers this oneness behind the apparent diversity. He considers all living beings as one and alike. The ascetic who has cultivated this oneness of approach finds no difference between joy and sorrow or attachment and animosity.

The oneness of approach establishes an unbounded dominion of equality and equanimity.

### Light up the inner flame

When the intense desire for self-purification and spiritual advancement springs from within, then alone some substantial change in one's life and attitude can come, not otherwise. No external power can forcibly bring about any change in one's outlook. You see many moths burning themselves in the flame of the candle. Kind-hearted people put out their candles in order to prevent the moths from burning themselves. But the moths fly to other candles and burn there. Therefore, it is necessary that the bud of inner consciousness must blossom forth into a flower, before you can accomplish anything. If you are blind, you cannot see even if millions of suns may be shining in the sky.

### Self Study

Do you know what is the real meaning of study? Study does not mean merely the reading of printed books. Study really means the reading of the book of life. It means the study of your own inner self. The first and primary duty of man is to know himself and to adjudge himself correctly. "Who am I, from where have I come, and what am I doing?" -- these are the questions which one must put to himself. He who can give judicious replies to these questions has known everything. All external study beyond the study of the self is useless. Real study also means the study of those great books and scriptures that are in consonance with the inner soul and which give out an image of the inner self. But these are secondary sources of true study? The primary study is the study of the self.

## **The path of progress**

The soul of man is covered in the delusion and mist of name and fame. What is this world after all? It is nothing but only a collection of false names and forms. It is, therefore, necessary that these stumbling blocks that stand in the way of pure and holy living and which obstruct the march of spiritual progress should be rooted out.

## **Peace and happiness**

Where is real peace, real happiness? Does it depend upon material possessions? Can happiness or peace be obtained by amassing material things? No, real peace is beyond these material possessions and their accumulation. Real peace and happiness are contained in self-contentment and spiritual awakening.

## **Inner knowledge**

Real knowledge does not consist in discovering the secrets of external nature. Real knowledge is contained in knowing and realising the great secrets of life. You have to know and test and judge the great secrets of inner life. External nature is not so mysterious as inner consciousness.

## **Ritualism and discipline**

The observance of rituals is a means and not an end in itself. If the rituals do not make us humble and pure, and if they do not help us in self-realisation and self-purification, then they are not only useless but also a burden upon us.

## **Matter and consciousness**

Your real self knows itself. Who else can know it? Imagine two brothers living together. One of them has eyes to see and the other is blind. I hope you understand who they are. He who has eyes to see is consciousness, and he who is blind is matter. This is the highest truth of life.

## **Friend and foe**

People say that Rama killed Ravana. But is it really true? No, the killer of Ravana was Ravana himself, none else. Man lives and dies, rises and falls according to his own good or bad conduct. This is an eternal truth which we must know. We must know the foe that dwells within us.

## **Deep meditation**

Practice deep meditation. Your meditation should be so deep and pointed that it may penetrate to the secrets of the soul and non-soul matters. The sharp pointed nail of steel can pierce anything, but the blunted iron-bar can pierce nothing. Likewise, your meditation must be deep, pointed and sharp in order to discover the mystery of life.

## 5. RENUNCIATION

### **Renunciation**

When you stand upon the peak of a high mountain, you find everything below you in its diminutive form. In the same way, the ascetic who stands upon the high peak of spiritual consciousness finds all the pleasures and glory of life, all considerations of honour, prestige, enjoyment and indulgence as useless and insignificant. The pleasures and possessions of the world have importance to those who are attached to them, but for those who are spiritually above them, they have no significance.

### **Worldly glory**

Just raise yourself above your worldly desires and ambitions. The moment you do so in a spirit of detachment, all the coveted things will automatically come to you. Worldly glory is like but the shadow of your body. If you run after your shadow to catch it, you will never succeed in your efforts, for your shadow will recede farther and farther as you run after it. But if you turn your back at it and return, the shadow will automatically follow you.

### **The curiosity of man**

Innumerable flowers bloom, scatter their fragrance and fade away. Has anybody written or read the life history of any of them? Has any flower claimed that the world has received inspiration from it? If none, why should man alone have this desire? We become highly desirous of hearing songs of our praise after doing a little good work. We wish that our names be written in letters of gold in the books of history. Man thinks that the coming generations will receive inspiration from his life and achievements. But he forgets that there are many more as talented as himself and who has done even more work.

### **Our goal**

When we run towards our soul, we rise higher. But when we think of the body and of nothing else, we fall below and stumble. This is enough for you to understand and decide whether you want to rise or fall.

## **The secret of life**

You have seen bubbles of water floating and frolicking upon the surface of water. They rise, emerge to the surface, float for some time and then suddenly burst and disappear in the water. Their life is so short and meaningless! Is not the life of man equally short-lived and meaningless? The secret of human life is contained in the life of these bubbles.

## **Love of existence**

Just imagine a hillock in the mid-stream of a river. The waves of the river have been constantly striking against it for a long time. The hillock is wearing away, particle by particle.

Are we not all like that small hillock in the eternal stream of time? Like the hillock we are all wearing away every second. Are we in any way safer and securer than the hillock? I believe, we are not.

## **How insignificant is man!**

Man builds palatial buildings and fixes up huge marble slabs with detailed inscriptions in self-praise. He feels elated to see those stones and marbles and believes that they will make his memory immortal.

But what is the value of this vanity? Man is no more than a particle of dust in a limitless universe, and his life is a small drop of water in the unbounded ocean of eternity. Is this brief and insignificant life something to feel proud of?

## **What is life?**

Man breathes in and breathes out. This process has been going on regularly for many years. But man does not know what it really means. This is, in fact, the saw of time cutting the throat of life. It is cutting the life of man moment by moment. People believe that breathing is an indication of life, but I say that it is an indication of approaching death.

## **Non-attachment**

Don't be the honey-bee. Don't get stuck to the pleasures of life, like the honey-bee sticking to the flower, from which you may never detach yourself. Be a fly sitting upon the crystal of sugar, tasting it but free to fly away whenever it chooses to do so.

Imagine a bird sitting on the branch of a tree. If the branch breaks down, it causes no harm to the bird. The bird flies up in the sky. But if there is a monkey in place of the bird,

it will fall down on the earth along with the branch of the tree. The monkey cannot fly up in the sky. In the same way, there are two types of men sitting upon the branch of the huge tree of the world. He who is attached to the world is like the monkey. When his possessions slip away from his grasp, he falls down; weeps, cries and repents. The non-attached man is like the bird, who flies up when his possessions slip away from his hold. He dwells in the world in a spirit of detachment. He takes the gains and losses in life as a mere sport. Therefore, nothing can cause him pain.

### **The centre of happiness**

Where is happiness? It is not to be found in the possession of material things, but in their renunciation. The sensuous pleasure that you get through the fulfilment of your worldly desires is not real happiness. This enjoyment is mixed with sorrow, and it is no more than a shadow of true happiness. Real happiness lies not in fulfilling your desires but in renouncing them. Falling ill and recovering from it is not a mark of good health. Good health implies that one should not fall ill at all. Therefore, real happiness is that which brings real peace to the human heart. Peace is there in the heart of the man, whose mind is not restless. This in turn means the man who has no desire for mundane pleasures. Again, he alone will forbear such desire, who is non-attached to the worldly possession. This non-attachment to the world is an attribute of the man whose vision is clear and who, therefore, is not torn between joy and sorrow, loss and gain, love and hatred. Such a man is real saint, the saintliest of the saints, God incarnate. He is Sachidananda, happiness incarnate – ALL TRUTH, ALL-ETERNAL and ALL-JOY.

## 6. ASPIRATION

I am soul. I possess all the imperishable glory and radiance of God. I am myself the architect of my fate. How can I be the toy in the hands of others? No, never it is not possible.

### **Thought and life**

Your future is contained in your present thoughts. Whenever you think of yourself today, whatever you meditate upon, that you will exactly do tomorrow. If you think yourself to be low, mean and sinning, you will soon be really low, mean and sinning. On the other hand, if you think yourself to be noble, good and holy, you will indeed be noble, good and holy very soon. Man's life is the image of his thoughts. A philosopher rightly says -- "Fate is another name for thought."

### **Know thyself**

Why do you believe yourself to be low, helpless and sinning? Essentially you are holy, enlightened, pure, and noble, a spark of God. Just brush away the dust of your weaknesses and passions that have been deposited upon your soul, and then you will see that you are not low or insignificant, in any way. No glory is greater than the glory of the soul; no halo brighter than the halo of the inner-self.

### **Stitha-Pragya(ever-constant)**

I am unborn, immortal, infinite. I am the God of Hindus, Muslims and Christians. I am neither born, nor do I die. I am beyond the powers of death. My glory transcends all limits of time and space. I am Divine Conflagration, unlimited and infinite.

I am a saint, true saint. I look upon joys and sorrows of life with equanimity. Neither honour, nor dishonour can shake me. I am subject to neither joy, nor sorrow, nor loss nor gain, nor life nor death. I have learnt to perceive equal beauty in both life and death. I am STHITA PRAGYA, unchanging, ever-constant.

### **Purity of heart**

The heart of man is a field in which the seeds of good and evil are sown. As you sow, so will you reap. It is not possible that you should sow thorny bushes and reap the harvest of sweet fruits. If you want to have a harvest of good fruits, then sow good seeds. Bhagwan

Mahavira says -- “Good actions bear good fruits: bad actions bear bad fruits.”

If you ask the waterman what kind of water is there in his bucket, the waterman would reply, “The water in my bucket is the same as is there in the well.” It is not possible that the water in the bucket should be different from the water of the well from which it has been filled. Human heart is a well full of the water of thoughts. It is the thoughts of your mind that find expression in your speech, and they are later translated into your actions. Therefore, if you want to make your speech and actions holy, the prerequisite for it is to keep your heart holy. The basis of your conduct is your thought. Thoughts are born in the soil of the heart. Therefore, if you want to emanate the fragrance of good conduct, fill your heart with holy thoughts and noble determination.

### **Thought-wave**

Blessed will be the day when we shall be able to break away from the cycle of joy and sorrow, and rise above the plane of life and death. It will be on that day that we shall be able to see the infinite beauty and glory of our soul.

### **Aspiration**

The heart of man is an arena of conflict between good and evil. Blessed will be the day when man comes out triumphant from this eternal conflict of good and evil. It is this conquest which will make you a man in the real sense.

## 7. CLEANSING OF THE SOUL

### **Soul is divine**

Soul is above the plane of joy and sorrow of the world. It is not confined within the circumference of good and evil, merits and demerits, or time and space. Soul is ever-beautiful, ever-new, ever-fresh, eternal and immortal. No worldly things or bondages can ever stain or darken its glory.

### **The nuances of self**

The feeling of possession and egoism with regard to the mundane things of the world point to our outer-self. The feeling of inner-purification and self-realisation is our inner-self. And the complete and perfect knowledge of the inner-self is the supreme-self. Outer-self is extrovert. Inner self is introvert, but it is incomplete. The supreme-self is introvert and perfect, pure and serene.

