

Pref: this is neither a story, nor a bio, but when the Au. was working w/ Muni Santalaji he had many experiences wh he has attempted to put into words here, as well as the attitudes behind those experiences

### Ch. 1. First Meeting —

Chorvaradra in Balnarkata area of Baroda

Au. remembers Baroda's big rds, well-known Karmati Gdns, the college but Chorvaradra — was it the city, part of the city, or a thieves' market — was a small village belong. → thieves

what did they steal — not money, gold or ornaments — but

Balnarkata area bullocks: even today still one occas hears of this  
how: farmer would be working alone, 3-4 persons would come w/ gun, take farmer's turban + tie him to a tree; no one would be around to hear; then just walk off w/ bullock sys of the thieves then was to send 3-4 persons to console the farmer: we'll try to get your bullock back, but we'll need Rs 100; farmer goes into debt to raise the money + gets the bullock back

motive not simply poverty, but revenge — many quarrels:

if one has money one can marry, more than one time was kidnapping of girls too

where there are thieves, there are guards too (chawdashiya)

chawdashiya has a beautiful etymology: four directions, <sup>the whole</sup> guards but today it has been changed to mean bro of a thief

they would say to the farmer: give me Rs 500-600 + I will try to get your bullock back — the farmer would have to go into debt, + pay interest

everyone knew how the bullocks came back, but no one dared speak

Chorvaradra — center of such thefts

any bullock taken here would not be returned, but would quickly be sold in another market

police were part of the gang

farmers afraid → go to ct where have to give evid, name names — fear revenge; + so just sat + cried

Au. + 2 companions were travelling toward this village in the darkening dusk the 1 companion who knew the way behaved oddly, repeatedly talking in nervous chatter, pressing the Au's hand, walk rapidly wh arr, he said he had been afraid: way was unknown, + it was dar when came to 1<sup>st</sup> house, + beg to climb the stairs, it was pitch black could just see 3 there was a person on the swing could see bec he was dressed in white,

white cloth over his mouth, + on his hd

"Maharaj Shri", someone said

Au. had expected another image

Santalaji — fair skinned, bearded + long hair was praying pratikramana; then rose + → place wh people gathered for prayer eyes full of kindness + love, sat w/ ogha (wood broom) + asan (wood sitting cloth) 200-400 people gathered

prayer was unusual: what is brahmacharya (celibacy) — it is devotion → truth

what is sarvamopasana (devotion to all relig.s) —

doing your own duty w/o blaming others

12 vratas (vows): virbusha (not ornament oneself),

virsan (rid self of bad habits), limit one's eating

+ drinking, kshmapana (kindness, forgive others),

don't take food after nightfall

sang a song he had composed + all sang with him:

our dharma is to do service  
our aim is to be kind + fill this world w/ love  
for us all people are the same; we will pour our kindness  
on all + make everyone a follower of the path of kindness  
thus he put the prayer of universal relig (Viśva dharma) in simple  
words that all could understand

Bapuji (Gandhi) has elevated the status of group prayer (samuday  
prarthna) but often those who conduct prayer sessions  
have no faith in prayer + fail to create an atmosphere  
Santabaji was fortunate in being able → create atmā wherever he went  
he sang all kinds of bhajans + made people sing  
his songs + poems

many families today still sing these songs  
people in politics are so busy, + don't believe in prayer  
don't get real strength fr prayer - even if live in  
ashram ~ Gandhi Ashram

today we are losing the spirit created by Mahatma Gandhi  
of Ram Nam + bhajan

Santabaji then gave a sermon in village by -

he beg w/ an ayah of the Quran: Kula min allahye he farum  
(everything is worthless except the name of God)

people were stunned (that a Jain monk would/could quote Quran)

but in this village many were Muslim, + many of them had

come to listen; they whispered: he sp c our relig

he talked c many religions +

then came to the social problems: all these yrs I've felt sorry  
for this terr: if you want to be happy, you must  
stop being thieves. Only think what a farmer must  
feel when his bullock is stolen + he must pay to  
get it back. The chawdashiya + thieves will never  
feel calm, because they will always know that  
someone is cursing them.

someone fr the audience replied - whether we steal or  
no, our condition remains the same (poor)

Santabaji respond: if you steal a bullock worth Rs 1000,  
what do you get? - maybe Rs 100, maybe nothing,  
everything is eaten by the soldiers + chawdashiya.  
You struggle, you create enemies, you commit sin.  
What is your status? If you have no status in  
society, what is the use of your living? Everyone  
calls you thief, no one believes you.

\* he told the story of Valia Bhil (the opening verses of the  
Ramayana: [ the tribal (Bhil) Valia lived in the forest +  
killed + robbed people to feed his family

1 day Narada Muni came thru the forest w/ his  
tanpura (musical instrument) singing bhajans

Valia Bhil held him up + demanded whatever he had

Narada Muni: I have nothing to give you, but  
think what you will get if you kill me;  
you should stop this way of life

Valia Bhil: I must feed my wife + parents + children

Narada Muni's tie me to a tree, + go ask them:

say - I am committing sin, will you share  
my fate in hell?

Valia Bhil did this + received these responses:

Wi: we are not concerned how you earn your living;

it is yr duty to feed us

M + F: you are our son, it is your duty to feed us, we are not concerned with how you do it

children: your duty as a father is to feed us

Valia Bhil reported this to the muni. Narada Muni said, I will give you a mantra, the Ram Nama. Sit here + recite it. It will help cleanse your sin. Valia Bhil sat + recited for many years; white ants built a mound over him. Many yrs later Narada Muni returned. He had forgotten Valia Bhil. He heard Ram Ram, but saw no one. Then he saw the ant hill; hearing the sound coming from it, he broke it, + found Valia Bhil now transformed into a saint. Valmiki (skr) "one who comes out of an ant hill"

He retired to a hut to do penance. He saw 2 swans on a tree. A hunter came + killed the female. Valmiki's heart was filled with sorrow + he cursed the hunter (nishada - bowman): "O hunter you will gain no status in society for hundreds of years because you have killed one of the enjoying partners" (= 1st verse Ramayana) ]

Valia Bhil became a gr sage, even tho a killer + thief

so tell me if you want to become good; if you become good you will be happy; at the moment all the people in this krt are cursing you - do you think that will make you happy?

the mood changed - a committee was appointed to see → in fact no one would commit or participate in theft. They took vows Hindu + Muslims took responsibility for their own community

they requested Santalaji: if you stay here 2 more days, this work will take proper shape, we can get everyone to sign a statement

the Maharaj replied: be satisfied with what we have accomplished today they pleaded with him to stay, but he refused

Au: worried → if Maharaj leaves, all will fall + apart, + so asked him: don't you think if you stay this work will not jell?

Maharaj put his hand on Au's hd: whatever we have accomplished, we must be satisfied. My time is limited. I cannot be tempted by small things.

Au: do you want to say we should be the slave of time?

Santalaji: No, we should make time our slave: that is why we should be alert/awake always, not waste a moment

Au impressed by his detachment (sthitia prajna)

prkrit sutra: ...

don't waste even 1 moment sometimes good works tempt you, but be satisfied with what you have accomplished

I remember this often

a sevak (one who serves; monk) used to come to a village + sit not ask for food; might sit for 2-3 days until someone notices he had no food + bring him some. Only then would he begin work, doing good. When they then would try → honor him, he would flee

this is 1 way of working: clear the earth + put in seeds have faith → 1-2 will sprout + become trees faith → if 1 plant seeds, someone will come + look after them

but not be attached to the seeds

his work is to seed

is not affected if they dry up, or become trees

7am Santabalji prepared for jny - tied his belongings on his body whatever bks he had: made a bundle & tied on his back  
ogha (broom) tied w/ cloth in hand; wood vessels

Jain monks have a fine method of putting everything together

Santabalji expl: most of our life we are travelling, so Jain monks have this sci method of tying. whatever the weather don't take an extra blanket - take only what can carry themselves.

1 wool blanket, easy to clean. Vessels are light wt + can be put inside ea other. We also take our water w/ us.

