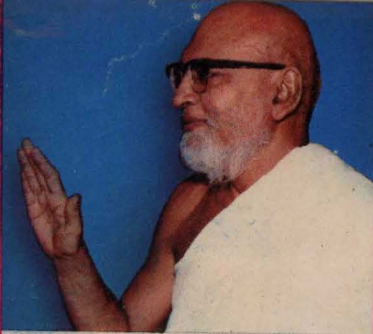


THE WAY OF LIFE

PART-2

Panyas Bhadruguptvijay



Shri Moolachand Bhai was born on the twelfth day of Shravan Shukla in the Year 1989 of the Vikram Era (on 4th August 1933) to Manibhai and Heeraben, at Pudgam, Mehsana (Gujarat); and grew smiling and blooming like a tender and fragrant jasmine bud. At the age of eighteen, in 2007 Vikram Era on the fifth day of Mahavad, he received *Deeksha* at the feet of the famous Jain Acharya Shrimad Vijay Prem Soorishwarji Maharaj at Ranapur (Saurashtra) as the disciple of Bhanuvijayji who is at present, Vijay Bhuvanbhanu Soorishwarji.

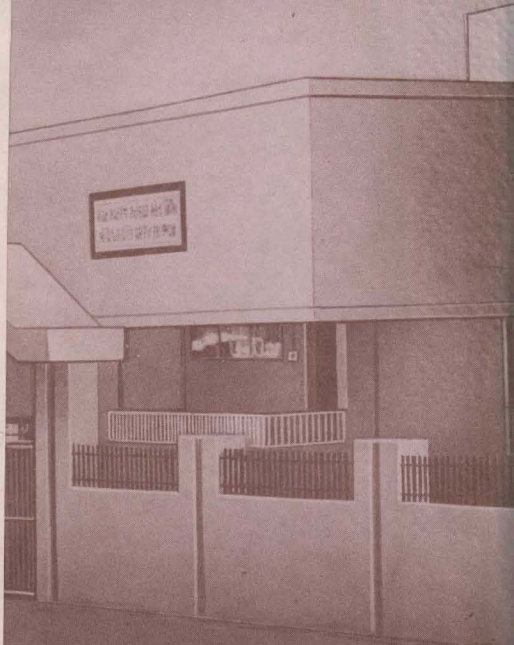
Munishri Bhadrugupta Vijayji, from the time of his initiation into *Charitra dharma* has been carrying out very deep and continued studies of the Scriptures and he also carried out the duties of teaching the scriptures. He mastered the 45 Jain Agamas with their commentaries and then step by step he mastered all the philosophical systems of India and of the Western countries. He also studied and mastered, the various great literatures of the world and he has been travelling towards new horizons of knowledge.

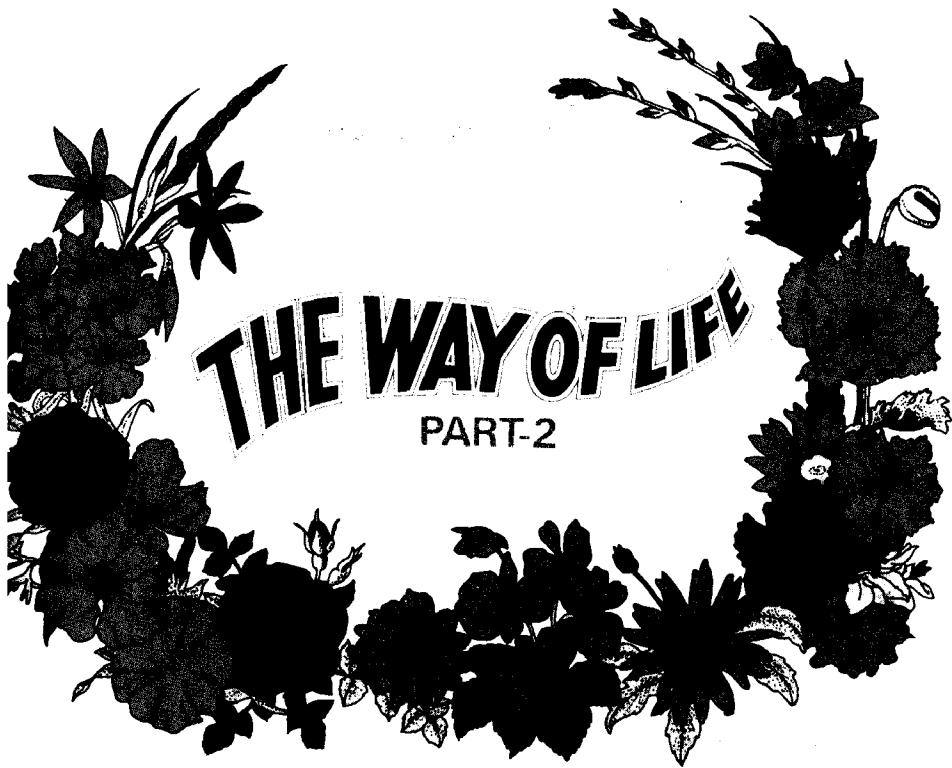
His pilgrimage of creative writing which began at the age of 20 with the book "Mahapanth No Yatri" in Gujarati has been continuing even to-day without a break. He has produced various kinds of valuable types of literature such as works on philosophy, long stories, short stories, poems, songs and epistles. He has been producing literature which provides pure and wholesome spiritual guidance to his readers.

He is of a loving nature, always smiling, always pleased, always serene and always sublime in his utterances. His soft and tender nature has endeared himself to countless people whose spiritual welfare is his only aim. The most important aspect of his personality is his never-failing endeavour to bring spiritual welfare and felicity to all. He is deeply interested in providing guidance for the improvement of the society especially the younger generation and children with respect of their way of life.

His personality has grown noble and resplendent on account of such sublime activities as delivering discourses, engaging in enlightening conversations, organising cultural programmes, carrying out meditation, recitation and austerities and rendering devotion to the Paramatma. The Maharajshri is a person of exemplary and inspiring virtues whose very appearance can bring about spiritual elevation in the beholders.

શ્રીયુત સંપતરાજ સ ધવકલ્યાણ મહે





THE WAY OF LIFE

PART-2

(24 DISCOURSES)

Delivered by

Panyas Pravar Sri Bhadruguptvijayji Ganiwar

Original Hindi Discourses given by

PANYAS PRAVAR SHRI BHADRAGUPTVIJAYJI GANIVAR

✽

English Translation by

**PROF. K. RAMAPPA, M.A.,B.Ed.
BANGALORE.**

✽

Edited by

BHADRABAHUVIJAY

✽

Published by

**SHRI VISHWAKALYAN PRAKASHAN TRUST
Near Kamboi Nagar,
MEHSANA-384 002, [Gujarat]
India**

✽

Revised Price :

Rs. 40/-

V.K.P. Trust

✽

First appearance in

OCTOBER 1986

✽

Printed at

**HARSHA PRINTERY
BOMBAY-400 009.**

A FOREWORD BY THE PUBLISHERS

Panyas Pravar Shri Bhadruguptvijayji Ganivar is a renowned and highly esteemed exponent of the *Dharma* in the Jain Society. Wherever he delivers discourses, listeners come thronging enthusiastically to listen to him; and his speeches and writings have attained wide publicity in the Jain Sangha and in society. Wherever he spends the *Chaturmas* a number of spiritual austerities and celebrations are organised. Large numbers of people attend his discourses and the cultural programmes arranged under his guidance. His inspiring discourses have transformed and reformed the lives of countless people because they exercise a profound impact on the hearts and minds of the listeners. For the most part, his discourses aim at reforming the lives of people and at making them cultured and noble. His aim is the cultural and spiritual elevation of people.

These discourses were delivered by the sacred Gurumaharaj at Shantinagar, in Indore, during the *Chaturmas* in the year 1973. The discourses are based on the great work '*Dharmabindu*' by Acharyashri Haribhadrasooriji. Subsequently, the revered Gurudev himself wrote down all the discourses on that basis. But the style of the discourses is such that when we read them, we do not feel that we are reading them; we feel that we are listening to the revered Gurudev.

The discourses of the revered Gurudev appear regularly in the monthly Hindi magazine '*Arihant*'. These discourses appeared in '*Arihant*' for about eight years.

There was a great demand from devotees for the publication of these 96 discourses but owing to the limited financial resources of the Trust and also because other books had to be printed urgently, there was some delay in publishing these discourses.

We are now happy to place in your hands, the English version of the second volume of *Dhammam Saranam Pavaajjami*

under the title, “*The Way of Life*”. The English version of the first volume has already been published. It was accorded a very enthusiastic reception by the readers. The other two volumes of *The Way of Life* will be published in due course. We are grateful to Mst. Mitesh Kamleshkumar, Ketan Kirtikumar and Kalpesh Kirtikumar of Vile Parle, Bombay-400 057, for their valuable contribution.

We thank Shri K. Ramappa, M.A.,B.Ed. (Bangalore) for having rendered these books into English with a feeling of devotion and a deep sense of dedication.

We thank Shri J. K. Jain and Rajendra Bothra of Bangalore for the neat and clean typescript of this volume.

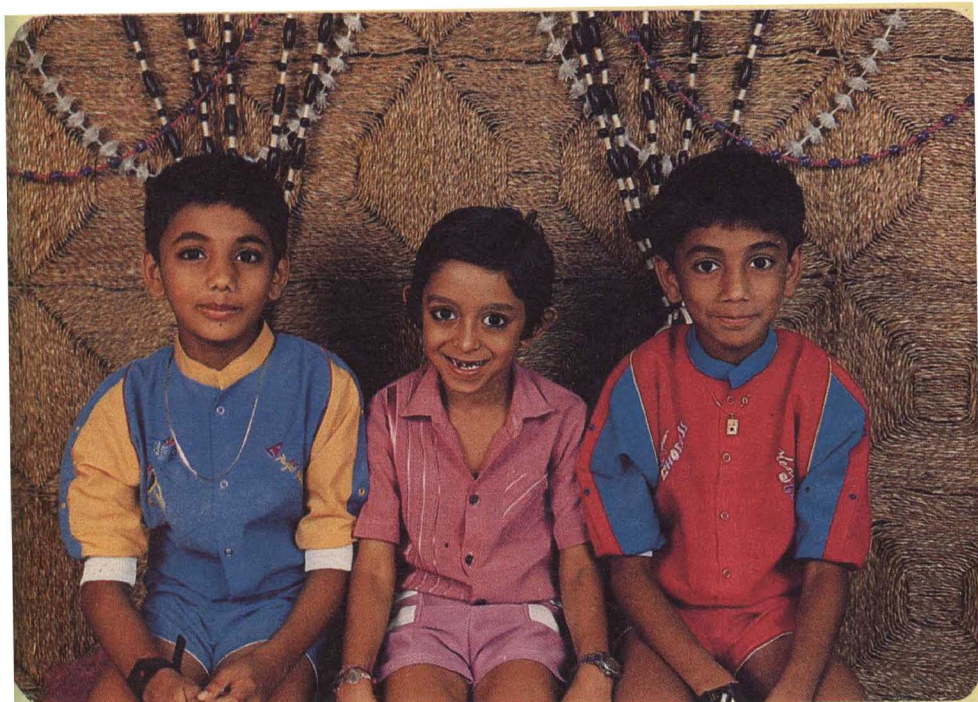
We are grateful to Shri Keshavjibhai Gogri of Harsha Printery (Bombay) for printing and bringing out this book in such an attractive form. He is an esteemed and honoured member of our Vishwakalyan Prakashan Trust Family.

The “*Dharmabindu*” is, indeed, an ocean of spiritual knowledge. The Poojya Gurudev has delivered these 96 discourses on the content of only a couple of stanzas in ‘*Dharmabindu*’. Our aspiration is that the sacred Ganga of the Poojya Gurudev’s discourses on ‘*Dharmabindu*’ should continue; and that we should publish them and place them in your hands.

We are sure that our aspiration will be realised by the infinite grace of Paramatma Shankheshwar Parshwanath Bhagwan and by the blessings of *Poojyapad Paramagurudev Acharyashri Vijay Premasoorishwarji Maharaj*.

We are always ready to receive your suggestions and opinions regarding these books which we have been publishing. Your encouragement is essential for the success of our endeavours.

The Committee of Trustees
Shri Vishwakalyan Prakashan Trust,
Mehsana.



Kalpesh Kirtikumar Shah

**Miteshkumar
Kamleshkumar Shah**

Ketankumar Kirtikumar Shah

A FOREWORD BY THE TRANSLATOR

This is an English version prepared by me of *Dhammam Saranam Pavajjami*, Volume II comprising 24 discourses delivered by Panyas Pravar Shri Bhadruguptvijayji Ganivar. The Gurumaharaj in these discourses, deals with the ordinary principles of the *Grihasthadharma* expounded in the magnificent work, *Dharmabindu* written by the profound scriptural scholar Acharya Shri Haribhadrastoorishwarji. The great Acharya was a *Shrutadhar* of outstanding excellence and wrote 1444 *granthas* of which *Dharmabindu*, which means a little drop of *Dharma*, is one; but the *Bindu* (the drop) is indeed a *Sindhu* (an ocean) of *Dharma*. Acharyashri Munichandrasooriji has written a commentary on the *Dharmabindu* in Sanskrit. Panyas Pravar Bhadruguptvijayji's discourses deal with the ideas found in two stanzas of the first Chapter of the *Dharmabindu*. The Gurumaharaj has delivered 96 discourses in Hindi, which have been published in four volumes. This is an English version of the second volume. The English version of the first Volume has already been published.

Panyas Pravar Bhadruguptvijayji is a scriptural scholar of outstanding eminence. Besides being a scholar, he is a creative writer of rare gifts and an excellent exponent of the scriptures. His expositions are characterized by lucidity, clarity and authenticity.

I have translated into English all the four volumes of the work *Dhammam Saranam Pavajjami*. This is the second volume and the other two will be published in due course.

In these 96 discourses, the holy Gurumaharaj has dealt with the 35 ordinary principles of the *Grihasthadharma*. As he says in his discourses, these ordinary principles constitute the foundation for the pursuit of *Moksha*. The *Dharma* has two aspects;

the theoretical aspect and the practical aspect. The theoretical aspect is the philosophy that comprises such theories as the *Anekantvad*, the *Syadvad*, the theory of *Karma*, the theory of *Dravya-guna-Paryaya*; and many other *Tatvas*. The practical aspect comprises the principles relating to the right conduct and the right way of living. It is this aspect that constitutes the subject-matter of these discourses. The discourses give us both spiritual and ethical guidance; and if, people, whether they are Jains or non-Jains, live according to these principles, they are sure to attain serenity, equanimity and felicity in their lives. The exhortations enlighten their minds and brighten their souls. The discourses abound in masterly analyses of doctrines and captivating anecdotes and stories. Some of the stories are so moving that the readers feel transported into a state of ineffable ecstasy.

The work of translating these discourses has been an enlightening experience to me. I translated these works according to the sacred wish of the great Gurudev and as desired by Shri Vishwakalyan Prakashan Trust. I thank them for choosing me to render the book into English.

If there are any defects in my rendering the discourses into English, I hope that the readers of the book will treat them in the manner of the legendary swan which receives milk after separating it from water.

Bangalore
15-8-1986

K. RAMAPPA

❀ धर्मबिन्दु-सूत्राणि ❀

[Sutras from *Dharmabindu*]

- ❑ सोऽयमनुष्ठातृभेदात् द्विविधो गृहस्थधर्मो यतिधर्मश्च ।
- ❑ On account of the difference in the practitioners, *Dharma* is of two kinds namely, the *grihastadharmā* and the *yatidharma*.
- ❑ तत्र गृहस्थधर्मोऽपि द्विविधः सामान्यतो विशेषतश्च ।
- ❑ The *grihastadharmā* also is of two kinds: namely, the ordinary *grihastadharmā* and the special *grihastadharmā*.
- ❑ तत्र सामान्यतो गृहस्थधर्मः कुलक्रमागतमनिन्द्यं विभवाद्यपेक्षया न्यायतोऽनुष्ठानम् ।
- ❑ The ordinary *grihastadharmā* should be carried out with hereditary and unobjectionable occupations carried out lawfully and according to such abilities as wealth.
- ❑ न्यायोपात्तं हि वित्तमुभयलोकहिताय ।
- ❑ Only the wealth acquired lawfully brings felicity and welfare in this world and in the other world.
- ❑ अनभिशङ्कनीयतया परिभोगाद् विधिना तीर्थगमनाच्च ।
- ❑ By performing such noble activities as serving the worthy according to prescriptions and visiting holy places; and by enjoying (wealth) without giving room for suspicions or doubts.
- ❑ अहितायैवान्यत् ।
- ❑ Otherwise, the result will be harmful.
- ❑ तदनपायित्वेऽपि मत्स्यादिगलादिवद् विपाकदारुणत्वात् ।
- ❑ Though not dangerous, like the poisonous throats of fish etc. dangerous consequences appear in the ripening process.
- ❑ न्याय एव हि अर्थाप्त्युपनिषत् परेति समयविदः ।
- ❑ According to those who know the traditions, wealth should be acquired only by lawful means.

- ततो हि नियमतः प्रतिबंधककर्मविगमः ।
- Only then, as a rule, impediments disappear.
- सत्यस्मिन्नायत्यामर्थसिद्धिः ।
- The prospect of prosperity lies in this principle.
- अतोऽन्यथापि प्रवृत्तौ पाक्षिकोऽर्थलाभो निःसंशयस्त्वनर्थः ।
- Therefore by engaging in other or unlawful activities, partial wealth may be gained but calamities certain.
- तथा दृष्टादृष्ट-बाधाभीतता ।
- Fearlessness (carefulness) in respect of perceptible and imperceptible calamities.
- शिष्टचरितप्रशंसनम् ।
- The glorification of the character of noble people.
- अरिषड्वर्गत्यागेन अविरुद्धार्थप्रतिपत्त्या इन्द्रियजयः ।
- The victory over the senses is attained by discarding the six inner enemies and by an acceptance of the right meaning of *Dharma* which does not contradict the scriptural truth.



- * *Dharma commences when it is combined with inner love. The emotion of love should arise in the heart for Dharma; then, you will be absorbed in your spiritual austerities in thought, word and deed. You will be absorbed in your austerities, body and soul.*
- * *Even in your life as a householder, you can perform spiritual austerities and carry out spiritual endeavours but for this, an absolute awareness is necessary, because the life of a householder is such that it contains more of the thorns of sin than of the flowers of Dharma.*
- * *Love must awaken. Affection must surge out. But this does not mean merely an appearance of love and affection. No. the love that surges from the depths of the heart can impel the soul to pursue the path of Dharma.*

DISCOURSE 25

The profound scriptural scholar and the ocean of grace, Acharya Shri Haribhadrashoorishwarji, after describing the efficacy of *Dharma*; and the real form and nature of *Dharma*, in his work, *Dharmabindu* proceeds to describe the forms of *Dharma*. Those people who after hearing the efficacy of *Dharma* become eager to proceed towards *Dharma*; who feel fascinated by *Dharma*; and who become enthusiastic to carry out spiritual austerities, naturally desire to know the real nature and form of *Dharma*. How can anyone carry out spiritual austerities without a knowledge of the real nature of *Dharma*? Hence, the great acharya next describes the nature of *Dharma*. He has described both the internal and external aspects of *Dharma*; its practical aspect and its emotional and doctrinal aspect.

DHARMA BEGINS WITH LOVE FOR IT

“Pleasures are to be attained but not by proceeding on the primrose path of dalliance that leads to everlasting spiritual ruin. Pleasures cannot be attained by the pursuit of the path of sin. Pleasures and happiness can be attained only by the pursuit of the path of *Dharma*”. Only after this idea becomes deep-rooted in a man’s mind can his outlook on life change. It is possible that he may think that he cannot discard all his sins at once; but he must realize that sins are to be discarded. He will realize that only *Dharma* is acceptable and beneficial. Love will appear in his heart for *Dharma*. *Dharma* commences only with love for *Dharma*. I hope you understand this.

The author of *Dharmabindu* places two forms of *Dharma* before the lovers of *Dharma*. Choose whichever you like of these two. You have to make this choice in accordance with your capacity.

THE GRIHASTADHARMA (THE DHARMA FOR THE HOUSEHOLDERS); AND THE SADHUDHARMA (THE DHARMA FOR MENDICANTS)

Of these two, one is the *Grihastadharma* and the other is the *Sadhudharma* or *Yatidharma*. In the world, people can lead their lives in one of these two ways. *Grihastadharma* means remaining a householder or living with the members of one’s family such as wife, children and others; pursuing some occupation, profession or business throughout one’s life. The two ways are

- (1) Remaining a householder.
- (2) Becoming a Sadhu.

Remaining a householder means living with the members of one’s family such as wife and children. The second way is to become a Sadhu after renouncing family and worldly life; living on *Biksha* (alms) and carrying on the austerities relating to the life of a *Sadhu*; and living according to the prescribed rules and codes of conduct. In order to lead the life of a *Sadhu*, one requires a greater capacity than is necessary to carry out the spiritual austerities of a householder. The *Sadhudharma* is

great but in order to live the life of a *Sadhu* one must possess extraordinary physical and mental potentialities. There is the need for physical capacity to endure the difficulties relating to such a life; and the mind of a *Sadhu* must have the tremendous firmness that is necessary to live according to the great vows he takes.

EXTRAORDINARY PHYSICAL AND MENTAL CAPACITY IS NECESSARY TO LIVE THE LIFE OF A SADHU

If we think of them from the point of view of efficacy, we find that the *Sadhudharma* is far more efficacious than the *Grihastadharma*. From the point of view of gathering merit and of destroying *Karmas*, the life of a *Sadhu* is ideal. Even from the point of view of internal serenity, the life of a *Sadhu* is of greater efficacy. The *Sadhudharma* is the best even from the point of view of the development of the qualities of the soul. But extraordinary physical and mental abilities are essential in order to receive initiation into the *Sadhudharma* and to carry out the various austerities and vows of that life. The *Grihastadharma*, of course, is efficacious but that life is such that in it one keeps committing sins with body, mind and word. Certain sinful actions are inevitable in the life of a *grihasta* (a householder). In that life, certain sins have to be committed. This causes a great loss, in the life of a *grihasta*; one man earns an income of one hundred rupees every day in his shop, but he has to spend some sixty or seventy rupees a day. What remains is about thirty or forty rupees. Another man earns every day, an income of one hundred rupees; but has to spend only ten or fifteen rupees a day. What is the profit? The life of a *Sadhu* is thus beneficial. In the life of a *Sadhu*, the loss caused by sins is almost nothing. But in the life of a *grihasta*, the loss caused by sins is too large. Sometimes, sins are heavier than *Dharma*. Sins are not subtracted from *Dharma*; but *Dharma* is subtracted from sins; and the remainder is sin.

ADMIRE AND CHOOSE THE SADHUDHARMA

Yet, it is possible to carry out *Dharma* in the life of a householder. It is possible to carry it out very well. If a man is

alert and aware, even as a *grihasta*, he can perform very great spiritual austerities. If you do not have the mental strength to renounce worldly life; if you cannot renounce the pleasures of worldly life, you can live the life of a householder; and even in that state, you can adore and practise *Dharma*. Think of your abilities; estimate the extent of your mental potentialities.

From the Audience : Of course, for a moment or two, we feel enthusiastic about accepting the *Sadhudharma*; but as soon as we go home, that enthusiasm ebbs out.

Maharajashri : If such momentary enthusiasm appears again and again, some day an enduring enthusiasm will appear. Enthusiasm arises when you admire the *Sadhudharma*. Enthusiasm is good even if it is momentary ! If you admire a certain thing; and if you acquire the ability to attain it you will attain it. If you like the life of a *Sadhu*, you will become one when you acquire the necessary mental strength; when your enthusiasm grows strong and when your spiritual vitality grows exultant. If you want to become a *Sadhu*, you have to renounce *Samsar*. You must renounce the pleasures of life. Even that renunciation must be impelled by enlightenment. Renunciation is of three kinds

- (1) Renunciation through sorrow;
- (2) Renunciation through fascination;
- (3) Renunciation through enlightenment.

There are many kinds of sorrows in the life of a *Grihasta*. For instance, one may not have a house to live in; one might not have got a beautiful and pleasing wife; even if one has a wife, she may be harsh. One may not have good children; one may be ill; one may not have money; and one may not have honour. If on account of those and other sorrows, you think of renouncing worldly life ; and of becoming a *Sadhu*, then it is renunciation through sorrows. This kind of renunciation is of no use. One should not become a *Sadhu* by renouncing life for this reason, because a man who becomes a *Sadhu* fearing the sorrows and agonies of life does not possess the mental strength necessary to lead the life of a *Sadhu*, and when he finds

pleasures, he discards the *Sadhudharma*. The fascination of pleasures pulls him down from the life of a *Sadhu*. In the life of a *Sadhu*, the fascination for pleasures must be dead. A *Sadhu* should not have any fascination or attachment for pleasures. A man who renounces worldly life on account of sorrows retains his fascination for pleasures. Even in the life of a *Sadhu*, there appear many temptations of pleasures. If one is attracted by those temptations they will destroy his *Sadhudharma*. It is not proper to become a *Sadhu* for the reason that in life, one has not attained pleasures. The man who after experiencing the pleasures of life, attains enlightenment and opens his mental eyes and deems the pleasures of life sorrows, is fit to become a *Sadhu*.

THE RENUNCIATION OF VAISHRAVAN WAS THROUGH ENLIGHTENMENT

Ravana defeated king Vaishnavan. King Vaishnavan who was thus defeated became a *Sadhu*. He accepted the *Sadhudharma* after realizing the true nature of *Samsar* by means of his intellectual vision or enlightenment. He performed rigorous and austere *tapasya*; and attained salvation, in the same *Janma*. If his renunciation was prompted by sorrows, he would not have been able to destroy his *Karmas*; and to attain salvation. He observed and carried out the austerities of a *Sadhu* excellently; and attained salvation. Therefore, you must understand that renunciation was born out of enlightenment.

Vaishnavan saw before himself two *Dharmas viz.*

- (1) The *Grihastadharma*; and
- (2) The *Sadhudharma*.

If he wanted to, he could have chosen the *Grihastadharma* with its twelve vows. But he chose the *Sadhudharma*. He had no attachment for the pleasures of *Samsar*; he had no interest in them; when that was so why would he choose the *Grihastadharma*? As long as one likes the pleasures of the five senses; and as long as one feels that one cannot live without enjoying sensual pleasures, the life of a *grihasta* appears pleasing and

likeable. One has to like it until then. If one does not possess the mental strength essential for living according to the great vows and the other rules of conduct relating to the life of a *Sadhu*; if one does not possess the power of endurance to bear with severe physical discomforts; if one is incapable of keeping oneself free from mental tensions, then he has to live the life of a *grihasta*; and has to like it.

There is no such rule that a man can enter the *Sadhudharma* after having been a *grihasta*. The life of a *Sadhu*, can be taken up directly even without having been a *grihasta*. Some examples of that kind can be seen in *shastras* and in history. What is required is a through knowledge of the *Sadhudharma* and the ability and readiness to live according to all the rules and principles of the *Sadhudharma*. In the past, some dacoits also became *Sadhus* directly. The notorious dacoit, *Dridaprahari* who used to commit murders and robberies became a *Sadhu*. He had the mental strength to live according to the principles and codes of the *Sadhudharma*. He conformed to those principles with great austerity; and attained spiritual purification and elevation. Renunciation should appear in the heart through enlightenment.

THE RENUNCIATION BORN OUT OF MOHA OR INFATUATION

The second kind of renunciation is the one that is born out of *Moha* or fascination. By living the life of a *Sadhu*, man can attain the heavenly world; and can attain the delights of the heavenly world. He can attain such delights for thousands and lakhs of years. We can know this from the *Shastras*. Knowing this and hearing this from the *Shastras*, if one renounces the life of a *grihasta*, then it is renunciation born out of *Moha* or fascination (for heavenly delights). The delights of the heavenly world are vastly superior to those of human life. They are, "*Superfine*". They are ideal, and if a renunciation appears for the pleasures of human life on account of the fascination for the heavenly delights then it is renunciation born out of *Moha* (fascination). The fascination for physical and sensual delights is called *Moha*.

Of course, one can attain the delights of the heavenly world by living according to the principles of the *Sadhudharma*, by living in perfect conformity with those principles, but the desire to attain delights is detrimental to true *Sadhudharma*. The *Sadhudharma* is not concerned with physical delights; it is concerned with spiritual graces and glories. The objective of the *Sadhudharma* is to attain permanent and imperishable spiritual bliss. How can the renunciation of a man be an enlightened one if he has no knowledge of the soul, if he is not familiar with it and if he has not even a conception of spiritual bliss. The jivatmas that are rendered thoughtless and stupid by attachments, hatred and infatuation know only sensual delights. They always think of sensual delights and always endeavour to attain them.

VISHWABHUTHI AND VISHAKANANDI

Sometimes, it also happens that renunciation or the acceptance of the *Sadhudharma* takes place by means of enlightenment but, later if the intellectual vision is lost, fascination grows strong. A strong infatuation brings about a bargain of *sadhutha* for sensual pleasures. Bhagwan Mahavir's soul in one of his previous lives impelled him to commit this mistake. When Vishwabhuthi was the prince or the heir-designate, his first cousin, Vishakanandi deceived him. On account of this experience, Vishwabhuthi renounced worldly life and received initiation into the life of a *Sadhu*. After becoming a *Sadhu*, he performed a severe penance. On account of the arduous austerities and *Tapasya* which he performed, he acquired extraordinary spiritual powers. One day, in a city, Viswabhuthi set out to obtain Bhiksha. While he was going on a road, a cow came and collided against him. He fell down on the ground. The *muni* did not get angry with the cow even a bit. But Vishakanandi saw this incident, since he was coming into the city, in order to marry. Seeing the incident, he laughed hilariously. He remembered the words of Vishwabhuthi. "I will break your head with a blow of my fist". Vishakanandi thought. "Viswabhuthi, who boasted that he had the strength to break my head with a single blow of his fist has now fallen upon the ground with one

push given by the cow" and then he began laughing uproariously. Vishwabhuthi saw Vishakanandi. He noticed Vishakanandi laughing at him. He lost his intellectual vision and his eyes of infatuation opened. Pride and selfishness arose in Vishwabhuthi's heart. "Do you think that I am a coward? Do you think that I am a weak fellow? Wait, I will show you my strength". The *muni* held the horns of the cow with his hands; wheeled the cow and threw it up into the sky. When the cow fell down, he held it with his hands. He did not allow it to fall on the ground. Vishakanandi stood stupefied by this sight of the *muni's* godly powers. He was also greatly terrified. "Probably, he will take me up; throw me into the sky and in that case, I will go straight to heaven". He ran away from there terrified. Vishwabhuthi *muni* felt happy when he saw Vishakanandi running away. It is a serious kind of *mohadasha* or infatuation to exult over others' defeat; to see others running away being defeated or to take delight in beating others. The *muniraj* thought, "In this world, might is right. The world worships the mighty. I must become a man of might. I shall become the mightiest man in the world. I wish to attain extraordinary might in my next life on account of my *Tapasya and Sadhutha*". The *muni's* mental eyes were blinded thus and he sold his *Sadhutha* for attaining physical might. In the next life, he attained might but he did not attain *sadhutha*. His might ruined him spiritually. After his death, he went to hell.

RENUNCIATION MUST BE STRENGTHENED AND MAINTAINED

Even after receiving initiation into the *Sadhudharma*, by means of enlightenment, one must keep one's mental eyes open. One must keep one's renunciation alive. It is easy to renounce worldly life and physical pleasures but maintaining renunciation firmly is difficult, because a *Sadhu* also is a man, you see. He too has the five senses. He too has passions. He too can experience taste. He too has desires for leisure and pleasure and magnificence. He also has the propensity to keep off difficulties. A *Sadhu* controls all these things. That means, he keeps his senses under his control. He does not allow

his passions to become strong and excited. He does not enjoy the taste of food. He does not allow the desire for magnificence to arise in his heart and he endeavours to the utmost to keep himself in a state of sanity and serenity. Even then if at some time, his senses are provoked and if the reins keeping them under control snap they cause his spiritual decline and ruin. If the fire of passions flames out, it can also burn a *muni*. If the love for taste increases, it can also cause the spiritual fall of a *Sadhu*. If the desire for magnificence increases it can ruin him. When infatuation and love of leisure grow strong, they can cause a total ruin in the case of a *Sadhu*.

SPIRITUAL AUSTERITIES CARRIED OUT WITH LOVE BRING MERIT

Yet a man who has renounced life by means of enlightenment can remain fearless. Constant awareness is essential. A *Sadhu* who possesses constant awareness can live in perfect conformity with the principles of *Sadhudharma* and by this means he can gather extraordinary merit. A *Sadhu* who loves his *samyama* (self-restraint) also loves his Gurudev and the Paramatma. The spiritual austerities carried out with love bring merit.

From the Audience : Even *punyakarma* (merit) is an impediment on the path of *Moksha*; is it not ?

Maharajashri : There are two kinds of *punyakarma* (merit). One is the *papanubandhipunya* (the merit that prompts people to commit sins); and the other is the *punyanubandhipunya* (the merit that impels people to acquire merit). The *papanubandhipunya* impedes the attainment of *Moksha*. The *punyanubandhipunya* does not; on the other hand it assists people in their pursuit of *Moksha*.

From the Audience : Which kind of merit is called *Papanubandhipunya* ?

Maharajashri : On account of the emergence of *punya-karma* the *jivatma* attains happiness; does it not ? When man

gets happiness; when he gets the means of happiness; if he commits sins using those means then it should be understood that the *papanubandhipunya* has risen in his life. If on account of the effect of *punya*, man gets a perfect and healthy body but if by means of that body, he enjoys physical pleasures; if on account of the effect of *punyakarma*, man acquires a lot of wealth and if he does undesirable actions using that wealth; if on account of *punya*, man acquires power and strength and if he uses them only to do violent and wicked actions, then it should be construed that in his case that kind of *punya* has arisen which impels him to commit sins. Now-a-days, in the world, we see for the most part, the emergence of this kind of *punya*. We find that those people who on account of the effect of their merit, attain the means of worldly enjoyments and pleasures, only commit sins using those means. Such *jivatmas* do not adore the path of salvation and do not endeavour to attain spiritual purification and elevation. Even the intellects of those people are so impure that they do not like the matters relating to the soul, the supreme soul and salvation.

From the Audience : Which kind of merit is called *punya-nubandhi* merit ?

Maharajashri : *Punyanubandhi* merit is that which creates in man spiritual awareness and impels him to carry out spiritual austerities. The *Punyanubandhi* merit is that by the effect of which man acquires new merit. This kind of *punyakarma* assists man in his adoration and in his pursuit of the path of salvation. For instance, you have attained the five senses which are perfect and you can use them to do such noble actions as listening to an exposition of *Dharmagranthas* and you can read them. You can have a *darshan* of the Paramatma and you can worship and glorify him. If you get a strong and healthy body, you can carry out stern austerities and spiritual wanderings on foot (*Padayatra*). If one gets wealth on account of *punyakarma*, one can render deeds of charity and benevolence. You can carry out philanthropic activities to attain the supreme good. If you attain power on account of your *punya-karma*, you can make people in the country, in the city or in

your village lead a righteous life, follow *Dharma* and discard sinful actions. What an astounding kind of *punya* arises in the lives of the *Tirthankars* ! It is on account of that merit that they can give light and spiritual guidance to millions of people and can inspire millions of people to follow the path of righteousness.

THE EFFECT OF THE SPIRIT OF DETACHMENT FOLLOWS THE JIVA ALONG WITH MERIT

From the Audience : The soul attains the heavenly state of existence by means of *Sadhudharma*. Non-refrainment is the characteristic feature of heavenly life. The *Sadhus* who lead a life of total refrainment have to lead a life of non-refrainment in heaven. Is this not a loss ?

Maharajashri : Whether one is a *Sadhu* or a *grihastha*, if he has been bound by *Aayushyakarma* (the *Karma* that bestows a span of life) he has to enter the heavenly world and live there and he has to enjoy the effect of the merits he has acquired but even in the heavenly world, the heavenly beings that are spiritually aware and cautious do not get immersed passionately in the delights that they enjoy. They do not have a deep attachment for those pleasures, so they do not commit sins of a deeper kind by those enjoyments, nor do they commit a large number of sins by those enjoyments. The quality of detachment and renunciation found in the life of a *Sadhu* accompanies him to the heavenly world and that quality of renunciation or detachment awakens in the heavenly world, in his soul. Therefore he will not be interested in physical enjoyments; he will be detached.

THE PILGRIMAGE TOWARDS SALVATION CONTINUES EVEN IN THE HEAVENLY WORLD

Non-refrainment characterises the heavenly life. That means the gods and goddesses in heaven cannot undertake any vows, pledges or rules relating to austerity and conduct and they cannot also live according to them, but this is one inevitable situation. Pleasures can be enjoyed only in the life that is

characterised by non-refrainment; not in the life that is characterised by a total refrainment. The delights of the heavenly world are to be enjoyed. The *punyakarma* or merit gets exhausted by this kind of enjoyment. Again, they will be born as human beings. They will accept the *Sadhudharma* which is characterised by a total refrainment. They will proceed on the path of salvation destroying *Karmas* gradually. Therefore, you need not have any fear. You will not suffer any loss. If you choose the *Sadhudharma*, if you receive initiation into the *Sadhudharma* and if you go to the heavenly world after acquiring merit, even then the pilgrimage towards salvation continues. It will not cease. Now, you have to make a choice. You have to choose either the *Sadhudharma* or the *Grihasthadharma*. The author of the great grantha, the great sage, Haribhadrasoori has described two kinds of *Dharma*, which have been expounded by Tirthankars. You need not worry about this. Even if you prefer the *Sadhudharma*, I will not initiate you into the *Sadhudharma* at once, because it is now the rainy season and you know that according to the principles of our *Dharma*, *deeksha* cannot be accorded in the rainy season. Therefore you must make a choice with a free mind. You have to make this choice, on your own accord.

THAT WHICH IS GOOD IS LOVABLE

From the Audience : Of course, the life of a *Sadhu* appears excellent but the life of a *grihastha* is attractive and we like it. Though we realise that the life of a *sadhu* is excellent, we do not feel like loving it. The life of a *grihastha* is not good. It is sinful. Though we know all this, we feel drawn towards it.

Maharajashri : There is a principle in psychology. We like a thing which we consider good but what you say contradicts this principle. You say that the life of a *sadhu* is excellent because you are now sitting before a *sadhu* and you are all devotees of *sadhus*. Therefore, you have to say that life of a *sadhu* is *excellent* or it is likely that when you think calmly about it you feel that the life of a *sadhu* is excellent but that you do not have the potentialities in you to live such a life. Even this happens. When you are caught in the meshes of the sorrows

and adversities of samsar and when you see darkness everywhere you may feel that the life of a *sadhu* is excellent. "In the life of a *sadhu* there will not be any sensual pleasures, and in that life we have to experience some difficulties". When you think thus, you may dislike the life of a *sadhu*. Do not such thoughts occur to you ?

HAVE YOU DEVELOPED CONTEMPT FOR SINS ?

"The life of a householder is sinful; therefore, it is not good". This is what you think on the plane of intellectuality. But your mind may think in a different manner. It may think that even in that sinful life, there are pleasures and enjoyments. Do you have contempt for sins ? Do you abhor sins ? No. You have contempt for sorrows; you abhor sorrows. If you have in your possession abundant means for the enjoyment of sensual pleasures and for the enjoyment of physical delights you will love worldly life and the life of a householder and you will have attachment for that life. If you develop contempt for sins, at once, your love for the life of a *grihastha* disappears.

If you love your soul; if you can visualize the sullied state of your soul; if you visualize the sorrowful state of your soul and if you entertain a strong desire to liberate your soul completely from sorrows, then you will love the life of a *sadhu* or a *shraman*. Why should any one renounce the life of a householder and undertake the life of a *sadhu* ? In the life of a householder, one cannot perform such efficacious spiritual austerities as can release the soul from its *Karmas* and can dispel all the sorrows of the soul.

THE LIFE OF A GRIHASTHA — THE DOMINANCE OF ATTACHMENTS AND HATRED

How many hours out of the twenty four in each day of the life of a *grihastha* are spent in the endeavours to acquire wealth ? How many hours are spent every day in sleep and idleness. How many hours are spent in eating, drinking and moving about ? How much of time is spent every day in your conversation with your friends and relatives ? How much

time remains every day in which you can carry out spiritual austerities and in which you can engage yourselves in a contemplation relating to spiritual elevation ?

Is there a conformity to the limits and to the limits of excellence and to the principles of discretion in all the propensities of a *grihastha* ? Do the propensities and actions of a *grihastha* conform to the guidance given by enlightened people ? No. The dominance of attachments, hatred and infatuation annuls your sense and discretion, and impels you to transgress the limits of ethical excellence. The attachment for physical and sensual pleasures and the fear and hatred of sorrows torments you always and renders you stupid and senseless. How can you perform spiritual activities and attain spiritual purification in such a condition ?

Of course, the Tirthankar Paramatma, the treasure-house of Supreme compassion has been graceful enough to describe one kind of *Dharma* for the *grihasthas* also. Some ordinary and special kinds of spiritual austerities have been described for the sake of householders both men and women but you have to give a place to them in your life. In the life in which attachments, hatred and infatuation, are dominant peace and wholesomeness do not exist; and without mental peace and wholesomeness spiritual austerities cannot be carried out. It is for this reason that I say that the life of a *sadhu* is the proper one in which spiritual austerities can be carried out perfectly. There are no mundane affairs or concerns of *samsar* in the life of *sadhus*.

THE LIFE OF A SADHU IS TRULY FREE FROM ALL WORRIES

In the life of a *sadhu*, one does not have the worry of building a house or the worry of a house falling to the ground. In that kind of life, one does not worry about earning money and one does not worry thinking that he would lose money. One does not have worries relating to one's wife and children or friends and relatives. It is a life that is completely free from all worries and agitations. In that life, there are no mundane

worries. There is total relief from all worries and in this life that is totally relieved from all worldly concerns, one can engage oneself in constant spiritual propensities and activities. Engagement in a life of total relief ! The life of a householder is replete with mundane concerns. How can there be any spiritual propensities and engagements in that life ? In that life there is only a relief from spiritual activities !

My opinion is that you must choose the *Sadhudharma*. If in this human existence, you live according to *Sadhudharma*, your life would be fruitful. You would have made the right use of the human life which is difficult to attain. Surrender your life and all that is yours at the feet of the Gurudev, render a heartfelt salutation to him and worship him with devotion. If you do so, you will not have any worry. The Gurudev will take care of you and will think for you. Your duty is to live at his feet. The Gurudev can also do several other things for you. You must have only one bondage namely the duty of acting according to the Gurudev's commandments. There are countless bondages in the life of *grihasta*, in *samsar* but the life of a *sadhu* is free from all the bondages.

WHEN WILL YOU TAKE A DECISION ?

Will you take a decision today ? Today is an auspicious day to take a noble decision. If you want to go home and take a decision after discussing the matter with the members of your family, you may do so. I hope you will go home and that you will have a discussion with your family. That will be right. Is that not so ?

From the Audience : If we go home and begin a discussion on these matters with the members of our family, they will surely take us to the mental hospital.

Maharajashri : The meaning of this is until today such discussions have not taken place in your houses. Is it not true ? Then do you always discuss in your houses, matters relating only to worldly life ? Are you afraid of even talking about *Sadhudharma* ? Do discussions relating to the *Sadhudharma*

sound dull and dreary? What is the matter ? Discussions relating to the *Sadhudharma* must always be taking place in your family. Begin such a discussion today; will you not ?

The author of the grantha, *Dharmabindu* has described two kinds of Dharma from the point of view of those who follow Dharma. They are : *the Grihasthadharma and the Sadhudharma*. First, the author describes the nature and form of the *Grihasthadharma* and then he describes the nature and form of *Sadhudharma*.

This is enough for to-day.

- * *Being a householder means being a man of virtues. A sadgrihasta means a noble householder. Sath means noble or virtuous. You are householders. You must become noble householders. You must become virtuous.*
- * *If you believe that there is happiness in money, go to rich men and ask them whether they are swimming on the sinuous waves of happiness or are sinking into the sea of sorrows.*
- * *Even the method of making an unworthy man, a worthy man is a thing to be learnt. If you allow an unworthy man to remain unworthy what have you achieved after all? Only then would you have achieved something when you have transformed an unworthy man into a worthy man. Your knowledge and understanding will be useful then.*
- * *Do not start muttering seeing some outward appearances of people.*

DISCOURSE 26

The great scriptural scholar, Acharya Shri Haribhadrasoori has described the two forms or kinds of *Dharma*; namely, the *Grihastadharma* and the *Sadhudharma*. Whether you call it *Yatidharma* or *Munidharma* or *Sadhudharma*, it is the same. He has also described the two kinds of *Grihastadharma* namely, the ordinary *Grihastadharma* and the special *Grihastadharma*. Ordinary *Grihastadharma* means the *Grihastadharma* that is common to all good householders and which comprises common or ordinary spiritual austerities. The special *Grihastadharma* implies the life of a grihasta comprising such austerities as *Anuvrat*, *Gunavrat*, and *Shikshavrat* coupled with the right vision or *Samyagdarshan*.

BECOME A NOBLE HOUSEHOLDER

To-day, we shall consider the first step of the ordinary *grihasthadharma*. You must remember one essential point. The discourse that is being delivered now is not meant only for Jains or only for Shravaks and Shrivikas but we shall mention certain things which will be useful to all householders. The ideas that we are going to mention in this discourse will be useful even to those householders who are not Jains or Shravaks and Shrivikas. The ordinary *grihasthadharma* which aims at transforming an ordinary householder into a noble householder will be very useful to all householders to become noble householders. All of you live in your houses. So you are householders. But it is not enough if one is a mere *grihastha*; one must become a noble householder in order to make one's life happy and delightful. This is essential. In fact, only a noble householder can be a real Jain and only a Jain can become a Shravak. Have you understood the meaning of my words ? You are householders but you become noble householders; after becoming noble householders, you become Jains; after becoming Jains, you become Shravaks and after that you must become *Sadhus*.

WITHOUT AN ASPIRATION FOR IT ONE CANNOT
BECOME A MAN OF VIRTUES

When *Sath* or nobility permeates your life, you will become a noble householder. Do you know what *Sath* is ? Without knowing what *Sath* is, how can you make attempts to attain it ? *Sath* means nobility or virtue. In order to become a virtuous *grihasta* one must acquire thirty five virtues. You must become noble or virtuous. You can become virtuous only if you aspire for it. Without an aspiration, you may become a wealthy man on account of good fortune and by good fortune, you may become a strong man. But without aspiring for it, you cannot become a virtuous man. Do you aspire to become a virtuous man ?

From the Audience : We aspire to attain affluence. We pine for it, day and night and struggle for it.

Maharajashri : You cannot become a man of affluence by pining for it and struggling for it. You must pine for nobility. You must desire to become noble and virtuous. Why do you want to become a man of affluence ? Is it not to attain happiness ? You believe that without wealth, there can be no happiness but you ask affluent men, whether they are happy ? Does happiness increase with the increase in wealth ? An affluent man lacking in virtues can never live happily and peacefully. I have come across many affluent people who are absolutely unhappy. They have wealth in abundance but they do not have happiness or peace. They do not have wholesomeness or felicity. They do not have firmness or patience. Then what is the use of that wealth ? What is the use of that affluence ?

INTELLIGENCE LIES IN BECOMING VIRTUOUS

A poor but happy life is certainly better than an affluent but unhappy life. Poverty or prosperity is not of much importance. What matters is sorrow or happiness. A man of virtues can live happily even in a straw-hut. A man lacking in virtues will be unhappy even in a palatial house. A noble householder can be poor but he cannot be unhappy. One such noble householder lived during the time of Bhagwan Mahavir. His name was Puniya. He and his wife lived a life of perfect felicity in a small house. Puniya used to earn only so much as was necessary for existence. Even with that meagre income, he lived in contentment and every day he invited a guest to dine in their house. One day, the husband would fast and the next day the wife would fast. They continued thus fasting on alternate days to feed a guest. They used to fast voluntarily. They were living happily. They never complained of any unhappiness or sorrow. They never begged for any pleasure. Puniya was not a wealthy man but he was a man of great virtues. Bhagwan Mahavir praised Puniya greatly. Puniya had many virtues; so he was a noble householder. Intelligence also lies in becoming virtuous. In my opinion, only a man of virtues is a man of intelligence. Intelligence and expertness are essential to become virtuous. I am saying all this with the belief that you are men of intelligence. Understand ?

SAY YES OR NO

You can decide for yourselves whether you are only *grihas-thas* or *Sadgrihas-thas*. Therefore, I will ask you some questions you must say "yes" or "no".

If your answer is "Yes", you must think that you are a noble householder. If your answer is "No", you must think that you are an ordinary householder.

The First Question

Are you pursuing the traditional profession or occupation of your family ?

The Second Question

Is your profession or occupation or business unobjectionable?

The Third Question

Is your occupation according to your wealth; is it according to the requirements of time, country or city ?

The Fourth Question

Do you keep accurate weights and measures ? Are you honest in your dealings with others ? Are your dealings legal and lawful ?

If your answer to these questions is "Yes", you are a noble householder. You may believe that you are following the *Samanya grihasthadharma* and you can believe this definitely. You can believe that you are undoubtedly following the ordinary *grihasthadharma*. If your business or occupation conforms to these principles, you can never incur any loss.

YOUR AIMS IN LIFE MUST BE RELATED TO DHARMA

From the Audience : How can doing business or following a profession be *Dharma* ?

Maharajashri : Do not relate *Dharma* or *adharma* to your action of doing business or following a profession. *Dharma* or *Adharma* depends on your view, your aim and the purpose with

which you earn money. Remember that you are a *grihastha* not a *sadhu* and what I say here is applicable to a *grihastha*, not to a *sadhu*. If your purpose in earning money is not confined only to pleasures and enjoyments; if you are acquiring wealth as a means to perform *Dharma*; if your view is to improve the conditions of those who are in distress and who are indigent, by helping them; if your spiritual austerities and those of the members of your family are going unimpeded; if that is your aim and if you are acquiring wealth in conformity with the four principles mentioned above, then whatever occupation you are following is *Dharma*. If your main objective in life is to attain *Dharma* and if you acquire wealth as a means to attain *Dharma*, then that endeavour is a spiritual endeavour. How can a householder support himself and the members of his family if he does not use his occupation or business as a means to earn money. If he is good for nothing and if he does not make endeavours to earn money, then his family-life would be unhappy. He will have no house to live in; he will have no food to eat and no clothes to wear. How can such a man carry out spiritual austerities ?

From the Audience : In our endeavours to earn money, we have to commit some sin or the other. Another point is this. In earning money, we have to commit the sin of *Parigraha* (attachment) yet how can it be *Dharma*?

Maharajashri : You are right. This *samsar* itself is sinful. Renounce *samsar* or worldly life and become a *sadhu*. A *sadhu* need not commit any sin. Do you fear sins? You want to live in *samsar*; you want to enjoy the pleasures of the mundane life and if you do not do some work; how will you live? Are you going to take recourse to beggary ? A noble householder never wanders about as a beggar. He will carry on some useful and proper occupation. He will carry on some lawful and unobjectionable occupation. He will carry on his life feeling happy and contented with whatever income he gets from pursuing such an occupation. If a householder does not pursue some occupation to earn money, his entire life will be upset. All his spiritual activities also will come to an end.

THE NEED FOR A CHANGE IN YOUR OBJECTIVES IN CARRYING OUT SPIRITUAL ACTIVITIES AND IN THE DIRECTION OF YOUR PURSUITS

Therefore, I say that if you should become a noble, householder, first of all you must change your view and direction of the four objectives. *Arthapurushartha*, the objective of earning money is of the utmost importance. Without money you cannot achieve the objective of fulfilling your desires or *Kamapurushartha*. Without money, you cannot get sensual pleasures. Without money, you cannot get a house, a wife, a car, honour etc. Without money, you cannot get the means for the enjoyment of physical delights. Can you concentrate on *Dharma* firmly and carry out spiritual activities with your mind and body, without the necessary money and necessary means of physical enjoyments? Can you get opportunities to go to religious places? Just as provoked senses do not allow you to concentrate on spiritual activities, even discontented senses do not allow you to concentrate on religious austerities. They impede your faith in *Dharma*; and your spiritual austerities. Yes, there is the need for discretion and a limit to your attempts to appease and satisfy your senses.. The senses that are satisfied thus in conformity with discretion and certain limits can assist you in the performance of your spiritual austerities. Spiritual austerities can become the means for the attainment of *Moksha* only when your mind and senses are deeply immersed in them; and only then can the *jivatma* achieve progress on its way to salvation.

You should not earn money merely to become affluent and to enjoy physical and sensual pleasures, and to commit sins openly or covertly. Your view must not be merely to enjoy pleasures; your view must be to perform spiritual austerities. Your view must be spiritual; not materialistic. You must have *yogadrishti* or a spiritual view. If your view is pure and lofty; if it is spiritual, then even your *Arthapurushartha*, the monetary objective becomes *Dharmapurushartha* or the spiritual objective. If your view is impure; and if it is materialistic, then if you perform spiritual activities, they will not be truly spiritual austerities.

DISCRETION; RESPECT FOR LIMITS AND A SENSE OF PROPRIETY CONSTITUTE DHARMA

In carrying out spiritual activities, there is the need for discretion, a sense of propriety and a regard for limits. What the great author has said in this connection is of the utmost importance. He has emphasized the importance of discretion; a sense of propriety and a regard for limits. A sense of discretion, a sense of propriety and a regard for ethical limits constitute *Dharma*. The monetary objective if it is devoid of discretion, propriety and a sense of ethical limits will not be *Dharma*.

First of all the author speaks of propriety in terms of the traditional occupation of the family. If your family has some noble traditional occupation, or business or profession, propriety lies in pursuing it. You must take up and carry on the traditional occupation of your family. Of course, that occupation should not be objectionable; and it should enjoy the sanction and commendation of decent and cultured people.

There was a system in olden days. People used to like and take up only the traditional occupation of their family. Even to-day, this respect for tradition can be seen in some cities. We can see a family having the same cloth-shop for a hundred years. Some occupation was begun by one's grand-father; one's father continued it; and one carries on the same occupation; and now one's son also is carrying on business in the same shop. Running a cloth-shop or carrying on cloth-business is not objectionable in any way. It is considered an honourable occupation by the society of cultured people. Carrying on business in gold and silver, in pearls and precious stones, in vessels etc. is considered honourable by cultured people. In the same manner, some are traditionally ministers, mayors, priests and heads of cities. They should not give up those occupations by means of which they can render service to people. When in the past there were kingdoms, such traditional occupations existed. The position of a minister was hereditary. If a minister passed away, his son was given the position; and if he had no sons, someone else was chosen for the position. If he had a son, only he was made

minister. Sometimes, even worth and ability were not also taken into consideration. The yard-stick of worth or fitness was birth in a family.

THE CAUSE FOR STHULABHADRA'S RENUNCIATION

I think that all of you have heard of the name of Sthulabhadraji. Sthulabhadra's father, Shakatal was the Chief Minister, in the court of Nandaraja, the emperor of Magadha. At the time when the Chief Minister fell a victim to a conspiracy and was assassinated, his son, Sthulabhadra was in the pleasure-chamber of Kosha, a courtesan of Magadha. He had been there for twelve years. He was so deeply infatuated with Kosha that for twelve years he never went home. But on account of the assassination of the Chief Minister, the position of Chief Minister fell vacant. The king offered the position to Shriyak, the younger son of the Chief Minister; but Shriyak replied, "Your highness; I cannot accept your gracious offer because, my elder brother Sthulabhadra is the lawful heir to that position. He has the right; not I".

The king was amazed and said, "Do you have an elder brother? Where is he? I have not at all seen him". It was true because Sthulabhadra had not gone to the King's court also for twelve years. He had been caught in the snares of a mad infatuation for Kosha. Shriyak said to the king; "Your highness! He has been in the house of Kosha for twelve years. He has not even come home". At once, the King sent for Sthulabhadra. The King's men went to Kosha's house; and conveyed to Sthulabhadra, the message of the King. The King's order had to be obeyed because Kosha was a court-dancer. Kosha had intimacy with the King also. Sthulabhadra went to the King's court; saluted the king and stood respectfully in conformity with the codes of conduct that had to be observed in the court. For a while, the king observed the physique of Sthulabhadra which was radiant, attractive and symmetrically shaped; and then said, "Your father passed away; so you have to be our Chief Minister in our court". Saying this, the King placed in his hands the signet-ring of the Chief Minister. Shriyak was

standing near the King. Sthulabhadra looked towards Shriyak. There were tears in Shriyak's eyes. There were feelings of sorrow and unconcern in his face. Shriyak also looked towards his elder brother.

Sthulabhadra said to the King, "Your highness! you are extremely graceful towards our family. You have shown great affection to me. You have given me this ring of the Chief Minister — I shall deem it an act of grace on your part if you will kindly give me some time to think over. I want to go into the palace-orchard and think calmly for a while. Without thinking thus, how can I undertake such a great responsibility?"

The King gave his consent to this; and Sthulabhadra went into the garden. Shriyak also followed him into the garden. Now, you too think about this incident.

HOW WAS STHULABHADRA WORTHY TO BECOME CHIEF MINISTER ?

Why did the king decide to offer the position of Chief Minister to Sthulabhadra ? What merit did the King see in him ? Sthulabhadra had remained in the house of the courtesan for twelve years forgetting his father, his mother, his brothers and sisters and all relatives and friends. He never even thought of his father's honour and prestige. He had not obtained any education or training in administrative affairs and to such a man, the king of Magadha offered the position of Chief Minister. What merit did he possess ? The only merit was that he was born in the family of the Chief Minister. He was born in a high family. Shakatal, the Chief Minister belonged to a noble and illustrious family. He was loyal to the king and the country. So, it was considered proper that after his death, his position should be occupied by his son.

From the Audience : Two questions crop up here. The first question is this. The king had suspected the loyalty of Shakatal, the Chief Minister. It was only for this reason that Shakatal got himself killed by his son. The king had lost his confidence in the Chief Minister's family and its loyalty. When that was so, how did he offer the position to his son ? The

second question is this. It was improper to offer the position of Chief Minister to Sthulabhadra, who possessed no merit or ability required for the post. The tradition of the son of a King becoming the King; the son of a minister becoming a minister etc. was a wrong one. A position of great importance and responsibility should be given only to a man of merit and ability. Was not Shriyak worthy of occupying the position ?

Maharajashri : Both the questions are of great importance. Sometimes, it happens that even a man of absolute integrity and honesty is suspected. On account of this, the nobility of the person's family does not end. Shri Ram suspected Sita's chastity. Pavananjaya suspected Anjana's chastity but did they lose family-honour on account of this ? On account of the effect of a sinful Karma, even an absolutely innocent man is accused of having committed some crime or sin. The brahmin, Vararuchi the court-priest hatched a conspiracy against Shakatal and Shakatal fell a victim to that conspiracy. I think you know that story. Those events that took place in Pataliputra are really exciting. Sometimes, in the sphere of politics such conspiracies and diplomacies raise their heads.

Having followed Sthulabhadra into the garden, Shriyak saluted his feet and began to weep bitterly. Sthulabhadra's heart overflowed with affection for his brother and he embraced him. Affectionately, stroking his brother's head, Sthulabhadra asked him to narrate the entire story. Shriyak wiped his tears with his uppercloth. Then both the brothers went into a bower and sat together in it. Shriyak narrated to his brother, how enmity appeared between Shakatal and Vararuchi, and how Vararuchi prejudiced and poisoned the King's mind against the Chief Minister. He also narrated how his father made him kill him in order to save the lives of the members of his family. Having narrated this story, Shriyak began weeping bitterly.

WHY DID THE SON KILL HIS FATHER ?

The Chief Minister Shakatal when he found out that the King Nandaraja suspected his loyalty and was furious on

account of it decided to give up his life to save the lives of the members of his family. He knew very well the nature of the King's mind and temperament. He thought, "The King in his fury may kill all the members of my family". So, he said to his son, Shriyak, "Tomorrow, when I go to the court and bow to the king, you must cut off my head with your sword". On hearing this, Shriyak stood stunned and petrified. He said to his father, "My dear and honoured father, what are you saying ? Why do you command me to commit the sin of patricide ?" Shakatal said, "Dear son, this is right at a time of adversity. If you want to save the lives of the members of our family, you must take my life and deem it a sacrifice to the welfare of our family".

Shriyak said, "But father, why do you make me commit this sin ?" The Chief Minister said, "You are the body-guard of the King. If you attack me with a sword, the king will ask you at once "What have you done ? Why have you done this?" and you give his this reply, "I have been carefully observing everything for a couple of days. I find that you are angry with my father. My father should have committed some great crime; that is why you are angry with him. It is for this reason that I slew my father. The man who incurs your wrath has no right to live".

On account of Shakatal's insistence, Shriyak had to obey his father's order; and the next day, Shriyak killed his father. Nandaraja said to Shriyak, "Shriyak ! What have you done ? You have slain your father and our Chief Minister".

Shriyak gave the reply that his father had instructed him to give the King. Nandaraja said, "I came to know that Shakatal had made a conspiracy to grab my kingdom, and that he had collected a large number of weapons and had concealed them in an underground vault in his house. When I got the matter investigated by my spies, it was found to be true. Weapons are stored in your house. Are they not ? That was why, I was angry with the Chief Minister".

Shriyak stood stupefied.

He said to the King, "Your Highness if you had revealed this matter to me, this calamity would not have occurred. There would not have been any need for my committing the sin of patricide. It is a fact that a large number of weapons are stored in an underground vault in our house. But, those weapons were made not to be used treacherously against you. They had been collected to be given as a present to you. My marriage was to take place. My father knew that you would visit our house at that time, and those weapons had been collected because my father wanted to give you a worthy presentation. My father had a great loyalty to you and to the Kingdom of Magadha and you know this very well".

On hearing what Shriyak said, Nandaraja was greatly surprised and he was filled with sorrow and compunction. The king was in deep anguish for having lost the Chief Minister who was a man of integrity, intelligence and expert diplomacy. His regard for the Chief Minister's family was greatly increased. At once, he requested Shriyak to occupy the position of Chief Minister. Nandaraja did not know that Shriyak had an elder brother.

THE HONOUR OF SHRIYAK'S FAMILY IS TO BE REALISED

How great was the honour of Shriyak's family and how high was his birth ! He did not accept the offer of the position of Chief Minister. He remembered his elder brother who had not come home for twelve years and who had not met his younger brother and sisters for twelve years. His behaviour had caused a stain on the Chief Minister's name and fame. The Chief Minister's son had been in the house of a courtesan for twelve years. Would this not affect the honour and the prestige of the Chief Minister ? Was Shriyak right in remembering such a brother as the person fit for the position of a Chief Minister ? Was Shriyak right in remembering his brother or not ? What is your opinion ? Supposing Shriyak seeks your advice, what advice would you give him ? Let us suppose that he asks you, "You are intelligent men. Please tell me what I should do now.

The King has been offering me the position of Chief Minister. Shall I accept it or shall I request the King to offer the position to my elder brother ? Actually, the right to occupy the position belongs to my elder brother according to the convention of primogeniture. How can I accept a position of authority which rightly belongs to my elder brother ?”

If he were to seek your advice thus, what would you tell him? You please tell me what advice you would give him. Why are you silent ? Would you not think of grabbing your brother's position, wealth, house and lands ? Can you think about it ? You are men of *Dharma*. How can you think thus ?

From the Audience : Kindly do not speak of us. We are ready to grab not only a brother's property and position but also the property and position of our daughters and mothers also, if we can get them.

Maharajashri : Have you thought about Shriyak's family and its nobility. Nobility lay in the very blood of their family. His brother might have been in the house of a dancer. What does it matter ? His authority and position should not be grabbed by others. Shriyak did not have any ill-feeling against his brother, Sthulabhadra. He had no feeling of abhorrence for him. On the contrary, he had great respect and love for his brother. He had great devotion for his brother. This was the reason why, when the two brothers met in the garden, Shriyak fell at the feet of his brother and narrated to him the entire story relating to the slaying of his father.

THE WAY TO MAKE AN UNWORTHY MAN WORTHY

Now let me answer your second question.

Sthulabhadra did not possess the merit and abilities necessary for the position of the Chief Minister. That is what you say; is that not so ? Your opinion is that Sthulabhadra was unfit for the position of Chief Minister because he had been in the house of a dancer for twelve years. Of course, Sthulabhadra rejected the offer and proved his worth but if he had accepted

the offer, could be continue to live in the house of a dancer ? After becoming the Chief Minister of Magadha could he continue to live in the house of a dancer ? He had to begin to live in his own house. In that case, two things would result from it. He would get rid of the intimacy with Kosha and he would attain the position of Mahamantri (Chief Minister). Can you find a way to change an unworthy man into a worthy man ? No intelligence is necessary if an unworthy man has to remain unworthy. Sometimes owing to the effect of sinful *Karmas*, even a worthy man born in a noble family treads on the wrong path for sometime. But this does not mean that he will always remain unworthy. When his sinful *Karma* ends, his worthiness emerges to prominence. Even dark dense clouds disappear and the sun of a new life shines out.

“This man has fallen into the snares of a dancer. What if he is a brother? A debaucherous person should not be made a Chief Minister. If I can have my will, I would expel him from the country”. A noble man does not think so. A noble householder does not think so. A noble householder thinks seriously about such a thing. A man’s family-honour is a precious thing. In a man we can see the blood of his parents flowing. The family had been rendering service to the king and the country for generations. Probably, it was thought highly beneficial to the king and the country if such a man was made the Chief Minister.

IF YOU WERE PRESENT AT THE TIME OF STHULABHADRA’S INITIATION

On hearing the story of his father’s murder and the political events relating to it, Sthulabhadra entertained the desire of renouncing the worldly life and he returned the ring of the Chief Minister to the King. He did not go to the house of Kosha also. He approached a Gurumaharaj. He renounced worldly life and received initiation into the *Sadhudharma*.

If you were present at that time, you might have opposed even Sthulabhadra’s initiation. “How can initiation be given to such an immoral and debaucherous person? He should not be

given the *Deeksha*. Can a man who has been in the house of a prostitute for twelve years be worthy of being initiated into the *Sadhudharma*? Even after initiation, he may continue his immoral ways” You would have said so; how great you would be !

THE ADVANTAGE OF PURSUING A TRADITIONAL OCCUPATION

Sthulabhadraji chose the *Sadhudharma*. He gave the position of Chief Minister to his brother. Shriyak accepted the offer of the position of Chief Minister; and he began to carry out administrative work which was the traditional profession of his family. The great author while describing the first step of the ordinary *grihasthadharma* says that a man must pursue the traditional profession or occupation of his family. That must be his first choice; but that occupation must not be objectionable and must be honourable in the eyes of cultured people.

If one inherits a well-established business or shop, one will not have the difficulty of establishing a new business. This is an advantage. He can carry out his spiritual activities in a proper manner. Shriyak lived such a peaceful and wholesome life. He continued to render service to the kingdom of Magadha upto the time of his death. He made his father's name radiant and resplendent. The elder brother Sthulabhadraji became a *sadhu*. Along with him, his seven sisters also became *sadhvis*. It is natural that the faith in *Dharma* must be great in that family because so many of them received initiation into the *Sadhudharma*. (The elder brother Sthulabhadraji became a *sadhu*; along with him his seven sisters also became *sadhvis*.)

NEVER PURSUE OBJECTIONABLE OCCUPATIONS

The main activity in the life of a householder is to earn money. Therefore, the great acharya has given his guidance to his readers, in this matter. This guidance will prove very beneficial to you in the present-day situation. Now-a-days, some of the traditional occupations have been given up. The present-day governments have created difficulties in the way of those

who pursue traditional occupations. You must have this awareness in these circumstances. The occupations you pursue should not be objectionable. That means, your occupations should not be sinful. The occupation that you pursue must be in accordance with your wealth. It has to be in tune with the present-day situation. It must suit the place you live in. Moreover, in the pursuit of your occupations, you must be honest. The occupations you pursue must be of the highest level of moral excellence and they must be legal and lawful. In that case you will be able to live your life fearlessly conforming to ethical codes.

This is enough for today.

- * Look a little into the lives of those who carry on objectionable and unethical kinds of business. There, you can see nothing but agitation, worry, tensions, restlessness and trouble. Even their family-life would be burning in the fires of agitation.
- * According to the government statistics, every year, fifty five lakh birds are sold.
- * When the cataract of amity dries up in the life of a man, his life will not be meaningful; it will be a mechanical life. Yes, he will be only a machine that moves about. Think that he is a living "robot".
- * You have to take some precautions in doing your business. Acharya Shri Haribhadrashooriji and Munichandrasooriji have given an excellent guidance which is both deeply impressive and profoundly psychological.

DISCOURSE 27

The great scriptural scholar, Acharya Shri Haribhadrashooriji describes in his work, *Dharmabindu* the nature of the ordinary *Grihasthadharma*. The objective of money; and the objective of materialistic pleasures occupy an important place in the life of a householder. The man whose mental eyes are opened, gives a proper place even to the objective of spiritual welfare. The householder whose mental eyes are open endeavours to achieve his monetary objective (*Artha*) and the objective of materialistic pleasures (*Kama*) in such a way that his spiritual objective (*Dharma*) is not affected or lost. The man who values human life, knows that the phase of human life is the ideal one for the performance of spiritual austerities.