### **Be thou God (Divine)**

A philosopher propounding the philosophy of action says -- “We want to taste the crystal of sugar, but we do not want to become the crystal itself.” It means we want to have the blessed vision of God, but we do not want to become God ourselves. I do not at all agree with this philosophy of life. I would rather say, “I want to taste the crystal of sugar, but at the same time I also want to become the crystal itself. The crystal of sugar symbolises the possession of infinite spiritual flavour and sweetness. I want to taste this sweetness of my own soul. Why should I depend upon the sweetness in other things? I would not merely taste sweetness. I would become sweetness. The real pleasure is in becoming the king and not merely in seeing the king.”

God is within you. You cannot find him in any place outside. If it is so, why should you worship? This is a question that has been coming down since time immemorial. It is our basic question concerning our own-self and our soul. This is why Shramana Culture does not so much prompt you towards outwardly worshipping and adoring Gods; it rather prompts you to know your own soul and meditate upon it with all your power of concentration.

### **Progress is the natural attribute of the soul**

Some preachers, philosophers and thinkers hold the following view: “It is easy for man

to fall but, difficult to rise. Fall is natural and easy, rise is unnatural and difficult. In brief, fall is a part of our nature, and rise is alien to our nature.” Those who hold this view are groping in the dark. They have no message to give to inspire mankind. If fall is natural to man and rise is unnatural, why should we preach morality and why should we make so much of hue and cry about man’s spiritual elevation. Nobody can go or act against his nature. Nobody can abandon his natural self. Bhagwan Mahavira was, however, opposed to this kind of philosophy. He rather believed that progress is natural and easy and fall is unnatural and hard for man. Progress is a part of human nature and fall is alien to it. The conversion of anger, pride, ignorance and greed into forgiveness, humility, simplicity and generosity is innate to human nature. For this, no external aid is needed. On the contrary, it is unnatural and difficult for man to fall into anger, pride and animosity. For this some external circumstance is needed. A gourd floats on water naturally. Floating is innate to its nature. It does not need any external aid to float. On the contrary, it would need some external weight to sink into the water. If we tie a piece of stone with it, it would sink. It does not sink of itself, it is made to sink under the weight of the stone.

This equally applies to the human soul. It is natural for the human soul to float upon the ocean of the world. Sinking into the ocean of the world is unnatural to it. If it sinks, it does so under the weight of human weaknesses, temptations and evil actions. If we keep off all these evils and temptations from our soul, it would keep on floating, and cross the ocean of life without any fear of its sinking on the way.

### **Cleansing of the soul**

Soul is intrinsically great, pure and clean. It is, however, submerged in the mire of evils and passions, and therefore it remains so suppressed and cast down. Like a piece of gold lying in mud, it loses all its natural lustre. Therefore, whenever it seeks to rise above this mundane plane and steer clear through the ocean of the world, it has to take the difficult path of truth, non-violence and penance. On this arduous path of purification, it sometimes stumbles into pitfalls of evil thoughts and temptations. But an ascetic should not feel discouraged or frustrated by such occasional pitfalls. Having full faith in the essential purity and nobility of the soul, he must keep on advancing, step by step, on the path of purification, and he will attain the goal in the end.

And, of course, one more thing should be kept in mind. “Weeping and crying over your mistakes will do you no good. If you have committed some error or mistake, you must try to find out the root cause that led you to do it, and with determination you root out that cause. Hence Jaina philosophy enjoins upon man as much to make efforts to purify himself as to guard against such pitfalls that often tempt in this process of purification. This process of self-purification gradually cleanses away all the stains and spots that may have tarnished the soul. Gradually this process brings you nearer and still nearer to the portals of heaven and sets you on the path of liberation.

## **Inner-cleaning**

On the festival of Diwali, the Goddess Laxmi is worshipped in every house. For this the house is cleaned and all dirt is thrown out. All houses are white-washed and coloured, so that they all put up a new face. Now I would ask you just one simple question: You have cleaned your house, but have you ever considered how much dirt has accumulated in the temple of your heart? What a dirt, what foul smell and what heaps of rubbish have accumulated there? So long as your heart is dirty or black, the Goddess Laxmi can never enter there. She would retrace her steps at the foul smell of evil deeds coming from your heart. However, if by any mischance she happens to get into your heart, she will herself become a dirty and foul witch. And you all know what happens when a witch enters your house and dwells there.

## **Conquest of the self**

If you seek to conquer your-Self, you must so discipline yourself as to keep yourself away and above the fray of joy and sorrow, loss and gain, honour and dishonour. You must first conquer your passions and desire for pleasures.

## **Soul**

Soul is the conscious power that governs and guides your body, your speech, your mind and your heart. You may call it JEEVA or BRAHMA. The soul is the centre of all knowledge and bliss. If the soul is healthy and pure, and if there are no temptations in it, there can be no sorrow for man. Then man would feel the freshness of a cool bath even while burning in the flames of fire. Even while treading upon thorns, he will feel the soft touch of flowers.

## **Break the outer crust**

Self-realisation does not come from outside, it comes from within. Break the hard crust of the physical and sensuous temptations and weaknesses that have deposited within you, and you will see the radiance of self-realisation, the radiance of your soul.

## **The highest ideal**

What is the highest ideal before man? The highest ideal before man is to keep himself pure and clean, to make himself complete and perfect, and to raise himself from manhood to Godhood. The Garuda aims to soar to the snow-capped peaks of the mountains, while mosquitoes and flies hover around the heaps of rubbish only. Thus, whereas man is not externally like a fly or a mosquito, internally he is as great as the Garuda. He can attain the height of spiritual greatness.

## **Soul and body**

The soul is immortal and body ephemeral. Soul is eternal and body short-lived. Soul is holy, body is unholy. Soul is not subject to disease, sorrow, grief and struggle of life; body is chained down in them.

## **Self-realisation and time**

How much time is needed for self-realisation? In fact, this question is irrelevant. Incalculable time has already passed, but we have not been able to obtain even one spark of light. When the flash of spiritual light comes, it comes in a moment. When you awake from your sleep of thousands of years, you do not take more than a few minutes. Does man take years in getting up?

## **Asceticism of the modern age**

Imagine a man going to the ocean of nectar carrying with him a broken pitcher to fill it from the ocean. So long as the pitcher remains immersed in the holy ocean, it appears to be full of the nectar, but as soon as it is lifted up, becomes empty. Modern ascetics are almost in the same plight. They do not close the holes of weaknesses and temptations in their life and conduct, and they hope to fill the pitcher of their soul with the nectar of spirituality. How can it be possible?

## **8. INTROSPECTION**

### **You are omnipotent**

You have powers of Mahavira, Buddha, Rama, Krishna, Christ, Mohammed and all other great men ever born in the world. Just think for a while with a cool head what you want to be. Then whatever you want to be, you will be, if you have faith and determination.

### **Withdraw the veil**

The desire for personal gain, attachment and selfishness draws a veil of darkness around the soul of man. This veil makes him blind and deflects him from the path of truth. It does not let him decide what is really good for him. Remove this veil of selfishness and let the light of truth illumine your heart. Whatever decisions you will then take in the light of the truth will be in the interest of all, and therefore good for all.

### **The inner flame**

Man! you should know that you have a lighted candle of spirituality in you. You have only to remove the cap of ignorance. The flame is lighted; you have only to remove the outer covering by your determined asceticism and penance.

### **Be Introvert**

Soul, you have nothing to do with the conflicts of the mundane world. You should look within, and not outside. See yourself, and not others. He who sees others is a beggar, and he who sees himself is a king, an emperor.

### **The source of happiness**

The perennial source of real joy is within your soul. It is not in the body, not in your senses, not in your wealth or your people. It is nowhere else.

### **Know thyself**

Men! open your eyes, wake-up and go ahead. If you recognise your own power and greatness, you will be able to convert hell into heaven by a mere nod of your head. Your powers cannot be calculated in numerical figures. For them there is only one word – INFINITE.

You are soul, and yet you fear, you tremble. You have glory that even the sun or moon does not possess. You have power incomparable in the world.

### **Who are you?**

You are neither man nor woman, neither Brahman nor Shudra, neither master nor slave. You are pure soul, holy, enlightened, eternal, immortal, without form, without shape. Do you believe that you are your temporal self-bound with weaknesses and temptations? If you believe so, nobody can be more foolish, than you.

### **Meditation**

Man, just think, who you are. Where have you come from? What for have you come? What are you doing in this life? Why are you doing what you are doing? Where have you to go and when? What have you gained or lost? How far have you advanced or gone backwards? How much of animalism do you carry with you or how much of Godhood do you have within you? These are the questions which need to be carefully considered by you. Meditate upon them with all your power of concentration.

### **Aspiration**

You are soul, whom no eye can see, no ear can hear, no nose can smell or tongue taste or fingers touch. Nay, even the mind that claims to comprehend and know everything, fails to understand you. You have to comprehend and understand yourself. When will you set out to do so?

### **Know yourself**

Know that you have infinite knowledge, infinite power and infinite wisdom. You are not meant to remain immersed within the mire of mundane pleasures and indulgences. You are Garuda, the mighty bird. Therefore, fly up, soar to the highest point of infinite spiritual powers.

### **Soul is omnipotent**

A shepherd found a lion cub and brought him home and placed him in the herd of his goats and sheep. The lion cub began to believe that he was one of the goats and sheep. But once he heard a lion roaring at the herd and he saw the goats and sheep running helter skelter in fear. Immediately he realised what he was. He himself also roared and the goats and sheep fled away from him. Soul, you are also a lion, but you have forgotten your identity in the company of mundane things. You have only to roar just once, and all your mundane, weaknesses and temptations will disappear.

## **See the person who is seeing**

It is not the eye that sees. The eye is only a window through which some other power sees. That great power can see whether your eyes are open or closed, whether you are sleeping or awake. Therefore, we have to see the person who is really seeing.



#### **IV. SHRAMANA CULTURE**

- 1. Shramana Culture**
- 2. Jainism**
- 3. Be Thou God (Divine)**
- 4. Action (Karmavad)**

# 1. SHRAMANA CULTURE

## **The message of Mahavira**

The message of Bhagwan Mahavira, the preceptor of Shramana Culture is that anger should be conquered by forgiveness, pride by humility, conceit by simplicity and greed by contentment.

When we succeed in conquering animosity by love, opposition by friendship, ignobility by nobility, then alone we can claim to be true followers of our Dharma/religion and be men in the true sense.

## **Shramana Culture**

The solemn message of Shramana Culture has been resounding in the hearts of men for thousands of years. It holds that human life is not meant to be wasted in groping in the dark lanes and alleys of the world, or in remaining immersed in the dirty gutters of mundane pleasures and indulgences. Man, the aim of your life is to know yourself, your humanity. You possess the ideals of humanity that are nobler and higher than the highest peak of the Himalayas. Knowing this, will you keep groping in the byways and whirlpools of desires-- the desire for children, for wealth, for worldly recognition? No, you are a pilgrim bound for a destination beyond which there remains no more distance to cover. In the words of a poet-- "The aim of life is not to sit and take rest in pleasure-places; the aim of life is to keep on advancing forward until you reach a destination beyond which there is no more going."

