

THE WAY OF LIFE

PART-3

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.

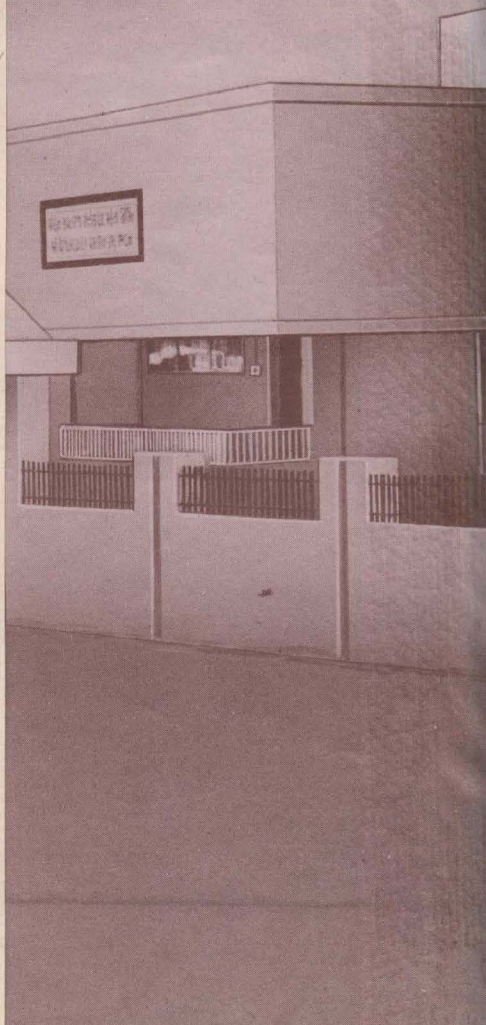
Munishri Bhadrugupta Vijayji, from the time of his initiation into *Charitra dharma* has been carrying out very deep and continued studies of the Scriptures and he also carried out the duties of teaching the scriptures. He mastered the 45 Jain Agamas with their commentaries and then step by step he mastered 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

श्रीयुत संपतराज
प्रकल्प्याण
महे





THE WAY OF LIFE

PART-3

(24 DISCOURSES)

Delivered by

Panyas Pravar Sri Bhadraguptvijayji Ganiwar

Original Hindi Discourses given by

PANYAS PRAVAR SHRI BHADRAGUPTVIJAYJI GANIVAR

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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. 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. 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 are being printed regularly in the monthly Hindi magazine '*Arihant*'. These 96 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 third volume of *Dhammam Saranam Pavajjami*

under the title, "*The Way of Life*". The English versions of the first and the second volumes of *The Way of Life* have already been published. They were accorded a very enthusiastic reception by the readers. The fourth volume of *The Way of Life* will be published soon.

We are grateful to Messrs. Swadeshi Glass House, of Coimbatore for their valuable contribution towards the publication of this book (*The Way of Life* Volume III).

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 and the *sutras* (aphorisms) 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.



श्री फत्तेहचन्दजी बंदामूथा
श्रीमति चंपादेवी फत्तेहचन्दजी बंदामूथा
आहोर (राजस्थान)

A FOREWORD BY THE TRANSLATOR

This is an English version prepared by me of *Dhammam Saranam Pavajjami*, Volume III 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 Haribhadrasoorishwarji. 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* and the *sutras* (aphorisms) expounded in it. The Gurumaharaj has delivered 96 discourses in Hindi, which have been published in four volumes. This is an English version of the third volume.

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 third volume; the first and the second volumes have been published already and the fourth volume will be published soon.

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
17-10-1986

K. RAMAPPA

❀ धर्मबिन्दु-सूत्राणि ❀

* Sutras (aphorisms) from the *Dharmabindu*. *

- * अरिषड्वर्गत्यागेनाविरुद्धार्थप्रतिपत्त्या इन्द्रियजयः ॥ ५ ॥
- * The victory over the senses is attained by discarding the six inner enemies and by the acceptance of the right meaning that does not contradict the *Dharma*.
- * तथा उपप्लुतस्थानत्यागः ॥ ६ ॥
- * The discarding of a place where calamities are imminent, or a place threatened by calamities.
- * स्वयोग्यस्याश्रयणम् ॥ ७ ॥
- * Seeking the refuge of the worthy and the capable.
- * प्रधानसाधु-परिग्रहः ॥ ८ ॥
- * Accepting noble men (treating them with respect).
- * तथा स्थाने गृहकरणम् ॥ ९ ॥
- * Building a dwelling house at a proper place.
- * अतिप्रकटातिगुप्तस्थानमनुचितप्रातिवेश्यं च ॥
- * Avoiding very prominent, very secret or obscure places for residence and avoiding improper neighbourhood.
- * लक्षणोपेतगृहवासः निमित्तपरीक्षेति ।
- तथानेकनिर्गमादिवर्जनम् ।
- * Dwelling in a house which has auspicious features. Examining the omens. A house should not have too many doors or outlets.
- * तथा विभवाद्यनुरूपो वेषो विरुद्धत्यागेन ॥ १० ॥
- * Wearing dress and decorations according to one's wealth etc. and avoiding incongruities.
- * तथा आयोचितव्ययः ॥ ११ ॥
- * Expenditure according to income.
- * तथा प्रसिद्धदेशाचारपालनम् ॥ १२ ॥
- * Acting according to established and well-known conventions of the country.
- * तथा गर्हितेषु गाढमप्रवृत्तिः ॥ १३ ॥
- * Not engaging in condemnable actions.

- * तथा सर्वेष्ववर्णवादत्यागो विशेषतो राजादिषु ॥ १४ ॥
- * Avoiding calumny in respect of all – especially in respect of kings and men in power etc. (or avoiding the tendency to expose the hidden defects of others especially of kings and rulers).
- * तथा असदाचारैरसंसर्गः । संसर्गः सदाचारैरिति ॥ १५ ॥
- * Avoiding association with ignoble people — Associating with noble people.
- * मातापितृ-पूजा ॥ १६ ॥
- * Adoring mother and father.
- * आमुष्मिकयोगकारणं तदनुज्ञया प्रवृत्तिः प्रधानाभिनवोप-
नयनं तद्भोगे भोगोऽन्यत्र तदनुचिताद् ।
- * Acting according to their orders is conducive to the attainment of the other-worldly felicity. Giving priority to them in the enjoyment of novelties. Not enjoying pleasures not approved of by them.
- * तथा अनुद्वेजनीया प्रवृत्तिः ॥ १७ ॥
- * Avoiding actions that provoke or agitate others.
- * भर्तव्यभरणं ॥ १८ ॥
- * Protecting dependents.
- * देवातिथिदीन-प्रतिपत्तिः ॥ १९ ॥ तदौचित्याबाधनमुत्तम-
निदर्शनेन ॥
- * Devotion for gods, guests and the indigent. Acting according to the examples of noble people in such a way that it is proper in their eyes and in such a way that it does not hurt them.
- * सात्म्यतः कालभोजनम् ॥ २० ॥ लौल्यत्यागः ।
अजीर्णं अभोजनम् । बलापाये प्रतिक्रिया ॥
- * Eating food in time.....food that agrees with one's constitution. Renouncing all temptations of taste. Not eating food at the time of indigestion. Remedying any disorder in the body.

- * *"The victory over the senses" means the senses not having a deep attachment for their respective objectives. The pilgrimage on the path of Moksha cannot be carried on without that victory over the senses.*
- * *Keep off the temptations of status, wealth and prestige. Obduracy in respect of anything is improper.*
- * *The man who is intoxicated by arrogance cannot maintain a balance in respect of the endeavours relating to Dharma (spiritual pursuits); Artha (money); and Kama (worldly desires). Such a man cannot attain a victory over his senses also.*
- * *If you entertain pride and vanity in respect of anything in this life, you will not get it in your next life; and even if you get it, it will be of an inferior kind.*
- * *You must discard the eight kinds of pride. Pride is a kind of fire. Everything gets burnt and swallowed by that fire.*

DISCOURSE 49

The great scriptural scholar, the supreme ocean of compassion, Acharyashri Haribhadrastooriji describes the ordinary Grihastadharma, at the beginning of his magnificent work, Dharmabindu. He expounds here the fifth ordinary principle of the Grihastadharma, namely, the victory over the senses.

LET THERE BE NO DEEP ATTACHMENTS

The victory over the senses means that the senses must not have a deep attachment for their respective and related objects. The fifth principle of the life of a householder! The various senses accept and enjoy their respective objects; they will have

attachment for those objects; but that attachment should not be deep or strong. The absence of a deep attachment is possible only when the inner enemies have been conquered and discarded. At least, a little victory should be attained over the inner enemies. Only that man, who attains at least, a little victory over the inner enemies can attain control over his senses; and attain liberation from the strong and deep attachment for worldly objects. The man who cannot attain a victory over the inner enemies; or who does not desire to attain a victory over the inner enemies, can never attain a victory over his senses. Without a victory over the senses, one cannot carry on the pilgrimage on the path of *Moksha*. Without a victory over the senses, one cannot carry out one's spiritual activities rightly. Felicity cannot be attained without spiritual endeavours; serenity cannot be attained without spiritual endeavours.

RECOGNISE YOUR INNER ENEMIES AND DISCARD THEM

That is why I exhort you to recognize and discard your inner enemies; otherwise, you will be deceiving yourself. I suppose you know what happens to those who consider their enemies to be their friends; and repose trust in them. An avaricious person cannot properly distinguish friends from foes. He commits the blunder of mistaking friends for foes; and foes for friends. Avarice itself is an enemy. It is an inner enemy. This enemy carries out the task of impelling the jivatma to become steeped in illusions. Avarice has several other names such as greed, cupidity, stupidity, attachment and acquisitiveness.

One should not be excessively avaricious. A man who is excessively avaricious can never exercise a control over his senses. The lack of control over the senses is the root-cause of all sins. The absence of control over the senses is the root-cause of spiritual ruin.

If Ravana had not desired the company of Sita, the wife of Sri Rama, he would not have faced such a total ruin. If Hitler had not desired to conquer Russia, he would not have suffered such a total ruin. Realize well the cases of Hitler and Ravana who were men of overleaping ambitions. Let us talk of our

affairs. You should not have excessive avarice in respect of three things, namely, status, money and prestige. *You should be careful regarding these three things.*

THE HIGH WALLS OF THE AVARICE FOR POWER

In olden days, the greed for status or power existed only in the members of Royal families. The craving for rank and status was noticeable in Royal courts. But in the modern times, the craving for status and position has entered every town, village and home. You know very well, indeed, the craving for position, status and rank in some, in the political sphere. The craving for status appears first in the form of a desire for a position in the village panchayat, under the pretext of rendering social service. The craving for position and status appears in the form of a desire for a place in the municipal council or in the corporation council, in cities. If one gets a place in these councils next one desires for a place in the legislative assemblies. After getting into the legislative assembly one desires to become a minister. After becoming a minister, one desires to become the Chief Minister of the State. If one gets into Parliament, one desires to enter the cabinet of ministers at the centre; and then one desires to become the President. Service to society and service to the nation remain merely mechanically uttered slogans. Actually, many politicians render service only to their families! They amass according to their capacity, wealth; and when their sins come to light, they fall into the pit of total ruin; and perish miserably. Do not you know how many murders take place for the sake of power and position? Do not you know how many evils arise and spread on account of that craving?

ELECTION VERSUS PLUNDERING

Once when we happened to enter a town, we found that it was desolate. Stillness and silence prevailed everywhere. I asked a gentleman whom I met by chance; "Why is it that the town is silent?" He replied, "Tomorrow, there is an election here. Polling will take place. Therefore, to-day there is no propoganda carried on by the various groups; and progaganda through mikes has ceased". I said, "But even people are not to

be seen moving about on the roads. What is the matter ?” Then, the young man smiled; and said in slow and measured accents, “Some people have gone to receive the gifts of saris and dhotis ! A certain candidate is distributing saris and dhotis to the people. And another candidate will distribute bottles of liquor in the night”.

People also tempted by such gifts elect unworthy persons. Greedy people cannot distinguish worthy people from unworthy people. Inducement is considered a great friend in political activities. Those who succumb to allurements get some benefits and feel delighted; and those who offer allurements also feel happy when their selfish objectives are attained. But both the types of people will surely come to grief some day.

TEST YOUR WORTHINESS IF YOU WANT TO ENTER POLITICS

“Somehow, we must acquire a position”. Those who have such an ambition use both fair and foul means to attain their objectives. Such people also commit violence....and cause violence to be committed by others. They utter lies.... they commit thefts....they get their rivals abducted. They indulge in sexual immorality and do other evil actions. They extend their co-operation to others in committing evil actions. Hence, I exhort you not to entertain strong ambitions for power and position.

Question : Does it mean that we should not enter political life ?

Answer : If you want to enter political life, first think of your worthiness and see if you are really fit for that life. You must possess such a strong mind that you will remain unshaken by temptations. If it becomes necessary you must be able to give up your position and power. You must be prepared to occupy that position for which you are fit; and in which people place you; but you must not have the craving to cling to it. If noble people possessing a strong and unflinching determination enter political life, it will be good for the country, but only if

they are above desires and selfish ambitions. You should not entertain excessive ambitions to acquire position and power.

The second point relates to money. You should not be covetous of wealth. The craving for money, or the desire to amass wealth is an evil one. The contemplations relating to the acquisition of wealth makes the minds of men unclean, fickle and stupid. The man who is always obsessed with thoughts relating to the acquisition of wealth, cannot think of his soul; and cannot engage himself in spiritual contemplations. Those who crave for wealth; and desire to amass wealth cannot carry out the spiritual contemplations that ought to be carried out in this state of human existence. Such people keep thinking day and night about the various plans to acquire wealth. They keep thinking anxiously of the ways by which they can safeguard the wealth that they have amassed. In making those plans, they do not care to see what is good and what is evil. They are merely plunged in thoughts relating to money. On account of this, dissatisfaction increases in the members of their families; and they will not be able to carry out spiritual endeavours; and in this matter, they will be deceiving themselves. To-day, ask a man who is an industrialist whether his family is satisfied with him. Ask him whether he spends, at least, half an hour in worshipping the Paramatma or in showing devotion to him; and whether he performs, at least, one or two spiritual austerities a day. On account of his craving for materialistic prosperity, man cannot give a proper place to spiritual activities, in his life. Therefore, enlightened people say, "Do not have an excessive craving for wealth". A householder has to earn some money. A householder has to earn money to support himself and his family; but he should not be obsessed with a craving for acquiring wealth. A householder has to make proper endeavours to earn money; but he should not grow mad after wealth. Foul methods should not be adopted to acquire wealth.

EXCESSIVE ATTACHMENT FOR PRESTIGE AND HONOUR IS NOT GOOD

The third matter relates to prestige. Prestige means honour. One should not have an excessive craving for honour. One

should attain honour in social and spiritual spheres but one should not be deeply attached to it; and one should not crave for it. Excessive craving for prestige and honour makes a man vain and conceited. In order to attain prestige and honour man takes recourse to corrupt methods; and he incurs heavy debts to maintain his status and prestige; and one day he commits suicide also.

In Bombay, there was a gentleman. He was in the government service. By chance, he got two or three lakh rupees. He had taken part in a speculation; fortune smiled upon him; and he became a lakhier. He was generous by nature. He gave away one lakh rupees in charity. On account of this, he attained great prestige and honour. Some rich people entrusted to him lakhs of rupees for safety. The gentleman continued to give away lakhs of rupees in charity. He began to lose heavily in his speculations. His creditors increased. One day, he realized that his prestige would be lost soon. So, he committed suicide. Therefore, one should not be excessively attached to prestige and honour. One attains prestige by doing good deeds; and one wins honour in society; but one should not become attached to that prestige. If one loses one's prestige and honour, one should not feel depressed and dejected. Even the attachment and craving for prestige should be renounced.

PRIDE : AN ENEMY IN THE GUISE OF A FRIEND

Just as *Kama* (Desire), *Krodh* (Anger) and *Lobh* (Avarice) are inner enemies, even pride is an inner enemy. Pride is an enemy in the guise of a friend. Ignorant people cannot scrutinize and realize it; and they are entangled in pride. It should not be thought that these inner enemies cause only spiritual harm. They also cause harm to one's materialistic, financial and physical welfare also. But as long as man does not scrutinize his inner self, he cannot realize the truth. Actually one experiences loss or harm on account of inner enemies; but one may think thus : "This anguish has resulted from the effect of the sins of my previous life (*Purvajanma*)"; or if one is a believer in divine dispensation, one may think : "This anguish is the result of God's will or divine dispensation". If one thinks

in this manner, one will not be able to scrutinize the inner enemies; and consequently one would not also endeavour to conquer or suppress those inner enemies.

Financial loss has been incurred on account of pride. But this is not thought of; "I have incurred loss on account of my pride. There can be no liberation from that pride. On account of my pride, I cannot attain *Kevaljnan* (Supreme knowledge) and *Vitragata* (victory over the inner enemies)". This idea never flashed to Bahubali for one year. For one year, having become a *Shraman* (a mendicant) he stood in a place, in the *Kayotsarg* posture of meditation. He ate nothing; he drank nothing; he did not speak to anyone; and he did not entertain any evil thoughts. Yet, he could not attain *Kevaljnan* (Supreme knowledge).

PRIDE IMPEDES THE ENDEAVOUR TO ATTAIN ENLIGHTENMENT

All of you know that Bahubali was the son of Bhagwan Rishabhdev. His eldest son was Bharath; and Bahubali was Bharath's younger brother. They had ninety eight younger brothers. When Bhagwan Rishabhdev renounced worldly life he distributed independent Kingdoms among his hundred sons. Later, when Bharath wanted to assume the title of emperor and a fierce battle took place. Bharath continued to suffer defeat in overlord and when he asked his ninety nine younger brothers for their consent, except Bahubali the other ninety eight brothers in accordance with the advice of Bhagwan Rishabhdev renounced worldly life and surrendered themselves at the feet of Bhagwan Rishabhdev but Bahubali did not go to the Bhagwan to seek his opinion. He insulted and sent away the messenger who had come from Bharath and then between the two brothers all kinds of fights and so finally he sent his weapon *Chakrathna* (a divine weapon) towards Bahubali but the *Chakrathna* should not have released the *Chakrathna* against Bahubali. Actually, Bharath and returned to the hands of Bharath. The *Chakrathna* performed circumambulation around Bahubali. It was unfair and it was against the rules of the battle; and *Chakrathna* would not kill the members of the same *gotra* or family.

therefore Bahubali became greatly infuriated and decided to deliver a tremendous blow to Bharath with his fist. He ran towards Bharath with fury but suddenly a thought occurred to him, "By means of a stroke with my fist Bharath will go down into the ground dead.... I will be committing fratricide. I will be killing my brother.... What a great sin it will be ! No ! I should not commit such a sin for the sake of Kingdom". With this kind of thinking he became detached from worldly affairs. He stopped on the way. With the first he had lifted to strike his brother dead, he plucked off the hair of his own head and he became a *Shraman* (a medicant). He renounced everything but at that point he did not go straight to Bhagwan Rishabhdev.

IT IS DIFFICULT TO DESTROY EGOISM

Bahubali thought, "If I go to the Bhagwan now I will have to salute my ninety eight younger brothers. I am their elder brother. How can I salute my younger brothers ? Of course, those ninety eight brothers of mine have become *Shramans* before myself. They have attained *Keval Jnan* also : so if I go there I will have to salute them but the *Keval Jnanis* do not salute one another; therefore I will go to them only after becoming a *Kevaljnani* myself so that I may not have to salute my younger brothers who are junior to me.

This was pride. "I am their elder brother. How can I salute them when they are junior to me in age ?" This is but a manifestation of pride. Thinking of one's own eminence and the others as inferior to oneself is nothing but pride. Bahubali could renounce his Kingdom; he could renounce his wealth and grandeur he could forgive Bharath's blunder; he could give up all his worldly pleasures but he could not give up his pride; he could not realize and visualise his inner enemy.

Bahubali's sisters Brahmi and Sundari who were *sadhvis* came to him and said;

“बीरा मोरा ! गज थकी उतरो
गज चढ़े केवल न होय रे...”

(Brother ! alight from that elephant. Because those who are seated on the back of an elephant cannot attain *Kevaljnani*.)

Brahmi and Sundari had learnt from Bhagwan Rishabhdev where Bahubali was; and why he had not attained *Kevaljnan*; so they came to Bahubali; and said: "Dear brother! Alight from the elephant. One who is seated on the elephant cannot become a *Kevaljnani*".

On hearing what Brahmi and Sundari said, Bahubali began to think, "I am only standing on the ground but my sisters tell me to alight from the elephant and that one who is seated on the elephant cannot become a *Kevaljnani*". As he kept thinking of this he realized their idea, "Oh! Yes! I am seated on the elephant of ego. My sisters have spoken the truth. Proud and arrogant people cannot attain *Kevaljnan*. I will go, at once, to Bhagwan Rishabhdev and I will salute my ninety eight younger brothers who are *Shramans*". That was enough! As soon as Bahubali placed his steps on his way to meet the Bhagwan, he attained *Kevaljnan*. His feeling of superiority disappeared; his pride and arrogance vanished; and the lights of *Kaivalya* the supreme state shone resplendent.

PRIDE TAKES MANY FORMS

Pride takes many forms. In the *Dharmagranthas*, they are known as the *eight kinds of arrogance*. Those eight kinds of pride have been described in *Prashamarathi*, a magnificent philosophical work by Acharya Umaswathi thus:

“जाति-कुल-रूप-बल लाभ-बुद्धिवाह्यभ्यक-श्रुतमदान्धाः ।
कलीबाः परत्र चेह च हितमप्यर्थ न पश्यन्ति ॥”

Pride relating to caste, community, appearance, strength the possession or attainment of anything, intelligence, and knowledge makes man blind. The man who is blinded by pride cannot see and realize his worldly or otherworldly welfare and prosperity. He mistakes good for evil; and evil for good. Hence, he keeps wandering aimlessly in life. A man treats with contempt that person or object lacking in that quality of which he is proud. A man who is proud of his high caste feels proud of those who belong to a high caste; and treats those of the so called lower castes with contempt. The pride regarding caste impels a man to treat with contempt those who belong to the so called lower castes. The pride relating to appearance impels

people to treat with contempt those who are ugly. Those who are strong and powerful; and who are proud of their strength and power laugh at those who are weak. Those who are proud of their affluence treat with contempt those who are poor. The pride relating to intelligence makes intelligent people angry with those who lack intelligence. Those who are proud of their knowledge treat with contempt those who do not possess knowledge.

You must realize the difference between pride and arrogance. A proud man does not give up his obduracy; and does not listen to the useful and proper advice of others. An arrogant man feels proud of his caste, creed and wealth and is contemptuous of others. Pride and arrogance are both inner enemies. When the *Jivatma* comes under the influence of pride and arrogance, its spiritual ruin commences.

WHAT HAPPENED TO RAVANA ?

Sometimes, a haughty man may realize that his obduracy is not right; yet he does not shake off his pride and arrogance. "How can I give up that to which I have been clinging till now ? If I give it up, the world will laugh at me". Some who possess a proper knowledge of things may try to convince a haughty man of the danger of his pride, but he will not listen to their persuasions.

Ravana also realized this point : "Sita does not at all like me. When that is so what is the point in my seeking her company ? She has insulted me; she has condemned me. Why should I love her ? But this time when a fierce war is raging between me and Rama; and when my brother and my son have been captured by Rama, if I send back Sita to Rama, I will become a laughing-stock in the world. People will say : "See, Ravan has returned Sita to Rama fearing the disgrace of being defeated". No. At this time, I will not send back Sita to Rama. Tomorrow, I will fight. I will capture Rama and Lakshman and I will take them to Sita; and I will say : "Take away your Sita".

PRIDE IMPEDES SPIRITUAL PURIFICATION

Vibhishan and the ministers made every effort to persuade Ravan to give up his obstinacy. Yet, Ravan did not listen to

them. He was not prepared to give up his obduracy. This propensity is called pride. If such a haughty man, happens to renounce worldly life at sometime, and even if he happens to become a *sadhu*, he cannot attain spiritual purification. In fact, the *Tirtankars* have prohibited the initiation of such haughty people into the *Sadhudharma*. But often, it happens that such a man's haughtiness is not discerned at the time of his initiation. Such a man appears to be very simple, humble, and straightforward. But later, when a necessity arises, the truth about his nature comes to light, "This man is the very embodiment of pride". Hence, it has been said that it is necessary to attain a partial control over the inner enemies, in the very first phase of the endeavour to attain spiritual development. Without attaining victory over the inner enemies, one cannot attain victory over the senses. The man who continues to carry out spiritual endeavours ignoring this truth, will surely experience a spiritual fall at some time or the other; and he becomes polluted either in observance or in his thinking.

Pride and arrogance are inner enemies. This truth must be realized by all those who desire for spiritual development. Bahubali's pride was not intense. When Brahmi and Sundari came to him; and spoke to him employing symbolic language, he realized his mistake. "What my sisters say is true. I am sitting on the elephant of ego. In this condition, I cannot become a *Vitrag* (I cannot conquer my inner enemies)". This truth dawned upon him, and he set off to meet Bhagwan Rishabhdev. As soon as he placed his step in that direction, the bondage of *Karma* broke off. *Kevaljnan* appeared.