When see monk, all this is taught. This is also a type of sadana (penance)

start walking - people accompany (as far as the water); when → village boundary, Maharaj said goodbye to all

24. felt Maharaj is like a soldier (when goes off to war all his weapons are tied to his body) + body is like their house

really Santabalji is a soldier in the spiritual field

but the comparison is like North + South pole -

soldier kills others, tries to win by killing

other soldier is for devel

soldier wears mask of poisonous gases

other soldier wears mask of mopati <sup>insect</sup>) not to kill

monk never tries to go after enemy + kill him,

but Jain monk always conc & not even ant die under foot

spiritual soldier never excited or angry, always calm

both are soldiers but 1 destroys, 1 creates

1 destroys to bring peace,

other protects everyone + devel

1 has bombs as weapon,

other - only power is w/in his soul

Jain monk's personal life is not a burden to anyone [take little amt everyone in this world is trying to be happy fr many]

the less our necessities are, the more we are happy

sadhu uses even water in a very economical way

monk contracts his personality [not boast at others expense]

so that no one be unhappy

this is the correct thinking about non-violence

Santabalji travels far + wide + never needs a ecote, never

worries if there will be vessels. He asks from 4, 5

or 20 houses, a little from each, to nourish himself

people are impressed by his way of living + they

have faith he will do good

after going a mile or so, we stopped under a tree + he began to clean his teeth with dataru (from the rim tree); he then broke the stick,

washed it + put it back in his pack

Ans: why keep the same stick? are walking thru jungle

Santabalji: yes there are many sticks, but if it is not necessary, why

use them; if ea time I take a fresh stick, I have to cut

a tree - don't want to hurt a tree just for my convenience

at the time this philos was hard to digest, but now I think that when

we use small things, it can be a cause of unhappiness → others

think - who created paper?

we should keep control of our habits

life should be not for enjoyment (upahoga) but for use

today people say the standard of living should be high

but what is this standard of living: enjoyment, + destruct is involved  
the more our hunger for enjoyment increases, the more we approach  
destruction

as think of this instance, remember many instances in Gandhi's life:

Bapuji used to say we are teaching this generation to enjoy more,  
it is a vicious circle because resources are ltd

really if want solution → our sorrows + unhappiness, it is not  
enjoyment but use - must use our resources properly, not waste

after brush teeth, we began to walk again. After 3 miles, Santabalji stopped + he  
took his tumba (wood water vessel) + drank some water

Au too thirsty, but no right → ask [usually monks don't allow you → use  
their food, water, clothing]

Santabalji: take some if you want

Au: no, no, I don't want

Santabalji: don't be afraid to take - I won't be punished <sup>prayas</sup> ~~chitta~~ <sub>chitta</sub>

Au: that to himself - queer: what sort of punishment - refused + remained  
thirsty

beg walking again

Santabalji expl: it is a rule that we cannot give anything to anyone

[food, clothes, paper: worn clothes are torn to pieces +  
scattered in the jungle]

Au: I was more perplexed - why should a person who devotes his life for others,  
why should he not be able to give to others?

Santabalji: all these rules are made to save us from a fall fr our spiritual path.

By putting on sadhu dress you do not become sadhu. Until you  
reach your destination, you can be attached. F.i., when go for  
gochari (aims: go = cow - cow grazes in many places + so does  
not destroy the grass in any one place) + there is good food,  
temptation to share with one's disciples, but must remain detached.

If share once, no harm, but after 3, 4, 5 times, many times, see  
habit, fixed attachment. Aims of sadhu life are high + so our sadana  
(way of penance) is also difficult. when you live as a householder  
your rules are simple. But when you enter this path, you must  
always be aware/alert, it's a difficult path, a dark path, but  
there is light at the end. To reach that light is difficult. To enable  
you to travel on it, is why these rules + limitations. We have many  
weaknesses; may not even be aware of all the small attachments  
we have - these small rules help save you from violence, temptation  
Sometimes, one knowingly can break a rule, but not always.

Au that this thinking queer - what kind of penance is this?

at 4 miles, Santabalji emptied the rest of the water on the ground + put the  
vessel back in in pack

Au pained - if another is thirsty, why not give him the water, why throw it away  
as if Maharaji had read his thro, Santabalji started talking: this also is a  
rule for sadhus. When we go 4 miles we must finish whatever  
water or food we have

Au thinks - must be due to attachment to food

Santabalji: there is a beautiful concept behind this control/limit of 4 miles:

if we think we will carry food all the way to our <sup>next</sup> destination,  
there develops an attachment to the food. This rule is not only fr  
sadhus; Jain householders also have the same rule. Today

everyone thinks about wealth: if they can't fill their belly in the village, they go to the city. If they are not satisfied with 1 pedhi (firm), they float 4-5 more pedhis.

As remembers that Budja (the Honorable) Ravi Shankar Maharaj [died 1984 aged 101; a Hindu brahmin social worker] used to say: God has given us a stomach, but how: the stomach is between two hands + 2 legs. If one walks on his 2 legs + works with his 2 hands, one can easily fill the belly. But we have created an artificial belly: whatever we put in it, it is not satisfied. This belly is money. It is always thirsty. If we get 1 lakh rupees, we desire 10 lakhs; if we get 10 lakhs, we desire 1 crore. We try to fill the belly with money. And we create our gallows with our hands. The solution is in our hands: we have to accept our limitations.

as Maharaj has accepted a 4 mile limit, if society will accept some limitations, there will not be a problem of exploitation. It will be automatically solved. As long as one wants to go far + wide, + make life happy thru money, there will be quarrelling + conflict in society.

Sun shone hot. Jain monks don't wear footwear, so they walk swiftly. I thought to myself: why type of thinking is this? — even our smallest problem today is spread world-wide. There is no limit to the spread of problems. Yet this monk talks of a 4 mile limit. Then I thought: this must be the only way to be happy. Really God has given us 2 hands + 2 feet to be happy. We have increased our capacities with machines. The result has been world wars. Realized the limits God created — if we break them, human beings can't be happy. O human beings use your hands + feet to be happy. These are the most convenient things to you. But such belief, when will it be instilled in the human heart? When shall I be able to control my life, observe the limitations, and become truly independent?

### Ch 3: Decision of Truth

sja mukato medhya gavo medhyascha prushtaha  
strio sarvangato medhya pujya padaischa brahmnaha

—Manu smirti

(The she-goat [sja] is pujya [respectable] because her mouth is medhya [pure/sacred]; the cow is sacred from their backsides; woman is sacred in her every limb; a brahmin is sacred by his feet [people bow to his feet].

A goat will eat anything, but always gives sweet milk. What she eats is not important; what she gives is. She transforms whatever she eats into sweet milk. The cow: many animals give milk, but they do not compare to the cow. All over the world, cow's milk is considered special, used to feed small babies. Cow urine + dung used in medicines [Homeopathic doctors: boil cow's urine over slow flame, turns to thick paste, + useful salve for eye ache]. Unauspicious events [eg after a death], sprinkle cow's urine to purify [gao mitra]. If touch cow's tail to eyes, they are strengthened. Many uses of cow's urine in India. Thus whatever she gives from

is sacred. Woman - is the mother of humankind, generations are made from her, new life is produced by her whole body, she gives love, & supports all nations. Thus women are sacred in all their limbs.

Brahmin's feet are worshipped [Traditionally, Before corruption, brahmin was teacher - took no fee: if pupil earned, could give a share to guru, but teacher asked nothing; would travel, live in the forest, look after cows, knew medicine, were serene, even taught Kshatriya vidya (wisdom/skills of Kshatriya - didn't fight, but taught)]

Monks like Santabalji go from village to village, preach good, use every moment for the welfare of society. This is done by monks, self-less persons. If only there were many like this, the future of India would be bright.

Today's world is very speedy. Everyone always says there is no time. Railroads were introduced - people say they are too slow. Airplanes came; faster ones are being sought. But who has access to these, and who will look after small villages & their problems?

Our ancestors who formulated the rules for our sadhas put much thought into it. While walking, it is easy to learn about herbs, you meet many people, you meet sudras, harijans + learn about their conditions.

After we walked 6-7 miles, we stopped under a tree near a village & our companion went to the village for Gulkormilk. While many persons were about, I didn't dare talk to Santabalji, but now there were only the two of us, & so I told him my experience when I took a one month leave from Ranapur Ashram to get married. When the month was complete, I told my father I had to return to my duty. He said you can't go, you must stay with us longer. I was silent - this was my father's command & I must obey. It was 11 am. After lunch I retired to my room & prayed to be shown the way. I gave my word to the ashram; yet I had to obey my father. For an hour I prayed. Then I felt I should read something. I picked up a book lying nearby. It was Santabalji's Prasangika Ane Prashnottari. It fell open at the page where a

Rare Instances + Qs + As

Shrawak asks: had your mother been alive, you would not have taken diksha. Santabalji answers: it was a minor thing that my mother died; the main thing was my own preparation. When a person is ready to accept the sadana (way of penance). Nature is sometimes favorable, sometimes testing. Testing can elevate the soul more. Often favorable conditions seduce you into a fall because you are less alert. One prays that one's faith be steadfast always, no matter the conditions. There was no connection between my mother's death & my becoming a monk; the main thing was my internal decision.

Reading this, I got my answer: whatever my father says, I should follow the truth. I gave my word. I became calm, & decided to go at 3 pm. Again I sat & prayed. Again I let the book fall open:

Q: The Buddha renounced his home, was it really proper?