## **Great Culture**

It has become a fashion today to speak highly of one's own culture and civilization. Man has gone crazy in this mad pursuit. There has long been a sort of tug of war between different cultures and civilisations. But the controversy as to which of them is the best culture can be settled through just one simple question, provided the reply to the question is given with all sincerity. The question is whether your culture is prompted by the urge to promote universal good and universal happiness, whether it urges man to raise himself from the plane of self-interest to the plane of universal interest, whether your culture is capable of kindling the ray of hope for all in the surrounding darkness of ignorance and sorrow. You have to consider whether your culture has been sincerely making efforts to raise man from the mundane plane to the

spiritual plane. If your culture sincerely answers to these questions in the affirmative, then you can undoubtedly claim that your culture is the best of all. Then your culture is really entitled to claim to be the culture of the whole world. That culture alone can occupy the sovereign throne in the monarchy of cultures which these broad and high ideals, and which may lead man to the climax of spiritual development.

### **The message of Shramana Culture**

The message of Shramana culture is that there is greater happiness in giving, than in taking, in renunciation, than in indulgence.

### **Shramana Culture and the sinner**

Shramana Culture believes in the power of converting the devil into man. Its ideal is not destruction, but reformation. It believes not in the theory of retribution but reclamation. A system of punishment that has no compassion for the sinner, no urge for reformation, and which is guided only by the desire for revenge, is no good system of justice. It is itself a sin, a crime. When your clothes become dirty, you don't destroy them. You only clean them to wear again. Man also becomes dirty through his sins. Therefore, the sinner should be cleansed by love and sympathy and he should be set on the right path of truth and human service. Shramana culture treats the sinner with sympathy and compassion. It treats the sinner just in the way in which we treat a patient. Sin is also a kind of mental disease and, therefore, it needs to be cured, not punished.

### **Man and the invisible power**

No invisible power rules over the life of man. Man is not a toy in the hands of any external power. He is an independent mighty power in himself. He alone can change himself and his society and his country. In fact, he can change the whole world. It will be no difficult task for man even to change hell into heaven.

### **Socialism and Shramana Sanskrithas**

I am not afraid of socialism. Non-acquisition is the basic governing principle of Shramana Culture, which is also the governing principle of socialism. The theory of non-acquisition upheld in Shramana culture is nothing, but socialism.

The ideal of Shramana Culture is to take as little as possible and to give as much as possible. The basic concept of the theory of acquisition propounded by Shramana culture is to curb and control our necessities and desires as much as possible, and not to hoard anything beyond our just requirements. It preaches that man should give more

attention to the hunger and poverty of others than to his own. It teaches man to live for others, not for himself. These are the governing principles of Shramana Culture.

The message of “Live and let live” has been resounding for millions of years in the history of Shramana Culture. This is just the slogan of socialism too. The only difference is that socialism in practice today works through violence, hatred, oppression and class struggles. Our approach is different. It is our duty that we should win over the feelings of animalism and learn to live in a happy atmosphere of compassion and friendship and mutual cooperation. We have to start a campaign for universal fraternity and peaceful co-existence. We have to replace dictatorship by welfare state. We have to recognise the independent entity of the individual. This will be the indianisation of socialism.

## **2. JAINISM**

### **Jainism and renunciation**

Jainism believes in sacrifice and renunciation. It does not exhort its devotees to burn themselves in fire or to drown in rivers or to jump down from the peaks of mountains or to melt themselves in snow. It is no renunciation to endure hunger, thirst, cold or heat. If this were real sacrifice and renunciation, then the prisoners always practice them. But real renunciation means getting liberated from the fetters of desires. An ascetic gives no importance to life or death. What is really important for him is to get liberated from the prison-house of desires.

### **Jain philosophy and humanity**

The highest aim of Jain philosophy is to reach to the climax of spiritual development for the good of all. This is why every word in Jain philosophy and literature is touched and electrified with the urge to make life holy and good.

### **Jainism and casteism**

Jainism is not the religion of any particular man, or caste or sect. It belongs to him, who is prepared to adopt it sincerely, whoever he is, whether a Brahmin, a Shudra, a Hindu or a Muslim, or whether he is Indian or a foreigner. Every human being has equal right on it.

### **Jainism**

Jainism is the religion of humanity. It exhorts man to tread on the path of humanity. And what is humanity after all? Humanity is nothing, but the art and power of adaptability to live with man as man.

## **Action the core of Jainism**

Action is the core of Jain tradition. It would ask the disappointed and frustrated man, why he is so dependent upon fate? What is fate? It is nothing, but the reward of your past actions. Therefore, you can come out of the whirlpool of fate by acting nobly. If you do not do so, your life will bring you down under the heavy load of Karmas and reduce you into ashes.

## **Equitable distribution**

All the men living in the world have equal right to share the amenities available in the world. No single individual caste, society or nation has any right to monopolise them. Permanent peace can be established in the world, if all the available amenities are justly and equitably distributed among the people of the world. While distributing them, we should consider every man as our own brother both in thought and practice. He who enjoys all by himself commits a great sin, a great crime. Bhagwan Mahavira says that it may be possible for anybody to get liberated, but he who does not practise the principle of equitable distribution has absolutely no chance of getting his liberation.

There is no sense of humanity or justice in you, if you eat more than what is necessary, wear and hoard more than what is necessary, while your own brother is starving and going unclad. You should not, serpent-like, keep all the material possessions within your own coils. Excessive acquisition dehumanises man and makes him a monster. The higher sense of humanity enjoins upon every man to reduce his own necessities and desires and share with others whatever you have got. This is the basic principle of the religion of humanity.

## **Jain Ahimsa**

The concept of Jain Ahimsa is so subtle and vast that most people believe that it is impossible and impracticable. But this is not the real truth about Jain Ahimsa. TAN-YOU-SHAN, a famous Chinese philosopher, refuting this charge against Jain Ahimsa says that it appears difficult and impracticable to us, because we have not been able to raise ourselves to that level. When humanity has risen to that spiritual height, Jain Ahimsa will not only be respected, but also adopted by the people in life.

The message of Bhagwan Mahavira is still resounding in the world. He says, “Let every individual make himself universal.”

## **Jainism and the religion of soul**

Jainism is the religion of the liberated self. Therefore, it has no place for communal or sectarian conflicts and prejudices. He who has no attachment even with his body can certainly have no attachment with the external symbols of religion. Dharma is related with the soul. It is concerned neither with the body, nor with the external symbols painted on the body. The monasteries, temples and mosques do not fall within its purview.

## **The tenets of Jainism**

Jain philosophy exhorts you to overcome the struggle of life. It enjoins upon us to fight the battle of life on the one hand and on the other to control the temptations and weaknesses of the self by treading on the path of penance. At the same time, it also enjoins upon us to root out social evils, injustice and exploitation and to establish permanent peace in the world.

Fighting injustice in every form and all-out efforts to root out injustice from society is not a sin, but a holy action. All that is necessary is that your efforts should be prompted by a desire for universal good.

## **Universality of Jainism**

Every living creature has equal right on Jainism. There are no restrictions of caste, sect or nationality in it. It is all-embracing and universal, therefore, we have no right to confine it within any particular country, or caste or sect. It is a soft morning breeze that must refresh all.

### **3. BE THOU GOD (DIVINE)**

#### **You are God**

O man, your true self is within you, not outside you. You are yourself a living God. Just keep yourself in discipline, and then whatever you wish will happen.

#### **Entire responsibility is yours**

Are you looking for some God of destiny? Can anybody or any power outside yourself decide and determine your destiny? Can somebody else rewrite the book of your life? You stand upon your feet and you walk upon your feet, and so you alone can reach your destination. As you will, so will you be. Heaven and hell are both, within you. In metaphysical terms, noble thoughts create heaven and mean thoughts create hell within you.

#### **Soul is God**

According to Jain philosophy, soul is different from both the body and the senses. It is different from the mind and heart also. Whatever it is, it is certainly beyond this mould of clay that is your body. Being born is unborn, even being subjected to death, it is immortal.

Some people believe that soul is a spark and a fragment of God. The fact is that the soul is neither a fragment nor a spark of any God. Soul is all-holy and complete within itself. It is helpless, powerless and lustreless today. It is just an account of the dark veil of ignorance that we have woven around it. Once we remove this veil, it will acquire its innate spiritual lustre. It will begin to shine with the lustre of enlightenment.

#### **True knowledge**

Knowledge for the sake of knowledge is meaningless. The importance of knowledge lies in building up your character. A great sage says -- “Those who acquire knowledge for the sake of knowledge remain lost in darkness.”

#### **Your honour in your own hand**

You often complain that nobody honours you, nobody recognises you. But what is the gain in complaining against the people and quarrelling with them on this point.

First make yourself worthy and perfect and then you will get whatever you wish. The diamond has to prove its genuineness first and then a throne of gold in the ring is automatically prepared for it to sit upon.

### **Life: Why and for whom**

Imagine a rose flower blossoming and scattering its fragrance in some dark valley of the mountains. I would go to the flower and ask, “Why do you bloom here? There is none to see your beauty or enjoy your fragrance. After all, what is your use here?”

The flower would reply, I do not bloom that somebody should come to see my beauty and enjoy my fragrance. I do so, because it is a part of my nature, whether anybody sees me or not, I must bloom and smile.”

This sets me thinking: “Can man learn the philosophy of selfless and detached service from this little flower?”

### **For whom**

The sun and the moon shine to give light to the world. Trees and plants bear fruits and flowers to give pleasure to others. Rivers carry sweet water to quench the thirst of others. Can man also learn to live for others?

### **Realisation of God**

Whether spiritual development is taking place within a man or not can be easily tested. When you develop forgiveness in place of anger, humility in place of pride, simplicity in place of vanity, contentment in place of greed, then you are on the road to spiritual development. It is the moments that you can realise God.

## 4. ACTION (Karmavad)

### Reward according to your actions

He who sets fire, gets fire in return, and he who wields the sword is killed by the sword. He who scatters thorns in the way of others, can never get a bed of flowers to sleep upon. The bed of flowers is given to him, who brings flowers to others.

### Action

Action requires great patience and courage on the part of the ascetic. When we suffer on account of our own evil deeds in the past, we must endure our suffering with patience and forbearance. Whom can we blame for our sufferings? The belief that if we act nobly, the remaining period of our present life and our future life will be happy, encouraging us with new spirit of noble deeds. In the same way, when we know that it is on account of their past evil deeds that people suffer in this life and get addicted to many bad habits, we feel pity and compassion instead of hatred and rancour towards them, and this prompts us to relieve their sufferings.

Man has committed innumerable sins, crimes and deeds of injustice and exploitation in the name of God and his apostasies. This man acts with impunity because he believes that he has his defender in God himself. Why should he fear then? Christ says, "I mount the scaffold to redeem the sinners of the world." Islam says, "on the day of judgement, when God sits in judgement on the souls. He would ask Mohammed's opinion. And he whom Mohammed recommends would be absolved of all his sins. And whom will Muhammad recommend? Indeed him who had faith in God and in Mohammed himself." Lord Krishna also says the same thing, "I shall absolve you of all your sins, and therefore, you need not worry."

In the cultural and religious history of the World, Bhagwan Mahavira and Buddha are the only two great apostles who do not hold any inappropriate promise to man. Bhagwan Mahavira says, "No God or angel can liberate you from your sins. You will have to bear the consequences of your deeds. Your own good conduct alone can save you.