"Whatever my sisters Brahmi and Sundari may say I will not set off to meet the Bhagwan, until I attain *Kevaljnan*. I cannot salute my younger brothers". If he had remained obstinate he could never have attained *Kevaljnan*.

KEEP OFF OBSTINACY

Even in household matters, obstinacy in respect of anything does not bring glory to noble people. Obstinate and haughty people cannot attain any success in social and financial spheres.

Whether one is young or old; educated or uneducated and stupid, one should not be haughty and obstinate. Obduracy is not at all desirable. One should attain and retain the worthiness of listening to and benefiting from the advice of well-wishers. "I will not care for anyone's advice; and all should listen to me and act upon my advice". This kind of mentality is extremely harmful. The man who desires to enter the sphere of dharma; and to attain spiritual purification by accepting the doctrines of *Dharma*, must discard his obstinacy and pride. That means, he must destroy his inner enemy, pride. This inner enemy should be nipped in the bud; otherwise, it will cause inordinate anguish. It will push man into the abysm of spiritual ruin.

Like pride, arrogance also is a dreadful inner enemy. A man blinded by arrogance, grows proud of some speciality of his. Not only this; he commits aggression on others also. If he is born in a higher caste, he grows proud of his caste; and he treats with contempt those who belong to a so called low caste. Sometimes, he even attacks them. He abuses them; beats them; and even kills them. In this manner, if he grows arrogant about anything, he will show these two reactions; *Conceit* and *Contempt*. Bhagwan Umaswathiji has rightly said;

जात्यादिमदोन्मत्तः पिशाचवद् भवति दुःखितश्चेह ।
जात्यादिहीनतां परभवे च निःसंशयं लभते ॥”

The Jiva who is maddened by any pride like pride of caste, lineage etc. will experience anguish like a ghost; and undoubtedly, he will be born at a low level of lineage etc. in the other world.

THE STORY OF A GHOST

Once, there was a Seth. By means of magic, he acquired control over a spirit. The spirit had in its previous state belonged to the *Devayoni* (to the Janma of a heavenly being); but even gods are of various classes and levels. The spirit belonged to a low level of gods. The spirit became pleased with the Seth; and was carrying out every order

of his. It was rendering every kind of service that the Seth commanded it to do. When once, it had no work to do, it said to the Seth, "Give me some work to do; otherwise I will eat you". It was a maddened spirit. A person who is thus maddened speaks to others in a harsh and bitter manner. Such people do not honour others. Yes. Sometimes when some unavoidable situations arise, they may speak politely; but that is a different matter. But that spirit was a god. It gave a warning to the Seth, "Give me work to do; otherwise, I will swallow you".

The Seth was at first frightened. But soon he grew calm. There stood the spirit before him. If he got merely frightened, he would not be able to find a way of escaping from the danger of being eaten by it. Fear paralyses the intelligence. The Seth thought calmly about it; and he thought of a plan. He was very happy. He looked towards the spirit. The spirit said, "Will you give me some task?"

The Seth said to it, "Make a beam of wood fifty feet long and bring it".

The ghost accordingly brought such a beam of wood.

The Seth said, "Go to that ground nearby. Dig a pit in the middle of the ground and make it stand there."

The ghost erected the pillar in the middle of the ground, in a few seconds.

The Seth said, "Now, until I give you any other task, keep climbing the pillar; and descending from it. From now onwards this will be your task."

The spirit's face fell. It was a sight to see! How intelligently did the Seth put the spirit in a trap! In the same manner, in this world, proud and haughty people come to grief. Have you not heard of people who are proud of their strength being murdered by someone? Those who are proud of their intelligence, when an occasion arises, have only shown their intellectual bankruptcy. Those who are proud of their beauty become ugly on account of diseases and no one even likes to have a look at them.

Know the other principle also. If you feel proud of anything in this life, in your next life, you will get a lower type of that thing whether it is strength or wealth or beauty or intelligence.

- (1) If you feel proud that you belong to a high caste, in your next life you will be born in a low status.
- (2) If you feel proud that you belong to a high lineage, in this life, in your next life you will be born, in a low lineage.
- (3) If in this life, you feel proud of your beauty, in your next life you will be born ugly. You will not get beauty.
- (4) If in this life you feel proud of your strength, in your next life you will be cowardly and weak. Whatever tonics and medicines you may take, you will not get strength.
- (5) If in this life you easily get the means of happiness and if you feel proud of them; in your next life, you will not get those easily.
- (6) If you feel proud of your intelligence in this life, in your next life, you will be devoid of intelligence.
- (7) If in this life, you feel proud of your knowledge, in your next life you will not get knowledge.
- (8) If you feel proud of your spiritual austerities in this life, in your next life, you will not be able to perform spiritual austerities even if you make thousands of efforts.

It must be realized that this rule applies to other things also. If you feel proud of anything in this life, in your next life, you will not get it; and even if you get it, it will be of a low and mean kind.

A man who is intoxicated by arrogance cannot maintain a balance and a proper proportion in respect of the endeavours relating to *Dharma* (righteousness); *Artha* (wealth) and *Kama* (worldly desires). Moreover, he will not be able to attain a victory over the senses. Therefore, one should attain a victory over the inner enemies namely, *Desire, Anger, Avarice, Pride,*

Arrogance and *Pleasure*, and one should attain a victory over the senses. One thing remains to be done. Now, I should explain to you how "*Pleasure*" is an inner enemy. To-morrow I will explain to you the nature of the enemy, sinful *Pleasure*; or delight and we shall examine the question of the victory over the senses.

This is enough for to-day.

- * *Committing a sin is a serious blunder; but feeling proud of committing a sin; and taking delight in committing a sin constitute a dreadful blunder. A sinful action is attended by due punishment; but the punishment that is given to a man who takes delight in committing a sin is going to be long and severe. From this point of view "Delight" should be considered a sin.*
- * *Listen to such things... say such things... read such things... eat such things... as would conduce to the attainment of spiritual development and spiritual purification and elevation.*
- * *Keep off the fragrance that renders the soul unconscious; and in the same manner, keep off the foul smell that renders the body and the mind unclean.*
- * *Do not give way to such weakness and tenderness as would impel your mind to avoid performing spiritual austerities.*
- * *Give up touching those objects that distort your mind.*
- * *Keep off such behaviour and conduct as might provoke your senses even to the smallest extent.*

DISCOURSE 50

The supreme ocean of compassion, the great scriptural scholar, the revered Acharya Shri Haribhadrashoorishwarji describes the ordinary principles of the *Grihasthadharma* in his magnificent work. *Dharmabindu*. He explains the primary principles here. The man whose life becomes imbued with these primary principles, attains the worthiness necessary for carrying out endeavours relating to the special austerities. In such a case, the special spiritual austerities bring their fruit; and in consequence, the Jivatma becomes a Paramatma.

Even in the *Grihastadharmā* (the life of a householder) man has to exercise control over his senses, in certain matters; if he should carry out the endeavours necessary for the attainment of spiritual elevation. In order to attain a victory over the senses, man has to realize and visualize his inner enemies; and must drive them out of the land of his soul. Man has to attain victory over the inner enemies. Desire, anger, avarice, arrogance, pride and "Pleasure or delight" — these are the six inner enemies. Already, I have spoken to you about the first five of these enemies of man. To-day, I have to explain to you the nature of the enemy called "*pleasure or sinful delight*". Yes. *Pleasure or sinful delight* also is a kind of enemy. Just as anger is an enemy, *delight* also is an enemy.

Yes ! Even *delight* is an enemy.

Question : We, of course, agree that anger is an enemy but how can pleasure or delight be an enemy ? If that is so, what can we do ?

Reply : Do not fear. First, understand when *delight* becomes an enemy. *Delight* is both a friend and an enemy. *Delight* is a friend in noble actions; and it is an enemy in ignoble actions. Electricity produces heat when it is connected to a *heater*; and it produces coolness if it is connected to a *cooler*. *Delight* also functions in the same manner.

If you experience *delight* for having helped someone, then it is a friend; but if you experience *delight* in committing a theft, then it is an enemy. If you experience *delight* for having safeguarded your chastity or purity, then it is a friend; but if you experience *delight* in committing immoral and ignoble actions, then it becomes your enemy. If you experience *delight* for having performed a spiritual austerity, then it is your friend; but if you experience *delight* in eating what is unfit to be eaten; and in drinking what is unfit to be drunk, then that *delight* is your enemy. If you experience *delight* for having saved someone from sorrow and misery, then it is a friend; but if you dance with *delight* for having thrown someone into the pit of sorrow and misery, then it is an enemy.

You experience delight when your sinful actions bring the desired fruits; don't you? Do you know what a deep kind of sinful *Karma* binds your soul on account of this? Such sinful *Karmas* behave like enemies towards you. “पापात् दुःखम्” (Sorrow arises only from sin). That which causes sorrow to you is your enemy. Therefore, experiencing delight in committing sins is ignoble.

Question : But then does not a sinful *Karma* bind our soul if we do not experience delight in committing it?

Answer : If you commit a sin, the sinful *Karma* will surely bind your soul; but if you experience *delight* in committing a sin, the *Nikachit* (inevitable) sinful *Karma* binds your soul. If you do not experience delight while committing a sin, then that sinful *Karma* that gathers in your soul is “washable”; but the sinful *Karma* that gathers in your soul, if you experience delight in committing that sin, is *unwashable*. I will give you an example. You understand the point from that example.

SHRENIK WAS PUFFED UP WITH DELIGHT; AND

This story took place during the life-time of Mahavir Swami. At that time, Shrenik was the king of Magadha. King Shrenik used to go hunting. It was his habit to hunt thus; and he used to experience delight in hunting animals. One day, Shrenik went into a forest, hunting. He saw a deer at a distance. He rode on his horse and went chasing it. He fixed an arrow to his bow. The deer was running very fast; but Shrenik's horse also ran behind it very speedily. Shrenik shot the deer with his arrow. The arrow pierced the stomach of the deer. The deer's stomach was cut open; and the deer's young one fell down dead from its womb. The deer also fell down dead. Shrenik dismounted from his horse; and went near the dead deer. He was greatly delighted to see it. “With one arrow, I have killed two creatures; the deer and its young one”. Thinking thus, he experienced great delight. The hunt was such. “Two creatures were killed with one arrow.” He felt greatly delighted on account of this sinful action, and he bound himself by the *Ayushya Karma* of being born as an inhabitant of hell. Later.

when Shrenik became acquainted with Mahavir, the Omniscient Lord said to him : "Shrenik, you will be born in hell". Shrenik was terrified and he said to the Bhagwan : "I am a devotee of yours. Do I have to go to hell ?" The Bhagwan said, "Shrenik ! You committed the sin of hunting; and experienced delight. So, you bound yourself with the *Ayushya* (life-span) of being an inhabitant of hell. That *Karma* was *Nikachit*. Your soul has gathered the *Aparavarthaniya Karma* (a *Karma* which cannot be warded off)".

Delight became an enemy thus; did it not ? Be careful while committing a sin; otherwise, you will experience anguish. You should not experience *delight* before committing a sin; and while committing a sin and after committing a sin. Call it delight, or happiness or elation; they are one and the same. In a state of ignorance you may forget this. Therefore, beware it; and be aware of it. Acquire knowledge regarding the way in which your soul gathers *Karma*; how that *Karma* emerges and produces its effect and how its effect manifests itself.

You commit a theft in your business; don't you ? You adulterate commodities; don't you ? When you get a few more rupees on account of it, you experience delight; don't you ? You experience a great emotional elation; don't you ? Do you realize that by acting thus you bind your soul with the *Nikachitkarma* ? The wealth that you earn by means of theft, unjust methods and by immoral means will not remain with you; and a sinful *Karma* will surely cause anguish to you.

THE STORY OF RUPSEN

We come across the story of Rupasen in the *Shastras*. He was the son of a wealthy merchant. He possessed affluence and a handsome appearance. He used to go out to stroll about wearing beautiful dress. One day, he happened to be walking along a main road in the city; and he stood near the palace. At that time the princess happened to be standing in the parlour of the palace. Her name was Sunanda. She saw Rupsen; and he saw her. They fell in love with each other at the first sight. By means of signs they fixed the place and time where they should

meet. Rupasen was greatly overwhelmed with delight. "I have been fortunate in getting the company of the princess; and I have won her love!" With this feeling of jubilation, the peacock of his mind began to dance in elation. He returned home; yet he was not free from that feeling of jubilation. How could he realize this truth then? "By experiencing this delight, I am binding my soul with a sinful *Karma* and I am making my future dark and bleak. In future, I have to suffer bitter anguish".

It should be remembered that Rupasen had not yet committed sin with his body; but he was only thinking of enjoying a union with the princess; had made a plan to attain that end and had experienced the sweetness of the action only in imagination. He had only made a plan for committing the sin; but even on account of this, his soul had gathered the *Nikachit Karma*. He did not know it. How could he realize it then? When a man is blinded by passion he cannot see how a sinful *Karma* binds his soul.

When on that night, he was going to meet the princess, an old wall fell upon him and he died. After his death, he entered the womb of that princess because just when Rupasen died, the princess was enjoying a union with a thief believing that he was Rupasen; and she became pregnant. Her lover himself entered her womb as her child.

When the princess found that she had become pregnant, she was greatly terrified. She feared disgrace and social censure. She decided to get rid of the pregnancy by means of an abortion. With the help of her servant-maid, she secured some potent medicine and caused the foetus in her womb to become decomposed. Who was there in her womb? Rupasen's soul was there. How much anguish did he experience? How much terrible agony did he experience? What was the root-cause for all his agony and anguish? The root-cause was that he experienced delight in the contemplation of a sinful action. He experienced elation at the thought of committing a sin.

Question: Now-a-days, we commit thousands of such sins. What has happened to us?

Answer : Be cautious! Be vigilant! In case you have committed such a sin in your life, repent it heartily. Make a determination not to commit such a sin again in your life, "I will never experience delight in committing a sin. My weak mind may, any time, entertain sinful thoughts but I will never take delight in the contemplation of a sinful action."

DELIGHT HAS BEEN DEEMED AN ENEMY IN OTHER RELIGIONS TOO

Even those who are not Jains and who do not know the Jain doctrines should not experience delight in committing sins if they consider a sinful action a sin; and if they consider violence, falsehood, theft and ignoble conduct as sinful. Delight has been deemed a sin even in the Buddhistic and the Vedic traditions. No religion approves of delight in committing a sin, if it is really a *Dharma* or religion. If some people under the name of religion or under the name of doctrines encourage you to take delight in sinful actions, you should not get caught in the snares of their trickery. Even to-day, there are some who preach to people to commit sins with delight. In their *Mathas* all sins are committed with delight. The so called sanyasis and their followers commit sins in an inebriate manner. They have spread such deceptive snares that innocent, ingenuous and naive people helplessly fall into them easily. They fall into many addictions; ignoble ways and even sexual immorality. They become ruined in respect of wealth, body and mind.

Committing a sin is a blunder; but committing a sin with delight is a more serious blunder. Punishment attends upon a sinful action; but the punishment for experiencing delight in committing a sin, is going to be prolonged and serious. Therefore, consider delight as an enemy; and free yourself from it. If you desire delight, then take delight in doing some noble actions. Take delight in noble conduct. Experience delight in seeing or hearing about the noble actions of others. Such a feeling of delight experienced by you will become *Pramod* (felicity).

King Shrenik attained from Lord Mahavir this great truth. Shrenik was a man of such a weak mind that he could not

renounce sins; but he had love and adoration in his heart for those who had renounced sins. His heart used to overflow with love (Pramod) whenever he saw Sadhus and Sadhvis who had renounced sins. He used to be overwhelmed with joy on seeing such people.

YOU SHOULD NOT TAKE DELIGHT IN COMMITTING SINS

Man needs delight in his life. It is difficult to live without delight. The enlightened people do not totally prohibit delight. They merely say that people should not experience delight in committing sins, because, they can, by means of their mental eyes, visualize its painful consequences. They can see its evil consequences.

Realize another vital point. The action in the performance of which you experienced delight and elation, will recur in your life. It will occur again and again. If you commit a sinful action; and if you enjoy doing it, that sinful action will occur again and again in your life. You will do it again and again; and it becomes a powerful habit. The habit of committing sinful action becomes very forceful. The habit of committing a sin with delight takes away your life. That means it causes a lot of vexation to you.

If a gambler enjoys gambling when he gambles for the first time, that is enough. He becomes a habitual gambler. He can shake off that habit only after he is totally ruined. In the same manner, if a person enjoys drinking liquors, he becomes a habitual drinker. Even the precepts given by a preceptor will not influence his mind because he takes delight in drinking.

Question : People gamble and drink because gambling and drinking give them delight. Is that not so ?

Answer : What is the use of that delight which destroys man's body, mind and wealth ? This delight in committing sins itself is an enemy. There should be in one's life at least, a few spiritual austerities in which one takes delight. There are some people in this world who take great delight in worshipping the Paramatma. They keep worshipping the Paramatma for two

hours a day; and in doing so, they experience delight. Some people enjoy the noble company of spiritual heads; and for hours, they keep listening to their discourses. Some people experience delight in rendering service to people and to animals and birds. Throughout their lives, they keep rendering such service to people or animals and birds. In this manner, you should enjoy carrying out some noble activities. If you take delight in doing such noble things you will not take delight in doing wicked things. Sometimes, you may commit some ignoble actions; but you should not take delight in doing them.

RECOGNIZE YOUR ENEMIES AND DISCARD THEM

Desire, anger, avarice, arrogance, pride and sinful delight are the inner enemies and you have known them. These enemies appear in various deceptive disguises; and you must carefully scrutinize and recognize them; otherwise, they will catch you in their snares. When man recognizes and tries to discard those inner enemies, it becomes easy for him to exercise control over his senses. Do you want to exercise control over the senses? Do you desire to achieve a victory over the senses? In order to achieve this you have to discard the inner enemies. For this, it has been said that it is absolutely necessary to get rid of the inner enemies. The way to achieve a victory over the senses is to achieve a victory over the inner enemies. The man who attains a victory over the inner enemies, will surely attain victory over the senses. The man who is enslaved by inner enemies cannot achieve victory over the senses even if he adopts millions of means. The senses are deeply related to the inner enemies like desire, anger, avarice, arrogance, pride and sinful delight.

The courtesan, Kosha, decorated herself in a fascinating manner and was dancing in the presence of Shri Sthulabhadraji; was she not? But her radiant beauty did not have any effect on his senses. Shri Sthulabhadraji's senses remained unmoved and unshaken by her fascinating appearance. Why were not his senses moved and fascinated by her beauty? Her beauty could not fascinate his senses because he had achieved an absolute victory over his inner enemy *Kama* (desire). If he had not achieved a victory over his *Kama* or passion, he would have been

caught in the snares of physical fascination. And the Sadhu of the Lion's cave became shaken and fascinated by her beauty even by looking at her. His senses were shaken and enslaved... Why? That happened because he had not achieved a victory over *Kama* or desire. He had not achieved an absolute victory over the inner enemy, *Kama* (Passion).

Of course, in the life of a *Shraman* or mendicant, an absolute victory over the senses is essential; but an absolute victory would be possible only if the person had already begun in his worldly life, to make endeavours to achieve a partial victory over the senses. If a person achieves at least a partial victory over the senses while in his worldly life, it will be easy for him to attain a total victory over the senses, in his life as a *Sadhu*.

Now, if you desire to achieve victory, at least, to some extent over each sense, you can achieve such a victory. In order to guide you in this endeavour, some methods and remedies are suggested since this matter has to be completed to-day.

A VICTORY OVER THE SENSE OF HEARING

We have ears so that we may hear. The action of hearing is of great importance in the activities of life. Deafness is a great impediment in carrying out the activities of life. Even in the sphere of *Dharma*, deafness is a serious handicap. One must have the discretion to understand what should be heard; and what should not be heard. Even if something is fit to be heard one should know how much of it should be heard; and how it should be heard.

- * *Never listen to scandals and calumny.*
- * *Keep off the desire of hearing yourself praised.*
- * *Do not hear vulgar and disgusting songs.*
- * *Do not hear anything that increases your attachments and hatred.*
- * *While listening to anything relating to your family or social life, remember that samsar (worldly life) is unreal and insubstantial.*

- * *In case you have to hear something which is unfit to be heard, then do not hear it with interest. Hear such things as little as possible.*
- * *Approach noble spiritual heads and keep listening to their religious discourses, politely.*
- * *Listen to a discussion of spiritual doctrines carried on by noble and well-meaning friends.*
- * *Listen to the devotional songs sung in glorification of the Paramatma.*
- * *Listen always to the eulogy of the virtues of noble men.*
- * *Always hear the life-histories of great men.*
- * *When you happen to hear a condemnation of yourself, take care to prevent the enemy, anger from overpowering you.*
- * *Listen with single-minded concentration to things that are worthy of being heard.*
- * *Do not associate with those who calumniate others.*

If you can show discretion to this extent, you can surely attain victory over the sense of hearing.

A VICTORY OVER THE SENSE OF SEEING

We have got eyes; so it is natural for us to see with them. But you must be careful enough to realize that all things in this world are not fit to be seen. You must have the sense and discretion to realize what is fit to be seen; and what is not. You should not see those things that provoke sinful thoughts; and you must see those things that inspire in you noble and lofty thoughts and contemplations. In the present-day, world, *seeing* has gained a place of great importance. The T.V., the movie and the drama are popular throughout the world. They have spread to every nook and corner of the world. Can you keep yourselves free from this trio? Seeing these for amusement is indeed an abuse of the sense of seeing. Movies and T.V.'s and dramas only provoke your inner enemies and make your senses unstable.

The eyes have to see. Their task also is to read. You must have sense and discretion to realize what is fit to be read and what is not. Some newspapers and magazines which are unfit to be read also are published. The literature that is fit to be read also gets published to a considerable extent. But generally people read only such literature as should not be read. The literature that provokes violence and sexual instincts, has been growing and spreading because the tastes of people have been corrupted. Do not read such literature if you want to attain a victory over the inner enemies and if you want to control your senses. You should not allow such literature to get into your houses. If you want to attain a victory over your sense of seeing you observe the following principles.

- * *Stop seeing movies, T.V. programmes and dramas.*
- * *Do not see events relating to quarrels and disputes.*
- * *Do not see the dress and decorations of others.*
- * *Men should not take delight in seeing the beauty of women; and women should not take delight in seeing the handsome appearance of men.*
- * *Do not read vulgar literature or baser kinds of literature.*
- * *Visit regularly the temple of the Paramatma; and have a darshan of the Paramatma and worship him.*
- * *Study the chosen scriptural books.*

If you can observe these principles strictly, you can attain a victory over the sense of seeing. If anyone abuses his eyes, even in this life he may become blind. In the next life, such a person will not have eyes at all. That means he will be born blind. If you abuse your eyes, you may suffer from many optical ailments.

NOW LISTEN TO A FEW WORDS ABOUT THE SENSE OF SMELLING

The nose enables man to experience the delight of sweet smell and the disgust caused by foul smell. You must be careful not to become strongly interested in and attached to sweet

smell; and not to treat foul smell with a strong feeling of contempt or disgust. You must not develop the habit of enjoying any special smell.

THE VICTORY OVER THE SENSE OF TASTE

The sense of taste means the tongue. This is a very important sense-organ. If the other senses have only one function to perform this sense performs two functions. Its two functions are to speak and to experience the taste of food and drink. Speaking and tasting food and drink are actions of great importance in life. The man who has attained a control over his sense of taste, reaches the peaks of success in life; and the man who does not have a control over his sense of taste falls into the pit of failure and frustration in life. I will mention here a few methods by means of which you can attain a control over the sense of taste. If you conform to these principles in your life, you will surely attain a victory over the *Rasanendriya* or the sense of taste.

- * *Do not eat the food that is prohibited; and do not drink the drinks that are prohibited.*
- * *Reduce your love of taste as much as possible.*
- * *Stop eating food in the night. Even during day-time eat food only twice or three times.*
- * *Stop going to hotels and restaurants.*
- * *Stop eating roots etc. that provoke the passions.*
- * *Speak as little as possible.*
- * *Stop making jokes and talking jocularly.*
- * *Speak only such things as are pleasant and useful.*
- * *Be silent when you are in a mood of anger or rage.*
- * *Practise the austerity of being silent for some hours every day.*
- * *Carry on discussions relating to the Dharmatattvas.*
- * *Be silent in places where you are not treated with love and honour.*
- * *Do not reveal the secrets of others.*

Now, I will mention some points about the *Sparshanendriya* or the sense of touch.

If you want to attain a victory over this sense you must give up your love of physical happiness and comfort. Moreover, you must be sensible and cautious in respect of three things.

(1) *Dress*; (2) *Sleeping* and (3) *Sexual enjoyment*.

First, you must exercise sense and cautiousness in respect of these. You must give up the desire to wear very expensive and beautiful dress. You must wear simple and very inexpensive dress. You should never put on fashionable dress.

Secondly, you must exercise sense and caution in respect of sleeping. If you want to attain victory over the sense of touch you must never sleep on soft and comfortable beds and mattresses and cots. You must lie on cotton or woollen blankets spread on the ground. You must not sleep on very soft and luxurious beds and mattresses.