A: Atmarte tyajet prathwim (renounce the world to elevate & realize the soul)

(While reading this I felt someone urging me to get up & follow the truth.)

This renunciation is not really renunciation but a penance which breaks the threads of attachment. If I feel nothing towards someone & renounce, I have done nothing. If I feel attachment/love towards M, W, & renounce, you are cutting something.

I felt God had given me a message, & I wrote a note to my father: I must obey you, but also the command of truth. Forgive me, I must go to Ranapur. I gave the note to my brother, & went to Ranapur. From that day

or I had great faith in God. But I wanted to ask you your opinion about this episode: was it the command of God?

Santabaji listened calmly: I think God's inspiration is the inspiration of truth. As long as we are faithful to truth we can say we have followed the wish of God.

I asked: these 2 experiences, are they illustrations of this or coincidences?

Santabaji: why coincidences? There is nothing in the world like coincidences. Whatever vibrations are in our mind affects the whole world. The more lively/forceful, the more the effect. Your decision was a pure one. There was no selfish intention. You promised, you didn't want to break your promise, you prayed to God to guide you, and when your concentration increased while praying the vibrations of truth became concentrated on your thought. You were attracted in order to focus your intention to open the book. There are many instances when a person in trouble prays hard, someone appears to confirm what you are thinking. There are many reasons/causes involved in such events, but the main thing - in your heart was an intent to get at the truth; that helps you & that is why it is not a coincidence, but only part of the subtle rules of nature.

Swami Ram Tirtha [Hindu monk, end 19th cent]: Ram does everything; I don't eat, but Ram causes me to eat; I don't drink but Ram is drinking instead of me. We are all pulled by the laws of nature, only we don't understand them. To understand these rules is a great bravery & the more we understand about them, the more in a real sense we live. Surrender of self to these laws or God - can call it Krishna, Ram, Vishnu, supreme God, there are so many names. Surrender of self to truth never comes casually or easily; even if you surrender, it is not always that these laws favor you, often there is conflict & testing. When tested, if your faith is unflinching, this is the true measure of faith.

2 paths in Indian text: <sup>path of devotion</sup> bhakti-marga: atwamasī - I am surrendered to God  
<sup>path of knowledge</sup> jñān-marga - aham ba masī - I am the supreme self

in end are same: whether drop falls in ocean or ocean washes over drop

Kabir - Muslim devotee of Ram: accused of stealing, laughed & said it was Ram's doing; released, laughed - said it was Ram's doing [One can't say each time that God is responsible, or the principle of karma or the laws of nature. In this case can be said, God inspired because the intention was true.]

Of course we say 'my soul feels x'. If we follow our inner voice still our surrender to God may not be perfect but it is the sure way to find the truth, and the only way to become more & more pure. Surely I day the truth will come to us. If we feel a doctrine or fact is truth we should not hesitate to bring it before the world. Surrender & path in truth are the same; when surrender self, devotion is the main thing. The other way, faith <sup>in truth</sup> is the main thing. One can go by either path

We concluded, & began walking.



## Ch 4 Cholera Epidemic at Virangam.

It was 10 am. The sand on the path was hot. Virangam was still 4 miles away. Maharaji walked with bare feet. There were few trees on the path. So he walked quickly. We reached Virangam around 12. Many people were at the edge of town to greet Santibalji Maharaj. Everyone in the crowd was affectionate towards him. There were few Jains in the crowd. Most were young people & Congress workers. I felt odd because such people shouldn't have been attracted. All went into Virangam. The crowd grew. As we reached the bazaar & a line of Muslim shops, two Muslims came to greet Maharaj Sahib. They bowed to him. Maharaji took their hands in his & greeted them. Again I was surprised.

1945 was a year of cholera epidemic. Virangam was a dirty village with narrow lanes. There was no sanitation. The ignorance of the people was such that they used any place as a latrine. They threw water anywhere. In such conditions cholera of course arose. The whole town was afraid. Today 2 died, tomorrow 4, the number kept increasing. The government began immunizations & cleaning the city. But a municipal staff of 20-25 was not sufficient. Much filth had accumulated over the years, & if it was not removed, the cholera would not be removed.

Santibalji lived on the 1st floor of the taluka (district) samiti because the Jains denied him the uprashaya. When he saw the conditions — the dirt, the cholera, the fear — he went around the town inside & outside to inspect. The town walls were built to protect, but he saw how both sides of the wall were used [as latrines], and how the well was destroying the health of the town. It was being used as a latrine. Outside the walls was a good lake, Munasir Lake, man-made, built with skill, a work of art. But everywhere people had misused it: the stones & sculptures were covered with filth. The water was not potable.

Santibalji returned to town, and at the evening group prayer, he talked about Munasir Lake:

You think Minal Devi built this lake, and that she thought I'm making this for the town to use, to have water to drink. A lot of money was spent to build the lake; stones were brought from afar; even craftsmen came from afar & worked day and night. Have you given a thought to the construction & the art of the lake — it is wonderful. But today each stone is covered with filth. Have you done justice to the art. Do you not feel remorse when you throw dirt on it? But it is natural: the dirt has eaten us away. We have lost the way of cleanliness. We say we live by cleanliness, but it is only lip service. Otherwise we wouldn't treat such art so badly. Quite apart from this, we have lost common sense. The surrounding walls & stairs should be kept clean, & they have become hell. When it rains, the filth goes into the lake. The same water is used to clean clothes & vessels. What else can result than cholera? We've given birth to cholera through our bad habits. Wake up; real treatment is not immunizations. That can give you relief for a time. But to root out the cause, you must be clean. You must move your hands,

take up broom + shovel, clean + fight the cholera with them. If we clean, we won't find cholera.

But who would listen to such wise words? The epidemic was so terrible it seemed impossible to save oneself. People thought that to fight it one needed good doctors + immunizations. Yet at the end of the talk, a tall youth stood with flashing eyes + said: I will follow whatever you say. Six others followed. They started to clean. The 1st day people laughed, but they ignored it. They went lane by lane. Each lane yielded almost 5 truck loads of dirt.

Santabalji took ash in his bag (chori) + walked around the village + wherever he saw right soil, he put ash on it. People watched with curiosity; women came to look and ask: isn't his work supposed to be gechari (begging alms), doing dahan + jap (wooly beads). People gradually woke up + realized what he was doing. Maharaji began writing slogans + posters: Dirtiness is our Greatest Enemy; Throw Out the Demon of Filth from our Village. A real atmosphere was created. [gandaki-dirt, filth]

After a few days, many young men joined in; 15, then 20, then 50. They taught the ignorant women + children how to keep clean. After some time, when Maharaji approached any lane, children ran to him + shouted: we don't do toilet here, + if we do, we put dust or ash on it. Maharaji put his hand on their heads. He also marked places for latrines.

One side of the fight was against the dirt; the other side was to help the cholera sufferers. A nurse + 2-3 doctors came to Viramgham. A small hospital was created. Whoever had cholera was brought here + given better treatment than could be given at home.

Santabalji went to the hospital every day + talked to the sufferers. [Jain monks oft go to the hospital to recite auspicious verses: mangalika]

One day, the young sanitation crew came to the Jain residential lanes that were so filthy, they decided to dig the lanes up completely, and then repave with new stones. Jain women came + shouted to stop. Bee - small insects in the ground - if you dig, you will kill - we don't want to participate in killing. One youth started to dig + showed them many insects, the result of the filth, + said we must dig. The women insisted: stop. Extreme ahimsa - if remove will hurt/kill insects. The young men said: we don't mind taking the sin on our heads, + they began to clean.

In the evening Santabalji came to know about this. Already the Jains were talking against him. He was not bothered by what people said; he was only concerned that people know how to keep clean. At the night prayer meeting he said:

Not killing living things — that alone is not ahimsa. Another side is why do you allow conditions in which these insects are created? These insects create trouble for themselves and for you. They collect in filth. Jain relig says we shouldn't allow beings of low kinds to come into existence. But what we have done is to ignore this. We should not allow these low insects to be born. People only remember that one should not kill. They have never tried to know the useful side of ahimsa in our scriptures. As a result, behind the curtain of being spiritual, we nourish laziness + dirtiness. Now we must change all these habits + values. In fact, who is following ahimsa is he who is clean on all sides. That is why so much thought is given to small things in Jain scriptures like where you should put excreta. Such detailed that is given from the point of view of non-violence. We can say the scriptures preach non-violence because they tell us to be clean. If you defecate + urinate anywhere, it is natural that small insects are created, + destruction should exist. It is only by our carelessness that these insects are born, so we are responsible if there is violence. We have ignored the real meaning of the scriptures, + have adopted another interpretation. Not to kill is ahimsa, but not to create the conditions of violence, that is real ahimsa. A Jain person today means a most dirty person. A Jain lane means dirtiness. In reality cleanliness + the Jain viewpoint are connected; they are not opposed to each other.