The Shramana philosophy exhorts you not to evade the consequences of your evil deeds, but to keep yourself away from sins.

## **V. DHARMA AND ADHARMA**

- 1. Dharma**
- 2. Adharma**
- 3. Basic Elements of Character Development**
- 4. Knowledge and Rituals**

# 1. DHARMA

## **Love of humanity**

The highest religion and highest level of humanity is the realisation of the inherent oneness between yourself and all the living creatures of the world. The root cause of all the conflicts in the world is that you remain confined within your own small self and personal interests. Most of the difficulties and hardships spring from those who do not accept others and who bear no real love for others.

## **Religion and external appearance**

O man, what are you doing? Does your religion depend on the lock of hair on the head or beard on the chin, or on the discipline of the kitchen, or the bearing of sandal marks and holy thread? Is that all your religion? You cannot bind the infinite and eternal religion within any set limits of external paraphernalia or rituals?

## **Universal fraternity**

True religion does not consist in any set system of rituals. It depends upon your efforts to give to the small drop of love within your heart the dimension of a sea. Universal love is the path of religion. Jainism says -- "You should consider and love all the creatures of the world as you consider and love your soul. Seek your own self in every living creature."

## **The spirit of religion**

A religion that is propagated by the power of the sword can never be a true religion. In the same way, a religion that is promoted through temptations of gold and silver can have no true religion spirit in it. True religion transcends all considerations of fear and temptations, and it promotes the feelings of asceticism, renunciation, universal fraternity and love.

## **Religion joins: It does not sever**

A religion that gets defiled by taking food at one plate or the other, or by touching one man or the other, and which differentiates between man and man, is no religion; it is a negation of religion, a great sin. The function of religion is to join and weave the different links of humanity into a wreath and not to throw them asunder.

## **Truth**

Truth is a flaming spark. It can burn into ashes thousands of tons of wood of falsehood. It is a divine flame of fire which can burn away all sins and evils. It lightens up life with a divine spiritual lustre.

### **Our desire is to quench the fire and not start it**

The religion that believes in arson and murders is no religion at all. True religion should quench the flaming blazes of hatred and animosity by the water of love and compassion. The true followers of religion would sing only one hymn: Our desire is to quench the fire and not start it.

### **What does religion ask?**

True religion does not ask you whether you are a householder or an ascetic. It would only ask you how far you have been able to curb and control your pride, your vanity, your greed, your desires

### **The core of religion**

Religion cannot be tested by the touch-stone of antiquity or modernity. The importance of religion lies in its power to infuse the spirit of service and dedication in your heart, in your traditions, in your character and conduct, and not in its being old or new.

### **The aim of religion**

What is the aim of religion? Its aim is to liberate you from your weaknesses, temptation and passions. Finally, it seeks to liberate you from the cycle of birth and death.

### **The observance of religion**

Does your observance of religion protect you from the poisonous currents of hatred, animosity and greed? It should. If it does not, it is time, you should consider wherein lies the fault.

### **Religion and sect**

There is a great difference between religion and sect. If sect is the body, religion is its soul; if sect is the pond, religion is the water in it; if sect is the fruit, religion is the juice in it. A sect bereft of religion is poison for the human race, and the earlier it given up, the better would be for mankind.

## **Religion and life**

Religion and duty are not a feast to be enjoyed only on particular holy or festive days in the company of your friends. It is a daily food which you need in your day-to-day life. As a matter of fact, it is fresh air without which you cannot live even for a moment. Truth should be worshipped every day. Those who wait for the full-moon or new moon nights, or for particular days like Sundays or Tuesdays or Fridays for the worship of Truth can never really worship Truth. They worship only the semblance of truth.

## **Dharma and Adharma**

Inner consciousness is religion; outer consciousness is negation of religion. This is the formula which can be further expanded thus: If you are advancing towards non-violence, truth, continence, pity, compassion, forgiveness, good conduct, contentment, asceticism and renunciation, you are advancing towards religion. But, if you drift away from these attributes of inner discipline and subject yourself to anger, vanity, greed, attachment, hatred and animosity, you are drifting farther and farther away from religion. The real spirit of religion does not depend upon the observance of external rituals. It is found in the inner enlightenment of man. Inner consciousness and awakening is true religion, if your inner self remains asleep, it is a mark of Adharma.

## **Religion and temptations**

A religion that frightens you with the horrors of hell on the one hand and tempts you with the pleasures of heaven on the other, can do no good to humanity. True religion sings the hymns of eternal truth. It neither frightens you nor tempts you.

## **Truth and sect**

Truth is no truth, if it can be confined within the limits of an individual or a sect. Truth is infinite and unconfined. It cannot be confined within any set of sectarian beliefs and rituals.

## **The highest religion**

What is the highest religion in the world? A religion that keeps you contended with your inner self, and which keeps you away from the temptations of the outer self, is the highest religion.

## **One sword in one sheath**

Rama and Ravana cannot occupy the same throne. No, they cannot. If it is so, how can God and devil be installed at the same time on the throne of your heart. You have to choose one between, good and evil. You will have to part with one of them. How can

God enter your heart so long as the devil is already there? If you seek to install Rama on the throne of your heart, you will have to expel Ravana from there.

### **Love and lust**

Love is that which does not at all smack of lust or passion or evil intention. It is clear, pure and pious like the Ganges. Lust, on the other hand, is quite different from love. Lust is that which has the foul element of passion and sensuality in it. Lust is selfish and does not answer the call of God.

### **Religion and sectorial rituals**

Good conduct and discipline are the essential elements of religion. They are inner attributes. Sectorial rituals are a manifestation of the external paraphernalia which everybody can see and know. For the protection of the religious spirit within, this outer covering may sometimes be necessary. But it is not the whole truth about religion. If we receive a beautiful coloured envelope, but on opening it we find no letter in it, it will be ridiculous. This is exactly the case with modern religions. They have great external paraphernalia, but no real spirit within.

### **External rituals**

External rituals without inner purification are as meaningless as a beautiful dead body. How can the external beauty of the body last without the spark of life in it? Mere external beauty is destined to wear out sooner or later. Similarly, a religion which is all rituals must decay and wear out in course of time.

### **Religionless sect**

A sect or faith or belief bereft of religion is like the dead body without soul. The soul less body cannot last; it decays. In the same way, religionless sect cannot purify life. On the contrary, it dies its own death, and also ruins those who follow it.

### **The secret of religion**

What does religion teach you? Does it show the right path to those who have gone astray? Does it give you the message of universal equality, fraternity and love? Does it exhort you to help and serve the poor and the sufferers? Does it prompt you to quench the fire of hatred and animosity? If you know of any religion, enshrine it in the temple of your heart. Adore it, worship it day and night. Such a universal religion alone can do some good to the world. If you have to lay down even your life for the preservation and propagation of such a religion, lay it down willingly and cheerfully.

## **Inner awakening**

The sweetness of sugar is within it; it does not come from outside. In the same way, the final truth is within you: it does not come from outside. Therefore, the seeds of good conduct and right loving should sprout from within; they cannot be imported from outside.

## **Inner religion**

So long as religion remains a matter of inner consciousness and awakening, it remains immortal, all-embracing and living. But as soon as it comes out to depend upon outer paraphernalia such as sandal marks on the forehead, the holy thread, the beard or the lock, the rosary or the monasteries, temples and mosques, it begins to disintegrate and comes to die in course of time. If you want to preserve and keep alive any religion, let it remain an attribute of inner awakening; let it not depend upon external rituals.

## **The roots of religion**

You may be forgiven for any change in your conduct or way of living according to the conditions of time, place and society. But the basic tenets of religion can never change. They comprise the conquest of the self and destruction of evil passions. The non-observance of these basic principles of true religion can never be forgiven.

## **The core of religion**

Does your religion allow you liberty for free thinking and meditation beyond and above the narrow considerations of the individual or sect or caste? If so, your religion is a great religion, a noble religion. Hold on with it: do not let it go from you.

## **Good and bad**

There is a simple method to know which action of yours is good or bad. You have to weigh the element of self-interest against the urge for public good behind every action. If you find that the element of self-interest is heavier than the urge for public good, then your action is bad. The earlier it is given up, the better it is for all.

## **The aim of religion**

The aim of religion is to make you comprehend the pure and perfect soul within you.

## **Religion and life**

A religion without having a bearing on life is a negation of religion, just as a system of conduct cut off from life is an evil system of conduct. Every single beat of good conduct and true religion should vibrate on the strings of the lyre of life.

## **Discipline and direction**

Discipline by itself without direction is meaningless. Innumerable philosophers ask you to control your mind and heart. I would rather ask you what you would do after you have succeeded in controlling your mind? If you succeed in controlling your mind, but fail to put it in the right direction, it would be as useless as pulling the reins of a horse and prevent it from going in any direction. What is necessary is that you must learn to set your mind in the right direction.

## **Today's Youth and Religion**

Modern man can neither be changed by giving him the temptations of heaven nor by showing him the horrors of hell. The modern man wants to solve the problem of heaven and hell in this very life. He needs a line of thought that may prompt him to become an ideal and perfect man in this very life. Will any religion of faith responds to this spiritual urge of the modern man?

## **Religion and humanity**

The religion which is basically the religion of life is the best religion. The religion of life is the religion of Ahimsa, of Truth, of good conduct, of equality, of compassion, of universal fraternity and love. A religion will be great and beneficial to mankind in proportion as it emphasises these values of humanity. Right living is the highest religion.

## **2. ADHARMA**

### **Is it religion?**

Man, what does your religion teach you? Does it teach you to stab and kill little innocent children? Does it teach you to molest your daughters and sisters? Does it teach you to strangle others to death? Does it teach you to set fire to others' houses? If it is so, kick away such a religion, shatter it into pieces. Such a religion has no right to exist even for a moment.

### **Noble and ignoble men**

He who relieves others of their suffering is a noble man. Who is ever prepared to suffer to any extent for the good of others. He alone deserves our praise and recognition. He should be prepared even to lay down his life, if need be. The man who does not relieve the sufferings of others, even though he has the power and capacity to do so is an ignoble man, a great sinner.

### **This is also sin**

It is indeed a sin to persecute others, but it is equally a sin to bear persecution tamely and to submit before the persecutor. Persecution in every form must be opposed. Not to oppose persecution amounts to encouraging sin.

### **Renunciation and involvement**

There has been a conflict between renunciation and involvement since times immemorial. Some people lay emphasis on renunciation while others on involvement. But I believe that the conflict is not between renunciation and involvement but between the excesses of the two. Therefore, as far as possible, an ascetic should avoid both the extremes. Whereas excessive renunciation tends to make the ascetic inactive, excessive involvement may land him into the fray of conflict and struggles of the world. Therefore, the right course is to find out a middle path between these two extremes in conformity with the demands of time, place and action.

### **Rama and Ravana**

Power in itself is not bad. What is needed is that you must be the master of your power, and not its slave. Rama was the master of his power, while Ravana was its slave. Both of

them had powers, yet there was a great difference between the two. Power is not bad, what its bad is being a slave to it.

### **The greatest sin**

A question was once put to an English physician: “What is the greatest disease?” The physician replied, “The greatest disease is to understand a disease.” If you ask me what is the greatest sin, I would say: “The greatest sin is not to take sin as sin.”