Thirdly, you must exercise sense and caution in respect of the delight of touch. This is a very important and delicate matter. Man desires the touch of woman's body; and woman desires the touch of man's body. This desire is natural in human beings, animals and birds. It is present even in the heavenly beings. But it is absolutely necessary to exercise control over this propensity. Of course, to-day, even the way of life has become polluted and affected. In family life and in social life we cannot see self-discipline and self-restraint. Yet if anyone desires to attain self-discipline and a control over the senses, he can achieve them. I will mention here some principles to be observed by such people.

- * If you are not married you should not touch the body of a woman or a girl. If you are a young boy you can touch the bodies of your mother and sisters. But if you are a young man you should not touch even your mother and sisters unnecessarily.
- * If you are married, except your wife, you should not touch any other woman even for the sake of fun.
- * A woman should not touch any other man except her husband,

- * A man should not touch even another man with lust and passion. Similarly, a woman should not touch even another woman with lust and passion.
- * You should not see dramas and movies that provoke your sexual instincts. You should not see such pictures also. You should not also listen to such news and songs; and you should not read such books.
- * You should not touch the secret parts of your body without a wholesome purpose. You should not see the bodies of others with lust and passion.
- * You should not consume things that provoke your passions or that intoxicate you. You should not take intoxicating medicines. You should not take anything that causes intoxication in you.

You should not ignore these principles. You must conform to these principles if you want to attain victory over the sense of touch, even partially. If you ignore these principles and then even if you perform austerities like *Tapas* and *Japa* (recitation of holy hymns), meditation etc. you cannot attain victory over the sense of touch.

The need to attain victory over the senses is the fifth one of the ordinary principles of the *Grihastadharmā*.

Make your life radiant and splendid by giving a place in it to these ordinary principles. This is my auspicious aspiration for you.

This is enough for to-day.

- * You must reside in a locality or in a house where riots or quarrels or disturbances do not occur frequently. That means you must reside in a peaceful and quiet place.
- * In case a serious disturbance occurs you must leave that place; and go to another where endeavours relating to Dharma (spiritual attainments); Artha (the acquisition of wealth) and Kama (the fulfilment of worldly desires) are not affected or impeded.
- * In order to carry out your spiritual austerities and activities without any fear or worry and in a simple manner, you develop the desire of going to a village, leaving the city.
- * The craze for money is the root of all evils. Sometimes, you have to pay heavily for it.
- * Conformity to the ordinary principles is essential for the attainment of Samyagdarshan (right vision).
- * The responsibility of taking care of the Jin Shasan rests on the shoulders of the Acharyas. They do what is proper. The position of the Acharya should be given the highest reverence.

DISCOURSE 51

The ocean of supreme compassion, the great scriptural scholar, Acharya Shri Haribhadrastooriji mentions the sixth ordinary principle while expounding the Grihasthadharma in his great work, Dharmabindu. "You should leave the place where disturbances occur".

Whether you are endeavouring to achieve Dharma (spiritual excellence) or Artha (wealth) or Kama (worldly desires) you can attain fulfilment only in a place which is free from

disturbances. Therefore, sensible people should reside in such a village, city or country where abnormal disturbances do not occur.

THE KINDS OF DISTURBANCE

There are many kinds of disturbances. Riots and disturbances may arise in your own country or may be caused by another country. At present, we do not have small and large Kingdoms. India has a single sovereign government. In the past, battles took place among various Kings; and so one King would invade another King's territory. Such invasions took place frequently. At present, such invasions do not take place. There is a single government for the whole country and it is not a monarchy but a democratic government. The representatives of people carry on the government, and make legislation for the country. There is some understanding among the various nations of the world; so wars do not occur among them frequently. Sometimes, some nations transgress that understanding and begin wars; but people should behave sensibly at such times. Pakistan waged a war against India three times but those wars took place on the borders of the two countries; and so they did not endanger the people greatly. But if such a war or battle occurs within the country, people should leave that place and go to other places which are free from such riots and disturbances. In India, there are many states, you must go to such a place as is free from riots and disturbances. For instance, if there is some disturbance taking place in Madhya Pradesh and if Gujarat is free from disturbances, you must go away to Gujarat.

Sometimes, this kind of thing also happens. A state may not be invaded by any outsider; but there may be armed conflicts between two parties for power. If the army-commanders make a rebellion and cause violence; and if panic and terror spread in some place, noble householders should leave that area and should go away to other places which are free from disturbances. They should go away to the place where they can carry out their endeavours for *Dharma* (spiritual attainment) *Artha* (acquisition of wealth); and *Kama* (fulfilment of worldly desires).

LIVE AMIDST DISTURBANCES SEEKING THE REFUGE OF THE PARAMATMA

Question : Where can we go if disturbances have spread throughout the country.

Answer : In case you do not find any other place which is free from disturbances, then you have to remain fearlessly where you are, seeking the refuge of the Paramatma and the *Dharma*. You should not run here and there in confusion. What happens to all will happen to you also. When in the past there were many Kings and Kingdoms, battles among them were common. Battles used to be taking place somewhere or the other in the country but, there used be the opportunity of going to other Kingdoms. At present, since we have a democratic government, no state is independent. The whole of India has a single sovereign government. If aggression takes place against one state, it is aggression against the whole country. But such aggressions take place only sometimes.

Yes. Riots and disturbances happen within the country. Disturbances occur frequently in large cities; don't they? In a democratic country people have some special rights. People are permitted to carry out some non-violent movements. They enjoy the freedom of speech. They can speak freely expressing their thoughts and reactions. They are free to make criticism and counter-criticism of policies and performance. These rights are given to people who are not educated and who are not devoted to the country. Such special rights and privileges should be given only to people who have attained mental development and enlightenment. They should be given to people who really love their country. In this country, a large number of people are not educated; and are not patriotic. The consequences of this condition are quite discernible. Almost every day, there are riots and disturbances. Hartals are observed. Incidents of stone-throwing are common. Shops are burnt. The government offices are burnt. Public property is damaged or destroyed. Fears and anxieties pervade and shake public life. Sometimes, some people also are killed in such

disturbances. Therefore, those who desire to live peacefully and felicitously should leave large cities and settle down in villages.

MONEY CANNOT BE GOT WITHOUT LABOUR

From the Congregation : If we do not live in large cities, we will find it difficult to make a living. Business fails in villages.

Maharajashri : What you say is a half-truth. Do people live in cities only to make a living ? Why do not affluent people possessing lots of money and wealth leave cities ? Another point. Those who want only to make a living can start a small business, in villages also. But there you have to put forth special efforts; and do work. Now-a-days, literate people do not like to do work. They want to become millionaires without doing any work. In villages, people cannot become rich like that. Therefore, people leave villages and go away to large cities. They would rather live amidst disturbances than leave cities. Do you know why such a thing happens? People do not look at life from the spiritual point of view. The desire to carry out spiritual activities is absent. People are interested only in earning money and in the fulfilment of their worldly desires. People do not attach importance to physical well-being and mental peace. People are interested in earning more and more and in securing more and more amenities, comforts and pleasures. Well, people would carry out some spiritual activities incidentally not with dedication and devotion.

- * Amenities and comforts are not available in villages.
- * In villages, there are no amusements and entertainments.
- * In villages, people cannot enjoy the pleasure of wandering on bazaars; and eating and drinking in hotels and restaurants.
- * Fashions and pleasures are not found in villages.
- * In villages, there are no opportunities for races and speculation. Large-scale business cannot be carried out. Your minds are full of many such ideas. Tell me whether you have these ideas or not. But you have to think of this point also.

WHAT ARE THE VARIOUS THINGS THAT WE CAN GET IN VILLAGES ?

- * In villages, you get pure and fresh air. In large cities, air is polluted.
- * In villages, you get pure water. In large cities even water is polluted.
- * In villages, you get pure ghee and milk. In cities, you get only adulterated ghee and milk.
- * In villages, you can carry out your spiritual austerities peacefully.
- * In villages, you can live with your family enjoying domestic felicity; but in cities, family-life gets shattered by the conditions of city life.

A certain doctor lived at Vileparle, in Bombay. We happened to be spending our *Chaturmas* there. One day, I asked the father of the doctor :

“Dear Sir ! Your son is not to be seen in the *Upashray* at all. Where has he gone ?”

He replied, “Maharaj Sahib ! Even I can see him only once in a week. Even his children can meet him only on sundays because when he leaves for Bombay in the early morning, the children would be sleeping and when he returns home at about 10 p.m. they would have gone to sleep. Sometimes, he remains in Bombay for three days; and he does not come home at all”.

Now, you please tell me how his family-life is. How unhappy the doctor's wife should be ! It will not take much time for the character of some women to be spoilt if they do not have the happiness and satisfaction of the company of their husbands. If they get a congenial opportunity, their fall is likely. In this manner the endeavour for the fulfilment of desires gets frustrated.

LEAVE CITIES AND RETURN TO VILLAGES

Those who live in large cities like Bombay have to go long distances to carry on their business or profession. Those

who live in Bombay have to go such distant places as Borivili, Virar, Ghatkopar or Thana. Such people leave their houses before 8 a.m. and return home at 9 or 10 O'clock in the night. Under such conditions, the husband and the wife cannot have the satisfaction of living together; and father and children cannot enjoy the felicity of domestic life. Such men have to spend about 12 or 13 hours in their business or professions. They spend 6 to 8 hours in sleeping. They spend 2 or 3 hours for bathing and eating food; and they have to spend 2 or 3 hours in attending to their domestic affairs. How can they find time for carrying out spiritual activities. Even if they desire to carry out one or two activities how can they carry them out? Of course, they get a holiday every week; but on that day, they have to attend to many domestic matters; they have to visit and meet their friends and relatives and they have to take the members of their families for a walk or an outing. What spiritual activity can they carry out on that day?

If you listen to my words, I would exhort you to return to villages. In villages, there are many small occupations that can be pursued. There are many kinds of cottage-industries that can be carried on. The problem of unemployment also gets solved.

Question: If we go to villages, will you also come to villages? Now-a-days, even Sadhus visit only cities.

Answer: You go to villages and settle down there; and I will surely spend my *Chaturmas* there with you. You have left your villages and have settled down in cities. When that is so will the Sadhus go to villages? Why should they go to villages? We, the Sadhus, have to visit cities because lakhs of Jain families live in cities. The Sadhus have to go to cities to induce them to engage themselves in spiritual activities; and to strengthen their faith in *Dharma*. In the days when Jain families lived in villages, the Sadhus spent their *Chaturmas* in villages. In fact, they used to stay in villages, longer than the period of the *Chaturmas*.

In villages, life is simple and village-life is congenial for

health. Moreover, people who live in villages can keep themselves free from many kinds of sinful actions.

IF THERE IS A POSSIBILITY OF A SERIOUS DISTURBANCE LEAVE THAT PLACE

Question : Are there no disturbances in villages ?

Answer : Of course, disturbances take place in villages but they are smaller in number. What kinds of disturbances occur in villages? Listen, I will mention some of them.

- * Heavy rains may fall.
- * If there is a river near the village floods may occur.
- * Famines may occur.
- * *Mahamari* (Pestilences) can spread in villages. That means many dreadful diseases might break out.
- * Hostilities may appear among people and quarrels may take place between classes.
- * In villages, there is the danger of dacoits and thieves.

If such dangers and disturbances arise in a village, you must leave it. Soon after you sense the possibility of the occurrence of any disturbance, you must leave the place. You should not stay there until an actual calamity occurs.

Some years ago, there were violent floods in a river beside a village near Jaipur. The river began to flow into the village. The young men of the village came out into the streets and began to give a warning to the people of the village. The people also began to move away to safe places. But a fat-bellied Seth did not take the warning. He said to the youngsters; "Brothers! of course, I can go to a safe place, but what will happen to my iron-safe? Kindly carry this iron-safe of mine to a safe place". The young men did not stay there. They went away seeing the danger. The fat-bellied Seth stood clinging to his iron-safe. The water-level began rising. The Seth did not leave that place; but his soul left his body.

YOU MUST HAVE THE SENSE TO REALIZE WHAT IS TO BE SAVED; AND WHAT IS TO BE LEFT.

In case, some disturbance breaks out suddenly, you must have the capacity to decide quickly what is to be saved and what is to be left. At such a time, you must take a quick decision. If you do not take a quick decision you may have to face death. A calamity may descend upon the whole family.

Some years ago in Madras and in the surrounding areas violent conflicts arose between some classes. The people of that area, it would appear, were angry with the Marwari merchants. Some shops belonging to the Marwari merchants also were burnt. At that time, those Marwari merchants who realized the nature of the situation left that place with their families and went away to their native places in Rajasthan. They brought their families and wealth to Rajasthan and settled down there for sometime. One such merchant met me in Bombay. He said to me, "We do not know when we have to leave Madras. Therefore, we have kept in Madras only so much as can be carried in a suit-case when we rush to the airport or to the harbour to come away to Bombay and Jaipur. We have no worry about our families. They are safe in Rajasthan".

But I could see that he was not interested in performing any spiritual activities but that he was interested in earning money. He was deeply desirous of amassing wealth.

The Marwari merchants have gone to the south or to Assam or Bengal only to earn money somehow; and in those places disturbances will occur at some time or the other. As long as people in those areas were illiterate and the government was indifferent, those merchants continued to exploit the people. They were charging high rates of interest. They were taking undue advantage of the illiteracy and ignorance of the people. But now, in most areas in India, illiteracy has been dispelled and education has been making a headway; and the people of those areas have become aware of the way of business. Some day, there will be a revolt against such merchants and in consequence their endeavours relating to *Artha* (acquiring wealth); *Kama*

(fulfilling worldly desires); and *Dharma* (carrying out spiritual austerities) will be totally frustrated; and their lives also may end !

THE CRAZE FOR WEALTH IS THE ROOT OF MANY SINS

Question : How could there arise such hostility against Marwari merchants in those places ?

Answer : Indifference towards the basic principles of *Dharma*; and inordinate greed for wealth. Kindness and compassion are the roots of *Dharma*. These merchants are devoid of kindness and compassion. Their hearts are hard and unkind. In their endeavour to earn money, they do not even think of kindness and compassion. Probably, they do not seem to realize that there is a *Dharma* called *kindness*; and that there is a principle called *compassion*. The supreme ideal for them is amassing wealth. For the sake of money, they are prepared to commit any sin.

How long can they exploit the poor and the ignorant ? And that injustice cannot go on for a long time. Excessive exploitation brings about a rebellion. How did communism-communism through violence-appear in China ? How did communism appear in Russia ? And in our own country how did communism appear in Bengal ? Do you know these things or not ? Rich people exploited the poor people; and in consequence the spirit of rebellion rose among the poor like fiery flames; and many calamities occurred. Among the rebellious some took to the way of terrible violence under the name of *Naxalites*.

The great author of *Dharmabindu* exhorts people to leave the place where serious disturbances take place, because in the places where disturbances are taking place, no spiritual endeavours can be carried out. Not only this; wealth may be endangered and even the family-life of people is affected. These three factors are of great importance in the life of a householder. Apart from these three factors what other factors are important in the life of a householder ? If the life of a householder is devoid of *Dharma* (spiritual excellence); *Artha* (wealth) and *Kama* (worldly desires) what else remains in it ?

IT IS VERY EASY TO PRACTISE THE PRINCIPLES OF
 "SAMYAM DHARMA" (THE WAY OF DISCIPLINE)
 IN A PLACE DEVOID OF DISTURBANCES

The exhortation given by the enlightened people that disturbed areas are not fit for stay or residence is applicable not only to householders like you but also to Sadhus like us. There is a command issued by the Jin that we should leave a certain place even during the *Chaturmas* in case, some extraordinary disturbances break out there. Under such circumstances we are permitted to change the place of our stay. This is so because Sadhus and Sadhvis have to practise the principles of self-discipline. We can practise properly the principles of self-discipline only in calm places which are devoid of disturbances. We should not even go to places where disturbances endanger discourses, self-discipline and even lives. We should not knowingly cause disturbances. If disturbance is caused by others we should leave the place, at once. Of course, Sadhus and Sadhvis do not fear any danger to *Artha* and *Kama* because they have renounced them; but they have to practise the principles of self-discipline. That too if the Sadhus and Sadhvis are in a large number, the matter should be considered seriously. We have to think of the peace and serenity of all. This responsibility lies on the shoulders of the far-sighted Acharya Shri. He takes the society of Sadhus and Sadhvis with him away from a disturbed place to a place which is free from disturbances.

The main aim of the Acharya Shri is to see that Sadhus and Sadhvis are not disturbed in their practice of *Samyamdharm*a or self-discipline. The Acharya Shri should see that Sadhus and Sadhvis can carry on their spiritual austerities without any anxiety or worry; that no aberrations arise in their spiritual austerities; that their lives are not endangered and that the grandeur and dignity of the Jin Shasan are maintained. It is with this view that the Acharya Shri leads the society of Sadhus and Sadhvis or it is with this view that it is said in the *Shastras* that the Acharya Shri should be the leader of the society of mendicants.

The cautions given to the householders in respect of the

ordinary principles of the *Grihastadharmā* are absolutely essential for *Sadhus* in respect of their *Visheshdharmā* or the extraordinary principles of their life. This is but natural.

THE ORDINARY DHARMA IS THE FOUNDATION FOR SAMYAGDARSHAN OR THE RIGHT VISION

Question : Man should be fearless; should he not be ? When that is so, is it not cowardice to run away from a disturbed place ?

Answer : It is absolutely right that man should be fearless; but this principle relates specially to the individual not to a group. When it is a question of the involvement of many people, priority should be given to the question of their safety and welfare. Yes, if suddenly, calamities arise, people should not be terror-stricken; but they should face them with calmness and courage. Even if there arises the danger of death, people should not lose their mental peace and equanimity. They should retain their equanimity and mental poise. But do all the members of your family possess this kind of mental strength ? Are all fearless thus ? You may be fearless; but your children may not be fearless; and the women may not be fearless. Hence, you have to think of their safety. This cannot be called cowardice but it is called timely cautiousness. This kind of timely cautiousness is an ordinary principle of the *Grihastadharmā*. *Dharma* here means duty. *Dharma* here means the principle that enables you to adore and practise the extraordinary *Dharma*.

Here is another point. These ordinary principles that are described here are intended immediately for the householders who are in the first stage of development. These ordinary principles are intended for those who are still in the first stage of development; and who have not attained either *Deshvirati* (a partial renunciation) or *Samyagdarshan* (the right vision). Wakefulness regarding one's life; a sense of duty towards one's family; the thought of securing safety for all — these are special human virtues. These virtues are essential in all the stages of development. They are absolutely essential even in the life of a *Sadhu*. The seeds of these virtues must be present even in the

very first stage of development. They should continue to develop through the succeeding stages of spiritual development.

THE ACHARYA BHAGWAN SHOULD BE GIVEN THE HIGHEST REVERENCE

Among the mendicants of the tradition of Bhagwan Mahavir Swami, there was one by name Vajraswami. He was a mendicant of great influence. Moreover, he was a great man who had attained extraordinary spiritual powers. He had acquired the supernatural and divine power of traversing through the sky.

Famine broke out in a city. People had no food to eat; and were in great anguish. Vajraswami came to that city. The Jain society made an entreaty: "Gurudev! Kindly save us from this disaster". Vajraswami said, "If you agree, I will take the entire society away to another city which is prosperous but you have to leave your houses and other belongings and come away with me. Those who are willing to leave all their belongings here and to come with me, may join me. I will take you through the sky."

The members of the society got ready to leave that city. He made all of them sit on a wide carpet and took them away to another city. That city was prosperous. All secured enough food and accommodation to live in. The lives of all were saved.

The responsibility of taking care of the four-fold Jain Sangh and securing their welfare lies completely on the shoulders of the Acharya Shri. Whenever the Jain society is in any adversity, the Acharya Shri puts forth all his efforts to free them from that adversity. He knows the normal principles and the exceptional ways or the principles of the life of a Shraman (a mendicant). He does whatever appears proper to him. Others cannot criticise or comment on his actions and decisions. The position of the Acharya Shri has to be given such high reverence. The Acharya Shri also endeavours, by means of his special knowledge, special powers and special benefactions to inspire faith, reverence and adoration in the hearts of his followers namely the members of the Jain Sangh. He will be always

vigilant to keep alive in the hearts of the members of the society faith in *Dharma*. I need not comment on the present-day condition. The present-day condition is extremely delicate, critical, sad and it causes anxiety and worry.

You must leave the place that is disturbed. I am completing the discussion of the sixth ordinary principle of the *Grihasthadharma*. I think this discussion is enough. To-morrow, we will discuss the seventh ordinary principle.

This is enough for to-day.

- * Many kinds of problems can be naturally and easily solved by means of a conformity to the ordinary principles.
- * Seek the refuge of such a great man as can take care of you and secure your welfare.
- * The refuge you seek can bring you either prosperity or adversity. That means you must be cautious in choosing your refuge.
- * The arthapurusharth (the endeavour to acquire wealth) and the Kamapurusharth (the fulfilment of worldly desires) are merely means. They are not ends. The end is the Dharmapurusharth (the attainment of spiritual elevation). Forgetting the end and being absorbed in the means is not the way of a man of intelligence.
- * After attaining the right refuge, be absolutely loyal to it. Never be disloyal to the person who gives you refuge. Never betray the trust he reposes in you.
- * You must keep up your faithfulness. You should not fail to live upto expectations — these are matters of great importance.
- * The world exists on faith.
- * There can be no greater sin than betraying faith.

DISCOURSE 52

The Supreme ocean of compassion, the great scriptural scholar, Acharya Shri Haribhadrasooriji describes in his work, *Dharmabindu* the ordinary principles of the *Grihasthadharma* while describing the gradual way to *Moksha*. He has described 35 ordinary principles. If householders in this world live happily observing these 35 principles in their lives there will be an unexampled revolution in their lives. A very magnificent transformation takes place in their lives. If this ordinary *dharma*

comprising 35 principles becomes the way of life in this country, countless evils get discarded. Countless complicated problems get automatically solved.

NOT DEVELOPMENT BUT DETRIMENT ON ALL SIDES

This ideal cannot become a reality until there appears a deep relationship between the *Dharma* and the government. This extraordinary revolution cannot take place until human life becomes the centre of all our social and political policies.

"The progress of the nation", "The development of the nation", "We should keep pace with the world", "Industrial development"... Poor fellows are caught in such snares. While we are thinking of and carrying out the supposed task of national development, the condition of the individual has been deteriorating. While we are thinking of achieving national development, individuals are falling into the pit of ruin. While we are endeavouring to keep pace with the world our family-life has lost its felicity. While we are pursuing the mirage of industrial development millions of villages have been falling into a morass of distress. If this craze continues for five or ten years, a terrible ruin will surely result.

REVOLUTION SHOULD BEGIN AT HOME

It does not matter. You need not worry. It does not matter if you cannot achieve a revolution throughout the country. At least, cannot you achieve a revolution in your family? You can observe these 35 principles in your families; can't you? Can't you give a place to these 35 principles in your families?

In order to achieve a revolution or a transformation, man must possess strength and courage. While you are endeavouring to achieve a revolution, some impediments may crop up; and some distress may ensue. You will have to put up with those things; and you have to put them down. This will not be difficult if you have a firm determination and a strong purpose. Make a firm determination to bring about a transformation in your own life and in the life of your family. Make a plan to achieve that objective. In order to achieve this objective, take the

guidance of capable, competent and trustworthy people. Dedicate your life to the sacred feet of such great men.

To-day, we have to discuss this point. The seventh ordinary principle is this. “स्वयोग्यस्य आश्रयणम्” (Swayogyasya Ashra-yanam). You must take the refuge of the worthy man. You must surrender yourself to him. You must seek the refuge of such a man as can take care of you; and can give you the right guidance. Actually, this ordinary principle was enunciated in the days when Kings were ruling over Kingdoms in India. In the Kingdoms ruled over by Kings people had to live with care and caution. Those who were intelligent, sensible and ambitious after thinking carefully and realizing the situation, preferred the refuge of Kings. If there were no unavoidable difficulties people used to spend all their life-time in the Kingdom where they were born. Some people lived in this manner also. They were born in one Kingdom; they spent their life in another; and died in some other Kingdom. The matter was this. In those days people used to live in a Kingdom where they could carry on their pursuits relating to *Dharma*, *Artha* and *Kama* fearlessly; where they could acquire wealth; and where they could get justice when an occasion arose.

In those days, people used to choose a Kingdom for their residence, on the basis of these four factors; (1) *Dharma*; (religion); (2) *Kulachara Shuddhi* (the purity of traditions); (3) *Pratap* (valour); and (4) *Nyay* (justice).

In the days of Kingship, the Kings used to follow various religions or *dharmas*. If one King followed Jainism, another King followed the Vedic religion. One followed Buddhism and another followed Islam. Most Kings used to be religious fanatics. Therefore, in such cases, the people had to follow the religion that the King followed. This was inevitable. The King used to coerce his people to follow his religion. Some Kings were also tolerant of other religions. In the Kingdoms of such Kings, people could follow the religion of their choice. The King would not insist upon their following any religion against their will. Life in the Kingdoms of such Kings was free from worries and disturbances.