After this speech, the people understood more about cleanliness and religion. They formed groups for daily, weekly and monthly cleaning. Girls + women as well as youths took part, even physicians and lawyers, the educated as well as the uneducated; and they worked with great enthusiasm. Within a few days the problem with cholera was won. The people were happy. Cholera left Viramgham forever.

Another related problem in Viramgham was malaria. It too was affected. That year there was ~~bad~~ breeding ground for mosquitoes. The population felt a deliverer had come. Then Santabalji thought only about cholera + how to teach cleanliness. At his place (where he stayed) there was a collection of brooms + shovels + Baskets for collecting dirt. After morning prayers, people came here to take up these tools. People of Viramgham remember Santabalji with love.

### Ch. 5 Riot (Hulert) + Ahimsa

Problem at Ranapur Ashram — asked Santabalji what to do — at last he advised me to resign. What should I do next? I decided to do some education work + came to Santabalji.

It was 4 pm. Santabalji was washing his clothes in a small shallow tray. He washed carefully so no water would splash outside the tray, + so that no more water than necessary be used. He applied soap. I talked about my problem. He smiled: you talk to Shobubhai about your problem. Then I didn't feel anything special about his behavior; but when I returned to work I reflected that was his method to solve any problem.

Balrarn gatha was a place where people worked in many different fields. Santabalji inspired them all, but he himself was not a member or leader of any group or committee. He only suggested something to be done + how. The rest was the responsibility of the workers. This was a great benefit. Those who worked there, did so voluntarily. It was a good group. But sometimes I asked myself: why is he so detached? Do you become too attached merely by becoming a member. Does he feel he'll become bound? To all queries, he would answer: I am a monk; I want to be useful to society within my limits, within the limits of my monkhood. There are 2 classes before me: monks who live with the support of society; householders who do activities. I want to join them both, taking good from each. These Jain sadhus - their extremism is so great, when they say detachment, they go to the extreme + become lifeless without creative thinking. Activeness + energy should be created from such detachment. But detachment has given our monks laziness; they don't know what to do, they blindly follow their elders, the scriptures, there is no creative thought.

I want to make a revolution in this class. When I think of householders, they only work, + are so active, they are not aware of their activity; they are too engrossed. Now to rote: work, work, work. Both classes should find their place + duty. Until then, we cannot say that an ideal society exists from the viewpoint of religion. This is a mixing of detachment + attachment, or activity + detachment. People who are really detached should think about society, how society can be put on a right path. This they can do. So the class of monks is not at its proper place.

Even at places of worship wealth has become an important factor.\* The other class [householders] uses relig to use their money. But this doesn't mean they have faith in religion or scriptures. Society is moving away from religion. Householders have little interest in life, more in money. We see they collect money and still are not happy. I want to pull this class towards detachment: if they become service-minded, they can do a lot for society.

[\* At installation of statue Dadasabnapagla Temple last year, "who wants to take the merit of carrying the statue?" - went for Rs 1 lakh 51 thousand. Opening the door the next morning for 1st puja went for Rs 51 thousand. Small girls carried cu vessels in the procession]

Activity goes with detachment. When we are not active, we should sit + think about the great doctrines + evaluate ourselves. Even when working this self-evaluation helps better our activities. Even when engrossed in activity should be a

detached - helps us be aware. [nivritti - detachmt / non-activity / pravritti] + gives good color to our activities. When engrossed in daily activity we don't think about penance/prayer. To do this need to be a little detached: then can pray. What energy we get being detached can be used in activity. So compromise btw the 2 is necessary; + compromise btw the 2 classes is necessary. I am a member of the class of monks, so I try to awaken monks, + I'm trying my best living within my limits as a sadhu.

As I went closer to Santabalji, I understood more about the pattern of his thinking. I understood that however engrossed in activity a person can still be detached mentally. Santabalji was a great example. Active all day, but detached + calm mentally.

I talked to Chotabhai - wanted to work in ed. - people of Santabalji wanted an ed. institution, but it wasn't possible immediately. I beg to work w/ Vishvatsalyo (universal love).

1946 was troublesome for the nation: there were riots all over in the name of religion. The poison of casteism was spread in all layers of society. Not only in urban areas but also in the smallest villages. Even the capital of Gujarat did not escape. Always there was news of murder here or there. There was curfew in A'bad. The population was afraid. The city was divided in two: if you went in one lane you would meet no Hindus, + if you went in Hindu lanes, you would meet no Muslims. Workers said this was not like the 1941 riot, but there was a political purpose behind it. So we cannot do any social work now. All we can do is save ourselves. Workers felt as if humanity was dying. People couldn't digest the division.

Two persons were badly hurt - Ravi Shankar Maharaj and Santabalji. Everyone in Gujarat knew the former. But this was the 1st time Santabalji came to A'bad for chaturmas. Previously he had been working in a rural area 30 miles from A'bad. He was a Jain monk, + they do not lokeshera (strive for publicity) - if they do so, they must do penance by fasting.

When the riot started, Santabalji was at Hathiabhai's place. In the morning time for alone, there was curfew. In nearby Delikakla there were 2 murders the day before. He took his vessels (patra) + started walking. Fear reigned + he felt that people were afraid. Someone should give them courage. So he started walking + meeting people, not just Hindus, but esp. he went into Muslim mahallas. It was not possible to give lectures because of the curfew. But he went about as if testing himself. When he came to Muslim areas he met Muslim youths in groups - they let him pass, although many commented: why is he here, let's kill him. The whole day, he wandered + met people. When he returned, he related his experiences. One day he said: fear is such a thing, however we try to escape it, it gets hold of our soul. I won't say I have escaped the fear; when I go + wander through Muslim lanes, I occasionally feel a sensation of fear throughout my body. The fear which is in the city touches me sometimes.

But someone who hasn't escaped fear shouldn't talk about non-violence. Whoever has faith in ahimsa, it is his duty to help people escape fear. The 1st of all should not fear, should not think that someone is Muslim, someone is Hindu. Should walk without being afraid. If while doing this, death

comes, one should accept it smilingly.

In these days, I was with him. All day he thought about social conditions + wandered. He tied a small watch to his waist + there was a small note attached to it which said:

"When violence erupts in a person or group, sermons will have no effect. Then be ready to sacrifice yourself in the mouth of death + make it convenient for rioters: this is pure non-violence. This is the only dharma (duty, relig.) of the group or person who believes in non-violence. To do this duty is a wonderful experiment in building culture (Sanskriti), + when one does this type of duty then the person who has sacrificed, whatever he has done for society, it cannot be said it was half done."

This small note was a picture of his struggle. This non-violent person was not turning away from the violent atmosphere, but even at the cost of his life, he was creating vibrations of non-violence in the storm of violence. Self-sacrifice is the last thing to come because the person who tries to console, bring peace by all sorts of ways — talk, reconciliation — when there is no effect, this is the last. At the end such people sacrifice themselves + their death in the end comes not in a casual way but as if they allow the rioters to do their worst. This can only happen when a person believes in ahimsa thoroughly so that even when death comes, he feels he has won.

That small note affected my life like a magic wand. We always talk about non-violence but where is it. We become cowardly day by day in the name of non-violence. I truly feel that if only 50 persons who really believe in ahimsa come forward in this city, they could do such great work that they would be reknown all over the world.

But how many have such faith in ahimsa? Until today I did not think highly of Jain monks. But when I saw Santabalji, I think he is a devotee of non-violence. Often we were only 2-3 persons: no one came to lectures because of the curfew. There I came to know about the real definition of non-violence. Many people talk about non-violence, yet they commit violence. Others use violent means, but in the end they prove non-violent. [Virangham example]. Resistance of injustice is non-violence, and wherever such resistance exists, non-violence exists. Resistance also has limits. A person can resist only with the equipment he has and sometimes if necessary people resist through violent ways. A coward who endures violent acts committed by others can't be said a true non-violent person. Because he allows his soul to be crushed, so he commits violence himself, + this is himsa. It isn't external, but in the inner layers of the heart. External acts are reflections of our inner acts + thoughts. When resistance to injustice is done by spiritual strength, it is considered best.