### **Jealousy**

Who is jealous of the wealth and position and luxuries of others is a thief, a plunderer, a dacoit, however, saintly or austere he may appear from outside.

### **Sin and virtue**

If at the beginning of any action you feel a sense of fear and shame within you, you should believe that the action undertaken by you is against the interest of your soul, and hence it is a sin.

Sin seeks to hide itself; it seeks to live in the dark. Virtue, on the other hand, seeks to reveal itself; it seeks to live in light.

### **3. BASIC ELEMENTS OF CHARACTER DEVELOPMENT**

#### **Preaching and practice**

I would make one request to all the religious preceptors and preachers of the world that wherever they go for propagating their religion, they should always carry with them the book of their own right conduct along with the heavy volumes of scriptures. A right conduct is always more effective than huge volumes of printed books.

#### **Be the master, not a slave**

Man! you are gradually becoming a slave in the hands of your desires. Your greatness lies not in being ruled by your desires but ruling over them. Be the master of your desires, not slave.

#### **Rama and Ravana**

What is the difference between Rama and Ravana? One is the master of his desires, and the other is a slave to them. One lives and acts within the prescribed discipline of life, and therefore, he is called 'MARYADA PURUSHOTTAMA.' The other acts against all limits of discipline, and therefore he is called a monster.

#### **Effect of mind on body**

In order to keep healthy, it is necessary to keep your mind and body pure and holy both from within and without. The purity of the mind is even more necessary and important than the purity of the body. The success of life depends upon the purity of mind. Every action of the body carries within the effective range of the mind. Therefore, it is more necessary to keep your mind healthy and holy than keeping your body healthy. If your mind is diseased, you will certainly develop some ailment in your body also. Mental conflict and distress have their effect upon the health of the body.

#### **Influence of heart on the body**

Let your body do any job assigned to it. But let your mind concentrate all the time on the soul. If your mind does not stray, your body and senses cannot stray from you. The kite may fly to any height in the sky, but it always remains in the control of the hand that holds the string.

## **Four stages of anger**

The worst stage of anger is the one in which you indict physical injuries upon others. The middle stage of anger is the one in which you express your anger but do not allow it to go any further. The next better stage is the one in which you suppress your anger within yourself and do not allow others to know it. The still better stage of anger is the one in which you so control your anger that instead of hating or harming your adversary, you only love him. But the highest stage of life is that in which there is nothing but love, and in which the feelings of anger and rancour are not allowed to enter your heart at all.

## **Humility**

The more humble you are, the higher you rise and the nobler you become. The greatness of man lies not in vanity but in humility, not in insolence but in reconciliation. If you want to drink water from a pond, you will have to lower your head to the level of the water. You cannot drink water, if you keep your head insolently high.

## **Either this or that**

You want to enjoy the mundane pleasures of the world on the one hand and to have the bliss of self-realisation on the other. Both these things cannot go together. Godhood and animalhood cannot be worshipped at the same time. One of them will have to be given up. And now it depends on you which of the two you decide to give up and which to choose.

## **Look upwards**

Why are you stumbling into the pitfalls of the world? Do not look downward, look upwards and attain the peaks. Remember there is evil and fierce struggle below. But there is purity and bliss above. There you can fully enjoy the pure bliss of life.

## **False approach**

You eat whatever good or bad things come in your way and then you go to the physician for medicine. Is there any wisdom in it? In the same way, you go on repeating your sins and keep on begging forgiveness of God. In this there is no sense of religion or mortality at all.

## **Innerself and outerself should synchronise**

O man, why do you exhibit your false outer self? You show yourself as you really are within. Real humanity lies in being without what you are really within. If you show yourself to the world exactly as you are within, you will be liberated.

## **Not words but conduct**

Swami Ramakrishna Paramhansa once rightly said, “Your actions speak more loudly than your words.” Therefore, the ascetics should hold their tongues and let their actions speak. The world is eager to learn more from your character and conduct than from your lectures.

## **Laughable**

Do you keep your wealth in the safe made of gold? The reply to this question will explain the relationship between appropriateness and physical beauty. Where there is in disciplined and indecent ornamentation and display of physical beauty to excite your passions, your continence cannot be safe.

Self discipline is the spark of life, the lustre of life. Its light and glow are absolutely necessary for life. Every kind of health, whether physical or spiritual, corporeal or mental depends upon continence.

Preservation does not mean merely the preservation of the quintessence of life, the semen; it really means preserving the purity of your body, your mind, your speech. Continence should be practised by your body, by your actions and by your words. Continence gets defiled by cherishing evil thoughts within your mind. Sometimes lust gets into your mind in spite of all your external austerity. Therefore, one has to be very cautious lest the desire to enjoy the pleasures of life that you have given up should creep into your mind.

## **Discipline**

Like a very strict and careful watchman, keep a very strict watch upon every word, every thought and every action of yours. See that you do not stumble into any error. Discipline is the essence of life. Keep every movement, every action of yours, however small, under strict control. Do not lose your hold upon them.

## **Softness and hardness**

If excessive hardness has been forcibly thrust in your heart, there will be no place left for softness even for your own self. This is not desirable, even soft cotton, when pressed too hard, becomes hard like wood. Therefore, it is not desirable to fill your heart with excessive hardness. What is desirable is just to be kind-hearted.

## **The height of renunciation**

Renunciation is that spiritual height of the soul where the call of the body and the physical senses cannot reach. Even the call of the heart is not heard there. All other

voices get submerged in the solemn music of the soul.

### **Keep off your weaknesses**

Your fall lies in your weakness, and your rise in your strength. The more you are able to keep off your inherent weaknesses, the further you will advance on the path of humanity.

### **Temptations**

When the heart of a man is overcast and darkened by the clouds of temptations, he fails to make any distinction between Dharma and Adharma, between good act and bad act. If you get thorns on the way of your life, you need not worry; but you should take caution, if you find flowers strewn on your way.

### **True renunciation**

The true meaning of renunciation is not merely to give up a thing. True renunciation means that you should not only give up a thing but also that you should never again even think of it. So long as you do not succeed in winning over your temptations and developing the spirit of detachment, your renunciation is meaningless: renunciation is not possible without asceticism.

### **Limit your desires**

Do not allow your desires to grow unchecked, otherwise there will be no end to them. There will be no limit. Therefore, try to curb down and limit your desires. Those who cannot limit their desires become Ravana, Duryodhana, Kansa and Kunika. But those who are successful in putting a limit to their desires become Mahavira, Buddha and Gandhi.

### **Charity**

The more you get, the more speedily you should give away in charity. This holy principle will enrich everybody from the individual to the society at large. It will change darkness into light.

In this context a celebrated poet says that when wealth begins to increase in the house or when water begins to seep into the boat, your wisdom lies in draining it out as early as possible. Your possessions, like water seeping into the boat, become a dead weight, which may suddenly sink the boat of your life in the ocean of the world.

## **Keep your critic by your side**

If somebody criticises you, let him do so. Why do you pay any heed to him? Why do you feel angry? Only look into your heart and see if there is really some weakness within you that deserves to be decried. If it is there, give it up. But if there is none, be happy and fearless and go your way undaunted. The opinion of others can do you no harm.

## **Labour**

Modern man wants rest. He does not want to work. The grim spectacle of poverty that you see around you in the society or the country is the result of this desire for rest. We talk of increasing our production, but how can production increase while people are dozing in their beds? Production depends upon the labour of man. So long as man lives, he must work hard, and die working. Work is life, rest death. Not a moment of life should be wasted in lethargy.

## **Service**

Your heart should be as pure as marble. Streams of compassion and service should constantly flow from your heart. No joy or bliss is superior to the joy of selfless service.

## **Disease of the mind**

Violence, falsehood, hatred, jealousy, pride, greed, vanity and animosity etc. are the diseases of the mind.

## **The life vessel**

If you do not close the holes in the barque of your life, it would sink. Has anybody ever crossed a river in a barque with holes in it? Lust, anger, pride and greed make holes in the barque of life. Close them down, and you will easily cross over the ocean of the world.

## **Make yourself the ideal**

My dear brothers, if you want your wives to be as ideal as Sita, first make yourselves like Rama. Sita can live in the house of Rama, not in the house of Ravana. And my dear sisters, if you want your husbands to be as ideal as Rama, first make yourselves like Sita. Rama can be the husband of Sita alone, and not of any other woman.

## **Foundation stone**

Fear is the greatest weakness of man. A fearful man has the heart of a fox, which just lives stealthily for some time and then dies. As long as there is fear in the heart of man, he cannot tread on the path of truth. He can have no sense of morality or any love for his

religion, for his society or for his country. Fearlessness and courage are the foundation of the citadel of your character.

### **Unnecessary speech is a disease**

Fever, asthma, consumption and pain are the diseases of the body.

The habit of unnecessary talking, talking irrespective of propriety of time and place, or speaking false, or hard and biting words, is a disease of the mind.

### **Attachment and jealousy go together**

Attachment and jealousy are twins. Where there is one, the other must also be there. If you have attachment with one, you will certainly have animosity with another. If you desire to be liberated, you must give up both of them.

### **Pain and pleasure**

So long as the waves of joy and sorrow are rising in the ocean of your heart, you remain bound in chains. You are far from true asceticism and penance.

### **Vanity**

Authority carries a bad companion with it – Vanity. This is why as soon as a man gets authority, he begins to think that he is somebody different from the common man. He gets intoxicated under the effect of his authority. Blessed are those who have authority without its cursed companion, vanity. Authority touched with kindness and humility acquires a new lustre and leads to universal good.

### **Be cautious against evil**

Evil is evil, whether it is small or great. It is wrong to say about any evil that it is small, insignificant and therefore can be ignored. Evil always germinates in the tiny seed form, but in course of time it sprouts forth, grows, bears fruits and becomes a tree, and covers everything. Then you have to put in hard labour and spend much time in order to root it out. Like a parasite creeper it spreads very quickly and saps away all the juice of your spiritual development. Evil should never be trusted. Always keep yourself scanning. See in what way, in what form and when and how an evil crept into you. As soon as you discover any evil germinating in your heart, root it out, and swear never to allow any evil to come in contact with you.

## **4. KNOWLEDGE AND RITUALS**

### **The art of swimming**

Standing on the banks of a river or a tank, if you go on discussing the principles of swimming even for thousands of years, you will not learn the art of swimming. In order to learn the art of swimming, you will have to jump into the water and make efforts. At that time the efforts that you make to prevent yourself from drowning will be the training in the art of swimming.

This equally applies to religion also. Religion is not merely a subject to be discussed in meetings and seminars. Therefore, those who, instead of barely discussing the principles and tenets of religion, adopt religion in their life, can easily learn the art of swimming and crossing the ocean of the world.

If you keep a crystal of sugar tightly closed in the palm of your hand, you cannot complain that it does not give you its sweetness. Of course, if you put the piece in your mouth and chew it, and even then, if it does not give its sweetness, then your complaint is genuine. But perhaps an occasion for such a complaint will never come that sugar should not be sweet is not possible. In the same way, do not keep religion rightly closed within the books. Adopt it in your life. Then you will see what peace, what bliss it gives you.