If the King insisted upon your acceptance of his religion and if you wanted to follow your own religion, you had to leave that Kingdom and go to another where the King respected all religions equally or where the King followed the same religion as yours. Only then you could carry out your spiritual activities fearlessly. Such was the case in those days.

ONE SHOULD KEEP OFF THE UNWHOLESOME PRACTICES OR BAD TRADITIONS

From this point of view, the present day political arrangement is good. The constitution of India is secular. Equal respect has been accorded to all religions. People can follow the religion of their choice. People can also propagate and preach their *dharmas*. They can expound to others the ideology of their respective *dharmas*. You can practise and preach your religion in any part of India and you can give expression to and disseminate the doctrines of your religion. Among the religious heads there are no quarrels. At present battles and wars for religion do not take place as they used to take place in olden days.

People in the past used to think of the King's traditions. That means they used to think of his moral and cultural level. People used to find out whether the conventions of the King were noble or ignoble. If the King followed unwholesome moral conventions people used to leave his Kingdom. They would not seek the refuge of such a King. There were also some ignoble Kings in whose Kingdoms women had no safety. If such a King saw a beautiful woman, he would send his soldiers to fetch her and then he would compel her to satisfy his desires, or he would make her his queen by force. This was an unwholesome practice or tradition. If an ignoble King saw wealth in the possession of someone, he confiscated it. He seized all the wealth of an affluent person. Therefore, wealthy people lived in fear of the King and his officials and servants. They used to keep their wealth concealed from the eyes of the King.

EXHIBITION OF WEALTH IS DANGEROUS

Here is a story which took place when Kings ruled over Kingdoms. There was a King. He was a man of righteous con-

duct. But he was covetous of wealth. He was friendly with a wealthy and leading merchant of the city. The merchant had a lot of wealth. Once, the merchant thought, "The King is a friend of mine. I should not conceal anything from a friend. I must show him my wealth. He will be delighted to see my wealth; and in the court, my honour also will increase".

The Seth returned home; and placed his idea before the members of his family. When his wife, his four sons and his four daughters-in-law heard it, they were delighted but his youngest daughter-in-law was silent. The Seth asked her, "Daughter! Why are you silent? Why don't you say something?" She replied, "Father! Your idea does not appear proper to me. You should not show your wealth to the King. But if all of you like the idea, I have no objection".

The Seth said, "The King is my friend. There is no fear that his integrity will be affected when he sees my wealth. The King will be greatly delighted when he sees my enormous wealth". His youngest daughter-in-law was silent. It was decided that the King and his family should be invited to a dinner and that the wealth should be shown to the King.

The Seth invited the King and his family to a dinner in his house. The King accepted the invitation. When the King came, the Seth extended to him a grand welcome. He gave a grand dinner to the King. All sat together and enjoyed the dinner. After the dinner was over, the Seth said to the King, "Your Highness! You have been graceful enough to visit my house and to have a dinner with us. Now, I request you to see my wealth. Kindly come with me to the underground vault". The Seth took the King into his underground vault where he had stored his boundless wealth. One room was full of silver. One room was full of gold; and another room was full of diamonds, pearls and emeralds and other precious stones. The King was dumb-founded on seeing the Seth's wealth. He said, "Seth! You have such fabulous wealth. So much wealth is not there even in my treasury". The Seth said, "I have been able to amass all this wealth only on account of your grace." The King felt delighted; and then he returned to his palace, with his family.

The members of the Seth's family also were happy. Even in the city people began to praise the Seth.

The three underground rooms kept haunting the mind of the King. They rose repeatedly before his eyes. The King thought, "If I can manage to get all that wealth into my treasury, I will be the richest King in India. I can increase my army. I can increase my weapons; and I can invade and conquer other Kingdoms. But how can I get possession of his wealth? If I take it by force, people will criticise and condemn me. If I ask the Seth directly to surrender his wealth to me, he will not give it to me easily. What shall I do? I am unable to think of any method".

In the evening, the King sat deeply lost in thought. His Chief Minister came to meet him at the time. Seeing the King lost in deep worry, he said, "Your Highness! What has happened? Why are you so deeply worried?" The King told the minister what he was thinking of. The Chief Minister did not care for the welfare of the Kingdom or the people. He was interested only in the achievement of his selfish objectives; and he was clever in achieving his selfish ends. Therefore, he always tried to please the King. He used to act according to the moods and desires of the King whether his desires were just or unjust. The King also always acted upon the Chief Minister's suggestions.

The Chief Minister said to the King: "Your Highness! I have thought of a plan by means of which you can get the Seth's wealth without incurring the displeasure of the people". The King said, "Please tell me what your plan is. Tell me at once so that I may have some peace of mind".

The Chief Minister said, "When tomorrow, the Seth comes to your court, you tell him, "Seth! I was greatly delighted to see your wealth yesterday. I am proud of having a wealthy merchant like you in my country. You are like Kubera, the god of wealth". But a thought has occurred to me". The merchant hearing you praise him thus will begin to sway with delight. Then he too will say, "Your Highness! What thought

has occurred to you? Kindly tell me". Then, you must say: "The man who has enormous wealth must also be intelligent. Only an intelligent man can take care of his wealth. Of course, you are intelligent; yet I wish to test your intelligence. I will put two questions to you. If you can give correct answers to them, I will consider you an intelligent man. If you cannot give correct answers to them, that will show that you are not intelligent; and that you are not competent to take care of your wealth. And in that case your wealth will have to be surrendered to the treasury of our Kingdom".

The King began to dance with delight on hearing the words of his Chief Minister. Then, the King said, "Please let me know what those questions are." The Chief Minister said, "The first question is this: "What is it that always keeps increasing in this world?" The second question is: "What is it that always keeps decreasing in this world?" You must ask these two questions. The merchant will not be able to answer these two questions. These questions are so deep and hard. He will not be able to answer these questions; and his wealth will naturally reach your treasury. Do you see this?"

The King began to visualize the wealth of the merchant as already stored in his treasury. This is the weakness of human nature. Human beings take delight in building castles in the air and in dreaming of a delightful future. The King concluded that the merchant would not be able to answer the questions; and that he would get possession of his wealth. The Chief Minister also thought that the King would get all the wealth of the merchant and that he would give him costly gifts which would make him affluent.

The next day, when the merchant appeared in the court, the King told him all that his Chief Minister had asked him to do; and also posed the two questions. The merchant, at once, realized the intention of the King. He said, "Your Highness! Kindly give me twenty four hours time to answer these questions. To-morrow, in your court, I will give answers to those two questions". The King agreed to this; and dismissed the court, for the day. The happiness of the merchant also

ended. "The King's integrity has been broken....and he has planned to grab all my wealth. I think in this plan, the Chief Minister also has given co-operation to the King because while talking to me the King was glancing towards the Chief Minister. Now, I am unable to think of any method of saving my wealth. I am unable to think of any answers to those two questions. Let me go home and place this matter before the members of my family. If anyone of them can provide answers to these questions, it would be very good; and I can save my wealth from being forcibly taken by the King". The merchant bitterly regretted his action of having shown his wealth to the King. But what could be done now? The root of the merchant's grief lay in his excessive faith and confidence in the King.

THE YOUNGEST DAUGHTER-IN-LAW SHOWS THE WAY OUT

The merchant came home; and he was in utter gloom. The merchant did not even eat food. He called together the members of his family; and told them what had happened in the court. Each looked at the face of the other in absolute helplessness. All visualized the dark, dense clouds of a dreadful calamity. The merchant said, "Can anyone of you suggest any answers to the King's questions?" Everyone's mind had been paralysed; and no answer occurred to anyone. All shook their heads and expressed their inability to find answers to those questions. The merchant's youngest daughter-in-law was silent. The merchant said to her, "Daughter! I did not act upon your suggestion; and the result is this calamity....Can you think of any answers to the King's questions?" She replied, "Father! Do not worry. I will come personally to the court; and answer the King's questions. I will give the right answers".

The merchant said, "But the King wants the questions to be answered by me". She said, "You must tell the King that you would not answer such simple and easy questions; and that even your youngest daughter-in-law can answer those questions. I will come to the Court after you go there".

The next day, the merchant went to the Court. He had a cheerful face. The King said, "Have you brought the answers

to my questions?" The merchant said, "You will get answers to your questions presently. My youngest daughter-in-law will answer them". The King asked him, "Are you not answering the questions?" The merchant replied, "I do not answer such simple and easy questions. Sometimes my sons answer such questions; and sometimes my daughters-in-law answer them".

THE KING'S WITS RETURN TO HIM

The King looked towards his Chief Minister. The Chief Minister was looking at the merchant. Meanwhile, the merchant's youngest daughter-in-law entered the Court. All began to look at her. She came into the Court carrying a pot of milk in one hand; and a bundle of green grass in the other. She saluted the King; and placed the pail of milk before the King. She placed the bundle of green grass before the Chief Minister. The King saw all this with wonder and said, "Lady! What is this you have done? What do you want to say?"

"Your Highness! First you be gracious enough to assure me and the members of my family that we need not fear your anger; then I will say, what I want to say", said the young lady. The King at once said, "All of you can be fearless. You need not fear anything. Come, tell me what you wish to say". The young lady felt secure now; and began thus: "Your Highness! This pail of milk is meant for you because you are like a child. Milk is given to children and when they drink milk their minds develop; and..." The King angrily spoke in the middle interrupting her; "Do you deem me a child? Do you mean to say that my mind is undeveloped?" Fearlessly the young lady said, "Your Highness! If you were not like a child, you would not have acted upon the suggestion of the Chief Minister. Only when your mind develops and becomes pure, would you not think of grabbing the wealth of your friends".

"But why have you placed grass before the Chief Minister?" The King asked her.

The young lady replied at once, "Because he is like an ox. If he is not an ox; and if he does not possess the mind of an ox, why did he give you such wrong advice? Why did he advise

you to deceive your friend? The duty of a Chief Minister is to guide the King on the right path when he strays from it. In his concern for your welfare, he should not even care to lose his position. He should guide you on the path of duty". The whole court was stunned. Dark shadows appeared on the face of the Chief Minister. The merchant was agitated by joy, elation worry and fear. The King was calm and peaceful. The courtiers were delighted to hear her words and they were still and silent. For the first time a person had spoken out bitter truths openly in the court. That too, it was a young lady.

The King said, "Daughter, can you answer my questions?" She said, "Yes, sir. I can. Here is the answer to your first question, "That which always keeps increasing in this world is greed for wealth." Is it not the right answer? Please ask your Chief Minister. This is the answer to your second question: "That which always keeps decreasing is age". Is it not the right answer? Ask your Chief Minister if I am not right".

The King said, "Daughter! Your answers are absolutely right; and whatever you said about me and the Chief Minister also is right. I announce here and now that he shall be removed from the position of Chief Minister; and that I will never think of confiscating the wealth of my subjects".

SEEK THE REFUGE OF A CAPABLE MAN FOR SAFETY

The King possessed a plain and open heart; so he appreciated the words of the young lady. If he did not possess such a heart he could have harmed her. In the days of Kingship, people had to see whether the King possessed a kind heart or not; and what religion he followed.

Next, the people had to see whether the King was a man of pure and noble conduct and whether he followed noble conventions or not. If the refuge was noble, the people seeking that refuge would be safe and happy. Thirdly, they had to see whether the King possessed courage, ability and heroism. If the King was courageous and capable, he would protect his people from the invading enemies. If the King was not courageous and

capable he could not secure safety and peace for his people; and the people would be ruined. The wealth of the people would be lost. People had to seek the refuge of such a King as was capable of protecting them. This is an ordinary principle of *Grihastha-dharma*. A grihastha must seek such a refuge as will bestow upon him safety and security. Refuge is of great importance in the life of a *grihastha*. Refuge is the basis of one's prosperity or adversity.

Just as the King who was the refuge, had to be righteous, had to observe noble conventions and had to be brave and competent, he had also to be a man of justice. The King had to be impartial in dispensing justice. People had to leave the Kingdom the King of which was unjust.

From the Audience: Now-a-days, some of those who hold political power do not possess these qualities. Righteousness, justice etc. are not to be seen in them.

Maharajashri: I have already told you that when the institution of Kingship came to an end, the political organization also changed and since then these virtues have become rare. To-day, India is a politically united, sovereign state. The central government rules over the whole country; and the laws made by the central government apply to the whole country. No state can make laws which oppose the provisions of the constitution of India. To-day, there is no need to leave a Kingdom in search of a proper refuge "सुयोग्य आश्रय". If you are not safe in India, where can you go? Of course, some intelligent people search for the ways and means of safeguarding their wealth.

One from the Congregation: They deposit their money in banks in foreign countries!

Maharajashri: And they can emigrate to foreign countries and settle down there; can't they? Those who do not care to perform spiritual austerities go away to foreign countries like, Iran, Iraq, etc. Lakhs of Indians have gone to the Western coun-

tries like America and Britain; and have settled down there. But those people are interested only in earning money; and satisfying their worldly desires. They desire to amass enormous wealth; and to enjoy countless materialistic pleasures and luxuries.

THE AIM OF HUMAN LIFE MUST BE "DHARMAPURU-SHARTH" (THE ENDEAVOUR TO ATTAIN SPIRITUAL ELEVATION)

We should never forget this vital point that the aim of human life is to attain spiritual elevation. We should desire *Artha* (money) and *Kama* (the fulfilment of worldly desires) only as a means but not as an end. We should not get absorbed in the means forgetting the end. Searching for a proper refuge also is a means. If we secure the right refuge, we can achieve all the three *purusharthas* easily. That means we can easily acquire wealth; we can attain the fulfilment of our worldly desires and we can carry out our spiritual activities without any hindrance. Our lives will be free from fear and worry.

There lives in Bombay an old acquaintance of mine. He has been working in a firm for 25 to 30 years. But I never heard him complain of any kind of difficulty. One day, I said to him, "What have you saved by working in the same place for 25 to 30 years?" He said smiling: "I do not have any need for saving money. The Seth in whose firm I am working gives me money whenever I need money. The Seth has said to me, "You need not have any worry regarding money. Whenever you need money, you can take it from me"; and I have taken money from him several times. He does not enter the amount in my account."

I know that Seth also. One day, I said to the Seth, "This gentleman has been working in your concern for over 25 years. How is he?" The Seth said, "I consider him as my fourth son. I have the same trust in him as I have in my three sons. He is a very honest man and works with a sense of dedication to duty."

FIRST BECOME WORTHY : AND THEN SEEK FOR A WORTHY REFUGE

A man should be worthy if he should attain a proper refuge. If you deceive the man who gives you refuge; and if you try to undermine the refuge itself, then you are devoid of the ordinary principles of the *grihastadharmā*; and you are not naturally fit to act according to the special principles. The following incident took place in Rajastan. There was a young man. He was a graduate but he was not employed. A friend of a relative of his was a wealthy merchant in Bombay. That relative of his sent him to the merchant to be employed in his establishment. The merchant reposed a great trust in the young man, because he was educated, because he spoke in a very sweet and appealing manner; and because he was capable. Gradually, the Seth reposed an absolute trust in him. He also showed him his diary containing all the details of his secret business. Sometimes, he also gave him the keys of his iron-safe.

The young man entertained evil thoughts and designs. He planned to blackmail the Seth. Taking the *diary* of the Seth's secret business, he went away to his village. The Seth searched for him in Bombay; and he came to know that he was in his native place in Rajasthan. The poor Seth filled with fear and worry went to that village in Rajasthan. He met his friend who had recommended the young man and told him all that had happened. With the help of that friend of his, the Seth got back his diary; and he returned to Bombay, greatly relieved.

You should never cheat the person who gives you refuge, with whom you live, under whom you earn money and with whose help you are carrying on your existence. You should never betray the trust reposed in you. Those who deceive the person who gives them refuge, actually harm themselves. Their axe cuts their own feet. Such men cannot attain fulfilment as *grihastas*. They cannot also carry out any special austerities. Such people only cause harm to themselves and to others; and will experience grief at the end.

You must find the right refuge and you must do your duty in respect of that refuge. This is a very important duty of a

grihasta. If people do this duty properly, a man can give refuge to others without any fear or anxiety and those who have no refuge can get a proper refuge.

NEVER BETRAY THE TRUST REPOSED IN YOU BY THE ONE WHO GIVES YOU REFUGE

Now-a-days, many people have lost their fitness to secure a proper refuge. The tendency to cut the roots of the refuge has increased. The sin of faithlessness is widespread. Therefore, even those who can give refuge to others do not like to do so.

If, thinking that a certain person is a gentleman, you let your house to him for a few months, he will at once behave as if he is the owner of the house; and starts quarrelling with you. He will not vacate the house when the owner needs it. He will become hostile to the owner.

Suppose you lend some ten or twenty thousand rupees to a person for a year. He does not return the amount after the expiry of the time; on the contrary, when you go to ask him to return the amount, he will quarrel with you. There is no question at all of his returning the amount.

Thinking that a person is a man of good character, if you engage him as a worker in your house, he will begin to develop illicit intimacy with the girls in the family.

Tell me if after hearing such things, anyone would give a shelter or refuge to others. A man who is unworthy and unfit cannot secure a proper refuge. Even if he happens to secure a refuge he cannot enjoy it for long. One must secure the right refuge; and do one's duty properly. This is the seventh ordinary principle of the *grihastadharmā*. My auspicious aspiration for you is that you must observe this principle and brighten your lives.

This is enough for to-day.

- * You must develop and maintain a deep intimacy with men of virtues.
- * You can attain a place in the hearts of people only if you are a man of virtues.
- * Those who are not humane and warm-hearted can never become great men.
- * The feeling of dedication appears in the womb of gratitude; there it is brought up and bred; and it develops and grows strong.
- * You must admire and respect men of benevolence and spiritual attainments; and by that means you must try to spread virtues among people.
- * Do not see faults in others; but develop an eye for virtues.
- * The world loves and honours not wealthy people but men of virtues. Attaining a place in the hearts of people is a matter of great importance.
- * Whatever fault or merit we extol in others, it appears in us also.
- * If you love virtues, your heart will become a treasure-house of virtues.

DISCOURSE 53

The Supreme ocean of compassion, the profound scriptural scholar, Acharya Shri Haribhadrastooriji describes the ordinary principles of *grihastadharma*, in his magnificent work, *Dharma-bindu*. The eighth ordinary principle is “प्रधानसाधुपरिग्रहः” (Seeking the company of noble men).

A grihastha (a householder) does not always remain in his house. Sometimes, he goes to the houses of others. Sometimes, some people may visit his house. If there is some extraordinary

necessity, one may have to take the opinions of others. One may have to speak to others about one's problems and difficulties.

WHAT DO YOU LIKE ?

The world keeps an eye on your movements. Noble men also keep an eye on your movements. They see where you go and whose houses you visit. They observe your movements to see with whom you mix and with what kind of people you move about. The world measures your individuality on the basis of your movements and association. If you keep visiting the house of a drunkard and if you remain in his company conversing with him for long hours, then you fall in the estimate of the world i.e. in the eyes of noble men. Even if you do not drink liquors, if you are always seen in the company of a drunkard, that will cause a stain on your character. The possibility is that the company of a drunkard may make you a drunkard, some day.

What kind of name and fame do you like to attain in the world? Your world means your family, your society, your village or your town — What kind of name and fame do you desire to have in them ?

One from the Congregation : We would like to be famous as affluent people.

Maharajashri : You like to become affluent because you believe that only rich people are honoured in this world; and that the world does not condemn rich people even if they do some evil deeds. But this is not always so. Even the evil deeds of the rich come to light; and even the rich are disgraced and condemned in case the rich commit such evil actions. The time has changed now. Let alone rich people; even if the greatest leaders of the country commit offences and act ignobly, newspapers criticise them seriously.

THE WORLD HONOURS THE MEN OF VIRTUES

You must remember the vital truth that the world loves not rich people but men of virtues. The love of the world is a great

wealth : its value cannot be estimated and it is such an invaluable wealth if you realize this truth. You must make this strong determination : "I must become famous in the world as a noble man; as a man of virtues". Think of this great truth : "*Better is the poor that walketh in his uprightness than he that is perverse in his ways, though he be rich*". (Proverbs 6). But in case you become rich on account of the efficacy of your punya (merit) you need not worry. If a man is both affluent and noble the world bestows a special love upon him. The world loves him all the more. If a man is affluent but if at the same time, he is polite, benevolent and humble, he will certainly dwell in the hearts of all for ever. A man acquires the highest honour and status in the world, if he is wealthy and if at the same time he is a devotee of the Paramatma, a servant of noble spiritual heads, a friend of the destitute people and a prop for those that are in dire distress.

You will think of associating with men of noble virtues only when you make a sincere and heartfelt determination to become famous as a man of virtues in this world. Only then will you seek the company of noble people. Yes. You will feel the necessity of the company of noble people; and of searching for them; and of testing people to see whether they are really noble.

THE QUALITIES OF NOBLE MEN : COURTESY; GRATITUDE AND RESPECTFULNESS

Question : How can we know whether a person is a man of virtues or not ? What qualities distinguish a noble man ?

Answer : We may consider a man as noble if he has these three virtues namely, courtesy, gratitude and respectfulness. We may say that a man is noble if he is courteous, grateful and respectful. That is enough. We need not look for more. These qualities characterize a noble man. Of course, we must also think of this point. He must not have any bad habits. He must be free from all kinds of addictions. Such a man should be absolutely free from such ignoble and sinful qualities as meat-eating, wine-drinking, gambling, illicit intimacy with

other women, lechery, hunting etc. He should not be a thief or a liar; and he should not be avaricious. He should not use violence against other jivas. That means he should not kill others and cause violence to them. He should not utter lies; he should not be notorious as a thief; and he should not be very avaricious. You must search for such a noble man and develop intimacy with him.

Courtesy and humaneness are lofty virtues. Those who are really noble and great possess these virtues. Those who do not possess these virtues can never be great and noble.

THE UNIQUE HUMANENESS OF NIRALAJI, THE GREAT HINDI POET

This event took place in the life of the great poet, Niralaji. Niralaji was himself poor. He could not bear to see people in distress, poverty and misery. His genuine humanity impelled him to remove the sorrows of others. It was the month of May. The sun was blazing hot. It was noon. Niralaji happened to be standing at the threshold of his house. He noticed a decrepit old man walking slowly on the road. His body seemed to be a mere skeleton. He was carrying a bundle of firewood on his head. Niralaji ran to him; he whispered something into his ears; and taking his bundle of fire-wood, he brought the old man to his house. He asked the old man to be seated there; placed the bundle of fire-wood near him; and went into the house.

Some days before, some friends of Niralaji had brought him some clothes and a pair of shoes. Niralaji brought those clothes and shoes; and said to the old man, "Baba! Please wear these things".

The old man sat still and silent. He kept looking at Niralaji. He did not know what to say. At last, he said "Brother! I do not know who you are and" Niralaji interrupted him and said, "Baba! I know you very well. You are one of my millions of brethren." Then, he sat near the old man; and helped him to wear the shoes."

Niralaji had a large number of friends because he was the very embodiment of courtesy, open-heartedness and generosity. They always used to be concerned about Niralaji. On account of his virtues, even his friends were praised and admired. People are praised and admired if they enjoy the friendship of noble men.

THE GRATITUDE OF EMPEROR SAMPRATI

Just as courtesy is a great virtue, even gratitude is a lofty virtue. Not forgetting a benefaction that has been bestowed upon us; being grateful to a benefactor; and trying to do some good turn to a benefactor are indeed lofty virtues. The Emperor Samprati, the grand-son of Ashoka, the great was one day sitting in the parlour of his palace. He kept watching the movements and the gaiety of the people on the road. One who was going ahead of all was a Sadhu. He was a man of extraordinary intelligence and powers. Samrat Samprati kept watching him. He thought, "I have seen this great man somewhere. I know him; but I am unable to recollect where I have met him". There passed through his mind a stream of thoughts. Suddenly, he recollected his *purvajanma* (previous life). That means, he began to visualize his previous life. Suddenly, he shrieked : "Oh Gurudev !" At once, Samprati descended from his palace; and ran to the place where Acharya Suhasthi was standing and with his heart overflowing with devotion prostrated at his feet.

The tears of joy flowed from his eyes !

A tremendous ocean of devotion rolled in his heart.

"Gurudev ! Do you recognize me ?"

"Yes, son. I have recognized you. You are my disciple ! In your previous life you were my disciple !"

"Gurudev ! kindly come into my palace. I want to speak to you."

Acharyadev Suhasthi accompanied Samprati into the palace. Samprati bowed to the feet of the Gurudev with great love and devotion; and said : "Gurudev ! On account of your supreme grace I have become a King and I have attained this

Kingdom; otherwise I would have been a beggar... In those days I was wandering aimlessly without food. I could not get even a morsel of food. When I was in such distress you initiated me into the *sadhudharma*..... you gave me enough food..... Oh Lord! with great love and affection you made me your disciple. When on that night I was on the point of death you sat by my side and you recited the *Namaskar Mahamantra*. You tried your best to enable me to keep up my emotional equanimity and spiritual integrity and poise. I died and in this life I was born in a royal family. Now I am a King. All this is the fruit of your supreme grace”.