## Ch 6. Gita's Sri Krishna (Krishna depicted in the Gita)

I always had respect for the Gita. When I was in matriculation class, verses about the strida pradga (stable mind) impressed me, and gradually the attraction grew. When I was in jail I heard a few verses of the Gita from Ravishankar Maharaj. Then I read many books on the Bhagavat Gita & the B. Gita spread in my heart. But I never had respect for Sri Krishna who told it. However great was Sri Krishna, I don't feel he cleaved to the truth the way Rajaji [Gandhi] did. That much truth is not in Krishna. I feel that Krishna was (vihavara) practical-minded. When I remember the episode of Ashwatara\*, and I compare Gandhi's Satyagraha, the latter resistance with non-violence strikes me as greater than the war fought through Krishna's inspiration. Though I have respect for the Gita, I don't like to repeat Krishna's name.

[\*son of Dronacharya, author of military science, & the 2nd unconquerable general opposing Arjun. Like the 1st Gen, he too gave away the secret of how to conquer him: He declared: if my only son dies, so will I. Krishna tells a man known for his truth-telling to announce in a loud voice that Ashwatara has died, referring to an elephant named Ashwatara; or if he has scruples about this he can say "the elephant Ashwatara", & Krishna himself will blow conch shells to drown out the word "elephant"]

I had the opportunity to live with Santibalji during the days of riot & chaos. Santibalji was planning to write a book Jaina Druhtie Gita Darshan (Glimses of the Gita from the Jain Point of View). We started to discuss it. I said, Krishna has followed himsa in the Gita. Santibalji Maharaj replied: do understand Krishna you have to go into it deeply. I said: I have tried my best. Gandhi tried to interpret the war between the Pandavas & K. as spiritual & not empirical, but it does not convince me. I'm trying to convince myself of the interpretation given by Gandhiji, but I am at a loss.

Santibalji said: I won't tell you it was a spiritual thing. There was non-violence in the empirical meaning. I will try to make you understand. I asked: how is it possible that such a terrible war can be non-violent? Santibalji: what is your definition of himsa? I replied: to kill other people is violence. Santibalji: OK, that is one definition, but it is not a complete definition. To kill others is not <sup>the</sup> only violence; but when you stop the progress of others, that also is violence. I said: this is a deep thing you are saying; but the progress of many was stopped by this war. Santibalji: calm down; one question today is that chaos & riot is everywhere: people run with fear, others kill and fight with whatever means available. There are persons who resist this violence & fear with non-violent means. Don't you feel a difference between the 1st & 2nd example (run away; kill). I said: yes a difference like sky & earth. The first is a coward; cowardice is a great violence. Santibalji: OK, stop now: you have admitted cowardice is violence. The person who wants to save his body kills his soul. Think about the person who takes up weapons: who is better? I said: he who fights & is not a coward.

Santibalji: OK, if so, then we must alter the definition + values of violence + non-violence. The person who resist with weapons is called violent, but himsa + ahimsa are more connected to our thoughts + <sup>inner</sup> feelings than to our outer acts. Eg a surgeon who operates + cures the body — this maybe an act of violence in the eyes of one person, but it is non-violent because he is doing it for the betterment of the person. Now tell me, which is more valuable, the outer act or the feeling behind it? I said: the latter.

Santibalji: now think about the war (yoda). Tell me, did Arjun say no to the war with complete understanding, or not? I: no, not with complete understanding — he was a coward. Santibalji: OK, another person might say kind; I'll call it moha daya (attachment-kindness) + this moha daya creates a curtain to the intellect. Now tell me, if a person is influenced by this attachment + becomes a coward, is it right to preach to him, + will he be able to grasp it. If you think more, you'll find the failure of Arjun's soul was in not fighting. So there was violence. So when Krishna inspired Arjun for the war, we may feel Krishna inspired violence, but when we think about Arjun's soul's progress it was a step of ahimsa. I said I understood that for Arjun it may be useful, but so many died, what of them?

Santibalji: now I'll make you understand from the other side. Take the example of a woman being raped. Should she surrender, or take anything at hand + fight — which do you like better? I said: if she fights + doesn't surrender, this is right. But from the viewpoint of ahimsa, if she endures, it is better than fighting. Santibalji: whatever you say is right, but suppose she has no feeling about ahimsa, or is unable to resist with non-violent means, should she surrender? I said: she must fight. Santibalji: why? I said: because if she surrenders, immorality will increase in society. Santibalji: Now you've said what I wanted. If immorality is on the increase, it should be resisted; if you resist immorality this is a type of ahimsa. Now in this war there wasn't any abrahma on the side of Duryogana. Krishna could have avoided war + did try, but he could not advise them to endure immorality. If he had Duryogans, pride would increase, and immorality would increase instead of honor. [Pandavas legally owned the throne; they offered to settle for 5 villages, but the Kauravas said they wouldn't give as much land as is on the head of a needle without a fight.] So a person thinking in terms of ahimsa should think how to establish morality in society; that is ahimsa. Even if you yourself don't act morally, if you don't have this goal, then it is himsa. Definitions of himsa + ahimsa often are fine line; but if we are in the path of truth, then we know. The Kaurava were immoral + had to be resisted.

I said, yes but with means of ahimsa. Santibalji: you admit resistance is necessary. You admit the Pandavas couldn't have just gone to the jungle, and that resisting immorality is ahimsa. Now you'll



Why Krishna didn't advise the way of satyagraha. People who readily worship ahimsa will match the means to the character of the person they advise. Krishna was very wise & knew given the role of Arjun that the only way was to advise him to fight. This does not mean Krishna preached violence in the Gita, even if we take the war on the empirical level.

[yadā yadā hi dharmasya glānī bhavati bhārata  
Abhyu thāno adharma siya tadā atmanam srujam jaham  
whenever there is a fall in society's morality dharma swoons away  
to raise its purpose I rise again & again]

Moreover, if Krishna wanted to preach ahimsa why would he say to Arjun: be stable-minded, with equanimity, control all your senses, & then only fight; don't get excited if you win and don't sorrow if you are defeated. Krishna never said fight with vigor. He never tried to excite Arjun's feelings. He didn't say fight, but do your duty. In this terrible violent war, only because the Pandavas won you feel they were violent. But more beautiful than this, the victors did not blow their trumpets because they won; they were very conscious of being violent & took religious purification (prayachitta) and attended to the funeral rites of their enemies.

Marantāni vairāni (if your enemy is alive fight; but enmity ends at death)  
[Rama said this at Ravana's death & did 3 pradakshina, circumambulations]  
[Jain Ramayana - Sita & Ram bec monks; Krishna violent, political, shrewd]

Pandavas ruled briefly, then bec weary & started to move to the Himalayas & as they climbed, those who had become excited during the war were the 1st to fall. Udhichi was stable in the war & went with his body to heaven. Krishna was neutral thru the war; he never took up a weapon; he sent his army against the Kauravas, but remained in the moral sphere. We can conclude, I think, that whatever is told in the Bhagavat Gita is ahimsa.

After this discussion, my outlook towards Krishna changed, and I have a new outlook on violence & non-violence. Can't measure merely from outer acts but only from inner feelings. A person with pure & stable mind can sometimes commit a violent act; but if he has non-violent feelings, the possibility is that of bec truly non-violent.

## Ch 7 SHIVALAL - SAVBHAGYA CHANDRA - SANTABALO

Tankara is the birthplace of Maharashtra Dayanda Saraswati [Arya Samaj]  
- sowed seeds of soc rev in 17th cent Ind suffering ignorance & superstition  
- fought → eradicate many bad customs  
Arya Samaj shook roots of superstition & wrong conceptions c relig  
- d before his life mission work complete

Gandhiji followed - gave call for rev & all India awoke  
inspired people to do constructive work

last cent prod many gr persons, saints, gr politicians - contrib → natl freedn  
village Tol nr Tankara = birthplace of Shivalal (corner of Saurashtra)

- poor family; no facility for learning so went → Bankampa (w/ HB)  
age 12 stopped school bec ec condition

→ Bombay to earn money - bright & hard worker

worked for a Muslim timber sheth: learned all c timber & trade  
salary & w/ exper - sent some → Mo; still had > sufficient

beg → think what to do w/ all this money

beg → think c relig - went to braly places (gdn, trees)

beg → give to needy but no inner satisfaction

reflected → most much time in life - was it only for trade + money  
more + more → lonely places → think, avoid people, oft late → work  
worried + → boss: you pay me for full day's work, but  
you should pay only for the no. of hrs I actually work  
boss that he was dissatisfied with the pay + said - I'll pay  
you more, don't be dissatisfied, + don't leave  
then Santabelji's Mo died - this was a gr hurt to him  
he bec more awake to relig  
asked boss: give me permise to leave  
boss: work as you want, I'll pay you for whatever you  
work: if you work 2 hrs + earn Rs 1 I'll pay you  
at the rate of 6 annas - work at yr convenience  
Shivalal agreed - he started earning even more  
he thot: if I work all day, I'll earn more + can help  
the needy, but helping with money may or may not  
really help them; why waste the precious years of  
my life earning money?  
better → live an exemplary life - inspire  
others by example