### **Knowledge and rituals**

Rituals are a zero placed after a numerical digit in arithmetic. The zero without the digit has no value. Knowledge and rituals also bear the analogy of gold and safe. Knowledge is gold; rituals are merely the safe to keep the gold in. First you have to acquire the knowledge of Ahimsa and Truth, and then you have to adopt and practise them in your life and conduct. The small seed of knowledge becomes a huge tree in the form of rituals. But before you can have the tree, you must have the seed. Therefore, the fanatic spiritualists must very carefully weigh the value of knowledge against the mere observance of rituals.

### **Wisdom and scriptures**

If you close your eyes and put a long-range telescope upon them. What will you see through it? Certainly, you can see nothing. This is exactly what happens in relation to wisdom and scriptures. Wisdom is the eye and scriptures are the telescope. Without wisdom scriptures are useless.

### **Rituals without knowledge**

Meditation, penance, austerity, Ahimsa are all meaningless rituals without knowledge. These rituals without knowledge only weave the chains of Karmas around the soul. The expectation of attaining liberation and salvation through them is as useless as the hope of plucking a flower from the heavenly garden of Eden.

### **Knowledge without right conduct**

Knowledge without right conduct is like a moth-eaten wood. It is hollow from within. External polish can give lustre to wood from outside, but it cannot give strength to it. Likewise, knowledge without right conduct is a false show, a vanity.



## **VI. SOCIETY AND ASSOCIATION**

- 1. Society**
- 2. Association**
- 3. Education**
- 4. Woman**

# 1. SOCIETY

## **The root cause of social conflict**

The root cause of all social problems and conflicts is that man wants to shift his responsibilities to the shoulders of others. Transferring one's own responsibility on others, or getting one's own work done by others has become an index of honour and prestige today. But this is the worst form of injustice, oppression and exploitation. What shame or dishonour is there in doing one's own work? In fact, getting your work done by others is the privilege of the sick, the lame or the cripple. Not doing one's own work, even in a state of good health, is not at all a matter of honour; it is a sin.

## **Individual and society**

Man! Do not think that your good and evil deeds are your own concern confined to your own self. No, it is not so. Every action of yours has its effect on the world as a whole. Is it not a fact that if you throw a pebble in one corner of a pond, the waves will rise and spread over the whole pond?

## **In the interest of society**

All human beings are sailing in the same boat. The interests of all are the same. Either all safely sail across the ocean, or all drown. The fate of all is tied in one. It is the concerted efforts of all that can take the barque of humanity safe across the ocean. If humanity yields to separate individual interests, the entire race will be ruined nothing can be gained without rising above the level of individual interests.

## **Universal Humanity**

Man! Do you hate your fellow-man in the name of caste, creed or nationality? My dear friend, all these distinctions are false and imaginary. Where is the justification for any distinction between man and man? Why should there be any conflict or hatred? Pull down all these barriers that divide man from man. Go round the world, singing songs of universal humanity. The really great man is he who submerges all these apparent distinctions and discovers the fundamental unity behind them.

## **Great men and public**

Great men are interested in doing some good to the ignorant public and dispelling their

ignorance. But unfortunately, the public fails to realise their intentions and oppose them. This is why great men have ever received nothing but contempt, condemnation and persecution from the public.

We may cite the story of a dog to bring home this point. There was a dog. He thrust his head into a jar full of sweets. In the meantime, there was a little noise and the dog tried to run away. In this haste the jar was broken, and the rim of the jar remained hanging around the neck of the dog. Seeing this, a kind-hearted man took pity upon the dog and ran after him with a stick in his hand in order to break the rim of the jar to set the dog free. When the dog saw the man running after him with a stick in his hand, he thought that the man wanted to beat him. He failed to understand the real intention of the man running after him. Therefore, the dog began to bark at him and started running all the more fast. This is the relationship between the great social reformers and the public. It is a bitter truth. The ignorant public always reacts like the afore said dog towards their great benefactors.

### **Religion and Socialism**

The really good man is he who performs his duties and obligations towards his family, his neighbours, his society and his country with the utmost honesty and sense of responsibility. No living being around you should be neglected in any way and at any time. This is the demand of social justice and equity. This has always been the tradition of Indian culture. In the old Indian terminology, it is called religion and in modern technology it is called socialism.

### **The basis of morality**

Everybody complains that there is no morality, no honesty and no sincerity in our social dealings today. Indeed, how can we have any high sense of morality or honesty when the feeling of sacrifice and service is fast disappearing from our life?

### **The psychology of the people**

Great men speak from the high moral altitudes and the people of the world have their ears turned to the earth. Now the problem is how the message of the great men may be made suitable to the people.

### **Disparity**

Royal banquets are being held on one side and on the other a large section of the poor humanity is not getting even a grain to eat. You have on the one hand, rarest silken garments with gold and silver embroidery on them, and on the other the poor do not have even a strap to wear. There are palatial marble buildings on the one side, and on the other side, mud hutments without roof over them. It is this disparity which is

consuming away the strength and peace, honour and prestige of the country. Now money has become the centre of all art, culture and civilisation. The voice of humanity has been completely stifled. All that matters are a pocket tinkling with silver and brass coins. The voice of religion and humanity has been drowned in the tinkling sound of gold and silver. Thus, state of affairs has to be changed. We will have to pull down money from its present sovereign position. The present capitalistic system is a huge poisonous snake which is swallowing away not only the food and clothes but also the religion and morality of the poor. If you want to feed the hungry and give them their due, you will have to pull out the poisonous fangs of this poisonous snake of capitalism.

### **The curse of acquisition**

You see on the one side poor labourers working hard day and night, in heat and cold and yet they do not get even two square meals a day. They have to sleep on the hard bare ground under the roof of the sky.

On the other side, there are capitalists who heartlessly exploit the poor, even suck their blood and live on luxuries, feeding on rarest dishes and sleeping on cushioned beds.

This is the curse of the race for acquisition. Until we are able to check it, we can never have eternal peace and happiness in the world.

### **The majority opinion**

Truth cannot be determined by the majority opinion. Do you know that sometimes even large groups of pilgrims forget their way and stray in the wood? Therefore, the opinion of the majority is not always correct. The large majority of the public is always ignorant. It is not essential that the majority must always go to the side of truth. In fact, more chances are that it goes to the side of falsehood.

### **Old and new**

Are you attached to old things? If so, put on worn out old clothes and rags, eat stale bread and rotten things and live in old ruins. On the contrary, if you are very much attached to the new, eat new unripe mango-buds, sleep under the shade of the newly planted saplings and entrust your shops and offices to the newly born infants. No thoughtful man would get himself entangled in the controversy of old and new. He will consider only one thing – the utility of thing according to time, place and situation.

Religion does not demand that you should fanatically stick to your old customs and traditions which have lost their utility. Religion demands that these obsolete customs and traditions should be replaced by new ones. Sometimes it may be desirable to bring down old tottering buildings in the larger interest of the public. This equally applies to old worn out customs and traditions also.

## **Spiritual poverty**

No nation ever falls on account of its economic poverty. The fall is always on account of spiritual poverty that creeps into it. I would, therefore, exhort my fellow Indians not to lose their old spiritual treasures, even if they may have to lose everything else for preserving them.

## **2. ASSOCIATION**

### **Association**

A single drop of water falling from the clouds gets dried up on the way or it is swallowed up by the thirsty earth. It can neither flow itself nor make others flow along with it. The power to flow and make others flow with it is contained in the river or the stream which is a collection of millions of drops of water. Therefore we come to the conclusion that the centre of power and strength is not the individual but the association or groups of people.

Imagine one single tree in a huge desert spread over thousands of miles. Further imagine the tree to have one single branch, and the branch one single leaf. How will the tree look then? Really bad indeed. Then imagine a huge garden having thousands of trees in it, and every tree blooming and blossoming. How will the garden look? All beautiful indeed. From there we conclude that the centre of beauty is not the individual but the group or association.

### **Light comes from light**

If you want to be enlightened, go to the shelter of a person, who himself is enlightened and take advantage of his help, guidance and association. Think of an earthen lamp. It is full of pure ghee. It has the wick also. Still it is not giving light. It has the power to give but it does not. If you want to light it, bring it in touch with another lighted lamp, and then it will be lighted. Similarly, soul has its own power of light. But of itself it cannot give out that light. In order to kindle this latent spark of light, you have to go to the shelter of an enlightened one. As soon as you are initiated by him and you come in contact with his spiritual light, your soul will suddenly be enlightened.

### **Right Association**

When a dirty canal falls into holy Ganga, it becomes Ganga itself. Even ordinary trees growing around a sandal tree begin to give out sweet fragrance. Iron becomes gold when it is touched with paras. It shows the importance of right association. The character of a man is determined by the company he keeps. Right association can change a man. Man should learn this lesson from these natural phenomena.

## **To the jewellers**

O you great jewellers, you have been long testing precious stones. You have already wasted so much of your time, and even gone crazy about them. Now just turn to consider the jewels in real living human beings. It is to be regretted that while you have been testing stones, you have never cared to test the jewels of mankind. You have allowed innumerable precious human jewels to be lost in the dust. The rich man is not a rich man but a sinner monster, if having the power of wealth, he remains callously indifferent to the needs of the starving masses around him

## **Be the maker of leaders**

Man today wants to have his rights, and high position. Everyone wants to be a ruler. Unceasing struggle and conflicts have been going on for this. But it is much more important to be the maker of kings than to be a king. Can man get his position of honour? It is more honourable to be the maker of leaders than be a leader.

## **Conduct is the greatest propaganda**

Religion is being propagated everywhere today. A campaign of propaganda for religion is being carried out everywhere. Subscriptions are being raised and gold and silver being given for this purpose. But the best way of propagating your religion is to adopt and practise it in your life and conduct. Religion should be assimilated in life.

## **Inappropriate conduct and association**

One foul fish defiles the whole pond. In the same way one fallen ascetic defiles and defames the entire creed or sect. Therefore, the leaders of every sect should guard against such corrupt ascetics.

## **Householder**

The householder has a position of great importance in Jain social structure. As man, he is the father of all ascetics and as woman, the mother of all ascetics. Therefore, those who are the parents of the best of ascetics must be exceptionally pure, holy and clean. This must be carefully considered by every householder.

## **Smile: Don't weep**

I happened to meet a rich businessman this morning. He was weeping on the loss of his wealth in business. May I ask him a few questions? "Did you ever feed the hungry? Did you ever give clothes to the naked? Did you ever wipe out a single tear of sufferer? Did you shelter any poor man under the roof of your palatial building? Did you ever contribute any money to charitable organisations or institutions of the country? Has

your wealth purified and ennobled your life or the life to come? If not, why do you weep over the loss of your wealth? Why are you crying so bitterly? Your wealth was not wealth: it was poison. It is good that it has gone. Otherwise, it would have completely defiled and killed your soul.”

### **Four kinds of charity**

If you yourself go to the recipient and honourably give charity to him, it is the highest kind of charity.

If you call the recipient to your house and give him charity, it is next to the highest.

If you give charity on the begging of the recipient, it is bad charity.

But if you give charity in expectation of some gain, it is the lowest kind of charity.

### **Quality, not quantity**

Bhagwan Mahavira and his great followers always gave more importance to quality than to quantity. One single lion in the forest is more important than thousands of jackals.