AGITATION AND BLAME RESULT FROM OBJECTIONABLE OCCUPATIONS

First of all, here, the right direction is described for the pursuit of the monetary objective, or the *Arthpuruṣhartha*. The acharya emphasizes the importance of caution and carefulness even in respect of the pursuit of the monetary objective. The earning of money is essential in the life of a *grihastha*. If the objective of earning money, is in conformity with the family-tradition, if it is not objectionable morally or legally; if it is in accordance with your wealth; and if it is in tune with place and time it becomes a spiritual objective and it becomes *grihastha-dharma*. You must pursue the traditional occupation or profession of your family, if it is not objectionable in any sense. It is necessary that your occupation must not be objectionable, because when somebody blames a man, he becomes agitated. Your mind will be agitated if you are blamed and condemned by your friends and relatives in your city or society; if people condemn your business or occupation and if you come to know that people are criticizing and condemning you. Even the members of your family will not like it. On account of all this, you will not be able to concentrate on spiritual activities.

If someone is carrying on some objectionable business or occupation, would you blame him or not? If somebody in our society opens a liquor-shop, if somebody starts a factory to manufacture bone-powder, if somebody is a smuggler or follows some such illegal occupation, you would blame him and condemn him. Would not others blame you, if you pursue such illegal, immoral and objectionable kinds of business or occupations?

WORRIES INCREASE IF YOUR AIM IS MERELY MONETARY

From the Audience : Now-a-days, people like to carry on that business or occupation which brings them money. They do not distinguish between fair or foul kinds of business or occupations.

Maharajashri : That is why the people pursuing such occupations are greatly unhappy and agitated in their lives.

There is neither peace nor felicity and there is no pursuing of spiritual objectives also. They spend all their lives only in earning money. They are always engrossed in acquiring wealth. Wealth is all in all in their life. I know some people of this kind. I have found in such people, cruelty, callousness and unkindness. They do not possess kindness or compassion. They do not have humanity and they do not pursue spiritual objectives.

Noble householders should not carry on such unfair and objectionable occupations. You must keep yourselves free from blame and condemnation. Even if you have the patience to bear with the blame, you should not carry on such low and despicable occupations. If you pursue low and despicable occupations, you will be committing sins and at the same time, the members of your family would experience agitation and worry. If people follow such occupations, evils and derogations will appear in our social life and in the country.

WE HAVE TO GET ON WITH GOVERNMENTS THAT DO NOT GIVE IMPORTANCE TO DHARMA

From the Audience : Now-a-days, governments encourage such low occupations as selling liquors. The governments give licences to merchants to carry on business in liquors. The governments provide financial aid and encouragement to people to produce movies; and they legalize abortions and permit doctors and surgeons to carry them out.

Maharajashri : The governments carry out and encourage such occupations. Our governments themselves carry on such occupations. The governments carry out the occupations that bring them money. Why are lakhs of animals being killed in slaughter-houses every day ? Do not governments run slaughter-houses ? Why ? The governments have to earn money. Countless animals like monkeys are exported to foreign countries. Why ? The government has to earn money. The government encourages fisheries. In fact, the government has become a *fisher*. The governments are carrying on many objectionable kinds of occupations ; and are encouraging and aiding people

to pursue them. It is a misfortune that our governments are devoid of *Dharma*. Even if the present government loses power and some other party comes to power, these sinful occupations will continue. In all the countries of the world, to-day, governments have become merchants. Do governments care for the doctrines relating *punya* (merit) and sin? What relationship is there between governments and *Dharma*? They aim merely at materialistic prosperity. The aim of all people in this world also is materialistic prosperity. In the present-day world, people think that only that occupation which brings in money, should be pursued. That is why to-day, violence of the most terrible kind has appeared everywhere.

VIOLENCE SWAYS IN THE COUNTRY; AND IN THE WORLD

In the country and in the world, violence is being encouraged. Liquors pervade the whole world. Falsehood and stealing are considered professions. Such terrible sins as lechery and prostitution have gained the status of amusements. The propaganda in support of meat-eating is going on with great zest and gusto. Eggs ! vegetarian eggs ! What an eloquent propaganda has been going on in support of the so called vegetarian eggs ! You have to live in this world; and you have to keep yourselves free from these evils. You can keep off these evils only if you are extremely careful and cautious. Attractive and alluring advertisements about prohibited and objectionable occupations and business are published in newspapers; and the audio-visual media are used to publicize them. Do not such advertisements appear? If you are influenced by such advertisements, you will be enmeshed in sin, and you will be ensnared. You should not get ensnared thus. Certain professions and occupations may not be objectionable in the eyes of the government or in the eyes of avaricious and mercenary people but if some occupations and professions are objectionable and blameworthy in the eyes of enlightened people and in the eyes of people who possess a spiritual vision, you should not pursue those objectionable and blameworthy occupations which are opposed to the principles of *Dharma*. Non-a-days, even in our non-violent Jain society,

some people have begun following such objectionable occupations. These people are Jains by birth not by action and character. They might have been born in this *Aryadesha* or noble land but they are not *Aryas* (noble people). They are human beings only in form not in nature. Can those people be human beings who aim at the mere acquisition of wealth? Animals are better than human beings who are devoid of humanity. On account of such "Jains", the grandeur of the Jain Dharma will be stained. The people whose only objective is to earn money become unkind and inhuman. Probably, compassion, kindness humanity are absent in those who carry on foul and objectionable occupations.

THE GHOST OF FEAR HAUNTS THIEVES

Stupid and ignorant people cannot gain anything from these words of exhortation. These words cannot appeal to the minds of those who are mad after money. They want to carry on any business that will bring them lots of money. These words of mine will not appeal to you, if you are living only for money.

Become intelligent and thoughtful. You must possess a pure and incisive intellect. You must follow that kind of occupation which will not cause any loss to you either in this world or in the other world. Smuggling, stealing, and the other illegal and unlawful occupations are highly dangerous. These occupations endanger life. Moreover, these occupations are against the interests of one's nation and one's country. They cause constant tensions in the mind. The ghost of fear keeps dancing always around smugglers. You cannot see in their lives, wholesomeness, peace or security and safety. Even the members of their families have to live in constant worry and anxiety.

THOUGH A TRADITIONAL OCCUPATION, DO NOT PURSUE IT IF IT IS CENSURABLE

You should not follow such a censurable occupation, though it is traditional. Carrying on a defective tradition is improper. You must break off such traditions. You should not think thus :

"My grand-father was carrying on this occupation, and my father was carrying on this occupation. Were they fools? If they were carrying on this occupation they were doing so because it was right". There is no need to think so. Even your grand-father and father could make mistakes. If they were tortured by the desire for money, they could carry on an ignoble trade or occupation. If they did not possess the right knowledge, they too would carry on even a censurable occupation. If you realize that a certain occupation is ignoble, you must give it up. There is no rule that grand-fathers and fathers would have carried on only a noble occupation.

SULAS AND ABHAY KUMAR

This is an incident that took place in the time of Bhagwan Mahavir Swami. There was a butcher by name Kalasaukarik. Every day, he used to slaughter 500 oxen. He was a butcher; you know. His occupation was to sell meat. His son was a friend of Mahamantri Abhayakumar. His name was Sulas. His father, Kalasaukarik passed away. Sulas continued to carry on the business of selling meat, since that was the traditional occupation of the family. One day, Abhay Kumar said to Sulas: "Sulas! this occupation of slaughtering animals is an ignoble one. You will be bound by terrible sinful *Karmas*. It is a very serious sin to slaughter hundreds of animals every day".

Sulas replied, "Abhay Kumar, this is the traditional occupation of our family. We have been earning our livelihood only by this profession. I am not committing this sin for my own sake. I am doing this for my mother, wife, son and for all the others in the family. If the slaughter of animals brings any sin, it will be divided among all the members of my family. Will the entire sin bind me only?"

Abhay Kumar said, "My dear friend, you are slaughtering animals. So, the sin binds you only. With the money earned from this business, all the members of your family are enjoying happiness but they have no share in your sins and they are not connected with your sins. Sorrows result from sin, and you yourself have to experience them alone. You cannot share your sorrows with others".

Abhay Kumar's words appealed to Sulas. Have you thought about this point or not ? You may earn lakhs of rupees. If the members of your family enjoy pleasures using that money, they will not share your sins or sorrows. You have to experience alone the anguish resulting from your sins. The members of your family will not say this, "You committed sins for our sake. So, we will share your sorrows". They will not say this. Even if they say this, they cannot share your sorrows. Sulas went home and tried to verify the words of Abhay Kumar.

WHO WILL SHARE YOUR SINS ? NO ONE CAN SHARE YOUR SORROWS !

Sulas went home. He took up a hatchet and began cutting fire wood. While he was cutting wood, one stroke fell upon his foot. He had dealt that stroke knowingly and it cut his foot. His foot was cut and blood began to flow out. Sulas screamed in agony, "Oh, my foot is cut. It is causing me great pain. All of you come. Share my pain".

His mother and wife came running and asked, "What happened ? How did the hatchet fall upon your foot ? Is it causing you great pain ?" Sulas said, "Share my sorrow. I was cutting the wood only for your sake. While I was cutting the wood, my foot was accidentally cut. Therefore, you must share my sorrow. Take at least a little of my pain".

The mother said, "Dear son, I will apply some ointment to the wound and bandage it. The pain will subside but we cannot share your pain. Nobody can share anyone's pain and sorrow. Man has to experience pain and sorrows alone".

Sulas looked towards his wife and said, "You are my wife. You love me greatly. Cannot you share my sorrow ?" The wife said, "My lord, if you can give your pain to me, give it to me, I will experience it. But pain and sorrow cannot be given or taken that way. You have to bear with your pain and sorrow alone".

Sulas remembered the words of Abhay Kumar. He said, "Every day, I am killing five hundred animals and on account of this, a serious sin will bind me. When that sinful Karma

brings about its effect, I will have to experience terrible anguish. Should I experience that anguish alone ? I am carrying on the occupation of slaughtering animals for your sake. Will you not share my anguish ? Will you not take a part of my sorrow ?”

THE SINNER HAS TO EXPERIENCE THE FRUITS OF HIS SINS

The mother said to him, “My son, he who commits a sin has to experience its fruits”. Even his wife gave the same reply. Sulas realised the truth of Abhay Kumar’s words; and he discarded the occupation of slaying animals. Abhay Kumar opened the mental eyes of Sulas. If your traditional profession or occupation is censurable, sinful and unrighteous, you must give it up immediately. If it is not sinful or censurable, you can continue it.

From the Audience : What shall we do if we do not find such a sinless or unobjectionable occupation as you describe?

Maharajashri : It cannot be so. You will be able to find some unobjectionable occupation. You must have a little patience. You must restrain your thirst for money a little. You have to exercise a little control over your desires.

Actually, now-a-days, people do not like hard work and assiduity. The youngsters of today like only such a business or such an occupation as involves little hard work. They like only white-collar jobs. They do not mind getting a low salary. They can get a lot of “income” in the form of bribes. All of you know very well how widespread corruption is among government officials. Those who get large salaries of one or two thousand take bribes and even peons and servants take bribes. Giving or accepting a bribe is a great sin but you do not seem to fear sins. You do not feel any unhappiness or agitation. If you can get enough money by sinful means, you do not hesitate to commit sins. Is it not true ? But you do not remember that ill-gotten money does not remain with you for long. The sins you commit will follow you to the other world. When those sins bring about their effect, you will have to experience terrible anguish. Think of that. Ponder over it deeply.

DISCIPLINE NECESSARY IN MONETARY AFFAIRS

The third point relates to the discipline or order with respect to your financial affairs. You must carry on a trade or an occupation which is within your means. In business, sometimes you may incur loss. If you borrow money from others on interest and if you do business, what will happen if you incur loss? You will be completely drowned in debts. How will you repay your loans?

From the Audience : Now-a-days, people carry out business only with borrowed money, and if they incur heavy loss, they will declare themselves insolvent.

Maharajashri : Those who declare themselves insolvent are shameless people. What is the use of talking about such people? Now-a-days, it has become common for people to declare themselves insolvent. The honour and prestige of those who carry out business without thinking and planning, end thus. They are defamed in society and in the market. They will have to experience a terrible agitation. The members of their family have to face disgrace and defamation. Therefore, you must carry on your business bearing in mind, your financial resources.

Let alone the concern of the world. In this world, we come across all sorts of wicked people. You must think of your own affairs. If you come to the temple and the *Upashraya* and become insolvent, it will be a disgrace not only to you but also to your spiritual heads. People will censure and condemn you saying, "Do you know this great man? He carried on business with the money of the people in the town. He has become insolvent. Even the money belonging to the helpless widows has gone. The actions of these hypocritical devotees are such... What a shame!"

When you are carrying on your business, you must have this awareness: "What is the possible maximum loss I may incur in this business? Do I have enough money to contain that loss? The loss I incur should not cause any trouble to the members of my family. If such a trouble is not likely I will

carry on this business. Do I have the means and resources to do the business again ?”

In business, it is not always profit that one gets. One must think of the possibility of loss also. You must carry on such a business that even after incurring a loss you will not fall on the streets as a penniless person.

From the Audience : On account of misfortune, even an affluent man may become a beggar; is it not so ?

Maharajashri : Even after thinking of one's limitations; even by carrying on business after careful planning, if unforeseen and unexpected calamities occur, that is a different matter. No wealthy man would like to become a poor man by his own carelessness. You carry on business or occupation after careful thinking and planning so that you may not land yourselves in difficulties later. Your business or occupation will be in conformity with the *Grihasthadharma*, if it is carried on according to these three principles :

- 1) It should be a traditional occupation of your family ;
- 2) It should not be censurable and;
- 3) It should be according to your resources and means.

THE NECESSITY OF AN AWARENESS OF A PROPER TIME IN BUSINESS OR AN OCCUPATION

Just as it is necessary to think of your financial means and resources, in carrying on your business or occupation, it is equally important to think of the propriety of time. You must think of the proper time for carrying on a certain occupation or business. You should know when you should buy things and at what time, you should sell them. You must, also, think intelligently about this point; “Which particular business or occupation should be carried on in a particular season? and which business or occupation should not be carried out in a particular season ?” Those who do not possess this kind of intelligent thoughtfulness will carry on some business or occupation blindly and will suffer a loss.

If it is not the sphere of business and if you are carrying out some such action as service to the nation or service to people

or any other profession or occupation even in that affair it is absolutely necessary to think of the propriety of time. You must be punctual in attending to your work. You must carry out a certain work at the time prescribed by the proprietor. You must work for the number of hours prescribed.

From the Audience : Now-a-days, the problem of workers has greatly increased. There is no limit to the worries that the employers have to face from their employees. Workers are becoming masters.

Maharajashri : You have to search for the basic causes for the situation. "Work has to be done in accordance with the prescriptions of the law. Workers must be honest and sincere". People seem to have forgotten this principle. The employers and proprietors have to face worries not only from workers but also from the government. Now-a-days, *strikes* take place, off and on. On those days, violence takes place. All business and occupations come to a stand-still. Loss to the tune of crores will occur. Workers have created an atmosphere of anxiety in the country. They have formed unions and the unions carry on disputes with the managements. Sometimes, quarrels also take place.

THE CATARACT OF FRIENDSHIP AND CO-OPERATION HAS DRIED UP

Between workers and managements or proprietors, there is no love. Friendship and co-operation do not exist. Their relationship is merely that of money. A deep moat has appeared between the two. Workers have lost the confidence of their masters. Where disputes take place in respect of power, the nectar of love disappears. The man in whom there is no love is not a human being but a machine.

DISPUTES RELATING TO POWER ARE ALL-PERVASIVE

Disputes relating to power have cropped up everywhere. They have appeared in every household also. The wife desires to snatch power from her husband and the son desires to snatch power from the father. Workers desire to snatch power from

the employers. People desire to take away power from the hands of governments. Everywhere, there is a bustle or a hectic struggle for power. Now-a-days, the hunger for power has increased even in religious places. You may say that you have power over the upashray. Others also make similar claims. In some places, there are disputes for power going on between Gujarathis and Marwadis. In some places there are disputes going on between Oswals and Porwals (two lineages).

Just as in your business, you have to think of these points namely; that it should be a traditional one; that it should not be a censurable one and that it should be according to your resources and means; you should also think of the propriety of time.

- * At what time should a certain business be carried out ?
- * Which business should be carried out at a particular time?
- * At what time should the shop be closed ?
- * During which season business should not be carried out?

You must bear these four points in your mind. The first point is : "At what time should you carry out a certain business ?" That means, whether you should carry on your business in the morning, in the mid-day or in the evening. You must keep your shop open at the time when consumers call at your shop, and at such times you must pay the utmost attention to your business. Supposing you close your shop in the afternoon when the customers are likely to come, then your business will fail. That means, you must keep your shop open when the customers are likely to call. The second point is the appropriateness of the season. You must see which business thrives in a particular season. In other words, if your business is seasonal, you must think well and see which business thrives in winter and which other business thrives in summer. The third point is; when you should keep your shop closed. You should not keep your shop open on the days of festivals or religious celebrations such as the celebrations of festivals in honour of the Paramatma or the *Paryushan mahaparv* etc. You should close your shop on the day on which some great man of the city dies or when there is a curfew. The fourth point is this. You

should see in which season you should not carry on business. Do you understand this point? You should not carry on business or an occupation during the rainy season. The rainy season is the ideal time for performing spiritual austerities. During this season, you must suspend your business or occupation.

From the Audience : How can business be suspended for the four months of the *Chaturmas*?

Maharajashri : Why? If you suspend your business during that period, will you become penniless? Is that the condition? Yes. Those who are carrying on some profession or employment and are supporting their family cannot suspend their work for four months but those who have got lakhs of rupees or enormous wealth will not die of hunger if they suspend their business for four months. But the desire for wealth is deep-rooted in your hearts. The ocean of cupidity is full. You need not close your shop for four months. The shop may be kept open. If you do not go to the shop, cannot the business continue in your absence? Do you know that Kumarpal, the great king of Gujarat never went to the court during the four months of the *Chaturmas*? During that season, he used to go to the temple to worship the Paramatma and he used to go to the Paushadshala to have a *darshan* of the Gurudev and to offer salutations to him. He never went to any other place during that season. Yet the administration of the entire Gujarat continued. Have you got to administer the whole of your city? You have to run only a few shops or a few factories.

From the Audience : We do not have so much wealth but we may acquire it by your grace.

Maharajashri : That means, you want my grace for the increase of your wealth and for the increase of your shops. Do you want to acquire wealth by my grace? Do you want my grace to increase your sins? Do not desire or ask for not only my grace but the grace of any sadhu or saint, for such purposes. You ask for grace to get rid of your attachment for your house and shops. At least, if your attachment decreases a little, you will go to your shops only after performing the daily spiritual austerities. Some people do not attend the discourses because

they want to go to their shops. Some people do not worship the lord because they will have to go to their shops late.

THE HABIT OF EATING FOOD IN THE NIGHT HAS BEEN ON THE INCREASE

I hope you carry on your business or occupation in such a way that you do not have to take your meal in the night. I hope you take your evening meal before the sunset. Now-a-days, the sinful habit of eating food in the night has become common. People do not even seem to feel sorry when they take their food in the night. Do you feel sorry? Even if there are no customers at the shop, you would go home in the night and eat your food. Some people at any rate, have cultivated the bad habit of eating food in the night.

Just as you have to think of your financial resources and the propriety of time, you must also think of the place; and the kind of business that should be carried on in a particular place. What kind of business thrives in a particular town or city? You must think of this point. You must not carry on the business or occupation which cannot thrive in a certain place. You must also think of this point; where you can open a shop and where you should not. If you carefully think of these things, you can avoid many difficulties and impediments.

THE "KEYS" TO ACHIEVE SUCCESS IN BUSINESS

This last point which I am going to mention is of the greatest importance in any business or profession. It relates to honesty, integrity and lawfulness. You must be clean and upright in your dealings in respect of earning money. Conformity to law and justice is the "master-key" to success in business or any occupation. By answering the questions given below, you can find out for yourselves, the extent of your honesty and lawfulness.

1. Do you adulterate commodities?
2. Do you use false measures and weights?
3. Do you take more money than the price of the commodity?

4. Do you supply low quality commodities which do not agree with the samples you have shown to the customers ?
5. Do you grab the money or things placed in your trust?
6. Do you charge exorbitant rates of interest ?
7. While collecting the money due to you, do you harass poor people ?

If your answer is “no” to these questions, it means that you are absolutely lawful and just. You think of these points because you are weak in conforming to these principles. If you pay heed to these points and if you practise them, your effort to earn money will be according to *Dharma*.

THE GRAND OBJECTIVE OF ACQUIRING WEALTH

Your aim in acquiring wealth should not be merely the attainment of happiness for yourself. Just as your objective is to earn a living, you must also have the objective of helping orphans, disabled people and poor people. “If I acquire enough wealth, I will try to remove the sorrows of indigent people ; I will remove the poverty of poor people. I will make some permanent arrangement to distribute food to poor people. I will make some arrangements to provide drinking water to travellers. I will make some arrangements to provide shelter to homeless people.” The endeavour to acquire wealth will be a part of *grihasthadharma* if your endeavours are lawful and if in your heart you have the desire of helping others and of achieving the supreme good. If a *grihastha* does not carry out the right endeavour to earn money his spiritual endeavours cease. Such people should receive initiation and become *Sadhus*. The commentator says :

वित्तीयोच्छेयंमि य निहिणोसीयंति सव्व किरियाओ ।
निरवेक्खवस्स जुत्तो संपुण्णो संजमो चेव ॥

If a *grihastha* cannot eke out his livelihood, all his activities will be upset. It is proper for those people who do not have to earn money to become *Sadhus*.

This is enough for today.

- * You are leading our society towards ruin by giving great importance to affluent people who are devoid of Dharma and by encouraging their ambitions.
- * Day by day, the moral and ethical values of our society are deteriorating. We are responsible for this; not others.
- * If you can bear with your sorrows with equanimity and with willingness, the countless Karmas that have gathered in the soul will be destroyed. In bearing with sorrows there should be no Aarthadhyān (sorrowful contemplation) and there should be no helplessness or destitution.
- * The path of salvation is closed to those who are crazy of fashions; who are steeped in addictions and who are drowned in blind imitations. The jivas that are interested in pleasures and enjoyments can never recognise the importance of the path of salvation.

DISCOURSE 28

The great scholar Acharyashri Haribhadrasooriji has described the quintessence of the ordinary grihasthadharma in his work, *Dharmabindu*. At the outset, he discusses, at length, the objective of earning money in order to support one's family in one's life as a grihastha or a householder. A grihastha or a householder must earn money and this is unavoidable. The life of a grihastha cannot go on without earning money. A householder cannot become happy by merely earning money. If a householder earns money by illegal or immoral means, his life would be torn with worries and agitations. Though he may have the means for the enjoyment of materialistic pleasures, such a man cannot enjoy peace, equanimity and felicity in his life. Some of you might have had this experience. Have you had this experience ?

AN IMPURE MIND; IMPURE ACTIVITIES

Lawful activity means pure and upright activity. You must be clean and upright in your business or in your professions. As long as a man's mind is impure, his dealings cannot be pure. There is a great impurity in the mind of man and that is the craving for affluence, a strong desire to become wealthy. It is this desire that impels man to engage himself in ethically censurable activities. The ambition to become rich makes a man forget the principles of good and evil; or *punya* (merit) and *papa* (sin). "Only if my merit brings about its effect, I can become a rich man". The man who is eclipsed by desires forgets this great truth. "If my sinful *Karmas* emerge to the surface, I have to remain poor". This great truth is forgotten by the man who is blinded by the ambition to become affluent. Therefore, such people in their endeavour to earn more and more money forget the difference between what is lawful and what is not; what is moral and what is immoral; what is clean and what is unclean. On account of this reason, such men cannot experience happiness either in this world or in the other world. Their life will be replete with anguish and agony both in this world and in the other world. Discard illegal and immoral ways. Otherwise, your life in this world and in the other world will be ruined.

LAKSHMIDAS SETH, THE ARTFUL BUSINESSMAN

There was a small town. In that town, Seth Lakshmidas had been carrying on business in gold and silver. He was extremely dishonest. He possessed merit which he had earned in his previous *janma* but his mind was impure. By dishonest methods, he had earned a lot of money. Such a thing happens, on account of the effect of the *punyakarma* (merit). But such *punyakarma* will not remain throughout one's life. As the *punyakarma* ends, all the wealth also disappears.

Lakshmidas had a son. He was a simple and artless lad. He was not dishonest like his father. Lakshmidas was very unhappy because his son was incapable of dishonesty.

DO YOU LIKE THE ADVICE GIVEN BY YOUR CHILDREN ?

Probably, such a thing does not happen in your life. Imagine that you are carrying on an objectionable kind of occupation. You advise your son also to carry on the same business. But he refuses to carry on that business. Besides refusing, he also tells you, "Dear father, do not carry on this occupation. You visit the temple of the Paramatma. You go to the noble Gurudev and sit at their feet. You perform spiritual activities. You please give up this ignoble business". Would you not become displeased on hearing such words from your son ?

From the Audience : We would become not only displeased but also furious.

Maharajashri : So, do not you like even the sensible words of your son ? You do not like such sensible words because he tries to prevent you from amassing wealth by ignoble means. You feel that he is interfering with your business. You would be angry with me also; if I were to advise you and insist upon your giving up your ignoble business; would you not ?

From the Audience : Though you have been criticising us severely, we are not angry with you.

Maharajashri : That is so because, I am not referring to any individual in my insistence. If I were to refer to you individually and say, "Carrying on such an ignoble business will not bring any glory to a devotee like you. You are committing a serious sin by carrying on this business. Your soul will be ruined". If I were to say that to you individually, to-morrow, you may not even come to the *Upashraya* to listen to my discourse. Even a well-meant exhortation will not appeal to you, if it goes against your selfishness. Of course, Lakshmidas' son did not suggest to him not to carry on a dishonest business. But he was not clever enough to carry on a dishonest business. Cleverness is necessary to carry on dishonest business; is it not? Generally, only clever people carry on a dishonest business.

FEAR CAUSES AGITATION AND SORROW

Lakshmidas earned two lakh rupees by carrying on an illegal, immoral and dishonest kind of business but he used to

be always deeply worried. He was always anxious and fearful. He was afraid of thieves and robbers. Where there is fear, there is worry; where there is fear, there is sorrow. The people of the town also knew that Lakshmidas had amassed a lot of money by dishonest means. Lakshmidas' moral stature dwindled in the eyes of the people. Noble people did not even think of Lakshmidas as a member of their society.

From the Audience : But in this age, only a rich man is considered noble. Nobody cares for a man's spiritual or moral stature or excellence. In society, only rich men are given high honour.

WHAT IS HAPPENING NOW-A-DAYS ?

Maharajashri : Is it right ? Is society right in honouring rich people who are dishonest, ignoble and unrighteous ? Ethical values are deteriorating in our society. What the majority does is not right though it is done by the majority. "All people are dishonest so we too are dishonest. Now-a-days, we cannot get on by honest means. Now-a-days, dishonesty has crept into all kinds of business and occupations. Corruption is widespread". You think thus and without any anxiety you continue your corrupt practices. If in our society, ethical excellence is not appreciated and admired and if spiritual excellence is not adored; common people would not be attracted towards ethical and spiritual excellence. If our society admires and honours only rich people, common people would be tempted to acquire only wealth. The craze for prestige is stronger than the craze for wealth. Man desires honour and prestige in society and so man endeavours to attain that which is honoured by society. Now-a-days, rich men who are dishonest are honoured in society; therefore, common people do not hesitate to adopt dishonest means. It is not true to say that, in olden days, there was no dishonesty. Even in olden days, some were honest and some dishonest. Now-a-days, of course the situation is that we have to search for honesty in people. It is a great good fortune if we find one or two honest people in a lakh of people now-a-days. In that town, there were dishonest people like Lakshmidas and there were also honest people. The honest

people enjoyed honour and esteem. Even the king honoured them. Lakshmidas thought of the way in which he could safeguard his wealth. In those days, there were no banks or safe-deposit vaults. People used to bury their wealth underground. Lakshmidas also thought of burying his wealth underground. He bought jewels worth two lakhs, filled them in a vessel, and sealed it. One day, he said to his son, "Dear son! I have earned this wealth by working throughout my life. I want to keep it in a safe place for your sake. So, this night, we will go to the cemetery; and bury it there safely. In future, the money will be useful to you". The young man heard all this.

It was evening. Darkness enveloped the city. Lakshmidas set out carrying the vessel containing the jewels under his arm. His son accompanied him. They looked around often to see if any one was observing them. They did not know that a notorious robber of the city was following them unseen. After reaching the cemetery, they concealed themselves beneath a tree. It was dark in the cemetery; yet the dacoit suspected that they were doing something and he was trying to find out what they were doing. Lakshmidas dug a pit and placed the sealed vessel in it. Then, he filled the pit with earth and stones.

But how could Lakshmidas who was suspicious have peace of mind ! He said to his son, "Dear son, we shall go round the cemetery once and see if anyone has been observing us."

The young man replied, "Father, who will be there in a cemetery at such a time as this. You are unnecessarily entertaining doubts and fears". Lakshmidas said, "You are a fool. We should be extremely careful in doing such a thing as this. You have not seen this world. Go round the cemetery. See if there is anyone and then come here".

The robber heard the words of the Seth. He was in great fright. He thought, "If I run away from here, Lakshmidas will find out that someone has been here and has seen him and his son. In that case, he will take out what he has buried there and carry it back home and I will not be able to get it. What shall I do ?" The robber was thinking. He was a clever fellow. An

idea, flashed to him. At once, he lay down there and slept. Probably, he had learnt the exercise of breath-control ! When the young man passed by his side he stopped breathing. He was lying there still and motionless, stiff and straight like a dead body. The young man saw him and thought, "This is a cemetery. Only dead bodies can be found here. He may be a dead man. Yet, let me see whether he is breathing". He placed his hand near the nose of the robber. The breathing had completely stopped. He concluded that the man must be dead.

LAKSHMIDAS' CAREFULNESS

The young man returned to his father and said, "There is no living person in the cemetery but there is the dead body of a man beneath a tree. He seems to have died only a little time ago". Lakshmidas was taken aback. He said to his son, "Is there a dead body ? Is it intact ? Is it not burnt ? Is the man wearing clothes ?" He asked many questions. The young man replied, "Father, the dead body is intact. He is also wearing clothes. But I found out that his breathing had stopped. Probably, he died a little while ago. That is what I feel". Lakshmidas said to his son, "Take this stick. Strike that man with all your strength. If he is alive, he will scream or groan or he will make some movement". Lakshmidas gave the stick to his son. The young man took the stick in his hand and went in the direction of the place where he had seen the dead body.

The robber heard what Lakshmidas told his son. He thought, "If I should get the wealth, I should bear with the strokes also. I will have to act like a dead man". Then, he lay down there. The young man went there and began beating him with the stick but the robber acted perfectly like a dead man. He made no noise or movement. He did not scream or groan or even utter a low cry. The young man returned to his father and told him that he was a dead man. But Lakshmidas did not believe his son's words. He said again, "Son, keep that stick there. Take this knife. Go there and cut off his nose. If he is alive, he will not allow his nose to be cut off".

DO YOU AT ANY TIME THINK OF SAFEGUARDING YOUR SOUL ?

See how careful Lakshmidas is ! See how cautious he is in taking care of his wealth ! It will be very good if you could take such care of your own soul. You would not have to worry about the soul, if you possessed such love for it as you have for wealth. Do you love your soul ? How do you love it ? You must rescue the soul in this life from the ghosts of sins. Destroy old sins and take care not to allow new sins to enter your soul. If you do not save your soul from sins, you cannot save yourselves from sorrows at any time. If you want to be free from sorrows, free your soul from sins. When you begin saving and safeguarding your soul, you will also begin loving it. Lakshmidas loved his wealth, so he endeavoured to safeguard it.

HOW COULD WEALTH BE GOT WITHOUT BEING BEATEN ?

What kind of bravery did the robber possess ? He wanted to snatch away Lakshmidas' wealth. He wanted Lakshmidas' treasure. So, he bore with beatings when he was beaten with a stick and he also allowed his nose to be cut. Yes. The young man went there with the knife and cut off his nose. The robber lay down stiff and still like a dead body. How well did he act like a dead man ! He was thinking, "How can I get the treasure, if I cannot bear with the beatings ?" He had to bear with the beatings. Beatings have to be borne with. You cannot get happiness if you cannot bear with sorrows.

If you practise this doctrine with respect to your spiritual development, your spiritual endeavours will become strong. You have to carry out spiritual austerities but you do not want to carry out painful austerities. You like to perform those activities, which you can carry out at leisure with pleasure. Do you like to carry out those austerities in performing which you have to bear with difficulties and discomforts ? If you bear with sorrows, willingly, your sins will be destroyed. If you can bear with your sorrows, without even the slightest feeling of anguish; the sins stored in your soul through countless *janmas* will be destroyed. I hope that you know that Bhagwan Mahavir bore

with great difficulties and discomforts for twelve and a half years, without minding them in the least. You cannot get salvation if you prefer leisure and pleasure to austerity and severity. If you want to attain the treasure of *Moksha*, you must gladly and willingly bear with the buffets of sorrows. If you want to attain *moksha*, you must be prepared to bear with countless difficulties and discomforts. If you want to keep wandering in *samsar*, you cannot get that wealth and you need not also bear with the buffets of sorrows. Those who enjoy the sensual delights of human life; and who do not renounce those pleasures will surely fall into ruin and even if they do not like it, they will have to bear with the buffets of sorrows. "When we get some pleasures by means of our merit, why should we not enjoy them?" This question may arise in your mind but if you think so, it means you are ignorant. If you enjoy again and again the pleasures accruing from your *punyakarma* or merit; your merit will be exhausted and then the *jivatma* will fall into ruin. If a *jivatma* renounces the pleasures which are in his possession, his merit increases and he will attain spiritual elevation. He will also experience higher kinds of felicity. Therefore, I exhort you not to have any attachment for the pleasures that you possess; not to be emotionally involved in them and not to be immersed in them. Get absorbed in the endeavour to discard your pleasures.

LAKSHMIDAS LOSES HIS WEALTH

The Seth was interested in safeguarding his wealth and the robber was interested in robbing and grabbing that wealth. While placing the blood-stained knife in the hands of his father, the young man said, "Even when I cut his nose, he did not scream or move. He is dead. You need not have any doubt or suspicion". The Seth now felt convinced that the man should be dead. After having filled the hole with stones and earth and after having erected a sign of identification on the spot, they went home. Soon after that, the robber got up; applied some herbal juice to his bleeding nose and the bleeding stopped. He slowly came near the hole. He removed the earth and stones; he took out the vessel; and concealing it in his clothes, he went home straight.

All the wealth that Lakshmidas had earned dishonestly and illegally was lost. He thought that his wealth was safe in the cemetery. But how could that wealth be safe ? The wealth that had been earned by dishonest and illegal methods could not be safe. Yes. It could not remain safe even with the robber. He too could not keep it safe. It was ill-gotten wealth; you see. Of course, for sometime, he was feeling happy and contented. But his happiness was short-lived. One day, Lakshmidas went to the cemetery with the desire of seeing his wealth. He was greatly stunned and shocked to see that there was no need to dig open the hole. The pit was open. The vessel had been taken away. Lakshmidas began beating his head and weeping bitterly. He went to his house and he began to curse his son. He began to curse himself, "What a fool I was ? I got that fellow's nose cut off. Yes. I should have got his throat cut off. If his throat had been cut, this calamity would not have befallen me. Surely, that fellow whose nose is cut off has robbed my wealth".

IMMORALITY AND UNLAWFULNESS MAR BOTH THE JANMAS

The wealth that has been earned illegally and immorally fills a man with sorrow in both his *janmas*; his present life and his future life. In this life, such a man has to face disgrace, punishment, worry and on account of the effect of the sin, he will have to experience sorrows in his next life. If a man acquires wealth, by lawful, fair and honest means, his present life would be happy and he will be happy in his next life also. The man who earns money by lawful and honest means will be honoured in society, he will have peace of mind and felicity and he will be fearless. Nobody will suspect him and say, "This fellow has ill-gotten wealth; he has grabbed and swallowed someone's wealth" etc.

If you earn money by honest, fair and lawful means, you can enjoy that wealth with a fearless mind. There can be no such happiness in this world as fearlessness. A fearless man is free from worries and agitations. The conscience and the thought-current of a man who is free from agitations are pure

and serene and sublime, and that is the greatest kind of happiness.

FASHION; ADDICTION; IMITATION

From the Audience : What you say is absolutely true, but if we conform to ethical and moral principles in earning money we will not be able to make both ends meet. Now-a-days, with the increase in prices, domestic expenses have greatly increased.

Maharajashri : Have you at any time, practised earning money by honest and fair means at least for a few months or a year ? How can you believe that you cannot earn money by honest and fair means without having made the experiment ? Try this experiment for a few months. Believe that if the *Labhantharayakarma* (that which impedes all benefits) arises, you will get a lesser income and if your income is less reduce your expenses. You should spend within the limits of your income. You should not try to earn in proportion to your increasing expenses. How much money do you spend wastefully ? Now-a-days, tensions have increased in the minds of people regarding fashions, addictions and imitations. Can the people who are always torn by tensions carry out spiritual austerities effectively ?

How much money is wasted on fashions, addictions and imitations ? Yet people engage themselves in questionable occupations to earn money. Is it not true ? You want your home to be of the latest fashion in every respect. You want fashionable dress; you want fashionable hair-dressing; fashionable shoes and hand-bags. You do not want to follow the path shown by the enlightened people. But you want to follow and imitate the people of the world. You want to follow and imitate the western people. You want to imitate cinema-actors and actresses. For such imitations, fashions and addictions, you require a lot of money. You may not earn so much money by fair means, especially if the *Labhantharayakarma* arises.

THE CINEMA TERRIBLY SINFUL

How many addictions have crept into your life ? Drinking tea and coffee, smoking beedies and cigarettes have become very

common now-a-days. Another new fashion is to go to clubs and to gamble; and going to parties and drinking liquors; going to non-vegetarian hotels and eating eggs, omelet, etc; and spending nights in the houses of prostitutes. Those people who want to carry out these "*holy rituals*", of course, need a lot of money. Without money, you cannot enjoy these pleasures. In order to earn money for these pleasures, people have to take recourse to immoral and illicit means to earn money. But if I should tell you the truth, the path of salvation is not at all meant for them. They of course, would rush gleefully on the primrose path of dalliance to everlasting ruin. These discourses and sermons are not meant for those people who seek physical and sensual pleasures and who follow the ways of the world, and who are slaves to fashions, addictions and imitations. The seekers after pleasure do not care for the principles of morality and honesty and lawfulness. They want only money. It does not matter what means they adopt to earn money. What they want is money. If they can get money by running a brothel, they are ready to run a brothel. I have heard that some Jains are running even cinema-theatres. How highly censurable it is! Do you know how to run cinema-theatres and brothels?

Question : We agree that it is highly immoral to run brothels, but we wonder how running a cinema-theatre is immoral or illegal?

Answer : The cinema provides the inspiration to people to go to brothels. It also encourages such evils as stealing, wickedness, robbery, and various other sinful activities. The cinema-theatre is the water-booth of countless sins. It is a fountain of all sins. Do you understand? There can be no other sin as seeing cinemas. The cinemas affect the moral excellence of countless people. It inspires countless people to become thieves, robbers and vagabonds. Is this occupation of running a cinema-theatre a noble one? Only those who are greedy of money can follow such an occupation. Only those who do not realise the tremendous harm, the cinema does to people can run cinema-theatres. I agree that people may earn a few lakhs of rupees by running a cinema-theatre but that money will not remain with them. Even if that money remains

with them for some years, no noble activity can be performed with that money. That money will be used only for ignoble purposes. Ill-gotten money inspires evil propensities and impels people to do ignoble actions.

CARRY ON THE PILGRIMAGE OF SERVICE AND DEVOTION

The wealth that is earned by lawful, ethically excellent and honest means inspires in man lofty thoughts and emotions. His mind enjoys absolute wholesomeness and felicity. His mind gets drawn towards spiritual austerities. He entertains the desire of spending his money for noble purposes. The noblest way of spending money is to render help to the indigent, the helpless, the poor and the sick. Another noble way of spending money is to use it for worshipping the Paramatma; to render service to noble spiritual heads and to extend a helping hand to the members of one's faith. The great author describes this kind of service and devotion as a pilgrimage. *Thirtha* is that which helps us to cross the ocean of sorrow and the ocean of *samsar*. Your soul can easily cross the ocean of *samsar* by means of rendering service to the indigent and the helpless. It can cross the rivers of sorrow but it is absolutely necessary that help and service should be rendered to the needy and the indigent. Of course, that service and that help should be rendered with true love, charity and magnanimity. It should not be rendered with contempt or arrogance. The service and devotion to the Paramatma, to the spiritual heads and to the followers of *Dharma* should be rendered with regard, reverence, hospitality and amity.

Sadhus are, "a mobile pilgrim-centre". This unique pilgrimage enables you to experience felicity in the other world. Even if you spend a little amount of money earned by honest and fair means on such a pilgrimage, you will experience an ineffable contentment. If you render help to the indigent, to the incapacitated, to the disabled, to the helpless, to the needy and to the ailing people, their souls experience immense happiness. Your help, your sympathy, your compassion and your spirit of co-operation fill their hearts with felicity and peace. There can be

no other noble action in this world than conferring on others, peace, felicity and tranquillity.

“पर उपकार समो नहीं सुकृत, धर समता सुखकी,
पाप बली पर प्राणीपीडन, हर हिंसा दुःख की....”

There can be no action nobler than benevolence or helping others; and there can be no action more sinful than tormenting others. Benevolence or helping others is the greatest pilgrimage. You can earn the wealth of merit or *punya* every day, in your own houses, if you carry on such noble activities as rendering service, help and devotion to sacred people, virtuous people, and to those who are men of self-discipline, renunciation and followers of the path of spiritual progress and elevation because such great men are “moving pilgrim-centres”.

THINK OF DOMESTIC NECESSITIES FIRST

But while carrying out this kind of pilgrimage you must bear in mind one vital point. You must not cause trouble or inconvenience to the members of your family and others who are dependants on you and whose welfare and progress are your prime concern and responsibility. Suppose you earn one thousand rupees a month. Let us say your monthly expenses come to eight hundred rupees and that you can save two hundred rupees per month. In such a case, you should not spend more than two hundred rupees to render help to the needy and the helpless and to render service and devotion to *Sadhus*. If you spend more money for these purposes, the members of your family will be put to difficulties and inconveniences. Anger and misunderstandings might arise because all people do not have the desire or willingness or forbearance to make some personal sacrifices to help others. You may have the willingness but your wife may not have the willingness to help others. Your wife may have the willingness to help others but your sons may not have the willingness or the forbearance necessary for such a thing. You have to think of the likes and dislikes of the members of your family. Otherwise, they will not allow you to live in peace. They will allow you to live in peace and felicity only if you provide them with comforts and amenities.

From the Audience : They do not allow us to live in peace and felicity even if we provide them with all facilities, comforts and amenities.

Maharajashri : You have spoken the truth. They feel jealous of you when you enjoy more pleasures than they; or they may not be satisfied with the pleasures and comforts that they get because there is no limit to the desire for physical and materialistic pleasures. The fire of discontentment keeps raging in their hearts.

My meaning in saying all this is that you should not inconvenience the members of your family in respect of the basic necessities of existence. You keep helping the needy and the indigent thus. You keep rendering service to men of virtues and spiritual excellence. Even after you provide the members of your family with the basic necessities of existence if they try to impede your pilgrimage, you should not listen to them. You should not yield to them even if they harass you.

SOME DO NOT DO NOBLE DEEDS : THEY ALSO PREVENT OTHERS FROM DOING SUCH DEEDS

Yes. There are some people who do not render any help to the needy and the indigent and who do not allow others also to render such help to the needy and the indigent. Some earn money and spend it on noble causes but others get angry and agitated. They say, "Why do you spend so much to help poor people ? Save the money in a bank. You will need it in future. If you keep spending money like this, how can you lead your life ? How can you discharge your responsibilities when your daughter comes of age ? You have to celebrate her marriage. How will you manage then ?"

Do not the members of your family speak thus ? Do you like such words ? Can you tell them this; "If we should save money, stop seeing cinemas, stop going to hotels. Put an end to your picnics and parties. Stop buying new clothes every now and then. Discard all such decorative devices as face-powders, lipstick etc. You can save the money that you spend on luxuries

and put it in a bank. I want to deposit some money in the bank of the other world. You keep saving your money in a bank in this world"? Do you say this to them? Even if you say this, will they listen to you?

Making the necessary provisions for the members of your family that is, providing them with the basic necessities of life, you carry on this novel pilgrimage. Never forget the importance of honesty, morality and lawfulness in earning money. Have the confidence that you can earn sufficient amount of money by honest, lawful and fair means, because the respect for law and morality can destroy the *Labhantharaykarma* (the *Karma* that prevents your earning money). I will speak about this point in detail later.

This is enough for today.

- * *The money that is earned by immoral and illegal methods will not allow you to live peacefully and happily. It will not allow you to sleep peacefully.*
- * *Agitation pursues you even if you are rolling in riches. Day and night, you will be consumed by the flames of agitation.*
- * *Woman has a special kind of power; that is why she is called Shakthi or the embodiment of power. If she minds, she can make man a Paramatma. She has also the power of making him worse than Satan and of throwing him into the abysmal depths of spiritual ruin.*
- * *Now-a-days, the economic condition of the country is so complicated and problematic, that people are experiencing deep distress. Every day, the government keeps levying new taxes on people; and keeps draining their resources; and this has become the main activity of the government. Therefore, people do not consider tax-evasion, a sin.*

DISCOURSE 29

The great scriptural scholar Acharyashri Haribhadrasoori-shwarji describes in his work *Dharmabindu*, the ordinary *Dharma* or duty of a householder. The author dwells, in great detail, on the point that all the activities of the life of a householder must be absolutely legal and lawful. Wealth is the foundation for the life of a householder. Every *Grihasta* or householder has to earn money to support himself and his family. This is one essential objective of a householder. But if anyone tries to achieve this objective by illegal, immoral, dishonest and deceptive methods or by means of trickery, forgery etc. and if this objective takes an ignoble direction; if the objective is pursued with the sole intention of acquiring wealth irrespective of ethical considerations, it will bring only sin. The effort will bring only agony and anguish.

Let us suppose that you acquire wealth by illegal, immoral and dishonest methods. That wealth will not allow you to live peacefully. Even if you have lakhs or crores of rupees earned in that manner, you will not have happiness in life.

ILL-GOTTEN WEALTH IS LIKE THE BONES BENEATH THE FLOOR OF YOUR HOUSE

The author, Acharyashri Haribhadrashoorishwarji was not only an erudite scriptural scholar but also a profound scholar in the literature relating to human life. By giving an excellent example, he illustrates the point that ill-gotten wealth is transitory. He says that ill-gotten wealth brings many evils just as the bones under the floor of a house bring evils to the people in the house. Those who live in a house built on a ground in which there are bones have to face many evils on account of the inauspicious effect of the bones according to the Indian science of architecture. Similarly, ill-gotten wealth brings many inauspicious consequences.

I too came across such a thing in a city. There was a house in that city which was very inauspicious. Whenever a family came to live in the house, someone died in the house invariably. This happened to three families. Later, when someone bought the house and demolished it since it was old; and when the ground was dug for laying the foundation for a new house, the workers noticed in the ground, a number of bones. Then, people realised the cause for the occurrence of the tragedies in the families that had lived in the house.

EVEN THE GROUND HAS ITS EFFECT

While building a house, it is absolutely essential that a clean and auspicious ground should be chosen as the site for the house. The people who live in the houses built on an unholy ground, experience many sorrows and agonies. In our country, in order to chasten and sanctify the site, we perform *Bhoomipuja* or the worship of the ground. The ground on which the house has to be built must be worshipped and sanctified. But now-a-days, many untoward things have been taking place. People make

a mess in building houses. They build a house wherever they get a site. If a cemetery is converted into sites, even there, people build houses. People who live in such houses cannot be happy. The site also has its mysterious influence and its influence manifests itself in a definite manner. A person who lives in a place may be absolutely poor and he may have to beg for food. He might be a victim of all sorts of misfortunes but if the same person goes to another town or city, he becomes affluent and prosperous. Good fortune shines out like the moon dispelling the darkness of poverty in his life. Land has its effect and certain *punyakarmas* and sins are such that they produce their effect through the medium of the *Kshetra* or place. Some sins and merits are such that they produce their effect through the medium of time. They produce their effect when the proper time arrives for the merits and sins to ripen.

Never earn money by illicit or immoral methods. Please tell me why you earn money. You earn money to attain happiness. Is it not so ? But what is the use of earning money if you cannot attain happiness even after having earned that money ?

AN INCIDENT OF THE PRESENT DAY

There was an idealistic young man. His mother brought him up very well, instilling into him noble ideas. He became a graduate. He secured a job in the government. He secured a good position. If he adopted dishonest methods, he could have earned some fifty or hundred rupees every day, but he happened to be an idealist. He never took bribes. He was contented with the salary, he was getting from the government. But his wife did not like his idealism. She wanted to have a bungalow. She wanted to have excellent furniture; expensive clothes; beautiful ornaments and an expensive car. A lot of money would be necessary to secure all these luxuries. So she encouraged her husband to take bribes. For a couple of years, he ignored his wife's entreaties and encouragements but when his wife's insistence became stronger and stronger, day by day; when his wife began to quarrel with him, he helplessly yielded to her

entreaties and began taking bribes. He told his wife, "The money that is acquired illegally cannot bring us happiness. It will only bring us sorrow. Please give up your insistence". But she did not pay heed to his words and she continued her insistence.

From the Audience : Our condition is also the same. The ambitions of women go on increasing. Necessaries have greatly increased. In order to satisfy their needs, we have to take recourse to illegal and immoral ways to earn money.

DO YOU WANT TO ESCAPE UNDER THE PRETEXT OF THROWING THE BLAME ON YOUR WIVES ?

Maharajashri : So, do you mean to say that your needs, namely, the needs of men and the ambitions of men have not increased ? Is that what you mean ? So you mean that you take recourse to immoral and illegal methods of earning money only for the sake of your wives. Is that what you mean ? You are very dishonest ! You have thrown the blame on women; and you have become saints ! I know that even after acquiring lakhs of rupees, your attachment for your shops does not end. Even after you build two or three mansions, you do not want to give up your business or occupations. Please tell me whether you would stop acquiring new possessions and wealth if your wife were to say, "I will not ask you to get me new jewels; I will not ask you to buy me new clothes. I will not ask for a new house or a new car..." Would you discard your illegal and immoral methods of earning money ?

Yes ! There are some women who compel their husbands to earn money by dishonest, illegal and immoral means; but all women are not like that. Another point is this. If an intelligent woman were to think thus, "I will not allow my husband to earn money by illegal and immoral methods", she can prevent him from using illegal methods to earn money.

From the Audience : Our wives say that to us but we do not pay heed to their advice.

THINK ABOUT THE PRESENT LIFE AT LEAST

Maharajashri : If she is really intelligent and sagacious, she would not give up her attempts to persuade you. By some means or the other, she would certainly impel you some day to follow the path of morality and lawfulness. There is a special kind of power in woman. She can elevate her husband to the level of a god and she can also make him a Satan. But, of course, now-a-days, addictions, fashions and imitations are compelling both men and women to forget the path of duty and propriety. Men and women who have become thralls of addictions, fashions and aberrations have begun to pursue the unrighteous path of immorality, dishonesty and unlawfulness. Somehow or the other, they want to acquire wealth. "If we have a lot of wealth with us, we can build a palatial mansion for ourselves; we can buy an excellent car; we can go to clubs; our social status will increase, we will become important in the eyes of society; we can secure brides from affluent families, we can secure bridegrooms from affluent families;" Do not you think so ? But you think only of the present life which is momentary. Even there, you do not entertain proper and noble thoughts; you do not entertain firm and noble thoughts. You do not think of your life in the other world. "Where will I be born in my next life? What sorrows and anguish will I have to experience in that life? You do not think of such things. Apart from that, even regarding the present life, you do not entertain the thought of making it a life of happiness. The wealth that is earned by illegal and immoral ways makes even the present life sorrowful.

YOU FEEL THAT HONESTY, MORALITY AND LAWFULNESS ARE CHILDISH AND IMMATURE

That young man tried his best to convince his wife of the truth of his words, but she was not convinced. How could she be convinced of it ? Her eyes were fixed on affluence. She wanted thousands of rupees. If her husband could earn a lot of money by dishonest means, she would like it. "Now-a-days, who is honest ? Who does not use dishonest methods ? If we follow subserviently the path of morality and legality, our

standard of living can never improve. We have to live in poverty only". This is what the young woman thought. She visualised happiness only in abundant wealth. She could not distinguish between lawfulness and unlawfulness; between morality and immorality. She was not concerned with honesty.

That young man agreed to earn money by immoral methods. He went to his office. He received a bribe of Rs. 200 from a gentleman. He put the money in his pocket. He was very unhappy. He was haunted by the fear of some inauspicious occurrence.

HE RECEIVED A BRIBE BUT HIS SON FELL DOWN FROM THE SECOND STOREY

When he returned home in the evening, he found that the door of the house was closed. He asked the neighbours where his wife had gone. They said, "Today, at noon, your son fell down from the second storey. Your wife has taken him to the hospital".

The young man went straight to the hospital on his bicycle. His wife was standing at the door of the hospital. He asked her, "How is the boy?" His wife began to weep. While weeping bitterly, she said, "The doctor told me, "Only the grace of the Almighty can save the boy's life. We are doing all that we can; but.."

WHO SAVED THE CHILD ?

The young man thought for a while. Then, he said to his wife, "You need not worry. You be standing here or you be near the child. I will come back in a few minutes". He sat on his bicycle and rode away. He went to the house of the man from whom he had taken the bribe of Rs. 200 and returned the money to him. Then, he came back to the hospital, without delaying even for a moment. On returning to the hospital, he asked his wife, "How is our son? Has he recovered his consciousness?" The young man closed his eyes and sought the forgiveness of the Paramatma. His wife could not understand anything of it. The doctor said, "You can take your son home. The Paramatma has saved his life".

The husband and the wife returned home with their son. After having taken their meals, she asked her husband, "You went away in a hurry from the hospital. Where did you go?" He replied, "I went to fetch medicine for the boy".

"Medicine for the boy? Which medicine did you bring? Where is it?" She could not understand the inner meaning of her husband's words. When he narrated the entire story, she felt exultant. She said, "We are quite happy. I do not want more money. Please do not receive any money illegally and immorally. I feel that what we can get morally and legally is a fortune". How happy the young man was!

Please remember this point. This is not an imaginary story. It actually took place. It is good if you have learnt something from this. But I think your thoughts are moving in a different direction.

From the Audience: Your suspicion is right. We think that such events take place only in the lives of one or two people, by chance. We have not had any such experience.

Maharajashri: The meaning of what you say is that you will give up your immoral and illegal ways only after such a thing happens in your life also. I think that even if you experience something more tragic than this, you will not give up your immoral and illegal ways. As long as you can earn money by illegal, immoral and dishonest methods, you will not care for lawfulness, morality and honesty. You cannot learn a lesson from the experiences of other people. Very well, continue your immoral and illegal ways, until you have such a calamitous experience. What more can I say?

THE EMERGENCE OF THE MERIT THAT INSPIRES SINFUL ACTION

It is possible that on account of the merit called *Papanubandhi punya* or the merit that makes you commit sins, the wealth acquired by illegal and immoral methods, remains with you throughout your life and that you will not lose it; yet you will have to experience its terrible fruits in your next life.

When you are under the influence of the *Papanubandhi* merit, my well-meant exhortation may not appeal to you. An impure intellect cannot imbibe the words of enlightened people. Even true and well-meant words can appeal only to a pure mind. The *Papanubandhi* merit has polluted the minds of many people now-a-days.

AN INTERESTING DIALOGUE BETWEEN DRAUPADI AND BHISHMA

This is a story from the *Mahabharata*. Bhishma, the grand-father lay on the bed of arrows and was communicating his message to the Pandavas. Draupadi who was standing there laughed. Bhishma asked her: "Dear child, why are you laughing? What made you laugh?" Draupadi said, "There is no cause as such for my laughter". Bhishma said, "No child. If there is any reason for your laughter; please let me know it". When Bhishma continued to insist thus, Draupadi said, "Oh, revered Lord! You are our grand-father. When I listen to your advice, I remember again and again, how you remained silent when in the court of Duryodhana, I was disgraced and my saree was pulled away by Dushshasan. I wonder whether, all that an enlightened man like you can do is to preach. What is the use of preaching a precept which one cannot practise? I laughed because I was struck by the hollowness of your message".

Bhishma said calmly, "Dear child, you have spoken the truth. Knowledge or enlightenment should not remain merely theoretical. It should not be used merely for shallow seromonitoring. Knowledge should result in action. It must reveal itself in the form of right conduct. I agree. At that time; when that terrific outrage was committed against you, in the open court of Duryodhana, I was aware of what was happening. I had knowledge but my mind had become polluted and my reasoning power had been paralysed by my association with Duryodhana and by eating the ignoble food that the wicked man gave me all these days. And so my knowledge could not manifest itself in the form of right action. I kept watching the horrid sight in utter stupefaction. But when, now, Arjuna's arrow pierced my

body, the impure blood in my body resulting from the impure food I had eaten, flowed out; so my mind is free from all perversities and aberrations. My mind is pure and serene now."

AS IS THE FOOD; SO IS THE MOOD

Have you understood the meaning of Bhishma's words ? By enjoying the wealth and pleasures resulting from immorality, dishonesty and unlawfulness man's mind becomes polluted. The sublime *Dharma* cannot enter the mind that is corrupt and polluted. When on that day, in the court of Duryodhana, Dushshasana was inhumanly pulling off Draupadi's saree, Bhishma sat there silently without opposing and condemning that enormity. He was not only keeping quiet but also watching the drama. How could he oppose it ? He was Duryodhana's dependant. He had to be true to his salt. He had eaten Duryodhana's food. That food and those pleasures and splendours which he was enjoying were secured from an ignoble source. Duryodhana was the very embodiment of immorality, inhumanity and unlawfulness.

"As is the food, so is the mood". Have you heard this proverb ? The kind of food that you eat determines your character, your mood and temperament; that is why all the great Indian religions give importance to the kind of food that should be eaten. In the Jain Dharma, a great importance is given to the purity of food. The Jain Dharma prescribes definite aims and principles regarding the kind of food that should be eaten. But it is a pity that now-a-days even Jains are indifferent towards the principle of pure food.

ILL-GOTTEN MONEY POLLUTES EVEN THE TEMPLE

From the Audience : If people enjoy the wealth that is acquired by means of immoral and illegal methods, it corrupts their minds. Does such wealth corrupt or exercise any evil influence on the temples, which are built with it ?

Maharajashri : The temple of the Jin must be built with the money that is earned by fair, legal and moral methods. Even in the *Shastras*, this stipulation is made. The devotion for the Paramatma will not be so jubilant and splendid in a tem-

ple built with ill-gotten money as it can be in a temple that is built with the money that has been earned by fair means. . Now-a-days, many people complain thus, "Even when we go to the temple, our minds cannot concentrate on the Paramatma. Even there, our minds keep wandering in a million directions". There are many reasons for this. But the impure money that has been used to build the temple is also one of the reasons.

Another point is this. How many people to-day have wealth acquired by fair means ? You ask affluent people whether they acquired their wealth by fair means or foul means. But even this is a good thing. Some people desire to spend for noble purposes, the money that they have acquired by immoral, illegal and dishonest means. Even this is a commendable thing. All people do not entertain the desire to spend their money for noble purposes. The wealth that a man acquires on account of the effect of the *Papanubandhi* merit brings about evil propensities in him and corrupts his mind and impels him to pursue the path of unrighteousness and evil. That wealth gets spent only for ignoble causes. The wealth is attained on account of merit but it will be spent for sinful purposes. Therefore, that merit is *Papanubandhi* (it impels man to commit sins).

THE TWO KINDS OF PUNYA OR MERIT

Punyodhaya or the emergence of the effect of merit is of two kinds, namely *Punyanubandhi* (that which impels man to acquire merit) and *Papanubandhi*, (that which impels man to commit sins). The emergence of the effect of merit in the case of people possessing a pure and noble mind is of the *Punyanubandhi* type. The emergence of the effect of merit in the case of people possessing impure and ignoble minds is of the *Papanubandhi* type. It inspires people to carry out noble actions, if their minds are pure and noble and it inspires people to commit ignoble and impure actions, if their minds are ignoble and impure. When in the life of a man the *Papanubandhi* type of merit appears, the purity and the nobility of his mind will be annihilated. His mind becomes polluted. In the same manner, when in the life of a man, the *Punyanubandhi* type of merit appears, even his ignoble mind becomes noble and elevated. Yes.

All this is the result of the effect of *Karmas*. *Karmas* exercise their effect even upon the intellect. If your ways are immoral and illegal; if you do not experience any compunction or pain when you commit immoral and illegal actions and if you do not even think thus, "I should not act illegally and immorally; my actions and activities must be pure and noble" then you may know that you are unfit to climb even the first step of *grihastha-dharma*.

WE HAVE GOT THIS KIND OF GOVERNMENT ON ACCOUNT OF THE EFFECT OF OUR SINFUL KARMAS

There is no limit to your misfortunes. The government you have is such that it cannot give you happiness. The national economy is so full of defects and derogations that the people of the country are experiencing inordinate sufferings. The government has levied such heavy taxes and continues to levy such heavy taxes that the people of the country find it difficult to pursue the path of morality and legality. The government takes away sixty five thousand rupees, if your income is one lakh rupees. Therefore, many businessmen today try to evade taxes. They adopt illegal methods to escape the burden of heavy taxation. Do not the leaders carrying on the government know this? In fact, even among them some evade taxes. We have got such an immoral government on account of the effect of our sins. John Keats, a great English poet of the early nineteenth century says in his poem "*Hyperion*". "The first in beauty must be the first in power". What does he mean? What meaning does he attach to beauty here? His meaning is that those who possess the sublime beauty of moral, ethical and spiritual excellence must rule people.

The substance of what I have been saying is that you can follow the path of morality and lawfulness if you can live with the minimum of wants and if you give up your fascination for affluence.

Another vital point is this; if you are a businessman, you should not deceive your customers. You should not cheat your customers. You should not adulterate commodities. If you cannot be honest in respect of your dealings with the government,

at least, be honest in your dealings with your customers. Do not be dishonest in your dealings. If you are unfair and unjust towards people, they too will be unfair and unjust towards you. If you loot others, sometime or the other, you too will be looted.

WHAT YOU DO TO OTHERS, YOU WILL BE DONE BY
DO WHAT YOU WOULD BE DONE BY

In a certain town, a Seth had a food grain and grocery shop. The Seth was dealing in food grain, spices, jaggery and other groceries. A certain illiterate and ignorant woman used to buy her necessities from this shop. One day, she bought one kg. of jaggery from the shop. Having bought jaggery she went home. Some guests came to the house of the Seth and there was no ghee in the house. The Seth's wife sent her son to bring ghee, from the same woman. The woman had cows in her house and pure ghee was available in her house. The Seth's son bought of her one kg. of ghee. The woman did not have the weighing stones with her. She had a balance. She weighed one kg. of ghee placing the same jaggery in one pan of the balance.

The boy returned home with the ghee. The Seth also was at home. He weighed the ghee with his balance and found that it was short by fifty grams. The Seth said to his son, "Go and bring that woman here". Accordingly the boy went and brought the woman to the Seth's shop. The Seth said angrily to her, "How dishonest you are? Can you deceive me? You have taken money for one kg. but you have given fifty grams less, why?"

The woman said, "Sethji, I do not have weights with me. I have only a balance. I weighed the ghee using the jaggery which I bought of you. The ghee I gave you was equal to the jaggery you gave me, in its weight". On hearing this, the guests who were sitting in this house looked at each other and laughed. The Seth's face became pale. Actually, it was the Seth who was dishonest. He had taken money for one kg. of jaggery and had given fifty grams less. There is a competition in cheating and exploiting one another. Do you know the proverbial statement, "*Mathsyagalagal Nyay*" which means the fish eat one another? One fish eats another fish and later that fish is eaten by a third

fish, which is a bigger one. The same thing happens here also. Let us suppose that you are a cloth merchant. A merchant who sells ghee comes to your shop to buy cloth and you cheat him. Later, you go to his shop for ghee and he cheats you. Subsequently, the ghee merchant goes to buy food grains from a grocer and that grocer is dishonest and he cheats the ghee-merchant. When that grocer goes to a medical shop, there he is cheated by the owner of the medical shop. When the owner of the medical shop, goes to buy jewels, he is cheated by the merchant who deals in jewels. Does not this vicious circle go on endlessly in your *Samsar*? On account of this the activities and dealings of many are fraught with trickery and deception. Humanity is as good as dead. The present day people are engaged in a competition to cheat and exploit one another.

What do you attain by this kind of activity? You lose your inner peace; people lose confidence in you. You give up the path of *Dharma*. Your sacred intelligence deteriorates. Have you thought of the extent of loss you incur by this kind of activity? But you want only to acquire a lot of wealth. You will not be sad even if you lose your wife, if you can get money. Did not the Pandavas lose their wife Draupadi in the game of chess? But I hope that you do not gamble!

From the Audience: We do not gamble or play at cards, on the road-side or in our houses. We go to clubs.

Maharajashri: Do you go to clubs for gambling? Are you Jains? You call yourselves Jains and you gamble? Do you? Why do you bring disgrace to Jainism or to the name of a Jain. If you want to engage yourselves in such immoral and illegal activities, stop calling yourselves, Jains. Do you want to become millionaires by gambling? Has any gambler become a millionaire? Remember that if you become a millionaire thus, you will land yourself in anguish. Gambling is a very wicked thing. Gambling ruins many. You will ruin yourselves and your families if you are gamblers.

GAMBLING AND SMUGGLING ARE WICKED

Just as gambling is wicked, smuggling also is wicked and illegal. Now-a-days, this occupation namely, smuggling seems to

be widespread in large cities. Smuggling is nothing short of stealing. It is an immoral, illegal and insidious occupation. Some people even of the higher social level also have started this *business*. Some people have earned lots of money by means of smuggling. Seeing this, others also feel tempted. People in this world are imitative.

But the consequence of this is painful and disastrous. I know how full of fear, worry and agitation, the life of smugglers can be. I have seen such people and I have observed their life. Though they have lots of money their lives are full of worry and agitation. They spend their money mostly for ignoble and ignominious purposes. Their wealth will not remain with them. Ultimately they will sink into a morass of anguish and agitation. Nobody can save them from the disasters that await them.

REDUCE YOUR INFATUATIONS A LITTLE

Never carry on the *business* which is illegal, immoral and dishonest. Do you agree with me? Discard your desire to acquire wealth by dishonest means. Always pursue the right and straight path. Learn to live with what you get by pursuing the path of honesty. You convince the members of your family to understand it. If you do not pay heed to my words and if you pursue the wrong path, you will land yourself in a morass of misery. You will court disasters and ruin. At the time of your death you will suffer for your actions. Your life in the other world will be ruined. How would it be if you were to be born as an animal or if you were to go to hell? Think of it calmly. If you, like a sheep, proceed blindly on the path of thoughtless imitation, you will fall into the deep and bottomless abyss of spiritual ruin. Your wealth will remain in this world but your soul will fall into the terrible flames of agonies and anguish.

It is impossible to follow the path of righteousness, lawfulness, morality and honesty without liberating yourselves from your attachment for wealth.

This is enough for today.

- * *You need not perform any holy recitations, sacrifices, or ceremonies in which oblations are offered to the fire-god in order to earn money. There is no need to believe in any ideology or in any systems of thought. It is necessary only to take one step on the path of morality and legality.*
- * *The Jivatma entertains a strong desire to amass money which symbolises attachment and possessiveness, and this desire makes the jivatma cruel. His heart becomes callous and unkind. In a heart that is cruel, the flowers of purity cannot bloom.*
- * *The Jain Dharma cannot be safeguarded by means of eloquent speeches or by publishing newspapers and pamphlets to propagate it. What is required is an absolute dedication to duty and a readiness to give up anything for its sake.*

DISCOURSE 30

The great scriptural scholar Acharyadev Shri Haribhadra-soorishwarji describes the ordinary principles of the Grihastha-dharma in his work *Dharmabindu*.

The very first point he discusses in this connection is the question of earning money. It is wrong to earn money by illegal, immoral and dishonest methods. It is improper; and he says that those evils impede the endeavour to earn money. Next, he says that the true way to earn money is the path of legality and morality. This is the secret of the endeavour to earn money.

THE TRUE WAY TO ACQUIRE WEALTH

There is no need to perform any *Japa* or magical rituals or to believe in any gods or goddesses and to worship them in order to acquire wealth. To acquire wealth, you must have a

firm determination and pursue the path of legality and morality. It is a pity that you desire to earn money by means of illegal and immoral methods and by illicit methods and it is a pity that you seek a fulfilment of that desire by worshipping gods and goddesses and praying to them. You also perform many magical rituals and recitations to achieve that purpose.

From the Audience : If you thus prohibit immoral and illegal ways and if we discard those methods, we cannot at all acquire money; then how can we carry on our existence ? How can we have any mental peace ? and how can we carry on any spiritual activities ?