+ so attracted → idea of becoming a monk  
met rev. Jain monk: Nanachandrajai Maharaj - influenced by Gandhi  
- wore only khadi  
- preached new ideas

wh Shivalal met him, felt this is  
my guide + decided → take diksha

Nanachandrajai was not eager → take him as a disciple

Nanachandrajai: only if you are mentally + spiritually eligible may  
you become sanyasi - else you are insulting sanyas  
you can live + work with me, but re diksha I cannot say  
now: I'll give you diksha only if I think you eligible

Shivalal was very eager → take diksha

2nd problems: Shivalal was engaged to a girl

both his + her rels very pained when he told his intent  
[very bad for a girl to have betrothal broken - even  
if find another hu, will be sulji → taunt by in-laws]

his Mo also pained

but when decisions are good, God helps: Shivalal's Mo died - was a  
gr calamity for him but made his decision firmer +  
there was now no one to stop him

went to the girl's house, called her sister + gave her a sari  
churdani (upper garment: petu) + convinced them of his  
decision

a new path of his life beg - put aside all temptations of m  
started to think of all women as Mo

+ this feeling he nourished + developed w/ his personality forever

VS 1985 [1928] he took diksha: new name Saubhagya Chandra

- went to Kutch district: fine atmos for learning (quiet)  
started his studies again

guru supportive/affective: saw his desire for study +  
called a scholar fr Mikila to teach him

niyaya (logic) + Skr

so engrossed in studying → oft forgot to eat + drink;  
his guru had to see that he ate

the guru has described his state of mind at the time:  
he is my disciple, he should serve me, but many  
times I have to serve him

he is forgetful + unsystematic, always lost in that  
 1 day he went to jungle → toilet + forgot his vessel / bed → get it  
 as long as he was w/ me, he rarely went to get gochari (almos)  
 I made no obstacles; if he is reading, let him read  
 so he passed his days - it won't last forever  
 his pradnya (powers of comprehension) + mehdya (powers of retention)  
 were so great that what he read only once he remembered  
 in 4 mo. he completed 6 readers of English  
 his teacher said w/ of his niyaya studies: another student would  
 take 10 years to learn the same amt  
 he was so eager, he would push his teacher  
 but his steadiness was not gr  
 when he felt he understood a subj, he went on → another  
 his guru didn't like this - was systematic, didn't like  
 leaving things 1/2 done; admonished: you  
 started Eng, finish it; you started niyaya, complete;  
 often there were differences btw them

Saubhagya Chandra was diff - mind running ~ breeze; re calmness  
 of a gr lake  
 he was very young: his condition was ~ a R in rainy seas  
 everyone must pass thru this per of youth -  
 this per gives you gr ambitions  
 exciting per - think you will accomplish gr things  
 after this per, when stable, people oft look at youth  
 + dismiss it as useless, but  
 time does its work: 1st phase - R - gr speed, destroys tanks,  
 trees; when stable on plateau, gives life → pop. + nature  
 so too w/ hum life - when young our these speed, people  
 are brighter + more active, sudden changes  
 this per - if no rt guidance/love, rest of life disaster

Saubhagya Chandra lucky - guru supportive  
 oft controlled over with/wise but  
 but pardoned his disciple

ambition → gain avadan (powers of concentration) + shatawadhani (being able to  
 remember 100 things - ea 100 questions, answer ea in turn)

memory can be devel - oft people complain cant remember anything  
 not so: if you insult/abuse them, they remember

a Dr Timurti used → be able → remember 400 things at a time  
 not an in-born gift, but he devel his powers w/ aid of a method  
 if showed him 150 sentences, he could remember # + sentence of ea

not magic - method, exercise - we must make compartments in our mind for  
 every type of that → for any part that memory will come  
 concentration, effort, + methodical study can increase memory

day + nite he did only a this, gave his mind exercises, his powers of retention ↑ ea day  
 after a while, eager to display what he had achieved

his guru - cool - you said you would achieve remembering 100 things,  
 when you achieve that, then exhibit

but he anxious for praise (just bec you see a sadhu, you don't suddenly  
 lose these human weaknesses) + when he went to villagers he would  
 talk c adhama (come) + young people were impressed + bec his fan

Shankarasi monks decided to hold a meeting in Ajmer (a sam mela)

guru not anxious to go - old enough not to need publicity  
 what will we gain by going

but disciple eager to go + argued → guru progressive - can give new ideas  
 they went

Jain monks do not use microphones bec insects w/ bodies of air will  
 be killed by the sound vibrations

but w/o mic people cant hear  
 so guru used a mic - may not be rev → non chins but

in Jain soc. was a gr. rev  
Saubhagya Chandra also displayed his memory feats + was given  
title Bharat Ratna (Gem of India)  
after leaving Ajmer - as water bec stable, + dust settles at bottom,  
so his mind bec stable - not 3 people, like praise at beg  
but as progress, don't need  
same happened w/ shatawadhanis  
went to Nashik (Maharashtra) whr met many learned + ed people  
still they were astonished at his achievement + attrib  
supernat power to him  
so grad he stopped

that - all these achievements can be attained if try  
we can go beyond to another type of life - = purpose of  
man's existence

when you progress w/ help of yoga + penance, it is natural  
to achieve siddhi (supernat power, clairvoyance, etc)  
but if tempted by such power, you can't make progress  
people are attracted to persons who have such powers  
but in fact it doesn't do them or the sadhaka (who  
has such powers) any good

so what his guru had tried to teach him

Saubhagya Chandra learned thru experience  
he had wanted to travel abroad to exhibit his powers  
grad he forgot such things

translations

guru inspired him → translate Jain Darshana sutras into Gujarati  
did this w/ gr enthusiasm; so engrossed 3 guru took care of him  
Utarodhdayaan Sutra publ w/in short time, 5000 copies sold quickly  
encouraged, then: Dasha-vaikalika

+ Acharanga Sutra w/ scholarly commentary

in the latter presented his views c the Gita + how similar  
it is to the Acharanga Sutra - compared verses

spent 3-4 yrs writing + writing - many people got new thots  
Santabalo ("child of the saints") - pseudonym used for a series of articles

"Dharma Prama Loka Shabho" publ in Jaina Prakash jnl  
created a storm among Dera-parithe (temple worshippers)  
many Starak-vasis thot him one of their preachers

his guru Nanchandra treated at Suretambara sect the same  
preached compromise

didn't like his guru's step - made his position awkward  
to say one thing + have his disciple write something else

Santabhalji wrote quickly - enjoyed arguing - when argued w/ someone,  
the next day it would be printed

often his guru was ignorant of his activities - people would  
bring him the articles + says you preach equality among  
the sects but look at what your disciple says

Guru complained: you don't show me

Santabhalji - what wrong have I written - there's just not  
always time to show you

both beg → feel bitterness

guru pro grad evol in soc; disciple wanted sudden jumps  
tred among Jain monks: not even 1 thot should you hide  
fr your guru; Santabhalji: would tell but often afterwards, or  
if before - mixed w/ 4 other issues →  
obscure the controversial one  
many incidents - bec difficult to live together

Santabalji got a new that - to be silent for 1 yr (mauna - fr manana → think over something silently)  
 Guru: if you take this vow, it is not bad - I give permiss - + if you can't to live w/ us, better you take this vow  
 Santabalji's idea, however, was different: I want to stay 1 yr in a lonely place where no one knows me: complete maun  
 Guru tried to persuade him that being alone was not good: if one is both silent + alone may face many difficulties - possibility you will have to break your vow for some reason  
 so he sent another monk w/ Santabalji: they went to Godwad  
 Santabalji wanted to live alone - felt embarrassed in the other's co., so he left + went off alone

Ch 8. KASOTI (Test): Narmadatta te tapah kuriat (One should do penance on the banks of the R. Narmada)  
 R. Narmada's banks are famous for penance - many go there for this - sadhus of various relis - still today many mudhi (small huts), small + big ashrams  
 Madodasji's Ashram on a hill - is a cave nearby (madodas)  
 I have an auspicious feeling c this ashram  
 the waters of the Narmada flow past as if saluting the Ashram  
 place of gr beauty - view fr Ambaji's hill: waves + breeze fr the R creates ardour - gives you energy  
 Mt nr Rajpipla + curve of R. in the Valley  
 ~ fr every part of nature, love emerges  
 small villages look ~ toys of the small children of the R  
 where there is such divine beauty of nature, it is not difficult to do penance + realize Gd  
 is why all monks/sadhus/yogis agree the banks of Narmada are suitable → do penance

our culture is a spiritual one; even so it is not against life  
 our sages went → forest for penance, but their senses never bec dull  
 they saw the gr princ + the beauty of the creation of the universe + to reach towards it = their boavery  
akshatra (intuitive experience) of these sages was more devel > life itself  
 they that the Beauty of nature is a means → reach the princ of the supreme self  
 so whenever they saw beauty, there they sat + did penance  
 saw oneness in the supreme self + life in the world  
 what beauty they saw in nature they saw in their inner self  
 when they felt this sameness, it led to a state of bliss  
 that bliss made them feel most kind  
 + then they were able to be an inspiration to the world