“Gurudev! I will dedicate my Kingdom to your feet. Kindly be so graceful as to accept it”. This was the gratitude shown by Emperor Samprati. His heart was full of devotion for the great man who had bestowed a great benefaction upon him in his previous life. He was determined to dedicate his empire to the feet of his Gurudev. Gurudev Acharya Suhasthi said to Samprathi: “Noble man! your desire to dedicate your empire to me shows your greatness but I cannot accept your Kingdom. You know the Jain Sadhus do not accept any gifts like this. They practise the vow of non-attachment”.

Question : Samprati was initiated into *sadhudharma* in his previous life; so did he not know that a Jain Sadhu cannot possess wealth or materialistic things ?

Answer : You don't seem to realise when and in what condition he received the *Deeksha* and you do not also seem to know how long he conformed to the *sadhudharma*. Do you know it ?

It was noon on that day. The sadhus went out to obtain food. When they were returning after obtaining food, they met a beggar on the way. The beggar said to the sadhus, “If you have *Biksha* (food with you) kindly give me some food. I am very hungry and actually I am dying of hunger”. The sadhus did not treat him with contempt; on the contrary, they said to him, “Brother, we cannot give you anything from this *Biksha* because only our Gurudev has the authority of disposing of the

food as he likes. You please come with us to our Gurudev and entreat him to give you food. If he thinks it proper, he will give you food."

The beggar believed the plain and affectionate words of the Sadhus. He followed the Sadhus. He came to the Upashray. The Sadhus informed the Acharya Suhasti why the beggar had come there. The beggar also saluted the Acharya with devotion; and begged for food. Acharya Suhasti possessed the power of spiritual insight. He looked into the beggar's countenance. He looked into his personality by means of his intellectual vision. He thought for a few moments; and said to the beggar: "Good man! We can, of course, give you food. But you must become a Sadhu like us. If you become a Sadhu like us, we can give you food".

The beggar was extremely hungry. What does not a man do when he is agitated by hunger? The beggar showed his readiness to become a Sadhu. He wanted food; and he would get food if he became a Sadhu. He would also get clothes to wear. A *Sadhu's* clothes are better than the rags of a beggar.

When he agreed to become a Sadhu, the Sadhus at once made him change his dress and gave him the *Deeksha*, and then they gave him food.

THE DEEKSHA IS GIVEN ACCORDING TO THE COMMAND OF THE JIN

Question : Can the *deeksha* be given to a beggar thus ?

Answer : It depends upon the person who gives the *deeksha*. The great Acharya Suhasti who possessed an extraordinary power of intellectual vision scrutinized the soul of the beggar. That great man possessed the ability to visualize the future of the beggar. If a Sadhu does not possess that ability, and if he does not have the ability of finding out the worthiness or otherwise of a person to receive the *deeksha*, such a Sadhu cannot give the *deeksha* not only to a beggar like that but also to you. In order to give the *deeksha* to a person we have to scrutinize his personality and see whether he possesses the sixteen merits

that make him fit to receive the *deeksha*. Just because you are wealthy you are not fit to become a *Sadhu* and just because a man is a beggar; he is not unfit. In such a lofty matter as giving the *deeksha* there should not be thoughtless imitation. "The great Acharya Suhasti himself gave the *deeksha* to a beggar; so I too will give the *deeksha* to a beggar". This kind of blind imitation should not be made. The *deeksha* should be given to anyone only in accordance with the commands of the Jin.

The *Sadhus* gave that new *Sadhu* as much food as he wanted. In fact, the beggar ate more than what he needed to satisfy his hunger. By evening he developed stomach-ache. The malady kept increasing. After the *Pratikraman* (the atonement for sins committed knowingly or unknowingly) his stomach-ache became acute. The Gurudev Acharya Suhasti and the other *Sadhus* sat near him; and recited the *Namaskar Mahamantra*. Even the *Shravaks* who had come to perform the *Pratikraman* began rendering service to the new *Sadhu*. There were many wealthy merchants among them. The new *Sadhu* saw all the devotion and service being rendered by them; and thought: "I became a *sadhu* for food; yet these wealthy men and men of high position and status are rendering service to me. Those who would not even glance at me when I was a beggar, are now massaging my feet. And this Acharyadev! How full of compassion he is! In order to secure for me a better state of existence in my next life; and to secure the other-worldly welfare for me, he has been blessing me gracefully; and has been trying to enable me to attain and retain a state of *Samadhi* or spiritual equanimity and integrity. If I become a *Sadhu* with a genuine feeling of renunciation...." Thus genuinely accepting the *Sadhudharma* and listening to the *Namaskar Mahamantra* he breathed his last; and took birth in the womb of the queen of Kunal, the son of Ashoka, the great.

THE FEELING OF DEDICATION IS BRED IN THE WOMB OF GRATITUDE

Now you know how much he could understand about the principles of the life of a *Sadhu*, during his career as

a Sadhu only for half a day. So, he did not know whether a Sadhu could possess wealth or not. He was a Sadhu only for half a day. For this reason, when he became a King, he did not know whether a Sadhu could accept the gift of a Kingdom or not. Another point is this. When Samprati recollected his experiences of his *purvajanma*; and when he recognized the Guru Maharaj his heart overflowed with joy; and in that state of ecstatic delight, he could not even think of the point whether he could give his empire to the Acharya or not. The lofty feeling of dedication arose in his heart. The feeling of dedication arises from the virtue of gratitude. "I must surrender my empire to the feet of the great Acharya on account of whose grace and favour, I have attained this empire". This was the way in which his gratitude surged out of his heart.

Acharya Suhasti taught Emperor Samprati all the doctrines and principles of the *Jin dharma* and impelled him to adore the *Jain dharma*. The Acharya also made Samprati attain extraordinary spiritual powers and influence. In his life-time, Emperor Samprati built one lakh twenty five thousand Jain temples in India. He got one and a quarter crore Jin idols made and installed in temples. He propagated the philosophy of non-violence.

Now, have you understood, what quality is called gratitude? You can develop a deep intimacy with that great man in whom you find this lofty virtue of gratitude. Associate with those who possess the virtues of courtesy respectfulness and gratitude and listen to their noble and elevating words. In the *grihastajivan* i.e. in the life of a householder, your association with others is a matter of great importance. You must choose the right companions and associates. Of course, you may not have these great virtues but on account your intimacy with men possessing those virtues, some day, you too may acquire them.

**ONLY A MAN WHO IS FREE FROM FEAR AND AGITATION
CAN ATTAIN SPIRITUAL DEVELOPMENT**

I know how and in what direction the flood of the present-day life is flowing. Now-a-days, you feel that the association

with affluent people is beneficial and good. You love to be intimate with those who are in power because such people wield a lot of influence in society. "Brother! he is very intimate with a business magnate; Brother...this man has an intimate connection with the Prime Minister!" People look with wonder and respect upon those who have intimate connections with men of affluence and influence; do not they? People also fear such men; don't they? "Keep away from this man! He knows many people in the government and he is very influential! He may some day cause harassment to us". Or people say about another man: "That man has connections with high officials! He does not even speak to us. He has become very arrogant! It does not matter. Let an opportunity arise. We shall show him his place". If a person does not possess some special virtue, he cannot have a place in the hearts of the people of the world; and he cannot attain spiritual development without fear and agitation.

Society must respect and adore those who possess noble virtues and those who embody lofty virtues. If men of virtues and those who are partial to virtues are honoured in society, that will inspire other people in society to adore and acquire virtues because people love honour more than wealth; and men sacrifice wealth for the sake of honour and prestige. That is why when in the cities some societies or associations organize some religious or cultural programmes, they invite some benevolent and philanthropic men to preside over the functions and they also present addresses to those noble men and felicitate them. Newspapers and magazines publish commendatory articles about them along with their photographs.

People see all this: and some wealthy people are inspired by those events to render charity and to do deeds of benevolence. "Benevolence" also is a special virtue. Therefore, benevolent people should be honoured and appreciated. In the same manner, men of noble character and those who practise the austerity of celibacy must be appreciated and honoured. Honouring does not mean merely presenting an address of felicitations to such noble men. Honouring them means appreciating them,

admiring them, treating them with love and regard. *Tapascharya* (a spiritual austerity) also is a special virtue. May we hope that you honour men of spiritual attainments? If you honour *Tapasvis*, their number keeps increasing. If you admire a virtue and honour a man who has that virtue, it keeps spreading to others; and thus others also acquire that virtue. During this age two virtues and two kinds of men of virtue are specially honoured. If men of benevolence and of spiritual attainments are honoured and glorified, benevolence and spirituality will increase among people.

TO DISSEMINATE VIRTUES GLORIFY MEN OF VIRTUES

One from the Congregation : Benevolence has increased; but for the sake of fame; hasn't it ?

Maharajashri : The fame of benevolent men should increase; is it not so ? Do you desire that the fame of merely an affluent man or a pleasure-seeker should increase ? Do you desire that the fame and name of benevolent men should not increase ? Of course, if you are a man of benevolence, you should not desire for fame. But you should not hesitate to glorify other benevolent men. Glorify heartily all benevolent men, all men who are austere and celibate and all who are men of spiritual attainments. This will increase the greatness of benevolence, nobility, purity and chastity in this world. This is the rule that we see in life. The virtue or the vice that is glorified spreads in society.

If cinema-goers stop praising cinemas; if they stop idolizing movie actors and actresses; and if they stop praising their fashions, their fashions will end; the cinema-theatres also will be closed for ever in course of time; and the craze for fashions also will end. If the number of noble men should increase, you should admire and glorify noble men. You must admire and glorify noble virtues. You must also praise a virtue which you do not possess but which you find in others. Great men must be given importance and honour in our society. The path of salvation is pursued only by men of virtues; not by men of wealth. Therefore, you must develop intimacy with noble men, you must treat them as your models; and their way of life as

your ideal so that you too may attain virtues. "I do not possess any virtues; but I must become a man of virtues; and I will become a noble man". Make this lofty determination. A poet says this while offering a prayer to the Paramatma :

"The neem tree which is bitter,
lacking in fragrance;

Acquires a sweet fragrance
by its proximity to the
sandal tree !

I who am lacking in virtues
will acquire the fragrance
of virtues

By my proximity to thee !
Oh Lord Jineshwar !"

The neem tree does nothing. It merely stands near the sandal tree. By this means, it acquires the sweet fragrance of the sandal tree. In the same manner, you need not do anything. If you merely sit by the side of noble men you too will acquire the sweet fragrance of their virtues.

NEVER DISCARD THE COMPANY OF NOBLE MEN

The author of the great *grantha* has employed one word : *Parigrah* (Acceptance). Accept and receive men of virtues. Accept and receive great Sadhus and noble men. Do you know the meaning of *Parigrah* (acceptance) ? *Parigrah* means attachment; or (Murcha) a deep attachment. The author has used a very meaningful and significant word. He says that we should develop a deep attachment for men of great virtues. Just as those who try to acquire wealth develop a deep attachment for wealth, you must develop a deep attachment for men of virtues. You should never discard their company or dissociate yourself from them. Whatever may be your circumstances, you should not discard the company of noble men. By the truth, and depth and harmony of your mind you must hold communion with the very souls of those great men.

It is only when your eye for virtues is total and absolute that you can develop that kind of attachment for noble men. As soon as that eye for virtues is lost; and as soon as you develop the tendency of looking for faults, that attachment disappears. Then you will begin to see faults in the very man whom you adored as a man of virtues. In this world, no one is absolutely faultless and perfect. There are faults even in men of virtues. Even if there are faults in them you should not look for them, just as a man who loves wealth sees no fault in wealth though it has its derogations. The faults in materialistic prosperity are not visible to a man who loves wealth. In the same manner, you should not see defects in men of virtues. Even if somebody shows you defects in such men, you should not see them. You must treat a noble man as the very embodiment of all virtues. You must have this kind of attachment for noble men.

THE TENDENCY TO LOOK FOR DEFECTS AFFECTS YOUR ATTACHMENT

Those who have the habit of looking for faults do not observe this ordinary principle. They cannot see even a single noble man in this world. On all sides, they see nothing but the darkness of defects and derogations. For them, even simple truth is only simplicity; and they wrongfully disgrace right perfection. They fill themselves with the darkness of defects and derogations; and spread it on all sides; and can see nothing but the darkness of defects. They develop attachment only for defects. Their contacts also will be with men of defects and vices. They cannot maintain a constant contact with anyone because they acquire vices by their tendency to look for vices. They treat with dislike, contempt and abhorrence those in whom they see defects. They do not treat them with neutrality or amity or with love. They cannot be friendly with anyone; nor can they glorify anyone.

Those who have the habit of seeing only faults, see faults even in their spiritual heads (*Dharmagurus*). Even if such people receive the *Deeksha* (initiation) and become sadhus, they continue to look for defects. They see defects in their

fellow mendicants; they see defects in householders; and they see defects even in their spiritual superiors. Their main occupation in life is to see defects in others; and to hate them. Such people are always agitated by worry, sorrow, anguish and distress.

If others see defects in such people, they become terribly enraged. They become deeply agitated by anger. They get ready to quarrel and wrangle with those who criticize them. Nobody can pacify them, nor can anyone persuade them to see the truth. They take an oath against being persuaded to see the truth.

Those who see only defects in others, fill their domestic life also with sorrow, anguish and agitation. If along with the habit of seeing defects, they also have the habit of condemning defects, there will be quarrels in their families every day. Jealousy, back-biting and other such vices keep growing along with the vice of seeing defects. Instead of developing a deep attachment for noble people, they see defects in them also and keep disgracing them. Goshalak lived with Bhagwan Mahavir; but what did he do? He acquired from Mahavir himself the power of *Tejolehya* and used it against Mahavir himself. He kept saying: "Only I am really omniscient". He kept deprecating and calumniating Bhagwan Mahavir.

HOW CAN THERE BE ATTACHMENT WITHOUT LOVE ?

You may find not merely a man of virtues but the very store-house of virtues; but you must develop an attachment for him; otherwise what is the use of finding such people? Attachment cannot appear without love. The tendency to see defects burns away love. Sometimes, they may develop contacts with noble people attracted by some virtues in them; but when they see some defects in those noble men, those fools burn away their love for them and flee from them.

It is not enough if you merely develop contacts with noble people; you must develop a deep attachment for them. You must develop deep amity for them. From this you attain not

only some spiritual benefit but also some social and economic benefits. Your trustworthiness increases; and your prestige in society also increases.

The author of the *grantha* has classified this virtue as an ordinary principle and placed it among ordinary principles. Actually, it is like the foundation-stone or a supporting pillar for extraordinary virtues. Even in those who perform some special spiritual austerities, this virtue is present to some extent. There is no doubt that a tremendous revolution will take place in the sphere of *Dharma* if people adore the principles of the *grihastadharma* in accordance with the instructions given in *Dharmabindu*.

I am completing today the discussion of the eighth ordinary principle of the *grihastadharma*.

This is enough for to-day.

* You must select a proper and auspicious site and build your house on it. This is the ninth ordinary principle of the grihastadharmā. While expounding this grihastadharmā, the author of the grānthā has in his view two very important points :

(1) Fearlessness and (2) Conformity to some rules of noble conduct.

* If the principles and practices of your neighbours are ignoble, your principles and practices may be sullied... This happens if you are careless.

* A strong sexual passion does not allow a man to remain a man. It makes him a devil or an animal.

* Even if your house is a very large or a palatial one, if it is located in a lonely place or in the neighbourhood of uncultured people, you should not reside in it.

* These points are to be taken into account not merely from the point of view of dharma but also from the point of view of the peace and felicity of your family... For this reason, those points must be taken into account and this is absolutely essential. Association with disreputable people; and bad company are things that can cause much harm.

DISCOURSE 54

The Supreme ocean of compassion; the profound scholar, Acharya Shri Haribhadrāsōorishwarji has given a beautiful exposition of the gradual steps of the path of Moksha, in his magnificent work, Dharmabindu. At the beginning, he expounds the ordinary principles of the grihastadharmā. He has described 35 ordinary principles of the grihastadharmā. These thirty five principles constitute the foundation of human life. They constitute the basis of human existence. They are the

basis for the performance of all spiritual austerities. The author has given such an excellent guidance regarding all the activities of human life that if people live in accordance with that guidance, countless defects and derogations can be removed from family life, from social life and from our national life. The lives of people will be free from all adversities; and a welfare-state will be established.

BUILD YOUR HOUSE IN A PLACE WHERE YOU CAN LIVE FEARLESSLY

A householder must build a house for his residence in a proper and auspicious place. This is the ninth ordinary principle of the *grihastadharma* तथा स्थाने गृहकरणम्. Where should one live? In what kind of house should one reside? and among what kind of people should one live? These are matters of great importance for a noble householder. The author of the *grantha* who expounds this principle, has in his view two vital points.

- (1) Freedom from fear; or fearlessness.
- (2) The need to conform to the principles of purity, and noble character and conduct.

A noble householder should reside in such a house and in such a locality as conduce to the security and safety of the members of his family. He should live in a house and in a locality where his wealth and belongings will be safe and secure. In case a woman or a boy or a girl has to be alone in the house, he or she should be able to stay there alone without any fear. There should be no fear of thieves or robbers or rogues and wicked people. You must choose such a place for your residence where the members of your family can be fearless and safe in your absence in case you have to be absent from home at any time.

Your house should not be located in an open area. There should not be open space on the four sides of your house. Thieves and robbers find it very easy to break into such houses. If there are no houses nearby, then no one will be able to hear

your cries when you cry for help, at times of danger. Now-a-days, in large towns and cities some co-operative societies etc. build bungalows outside the city or the town. In such colonies, they build only one bungalow in a compound. Each bungalow is a separate residence. They are located far apart from one another. If some robbers break into a bungalow and try to commit a robbery or a murder or if they try to assault a woman; and even if the inmates cry for help, those who live in the other bungalows in the colony will not be able to hear their cries. Others in the area will not be able to know what is happening in a particular bungalow.

Now-a-days, houses and flats have air-proof and sound-proof doors. Even air cannot enter those houses and flats. When that is so how can sound come out? Yes. Flats are close to one another. Yet, if the doors of one flat are closed, however loudly the inmates may shout, their cries will not be heard by the people in the other flats. The flats have air-tight doors and shutters.

RESIDENCE IN LONELY PLACES CAUSES FEAR IN THE RESIDENTS

One from the Congregation : Now-a-days, wealthy people deem it a fashion to live in large bungalows or flats in cities. They do not like to live in villages and small towns.

Maharajashri : That is why many tragic events occur in those places. In such lonely bungalows or large flats, murders, assaults, rapes and other immoral incidents take place. Thieves and robbers find it easy to carry out their operations in such bungalows and flats. The loneliness of such houses is very congenial for their activities.

WHOM SHOULD YOU TRUST ?

Some years ago, a tragic event of that kind occurred in Bombay. There are many large and palatial buildings on the sea-beach, in Walkeshwar. In those buildings mostly rich people live. Each storey constitutes a flat in those buildings. A certain family lived in one such flat. The family comprised only two : the husband and the wife. The husband generally left for his

office at about ten o'clock and throughout the day, the wife had to be alone in the house. The servants used to go away at about 12 noon; and would come back in the evening. They had two cars; one for the husband and the other for the wife. Each car had a chaffeur.

One day at about 2 p.m. someone knocked on the door. The lady noticed that it was the chaffeur who had knocked on the door. She opened the door; and asked him, "Why have you come now?" The driver straight entered the flat; and said "I want to drink water". He went straight to the kitchen. The lady also followed him fearfully. Just then two other men suddenly entered the flat. They tried to cover the mouth of the lady; but she began screaming loudly. Fortunately, the door of the flat was open; and her screams were heard by the people living in the flat downstairs. Those people came up running. Those three rogues jumped out of the back-window into the sea. Two of them ran away; and one was caught. The lady narrowly escaped a great danger. What would have happened if the dacoits had shut the door of the flat? The robbers would have killed the lady; and would have robbed lakhs of rupees worth jewels etc.

Now-a-days, in cities and towns, wealthy people build their houses away from the city in the fields where there are no other houses; and they live there. They build a large bungalow in a vast field. Of course, they keep a watchman also there; but the watchman himself may turn a robber. If the watchman entertains evil designs he can cause danger to the family. Who does not get caught in the snares of the temptation of wealth? The watchman may come to know that the Seth has with him on a certain day two lakh rupees which he wants to deposit in the bank, the next day. The watchman may have in his possession a gun or a revolver or some other weapon. Supposing he attacks the Seth in the night, what can he do? Even if he raises a hue and cry who is there to hear his screams and to come to his rescue?

In olden days kings and emperors used to get bungalows built in forest areas or on the tops of hills and mountains. But

those kings and emperors were great warriors and were destroyers of robbers and thieves. So, they had no fear even if they lived in such places. Yet, the enemy Kings attacked such places sometimes.

If you want to live without fear and anxiety, you should not reside in such lonely places. But you should not also live in a congested area where houses are very close to one another. You should not live in crowded areas. There are very narrow lanes into which the fire-brigade vans cannot come, in case of necessity. If one house catches fire, the entire line of houses may burn down; and fire-brigade vans cannot be brought to such places.

Moreover, if the houses are built very close to one another, they will not look beautiful and attractive. Your neighbours can hear what you are saying in your house. You can hear their conversations. On account of hearing one another's confidential conversations, sometimes, the relationship among families can become strained; and quarrels may ensue. Neighbours may quarrel among themselves or they may condemn and calumniate one another. Such an atmosphere prevails among people who live in small houses located close to each other in narrow and congested areas in large cities like Bombay.

From what point of view do you like to choose a site for building a house? If you choose a place for your residence purely from the point of view of comforts and conveniences or from the economic point of view, many problems would arise in your family life. What kind of people are your neighbours? Even this is a matter of great importance. If your neighbours are noble and if they possess a good character, then there is no worry, but if your neighbours are ignoble and if they do not possess good character and conduct, many unhappy events can occur.

YOU MUST ALSO THINK OF THE PREFERENCES OF YOUR NEIGHBOURS

One from the Audience: We do not think of any such thing. We think of the availability of comforts and conveniences;

and we choose a house from the economic point of view. We choose a house if the rent is low. We do not think of the neighbours.

Maharajashri : Then you cannot live fearlessly. The character and security of the members of your family will be in danger. You will suffer a loss economically as well as in respect of the character and safety of the members of your family. You have to think of this point seriously. You must pay attention to these factors when you rent a house or when you build a new house for your residence. You have to think specially of the neighbours. Countless evils have crept into some families on account of the neighbours or because of their vices and ignoble qualities and conduct.

In our social life, the *dharma* or the philosophical outlook of our neighbours also matters greatly. The neighbours have their own activities and contacts, their visitors and their visits to the houses of others. The neighbours may visit your house also. If the traditions and practices of your neighbours are different from yours, your traditions and practices also may be affected. Such influences fall easily on children. Man's nature is such that he acquires bad qualities and bad habits easily. If there is one putrefied betel leaf, it can cause the putrefaction of fifty leaves; but fifty wholesome leaves cannot make one rotten leaf wholesome.

A REAL INCIDENT : (1)

The cultured family of a retired head-master was spoilt in this manner. Their neighbours were not good people. The head-master had five sons. When the eldest son was married, the daughter-in-law came to live with her husband. All were extremely happy. The daughter-in-law was a lady of noble character and a serene disposition. She took over all the work of her mother-in-law and did it herself. The mother-in-law had a lot of leisure. She used to go to the neighbouring houses; she used to praise her daughter-in-law before her neighbours. On hearing the praise, some neighbours said: "Do not praise your daughter-in-law

too much. She will sit on your head and rule over you. Always find fault with her; and speak of her faults. You must also advise your son not to be fascinated by the beauty and appearance of the girl. I say all this for your own good. I have seen such daughters-in-law in other families. They are good in the beginning; but step by step, they acquire control over the house and become haughty and arrogant; and begin to rule over the house arbitrarily."

The head-master's wife felt that the neighbour's words were true. From that day onwards, she began scolding her daughter-in-law for everything. She spoke sternly even to her humble and obedient son. She began saying to her son: "You should not take your wife thus for a walk. It is against our family tradition. Every day, you bring new clothes to your wife. Should you not give money to us for domestic expenses?" In the beginning, the young man acted according to his mother's suggestions; but sometime later, he began to retort and to challenge her suggestions. Quarrels took place every day in the house. And one day, the young man left the house with his wife to live separately.

That neighbour went further and carried tales to the head-master against his wife. The neighbour said to the head-master secretly, "Look here! Your wife should not have treated her daughter-in-law thus. What a good girl she is! I used to see how she conducted herself in your family. Poor creature! Throughout the day, she used to keep doing domestic work. She never breathed a word of complaint. She never muttered or murmured about the ill-treatment given to her". This brought about tensions and quarrels between the head-master and his wife. This gave great delight to the neighbour. The neighbour also succeeded in separating the sons from the parents. At last, the head-master and his wife had to live experiencing great difficulties in their old age, without anyone to take care of them.