NOW-A-DAYS PEOPLE WANT TO BECOME AFFLUENT OVERNIGHT; INSTANT WEALTH IS THE RAGE OF THIS AGE

Maharajashri : You discard your illegal and immoral ways for sometime and see what kind of experience you get by that. You cannot realise it by means of imagination. You have also lost faith in legality and morality; and you have developed a strong faith in illegality and immorality. I assure you that you can earn your livelihood by legal and moral methods and if you pursue that path; you will have mental tranquillity and you will also be able to carry out spiritual austerities but do you want to earn money to support yourselves; only to carry on your existence ? Merely earning your livelihood is not your objective. Your objective is to become wealthy and affluent. You want to build a magnificent mansion; you desire to deck it with fascinating furniture worth a few lakhs; you need a couple of excellent cars; you need glittering and expensive garments; you need sparkling jewels and you desire honour and prestige in the world. All these things are impossible without your becoming affluent. The effect of *punyakarma* is essential if you should become affluent. If *punyakarma* does not arise when you are pursuing the path of morality and legality; can you search for *punyakarma* and find it on the path of unrighteousness, unlawfulness and immorality ?

YOUR INTELLIGENCE BECOMES ANNIHILATED BY THE EFFECT OF THE PAPANUBANDHI MERIT

This is only your illusion. What does it matter even if *Punyakarma* arises and produces its effect ? The *Punyodhaya* or the emergence of merit which binds you with sins; which impels you to pursue the path of sinful propensity and sinful activity and which causes spiritual ruin, is of no use. What benefit do you derive from it ? When the *Papanubandhi* merit acquired by you in your previous lives appears now and produces its effect, you can earn money only by illegal and immoral ways and even that wealth impels you to engage yourself in sinful activities. Just as on account of the *Papanubandhi* *punya*, man acquires materialistic pleasures, his intelligence also gets polluted by it. There can be no sense in an intellect that is polluted. The polluted intellect inspires man to commit sins and it impels him to develop attachment for worldly things.

Do you know what attachment is ? Is attachment sinful or noble ? What is your movable and immovable property but a symbol of your attachment ? Do you consider it attachment ? Attachment is sinful. Your wealth and property are symbols of sin. Do you know this ? Remember that these symbols of attachment are hideous and monstrous. The monster of attachment has established his sway over the whole universe. In his great work, “*Gnānasar*” Upadhyashri Yashovijaiji says,

“परिग्रहग्रहः कोऽयं विडम्बितजगत्त्रयं ?”

What is this *graha* (heavenly body) called *Parigraha* which has its dominance over the Universe ? The enlightened have defined *Parigraha* as “मूच्छा परिग्राहोबुद्धो” *Parigraha* is nothing but the infatuation of attachment. You have attachment for whatever you consider as yours. You think sincerely and see which objects you consider as yours, and which persons you consider as yours. What does not man do to attain an object for which he has attachment and which he likes to possess ? What are the various steps he takes to safeguard the dear object which has come into his possession ? How much sorrow you experience when you lose a thing for which you have a deep attachment ?

From the Audience : We would suffer a "heart-attack".

Maharajashri : Mostly, only those people who are haunted, taunted and tortured by the consciousness of attachments suffer heart-attacks. Even madness afflicts only such people. If you want to be free from such dreadful diseases, you give up your possession-consciousness.

Only when man has a strong attachment for and interest in affluence, he pursues the path of immorality and unlawfulness to attain wealth. Such a man carries out his occupation in a dishonest manner. A man who is immersed in his love of wealth cannot think of the painful consequences of immorality and unlawfulness. Cupidity brings about stupidity. Love of wealth destroys man's intellect and deprives it of nobility and incisiveness.

CONTROL YOUR CRAVING FOR MATERIALISTIC POSSESSIONS

Noble thoughts cannot remain intact in a heart in which there is a strong attachment for wealth and magnificence. The wealth that accrues from the effect of *punyakarma* is transitory, changeful, harmful and momentary. "I should not have attachment for such mutable, materialistic possessions. I should not love to possess such things". The attachment for the inert materialistic prosperity ruins the *Jivatma* spiritually. The *jivatma* will have to be born as an animal. Endless evil consequences will ensue. "I should not fall into spiritual ruin. I do not want to experience the agonies of spiritual ruin. I will have no attachment for materialistic possessions. I will not be a thrall to the passion for materialistic possessions".

This is a sublime way of thinking. Does such a stream of thoughtfulness flow through your mind ? Do you have the unbroken farsightedness to visualize the terrible consequences of the ripening of your craving for possessions ? Do you have a strong and sharp intelligence to realise the malignity of the effect of your craving for materialistic possessions ?

Remember the point that as long as you do not discard

your attachment for wealth or your attachment-consciousness, it is impossible to act according to law and morality.

However strongly we may exhort you to give up the path of immorality and unlawfulness, our exhortations will not produce any effect upon you as long as attachment-consciousness is strong and firm in you.

WILL YOU DISCARD THE UNRIGHTEOUS WAYS OF EARNING MONEY ?

You believe that materialistic possessions are a means for the attainment of happiness. You say that materialistic possessions are sinful but you believe that they accrue from your merit. You become strongly attached to the means of sensual pleasures that result from *Punyakarma* or merit. You have the strong belief; "We can attain as much happiness as the wealth that is in our possession. So we shall go on accumulating wealth as much as we can. We need not care for morality and legality in our endeavour to accumulate wealth. We shall take any step and we shall follow any path to earn money". You think thus; do you not? Exhortations cannot exercise any effect upon people who think thus.

Once, we went to a town. An affluent householder came to me. From a conversation I had with him, I found out that his occupation was not lawful. Of course, he was carrying on some spiritual activities but he was not prepared to discard his illegal and immoral ways. The hearts of those who follow immoral and illegal ways are not soft and tender; they are callous and unkind. I said to the wealthy man, "If you follow the path of immorality and unlawfulness your heart becomes cruel; and *Dharma* cannot remain in such a heart. Therefore, you give up this wrong path." When I did not commend his spiritual activities and when I exhorted him to give up his immoral and illegal ways, he did not like my words and went away. Will you pay heed to my exhortations and give up the ways which are illegal and immoral and by which you are earning money ?

THE DESIRE TO POSSESS MATERIALISTIC THINGS ORIGINATES FROM CRUELTY

The desire to possess materialistic wealth or attachment-consciousness makes the *Jivatma* cruel. The heart that is cruel and callous does not allow your soul to become pure. It does not allow you to develop your spiritual vision.

WHAT WAS THE CAUSE FOR THE MURDER OF KING UDAYI ?

Do you know the story of that Muni, Vinayratna who was in disguise ? Why did he kill King Udayi ? The enemies of King Udayi had announced that they would give an excellent reward to anyone who killed King Udayi. They had announced that they would give a precious reward to such a man. A young man desired to secure the reward. "If I kill King Udayi, I will get lakhs of rupees as a reward", he thought. He decided to kill the King impelled by the desire to secure lakhs of rupees as a reward, and he made a plan also. He found out whom the King trusted and where and when he would be unarmed. He found out that the King was a great devotee of the Jain acharya, Kalikasooriji; and that the King had an extraordinary confidence and faith in him. He also found out that on festival days, he would be with Kalikasooriji; and that at that time he would be unarmed.

VINAY'S PRETENTION; THE DAGGER IN THE MOP

The young man thought of becoming a disciple of Kalikasooriji. Accordingly, he met Kalikasooriji and became a sadhu or a mendicant. He acted the role of a disciple so well that even such an enlightened acharya as Kalikasoori was easily taken in. He initiated the young man into the life of a mendicant and made him his disciple. The first plan of the young man was thus successful.

The young man carefully concealed a dagger in the *Rajoharan* (a mop), which a Sadhu carries with him to clean the places where he may sit to prevent violence to small creatures.

Of course, according to the principles prescribed for the life of a Sadhu, he had to open the *Rajoharan* twice a day and perform the austerity of *Prathilekhan* to it. He used to carry it out with such great carefulness and circumspection that no one of the sadhus that were with him could see the dagger.

Even from the day of initiation the young man who had put on the guise of a Sadhu was rendering excellent service and devotion to Kalikasooriji. The acharya also was immensely pleased with him and he named him Vinayaratna, which means a gem of politeness. Politeness and service cast a magical spell on the Acharya. Politeness is an excellent kind of magic or witchcraft. Vinayaratna by means of politeness pleased the Acharya and won his confidence. Winning the Acharya's confidence was absolutely necessary for the success of his criminal plan because on festival days, when the King had to perform the *Paushadhvrat*, the Acharya would go to the palace taking with him the disciple in whom he had absolute confidence and he spent the nights in the palace. The King had a *Paushadshala* in his palace; the great Acharya stayed there and the King carried out the *Paushadhvrat* there.

THE ASSASSINATION OF THE KING UDAYI

In this manner, twelve years passed. One day, Kalikasooriji went to the palace taking Vinayaratna with him. Vinayaratna's heart began to dance with delight. His delight was boundless. On that day, his final plan was going to meet with success. In the evening, King Udayi took the vow of *Paushadh*. While carrying out the austerity of *Paushadh*, one should not have any weapons. The king was completely unarmed on that night. On that night, after having performed the prescribed meditations and spiritual austerities, the king slept by the side of the Acharya. The Acharyadev also fell asleep. Vinayaratna was awake. Of course, he made a pretence of being asleep but he had not slept. He could not get sleep. How could he sleep? The day and the opportunity for which he had been waiting for years had come. The opportunity had arisen. He was visualizing heaps of rupees. Suddenly, he was seized with the desire

for wealth. His heart became completely cruel. For twelve years, he had been contemplating regicide.

Slowly, he stood up and took out his dagger from the mop. The hall was completely dark. The young man suddenly and silently went near the king. He cut off the throat of the King and he killed him. Leaving the dagger sticking in the King's throat, he ran out of the palace; ran out of the city and disappeared into the darkness of the night. After ruthlessly killing the king, who was at that time, a saintly king, the young man ran away. What prompted him to commit this murder? It was the desire for wealth that prompted him to commit regicide. It was *Parigrahasamjna* or the desire for wealth that impelled him to deceive the Acharya; to put on the guise of a Sadhu; to betray the trust and confidence reposed in him and to kill the king. The desire for wealth can bring about such terrible propensities and actions.

THE ACHARYA'S SENSE OF TIMELINESS

The King's throat had been cut with the dagger. Blood was flowing profusely and the Acharya's *Samstharak* (woollen blanket) became wet with the blood. At once, the Acharya woke up. Since it was dark, nothing was clearly visible. He touched the place around him with his hands and his hands were smeared with blood. He called out, "Vinayaratna.... Vinayaratna". But the treacherous Vinayaratna was not there to give a reply. When there was no reply from Vinayaratna and when he found that only Vinayaratna's blanket lay on the floor and that Vinayaratna was not sleeping there, he saw the King closely and the ghastly sight stunned him. He stood stupefied and petrified. "The King has been murdered. Who might have killed him?" The Acharya began to think. When Vinayaratna did not turn up for a long time, the Acharya thought, "That young man who was in the guise of a Sadhu must be an enemy of the King. I have been deceived! But what is to be done now? When in the morning, the news of the King's murder spreads in the palace and in the city, people will accuse me of having killed the king! They will say that the Jain acharya has murdered the King. On account of this, my *Dharma* will be dis-

graced and condemned. People will not trust Sadhus. The Sadhus and Sadhvis of Jain Dharma will find it hard and difficult to carry on their life of austerity. A terrible disaster will come about”.

A SACRIFICE TO THE JIN SHASAN

Kalikasuriji thought deeply and seriously about the situation, “People do not know Vinayaratna. They know only Kalikasuriji. All people know that the King was performing *Paushad* under my guidance. No one has come from outside. The guards guarding the palace will bear witness to this fact; and they will confirm it. The blame will surely fall on me. On account of that accusation, the Jineshwar and the Jinshasan will be stained and reproached. Such a thing should not occur!”

“The *Jin Shasan* should not be blamed and condemned”. The Acharya thought about this point deeply. There was only one method by which he could save the *Jin Shasan* from being condemned and blamed, and that was to kill himself and to offer himself as a sacrifice to save the honour of the *Jin Shasan*.

“If I kill myself with this dagger, the *Jin Shasan* would be saved from being blamed and condemned. People will think that some treacherous man has killed the acharya and the king”.

The acharya had no attachment for his body; and he had no interest in it; or any concern for it. He took up the dagger and with one stroke, he stabbed himself to instant death. He thus sacrificed his life to save the *Dharma Shasan* from being stained.

The history of the Jain tradition tells us about such great acharyas. The acharyas possess the ability to carry out their great responsibilities. They do not have any attachment for the body; they do not have interest in it. They are absolutely selfless and detached. If Kalikasuriji had any attachment for his body, what would he have done? The history of a great sacrifice would not have been written. If he had any attachment for the body, he would have thought thus; “What shall I do now? What had to occur, has occurred! Vinayaratna has treacherously betrayed the trust and confidence which I reposed in him.

He was a dacoit in the guise of a Sadhu ! He has run away after committing regicide. In the morning, I will inform the King's family, the truth. I will also try to convince the people of this truth. What has to happen, happens and continues to happen. No one can prevent such occurrences. What a terrible calamity has occurred !”

CONDEMNATION AND COMPUNCTION UNDER THE MASK OF GUARDING JIN SHASAN

A man who is weak and devoid of determination and will-power and is attached to his body, would first think of his own safety; and would safeguard himself by making use of holy doctrines. A man needs determination, will-power, detachment and selflessness in order to carry out his duty and to discharge his responsibilities. No one can safeguard the Jin Shasan by delivering eloquent and high-sounding speeches and by carrying on propaganda through papers and pamphlets.

PATIENCE LIES IN FAITH OR CONFIDENCE

The attachment for wealth and materialistic prosperity ruins man's life in this world and in the other world. The attachment-consciousness or the craving for wealth impels man to endeavour to acquire wealth by illegal and immoral ways, “The right way to earn money is the way of morality and legality”. The Jivatma who is blinded by his love of wealth cannot see this great truth.

The true and right way to earn money is only the way of legality, morality and honesty. But one requires confidence and patience. Of course, patience originates from confidence and faith. If you lose confidence, your patience also ends.

LISTEN TO THIS ACCOUNT OF AN INCIDENT

This incident took place about forty years ago. It took place in Bombay. A young man was a broker in the jewellery market in Bombay. He was absolutely honest. He was never dishonest in his dealings. He had a good name in the market. Every one honoured him for his honesty. Big merchants used

to give him valuable ornaments worth lakhs of rupees to be sold by him. He too was carrying on his occupation with absolute honesty.

One day, he took from a merchant ornaments worth one lakh rupees and was going to another shop. On the way he met a stranger who appeared to be a noble householder. The stranger said to him, "Look here, young man. I have heard people praise your honesty. I want a necklace. If you can get me a good one, I will give you whatever commission you may charge for it". The young man said, "I have an excellent necklace with me. If you like it, pay me the price and take it now". The stranger said, "My wife has to approve of the necklace. You kindly visit my house. If my wife approves of it, I will pay you the price, at once". The broker agreed to this arrangement. They hailed a taxi and sat in it. The taxi was running in the direction shown by the householder. The taxi, which was going at a great speed passed through Dadar, Khar, Andheri, and it never halted. After Andheri, the taxi began speeding through a forest. The broker became suspicious. Repeatedly, he asked the driver to stop the taxi, but he did not. The stranger who had the appearance of a noble householder took out his revolver; and pointing it at his head, said, "Do not shout. If you shout, I will break your skull".

THE BROKER WAS DECEIVED

The broker became still and silent. This was the first time that such an incident was taking place, in his life. The taxi stopped before a house in the forest. The dacoit took the broker into the house. It was a three-storeyed house. The dacoit took him to the third storey; and said, "Be sitting. I will come back soon".

The dacoit went down. The broker thought; "I think it is impossible to escape from here. What will the merchants in the market think when they cannot find me? What will the merchant who gave me this necklace, think of me? They will lose confidence in my honesty and trustworthiness. People will not trust other honest men also. A great calamity will come

about. I will be grateful to this robber if he allows me to get away from here, alive, but he will not allow me to go away alive !”

He thought thus; and looked around. That room had only one window. He looked out through the window. The forest stretched around the house. There was a road running through the forest. A plan occurred to him. If his plan did not succeed, his life would be in danger. But without courage nothing could be achieved. He decided to carry out his plan with courage. The ornaments worth one lakh rupees were still with him.

THE BROKER SEES A WAY OUT

He came down under the pretext of drinking water. The dacoit was taking his meal downstairs. He asked the broker, “Why have you come down?” The broker replied, “I am very thirsty. I want water”. A servant gave him water. He drank the water; and began ascending the steps. The dacoit was absorbed in his meal. The broker having gone up bolted the door of the first storey from within. He did it without making the least noise. He bolted the door slowly and noiselessly. He went up to the second storey and bolted the door from within. He ascended to the third storey and bolted the door from within. Now, if anyone wanted to climb to the third storey he had to come breaking three doors.

The broker got ready to jump down to the ground from the third storey, through the unbarred window. He packed the ornaments; and put the packet in his coat-pocket safely. Then, meditating on the Almighty, he jumped down.

See the good fortune of the honest broker ! Just when he jumped down, there came a truck loaded with food-grain. It belonged to a Parsi baba. The broker straight fell on the truck. “*Dub*” there was a sound. The driver of the truck was frightened. Hearing someone jumping on to the truck suddenly, the Parsi Baba said to the driver, “Don’t stop the vehicle. Speed up. Go straight to Bombay. Don’t stop it till we reach Bombay”.

THE BROKER ESCAPES

The driver drove the truck at top speed. The broker became unconscious as soon as he fell into the truck. The Parsi Baba was frightened and he too was thinking, "What has happened? What fell into the truck? Could it be a man? If so, who might he be?" "He brought the truck to the Pydhoni police station, and stopped it before the police station. When the driver and the Parsi Baba went up the truck, they noticed a man lying there unconscious. They brought him down. Sometime later, he recovered his consciousness. The Parsi Baba asked him, "Who are you? Why did you jump into our truck?" He put many questions to the broker. The broker said, "Dear Sir, I will tell you everything. Please allow me to go to the market first. After finishing my work, I will come back here soon". The broker went straight to the jewellery market. It was evening. He went to the merchant and giving him back the ornaments, said, "Please take your ornaments, I could not sell them today". The Parsi Baba also had accompanied him to the market. He narrated the entire story to the merchant and the Parsi Baba. They were taken aback. The broker expressed his gratitude to the Parsi Baba, "If I had not fallen into your truck, I should have died there". said the broker. The Parsi Baba said, "God has helped you. Show your gratitude to God". The jeweller said, "This is a splendid victory for your honesty and integrity. Your respect for the principles of morality and legality has saved you".

MORAL AND LEGAL UPRIGHTNESS BRINGS FEARLESSNESS

Do you have faith in morality and legality? The author of the *grantha* says that the path of morality and legality is the only way by which money should be earned. Keep proceeding on the path of legal and moral uprightness with courage and patience and you will acquire wealth. Yes, you should not be in a hurry. Along with legal and moral uprightness, you must also have good fortune. The *Labhantharayakarma* which frustrates your endeavours to earn money must also be annihilated. On account of your sense of moral and legal uprightness, the

Labhantharayakarma becomes surely annihilated but it takes time. The right time must arrive; there may be delay but the right time will come.

What a righteous path have the enlightened shown to people to earn money ! If you want to make your materialistic objectives or monetary objectives, the ordinary *Dharma* of the life of a *grihastha*, it is absolutely necessary that you should respect moral and legal uprightness. This uprightness is essential even if you should have mental peace and inner felicity. Uprightness makes you fearless. Fearlessness brings you great felicity.

I will explain to you later how moral and legal uprightness destroys the *Labhantharayakarma*.

This is enough for today.

- * *You can lead your life happily within the limits of morality and legality if you reduce your wants.*
- * *Samsar means the union of the soul and the Karmas. The liberation of the soul from the bondage of Karmas is moksha; that is Nirvan; that is salvation.*
- * *Ignorance is the greatest enemy of the jivatma. Ignorance impels the jiva to do the things that ought not to be done, and it retains and perpetuates his sinful propensities and actions.*
- * *What is to be done in life is to lift your soul from beneath the mountainous burden of Karmas and make it shine out. This is your supreme and ultimate duty in your life.*
- * *Instead of getting angry with a person, who does not give you what you seek from him, think about the Labhantharaya Karma.*

DISCOURSE 31

The great scriptural scholar, Acharyashri Haribhadrasooriswarji describes the ordinary Dharma or duty of the life of a *grihasta*. Here, he describes the *Nyayasampanna Vaibhava* or the magnificence that results from a sense of legal uprightness.

The *grihasta* has to carry out his endeavour to acquire wealth by legal, moral and honest methods. Now-a-days, people say, "If we carry on our business legally and morally, we cannot earn an adequate amount of money."

The first point to be noted in this connection is that day by day, the wants of people are increasing. In order to satisfy those wants, your income also has to be increasing day by day.

The income does not increase if you act uprightly. Therefore, you endeavour to earn money by immoral and illicit means and you fall into the vicious circle. Are you not entangled in it? Have not your sorrows and worries increased?

KARMA IS THE BASIS FOR HAPPINESS AND SORROW

Think a little with a calm mind. Who would be poor in this world if wealth could be attained by immoral and illicit means? Are all people who adopt immoral and illicit means affluent? Are those who carry on their occupation uprightly poor? Is this condition prevailing in this world? Can you see such a thing in the world? There is another reason for attaining wealth and that is the basic reason. To-day, I will explain to you what that reason is. In order to explain that reason, I have to describe the philosophy of *Karma* a little. Probably, you do not know the philosophy of *Karma*. Actually *Karma* is the basis for all happiness and sorrow in life. From times immemorial, the *jivatma* has been enveloped, overwhelmed and deeply interfused with *Karmas*.

From the Audience : When was the soul bound by *Karmas*?

Maharajashri : Just as the soul is without a beginning, the soul's union with *Karmas* is also without a beginning. The soul was not devoid of *Karmas* at anytime and it was not pure at anytime. It can become totally free from *Karmas*. It is not an easy thing to free the soul from *Karmas*. Only after the *Jivatma* makes repeated endeavours through countless generations can the soul become absolutely pure.

Though the *Karmas* are countless, there are eight main kinds of *Karmas*. They are :

1. *Gnanavarāṇ* (The *Karma* that envelops knowledge)
2. *Darshanavarāṇ* (The *Karma* that envelops and impedes true vision)
3. *Mohaniya* (The *Karma* that brings about the infatuation of attachment and hatred)
4. *Antharaya* (The *Karma* that impedes power and efficacy)

5. *Nam* (The *Karma* that makes the soul assume a name and a form etc.)
6. *Gotra* (The *Karma* that gives a high or low status to the soul)
7. *Ayushya* (The *Karma* that subjects the soul to the limits of temporal duration)
8. *Vedaniya* (The *Karma* that subjects the soul to the conflicts of happiness and sorrow).

THE DEPENDENCE ON KARMAS

The natural qualities of the soul are enveloped and dominated by *Karmas*. The soul by itself is an enlightened one; it is omniscient but its omniscience is completely enveloped by the *Gnanavaran Karma*; and it has made the soul ignorant. The soul possesses the quality of complete awareness and endless vision but this quality is enveloped by the *Darshanavaran Karma* and in consequence, the soul has become a victim to such derogations as sleep. But by itself the soul is a *Vitrag* or an absolute victor over attachments and hatred but it has developed such qualities as attachments and hatred on account of the effect of *Mohaniya Karma*. By itself, the soul possesses infinite power. It is omnipotent but on account of the effect of *Anthrayakarma* such defects as weakness have appeared in it. The soul is nameless and formless. Fame and blame; fortune and misfortune are not the natural qualities of the soul. But on account of the effect of *Nam Karma*, it attains a body and name. In the original and pure form of the soul, there are no qualities as highness and lowness but on account of the effect of *Gotra Karma*, sometimes it is called high and lofty and sometimes it is called low and despicable. The soul in its natural and original form is not subject to birth, life and death but on account of the effect of *Ayushya Karma* the soul experiences the phases of birth, existence and death. The soul in its original form is not torn by the conflict of happiness and sorrow but on account of the effect of *Vedaniya Karma* it has to experience happiness and sorrow.

From the Audience : If we take this view of life, then everything in *Samsar* is caused by *Karmas*.

Maharajashri : Yes. It is because of the union of the soul and the *Karmas* that the entire *samsar* emerges. All the good things and the bad things that happen to the Jiva in the *samsar*; all the events that occur, all the circumstances that arise are caused by *Karmas*. He who does not possess this philosophical knowledge attributes the blame to the jiva for everything; and accuses the jiva of being the doer. "I have acted thus ! He has acted thus !" Man gets entangled in this kind of tangle. Being entangled in attachments and hatred, he binds himself with *Karmas*. The jiva has been committing this blunder from times immemorial; and this process is without a beginning. If you acquire a knowledge of the philosophy of *Karma*, you can reform your soul.

UNDERSTAND THE NATURE OF THE ANTARAY KARMA

The *Antaray Karma* is one of the eight *Karmas*; and it is of five kinds :

1. The *Danantaray*, (The *Karma* that obstructs the charitable propensity)
2. The *Labhantaray*, (The *Karma* that obstructs the getting of anything)
3. The *Bhogantaray*, (The *Karma* that impedes momentary pleasures)
4. The *Upabhogantaray*, (The *Karma* that impedes pleasures)
5. The *Viryantaray*, (The *Karma* that impedes strength)

These five kinds of *Antaray Karma* are to be understood thoroughly.

THE FIRST ONE IS THE DANANTARAY

A man may have with him something that he can give to others. There may be a worthy person near him to whom he can give it; but he may not like to give it to him. The *Danantaray Karma* prevents you from doing a deed of charity. It does not allow you to think thus : "I will give some help to the deserving". The person to whom it has to be given may be

noble or ignoble; worthy or unworthy; one does not get the desire to give him the help because of the effect of the *Danantaray Karma*. Such a man is called a miser. But the people in the world do not know that his miserliness is caused by the *Danantaray Karma*. If you understand this philosophy, you will not treat misers with contempt. In fact, compassion will arise in your hearts for such people. You will think thus of a miser : "Though he has the things that he can give others by way of benevolence and charity, he cannot render charity because of the effect of the *Danantaray Karma*".

From the Audience : How does a man get bound by the *Danantaray Karma* ?

Maharajashri : You are bound by the *Danantaray Karma* if you prevent another person from helping others when he is willing to render a deed of charity. You are bound by this *Karma* even if you feel jealous of benevolent and charitable people. This *Karma* binds you even if you feel sorry for having helped somebody. "Alas ! Why did I help him ? It would have been good if I had not done this deed of charity". If you think thus, this *Karma* will bind you. Those who do not possess a knowledge of the philosophy of *Karma* entertain such thoughts and commit those sins; and the *Danantaray Karma* binds them.

You must be careful and cautious. Ignorance is the greatest enemy of the Jiva. On account of ignorance, the jiva binds itself with such sins and later experiences anguish. The Jiva becomes a miser by the effect of the *Danantaray Karma*; moreover, the jiva also develops a deep attachment for the wealth he possesses. He becomes selfish. This attachment causes great anguish to the jiva, in *Samsar*. Selfishness and attachment become united with miserliness.

THE SECOND ONE IS THE LABHANTHARAYA KARMA

Labha means attainment. This *Karma* prevents a man from getting something which he desires. It does not allow man to get the pleasures that he desires and loves. When you try to attain wealth, if you fail in your attempt, you must realise that it is the effect of *Labhantharaya Karma*. If you cannot secure

a house or clothes or a woman you like to secure, then you must know that your desires remain unfulfilled because of the effect of the *Labhantharaya Karma*. The man who does not know this philosophy or who does not believe in it throws the blame on others and gets angry with them. "He prevented me from acquiring wealth; he is my enemy and so he has prevented me from acquiring a house or he has foiled my attempts to secure that beautiful girl for my wife". In this manner, ignorant people throw the blame on others. If you are under the influence of the *Labhantraya Karma*, you cannot acquire wealth even if you move heaven and earth. You will not acquire wealth even if you work day and night.

THE BEGGAR OF THE CITY OF RAJAGRIHI

I hope you know the example of that beggar who lived in Rajagrihi. Though he once wandered about the city for three days, he could not secure alms. Were the people wicked and uncharitable? Was the whole city wicked and uncharitable? Why did not the people give him alms? The other beggars were getting alms. People were giving them alms. Why did they not give alms to that beggar? The beggar was angry with all the people of the city. He thought, "They are worthless people. Though I have been begging for three days knocking about the streets, they have not given me even a morsel of food. I will go and kill them all". The beggar did not know this truth, "I have not been able to get any alms because of the effect of the *Labhantharaya Karma*. Those beggars in whose lives the sinful *Karma* has not emerged and brought about its effect, are getting some food. The people are not bad; my *Karma* is bad. So I should not get angry with the people of the city." On account of his ignorance, the beggar became angry with the people and he indulged in an angry and hateful contemplation, called *Raudradhyan*. One day, some people of the city went out for a picnic. The picnic was arranged at a place outside the city. The beggar also went there. He thought that when people went out thus for a picnic, they would become generous and would give alms to beggars. The beggar's idea was not wrong because sometimes, some people who are misers at home become generous

when they are on a pilgrimage or when they are on a journey. But if a beggar is under the influence of a serious form of the *Labhantharaya Karma*, he cannot get anything, even if he goes begging. Even generous people do not give him anything. On seeing such a person, even generous people change their minds.

PREJUDICE IS PERILOUS

Once, a gentleman said to me; "Maharajashri, I have heard that a certain rich man who is generous and magnanimous helps people and those who go to him for help do not return disappointed. I too called at the bungalow of the rich man who is known to be generous. I explained to him my financial condition and requested him to give me some money by way of a help. But he did not give me even a rupee. I had to return disappointed. Such people render charity only to attain fame. They are benevolent if they can attain fame and name. They do not attain immortal fame by rendering help to the poor fellows". The man said many such things in anger. He had no knowledge of the philosophy of *Karma*. I tried to explain to him the philosophy of *Karma*. I said, "When you are under the influence of the *Labhantharaya Karma*, even generous and magnanimous people do not feel like helping you. I know that the gentleman to whom you are referring has helped hundreds of the fellow-members of his faith and is helping them. If you have not got any help from him, do not deem it a defect in him; blame your sinful *Karma*". I do not know whether he was satisfied with my explanation or not. He, at any rate, rose to his feet and went away. Probably, he mistook me also. He might have thought. "Even the Sadhuji is taking sides with rich people". If the *Labhantharaya Karma* meets with *Kshayopashama*, one can get the desired things with a little effort.

THE THREE REACTIONS OF KARMAS

From the Audience : What is meant by *Kshayopasham* ?

Maharajashri : *Kshayopashama* means some part of the *Karma* being destroyed and some part being rendered ineffective. *Kshaya* means destruction. *Upashama* means rendering

passive. The *Karmas* that have gathered in the soul react in three ways.

1. *Upashama* (They get pacified)
2. *Kshayopashama* (They get partially destroyed and partially pacified)
3. *Kshaya* (They get destroyed).

Just as the impurities in water settle down at the bottom of a vessel, when the vessel is still at a place, the *Karmas* in the soul settle down and become pacified, and this is called *upashama*. This condition continues only for sometime.

In the same manner, some part of a *Karma* gets destroyed and some part of it is pacified; this is called *Kshayopasham*. This state may continue for a long time. *Kshaya* means destruction. The *atma* attains *moksha* when all *Karmas* are destroyed.

THE SENSE OF LEGAL AND MORAL UPRIGHTNESS BREAKS DOWN THE LABHANTHARAYA KARMA

Should you bring about the *Kshayopasham* of the *Labhantharaya Karma*? When it is completely destroyed, the *Karma* that causes impediments will be destroyed. When the *Antharaya Karma* is destroyed completely, the *Mohaniya Karma* also gets destroyed completely or *Kshayopashama* also may take place. The *Kshayopashama* of the *Labhantharaya Karma* can be effected by means of legal and moral uprightness. In fact, the legal and moral uprightness can break off the *Labhantharaya Karma*.

न्यायाद् हि नियमतः भवान्तरोपात्तस्य लाभान्तरायकर्मणो विनाशः।

(The *Labhantharaya Karma* that has been gathering through countless janmas gets destroyed, of necessity, by legal and ethical uprightness and excellence).

The Acharyashri who has written a commentary on the *Dharmabindu* has made this statement. It contains two very important truths. The first one is that the *Labhantharaya*

Karma gets destroyed only by *nyaya* or uprightness, and the second point is that the *Labhantharaya Karma*, of necessity, that is surely (नियमतः) gets destroyed by uprightness.

If you want to destroy your *Labhantharaya Karma* and if you want to attain the means of materialistic pleasures that you desire, you must conform to legal and ethical values. You have to discard your illicit and immoral ways and you must keep off the temptations of illicit and immoral methods of earning money. If, in this life you cannot attain the wealth that you desire by carrying out your occupation or business with uprightness and integrity, you must realise that you are under the influence of the *Labhantharaya Karma*; but if you do not swerve from the path of integrity and uprightness and if you carry on your existence contented with what you get, your *Labhantharaya Karma* will be surely destroyed and after its destruction you will attain wealth.

Does this truth appeal to you? Will you make a determination not to act immorally and illegally in any situation? You can make this determination only if you discard your desire for sensual pleasures because it is that desire that impels you to take recourse to immoral and illicit methods of earning money. "I will manage to live with what I get by legal and moral methods. But I will never take recourse to illicit and immoral methods". This kind of determination can be made only by a person who discards his desire for sensual pleasures.

That beggar went to beg for alms in the garden outside the city where people had gathered for a picnic. He had been starving for three days. He had not eaten a single morsel of food for three days. Even there, the people who had gathered for a picnic did not give him anything. The beggar became wild with rage. He was full of bitter contempt for the people of the city. "All these people are enjoying a dainty meal spending lavishly; they keep eating throughout the day. I have been starving for three days. They have not given me a morsel of food. I will take up a stone from this hill and break their heads. I will kill everyone of them." He thought so.

IGNORANCE BRINGS ABOUT VIOLENT ATTACHMENTS AND HATRED

Into what a serious fit of anger (*Raudradhyan*) did the beggar fall ? He was ignorant. Attachments and hatred originate from ignorance. As man goes on acquiring the right knowledge, his attachments and hatred keep subsiding. His *Arthadhyān* (sorrow) and his *Raudradhyan* (anger) abate gradually. Do you want to free yourselves from attachments and hatred ? Do you want to free yourselves from *Arthadhyān* (sorrowful contemplation) and *Raudradhyan* (angry contemplation) ? If you want to get rid of them, first get rid of your ignorance. Attain the right knowledge. Acquire the knowledge of the philosophy of *Karma* and then think of every event of your life in the light of that philosophy. That beggar did not have the knowledge of the philosophy of *Karma*. He did not realise this truth, "Because of the effect of my *Labhantaraya Karma*, the people did not give me anything". That was why, he was angry with the people of the city.

The beggar climbed the hill at the foot of which, the people had gathered for a picnic. There were large stones on the hill. Using all his strength, he pushed down a large stone. The stone came rolling down but the beggar also came rolling down with it. The stone rolled over him and killed him. The stone stopped there.

The beggar could not kill the people of the city but he himself died. He died in *Raudradhyan* (or angry contemplations); and so he went to hell after his death. The people in whose lives the *Labhantaray Karma* has emerged to the surface should be extremely careful. They do not get the things that they desire; at such times they should not think ill of others. They should not treat others with contempt when they do not get what they desire.

EVEN SADHUS AND SADHVIS ALSO ARE NOT FULLY ENLIGHTENED

Just as the *Labhantaray Karma* can emerge to the surface in your lives, it can emerge to the surface and bring about its

effects even in our lives, that is, the lives of *Sadhus*. The *Sadhu*, in whose life this *Karma* has emerged, will not get *Bhiksha* food, even if he goes from house to house. If the *Sadhu* has the knowledge of the philosophy, he will think that it is due to the effect of the *Labhantaray Karma*; and would not get angry with others. If he is ignorant, he would blame others; and would become overwhelmed with passions like anger; and would become impatient.

From the Audience : The *Sadhus* and *Sadhvis* are enlightened people. How can they get angry with anyone ?

Maharajashri : There is no rule that all *Sadhus* and *Sadhvis* should be enlightened. One does not become enlightened by merely reading books. In order to become enlightened, one must carry on a profound contemplation and assimilate what has been contemplated upon. The soul must become brightened by such contemplation and assimilation. One has to keep pacifying one's mind and retaining its tranquillity. When adverse circumstances arise, one must retain mental calmness, tranquillity and equanimity. This is not possible for ignorant people. If *Sadhus* and *Sadhvis* have attained that kind of knowledge by virtue of which they can regain and retain mental tranquillity by means of a philosophical attitude towards life then they are enlightened. They should be able to restrain evil contemplations. If they can do all this we can say that they are enlightened. It is a difficult task but it is an important one. If you learn to pacify your mind and regain and retain tranquillity by viewing everything philosophically, then you would have achieved a great thing in life.

WHY IS IT THAT EVEN BY ADOPTING ILLICIT AND IMMORAL METHODS ONE MAY NOT ACQUIRE WEALTH ?

You must have a firm faith in this great truth. "The *Labhantaraya Karma* is destroyed by legal and moral uprightness." Will you develop faith in this truth ? Whether you have faith in it or not, you may know it for certain that unless the *Labhantaraya Karma* undergoes *Kshayopashama* (Partial destruction and partial pacification), you cannot attain wealth and pleasures. If in this life, you are acquiring wealth inspite of

your illicit and immoral ways, you must realise that your *Labhantharaya Karma* has been partially destroyed and partially pacified; and that on account of that reason, you are acquiring wealth not because of your questionable methods of earning money. But if you adopt foul ways to earn money, you will be acquiring fresh *Labhantharaya Karma*. When that *Labhantharaya Karma* produces its effect, you will not get wealth and magnificence even if you adopt foul ways. You have seen in this *samsar* the cases of people who cannot earn money in spite of their immoral and illicit ways. Eventhough, they pursue many questionable occupations, they remain poor. Have you at any time thought about the reason for this ?

THE WORLD CALLS SENSIBLE PEOPLE, MAD MEN

Does this theory appeal to your mind ? The theories like the philosophy of the *Labhantharaya Karma* do not appeal to the minds of those who are madly pursuing materialistic prosperity. A mad man cannot become a philosopher. Yes. A philosopher may become a mad man. If you become a philosopher, the members of your family will think that you are a mad man. If you want to know whether this is true or not, try out the experiment in your house today. You tell your father or your brother or your partner in business that from today onwards dishonest business and dishonest ways should be given up and that immoral and illicit occupations or business should not be carried out. Then, you see what those people will say and what those people will do. They will say, "Have you become a mad fellow ? What can we earn if we give up our dishonest ways in business. On account of such business, we have earned two lakh rupees. With that money, we are building a bungalow. Now-a-days, is there anyone who does not carry out such business ? We have to carry on such business if we should earn money. Can you tell us which business can be carried on up-rightly ? Stop your lectures on morality and legality. From where did you get these useless ideas ? I think your mind is spoilt and corrupt". You would hear such things from people. These people of the world also pelted some philosophers with stones. They killed Socrates himself. The people of the world

brand philosophers as lunatics and stone them. They condemn them and cause many difficulties to them.

EVEN THIS KARMA IS RELATIVE

After the *Labhantharaya Karma* has been partly pacified and partly destroyed, one may attain sensual pleasures but if the *Bhogantharaya* and the *Upabhogantharaya Karmas* emerge to the surface one cannot enjoy sensual pleasures or materialistic pleasures, which are within one's possession. Only that jiva whose *Bhogantharaya* and *Upabhogantharaya Karmas* have been partially destroyed and partially pacified can enjoy the physical and sensual pleasures which are in his possession.

SOME EXAMPLES

Let us suppose that you bought a radio-set to hear songs, music and news. You could buy a radio because of the *Kshayopashama* of the *Labhantharaya Karma*. But suddenly, a pain appears in your ears. You consult a doctor. The doctor suggests that an operation should be carried out. After the operation is carried out your ear-drum is affected and you become completely deaf. Now, how can you hear anything on the Radio? Such a thing happens because of the effect of *Upabhogantharaya Karma*.

In the same manner, you desire to buy a T.V. and you buy a T.V. On account of the *Kshayopashama* of your *Labhantharaya Karma*, you could possess a T.V. But let us say after you buy the T.V. you develop some optical trouble. The doctor advises you not to view the T.V. This happens because of the effect of the *Upabhogantharaya Karma*. Though you have a T.V. in your house, you cannot enjoy it because of the *Upabhogantharaya Karma*.

Let us suppose that you get a costly suit stitched for yourself. You have the desire of wearing it for your friend's marriage but you suddenly develop some allergy on account of which ulcers and boils appear all over your body, and you cannot wear that costly suit and you can wear only a cotton cloth. You cannot wear terylene, polyester clothes or silk clothes or

any clothes made of synthetic material. This happens because of the effect of the *Upabhogantharay Karma*.

Let us suppose you married a girl whom you loved and admired. But after your marriage, some misunderstandings appear and your wife goes away to her native place. Though you are married, you cannot enjoy the pleasures of married life. This happens because of the effect of the *Upabhogantharaya Karma*. Pavananjaya could not enjoy the company of his wife, Anjana for twenty-two years and Anjana also experienced the same frustration. In their lives, at that time, the *Upabhogantharaya Karma* had emerged to the surface and impeded their pleasures.

Let us suppose that a woman has in her possession a jewel made of gold and diamonds but her husband does not allow her to wear it. He tells her, "Do not wear it when you go out. Robbers will rob it". In her life the *Kshayopashama* of the *Labhantharaya Karma* had taken place but on account of the effect of the *Upabhogantarataya Karma*, she could not wear the jewel.

And how much wealth did Mumman Seth possess ? Mumman had so much wealth that he could buy the whole empire of Maghada but could he enjoy that wealth ? He did not build a house to live in : he did not eat excellent food ; he did not wear fine dress; nor did he allow the members of his family to enjoy that wealth. He did not also render deeds of charity. He was merely enjoying the sight of his wealth. His attachment for wealth kept increasing and he took care of it. He could not enjoy the wealth because of the effect of the *Bhogantharaya* and the *Upabhogantarataya Karmas*.

Let us suppose that in your house, some excellent dishes have been prepared. You have the desire of enjoying the feast to your heart's content but suddenly you develop stomach-ache and you have to be admitted to a hospital. You have in your possession excellent food but you cannot enjoy it because of the effect of the *Bhogantharaya Karma*.

There are some affluent people. They have in their possession luxurious bedsteads but they have to sleep on cots

made of wooden planks. Some rich people have to live on milk and some rich people have to live on milk and fruits only. They cannot eat food. Some wealthy people have to live a celibate life though they do not like it. Such circumstances arise because of the effect of the *Bhogantaraya Karma* and the *Upabhogantaraya Karma*.

THE FIFTH ONE IS THE VIRYANTARAYA KARMA

Virya means energy. It means inner enthusiasm and exhilaration. The absence of strength and vitality is due to the effect of this *Karma*. Some people become tired even after doing a little work. Some people do not have the enthusiasm to work. Some people do not have the mood to work. This is due to the effect of the *Viryantaraya Karma*. You can get physical strength only with the *Kshayopashama* of the *Viryantaraya Karma*. On account of the *Kshayopashama* of the *Viryantaraya Karma*, you may acquire the strength with which you can destroy even an emperor. If a man is under the effect of the *Viryantaraya Karma*, he cannot acquire strength by taking medicines or by eating vitamin pills. Even if he spends thousands of rupees on doctors and medicines, he cannot acquire strength. As long as the *Viryantaraya Karma* has not been destroyed, man cannot attain strength.

WHAT ARE YOU THINKING OF ?

Do you realise the truth that the *Antharaya Karma* has a deep influence on the *Jivatma* ? Acquiring wealth, enjoying pleasures and all the other activities and propensities of man are controlled by it. Poverty and prosperity etc. depend upon the *Antharaya Karma*. Therefore, you must endeavour to destroy your sinful *Karmas*. You must take care not to bind yourself with new *Antaraya Karma*. You must have at least the knowledge of *Karmas* so that you may know which *Antaraya Karma* binds you on account of certain actions and propensities of yours. You must also know by performing which spiritual austerities, you can destroy the various *Antaraya Karmas*. Should you not acquire the knowledge of *Karmas* ?

“If you cannot acquire wealth by fair means, take recourse to foul means”. You must discard this false idea. “*You cannot acquire wealth by foul means; you can acquire wealth only by the Kshayopashama of the Labhantaraya Karma*”. If you realise this truth and if you perform the spiritual austerities that can destroy those *Karmas* then you need not go in search of money. Money will come searching for you.

Here, you must take one precaution. Along with the destruction and pacification of the *Antaraya Karma*, the *Mohaniya Karma* should also be destroyed and pacified. (*Kshayopashama*). If the *Kshayopashama* of the *Mohaniya Karma* has not taken place, the *Antaraya Karma*, the *Labhantaraya Karma* though partially destroyed and partially pacified can prove disastrous. On account of the *Kshayopashama* of the *Labhantaraya Karma*, you may acquire countless sensual pleasures but if your attachments and hatred (*Mohaniya Karma*) are strong, you are likely to commit countless sinful *Karmas*.

“*Legal and moral uprightness destroys the Labhantaraya Karma*”. Have a firm faith in this truth. We shall dwell upon some greater details later.

This is enough for today.

- * Those who are deceptive, hypocritical or treacherous, after their death usually take birth in the realm of animals, and as animals they have to groan and moan under the burden of agonies and anguish.
- * Those who do not have the good fortune of getting food or food grain outside, feel that even the hard-cakes given in jails are sweet to eat. Those who do not have a house to live in, a cottage or a hut at least feel that even a prison is a palace.
- * While carrying on an occupation, you must surely think of this at least. "I am a Jain. I should not pursue any occupation which brings disgrace to my religion".
- * If you want to be free from sins, always, keep the other world in your view.
- * Even an occupation becomes an austerity if it is carried on strictly according to some prescribed principles and codes of conduct ; otherwise, even a spiritual austerity becomes a mundane commercial activity.

DISCOURSE 32

The great scriptural scholar, Acharyashri Haribhadrashree describes here the ordinary *Dharma* or the duties of the life of a householder, in his work *Dharmabindu*. The most important step in *Grihastha Dharma* is to endeavour to acquire wealth by legal, moral and honest methods.

THOSE WHO ARE PURSUING ILLICIT, IMMORAL AND DISHONEST WAYS WILL BE BORN AS ANIMALS

The great Acharya states this highly important and significant truth, "Uprightness destroys the *Labhantaray Karma*".

This is a highly technical point in the *Karma philosophy*, and it is to be understood thoroughly. I will explain to you another equally important truth. Those who employ questionable methods to acquire wealth will be born as animals and birds. Is this not an important point? This is a “red signal” to those who are engaged in illicit and immoral occupations. Shri Vimalacharyaji says this in his work “*Paumacharium*”.

मायाकुडिलसहीवो कुडतुलाकुडमाणवक्कारा ।
धम्मं असद्वहंत तिरिक्खजोणि उवणमन्ति ॥

Illicit and immoral occupations cannot be carried on without deception, dishonesty and hypocrisy. Deception and hypocrisy are dangerous. If deception and hypocrisy are present in your nature, they will certainly ruin you. Illicit and immoral methods are prompted by deception. Without deceiving others, without being hypocritical and without betraying trust you cannot employ illicit and immoral methods. If a merchant sells adulterated commodities, that means; if he mixes water with milk, fats with ghee, coloured grass with saffron, he is employing unethical methods, and this kind of business cannot be carried on without deception and hypocrisy. Is it not betraying trust? Is it not deception or hypocrisy to use false weights and measures? Remember this very well. If you engage yourself in such activities, you will be bound by the *Ayushya Karma* of the animals and birds and after death, you will be born as an animal or a bird.

MAN HAS THE SPECIAL POWER OF CHOOSING HIS FUTURE

I hope you know that the Jiva or man will have to take birth in his next life, in accordance with the *Ayushya Karma* with which he binds himself in this life. Do you understand this point? The nature of your future janma is determined in your present life. Man binds himself with the *Ayushya Karma* that determines the kind of life that he will have to live in the next *Janma*.

Man can determine the kind of state, of the four states that he can enter in the next life. The four states are:

1. The *Devagathi* or the state of heavenly life.
2. *Manushyagathi* or the state of human life.
3. *Tiryanchagathi* or the state of animals and birds; and
4. *Narakagathi* or life in hell. The *Ayushya Karma* of

one of these states of existence binds man in this existence. When does it bind us ? You should not ask this question. Even those who bind themselves with some *Ayushya Karma* cannot know when and which *Ayushya Karma* binds them. The *Ayushya Karma* can bind man at any moment in his life. The *jivatma* cannot die until the *Ayushya Karma* of the future state of existence binds him. This principle applies to all *jivatmas* in whatever state they may be existing, at present. It is common to all *jivatmas*. The *jivatmas* existing in all the four states can thus be bound by the *Ayushya Karma* of the future state.

The heavenly beings, the gods and goddesses cannot bind themselves with the *Ayushya Karma* of the state of existence in hell. The inhabitants of hell cannot be bound by the *Ayushya Karma* of heavenly existence or the existence in hell. The heavenly beings after their death can be born as human beings or as animals and birds. The inhabitants of hell after their death can be born as human beings or animals and birds; man can be born in any of the four states. This is the special ability that man has. Please tell me in which state you would like to be born or in which state you would not like to be born.

WHAT DO YOU LIKE ?

From the Audience : Of course, our desire is to attain a better state of existence but we doubt whether we can attain any better state of existence.

Maharajashri : So, do you like to be born in a low state in your next life ? Would you like to be an inhabitant of hell ? Would you like to be born as an animal or a bird ? Do you know the nature of *Narakayoni* or of the birth in hell ? Do

you have a knowledge of the terrible tortures that are to be experienced in the seven hells. If you know that you will go to jail by committing a certain offence, would you commit that offence? If you know the nature of the life in a prison you would not commit such an offence. Would those people who have knowledge of the nature of the life in hell or the nature of the life of a bird or an animal, commit such sins?

Have you at any time thought about the vast realm of animals and birds? Have you at any time thought about the terrible agonies and the overwhelming sorrows of that state of existence? Why do you make your future state of existence sorrowful by acting in ignorance? It may be that the sorrows of human life are greater than those of animals and birds and if you want to be born as an animal or a bird, you may take recourse to unethical ways of earning money. You may practise deception and hypocrisy.

THE TRIBAL MAN FOUND FELICITY ONLY IN THE PRISON

Recently, I happened to read a story. It is an interesting story. A severe famine appeared in some parts of Orissa. The tribal people had nothing to eat; they had no clothes to wear. The women had to be half-naked. A tribal man was feeling extremely hungry. He was digging up some edible roots in a field. Meanwhile, the owner of the field came there. He caught the man; beat him severely and surrendered him to the police. The police produced him before a magistrate and he was sentenced to one month's imprisonment. He was very happy because he found a sound house to live in and enough food to eat. He had not eaten even a morsel of food for many days. He thought that the owner of the field had bestowed a benefaction upon him and he also felt grateful to the police officer who had taken him to the court.

One day, that man saw the police officer in the prison. He ran to the police officer. He fell at the feet of the police officer and expressed his gratitude to him. He said to the police officer, "Dear Sir, I would like to remain here. I do not want to go

home. You have shown me great benevolence". The police officer laughed and went away.

The man thought, "I am living here happily without any worry. I am getting enough food but at home my wife, and my children must be dying of hunger. I wish I could bring them also here. Here, they will get a comfortable shelter and adequate food as well as clothes to wear. This is the only way to bring them here. I should ask them all to go with me and to dig up roots in that field. The owner of the field will come. He will beat us and will hand us over to the police. They will bring us here".

Do you understand the meaning of the story? In our country there are crores of people living in such indigent circumstances. They do not get adequate food or clothes and they do not have a shelter over their heads. They are sinking into the morass of despondency and dejection.

The tribal man liked the life in prison; and he also liked the way to go to jail. If you like to be born as animals and birds the way of immorality is right for you. You have attained this noble state of human existence; do you prefer the lower state of animals and birds? Do you think that the sorrows of human life are greater than those of birds and animals?

Do you have faith in the *Dharma* of ethical excellence? Do you have faith in the doctrine that ethical uprightness destroys the *Labhantaray Karma*? If you do not have faith in that great doctrine, you will not discard your unethical ways. The way of unlawfulness and immorality leads you to the state of animals and birds. This point has been emphasized. If you like to be born in that state; if you are not afraid of going there, then I have nothing to say to you.

The great author, the acharyashri says, "Ethical uprightness destroys the *Labhantaray Karma*; and if you are upright in this life, in your next *janma*, you will acquire affluence without much effort". In the present life, you can attain wealth only if your *Labhantaray Karma* is destroyed. If that *Karma* is not destroyed, you cannot acquire wealth, even if you move

heaven and earth. You cannot acquire wealth even by unethical means.

THREE TYPES OF THOSE WHO DO NOT COMMIT SINS

Please listen to this very important point. The path of immortality and unlawfulness is not free from dangers. It is to be prohibited and discarded even in the administrative sphere. Those who adopt illegal and immoral methods are considered as offenders; and if they are caught, they will be punished and they will have to go to jail. They will have to face defamation and disgrace. Their families will have to endure countless agonies. The path of immorality and unlawfulness must be given up even on account of the fear of punishment. Of course, noble people do not commit such sins. It is the nature of such people not to commit offences. Three kinds of people who do not commit sins are described :—

1. Those who do not commit sins on account of the fear of punishment.
2. Those who do not commit sins on account of the fear of punishment in the other world.
3. Those whose nature is such that they do not commit sins at all.

Those who do not commit sins on account of the fear of punishment belong to a lower level. Those who do not commit sins on account of the fear of punishment in the other world belong to the middle level and those whose nature is such that they do not commit sins at all belong to the highest level. There are some people who do not fear punishment and who commit sins. To which class do they belong ?

From the Audience : They belong to the lowest level.

Maharajashri : Try to seek a better level, I hope those who are Jains cannot belong to that level. You are all Jains ; are you not ? Are you not followers of the Jineshwar ? The Jineshwar achieved victory over attachments and hatred and those who are endeavouring to achieve such a victory over the

inner enemies are Jains. I think you are endeavouring to achieve a victory over attachments and hatred.

DO NOT BRING DISGRACE TO JAINATVA (THE STATE OF BEING A JAIN)

You should not have so much greed for wealth and prosperity that in order to acquire it, you feel impelled to take recourse to unethical ways such as deception and hypocrisy. You should not have so much attachment for wealth. There should not be any immorality or unlawfulness in your nature. "I am a Jain. I am a follower of the Jineshwar Paramatma. I cannot employ illegal and immoral methods to earn money under any circumstances. If I employ such methods, my *Dharma* will be stained. On account of me, my *Dharma*, will be condemned and criticised". Do you think thus ?

Sometimes, I meet people who condemn those who go to the temple; who visit sadhus and saints; who carry out some spiritual austerities, yet who employ unethical methods to earn money. People do not like them. People do not like their austerities. Sometimes they say this, "We are better than those people, who perform spiritual austerities though we do not go to the temples or *Upashrayas* and though we do not perform any spiritual austerity."

DHARMA IS DISGRACED BY DECEPTION

Some people say, "These fellows make a pretence of being devotees of the Paramatma and the Gurumaharaj, so that they may be trusted by people; so that people may believe them. Only if people believe these hypocritical men can they succeed in deceiving others". Even today people believe those who carry out spiritual austerities. "Brother, a person who can carry out so many austerities cannot be treacherous and deceptive. Such a man cannot deceive people". That is what people say about devotees. Of course, such plain and noble people are deceived. Yet, some confidence in people continues. If those who practise spiritual austerities do not give up their unethical ways, even the little confidence they enjoy will be lost. People will have no respect for devotees afterwards.

But the misfortune is that a majority of the people who come to religious centres are selfish. They seek their own interests and think of their own pleasures and enjoyments. They do not think of the Paramatma or the Gurumaharaj or the sublime *Dharma*. "On account of me, the Paramatma should not be condemned; on account of me, the spiritual heads should not be condemned; on account of me, the sublime *Dharma* should not be condemned". Do you think so? No. You want only heaps of money. You want to acquire money by hook or by crook. You do not have a sense of right and wrong; and you do not care to think and realise whether your occupation is a noble one or an ignoble one. You deem any occupation noble if by pursuing it, you can acquire wealth. Is it not true?

Do you not fear anything? Some carry on illegal business also. Is it not so? Some do it fearlessly; do they not?

From the Audience: There is corruption even in the administrative system. Sometimes, some people in the government join hands with those who carry on such questionable occupations.

Maharajashri: As long as, you have *Punyakarma*, those people co-operate with you, but when your *Punyakarma* is exhausted, they will become your enemies. Another point is this. Those who carry on questionable types of occupation, cannot have peace of mind and are always in worries and tensions. That is why, now-a-days, heart-attacks, are on the increase. Those who are always worried suffer heart-attacks. Those who carry on questionable kinds of occupation are haunted by the ghost of fear; and so they become victims to diseases.

DO YOU THINK OF THE OTHER WORLD AT ALL?

Let us grant that you do not fear the government. Do you not fear punishment in the other world? Do you at least think of the other world? "In this life, I am adopting immoral, dishonest and unjust methods to acquire wealth and when these sinful *Karmas*, produce their effect in my life in the other world, what sorrows will I have to experience?" Do you get such thoughts about the other world or not? Do you fear sorrows or not?

From the Audience : We fear the sorrows of this life but we do not fear the sorrows of the other world.

Maharajashri : When you do not think of the other world at all, how can you think of the sorrows of the other world ? If you do not at all think of the other world, it will be impossible to get rid of your sins because the fruits of your sins specially will have to be tasted only in your future *janmas*. If your *punyakarma* produces its effect in the present life, you will not taste the bitter fruits of your sins here. By means of committing sins, some pleasures are experienced. Then why would man discard his sins ? "If we commit sins, *Papakarma* binds us, and when that *Papakarma* emerges to the surface and brings about its effect, the jiva will have to experience anguish. The jiva can discard sinful actions only if he understands this theory and believes in it. The attainment of wealth by unjust and immoral methods is not a certainty but a spiritual disaster is a certainty. There is no doubt that unethical activities bring about painful consequences. They bring about a disaster. You should not think that a disaster means only, poverty or lack of money. Disasters can be of various kinds. The disasters that may come about are punishment by the government, appearance of diseases, the death of a member of your family, your own death, the danger of thieves and robbers. Countless are the disasters that can result from unethical actions. This incident actually took place in Bombay some years ago. I will narrate to you, whatever I heard about it.

IMMORALITY IS THE ROOT OF ALL CALAMITIES

There were two friends. One was a government official and the other was a broker in the jewellery-market. The one who was in service had a place to live in. He had a room in the Pydhoni extension. The broker had no place to live in. He used to take his meal in a hotel and used to sleep in the shops of some merchants who were related to him. But after taking his meal, in order to take a little rest, he would go to his friend's house. This was his daily routine. He was doing very well as a broker. He used to tell his friend everything about his busi-

ness. That friend who was in service was also getting on well but he was not earning so much as the broker.

One day, the friend who was in service was at home. It was a holiday for him. His wife and children had gone out. At noon, the broker went to his house. He said to his friend, "Today, I will take rest only for half an hour. I have to meet a merchant at one 'O' clock. I am hopeful of a good bargain and of getting a good profit". He took off his coat; hung it to a nail and said to his friend, "Today, we must be careful. Nobody should touch my coat. There are ornaments worth one lakh rupees in the pocket of the coat".

The friend said, "We have bolted the doors from inside. Only we two will be resting here. The question of anyone else coming in does not arise". He bolted the door from inside. Both the friends lay down to rest.

The broker was soon asleep but his friend could not get sleep. He began to entertain many wicked and treacherous thoughts. He thought, "If I get those ornaments worth one lakh into my possession, I need not work afterwards. I can live happily without any financial worry. I will go to my native place and live happily".

"But he is my friend. He has absolute trust and confidence in me. I will be betraying the trust if I take the ornaments from his pocket. When he comes to know that the ornaments have been robbed, he will suspect only me and he may also complain to the police against me".

MURDER FOR MONEY

He was thinking thus for sometime. He was thinking excitedly and his thoughts flashed through his mind like lightnings. The wicked desire to possess those ornaments worth one lakh rupees impelled him to do a treacherous thing. Not only that; it also inspired him to murder his friend. "If he is alive, it will be dangerous for me, so he must be killed".

Betraying faith and killing a friend! He got ready to commit both these terrible sins for the sake of the ornaments. He

looked towards his friend who was sleeping. At once, he took up a sharp implement and cut off his friend's throat. Within a few seconds, the terrible tragedy had taken place.

Next, he planned to conceal the jewels. He went out of his room; locked the door of his room and went out to the market. He bought a strong metal box. He hailed a taxi and came to his house. He said to the taxi driver, "You wait here. I will go up; fill this box with some old account-books and I will let it down tying a rope to it. The box should be placed inside the taxi. Then, we will go to the Juhu beach. There we will throw the box into the sea and return". The taxi driver demanded a large amount as hire. This man agreed to pay the amount to the taxi-driver; and told him that, he would pay him the hire only after returning.

HOW DANGEROUS CRUELTY IS !

Taking the metal box, he went into his house. He bolted the door from inside. He cut the body of his friend into pieces and packed them in the box. He shut the box and locked it. He cleaned his room. He put the blood-stained clothes also in the box. He did not leave any proof of the murder in the room. He tied the box with a rope and let it down into the road. The driver kept the box in the taxi. The murderer came down and sat in the taxi. The driver drove the taxi at top speed to Juhu. After having reached the Juhu beach, both of them took out the box, and threw it into the sea. Then they returned to Pydhoni. The driver stopped the taxi and asked for the hire, mentioning a large amount but the murderer said, "This is too much. I cannot pay you so much".

There was a quarrel between the two. By this time, the driver had entertained a suspicion regarding the man. He started the taxi and drove straight to the police station. He stopped the taxi before the police station. The police sergeant, who was an Englishman was standing outside the police station. The driver said to the sergeant, "Sir, please arrest this man. I suspect that he has committed a murder". The police

sergeant at once handcuffed the murderer and took him into his custody.

The driver said, "If you come to Juhu with me, you can see the box which this man has thrown into the water. You can open the box and see what it contains... You can also see marks of blood in my taxi. I noticed these marks after the box was thrown into the sea".

The police officer saw the marks of blood in the taxi. Then he sat in the taxi and went to Juhu. The box had been thrown into the water on the sea beach. The driver easily took the box out of the water. The lock was broken and the box was opened. In the box, they noticed the pieces of the dead body. Placing the box in the taxi, they drove back to the police station.

THE CONSEQUENCES OF A CRIMINAL ACTION HAVE TO BE FACED

The murderer admitted that he had committed the murder. The police searched his house and found the jewels in a large pot containing water. A case was filed in the court and the murderer was sentenced to life imprisonment.

What was the result of his murdering a friend tempted by the precious ornaments worth one lakh rupees? Did he get the ornaments? Did he become affluent? He had to spend his whole life in prison. What happened to his wife? What happened to his children? Think of the calamities that result from illegal and immoral actions. Think deeply about it. Probably, you think, "That man had to suffer thus. Such a calamity will not occur in our lives". I suppose you think so. Whoever he may be, a dishonest man has to taste the bitter fruits of his dishonesty. There can be no hiding in the accounts of nature.

DETERMINE NOT TO PURSUE THE PATH OF IMMORALITY

That is why, I exhort you always to follow the path of morality, honesty and justice. Be contented with whatever you get by just, moral and honest methods. You organise your life

in such a manner that you will live a life of contentment within the bounds of ethical excellence. If you are ethically upright, you will not have to face any difficulties in life. In fact, you will be able to live a peaceful and simple life. Does my exhortation appeal to you? Would you make a determination thus? "I will not earn money by unjust and immoral ways. I will never practise dishonesty". Make some such determination.

If you have this doubt in your mind, "My sons may not agree to this. My wife may not agree to this. They will not give up their temptation of getting thousands of rupees by unethical means" then, you bring them to me. I will convince them of this point. I am confident that I can convince them of this truth that unjust and unethical methods should not be used to earn money. But first you must be convinced of it.

Today, I am completing my discussion of *Nyayasampanna vaibhava* (Affluence accruing from uprightness), which is the first step in the ordinary *Grihastha Dharma*. For the last eight days, I have been discussing that principle and to-day is the eighth day. During these eight days, I have discussed the various aspects of the *Samanya Grihastha Dharma*.

Do not think that it is impossible to discard the unethical and unjust ways of earning money. Do not think that it is impossible to carry on your occupations in accordance with the principles of morality and justice. Nothing is impossible for a man of mental strength and will-power. What is required is the right endeavour in the right direction. If you make a solid effort in this direction, you will certainly attain the fruits that you desire. I would like to remind you today again of some basic principles.

1. Do not adulterate food-stuffs or medicines.
2. Do not use false weights and measures in buying and selling things.
3. Supply commodities as per the samples you have shown.
4. Do not take more money for a lesser quantity. Give the correct quantity to your customers.

5. Do not grab for yourselves anything placed in your trust by others.
6. If you are a money-lender, do not charge exorbitant rates of interest.
7. Do not employ cruel methods to collect the money due to you.
8. Do not carry on smuggling, and other such illegal occupations.
9. Do not gamble.

If you with a strong will-power and determination try to observe these principles in your life and occupations, the foundation of your *Grihastha Dharma* will be sound and strong and your noble life will be an example to others. Reverence for the Paramatma, for the Gurudev and for the Dharma will appear in the hearts of people. This is the right way of performing *Prabhavana* (noble aspirations for others). The *Dharmaprabhavana* cannot be carried out with a mere distribution of sweets. The wealth acquired by upright methods inspires in your heart noble thoughts and feelings. Wherever you donate that money, it will bring about spiritual prosperity. Carry on your pursuit of the path of Moksha, acting according to the principles of justice and morality conforming to the other ordinary principles of the *Grihastha Dharma*. These are my auspicious aspirations and expectations.

This is enough for to-day.

- * *The problem of the attraction of the opposite sex has been agitating jivas from times immemorial.*
- * *This is without a beginning. All the efforts of jivas in this world have only one aim, namely, the satisfaction of their sensual desires.*
- * *In hell, the sexual impulse lies latent in jivas because there, the physical and mental torments and tortures are unbearable.*
- * *"I am doing something for others". Do not feel proud thinking thus; and deeming yourself a doer.*
- * *The institution of marriage appeared for the first time during the time of Bhagwan Rishabhdev.*
- * *Married people must lead an exemplary life sharing sorrows and joys and with a spirit of co-operation.*
- * *You must resolve to practise the principles of mutual confidence and faith, patience, generosity and nobility.*

DISCOURSE 33

The great scriptural scholar, Acharyashri Haribhadrashooriji describes the ordinary Dharma (duty) of the life of a *grihastha*, in his work, *Dharmabindu*. In this *grantha*, later, he describes the special principles of the life of a householder and the *Sadhudharma*. Now, we are discussing the ordinary principles relating to the life of a *grihastha*.

The life of a householder cannot go on without money. So, it is necessary for a householder to earn money. I have explained to you, in great detail, the methods in which the *grihastha* should earn money or should carry out his *Arthapurushartha* (the endeavour to acquire wealth). From today onwards, I shall carry out a discussion of the *Kamapurushartha* of a householder (the fulfilment of sensual desires).

THE SENSUAL PASSION IS NATURAL IN JIVAS

Man acquires wealth because he wants to use it for the attainment and enjoyment of the pleasures of the five senses. *Kamapurushartha* means the endeavour to attain and enjoy the pleasures of the five senses.

1. Enjoying the sweetness of melodious music with the ears.
2. Enjoying the sight of beautiful persons and sights with the eyes.
3. Enjoying the sweetness of fragrance and scent with the nose.
4. Enjoying the taste of delicious dishes etc. with the tongue.
5. Enjoying the sweet sensation of touch with the skin.

Man enjoys the sensation of the touch of a woman; and woman enjoys the sensation of the touch of a man. There is a natural attraction between man and woman. This kind of sexual attraction exists between men and women in this world; between gods and goddesses, in the heavenly world; and between the members of the two sexes in the realm of animals and birds because in *Samsar*, all jivas have this sexual consciousness or impulse. In some jivas, the sexual impulse is awake and in some other jivas, it is dormant and latent.

SEXUAL CONSCIOUSNESS OR IMPULSE

In the technical language of the *Shastras*, the sexual impulse of man is called *Purushaved*; the sexual impulse of a woman is called *Strived* and the sexual impulse of a eunuch is called *Napumsakved*. Actually, these three types of infatuation, the *Purushaved*, the *Strived* and the *Napumsakved* are only the three forms of the *Mohaniya Karma*. All the jivas in *Samsar* are influenced by the *Mohaniya Karma*. Those jivatmas who have attained self-realization; and who are not influenced by the *Mohaniya Karma*, that is, who attain self-discipline by means of spiritual austerities, self-sacrifice, meditation, spiritual

contemplation and enlightenment are not enthralled by the *Mohaniya Karma*.

In hell, the jivatmas have to experience such inordinate mental and spiritual torture that their sex impulse does not awake; it is dormant and latent. When in the life of a human being, terrible calamities or dreadful diseases appear, the sex impulse does not awake. That means, the sex-impulse remains dormant. The sex-impulse is awake and potent in the heavenly beings; and there, soon after birth, sexual intimacy appears between gods and goddesses. In the heavenly worlds where there are no goddesses, the sex-impulse lies latent and dormant in the gods; and they do not experience any fascination for goddesses. In the higher heavenly worlds, the souls of gods are without any distortions, aberrations or passions. But in the heavenly worlds, where there are goddesses, gods and goddesses have sexual intimacy; they cannot be celibate. Though they consider celibacy a lofty principle, they cannot observe it. It is impossible for them to attain victory over the sex-impulse.

Those gods and goddesses who possess the right vision know that sexual enjoyments are sinful; and that celibacy is *Dharma*; yet they cannot renounce sexual pleasures and cannot adhere to the principle of celibacy. The sex-impulse is very strong in them.