### **3. EDUCATION**

#### **True education**

True education is the light of life. There can be no darkness of self-interest. The truly educated young man fights not for his own needs but for the needs of the public, not for his own honour and prestige but for the honour and prestige of the whole nation.

#### **Superior thoughts**

The honour of man lies in carrying the torch-light of high thoughts. Nothing great can be achieved only by the power of industry and strength. In Industry and strength bullocks and asses are certainly stronger than man. But do you know that they have to be yoked and driven to work? Therefore, they are called animals. Without the light of high thoughts man will be no better than animal. He will have to be driven to his work like an ass. Such a man has no right to live in human society.

#### **Aim of education**

Education does not mean merely reading of difficult and voluminous books, or getting high university degrees. Real education means development of the soul, development of life, development of society and of the whole of humanity.

#### **Scholarliness**

Scholarliness does not come by reading voluminous books. It comes through the understanding and realisation of life, though it is a rare achievement.

#### **Purpose of education**

Acharya Manu says that true education should liberate the scholar from mundane passions, superstitions and obsolete traditions and beliefs. The true purpose of education is to enable the scholar to think independently for the good of the whole of mankind.

#### **True knowledge**

True knowledge trains you in the art of deriving real pleasure of life. True pleasure of life lies in performing one's duty in the real spirit. True pleasure of life means working not as

a slave but as a master. True education should train you not to escape and run away from the adverse situations of life but to face them and mould them in your favour.

### **Knowledge and ignorance**

Today man has woven around him, like the silk-worm, a network of ignorance from which he cannot liberate himself.

### **Reward of Science**

Mankind today is playing with death. It is treading on fire. It is applying all its intelligence, all its powers and all its talents in destroying itself. Man has discovered all the secrets of nature, but what has he gained? Nothing but poison, nothing but means of death. He set out in search of nectar but brought home poison.

### **Test of education**

The test of the educated man is whether he has become man in the real sense. Has he risen higher in his moral character and conduct? Has he been able to change his wrong and insular views? Has he made social life around him more orderly and disciplined? Has he acquired courage and confidence enough to stand against evil.

### **Prudent, fool and the greatest fool**

What is the difference between the foolish and the prudent? The prudent would first think and then act. But the fool would first act and then think, and finding the results adverse, he would repent. And the greatest fool is he would not think and mend himself even after his failure. He is an animal and nothing more.

### **Man and animal**

Thought is the way of thinking that differentiates man from animal. Thoughtfulness is human quality which is lacking in animals.

## **4. WOMAN**

### **The Indian woman**

The Indian woman is the living embodiment of peace, service and devotion. She holds the torch-light of humanity in this dark world. Her heart overflows with love, compassion, forbearance and fortitude. She gives nectar in return for poison. She scatters flowers in place of thorns. She is the Indian woman, the sister of Sita and Draupadi.

### **Who is to blame?**

Woman is the Goddess of knowledge and awakening. In the dawn of civilisation, it was she who first taught us our alphabet and numbers. The alphabet and numbers initiated by Lord Risabh Dev were first learnt by his daughter.

Today the woman is superstitious and ignorant. Who is to blame for this? Man did not adequately repay the obligation he owed to woman. He kept those very women in ignorance from whom he first received the light of knowledge. This he did in his own selfish interest.

### **To women**

Sisters, I would not criticise you for your make-up or cosmetics or for your garments and general bearing. No. I will not. Only fools do this, not the thinkers. Make yourself as beautiful as you can. It is no sin, no crime. Beauty is the essence of love. But I shall caution you against one thing. Don't let your inner spiritual beauty be dimmed in the pursuit of outer-beauty. You must make yourself beautiful both from within and without. Your exterior should indeed be beautiful but even more beautiful should be your interior, your speech. But far more beautiful than these should be your mind, your inner self.

### **To the sisters**

Sisters, do you want ornaments? I would exhort you to wear the ornaments of modesty, good conduct, discipline and duty. You will then shine like the flash of lightning. You will fill the world with new light. These other ornaments and jewellery are useless. What knowledge can you gain from them? The fact is that a flame of light needs no ornamentation. It is self-lighted.

## **Man and woman**

O man, what do you think of woman? Is she a doll or a toy for your pleasures? Do you want to subdue her by giving her silken garments, gold and silver ornaments? She is the mistress of the house. She needs none of these; she needs love, respect and her rights. It is true that sometimes she may demand good garments and beautiful ornaments. She is the devotee of beauty; she loves beauty. But if need be, she can easily sacrifice all of them. You should not forget that Sita, renouncing all the pleasures of life, followed Rama like his shadow on his exile.

## **VII. STRAY PEARLS**

- 1. Stray Pearls**
- 2. Learn From These Also**
- 3. O Man!**
- 4. Saint**

# STRAY PEARLS

## **East and West**

East and West are the two banks of a river. The culture of the east is essentially internal and spiritual and that of the west external and materialistic.

The culture and philosophy of the east are based on the study and understanding of man's inner self, while western philosophy and culture are based on the study and understanding of nature. The deity of the eastern culture is infinite consciousness, while that of the west is petty materialism. The east holds a jar of cool water to extinguish the fire of material pursuits, while the west carries burning coals to fan it further.

## **Do not see beauty; see the merits**

It is no use seeing the beauty of a person; see his merits. Why do you see the lineage of a person? See his character and conduct. Learning is not so much to be considered as the merits of a person. Do not consider the orations of a person, consider his conduct. Judge a man not by his penance and austerity but by his power of forgiveness and forbearance. Do not see what religion man follows; see whether there is milk of pity and compassion in his heart.

## **Towards your goal**

So long as you consider merely the means and ways of attaining your goal, there will be conflict and struggle. But as soon as you fix up your gaze at the goal itself, all differences and conflicts are resolved. Why are you quarrelling about the ways and by-ways of different sects and creeds? Go ahead, go steadily towards the lighthouse of eternal truth.

## **True Diwali**

You light candles on the Amavasya of Diwali and place them on your gates and in the dark corners of the house. But what is this Diwali? There are candle-lights outside, but all darkness within. There should be equal light both within and outside.

## **Humanity and animalhood**

The greatness of humanity lies in receiving less and giving more. If not more, we must at least give away half of what we receive. God has given us two hands to earn. But we

should eat with one hand only. True humanity requires that you should work with both your hands, but use one hand to eat and the other to give away. Those who eat with both their hands belong to animalhood.

## **Leadership**

The great social and political leaders of the country have a very heavy responsibility upon them. They can bring happiness to the people by themselves living in hardship. The lot of the leader is to drink the cup of poison. Those leaders who themselves drink the cup of nectar, give poison to the public. And those leaders who drink poison themselves, bring nectar to the public. If Lord Shiva had not drunk poison, the Gods would not have got nectar to drink.

## **Independence**

Independence is a rare and unique thing. It keeps you happy even in the state of starvation. It stirs every fibre of your heart. The bird is safe in its cage. It has not to worry about its food. Yet it is sad and melancholy because it is not independent. It wants to fly free in the sky, even at the risk of remaining hungry and thirsty, or being killed at the hands of a hunter. When I see the people of India quarrelling over bread and butter, I feel as if bread and butter is all-important for them, and independence has no value. To live in independence, even in conditions of starvation is heroic, while feeding on luxuries in the chains of slavery is cowardly meanness.

## **Great or good**

Which is more important – being great or being good? Some people say that they are great because they have great wealth. But the point to consider is whether our great wealth has made you good also. When wealth is used in the service of others, it acquires goodness. Some people say that they are great because they are intelligent and learned. Again, the point to consider is whether they are good also. When man's intelligence and learning are used in the service of humanity, they acquire goodness. Goodness is always better and higher than greatness. Therefore, try to be good rather than to be great. In fact, goodness is the soul of greatness.

## **Sin and sinner**

Man, you have every right to hate the sin, but you have no right to hate the sinner. Sin can never become virtue, but the sinner can, whenever he wills, he can become a noble and virtuous soul.

### **Speak less, hear more**

Wisdom lies in speaking less and hearing more. Man should be attentive in hearing, but quick in understanding.

### **Home and forest**

Why are you wandering in the forest? Can you reform and purify yourself in the forest? Can you not do so at home? When you could not do at home, you can never do at forest.

### **Swan or Crow**

The swan eats pearls and the crow eats filth. Now you have to decide whether you would like to be a swan or a crow.

### **Message**

Do not quarrel about truth; be the defender of truth.

## LEARN FROM THESE ALSO

### **The art of life**

Let the clouds of rain, thunder, and roar as much as they can. I love their thunder. I am willingly prepared to hear them thunder and roar around me, because, after all, they bring rain. Those who do some service have the right to roar or even thunder. It is no sin. It is within their rights.

But why are these other clouds thundering? Why are they blasting over ears? You do not rain and yet you unnecessarily thunder. You roar, you thunder, but you do not do any service. This is a sin, a crime.

And you small patch of clouds, you came quietly and rained here. You did not speak a word. You did not even inform us of your coming. You just came and filled the earth with water. You are indeed a blessed patch of clouds, you deserve all praise. You have known and mastered the art of life. The beauty of life lies in quietly rendering service to humanity. Whoever it is that serves humanity in this manner and spirit must be respected and praised. Such people speak through their actions.

And you, another large group of clouds! You neither thunder nor rain. Like half-dead worms, you only creep about in the sky and waste yourselves. This is no life. Nobody knows when you come and when you go. The beauty of life is in meaningful and respectable expression of it.

### **Four kinds of flowers**

There are four kinds of flowers. The first kind of flower is the flower has beauty but no fragrance. The second has fragrance, but no beauty. The third has neither beauty nor fragrance. The fourth is beautiful as well as fragrant.

Bhagwan Mahavira exhorts man to be a flower of the fourth kind. He should be beautiful as well as fragrant. He should have the beauty of serenity and sobriety in his bearing and the fragrance of truth, love and kindness within. So long as a man lives, he should scatter his fragrance, and even after his death his fragrance should continue to sweeten the atmosphere of the world. This is the speciality of the flower of humanity. It may drop and die, but its fragrance lies forever.

## **From the Mahavir-Bhawan**

From the Mahavir-Bhawan in Delhi I see before me the Gandhi Park, a group of children has assembled there around a mango tree. A boy picks up a piece of stone and hurls it at the fruits. He waits for a while to see whether his stone would bring down a fruit or not. If the fruit falls to the ground, he grapples at it and puts it in his bag. But if he misses his aim and fails to bring down a fruit, he makes another attempt and patiently waits for the result. The process is repeated again and again. Man can learn much from the patience and endurance of these children. Let man mould his life in this pattern. Life is a sport. Throw the stake and see whether it goes in favour or against you. Let man try, let him act and then wait for the result. If you succeed, it is alright. If you fall, try again, act again. The duty of man is to try, without always expecting to get the desired result. Action is in your hands and not its result. Action is thy duty; reward is not thy concern.

## **Desire of my heart**

My one great desire of life is that I may burn away particle by particle like incense and fill the world with the fragrance of human service.

## **Harmony in discord**

See the dark clouds gathered in the sky. Flashes of lightning flit through them. It means there is fire in water. It is indeed a strange phenomenon of harmony in discord. Nature gives this message of harmony between the opposites. Blessed are those who can understand and discover this harmony in discord and practise it.