ANOTHER REAL INCIDENT : (2)

There lived a family in Bombay. The family comprised the husband, the wife and their son, aged about seven years. The

husband was working as a salesman for a company. It was a large company. The salesman had to go out of station for about 20 days every month, to meet people and promote sales. A young man lived in a room adjacent to their flat. He was studying in a college. He was aged about 23 years; and he was from the south. In the beginning, he used to have only a nodding acquaintance with this family but gradually, he developed closer relations with them and began visiting their flat. I will not mention the actual names of the persons; but we shall call them by some fictitious names. Let us say that the husband's name was Pankaj; and that the wife's name was Nila. In the beginning, the young man used to visit their flat only when Pankaj was at home. But he had become secretly infatuated with Nila. Nila's character and behaviour were quite good. When Pankaj went out of station and when her son had gone to school, Nila felt lonely. That boy was going to a morning college. So, he used to remain in his room, in the afternoons. Let us call the boy Ganesh. Now, Nila began to invite the boy to her house often. She sat gossiping with him for long hours. Each became infatuated with the other. Nila used to offer food to Ganesh; and he used to eat food there. This led to an illicit intimacy between them.

One day, some officials of the company came and conveyed to her the news of the sudden death of Pankaj. Nila was in great grief; but her grief was short-lived. She had found a companion in Ganesh. Now, Ganesh began to live with Nila. The relatives of Pankaj objected to this. They condemned her behaviour; but Nila did not give up the company of Ganesh. Some years passed. Nila's son grew up to be a boy of about 9 years; and he began to understand things. In school also, he heard his companions gossiping loudly about his mother and Ganesh. So, once he came and said to Nila: "Mummy, why does Ganesh uncle live in our house? Tell him to go away and live in his own room. My friends in the school say many evil things about you and him". But Nila rebuked him whenever he spoke of the subject. One day, the boy spoke to Ganesh also: "Why do you live in our house? You are spending all our money. Even my friends at school speak ill of you!"

Ganesh did not give any reply to this. He looked towards Nila. After the boy went away to school, Nila said to Ganesh, "Do not give any heed to the words of the boy. I will try to speak to him. He is only a boy, you know. His friends might have said something to him; so he spoke thus to you. Do not mind his words." But Ganesh was not satisfied. He thought, "Now, this boy will grow up. He will understand the nature of my intimacy with Nila. She is his mother. He will develop hatred for us; and that may lead to some calamity to us. And I cannot go away, leaving Nila. Somehow or the other I must remove this boy from my way".

A STRONG PASSION MAKES MAN HEARTLESS AND CRUEL

Passion, when it grows strong, makes man a beast. A strong sexual passion does not allow a man to remain a man. It makes him a cruel and heartless beast. Ganesh planned to kill the boy. He did not say anything to Nila because he knew that Nila loved her son. He could not tell her about his plan to kill the boy. Outwardly, Ganesh also used to love the boy so that Nila might not entertain any suspicion regarding his evil and devilish designs.

Ganesh made a plan. He secured the assistance of a friend of his who was an Anglo-Indian. One day, the two friends hired a taxi and waited for the boy at the school-gate, at the time when school would close for the day. The boy was going to a morning school. The school ended for the day, and the boys were all returning to their respective houses. Ganesh was standing at the main gate. When Nila's son came, he said to the boy; "Dear child! your mother has gone to Jogeshwari. I have come to take you there. I have also brought a taxi".

When they sat in the taxi, it began speeding towards Jogeshwari. After entering the forest near Jogeshwari he paid the hire to the taxi-driver and sent away the taxi. Now, the boy began to weep. "Take me to my mother! I want to go to my mother!" He sat beneath a tree weeping. The Anglo-Indian friend of Ganesh took pity on the child. He said, "Why do you

want to kill the child ? A murder can never be concealed. The police of Bombay will somehow or the other detect the murderer. If you are arrested you will be ruined; you will be hanged". Ganesh's eyes grew red. His face grew wild and cruel. His friend went and stood at a distance. The boy began to weep aloud. Ganesh took up a large stone and hit the head of the innocent child with all his strength. A terrible scream of pain was heard; and the boy was dead. At once, he dug a pit there and buried the dead body of the child there. Then, the two came to the main road. They hired a taxi and returned home. It was evening.

Nila who had been waiting for her son to return from school was anxious when it was past one o'clock. She went to the school. All the boys had gone away from the school. Nila went to the houses of the boy's friends and made enquiries. She could not find her son anywhere. She went to the police station and lodged a complaint with the Police. She also gave them a photograph of the boy.

Nila returned home; and began to weep bitterly. She began to entertain all sorts of fears and suspicions. She entertained this suspicion also : "Could Ganesh have taken away the child? To-day, Ganesh also has not come home. He went out at 9 a.m. and he has not yet come home. Could it be that he has taken away the child to..." Nila began to shudder.

Ganesh returned home in the evening. Nila asked him, "Where have you been all this time ? Tell me where my son is. Where is my son ?" and Nila began to weep bitterly. Ganesh could not give a straight reply. He said, "This morning, I went out with a friend of mine; and we went to a movie". Nila said, "Where is that friend of yours ?" He replied, "He is downstairs." Nila came down with Ganesh. The Anglo-Indian was standing there. He was shaken with pity when he saw Nila's eyes and face red with weeping. Nila asked him, "Brother ! Tell me the truth. Where have you been ?" He began to speak of other things. Nila's suspicion was confirmed. She went into her flat; and rang up the Police. Within a short time, the police came. Nila managed to detain the two friends giving them tiffin

and tea. The police arrested the two and took them away to the station. The Anglo-Indian became an approver-witness to the case. Ganesh was given a death-sentence.

Nilā lost both her lover and her son.

IT IS ESSENTIAL THAT EVEN SADHUS HAVE TO CHOOSE THE PROPER PLACE FOR THEIR STAY

“Where should you build your house ?” This is a matter of great importance. We are, of course, *sadhus*. The Tirtankars have prescribed some principles for us also. They have given directions regarding the places where we may stay; and the place where we should not stay. We do not have wives or children or families. Yet those principles are prescribed with a view to helping us to safeguard our *Samyamadharmā* (the life of self-discipline). Very strict and special principles are prescribed for Sadhvis because the safeguarding of their purity and chastity is of greater importance in their case than in the case of Sadhus. Sadhus can spend a night in a house which has no door-shutters and which is located in a forest; but Sadhvis cannot stay in such houses. Sadhvis can stay during nights only in a house whose doors can be bolted from inside. They are not permitted to stay in a forest during night times. Even when they are staying in a town or city, they should not stay in a house that is located on a public road. Sadhus and Sadhvis cannot stay in an *upashraya* which is situated in a locality where uncultured and vulgar people live. They cannot also stay in an *upashraya* located near the houses of people following other *dharmas*.

A house may be excellent; it may have all comforts and amenities; but it should not be chosen for stay or residence if it is located in a lonely place or if it is very close and adjacent to other houses. In the same manner, you should not reside in a place where the neighbours are not cultured and decent.

A REAL INCIDENT : (3)

This incident took place in Ahmedabad. There was a fine bungalow in the Ellis Bridge area. It was a two-storeyed house.

Only one woman lived in that bungalow; and she was the owner of the bungalow. There was a servant-maid. She stayed in the bungalow during day-time doing the domestic chores; and in the evenings, she went home. The woman who was the owner of the bungalow thought. "It would be good if I can find some good tenant for my bungalow". She spoke of her idea to some relatives of hers. She found a family; and let her bungalow to that family. It was a decent family. It comprised the husband, the wife and three children. The children were not naughty or mischievous. They were also decent and well-behaved. The family rented the first floor of the house. The woman also found decent companions; and the family which was in want of a house found a decent residence. All the members of that family were decent and cultured, in respect of character and behaviour so they were like the members of the owner's family.

The owner was aged about 40 years. She had the misfortune of becoming a widow at the age of 35. She had property and wealth worth ten lakhs. She was very beautiful and she was also very elegant and winsome in her speech and movements. Let us call the tenant by the fictitious name Charubhai and his wife by the fictitious name Bhanu. Whenever Bhanu went to her mother's house, on a visit, the owner of the house would invite Charubhai to have food with her. He too used to do some work to help the woman. He used to go to the bank to get her money or to deposit money. He also did shopping for her bringing whatever she wanted. Gradually, their relationship became intimate. Whenever Bhanu went away to her mother's place and when the children had gone to school, Charubhai and the woman enjoyed the pleasures of their illicit intimacy. This went on for some time.

The story had gone too far by the time Bhanu came to know of the matter. Quarrels took place between the husband and wife. Charubhai began to beat his wife whenever she objected to his intimacy with that woman. He also threatened to divorce Bhanu. The owner had caught Charubhai in the snares of passion and fascination so strongly that he was ready to desert his wife; but not her. At this point, a friend of Charubhai acted

very intelligently in setting right the matter; and thus saved Charubhai's family from a disaster. He prevailed upon Charubhai to vacate the bungalow; and to return to his place.

INTELLIGENCE AND SENSE ESSENTIAL IN YOUR RELATIONSHIP WITH YOUR NEIGHBOURS

What kind of relationship you should have with your neighbours; and with what kind of people you should develop intimacy are matters of great importance. Now-a-days, the minds of cinema-goers are so sullied that their lives get easily spoilt on account of their mental aberrations. You have allowed moral and ethical values to fall. You do not value the principles of noble character and conduct. "If I lose my character, I will be ruined spiritually. My life and the lives of the members of my family will be ruined". Do you have this kind of worry?

You must pay heed to this point not only from the point of view of your spiritual welfare but also from the point of view of the peace and welfare of your family. Association with bad people can cause great harm. On account of bad company men have become drunkards and gamblers. If people are gambling in your neighbourhood; and if your neighbours are drunkards, you too will become a gambler and a drunkard in course of time. You will go and gamble with them. You will entertain the desire to drink like them. In case you have a strong will-power you may not fall a victim to those vices but your adolescent children may fall into those dangerous snares. At last, thus you will have to pay for your intimacy.

Next, I will tell you on what kind of site you must build a house; how you should build a house and how you should think of the auspicious and the inauspicious factors relating to the construction of your house etc.

This is enough for to-day.

- * *By means of certain purposeful experiments and omens, the suitability of a site or a house is to be found out. We can find out whether a site or a house is auspicious or not by means of some significant omens and dreams; and sometimes by symbolic divine sounds.*
- * *If the house is auspicious; if it has auspicious features, you will experience peace and felicity as soon as you begin to reside in it. The atmosphere in the house should not be like the sky covered with dark, dense clouds of the rainy season; but it should be delightful and pleasant like the cool and pleasant spring season.*
- * *All spirits and ghosts are not harmful and malevolent. Some are good and some are bad; some are malevolent and some are benevolent. Some visit your house with hostility; and some visit your house with amity.*
- * *For all the sorrows and joys of the jivatma the roots are good and evil Karmas. But there are also certain Karmas which emerge to the surface and produce their effect on account of some causes. These causes may be in the materials, in the time or in the site or place.*

DISCOURSE 55

The ocean of supreme compassion, the great scriptural scholar, Acharya Shri Haribhadrashoorishwarji describes the gradual steps to *Moksha* in his magnificent work, *Dharmabindu*. He begins by expounding the ordinary principles of the *grihastadharma*. He has expounded 35 ordinary principles. Of them, the ninth one is *तथास्याने गृहकरणम्*. (A house should be constructed on an auspicious site). A householder must build a house for his residence on a proper site. That means you should not build a house on any site that you happen to get because

the site on which you live can cause prosperity or adversity to you. If the site is an auspicious one with beneficial features and potentialities, those who reside in a house built on it, will live a life of grandeur; and the happiness and the prosperity of their family will increase. If the site is not auspicious and is lacking in beneficial features, the people who reside in a house built on it will become poor; a death may occur in that house; and many other calamities can occur in their family.

SOME SUGGESTIVE AND GUIDING FEATURES OF A SITE

If you are building a new house you must examine the features of the site on which you intend building your house. The acharyadev who has written a commentary on *Dharma-bindu* has mentioned some features of an auspicious site :

- (1) A place where soft, green grass does not sprout.
- (2) A place where small *Darbha* grass does not grow.
- (3) A place where soil has a sweet and pleasant smell.
- (4) A place where soil has a pleasing colour.
- (5) A place where tasty and delicious water springs when a well is dug.
- (6) A place where some money or wealth is found underground.

One from the Audience : Some of these features are outwardly visible; but how can we know whether some money or wealth lies buried in that site ?

Maharajashri : I think that you expect that some wealth lies buried in your house. I think you are asking that question for that reason. I will tell you the methods of finding out whether money or wealth lies buried in the site, or not. But if you find some wealth there you must donate a part of it to be spent in the sphere of dharma.

The suitability of a site or a house is tested and discovered by means of some omens. By the same means you can also find out whether there is some hidden treasure in the site. You can

know it by some omens; by some dreams; and sometimes by means of some divine sounds and suggestions. All these are not perceptible to the senses. They are beyond your sense-perception. You have to find out by means of a calm and wholesome mind whether those omens and signs are true or false. You must not be sceptical about them. There should be no reversal; there should be no indecisiveness; and your knowledge of omens must be perfect and thorough.

THE SENSE TO FIND OUT WHETHER SOME OMENS ARE TRUE OR FALSE IS ESSENTIAL

We happened to go to a town; and there a certain shravak said to me, "Maharaj Sahib! Kindly visit my house". I asked him, "Why?" He said, "I have a young daughter. She dreamt that there was an idol of Lord Parshwanath buried somewhere in my house. My daughter says, "The idol asked me to take it out." We dug in all the places shown by the girl but we have not been able to find it so far. You kindly visit our house; and tell us where we should dig to find the idol."

I said to him: "My dear gentleman! Believing that the dream dreamt by a young girl is true, you have dug up all the floor of your house. Have you tried to decide whether the dream is true or not? Dreams are of various kinds. All dreams do not come true. Some dreams prompted by some mental aberrations prove to be false. Therefore, until you find some other sign and suggestion, do not dig the floor of your house." We stayed there only for a day; so we could not know whether he had stopped digging or whether he was continuing it.

The symbols and signs relating to the features of a site are not seen by all sorts of people. Clear and definite symbols and signs are seen only by people who are of serene disposition, who have conquered their sense, in whom the humours *Vayu* (gaseousness) and *Piththa* (bileousness) are not violent and who have a deep devotion for their *Ishtadevatas* (one's deities). Only such people can see auspicious omens, clear and suggestive dreams; and can hear clear and significant, divine sounds. If you dwell in a house regarding which auspicious omens and

signs have been seen by men of purity, austerity and nobility, you will enjoy prosperity and felicity.

Now-a-days, the matter is entirely different. One builds a house and another dwells in it. One owns the site; the builder who gets a house built by contractors is different from the owner of the site; and those who dwell in it are different from those two. They do not care to examine the suitability of the site; and they do not care to find out the features and potentialities of the site. Who will examine them? Who is interested in those things? Who feels the need of it? All are interested in the money they can make out of the enterprise. The owner of the site wants to make as much money as possible. The builder is interested in making as much money as he can. The buyer of the house needs some comforts and conveniences; and desires to have a house of his own. He will be satisfied if the house has two large rooms, one drawing-room, a kitchen, a bath-room, a latrine....a balcony; and if water and light are provided that is enough for him. He looks for only comforts and conveniences. It is all right; is it not? How many are there who buy a site after examining its features? How many are there who get their houses constructed under their own supervision? How many are there who build their house in accordance with the principles of *Vastushilpa* or the *shastra* relating to architecture? Your carelessness regarding the construction of your house, is amazing. When you are so careless and indifferent regarding the house in which you have to live with peace and felicity, there is no point in objecting to your indifference towards *Dharma*.

THINK OF THE NOISES AND OMENS

Even while you are renting a house, you must think of the omens and dreams that you happen to see. You have to think of the house from the point of view of noises, sounds, omens and atmosphere, etc. If the house is an auspicious one; and if it possesses auspicious features, then soon after you occupy the house, you will experience delight and satisfaction. In that case, the atmosphere of the house will not be like the sky covered

with dark, dense clouds; but it will be pleasant and sweet like the advent of the spring season.

But there are countless people who cannot afford to secure a house which they like and which possesses auspicious features. For instance, people working in the government, and those working in factories have to live in the quarters given to them by the government or the factory. Some days ago, I happened to read in a newspaper about an incident that took place in a foreign country. We can believe that story because it was written by a reliable writer.

A REAL INCIDENT THAT TOOK PLACE IN A FOREIGN COUNTRY

This incident took place in Edinburgh. There was a house on a certain street in that city. Those who came to live in that house used to see, sometimes, the ghost of a woman, in that house. Every family that came to live there left it soon. Who would reside in such a house? Yet, those who could not secure a house used to come to live in that house; and when they saw the ghost, they went away from there.

Once, a police inspector by name Dickson came to live in that house. He had rented the house. The very first night, when Mr. Dickson was perusing a newspaper before going to sleep, a loud gust of cold air blew into the room with such a speed and howling noise that the blinds of the windows fell down, and the fire burning in the "fire-place", was put out. Mr. Dickson stood up; shut the doors and shutters; and moved towards his bed. Just then, there was a knock on the door. When he opened the door, he noticed a girl standing there. When Mr. Dickson looked towards the girl as if to ask her who she was, she said, "May I come in?" Mr. Dickson allowed her to come in.

She was actually, the ghost of a girl who had been living in that house formerly. She had been murdered in that house. Her name was Miss Judy. She said to Dickson; "You are an inspector of police. So, I am confident that you will help me.

Fifteen years ago, this bungalow belonged to me. I was living here with my old father. My father brought me up and educated me. When I was a grown-up girl, my father passed away; and I was helpless. Since I needed money for my expenses and had no other means of livelihood, I let out this bungalow.

AND JUDY'S GHOST BECAME SILENT

The first tenant was a police officer like you. Our intimacy became strong; and we decided to marry. We also developed physical intimacy. I placed all my responsibilities in the hands of that officer; and entrusted the management of all my affairs to him. We began to live like husband and wife. But when I became pregnant; and when I asked him to marry me so that we might be husband and wife in the eyes of law, he refused to marry me. When I pressed him further, he murdered me”.

Having said so much Judy's ghost became silent. Again after a pause, she said, “You arrest him; and see that he is punished. But where can you get evidence to establish his guilt? I think you are thinking of this. Do not worry, I will give you all evidence. Until that criminal is not punished, my soul will be wandering thus; and I will not allow any occupant of this house to live in peace. You please think well; and take a decision. I will meet you to-morrow night just at this time”.

After this, that young lady's appearance changed suddenly. Her face became completely ugly. A ghastly form like a hobgoblin rose and disappeared.

Mr. Dickson decided to investigate the murder of Miss Judy. Her spirit gave him guidance just as a living being does. The remains of her dead body were recovered. Her lover who had murdered her was sought and arrested; and he was also duly punished by a court of law. Miss Judy's ghost thanked Mr. Dickson and also gave him some gifts to show her gratitude to him.

A HAUNTED BUNGALOW

Sometimes, it happens that people fear that a house is inauspicious though it is auspicious because they do not under-

stand the significance of the omens properly. And when once people get such a fear, they will find it difficult to get rid of it. There is a small town on the Poona-Bombay road. A bungalow stands there on the roadside. People call it *Bhuth Bungalow* (a haunted bungalow). When the bungalow was built, people began to fear that it was a haunted house; and the owner never occupied it.

OUR OWN EXPERIENCE

Once, we happened to go there during a *Padyatra* under the guidance of our Gurudev. We were nearly 50 sadhus. We needed a large house for our stay during the night. We saw that haunted bungalow. We asked the watchman, "Brother can we stay in this house for this night. We will go away in the morning". The watchman said, "Maharaj! This is a haunted house. Even the owner does not stay in it during night times because the ghost appears during night times". I felt amused by his words. I said, "Brother, please permit us to stay in this house so that we too may see the ghost. We have not seen a ghost at any time". He said, "If you want to stay in the house you may but I shall not be responsible if any untoward thing were to happen to you". We said, "You need not at all worry. Nothing will happen to us. Even if, there is a ghost, it will go away".

We got his permission. He opened the doors of the bungalow. The watchman swept the rooms in the bungalow. We went up to the first floor for our stay. We did not tell the other Sadhus about the ghost. We informed only our Acharyadev of what we had heard. The Gurudev said, "You need not worry; but two sadhus must keep awake at a time". We received his commands; and another sadhu and I kept awake till midnight. It was the night of a new moonday : and the splendid moonlight was falling into the bungalow.

NO GHOST APPEARED

The bungalow had four doors. The watchman showed us one door; and told us to be attentive regarding that door. He

said : "You must keep an eye on the door". We sat watching that door. At about one o'clock, someone knocked on that door. Then we heard a noise as if somebody was trying to open the door of the ground floor. We two stood up and slowly stepped towards the stair-case. We heard some noise at the door downstairs. Slowly, we went down the steps. The door was not bolted. We bolted the door. The door was completely shut. We stood there for about ten minutes. The noise also stopped. We went to sleep. No untoward incident occurred.

In the morning, after performing our daily spiritual austerities, when we got ready to leave the house, we said to the watchman, "Brother! We are going away. We had no trouble in the night. No ghost appeared. We saw no ghost. Yes. We heard some noise at the door but that was because the wind caused the door to creak. The door was not bolted. We bolted the door; and then there was no noise at all. Therefore, you need not fear that there is a ghost in this house."

The omens should be properly examined and understood. The features and potentialities of a site or a house can be known only by a careful scrutiny of the omens. The man who scrutinizes them should possess an exact knowledge relating to them. His mind should be calm and wholesome while examining the significance of the omens. The significance of the omens should be clearly and exactly understood.

A family known to me lived in a town in Gujarat. Formerly, they were living in a small village but they came to live in the town. They rented a house and a shop. They began to live in the town; and the head of the family started his business in the shop; but he incurred a loss of one lakh rupees within one year. This event took place forty years ago. There was no peace in the house in which they lived. Sickness prevailed in the family. Always, someone or the other would be ill; and they often saw ghosts in the house. Then they changed their house. The head of the family closed his shop; and sent his two sons to Bombay. After going to Bombay; they recovered their health; they settled down there; and achieved some economic improvement also.

Another gentleman told me once that during night times, for three days, he heard a voice, "Take me out! Take me out!" The gentleman could not understand anything. He consulted an experienced magician. The magician heard all the details; and said, "Something is lying buried under your house. You dig up and see". He also showed him the spot. When they dug there, they saw a skeleton there underground. After it was taken out, he grew prosperous and there was peace in his family.

THE WORLD OF GHOSTS AND SPECTRES IS VAST

One from the Audience: You have been talking about ghosts and spectres. Are there ghosts really ?

Maharajashri: They do exist. The world of the lower kinds of heavenly beings is vast. The Jain dharma speaks of four states of existence in *Samsar*. The four states are :

- (1) The state of heavenly beings;
- (2) The state of human beings;
- (3) The state of animals and birds; and
- (4) The state of inhabitants of hell.

There are countless gods in the heavenly world. There are also goddesses. There are many classes among them. Those classifications are based on various factors. They are based on wealth and virtues. Among the heavenly beings, there is a class of beings called *Vyanthars* (evil spirits). There are many kinds of *Vyanthars*. Of them, *bhutas* (ghosts) constitute one kind. Of course, all *bhutas* do not cause calamities. *Bhutas* or ghosts may be good or wicked. There are both the kinds. Those men who die with their attachments unbroken and with their desires unfulfilled are born as *bhutas* or ghosts. If their desires, good or wicked, rise to the surface and if they become awake, they with their divine power called *Vibhang-jnan* recollect their experiences of their previous life. If they remember the event of a murder, i.e. of their own murder or of a person dear to them, and if they desire to avenge that murder, they come to this world of human beings. They go away after taking the contemplated revenge.

In the same manner, in their *Purvajanma* (previous life), if someone had grabbed their property or wealth, if they were abducted or subjected to some hardship; and if they died with a strong desire for revenge, they come into this world as ghosts to avenge the wrongs done to them. They go back after taking revenge or they keep wandering in this world.

Just as the ghosts come to this world on account of a desire to take revenge against their enemies, they come to this world on account of the feeling of love. Those ghosts come to this world to safeguard and take care of those whom they love; they confer wealth upon them and they bestow upon them many kinds of benefactions and gifts.

BEWARE OF CHEATS : DISTINGUISH BETWEEN THE GENUINE AND THE PRETENTIOUS

But you must realize one vital point. Just as there are genuine ghosts there can be cheats also. Some people claim that they are possessed by a ghost or an evil spirit. Some people do get possessed by ghosts and evil spirits. Ninety per cent of them are fakes and pretenders. In order to achieve their selfish objectives, they cheat those who believe in ghosts and spirits. They deceive people. Such people destroy the faith of sensible people in the existence of supernatural beings. But such trickery has been in existence, in this world from times immemorial. For that reason, the world is in this condition. Cheats always find gullible people. If there were no gulls or distressed people in this world, cheats and deceivers would not have existed. Sometimes, some sensible people become foolish on account of sorrows and adversities. Even very intelligent people become foolish when they are caught in adversities; and are deceived by cheats.

From the Audience : We should not encourage a cheat and we should not listen to him when once we find out that he is a cheat. Is that not so ?

Maharajashri : You should not encourage him. Not only that; you should also warn others against him. Yet I tell you those cheats successfully carry on their business. "I have won the

favour of such and such a god or goddess. I can perform miracles with their help". They make such claims. They manage to get some followers and accomplices; and make a show. Then their drama goes on successfully.