The sexual impulse is strong in animals and birds. The sexual impulse is dormant and latent in those animals, birds and insects which do not possess a mind and the five senses. But it is awake in the animals and birds which possess a mind and the five senses. Even these jivas cannot endeavour to be passionless; and cannot control their sexual passion. Their sex impulse abates when they are experiencing some physical agony.

The sex-impulse is very strong in those who possess physical health and energy. Therefore, the path of austerities and self-sacrifice has been described for those jivas that aspire for salvation. The body becomes enfeebled by the performance of severe austerities and on account of self-sacrifice and in such a body, the sex-impulse is weak. The passions of the mind

become pacified by means of meditation, contemplation and the assimilation of true knowledge. But animals, birds and the inhabitants of hell are incapable of such elevated and enlightened pursuits as meditation, contemplation and assimilation of true knowledge. Only human beings are capable of these spiritual endeavours.

Anyone of the three *Veds* (sex impulses) can appear in human beings. Some experience the effect of *Purushved*. Some experience the effect of *Strived* and some experience the effect of *Napumsakved*. When the impulse called *Purushved* appears in a human being, he yearns for sexual contact with women. When *strived* appears in women, they yearn for sexual contact with men. When the *Napumsakved* appears in a jiva it yearns for intimacy with both man and woman. Both these desires appear.

YOU MUST AIM AT THE DESTRUCTION OF THE MOHANIYA KARMA

In the very beginning, I told you that these three *Veds* or sex impulses are the forms of the *Mohaniya Karma*. Man can annihilate the *Mohaniya Karma*, if he wants to do so. One vital point should be borne in mind. Unless the *Mohaniya Karma* has been suppressed and annihilated, there can be no mental peace, spiritual purity or mental firmness. If you desire to attain mental firmness and the purity of your soul, you must pacify and annihilate the *Mohaniya Karma*. The aim of your spiritual austerities at this phase must be to annihilate the *Mohaniya Karma*.

THE MAGICAL SNARES OF THE MOHANIYA KARMA

Of the eight *Karmas*, *Mohaniya* is the most powerful. It has permeated the jivatma completely. Man develops attachments and hatred; he gets angry; he experiences pride; he is deceptive and hypocritical. He cheats others. He laughs. He laments; he feels delighted; he feels depressed; he experiences fear. What is the cause for all these propensities and activities of man ? It is the *Mohaniya Karma*. It is the *Mohaniya Karma* that brings about all these aberrations ? Do you take delight in attachments

and hatred ? Laughing now and weeping the next moment ! Being merry now and becoming melancholic the next moment ; loving some person now ; and despising him the next moment ; is this not a kind of drama ? Is it not a shameful drama ? Is it not shameful that an ordinary inert object can make the soul which is infinitely powerful, dance like an inebriate thing. "I am an infinitely powerful soul, the very embodiment of consciousness but an inert object makes me dance like an inebriate thing ! I am a soul which embodies *Vitaragata* or victory over attachments and hatred ; yet attachments and hatred tease me ; harass me and make me dance like a stupid thing". Do you think thus ? How can you entertain such thoughts ? You will be deprived of the delight of the devilish dance ! Keep dancing ; you have been dancing thus in Samsar from times immemorial. The jiva has been dancing assuming various forms and disguises ; and it is the *Mohaniya Karma* that has been impelling you to dance thus. The dancer is the jiva rendered stupid by *Moha* or infatuation.

A STORY OF RAMLILA

A troupe of actors who enacted the Ramlila came to a village. The people in the village came to know that on that night there would be a *Ramlila*. The dramatic troupe had with them all equipments and costumes necessary but they did not have a coat that the King in the play could wear. A coat was absolutely necessary because the actor playing the role of the King had to wear a coat. At once, that actor went to the tailor. In that village there was only one tailor ; and it was the marriage season. The tailor had a lot of work on his hands. The actor went to the tailor and said in a very humble manner, "Brother, this night, I have to act in the drama, which will be enacted in this village. But I have forgotten to bring the coat that is necessary for the role I am playing. Kindly stitch a coat before this evening. The coat should be suitable for the King's role. I will pay you whatever you charge".

The tailor said, "I am very busy. I have not even time to die now. I have all this work to do. Can't you see how much work I have on my hands ? I can't stitch a coat for you now."

The tailor did not even lift his eyes to see the actor. He was doing his work. The actor again said to the tailor, in a very humble manner. "Dear brother, in this village, there is no other tailor. You are the only tailor here. If I go to another village or town; it will take time and the coat will not be ready by the evening. Therefore, kindly stitch a coat for me".

The tailor said with irritation, "I have already told you that I cannot take up the work now. I am unable to make a coat for you now. Please do not worry me". The actor was extremely sore at the words of the tailor. He too became wrathful and said, "Look here, if you are a tailor, I am an actor. You cannot save yourself if you disgrace me. Once more, I request you. Please stitch a coat for me, at once."

The tailor became extremely angry and stood up. He began shouting, "Get away from here. If you are an actor, I don't care. I won't stitch a coat for you now. I won't stitch a coat for you. Do what you can. Will you throw me out of the village?"

"Yes, yes! I am an actor. If I want, I can throw you out of the village!" the actor also spoke angrily.

"Throw me out if you can. I do not care for you. Get away from here". The actor returned to the choultry where his troupe was staying. The tailor kept shouting for sometime. He was the only tailor in the village. He stitched clothes for all the people of the village; and he knew his importance. He knew the helplessness of the people. He knew their necessity; so he was fearless. "Without me, the village cannot exist. The village has an imperative need of my services. I do not need their help!" People who think so get deceived sometime or the other and become unhappy. This kind of thing can be seen in all the spheres of human life. Ignorant and foolish people have to face such things. That is the condition of all stupid and senseless people.

In a family, there may be only one earning member. Do you know what he would think, if he is not a sensible man? Do you know what he would say to the members of his family? "The family is getting on because I am earning. You are getting all these comforts and amenities because of me. Though I am doing all this for you, you do not have any regard for me".

From the Audience : Of course, we say that to the members of our family.

Maharajashri : You say so because, you believe that without your earning all the members of your family will have to starve. Without you they would become homeless. This is your false pride. And this is your terrible ignorance. Do you not know that all jivas are born with their respective *Karmas* ? Every jiva has its merits and sins. You forget that you are the giver of happiness to all in your family. You forget that you are supporting everyone in the family. In case, you die, will the skies crumble upon your family ? Will all the members of your family accompany you into your watery grave ? Will they follow you to the otherworld ?

The tailor believed that if he went away from the village, all the villagers would be naked. He thought, "If I go away from the village, all the villagers will be naked. Who will stitch them clothes ?" This is nothing but terrible ignorance. If he goes away from the village, cannot the villagers get another tailor ? Is there no other tailor in the world ?

The actor returned to the choultry and said to his companions, "This night we shall not perform *Ramlila*; we shall perform *Darjilila* !" The actor had seen the tailor's house, his wife, his children etc. Some members of the troupe went into the village and brought a pair of scissors and other things necessary for the role of a tailor.

On that night, all the villagers came thronging to see the *Ramalila*. The tailor also came there to see the drama. The curtain was lifted and the invocation was sung. After the invocation was over, the drama relating to the tailor's behaviour began on the stage. From one side, the actor playing the role of the tailor entered the stage. The artiste playing the role of the tailor's wife entered from the other side. A dialogue began between them. The spectators were greatly thrilled to see this. Those two artistes were acting and speaking exactly like the tailor and his wife. The spectators began to laugh holding their sides. Some people looked towards the tailor and laughed uproariously. The tailor's wife sat near him. She said to him, "What

are you seeing ? Your drama is going on, on the stage, People are laughing at you. Get up. Let us go. We should not remain in this village." The tailor went home with his wife. He put all his belongings in a bullock-cart and got ready to leave the village. The people came to know of it. People began to whisper in each other's ears that the tailor was getting ready to leave the village. When the whisperings were going on, the actor felt that something had happened surely. So, addressing the village-headmen he said, "Brothers, why have you come here ? Have you come here to see the drama or to talk among yourselves ?"

The headman said to him, "You enacted this drama about the tailor. Our tailor has been displeased and is getting ready to leave the village."

"Let him go away ! We are actors. We can enact any drama".

"But, you see, if the tailor goes away now, we will be put to a lot of inconvenience and trouble. During this season about twenty-five marriages will have to take place and that tailor has to stitch clothes for all these marriages."

"Now, what is to be done ? Is the tailor to be brought back?"

"Yes, the tailor must be brought back. We cannot allow him to go now. We will all go now. We will all go and tell him not to leave the village." Some four or five headmen of the village, taking some others with them went to the tailor's house. The tailor and his wife were sitting in the bullock-cart along with their belongings and were about to start. The headman said to the tailor, "Brother, do not be angry. Please do not go away. If you go away we will be put to a lot of trouble."

"No. I am determined to go away. You go and see that drama which is being enacted to make fun of me; you may laugh as much as you like. I will not remain in this village." Though the headmen requested him not to go away, he did not care for their request. The bullock-cart moved away slowly. The headmen came back to the actor and said, "The tailor is going away. We tried our best to stop him; but he did not care for our request." The actor said, "If you want, I will go and bring back that tailor, I can do that. Tell me in which direction

he went." The villagers told him which way the tailor went. At once, the actor went to the gate of the village and stood there. Soon, the tailor's bullock-cart came there. The bullock-cart approached the gate. The actor stood in the way. The tailor said, "Who are you ? Get away from the road."

The actor said, "I am the actor. It was I who got a drama enacted about you. I told you in the morning that I would expel you from the village. Have I not succeeded ?" The actor went near the cart and said snapping his fingers. The tailor became angry and said, "Who are you to expel me from the village ?" He turned to his wife and said, "Let us return home. We should not go away to another village. Who is this fellow to expel us from the village ? Let us return home".

The tailor drove his cart back home. The actor stood laughing hilariously.

THE MOHANIYA KARMA ALSO IS OF THE SAME TYPE :

How did the actor make the tailor dance about madly ? How did he tease the tailor ? In the same manner, the *Mohaniya Karma* makes the jivatma dance about in an inebriate manner. Sometimes, it makes man laugh; and sometimes it makes him weep. Sometimes, it makes him angry; and sometimes, it makes him helpless, destitute and low. The *Mohaniya Karma* also inspires sexual passion in jivas. Understand this *Karma* and its various influences. If you do not attempt to smother the *Mohaniya Karma*, your soul will fall into ruin. If you do not make this attempt to check the sway of the *Mohaniya Karma* you will be bound by countless sinful *Karmas*; and you will fall into spiritual ruin. In the state of human life, you can destroy the *Mohaniya Karma*, and you can smother its sway.

The sexual passion and enjoyments are caused by the *Mohaniya Karma*. If you do not like sexual enjoyments, you practise celibacy. If you are not capable of exercising a complete control over your sexual passions; and if you cannot practise total celibacy you must marry a worthy person. You can pacify

your sexual passion by means of the contact with the person you marry.

THE TIME OF YUGALIKAS OR TWINS

The custom of marriage appeared in Bharat (India) on account of this reason. The custom of marriage was first instituted by Rishabhdev in accordance with the Jain tradition. Before that the yugalik people existed. Yugal means a pair or twins. A boy and girl used to be born as twins; they used to grow up together; and later they became husband and wife. Of course, they were not married but sexual intimacy appeared between them naturally. The twin husband and wife used to be very loyal to each other; and they were happy and peaceful. The husband never desired the company of another woman. Each pair gave birth to one pair of twins, and intimacy appeared between the two. In those days, there were no quarrels or hostilities on account of women or wealth. Therefore, in those days, there were no governments; and there were no courts. All human beings lived in conformity with the laws of nature. That was their religion. They never caused violence to any jiva; they never uttered lies; they never had immoral sexual contacts; and they never had any attachment for possessions. Was it not a great *Dharma*? On account of their *Dharma*, all Yugaliks or twins attained the heavenly state of existence after their death in this world. No twins went to hell, and no *yugaliks* were reborn in the state of human life or of animals and birds. In those days, not only human beings but also animals were peaceful and happy.

During the time of Bhagwan Rishabhdev, an unhappy event occurred. Of one pair of twins, the boy died; and the girl was alive. The people thought: "What shall we do with this girl?" They took that young woman to Nabhikulakar, the father of Rishabhdev. They described the situation to Nabhikulakar. He said that the girl should marry Prince Rishabh; and the girl married Rishabh. In this manner, in India, the custom of marriage began for the first time; and the custom of a man marrying two wives also began. Bhagwan Rishabhdev had two wives, namely Sunanda and Sumangala. The Yugalik husband used to have only one wife.

WHY MARRIAGE ?

One vital point should not be forgotten. The purpose of human life is to attain salvation by means of spiritual austerities. In order to carry out these spiritual austerities, it is absolutely necessary to keep the passions and the sexual impulse controlled and pacified. If you cannot exercise an absolute control over your sexual impulses, you must marry and follow the path of a householder. You can pacify your sexual passions sensibly by means of the company of the person whom you marry and you can keep your mental propensities firm and concentrated. Apart from one's wife, one should not even look at another woman with passion. A woman should not look at another man with passion. She must seek a pacification of her passion only in the company of her husband. This is necessary because you as householders have to carry out spiritual austerities and activities. You cannot achieve concentration in your spiritual contemplations, if your passions are in a state of excitement. Excited passions bring about mental and emotional disturbances. Therefore, it is necessary that passions should be pacified and controlled. If you cannot pacify those passions by means of contemplation, concentration, spiritual studies and austerities, you must pacify them by means of gratification and then pursue your spiritual objectives with mental and emotional involvement and absorption.

PROVOKED PASSIONS IMPEDE SPIRITUAL ACTIVITIES

As long as anyone of the five senses is attracted by an object and as long as the mind is ranging towards sensual pleasures, you cannot carry out spiritual activities. Of these, hunger and sexual passion are very potent and when they are strong you cannot concentrate your mind and body on spiritual austerities and involve them deeply in those activities. A man who is extremely hungry unless he is a great *muni* or a great man, cannot exercise discretion in distinguishing between proper and improper food. In the same manner, a man who is under the sway of sexual passion cannot distinguish between propriety and impropriety. What he desires is the object that can gratify his passion and what he desires is enjoyment. He does not care

to see whether the object is proper or improper. He does not care to see whether some food is fit to be eaten or not; and whether some object is fit to be enjoyed or not. The enlightened great men realising the nature of the mental and emotional propensities of jivas have described the path of spiritual endeavour. Just as they prescribed the path of celibacy, they also prescribed marriage and marital life. In other words, they expounded the *grihasthadharma* or the way of life for householders. If you cannot exercise a complete control over your sex impulse and if you cannot practise complete celibacy, you marry and pacify your sexual passion by means of the company of your wife or husband. You must seek a gratification of your impulse only in the company of your husband or wife. Never desire the company of any other woman than your wife; any other man than your husband. This is *grihasthadharma*.

I have to deal with these two questions; whom should you marry ? and how should the marriage take place ? But before discussing those questions, I will mention an important point. Sexual passion is natural in human beings; but you should not allow it to become potent and provoked. If the sex-impulse becomes abnormally potent, you must try to bring it to the level of normality. Sexual desire, of course, is normal. But if it becomes abnormally strong, it will impel you to seek gratification by immoral means. You may seek the company of other women or prostitutes. If you step into this path of immorality, your whole life will be ruined. *Dharma* will disappear from your life and ethical excellence also will be lost. Those who are sexually immoral and lecherous can never concentrate their minds on spiritual austerities. Even if they go to the temple, they cannot attain concentration and their minds will remain deeply disturbed and distorted, Even if they come to the *Upashraya* to hear discourses, their minds will keep ranging towards prostitutes.

If you want to lead a wholesome life as a householder; if you want to enjoy prestige in social life and if you desire domestic felicity, then you must pacify and control your sexual passion in the manner prescribed by the enlightened. You must, at least, pacify and control the severity of your sexual passion.

From the Audience : Some may not have an abnormal sexual impulse but still they seek the company of other women or prostitutes because their wives cannot give them satisfaction. Sometimes, we come across such instances also.

Maharajashri : It is possible. What you say is possible and such things have taken place. That is why, the enlightened people have described and prescribed clearly and excellently what kind of woman you should marry. So, you marry in accordance with that guidance or prescription.

From the Audience : But till now, no one has given us this kind of guidance.

Maharajashri : But if you get such a guidance, will you arrange the marriages of your sons and daughters according to that guidance or prescription ?

From the Audience : Now-a-days, we cannot arrange the marriages of our sons and daughters choosing partners for them. They choose their partners.

Maharajashri : In that case, this guidance will be useful to them. They should use this guidance if they want to prevent and escape from mutual conflicts and misunderstandings. Now-a-days, boys and girls marry the persons whom they love but ninety per cent of these love-marriages have failed because the youngsters do not know how to choose and love the person of their choice.

MARRIAGE IS NOT AT ALL A WAY TO MAKE MONEY

You are responsible for the emergence of this false and ignoble tradition. You have begun to arrange the marriages of your sons and daughters only as a means of earning some money. Hence, *Kanyavikray* (The father of the girl taking money as a condition of the marriage) and *Varavikray* (The father of the boy taking money as a condition of the marriage) have emerged. What are those traditions ? The tradition of selling the bride prevails among some people and the tradition of selling the bridegroom prevails elsewhere. What is this "Selling ?" It is a terrible distortion of noble traditions. You buy brides and bride-

grooms with money. How can such marriages succeed ? After such a marriage, there arise between the husband and the wife all sorts of tensions, misunderstandings, quarrels and the enormity of causing physical and mental torture to the bride. On account of such things, the lives of those youngsters are torn by sorrows, agonies and anguish. Being dissatisfied with each other sometimes, such youngsters also fall into immoral ways. Marriage is not a means to earn money. Marriage is not merely a means to attain either sexual delights or mental gratifications. The purpose of marriage is to make man and woman follow the path of right conduct. The purpose of marriage is to enable man and woman to carry on their spiritual activities in a noble and stable manner. Moreover, their children also should become cultured and noble people. These are the lofty purposes of marriage.

THE "BUSINESS" OF BEAUTY AND "BANK-BALANCE"

When misunderstandings, animosities and conflicts arise between husband and wife, they go astray. In all probability such youngsters cannot keep away from immoral ways. Therefore, between husband and wife, there should be love and amity; but such amity, love and regard for each other should not originate from selfish motives. They should have the lofty ideal of sharing their joys and sorrows equally. They should be patient, kind and profoundly affectionate towards each other.

Now-a-days, when youngsters marry the girls or the boys they love and choose for their partners, beauty is given greater importance than money. The older generation gives importance to money while the younger generation gives importance to beauty or physical attraction. Even here, there are two kinds. If boys love and choose girls for their beauty, girls choose boys who are affluent.

Both these media namely money and beauty are inadequate as the basis for the choice of brides and bridegrooms. The happiness in life does not depend merely on affluence or appearance. Amity love and a noble feeling for each other do not appear on the basis of money or beauty. Supposing a young man marries a

girl fascinated by her beauty, his love for her cannot be permanent. If after the marriage, she becomes ugly on account of some disease what happens to her husband's love for her ? Would she get her husband's love in spite of her ugliness ? The husband loved her beauty but now she has lost her beauty. The result is she will have to be drudging like a slave at home and he will pursue other beautiful and attractive girls.

In the same manner, if a girl marries a young man fascinated by his wealth, she may despise him afterwards, when he loses his wealth. After the marriage, he may suffer a heavy loss in business; he may become poor; he may have to sell away his bungalow and he may lose all his luxuries like his car etc. Now, when her husband is in such reduced circumstances, she may not continue to love her husband. She may become intimate with some other rich man who can provide her with money for her amusements, merriments, dress, decorations and shopping and who can take her to movies and to other places of amusement. She may begin loving and admiring such a man. Now-a-days, there are many such women who are outwardly respectable and cultured but who are inwardly immoral even in cultured families. In the same manner, the number of immoral men also has been increasing.

Now-a-days, there has been a deterioration in man's individual life, domestic life, social life and national life. What a fall has come about ? How much of agitation has appeared in the lives of people ? How violent, worried and sinful people have become ? All this has happened because people have ignored or broken the noble ideals of marriage. The relationship between husband and wife has been greatly deteriorating. Spiritual objectives and the aspiration to attain salvation have been completely "ex-communicated" from modern life.

The great author and Acharya while discussing *grihastha-dharma* describes here the second principle of *grihastha dharma* namely the propriety of marriage. We shall discuss this principle of propriety later.

This is enough for to-day.

- * *The relationship that exists between husband and wife should not be such a one that it impedes or annihilates the adoration of Dharma. They should live co-operating with each other and complementing each other's efforts in carrying out spiritual austerities and activities.*
- * *If both "Mister" and "Mrs" are "qualified", that is, if they are graduates, if both happen to be sharp and short-tempered, their life becomes a victim of worry, agitation, sorrow and grief.*
- * *Now-a-days, the evil of drinking is present in a majority of people from labourers upto ministers. Moreover, the habit of eating meat and eggs under the pretext that people can get health and strength by such food, has been on the increase.*
- * *Now-a-days, in society the sway of ill-educated people and of those who are poor on account of the terrific intoxication of affluence is all-pervasive. We do not know where these people will lead society.*

DISCOURSE 34

The great scriptural scholar, Acharyashri Haribhadrashooriji is describing here the ordinary principles of the Grihastha Dharma in his work, *Dharmabindu*. The institution of marriage has been considered to be an important one in the life of Grihasthas. The institution of marriage has been in existence for countless generations. The great Acharya describes the salient principles that should be borne in mind while choosing a bride or a bride-groom. The relationship between husband and wife should not be such a one that it impedes or annihilates their spiritual activities and their adoration of Dharma. There should not arise any mental aberrations in their pursuit of salvation.

Their relationship should be such that they co-operate with each other and inspire each other in their spiritual activities carried out for the attainment of salvation.

Five qualities must be common to the bride and the bride-groom. Before arranging their marriage, you should see whether, they have this equality of possessing these five parities.

1. Parity in respect of their family and cultural level.
2. Parity in purity.
3. Parity in respect of wealth and magnificence.
4. Parity in respect of dress.
5. Parity in respect of language.

EQUALITY IN RESPECT OF FAMILY AND CULTURAL LEVEL

The first quality that should be common to the bride and the bride-groom is equality in respect of family and cultural level. They should belong to the same cultural level and their family traditions must be identical. Just as a well-born bride-groom must marry a well-born bride, a well-born bride should choose a well-born bride-groom. Now, in our country there are many family traditions. In olden days, there were such traditions as Ugrakula, Rajanyakula, Kshatriyakula and Bhogakula. Similarly, there were also dynasties like the *Suryavamsha* (the solar dynasty) and *Chandravamsha* (the lunar dynasty). Probably you do not know to what lineage you belong. In the states like Rajastan, Madhya Pradesh etc, there are such lineages as the Oswals, the Poravals, the Shrimals etc. Some say : "We belong to the Oswal line". Some say: "We belong to the Porval line" and some say: "We belong to the Shrimal line". Some lineages were considered to be inferior. In those days, the ideas of superiority and inferiority with respect to families and lineages prevailed and an individual's stature was measured in terms of the family or lineage to which he or she belonged. In that situation, it was proper to take into consideration, the equality of family traditions and lineages in arranging marriages. Even today in those places where an individual's stature and level are deter-

mined by his or her birth in a family or lineage, marriages should be arranged between boys and girls who belong to the same level or lineage or family tradition.

Once in a city, a family of merchants had relationship with the royal family for two or three generations. The father and the grandfather of that family were ministers in the king's court. Even today, that family considers itself high and noble. When kingship ended, the position of minister also ended. A young man belonging to that family was studying in a college and at college, he became acquainted with a girl, also a student in the same college. This acquaintance in course of time led to intimacy and love; and he decided to marry the girl. The girl also belonged to the family of a merchant. But her family was a middle-class family in respect of financial status. Her family was not an affluent one; and no one in her family held any position of power in the past. But the young man thought only of the girl whom he loved and admired. He told his parents about his decision to marry the girl. At first, they did not give their consent to the marriage but finding that their son was determined to marry the girl, they gave their consent. The marriage took place. The girl came to her mother-in-law's house.

A few days passed and the mother-in-law began to give expression to her inner feelings in an effusive manner thus, "Look here, daughter-in-law ! This is not your father's house. We have relationship with the royal family for three generations. Ours is an aristocratic family. Aristocratic people visit us often. Therefore, you must learn to live in style here. You must learn the superior manners of the aristocratic life. Pay heed to what I say; will you ?" The mother-in-law kept saying similar things to her daughter-in-law, time and again. She used to say always, "Our family tradition is high and you belong to a lower level. Your father's family is a middle-class family but ours is an aristocrat family". Off and on, the mother-in-law used to boast about the father and the grand-father of the family who occupied high positions in the royal court and she used to give highly exaggerated accounts of their stature and dignity with the result that the daughter-in-law's feelings were hurt. Her self-respect was wounded. Sometimes, her husband also used to

treat her with contempt. "What is there in your father's family to feel proud of? What is there in your lineage to be proud of? How can there be any comparison between our family and yours? We belong to an aristocratic line. Your family has neither such name nor such dignity". In her husband's house, nobody treated her with any respect or consideration. All looked down upon her and treated her with utter contempt. The mental torture that she had to suffer became so unbearable that she burnt herself to death.

From the Audience : Now-a-days, whenever such a marriage takes place, the couple live separately; leaving the mother-in-law and the father-in-law alone.

Maharajashri : The mother-in-law and the daughter-in-law can live separately but the husband and wife cannot live separately. They should live under the same roof. If the husband is proud of his lineage and family at some time or the other, he would start glorifying the greatness of his family and lineage. He would deprecate the family of her father. What would happen then? Would not a quarrel arise between the husband and the wife? Would not misunderstandings arise? Would the present day "qualified" husband and wife bear with unbecoming and undesirable conduct and words of each other? "Qualified" wives, that is, wives who are degree-holders are generally proud. They have a high sense of self-importance. We may not see in them humility, patience or forbearance. If both husband and wife are degree-holders; if both are proud and over-bearing; if both are sharp and short-tempered, the whole situation would be explosive. You may know this. They would not put up with each other's harsh words, objections and sarcastic remarks or sardonic flings. Their love for each other would melt away into air; away into thin air. They would get ready to seek a divorce from each other. The relationship between the husband and the wife would not be amiable and loving if there is a disparity between their families in respect of financial and social status; that is, if the husband belongs to an affluent family and if the wife belongs to a poor or middle-class family. In the same manner, if the wife

belongs to an affluent and aristocratic family and if the husband belongs to a middle-class or a poor family, the relationship between them will be upset. Man's mind is mysterious, strange and mystifying. The thoughts and the tendencies of the human mind are subject to incontinent change or alteration. Have you seen any woman who looks down upon her husband though he loves and adores her ? Of course, I have not come across such a woman but I have heard of such women. A proud and haughty woman keeps glorifying her father's family by frequently eulogizing the titles and the attainments of the members of her father's lineage. "Such and such great men were my father's ancestors. We belong to an illustrious lineage". Can there be any stupidity worse than blowing one's own trumpet ? But the human mind likes even such stupidity. The mind can make a man intelligent and wise and it can also make him stupid and idiotic. The enlightened people who have realised the proclivities and the declivities of human life and who have explored the high-ways and by-ways of human experience and nature, have prescribed the necessity of parity between the husband and the wife in respect of their family and lineage. If you follow the guidance given by those enlightened people, you can save yourselves from many agitations and calamities.

THE PARITY OF PURITY

The second parity between the husband and the wife is the quality of chastity or purity. In this context, *shila* or chastity does not mean either the loyalty of the wife to her husband or the loyalty of the husband to his wife. We have given a wide currency to this meaning of the word. *Shila* can also mean celibacy. But here even that meaning is not given to that word. Here the word *shila* means total abstinence from meat-eating, drinking liquors and eating food in the night.

This parity between the husband and the wife is an absolute necessity. Both must have renounced meat-eating, wine-drinking and the habit of eating food in the night. Even according to the culture and the ideals of nobility of our country, these three sins should not be committed. If in some family they have the tradition of eating meat and if in your family,

you abstain from eating meat, the members of your family should not have marital relationships with the members of that family. When you have renounced wine-drinking in your family, you cannot have marital relations with a family whose members drink liquor. Similarly, when you do not eat food in the night, you cannot have marital alliance with those who eat food in the night.

A TRAGIC INCIDENT

A pathetic event took place in a certain city, a few years ago. A girl belonging to the family of a merchant married a Sindhi boy. In her family, they had the tradition of total abstinence from meat-eating and wine-drinking and she naturally had not eaten meat at anytime. Though her parents in their life had not drunk liquors at anytime, though her parents opposed her marriage, she ignored their objection and married the boy. Of course, the girl had told the boy before their marriage that he should completely abstain from eating meat and drinking wine. The boy also had promised her to abide by her wish. But sometime after the marriage, he began eating meat. The girl came to know of it. She opposed it but her husband made light of her objection. They began to quarrel and the girl became very unhappy. She tried to persuade her husband to give up meat-eating but he did not care for her persuasion. Added to this, he began to insist upon her eating meat. The girl said to him, "I will not eat meat, even if I were to die for it. I would rather die than eat meat". The situation became so tense that the girl found it difficult to live. One day, she set fire to herself and died. What a pathetic end befell her ! She did not care to think of the necessity of parity in purity before her marriage. She believed that he would give up meat-eating but in his family, there existed the tradition of eating meat. So how could he give it up ? It is a great good fortune if one out of a lakh gives up meat-eating.

The same is the case with drinking liquors. If the girl is not a drinker, she should not marry a drinker. A drinker may give an assurance to the girl thus : "I will not compel you to drink wine or I will give up drinking". But he cannot act according

to his assurance. One day, he may also compel his wife to drink wine and between them there will appear conflicts and misunderstandings and anguish. If such disparate people marry without caring for the parity of this kind of purity, their married life will be miserable. The wife may have to seek a divorce from her husband or she might be expelled from her husband's house or she might have to commit suicide.

Giving false assurances before marriage has become common now-a-days. How widely eggs are being used? The government education includes the idea that eating eggs is proper. The propaganda in support of non-vegetarian food is going on very strongly. The government prohibits drinking liquors but drinking is becoming widespread. Drinking has become common among workers, members of wealthy families and students in colleges.

The present-day social and moral values are such that the people who eat meat and drink wine are not censured in society. In other words, society does not condemn them. The present-day society is dominated by wealthy people and people who are literate or who hold degrees; who deem it an honour to eat meat and to drink wine. There is no power in society that can stop them. The exhortations of spiritual heads can exercise a little effect, but even they are unable to check this growing evil. The situation has become so explosive that what remains to be done is that the individual has to save himself from these evils. It is proper that sensible people should save themselves from these evils without looking at others around them.

You must be very careful and cautious in this situation. If these evil habits have not crept into your life and into your families, you are fortunate. Be cautious in the future also. Do not allow these evils to enter your life under any circumstances.

PROPAGANDA IN SUPPORT OF NON-VEGETARIANISM IN THE NAME OF THE SO CALLED VEGETARIAN EGG

You advise your children and prevail upon them to keep off meat-eating and wine-drinking and not to eat even eggs.

Presently, people are talking of vegetarian eggs. How can an egg be a vegetarian egg ? Do eggs grow like vegetables on land? Eggs do not become vegetarian food if people get them artificially by causing trouble to hens; and just because of the label, "Vegetarian eggs". It may be that chickens cannot be hatched out of those eggs but just because of that those eggs do not become vegetarian food.

See this fun ! Those who propagate the idea that milk is non-vegetarian food also advertise that eggs are vegetarian food. Milk is obtained from the bodies of cows and buffaloes and so it is non-vegetarian according to them ! And from where do we get eggs ? Do they grow on land ? Do they grow on trees ? The eggs that are obtained from the bodies of hens are called vegetarian and the milk that is obtained from the bodies of cows and buffaloes is non-vegetarian food. What a funny thing ! Is it not an exhibition of intelligence ? Is it not a snare spread by the propagandists for non-vegetarianism ? There are no living things in milk, yet they say that it is non-vegetarian and advise people to give it up. The egg has life in it. Yet they deem it a lifeless thing and advise people to use it. This is nothing but a deceptive device to misguide people. This is nothing but a well-planned deception to make people lose their proper way.

INTOXICATION IS AN EVIL

Now-a-days, when parents arrange the marriages of their daughters, they have to be careful and find out whether the bride-groom in question is not a drinker and whether he does not eat meat. You cannot get correct information from the parents of the bride-groom because they may not know it but you can get correct information from the bride-groom's friends. Let us suppose that you cannot choose the bride-groom and that the girl herself chooses him. In such a case, you must tell the girl seriously, "You must decide to marry him only after thinking well. We should find out indirectly, whether he does not eat meat and whether he does not drink wine. You should not marry if we find that he drinks wine and eats meat. If you

marry such a man, you will have to repent later. Your life will be ruined. You will not be happy with him. You will have to suffer a lot. He will ask you to drink wine. Will you drink wine ? He will ask you to eat eggs with him. Will you eat eggs ?”

I hope you will give such a warning to your daughter. If she abides by your advice it is good, if not let her know it herself. The possibility is that when the jivatma is under the influence of some attachment or passion, he or she may not appreciate well-meant advice and may not be able to see the truth. Well, it is left to them to accept or to reject your advice. But your duty is to show the right way.

The parity of purity is an absolute necessity in married life. Both the husband and the wife should abstain from meat-eating and wine-drinking. The third principle of purity is that both of them should abstain from eating food in the right.

THE SIN OF EATING FOOD IN THE NIGHT

Even eating food in the night is a sin. Do you know this ? It is not only the Jain Dharma that prohibits eating food in the night; even the *Vedic Dharma* prohibits eating food in the night. The *Dharmashastras* and spiritual heads may prohibit eating food in the night but will you abstain from eating food in the night ? “Eating food in the night is a great sin”. Do you accept this great truth seriously ? In which family do people not eat food in the night ? What is the percentage of families in our society that do not eat food in the night ? In the Jain society, the Sadhus and Sadhvis of all the denominations and traditions do not take food in the night. They renounce food in the night. You cannot find a single Sadhu or Sadhvi amongst Jains who eats food or drinks water, in the night. Why has this fashion of eating food in the night become so widespread among Jains now-a-days ?

At present, we should look for the parity of purity between the bride and the bride-groom. That means, both of them should have renounced food in the night. But the situation is completely opposite to this. Both men and women eat food in

the night. This is a parity not of purity but of impurity. If the girl has renounced food in the night, she must marry only a man who does not take food in the night. In the same manner, if the bride-groom does not eat food in the night he must marry only a girl who has renounced food in the night.

If the wife does not take food in the night and if the husband takes food in the night, conflicts will arise between them always. The wife may take her food before the sunset and keep food for her husband in a plate separately so that he might take it later. But a man does not like normally his wife taking her food before him. The husband generally wants his wife to take her food either with him or after he has eaten food. But of course, it is a different matter with sensible and noble people. "It is my misfortune that I have to take food in the night. My occupation is such that I cannot take food before the sunset. It is certainly good if at least others in the family do not take food in the night". How many people are there who think thus ?

A certain woman was there whose husband was a pedant. Before marriage she was not taking food in the night. After her marriage, she used to take her food before sunset, and she did not take food in the night. One day, her husband said to her, "What great *Dharma* is this ? Which is great *Dharma* ? Is it to take food before your husband takes his food or not to take food in the night ? A woman who adores her husband takes her food only after her husband has taken his food. If you adore me, you must not take your food before I do". He is a great master of doctrines, is he not ? He himself commits the sin of eating food in the night. He persuades his wife also to commit the sin of eating food in the night. If his wife, does not abide by his advice, he says to her, "You do not love me. If you really love me could you eat food before I eat food?" Even then if his wife does not eat food in the night, he says, "You need not keep any food for me. I will take my food outside, (may be in a hotel)".

If one conflict of this kind arises in life, many other conflicts originate from it. On account of a difference of opinion in one matter, many other differences of opinion arise and such differences of opinions bring about misunderstandings and when

misunderstandings arise, worries and agitations appear in life. Under such circumstances, the mind cannot concentrate on spiritual austerities; people cannot contemplate on the doctrines of *Dharma*. They cannot study the scriptures and seek the company of noble people. Therefore, in the choice of a partner, you must give importance to the parity of purity and lineage between yourself and your partner.

THE PARITY OF WEALTH AND MAGNIFICENCE

An affluent young man should not choose a poor girl for his wife. In the same manner, if the boy is poor, he must not choose a girl from an affluent family. The disparity between the bride and the bride-groom in respect of their financial status can be the cause for serious worries and agitations. Probably, *pride and contempt go with affluence*. All of you know that a girl from a poor family is looked down upon and treated with contempt in her husband's house if he is affluent. Probably there cannot be many affluent families in which the daughters-in-law coming from poor families are treated with affection and respect.

Let us suppose that a girl from a poor family gets love and respectable treatment from her wealthy husband, mother-in-law; father-in-law, brothers-in-law; and sisters-in-law; yet the human mind is strange ! The daughter-in-law coming from a poor family may have an inferiority complex. "I belong to a poor family; all these are rich people. They treat me thus out of kindness and pity". The thought of one's poverty makes a man or a woman gloomy and depressed. Poor people may have an inferiority complex. Even if somebody treats them with contempt or abhorrence, they feel deeply offended. Their feelings are deeply wounded.

In the same manner, if a girl belonging to an affluent family marries a boy belonging to a poor or middle-class family serious and unhappy situations will arise; unevenness and roughness would appear. If the girl is proud of her affluent family she would look down upon everyone and she would also insult her husband. On account of this kind of improper conduct, she

would be disliked in her father-in-law's house. Nobody would give her love or respect. There will not be a loving intimacy between her and her husband. She will keep quarrelling and that would bring about unhappiness and agitation.

From the Audience : Now-a-days, celebrating the marriages of girls has become a formidable and intricate problem. Where can we find such a bride-groom as you describe ? A young man who is well-educated and whose income is good, demands not less than thirty thousands rupees. Affluent parents will have to give lakhs of rupees.

Maharajashri : Do you think that even if you give a lakh of rupees, such a young man would love his wife ? Would he treat your daughter with love and respect ? Do you have this confidence ? I think you do not have that confidence. Even if you give one lakh rupees, your daughter's life will not be happy or safe. A girl belonging to an affluent family may not get an affluent young man for her husband. If she marries a young man from a poor family, he will demand money thus, "I will marry your daughter if you give me one lakh rupees or I will marry your daughter if you give me fifty thousand rupees". The affluent father may give that amount to the bride-groom. The marriage also may take place. But in the case of such marriages the girl will be subjected to a lot of oppression and harassment. The husband knows that his wife's father is a wealthy man. Whenever he wants money, he keeps worrying his wife, thus, "Go to your father; get me ten thousand rupees; get me five thousand rupees. Otherwise, you cannot stay here". The girl can get on with her husband only if she brings him money thus; otherwise her husband keeps harassing her.

Recently, I heard that a certain young man in Bombay married a girl belonging to an affluent family. The boy was educated but he was a vagabond and an idler. His father earned some five or six hundred rupees a month. The boy was not doing any work. He was not engaged in any occupation. His father-in-law gave him at the time of marriage; fifty thousand rupees cash and a flat worth fifty thousand rupees. After the marriage, the husband and the wife lived happily for some three

or four months. After that, he sent his wife to her father's house. Even after two months, he did not go to bring back his wife. The wife herself came to her husband's house but again he sent her back to her father's house soon. The girl's father asked him why he had sent her away to his house. The husband made false accusations against his wife. He said, "I won't keep her in my house. If you want, you can give her in marriage to somebody else".

The girl's father said "In that case, return the amount of fifty thousand rupees and vacate this flat. The young man shamelessly said, "If you talk of the flat or the amount do you know what will happen?" He took out from his waist a big knife and flourished it menacingly. That poor householder, the father of the girl was stunned and stupefied. He said nothing. He quietly returned home.

The situation at present has become highly explosive. Of course, it is difficult to celebrate marriages with all these five parities between the bride and the bride-groom. Such a wholesome alliance cannot take place without boundless *Punya* or merit. If there is parity in respect of lineage, there will not be parity in respect of purity. If there is parity in purity, there may not be parity in respect of financial status. If there is parity in respect of financial status there will not be parity in purity. Is this not a serious problem? Of course, life itself is a big problem. This *samsar* is replete with countless contradictions, conflicts and problems. How difficult it is to secure, parity in this life which abounds in disparities of all kinds! I think you seek only parity in respect of financial status. You should seek parity in respect of prestige and position. If you choose brides and bride-grooms on the basis of the parity of financial status, you are giving importance only to wealth. Is it not? Those whose aim is to secure physical and materialistic pleasures give importance only to wealth and beauty. If you choose brides and bride-grooms on the basis of spiritual objectives then you would give importance to the parities of lineage, purity, financial status etc.

From the Audience : Even if we choose brides and bride-

grooms in this wholesome manner, that is, on the basis of those parities, the happiness or the sorrow of the couple would depend upon their good or evil *Karmas*; is that not so ?

Maharajashri : No doubt, good and evil *Karmas* are the main cause for happiness or sorrow. But if the choice is made in a proper manner, at least you can be sure that no mistake has been committed in making the choice. Whatever you could do, you have done if you choose correctly. But inspite of this, if sorrows arise we should think that they are caused by the effect of sinful *Karmas*. Here is another important point, "Happiness and sorrow arise on account of the effect of good or evil *Karmas*". If you believe in this doctrine, you will have the strength to bear with sorrows with emotional equanimity.

First, you must carry out your endeavours in accordance with the guidance given by the enlightened people. If in spite of your following their guidance, happy results do not come about you should think that it is the effect of some evil *Karmas* and thus thinking, you must retain your emotional equanimity. If in the beginning itself you do not make any efforts thinking that *Karmas* decide everything, it will be a serious mistake on your part. You should not commit such a mistake.

To-day, I have discussed three parities that are to be looked for in seeking matrimonial alliances. I will discuss the remaining two parities in my next discourse.

This is enough for to-day.

- * While marrying and while living together as husband and wife; there should be, in your hearts, devotion to self-discipline.
- * If you conform to the principle of propriety or ethical excellence in your activities as a householder; and if you live in accordance with the guidance given by the enlightened people; that will be Dharma. Those activities become spiritual austerities.
- * Now-a-days, how many men can be found who accept with an open mind and an open heart, even the true and well-meant words of their wives? We have to search for such men probably not with an ordinary light but with a flood-light.
- * You cannot change the tastes or habits of anyone by means of irritation or indignation. In order to achieve this end, you must be calm, patient and sensible.

DISCOURSE 35

The great scriptural scholar and Acharyashri Haribhadra-soori describes the ordinary principles of the *Grihastadharma* in his work *Dharmabindu*. The ordinary principles constitute the foundation for the special principles of the *Grihastha Dharma*. If the ordinary principles are observed properly in one's life as a householder, the special spiritual vows, austerities and observances become genuine, pure and fruitful.

Ignoring the ordinary principles, if you carry on spiritual austerities in accordance with the special principles, it will be like wearing jewels without wearing clothes. Can ornaments be radiant on a naked body? In the same manner, if you do not conform to the ordinary principles of the *Grihastha Dharma*, your austerities performed according to the special principles will not be radiant and will not bring any fruit. The austerities

performed in accordance with the special principles without caring for the ordinary principles will appear ridiculous in the eyes of the people. If those people who earn money ignoring the principles of justice, morality and honesty go to the temple and perform such austerities as *Samayik*, *Prathikraman*, *Upadhantap*, *Varsitap* they cannot and will not attain glory. If you ask them, you will find that they cannot concentrate their minds upon spiritual austerities. Even though they perform spiritual activities they cannot experience spiritual felicity.

THE NEED TO RESPECT SELF-DISCIPLINE EVEN AT THE TIME OF MARRIAGE

Thirty-five principles of the ordinary *Grihastha Dharma* have been described. Of them, the first one is that wealth and magnificence should be acquired by means of just and moral methods. The second principle is that there should be the parity of purity between the bride and the bride-groom. If you cannot practise total celibacy you have to marry. Marriage as such is not *Dharma* but it will be *Dharma* if in arranging and celebrating the marriage you conform to the principles of propriety and if you act in accordance with the guidance given by the enlightened people. *Dharma* lies in having a lofty spiritual objective. Even while marrying, your objective must be to adore and pursue the path of salvation. You may engage yourself in sexual activity but your aim must be to practise celibacy. "When can I exercise a complete control over my sensual desires and when can I practise total celibacy?" You must keep thinking thus.

When you marry, you must see whether there are those five parities between you and your partner. You must see whether between you and your partner, there exist the parities of lineage or family traditions, purity, financial status, dress and language. If there are disparities in respect of these five principles, your life will be full of conflicts and contradictions. You will become a victim to sorrow, worry and agitation.

THE PARITY IN RESPECT OF DRESS

Your dress and decorations must be in tune with the place where you have to live and the society in which you have to live.

Of course, now-a-days, there are no rules or limitations regarding dress and decorations; nor are there any social mores. A person wears any dress which he or she likes. A Gujarathi may wear the Maharashtrian or the Punjabi dress and decorations. A Rajasthani may wear the Sindhi or the Punjabi dress. A person wears any dress he or she likes; the Punjabi, the Gujarathi or the Rajasthani dress. The English style of dress is all-pervasive not only throughout India, but throughout the whole world. In the past, people cared for our cultural or their own social and family-traditions in respect of dress and decorations. But to-day people do not care for those traditions and limitations. They do not even care for the principles of physical health. They do not care for physical comfort in respect of dress. They aim merely at looking beautiful, fashionable and at imitating movie-celebrities in respect of dress and decorations. People have become so stupid in respect of their dress and decorations that they cannot think of this point, "Do I look attractive or awkward in this dress?"

THE APPAREL ALSO CAUSES A QUARREL

Quarrels and misunderstandings arise between husband and wife in respect of dress and decorations. The husband wants his wife to wear that apparel which he likes but the wife desires that the husband should wear the dress she likes. It does not matter if they wear what each likes the other to wear but quarrels arise if each wears what he or she likes and if that dress is not liked by the other. Not only this; the husband and the wife may wear what each likes the other to wear but that dress may not be liked by the parents and that dress may be indecent. Even in such a case, quarrels arise in a family and verbal exchanges take place among them.

There is a greater possibility of such quarrels and dissensions arising in the case of interprovincial marriages; and in the case of those who marry people of other nations and countries. The styles of dress vary from province to province; and from nation to nation. As long as marriage does not take place and as long as they live separately, the questions of dress do not

arise, but when once they marry; and begin to live together, conflicts regarding styles of dress will arise.

There arose such violent quarrels between a husband and a wife that the husband got ready to commit suicide. The husband was an able advocate; he was an advocate in the Supreme Court. The wife used to insist that the husband should go to the Court dressed in a suit; but the advocate liked simplicity; and he wore only a pyjama and a shirt when he went to the court. She loved her husband greatly but the insistence also was great. Every day, she used to quarrel with her husband over that point. The advocate used to become agitated; and he too began to get angry with her. The situation became very serious; and the advocate was greatly upset mentally; and he began to contemplate suicide. Fortunately he came in contact with me; and I gave some advice to both and brought about an understanding between the two.

A certain girl belonging to a cultured and religious family, married a young man belonging to an affluent family. The girl was an embodiment of such virtues as modesty, decorum, politeness, discretion and ethical excellence. The young man who married her had, after completing his education in India, stayed abroad for two years obtaining higher education; and had returned to India. He had brought with him the distortions and artificialities of foreign manners and fashions. The girl also was a graduate but she was humble. She was very intelligent but reticent and extremely sparing in her speech. The young man thought that his wife should become completely "modern". He believed that modernity consisted in her discarding Indian dress; and in wearing foreign dress. He believed that she would become "modern" if she changed her hair-style and used such decorative devices as face-powder, lip-stick etc.

The young man said to his wife. "I do not at all like your dress and ornaments. I want you to accompany me to clubs, cinemas and parties. My friends come to those places with their wives. They ask me, "Why don't you bring your wife?" I have been giving evasive answers to them. Now, you give up your old-fashioned ways. If you want you can wear these old-fashioned

things when you are at home; but when you accompany me, you must be absolutely modern. You must be free in the company of my friends so that they may say, "These two are free in their thoughts and actions". Do you agree?"

On that day, she heard calmly and patiently what he said, but on some other day, finding a suitable opportunity, she said to her husband; "I am prepared to agree to your suggestions and to abide by your wishes; but before that you please listen to what I have to say; and think about it. After that I will act according to your wishes. If you desire to see me in the so called modern dress and decorations, I will put them on and appear before you. But I do not like to wear such dress and decorations and exhibit my beauty to the whole world. My beauty is to be seen by you; not by the world. The world is always a prey to beauty. I have married you; and you have a complete authority over me. I know very well that you are extremely fond of me and that your love for me is almost unexampled, and I also know that my greatest duty is to be loyal and faithful to you. If your friends visit us, I will treat them with due respect and hospitality in our house. But my objective will always be to safeguard and protect my chastity and character and our noble traditions. I am an Indian woman; and I belong to a cultured Jain family. I like to live within the limits of ethical excellence. I can accompany you to those places but we should not go to such places because there our values and principles get upset. Please tell me if I do not appear beautiful in Indian dress and ornaments. Please do not drag me into that mire which you call "modernity", and please allow me to live in conformity with my principles".

The young man kept listening to his wife's words. He saw truth in her words. He gave up his insistence. Not only that, he also gradually reduced going to clubs, parties and movies. He too came to like and adore the Indian dress and decorations. But how many such men are there in society? How many men are there who pay heed to the true and well-meant words of their wives? "I know everything. I am sensible and sane". The men who have such pride do not care for the true and sensible suggestions of their wives. "You do not know anything.

You are still living in the nineteenth century. You must learn to live with society mingling with others. You do not know how much the world has progressed". Many modern men speak thus to their wives.

On the other hand, there are, today, many men who prefer decent and dignified dress and decorations in their own case, but whose wives are crazy for fashions and styles in dress and decorations. Of course, this point has to be given due consideration before marriage but if you marry without paying due attention to this principle of parity, afterwards there will crop up questions relating to dress and decorations; and dissensions will ensue.

Who are enjoying perfect domestic felicity as husband and wife, now-a-days ? People have become self-centred now-a-days. The husband does not care for the wife's welfare and comforts and the wife does not care for the husband's welfare and comfort. Parents do not worry about the welfare and progress of their children and the children are absolutely indifferent to their parents. All are ruining themselves under the illusion of pursuing their own pleasures and enjoyments.

Everyone puts on the dress and ornaments which he or she likes. They do not care for the likes and dislikes of the other members of their family or of their friends. Whether the husband likes it or not, the wife puts on the dress and ornaments which she prefers. The husband puts on the dress and decorations which he likes ignoring the wishes and preferences of his wife. Added to this, each tries to impose on the other his own or her own likes and dislikes and insistence accompanies this imposition. What is the result of all this ? Only worries and quarrels !

If men and women are thus full of worries, agitations and dissatisfaction, their minds will not even turn towards spiritual activities. They will not have even the enthusiasm to engage themselves in such internal austerities as spiritual meditation and contemplation. Eventhough they may visit the temple as a matter of formality necessitated by the family traditions, they cannot concentrate on the Paramatma. When their lives become

dreary and dull; bleak and blighted, they cannot take delight in spiritual austerities and activities.

Not only this; they will be incapable of even carrying out their duties as householders. They will not carry out their respective duties. Such parents exercise a corrupting influence on their children. When children often witness quarrels between their parents; when they hear harsh and heartless words exchanged between their parents and when they see their parents indulging in ignoble and ignominious activities, their innocent, tender and impressionable minds become sullied. What a dreadful effect those things can have on the minds of children? Have you ever thought of this?

Do you know why I have been dwelling at such great length on the dress and decorations of the husband and the wife? This point has to be given due importance, if quarrels and misunderstandings regarding those things between husband and wife are to be avoided. There should be no quarrels and misunderstandings in respect of dress and decorations. Just as dissensions should not arise on account of the disparities in lineages and family traditions; in food habits; in financial status; there should not arise any misunderstandings or dissensions on account of the disparity in the preferences relating to dress and decorations.

THE PARITY OF LANGUAGE

The parity of language between the husband and the wife is an absolute necessity. The disparity of languages can bring about serious misunderstandings. Supposing, you are a Gujarathi and your son is marrying a Punjabi girl. The girl will speak the Punjabi language or Hindi and the boy ought to possess a knowledge of those languages and the girl ought to possess a thorough knowledge of the Gujarathi language. Even if the boy knows Hindi and Punjabi, if the other members in the family, his father and mother; his brothers and sisters do not know those languages the daughter-in-law will find it difficult to converse with them. Even the father-in-law and mother-in-law cannot converse with her. When their son and

their daughter-in-law keep conversing in the Punjabi language, they will keep blinking at them, wondering what they are saying. They may even suspect them of saying something against them. "What are they talking about? We hope that they are not saying anything against us". They may think thus and there may arise a conflict or a misunderstanding between them and their son.

At least, the husband should know all the languages that the wife knows. If the wife knows Punjabi and if the husband does not know that language, he may suspect his wife when she speaks to someone in Punjabi. He may suspect her thus, "What is she saying to that man in Punjabi? I hope she is not speaking of love". That too man's mind is generally suspicious. Suspicion soon arises in the mind of a man regarding his wife.

The husband and the wife would feel extremely happy when they can converse with each other in their mother-tongue rather than in some other language. If the mother-tongue of the husband and the wife is the same and if they converse in that language, it will be easy for them to understand each other. They cannot understand each other so easily in some other language. If there is the parity of language between the husband and the wife, it will be easy for them to carry on conversations with the other members of the family and with friends and relatives. If they have to speak with them in a different language than theirs, sometimes difficulties will arise in understanding what the others say and in communicating their ideas to others. Therefore before marriage you should give attention to the parity of languages.

The author of the *grantha* has prescribed the need for the parity of lineage, family-traditions and purity. The commentator prescribes the parities in respect of financial status, dress and language and I believe that three other parities also are essential between the bride and the bride-groom. At present, the entire structure of social life is changing or we may say that the structure of the social life has disintegrated. In this situation which is fraught with conflicts and contradictions

young men and young women should be extremely careful in choosing their partners, so that there might not appear any perplexity in their domestic life and so that their spiritual activities might proceed unimpeded. The following are the other three parities I would like to prescribe, as essential between the bride and the bride-groom.

1. The parity of beauty or appearance.
2. The parity of taste or preferences.
3. The parity of food habits.

If the husband is handsome, the wife also should be beautiful. If the husband is handsome and the wife is not beautiful, at sometime or other, the wife entertains suspicion regarding her husband's loyalty to her. When her husband happens to be conversing with a beautiful lady; when he laughs while conversing with her; when he gives her some gift or presentation; at once, suspicion and jealousy flare up in the wife's mind.

It is possible that a man may not like his wife if she is not beautiful. He might have married her for the sake of money or because she is educated. But after marriage, he will not like her and he may become enamoured of some other beautiful lady because now-a-days man's fascination for beauty has greatly increased. I do not say that in olden days, men were not fascinated by beauty. Even in those days, the fascination for beauty existed but it was not so great as it is to-day. To-day, it has become common for a man to discard or ignore his wife who has no beauty and to develop intimacy with some other beautiful woman.

In the same manner, if the husband is ugly and if the wife is beautiful, conflicts, unevenness and roughness would arise. She marries him, fascinated by his affluence, his mansion and his car but, she does not like him because he is ugly. She does not love him or admire him. In such a situation, the wife gets attracted towards some other good-looking man. If she becomes familiar with a good-looking man, there is every possibility of her losing her character. She may deceive her husband.

If the husband is good-looking, a beautiful wife may not be attracted towards other men by their appearance. If she develops intimacy with other men for other reasons, that is a different matter. If the husband is poor, though he may be handsome, the wife may fall into the snares of an affluent and handsome man and thus she might be taken in by the other man's affluence. That is why, the enlightened people have emphasised the importance of the parity of beauty and appearance.

Even if the husband is handsome, affluent, pure and of noble birth, the wife may develop intimacy with some other man on account of her violent passion. She attracts men by her beauty and appearance. In the same manner, a passionate man may develop intimacy with other women though his wife is beautiful. Excessive lust in man or woman brings about their ruin. Why did Pingala, the wife of king Barthrihari become intimate with another man? Did not Barthrihari possess handsomeness? Did he not possess strength? Was he not a man of high birth? Was he not a man of purity? He possessed all these virtues; yet Pingala was not satisfied with his company and became intimate with another man. She became an immoral woman. These conflicts and contradictions of life cannot be averted at any time nor can they be put off. You have to live in this *Samsar* and have to carry on your spiritual activities. Therefore, convenient and congenial family life is highly desirable. You can get a happy and congenial family only on account of the effect of *punya*; otherwise you cannot get that felicity. To the extent you can use your intelligence and knowledge, you must choose brides and bride-grooms in accordance with the guidance given by the enlightened people. Beyond that only fortune or destiny can decide the direction of their life.

SAMSAR IS FULL OF DEFECTS AND DEROGATIONS

Samsar is so full of contradictions that we feel amazed when we think of them. There are beautiful women who, in spite of having handsome husbands, develop intimacy with men who are ugly. There were such women in the past; and there are such women now. In the same manner, there are men who in spite of having beautiful, loyal and loving wives, go to prosti-

tutes. There were such men in the past; and there are such men at present. This is *Samsar*! and it abounds in countless evils, aberrations and contradictions. You like the *Samsar*; do you not? Do you think seriously about this or not? Why did the Paramatma, the Vitarag; and the omniscient consider *Samsar* something totally fit to be renounced? Why did he preach the *Charitradharma*? or the *Sadhu Dharma*? I would not have exhorted you to seek salvation if the *Samsar* was not so full of contradictions, derogations and aberrations. There is only one state which is absolutely free from all contradictions and evils; and that is the state of salvation.

The right vision, the right knowledge and the right conduct constitute the path of *Moksha*. If you want to pursue that path, you must have lofty emotions in your heart. In case you do not have the capacity to pursue this path now; and if you have to remain in *Samsar*, at least, do not become entangled in the confusing snares of *Samsar*. If you have to marry, marry after careful thinking. In case you happen to marry an unworthy or a disparate person in ignorance, you must try to reform that person and make him or her suitable to be your partner. If you cannot make that person worthy of being your partner, then you come to us!

THE PARITY OF PREFERENCES

It is absolutely necessary that there should be the parity of preferences or tastes between the bride and the bride-groom. What the husband likes or dislikes must be the same as what the wife likes or dislikes. Their life will be peaceful and happy if there is such a parity of preferences between them. A disparity in preferences will bring about much unhappiness. The husband likes to see movies; but the wife despises movies. The husband likes to stroll about in a park but the wife does not like it. The husband likes to go on a pilgrimage; but the wife likes to go on a pleasure-trip to Kashmir. If such disparities appear in their likes and dislikes, then you see the fun! You see what dramatic scenes get enacted in their lives. Each will try to impose his or her preferences on the other; and there will be quarrels and misunderstandings between them! The vicious

circle of distress, mental suffering, misunderstandings and quarrels will start. If the preferences of the husband and wife are disparate, every day, they will have to experience agitations. If the husband likes to show off his affluence and if the wife likes simplicity, conflicts arise. If the husband likes excellent dishes and drinks and if the wife prefers austerity, and severity and abstinence, conflicts arise. Conflicts arise between them if the husband prefers to visit the temple and the *Upashray*; and if the wife prefers to see movies, dramas and circuses. That is why I say that between the husband and the wife, there should be the parity of preferences, and that you should think of this point before you settle their marriage.

If you have a knowledge of human psychology; and if you can change the likes and dislikes of your wife to suit your preferences, there is no worry, but do you have that knowledge and that patience which are necessary for such a task? Are you trained in the art of changing the likes and dislikes of others to suit your own. Remember that you cannot change the ways or the preferences of others by chiding them or by shouting at them. You cannot change their likes and dislikes by punishing them or by beating them.

From the Audience : This is the situation that prevails in our families !

Maharajashri : Have you been able to change the ways and preferences of others by such methods? No. Yet you are not prepared to change your wrong ways and methods. Recently a certain gentleman told me that his wife insisted upon his performing spiritual austerities and that she pressed him thus, "I am performing spiritual austerities; so, you too must join me in performing these austerities; you must!" But he could not perform spiritual austerities; he had no taste for them. So he said to his wife, "You can perform those austerities. I do not come in your way but I am unable to perform them. Do not insist upon my performing those austerities. After completing your austerities, you tell me and I will spend a few thousands for noble purposes if you want, but I cannot perform spiritual austerities".

But she used to worry him every day. She did not allow him to eat his food peacefully. She used to upbraid him using very harsh words. The poor man being a man of a serene temperament heard whatever she said patiently. He did not even give a reply to her. But if that woman does not understand his position and if she does not give up her insistence, I fear that the man may run away from his house.

This is not the way to change the likes and dislikes of one's husband. She must try to bring about a change in him by means of patient persuasion, by means of sweet words and suave appeals, as well as by intelligent methods. But who can persuade people like you to perform spiritual austerities ?

THE PARITY OF FOOD AND DRINKS

Just as there is the need for a parity between the husband and the wife in respect of appearance and preferences, there is also the need for the parity in respect of food and drinks or the parity in respect of *Relish* or *Rasa*. *Relish* or *Rasa* here means a preference for food and drinks. If there are disagreements in respect of their relish for food and drinks, quarrels and misunderstandings arise. In this matter, the wife must always bear in mind the kind of food or drink that her husband relishes. Those women who know the taste or relish of their husbands and prepare food accordingly get the love and admiration of their husbands. Whenever the question of what is fit to be eaten and what is unfit to be eaten arises, the wife has to manage the situation with great calmness, patience and equanimity. Of course, this matter should be considered seriously even before the marriage. If a woman does not eat the food that is prohibited she must choose a man for her husband who also does not eat such food. In case she chooses and marries a man who eats prohibited food, she has to take recourse to patience, and persuasion. The taste for food in the husband or in the wife has to be changed by means of suavity.

Why are these parities essential between the husband and the wife ? Have you understood it ? This is human life, and this is the best state of existence in which we can carry out spiritual

endeavours to achieve spiritual progress. If you cannot accept *Charitra Dharma* and if you have to live as a *grihastha*, then you must live in such a way that your way of life conduces at least to the performance of some spiritual austerities. This will be possible only when man's mental propensities are calm and pacified. The mental propensities become provoked by such passions as sensual desires and anger. Therefore, you must keep off violent sensual desires and other violent passions like anger. You should not allow any occasions to arise that will provoke your passions and disturb your minds. Those people who marry taking care to see that all these parities exist between them, can for the most part, avoid the violence of passions and can maintain emotional equanimity in the midst of uneven and rough situations.

I have to discuss the thirty-five ordinary principles of the *Grihasthadharma* and this is the second principle of *Grihasthadharma*, namely the propriety of marriage. If you ignore the ordinary principles of the *Grihasthadharma* and if you perform the special austerities then your spiritual austerities will not bring the desired fruit.

This is enough for to-day.

- * *In the structure of social life that existed in olden days, politeness, propriety, responsibility and respect for ethical limitations were given great importance.*
- * *The present-day social life is becoming so distorted and corrupt that I feel ashamed of even discussing it.*
- * *Now-a-days, ethical values and limitations are dying; the sense of propriety and discretion have been lost.*
- * *Look for good alliances and relationships . . . never break them off. The bridge of good alliances or relationships is built with great difficulty. Realising their value you must try to protect and maintain them.*
- * *You must develop a true acquaintance with noble spiritual heads. A true acquaintance with them means becoming acquainted with their knowledge, compassion and noble affection.*
- * *Popularity is a kind of magic that can make you a millionaire. Popularity is the magic that brings about prosperity. It is not an easy thing to win an honoured place in the hearts of all people.*

DISCOURSE 36

The great scriptural scholar, the author of 1444 *Dharma-granthas*, Acharyashri Haribhadrashooriji while describing the ordinary principles of the *Grihasthadharma* in his magnificent work, *Dharmabindu*, expounds the second ordinary principle of the *Grihasthadharma* namely, the propriety of marriage.

If the parities of lineage, family traditions, purity etc. exist between the husband and the wife, there will be perfect harmony in their life and the spiritual activities of the family

would be enriched by exultant and jubilant enthusiasm. All these points are being explained to you in detail. To-day, I will explain to you with which kind of families you should not have matrimonial alliances.

THE NECESSITY OF MUTUAL AND TRADITIONAL PROPRIETIES AND ETHICAL DECORUM

The great Acharya, the author of *Dharmabindu* says that a marriage alliance should not take place between the members of the same *gotra* or lineage. In other words, the bride and the bride-groom should not belong to the same *gotra* or lineage. This kind of alliance is totally prohibited. The commentator on *Dharmabindu* Acharyashri Munichandrasooriji explains the meaning of *gotra* thus : "Samanagotra or common lineage means the lineage of one man". *Gotra* therefore means one man's line or lineage. For example, a man may have four sons. Each son begets four sons and those also beget four sons each. They may beget sons and daughters. A marriage alliance should not take place between a girl and a boy of that lineage. The father, the grand-father and the great grand-father are said to belong to the same *gotra* or lineage. If marriage alliances are effected between members of the same *gotra* the propriety in respect of the relationship between the elders and the youngsters will be affected and distorted.

Let us suppose that the father of the bride is an elderly gentleman. All the members of the family and of the lineage respect him greatly. He is a senior member not only in age but also in wealth and position. The father of the bride-groom is a junior in age, wealth and position. What will happen in such a case ? The father of the girl inspite of his age, wealth and position, will have to be polite and humble before the junior that is the father of the bride-groom because he is the father-in-law of his daughter. Formerly that is, before such an alliance, the father of the bride was treated with respect and esteem but after the marriage, he will have to stand folding his hands in politeness before the father of the bride-groom though he is a junior. One who is worthy of worship becomes a worshipper; and the worshipper becomes the worshipped. This kind of

reversal of positions affects social values and that breach or reversal of social values can bring about many untoward events.

Now, have you understood why matrimonial alliances should not take place between members of the same *gotra*, or lineage? In the structure of society, in ancient times great importance was given to politeness and ethical limitations and decorum. In those days, respect for elders was given a great importance. The attitudes of youngsters towards elders; and those of elders towards youngsters had to conform to ethical values. There used to exist excellent and ethically proper relations among members of the same man's lineage or *gotra*. In order to maintain those excellent relations and to keep them intact, matrimonial alliances between the members of the same *gotra* or line are prohibited.

THE FATHER OF THE BRIDE HAS TO BE POLITE

Another significant principle that was observed in ancient social life was that the father of the bride-groom was accorded superiority and was given a higher place than the father of the bride. The father of the bride-groom used to possess greater importance than the father of the bride. The father of the bride had to be extremely hospitable and respectful towards the father of the bride-groom. In order to see that after the marriage, their daughters did not have to face difficulties and problems, they had to please the father of the bride-groom, the mother of the bride-groom and the bride-groom's sisters etc.

The essence of what I have been saying is that if marriages take place between members of the same *gotra*, countless difficulties and problems arise in their mutual attitudes towards each other and in the relationships between the senior and the junior members of the line. On account of such alliances, dishonour and disgrace etc. may have to be faced. Therefore, you should not have marriage alliance with the members of your own line or *gotra*. Everyone gives a high place to honour and prestige. No one likes disgrace or defamation in social life.

AN AFFECTIONATE ALLIANCE : A SPRING OF PROSPERITY

The present-day social life has become so distorted and upset that it is not a pleasant or honourable task to discuss it. Some principles and limitations are observed in a few societies. In most societies, ethical values and principles have been lost with the result that the relations between elders and youngsters are becoming topsyturvy. On account of this, the individual does not seem to be getting any benefit. The breach of principles only brings about unhappy events. In a fit of excitement, man behaves in an impolite or haughty manner, and undermines and breaks good relationships and he does not realize how important these relationships are in human life. Good and affectionate alliances have been described to be the springs of prosperity. “जनानुराग प्रभवत्वात् संपत्तिनाम्” (Prosperity emerges from popularity).

Another point which is more important than this has been described. You should not have matrimonial alliances with those who are offenders against the law and the state. You should not have alliance with those who are offenders in the eyes of society and who are disreputable in your city or in the country. You should not have alliance with those who have many enemies or who are engaged in offensive activities like smuggling.

You will lose your prestige by making an alliance with such people. The possibility is that you too may become an offender. False accusations may be made against you. People will begin to suspect you. You will have to face difficulties and agonies. When the government catches hold of offenders, it subjects even their relatives to enquiry and search.

There may be the parities of lineage, purity etc. between you and another person but if he was an offender in the past; and if he is an accused at present you should not seek alliance with him. Not only alliance; you should not even have friendship with him.

From the Audience : Can a man of noble lineage and of ethical excellence and purity become an offender ?

WITH WHAT KIND OF PEOPLE SHOULD YOU NOT HAVE MATRIMONIAL ALLIANCE ?

Maharajashri : A person is said to be high-born or of noble birth if his ancestors were illustrious but that is not the real meaning of "high-birth" or noble birth. All those who are born in a noble and illustrious family or lineage may not be noble. Even ignoble people may be born in a noble family. Have you not seen children who bring disgrace to their illustrious ancestors ? On account of the benevolent activities of the ancestors and on account of their lofty sacrifices, the family would have become noble and illustrious but some ignorant, greedy or deceptive descendants of such families ignore the illustrious name of their family and act ignobly for the sake of money or beauty. In the same manner, a man of purity means one who does not eat meat or drink wine or does not eat food in the night. But that is not the only meaning of purity. Even those people who abstain from eating and drinking prohibited food and drinks may become blinded by greed and engage themselves in such wicked and criminal activities as tax-evasion, smuggling and illegal business. Therefore, the enlightened people say that though there may be parity in respect of lineage, family-traditions and purity etc. if the person concerned is engaged in questionable activities and if he does not enjoy prestige in the eyes of people you should not have matrimonial alliance with such a person. You must not have alliance with such persons if you want to maintain your glorious prestige.