Ranapur is also a place of penance - when you are there, you feel many have done penance there - Madodasji's Ashram = evid  
 today this ashram has fallen into disrepair

a Jain sadhu stopped here - a mysterious monk who does not speak or go out  
 he didn't speak even w/ the pers he lived w/  
 if it bec very necessary, would write on slate  
 when → village for gochari (alms) remained silent, + never looked at anyone's face  
 all day he stayed inside - read + wrote; when tired of this, walked c the house  
 window on S side - could see Narmada R, Beauty of Vasoa village, gr banyan tree + small white temple  
 beautiful ~ a poet's imagin - this beauty alone was his companion  
 used → stand at that window + drink in the beauty for his  
 was a poet - whenever he wrote poems he would sing alone  
 standing there - did not feel loneliness as a burden  
 vow of silence was kashta - mauna (not even look at another's face)  
 naturally all these penances affected his health: → thin but happy

obvious fr his face → he was sick w/ his illness - happy that  
wrote much, read many bks - 1 yr passed  
5-6 pers fr Baroda came - stopped here - Chaganbhai told  
them c Santabalji - they had not heard of him but he  
was a Jain monk so they went to have his darshan  
but they could not speak w/ him  
Chaturmas ended - pers who lived w/ Santabalji returned, that S.  
would leave his vted

but Santabalji decided to end his vow where he had taken it  
left Ranapur, went to his guru who asked him to lv his vow  
but decision firm - walked to Bombay  
breaking his vow not → be casual: he had many frs that he wanted  
to decl publically: wrote down 7 points re sadhu behavior

1) re rule of Stanakvasis → keep mopatri over mouth  
Santabalji - when talk, understand → hold cloth/cotton  
over mouth, but no necessary wh not talking

2) re loj (pluck hair by hand) - when do this is outward penance  
can be test of endurance  
but when pluck hair yr after yr, minute nerves of the  
brain lose their strength, so sadhus should  
cut their hair w/ knife etc

3) re pure food - if people in a house eat meat + drink liquor  
still if food given fr such a house is clean, then one  
may take - should not put up base of caste/sub-caste

4) re bathing - Jain monks do not take baths like ordinary  
people: when hot + perspire, they wet a towel +  
sponge off; many sadhus do not even do that,  
so uncleanliness increases

should clean body - can use min amt of water

5) re sadhvi vandana (salutation of sadhvis)

rule is that sadhvis must salute sadhus  
but sadhus need not salute sadhvis

in our soc, women usually given subord position,  
supposed to have less value

similarly in sadhu - samaj (soc of sadhus)

same inferior position accorded sadhvis

even if a sadhvi of 30-40 yrs + a sadhu  
who has just taken diksha, she must  
salute him 1st

sadhu never salutes 1st

sadhvi should not preach fr same platform

this inequality irritated Santabalji - said:

if sadhu is older, sadhvi should salute her  
respect age/honor

discussed these w/ his guru: Guru advised don't make  
unnecessary storm - don't anger people unnecessarily  
leave out the pts about mopatri + sadhvi - vandana  
but may say the others

Santabalji young + ambitious told Guru: what I have done +  
want → do, I must put before society - if I don't, then  
I'll feel I'm a coward

guru tried to persuade him - was irritated: the lad is young  
society is not ready to digest these thots  
if he tries to rebel, he will be thrown out of society

+ so it happened: Santabalji went to Bombay  
his declaration was written

leaders of the sangh came to know of it - were irritated, may aroused a storm  
 said we won't allow him in our upashraya; denied entry → Santabalji  
 older members demanded his ogha (broom), mapati (face cloth) + vessels  
 be taken away

Starakvasi dain soc couldn't digest these new thots of the young monk  
 Santabalji → Matunga (part of Bom), there broke his silence  
 declared his thots publically - all Starakvasi soc shaken:  
 shiraks feared others would follow, sadha shak  
 down

monks too feared damage to the discipline of their trad  
 tho in reality no rigid discipline among monks -  
 many monks had devel bad habit of drinking tea  
 many sadhis habit of snuff slaves to their habits  
 but all this was only insiders' knowledge, not public

they praised Nanachandra + said he should renounce Santabalji as disciple  
 Nanachandra was affectionate + had great hope for Santabalji -  
 he was hurt; in the end he did declare that Santabalji had

hurt him in speech + behavior + that no longer was he his disciple  
 gr test for Santabalji - society wh yesterday praised him, today turn vs him  
 was done - who would give him alms? all upashrayas closed → him  
 once a sadhu thrown out, no one is to give him alms/shelter  
 had → travel alone: usually 2: help ea other in

sadhana (penance), in getting alms, saving ea other fr fall  
 felt his guru's rejection sharply - yet had → bear it  
 had → prepare self → start new life

difficulties help create new things - give shape → life -  
 k joy in conquering difficulties

his year's silence had taught him → rely on his own inner strength

path of truth is ~ walking on the edge of a sword

the more a person tries to follow truth, the more difficult it is

but if he surrenders to truth, truth helps a pers to stand

he who surrenders to untruth is dead, he who resists wins in the end

only such a person can guide the world

### Ch 9 Experiences of Mauna (Silence)

path of truth difficult + subtle - not always easy to differentiate what is truth  
 young Santabalji was troubled by this, wanted → find the real truth

wanted → break old trad + create new path

one has 2 lives - inner life + social life

those who follow old trad, life is easy - soc praises

day Santabalji decided → follow inner voice, outer life destroyed

people who had loved him, turned away

he asked himself: who is mine? is what I thot true?

when a pers tries → find truth praise is not felt + flowers, feels wrong

when strength fr outside finished, pers tries → get inner strength

even when outer life good, people try to get inner strength

inner experience - excitement

Santabalji, when he remembered: in those days I was an insistant nature -

I thot I would cut off relations with all; people who came fr afar → see me

even after 2-3 days, I was reluctant → talk → them, + kept away. They

felt - if he only looked at us, our aim is fulfilled. This insistant nature

is necessary at certain stages of sadhana (penance) - gives birth to

sayama (control) but ≠ final stage

people not always alert when they speak + follow mauna when can't be alert

Santabalji used to do this months at a time

mauna ≠ aim of life, but an exercise → create alertness

people think self-control means 1 meet a day, or fasting, or mauna  
but these are only means, not ends  
goals: stable mind, calmness/happiness, self-realization  
1 yr of mauna - import place in Santabalji's life,  
he said at 1st it affected his body, but then all bec alright  
mauna sometimes was sweet, sometimes bitter  
got fever/cough → had to call for help → another  
learned → trust ways of nature  
apparently adverse conditions help take us further

[viz Karbar's  
acct of Mo in  
livekessendals  
psyche]

he said, I always used to do jap (814) - repeating w/ wavy beads -  
of om-maya (OM - Mother). At the beginning it was just  
an imagination - who is mother? Then I gave it a gross  
shape: I accepted the land (bumi, dharti) as mother. We  
all put our feet on this earth; so all humans have  
contact with earth. I used to kiss earth/soil because  
I felt this only gives oneness to human beings. So  
when I gave gross shape to my mantra, later there was  
a ritual. I used to touch the soil w/ my finger, put  
it to my heart + take the same hand to my  
Brahmarandra (center of top of head).

today still whoever comes in contact w/ Santabalji; before  
ea prayer, he does the same. When I asked him to explain:  
All the universe is in the lap of the earth; the heart  
is the birthplace/seal of affection, so when I touch soil  
& my heart, I want to connect the world of my heart  
with affection. When I put the same hand to my  
eyes: what I feel in my heart I should see thru  
my eyes, + when I put it to my brahmarandra, I  
should get Brahma darsha (salvation - a Vedantic  
> Jain term)

so grad I understood the ritual of kissing the soil more + more  
often when a person is on spiritual path, he has an experience  
sometimes he can expl it to others

Santabalji: 1 day I was sitting w/ closed eyes, evening,  
suddenly on all sides I saw delightful light  
cant describe it, but was inspired + put it in my  
poems: whom shall I tell things wh are inside me?