A REAL INCIDENT RELATING TO A HYPOCRITICAL ACT

A Rajasthani family lived in an extension in Bombay. The son of the family was married; and the daughter-in-law came to live with the family. She was very arrogant; she quarrelled with her mother-in-law and went away to her native place in Rajasthan. She lived there for about a year. She fasted for 15 days during the *Paryushan* festival. Her parents asked her, "How can you fast for 15 days?" She said, "The Gurudev appeared to me in my dreams, and he advised me to fast for 15 days. "I will send you *Vasakshep* (holy grains of rice) from heaven. The *Vasakshep* will fall from my picture". Then she showed a packet containing *Vasakshep* saying that it had been given to her by the Gurudev. The news of this event spread throughout the village. People came to obtain from her the *Vasakshep*. The news reached her mother-in-law's house in Bombay. They too came to the girl's village in Rajasthan; and saw the great honour that was being given to the girl. They too were dumb-struck. After the completion ceremony had been performed, they went back to Bombay taking the girl with them. The girl also took with her the photograph from which the divine *Vasakshep* were falling. In Bombay millions of Rajasthani Jains are living. As the people came to know of the miracle, they came to her house to see the miracle. It was said that holy ash had begun to fall from her head. Her mother-in-law, her father-in-law, her husband and all the others in the house began to treat her with great devotion and fear; and acted according to her wishes and commands.

The matter came to the notice of the newspaper editor and reporters. Some representatives of newspapers came to her house to see what the matter was. One of the journalists asked her, "Can you show us the *Vasakshep* that the Gurudev sends you from heaven?" The young lady took out a packet from behind the picture of the Gurudev; and showed it to them.

“Do you get such packets or do you make these packets after obtaining the *Vasakshep*?”

“No. No. I get such packets”, she said. After hearing this, the journalists began to look at each other’s faces. Then one journalist said, “That means, brothers! Our newspaper *“Bombay Samachar”* goes even to heaven. See the paper used for the packet.”

The packet had been made of a piece of paper torn from a copy of the newspaper, *“Bombay Samachar”*. It was clear that the entire affair was bogus.

Once an interesting incident took place in a town. A family lived in a rented house, in that town. Someone spread a rumour that those who lived in that house could not be happy. Even the experience of the family squared with this rumour. The head of the family was not doing well in his business. There was neither love nor peace in the family. Every day, quarrels took place between the mother-in-law; and the daughter-in-law; and between the son and his wife.

The daughter-in-law developed epilepsy; and she often fell into epileptic fits. When she was in a fit, her teeth became locked as they stuck to each other. She shivered as if, with some fear. The neighbours said, “She is possessed by some evil spirit. Send for a magician”. There was only one magician in the town. He was sent for. He came and examined her on three days. He found out what he wanted to know. On the fourth day, he came; and said, “To-day, I am going to fight with this evil spirit. I will beat her; and drive her away. For this, I have to perform some secret magical rituals. So, all of you leave this room”. He sent away all the people; and bolted the doors and windows from inside. He lighted a lamp; burnt incense; and then woke up that woman. Both had a secret understanding. Accordingly, they began to enjoy the sinful pleasure of each other’s company. Now and then, the magician shouted; and the woman screamed so that those who were outside might think that the magician was driving away the evil spirit.

But when one hour passed thus; and when the door was

not opened; the girl's husband got suspicious. He went up to the roof; and opened the thatch a little and looked in. He saw them both absorbed in their sinful sport. I need not tell you what happened later. You can imagine it. The magician was beaten in such a way that not a single bone or muscle of his was intact.

Some people take undue advantage of the belief of others in ghosts and evil spirits thus. On account of such events, sometimes if a person is really possessed, people do not believe that the person is possessed. Finally, a jiva experiences joys or sorrows in accordance with its good and evil *Karmas*.

THE NECESSITY OF AN OCCASION FOR KARMAS TO SHOW THEIR EFFECT

Question : If *Punyakarmas* (noble deeds) and *Papakarmas* (ignoble deeds) are the cause for our joys and sorrows, where is the need to examine the features and potentialities of sites and houses ?

Maharajashri : You are right to some extent but your knowledge of *Karmas* is incomplete. *Punya* (merit) and *Papa* (sin) are the root-cause of all the joys and sorrows of *jivatmas*. That is right. But there are some *karmas* which show their effect when they get an opportunity. Those opportunities or causes are related to *Dravya* (substance) *Kala* (time) and *Kshetra* (place). For example when a man secures an auspicious thing, it brings him good fortune or happiness. He may have merit (*punya*) but it requires an opportunity to manifest itself. If anyone secures a *dakshinavartha Shanka* (a conch-shell of the right-side twist) his merit shows itself and brings him prosperity. If a *Padmini* type of woman enters someone's house as a bride, he will get prosperity by the efficacy of his *punya* (merit). If a noble son is born in a family, the family grows prosperous because the merit (*punya*) of the family manifests itself. These are examples of opportunities relating to *dravya* (objects or substances).

Some *Karmas* show their effect only when a certain *time* comes. This is called the opportunity relating to time. For

instance, Kumar Pal became the King of Gujarat only when he was 50 years of age. His *punyakarma* (merit) manifested itself only when he was 50 years of age. In the same manner, in the case of some people, their *punyakarma* (merit) shows itself at the age of ten or fifteen.

So also there is the opportunity relating to place. A certain person became prosperous after coming over to a city; but he was poor when he was in the village because there his sinful *Karma* was showing its effect.

PUNYAKARMA (MERIT) AND PAKARMA (SINFUL KARMA) ARE RELATED TO OPPORTUNITIES OR CAUSES

From the Audience : About ninety per cent of the people sitting here became wealthy only after coming to the city.

Maharajashri : Some people become wealthy when they go to Bombay. Some become wealthy when they go to Madras. They become prosperous in different places. What is this ? Of course, it is the result of *Punya* or merit; but it is related to place. It can show its effect only when it gets the right place for its manifestation. The *punyakarma* can bring its fruits only when you go to certain places.

I have seen some people who were poor for about 15 years when they were living in a particular house; but they became prosperous when they changed their residence. A man who could not earn one lakh rupees though he carried on his business for 30 years in a shop earned five lakhs in two years when he changed his shop. This is due to the effect of the place or *Kshetra*. *Punyakarma* (merit) and *Papakarma* (sinful karma) may be related to opportunities or may not be. Some *karmas* are there which show their effect even without the opportunities of substance, place or time. The *karmas* relating to opportunities are efficacious when you dwell in a certain house or at a certain place. The results brought by a certain site or a certain house are caused by *Karmas* related to opportunities.

As far as possible, when you buy a site or a house, try to examine and find out whether it possesses auspicious features

and potentialities or not. Examine them from the point of view of their being opportunities for the emergence to the surface of certain *Karmas*. Keep your mind free from doubt, ignorance and reversal while examining them.

A VERY ESSENTIAL WARNING

The author of the *grantha* gives only one essential warning relating to the construction of a dwelling-house. A house should not have too many doors. This principle has been given for the safety and security of the family and their wealth. If a house has too many doors, the danger of thieves, robbers and rogues entering the house is greater. If the house has too many doors, the women find it difficult to keep up their decorum, ethical propriety and modesty.

Even if a house has four doors, the inmates need not worry if they can engage watchmen to guard the doors; and if they can make other arrangements for their safety and security. In olden days such arrangements for safety and security were made in palaces and harems; were they not? Yet, the harems did not have many doors; a harem had only one door. This was done for the sake of the security and safety of the inmates of the harem. This is one ordinary principle of the *grihastadharmā*.

A householder has to dwell in his house and has to perform his spiritual austerities. If a householder takes these precautions regarding his house he can keep off many calamities and can carry on his spiritual austerities peacefully. A man cannot perform any special spiritual austerities if his house is eclipsed by poverty and disturbances. That is why it is said that householders should observe this ordinary principle of the *grihastadharmā*.

You must construct your house on a proper site. I am completing my discussion of the ninth ordinary principle of the *grihastadharmā* here.

This is enough for to-day.

- * *The tenth ordinary principle relates to dress and ornaments. To-day, you choose dress and decorations, imitating one another in order to make yourselves more and more attractive in appearance.*
- * *Your dress and decorations must accord with your status and dignity; your age; your condition or stage; and your state and nation. You must not wear the dress and decorations that look ridiculous in the eyes of others, "For the apparel oft proclaims the man".*
- * *I am unable to understand why some young men and young ladies come to religious centres dressed like movie actors and actresses. Can't they come to religious centres as members of cultured and noble families ?*
- * *Those who do not wear the dress and decorations that are appropriate to their society and nation are sure to come to grief sooner or later.*
- * *I will narrate to you a real incident that took place in Uttarpradesh.*

DISCOURSE 56

The ocean of supreme compassion, the profound scriptural scholar, Acharya Shri Haribhadrasoorishwarji expounds the gradual steps to salvation, in his magnificent work, *Dharma-bindu*. The guidance found in this *grantha* is of the highest utility to those who are desirous of knowing the gradual steps to the attainment of *Moksha*; and to those who desire to attain to a state of proximity to the felicity of spiritual elevation.

What a divine insight has the great author displayed in respect of every duty and function of a householder ! The duty should not remain a duty; but it must become a *dharma* (a lofty

principle of righteousness). You should make an intensive and extensive study of *Dharmabindu* in order to transform every activity of your life into a spiritual austerity. For this reason, I too will analyse the 35 ordinary principles of the *grihasthadharma* in an intensive and extensive manner so that every activity and duty of yours may attain the quality of a spiritual austerity; and so that your entire existence may be suffused with the sublimity of sanctity.

AN IMPORTANT DUTY OF HUMAN LIFE — THE RIGHT DRESS AND DECORATIONS

The tenth ordinary principle of the *grihasthadharma* relates to dress and decorations. An appropriate guidance has been given regarding the kind of dress and decorations that a householder must put on. This guidance is of great importance in the present age because now-a-days, you wear dress and decorations only from the point of view of making yourselves attractive and in imitation of others. Even your view of beauty is not a cultured one; is it but an aberration. You do not have a knowledge of real beauty.

The wearing of dress and garments is an important activity of human life. This activity of human life is of great importance and significance in our country because those who are born in our country possess a special merit or greatness. This greatness lies in our aspiration to attain spiritual elevation; and our view is to carry out spiritual endeavours for the attainment of that end. You can understand the significance of what I am going to say on this subject only if you realize the importance or greatness of our spiritual outlook on life.

HERE ARE FIVE PRINCIPLES RELATING TO DRESS AND DECORATIONS :

- (1) Your dress and decorations must accord with your status and dignity.
- (2) Your dress and decorations must accord with your age.
- (3) Your dress and decorations must accord with your condition.

- (4) Your dress and decorations must accord with the norms of our country.
- (5) Your dress and decorations should not look ridiculous in the eyes of others.

You must bear in mind these points while choosing your dress and decorations. You must choose your dress and garments in accordance with these principles. Please tell me how many of these principles you observe when you choose your dress and garments. Of course, the dress and decorations of elderly people, old people, merchants and such people among you are proper, decent and in accordance with the desirable norms. But how are the dress and decorations of young men and young women? They wear such garments because they do not get this guidance. Even if some of them get this guidance, they cannot live in accordance with this guidance because if youngsters do not wear the garments worn by most youngsters, they will be made fun of by those who wear fashionable garments. How many are there who can wear the right dress bearing with the ridicule? How many possess that strength of mind?

FASHIONS CAUSE WASTAGE

A craze for fashions and imitation is widespread among the younger generation to-day. Those who see cinemas and dramas see the dress and decorations of actors and actresses and imitate them; and when most people wear only such dress it will not look improper. Even parents of those do not feel that it is unnatural or improper. Even if some parents feel that it is improper they cannot prevent their children from wearing such dress. "What is to be done? Our sons do not care for our advice; and our daughters too do not care for our advice". Willfulness and obstinacy also are widespread. The youngsters of to-day do not pay heed to anyone's advice; and the problem at present is that they want to act according to their own likes and dislikes.

In fact, the English style of dress has become international. People have begun to wear pants and shirts or pants or bush-

shirts. People wear pants, shirts, coats and ties....whatever may be the season they wear the same dress. They wear the same dress whether it is winter or summer; whether they are rich or poor; or of the middle-class. Wealth and position also do not seem to influence the style of the dress worn by people.

THE MAGIC OF DRESS

Once while we were carrying out our *Vihar* or *Padyatra* (travelling on foot) we happened to meet a fashionably dressed young man, on the way. From the station, he was going to his native place. He was wearing such a dress that he seemed to be the *Thakur* (the chief landlord) in his village. When we asked him we found out that he was a worker in a mill in Ahmedabad. We said to him, "You seem to be the Chief Landlord of your village". He began to laugh on hearing this. He said, "The people in my village look at my dress; and think that I am earning a lot in Ahmedabad. That will increase my prestige". Then I said, "All right. Supposing somebody comes to Ahmedabad from your village and sees you in the dress of a mill-worker, what will happen to your prestige?" He merely looked at me; and said nothing. By this time, we reached the village.

A REAL INCIDENT

Now-a-days, we see in people the desire to appear to be affluent, though they are poor. In olden days, rich people did not like to show off their affluence. I will narrate a real incident in connection with this matter.

In those days Madhav Rao Peshwa was ruling in the south. Among the Peshwa's ministers, there was one tremendous scholar by name Ramashastri. He was, of course, a minister; but at the same time, he was the judge and the preceptor for the Peshwa's family. At that time, in India, there were very few capable judges like Ramashastri. People used to say: "For real justice Ramashastri's judgements are unique".

It was the holy new year's day. The women of the city were going to the palace to call upon the Rajmatha (the Queen — the mother of the King) and to felicitate her on the new

year's day. Ramashastry's wife also went to the palace. The women in the palace saw Ramashastry's wife dressed plainly. She wore very simple dress. She was the very embodiment of simplicity. In her dress, there was no show; and no attempt at decoration or ostentation. The women thought: "Like Ramashastry, Ramashastry's wife does not look attractive, without colourful dress and decorations. We shall make her wear splendid dress and valuable ornaments; and make her look beautiful and attractive". The women belonged to the Peshwa family. They surrounded Ramashastry's wife. They made her wear splendid apparel and sparkling jewels. The poor woman kept refusing all those garments and ornaments. But who would listen to her protestations? The women of the Royal family adored Ramashastry's wife for her noble virtues; and they loved her. So, they decorated her with splendid garments and ornaments and took her to the *Rajmatha* (the queen-mother). The *Rajmatha* was greatly delighted to see her.

BROTHERS! YOU ARE MAKING A MISTAKE

After visiting the *Rajmatha*, when she came out of the palace, a palanquin was there ready for her. She sat in the palanquin; and she was taken home. The King's men knocked on the door. Ramashastry himself opened the door; and came out. He saw his wife seated in the palanquin. At once, Ramashastry realized all that had happened. Ramashastry said to the King's men who had come escorting his wife, "Brothers! I think you have made some mistake. I think you have come to the wrong house. A woman who wears such magnificent dress and decorations cannot belong to my family". Ramashastry went in; and closed the door. Ramashastry's wife heard all that her husband said. She said to the King's men, "Please take the palanquin back to the palace". After going into the palace she took off all those splendid garments and ornaments; and put on her simple dress. She returned home on foot. Shastriji was immensely delighted. He said to his wife, "Do you know who came here when you were not at home".

"Who came here?" she asked. "Some beautiful woman wearing magnificent dress and ornaments came here and want-

ed to come in." She understood the inner meaning of his words; and said laughing: "That poor woman probably did not know that you are an absolutely faithful husband who would not even look at another woman".

Then both laughed together. I think you have understood now how greatly Ramashastri insisted upon leading a simple life. Did his individuality suffer on account of it? Was his prestige in society affected by his simple living? Now-a-days, the illusion that a man appears honourable, affluent and influential on account of dress is wide-spread.

WHAT A TIME HAS COME ?

A boy known to me was studying in a college. One day, he came to me taking a friend of his, with him. We discussed some doctrines of *dharma*. The friend of the young man had some engagement; so he went away. I asked the boy; "Your friend seems to belong to an affluent family". He replied, "No. No. His father is very poor. My friend has been carrying out his studies with the help of some rich people who are giving him financial aid."

I said, "Does he wear such expensive dress with the help of others? He is wearing a costly wrist watch also. Did he buy it also with the money given by the rich people who are helping him?"

He said, "Maharaj Sahib! What shall I say to you? He is enamoured with a girl. He wants to show off before her that he is, the son of a rich man". Now-a-days, this kind of cheating is going on. The help rendered by magnanimous people is being misused. It has become common for youngsters to have ten or twenty highly fashionable suits.

Boys want to appear handsome and attractive in the eyes of girls; and girls want to appear attractive in the eyes of boys and in their own eyes. They choose dress with the purpose of appearing to be affluent, attractive and cultured. Dress and decorations are being used to hide ugliness or some evil actions. The competition among people to show off their dress,

decorations and physical beauty can be seen in schools and colleges, in cinema-houses and dramatic theatres, in hotels and restaurants, in clubs and parks, and in functions and marriages.

IS THERE A FAIR GOING ON IN TEMPLES ?

This kind of exhibitionism can be seen even in religious centres and at places where religious discourses are being delivered.

Do people possess the sense to realize what kind of dress they should wear when they come to religious centres? Do they possess any sense of decency or decorum and propriety in this regard? Do you realize why you should come to religious centres; what you should do here; and what you should attain here? Do you think that a fair is going on here? No party is being arranged in these *Dharmashalas* and *upashrayas* (religious centres). Why do you come here dressed as actors and actresses? Cannot you come here as noble householders? Cannot you come here dressed as cultured men and women? This is a misfortune for our society. You do not pay heed to anyone's directions; nor do you have sense and the necessary enlightenment.

You should not forget this vital point that the kind of dress you wear exercises its own influence on your minds. Every activity of life is related to the mind. If you choose your dress from the point of view of maintaining self-discipline, the dress will help you to keep up your self-discipline. If you choose your dress with an overbearing pride you cannot keep up your self-discipline. You must find this out by your own experience. One day you go out for a walk wearing a dhothi and another day, you go out wearing a pant; and see the difference in your moods and mental states. Let a woman go out one day wearing a sari and another day a skirt or a maxi, and then if she studies her mental states on the two occasions she will be able to see the difference between the two.

Do you have this desire? "I must entertain only noble and holy thoughts and feelings".

WHO SAVED THEM ?

Question : How can we entertain only noble and pure thoughts and feelings ? When I see the dress and decorations of the girls who work in my office, my mind becomes polluted.

Maharajashri : That is why I exhort you not to work in those places where your character and purity are in danger. You must become cautious as soon as you become attracted by other women because some girls who come to work in offices etc. ensnare some men in order to get some extra income. Under the pretext of friendship illicit intimacy develops and some day such people will fall into the pit of ruin and destruction. Some working women and girls wear such dress and decorations as would attract the eyes of others. The norms of decency and right conduct are beyond the pale of their thought and imagination. They carry contraceptives too in their purses; and yet if they become pregnant, they do not consider it a sin to take recourse to an artificial abortion. They do not hesitate to slay the embryo with a cruel heart. Unfortunately, some women and girls of our society tread upon this ignoble path. Who can save them ? No one can save those people who care only for physical and materialistic pleasures and delights. Nobody can save those who want to be plunged into the sea of misery.

What kind of dress is worn by those who want to save themselves from evil; and who have a strong desire to be saved from evil ? With what kind of people do they develop intimacy?

CULTURE IS AUCTIONED IN THE ABSENCE OF A SPIRITUAL PROPENSITY OR A KNOWLEDGE OF THE SOUL

Such things happen when people do not see the importance of their soul and its elevator. "I am a soul !" Do you get this idea at all into your minds ? "This body is not myself. I am not this body. This body is perishable. I am imperishable". In the body there are countless aberrations. I am above such aberrations." Do you think thus at any time ? Such thoughts

should occur not only to the Shravaks and Shravikas; not only to Jains; but to all human beings, whatever may be their *dharma*. All the spiritualistic religions preach the importance of spiritual contemplation and spiritual elevation. In this country, every house hums with the precepts and prescriptions relating to the kind of life that brings spiritual elevation; and the kind of life that brings about spiritual ruin. Parents at home instruct their children regarding these things; and they also advise their children regarding the propriety with respect to dress and decorations. On account of this, our domestic and social problems become lessened.

EVEN THIS IS A REAL INCIDENT

Those who do not wear dress and decorations that accord with the norms of their society and nation, will certainly fall into difficulties. Some years ago, I read a story that took place in Uttar Pradesh, and which deals with this theme. Two young men belonging to a small town were studying in the Banaras University. They came home for the Deepavali holidays. Both were brahmins. But they were studying in a college; you know. They had cut off their tufts of hair from their heads. If they had tufts, their fellow-students in the college would call them "orthodox people". They would also make fun of them. So, they had cut off their traditional tufts of hair. Just when they had come home for the holidays, a religious fair was taking place on the banks of a sacred river, nearby. There was a temple on the bank of the river; and a fair was going on. In a village nearby Muslims lived. At that time, there was a serious hostility between Hindus and Muslims there. Quarrels also took place between the two groups. If a Muslim came into the village where Hindus lived, he would not return alive; and if a Hindu went into the village where Muslims lived, he would not return alive. On seeing a Muslim, a Hindu would cease to be a human being; and would behave like a violent beast; and on seeing a Hindu, a Muslim would cease to be a human being and would become a violent beast. The inner fire of hatred was waiting for an opportunity to flare out.

IF THEY ARE BRAHMINS WHY SHOULD THEY WEAR THE DRESS OF MUSLIMS ?

All Hindus went to the fair; and not a single Muslim came there. Even among Hindus, mostly only brahmins went to the fair in thousands. The two brahmin youngsters went to the fair, one day. But they were wearing *lungis*. It seems at that time, the fashion among college students was to wear *lungis*. But in that area, Hindu did not wear *lungis*, and only Muslims wore *lungis*. It was a fair attended only by brahmins; and it was a religious fair but these two intelligent boys went to the fair dressed like Muslims, in *lungis*. The people at the fair stared at the two young men angrily. When the two young men went near the temple, the people surrounded them and began beating them, mistaking them for Muslims. Eight or ten *lathis* also were used to beat them; and they fell down on the ground. Meanwhile, some two or three men of that village happened to come there. They said, "I say! these boys are from our village; and they are brahmins". Then they said to those who were beating them. "Don't beat them. They are brahmin boys from our village". Those two boys had no breath even to say that. They had been so severely beaten. Some said, "If they are brahmins why did they wear the dress of Muslims? They do not have even tufts. What is the matter with them? Do they want to become Muslims?" Then the men who belonged to the village said: "Brothers! these boys are studying in a college in Banaras. You know the boys that go to colleges forget their *dharma* and traditions. They become victims to fashions and blind imitation. That is the case with these two boys. They have put on this dress for the sake of fashion; and in imitation of other boys". The two boys had been severely beaten. They took rest in a hospital for some days; and *lungis* disappeared from their minds!

THE LOCKET TOOK AWAY HIS LIFE

A similar incident took place in Ahmedabad. Just then India had been partitioned. Hindu-Muslim disturbances were going on in Ahmedabad. Nobody could come out of his house. The poor people who were living from hand to mouth; and who

had to work every day to eke out their livelihood were dying of hunger. A poor Muslim was working in a mill. He had not gone to the mill for fifteen days. Since there was not a paisa at home to buy anything with and since the disturbances had subsided, he thought of going to the mill. He set out from home. There was silence everywhere on the roads. Very few were seen moving about on the roads. Some were walking with fear; and some were running. The atmosphere was pervaded by fear and anxiety.

When the Muslim reached the mill, the gate-keeper stopped him and did not permit him to enter the gate. He said to the gate-keeper: "Brother! Please allow me to go in. For fifteen days I have not been able to come. To-day, I have come to work".

The ghurka said: "You can't go in. You have come late. Get away from here". When the worker made repeated appeals to him the ghurka became angry and said: "Will you go away or not? Shall I call the police and hand you over to them?"

The worker turned back in bitter disappointment. He was experiencing a great ache in his heart. He was afraid of the trouble that might break out any time. There was nothing at home to eat; and he had no money with him to buy anything. He was walking on the road. There was a small shop on the road-side. In the shop, there were toys and photographs of gods and goddesses. There were some lockets of some Hindu gods also. The Muslim desired to buy one locket because the road on which he had to go passed through a Hindu locality. With the little money he had, he bought the locket and put it round his neck. Now, he began to feel secure. "I could not go to work in the mill. At least, I can go home safely", he thought. He began to walk speedily towards home.

Meanwhile, there shot out from a nearby lane two Muslims wielding large knives and attacked him saying: "You faithless fellow! you shall not go alive from here". He tried to save himself from Hindus but he was killed by men of his own religion. If he had not worn the locket of the Hindu god, at least he would not have died at the hands of Muslims.

CARE FOR PROPRIETY IN RESPECT OF YOUR DRESS

The five principles expounded by the commentator on the *grantha* in respect of dress and decorations, are proper and beneficial. The first principle mentioned by the Acharya is that your dress must accord with your status and dignity. The meaning of this is that if you are a rich man, you should not wear the dress of a poor man. You must observe this principle if you want to lead the life of a noble householder. You must wear such dress as will not show you to be proud. You must wear the dress that accords with your age. If you are a young man and if you wear the kind of dress worn by your father, it will be improper. Yes, along with your age, you must also think of your profession or occupation. If you are a doctor, or a lawyer, or a judge, or the proprietor of a business firm or a salesman of a company you must wear the dress suitable to your profession and occupation. You must not wear a dress that makes you look ridiculous in the eyes of others.