FAMILIARITY WITH NOBLE SPIRITUAL HEADS SAVES YOU FROM SINS

From the Audience : Now-a-days, people are entangled in some major or minor offences. Fortunately, some have been saved ! Tax-evasion and smuggling are now-a-days widespread.

Maharajashri : If so, it does not concern you. It does not matter. Offenders will seek alliance with offenders. If society has become so deteriorated, how can there be any spiritual activities ? When those who visit spiritual heads ; and sit at their feet and listen to their discourses are in this deplorable

condition, how can we find fault with others ? If we think of it, we find that you have not acquired a proper familiarity or intimacy with noble spiritual heads. Eventhough you listen to their discourses, you do not abide by their words. The familiarity with a noble spiritual head will surely destroy your sins. It will surely eradicate your sinful activities but you must have intimacy with the Gurumaharaj in the real sense of the word.

The familiarity with a noble spiritual head does not consist merely in knowing his name and fame; nor does it consist merely in rendering service, devotion and worship to him. Familiarity with him does not also mean giving a charity of two rupees impelled by his discourses. Familiarity with him is of a deeper nature and it is related to your heart, thoughts and emotions. Familiarity with a noble spiritual head means knowing his sinless and pure life; knowing his intellectual vision; knowing his selflessness and compassion. Have you become familiar with a noble spiritual head in this manner ? Such a familiarity transforms even a robber into a saint; just as even *Shravaks* may become robbers in the absence of such a familiarity with a noble spiritual head.

Discard those activities which are offences against the nation and the people of the country and our society. Make your life pure and sinless. Enjoy so much happiness as you can attain by means of honesty and nobility. Be satisfied with it. Discard your desire to attain happiness by questionable ways. If at least one family or one small society leads such an exemplary life, we can tell the nation or the world giving that example that it is possible to live such an excellent and exemplary life even in these days. Without contentment and satisfaction, you cannot lead a sinless and pure life. Those who are always discontented and dissatisfied, cannot be sinless and pure. Do you entertain a strong desire to lead a sinless life ?

Discard your ignoble ways and actions; discard your anti-social propensities and actions. Always have matrimonial alliances with those people who are popular and who are esteemed by your society and your city. If you discard your censurable

activities, you too will become popular. Popularity is a principle that can bring wealth to your doors. Maintain your popularity and prestige unbroken; never lose it.

Understand this point well. You desire wealth; do you not? You desire prosperity; do you not? You engage yourselves in improper activities to attain those ends; do you not? Now, discard your improper activities and endeavour to attain popularity. Earn the esteem of people; earn their confidence and faith....then you see whether you can attain prosperity or not.

POPULARITY BRINGS PROSPERITY

A certain gentleman narrated this story to me, a few days ago. A certain young man came from Gujarat to Bombay in search of an employment. On coming to Bombay, he was staying in the house of a friend and within a few days, he endeared himself to all the members of the family by his good nature. The friend secured for him a job in the share-market. He secured the job in the establishment of a merchant who was a follower of the *Vaishnava Dharma*. In the office, the young man conducted himself so excellently that he became popular among all the people there within a fortnight. He was doing his duty with such honesty and conscientiousness that very soon, he became the most trusted worker in the establishment. The merchant reposed in him the greatest confidence and trust. That young man was a Jain. He was not eating food in the night. He did not even drink water in the night. Before sunset, every day sitting in some place in the office itself, he used to recite the *Navakar mantra* and drink some water. The merchant came to know that the young man was not eating food in the evenings and in spite of being hungry, he would work in the evenings. Soon he sent for the young man and said to him, "Every day at 5 p.m. you must stop working; you must take leave and eat your food". The young man said to the merchant, "I cannot finish my work in the office before five o'clock. How can I go away leaving my work half-finished? Sir, you need not worry. I do not have the habit of eating food in the evenings. I will go home only after completing my work in the office".

The merchant said to him, "If the office-work remains unfinished, it can be finished the next day but I do not like a hungry man to work in my office".

The young man said, "You are very kind, sir. You are extremely generous. That is why, you are permitting me to go home at five O'clock but when I take my salary from you I take it for the whole time. When that is so, I should also work upto the prescribed time. My *Dharma* has taught me that I should not earn money immorally. Taking the full salary and working upto five o'clock, only — This will be immoral. Kindly excuse me. I will go home only at seven in the evening".

The merchant was so greatly impressed by the young man's honesty that he began to get his food in the evenings and to make the young man eat food with him before sunset.

Gradually, the young man became popular in the whole market. The Seth made him a partner in his business and later when he retired from his business, he gave his office in the share-market to him. This young man earned lakhs of rupees. Now, of course, he is an old man and he too has retired from business. He is popular even in the sphere of *Dharma*. Popularity brought him prosperity and prestige.

You say, "When the *Punyakarma* emerges to the surface, we attain prosperity". But do you know the way to make your *punya* or merit emerge to the surface? Noble conduct impels *punya* to produce its effects. Benevolence impels it to emerge to the surface. Your merit or *punya* cannot emerge to the surface when your conduct is ignoble. Sometimes, you may feel that your merit or *punya* has emerged to the surface but that will be only momentary and short-lived. Have you not seen how the *punya* or merit of ignoble people gets annihilated? That is why the enlightened exhort you to discard your ignoble activities and to engage yourselves in noble activities. Try to attain popularity and have matrimonial alliance with popular people. This will increase your prestige and honour and it will also increase your prosperity. You can use all these means of happiness for the performance of spiritual austerities.

The commentator, Acharyashri Munichandrasooriji, in this context refers to the other ideologies than Jainism. That is, he refers to the *Vedic* tradition and he also describes the guidance given by the *Vedic shastras* regarding marriage.

THE AGE FOR MARRIAGE; 12 YEARS FOR GIRLS AND 16 YEARS FOR BOYS

In the *Vedic shastras*, the very first point mentioned is the parity of age between the bride and the bride-groom. It is said in the *Vedic shastras* that the proper age for marriage is twelve years in the case of girls and sixteen years in the case of boys. At present, this prescription regarding the age for marriage is not accepted. In fact, even the ideals behind marriage also have changed. Any *Dharmagrantha* belonging to any religious tradition provides guidance only with the objective of encouraging spiritual development and purification. Social philosophies do not give any place to the *Dharmatattvas*. Social philosophy and psychology aim at man's physical, mental, economic and materialistic condition and improvement.

The sages and *munis* of ancient times, exercising their mental vision found that the proper age for marriage was twelve years in the case of girls. Probably, it was felt that in girls, a strong sexual impulse appears by the age of twelve and that if they are not married at that age, they might lose their chastity by means of illicit contacts. As long as they are not married, they may develop contacts with many men and consequently, absorbed in sensual pleasures, they may not carry out spiritual activities; may lose their character and chastity and may ruin their lives. Social philosophy emphasises the point that girls should safeguard their chastity and should keep it unbroken. Pre-marital sex should be completely kept away. In other words, young men and young women should not engage themselves in pre-marital sex. Those men and women who engage themselves in pre-marital sex are condemned by society. People abhor them.

The girl who cannot control her sexual passion before marriage may develop sexual intimacy with someone secretly.

If her misconduct comes to light; if people come to know of it, nobody will marry her. A great disaster will occur if a girl becomes pregnant before marriage.

From the Audience : Now-a-days, girls do not have this fear. The government itself has made available contraceptives or birth-control devices. If a girl uses them, she will not become pregnant.

Maharajashri : We have not yet taken up the present-day situation for discussion. We are now talking about our ancient traditions. We are now thinking of the question why the ancient sages and *munis* prescribed twelve years as the proper age for the marriage of girls. It has been considered absolutely necessary that girls should be totally celibate and chaste before marriage. Do you not accept the view that your daughters should be chaste before marriage ? But have you thought about these points ? If a girl should remain chaste before her marriage, she must possess great will-power. She needs a noble atmosphere. She must eat such food as does not provoke her passions. She must wear proper dress and ornaments. Have you thought about these things ?

It is not easy to control a provoked passion and to refrain from sexual activity. All men and women cannot exercise such a control over their passions. Moreover, the sexual impulse is very strong in human beings. It is stronger in human beings than in animals. It is stronger in human beings than in heavenly beings. In this condition, human beings have to maintain celibacy and chastity at least for a few years. This is absolutely necessary. The great sages and *munis* who possessed a supernal vision felt that it was easy for a girl to maintain her chastity upto the age of twelve. In a girl, at the age of twelve, all the five senses become fully developed and matured. Even mental development of a certain extent takes place. If such a girl marries a boy of sixteen years, she will be able to carry out her duties as a wife with nobility and stability. Her sexual passion becomes pacified and she can save herself from going astray and losing her character. If a woman maintains chastity before marriage and if after marriage, she remains devoted and dedi-

cated to her husband, her children will be gentle, noble and ethically excellent. Only such people can pursue the path of salvation.

According to the great sages and *munis*, who possessed a vision and spiritual enlightenment, a girl is fit to marry as soon as she attains maturity. The attainment of maturity in a girl is nature's indication that she has reached the proper age for marriage.

From the point of view of education, whatever education is essential for a girl, she can get it before she is twelve years of age. A woman should not carry on any business or occupation. The entire responsibility of taking care of her rests with her husband.

According to the Indian way of life, man has to shoulder all financial responsibilities. The woman's responsibility is to tend and take care of the family. Keeping the house clean and tidy; preparing food for the members of the family at a proper time; keeping their clothes neat and clean; taking care of the children and laying the foundations of education in them; treating guests with hospitality; enhancing the beauty and splendour of the house; keeping the members of the family gay and flourishing with love and affection; and carrying on the spiritual activities with the necessary awareness, are the duties of a woman.

Earning money, protecting and safe-guarding the members of the family; fulfilling the financial requirements of the family; educating children upto the time of their marriage are the duties of man. In this manner, man and woman should carry out their duties with love and with a sense of duty and dedication.

WHY ARE BOYS AND GIRLS MARRIED AT A LATER AGE ?

In this matter, a great change has taken place during the past few decades. The age of marriage has been increased. Now-a-days, girls are not married before the age of eighteen and boys are not married before the age of twenty or twenty-two. Sometimes even today in some villages and small towns

boys and girls are married at an earlier age but probably this is not happening in our Jain society.

In the so called modern families, with their new-fangled notions, girls are not married upto the age of twenty-five years or even more. They are married at the age of twenty-five years or so and boys are married at the age of twenty-eight or more. These youngsters might have experienced sex before marriage. They may take recourse to various methods such as homosexuality etc. to gratify their sex-impulse. In colleges, there is the system of co-education. In youth, the contacts between boys and girls cannot easily remain within the limits of mere friendship. They become infatuated with passion and ultimately, it may end in physical contacts.

Women are being given the same education as men. In the life of a woman some 5 to 8 years get wasted in her getting education which is not useful to her. Education is only a pretext; and the girls leave colleges securing degrees. Then they begin looking for jobs. Do you know what low kinds of jobs girls are prepared to do now-a-days to earn money? Some secure such jobs that they cannot even be mentioned among decent people. Some women have fallen into the pit of moral degradation.

To-day, people do not think of marrying to safeguard their character; they think of marriage as a means of securing comforts and conveniences, even luxuries. Girls want to marry with a view to getting freedom — freedom for what? They want freedom to ramble about with men even after marriage; to sit for hours in solitude; to go to clubs and eat food in restaurants with other men.

UNDER THE NAME OF FREEDOM; SOME WOMEN PERFORM THE HOLI OF THEIR CHASTITY

Man also has been taking such liberties. He too has been rambling about with other women. Yet man and woman, that is, husband and wife have begun to blame each other. They keep quarrelling. Under the attractive name of "Women's freedom"

the chastity and purity of some women are being robbed. On account of their greed for money, some women may sell even their chastity.

Do those who advocate the cause of women's freedom worry themselves about the chastity and character of women? "The chastity of women should be safeguarded". Do they have this idea? On account of the concept of Women's Freedom, the concept of a congenial and loving relationship between husband and wife has been lost. In her enthusiasm for freedom woman has been losing the genuine love of her husband and children. On account of this, the feeling of love and affection among the members of the family and the very system of family-life are being destroyed.

It is said, "This is not an age when women can remain in slavery. Those days are gone. A woman need not and should not be compelled to live within the four walls of her house". Those who say this have been using woman as a means of disgusting advertisements! Where is respect for women now? Are we really honouring them? Where is any esteem or honour for women now?

DO YOU CALL THIS WOMEN'S FREEDOM ?

Is it slavery if a woman renders selfless and loving service to her husband and to her family? Is it slavery if she takes care of her children and the other members of her family? Is it slavery if a woman does her domestic work? Is it slavery if a woman educates her children; brings them up and makes them model citizens? "The hand that rocks the cradle rules the world". Is it slavery for a woman to be the loved, and adored mistress of the house? Leaving the work of preparing food in the hands of cooks, if woman goes to clubs, can it be called freedom? Is it freedom if woman entrusts her children to the care of servants and goes to movies? Is it freedom if woman ignores her husband's company and visits hill-stations in the company of other men?

Some say, "If a girl is married at an early age, she will not be able to get college-education." What is the use of college education for women? Probably, college-education makes them haughty and arrogant. The heart of a woman should be overflowing with the emotions of sweetness, tenderness, love and amity. Modern education destroys woman's natural virtues of amity and love which constitute a vital aspect of her individuality. Modern education has destroyed the image of woman as a selfless and dedicated wife. Have you had this experience or not?

PERSONAL CHANGES ARE POSSIBLE

I do not say that girls should be married at an early age; but I insist that before marriage, girls should preserve and safeguard their chastity. Men also should remain celibate before marriage. After marriage, they should live according to the ideals of marriage. Our social life should be based on these concepts. I know and I concede that it is impossible to bring about these changes in our social life; yet if any individuals or families want they can bring about these changes but of course, some courage is necessary. Nobody can prevent them from doing so. Courage and strength are necessary to bring about some desirable changes. Intelligence also is necessary to achieve one's objectives.

COLLEGE EDUCATION NOT NECESSARY FOR GIRLS

My opinion is that you should not send your daughters to colleges if you desire that your daughters should enjoy peace and felicity in their lives.

From the Audience : If we do not secure college education for our daughters, boys would not come forward to marry them. We will not get bride-grooms.

Maharajashri : You have sons also; you know. You choose for your sons girls who have not gone to colleges. Do not insist upon securing for your son a girl who has been educated in a college. If you do so, you will find someone who would choose your girls. Try to encourage your daughters to acquire other

accomplishments. A girl who is chaste and virtuous can never be unhappy. In case, some sorrow arises on account of some sinful *Karma*, she will endure it with equanimity; but will have peace of mind.

The education that is given to boys and girls should have this aim, "They should not feel depressed in sorrows; and elated in joys". In other words, they should attain mental and emotional stability. The education that is given to them should have this aim. These are the two great principles that make life fruitful and meaningful.

They should not become *depressed* in sorrows !

They should not be *elated* joys.

Now, a great transformation has appeared even in America. Those women who were not marrying at an early age and who married after their teens, have said this after having some painful experiences. "The marriage of girls should be performed at the age of sixteen" and now in that country girls have begun to marry at the age of sixteen or seventeen.

Those women who freeing themselves from domestic duties and responsibilities, chose to live freely, after having had some painful experiences have begun to *return home*. I feel even the women of our country will not "return home" until they have some painful experiences. Now, of course, they see heaven out of their homes, away from their homes and are running after it.

The great scriptural scholar Acharyashri Haribhadrasooriji and the great commentator Acharyashri Munichandrasooriji have shown the way to salvation; have described the austerities that lead men on the path of salvation and have communicated their spiritual message to their readers. Whatever guidance they have given in respect of marriage and matrimonial alliances and parities and in respect of the institution of marriage, is connected with the pursuit of the path of salvation. You must realise this point very well. Marriage is connected with spiritual endeavour. Otherwise, those great men would not

have said even a word about this matter. A great enlightened man, Bhagwan Umaswathi has said,

“लोकः खलु आधारः सर्वेषां ब्रम्हचारीणाम्”

Loka means society; society means people. People are the real support or prop for men of self-discipline. That which is a real support for men of self-restraint must be pure and firm. If the basis is impure or insecure or incapable, the super-structure will crumble at sometime or the other. If people are not noble, pure and virtuous, they cannot support and venerate saintly men and women. The very existence of saintly men and women will be endangered. Sadhus or saintly men can pursue their austerities with a sense of security only in a society that values purity and self-restraint. In a society that does not value purity, chastity and austerity even the purity and austerity of the *Sadhus* and *Sadhvis* will be marred.

I will explain to you later the various kinds of marriage systems that prevailed in ancient India and how those marriages were settled and celebrated.

This is enough for to-day.

- * In the Vedic tradition, eight kinds of marriage, have been described. In the present-day environment all of them do not have relevance exactly as they had, in those days.
- * During the period of pregnancy, excellent care and protection should be given to the womb or to the embryo. The effect of all the mental and emotional propensities and the actions of a pregnant woman surely falls upon the child, in the womb, to a greater or lesser extent.
- * Whatever, you see, hear, read or think about, exercises its effect on your personality as a whole.
- * A cultured and amiable family is the most precious possession. Your spiritual austerities will proceed happily and unimpeded if your family is loving, sensible and well-organized.
- * How can you expect culture in your family if you entrust your domestic affairs to servants and your children to servant-maids?

DISCOURSE 37

We are now discussing the ordinary duties (*Dharma*) of a *grihastha* (householder) on the basis of what is said in the *grantha*, *Dharmabindu* written by the great scriptural scholar, Acharyashri Haribhadrashoorishwarji. The great author has given a clear and absolutely logical and a thoroughly comprehensive guidance regarding the subject of marriage. Now, the commentator mentions some special points in this connection.

While trying to define a marriage, he says this “**शुक्तो वरणविधानम् अग्निदेवादिसाक्षिकं च पाणिग्रहणं विवाहः**” Marrying a person on the witness of the god of fire etc. after skilfully and intelligently verifying the parities of family traditions and purity etc., is called a marriage. This definition belongs to the

Vedic tradition. This definition is not unacceptable to the Jain tradition.

In ancient India, no single system of marriage existed. The commentator taking examples from the *Shastras* of the various Vedic traditions, describes eight kinds of marriage systems. I will here describe briefly the eight systems of marriage.

1. THE BRAHMA SYSTEM OF MARRIAGE

The bride is decorated with dress and ornaments and is entrusted to the bride-groom. At the time of entrusting the bride to the bride-groom, he who is giving away the bride in marriage says this to the bride, "You become the (*sahadharma-charini*) wife of this noble man". The marriage that is celebrated by making this profoundly meaningful utterance is called the *Bramha vivaha*. *Sahadharmacharini* means the wife is a partner with her husband in the performance of *Dharma*.

After the marriage, the woman had to live with her husband. The woman becomes the *Sahadharmacharini* of her husband only when she dedicates herself absolutely to her husband; when she follows the footsteps of her husband; and when she shares the joys and sorrows of her husband. The benedictory statement uttered at the time of the *Bramha* system of marriage is the key to married life (*Dampathya Jivan*).

2. THE PRAJAPATYA SYSTEM OF MARRIAGE

The Prajapatya system of marriage is the name given to that form of marriage in which the father of the bride gives her away to his son-in-law in marriage along with some wealth and other possessions. Whether the son-in-law asks for it or not, the father of the girl voluntarily gives a gift of wealth in this system of marriage. It is natural that a wealthy father should bestow upon his daughter some wealth out of affection for her.

3. THE ARSHA SYSTEM OF MARRIAGE

The Arsha marriage is the name given to that form of marriage in which the father of the girl gives a gift of two cows while giving away his daughter in marriage.

4. THE DAIVA SYSTEM OF MARRIAGE

The Daiva system of marriage is the name given to that form of marriage in which the father of the girl gives her away in marriage to the brahmin who performs the *Yagna* (the fire sacrifice) at the time of the marriage, as *Dakshina* or an honorarium paid to a priest.

These four kinds of marriage take place with the consent of the parents. Therefore in these systems of marriage certain religious and spiritual austerities like worshipping God etc. proper to the life of householders are carried out with ease. Therefore, the *Dharmashastras* consider these systems as authentic. Now, I will mention the four other systems of marriage which do not enjoy the sanction of the shastras but still take place; therefore, they are mentioned.

5. THE GANDHARVA SYSTEM OF MARRIAGE

The Gandharva system of marriage means the boy and the girl falling in love with each other, and then marrying. In the present-day terminology, this is called a love-marriage.

6. THE ASURA-MARRIAGE

The Asura marriage is the name given to that form of marriage in which the bride is given away in exchange for some monetary consideration. The *Kanya-vikraya* or the selling of the bride comes under this head.

7. THE RAKSHASA SYSTEM OF MARRIAGE

The Rakshasa system of marriage is the name given to that form of marriage in which someone using physical might abducts the girl and marries her.

8. THE PAISHACHA SYSTEM OF MARRIAGE

The Paishacha marriage is the name given to that form of marriage in which the girl is abducted when she is asleep or in a state of intoxication and the abductor marries her against her will.

These four kinds of marriage are prohibited by *Dharma*. But a marriage gets the sanction of *Dharma* when the bride and the bride-groom love each other; this love should not have been caused by fear or enticement. If a marriage takes place between a girl and a boy who love each other genuinely, it is not considered *adharma*. In other words, it enjoys the sanction of *Dharma*.

We have an interesting story in the *Jain Ramayana*. Once, a prince by name Shrikanta was travelling through the skies in his magical air-ship. While he was thus travelling in the sky, he happened to fly over a prosperous city. He noticed a beautiful princess in a garden outside the city. The prince brought his plane closer to the ground. The princess saw him and they fell in love with each other at the first sight. "Whoever loves that loves not at first sight?" At once, the prince decided upon abducting the girl. He landed the plane; dragged the princess into it and then began to fly away. The prince abducted her no doubt but he did so with her consent. When the father of the princess, King Vidyadhara came to know that his daughter had been abducted by somebody, at once, he set out with his army and went travelling in the sky in a hot pursuit of the abductor. Shrikant straight went to the island of Lanka. Kirtidhavala, the king of Lanka was Srikant's brother-in law. Shrikant went to Kirtidhavala and narrated the entire story to him. Kirtidhavala gave him refuge. He ordered the gates of Lanka to be closed and he also alerted his army to meet the impending invasion.

Kirtidhavala sent a message to King Vidyadhara by a messenger. The messenger went to King Vidyadhara and conveyed to him the message of the king of Lanka: "Oh King! pacify your anger. Your daughter has accompanied Prince Shrikant in accordance with her own wish. Shrikant has not abducted her using force. You know that at any time a girl belongs to another man (*to him who marries her*). She is her husband's wealth. You had to celebrate her marriage with some worthy prince and now she has chosen a husband after her own heart and so there is no reason why you should be

angry. What you ought to do now is to give your consent to their marriage and to bestow upon them your benign blessings".

The messenger thus communicated the message to King Vidyadhar. Meanwhile, a female attendant came and communicated to King Vidyadhar the message sent by his daughter, Princess Padma. The attendant said, "Your Highness ! I have brought this message from Princess Padma. She said that she had accompanied Shrikant out of her own wish, and that Shrikant was not at all to blame. *"In my heart, I am already Shrikant's wife. Therefore I humbly entreat you not to be angry".* This is her message to you".

King Vidyadhar understood that the two had fallen in love with each other and at once decided to celebrate their marriage. So, he happily entered the city of Lanka and celebrated his daughter's marriage with eclat and grandeur.

From the point of view of man, the first fruit of marriage is to attain a pure and chaste wife. Marriage will be fruitful if one can attain an absolutely chaste, virtuous and noble wife.

A PREGNANT WOMAN SHOULD BESTOW CARE ON THE CHILD IN HER WOMB

The fruit of securing such a wife is the getting of noble children. If the mother is chaste, self-disciplined and cultured, her children, in all probability would be pure, unsullied, self-disciplined and cultured. The woman will become cautious from the time of her becoming pregnant. She will know, "I am going to become a mother". From that time, she begins transforming her life. She takes care to see that the child in her womb does not experience any kind of physical and mental strain, stress or distress; and that no ignoble influence falls on the child. She gives up thinking of her own happiness, comforts and pleasures; and begins thinking of the welfare of the child, in her womb. She knows that every propensity of her mind, word and body exercises a subtle influence on the child. She keeps even her thoughts and feelings noble and pure so that no evil influence may fall upon the child.

THE EFFECT OF THE CHILD IN THE WOMB ON THE MIND OF THE MOTHER

This also happens. If the child in the womb is a noble soul and if it is a lofty soul, the mother entertains noble ideas and feelings; and gets noble thoughts. The implication of this is that the effect of the good and evil *Karmas* of the child, in the womb, falls upon the mother's thoughts and feelings. But a sensible and thoughtful mother realizes what kind of *jiva* is lying in her womb. All her efforts will aim at making her child pure and noble. She wants her child to be healthy and absolutely free from all diseases. She wants the five senses of her child to be intact and perfect. If the mother does not have these aims in her mind, the possibility is that on account of the mother's ignoble propensities and actions, the child may become sickly, blighted and its senses may be impaired.

THE EFFECT OF THE PROPENSITIES AND ACTIONS OF A PREGNANT WOMAN ON HER CHILD

If a pregnant woman keeps listening to the radio and the tape-recorder, her child may be deaf when it is born. If a pregnant woman keeps seeing movies, dramas, circuses, videos and the T.V. the child in her womb may become blind or may develop a weak eye-sight. If a pregnant woman eats very sweet, sour or bitter eatables and dishes; and if she eats very hot or cold food, the child will become sickly, weak or may be born with a maimed or impaired body. If a pregnant woman runs, laughs or talks too much, the child may be born with an impaired or maimed body, and with black teeth. The child's lips also may be black. If the pregnant woman massages her body with oil and if she applies powder to her face her child will develop some skin-disease.

If the pregnant woman wears very tight-dress, the physical development of the child may be stunted and checked. Sexual activity during pregnancy is very harmful. If the woman has a tender and compassionate heart, she will not allow the child in her womb to be harmed even to the least extent.

THE SIN OF ABORTIONS HAS BEEN ON THE INCREASE

From the Audience : Now-a-days, artificial abortion has become very common. Even those who are considered to be cultured and noble, commit this terrible sin.

Maharajashri : Should I explain to you how terrible is the sin of killing or destroying a foetus ? How heartless and cruel are people to commit such a sin ! Those who are so unkind and callous towards the *jiva* in the womb, are unfit to enter the sphere of *Dharma*; and to step into holy places. Another point is this ! The woman who is so heartless as to allow an artificial abortion of her foetus cannot be chaste and pure; cannot be said to belong to a noble family; and forgoes her fitness to carry out spiritual activities. Such women may not beget children; but in case they beget children, they will not be pure and cultured.

THE GOVERNMENT ALSO ENCOURAGES SINS

Have you read in history of any period in India when a government encouraged the killing of the foetus in an artificial abortion ? Once, in India, there was also the Moghul rule. Even those emperors did not encourage artificial abortions. Even during the British regime carrying out abortions was illegal. But the leaders of free India have been encouraging this sin. By giving nation-wide publicity to contraceptives or birth-control devices, the government has been encouraging sexual immorality. The government does not also prohibit drinking in the country. The government has also been encouraging meat-eating. Under these circumstances, man finds it extremely difficult to keep off sins. Man can escape from these sins only if he is, by himself, alert mentally and if he has attained self-realization; otherwise, he cannot. Taking care of the child in the womb is a very important duty of a woman. If she carries out her duty and if she conforms to the prescribed principles, she will beget noble children.

WHEN CAN GENTLE AND CULTURED PEOPLE APPEAR ?

Remember that only those who possess a gentle nature can adore and follow the path of salvation. Gentle and noble people

can appear in this world only because of chaste, pure, cultured and compassionate women. The children born to women who possess *Rajoguna* and *Tamoguna* also will possess the same qualities. (*Rajoguna* means the quality of violent temperament; and *Tamoguna* means the quality of being ignorant). The people who possess these qualities cannot pursue the path of salvation, and they cannot acquire the knowledge of the *atma-tatva* (the nature of the soul). If people should be gentle and noble, women must be noble and gentle (*satviks*). Men also must be (*satviks*) gentle and noble. The way of marriage has not been described and prescribed as merely a means to enjoy physical pleasures. Those pleasures human beings can experience, even without being married. The purpose of marriage is that noble and gentle children should be born. *Satvik* does not mean one who has strength. *Satvik* means one who is pure, patient, firm, forbearing and courageous. Such people as possess these virtues will be able to carry out arduous spiritual austerities. Only such people can free their souls from the countless evil *Karmas* that engulf and eclipse them. The people who are weak, cowardly and who are averse to assiduity and strenuous work will not be able even to defend their country, let alone carrying out austere and arduous spiritual activity. Excessive indulgence in a life of luxury makes man weak, cowardly, unstable and changeful. See the condition of the present-day man. To-day man is completely steeped in luxury and gaiety. He has forgotten the lofty ideals of marriage; nor does he have an eye for the welfare of his soul. He keeps wandering in the realm of perennial and passing pleasures and enjoyments with only an eye for pleasures and enjoyments. Man has become devoid of energy and ability.

IT MUST BEGIN WITH YOURSELF

The whole country may not realise these ideals; a province may not realise them. At least, if one society like the Jain society realises those ideals and lives by them and organizes its life in accordance with the guidance given by the enlightened people, that society will achieve spiritual welfare and the whole country also will attain spiritual welfare in its turn taking that

example. Other people will get a magnificent example or idea. Do you really desire to establish such a lofty ideal? If you cannot realise those ideals who else can? You please tell me, which other society shall I approach and exhort to realise those ideals.

You have caused a great loss to the *Dharmashasan* by neglecting these fundamental principles of Dharma. You are polluting that *Dharma* which you desire to pursue and with the help of which you have to seek spiritual elevation. In fact, you are deceiving that *Dharma*. You have the faith that you will attain spiritual welfare if you study the ordinary principles of the *Grihasthadharma*; and if you act according to them after fully understanding them. If your wife is chaste, pure, gentle, noble and cultured and if your children also are noble, pure, radiant and possess other such virtues as politeness, you will enjoy peace and felicity in your life. You can live a life of perfect felicity and serenity. If you attain mental peace and felicity, what else do you desire? If you do not have peace and felicity, it is of no use even if you attain worldly prosperity. You ask affluent people who are unhealthy, unhappy and agitated, "Are you happy?" and hear their reply.

MAKE YOUR FAMILY A CULTURED ONE

It is absolutely necessary that a man's mind must be free from all anxieties and worries if he should endeavour to achieve spiritual welfare and purification. Man can carry out his spiritual austerities only with a serene and wholesome life. Man's mind remains peaceful and wholesome only when he has a cultured and congenial family. It is not easy to keep the mind peaceful and wholesome if man has to live in the midst of an uncongenial family.

From the Audience : We can get a cultured and congenial family only by the effect of our *punya* or merit. Is it not so?

Maharajashri : All kinds of happiness emerge only from your *punya* or merit. Would you not carry out the endeavour to earn merit? Without merit can you attain wealth and prosperity? Then, for what purpose should you put forth your efforts?

You get a cultured and congenial family on account of your merit but then it is absolutely necessary that you should make your family cultured. Will you organise your family affairs in such a way that your family will get excellent education; that it becomes cultured and that it will have a congenial atmosphere? Will you provide these things to your family? or will you keep looking at the sky and counting the stars thinking that your family will become noble and cultured by means of *punya* or merit?

If you want a noble and cultured family, you must marry a woman who is sensible and who is of noble birth and of excellent and exemplary character.

The mother requires the quality of spiritual awareness in order to make her children noble and cultured. Even from their embryonic stage she must be able, to educate her children with skill and insight. You must keep your mind under control and conduct yourself in an exemplary manner in respect of your domestic life and behaviour.

AWARENESS ESSENTIAL IN RESPECT OF SEEING, HEARING AND READING

You must be extremely careful with the members of your family in respect of three principles. You must be cautious in respect of *seeing, hearing and reading*. Any noble or ignoble ideas can enter the mind of man only through these three media.

Whatever you see; whatever you hear and whatever you read, has its effect upon your mind and heart. You may not even be aware of the effect immediately but gradually, the effect increases and it manifests itself in your actions. You yourself may wonder. "How did this change come about in me?" Actually that transformation has taken place in you on account of your seeing certain things, hearing certain things and reading certain things.

When a thief was caught and produced before the magistrate, he made this confession in the court, "I saw a certain

movie and it inspired me to commit a theft. Moreover, I learnt from that movie the method of committing the theft". A certain murderer made this confession in the court, "I came to know from somebody that that man had illicit intimacy with my wife. I became angry; I took a revolver, went to him and fired at him. I killed him".

Recently, I read the story of an event which took place in a foreign country. It seems a certain young man used to read detective novels. In a certain novel, he had read about a dacoit who robbed a bank and plundered a large amount of money. That young man also made a similar plan to rob a bank. He planned to rob the bank in the same manner in which the dacoit robs the bank in the detective novel. When the young man went to the bank with this plan he was caught red-handed.

If you want your family to be noble and cultured, you must stop seeing movies, seeing the T.V. and looking lustily at other women. You must stop listening to calumny, gossip and foul songs. You must stop reading detective fiction, disgusting social novels and film magazines. You must see that all the members of your family discard these habits. This much of caution or awareness is essential. The husband and the wife in the family must share the same ideology. They should think alike in these matters. If both of them are virtuous, self-disciplined, pure and cultured, they can achieve the objective of making their family a cultured one; otherwise not. When the husband and the wife hold contradictory opinions on such matters, their sons and daughters cannot become cultured, and their lives will not be properly developed, disciplined and directed. If the father and the mother differ in their opinions, their children fall into a state of confusion. Their development will be affected. They will have to walk on two contradictory ways. The result is that they will not abide by the guidance of their father or of their mother. They will live as they like.

It will be beneficial to you if you try to make your family cultured and congenial. All the members of a family would be happy and peaceful if in that family the woman and the children are pure of character, polite and sensible. If all of them are

peaceful and happy, and if there is unanimity in their opinions, they can make progress in their spiritual austerities. They will experience delight in carrying out their spiritual endeavours and austerities. There will not be any tension or obduracy or doubts and suspicions.

AN IDEAL JAIN FAMILY

Once, I happened to come across such a family. There may be other such families but I am going to speak of that family because I know it. That family comprised four members; the husband, the wife, a son and a daughter. After begetting two children, they began practising complete celibacy. The husband was a graduate. That is, he was well-educated. They educated their children who too became graduates. But they did not imbibe any evils of collegiate life; and were not at all polluted by the college-life. Whenever I saw the members of that family, I found them cheerful and happy. No one was either angry or displeased at any time. No quarrels or misunderstandings arose among them, at any time. Everyone used to carry on his or her spiritual activities happily and smoothly. I found that the members of that family had faith, knowledge and excellent character.

Families which are not cultured and contented like that family abound. In fact, in such families as are not cultured we find that the parents do not have the objective of keeping the members of their families happy and ethically excellent. The father runs after wealth and the mother is always absorbed in her dress, decorations, fashions pleasures and social activities. The desire to appear affluent and aristocratic in the eyes of society, has greatly increased. How can there be peace, felicity and wholesomeness in such a way of life? How can such people carry on their spiritual activities with a firm and unwavering mind?

We are now discussing the fruits that should accrue from a marriage. There will be serenity and felicity in a family if the woman and the children in the family are cultured and noble. In such a family, all the proper household activities go

on in an excellent manner; and there will be organisation and discipline in the family. The members will take their food at the right time. The house will be clean, neat and tidy. There will be order and system in the family. Even this is an important fruit of marriage.

THE CAUSE FOR THE FAILURE OF A MARRIAGE

From the Audience : Now-a-days, we are getting less of this fruit of marriage. We get much of the domestic work done by the servants.

Maharajashri : What an unhappy predicament ! How unfortunate is your condition ! Moreover, those who are affluent have to deem it a good fortune if they can get the opportunity of eating the food prepared by their wives. Cooks prepare food and probably they give the food to the master and others, while the mistress of the house is absorbed in listening to the radio or gossiping with her companions, who are idle women like her. She may not do any domestic work and you know the consequence of all this. "A double-decker body and medicines". That means, the mistress grows fat and corpulent and becomes a bundle of diseases. Unnecessary expenditure and ignoble ways result. In the middle-class and poor families, women do all the domestic work themselves. In the cities, like Bombay even in middle class families "*Servocracy*" (the rule of the servants) prevails. They blindly ape at the affluent families.

How did this situation arise ? The first error lies with your choice. You did not choose proper women for your wives. The second defect is your craze for wealth, and the third fault, of course, is the absence of any desire to perform spiritual activities. If you choose a woman for your wife in accordance with the principles laid down in the *Dharmabindu*; if your children are noble and ethically excellent, there will be purity, order and system in all the activities of your family. There will be purity in the customs and traditions which are proper and essential for your family life. The purity in the actions and activities of the members is of great importance in family life.

The purity of conduct and behaviour is of great importance even in the life of *Sadhus*. As long as you have to deal with others and mix with others, so long you have to carry on your duties in an excellent way. In the family-life mostly it is the mistress of the house that manages the affairs and activities and the mutual dealings of the members. The master of the house may not find time to manage those affairs. If the woman has practical sense, prudence and ability, she can manage her family excellently and increase its honour, prestige and glory. You have to maintain happy relations with friends and relatives in this life. In order to maintain such mutual friendly relations, each family has to do something for the other. The mistress of the house knows what help is to be extended; to whom it should be extended and when such help is to be extended to others. Such an able woman manages the household even in the absence of her husband, in case, he has to be absent for some-time. If you have such an able and prudent woman, there will be purity and order in the activities of the family. Even this is an important fruit of marriage. Of course, at present, when the family system and its sanctity have been undermined, we cannot find purity and sanctity in the activities of the members of the family. The love of leisure and pleasure has made man negligent of his duties and many impurities and derogations have crept into family life.

HOW CAN THE HONOUR OF A WOMAN INCREASE ?

Hospitality to guests has been described to be one important purpose of married life. Ethically speaking marriage must enable the husband and the wife to extend hospitality to guests, and to treat friends and relatives with hospitality. When the master of the family has gone out on business and when in his absence, *sadhus* and saints happen to visit the house, the mistress of the house treats them with due hospitality and reverence. If friends and relatives visit the house the mistress of the house extends a hospitable treatment to them. The glory of the family increases if in that family hospitality and respectful treatment of this kind are extended to visitors. Speaking with a sweet and tender voice to the visitors, entreating them to be seated; giving

them food and refreshments, conversing with them in a decent manner etc. are the proper functions by carrying out which a woman becomes honourable and respectable. Such a treatment increases her honour.

THE MAGNANIMITY OF ANUPAMA DEVI

Once, when Viradhwal was the king of Gujarat, Vastupal was his Chief Minister and Tejpal was his military commander. Vastupal and Tejpal are immortal figures in the history of Gujarat. Anupama devi was the wife of Tejpal. Anupama in Sanskrit means incomparable. Anupama devi was indeed incomparable in her virtues.

One day, a Sadhu came to Tejpal's bungalow for *Gauchari* (food). Vastupal and Tejpal were not in the house at that time. Anupama devi was at home. She extended a respectful welcome to the *muniraj* and set about giving *Bhiksha* to him. While she was pouring ghee into the vessel of the *muniraj* some ghee fell on the outer part of the vessel. Anupama devi began to wipe off that ghee with the edge of her sari. Then the *muniraj* said to her, "Noble lady ! clean the vessel with some other cloth. If you wipe it with your sari, it will be spoilt". Anupama devi said, "Gurudev ! can I ever get such a great good fortune of my sari touching the holy vessel of an honoured *muniraj* ? I can get another sari. When Paramatma Jineshwardev abides on my head; when a great *muni* like you is here to bless me, and when we have such a magnanimous King as Viradhwal, I do not lack anything". The *muniraj* blessed her saying, "*Dharmlabh*" (may you gain *Dharma*) and went away. But another incident also took place there. The king Viradhwal had been watching the event from a place of hiding. He had come there in disguise. Some enemies of Tejpal and Vastupal had carried tales against them to the king, saying that they were conspiring against him. So, he had gone there to verify what he had heard. He was stupefied when he heard the words of Anupama devi. "When the mistress of the house has such a lofty feeling of respect for me and when she has such a great faith in me, a conspiracy against me cannot take place in this house. What I have heard

is absolutely false". The suspicion in the king's mind disappeared.

If Anupama devi had not said those words, glorifying the king, the king's suspicion would not have been removed. Anupama devi inspired Vastupal and Tejpal to immortalise themselves in Mount Abu-delwada. She inspired Vastupal and Tejpal to construct a Jain temple in Abu-delwada. A woman must become the very embodiment of a noble inspiration.

If the mistress of the house is a woman of noble character, of exalted virtues, if she has such qualities as intelligence, prudence and patience, she can save her family from any calamity. We can read about Queen Simhika, the wife of king Nagush, in the history of Sri Rama's ancestors in the *Ramayana*. When the king Nagush had set off with the purpose of invading the southern kingdoms, the kings of the North taking advantage of his absence besieged the city of Ayodhya. Queen Simhika with a tremendous courage took out her armies; fought against those kings and routed them. Thus, she saved the city of Ayodhya from being captured.

After having dwelt upon this ideal to be realised by marriage, the commentator proceeds to describe the importance of woman in a family. He describes the duties of a woman in a family. He describes the grandeur of personality that makes a woman an ideal wife. If women develop their personalities in this manner, they will be blessed in their lives and they can provide a lofty inspiration to the members of their families to undertake and carry out spiritual activities and austerities. Woman should become the fountain-head of noble inspiration.

We shall next consider in some detail, how a man should conduct himself towards his wife; how he should take care of her and how he should be loyal to her etc.

This is enough for to-day.

- * *Dharma is for living. Every breath of your life must carry with it the sacred fragrance of Dharma in it.*
- * *Strength is necessary to accept and adopt a new theory or ideology. Strength is necessary to accept new ideas. A man devoid of strength can never bring about a revolution. People should possess a strong heart and sturdy individuality to bring about a revolution. Otherwise, a revolution will be an illusion.*
- * *If you are the head of the family and if you are a man of importance, it is absolutely necessary that you should possess such lofty virtues as sensibility, dignity and magnanimity. Only then can you do full justice to your family.*
- * *If you keep floating and drifting aimlessly on the waves of worldly life, they will throw you into the deep abyss of spiritual ruin. You must lead your life with a little thoughtfulness and wisdom.*
- * *Is it mere obscurantism when we say that your wife should render loving service to your family; should drench the members of your family in the pellucid showers of tender love and should instil into them culture and nobility? Do you think all this is old-fashioned and orthodox?*

DISCOURSE 38

The great scriptural scholar, Acharyashri Haribhadrasooriji describes the ordinary principles of the *Grihasthadharma* in his work, *Dharmabindu*. In fact, the *Samanyadharm* or the code of ordinary principles of the *Grihasthadharma* is of greater importance than the special principles of the *Grihasthadharma*. If we view them from the point of view of practicability, we find that the ordinary principles are more difficult to practise than the special principles. The ordinary principles are to be practised in life. The ordinary *Grihasthadharma* has

to pervade every moment and every breath of your life. The *Samanyadharma* is to be lived and practised, not for mere observance or performance. Now-a-days, man is prepared to practise *Dharma*.

Man is ready to render help to others and to make donations but he is not prepared to give up his dishonest occupations. He is ready to perform the *Samayik*; (an austerity) but he is not ready to discard his anger, indignation, malice and animosity. He is ready to worship the Paramatma but he is not ready to carry out the sacred commands of the Paramatma. He is prepared to carry out *Prathikraman* (atonement for sins) but he is not prepared to discard his sinful actions and propensities.

NEVER NEGLECT THE ORDINARY PRINCIPLES OF THE GRIHASTHADHARMA

The ordinary principles of the *Grihasthadharma* are to be practised in your day-to-day life. If you understand the various principles of the ordinary *Grihasthadharma* and if you endeavour to live according to them, you will certainly experience the boundless efficacy of *Dharma* in your life. But the misfortune is that you want to live sinfully and carry out spiritual activities at the same time. You like to live a sinful life and at the same time, you desire to carry out some spiritual activity. Even those spiritual activities you perform because you do not want to face and experience the bitter fruits of sins; but the performance of those special austerities will not save you from spiritual decline and ruin. Those who perform some austerities of the extraordinary *Grihasthadharma*, neglecting the ordinary *Dharma* cannot save themselves from spiritual ruin. We do not come across such an example in any *Shashtra*. It will be useful to you if you can think of this point deeply and seriously. If you merely listen to me and go away, no transformation will take place in your life. Give importance to honesty, morality and legal uprightness in your endeavours to acquire wealth. In your endeavour to fulfil your physical desires (*Kama*) give importance to the parities of birth, lineage, family-traditions, purity, financial status, dress and language and choose a proper woman for your life. Do not indulge in unnecessary specious

arguments and discussions. Be strong; and, with courage, proceed on the path of transformation.

Here, I am mentioning some special and important points relating to the domestic life of men and women. If you practise these principles your spiritual endeavours will be free from impediments, interruptions and anxieties. Moreover, your spiritual endeavours will be free and ideal. You will be able to achieve spiritual elevation with a peaceful mind.

Suppose that you marry a girl who belongs to a different lineage (*gotra*) than yours; that she has such virtues as purity and nobility and that you marry her at the proper age. But it is your duty to safeguard her and to take care of her. You have to think of her physical and mental welfare. That means, you must pay attention to her physical health and it is also your responsibility to see that she always entertains noble thoughts and feelings.

It is also your responsibility to take care of your daughter-in-law and to pay attention to her physical and mental welfare. If you neglect these duties, it will lead to many calamities.

THE STORY OF A DAUGHTER-IN-LAW

A certain family lived in a city. The Seth had only one son. The son was a man of excellent character and culture. He performed the marriage of his son with a worthy girl. After the marriage within a year, the son died. He died a premature death. The sorrow of his parents and his wife knew no bounds but they had to endure the sorrow. There was no other way. As time passed, their sorrow also gradually abated. When the Seth and his wife recovered their mental poise, they thought of their daughter-in-law. She was young. She became a widow at a young age. She had to face and experience the anguish of being a widow at a young age. The Seth and his wife treated her with great affection. They loved her as they loved their son. They provided her with all comforts and took care of her with affection. The mother-in-law never allowed her daughter-in-law to do any domestic work. When the daughter-in-law offered to do any work, the woman said to her, "Dear child, you need not do any work. I will do everything. Moreover, there are

servants who can do work. So, you spend your time with a little happiness. If you need anything or if there is anything lacking, you tell me”.

The daughter-in-law used to sit in the room. What work had she to do ? When she felt bored with sitting always in her room, she used to go out and stand in the verandah. The house was on the main road of the city. Many people could be seen walking on the road. Many incidents also took place on the road; and she kept watching them all. And thus she amused herself seeing all those things.

AN IDLE BRAIN IS THE DEVIL'S WORKSHOP

One day, a young man who was going on the road, stopped in front of the house and saw the girl. She too saw him and their eyes met but on that day, at once, the girl hastened into her room. The next day also while she was standing in the verandah, she saw the young man. The young man smiled; the girl also smiled at him but, at once, she went back to her room. Every day, they used to see each other and smile at each other thus. And it went on for sometime. Her mind was full of the young man now. Day and night, she used to be absorbed in thinking of the young man. She had no domestic work to do. She was not also carrying on such activities as scriptural studies, worshipping the Paramatma or meditating upon him. The result was the girl was attracted towards the young man and she became agitated with passion. One day, she said to her servant-maid, “To-morrow morning, I will show you a young man. In the evening, after dark, you must bring him to me”. The servant-maid agreed to do so. The next morning, the girl showed the young man to the servant-maid.

The servant-maid was very loyal and faithful to the family. She thought, “I must inform the Seth of this. Ootherwise, this young woman's life will be ruined”. Accordingly, she narrated the entire thing to the Seth. The Seth was a very sensible man. Very soon, he understood the situation and he also thought of a way by which he could safeguard the chastity of his daughter-in-law. That evening when the Seth sat down to his meal and was taking his meal, he said to his wife, “Because of the death

of our son, I do not like to live in this city and in this house. I am also unable to concentrate on my business. I have thought of going away to our village and living there for the rest of our lives. What is your opinion?" His daughter-in-law also was listening to him. The Seth's wife said, "Your idea is all right. I too have been feeling extremely gloomy and depressed after our son's death. I too like the idea of our going to the village and living there".

The Seth said to his wife, "In that case, tomorrow morning you set out to our village with our daughter-in-law. You take the servants with you. You also take whatever articles you need. I will come there within a few days after disposing of my work in connection with our shop. Tomorrow is auspicious for your going to our village". The Seth's wife agreed to do so. The daughter-in-law was taken aback at the sudden decision taken by the Seth. But she also knew that her father-in-law and mother-in-law were deeply afflicted at the death of their son. After their son's death, they were eating only simple food and they had given up eating delicious food and wearing fine dress. There appeared a feeling of deep gloom and sadness in her face. When she went into her room, she found the servant-maid standing there. The servant-maid said to her "The young man told me that he would meet you two days later". The girl was silent. She went to her bed and sank into it. The servant-maid went away from there.

The Seth's wife came to her daughter-in-law and said, "Dear child, to-morrow, we are leaving for our village; so you get ready, come on. We shall make the necessary preparations for leaving". They were engaged in making preparations upto midnight. The next morning, they sat in a cart and proceeded to their village. The Seth felt relieved. He had also thought of what he should do in the village.

Within two days, he disposed of all his work in the shop; entrusted the responsibility of running the shop to his assistants and went to his native place. In the village, he had a house, some lands and a garden. The Seth said to his wife, "We shall buy some cows and buffaloes and run a small Gokul (Dairy).

This is what I have thought of. We have our own fields. So we need not buy grass for the cattle. We will surely get a very good income”.

His wife thought for a while and said, “But running a dairy means a lot of work and I am alone”.

“You are not alone. Your daughter-in-law is there to help you. She will do half the work, I am sure.... she is also literate and she can maintain accounts”. The daughter-in-law was there with them at the time and heard what he said. She, at once, happily agreed to assist her mother-in-law in running the dairy. The Seth was greatly delighted. Just behind their house, the Seth had a large garden. He bought about fifty cows and buffaloes and kept them in the garden. He also engaged some workers. He placed the entire responsibility of running the dairy on the shoulders of his daughter-in-law. He was merely supervising the dairy. The daughter-in-law used to be so busy throughout the day that she could not find time even to eat food. When she was thus engaged, how could she get idle thoughts? She maintained accounts relating to milk, curds, butter and ghee; and she was also taking care of the cows and buffaloes.

By the evening, she would be so greatly fatigued that she slept soundly in the night. As soon as she lay on her bed, she would fall into a deep sleep. The image of the young man disappeared from her mind and she regained mental and physical wholesomeness. Hard work made her healthy. Her intelligent involvement in the domestic work prevented her from entertaining evil and harmful ideas. That is why the enlightened people say, “Keep your women always engaged in domestic work”. If a woman is always engaged in her domestic work, she would not find time to entertain evil and harmful ideas. Hard work makes the body healthy and keeps it free from diseases. Hard work is the best medicine for passion.

THE SETH'S ABILITY AND STABILITY

Have you understood anything from this example? “My daughter-in-law is attracted towards some young man”. After

he came to know of this, he did not experience any fear. He was not angry with his daughter-in-law; nor did he try to give her any advice. With intelligence, with a calm mind, he thought about the situation and showed his daughter-in-law the right way. He did not even tell his wife about his daughter-in-law's fascination for the young man. He did not also reveal to his daughter-in-law that he knew it. How serious and sensible he was ! How should elders behave in a family ? Whether the head of the family is an elderly gentleman or a young man, he must be sensible, stable and capable. He must have the ability to manage his household. The head of the family must possess the intelligence and ability to safeguard the physical and mental welfare of the members of his family; and to keep them engaged in proper activities. Only then can a family be saved from evil influences.

IS IT SHAMEFUL TO WORK ?

Whether your wife is a young woman or an elderly woman, she must be made to do domestic work. If she is engaged always in doing domestic work, and if she does that work with enthusiasm she will be physically well; and her mind would not wander away towards the outer world. You may be an affluent man; and you may afford to engage servants. But do not get all the domestic work done by servants. A woman should not feel ashamed of rendering service to the members of her family. Yes, some women think it beneath their dignity to do household work. Why should they feel ashamed of working in their own houses ? One may feel ashamed of committing a sin; one may feel ashamed of doing something evil; but why should a woman feel ashamed of serving the members of her family ? Feeling ashamed to render service ! This is really surprising. The members of a family love the woman who renders them service. Their love for one another increases.

A WOMAN SHOULD NOT HAVE MUCH MONEY WITH HER

You must give money to woman only after seeing her worthiness. You must carefully observe the method or the way in which she spends money. The husband can entrust

even his iron-safe to his wife if she spends money within the limits of his income; if she does not waste money on unnecessary things; and if she spends only as much as is essential to carry on the household. But such prudent and sensible women are very few. A majority of women generally waste money on unnecessary things. As soon as they get money, they spend it not only on necessary things but also on unnecessary things. If they need one sari, they buy half a dozen saris. If they need one article of decoration, they buy many. If they have money with them, they make ducks and drakes with it by lavishing it on fine dress, sparkling jewels, and on their pleasures and amusements. Therefore, you must give only small amounts to women.

This principle, of course, does not apply to those women who earn money, themselves. They spend the money that they earn in the way they like. Yes, if they have the responsibility of taking care of some people, and if they have the responsibility of taking care of and supporting their families, they will not waste money. If an earning woman has no such financial responsibilities; and if she lacks sense and prudence, she would spend money wastefully, and would ruin her life.

The women who are sensible and prudent and who have the sagacity to realize their responsibility towards their families, assist their husbands in times of need and keep their families free from financial difficulties. We can learn from books that such examples existed even in ancient times. We hear stories of such examples even in the present-day life. Man must be sensible and wise. He must know the nature and disposition of his wife; and he must also know whether she is capable of managing the household with patience and prudence.

LIMIT THE LIBERTY OF WOMAN; DO NOT GIVE HER FREEDOM

The third point that has been mentioned is that woman should not be given freedom. In this age when women are demanding freedom; women may not like this ideal. But one vital point must be borne in mind. Those who talk about women's freedom do not believe in spiritual objectives and in

the endeavour to attain salvation. According to them, there is neither *Dharma* nor *Moksha*. They think only of the fulfilment of their mundane desires.

Whatever I am saying now, I am saying only from the point of view of spiritual endeavours and the endeavour to attain salvation. If a woman has to keep up her nobility, she must not be given such freedom. The wife's dependence on her husband is neither dependence nor slavery but the loftiest kind of dedication that conduces to spiritual elevation. There is no sorrow or pain in dedication. There is only pure and unsullied delight in dedication. There is felicity in dedication.

"The Indian culture has made woman a slave". This is a false accusation. I assert that the high honour and regard that are accorded to women in the Indian culture are not given to women in any other culture or civilization. The Indian way of life has given woman the fullest freedom to pursue her spiritual aspirations and to achieve spiritual elevation. If a woman proceeds on the path of *Moksha* and carries out spiritual endeavours and austerities, she is revered and worshipped by society. Therefore, you should never believe the words of those who speak of women's freedom. It is those people who speak of women's freedom that have destroyed the noble relations that existed among the members of families. It is those people that have destroyed the mutual amity and felicity that once abounded in family life. They are showing women the way to mix with other women in social life and this has undermined the domestic life of women.

If a woman is a dependent of her husband or the senior members of the family; it is surely beneficial to her. Of course, women should not be oppressed and they should not be subjected to inhuman treatment. Some ignorant, foolish and arrogant men behave like animals with their wives and children. In fact, by behaving thus, they are harming themselves. Your dealings with any person must be amiable, friendly, compassionate and courteous.

Just as some men conduct themselves in an ignoble manner towards the members of their family; some women also treat

the members of their family in a foolish and unkind manner. By behaving thus, they destroy their own importance and value. Such women do not enjoy esteem and affection either among the members of their families or among their friends and relatives. Yet they get angry with others; find fault with others and condemn others. On account of such behaviour, they lose their own importance.

Now-a-days, infatuated by the improper freedom that they have, many women have begun taking to such evils as drinking. By going astray; and by treading on an improper path, they have really lost their noble freedom and have fallen into a dreadful kind of slavery but who can convince them of the truth of all this ?

If you want to safeguard the chastity of a woman of noble birth and if you want to make her an ideal woman and mistress of the house, you must think about these points very seriously and very deeply. If you do not pay heed to these principles, you will not be able to safeguard the purity and chastity of women and you cannot expect those women to bear and bring up noble and cultured children. Moreover, on account of the ignoble behaviour of those women, your mind will be torn by tensions; and you will lose all felicity and fall into a state of listlessness and perplexity. Your household affairs will lack order and organisation and the entire household will have to be managed by servants. The friends and relatives who may visit your house may not receive respectable and hospitable treatment. There will not be purity and sanctity in the activities and conduct of the members of your family. A woman who is given freedom never treats your relatives and friends hospitably when they visit your house. She will deem her house a prison. If a woman has freedom and money, she can do much harm to herself and others. Such women cannot manage and guide a cultured family. They cannot maintain the nobility and culture of the family.

Therefore, your domestic life should be so organised that your wife herself does all the household work and shoulders the entire responsibility of the household. Young women should

not have surplus money with them. They must have only a limited amount of money with them. A young woman should not be free to wander about alone. Even this fourth principle is equally important. There should be some elderly woman with a young woman always as her caretaker and protectress. A young woman of course should never be left alone in the house. I hope you will agree with me on this point.

NEVER LEAVE A YOUNG WOMAN ALONE

Sometime ago, I met a gentleman. He was a young man. He was educated and he was working in a government factory. He hailed from Rajasthan but he was working in Madhya Pradesh. After his marriage, he took his wife to Madhya Pradesh. The government gave him quarters and he set up his family in the quarters given to him and began living happily. But when that gentleman went to his office, his wife had to remain alone at home. The neighbours were from various states and so they could not understand one another's language. Each group had its own way of life. Some people ate meat and drank wine. That woman was greatly perplexed and agitated. She used to enjoy peace of mind only when her husband came home in the evening but the consequence was, as time passed, her mental stability was completely upset. Her mental agitation had its effect upon her health also. One day, she said to her husband, "I cannot live here. Please take me back home. I will live with your father and mother. If I live here, I will surely become mad".

You should not think that this condition prevails only in some families. Actually, it is widespread. After marriage, either the son himself sets up a separate family or his wife insists upon his setting up a separate family. Either the son does not like to live with his parents or the daughter-in-law does not like to live with her father-in-law and mother-in-law. At any rate, for one reason or another, they will live separately. In such a case, when her husband is absent from home, the wife has to remain alone. Does she like to be alone? She has no one to speak to and no one to converse with and she will develop friendship with the neighbouring families. She will go to

the neighbouring houses and they too will visit her house. These relationships begin thus with women and gradually such relationships may be developed with men also. She may converse with other men. She may laugh in their company; she may invite them to her house; she may give them tea and tiffin; their intimacy may increase and then in the afternoons, she may accompany some man to movies.... What is the result? She may only deceive her husband ultimately. She may develop illicit intimacy with other men. If her husband comes to know of this, he will beat her. Animosity will appear between her husband and that man and ultimately one of them will kill the other. Now-a-days all these things have been going on. The joint-family system is breaking up. The son and the daughter-in-law do not like to live with the other members in the family. They set up a separate family; and in consequence, they incur both external and internal loss and go in for trouble.

DO NOT INSULT YOUR MARRIED SON

It is of the utmost importance that a young daughter-in-law must have some elderly woman to give her company and to take care of her. The daughter-in-law must obtain from her mother-in-law maternal affection and from her father-in-law, paternal affection. If she is thus loved by them, she will not be probably willing and ready to live separately. The son also must be given a proper place in the house. Grown-up sons should not be insulted before others or before their wives. The father and the mother should treat their son in a courteous manner. In respect of special or important domestic affairs, they must consult their son. If the son's view is proper, it must be accepted and acted upon. In the hearts of the father and the mother, there should be the loving wish that their son and daughter-in-law should live happily; and that they should make their lives meaningful and fruitful by means of spiritual austerities. If such tender and affectionate relations exist between the parents and the youngsters, the son will not find it necessary to live with his wife separately. In case, under extraordinary circumstances, the son has to live separately in some other town or city, he should take with him not only his wife but

also his parents. If the parents cannot accompany him, he can leave his wife with his mother and if even that is not possible, he must keep in his house, as a companion and caretaker of his wife, some trustworthy woman from among his friends and relatives. Under any circumstances, he should not leave his young wife alone in the house.

This idea will appeal to you only if you appreciate the importance of safeguarding the chastity and character of your young wives. Chastity and right conduct are more important than wealth, comforts and luxuries. Have you thought about this point deeply ? Do you like it ? You may know this point also. Only if you desire to attain physical and mental happiness from your wife, you will have to keep these points in your mind. If you cannot attain from your wife mental peace and physical pleasure; if the affairs of the house are not in an excellent order, then why should you marry at all ? If your wife becomes infatuated with some other man and if she develops intimacy with him, can you get any satisfaction or happiness from her ? Can you get pleasures and comforts from her ?

Do not look at the world. In this world everything goes on. The *samsar* is sinful. If you want to escape from the evils of the world, you can. If you keep floating on the flood of the world, your ruin is certain. Take guidance from enlightened people and try to organise your life in accordance with their guidance.

From the Audience : We feel that it is difficult to live according to that guidance, in this age. No doubt, the path is ideal but the time and place are not congenial.

Maharajashri : Of course, it is difficult but it is not impossible to pursue that path. Are there not people who lead a noble life though the time and place are not congenial. Strength is necessary; firmness is necessary; and faith is necessary. If you live according to the principles of the *Grihastadharma* expounded by the enlightened people you will surely attain peace and felicity; and you will be able to carry on your spiritual endeavours.

THE CONTACT WITH A PROSTITUTE IS LOW AND DESPICABLE

Some may say, "Instead of getting entangled in marriage and married life, it is better to go to a prostitute whenever our sexual passion is strong; and whenever we desire sexual pleasure. If we pay money, our desire will be fulfilled". Some people, even though they are married, seek the company of prostitutes to gratify their strong sexual passion; and lose their physical and mental welfare. Debaucherous people become victims to many diseases. They also ruin themselves financially. They become addicted to many evil habits.

A PROSTITUTE; A WASHERMAN'S STONE-SLAB

Men sink into many evils merely for the sake of physical pleasures. A prostitute's love is not true love. She sees meaning only in money. In the eyes of the enlightened people, a prostitute is like a stone-slab which a washerman uses to wash clothes. The stone-slab on which one washerman washes clothes will be used by other washermen also. They too wash clothes on it. So also, a prostitute does not have contact with only one man. Many men have contact with her. Her company is enjoyed by many men. Men of culture and character should not go to prostitutes.

A PROSTITUTE; A DOG'S PLATE !

Have you seen the plate used to feed dogs ? People put morsels of food into a dog's plate. Many dogs put their mouths into it and eat the food in it. One plate; but many dogs ! Similarly, one woman but many men ! Can intelligent and cultured people seek the company of such a woman ? All those men who followed this disastrous path have lost everything. We read in books that such things took place in ancient times also. There are many such examples described in books, of men who in order to please a prostitute gave her lakhs of rupees but were ultimately insulted and turned out of her house. We hear that such events take place today also.

Whatever the amount of money they give a prostitute; however much they may love her, she will not be theirs, because

she is a prostitute. She will not be satisfied with the company of one man. If she can live so, why should she carry on the profession of prostitution? Her mind keeps desiring the company of many men. Whoever goes to her, she treats him with love; she respects him and she delights and diverts his mind but she does all this for the sake of money. She surrenders her body to man. She wants only money. If any man becomes enamoured of a prostitute, he will surely meet with a disastrous ruin. He will have to face either disgrace or death. However much a man may help her, a prostitute never considers him as his own. Those men who become infatuated with a prostitute's physical beauty, display of love and provoking gestures and actions will surely meet with total ruin. Fools rush in where angels fear to tread.

When once a man goes upon the path of debauchery, it will be extremely difficult for him to retrace his steps. The sexual passion becomes so strong in him that it paralyses his intelligence and makes him an image of stupidity. Such a man does not care for the honour and prestige of his family or lineage. He cannot even see the abyss into which he falls. He does not care to think of the ruin that can befall his soul. He becomes drowned in the sea of sexual passion. In his life, there will not be any place for spiritual objectives or endeavours. Never look at another woman, whether she is a prostitute or not. Never think about her. If you look at a woman with passion, your mind is also ensnared. Therefore, do not even look at other women. Control your passion. Be satisfied with the company of your wife. Make a firm determination to carry out spiritual endeavours in your life.

If you want to control your sexual passion;

1. *Do not become familiar with another women.*
2. *Do not see movies and dramas.*
3. *Do not read disgusting literature.*
4. *Do not see filthy pictures.*
5. *Do not eat very nutritious food.*
6. *Give up eating food in the night.*

7. *Seek the company of Sadhus and Saints.*
8. *Strengthen your desire to be celibate.*
9. *Never talk about matters relating to women.*

All these cautions are essential. You must take these precautions. Moreover, always pray to the Paramatma thus, "Oh, Lord! Keep me free from passions and perversities! Destroy the distortions of my mind. Enable me to visualize the pure form of the soul".

We have carried out enough discussion on marriage and married life. You contemplate on these things and assimilate them. If any question or doubt arises in your mind, refer it to me. I will clarify your doubts and answer your questions. Today I am completing my discussion on this subject.

This is enough for today.

- * *The ordinary principles of the Grihasthadharma are not meant to be observed and practised in temples and Upashrayas. They are meant to be observed and practised in your shop, in your house, in the market and when you are among your relatives and friends. It is a way of life.*
- * *One who is illegal in his dealings with others can never be fearless. Those who act illegally will have enemies also. They cannot live peacefully and happily.*
- * *Listen to this with an attentive ear. "If you are illegal in your dealings with others and if your dealings are illegal and unjust, you have to repay your actions with interest. You have to pay heavily for your enormities".*
- * *In the Kingdom of Karmas, there is neither delay nor denial.*
- * *Those who mix with others under the name of "Free Society" endanger the welfare of their society. We should think about this point deeply.*

DISCOURSE 39

The great scriptural scholar, the revered Acharyashri Hari-bhadrasoorishwarji has described the ordinary principles of the Grihasthadharma in his great work *Dharmabindu*. Ordinary principles means basic principles. Performing spiritual austerities, undertaking vows etc. constitute the extraordinary grihasthadharma. The fitness to practise the special principles of grihasthadharma lies in the *Samanyadharm*a or the ordinary principles. That means only those men who practise in their lives, the ordinary principles of the grihasthadharma will have the fitness to practise the special principles. Those who neglect the ordinary principles are not fit to practise the special principles of the grihasthadharma.

THE DHARMA FOR THE DAY-TO-DAY LIFE

The ordinary principles of the *grihasthadharma* are connected with every activity of the life of a *grihastha*. The ordinary *grihasthadharma* is not meant to be practised in temples and *Upashrayas* but it is meant to be practised in your daily life, in your domestic life, in your house, in your shop, in the market, in your family and in your dealings with your friends and relatives. The man who properly practises the principles of the ordinary *grihasthadharma* can keep off countless calamities and agonies. That man who desires to live peacefully and happily must free himself from calamities and agonies. He must live keeping off calamities.

Difficulties are of various kinds. They may be financial, domestic, social, political, physical or mental and psychological ones. Any kind of difficulties may arise in *Samsar*. You must be careful and sensible in your actions, so that you may not be caught in any difficulty. This caution or discretion is called "fear" by the great author. You must have this kind of fear.

Some difficulties and calamities arise instantaneously; some arise in course of time and some in the future *janmas*. You must live carefully and avoid all these types of troubles and calamities. You should not do anything by doing which you will have to face difficulties that will surround you and ruin you. I will describe the sinful actions from which such difficulties and calamities arise. If you can keep yourself free from those sinful actions, your life can be totally free from all difficulties, I think you like a life without difficulties. Yes. Those who like a life torn by difficulties may not like my words.

INJUSTICE IS AN INVITATION TO ADVERSITY

First, we shall consider the question of illegal or illicit actions. Let us suppose that you have some power in your hands. It may be great or small or that you may be a man of affluence. If you are illegal or unjust in your dealings with others, you may also get some immediate benefit from such illegal actions; but some day or the other you will be caught in difficulties because all those people whom you have deceived

by your illegal ways; all those whom you have subjected to oppression and with whom your dealings have been immoral will be full of abhorrence, hatred and contempt for you. On account of their inability or helplessness they may remain suppressed for sometime, but they will be waiting for an opportunity when they can take revenge against you. Those who are immoral or unjust in their dealings live trusting their power or wealth but they will be ultimately entangled in adversities.

WHO IS A SINNER BY BIRTH ?

Mansingh and Madhosing were two of the most notorious dacoits of the Chambal valley. They were not dacoits by birth. Some wealthy people and Takhurs had harrassed them, and had been wicked and immoral in their dealings with them. Though they appealed to those rich people for mercy they did not care for their entreaties. They said to them, "Do what you can ?" Then those two became rebellious against them and turned out to be rebels and robbers. After they became rebels and robbers, the very first thing they did was to kill those wealthy people who had been cruel and heartless towards them. Before being killed, when those rich and powerful people came to know that Mansingh and Madhosingh had become robbers, they were greatly terrified. They began to hide themselves in their houses, and all the members of their families were distraught with fear, agitation and dismay.