What sweet thing I saw in my dream  
It gave sur to my eyes  
When I saw in the dream, I awoke  
I caught that sur in the depth of my eyes  
Now my heart has wings

at the time I was neither asleep nor awake

I do not give much import. → this exper  
not necessary → have such exper

if you express such exper, it may nourish the blind faith  
in society

I don't think bec I saw this light, I bec enlightened  
I only bec aware there is light thru out the world,  
an all-pervading consciousness

after this experience I understood that the oneness  
among all is not achieved by talking  
the subtle stream of universal love is already there



& the feelings wh are in our inner heart are spread all over the ⊕  
 the inner ⊕ is more subtle & bigger > outer ⊕  
 only there does true faith & truth work

Whenever he followed maura he that & wrote more - roots of his new life found  
 diaries, poems, letters during these days reveal his mental state  
 he read about all the world religions, read Aurobindo Bhose  
 understood only 1 prin behind all relig  
 country/time/conditions vary, but hunger → truth the same  
 all relig 1 purposes: understand prin of nature, follow them &  
 enrich life

people forget the heart of relig & embrace the packaging  
 Santalalji's prayers/efforts are to worship all relig, take all the prin of  
 the great preachers, & collect spiritual strength fr them all  
 ahimsa fr Mahavira, forgiveness fr JC, sacredness fr Zaraster  
 eg 2 poems he sings at prayer:

Prayer of All the Religions: I bow → Mahavira who protected the  
 living beings, who treated everyone equal to himself, & who  
 followed ahimsa completely. I bow → you Buddha who  
 taught the lessons of Jina-seva (soc service), who taught  
 the Middle Path, who renovated the relig of monks.  
 Incarnation of Justice, Rama, you always live in my heart.  
 You followed the vow of 1 wife only. You have given support  
 to all beings. O yogi Krishna you who always did all the  
 work, but always remained detached, you live in my mind/heart  
 I bow → JC who always forgave & was incarnation of love.  
 Oh Hazrat Mhd you were always preacher of truth - please  
 live in my heart. May the sacredness of dharma guru  
 Zarathustra come into my body & soul. May remembering all  
 these great persons be useful in the cause of Vivastanti  
 (world peace).

Poem of Sangha of Universal Love - 1 relig - → serve all the relig's  
 Our aim is to fill the ⊕ of love. I want → feel the love of all the people  
 in the ⊕ I want to make everyone a follower of this feeling. Caste &  
 creed no obstacle/trade, customs, dress no obstacle. We want → be fearless  
 We are not afraid → sacrifice our wealth or life. We want → eradicate  
 blind selfishness & ownership. Flame of brahmacharya is there in  
 temple of god - we will live it & follow ways of livelihood wh will not  
 come in way of service → ⊕. We will keep ourselves fr fault &  
 praise the good in ee other. We'll give up bad habits, adopt virtues.

Santalalji hurt by quarrels in the name of relig  
 many efforts in hist to estab 1 relig - Santalalji don  
 ea relig teaches accord. to needs of own see  
 Santalalji divides religions into 3: those based on morality

" " " penance (sadhana)  
 " " " yoga

real relig is when all 3 are together; non of these 3 less import & other  
 yoga (joining, equality) can be preserv only if follow morality  
maura helped Santalalji come out from the narrow confines of Jain relig  
 by reading his books, you'd never think he was Jain; supports all relig  
 but he never left Jainism, & in his outer beh he remained Jain  
 on the spiritual/mental level he was all relig

3<sup>rd</sup>: started sermons on Gita + Vaish navg

Jains not acquainted w/ Jain philos

so naturally not ready → listen → other religes that only Jain true; just → listen → other = sin

moreover Jains think Gita preaches violence, they says there may be great truths in Gita but Krsna forced Arjuna → fight so effect = violence.

they of course have not read the Gita nor tried → understand anything

Santabaji compared Gita + Jain sutras, expl both → pp took ex. 5 fr Jain lit + convinced them → there is no violence in Gita, → Gita come more w/ internal chinsa > outer chinsa

one cannot live w/o doing something Karma is gross matter - it cannot bind the <sup>subtle</sup> soul. is not bound by Karma but by attachment both Jain + Gita preach: live w/o attachment not a single shod/subj in Gita not also in Jain scrip. Gita preaches Jain shod in such attractive way as found no where else

Jain that it → all shods of all relig calls are come in Jain welcome shods fr every relig doesn't say → others: you are wrong says you are correct fr this pt of view + takes you on → supreme truth

Gita also successful shod way - is why Mimamsakas [believe ritual alone is efficacious] also believe in Gita & call it the

garment of Gita = Vedanta philos starts fr material fighting - is why become afraid → believe in Gita - not a small difficulty Jains oft so rigid → feel if you think of fighting in your mind, you will go to hell

[story of Trasaada Chandoa, a kind who bec meek; stud doing penance on mt; left young son on throne; over head people or rd discussing imminent attack on their son by neighboring K; pained by shod of son & that e collecting army + killing the other K; in fantasy waved arm as if sword in hand - felt his head shaven & remembered his vows - repented.


Mehavira asked e hon, said he would go → 7<sup>th</sup> heaven T.Chandoa repented → enlightened soul; again Mehavira asked e him: will go to 7<sup>th</sup> heaven fought war in mind → softness of detachment]

this Chaturmes, Santabaji prepared Jaina Drasthiya Gita Darshan (Philos of Gita fr Jain Pt of View) - prepared many chapters & publ them as pamphlets under title Jivana na Rahasya (Mysteries of Life)

sanghe discussed his activities - hostility lessened true Jain philos is not narrow & closed, but a meet. place of all religes - today Jains in touch w/ Santabaji sing songs of Rama Krsna

Ch 15 Again in Nagathra

after Chaturmas returned → Nagathra — Pound changed atroc  
had set up justice committees → apply gorati/caste rules  
Chaudashiyas (guardians) upset b/c no quarrels → no fees  
had tried → reduce in a d fees — chaudashiyas get fee  
so people had beg to break the new rules

1 man had on off a da — took many people w/ him,  
threw money fr market, prepared toran   
(door hanging usually of mango leaves)  
of money — expl → the rate of danger (rice) was  
high at the time, so he go more money

enthus for Santabalji had waned —  
used → come out of village → welcome him a walk w/ him when he left  
had been a sense of urgency fr reform  
folk songs by ♀ c him

again held assemblies → create atros

VS 1997 held 2 big ones at Bogodra + Shial

people fr 20 villages came to former + fr 45 villages to latter  
smaller assemblies at Mangol, Fargdi, Shial, Dhedral, Vasara, Bhalia  
understand pop work hard yet poor — nothing stays in their hands  
not financially independ — in clutches of cities of Viramgram, Sanand, +  
Bawla

soc reform must involve cities as well as villages

Chaturmas 1941 AD spent in town of Bawla

→ gen contact w/ merchant class a devel rel w/ A'bad  
prepared bk Trasangik Ane Prasnotari (Incidents + Q + A)  
contact w/ "Mirababen" (real name Molliababen) — singer of  
relig songs, a widow since young, she b/c devoted → him  
whoever came → him heard her song  
vis his poem I will be Mo of all the ♂ + will fill the ♂ w/ love

Ch 16 Soc Reform fr Relig Viewpt

today everything based on ec — think only c ♀  
need to replace w/ universal relig at center (love of humanity  
w/ Mo love children)

4 parts:

1) "Our only relig is → worship all the religs" — Santabalji's daily prayer  
fr all the gods, prophets  
but ea relig stresses some virtue accord → the soc among wh it  
develop  
Mehariva — ahimsa; Buddh. — kindness; Krsna — detachmt yoga;  
Rama — moral values (didn't break morals of the soc —  
→ please my subjects I will sacrif dearest thing; Sita  
called maridza (imitation), purusthama (gr man)  
JK — forgiveness, Mhd — honesty/kindness, Zorua — sacredness  
need all these virtues fr progress

2) status of labor — today labor has no status — should be given  
status — should come fr monks/sadhue — only then people  
will look on labor w/ more value

[Arjun Vijayji Maharaj — muni Shactic met in Jannagar logic conference  
never takes food fr Jain families — cooks himself  
Ranchandra Shakti, 60, travel w/ him = brahmin Skt teacher]

3) honor of Mo — look on all ♀ as Mo  
woman, she is Mo; she is an expression of supreme  
power (maha shakti)

today's stores of perverted desires must be changed  
created ↑ by movies, dramas, lit, fashion

Santabaiji Beg saluting sadhus etc

even many of them didn't like it, But I. didn't  
care if they liked or not

4) go beyond differences of caste/creed - eradicate untouchability  
I would go → harijane, take gochari fr anyone  
who doesn't take liquor/meat

started a bala mandir (kindergarten) in  
Rishiwas - in Sarad - area of Bhangis  
(note soil & street cleanliness)