## **Obligation of the cow**

The cow eats straw and gives milk. Man feeds on delicious dishes and gives out nothing but night-soil. The cow also secretes dung, but it is used for cleaning and purifying our courtyards and kitchens. The dried cow-dung cakes are used for cooking our food. When the cow-dung is burnt, its ashes are used for cleaning our utensils. But the secretion of man is all filth and nothing else. This is the great difference between man and the cow. Further, our mother feeds us on her breast for a few days only, and for this she gets the right of receiving our services for the whole of her life. The cow gives us milk throughout our life. Then consider how much service the cow is entitled to receive from us. Mankind will have to consider it sooner or later.

## **Learn from Peacock**

Do you want to learn anything from the peacock? If you wish, you can learn from it the art and secret of self-introspection and self-evaluation. While others see its beauty; it looks at the ugliness of its feet.

### **Learn from ants**

The ants can give you lessons in cooperation and discipline. Just see how they go in one single row towards their destination. They proceed quietly without making any hue and cry about their goal.

### **Learn from Stick**

The stick in your hand has also a message to give you. The stick is an inanimate thing, yet it helps you when you are weak, and you totter. You are a living human being and therefore you can render even better service to the poor and the needy.

### **Learn from Rose**

Man should live like a rose. He should be like a blooming rose, and his conduct and character should give out a sweet fragrance that may refresh everybody that comes in contact with him.

### **Learn from clouds**

Imagine dark clouds gathering in the sky. It starts raining and cool, soft and fragrant breeze sets in. The peacock begins to dance with joy. Its happiness is the happiness of all. The farmers feel delighted to see the clouds gathering in the sky. It is the happiness of these peasants that makes the peacock dance with joy. Do you also feel happy and dance with joy in the happiness of others?

### **Learn from watch**

When your watch does not give correct time, you get it repaired? Yes, everybody does so. Similarly, if your mind does not work properly, should you not take even more care to set it right than the care that you take of your watch. Whether it is your watch or your friend or your own mind going wrong, you must immediately proceed to set it right.

### **End of the body**

What is the elephant doing.? He throws dust upon his head by his trunk. What is the meaning of this? It means only this: However, you may nourish your body or tend it or decorate it, in the end it has to get mixed into the dust.

# O MAN!

## From darkness to light

O man, there is all darkness around you. Men are groping in the dark and striking against each other. They are all unknowingly going ahead on the path of destruction. Indeed, darkness is so bad. Would you not like to come out of this darkness? If you would, be a burning flame of truth, love and kindness. Then your lustre will convert darkness into light. Your entire life and the atmosphere around you will be lighted.

## Just consider this

Man, as the son of your father, have you done your duties as a son? Have you received the blessings of your father? Have you raised the honour and prestige of your father by your good conduct? Do you utilise your time in the service of others? Does your father feel happy to see you? Does he praise you to his friends? Make sure that your father does not feel hurt at all on account of you.

Man, if you are a father, consider whether you have done your duties as a father. Have you given proper education to your children? Do you give them the message of humanity? How far have you raised the character and conduct of your children? How far have you inspired them to be good citizens of the country?

Man, if you are a brother to somebody, just consider whether you have done the duties of a brother. The test of your being a good brother is whether you feel happy or unhappy in the happiness or sorrow of your brother. How far have you tested yourself on this touchstone? What sacrifice of your own interests have you made for the good of your brother? How far have you made him share your own glory and honour? If you are an elder brother, have you acted like Rama? And if you are a younger brother, have you performed your duties like Laxmana?

Man, if you are a neighbour to somebody, just consider whether you have performed the duties of a neighbour. Does your neighbour remember you for your good behaviour? Does he preserve the treasure of your love in the locker of his heart? Do you consider his son and daughter as your own son and daughter? Do you treat his wife as your sister? Have you wept with him in his sorrow and laughed with him in his joy? It is the duty of a good neighbour to consider the honour and dishonour or gain or loss of your neighbour as your own honour and dishonour or gain or loss. You must test yourself on this touchstone.

Sister, if you are a mother, just consider whether you have performed the duties of a mother. Just consider how much you have loved your sons and daughters. Have you given them training in religion and good conduct? Have you ever adopted wrong means to provide them with food, clothes and shelter? Have you ever cherished the feelings of jealousy and enmity against the children of others? How far have you promoted love and goodwill among your own children, or the members of your family or the children in your neighbourhood? Take care that you do not sow the poisonous seeds of casteism, individualism or class distinction in the tender hearts and soft feelings of your children?

Sister, if you are a wife, just consider whether you have faithfully performed the duties of a wife. Have you poisoned the mind of your husband against other members of your family? Have you loved, respected and served your father-in-law and mother-in-law as your own father and mother? Have you wasted much of your time in indulgence and pleasures of life and neglected the great necessity of cleanliness?

Have you vexed your husband for good clothes and ornaments even when you know that the financial position of your husband does not permit this? Have you promoted mutual love and goodwill between yourself and your sisters-in-law and neighbours? Have you ever judged yourself by the standards of Sita and Draupadi? Do you grumble, complain or make faces towards others? What is expected of you is that you should bloom like a rose and scatter fragrance of good conduct and cheerful temper all around you. You should scatter the fragrance of your soul in the entire atmosphere.

Man, if you are a husband, just consider whether you have faithfully performed the duties of a husband. Have you considered your wife as a partner in every walk of life? Have you treated her as your equal partner and friend? Have you ever hurt her tender feelings on account of your pride or on being misguided by others? Do you remain faithfully attached to her? Do you take your wife merely as a means of your pleasure and indulgence? Do you consider the joy and sorrow of your wife as your own joy and sorrow? Have you served her faithfully day and night in her ailment? Do you have the indomitable courage to protect and preserve the honour of your wife even by risking your life in a situation of crisis?

Man, if you are a businessman, just consider whether you have been just and fair to your customers. Take care that you do not make money through black marketing. Never deceive your customer. Do not keep your eye fixed upon your own profit; give due attention to the convenience and satisfaction of your customers also. Show what you profess and give what you show. Take care that you do not bring any blot to the honour of your country by your unfair business dealings.

Man, if you are a teacher, just consider whether you have faithfully performed your duties towards your students. Take care to give them good training along with good education. Do not poison the minds of your pupils by your own narrow ideas and thoughts. You have to raise the morals of your students by your own good conduct and

character. You have been entrusted with the heavy responsibility of preserving and promoting the conduct and character of the coming generations. Children at the early age are merely clay moulds. You can shape them, if you like, after Rama, Krishna, Mahavira, Buddha, Gandhi or Nehru. You have to make them good citizens. It is your responsibility to give good citizens to the country. See that you make no mistakes in your mission.

Man, if you hold a position of authority in the administration of your country, just consider whether you are faithfully performing your duties. Do you consider yourself only as a humble servant of the society? Your function is not to rule but to serve. The public pays for the maintenance of your family, and therefore, the public rightfully expects good service from you. See that you do not accept any illegal gratification. Further see that you do not coerce or persecute anybody by the power of your authority. See that you don't consider your duty as a burden upon you. Show no undue favouritism to any particular individual, family, caste or religion.

Man, if you are really a man, work hard to make your living. Honesty and generosity are the highest qualities of man. Do not snatch away from others like animals and monsters.

Man should not be the tiny flame of the candle that goes out at the slightest blow of breath. And as soon as the candle goes out, there is nothing left but all darkness around you. Not even a spark of light is left. This is not proper. This is unbecoming the dignity of man. Man should be a flaming fire that should not go out even when tempests of misfortune blow against it. They should rather inflame the fire in him all the more until he should become a conflagration.

## **Soar High**

Know that there is infinite knowledge, infinite consciousness and infinite power within you. You are not meant to live like worms. You are Garuda, the mighty eagle. Therefore soar high to the infinite heights of infinite merits.

## **A God with two hands**

Man, your God is neither in stone nor in wood, neither in fire nor in water, neither in the sky nor in the city statues Your God is within you, in every fibre of your body. You are your own God. There is no other God outside you. Some scholars call you "God with two hands". Yes, you are a God with two hands. Take care and see that by mistake you do not drive away your Godhood.

## **Keep up your fire**

Just consider whether you have any strength or fire within you. If you have any fire within you, make it to the ocean-fire that keeps alive even in the depth of huge mass

of water. Don't let your fire be extinguished. Your fire, your zest should be permanent. Don't boil up like milk that can be cooled down by a little spray of water. You must retain your fire, your strength, your zest in all situations.

### **O man!**

O man, why are you mad after the world? Why are you so restless? You have just to take a counted number of breaths in this world, why should you then have so much of love, so much of attachment with this ephemeral life in this transient world? Why should you have attachment or animosity with anybody in the world?

### **Where to see**

If you want to increase and preserve your demerits within your heart, keep your eyes on your merits. But if you want to promote and preserve your merits, then keep your eye on your demerits. Know and scan your demerits if you want to increase and strengthen your merits. Now choose between the two courses.

### **Treat your guest as your God**

O man, if there is a needy person knocks at your door, welcome him heartily. According to Indian culture and philosophy, the guest is not merely a guest, he is a God. Serve your guest in the same spirit with which you serve God.

### **Desire**

O man, can ever your desires be satisfied? There is a limit to one's power of acquisition. The means and sources of wealth, property, pleasures and luxuries of life are limited. But the desires of your heart are unlimited and infinite. Can the infinite be ever filled by the finite? Can a lump of clay ever fill the whole sky? Can fire be extinguished by adding fuel in it? No, it is never possible. You have to control and curb your desires. The feeling of greed can never be satisfied with acquisition. It can be satisfied only with contentment and renunciation. If you want to extinguish fire, you need water, not fuel.

## SAINT

The true saint remains cool and contented from the top to the bottom. In every impulse of his mind and heart there is the fragrance of Ahimsa, kindness and compassion. His consciousness always remains alert like a man awoken from a refreshing sleep.

### **True Ascetic**

True Ascetic forgives even him who causes injury to him. The sandal tree makes fragrant, even the axe that cuts it. While transcending on the path of knowledge and truth, the ascetic considers the whole world as his own self. Therefore even he who causes him injury is considered as a part of himself. If your tongue is cut by your teeth, you do not cause injury to your teeth, because you know that there is already pain in your tongue, and so why should you cause pain to your teeth also?

### **Blessed are they!**

Service is always better than selfishness. Blessed are the great men who sacrifice or are prepared to sacrifice their own interests for the sake of others.

*.....ends.....*

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## HINDI

## TRANSLATED IN ENGLISH

1. ADARSH KANYA-----	IDEAL GIRL
2. AHIMSA DARSHAN-----	THE DISTILLED ESSENCE OF NON-VIOLENCE
3. ANAND (APARIGRAHA DARSHAN)	BLISS
4. NIJ ANAND (SAMAYIK SUTRA) ----	SAMAYIK SUTRA & EQUANIMITY
5. SATYA DARSHAN -----	THE TRUTH
6. ADYATMA PRAVACHAN	
7. AMARVANI	
8. APARIGRAHA DARSHAN	
9. ASTEY DARSHAN	
10. BRAHMACHARYA DARSHAN	
11. CHANDRA KIRNAWALI	
12. CHINTONKI MANOBHOOMI 3 PARTS	
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