INJUSTICE BRINGS ABOUT REVENGE

Those who deceive others and oppress others illegally cannot live fearlessly. Those who act illegally and cheat others and oppress others will have enemies and they cannot know when those enemies may attack them. When they come to know that their enemies will attack them, their fears become boundless. Generally, only very wealthy and powerful people harass and oppress others. Power and pelf fill men with pride. The wealthy people or the powerful people who are blinded by pride cannot distinguish between justice and injustice; right and wrong. Those people have this illusion, "We shall be

always powerful; we shall be always wealthy". On account of this kind of illusory belief, they commit all sorts of crimes and sins. They worry and oppress the poor. They worry and oppress people. When their illusion fades away, when their wealth and power disappear, they will have to pay heavily for their crimes and sins.

KARMA IS VERY EXACTING

The great kings and emperors who oppressed and exploited their subjects had to face terrible consequences and ruin. They lost their empires and kingdoms. They lost their extraordinary power and some of them were completely ruined. The big Zamindars in India faced a similar ruin. Wherever or in which-ever country the rulers are tyrannous or coercive, those rulers also have to face a similar decline and ruin. Idi Amin, the dictator of Uganda in Africa had to flee from his country to save his life. What terrible enormities did he commit! Even in society those people who commit crimes and sins against others; who exploit and oppress others and who cheat others, have to face terrible calamities, at the end. Even in a family if anyone indulges in immoral or improper activities, he only courts disastrous consequences. If you commit crimes and sins against others and if you exploit and oppress others, some day you will fall to the depths of adversity, desperation and despondency. You listen to this with attentive ears. The enlightened people say, "Never commit sins and crimes against others". If you want to achieve the magnificent mission of spiritual purification and elevation; if you want to proceed on the golden path of spiritual development; and if you want to listen to the divine melodies that keep resounding and reverberating in your soul, pursue the path of righteousness. Walk upon the right and straight path. Never deceive or oppress anyone. Never commit any sin or crime, the consequence of which will be your entanglement in endless adversities.

GAMBLING MEANS BURNING AWAY LOVE AND HAPPINESS

If you want to keep yourselves free from worries and agitations, never gamble. A gambler can never live happily. The

mind of a gambler can never be absorbed in any spiritual activity. A gambler is disliked by the members of his family because he never cares for their welfare. If you know any gambler, you would have noticed that at sometime or the other, he would have fallen into adversities and perplexities.

THE STORY OF CHANDULAL, THE GAMBLER

I heard this story when I was a boy. Chandulal was a distant relative of ours. He was a gambler. In the beginning by gambling he was earning a little money. When he gave that money to his wife she used to be delighted and she never tried to prevent him from gambling. How can a woman who loves money prevent her husband from earning money by immoral methods? Chandulal's wife did not prevent him from gambling. In course of time, Chandulal became an addict to gambling. He used to go to the gambling den and remain there throughout the night. Other gamblers became his friends. Within three years, he earned one lakh rupees. He liked gambling. Of course, some relatives and friends advised him to give up gambling but he was not the kind of man who would listen to such advice.

Gambling is a dreadful habit. When a *Dharmatma* like Yudhishtir himself was addicted to this evil habit, why speak of Chandulal's capacity to resist its temptation? As long as a gambler keeps winning, he will not give up gambling. Even this is a kind of intoxication. A man who is reduced to smithereens by intoxication cannot be made to realise his folly by means of mere advice or words. He can be made to realise his folly only by means of the rod. In other words, he can recover his senses only when he is beaten black and blue. Only by means of beating, an intoxicated man can be brought to his senses. Nature herself dealt the heaviest of strokes to Chandulal.

THE YUDHISTIR OF KALIYUG

Now, Chandulal began to lose money. As he went on losing, he continued to stake larger and larger amounts with the result that he lost thousands of rupees. He became highly irritable and deeply agitated. He began to beat his wife often. His rela-

tions with his friends and relatives became strained and upset. He did not care for friends and relatives. All that he wanted was to gamble and to earn lakhs of rupees. Finally, one day, he lost everything and he became totally senseless and idiotic. His young wife at home began to lament over the misfortune that had befallen her family; and when she tried to persuade her husband to give up his ways, he replied not with words but with blows. One day, Chandulal also became a Yudhishtir. He too staked his wife and lost her. One day, Chandulal took his wife under the pretext of going to Surat. She did not know what he was about. He had travelled to Surat with the purpose of handing over his wife to his fellow-gamblers. When the train had left Ahmedabad, Chandulal's brother-in-law somehow came to know of all this. He took a taxi and proceeded to Surat. There he paid off what was due to the gamblers and took his sister home safely.

Later, Chandulal gave up gambling and took up another occupation. Many men like Chandulal take to gambling and ruin their families and themselves. Now-a-days, in all countries, there are clubs where people gamble and play at cards. Even the so-called educated people also go to clubs and gamble.

From the Audience: When people know that on account of gambling, even the Pandavas lost everything, how do they develop the habit of gambling?

Maharajashri: Gamblers do not take the example of Yudhishtir. They take the example of Duryodhana. You know Duryodhana went on winning? Actually, the propensity of human beings to become rich without hard work, is responsible for their becoming gamblers. The desire to become millionaires and multi-millionaires without working at all turns people into gamblers. Just as some merchants exploit this weakness of human beings, governments also exploit it. The governments have started lottery schemes. Even that is a kind of gambling. People desire to get a prize of one lakh rupees by buying a ticket worth one rupee. Now-a-days, crores of people are caught in the snares of these government lotteries. There are various kinds of gambling and speculation even in commodities such as speculation in gold, silver,

cotton, sugar etc. Who has become a millionaire by these speculations ? Even if we grant that once or twice they earn some lakhs of rupees, that money does not remain with them. Gambling is the surest way to total ruin. Those who gamble and speculate can never have peace of mind or mental firmness. They are always excited by the ideas of winning and losing.

When we think of gambling from the point of view of *Karma* our hair stands on its ends. We experience a horrible horripilation. We should think seriously and deeply about the manner in which *Karmas* bind people when they are in *Arthadhyān* or melancholic contemplations. If you fear sins then you would listen to me; but ignorant people cannot think clearly when they commit sins and when sinful *Karmas* bind them. They do not understand at that time that when those sinful *Karmas* produce their effect, they will have to experience terrible sorrows and anguish. They will have to experience various kinds of worries and agitations.

TEMPTATION IS VERY DANGEROUS

When some friend or acquaintance who has earned some money by gambling approaches you and says, "Why do you work so hard ? You cannot become a millionaire by working hard. You cannot build a bungalow. Look, within a month, I have earned fifty thousand rupees. If you listen to me and if you would take my advice, come with me gamble and fortune will smile upon your efforts and will brighten your life"; and when you meet people who speak thus, you should be extremely cautious. You should not get entangled in the snares of temptation. You can escape their evil influence only if you have a firm mind. The temptation to become a millionaire without any effort or with a little effort is strong in men. In order to remain firm and unshaken in the teeth of such temptations, you must make this firm determination in your life, "I will never gamble at any time".

If anyone is gambling, he must at once discard the deadly habit. You should never go to the places where people are gambling. You should never make acquaintance with gamblers.

Will you pay heed to this exhortation ? You should act according to this exhortation if you do not want to court physical, mental and financial ruin. You must accept and act upon this advice if you want to live without fear and worry.

BE CAREFUL NOT TO DEVELOP INTIMACY WITH OTHER WOMEN

The third principle relates to the question of developing intimacy with other women. You should not develop friendship or attachment or love for a woman who is not your wife. There are many great dangers on this path. Now-a-days, men prefer other women to their wives. Man's mind is becoming extremely distorted and polluted. Of course, the change in the life-style of people is greatly responsible for this but if a man wants to save himself from many disasters and dangers, he must change his way of life.

From the Audience : At least, we can be friendly with other women. Is it wrong ?

Maharajashri : Is there a famine for friends among men ? Cannot your wife be a friend to you ? Do not get caught in such nooses. Be wise, otherwise, you will be entangled in the tangle of agitations. Never look at another woman.

From the Audience : In offices, men have to converse with women who are also employees there.

Maharajashri : Besides conversing with them, what are the various other things they have got to do ? You please tell me. To which further point do these conversations lead ? What will happen when your wife comes to know of your friendship with another woman ? Will there be unhappiness or not ? Would it not lead to unhappiness and quarrels ? It is possible that the husband of that woman may send her or you to the kingdom of Yama, the god of death. He would kill her or you.

SPIRITUAL AUSTERITY WITHOUT SERENITY; AN IMPOSSIBILITY

In a certain city, a gentleman used to come regularly to hear my discourses. One night, he came to me and narrated to

me the story of his anguish. His wife was in love with some other man. He had seen his wife going about with that man whom she loved. That man was a *Dada* (a rowdy). This man, the husband of the woman was a merchant. Though he had tried his best to prevail upon her to discard her friendship with that man, she had refused to do so. He became very angry with her, and once or twice, he also beat her; but she did not give up her intimacy with that man. His problem was, "What shall I do now?" Added to this; he had two children. If he sought a divorce from her it would affect the prestige of his family; and then there would arise the problem of taking care of the children. Though he persuaded her countless times, she did not care for his advice; and did not agree to discard her intimacy with that man. The gentleman fell into a state of bitter despair. His mind was torn by tensions. He was so greatly distraught with tensions that he feared that he might become mentally deranged. He feared that he might become mad. In the eyes of society, he was a happy man. He had a flourishing business; he had money; he had a wife and children. He had prestige and position in society. That is what society thought of him. But internally his life was fraught with anguish and agony. Though he had the means of external felicity; he was tortured by internal perplexity. He also feared that at some time, in a fit of anger, he might kill his wife. He did not possess the ability to kill the lover of his wife; on the contrary, he had the fear that the *Dada* might kill him. If his wife said to her lover, "Finish him", the *Dada* would surely *finish* him.

How could he carry out his spiritual activities in that condition when he was in such a great agitation? How could he meditate upon his soul and upon the Paramatma? How could he be absorbed in spiritual activities?

WOMEN SHOULD NOT ASSOCIATE WITH OTHER MEN !

If women of sense and noble character want to be free from fear and worries, they should keep off other men. Even their acquaintance with the friends of their husbands should be within the limits of morality and propriety. They must have the firmness to remain within the limits of propriety. They should

not travel with other men. They should not also go on pilgrimages with other men. They should not accompany other men to hotels, movies, or dramas. Just as men should be cautious with respect to their relations with other women, women also should be careful not to associate with other men.

The fascination for other women can be very dangerous. Ravana's fascination for Sita brought about his ruin. Did not Ravana have his queens in his palace? He had thousands of queens in the harem. Yet, he became infatuated with Sita; and he made an ignoble attempt to make her his own. What was the consequence? You know it.... give up your desire to make another woman your own. Discard from your mind the very idea of loving another woman.

FREE ASSOCIATION; THE WAY TO A TOTAL RUIN

The situation is very serious. In large cities it has become common for some men and women to mix freely; to wander about freely, to converse; to laugh; and to dance together. Illicit intimacies also are on the increase. They do not even talk of *Dharma*. They do not even think of the soul and the Supreme Soul. Probably, they have not even heard of sin and merit. To them, life is nothing but impetuous passions and inebriate luxuries and enjoyments. "We have to be born again after death". This idea never even occurs to them. Who can convince them of this truth? If you start imitating them, you will be ruining yourselves. Stupid and thoughtless people imitate what they see in movies, on the T.V. screen and what they read in cheap magazines. When a man becomes infatuated with other women and when a woman becomes infatuated with other men, agitations arise in family life. The family life of such people becomes chaotic. Mutual love and affection fade away. Quarrels arise and financial problems also appear in those families. Their prestige in society declines and someday, they will be totally ruined.

At present, discussions take place on the question of the relationship between man and woman, in newspapers, magazines and at seminars. Most people who participate in those discussions favour a free association of men and women. My

belief is that they do not think of the problem with *Dharma* or *Moksha* in their view. They think of the problem from the social or the psychological point of view. Some people even think that the institution of marriage itself is meaningless. Some writers justify the action of men who keep mistresses. Such views are published in newspapers and magazines and people read them. Those who do not possess perfect intelligence and the capacity to think originally get entangled in the snares of such arguments and begin to move freely with other men or women. Of course, they may for sometime enjoy momentary sensual pleasures but in the long run, they will lose their mental peace and felicity. Their social life also becomes miserable. They grow averse to spiritual objectives and endeavours. Under the name of love and friendship, they get caught in the vicious circle of sensual passions. Illicit intimacy with other women is prohibited not only by *Dharma* but also by the government. Illicit intimacy is illegal and it is also a social crime. Anti-social and illegal actions lead men into a morass of adversities. A man who wants to carry out spiritual activities, should not do anything that creates fear or worry in his mind. You must ask the men and women who are involved in illicit intimacies whether they are peaceful and happy. Obviously, if you ask them, you will find that they are steeped in worries and fears.

Sometimes, you read in newspapers such a news item, "Such and such a man killed his wife suspecting her character" or "Such and such a man murdered the lover of his wife", or "There was a violent quarrel between such and such a woman's husband and her lover". When you read such things, do you think about them? Never even entertain the idea of seeking pleasure from the company of another woman.

THE STORY OF LALITANG

I think you have heard the example of Lalitang, the son of a wealthy merchant. How greatly did he suffer on account of his infatuation for another woman? One day, wearing a fascinating dress, Lalitang was walking along the road in front of the King's palace. The queen happened to be sitting in the parlour of her palace at that time. Lalitang saw her and she

too saw him. The queen was beautiful and Lalitang also possessed a fascinating appearance. The queen became infatuated with Lalitang. She became mad with passion. Lalitang was bewitched by the queen's beauty and he kept gazing at her forgetting himself. The queen by means of a sign suggested to him to go into the parlour. She also showed him to a seat. Lalitang understood her sign and he was greatly delighted. He entertained an impetuous desire for a union with her and he too was maddened by passion.

The queen gave him a sign suggesting a secret passage by which he could gain access to her chamber in the night. Accordingly, Lalitang entered the palace that night and went into her chamber. The queen and Lalitang were plunged in the ocean of sensual passion and enjoyment. A few minutes passed. They heard the king approaching the chamber. The queen was greatly terrified. At that time, the queen did not expect that the king would come to her chamber. The king came there by chance. Lalitang also was filled with a mortal dread. The queen thought of hiding Lalitang at once but there was no place in the chamber where he could hide himself. She thought of the latrine inside. At once, she told Lalitang to hide himself in the latrine. Without a moment's delay, Lalitang ran into the latrine and hid himself there.

The king entered the queen's chamber. The queen received him with effusive love and solicitation. Her heart was palpitating with fear. In fact, it was thumping against her ribs. Yet since she was clever, she put on an appearance of calmness and composure. The king looked about the chamber and then said to the queen, "Get me some water, I want to go to the latrine".

The queen stood petrified for a moment. Lalitang who was hiding himself in the latrine also heard what the king said. He too was filled with fear. In order to escape the stroke of the king's sword, he crept into the pipe in the latrine, and he sank into the hellish gutter full of filth. Is there anything that a terrified man would not do? When the king opened the door of the latrine, the queen was breathless with fear. But when Lalitang was not to be seen in the latrine, she was greatly relieved.

PASSION IS ALWAYS SELFISH

The queen desired her own safety. She knew that if Lalitang was found by the king in the latrine, he would punish not only Lalitang but also he would punish her. The possibility was that he might kill both. The queen was greatly relieved and delighted when Lalitang was not to be seen in the latrine. She was delighted because she had been saved from the danger of being punished and killed. She knew that Lalitang had gone into the gutter but she never cared to think of his condition. She never cared even to think of what misery he was experiencing in the gutter. How could she think of it? She had no love for Lalitang. She merely used him as a means for the gratification of her own passion. She was not satisfied with the company of the king, so she invited Lalitang to her chamber. She never cared to think of what happened to Lalitang; she never cared to know whether, he went away into the gutter or whether he died. If she could not enjoy the company of Lalitang, she could seek pleasure from the company of some other man. Pure love and affection never exist in the heart of a passionate person.

What a terrible thing happened to Lalitang who sought the company of another woman? He could not enjoy the company of the queen, on the contrary, he fell into an intolerable and miserable plight. Lalitang fell into the gutter and he began floating on the filthy waters of the gutter. He became unconscious and he was thus floating in a state of unconsciousness for some days and he was rotting. His father searched for him. His mother was loudly lamenting over her son's mysterious disappearance. His father moved heaven and earth to search for him. When he could not find his son, he fell into a state of bitter despair.

Some days later. Lalitang's body was found floating in the gutter outside the city. His body had become putrefied. Some people noticed the body. The news at once spread like wild fire in the city that someone was floating in the gutter outside the city. Many people came to see him. All saw him but no one could identify him. When the merchant heard the news, he

came running to see him. With the help of his servants, he got the body taken out of the gutter. When it was washed, he found that it was Lalitang. At once, he sent for a doctor. The doctor came; examined the body and said, "The boy is alive". The merchant took him home. After he was given treatment for a long time, he became all right.

If you want to keep yourself free from adversities, fears and worries,

1. Never do anything that is illegal;
2. Stop gambling;
3. Discard the sinful propensity of seeking the company of other women.

To-day, I have discussed these three points. I will discuss the other two points later.

This is enough for to-day.

- * *The hearts of those who perform spiritual austerities; and the minds of those who endeavour to achieve spiritual purification must be free from worries and anxieties.*
- * *The physical strength of a man does not depend upon food. Many great men and mighty heroes have become famous in the history of the world, though they did not eat meat.*
- * *Those who drink liquors live like animals in this life; and in the next Janma, they will be born as animals.*
- * *The minds of those, who commit sinful or criminal actions, are always full of fears and anxieties. Such people can never live peacefully and fearlessly; nor can they die in peace and felicity. Their painful memories pursue them like furies even beyond the grave.*

DISCOURSE 40

The supreme treasure-house of supernal compassion, Acharyashri Haribhadrashoorishwarji, while describing the ordinary principles of the Grihasthadharma, in his work, Dharmabindu, expounds here the third ordinary principle. "Beware of adversities both patent and latent, both open and covert. Always keep warding off both worldly and other-worldly adversities".

Please understand one point thoroughly. The jivatma has to experience some agitations and calamities on account of his sinful Karmas; and some agitations and calamities on account of his wicked actions in this life. Though you do not act ignobly, that is, though you are honest and upright in your actions,

though you do not gamble; though you do not seek the company of other women; though you do not eat meat and though you do not drink liquors; if in spite of all this, you fall into unexpected adversities and calamities, you must realize that it is due to the sinful *Karmas* of your previous lives. If you are not legally and morally upright in your actions; if you gamble; if you develop illicit intimacy with other women; if you eat meat; if you drink liquors, and if you fall into agitations and adversities, then you must realize that they are due to your ignoble and immoral actions.

LIVING FOR WHOM ?

The hearts and minds of those who want to carry out spiritual austerities and to endeavour to attain spiritual purification should be kept free from worries and agitations. Those who act illegally and immorally can never be free from fears and anxieties. On account of fears and worries, their minds become unstable, wavering, deeply agitated and sickly. Such people cannot carry out spiritual austerities. Therefore, I exhort you, to decide on the witness of your soul, to carry out spiritual austerities in this life; and to make the fullest possible efforts to purify and chasten your impure souls. Only if you make this determination, can you realize the importance of the freedom from fears and anxieties.

BLUNDERS CAUSE TENSIONS

You must believe firmly that those who act in a wicked manner and commit blunders, will be tortured by fears and tormented by agitations, yes; those people may wear splendid and expensive and sparkling jewels; they may have lakhs of rupees; they may also occupy positions of power in the city, or in society or in the country; they may even speak cheerfully and deliver resounding and verbose lectures; but inwardly they are tormented by fears; and are consumed with the unconsuming flames of worry and agitation. One day, when their merit or *punya* is exhausted; and when their sinful *Karmas* begin to produce their effect, they become ensnared in agitations and adversities. How can such people carry out spiritual austerities

with serenity and felicity ? Since their lives are completely divorced from spiritual austerities, they cannot experience peace and felicity in their lives. They cannot be wholesome and principled and systematic even in their day-to-day activities.

THE ROOTS OF EVIL ACTIONS GO DEEPER AND DEEPER

Yesterday, I exhorted you not to allow three evils to enter your lives. You should not be illegal and immoral in your actions; you should not gamble; and you should not develop illicit intimacy with other women. Today, I have to dwell on the remaining two evils. I have to dwell, at length, on the subjects of meat-eating and wine-drinking. Our Jain society, it is believed, has renounced meat-eating and wine-drinking, therefore, preaching to you not to eat meat and not to drink liquors may not be necessary or important, but for the past twenty five years, these two evils have been spreading even among Jains. Therefore, it is necessary to speak about these two evils.

Especially, these people who are affluent, and who accompany non-Jain friends to clubs, restaurants and hotels have begun eating meat and drinking wine. Those who visit foreign countries also begin eating meat and drinking wine. Those youngsters, both girls and boys, who go to colleges and who stay in hostels have begun eating meat and drinking wine to be considered "*Ultra-modern*". Some have begun eating meat and drinking wine with the fond and illusory hope of acquiring strength; and of drowning their sorrows and miseries.

THE GOVERNMENT POLICY ENCOURAGES THESE EVILS

Now-a-days, the government of India also has been encouraging these evils. It is encouraging people to eat meat; and has been providing facilities to people to drink liquors.

From the Audience : Why do the leaders of the country do so ?

Maharajashri : This is democracy, you see ! In a democracy, they need the votes of people to become leaders. In order to get the votes of people, leaders have to please them. Meat-eaters are promised that they would be given facilities to eat meat. This is done to secure their votes. In order to secure the votes of wine-drinkers, the leaders promise them that drinks would not be prohibited. At the time of election, lakhs of bottles of liquor are distributed.

Those who drink liquors do not give their votes to the candidates who advocate prohibition. Meat-eaters do not give their votes to the candidates who want to prohibit meat-eating. We do not have in our country leaders who are not attached to power, and who can without caring for power fight against evils, bad habits and derogations and can eradicate them. If rarely, some leaders, who oppose those evils, contest elections, they are defeated because their rivals support meat-eating and wine-drinking and secure a majority of votes. Therefore, my conjecture is that as long as democracy continues; and as long as the system of elections continues meat-eating and wine-drinking cannot be prohibited at the national level.

WHAT HAVE WE GOT FROM FREEDOM ? CULTURE HAS BEEN DECAYING

After we secured our freedom how many slaughter-houses have appeared in our country ? The English government feared Indians little and that government did not care to keep in its view the religious feelings of Indians. After independence, the native leaders in power, have only done the job of crushing down the religious ideas of people. In our country which gives importance to non-violence, everywhere we see the diabolical dance of violence. In large slaughter-houses, every day, lakhs of animals are being butchered. Meat is exported to foreign countries; and foreign exchange is being earned. Selling meat? Selling liquors ! What has been happening in this country of Bhagwan Mahavir ? Can you think of it ? Under these changed times and changed circumstances, it is not easy to save yourselves from the sins of meat-eating and wine-drinking. Yet it is absolutely essential that you should keep off those evils. You

can do so only if you have a strong mind. There are many ways by which you can slip into those evil habits. Hence, you should be extremely cautious. Even people belonging to noble and cultured families slip into those evil habits.

THE BITTER CONSEQUENCES OF BAD COMPANY

We can read about such an incident in the history of Sri Ram's ancestors. Once, Naghush was ruling over the Kingdom of Ayodhya. Simhika was his queen. She was a woman of extraordinary nobility and chastity. Once, by virtue of her chastity she cured her husband of a violent fever. She did all that she could to make prince Sotas noble and cultured. She left nothing undone in this regard. But young Sotas was very intimate with the son of the priest. Anand, the son of the priest was a meat-eater. Sotas did not know that he was a meat-eater. Step by step, on account of the insistence of his friend, he began to eat roots. Of course, Sotas was afraid of his mother, therefore, he ate roots secretly without the knowledge of his mother. The friend used to give him all encouragement and co-operation. Queen Simhika did not know that her son had begun eating roots.

The temptation of taste can prove dangerous. It is difficult to reform a man after he has developed a taste for prohibited food. The taste for it increases on account of eating such food frequently. In the beginning a man feels shy of eating such food but in course of time he loses all sense of shame. Then, he will not fear sins. He will not fear society; nor will he fear disgrace.

The way of Sotas was free from all obstacles. When King Naghush and Queen Simhika renounced *Samsar* and accepted *Charitradharma*, Sotas became the King of Ayodhya; and consequently he acquired royal power. The son of the priest also acquired a high position, in the court. He began secretly to mix meat in the food that Sotas ate with him. He gave gold coins to the cooks and silenced them. Sotas liked very much the food with which meat had been mixed. He said to the cooks, "Of late, the food you have been preparing is very tasty.

Unusually tasty ! How is it ? The dishes are extraordinarily delicious !”

ANAND MADE SODAS A MEAT-EATER

The friend, Anand and the cooks began to laugh. The priest's son was at that time eating food in the company of Sodas. Sodas asked him, “Anand, why are you laughing ? Both of you are laughing, why ?” Anand said, “I will tell you later”. Anand took from Sodas a promise of safety and then said, “Meat is mixed with the food”. Of course, Sodas was displeased but Anand spoke to him in an affectionate manner and persuaded him to believe that meat was sweet to taste. Sodas cooled down and also gave his consent to eat meat.

From the time of the first Tirtankar Rishabhdev, the kings of Ayodhya and the royal families had been following the tradition of non-violence. Consequently, the kings of Ayodhya ate only vegetarian food. Even the people of the country considered meat as improper and prohibited food, fit to be discarded. In such an atmosphere, it was not easy for the king to eat meat openly. Even the kings had to adhere to cultural traditions. They had to respect the religious feelings of their people.

Sodas became a meat-eater. Now, his friend, Anand began to get cows and other animals to be slaughtered for meat. One day, when the cooks could not get meat anywhere, they secured the dead body of a child; cut it and prepared food out of it for the king and king Sodas ate human flesh. He became a cannibal. The king began to like human flesh greatly. He ordered that every day food should be prepared out of human flesh. From then onwards, in the city, every day, a child used to be stolen or abducted. The people and the ministers were worried greatly over this phenomenon. The spies and the secret police officials caught hold of the abductors of children; and the secret about the sinful phenomenon came to light.

The ministers dethroned Sodas and crowned Prince Simharatha, king of the country. Sodas went away into a forest. His friend had already run away into the forest. The cannibal, Sodas carried a sword in his hand, and began wandering through

the forest and whenever he saw a lonely child or a young man, he killed him and ate him.

SODAS BECAME A CANNIBAL

The King of Ayodhya became a cannibal. Who made him a cannibal? Who made him cultivate the evil habit of eating human flesh? He kept wandering thus, in forests for some years. He went on eating flesh. He fell on evil days. He was caught in the meshes of countless calamities. You think of it. Imagine the terrible moral fall of Sodas. What did he not lose on account of his evil habit? He lost his kingdom and he became separated from his queen, his children and his family. He lost his position, power, pelf and prosperity. He lost his respect and prestige. What remained with him? The fire of discontentment began to burn him. He was ruthlessly killing many innocent children and his soul became polluted by sins.

Later, he had the good fortune of meeting a noble Guru. On account of his influence and exhortation, Sodas gave up eating meat. This happened in the case of Sodas. All cannot meet a noble Guru thus and all cannot become reformed thus. There is no certainty of everyone becoming reformed thus even after meeting a noble Guru. There are some people who cannot open their mental eyes, even after meeting a noble Guru and who cannot retrace their steps from the path of sin. During the time of Bhagwan Mahavir, there was a butcher by name Kalasoukarik. Every day, he used to slaughter five hundred buffaloes. Though King Shrenik prevailed upon him to stop it, he did not stop killing animals. When one day, he was suspended in a well, he drew on the wall of the well, a picture of a buffalo and began cutting it. Thus throughout his life, he caused violence to animals.

THE ILLUSION OF THE NON-VEGETARIAN EGG

The government itself has been giving wide publicity to the desirability of eating eggs and fish. What does the government gain by making people eat meat? Why should the government make such endeavours to make people eat non-vegetarian food when they have discarded it? The propaganda in favour of

the egg under the name of non-vegetarian egg is being made through the medium of education.

The government has been encouraging people to eat meat by propagating the view that it increases physical health and strength. It is absolutely untrue that non-vegetarian food contains more vitamins than vegetables, food grain, etc. Actually, vitamins are richer in vegetables and food grain than in meat. The physical strength of a vegetarian is in no way less than that of a meat-eater. Food is not merely a source of strength. It also produces in human beings, blood and vitality. Many men who never ate meat, are famous in the history of the world as supreme heroes possessing Superhuman strength and energy.

THE REVERSE CALCULATION OF MEAT-EATING AND STRENGTH

There is no such rule as this : "Those who eat vegetarian food are weak physically and those who eat meat are strong". Even those who eat meat become afflicted with many diseases; they too become weak, they too decay and also die. You should not eat meat even on account of the temptation of acquiring physical strength. Vegetarian food contains all the nutritious substances that are necessary for acquiring physical strength. It contains many things that can give us strength, therefore, I exhort you not to eat meat even on account of the temptation of becoming strong physically.

Meat-eating brings loss to you in this world as well as in the other world. In the *Shastras*, the writers have described many dangers that result from violence. Non-violence conduces to health and prosperity while violence and meat-eating bring many diseases and misfortunes. Maladies and misfortunes result from meat-eating. If the Jivatma causes violence to the other creatures, it only means that he is inviting disease and misfortune. I say this from the point of view of your life in the other world. Those *jivas* that eat meat becoming slaves to the sense of taste, will have to become victims to untold miseries, misfortunes and diseases in the other world. If you cause violence to *jivas*, you will be bound by the *Karma* called *Ashatavedaniya*. When this *Karma* rises to the surface

the body becomes a bundle of diseases. You gather the merit called *Shatavedaniya-karma* by showing kindness to animals. When this Karma produces its effect, you will enjoy perfect health.

From the Audience : There are also medicines and tonics which are made by causing violence to animals. There are also things like cod-liver oil, pills etc.

Maharajashri : You should not take such medicines also. When you have to take some medicine or tonic, you must ask your doctor whether it contains any substances obtained from causing violence to animals. You can also get medicines, which do not contain substances obtained from causing violence to animals. Those who take medicines must be cautious. Many things are made out of the hides, bones and fats of animals. Some sweets also are made out of mutton-tallow. Those who buy sweets in the market must be cautious about this. Many articles of decoration are made out of the hides of animals. Animals are killed; their skin is peeled and out of that skin many articles are made.

LIVE AND LET LIVE

Those who use such articles of decoration indirectly encourage violence. They are forgetting the principle :— “Live and let live”. They are following the principle; “Decorate yourself even by killing animals”. Man is becoming cruel and callous. It must be remembered that if a man is cruel and callous towards other jivas, nature will be cruel and callous towards him. The time may come when millions of people will have to die of violence. This is also a law of nature. Therefore, you should never think of eating meat. You should never use articles of decoration made by killing other jivas. I am exhorting you to follow these principles so that you may be able to carry out your spiritual austerities with a peaceful mind. The evil of drinking makes man an animal. The fifth evil is drinking liquors. The man who drinks liquors cannot carry out the sublime endeavour to attain spiritual welfare. Liquor makes a man an animal. Is there any wicked action which a

drunkard cannot do? The great Russian writer count Leo Tolstoy has written a highly moving and instructive story. Please listen. I will narrate it to you.

A STORY

Once there was a farmer. One morning, taking with him some bread for his lunch he went to his farm. Folding it in his coat, he kept it in a bush and he began his work, in the field. He went on working upto noon; and when the horses were tired, he untied them from the plough so that they might take rest. Being hungry he took out his coat; and sat down to eat the bread he had rolled in it. He searched for the bread in the coat but, it was not there. He looked around for the bread but he could not find it. The farmer was greatly surprised. "Really amazing! No one came here. Let alone men, not even animals came. Who has taken away the bread?" The farmer began to soliloquize.

In the bush, at a distance a devil, a messenger of Satan stood laughing. He had taken the farmer's bread. He wanted to see what the farmer would do when he found his bread was missing and how he would search for it. He thought, "Surely, the farmer would be angry. He will use strong language; and he will remember me".

The farmer, of course, was sad to find his bread missing; but he patiently began working again. He said to himself. "What had to happen has happened". I will not die if I do not eat bread now. The person who has taken away my bread must have been in greater need than mine. May God fulfil his need". Saying this, the farmer went to his well; drank water to his fill; rested for a while and began working in the field again".

Satan's messenger was greatly sad. His plan had failed. His plan to impel the farmer to commit a sin had failed. He thought that the farmer would pollute himself with the sin of using abusive language, He went back to Satan, the Prince of Darkness. He narrated to Satan what had happened. Satan was greatly upset; and said, "If that farmer has won a victory against you, it is your own fault. You do not know your job. If all the farmers and their wives behave thus, there will not be

even a trace left of our race. We have to think about this seriously. Go and try again. I will give you three years time. If you can seduce the farmer to commit a sin within three years, I will give you a reward; and I will also elevate you to a higher rank”.

Having received Satan's command, the messenger again came back to this world. He thought of many plans to seduce the farmer. A clever plan occurred to him; and he felt elated. He assumed the guise of a labourer; and managed to join the service of the farmer as a worker. In the first year, Satan's messenger advised the farmer not to sow wheat in the field but to sow it in the lower part of the field which was a ramp. Accordingly, the farmer sowed wheat in the ramp. That year since there were no rains, the wheat crop of the other peasants dried away in the scorching sun; but that farmer had an excellent harvest. Naturally, he harvested more wheat.

The next year, Satan's messenger advised the farmer to sow wheat in his fields situated on a hilly area. That year, since there was a heavy rainfall all the fields were flooded with water and the wheat crop of the other farmers was washed away, while that farmer got a plentiful harvest of wheat because he had sown wheat in his fields situated at a higher level. The heap of wheat was itself like a hill. The farmer began to wonder what he should do with such a large quantity of wheat. He asked the worker who was a devil in disguise for his opinion. The worker replied, “You can brew liquor using this wheat”. The farmer said, “How can we brew liquor out of wheat ?” The worker replied, “I know how to brew liquor out of wheat”. The farmer was greatly delighted and permitted the worker to make liquor out of the wheat. The devil's messenger brewed the most intoxicating liquor using that wheat. The farmer drank cup after cup of liquor and also offered it to his friends. Satan's messenger felt exultant at his success and went strutting haughtily to his master, Satan; and gave him a report of all the occurrences. Satan himself personally came to the place where the farmer had begun drinking wine. When Satan came to the house of the farmer, he found a large number of men and women gathered in front of his house. It was a recreational

assemblage of people who had gathered to participate in the bouts of drinking. The farmer's wife was giving the liquor to all the guests. Suddenly, the decanter slipped from her hands and fell on the ground; and all the liquor in it was spilt over the ground. The farmer began to scold her using highly abusive language.

Satan's messenger said addressing Satan, "Look there. Do you see that farmer? He is the man who did not utter even a single word of abuse when his bread was snatched away".

SATAN IS OVERJOYED

The farmer seized the wine-cup from his wife's hands and began drinking wine in the company of his friends in an inebriate manner. Meanwhile, a poor farmer came there slowly. He saw the recreational assemblage of people making merry in front of the rich farmer's house. He too joined the assemblage. He had been completely tired on account of the hard work he had done throughout the day. His mouth watered on seeing the wine. He desired, "How happy I would be if I could get a couple of draughts of that wine". But the host refused to give him liquor and he began to shout at him angrily, "If I go on giving my wine to such wandering beggars as you, I will be surely a pauper in no time".

Seeing this sight, Satan was greatly delighted and he could not contain himself. Patting on the back of his messenger, he said, "Very good, my friend! This is only the beginning. Keep watching the sight".

The first bout of drinking was over. All the farmers who had gathered there had drunk heavily and had been reduced to smithereens by intoxication. They began staggering about and swaying the body in gaiety and in complete intoxication. They held each other by the throat and began to wheedle and flatter each other. Seeing all this, Satan said to his messenger, "Look! see the effect of liquor on men. It drags them down to the depths of such moral degeneration that they begin cheating one another. Very soon these people will be within our power". The messenger said, "Mighty Sir! This is but the beginning, let the second bout of drinking go on, then they will begin behaving

like dogs. Later, they will start quarrelling with one another like ferocious wolves”.

The second bout of drinking began. Now, the farmers began behaving like animals and talking to one another aggressively. They also began to shout curses and to howl execrations at one another. They began quarrelling and boxing. Satan was immensely pleased to see this intensely interesting scene; and said to his messenger. “You have done an excellent job and shown your skill !” The messenger said, “Kindly keep watching. Let the third bout begin. At least now they are keeping off one another but in the third bout, they will behave like mad pigs”.

THE MADNESS GROWS

The third bout of drinking began. Everyone drank to his fill and all lost their senses. They began to shout, scream and laugh. They fell on the ground and began rolling about.

The drinking bouts were over. Some of them went away staggering and faltering, each going his way. Some began going away in small groups of two or three. The host went with them upto some distance to bid them good-bye. While returning in the dark night, he fell into a gutter and he was completely covered with filth. He began muttering to himself weltering in the stinking gutter.

Satan could not contain his joy and exultation. “Surely, you have discovered an excellent kind of drink. The mistake you committed at the time of snatching the bread is pardonable but you tell me, how you prepared this wine. Surely, you must have put first into it the blood of jackals. That was why they behaved like jackals. That was why they tricked each other like jackals. Later, you must have mixed with the liquor the blood of wolves. That was why they tore at each other like wolves. Then you must have put into it the blood of pigs because they really became pigs at the end.

THE BLOOD OF ANIMALS IN THE LIQUOR

The messenger said to Satan, “No, No, I never put any such thing into the liquor. I only guided the farmer to get a plenti-

ful harvest of wheat; much more than what he needed. The blood of animals always keeps flowing through the pulses and blood vessels of human beings. As long as they get as much food and income as they need, the animality in their blood will be under control. As soon as men get more than what they need they lose all self-control and their blood becomes the blood of animals and makes them behave like animals. My objective was only to induce the farmer to taste wine and to become a drunkard. I brewed wine out of his own wheat and now in his blood vessels, the blood of jackals, wolves and pigs has begun to flow. If he becomes an addict to drinking, his animality will continue”.

This story illustrates the harm that the evil of drinking can cause. If I should mention the truth with a special emphasis, I should say that the habit of drinking makes men behave like animals in this life. Moreover, drunkards would be born as animals in their next *janma*. In their later *janmas*, they will go to *Narak* (hell) and suffer endless torment there.

KEEP MEAT AND LIQUORS AT AN ARM'S LENGTH

If you want to live a happy life, and if you want to save yourselves from the direct and indirect evils, if you want to save yourselves from adversities and calamities in this world and in the other world, never allow these five evils to enter your life. If you want to live a peaceful, felicitous and blessed life; and if you want to carry out your spiritual austerities for your spiritual purification, without any fear or worry, do not even think of these five evils. Keep off those evils. Do not go to the places where those evils prevail. Do not read such literature as inspires people to take to those evils. With a heroic determination, keep off those evils and save yourselves from the disasters that attend upon them. Today, I am completing this discussion. Tomorrow, we shall consider the fourth ordinary principle of *Grihasthadharma*.

This is enough for to-day.

- * *In order to escape from evils, it is extremely essential to discard the habit of condemning others. In the same manner, in order to become cultured, it is absolutely necessary that you should praise the virtues of noble people.*
- * *You must make the flowers of Dharma bloom in your life. You must harmonize your life with Dharma. In order to achieve this objective, you must, step by step, acquire special virtues.*
- * *You must always keep admiring the noble conduct of cultured people. You must always keep singing the song of victory extolling their virtues.*
- * *Do not get lost in the flowers of worldly happiness.*
- * *Do not get entangled in the thorns of sorrows.*
- * *The most important virtue in a man is to be grateful to his benefactors. Can there be any worse ingratitude than forgetting one's benefactors?*

DISCOURSE 41

The great scriptural scholar, the ocean of supreme compassion Acharyashri Haribhadrashoorishwarji, first describes the ordinary principles of the *Grihasthadharma* in his work, the *Dharmabindu*. In this work, the gradual way to *Moksha* has been described in a beautiful manner. The *Dharmabindu* can provide an excellent guidance to those people who desire to attain spiritual development gradually; and to carry out actual spiritual endeavours. It functions as a guide to such people.

The principle of living rightly constitutes the ordinary duty or *Dharma* of a *grihasta*. We shall speak of the *Dharma* relating to the soul later; but now, it is necessary to talk about the principle of living rightly. It is one thing to perform spiritual austerities in life; but it is another matter to make one's

life permeated with *Dharma*. Carrying out a few austerities in life; giving away something in charity at some time; performing some *tapas* now and then; observing the vows of a few *vratas* etc. constitute what is called carrying out *Dharma*, in one's life. But if you want to live according to *Dharma*, you must earn money only in an honest, legal and moral way. There should be no injustice; there should be no immorality; and there should be no dishonesty or deception. If you want to live according to *Dharma*, the propriety of marriage is a necessity. If you desire to live according to *Dharma* the way of your life must be free from addictions and ignoble actions.

ADHERENCE TO PRESCRIPTIONS ESSENTIAL

To-day, the fourth principle of the *Grihasthadharma* has to be dealt with. It is the principle of life relating to *speech*. You should not condemn anyone; and you should admire and praise the noble actions of cultured men. You must also praise the character of noble and cultured people. You should not condemn and calumniate those who are ignoble, impure; and uncultured; and you should praise those who are noble, pure and cultured. What an important point does the great author mention! Your duty does not end with discarding the food that harms the body. Just as it is essential to discard injurious and harmful food, it is also essential to adhere to the prescriptions relating to eating even wholesome food! In order to keep the body free from diseases it is necessary to discard harmful food; and to acquire physical strength and agility, it is essential to conform to the prescriptions relating to even wholesome food. In order to save yourselves from evils, you must discard the tendency of condemning others; and in order to attain good results, "praise" is essential — praising not yourself but others who are virtuous and cultured.

CHARACTER HAS TWO ASPECTS; THE ASPECT OF VIRTUE; AND THE ASPECT OF ACTION

You should not praise anyone except the noble and the cultured. That means the subject of your conversation must be the character of cultured people. The character of the noble

and cultured people has two aspects; namely, the aspect of virtues; and the aspect of action and conduct. You should praise the virtues of noble and cultured people; and you should also praise their actions and conduct. If there is no need or occasion to converse with anyone you must observe the austerity of silence.

From the Audience : Who are noble and cultured people ?

Maharajashri : Those who are intimate with men that observe vows of austerity and that are of ripe knowledge; and obtain from such men ethical and elevated training, are called noble and cultured people. You must possess intimacy with those great men who carry out austerities and who have attained self-realization. That intimacy should not be one of knowing each other by name and appearance; or one of external courtesy and formality; but it must be an intimacy of pure and selfless hearts. It must be an intimacy of hearts. That intimacy should bring about self-realization in you. Your life must become permeated by *Dharma*. It must enable you to acquire many special virtues. When all these things take place in a man, he becomes noble and cultured.

Of course, this fourth ordinary principle is not related to making you noble and cultured. It exhorts you to praise the noble and cultured people. It is certainly good, if you can become noble and cultured. But in the primary stage, it is hard to attain nobility and culture. But it is essential that you should praise the noble and cultured people.

DEVELOP AN EYE FOR VIRTUES

From the Audience : How can we develop intimacy with noble and cultured people ?

Maharajashri : By admiring their special and pure activities. You must always remember that no noble and cultured man is absolutely perfect, omniscient and *vitrag* (one who has attained a victory over the inner enemies). Those cultured people are householders. That means they live in *Samsar*; those souls live in the disguised state as human beings; therefore,

they may also have some defects; they can commit some mistakes sometimes but you must see only their merits and virtues; not their defects and faults. In order to see the merits of cultured people, you must have an eye for virtues. You can see ethical and spiritual excellence in cultured people only if you have an eye for virtues; never otherwise. Those who have an eye for defects can see defects even in the omniscient *Vitrag*. Only those who have an eye for virtues can admire the virtues of cultured people. Those who have an eye for defects may praise some people with a selfish motive but their admiration is never sincere and heartfelt. Their hearts and minds do not go with their praise.

Those who want to become cultured and noble and those who aim at that development in themselves must adore cultured people heartily. Such people surely praise the cultured souls. The words of admiration and praise naturally find expression when they speak. The desire to attain culture and nobility impels you to search for noble and cultured people; to develop intimacy with them and to admire their merits and virtues. Scrutinize your inner self and see whether you really have the objective of becoming noble and cultured. Search carefully and see whether the aspiration to become noble has really awakened in you. Yes. If you admire the activities of noble and cultured people, and if you admire their noble actions then it is certain that you too will become noble and cultured.

IT IS DIFFICULT WITHOUT DETERMINATION AND WILL-POWER

I will explain this point to you by means of an example. Let us suppose you have a friend. He is married. His wife is a woman of noble character. Their life is flowing on like the sacred Ganga. Whenever you see them, they are absolutely cheerful and happy. When one day, you see him, he appears gloomy, serious and thoughtful. Let us suppose that you ask him to tell you the reason for his gloom and that you insist upon knowing the answer. He gives you this reply with a little hesitation and nervousness. In the office in which he is working, there is also a lady working. On account of the

necessity of carrying on work in the office there has appeared between them mutual friendship but they converse together only in the office. When he comes out of the office, he does not even look at the lady. In his heart, there is no passion or any emotional aberration or infatuation. One day, she suggested to him that she desired a union with him and at once, he became cautious. He clearly and firmly refused to have a union with her. The story ended there but now for him, it is difficult to work with her in the office. He considers working there with her dangerous. On account of this reason, he has become gloomy and serious. He does not want to act ignobly. He is not prepared even to the least extent to act in that ignoble manner which would bring about his spiritual fall and which would bring disgrace to him in society.

If you on hearing such a reply from your friend feel happy and if you congratulate him upon his firmness, purity and his love of right conduct then you may know that you have become an admirer of nobility. It is likely that you do not have such firmness and purity; you may be incapable of such firmness, yet you can praise and admire the firmness and purity of your friend.

RESPECT FOR IDEALS LIES IN AN ADORATION FOR THEM

"We should not look at another woman with passion and attachment. We should not develop illicit intimacy with other women even if we have to die for it". This is the lofty ideal of noble and cultured people because they would have obtained this kind of training and guidance from some enlightened people. Who can give this kind of training and guidance except those who are men of self-restraint, self-discipline and enlightenment? No one except noble people can obtain and act according to such guidance and training. Man cannot attain nobility without mental and emotional stability and even if he can attain nobility without stability it will not be permanent.

Can you admire those people who take care to see that their souls do not experience a decline and that defects and derogations do not creep into society? It is not insisted that you should

praise them in their presence. At least, can you praise them in the presence of your friends or the members of your family? By praising an action, you increase its prestige. People feel attracted towards the actions that are honoured and esteemed.

The eulogy of ideals plays a very important role in their propagation among people. The desire in people increases for those actions whose prestige is established and which are adored by society. It is really extraordinary on the part of a man not to do anything that is ignoble, detested and improper; and to pursue the path of spiritual elevation with unflinching determination, completely rejecting and resisting all temptations. You should certainly admire such a man. You must believe that that man is noble and cultured who cannot be dragged into evil ways by anyone and who has not committed any evil action in his life. Noble people are not condemned by society. This is the first distinguishing feature of noble people and their first characteristic quality.

SELFLESS SERVICE IS THE SIGN OF NOBILITY

Such noble people take delight in extending help to those who are helpless and indigent. They are always engaged in the endeavour to ameliorate the condition of such people. This is the mission of noble people. Without any selfish motives and without desiring any kind of publicity those noble men try to fill the lives of the indigent, the distressed and the miserable people with cheerfulness, happiness and peace. Those noble people give the necessities of life to such indigent and helpless people and make them self-dependant. You may know that the fourth ordinary principle of the *grihasthadharma* has appeared in your life, if you can remember the noble actions of such people; if that recollection fills your heart with joy; if words of praise for them emerge from your tongue spontaneously and if you appreciate their actions whole-heartedly.

From the Audience : Of course, we appreciate such actions.

Maharajashri : If you appreciate those actions, it is very good. I hope you will not condemn them for some other reason such as, "That gentleman, of course, helps the poor and the

indigent but he does not come to the temple to worship the Paramatma; he does not come to the *Upashraya* to listen to discourses or he does not perform spiritual austerities". May I hope that you will not censure such a man thus? If a man praises such noble people in your presence and if those noble people happen to be your relatives, I hope you will not feel jealous of them. Feeling happy on hearing others praised is not an ordinary quality, but an extraordinary quality. *It is easy to become virtuous but it is difficult to admire virtues in others.* There is no such rule that all virtuous people should love virtues in others. Only he who is polite can love virtues in others and can admire them; and only he who does not desire fame or name or greatness in spite of being a virtuous person can love virtues in others and can admire them and such a man does not desire himself being praised. Those people who hunger for praise cannot praise others with an open heart; nor can they hear others praised.

ONLY WICKED PEOPLE LOVE SELF-GLORIFICATION

Wicked people take delight in praising themselves and hearing themselves praised. They cannot praise noble people; nor can they hear noble people praised. Such people cannot make their lives permeated with *Dharma* and cannot make their life as grihasthas glorious and noble. Therefore, I exhort you to give an important place to these ordinary principles in your life as a householder. Fill your life with these ordinary principles and make it bloom like a fragrant flower. If you heartily admire the noble actions of the cultured people, you too will become noble and you too will perform such noble actions. You should become noble. Should you not? In your obsession to acquire affluence you may probably forget your aspiration to get nobility.

SHRIPAL — AN IDEAL MAN OF ABSOLUTE NOBILITY

Among the countless interesting and instructive examples of ancient times, I feel the example of Shripal's nobility is the best. Shripal was a great man, absolutely noble and cultured. You will be greatly amazed to learn that Shripal obtained an absolutely pure and lofty guidance and instruction from his

wife Mayanasundari. Mayanasundari's spiritual vision was resplendent. She possessed the radiance of the right vision and she conformed nobly and spontaneously to the principles of right character, and conduct. She accepted Shripal, who was a leper as her husband in the royal court. Her father was the King and she accepted the challenge of her father. Shripal also was a prince of some other Kingdom but he was in disguise. Shripal had been greatly impressed by Mayanasundari's boldness, mental vision and countless precious virtues. When Mayanasundari cured him of his leprosy by the devout recitation of "*Shri Siddhachakra Mahayantra*", (A diagram symbolizing divine powers. Navapad is the centre of it). Shripal was so greatly delighted and elated that he began to sway in sheer gaiety. In consequence, Shri Siddhachakraji became enshrined in Shripal's heart. Moreover, Mayanasundari also became enshrined in his heart as a spring of spiritual inspiration and as an ideal image of absolute ethical excellence.

All the noble actions of cultured people which are described in *Dharmabindu* were present in Shripal's life. Nineteen noble qualities or actions are described in this *grantha* and all these were present in Shripal's life. Therefore, I always praise and admire Shripal and I have visualised every incident, every situation and every kind of noble quality relating to his life. The story of Shripal is of course interesting but I am not speaking of that aspect of the story. In his life, there arose many sorrows and agitations and desperations and he also enjoyed many pleasures and felicities but he retained his stability and equanimity in both the conditions; in both desperation and elation. He never felt depressed by adversity and he never felt elated by prosperity. This is extraordinary nobility.

THIS IS BUT A GAME OF KARMA

When on account of the worship of Shri Siddhachakraji, Shripal and his seven hundred companions were completely cured of leprosy; when Shripal became completely healthy and when he became a handsome, radiant, charming prince, the King and the people were mute with amazement. The King realised his mistake. He approached Mayana and Shripal and became

amiably reunited with them. The King treated them with great affection and regard and provided them with all amenities and comforts.

When Shripal went on horse-back along the main road in the city, people saw him and said, "He is our King's son-in-law. He is going here. How handsome he is ! How fortunate he is ! How full of spiritual excellence and merit ! Really Mayanasundari's good fortune has bloomed out !"

CHANGE PUBLIC CONDEMNATION INTO COMMENDATION

When Shripal heard these words uttered by the people, he felt greatly unhappy. "Should I be praised through the medium of my father-in-law ? It is not proper for me. I should be known to people as myself under my name, as Shripal. I must leave the palace of my father-in-law where I am taking shelter". The King's son-in-law — these words seemed to be unbearable to him. He felt that they were words of condemnation rather than commendation. He did not like to be condemned by people. He thought that people would go further and say, "Shripal has settled down comfortably in his father-in-law's house as a dependant upon his in-laws. He has no ability of his own". He decided to leave his father-in-law's house at once and to go out of the Kingdom. After telling Mayana about his decision and after receiving the blessings of his mother, Kamalaprabha; he set off alone.

Noble and cultured people do not like the disapproving remarks of people. Mayanasundari also did not like the censure by people. When the King celebrated the marriage of Mayanasundari with the unknown leper, Shripal, the people of the city derided Mayanasundari and her Jain Dharma without leaving anything unexpressed. "See Mayanasundari's fanatical insistence upon doctrines. What kind of husband has she got by arguing with her father about good and evil *Karmas* ? She has got a leper and idler for her husband. She was coming to the temple everyday. She was listening to the words of Jain Acharyas and she has reaped the fruits of her actions. If there was real efficacy in Jain dharma, would she not secure an

excellent husband ?” People began saying such things. Mayana felt greatly unhappy when she heard people deriding the Jain *Dharma*. Therefore, she approached the Gurudev, Acharyashri Munichandrasooriji; and said, “Gurudev, kindly enlighten me regarding the way by which I can free these people from the sin of deriding *Dharma*. If Shripal is cured of his leprosy, people will stop condemning the *Dharma* and they will begin adoring the *Dharma*”. Hearing the entreaty of Mayanasundari, the Gurudev explained to her the way of worshipping Shri Siddhachakra Yantra. Accordingly, Mayana and Shripal worshipped Shri Siddhachakraji. Consequently, Shripal was cured of his leprosy.

NOBLE PEOPLE ARE THOSE WHO HELP THE INDIGENT AND THE HELPLESS

The second virtue of noble people is to help those who are helpless and who are miserable. I will tell you how full of compassion the hearts of Shripal and Mayanasundari were. When Shripal was cured of his leprosy he remembered his seven hundred friends who were also suffering from leprosy. They were not merely companions but were actually his benefactors. They had safeguarded his life. They had saved his life.

SHRIPAL'S GRATITUDE

Shripal was born in a royal family. When he was yet a boy, his father who was the King passed away and then began intrigues and wranglings for power. Shripal's uncle, King Ajitsen tempted by the desire to possess the Kingdom hatched a conspiracy to kill Shripal. The Chief Minister of the Kingdom came to know of the conspiracy. He warned the queen against the danger and advised her to run away with the prince. The Queen Kamalaprabha took her child with her and went away from the palace in the darkness of the night. She knew that soldiers would follow her. Therefore, not caring for stones and thorns, she went running in the darkness.

THE MOTHER'S ANXIETY

The queen was running through the forest. She heard the sound of soldiers on horseback following her and she was in

great fright. How could she save her son from the disaster ? The day had dawned. She saw some people at a distance in the forest. "Probably, they will give me protection". With this hope, she went near those people. She found that they were hundreds of lepers. The Queen with tears in her eyes and with her hands folded respectfully, entreated those people thus, "You seem to be kind-hearted people. Will you save the life of my son ? Listen ! There is the noise of soldiers on horseback following us. They will surely kill my son". The Queen narrated to them her story briefly. The Chief of the lepers said, "Sister, we are lepers. If your son stays with us, he too will be afflicted with leprosy. Therefore, think a little about this. Of course, we will surely give him protection". The queen said, "Dear brother! Kindly keep my son with you. If he is afflicted with leprosy, I will get him cured of it with medicines and treatment but his life must be saved. I will get away from here. You kindly hide the child somewhere".

The queen thus entrusted her son to the lepers and ran, away from there. Soon, she disappeared into the forest. The lepers, hid Shripal in their tent in such a clever manner, that the soldiers could not at all see him. The soldiers came there and asked the lepers, "Did you see a woman who came this way ? In which direction, did she go ?" The lepers said, "We do not know". The soldiers entertained a suspicion and said, "Have you not hidden that woman anywhere ?" They said, "Why should we conceal her. In fact, we did not even see her". The soldiers became angry and said, "We will search your tent now and if we find that woman here, we will send you all to the Kingdom of *Yama*. (We will kill you).

"Dear God ! You can search our tent but we are all lepers and by our contact, you may also become lepers. If you wish, you can surely search our tent". The soldiers were naturally afraid of getting the disease. They saw that the lepers were in hundreds while they were only four or five, in number. If twenty or twenty five lepers happened to touch the soldiers, that would be enough. They would surely get the disease. The soldiers were afraid of this; and rode away from there. Shripal was safe. Those lepers took care of Shripal for some years.

When Shripal grew up into a young man, his whole body was afflicted with leprosy. Those friends made him their King and began wandering from place to place. As soon as Shripal was cured of his leprosy, he thought of getting his friends also cured of the dreadful disease. He told Mayanasundari about it. Mayanasundari remembered with devotion, *Shri Siddha-chakraji* and after due meditation and prayer, she sprinkled the waters of oblation over the seven hundred lepers and, at once, they were cured of the disease, just as Shripal had been cured of his leprosy when that holy water was sprinkled upon him.

We learn two great lessons from this story; one is that Shripal showed compassion and gratitude to those who were in distress and despair and the other is that we should not forget the benefactions bestowed upon us by our benefactors and that we should with self-effacing gratitude do something in return for their benefactions. This is the third virtue of noble people and this is also a noble action of cultured people. You should carefully watch for an opportunity and when such an opportunity arises, you should render some help to your benefactors in return for their benefactions.

Shripal was cured of his disease. He secured a beautiful and virtuous wife and he also secured a King as his father-in-law. He secured the esteem of people but yet he did not forget his mother. He was full of devotion, adoration and affection for his mother. How many adversities had his mother endured for his sake ! Even this, Shripal had not forgotten. When unexpectedly Shripal met his mother at the door of the temple, he fell at her feet. Of course, the mother at first could not recognise her son because she had seen Shripal as a leper and her son who stood before her now was radiant and charming like the god of love.

Shripal was overwhelmed with joyful emotions. When the mother recognised her son, she too was overwhelmed with intense joy. She said with a voice shaken by emotion, "Dear child, I have been wandering about looking for some medicine to cure you of leprosy and now you are absolutely free from that dreaded disease ! Son, how did this happen ?"

Shripal gave a hint to Mayanasundari who was standing by and said, "Mother, all this is the result of the efficacy of your daughter-in-law who is standing here". Mayanasundari felt shy and prostrated at the feet of her mother-in-law; and said, "No, mother, I do not have any power or efficacy. All this benefaction has been bestowed upon us by the revered Gurudev. All this has come about on account of his power".

How full of heartfelt gratitude were those two people ! Shripal did not consider Mayana only as his wife. He deemed her his benefactress. Not forgetting one's wife's benefactions — this is not an ordinary virtue. This is an extraordinary virtue. Shripal, was overwhelmed with joyful emotions when he spoke about his wife's benefaction to his mother. Can you imagine how full of love; how full of faith and how full of reverence, Shripal was for his wife ?

Shripal did not at anytime speak thus in anger to his mother, "Mother, you made me a leper by leaving me in the hands of lepers. You went away entrusting me to those lepers and I in the company of those lepers had to wander from place to place. Instead of this, it would have been better if you had handed me to those soldiers because, in that case, I would not have had to endure all those adversities. Of course, if you had handed me over to the soldiers, I should have been killed by them but I would have experienced the pain of death only once but this is my good fortune that I have found such a great wife who has cured me and my companions of this dreadful disease; and now you have come here".

If Shripal had spoken to his mother in that indignant and rude manner, what would have happened to the mother's heart ? The mother's heart would have been broken if she had heard such words from her son for whose sake and to save whose life, she had faced untold miseries and wandered from place to place in bitter desperation and privation. A son who does not realize his mother's benefactions would have broken her heart by speaking in a more indignant manner than this. It is natural that such a thing should happen in the absence of the feeling of gratitude. It is impossible to fail to adore and

admire Shripal and Mayana when we recognise such a lofty kind of gratitude in them.

From the Audience : Now-a-days, we do not come across the virtue of gratitude anywhere. Nobody is prepared to remember with gratitude the benefactions of others, and that too our children.... do not show such gratitude to us.

ENHANCE THE ESTEEM FOR VIRTUES BY EULOGIZING THEM

Maharajashri : In this matter, only children are not at fault. Have you at any time praised the virtues of noble people in the presence of the members of your family ? Have you enhanced the esteem for the quality of gratitude by praising it ? Have you at any time admired and adored your parents in the presence of your children ? Have you at any time said this in the presence of your children, glorifying the virtues of your parents ? "O mother, I have not done anything to return your benign benefactions. I can never forget you because you have made me a cultured man". Have you set an example to your children by praising your benefactors thus in their presence ?

Have you praised this virtue when you saw it in noble and cultured people of your society or city ? Enhance the esteem for virtues by eulogizing them and the people of the world also would esteem those virtues. If in the place of that ancient Shripal, there were to appear a modern Shripal, would he consider Mayanasundari as a benefactress ? No. He of course, would say easily, "What for did she bestow this benefaction upon me ? She of course, wanted to save her religion from being derided. If I am cured of my disease by the efficacy of *Dharma* that would bring praise and glory to *Dharma*. That is why she has cured me of my disease. She loves her *Dharma* more than loving me. I appeared in her life by chance". He would speak such foolish things. The man who does not possess exalted virtues will not be prepared to extol the benefaction received by him from his benefactors. The virtue of gratitude found in noble people will not be recognised by such a man. Even if he recognises it, he would not praise it; on the contrary, he would deride it.

UNDERSTAND THE POINT CORRECTLY

A certain young man secured the M.S. degree from a foreign country and returned to India. His mother was staying in her native place. He went straight to that place. He stopped his car in the corner of a street. He alighted from his car and was walking up the street. He saw his mother standing on the road. He ran forward and fell at her feet on the road itself. Both the mother and the son were overwhelmed with joyful emotions. This sight was seen by a few young men who happened to be there and who were students in a college. They began to laugh on seeing the sight; and they began to criticize the young man, "Where is any need for prostrating at the feet of his mother on the road ? Could he not touch his mother's feet and prostrate to them in the house ? But brother even this is a kind of show — an ostentation. He wants to impress upon the world that even though he has returned from abroad, he has devotion for his mother". Thus, they were saying several things in derision. Let such people keep speaking derisively. What else can they do when they are such people as abuse their mothers and quarrel with their fathers ? Those people who suspect even the noble actions of cultured people can never admire virtuous actions.

Those who are plain; and who possess an eye for virtues can admire and appreciate the noble actions of cultured people. Let us understand the meaning of nobility from the story of Shripal, a man of absolute nobility; and let us admire and adore the noble and cultured actions of people.

This is enough for to-day.

- * If you want to proceed on the path of self-purification, you have to discard something external and something internal.
- * You should not condemn others. Condemning others is the greatest sin. Only those people who know this and who believe this can admire those that do not condemn others.
- * Only that man who does not see any defect or fault in others can develop an eye for virtues.
- * If a man spends even the moments of sorrow cheerfully, his name will live on the tongues of men for ever.
- * You should never undervalue the importance of the peace of your family. Quarrels will arise in your family if you begin to engage yourself in heated exchanges over trifles.

DISCOURSE 42

The great scriptural scholar, Acharyashri Haribhadrasoorishwarji is describing here the ordinary principles of *grihasthadharma*. The superstructure of the extraordinary principles of *grihasthadharma* can stand firm only if the foundation of the ordinary principles is strong. Such a mansion standing on a firm foundation will not fall even if there blows a terrible whirlwind. If you want to build a magnificent mansion, even the foundation must be deep and perfect. The ground should be pure and even. When that is so, should not the *Atmabhoomi*, the ground of the soul be pure and firm if the superstructure namely, the Paramatma Mandir or the shrine of the Paramatma should be constructed upon it ? Should it not be even and firm?

DISCARDING IS PAINFUL

Do you know how impure the ground of your soul is? How uneven and rough? You will know this if you carefully scrutinize your soul. But first of all do you entertain the aspiration of elevating your soul to the level of the Supreme Soul? "I must attain the state of the Supreme Soul or the Paramatma; I must purify my impure soul; therefore in this life itself, I must make the necessary endeavours". Have you made this determination? You must recognise this vital point as a certainty. Happiness cannot be attained without purity. *Perplexity dwells in impurity while felicity dwells in purity.* You have to accept this principle. Of course, you have to bear with some difficulties that arise when you endeavour to transform your impure soul into a pure soul. In the same manner, impurities cannot be dispelled without the performance of austerities and the attainment of true knowledge. This fills man with fear. In order to eradicate impurities, it is necessary to bear with the difficulties involved in performing spiritual activities and making sacrifices, but man fears this. It is an acceptance to bear with the sorrows arising from impurities. It is also an acceptance to bear with the difficulties that arise from the endeavour to attain purification.

In order to pursue the path of purification we have to discard something external and something internal. Man experiences pain and sorrow in discarding the things that are clinging to him. There is pain in discarding the things relating to one's external life. There is also pain in discarding the things relating to one's internal life; therefore, today, man is in search of that kind of *dharma* which does not require the renunciation of anything. People do not want to discard the things that are clinging to them and yet they should get salvation. Some clever people make a "Business" of this propensity. They spread deceptive snares under the name of *Dharma* in order to ensnare those that fear sorrows. They say, "You need not renounce your house and family. You need not renounce your business or occupation. You need not renounce sensual pleasures and worldly enjoyments; you need not renounce the inner passions like attachments and hatred; you need not discard your desires; come!

listen to our discourses; read our books; sing, dance and make merry. *Moksha* is at hand. You can easily get it”.

THE SPREADING OF THE SNARES OF DECEPTION

Mastery over language; eloquence in speech; oratorical and rhetorical flourishes, a vast machinery for effective propaganda and enticing exhibitionism :— such are the deceptive devices employed by some who pass for *sadhus* and *sanyasis*. Even the so called educated people are caught in these snares of deception because they fear difficulties. They want to be liberated from their mental agitation but without the necessity of discarding anything. They want to attain happiness but without any kind of renunciation. Self-sacrifice and renunciation which are essential for the pursuit of the path of salvation have been the objects of derisive laughter. Austerities and the people who have attained spiritual excellence are being looked down upon and treated with utter contempt. These cranky people have completely altered the very definitions of purity and noble conduct. Their definitions are their own fanciful creations. Under the name of “free mingling”, they have been encouraging ignobility, and illicit sexual intimacies. They do not prohibit meat-eating and wine-drinking. Yet, they give this assurance to people, “You will soon attain salvation” and mad people are easily inveigled into such insidious snares.

Our omniscient and all-seeing Vitrag Paramatma has said that an impure soul can be purified only by means of spiritual austerities, renunciation, sacrifice, enlightenment, contemplation and meditation. He has exhorted us to renounce our attachments and the objects of our attachments. He seriously condemned attachments and declared that the objects of attachment are unworthy and meaningless. A man who has no attachments can renounce things without any pangs.

NEVER DERIDE NOBLE PEOPLE; ON THE CONTRARY, GLORIFY THEM IF YOU CAN

While describing the ordinary principles of *grihastha-dharma*, the great author and sage exhorts his readers to dis-

card one ignoble habit and that is, people should discard their evil habit of condemning and calumniating noble people. Never deride men of nobility and culture. Glorify men of nobility and culture. But now-a-days, only noble and cultured people are being subjected to greater condemnation and calumny. People who never condemn others and who never engage themselves in criticizing others are themselves condemned and calumniated. Those who are noble and cultured never condemn others. One distinguishing virtue of noble and cultured people is that they do not condemn others.

“What an excellent man he is! He never condemns or criticises others”. Do you at anytime praise anyone thus? No, because this truth that condemning others is a great sin is not firmly implanted in your heart. Some find delight in condemning and speaking ill of others. It tastes sweet to them. Those who like the sweetness of calumniating others find it extremely difficult to discard that habit. “It is a sin to condemn others”. They do not like this principle. They like the company of those people who condemn and calumny others. They do not enjoy the company of those who do not condemn others. They enjoy only the company of those who calumny others. If some two or three gather and drink the nectar of slander, they feel elated and delighted.

“It is a great sin to condemn others. We should not condemn others”. Only those who believe in this principle can praise those who do not condemn others.

“Renouncing the propensity of condemning at all places”. This is one special quality of noble and cultured people. They do not condemn others anywhere either in their house or outside their house; either publicly or privately and secretly; either in words or in thoughts. They righteously discard and renounce the propensity of speaking ill of others. In the history of Shripal, the character and personality of Mayanasundari are fully illustrative of this principle. Mayanasundari did not speak ill of her father, who celebrated her marriage with a young man who was afflicted with leprosy. She did not speak ill of her father even in the company of her husband. Do you admire

this virtue of Mayanasundari ? Would you admire Mayanasundari from this point of view ?

Let us suppose that you have the habit of condemning others and you cannot discard that habit. Yet do you at least believe that condemning others is an evil action ? If you believe in this truth, you will be able to admire the nobility of people who have discarded that evil propensity.

SILENCE IS NOT ALWAYS CONSENT

Suppose you are condemning somebody and that there is a noble and cultured man by your side who does not join you in that condemnation. He remains silent; he does not even give his silent consent. In such a case, what would you think of him ? What would you call such a man ?

From the Audience : We would call him an ignorant person and we would make fun of him.

Maharajashri : If so, it is to be understood that you do not consider it a sin to condemn others. You do not consider calumny as sinful. You are unable to see the greatness of the renunciation of condemnation in noble and cultured people. You are unable to admire and appreciate them.

From the Audience : The condemnation of those who condemn us goes on.

Maharajashri : Is it sore and hurtful ? At least, do you repent your action after condemning others ? At least, do you believe that it is wrong to condemn others ? If you believe in this principle, you will surely admire and appreciate those who have condemned the propensity of condemning others. As you keep praising such noble people, your evil habit of condemning others gets discarded step by step. You will lose your taste for calumny and condemnation. That is why, I exhort you to admire noble and cultured people. Keep admiring and appreciating those virtues which are to be attained by you and keep admiring those that possess virtues. If you do so, you will surely acquire those virtues.

LOVE THE TENDENCY OF OFFERING ENCOMIUMS

Just as noble and cultured people do not condemn others, they also keep admiring and appreciating men of nobility and spiritual excellence. They do so because they love virtues. A man who loves virtues naturally appreciates the men of virtues. Whenever you hear such a man speak you will hear something about some great man and you will be able to hear hearty praise offered to virtuous people. If in your heart a fascination arises for this speciality of noble and cultured people then you will surely admire and praise them. Offering praise to great men is a distinguished virtue and we must have in our hearts love for that virtue. You may not, today, pay encomiums to any great man but at least you must have regard and esteem for those who glorify virtues. He who does not see defects in others and sees only merits can become an ardent admirer of virtues. Only an ardent admirer of virtues can pay fit encomiums to great men. Of course, this is not an easy thing to do. Even the ability to see virtues is a lofty kind of art. It is not an easy thing to see only merits in jivas because they are full of both virtues and vices but if you want it, you can make it an easy thing to do. It is neither impossible nor is it beyond one's capacity to attain it. If that were so, I would not have mentioned it. Defects are present in all jivas; yet you should not see defects in them. If you say, "Because there are defects in men, we see them", I say "There are also merits in men". Why are those merits not seen? Why do not you see those merits? We see in others only those things that we love and only those things towards which we are irresistibly drawn. We see others in accordance with our own likes and dislikes. If you love virtues, you see virtues in others and if you desire to see defects in others, you will see only defects. In the bazaars of the world, all kinds of things are available. You will search for that object which you love and that market in which it is available. What is necessary is that, you must have love for that object. There are both virtues and vices in men. If you like virtues, you can see virtues in them. If you like faults, you can see faults in them. The meaning of this is, there is no rule that what actually exists comes into our view. We see what we desire to see in any object".

HOW CAN YOU EULOGISE VIRTUES WITHOUT SEEING THEM ?

It is not possible to glorify virtues without seeing them. If you do not see virtues, you cannot also glorify those who love virtues, and eulogise them. If you do not glorify those who love virtues, virtues cannot bloom and flourish in your life. Without the development of virtues, no progress can be attained on the path of salvation and profound spiritual felicity cannot be experienced in life. Both Shripal and Mayanasundari admired and appreciated men of virtues. Shripal heartily praised Mayanasundari in the presence of his mother. He glorified her virtues.

An eye for virtues is absolutely necessary. If you want to carry on your life as a householder in an excellent manner, you must possess an eye for virtues. Owing to the absence of an eye for virtues, today, the life of a *grihastha* is caught in untold sorrows, misunderstandings and dissensions. Even family life is being undermined. People see only one another's defects. Hatred increases on account of the tendency of seeing defects and of speaking of only others' defects. True love and friendship are consumed by the terrible fires of animosity. As long, as you see defects, and as long as you keep dwelling on defects, the nectar of amity cannot be attained. If after his marriage, a man glorifies his mother and admires her virtues in the presence of his wife, she would not like such talk if she has no eye for virtues. She would only misunderstand her husband's words, "My husband is a servile and subservient devotee of his mother; he loves only his mother; he does not love me". Then in order to possess her husband's heart she would begin to condemn and calumniate her mother-in-law. She commits the sin of encouraging her husband to live separately from his mother who bore him and brought him up facing and enduring many difficulties and agitations. Can she attain any happiness from her husband by doing such a thing ? Those who slaughter the filial love and devotion of a son for his mother can never attain happiness. An eye for defects and the tendency to dwell on defects bring about the ruin of such women. Such a woman would look at even her husband with an eye for defects. She

would dwell upon the defects of her husband . What is the consequence of all this ? Only mutual animosities ? Then what else remains in life ? Now, think of this incident of a different kind.

A young man praises the virtues of his wife in the presence of his mother. If she has no eye for virtues, she would not like to hear her daughter-in-law praised. She would think that her son has fallen into the snares of infatuation for his wife and that he is slighting her. Such a mother-in-law would see defects and faults in her daughter-in-law and would dwell upon them at length. She would contrive to bring about some kind of animosity between her son and her daughter-in-law. Such a mother begins to cause sorrow to her son for whose happiness she celebrated his marriage. She would see faults in her son; she would see faults in her daughter-in-law and she would dwell upon their faults in the presence of others. The consequence of this would be disastrous. Such a mother would undermine the love and affection between her son and her daughter-in-law. In her old age, she will have to experience inordinate anguish and if she dies in sorrowful and angry contemplations, she would be ruined spiritually also.

THE TENDENCY TO SEE FAULTS IS THE THORNY WAY TO SORROWS

Arthadhayan or painful contemplation means seeing faults in others; thinking of the faults of others and speaking ill of others. When this kind of contemplation namely *Arthadhyan* becomes intense and incessant, it assumes the form of *Raudradhyan* or angry contemplation. At least, do you know what kind of sinful *Karmas* bind you on account of *Arthadhyan* and *Raudradhyan* ? At least, do you have a knowledge of those sinful *Karmas* ? Have you at anytime thought calmly about this ? If you say, "We do not have time to think of all this, it does not matter !" Do not think of this and be prepared to face the evil consequences. If you have only an eye for faults, no one would be a noble man in your eyes. You would see only defects everywhere. If you do not see noble men, how can you see their virtues ? If you do not see virtues how can you praise

them ? How can you glorify virtues ? The possibility is that you are out to condemn even noble and cultured people. Those who see faults everywhere say this. "Now-a-days, we do not come across in this world any *Sadhupurushas*, (men of spiritual excellence)". Wherever such people may go, they see only faults. Their mental propensity is to find fault with others and to pick holes. You cannot hear such people praising any noble and cultured persons at any time. Those great men condemn those who are noble in your eyes, because they do not deem anyone noble and cultured ! In the eyes of the man who sees only faults and condemns them, no one is great except himself. Those who have an eye for faults are not prepared to consider anyone as noble and cultured. When that is so, where is the question of their admiring the virtues of noble and cultured people ? One ordinary principle of the *Grihasthadharma* is to admire and appreciate the virtues of noble and cultured people.

NEVER BE DEPRESSED IN SORROWS

One special virtue of noble and cultured people is that they do not feel depressed in adversities. Difficulties may arise in the lives of noble and cultured people. But they do not weep over their misfortunes and adversities; nor are they daunted by them. They have such mental and spiritual strength. Calamities cannot confound them. Adversities cannot depress them and make them feel helpless. This is one extraordinary virtue of noble people. You must praise and admire this special virtue of noble people.

MAYANASUNDARI'S FAITH IN DOCTRINES

Mayanasundari was a princess. Her mother and father had great affection for her. She never even imagined that she would have to face the calamity of marrying a leper. She had heated exchanges with her father over doctrines. She had discussions with her father regarding doctrines. Her father desired that the princess should accept him as her benefactor but the princess was not prepared to accept him as her benefactor in respect of doctrinal knowledge. In practical life, she was grateful to her father and mother and believed that they had bestowed bene-

factions upon her at the level of practical life. But she would not accept their views in respect of doctrines. The doctrinal statement is this, "Sorrows arise from sins; felicity arises from *Dharma*". Perplexity from sins, felicity from *Dharma*. The *jivatma* experiences sorrow on account of the effect of sinful *Karmas*; and experiences happiness on account of *punya* or merit. When in the life of a *jiva*, the sinful *Karma* has emerged to the surface, no one can give happiness to such a *jiva*. In the same manner, no one can cause sorrow to a *jiva* in whose life, *punya* or merit has emerged to the surface.

The king was not prepared to accept this doctrine. *Mayanasundari* was not prepared to dismiss this doctrine as false. She spoke to her father in a smooth and soft manner, "Dear father, if my sinful *Karma* emerges to the surface, you cannot make me happy. The sorrow and happiness of human beings depend upon their good or evil *Karmas*. You cannot make anyone happy. You cannot make anyone unhappy". This statement sounded sore and hurtful to the king. The king became indignant. He lost his self-control and he was exasperated.

From the Audience : Is there no doctrine which says that children should consider their parents as benefactors ?

Maharajashri : There is a doctrine. But it is a formal doctrine. The truth is different from it. All the relationships of *Samsar* are formal. They are illusory. But those relationships are considered beneficial and useful and acceptable from the point of view of practical life. But if they are considered from the point of view of the Supreme good, they become secondary in importance. The sorrows and joys of the *jivatma* depend upon his good and evil *Karmas*.

A NON-RELATIVE TRUTH CANNOT BE A DOCTRINE

This is a point to be understood well. A doctrine is always relative. A doctrine which is not relative is not a doctrine really. The relative aspects of a doctrine should be carefully examined in the manner of carrying out a precise investigation or research. *Mayanasundari* possessed the right knowledge. She knew very

well the relativity of doctrines. She desired to refuse and break her father's pride that he was the doer; along with that she wanted to make him understand the supreme truth. She was not afraid of displeasing her father if he happened to be displeased when she tried to explain the supreme truth, "If my father is displeased with me I will lose my happiness;" she had no such fear in her mind. The king was greatly displeased but Mayanasundari did not give up her faith in doctrines. The king became agitated. He thought of teaching a lesson to Mayanasundari; and one day he sent for a wandering leper to his court and said to his daughter, "Your *Karma* has brought this husband for you, marry him".

Mayanasundari heard, calmly what her father said. She did not show any reaction. That means, she did not reject the proposal. She did not become angry. She did not feel depressed and she did not lament over her misfortune. With boundless patience, she accepted that leper as her husband.

The princess had to marry a leper. Was this a small misfortune? Was it an ordinary calamity? Yet Mayanasundari did not feel miserable. She did not experience any regret or sorrow. When you hear this episode do you feel like admiring Mayanasundari's composure and firmness. Do you feel like singing the glory of Mayanasundari? If so, you may think that the fourth ordinary principle has entered your life and that you are an admirer of the greatness of noble people.

Noble and cultured people do not feel depressed in adversities. On the contrary, they accept adversities cheerfully. When Mayanasundari was passing through the main road of Ujjiani with her husband who was a leper, the people of the city seriously condemned her and they also condemned Jain Dharma. Even this is a great calamity. Mayanasundari heard with calmness and patience the bitter words of people when they condemned her. Of course, she was certainly sad when the people were condemning the *Dharma* and it was natural that she should feel sad in that situation. That sorrow was not an indication of her own distress or depression. It was born out of her love for *Dharma*.

SERENITY IN ADVERSITY; A QUALITY OF NOBLE PEOPLE

On account of the worship of Shri Siddhachakra, Shripal was cured of his leprosy and people began to praise Mayanasundari. There appeared an end to Mayana's miseries but many calamities appeared in Shripal's life. When Shripal wandered abroad, he had to experience many sorrows but he did not feel depressed by them at any time. When he travelled abroad, Shripal had to travel by Dhaval Seth's ship and that Seth did everything in his power to cause misery to Shripal. He also made an attempt to murder Shripal. In order to grab Shripal's wealth and his wives, Dhaval Seth made many despicable plans; yet Shripal was not depressed. "Composure in calamities" — this is one speciality of noble people. We too should admire that quality of composure; and if we do so someday we too will acquire that mental poise and firmness. Most people in *Samsara* weep over their misfortunes and miseries. They become depressed and despondent in miseries. This is a serious blunder. Such people cannot attain anything great in life because when we try to achieve something great, countless impediments arise. Attainment is obstructed by those impediments. If you do not have a firm and determined mind, if you do not possess the quality of composure, your endeavour will be impeded and your objective will not be attained. Moreover, those who fear difficulties and impediments may follow the wrong path. When they do not have patience to bear up in their misfortunes, they keep wandering here and there in search of happiness. Those men and women who do not feel depressed in sorrows, difficulties and adversities; and who do not lose their patience and who are not cowardly are worthy of being remembered with reverence for ever. Their lives are exemplary. Keep glorifying the noble actions of those great men.

BE HUMBLE WHEN YOU GET PROSPERITY

"Politeness in prosperity". Being humble in prosperity is a special virtue of noble people. If you happen to see any man of affluence, wealth, grandeur or power, being polite and humble glorify his politeness. The quality of humility in affluent, in-

fluent and powerful people is really extraordinary. Have you not seen wealthy and powerful people in the world ? Probably, we find only pride and haughtiness in affluent and powerful people in this world.

Humility is discernible in people who are noble; and who are affluent and powerful. Those noble people are humble before spiritual heads and elders and they are also humble in their dealings with the poor. They never treat anyone with contempt. They never slight anyone.

When Rana Vira Dhawal was the king of Gujarat, Vasthupal and Tejpal were his Chief Ministers. They were extremely affluent and they possessed extraordinary power, yet they were humble. I will now narrate to you an exciting episode from their exemplary life.

THE EXTENT OF THE HUMILITY OF VASTHUPAL AND TEJPAL

This episode took place in the year 1286 of the Vikram Era. A rich merchant of Nagpur by name, Punad organised a pilgrimage of devotees to Shatrunjayagiriraj, a sacred mountain in Palithana. They were travelling on foot. The society comprised thousands of pious men and women. Tejpal approached the leader of the society and entreated him to come to Dolaka, the then capital of Gujarat, to stay there for some time and then to proceed on their pilgrimage. The leader of the society accepted his invitation. When the society of pilgrims approached Dolaka, Vasthupal, the Chief Minister, went to them. Thousands of men and women were travelling on foot. There were also one thousand eight hundred bullock-carts and a lot of dust was rising from the road. The merchants who were near Vasthupal, said to him, "This road is very dusty, so we will go by some other road". The Chief Minister said, "Oh great men, one should be extremely fortunate to be touched by this dust. The touch of this dust removes the dust of sins. The dust of this road is hallowed by being touched by the feet of thousands of pilgrims who travelled to the sacred mountain. This is holy dust. Touched by this dust, you too will become holy". Vasthupal bowed in

reverence to Acharyashri Narachandrasooriji who was travelling with that society and then affectionately embraced Punad, the leader of the society. The pilgrims pitched their camp on the banks of a lake outside the city. Vasthupal extended an invitation to all the pilgrims to dinner. The invitation was accepted. In the heart of Vasthupal, there was great enthusiasm to serve and adore the Sangha or the Society.

In order to render his service and devotion to the Sangha, he got excellent food prepared. The Chief Minister himself personally came to welcome the members of the society. He washed the feet of every pilgrim and adored his forehead with *Tilak*. Six hours passed. Then, Tejpal came there and said, "Oh lord, you kindly go and take your food. We will get this work done by others". Vasthupal said, "Brother, I am not at all tired. My enthusiasm is only increasing. I can get this kind of opportunity only on account of the *punya*s (merits) of countless *janmas*".

WHAT IS DEVOTION TO THE SANGH ?

Acharyashri Narachandrasooriji came to know that the Chief Minister had not yet taken his food and that he had been still washing the feet of the members of the Sangha. He sent this message to the Chief Minister. "The head of the family should be protected with effort. If he is lost, the family itself will be lost; therefore you must take your food". The Chief Minister sent a polite message to the Gurudev, "Revered Gurudev, to-day my father's aspiration has been fulfilled. My mother's blessings have borne fruit. I am worshipping with absolute felicity the pilgrims going to have a darshan of Paramatma Rishabhadev. I am not at all worried. I am not at all tired".

This virtue is called politeness in prosperity. Vasthupal and Tejpal possessed extraordinary affluence, power, influence and popularity. Yet they were totally devoid of pride. They were always humble. Such humility would certainly be adored. The sangh or society that had come from Nagpur was treated with hospitality. They were given excellent food and were presented with garments. The leader of the Sangha, Punad was

overwhelmed with joyful emotions. He was greatly delighted by the tremendous virtues of Vasthupal and Tejpal especially by their humility. He made an entreaty, with insistence, to him, "You kindly accompany us to Palithana". Vasthupal complied with his request.

Such politeness would certainly be glorified; is that not so ? If the flowers of commendation bloom from your lips then you may know that the fourth principle of *Grihasthadharma* has appeared in your life. We feel greatly excited and delighted when we hear such stories of the past. We would feel delighted to see or hear about such events even in the present. Virtues should be admired and adored.

"No dejection in adversity; no elation in prosperity". This is an extraordinary virtue of noble people. If you want to acquire that quality, you first learn to love virtues in others. Become an admirer of virtues. Keep admiring virtues. If you do so, there will come a day when you too would have acquired those extraordinary virtues.

It is not only necessary but absolutely essential to be an admirer of virtues, if you want to become a virtuous man.

This is enough for to-day.

- * First, settle what you want to become and how you should attain that end. That is enough. Then, keep glorifying such people. If you want to be a wicked man, keep praising wicked people; and if you want to be a noble man, keep praising noble people.
- * Be polite in prosperity; unnecessary and irrelevant utterances will bring about meaningless verbal exchanges and quarrels; therefore, be careful while speaking. Have sense. Exercise control over your tongue.
- * There can be no union between Dharmikatha (righteousness) and dishonesty. There can be union between honesty and righteousness. Kindness and compassion as well as legal and moral uprightness unite with righteousness.
- * Double-faced behaviour is dangerous in life. Life becomes bright only by means of concordance and cordiality.

DISCOURSE 43

The great scriptural scholar, Acharyashri Haribhadrasoreshwarji describes the ordinary principles of the life of a grihastha in his work *Dharmabindu*. The fourth ordinary principle mentioned is the glorification of the character of noble people.

WHAT DO YOU WANT TO BECOME ?

In order to discard the ignobility born out of defects and faults, you should attain nobility, which accrues from virtues. Eulogy is a kind of bridge between ignobility and nobility. If noble people begin praising ignobility, they will surely become ignoble. If ignoble people keep praising nobility, they will surely become noble. People become changed into such men as

they keep praising. If you want to become an angry man, keep praising an angry man. If you want to be forgiving, keep praising always a man who forgives others. If you want to become proud, keep praising proud people. If you want to become humble, keep praising humble people. If you want to become deceptive, keep praising deceptive people and if you want to become plain and candid, keep praising candid people. If you want to develop attachment, praise those who have attachment. If you want to discard attachment, praise those who have discarded attachments.

First, decide what you want to become. Then keep praising such people. If you want to become ignoble, keep praising ignoble people. If you want to become noble, keep praising noble people. If men want to live an excellent, exemplary and praiseworthy life, they should necessarily become noble. In order to lead the life of a noble householder, man should attain nobility and culture. If a man wants to live a righteous and spiritual life, he must attain nobility. Do not get into a confusion. Discard the habit of desiring the happiness of ignobility as well as nobility. Give up the propensity of being inwardly ignoble but outwardly noble.

SEE THE FUN OF IT

In order to attain some kind of happiness, man acts ignobly. Man commits the sins of violence, uttering falsehood, stealing, ignoble conduct etc., with the idea of attaining happiness. "If I speak falsehood; I can earn money; I will not have any difficulties and I will attain freedom from difficulties". With this belief man utters lies. There are many other such false notions in men. But uttering falsehood, stealing and ignoble conduct are considered evil by his family, his society and his country. Therefore, man tries to hide such ignoble acts of his. He loves evil and ignobility but puts up a show of being noble. He keeps loving wickedness and one day, the curtain of his pretended nobility is torn and the truth about him is seen. As long as you keep loving wickedness inwardly and pretending to be noble outwardly, you cannot attain nobility. Nobility is not a thing to be exhibited outwardly.

From the Audience : At least, decency is necessary; is it not ?

WHAT IS NOBILITY ?

Maharajashri : Decency shows itself in outward conduct; and nobility is inward excellence. If you possess inward nobility and outward decency then you become a noble householder. Yes. Suppose you do not have nobility but even if you love nobility and even if you are inwardly drawn towards nobility it is much. That attraction and that love will certainly ennoble man. If you want to awaken in your heart love for nobility and if you want to maintain it, you have to admire and appreciate noble people. You have to accept the excellence of noble people and admit your own ignobility. Just as you bear in mind the necessity of being decent in your day-to-day dealings with others, keep endeavouring to develop and maintain nobility inwardly.

- * What is nobility ? Understand it thoroughly.
- * Nobility consists in being interested in improving the condition of those who are in distress and misery.
- * Nobility lies in fearing censured actions.
- * Nobility lies in remembering the benefactions of benefactors.
- * Nobility lies in refraining from condemning others.
- * Nobility lies in commending noble people.
- * Nobility lies in retaining composure in adversities and in not becoming despondent.
- * Nobility also lies in being polite in prosperity.

If you see anyone remaining calm and composed and retaining equanimity, when he is caught in adversities, you admire his composure, and equanimity. If you see anyone remaining polite in prosperity, praise him because it is really a great virtue not to be depressed in adversities and not be elated and proud in prosperity. Such a man is worthy of admiration.

"I should not become dejected and depressed in adversities, sorrows and agonies. I should not become elated and proud in prosperity and luxury". Do you entertain such a desire? Probe your inner self. If you entertain such a desire, admire those great men. Praise such great men of the past and praise such great men of the present. If there is such a person in your family, praise him also. If there is such a great man among your friends and relatives, praise him also.

THE RIGHT WAY OF THINKING OF AN INCIDENT

Let us suppose that there is a family known to you. It is a wealthy and happy family. They had lots of money, a magnificent mansion and a car but unexpectedly they suffered a loss. They had to sell their bungalow and car. They lost all their wealth and began to live in a rented house. You have sympathy for that family. You went to meet them one day. When you went there, you were given a hearty welcome. You did not see either sorrow or helplessness or dejection in the face of anyone. When you spoke a few words of sympathy, the mistress of the house said, "In *Samsar* or life, such things happen. This is the game of *Karmas*. We are not at all in grief. Our spiritual activities are going on excellently".

If on hearing those words, your heart swells with regard for them and for their equanimity, then you think that you have attained the virtue called *श्लिष्ठ चरित प्रशंसनम्* or commending the virtues of noble people but after hearing her words, if you begin thinking in a different manner thus :

"They are grief-stricken and despondent, yet they speak of *Dharma*. See these great *Dharmatmas*. They are getting on with great difficulty; yet they make a pretence of being cheerful".

THE NEED FOR CHANGING YOUR WAY OF THINKING

If you think thus, you can never attain the capacity to retain your patience and equanimity in adversities. Retaining patience in adversities is a great virtue. It is a quality of a noble householder. Just as you should not become dejected in adver-

sities, you should not become elated and proud in prosperity. If you see someone who is not proud in spite of being affluent, what do you think of him? Suppose a friend of yours is poverty-stricken. He goes to Bombay in search of an occupation. There, fortune favours him. Within a few years, he earns five lakh rupees. You go to Bombay on some business and you call on your friend at his house. He comes out on seeing you; approaches you and embraces you affectionately; and he introduces you to his wealthy friends. He treats you with genuine hospitality. When such a thing happens, would you feel happy or not? Of course, you are not an affluent man, yet he treats you with affection and regard. When such a thing happens, would not your esteem for him increase? Would you not admire his politeness even in prosperity? Would you not praise and admire his politeness? If you keep admiring such people, you too would acquire the quality of being polite in prosperity.

BURN AWAY PRIDE

You should not feel proud in prosperity. This principle is not applicable merely to wealth; it is applicable to strength, beauty, progress, intelligence, knowledge and spiritual attainments; you should not feel proud of any of these things. You should know that that man who does not feel proud of anyone of these possessions, is a great man. Though a man may have extraordinary strength, if he does not feel proud of his strength and if he does not display it before a coward, that is a great virtue. This is an extraordinary virtue of a noble householder. Even if some insult him, he does not display his strength. If you are impressed by such a man, you would surely admire him. Surely, there would be admiration for his virtues. Even if a person has extraordinary beauty or handsomeness, if that person is not proud of it, and if that person does not keep praising his own or her own appearance, what would you think of such a person? Would you not look upon such a person with regard and esteem? That person's humility would fascinate you more than his or her appearance and you cannot help admiring such a person. Einstein, the great scientist was a genius. He was a scientist of outstanding excellence, yet he was not proud of

his attainments or intelligence. It seems there was a family in the neighbourhood of his house and a young girl of that family used to come to Einstein always; and used to get some mathematical problems solved by him. Einstein used to treat the girl with great affection and to teach her mathematics. When the girl's parents came to know of this; they were astonished. They thought with wonder, "Such a great scientist converses with our daughter and teaches her mathematics!" They were full of admiration for Einstein's humility. Of course, Einstein was a great scientist. Apart from that, he was also great as a man. Nobility appears someday in those who admire nobility and greatness.

ADMIRATION BRINGS ABOUT NOBILITY

A man does not become noble or great merely by acquiring knowledge. He becomes noble or great if he remains humble inspite of his knowledge. A man does not become noble just because he has extraordinary intelligence. A man becomes noble, if he remains humble inspite of being intelligent. If a man is arrogant and if he is proud of his knowledge or intelligence, he cannot be called a noble man. Whether he is a great scholar or a genius without nobility or purity, he cannot carry out the pilgrimage of spiritual welfare. Nobility is an absolute necessity if one should proceed on the path of spiritual welfare. Therefore, Acharyashri Haribhadrashri exhorts people to admire and extol the virtues of noble men. Nobility can be attained by means of praising noble people; but the praise should not be artificial or insincere. It should be natural, cordial, spontaneous and genuine.

SPEAK; BUT AFTER CAREFUL REFLECTION

Another special virtue of noble people is प्रस्तावे मितभाषित्वम्. That means one should be reticent in speech. Noble people are men of a few words. They speak very little. Whatever they may say, it will be relevant to the situation. They speak in accordance with the situation or subject matter and there also, they speak very little. This principle is of great importance in practical life. Most people are fond of loquacity. They do not

know that brevity is the soul of wit. People keep talking endlessly. They go on speaking everywhere and they interfere with and obstruct every conversation. They speak about the things they know and also speak of the things they do not know. Keeping silent is more difficult than fasting. In this world, many calamities and many dissensions are brought about by those who speak excessively and unnecessarily. Where should one speak ? How much should one say ? What should one say ? Most people do not know these things; yet they cannot keep quiet. This is ignobility or indecency. This propensity will not bring glory to a noble householder.

LEARN TO SPEAK WHAT IS RELEVANT AND WHAT IS RELEVANT TO THE CONTEXT

Quarrels arise if you speak unnecessarily in a situation where silence is necessary. Suppose there is a young man who has the habit of speaking unnecessarily and poking his nose into others' affairs. He speaks unnecessarily in his house and in his shop. He cannot have peace of mind if he does not speak thus. He speaks and interferes with the affairs of his brother and sister-in-law. He interferes also with the affairs of his mother and father. He interferes also in the affairs of his brothers. The consequence of all this is that the young man will be disliked in the family. Nobody would like to listen to him. He complains, "Nobody listens to me; nobody cares for my words!" Who would listen to such a man ? Actually, when others are conversing you should not speak unless you are asked to express your opinion. In the same manner; when the conversation is going on about an occupation, you should not speak of domestic affairs. When a conversation is taking place on domestic affairs, you should not speak of an occupation or a profession. When the conversation is going on about the temple, you should not speak of Sadhus or other matters. That means, you should speak only when your opinion is relevant to the context.

Noble people are cautious in their speech. They practise self-restraint in this matter. They speak very little. That means, they say what is necessary and relevant to the context.

You will admire this quality of noble men only when you admire reticence in speech.

From the Audience : If a man likes to speak in a relevant manner, he would say only what is relevant; would he not ?

Maharajashri : There is no such rule. A man may like to speak what is relevant to the context but yet he may have the habit of loquacity. A man who is addicted to a habit does something though he knows that it is not good. When from that habit, he does not get a good result and when an evil result accrues from it, he will realise his mistake but if such a man keeps admiring noble people for their reticence and relevance in speech, he will get rid of his bad habit.

Some speakers also deviate from the topic of the lecture and speak irrelevantly and the result is that the listeners feel bored and such a man's speech will not have any good effect on the listeners. Listeners cannot understand the subject matter of his speech; if his speech is irrelevant and digressive. Let us suppose that a speaker is delivering a lecture on the economic problems of the country, but he speaks only on birth-control. Then it is irrelevant. If the subject matter is spiritual development and if the speaker speaks on economic development, it will be irrelevant. The speeches of such speakers cannot be popular.

TALKATIVE PEOPLE CANNOT ACHIEVE THEIR OBJECTIVES

A teacher has to teach history. In that class, he has to teach history but he begins speaking of civics. A teacher has to teach mathematics but in that period, he begins speaking of science. Such people cannot achieve their purpose of teaching their subject. They will fail to achieve their purpose.

A merchant who deals in cloth sits in his cloth-shop but he speaks to his customers about gold and silver. Another merchant has a medical shop but sitting in his shop, he speaks to his customers about cloth. How can the business of such people thrive ? Can they acquire money ?

Supposing some guests come to your house seeking a marriage alliance. They have come to see your daughter and if you begin to converse with them about your business or about your activities, what would happen ? They would go away even without seeing the girl. A certain girl remained unmarried upto an advanced age. Such a thing happened because her father used to speak about irrelevant things when bride-grooms or their brothers and parents came to see the girl. When a friend drew his attention to his mistake, he rectified himself and the girl was married.

Some people while speaking are not aware of the propriety of time and occasion. They keep on talking of various things whether they are relevant or irrelevant and the listeners get bored. They do not even like to meet such a man again and they would not have any confidence in his words. Ignoble people are not trusted. Talkative people will not also be trusted by others.

Does this point appeal to you ? Speaking irrelevantly and speaking limitlessly would cause loss. I think you have realised this point. Should you not get rid of that habit ? You will get rid of that habit, if you make a firm determination thus. "I must get rid of this habit of talkativeness, I should not speak irrelevantly. I should not speak too much". After making this determination, you begin to admire the noble people, who possess the virtues of reticence and relevance in speech. A great sage has said,

“अतिभुक्तिरतिवोक्तिः सद्यः प्राणापहारिणौ”

(Excessive eating and excessive talking endanger life). Have you understood the meaning of this statement ? By eating excessively, a man may develop indigestion and that may endanger his life. He may also die. Talkative people are not aware of what they are speaking. They lose all sense in their enthusiasm to speak endlessly. They talk of things that ought not to be mentioned. Now-a-days, some leaders go on delivering lectures every day and they speak irrelevantly and without thinking of what they are saying. When they read their speeches published in newspapers the next day, they feel

shocked. Then they publish a clarification "We never said this. This was not at all our intention when we said those things".

DO MUNIS ALSO SPEAK THUS ?

Some spiritual heads who always keep delivering discourses may unconsciously utter irrelevant things and expound untrue doctrines. Some days ago a certain gentleman said to me, "I went to Bombay. There a Muniraj was delivering discourses. I went to hear him. He was speaking vehemently shouting out his words. He said, "Now-a-days, the atmosphere has become so polluted with luxury that not a single woman can be pure and chaste!" Is this a correct statement? I was stupefied when I heard about it. How thoughtless a statement! In the view of that Muniraj, not even a single woman is pure and chaste. When he said that, "all women" are thus, does it not include his mother and sisters ?

The language used by noble people and their utterances are never irrelevant. Those who speak irrelevantly are not noble. But who is concerned about nobility and ignobility? Some ignoble actions are covered with a garment of nobility. Some indecencies are veiled with a mask of decency. Many perversities and aberrations are given the label of "Culture". In this age of propaganda and publicity, this has become an accepted norm, "Speak more; keep speaking to give publicity to your views". Today, silence is not valued in society. Reticence in speech is being made fun of. Those who speak excessively are regarded as great men. It is not easy to practise the principle of reticence in this world. Yet it is not impossible.

From the Audience : Now-a-days, a man of reticence, will have to be tolerated, even in his house.

Maharajashri : In fact, a talkative man is more unbearable than a reticent man. The day is coming when talkative men will go out of existence. Have confidence in reticence. That will not cause any loss to you. On the contrary, it may bring some benefit to you.

NOBLE PEOPLE ARE RETICENT IN THEIR SPEECH

Of the many distinguishing traits of noble men, one is limited speech or reticence. They speak always in a relevant manner. They are conscious of what they say. They speak in such a way that their words do not cause harm or loss to themselves or to others. If you admire them, that means the fourth ordinary principle of *grihasthadharma* has appeared in your life.

Another special virtue of noble people is that their speech is free from discord. There will not be discord in their words. In other words, there will be concordance in whatever they say. There will not be discord in their actions. On the other hand, there will be concordance. There will be concordance in their words and actions.

Most people in this world, say one thing and do another. By living thus man experiences sorrow. He experiences agitation. The policy of people in this world, is to expect concordance in the words of others while there is discord in their own words. The world does not trust those in whose words, there is no concordance. "Do not believe what he says. He is not consistent in his statements. He may say one thing some day and something different on another day. He says one thing and does something else". The world expects you to act according to your words. It is a very good thing. You must act according to your words. Moreover, there should be concord in your speech. "Sometimes, speaking about non-violence and sometimes, exhorting people to act violently. Sometimes expounding the truth and sometimes emphasising the importance of falsehood. Sometimes advocating honesty and sometimes advocating dishonesty". Those who act thus will not be trusted by others. Such people fall into adversities because they do not have a single consistent policy or doctrine. Such people cannot thrive in business. They cannot be popular in society. Such people never enter the sphere of *Dharma*. They are considered by society to be thugs or cheats.

Learn to have concordance in your words and actions. You come to the *Upashraya*. You come to the religious places; you

carry out spiritual activities; you go to the temple and you worship the Paramatma. When you do these things, people say this about you, "What a great man he is ?" They will develop a high regard for you but if your dealings with your customers in your shops are illegal and immoral and if you act illegally and immorally in your offices and if you act heartlessly in those situations, then people will say this about you, "How dishonest and heartless he is ?" They will have a low estimate of your character. They see discord and dichotomy in your words and actions. In the temple and the religious places, you appear to be pious and devout but people will find that you are Satanic in your offices and shops. There cannot be any concord between piety and Satanic propensity. There will only be a discord between piety and Satanic propensity. Piety and dishonesty do not go together. Honesty and kindness, divine compassion, justice and morality go with piety and religious behaviour. If those who perform special austerities possess the ordinary principles and virtues, there will be concordance in their lives. If those who perform special austerities are dishonest, illegal and immoral, there will be discord or dichotomy between the two aspects. Such people can attain neither peace nor popularity.

WHY SO MUCH CRUELTY FOR THE SAKE OF MONEY ?

In a certain city, a certain judge said to me, "Maharajashri ! that Seth, who attends your discourses regularly, who sits in the front line always, has filed a suit in the court against a poor man who is also a Jain. The Seth is demanding the repayment of one thousand rupees from him and that man is absolutely poor and he cannot repay the amount. The Seth has planned to take possession of that man's house. If that happens, that poor man will become a beggar on the streets. Cannot even those people who come to religious centres, be kind and compassionate ? Such heartlessness for money ?"

CONCORDANCE IS THE MOTHER OF CORDIALITY AND ESTEEM

The Judge found a dichotomy in the Seth's life. He saw in the life of the Seth, heartlessness and unkindness, side by side

with religious activities. If the Judge had discerned in the Seth's life, kindness and compassion along with religious activities, he would have held the Seth and his religious activities in high esteem. Concordance therefore is the mother of cordiality and esteem. If a man who does not go to the temple; who does not go to Sadhus and who does not perform any special religious activities, happens to be immoral, dishonest and heartless in his day-to-day life, people would not see any discord in his life. The people will say, "His nature is such that he does not go to the temples. He does not go to religious centres. He does not perform religious austerities. When that is so, it is natural that he should act in this ignoble manner". People would not discern any dichotomy in his life. Unlawfulness, immorality and dishonesty go with unrighteousness or irreligious behaviour. Between them there is concordance. There is no dichotomy or discord in the life of a man who does not go to temples but who goes to clubs; who does not go to Sadhus but who goes to dancing girls; who does not drink the nectar of pure knowledge but who drinks wine. If such a man acts illegally, immorally, heartlessly or if he betrays faith, there is no inconsistency in his life.

The life of noble people has concordance in it. They do not engage themselves in self-contradictory actions and they do not engage themselves in self-contradictory arguments. The melody of concordance emerges from the lute of their life. They always keep off self-contradictions and counter-arguments. Is not their love of concordance praiseworthy? If you do not approve of contradictory arguments in words and actions and if you admire concordance and consistency then you would certainly admire such noble people.

From the Audience: Some love arguments and counter-arguments and some take delight in a life of discord or dichotomy between words and actions.

Maharajashri: Do they take delight in such a thing? They may enjoy it but can they realise how evil discord and self-contradictions are? "We should not engage ourselves in discord and discussions and self-contradictory actions; there should be

no discord in our lives". Do you like this idea ? If they understand that it is not good to take delight in evil then some day, they will get rid of that evil and then they will not take delight in that evil propensity. They will attain nobility if they keep admiring noble people.

DO NOT PRAISE FAULTY PEOPLE

While praising anyone, you must bear in mind two vital points. You should not praise anyone in the presence of a faulty person. The second point is this. You develop the capacity of attaining those virtues and those specialities which you admire in noble people.

There is the possibility of some people contradicting you when you praise some noble people. At such a time, you should not become excited and you should not lose your mental poise. You should keep quiet. With calmness and firmness you must explain the acceptability of your view. If you do not have that power of argument and that power of convincing them of your view logically, bring them to me. Nobility is always acceptable. Nobility is free from the limitations of time and place. If you live nobly, you will experience unexampled happiness. Nobility in actions is beneficial to you and to others. In what a simple and easy manner has the method of attaining nobility been described ? Always keep adoring nobility. We shall discuss later the remaining special virtues and actions of noble men.

This is enough for to-day.

- * *The webs of worldly attachments spun by the mind are strange and mysterious. They can make a man unhealthy; they can cause diseases to him and throw him into the jaws of death. We should not allow the mind to make us cowardly in any situation.*
- * *Culture is the foundation for spiritual pursuits. You should not condemn, criticise or deprecate the traditions and the practices that help to retain and maintain that culture.*
- * *Do not get entangled in blind imitations and conventions. At least, live your life thoughtfully thinking of and understanding everything.*
- * *Minimise your necessities. Learn to live a simple life. Put an end to wasteful and unnecessary expenditure.*
- * *Those who depend upon others should discard their bad habits.*

DISCOURSE 44

The great scriptural scholar Acharyashri Haribhadrasoorishwarji describes the ordinary principles of Grihasthadharma in his great work, *Dharmabindu*. He says, "If you want to make your life virtuous, noble and felicitous keep admiring noble people who embody lofty virtues". May be, today you cannot retain equanimity in adversity and practise politeness in prosperity; today your life may not be free from discord and dichotomy. May be there is no concordance in your life now; but if you praise such virtuous people whole-heartedly, a day will come when you too will acquire those virtues. You too will remain patient and composed in adversity and polite in prosperity.

Do not those who want to acquire wealth, praise wealthy people? Do not those who desire to become scholars praise

great scholars ? Do not those who want to become scientists praise great scientists ? If you praise people thus, your self-confidence grows stronger, "I too can become a scholar or a scientist. I too can become a virtuous person". This kind of confidence grows stronger in you.

DO NOT ALLOW YOUR MIND TO BECOME COWARDLY

Lack of faith in oneself and lack of self-confidence in oneself prevent one from coming out of the abyss of decline". "I am a wicked fellow. Even a little sorrow disturbs me completely. Even a little happiness tempts me and elates me. I do not have patience. I do not have courage. I cannot attain any spiritual development in this life. My mind is not firm. It is always fickle and wavering." This kind of thinking brings about decline in a man's life. Frustration surrounds him. It is a great mental distortion in a man to think that he is incapable and unfit. You understand the tremendous potentialities of your mind. The potentialities of the mind are boundless. The mind can make a man healthy and wholesome. It can also throw him into the jaws of death. Therefore, you should not allow your mind to become weak and diffident at any time. You should not allow your mind to become cowardly.

A war was going on in the empire of Magadha. Chanakya, the great man also was on the battlefield with Chandragupta. At that time, a spy came and said, "Oh great minister ! Our commander has become friendly with the enemy. Probably our army also may deceive us". Chanakya said with absolute calmness, "If others join the enemy, let them do so; my intelligence should not favour them!" Chanakya, who was aiming at destroying the Nanda Raja and making Chandragupta the emperor of Magadha possessed a strong mind. He never gave way to despair. He had to face many difficulties. He had to face many serious problems. Yet his mind and his intelligence were firm and unshaken.

FIRST, ONE SHOULD BECOME A NOBLE MAN; THEN HE CAN BECOME A SADHU

In order to become a noble person, one requires at least a firm determination. To become a shravak and to become a

sadhu are very distant goals. But becoming a noble person is of great importance ? Without attaining nobility, a man cannot become a Shravak; without attaining nobility a man cannot become a Sadhu. Yes. Now-a-days, we come across many Shravaks, who do not possess nobility. We also come across Sadhus, who do not possess nobility. On account of the absence of nobility in society people honour and revere Sadhus and Shravaks. Therefore, it is easy for people to become Shravaks and Sadhus.

From the Audience : When a man becomes a Sadhu, he will naturally, become noble; does not he ?

Maharajashri : Without nobility, how can a man become a Sadhu ? Can a man become noble just because he puts on the guise of a Sadhu ? If a man becomes a Sadhu, without nobility, in such a sadhu only ignobility will increase. Because you are not partial to nobility, you are partial to sadhus and shravaks. You are not concerned with Sadhutha and nobility. If a Sadhu does not possess the essential qualities of a Sadhu but if he is an impressive orator; if he is a Tapasvi (one who performs spiritual austerities) that is enough for you and you would admire him. A Shravak may not possess the essential qualities of a Jain but if he is a wealthy man or a powerful man that is enough for you. You would adore him. Would you not ?

A man cannot become a *Dharmik* (a man of *Dharma*) and an *Adhyathmik* (a man of spiritual excellence) without nobility, without culture and without a partiality for culture. How can one be a human being without humanity ? How can one be a human being without a love for humanity and without a partiality for humanity. But now-a-days, it is only the men that lack humanity that are honoured by society. People are considered to be noble, though they do not possess nobility. Some are considered to be Sadhus, though they do not possess the essential qualities of a Sadhu. How difficult it is to live in this world and to attain culture and nobility ? Yet there is no objective that cannot be attained with a firm determination. "I can become a noble and cultured man. I must attain culture". With this determination, you begin admiring and adoring the lofty actions of noble people.

COMPLETE THE TASK YOU HAVE UNDERTAKEN

Today, I will dwell upon some special virtues of noble people which I have not yet mentioned. Those people make it a point to complete anything that they undertake. Before undertaking a task, they look at it from every angle and they determine whether the task is worthy or unworthy by means of their intelligence and scriptural knowledge. After determining that a task is worthy, such a man thinks thus, "I must carry out this task and I will not give it up in the middle daunted or deterred by impediments". They make such a firm determination and then set about carrying out the task. Impediments do arise when a great task is being carried out. Thousands of impediments arise on the path of those who are engaged in carrying out some noble tasks. Therefore a great sage has said "श्रेयासि बहु विघ्नानि" (Many impediments arise when some noble tasks are being carried out). Noble people do not fear impediments and adversities. They put forth all their efforts to achieve a victory over impediments and to destroy them. As long as they do not attain their objectives, they continue their endeavours. They do not give up their undertakings in the middle, daunted by impediments and giving way to despair. It is not at all in their nature to give up something half-finished.

Have you read the history of King Vikram, who was a destroyer of others' sorrows? He never gave up any task in the middle. He always completed whatever task he undertook. You will not be able to refrain from admiring him if you read his history. He never gave way to despair; nor did he feel helpless at any time. He always completed whatever tasks he undertook. This is not an ordinary virtue. It is indeed, an extraordinary virtue.

When you discern this special virtue in any one, feel happy; and admire that man. In the same manner you read the life-histories of great men; read about their tremendous achievements; and while reading about them; you admire them, heartily, "What unexampled strength! What heroism! What fearlessness! and what tremendous achievements!" You commend their virtues thus.

UNDERTAKE ANY TASK ONLY AFTER DUE REFLECTION

Most people generally take up a task without thinking about it; and without understanding it. When some minor or major impediments arise, they give up the task in the middle, half-finished. When a man leaves thus some tasks unfinished he loses his self-confidence, and he feels that he is incapable. He wanders about in frustration and desperation. The fault lies with his weakness; his lack of firmness; and with his diffidence and lack of strength ; but he blames his *Karmas* and misfortune for his failures. "I have not attained success in any of my undertakings because my sinful *Karma* has emerged to the surface". He thinks thus and throughout his life, he keeps lamenting over his failures. Such people cannot have any zest or exhilaration in their lives. There will not be any enthusiasm in their lives. How should they lead their lives ? Probe it well; not much is lost even now.

From the Audience : Much has been upset and lost already! Our enthusiasm has been undermined.

THE STAKE IS STILL IN YOUR HANDS

Maharajashri : Do not think of what you have already lost. Your body is still healthy. Your five senses are strong and agile. Your intelligence is strong; then why should you worry ?

IS THERE STILL SOMETHING IN YOUR HANDS ?

A gentleman came to me once; and said, "I have lost everything. I have lost all my wealth in bussiness. My partner has deceived me. I see no way now out of my difficulties except death". I said to him, "Have patience. Free your mind from worries for a few moments. Then answer my questions".

I asked him, "Are you not healthy ? Is not your body free from diseases ?"

He said, "Yes, I am perfectly healthy. I have not taken any medicine for several years".

I said, "In that case, set down one thing; "I am healthy". Now tell me. Do you have a wife ? How is she ?"

He said, "I married twenty five years ago. My wife is with me and she has assured me that she would never forsake me and go away from me at anytime under any circumstances".

I said, "Then set down the second point : "My wife is with me". Now tell me. Do you have children ? How many children have you ? How are they ?"

He said, "I have three children; two boys and a girl. They are all well and they are very fond of me".

I said, "Then set down the third point, "My children are with me". Now you tell me. Do you have any friends ? How are they ?"

He said, "I have some friends. They are well. When I lost all my wealth, they came to me and offered their help and assistance to me".

I said, "Then set down this fourth point". "I have friends to stand by me". "Now you tell me. Do you have a house to live in, and a shop in the market ?"

He said, at once, "Yes. Yes. I have a rented shop but I am living in my own house".

I said, "Then set down this fifth point". "I have a house to live in and a shop in the market". Now, you tell me. Do you have intelligence to carry on business ?"

He replied, "Surely ! I can carry on two or three types of business".

I said, "Then write down the sixth point, "I have intelligence". Now tell me. Do you have faith in the Paramatma ?"

He at once replied, "Really. I believe in God". I am speaking the truth. I have faith in the Paramatma".

I said, "Then you set down the seventh point. "I have faith in the Paramatma". Now you read this list, and see what are the various things you possess :

1. *I am healthy.*
2. *My wife is with me.*
3. *My children are fond of me.*
4. *My friends are prepared to stand by me.*

5. *I have a house and a shop.*
6. *My intelligence is strong and agile.*
7. *I have faith in the Paramatma”.*

I said to him, “Oh noble man, you have these seven great possessions. Then why do you think of death? Why do you give way to despair inspite of having all these possessions. Now, what you require is the enthusiasm to utilise these means and a firm determination to attain your objectives; above all, an absolute surrender at the feet of the Paramatma.”

The gentleman was overwhelmed with joyful emotions and went away with great enthusiasm. Enthusiasm is essential to attain your ends. A heart full of exhilaration; a firm and peaceful intellect. These are necessary. These virtues are present in noble people and by means of an intimacy with them and by admiring them, you too can acquire those virtues.

Another great virtue of noble people is conformity to the family-tradition. Noble people conform to and carry on their family-traditions such as rendering help to the others and carrying out spiritual austerities for the attainment of the supreme good. Supposing in a family a certain *Vrata* or austerity or the tradition of providing a water-booth to people has been going on through generations, noble people do not give up those traditions. They continue them. They continue those activities as long as they have the ability and means to carry on those traditions.

In olden days, the *Kuladharm*a or the tradition of Kshatriyas was to give protection to those who sought their refuge. This tradition was in vogue for countless generations but now-a-days, we do not have such kshatriyas or such a *dharma*. Hospitality to guests is another noble tradition which had been in vogue through generations in some families. As long as noble people continued to appear in those families, that tradition continued. But with the absence of such noble men, the noble tradition also has come to an end. Yet if noble family-traditions are still in vogue in some families, we should admire and appreciate them.

CULTURE IS THE FOUNDATION FOR SPIRITUAL PURSUITS

The *Kuladharmas* which is noble and in the carrying on of which there is no need to commit such sins as violence, falsehood, stealing, ignobility, addictions to bad habits etc. should be conformed to. We should admire people who conform to that tradition. Actually, the great Indian culture is still alive because of the conformity of the people to noble traditions. Culture is the foundation for spiritual pursuits. Therefore, you should not criticize or deprecate any traditions that help culture to flourish. There can be varieties among *Kuladharmas*. The traditions of all families cannot be the same or similar. Some are similar; some are different.

In the lives of noble men, *dharma* (religion) and culture are harmonised. Many special streams of culture keep flowing through their lives. Therefore, such people are exemplary in society and in the country; and they are the springs of inspiration for others. What you require is an eye for virtues; and what you require is a subtle and incisive intellect to realise and visualize the speciality of noble people.

ALWAYS REFRAIN FROM WASTEFUL EXPENDITURE

Another special virtue of noble people is to discard the propensity of spending money wastefully and improperly. Noble people do not expend their bodily, mental and pecuniary potentialities wastefully. They know the line of demarcation between wasteful expenditure and useful expenditure. They have the intelligence to distinguish between wasteful and useful expenditure. By avoiding the wasteful expenditure of energy, they conserve energy. Consequently, they possess abundant energy by virtue of which, they can attain their objectives speedily.

Those great men do not indulge in useless or base contemplations. They do not entertain foul thoughts and they do not weave wasteful webs of wild fancy. Therefore, their intellectual potentialities remain intact. The intellectual potentialities get exhausted on account of futile or sinful reflections and contemplations. The mind grows weak and it will not have the

exhilaration to carry out noble tasks. The secret of noble people is that they do not spend their mental potentialities wastefully; on the contrary, they preserve and conserve them.

Noble people do not also expend their physical potentialities wastefully. They do not unnecessarily bustle about and indulge in hectic activity. They do not go from place to place unnecessarily. They use their physical strength only after careful thinking. Therefore, when a special and important necessity arises, they will have abundant physical energy to meet that necessity. They do not get fatigued, and they retain inspiration in their body. Vitality is preserved on account of noble conduct; therefore, the body of a noble person is not only strong but also full of buoyant energy.

YOU SHOULD ALSO REFRAIN FROM WASTEFUL EXPENDITURE OF MONEY

Noble people do not spend money wastefully. Wealth also is an important potentiality of a householder. Only those who do not waste that potentiality can use it properly. Do you know what is meant by saying that money is spent wastefully or usefully? I hope you do not waste money. What do you think of those who do not waste money?

"I should not squander away my wealth, unnecessarily". Only if you have this firm determination, can you keep off wasteful expenditure and you will be successful in prevailing upon your family not to waste money. Yes. It is necessary to make your family realise the importance of prudence and economy. Otherwise, if you do not waste money, your wife and children may waste money. You may not go to movies but they may spend a lot of money on movies. You may not go to hotels but they may. You may not wear fashionable dress but they may waste money on fashionable dress. If you manage with cheap sandals worth ten rupees, they may buy expensive shoes worth two or three hundred rupees. If you want to go anywhere, you may go on foot or by bus but they may unnecessarily go from place to place hiring taxis. You may like to have only a little furniture in your house, but they may like

to deck the house with superfluous furniture. You may like simple food, but they may like special and expensive dishes.

AN IDEAL FAMILY

Therefore, you have to convince the members of your family of the value of prudence, in a peaceful and suave manner. The value of the habit of spending money should be realised. About thirty years ago, I had to be in close contact with the family of a multimillionaire, for some days. Two young men of the family were studying in a college. One day, when those two young men were setting out for college, I was pleasantly surprised. I said nothing at the time. When in the evening, they returned home and when after having had their food, they came to me, I said, "Why do not you wear a wrist-watch?"

They said, "We do not need a watch. We see the clock at home when we set out. On our way we can find out the time from the clock-tower and in the college, of course, there is a clock. In our classroom, also there is a clock".

I said, "Is it because you do not have a fancy to wear a wrist-watch or do not your friends say, "Though they are affluent, they do not wear wrist watches?" When you see other rich people wearing wrist-watches, do not you also entertain a fancy for them?"

One of them said, "We do not have any such fancy. In the beginning, our friends used to ask us why we were not wearing watches. We told them that a wrist-watch was not a symbol of affluence and that we had no desire to exhibit our affluence. Since then, no one has asked us why we do not wear watches".

I said, "Are you not giving others, the impression of being miserly?"

They said, "No, whenever some cultural activity takes place in the college, we give a large donation. We also render some help to poor students by giving them money to buy their books, to pay their fee etc. Because of this, all the students of our college love us".

I asked them another question. 'I see that every day you

go out in a very simple dress. Why do not you wear expensive and fashionable dress ?”

THE GLORY OF AFFLUENCE LIES IN SIMPLICITY

They said, “Our father taught us this principle even when we were very young. He used to say, “Affluence appears glorious in simplicity. If you lead a simple life, your capacity to do noble deeds increases. Your wealth is to be used to carry out some noble endeavours; not to squander on futile fashions. Father was absolutely simple in his ways and he used to give lakhs of rupees as donations”.

When there came up the topic of donations, I began splitting hairs and asked them, “Your father gives away lakhs of rupees as donation. Do you like it ?”

Both the brothers began to laugh and they said, “Why should we not like it ? Father earns a lot and spends money for noble purposes. When that is so, the question of our being displeased does not arise”.

Not a single paisa of wasteful expenditure ! They never went to hotels. They always had their food and tiffin at home. Though they were affluent, they were not imprudent. This is an ideal way of living. For the last few decades, there has been an increase in wasteful expenditure in our country and in our society. Wealthy people, of course, waste money but even the middle-classes and the poor people are doing the same.

What is the monthly expenditure that a middle class family incurs on movies ? Easily such a family spends about twenty-five rupees a month. How much do they spend on beedis, cigarettes and tea ? Monthly, it will come to fifty rupees. How much money is spent on buying soap ? How many kinds of soap are necessary ? How many kinds of face-powders are needed ? How much money is spent on washermen ? How much pocket-money is necessary for every member of the family ?

They spend so much money wastefully, yet they clamour and scream. “The middle-class families are in great difficulties.

Help should be extended to them. Financial assistance should be given to them". Not only this; now-a-days, betting and gambling have become common among people. How can these people, who waste money thus perform noble activities? They waste money, yet they do not admit that they are imprudent. They believe that what they are doing is right. They say, "What we are doing is right. In these days, all these things are essential". Some people take help from society or from religious institutions or from magnanimous persons and spend that money on fashionable living, and they spend it on bad habits and addictions.

HOW CAN ASSISTANCE BE GIVEN TO THOSE WHO ARE IMMERSED IN ADDICTIONS ?

About 20 years ago, we were spending the rainy season in a town. One day, a gentleman aged about thirtyfive or forty came to me. He said to me, "I have lost my job. My wife is pregnant. I do not have money. Kindly secure some financial help for me from some person or some institution or you kindly manage to get me a job".

I found out his name and asked him to meet me the next day. Later, I found out some details about him. The next day he came to me. I said to him, "I can get you a job. You may get a salary of three to four hundred rupees a month but you must promise me to abide by four principles, which I am going to mention now. You must take four vows".

The marks of worry rose on his face. I said ;

- “1. You should not gamble;
2. You should not drink liquors;
3. You should discard illicit intimacies with other women;
4. You should visit the temple every day.

You take these vows and you can join duty tomorrow. There will be a reformation in your life and there will be a reformation in your family also".

He said, "I will think over and meet you to morrow". He rose to his feet and went away and has not come to me till to-day. Now you tell me whether financial assistance can be given to a man who does not care for these principles. Even if you extend financial assistance to such a man, what is the use? Even if you give such a man one or two hundred rupees what would he do with it? Would he spend it on his family? No. He would first buy a bottle of wine. He would gamble; he would go to a hotel and eat to his fill and then he would go to a brothel seeking the company of a prostitute. Therefore, before we extend financial help to such people, we should first free them from their addictions. We should bring about such a condition in their life that they do not waste money.

Man should first realise this point, "I am wasting money. I should not do so". Only if they come to that realisation can they admire noble people, saying, "This great man does not waste even a single paisa".

THE RIGHT WAY TO LIVE PEACEFULLY

Spending money wastefully has become a fashion. It has become a matter of fashion in society. "Don't you go to movies? Don't you go to a canteen to have a cup of tea? Do not you wear such and such garments? Do not you have a fridge in your house? Is there no radio or T.V. in your house? Have you not yet got a set of a dining table and chairs? Do not you have servants? Do you do all household work yourself?" Those people who believe that extravagance is a fashion, flutter about saying such things. They look down upon those who do not spend money extravagantly. How can such people praise noble men? They will only make fun of a noble man thus, "He is a miser still living in the eighteenth century. He is a very orthodox type of fellow etc. etc."

Noble people care for the welfare of their souls. They care for mental cheerfulness and physical sanctity. The noble people who live with such an aim manage to get on with the minimum of necessities. They do not imitate others. They follow the path shown by the enlightened people. They despise blind imitation and snobbery.

Truly, this is the right way to live a peaceful life. As man goes on acquiring more and more means of physical and sensual pleasures, his mental peace keeps declining. He will not be able to entertain noble thoughts. He will be caught in countless entanglements. His life will be full of agitations, worries and anxieties. Nobody can save such men from their difficulties. If you realise this truth and stop wasteful expenditure then you can save yourselves from many calamities.

ONLY THEN WILL YOU EXPERIENCE IT

“The potentialities of the body, mind and materialistic wealth should not be wasted”. Accept this great truth. Only then will you be able to admire noble people. You too will have this ideal in your life. “I should not waste anything.” You will feel unhappy, if you or the members of your family expend potentialities or spend money wastefully. “I made a mistake. I spent money wastefully.” This experience, you will have then.

Give up the craze for *modernism*. Discard the habit of imitating what you see on the movie-screen. If women accept this principle and if this principle appeals to them, there will be a great reformation in families. Stop spending money wastefully. The quality of noble men of spending money carefully and thoughtfully will attract you.

I am carrying out a detailed discussion of the principle of adoring the virtues of noble people because you too must become noble. I am introducing you to the way of life adopted by the noble men so that you may like it and admire it.

We shall discuss later the second extraordinary virtue of noble people.

This is enough for to-day.

- * *Entertaining elevated thoughts is an easy thing; but it is not so easy to perform noble actions. If you do not have the capacity to carry out noble actions, at least, you must admire noble actions. You must always have a partiality for noble actions.*
- * *Every action requires a proper time and a proper place. It is absolutely necessary that a man should have the sense of propriety.*
- * *Sloth, carelessness and negligence are great enemies of man. They are impediments on the path of spiritual elevation. In order to attain spiritual development, you must discard your carelessness and negligence and you should keep endeavouring to attain that noble end.*
- * *Will those people who give up important tasks keep wandering here and there involving themselves in unimportant matters? and will they keep knocking about from pillar to post?*

DISCOURSE 45

The great scriptural scholar, Acharya Shri Haribhadrasoreshwarji describes the ordinary principles of *Grihasthadharma* in his work, *Dharmabindu*. The fourth principle is described here. It enjoins on people the duty of praising the character of noble people. I will explain to you in detail the nature of the character of noble people so that you may acquire a knowledge of the character of noble people and so that you may admire it. If you keep admiring noble people, you too will become noble. Even supposing you do not acquire those virtues in this life, if you keep admiring them, you will acquire them in your future lives.

GLORIFYING NOBLE PEOPLE BRINGS CULTURE

You must understand this doctrine thoroughly. A man develops partiality or admiration for the virtues which he keeps

admiring. The impact of such virtues will fall upon the soul and that imperceptible impact travels with the soul through the future janmas; and that impact will manifest itself in the future janmas.

It is likely that all noble propensities may not bring about their effect in this present life but the partiality or admiration for noble things can be present in the heart. A man who cannot render deeds of charity and benevolence can at least admire charity and magnanimity. He who cannot practise celibacy in his life can at least admire that virtue. He who cannot be just, moral and honest in his dealings can at least admire those virtues in others.

From the Audience : Why is it that we cannot practise in our life the virtues that we admire ? What is the cause for this ?

Maharajashri : There is no such rule that men should practise in their lives, the virtues that they admire. It may not be possible for them to practise those virtues. Admiration for virtues appears on the plane of thought and feeling while the practice of those virtues has to be on the plane of actual life and duty. The plane of duty is of greater value than the plane of thought and emotion. In order to practise lofty virtues, there is the need for extraordinary ability. It is easy to entertain noble thoughts and feelings but it is difficult to transform them into actions. Those who cannot perform noble actions can at least admire them and have a partiality for them.

Question : What is the use of thinking nobly when one's actions are ignoble ?

Answer : There is a great benefit. Actually, if a man entertains noble thoughts, he will certainly reach some day the level of acting nobly, and of discarding his evil actions. Evil actions and propensities will disappear. Is this a small benefit ? Therefore, admire the noble actions of great men. Whatever noble actions great men carry out, they carry them out in a proper place. There is a proper place for every action. We should perform only that action in a place which is proper for that action. The proprieties of place and time are of great importance in the

activities of life. For the performance of every action, there is a proper place and a proper time. Men should have a knowledge of these proprieties.

THE PROPRIETY OF PLACE ALSO IS ESSENTIAL

Noble people do not eat anything standing on a road. They do not pick quarrels with people on roads. They do not stand laughing on the streets. They do not converse much with other women. For these actions, that place is not proper. You may eat food but you must eat food at home. You may have to speak harshly but you must do that at home. You may laugh as you like but you should do that at home.

Even at home you have to think of the propriety of place. You may have to take your wife to task but not in the presence of your children. You can complain against any personal wrong and take her to task only when the children are not at home. That too, you must not shout in a manner that your neighbours come rushing to your house. Your voice should not be heard outside the four walls of your house. If you want to speak to your grown-up children strongly giving a piece of your mind, you do so, when they are alone. Do not chide them in the presence of your friends or the other members of your family. Taking someone to task for a mistake committed is an action that should be carried out in the proper place.

Do not give publicity to the actions which you have to perform secretly. Do not perform secretly those actions that ought to be carried out in the presence of others. Intelligent and noble people act with a sense of the propriety of place. If you do not practise this principle at least cannot you admire these virtues in others? People may not be able to adhere to the principle of the propriety of place in large cities like Bombay, Ahmedabad, Delhi where thousands of families live in single room flats. They have to carry out all their actions in the same room. The limits between parents and children cannot be maintained when the whole family lives in a single room. In the case of such families, children may see certain things which they ought not to see and that may create distortions in their minds.

TO-DAY VILLAGE CULTURE IS BEING IGNORED

From the Audience : What can we do ? We have to live in large cities in order to make a living.

Maharajashri : Is man to-day interested only in making a living ? Can those who are above need go back to villages ? No. To-day, everyone wants to become affluent. Everyone wants to earn more with less effort. People love to live in cities and lead a life of leisure, luxury and pleasure. They do not like village life. They are fascinated by the aberrations of city life. Village culture is being treated with indifference.

In large cities, it has become impossible to observe the principles relating to the propriety of time and place. Either those of you who are above need should go to villages or remain in cities enjoying the aberrations of city life and witnessing the ruins of human life. You are mad after amassing wealth and for you it is a formidable task to live like men. What can you achieve when you are obsessed with fantastic dreams of fabulous wealth ? This obsession is more dreadful than ghosts and devils. It is difficult for you to get rid of this obsession even after you become multi-millionaires. Think well and realise the truth about wealth in the light of your mental vision. Realise the uselessness and futility of wealth and get rid of that obsession.

GET RID OF THE OBSESSION OF BECOMING AFFLUENT

Only those who can get rid of the obsession of becoming affluent can observe these ordinary principles which are like ornaments to human life. Should you not observe those principles ? Should you not deck your life with the flowers of virtues ? The serenity and felicity that result from a life ornamented and made resplendent by the fragrant flowers of virtues cannot be attained even in your air-conditioned bungalows. You must accept and appreciate this truth. You must have a firm determination to lead a virtuous life. There is one important action on account of which you have to admire noble people. “ प्रधान-कार्ये निर्वन्ध : ”. Of course, there are many activities which are to be carried out but some activities are ordinary and some are

very important. Some have to be carried out at once; while some cannot be left undone. Noble people have the intelligence to realise which activities are of primary importance and which are of subsidiary importance. By virtue of intelligence and discretion, they succeed in their objectives.

When we have to carry out many activities it depends upon our discretion to decide the importance of any activity or to decide which activity should be carried out first.

AN EXAMPLE FROM SHRI RAM'S LIFE REGARDING THE PRIORITY TO BE GIVEN TO A CERTAIN ACTIVITY

In the days of the story of the *Jain Ramayana*, an event took place on the island called Vanaradweep. Sugriva was the ruler of Vanaradweep. Tara was Sugriva's queen-consort. Sahasagati, the son of a Vidhyadhar desired to marry princess Tara. When Tara married Sugriva, Sahasagati began to consider Sugriva as his enemy. Sugriva, was stronger than Sahasagati, therefore, he could not abduct Tara; but yet, he had a great attachment for Tara. He had a strong desire to secure Tara somehow or the other. He did not possess the ability to fight openly against Sugriva. So, he decided to attain supernatural powers. He went to a cave in the Himalayas and sat in it and he began to make endeavours to attain the supernatural power called *Pratharini*. After sometime, he attained this power. He began to sway and dance with exhilaration. Ignorant people imagine that they have attained everything when they have achieved success in one or two things. They do not realise the malignity of *karmas* and they may fail at the last moment. Sahasagati felt that he could easily take possession of Tara by means of the power called *Pratharini* and he went to Vanaradweep. He assumed the guise of Sugriva. *Pratharini* means to assume the desired disguise; and he had attained that power. He in the guise of Sugriva went into the garden in Kishkinda, the capital of Sugriva. He found that Sugriva had gone to sport in the outer parts of the garden and he decided to make use of this opportunity. He entered the city. The guards of the city thought that he was Sugriva. He straight went into the palace. Even the guards at the palace saluted him with bowed heads and allowed

him passage. He went to the harem of Tara. The guards were amazed to see Sugriva coming to the harem at that time unexpectedly. They saluted him and said, "Kindly wait here. We will go in and inform the queen of your arrival". The guards of the harem went into the harem and said to the queen. "Oh queen, the king is waiting at the door to meet you". Tara was going to have a bath. She was surprised to hear this. She said to the guards, "Go and entreat the king to wait for a while. I will come and receive him after my bath."

THE REAL SUGRIVA AND THE COUNTERFEIT SUGRIVA

The guards came and said to the counterfeit Sugriva, "Your Highness, kindly wait here. The queen has gone to take a bath. After completing her bath, she will come here and receive you". He was extremely eager to meet Tara but what could he do ? It was necessary to respect the formalities of the palace and the harem. So, he waited for Tara at the door of the harem.

Meanwhile, at the gates of the city, there was a big muddle when Sugriva after his sports in the garden, returned. The guards stopped him at the gate and said, "His Highness Sugriva has already gone into the city. Who are you ? From where have you come ?" Sugriva was greatly amazed to hear this. "I am Sugriva and if anyone has gone in already in my disguise, he is a counterfeit".

The guards fell into a conflict. Both the Sugrivas were alike. It was not possible for them to distinguish between the genuine Sugriva and the counterfeit Sugriva.

They did not permit Sugriva to enter the city and they went into the palace, met prince Chandrarashmi and explained to him the situation. The ministers also were alerted.

Two Sugrivas in Kishkinda ! It was a formidable task for all. Prince Chandrarashmi thought, "Who is the genuine Sugriva ? Who is the counterfeit Sugriva ? One important task was to find out the truth; and the other equally important duty was to prevent both the Sugrivas from entering the harem. The third duty was to search for an enlightened person who could discover, who the genuine Sugriva was.

THE FIRST DUTY WAS TO SAFEGUARD THE HAREM

Chandrarashmi gave priority to the duty of safeguarding the harem. He said to the commander of the army. "Go and stand at the gate of the city and do not allow that Sugriva to enter the city. I will go and stand at the harem and I will not allow any Sugriva to enter the harem". He said to the ministers. "You kindly think of a way of finding out the genuine Sugriva".

Look at Chandrarashmi's ability and presence of mind. He found out that safeguarding the harem was the most important duty. He decided to carry out that duty himself. He did not entrust that duty to anyone else.

Chandrarashmi was the greatest soldier on Vanaradweep and he was an invincible hero. He was the son of the mighty hero, Vali. Sugriva had made Chandrarashmi, his brother's son (nephew) the heir-designate to the throne of Kishkinda. He, at once, armed himself, adequately and went to the door of the harem and alerted the guards there. The soldiers surrounded the harem and began to guard it vigilantly. The counterfeit Sugriva was greatly agitated on seeing all this.

Meanwhile, Queen Tara came to the door of the harem and there she saw Chandrarashmi fully armed. She was taken aback. She said, "Chandra ! son ! How is it you are here carrying arms ?" Chandrarashmi explained the situation to her and said, "You go and take shelter in the secret-vault, in the harem. I will be here. You need not have any anxiety". Queen Tara feeling perturbed and shocked, went into the secret vault in the harem.

The counterfeit Sugriva tried to enter the harem. Chandrarashmi stopped him. He said, "I am the genuine Sugriva. I have the authority to go into the harem". Chandrarashmi said to him, "Until the truth is discovered, and until we discover whether you are the genuine Sugriva or the one at the gate of the city, please wait patiently". The counterfeit Sugriva began to fight against Chandrarashmi and Chandrarashmi drove him away from there.

The ministers found it difficult to discover who the genuine Sugriva was. The soldiers were divided into two groups over this question and the people also were divided. A war began between the two groups. The war spread to every lane of the city. The ministers approached Chandrarashmi. He said to the ministers, "This civil war will go on until the genuine Sugriva is discovered and recognised. Until the genuine Sugriva is recognised and distinguished from the counterfeit Sugriva, I won't leave this spot. You try to find out the truth. I will remain here".

The genuine Sugriva began to lament over the calamity that had befallen his city and his army. There took place a terrible fight between the two Sugrivas. Neither was defeated. The affair became highly complicated. The counterfeit Sugriva again approached the door of the harem. Chandrarashmi stopped him and he began to fight furiously and indignantly with Chandrarashmi. Chandrarashmi broke off all the weapons of the pretender and threw him on the ground. Placing the pointed end of his sword on his chest, Chandrarashmi said, "I have not killed you because a great calamity would occur, if I kill you and if you are the genuine Sugriva. But if you try again to enter the harem, I will surely kill you". The pretender ran away from there and approached the genuine Sugriva. The commander of the army was there surrounding the genuine Sugriva. The pretender approached his camp.

SHRI RAM HELPING SUGRIVA

The genuine Sugriva sent for Hanumanji so that he might solve the problem. Hanumanji came. He saw both the Sugrivas. He too fell into a confusion. As Hanuman stood watching, the pretender thrashed the genuine Sugriva with all his might. Hanuman went away from there. The genuine Sugriva was very sad. He began to remember his friends. He remembered Khara, the Vidhyadhar but Khara had died while fighting against Lakshman. Suddenly, an idea flashed to Sugriva. Shri Ram and Lakshman after slaying Khara, the Vidhyadhar had crowned Viradha, king of Pathala Lanka and were staying there. He had heard that Shri Ram and Lakshman were not only great

heroes but also known for their extreme kindness. If they came there, they could release him from that calamity. At once, Sugriva sent for his commander and he sent a message to Shri Ram and Lakshman by his commander.

After the abduction of Sita, Shri Ram and Lakshman were staying in Pathala Lanka along with Viradha. Viradha had sent men to search for Sita but they had not been able to find out her whereabouts.

Sugriva's commander went to Pathala Lanka. He conveyed Sugriva's message to Viradha and Viradha explained to Shri Ram, Sugriva's painful predicament. Shri Ram agreed to go to Kishkinda. This is one special virtue of great men. They are always ready to help those who are in distress. When they see others in distress, they forget their own distress. The melody of benevolence is present in the very breath of great men. Shri Ram did not know Sugriva at all. Viradha told him everything about Sugriva and his adversity; and Shri Ram got ready to go to Vanaradweep.

The commander returned to Kishkinda and informed Sugriva of all that had taken place. Sugriva was greatly overwhelmed with joyful emotions. At once, he flew to Pathala Lanka in his magical airship, approached Shri Ram and prostrated at his feet. Without a moment's delay, Shri Ram and Lakshman came to Kishkinda by Sugriva's magical airship. Viradha also accompanied him. On the way, he told Sugriva about the abduction of Sita and mentioned the need for tracing Sita's whereabouts. Shri Ram sent Viradha back to Pathala Lanka.

The magical airship landed on a ground outside Kishkinda. Shri Ram personally saw both the Sugrivas. Each claimed that he was the genuine Sugriva. Shri Ram thought for a few moments and then took up his mighty bow *Vajravārtha*. He strung the bow and pulled the string of the bow. The sound of the string reverberated throughout Kishkinda. *Sahasagati's* power of *Pratharini* could not remain intact. He lost that power. *Sahasagati's* disguise disappeared. The genuine Sugriva was identified. Shri Ram grew indignant and by shooting one arrow, he slew *Sahasagati*.

Sugriva's joy knew no bounds. He fell at the feet of Shri Ram. He entered his palace accompanied by Shri Ram and Lakshman. Chandrarashmi also approached Shri Ram and Lakshman and prostrated at their feet. Sugriva introduced Chandrarashmi to Shri Ram and told him how heroically he had safeguarded the harem. Shri Ram congratulated Chandrarashmi and said, "You carried out the most important duty and your ability is tremendous".

THE SEARCH FOR SITA — THE MAIN DUTY

Sugriva sat at the feet of Shri Ram and said, "Oh, revered Lord, I can never repay the great benefaction you have bestowed upon me. I consider your service as my first and foremost duty. Give me an opportunity to serve you".

Lakshman said, "Sugriva ! now our first and foremost duty is to search for Sita". Sugriva said, "Gracious Lord, you stay here. At any cost, I will find out the whereabouts of Sita. You are the Lord of Kishkinda and I am your follower". Shri Ram preferred to stay in the garden outside the city. Sugriva made the garden as splendid as the *Nandanvan*, the divine garden of the heavenly world. He engaged many capable servants to attend on Shri Ram and went to meet Tara.

Probably, this is a natural propensity of human beings in Samsar. When after a period of adversity, they get happiness, they become immersed in it forgetting everything. Sugriva was immersed in his love for Tara day and night and in his ecstasy, he forgot all about Shri Ram and Lakshman. He also forgot all about the task of searching for Sita.

Sugriva forgot his important duty. He did not pay attention to the primary task. Shri Ram and Lakshman were spending days expecting Sugriva to meet them. They were greatly agitated and anxious because they got no news about the search for Sita. Lakshman was very indignant with Sugriva and said, "Sugriva is disloyal. His objective has been attained. Now, why would he care for our task ? But I will meet him and".

LAKSHMAN'S INDIGNANT OUTBURSTS

Lakshman gave vent to his anger in the presence of Shri Ram and with Shri Ram's consent, he went into Sugriva's palace. Soon after entering the palace, he roared angrily, "Where is Sugriva?" All in the palace were filled with fright. The guards of the harem informed Sugriva of the arrival of Lakshman. On hearing it, Sugriva began to tremble with fear. At once, he remembered his mistake. He came out running. He stood before Lakshman with hands folded; and with his head bowed in reverence. "Oh, treasure-house of forgiveness! Kindly pardon me. I have committed a serious blunder". But he was Lakshman! His face had grown crimson with anger. With utter contempt for Sugriva, he said, "You wicked man! Your objective has been achieved; and you are spending time merrily in the harem! You have forgotten your promise. Do you also want to go to the kingdom of Yama as Sahasagati went? You have not made any attempt so far to search for Sita; and we have been waiting here hoping that you would arrange for searching for Sita".

Sugriva fell at the feet of Lakshman. He repeatedly begged for forgiveness; and then the two went to meet Shri Ram in the outer garden. Sugriva fell at the feet of Shri Ram and begged for his forgiveness. "Oh, you ocean of compassion! Kindly forgive me. I will at once set about the task of searching for Sita. You kindly stay here. I will bring you news about her soon".

Shri Ram was the very embodiment of forgiveness. He did not reprimand Sugriva. His main objective was to search for Sita. He did not like to create a complication by quarrelling with Sugriva; and he did not want the task to be delayed. His friendship with Sugriva was going to be of benefit to him in the future.

NOBLE MEN ARE MINDFUL OF THE TASK THAT IS IMPORTANT

Noble men are mindful of the task that is important. This special virtue of noble people is not only praiseworthy but also worthy of imitation and emulation. The man who neglects his

most important task and who wastes his energy and time over despicable actions cannot attain his objectives.

These two principles are of great importance :-

1. We should carry out an activity in the proper place.
2. We should give priority to the most important duty.

These principles are of great importance and must be observed by everyone whether he is a *Bhogi* (one who enjoys the pleasures of this world) or a *Yogi* (a man of spiritual attainments); whether he is a *sadhu* or a householder. These principles are of great importance in the day-to-day affairs and activities also. It is absolutely necessary to keep these principles in mind in order to attain the ability and the skill to carry out any task. Keep admiring this kind of ability when you see it in noble people.

NEGLIGENCE MUST BE DISCARDED IN ORDER TO ATTAIN OBJECTIVES

Another special virtue which is discernible in noble people is that they completely discard the vice of negligence. This principle is deeply related to the two principles mentioned above. Only a man who has discarded negligence endeavours with all concentration to carry out his most important task and to achieve success in it. He also cares for the proprieties of time and place. Chandrarashmi was totally free from such vices of negligence or carelessness. Without being negligent even for a moment, he guarded Sugriva's harem. If he had been careless or negligent even to the least extent the counterfeit Sugriva would have gained entry into the harem and would have abducted Tara.

The lives of noble people are absolutely free from carelessness and idleness. One special virtue of noble people is a constant awareness of their duties. If you go on adoring this virtue, you too will get rid of your carelessness and negligence.

Carelessness, delay, and negligence are great enemies of man. They prevent man from attaining spiritual development

and they also prevent man from attaining materialistic prosperity. A man who is careless and negligent cannot attain progress. If you want to attain progress and if you want to attain spiritual development, you must discard your negligence and carelessness. Moreover, you must always keep endeavouring to achieve these objectives.

I have mentioned all these points, so that you may understand those special virtues of noble and cultured people, so that you may adore them and so that you may attain those special virtues. Now, three more special virtues of noble people have to be explained. I will close this discussion after explaining those three special virtues.

This is enough for to-day.

- * *Everyone must aspire to attain popularity by rendering elevated deeds of charity and magnanimity to help the needy.*
- * *Conformity to the principles of propriety is an inseparable aspect of the noble conduct of human beings. Conformity to the principles of propriety is essential in the life of a householder as well as a Sadhu.*
- * *A man who is selfish, sensual and careless cannot carry out his duties. Probably, some may not be able to carry out their duties but they can at least admire those who can carry out their duties; cannot they ?*
- * *It is absolutely necessary to be fully developed on the plane of thought and feeling. You must bestow your full concentration on the purity of thought and feeling. You must make a strong determination to change your way of life.*

DISCOURSE 46

The great scriptural scholar Acharya Shri Haribhadrasoorishwarji describes the ordinary principles of Grihasthadharma in his work *Dharmabindu*. These ordinary principles are not connected with spiritual austerities. They are connected with the day-to-day activities in the lives of Grihasthas. These ordinary principles are not directly connected even with Yoga (spiritual endeavours) *Dhyana* (meditation) *Adhyatma* (endeavour to attain spiritual realisation) but it is certain that Yoga, *Dhyana*, *Adhyatma* and other spiritual pursuits will not attain success in the absence of these ordinary principles. The man who neglects the ordinary principles and tries to carry out such spiritual austerities as Yoga and *Dhyana* cannot attain success in his endeavours. Yes. Such a man grows proud. Now-a-days, men who do not respect, love or admire noble people have begun to

call themselves *Yogis*, *Dhyanis*, etc. Some have also become *gods* (*Bhagwans*).

Let them become what they want to become freely but you be careful and cautious about such people. Some people start *Yogashramas* where spiritual exercises are taught with the purpose of earning money. Such *Yogashramas* are being started. Some people start a training camp for meditation only in order to propagate their own religion or creed. Some people indulge in hypocrisy under the name of spiritual pursuits. Only external show and exhibitionism! Do not get confused or enticed by the attractive advertisements that appear in newspapers. All these things are going on in addition to a total negligence of the ordinary principles. When man cannot be human how can he become a *Yogi*? How can he become a *Dhyani*? First of all, it is essential that man should become human. It is necessary to make your way of life noble and ethically excellent.

From the Audience: A certain Bhagwan Shri who calls himself a God speaks of "Non-gradual methods" (*Akram Vignana*) of attaining *moksha* ignoring this gradual and methodical way of attaining spiritual development. He says the "Non-gradual method" is the best way to attain *moksha* directly.

Maharajashri: You ask such Bhagwans how many have reached *Moksha* by that method. That Bhagwan who prohibits the methodical and gradual endeavours observes the principle of gradual and orderly methods with respect to the maintenance of physical health. In his wanderings from place to place, he observes the principle of gradual and orderly endeavour. In all the activities of his worldly life, we find method and order but we see disorderliness (*Akrama*) or the absence of gradual endeavour in respect of the attainment of salvation. The Bhagwan makes all those who go to him touch his feet but he is an ordinary householder. Sometimes, he even uses abusive language. Even in his book, we find abusive language.

In our *Dharmagranthas*, we come across the stories of some people who were dacoits and who became sadhus; but in their present life they carried out no systematic spiritual endeavours

but on account of some opportunity they became kevaljnānis. This is enough. Those who advocate disorderly and unsystematic spiritual pursuits find here a scriptural authority. They never thought of the spiritual activities of their earlier lives. They never thought of the spiritual development in their previous lives. They thought of the present life itself and deemed it the right path.

JATASHANKAR'S WHITE LIE

Once, Jatashankar happened to be walking upon a road. He was walking absent-mindedly and he stumbled upon a stone and the stone came out of the earth. He sat down because of the pain. He saw the stone and also the pit from which the stone had come out. He saw something yellow in the pit. At once, he looked around to see if anyone was observing him. Then, with his hand, he took out those things which were yellow. Actually, they were pieces of gold. At once, he put those pieces of gold into his pocket and went home. Now, what else did he need? He found the unrighteous method of acquiring wealth. He thought, "Why should anyone get education for ten or fifteen years and take up some job to earn money? Why should anyone open a shop? All these methods are useless. In order to acquire money or wealth, one must stumble on the road. If one stumbles upon a stone on the road, one can find gold beneath the stone". Then, Jatashankar went on advocating non-gradual methods to acquire wealth, wherever he went. He also described his experiences to people. "Look here, I found this gold by stumbling over a stone".

Jatashankar found some stupid and foolish people who wanted to acquire wealth without industry and without delay. Following the example of Jatashankar, they too stumbled over stones but they did not find gold. So, they came to Jatashankar. Jatashankar said, "You must have stumbled at the wrong place. That is why you did not find gold there. I will tell you where you must stumble and if you stumble there, you will surely find gold there".

Jatashankar made a plan to prove the truth of his words. Some avaricious people became his devotees. He got some

pieces of gold placed at certain places with the help of a devotee of his and stones had been placed over those pieces and he exhorted his new devotees to stumble over those stones suggesting that he could perform miracles. He gave them miraculous directions and those devotees found gold coins in those places, when they stumbled over stones there. Now, Jatashankar's plan succeeded. People began to give Jatashankar some money or gold with the hope of finding or acquiring great wealth.

IS IT UNRIGHTEOUS KNOWLEDGE OR CONFOUNDING KNOWLEDGE ?

When some devotees did not get more wealth or gold as they had hoped to get, they began to suspect Bhagwan Jata-shankar and Jatashankar was naturally terrified. So, one day, he planned to escape from them and he ran away to other countries. You may not find him. We can find in India some Bhagwans who preach non-gradual methods to attain salvation. At present, their miracles are going on. They are the rage of this age. What will happen ? Only God can know. How can you have faith in those people who declare : "The soul can attain salvation even in the absence of the essential human virtues". Actually, all the talk about salvation is only a curtain behind which they indulge in sensual pleasures and bestial delights. Therefore, I exhort you to keep off these snares of deception.

We are now discussing the ordinary principles of *grihastha-dharma*. The fourth ordinary principle is; *adoration of the virtues of noble people*. That means, you should admire the lofty virtues of noble people. I have been explaining to you for some days what exactly is the nature of the way of life of noble people. Today, I am going to complete this discussion. I have to explain to you, the remaining three special virtues of noble people in respect of their day-to-day life.

1. Noble people conform to popular customs and traditions.
2. Noble people conform to the principles of propriety at all places and at all times.
3. Noble people discard all detested and condemned actions and propensities.

There are some popular customs and traditions which are not connected with any religion. All popular customs and traditions are not connected with *dharma*. Noble people conform to such customs and traditions also. You should act according to those popular customs and traditions which do not involve the sin of violence and which do not comprise condemnable and despicable actions. You should live in such a way that you endear yourself to the people of your society or town. You should not attain popularity by means of unethical methods. You must attain popularity by doing deeds of charity and magnanimity and by rendering help to all. In your endeavour to conform to popular customs and traditions, you must conform to the principle of propriety in your social behaviour and dealings. You must conform to the principle of propriety not only in respect of popular customs and traditions but also in respect of spiritual activities. You must conform to the principle of propriety in your house, in the market, in your city, in the temple and in the *Upashraya*. In other words, you must conform to the principle of propriety in all places. Noble people are always conscious of propriety; so we can discern propriety in all their actions. Behind this sense of propriety with respect to duties, we can discern, the renunciation of all condemnable propensities. In all their worldly activities, noble people conform to the principle of propriety in respect of duty and they also keep off detestable and condemnable activities. How admirable are the actions and activities of noble people !

When a terrible war took place in Lanka (according to the *Jain Ramayana*) and when Ravana was slain by Lakshmana, Shri Ram, Lakshman etc. respected and acted according to the customs and traditions of the place. They conformed to those traditions in a very admirable manner. You know that. I suppose.

SHRI RAMACHANDRAJI'S CONFORMITY TO POPULAR TRADITIONS

It was the eleventh day of the bleak fortnight of Vaishak. The sun was about to set and Lakshmana slew Ravana. The

cries of distress of the soldiers in the Rakshasa army rose to the sky. The soldiers of the Rakshasa army surrendered to Shri Ram as suggested by Vibhishana.

Vibhishana saw the dead body of Ravana and his heart was filled with grief at the separation from his brother. He ran to the dead body; fell upon it and clung to it. He began to lament in a pathetic manner. The news of Ravana's death reached the palace in Lanka. The pathetic lamentation of Mandodari and the other queens was endless. All the queens came weeping and running to the battlefield. On seeing Ravana's dead body, Mandodari swooned and fell down. Shri Ram, Lakshman, Sugriv, Bhamandal, Hanuman, Nala, Neela, Angada, etc. stood silently and sympathised with the queens in their anguish. Vibhishana began to weep bitterly. He took out the dagger from his waist and tried to commit suicide. At once, Shri Ram held his hands; seized the dagger from his hands and placing his hand upon his head gave him an assurance; and spoke words of comfort to him.

At that time, Shri Ram said this in a serious tone expressing his condolence to the royal family of Lanka.

SHRI RAM'S TRIBUTES TO RAVANA

"The heroism of the ten-headed Ravana is admired even in the heavenly world. He has attained *Viraswarga*, and he has become famous. His ability and dexterity in warfare, his tremendous popularity among his people etc. will be remembered by the people for ages. Therefore, do not lament over his death. Please, arrange for the performance of proper obsequies for this great king of demons".

Shri Ram released such war-prisoners as Kumbhakarna, Indrajit, Meghavahan etc. They all went near the dead body of Ravana and began lamenting loudly. Shri Ram sat near Kumbhakarna; spoke to him words of condolence. He drew Indrajit and Meghavahan near him and spoke to them affectionately. "Oh children, do not weep over this calamity. Stop lamenting over Ravana's death. Ravana, the king of demons, by virtue of his heroism brought heaven to this world and now

he has gone away from this heaven and this belongs to you. You have inherited your father's extraordinary heroism. You too will live in peace, prosperity and felicity".

SHRI RAMA'S SENSE OF PROPRIETY

Shri Rama wiped the tears of Indrajit and Meghavahan with his upper garment. Meanwhile, all the necessary arrangements had been made for the performance of the obsequies for Ravana and for the proper disposal of his dead body. Ravana's dead body was washed in scented and sacred water. It was wrapped in excellent garments. His corporeal remains were placed on the funeral pyre and Indrajit lighted the pyre. Shri Ram and Lakshman were standing there. When the pyre burnt down to ashes, Shri Ram and others went to bathe in a lake called Padmasarovar. Kumbhakarna, Vibhishana, Indrajit, Meghavahan, Mandodari etc. also, bathed in Padmasarovar. After bathing, all of them gathered in front of Shri Ram. Shri Ram said this in a sweet voice, addressing the royal family of Lanka. "Oh you heroes, you rule over Lanka as before. I do not desire your kingdom or wealth. I only wish for your welfare".

Hearing the words of Shri Ram, Kumbhakarna and the others shed tears of joy. They were overwhelmed with joyful emotions. All were full of respect and love for Shri Ram.

How did Shri Ram conform to popular customs and traditions? How properly did Shri Ram act towards the enemy's family after killing the enemy; how proper was his attitude towards, the enemy's kingdom and the enemy's dead body? He did not utter anything unbecoming after Ravana's death. He did not also give any advice which would hurt the feelings of Kumbhakarna and others. "Look here, Ravana died because of his infatuation for another woman. You must learn a lesson from this incident. You must never desire another woman". He did not give them any such precepts. A sense of discretion is necessary to speak properly and to say the proper things to the dead man's family, to his friends and relatives. A deep insight into human nature is essential to know what words of advice or condolence should be spoken to which persons and at what time.

How sympathetically did Shri Rama speak to Indrajit and others ! He was present there at the time of the performance of the obsequies of Ravana. He did not hasten to Sita. He did not also send Lakshman to Sita. Here, we see conformity to the sense of propriety. Shri Ram captured Lanka but at the same time, he renounced his power over Lanka and said to Indrajit and others. "This kingdom is yours. You rule over these people". What astonishing magnanimity ! He did not also say this, "I am entrusting this kingdom to you. You must rule over this country according, to my orders". He did not put forth any such, condition. Naturally enough, he relinquished his power over the kingdom. "I am bestowing a benefaction upon you. I feel like sympathising with you. You will have to wander about as homeless people. That is why, I am entrusting your country to you". He did not say any such thing to them. He did not say anything that is blameworthy.

If Shri Ram had so desired, he could have gone to meet Sita at once. If he desired so, he could have imprisoned Kumbhakarna and others. If he wanted it, he could have become the king of Lanka. If he had done so, his action would have been contrary to tradition. His nobility would have been lost. The breach of propriety tantamounts to the loss of nobility.

THE TEARS OF SEPARATION BECAME THE FLOWERS OF RENUNCIATION

Shri Rama's conformity to traditions and customs; his excellent conformity to a sense of propriety made a tremendous impact on the minds of Kumbhakarna, Indrajit, Meghavahan, Mandodari etc. Shri Rama's magnanimity, his detachment and his cordiality and his genuine amity inspired in the heart of Indrajit, a desire for renunciation. Indrajit lost all interest in and attachment for the enjoyments of this world and he on that very spot expressed the desire to renounce this world. He expressed his decision to become a mendicant and to carry out lofty spiritual austerities of the human life. Drawing Indrajit near him, Shri Ram with a voice shaken by emotion tried to prevail upon Indrajit not to do so. "Do not renounce the worldly life. Enjoy the vast empire of Lanka. You will have no

sorrow of any kind. He tried his best to prevail upon him to give up his idea of renunciation but Indrajit did not change his decision. Meghavahan also announced his decision to become a mendicant. Kumbhakarna also expressed the desire, to carry out endeavours to attain salvation. Mandodari and the other queens also expressed their desire to renounce the world and to become Sadhvis.

Shri Ram, Lakshman, Sugriva, Bhamandal etc. bowed their heads in veneration on seeing the greatness of the members of Ravana's family. All began to shed tears of joy. The people of Lanka were plunged in sorrow on account of the death of Ravana. When they heard about the decision of the royal family of Lanka to renounce worldly life, they came thronging lamenting loudly to the palace where Shri Ram and others were seated. Even the people of Lanka entreated Kumbhakarna and others not to renounce worldly life but Indrajit explained to the people the futility of worldly life, the greatness of human state and the imperishability of the felicity of salvation. He explained to people all these things.

Lanka was plunged in the ocean of sorrow. Just at that time, a great *Muni* by name Aprameyabala who was performing a penance in a garden called Kusumayudha attained Kevaljnan (supreme knowledge). Whenever a great *Muni* attains Kevaljnan, gods come from heaven to earth and express their exhilaration by blowing on divine trumpets. Thousands of celestial beings therefore came to the Kusumayudha garden and blew their trumpets, expressing their joy.

It was night. All were resting on the banks of the lake, Padmasarovar. In the morning, the guards of the garden approached Shri Ramachandraji and conveyed to him the news that the *Mahamuni* had attained Kevaljnan and that celestial beings were celebrating the event in a festive manner. Shri Ramachandraji went to the Kusumayudha garden accompanied by Ravana's family.

He performed three circumambulations around the great *muni*, Aprameyabal and bowed to him in veneration. The *Mahamuni* delivered a magnificent sermon. The decision of

Indrajit and others to renounce the worldly life became stronger. The *Mahamuni* visualised the previous lives of Indrajit and Meghavahan in the light of his supreme knowledge and described to them what he had thus visualized. Both the brothers stood near the *Mahamuni* and said, "Gurudev, we have lost interest in life. Kindly initiate us into *Charitradharma* (mendicancy); kindly row us across the ocean of samsar and help us to cross it".

Shri Ramachandraji stood up. He embraced Indrajit. With his eyes streaming with tears; and with his voice shaken by emotion, he tried to dissuade Indrajit from becoming a mendicant but Indrajit and others had become totally detached and their mental eyes were opened.

Kumbhakarna, Indrajit and Meghavahan became mendicants or Sadhus. Mandodari and thousands of other queens became Sadhvis. What a bewildering transformation! What a tremendous renunciation! Shri Ramachandraji and others saluted and glorified the new munis. Vibhishana said to Shri Rama, "Oh venerable one, now you kindly come into Lanka; meet Sita and cheer her up".

CARRYING OUT DUTY — AN INVALUABLE VIRTUE

How much patience is necessary for a man to carry out his duties in a proper manner? If Shri Rama was impatient to see Sita, he could not have carried out his other duties in a proper manner. The family of Ravana would not have found inspiration to pursue the path of salvation and their history would have been entirely different. A sense of propriety is an inseparable aspect of humanity. A sense of propriety is essential in the life of a householder or a *Sadhu*.

We should admire the conformity to a sense of propriety which we see in noble men. You can admire dutifulness if you are drawn towards it and if you esteem it. You should know your duties towards other jivas. There should be an innate desire to carry out your duties properly.

Maharajashri: A man requires many merits and virtues to carry out his duties properly. A jivatma who is selfish,

slothful and sensual cannot carry out his duties properly. Now-a-days, these three vices, have become deeply interfused with all jivas. Selfishness has no limits. Sloth pervades every aspect of man and sensuality is endlessly increasing. In this situation, it is impossible for men to carry out their duties properly. What I say is this. You may not be able to carry out your duties properly, but at least cannot you admire that virtue in others ? Do you admire that virtue in others ?

Will you admire those people who do not act ignobly ? You do not admire them; on the contrary, you scoff at them. Gamblers deride those who do not gamble. Drunkards scoff at those who do not drink liquors. Those who put on disgusting and indecent dress deride those who do not wear such dress. Those who eat prohibited food like meat condemn those who do not eat such things. Those people who do not sympathize with unhappy persons, laugh at those who sympathize with such persons.

THEY ARE NOT FIT TO BE CALLED HUMAN BEINGS

Those who do not even admire the noble actions of cultured people are not fit to be called human beings. They are human in form but animal in nature. If you like animality, you need not hear these discourses. If you strongly desire your life as a householder, to be peaceful, serene, felicitous and beautiful; if you want to live your life as a householder with delight and exhilaration then give up the ignoble ways of the world and begin to live according to these ordinary principles of the *Grihasthadharma*. Plan to lead a divine life.

A STRONG DETERMINATION IS ESSENTIAL

It is absolutely necessary that you must attain full development on the plane of cerebral existence. Make a strong determination to elevate your life to a lofty, pure and sacred level of thought and feeling. Admire and adore noble men for their conduct, special virtues and their sense of propriety. Look upon them with eyes full of regard and decide to imitate and emulate

them. You must make a strong determination to transform the way of your life.

The fourth ordinary principle of the *Grihasthadharma* is to adore the ethical excellence of noble people. In all, the great author has expounded thirty-five principles. If your life is permeated with these thirty-five ordinary principles, your life will be a Nandanvan, a celestial garden. Man becomes truly human in that case.

This is enough for to-day.

- * *Man can attain virtues and those virtues that are attained by him will be firm in his life only when he is not a slave to his senses. Keep off dependence on the senses.*
- * *Lust, anger, avarice, pride, arrogance and materialistic joy are the six inner enemies that have penetrated deep into your nature. You must attain a victory over these enemies. They must be driven out.*
- * *The man who is a slave to his senses cannot even imagine the spiritual felicity that is experienced by a man who has attained victory over his senses. Even the shadow of the sorrow and agitation that are experienced by those who are slaves to senses, cannot touch those who have achieved a victory over the senses.*
- * *It is easy to conquer others. But self-conquest is a very difficult achievement but it has to be achieved.*

DISCOURSE 47

The Supreme Ocean of Compassion, the scriptural scholar, Acharya Shri Haribhadrashooriji gives directions and instructions regarding thirty-five virtues while expounding the ordinary principles of the Grihasthadharma in his work *Dharma-bindu*. Before observing and adoring any special principles, it is absolutely necessary to attain and adore these virtues. Some of these virtues are connected with the purity of conduct and some are connected with the purity of thought.

Man can acquire virtues and can assimilate them into his life naturally and spontaneously only when he has attained a victory over his senses. In other words, if a man has not attained a victory over his senses, there cannot be purity in his thought and conduct.

WHO IS AN ENEMY ? IS IT HE WHO DOES SOMETHING UNPLEASANT ?

Do you know who render your thoughts and conduct impure, profane and uncultured ? It is absolutely necessary to know from which sources impurities arise and originate. Those principles that render our thoughts and conduct impure and ignoble are our enemies. Those that cause a loss to us; those that do things that are unpleasant to us; those that plunder our wealth and those that cause our total destruction are our enemies. Who are our enemies ?

Lust, anger, avarice, pride, arrogance, jealousy — these are our enemies, that are deep-rooted in us. These enemies are in complete possession of our senses and are exercising their authority over them. They abide in our minds. With the mind as their head-quarters, they exercise their authority and control over the whole body. The soul that is the real master of the body and the mind is dormant and unconscious, and I have to awaken that unconscious and dormant jiva. Its unconsciousness has to be removed. Only then can it hear what is said. Only when it hears, can it understand. Only when it understands the situation, will it think of fighting against its inner enemies and only then the fight will begin. Is it not so ?

From the Audience : We are awake and conscious. If we were not so, how could we come to listen to you ?

Maharajashri : This is only moving about. Even a jiva which is under the influence of the inner enemies like lust and anger believes that it is awake and conscious. Such people come to religious places also but what is the use of merely visiting these places ? Those who come here, being under the influence of the inner enemies like lust and anger, do not come here to listen. They sit before me but they keep looking at women.

ONE SHAMEFUL BUT REAL STORY

We were spending our *Chaturmas* in a large city in Rajasthan. A young man who was studying in the fourth year, in the college used to come every day to hear discourses. He also used to come to have a *darshan*. Some members of the society

said to me, "Maharajashri ! This young man never used to come to the *Upashraya* but after your arrival here, he has been coming regularly to hear discourses. He has been a vagabond but now probably he may turn over a new leaf in his life." They were all happy because the opinion generally is that those who come to religious places will reform themselves but people do not realise that sometimes even dogs come to religious places and even wandering cattle also come to religious places. Can they become reformed ?

Two months of the *Chaturmas* passed and one day after the discourse was over, that young man was caught pushing a girl. The girl's mother also was with her and she performed a "worship" to the "*Majnu*" with her sandals.

The young man used to come to the discourses, because that girl was also coming to the discourses. He was infatuated with the girl and he wanted to marry her. Sometimes, some women of that kind also come to discourses. That girl used to sit in the place meant for women and the young man used to sit in the area meant for men but he would sit at a place from where he could see the girl.

Now, you tell me whether we should consider that young man as awake or asleep. He was under the influence of the enemy called lust. Though he was outwardly awake, he was inwardly asleep. How could he hear religious discourses ?

As long as man considers lust, anger, avarice, arrogance, pride and pleasure as his friends and as long as he lives, depending on them so long he is asleep and unconscious. If he, by chance awakens, his objective would be won.

From the Audience : You have come to awaken us and you are trying your best to awaken us but will we wake up ?

Maharajashri : Awakening jivas into a state of awareness is my supreme duty and I will never be tired of carrying out this duty of awakening people. My aspiration is that all jivas must awake; must listen to me; must realise the truth and that they must destroy their inner enemies. This of course is my auspicious aspiration but the situation is entirely different. Very few people awake. Most people do not. They do not wake up

for ages. Some jivas do not wake up upto infinity. Even if a Tirthankar appears who can awaken jivas, some do not wake up. When they are not awake, how can they hear ? When they do not hear, how can they understand the truth ? When they do not recognise their enemies, how can they fight against them ?

LISTEN INWARDLY; ENDEAVOUR TO UNDERSTAND INWARDLY

If you realise that lust, anger, avarice, arrogance, pride and pleasure are your inner enemies and that they cause unhappiness to your souls and that they cause sorrow to your souls, then I will believe that you are awake. You are awake because you are listening to me. You are awake ! But you must be inwardly awake. You must listen to me inwardly and you must understand the truth inwardly. Therefore, you have to traverse inwards. When you once, traverse inwardly you will never take delight in outward life or you have to journey into yourselves, in order to see and understand what is within you. Somehow or the other, you journey into yourselves and see what is there. See the inner enemies like lust and anger that are there deep-rooted in your mind. You will realise that all your thoughts that emerge from your mind are influenced by those inward enemies. If some thoughts are influenced by the passion of lust, some are permeated with anger. If some thoughts are enveloped by avarice, some are excited by arrogance. If some thoughts are coloured by pride, some spring up under the influence of pleasure. In this manner, the influence of the whole band of these six enemies is established over the entire universe of the human mind.

RECOGNISE THE INNER ENEMIES

Do you know what kind of hostilities are perpetrated by these enemies against you ? Do you know, what happiness or anguish these enemies cause to you ? Understand it; understand it thoroughly. Get acquainted with these enemies who are deep-rooted in your mind in the guise of friends.

Lust is the first enemy. Lust means sexual passion. Lust means the desire for sexual contacts. This lust can be for the members of the opposite sex or for the members of one's own

sex. Just as, man desires to have a sexual contact with a woman, he may desire to have a sexual contact with a man. This lust and this sensual pleasure are pleasing to the jivatma. The speciality of lust is, it does not allow the jivatma to realise that it is an enemy. It does not allow him to realise this truth. "This is my enemy. First, it gives me an inkling of happiness but later it causes sorrow and misery to me". When lust is provoked or when it is awakened, the mind becomes, fickle and indecisive. As lust grows stronger, the fickleness or the indecisiveness of the mind also increases. The enjoyment of a sexual contact gives a momentary pleasure, but the experience of this gratification itself is deceptive. Man believes that this momentary gratification is happiness. He believes that it is a happy experience. But this experience of happiness is like the happiness experienced by a dog. When a dog has in its mouth a piece of bone, it tries to chew it and to suck it. The bone does not break, but it causes cuts in the dog's mouth and from those cuts blood oozes out and trickles. The dog fancies that the juice is dripping from the bone while actually it is its own blood. When its blood thus sinks into its gullet, it experiences happiness. Man's experience of happiness in respect of sensual enjoyments is of that type. Not happiness but an inkling of it.

The gratification that results from sexual contacts among animals, birds and human beings is of this kind. A very precious substance flows out of one's body yet the jivatma thinks that he gets happiness. He fancies that the object of enjoyment is giving him happiness. Therefore, he keeps searching for such an object. He feels restless and agitated until he secures such an object.

It is for this reason that the institution of marriage has been established. The institution of marriage has the purpose of enabling human beings to experience the happiness of sexual contacts as they like. It is intended to enable those people, who are enthralled by lust; who believe that there is happiness in sensual enjoyments and who are desirous of having the happiness of sexual contacts, to have that happiness. In that case, they need not search for an object. Man becomes intimate and friendly with woman through marriage and woman becomes

intimate and friendly with man. The relationship of husband and wife is established for this reason. But to secure that happiness which really is not happiness, but only a travesty of happiness, into what kind of bondage man falls? By marrying, man accepts intimacy with woman, and woman accepts intimacy with man. From this one bondage many other bondages arise. All relationships are bondages.

From the Audience : There will not be any bondage if one does not marry and if one seeks and finds enjoyment in the company of someone or the other.

Maharajashri : As long as desires exist, bondages also exist. Those who have sexual contacts with others will get dreadful diseases. Their minds become fickle and wavering. Many physical and mental ailments afflict them. Therefore, there are two ways; either you remain celibate or you marry and become a householder. If you do not want to be celibate and if you do not want to marry, your worries and agitations will be endless. You will cause misery to yourself and bring about a derogation in society. That man who does not have contact only with one woman but who has sexual contacts with many women is a curse upon society. He is a menace to the women in society.

In this manner, sexual passion, destroys inner peace. Inner peace, inner felicity and inner happiness are our precious wealth. They constitute our most precious possession and sexual passion plunders that wealth. Those who are ignoble in conduct and who have illicit contacts, with other women, lose this wealth.

REALISE THE INNER GRANDEUR

Fearlessness and peace are man's inner wealth — his inner splendour. When a man pursues the path of ignobility provoked by sexual passion and when he acts ignobly and has illicit contacts with other women, he loses his inner wealth and splendour. His fearlessness disappears. His peace disappears; and in their place, fears and worries abound around him. When man's mental state is thus perturbed and polluted, he cannot carry out spiritual activities; nor can he pursue monetary objec-

tives. A man must endeavour to fulfil his desires in such a way (he must carry out his *Kamapurushartha*) that his spiritual endeavours (*Dharmapurushartha*) and financial endeavours (*Arthapurushartha*) are not affected.

You know that there are four kinds of *purusharthas* or endeavours. *Dharma* (spiritual objective); *Artha* (economic objective); *Kama* (desire) and *Moksha* (the objective of attaining salvation) are the four *Purusharthas*. Two of them are the means; and the other two are the ends. *Kama* (desire) and *Moksha* (salvation) are ends; while *Dharma* (righteousness) and *Artha* (money) are the means. *Dharma* is the means by which *Moksha* can be attained and *Artha* or wealth is the means to attain *Kama* or worldly enjoyments. A householder must organize his life in such a manner that none of these four *purusharthas* may be lost. You must carry out your *dharmapurushartha* or spiritual pursuit in such a manner that it does not impede the *Arthapurushartha* and the *Kamapurushartha*. The progress towards *Moksha* must be taking place; the ideal of *Moksha* must be kept in view; and the spiritual austerities must continue. The *Artha Purushartha* must be carried out in such a way that it does not bring about any aberration in the *Dharma purushartha* and that it does not cause any dissatisfaction in the *Kamapurushartha*. The eye for salvation must be kept open. The *Kamapurushartha* also must be carried out in such a way that it does not bring about any aberration in your spiritual austerities; and that it does not cause any loss in your *Arthapurushartha*. You must organize your life in this manner.

WHAT WILL HAPPEN TO US ?

From the Audience : We merely keep living. We do not have any philosophical outlook; and we do not have organization in our life. What will happen to us ?

Maharajashri : Do not worry, gentlemen ! Until to-day, you did not have a philosophical outlook on life and you did not have a knowledge of the organisation in life but at least now, I hope you have acquired a knowledge of the outlook and organisation. Why do you give way to despair ? You should not give up hopes. In fact, you must organise your life with enthu-

siasm. You must organise and systematise your life which is disorderly. You organise your life according to my precepts and you will be happy ! You will have peace of mind. *Kama-purushartha* means in this context, respecting some principles and limitations regarding the sexual contacts between men and women. For you, this amounts to the victory over the senses. It is a victory over the sense of touch. You are a householder. If you have not attained so far the opportunity of observing and acting according to the special principles of the *grihastha-dharma*; if you have not been able to renounce sexual activity then your victory over the senses is limited to your not having contacts with other women or other girls and to your having sexual contacts only with your wife. You must have sexual contacts only with your wife.

In the same manner, women should not have contacts with other men or other unmarried young men. They should not even desire their company. They should enjoy sexual contacts only with their husbands; not with others.

If you desire sexual enjoyment; and if you cannot renounce sexual pleasures, you may enjoy those pleasures but you must enjoy sexual pleasures only with your lawful and married partners. In that case, it may be said that you have achieved a victory over your senses. You are a victor over the sense on the plane that is proper to *grihasthas*.

From the Audience : "In order to attain a victory over the senses, one need not repress one's senses. Is it wrong to allow the senses to enjoy pleasures ?" Now-a-days some philosophers say this.

Maharajashri : If it were possible to attain a victory over the senses by indulging in sensual pleasures, all of you must have become victors over the senses long ago. For how many years, have you been enjoying sexual pleasures ? In fact, even before you become victors, the other men who go to prostitutes must have become victors very soon. How many prostitutes have become victors over lust ? How many men who enjoy the company of prostitutes have become victors over lust ? Think a little with your intelligence. Let them, who say such things, keep saying them. In our country, we have freedom of expres-

sion. Anyone can say what he likes to say. The listeners must have intelligence. It has become a habit with some people to talk in a reverse manner. When Tirthankars, divine incarnations, sages and *munis* advocated the suppression and the control of the senses, these false philosophers speak in a reverse manner. They say that it is not necessary to suppress and control the senses. The minds of men are soon drawn towards those who speak in such a topsy-turvy manner.

The sexual passion is very strong in jivas. When people do not have a knowledge of the undesirability of sexual passion and sexual activity and when they do not have a knowledge of the dangerous consequences of the sexual passion, they easily fall into the snares of those who talk in a reverse manner. People go rushing to those places, whether they are brothels or *Ashrams*, if there, they can get the means for the satisfaction of their sexual passion and if they can indulge fearlessly in sexual activity. By name a place may be an *Ashram* but in reality it may be a brothel. Some people attain their selfish objectives by running brothels under the name of *Ashrams*. They get the pleasure of illicit intimacies under the pretext of being *Sanyasis*.

THE WAY TO CONQUER SEXUAL PASSION

Desires can never be pacified by means of sensual enjoyments. In fact, sensual enjoyments increase and intensify desires. Strong desires affect mental and physical health. A strong sexual desire destroys wholesomeness, firmness, peace of mind and sanctity. Therefore, the enlightened people declare that desires should not be allowed to grow strong. There are many reasons or occasions which make desires strong and vehement. I will mention some of them here.

1. Do not have intimacy or contact with unmarried women, other women or widows. The sexual passion grows strong if you sit near them, if you converse too much with them or if you touch them.

2. The sexual passion grows strong if you see the various sights of the sport of sex. Now-a-days, you can see the sport of love and sex on the movie-screen. How many are there who

do not see movies now-a-days ? Even those who go to the temple and to religious places see movies. Movies are mostly sexy and provocative. Under the name of love, men are shown to be having relationships with other women, unmarried women and widows and there are descriptions of or conversations about the sports of love and sex. All these things exercise an evil influence on the minds of the spectators.

3. Co-education also makes sexual passion strong and provokes it. Now-a-days, co-education prevails at all levels. Some boys and girls become victims of sexual passion even at an earlier age when they are yet boys and girls or adolescents. The lives of many girls and boys are ruined. Now-a-days, they are not interested in studies but they are interested in sexual activities and propensities. Some boys and girls who are wealthy and good-looking, have illicit sexual contacts and in consequence get many dreadful diseases.

4. Even the government has been supplying them with some amenities. Contraceptive devices are being sold in the market. There are hotels where men and women can conveniently spend some time together, alone. There are hotels where people can get food and drinks that inspire sexual passion and where men can get the women they want. In other words, some hotels also run brothels.

WHO WOULD BECOME NOBLE IN CONDUCT ?

Now-a-days, it has become a fashion to go to such places. In large cities, people go to such places without any hesitation. Illicit contacts between men and women have been increasing. Do you know what will be the impact of these things on the family life, social life and national life ? Families will be ruined. There will not be a wholesome society and people lose all sense of national character. The proof of greatness now-a-days is not noble conduct. Wealth and worldly enjoyments have become the proof of greatness. On what does America's greatness depend ? Not on nobility but on her affluence. India wants to become America. India wants to become France. India wants to become Russia. The Indian culture is rapidly degenerating. The stories of such great women as Sita and Damayanthi are

only to be heard in the form of stories. Because illicit contacts with other men and women are increasing, people are finding it difficult to control their sexual passion. Any home, any woman or any man saved from this evil deserves commendation. Such a person or such a family is commendable and admirable.

The control of the senses on the plane of the *grihastha-dharma* means that men should not have illicit contacts with other women; and women should not have illicit contacts with other men. Men should not have contacts with other women and women should not have contacts with other men.

A HISTORICAL EPISODE RELATING TO MUNJA AND MRINALA

Those men who develop illicit intimacy with other women have to pay heavily for their blunder and will be caught in calamities. Munja, the King of Malva was ruined on account of this reason. When Tailap put Munja in prison, he became intimate with Tailap's sister, Mrinal. Every day, Mrinal used to bring food to Munja who was in prison. Their intimacy developed in the prison-house. How strong is sexual passion ! Munja developed sexual intimacy with the enemy's sister, in the enemy's prison. King Munja was intelligent, learned but his intelligence had been impaired by sexual passion. Munja began a love-affair with an unknown woman.

Of course, Mrinal was not beautiful, but a passionate man loves the body not the beauty of a woman. Mrinal was an unmarried girl. She too had a strong sexual passion. Otherwise why would she bring food to Munja ? She too desired to have a union with Munja. She admired Munja because he was very handsome and physically strong. She did not at all think of the need to exercise a control over her passion. She yearned for sexual gratification. She found Munja whom she could use as the object by means of which she could gratify her passion. Munja also had lost his senses and he had sexual contacts with Mrinal.

The intelligent ministers of Munja made a plan to get Munja out of the prison. They got a tunnel dug into the prison-

house. Munja was imprisoned in an underground vault. When the underground way opened itself into the vault, Munja found that the opportunity came for his escape from the prison. The ministers came by the underground way; met Munja and explained to him their plan. Munja was greatly delighted. When Mrinal brought food for him and saw him in that cheerful mood, she became suspicious. While he was taking his food, she asked him, "How is it you are so cheerful to-day?"

Munja replied, "I am delighted by seeing you".

Mrinal said, "I have been coming here every day but I have not seen you in this cheerful mood at anytime before. There must be some other reason. Please tell me what it is?"

It was a great secret; it was a very serious matter and it was not to be divulged to anyone. Munja was silent. Mrinal was insisting upon knowing the real reason for his cheerfulness.

Munja thought, "I will take Mrinal also with me when I go out from here. She has given me such great happiness in the prison. She is deeply in love with me. She will surely accompany me".

Munja reposing full confidence in Mrinal told her everything about his plan to escape from the prison. Mrinal was delighted to hear this. "Munja will make me his queen". This thought filled her with joy. She said to Munja, "I will go and fetch my casket of ornaments. I will accompany you. Please wait for me".

WHY DID MRINAL'S MIND CHANGE ?

Mrinal went in. She went into her chamber in the palace and began thinking, "Munja has many queens in his harem. All his queens are beautiful. I am not beautiful. After going there with him, if he does not care for me, what will be my condition? Here, except me, he has no other companion. That is why he loves me. I must keep him here. Only then can I get the happiness of his company".

Please see. Mrinal thought of her own happiness. She could not think of Munja's happiness or sorrow. Only such things keep happening in *Samsar*.

Everyone thinks of his own or her own happiness. People do not hesitate to cause sorrow to others if by that they can get happiness. Of course, Mrinal did not want to cause misery to Munja but, "Munja should not go away from here. He must remain here". This idea eclipsed her intelligence. Mrinal thought, "Munja will not remain here, if I entreat him to do so or if I insist upon his staying here. He will escape by the underground passage. If he should be made to remain here, I must reveal the secret plan of Munja to my brother. Only my brother can stop him here. Mrinal went to her brother, Tailap and informed him of Munja's plan to escape by an underground passage. In the prison-vault Munja was waiting for Mrinal. He saw Tailap with his drawn sword at the door of the prison. He was shocked. He recovered his senses. His eyes were opened. His infatuation disappeared. Munja was a scholar, so he did not find fault with Mrinal. He found fault with himself.

When Tailap made Munja go to various houses begging for food, Munja at every house, spoke the truth about the futility of human relationships. That was wonderful. Tailap caused Munja to be trampled upon by an elephant. Even then, he remained wonderfully calm.

BECOME A VICTOR OVER THE SENSES

Sexual passion is an inner enemy. In fact, sexual passion is man's greatest enemy. Man must aim at conquering that passion. He must always keep endeavouring to achieve a victory over that passion. "A real victor is he who achieves a victory over the senses. The conqueror of the senses is greater than the conqueror of the whole world. A jivatma who is a thrall of the senses cannot even imagine the inner felicity that is experienced by a victor over the senses. Even the shadow of the misery and anguish experienced by a thrall of the senses cannot fall upon the victor over the senses".

Lust is the first enemy. I will describe later some methods by which you can conquer lust.

This is enough for to-day.

- * *Keep fighting against the inner enemies; you will surely achieve a victory. After being victorious, you will attain perfection — you will become perfect.*
- * *Give up the amusement of seeing movies. Countless mental aberrations result from seeing movies.*
- * *Do not see anything; do not read anything and do not hear anything which provokes the sexual passion. This is one easy way to attain a victory over the enemy called Kama or sexual passion.*
- * *You must pay attention to your dress and garments and see that they do not provoke passions or those of others.*
- * *Your dress and decoration must be such that they do not provoke passions in those who see you. They should not produce or provoke the sparks of passion and its aberration.*

DISCOURSE 48

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrashree describes the ordinary principles of the *grihasthadharma* in his work *Dharmabindu*. *Samanyadharm* means the code of common principles for all. These common and ordinary principles are useful in impelling the innate humanity to manifest itself in those who are living the life of householders.

In order to impel their innate humanity to manifest itself, men should recognise their inner enemies; should control them and they should restrain and discipline their senses, but the actual situation is different. Men have surrendered themselves to their inner enemies. They have decided to live only with the help of those inner enemies. Is it not true? Lust, anger, avarice,

pride, arrogance, pleasure — When have you ever thought of living your lives without these qualities ? Have you at any time asked yourself thus :

“Oh soul, when will you renounce the violence and severity of sexual passions and aberrations ? When will you be free from the violent passion of anger ? Until what time will you be burning in the terrible fires of avarice ? How long will you remain conceited and stiff with pride ? How long will you be intoxicated with the various kinds of arrogance ? How long will you remain intoxicated and delighted by evil habits ? If you live depending on these inner enemies, you will be bound with countless sinful Karmas. At least, do you know this ? How intoxicated are your five senses by those inner enemies ? Are you thinking about this ? On account of these inner enemies, you are unable to carry out your spiritual endeavours. Have you at anytime thought about this ? On account of these inner enemies, in your *Arthapurushartha* or financial objective and *Kamapurushartha* or in the objective of fulfilling your desires, you cannot attain success. Have you thought about this seriously ?”

Can you find sometime to carry out this kind of contemplation and assimilation. If you find at least a little time and think about these points, a change for the better will appear in your lives. There will be reformation in your life. If you realise that lust, anger etc. are enemies, that they are really enemies, there will come about a noble reformation in your life. What a tremendous reformation took place in the lives of the ninety eight sons of Bhagwan Rishabdev ! Hear that exciting story. I will narrate it to you.

BHARAT'S VAST AMBITION

Bhagwan Rishabhdev had one hundred sons. When he renounced worldly life, he divided his Kingdom and distributed those divisions among his one hundred sons, with the result that each had an independent Kingdom or estate. Bharat was his eldest son. He wanted to become the Emperor. His ambition was to become the emperor of the whole of Bharath (India).

He wanted to become the Supreme Lord of Bharath (India). For some years, he fought wars against other Kings. All the Kings of Bharath accepted the overlordship of Bharat. Then, he returned to his capital. There is a rule that when a King conquers the whole of Bharath, and is to become the emperor of the country, his greatest weapon called *Chakra* (the wheel) automatically takes its place in his arsenal. "How does such a thing happen? Why does it happen?" I will not discuss these points now but I will narrate to you that important story of the reformation in the lives of the ninety eight brothers of Emperor Bharat.

When the mighty weapon, *Chakra* (wheel) did not enter his arsenal, the emperor Bharat fell into a state of worry. "I have conquered the four continents of Bharath. Yet why has not the *Chakra* entered my arsenal?" He asked his Chief Minister for his opinion. The Chief Minister thought for a while and said, "Your highness, you have conquered the whole of Bharath but do your ninety nine younger brothers accept your supremacy? Until your ninety nine younger brothers do not accept your supremacy, the *Chakra* will not enter your arsenal. I think so". Bharat felt that the Chief Minister had spoken the truth. At once, he sent messages to his ninety nine younger brothers saying, "You must accept my overlordship". The messenger carried the message to the ninety nine brothers and conveyed the messages to them. Bahubali was angry with the messenger and turned him away. The other ninety eight brothers also became furious on hearing the message.

The ninety eight brothers assembled together and discussed Bharat's message. No one liked Bharat's message. "When our father made all of us independent Kings, how can our brother, Bharat desire to assume supremacy over us? Bharat is our eldest brother and we respect him but this does not mean that he can assume lordship over our Kingdoms, and that he can assume power over us. We must remind him that our father made us all independent Kings and we must tell him, "You rule over your Kingdom; and we will rule over our Kingdoms".

The ninety eight brothers sent this message by the messenger to Bharat. But when Bharat did not agree to that condi-

tion, the ninety eight brothers united and decided to wage a war against Bharat. These brothers got ready to destroy the sweet relationship they had with their brother. This is greed for Kingdom. Avarice is an inner enemy. Bharat was avaricious of becoming an emperor while the ninety eight brothers were greedy of their respective Kingdoms. Avarice is the father of all sins. Many sins accrue from avarice. Many blunders are committed on account of avarice. When the ninety eight brothers did not accept the supremacy of Bharat, he became terribly angry. His anger flamed out like a whirlwind. He got ready to wage a war against his brothers. The ninety eight brothers also got ready to wage a war against Bharat unable to accept his unjust conditions.

From the Audience : People should be angry at injustice; is it not so ?

Maharajashri : You should be angry with your inner enemies. Justice and injustice depend upon man's sins and merits. If the ninety eight brothers did not have avarice for their Kingdoms; if they were not attached to their Kingdoms, Bharat would not have been unjust. "Bharat is our eldest brother. He wants to become the emperor. Then let us accept his supremacy. We will have our Kingdoms with us. Only Bharat will be the overlord in name. He is our eldest brother; and if he is called the overlord, it will not be bad, but we need not wage a war against him on this point. If people come to know that Bhagwan Rishabhdev's sons are fighting among themselves, it will bring disgrace to us." They could have thought thus; could they not ? But they did not think so. They thought about the situation under the influence of their inner enemies. Man thinks about justice or injustice with his intelligence; and intelligence sometimes makes wrong decisions. Never believe that the decisions of the intelligence are final. Always take your final decisions with the guidance of the *Dharmashastras*. Examine and verify the soundness of the decisions made by the intelligence with scriptural guidance.

The ninety eight brothers did not take the decision with the guidance of the *Dharmashastras* because in those days, there

were no *Dharmashastras* but they decided to approach Bhagwan Rishabhdev and to act according to his opinion. The ninety eight brothers went to Bhagwan Rishabhdev. They saluted him with reverence and narrated to him the entire story. Bhagwan Rishabhdev heard what they narrated and said :

HOW LONG WILL YOU KEEP FIGHTING THUS ?

“You believe that Bharat is your enemy because he desires to establish his supremacy over your Kingdoms and you are ready to fight against him. But you think of the future. Let us suppose that you defeat Bharat. Will not some other enemy emerge ? Would you fight against him also ? If you defeat him also, would not some other enemy appear ? How long would you keep fighting thus ? For what purpose would you fight thus ? Do you think that the Kingdoms for which you want to fight will accompany you to the other world ? The Kingdoms will remain here. You will have to go carrying countless sins. Sins bring sorrow and anguish. You will experience endless misery.

In this universe no jiva is an enemy of any other jiva. The enemies of the jivatma are within himself. They are lust, anger, avarice etc. Recognise your inner enemies. As long as these inner enemies abide in you, you will entertain thoughts of hostility in this world. All calamities are caused by the inner enemies. As long as the inner enemies hold the jivatma in their power and keep exercising their power over the jivatma, the jivatma has to wander about in *Samsar* experiencing countless agonies. The jivatma has to be experiencing sorrows, desperations and agonies. Therefore, I exhort you to fight against your inner enemies. You can fight against them and achieve a victory over them only in this state of human life. You achieve such a victory that you will never again have to face a defeat. You will attain by that victory such an imperishable and invaluable wealth that you will never desire to acquire any other kind of wealth.

You fight against your inner enemies and if you attain a victory in this fight, you will attain perfection”.

The words of their father penetrated their hearts. All the ninety eight sons liked the advice given by their father. All the ninety eight brothers, on that occasion surrendered themselves at the feet of Bhagwan Rishabhdev. They began to fight against their inner enemies. The battle-field was mendicancy. That means, they became mendicants. It is easier to conquer the inner enemies as mendicants. They conquered their anger. Now, they had no feeling of hostility in their hearts against Bharat. They had no enmity against any jiva.

Yesterday, I was telling you that you should conquer lust. If you want to conquer lust, you must be cautious about three things. First of all, you must be aware of the duty of seeing the right things. You must be cautious in your activity of seeing. Do not see anything that provokes your sexual passions. You should never see cinemas. You should discard the amusement of seeing movies. The cinema brings about countless aberrations in you.

Secondly, you must be cautious regarding what you hear. Do not hear such words or songs or conversations as will provoke your sexual passion, and as will bring about distortions in your mental propensities. Mostly on the radio, cinema songs are relayed. Do not hear them. In the same manner, your friends may be talking of base and despicable things. Do not hear their conversations. The conversations among youngsters are generally sexy. Do not hear them. If you want to conquer your *Kama* or passion, you must put an end to hearing these things. Are you ready for this ?

Thirdly, you must be cautious about what you read. Do not read such newspapers, magazines and books as will provoke your sexual passions. Now-a-days, this kind of literature is being published plentifully. People read such literature. If you want to conquer your sexual passion, never read such literature.

In addition to these three, some other cautions also are necessary. You must be careful and cautious in your habits of eating and drinking. For the sake of fashion and pleasure, now-a-days, even some members of our society have begun eating

meat and drinking wine. Sexual passion is provoked by eating and drinking prohibited things. Can those who eat eggs and meat and drink liquors exercise control over their sexual passion? You should completely stop taking the medicines that provoke the sexual passion.

You must also wear such dress as will help you to keep your sexual passion under control. There is a connection between dress and sexual passion. Your dress and decoration should be such that they will not bring about any aberrations in the minds and eyes of those who see them.

EXPLAIN THE INNER ENEMIES TO CHILDREN

From the Audience: Now-a-days, our sons and daughters wear such dress and decorations that the others cannot help looking at them. Young men desire that girls should look at them and girls desire that young men should look at them.

Maharajashri: Why does such a thing happen? It happens because they have no knowledge of the inner enemies. They have no knowledge of the inner sinful propensities. They desire only what delights their senses. They desire sensual pleasures. They want only external pleasure. Their world is entirely different. Have you at any time taught your children about the inner enemies? If when they were in their impressionable age as children, you explained to them in simple language, the nature of the inner enemies; if you taught them the way to control their senses and if you personally set an example, then this perverse situation would not have arisen. How can you convince youngsters that lust is an inner enemy when they think that it is a friend? It is only by means of that passion, that they desire to experience sensual pleasure. It is not easy to convince those that consider enemies as friends, of the right view regarding those passions.

I do not say now that all of you should become celibate. Of course, I will be greatly delighted if you become celibate. But I do not think that it is likely. Am I not right? If you cannot become celibate, at least be noble.

LET NOT MARRIAGE TAKE PLACE TILL THEN.

Until you marry, you should be celibate. People should not have premarital sexual contacts. Before marriage, people should not have sexual contacts even with the members of their own sex. The body goes on developing throughout youth. If during that period people observe the principle of celibacy, their bodies will develop well and they will have excellent physical strength. From the time of the appearance of the phase of youth, the human mind acquires a new development. If people follow the principle of celibacy, their memory and their thinking power will develop very well. As long as you can control your sexual passion, you must observe the principle of celibacy. When you feel that you cannot control your sexual passion, you must marry.

AFTER THE MARRIAGE

You must not have sexual contacts with others except with your married partner. If you have sexual contacts with others than your married partners, then countless physical, mental, domestic and social maladies will appear. Such a thing brings about diseases in the body, agitations and fears in the mind misery and quarrels in the family and disgrace in society. From the point of view of Dharma, you will gather sinful Karmas and will face spiritual ruin.

In order to exercise a control over your sexual passion, you must not have any contact or acquaintance with other women. You should not talk with other women unnecessarily. You should not laugh in their presence. You should not meet them when they are alone. You should not develop illicit intimacies with them.

In the same manner, women should not talk much with other men; should not laugh in their company and should not meet them when they are alone. They should not even touch other men.

From the Audience: Now-a-days, men and women work in

the same offices and between such men and women naturally friendship and social intercourse will appear.

Maharajashri: That is why many evils and derogations have appeared in the lives of some of them. I would be happy if such people are noble in their conduct. Some such women have lost their chastity. They use such devices as will keep them free from social blame. The government has made contraceptive devices easily available. Who would refrain from using those devices to carry on illicit intimacies if they want to? If you want to observe the ordinary principles of *grihasthadharma* and if you want the flowers of humanity to bloom in your life, you must free yourselves from the clutches of the inner enemies. You must conquer your inner enemies. You must exercise at least a partial control over your senses.

EFFECT A LITTLE CHANGE IN YOUR WAY OF LIFE.

The atmosphere to day is so polluted with luxuries, pleasures and frivolities that it is not easy to control your sexual passion. I know this. But yet I say that if you make a determined effort, you can achieve control over your sexual passion. You have to effect a little change in your way of life and you have to extend your co-operation to the members of your family in their endeavour to conquer their inner enemies. If the members of your family extend their co-operation to you and if they join you in your endeavour to conquer inner enemies, you will attain success in your endeavour.

Just as the sexual passion is an inner enemy even anger is one. Anger is an enemy because it creates enemies for you. Anger destroys those whom it penetrates and influences.

I also agree that you cannot completely discard your anger but at least can you not consider anger as your enemy? I exhort you not to consider anger as your friend and not to receive it hospitably. If you give a place to anger in yourself deeming it a friend, your spiritual destruction is certain. Anger will destroy your body, your prosperity, your relations with others and your family.

This is the meaning of deeming anger a friend, "If we do not get angry with them, our children will not care for our words and our wives also do not care for our words. So, we have to get angry with them."

"If we do not get angry with our debtors, they will not repay our money. If we use a few words of abuse and if our eyes grow red with anger, we get back our money."

"If we do not get angry with our children they will be spoilt. They will not study well. They will not be within our control. Therefore, we have to get angry with our children."

When such notions and beliefs arise in your minds, you deem anger your friend. As this friendship grows, your anger also grows intenser and then begins a series of calamities. Anger will not be within man's control. Man will be under the control of anger.

MAKE ANGER A FRIEND

This is a very important point. Anger will be in your control as long as it does not harm you. You can also make anger beneficial to you, just as, as long as a snake is under the control of the snake-charmer, he can earn money by exhibiting it. But if the snake-charmer falls under the power of the snake, he may die because it will bite him. In the same manner, if anger is powerful over men, they have to experience calamities through countless lives.

The Tirthankars have permitted Sadhus to get angry in some special circumstances. But this sanction is accorded to those Sadhus who deem anger an enemy and who can keep it under control. You must get benefits from anger, by keeping it under your control. Use anger only as a means to attain some end.

In the same manner, you who are householders should not allow anger to control you. Anger should be under your control. Anger should not make you dance. You should make anger dance to your tunes. That means, you have to be cautious even while

getting angry. When in your worldly life, in carrying out your endeavours to acquire wealth and to satisfy your desires, you have to get angry, then you must use anger cautiously to attain your objectives. You should not use it to an extent beyond necessity. You must be cautious about this point.

When surgeons have to operate upon ailing patients, they should be extremely cautious. They have to cut the stomach if necessary, but if they have to cut one inch they do not cut one and a half inches. They cut precisely at that spot where they have to cut. After cutting that part and after removing the harmful part, they soon stitch up the cut because their aim is to cure the patient of his ailment. In the same manner, if your objective is to rectify some faults in others, and if you cannot achieve your objective of rectifying them by means of patience or persuasion, and if you feel that anger is necessary, you may get angry with them but you must get angry to the extent that is absolutely necessary. Not beyond that. You must have an estimate of your necessity.

Using anger as a means is one thing but becoming furious is another. If you have to get angry, you may get angry with people, but you should not incur any loss from it. If you get furious, you will certainly incur a loss. Excessive anger is a sign of cowardice in men. Limited anger is a sign of sense and discretion. If a man gets angry for the good of others or his own good, he must bear in mind, when he should get angry; how long he should be angry; with whom he should be angry; and what should be the extent of his anger. He must also know how to remedy the harmful effects of his anger. He must know how to remove the contrary effects, that his anger may bring about.

THE RESULT OF ANGER IS AN OCEAN OF SORROW.

If you have to master the art of getting angry thus and using it as a means you must know thoroughly this truth, "Anger is my inner enemy". After knowing this well, you must try to free yourself from the power of anger because for countless janmas your soul has been surrounded by these enemies. A very strong influence of these inner enemies like anger has enveloped

your soul. You must destroy that influence. Therefore, you must realise and visualize the losses and calamities that can result from your anger. You must have a correct knowledge of the things that cause you intense anger. If you know those causes, you can save yourself from your anger. Those who get furious off and on; who become angry even at ordinary contrarieties and who get furious even in ordinary situations know what loss violent anger causes. Anger causes loss to man, whatever may be the sphere of his existence. Violent anger causes financial loss, domestic loss, loss to the mind and to the body.

Recently, I heard of an incident that took place in this city. A certain young man had become an addict to gambling. His father reprimanded him one day. The boy became angry at this. He went away from home and lay across the railway track and he was cut to pieces by a rushing train. In the same manner, impelled by anger, women also commit suicide. They drink poison and die.

Bhagwan Umaswathi says this while describing the harm and losses that anger causes to men :

“क्रोधः परितापकरः सर्वस्योद्वेगकारकः क्रोधः।
वैरानुषङ्गजनकः क्रोधः क्रोधः सुगतिहन्ता” ॥

1. Anger causes heat and anguish to the mind of man. That means, if a man gets violently angry, it burns his mind. It burns his intellect and it may perish on account of anguish. This is the loss that anger causes to the mind.

2. If you get angry, you cause agitation in the minds of those around you. The minds of all become agitated. The atmosphere in the home becomes spoilt. This is the loss that violent anger causes to the family.

3. Anger brings about enmity with other jivas. Enmity causes anguish to the soul through many *janmas*. This is the otherworldly loss that anger brings about.

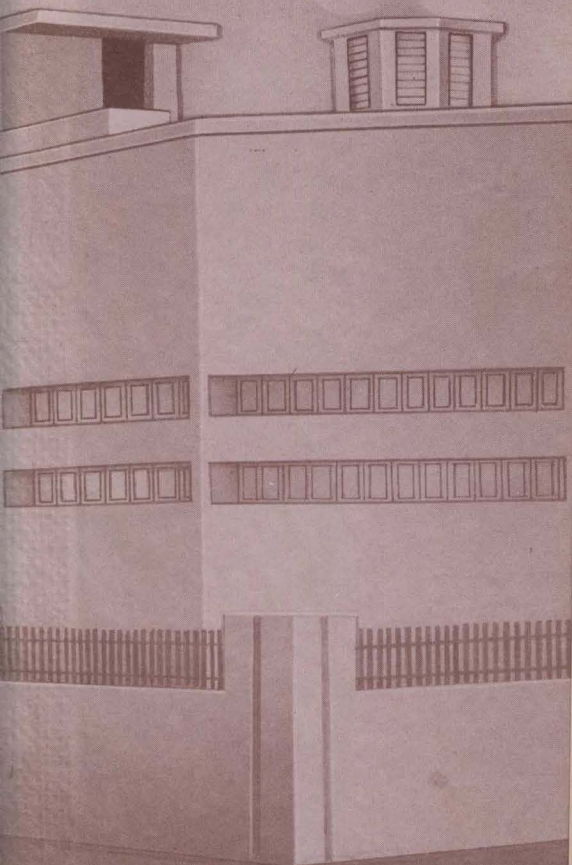
4. The man who is blinded by violent anger cannot attain spiritual elevation. After his death, he will fall into spiritual

ruin and reach baser levels of existence. Therefore, anger is pernicious to spiritual elevation.

5. Anger is the second inner enemy. It is a dangerous enemy. You must attain victory over your senses by controlling your anger. A householder cannot completely avoid anger in his life. But he can reduce the violence of his anger. Man should not become violently angry and he should always keep endeavouring to reduce the violence of his anger.

This is enough for to-day.

चंद महेता निर्मित शान ट्रस्ट भ गा



MILESTONES OF MEDITATION

- * The Way of Life
Part 1-2-3-4
- * Bury your worry
- * A Code of Conduct
- * The Treasure of Mind
- * Science of Atma
- * Science of Karma
- * Science of Dharma
- * Fragrance of Children
- * Life of Children
- * Thinking of Children
- * The Peace of Mind
- * The Bliss of Mind
- * The Art of Thinking
- * The Fountain of Faith
- * The Whisper of Wisdom
- * The Nectar of Knowledge
- * The Sound of Silence
- * The Beauty of Life
- * The Happy Hours
- * The Divine Eye
- * The Pure Life
- * The Natural Life
- * The Wholesome Life