WHAT KIND OF DRESS SHOULD YOU WEAR IN CERTAIN PLACES ? THINK OF THIS A LITTLE

Supposing you are a student in a college. If you go to your college wearing a *dhoti*, a coat and a Gandhi cap, your friends will laugh at you, won't they ? If you go to the temple of the Paramatma wearing a pant and a shirt, you would become an object of ridicule; wouldn't you ?

You must think of your financial position also. You must think of your age and profession. You must think of your *dharma*, your society and your country. You have to think of the "climate" of your country. Our country is very hot. In this country, tight and warm clothes like pants and shirts are not necessary during all the twelve months of the year. If you wear warm and tight dress in a hot country such a dress would affect the growth and shape of your body.

Once, when I went to a college to deliver a discourse, I asked the students : "From where did this fashion of wearing tight pants, originate ? Why do you wear tight pants ?" Not even a single student gave any reply to my questions. They

could not give any reply because all of them had imitated others in wearing such dress. Sense and discretion are not necessary in imitation. I explained to them : “This is not a fashion. The horse-riders in England wear this kind of tight dress because they find it convenient. Moreover, England is a cold country; and so there tight and warm clothes are convenient and necessary. Tight clothes cause inconvenience in our country. Moreover, it is also shameful to wear such dress.

THE STORY OF ALEXANDER'S COURT

I read somewhere about a funny incident that took place in the court of Alexander, the great. One day, he found to his amazement that all his forty courtiers sat in their seats, with their heads slightly twisted to one side. He called one courtier and slapped on his cheek. His head went straight at once. The heads of all the courtiers also went straight at once, except one head; and that was the head of Alexander because he was born with a slightly twisted head. Since, Alexander's head was twisted to one side, the courtiers thought that they too should adopt that posture, to look dignified; but in the case of Alexander; it was a natural defect. It is thus that fashions spread sometimes.

THE MIRACLE OF TIGHT CLOTHES

A certain young man was studying in a college, in Ahmedabad. He was the son of a farmer who lived in a village. The young man was staying in a hostel and was studying in a college. Within a year of his stay in Ahmedabad, he became “modernized” in his dress and decorations. When in the vacation, he went to his village, he wore a tight pant and tight shirt etc. Some villagers had come to the station to take him to the village. They were his relatives and friends. When he alighted from the train; and bent down to salute the feet of his father, his pant was torn at the back. What a funny situation ! Luckily, he had put on an underwear; otherwise....”

While wearing dress, you should at least, think of this : “Is this dress congenial for my physical well-being ? Will it cause any inconvenience to me ?”

DRESS — HEALTH AND “FASHION”

If a girl goes into the kitchen to prepare food, wearing a mini-skirt and if she has to cook food, sitting, not standing, what will be her condition ?

If somebody is suffering from “allergy” and if he wears synthetic clothes what will happen to him ?

If someone has a warm body and if he wears tight dress what will happen to him ? On account of ignorance regarding the choice of dress, now-a-days, many people are suffering from many diseases. Even after developing diseases, if they do not stop wearing such dress, we can only admire their intelligence !

LET YOUR DRESS AND DECORATIONS ACCORD WITH DECENCY AND DECORUM

At present, I have to exhort especially women to exercise their discretion in the choice of their dress. The women of the Jain Shasan must observe the principles of propriety and decorum in respect of their dress, with a firm mind. They should not see cinemas, and even if they see cinemas, they should not imitate the dress and styles of movie celebrities. The responsibility of the entire society and its welfare rests on the shoulders of women. A woman has the duty of enabling her sons to become *sadhus*; her daughters to become *sadhvis*; or to enable them to become Shravaks and Shravikas. “The hand that rocks the cradle rules the world”. The woman is the spring of the four-fold Jain society. So, the original spring has to be very pure. It should be safe and sublime.

I insist that all women of the Jin Shasan should wear proper and decent dress. This is also my appeal to them. They should wear the dress and decoration that accord with their status, age, condition and society.

You always keep your body well covered. Never treat your beauty as a thing to be exhibited. Instead of desiring to appear beautiful and fascinating; desire to appear to be virtuous and chaste. Do not flow away with the flood of the modern

age. Understand your ideals well; and make endeavours firmly to act according to them. You can prevail upon others to practise such lofty ideals only if you realize and practise them. Only then can you instil such ideals into the minds of your children. Only then can you persuade your husbands, your friends and relatives if a necessity arises.

Such high expectations are entertained about women who understand and follow the supreme commands of the Jain. If the sky itself is torn, it cannot be stitched. It has to become all right naturally. That can happen only by a miracle; not otherwise.

Discard improper and indecent dress and wear only proper and decent dress. This is the tenth ordinary principle of the *grihastadharmā*. My auspicious aspiration is that you should be able to practise this principle properly.

This is enough for to-day.

- * *Impure conduct impedes the effort to attain spiritual purification. If a man's activities and actions are impure and ignoble, then his spiritual activities cannot be pure, firm and felicitous.*
- * *Even earning money becomes a dharma if it is carried out with intellectual vision and insight. The greater the purity in one's activities, the greater the dharma. Dharma increases in a man's life in proportion to the extent to which he practises the Jin's commands.*
- * *You must spend money according to your income. If income is less, expenditure also should be decreased. Your expenditure should never exceed your income.*
- * *Divide your income into four parts. Save one part. Invest one part in your business. Spend one part for the management and maintenance of your family. Reserve one part for spiritual activities.*

DISCOURSE 57

The Supreme ocean of benevolence, the great scriptural scholar, Acharyadev Shri Haribhadrasooriswarji has expounded the gradual steps to salvation in his great work, *Dharmabindu*. This *grantha* provides an excellent spiritual guidance to those who want to proceed on the way that gradually leads to spiritual development. This *grantha* is also immensely useful to those who want to make the activities of their life pure, proper and noble. But for those who do not want to attain spiritual progress; and for those who do not want to lead a pure and noble life, this *grantha* is of no use or significance. In fact, to such people no other *grantha* will be of any importance.

GOOD HABITS ARE ESSENTIAL IN LIFE

If while you keep listening to discourses, which make you realize the value of spirituality; if while you are listening to discourses the centre of your inner spiritual self is opened; and if you develop the feeling of renunciation while listening to discourses, that is another matter. "I must attain spiritual awakening and progress. I must purify the activities of my life; and I must proceed on the path of gradual spiritual elevation". Listening to discourses with this feeling is important. I think you come to listen to discourses with this purpose. Do you come here with the feeling that if you keep listening to discourses, you may some day attain spiritual elevation? Do you come here with the devout feeling that you should listen to discourses from the lips of the Gurumaharaj? Very good. The habit of listening to spiritual discourses is a lofty one. Noble habits are essential in the life of a man.

Those who possess exceptional intelligence; and those in whose hearts the desire for spiritual elevation has awakened, will find this *grantha* immensely useful. They can benefit from studying the *grantha*; and from listening to discourses on it.

IT IS ESSENTIAL TO PURIFY THE ACTIVITIES OF YOUR LIFE

If you want to lead the life of a noble householder, you must make the activities of your life pure before you endeavour to attain spiritual progress. Impure activities impede the endeavour to attain spiritual purification. The spiritual activities of a man cannot be pure, firm and felicitous if the activities of his life are not pure. A man endeavouring to attain spiritual elevation and failing in the attempt may think, "What can I do? I cannot concentrate on my spiritual austerities because my sinful *karmas* render my mind unstable. Sinful thoughts occur to me even in the temple". Sinful thoughts do occur to you. Why do not they? When the activities of your life are impure and ignoble what else can occur to you if not sinful thoughts? If sin is dear to you, naturally, sinful thoughts arise in your minds. First make the activities of your life pure;

and then see whether you can concentrate your minds on spiritual austerities or not; and whether the flood of sinful thoughts abates or not. Without diagnosing your actual mistakes; and without endeavouring to reform yourself, if you keep saying: "This is the result of my sinful *Karmas*", and if you believe in that idea, you will be deceiving yourself. This is the worst kind of self-deception.

What are the 35 ordinary principles of the *grihastadharmas*? What is their essence? The essence of those principles is purity in the activities of the life of a *grihasta* or a householder. The ordinary *grihastadharmas* is another name for purity in the activities of life. You live imitating one another. "We live as others do". This is your reply; is this not? Whose guidance do you take in respect of the activities of your life? You do not take anyone's guidance. You live a life of blind and thoughtless imitation. Even your spiritual austerities are based on blind imitation; are they not? You perform your spiritual activities in the manner in which others perform them whether they perform them according to prescriptions or not. On account of this tendency, many wrong practices and traditions have crept into *Dharma*.

THE FOREMOST DHARMA IS PURITY IN ONE'S CONDUCT AND ACTIVITIES

To-day, I am not going to discuss the foul and faulty traditions and practices that have crept into the sphere of *dharma*; but I will deal with an odd and intricate tradition prevalent in the life of householders. In this world, man earns money to spend. Already, I have explained to you how money should be earned. To-day I will explain to you how you should spend the money you have earned.

Earning and spending are two of the most important activities of life. Just as nobility of conduct lies in earning money by legal and moral methods, even spending money in the right manner constitutes an aspect of pure conduct. Earning money is one thing but spending it is another. Just as earning money attains the level of *dharma* if it is done with intellectual vision; spending money also becomes a *dharma* if it is done with intel-

lectual vision. The greater the purity in your activities; the greater the level of your *dharma*. The greater your conformity to the commands of the Jin in your activities, the greater the level of your *dharma*.

The great author of the *grantha* provides his readers a special guidance regarding the way to spend money. He says, "Spend according to your income". If your income is less, you must reduce your expenditure. Your expenditure should be proportionate to your income. Your expenditure should not be disproportionate to your income. This is what the Acharya Shri says; and his advice is very valuable. I feel that it is a valuable piece of advice. Do you also feel that it is good ?

INCOME ACCORDING TO EXPENDITURE OR EXPENDITURE ACCORDING TO INCOME ?

One from the Audience : Of course, we feel that it is an excellent piece of advice; but we generally do the reverse of it. We do not observe the principle of spending according to our income but we try to earn according to our expenditure.

Maharajashri : This is because your income is in your hands or you think that you can earn as much as you want. Can you earn as much as you need ? Can you earn as much as will be necessary to meet all your expenditure ?

One from the Audience : No, Maharaj ! If we could earn as much as we desire to earn then there would be no poverty in this world.

Maharajashri : Then which principle do you accept ? Is it the principle of "Income according to expenditure ?" or "Expenditure according to income ?" Which principle do you accept ? Income is not in your hands; but expenditure is in your hands. Your income depends on your good fortune. Your expenditure depends on yourself. That means you can spend more or less. That is in your hands. You can endeavour to reduce your expenditure.

Those who do not believe that income depends on good fortune i.e. on the emergence of *punya* (merit) and the anni-

hilation of sinful *Karmas*, believe that they can increase their income by means of their endeavour or efforts. "We should carry out that endeavour by means of which we can increase our income". They have developed this principle; and act according to it because they do not believe in *punya* (merit) and *Papa* (sin). Every kind of business has appeared. Even slaughter-houses have appeared under the name of business. People have begun to take up contracts for exporting meat. Even the government does not seem to think that this kind of business is sinful. The government runs many industries. The government also adopts the principle of "Income according to expenditure". When the government does not get income to meet its expenditure, it takes loans from other countries. It takes loans from the world bank. The Indian government has incurred such heavy debts that it cannot repay them in the near future. The burden of taxation increases on the people. The poor are finding it hard even to carry on their existence.

What has happened to the nation will happen to the families that live according to the principle: "Income according to expenditure". "Keep spending as much as you like; and then try to increase your income in proportion to your expenditure". How ridiculous this principle is! Expenditure increases; and if your income is not adequate to meet your expenditure, you take loans. What else can you do? Loans go on increasing; and you cannot repay them. The time for repayment of the loan expires; and you do not have money to repay the loan; and in that case what can you do? Either you declare yourself an insolvent or you have to commit suicide. Is there any other way? Please tell me if there is any other way.

AND HE COMMITTED SUICIDE

There was a noble householder, in Bombay. I knew the family in my worldly life i.e. before I became a *sadhu*. On account of good fortune, he had earned about three lakh rupees. He was a generous man. He donated one lakh to religious institutions. He spent one lakh for building a house for himself and for organizing some great religious celebrations. His prestige

in society increased. His income declined completely; and in his business, he incurred a heavy loss. Yet in order to keep up his prestige, he continued to give donations. He was managing his household affairs with difficulty but with patience. Expenditure was exceeding income. He spent away the money that had been entrusted to him by others. Debts greatly increased. What could he do now? He had no other way than death out of that adversity. He, one day, committed suicide.

Of course, you cannot depend only on good fortune to get income; you must also put forth your efforts to earn money. You have to carry out your endeavours in the right direction and to the right extent. Yet the decisive factor is good fortune or *punya* (merit). Therefore, it is always right and proper to spend according to your income.

Only those who act according to the principle: "Income according to expenditure", commit the sins of stealing and acting dishonestly. A certain government officer once told me that his wife had the habit of spending money lavishly. His salary would be spent in 15 days. The officer prevailed upon his wife to spend money carefully and thoughtfully. He said to her: "Spend money carefully. If you spend like this, how can we manage?" The wife did not pay heed to his words. The officer felt helpless; and out of compelling necessity, he began to take bribes and to adopt dishonest means to earn money. He began to earn four times his salary. His wife was delighted... They rented a large bungalow; and acquired furniture, a fridge, fans and a telephone etc. But one day, she received a message on the phone that the officer had been caught red-handed while accepting bribes; that he had been dismissed from his job; and that he had been arrested. The wife of the officer began to weep bitterly; what else could she do? She had to sell one by one, all the articles she had acquired.

The minds of those who spend according to their income, are always free from fears and worries. The minds of such people can be free from certain worries and fears. They need not incur debts. They do not have the problem of always thinking about their financial problems.

THE WAY TO SPEND MONEY

The commentator on the *grantha*, the acharyashri has prescribed the right way to spend the money you have earned. He prescribes the way by means of the *Nithishastra* (the science of ethics) thus :

“ पादमायान्निधिं कुर्यात् पादं विज्ञाय घृयेत् ।
घर्मोपभोगयोः पादं पादं भर्तव्यपोषणे ॥ ”

Divide your income (annual income) into four equal parts. Save one part; invest one part in your business; spend one part for the maintenance of your family (i.e. for the food, clothes, education etc. of the members of your family); and spend one part to carry out spiritual activities and for your personal expenses. Now, I will illustrate this arrangement by means of an example.

Let us suppose that a person's annual income is twelve thousand rupees. He has to save three thousand rupees and put it along with his permanent wealth. He should invest three thousand rupees in his business. He should spend three thousand rupees for the maintenance of his family, and the remaining three thousand should be spent for carrying out spiritual activities and for his own enjoyment.

From the Audience : We spend the entire amount of twelve thousand for the maintenance of our family and for our own enjoyments and pleasures; and for the satisfaction of our addictions.

Maharajashri : Then your income has to be a fifty thousand rupees per year. He who earns fifty thousand rupees a year can spend about 12 or 13 thousand for the maintenance of his family. But a man who is employed in some office or factory etc. has to make only three divisions of his income because he need not invest anything in his employment. Therefore, such a man can spend six thousand rupees for the maintenance of his family. He has to save three thousand; and spend three thousand for carrying out spiritual activities and for his own enjoyment.

When we examine this point in relation to some other factors, this arrangement of expenditure expounded in the *Nithishastra* is quite good. If you save some money every year, you will not have to worry when the necessity arises to celebrate a marriage etc. If you do not save money, you will have to bear the burden of worry when some special occasion arises. Some people do not care to save money at all. They spend away all their income.

THE USEFULNESS OF SAVINGS

There is a family in Bombay. There were two earning members in the family: the father and the son. The father earned two thousand rupees a month; and the son earned one and a half thousand. But the expenses of the family and wasteful expenses were so large that they could not save anything. There was also a girl in the family. She was to be married. The young man was married. His wife was a sensible woman. Soon after she came to the mother-in-law's house, she earned the affection of all. She also understood the financial condition of the family. She found that the members of the family were spending money wastefully. They were not saving anything. But whom could she advise to refrain from extravagance? She could not give any suggestions to her father-in-law and she was afraid of giving advice to her husband. She thought, "Probably they will be displeased if I give them any suggestions. They may also mistake me".

She searched for another method. She said to her husband, "Please try to secure a transfer to some other place. We shall stay out for two years. I am not feeling at home in this city". She continued to prevail upon her husband every day to seek a transfer and he tried for a transfer and got it.

Her father-in-law, her sister-in-law were a little displeased but the husband and the wife went away to another town. He was working in the L.I.C. and now he got a salary of two thousand rupees a month. The young woman managed her household with great prudence and economy.

For a couple of months the young man did not send any money to his father. Then his father wrote to him asking him to send him some money. Every month the young man used to give his entire salary to his wife. He gave her his father's letter. She read it and said, "I will write a letter to father". Later, she wrote a letter to her father-in-law, "Dear father-in-law! Here we have set up a new family and we are not able to save anything. We may not be able to send any money for about a year. Kindly pardon us etc". She wrote the letter in a very polite and humble manner.

THE FATHER WAS IN DIFFICULTIES SINCE HE HAD NO BANK-BALANCE

The girl's marriage had to be celebrated. He had no money at all with him. His bank-balance was nil. He was greatly worried, "How can I celebrate the marriage of my daughter? I have not saved even one hundred rupees. My son also would not have saved anything because he has set up a new family. How can I celebrate the marriage of the girl? I have to keep up my prestige. I need at least ten thousand rupees. Where can I find so much money?" He was greatly agitated. The worry had its effect on his physical health also. His wife and his daughter were greatly worried. They could not easily discard their habits of extravagance. Even in such a condition they could not reduce their expenditure. The son was not sending any money and the father's health began to worsen.

After twelve months the girl wrote to her brother, "Brother, please go over here. Father's health is not all right". Soon after they received the letter the husband and wife came to Bombay. They found that the gentleman's health was greatly affected. The young man and his wife saluted the feet of the gentleman and said, "Father, why are you so depressed? You are very ill". The daughter-in-law went to her mother-in-law, and sister-in-law and began conversing with them. The daughter-in-law was carefully listening to the conversation between the father and son. The father was saying to his son, "Dear son! Your sister's marriage is to be celebrated within two months.

The day has been fixed but how can I celebrate the marriage ? I do not have even a hundred rupees. It is on account of this worry that my health has also been affected. I have lost the appetite for food. Son ! What is there that you can do. You have set up a new family and you have not been able to save anything. I know this". The young man was sitting quiet. He had no solution to the problem. Just at this time, the daughter-in-law came out of the room followed by her mother-in-law and sister-in-law.

The young lady saluted the feet of her father-in-law; took out a bundle of notes from her large purse and placing it in the hands of her father-in-law, said, "Father, kindly take this amount of ten thousand rupees and spend it for sister's marriage".

Her husband was greatly amazed. He merely kept looking at her and the bundle of notes. He could not understand anything; so he asked her "From where did you manage to get this money ?" She replied, "I have not got it from anywhere. Every month you used to give me two thousand rupees. I spent only one thousand and saved one thousand during these ten months. I have been able to save this amount of ten thousand rupees".

SAVINGS SAVED THEIR HONOUR

"Father ! Listen. When after my marriage I came to this house all of you showered great affection upon me. Your kindness and affection bewildered me but I found that you were not saving anything. I knew that the day of my sister-in-law's marriage was not far and it had to be celebrated soon. Without money how can a marriage be celebrated ? How could I give any advice to you or your son ? I thought of another plan. I requested him to get a transfer and after going there I was able to save ten thousand rupees".

The mother-in-law embraced the young woman and shed tears of joy. The father-in-law also shed tears of joy, greatly moved by his daughter-in-law's sense and nobility and he said

to her, "Dear daughter, as you say we were wrong; you were right in not sending money to us. You did a good thing. If you had sent money we would have spent it away. I have not been able to save anything and I do not know how to save money. I have been experiencing a great worry for a year. Dear child ! you have done a very sensible thing". All the members of the family were steeped in great joy. Now, the father and the son made a determination to save two thousand rupees a month. They stopped all unnecessary and wasteful expenditure. To-day the father is not alive but his family is happy and prosperous.

The principle relating to expenditure expounded in the *Nithishastra* is undoubtedly sound. Of course, you may deviate from that principle a little but you must conform strictly to the principle of saving.

Mr. Davidson Rockefeller is one of the richest men of the world. Do you know how he began his life ? His father died when he was young. He and his mother used to work as labourers earning only one and a quarter rupee every day. They were working as labourers. Even out of that meagre amount Davidson's mother used to save something every day. His mother impressed upon Davidson the importance of saving money. Later, with the money thus saved, Davidson began a petty business. By the time he was fifty years of age, he was a multi-millionaire. Once Rockefeller said, "I have full confidence in my discretion and efforts. I always keep a careful account of what I save every day, every month and every year. I will never spend and I will never waste money on such addictions as drinking, gambling and smoking. I despise wasteful extravagance and meaningless splendour. I consider it the greatest weakness in man to desire to show off his wealth. I never touched either liquor or tobacco". You can save money only when you cut off all your wasteful expenditure. You spend more money on such superfluities as tea, coffee, betel leaves, cigarettes and cinemas than upon your food and absolute necessities. How much money do you spend on hair oils and soap ? How much money do you spend on various devices of decoration ? How much money do you spend on such un-

necessary things as going to hotels and restaurants? How much money do you spend on tuitions for your children? Until you can cut off these expenses you cannot save money and you cannot spend any money on spiritual activities.

Another multimillionaire of the world Thomas Lipton said, "I do not like wasteful expenditure. Any work that I can do myself I myself will do. I will not get it done by others. I will not spend two and a quarter dollars on anything which can be got with two dollars. I have never wasted money on unnecessary things. To-day *Lipton tea* is world famous; is it not? Thomas Lipton who started that famous company earned only ten shillings a week. Even from that meagre amount he used to save something. Later on, he began to earn millions of dollars a week. At present, in this world there are at least more than ten thousand agencies of this company.

You must save money cutting off your wasteful expenditure; otherwise you will not be able to spend any money on spiritual activities. You must set aside one part of your income for spiritual activities. By means of eating excellent food, wearing fine dress and living in an excellent house, you may get some external delight and satisfaction but life cannot attain fulfilment with such external satisfaction and delight. You have an inner life and for its satisfaction you have to do something. Keep performing some noble activities as inspired by your innerself. Keep your innerself also satisfied and delighted. You must give food and clothes to those who are poor, destitute and maimed. You must arrange to supply drinking-water to the thirsty. You must arrange to provide education to the illiterates. You must render help to Sadhus and noble spiritual heads. You must build temples or you must at least extend your financial co-operation to those who carry out the tasks of building temples or *Dharmashalas*. You must go on pilgrimages to holy places. You must render help to the sick and ailing. There are many such noble deeds that have to be done. You keep doing whatever noble deeds you like to do. Do not refrain from doing good deeds. We do not know when, at which moment, our life comes to an end; therefore never delay; keep

doing some noble deeds. A great philosophical poet has said this,

“We cannot be sure of the next moment; so whatever noble deeds you wish to do, do them at once. Who knows what will happen tomorrow”.

If you put aside one part of your income for noble purposes you will have enthusiasm to do noble deeds and to perform spiritual austerities. You will be generous in this regard. You will not have the problem of finding money for your spiritual activities. Yes, you should not spend too much on spiritual activities and cause trouble and inconvenience to your family. You should not spend so much on spiritual activities as will prevent you from saving money. Some people spend on spiritual activities more than they can afford. They do not save anything. They incur debts or they spend away what has been entrusted to them by others. This kind of thing brings about new difficulties. When those who spend a lot on spiritual activities become poor and insolvent, people will blame *dharma*. The faith of people in *dharma* will be shaken. People will not have confidence even in noble men who perform spiritual activities. This is not a small blow to *dharma*. It is a serious blow.

Do you approve of this arrangement of dividing your income into four parts and spending it thus? If you need not invest anything in your profession, you can divide your income into three parts. If you have lakhs of rupees at your credit in the bank and if you need not save any money keep as much of your income as is necessary for the maintenance of your family and create a religious trust out of the rest. You can also start a private trust. The government will not tax that money. Keep saving some money every year and remitting it to the trust and keep spending it for the performance of noble deeds.

The arrangement of starting a charitable and religious trust is ideal for those who are wealthy and affluent and for wealthy industrialists. In foreign countries, many industrialists have started such trusts. Even in India now-a-days some affluent people have been starting such trusts. It is your trust

and you will be the trustee of it. Some members of your families also can be trustees. There is another arrangement also for spending money properly.

“आयादुद्धं नियुंजीत धर्मे समधिकं ततः ।
शेषेण शेषं कुर्वीत यत्नतस्तुच्छमैहिकम् ॥”

“You must divide your income into two parts; you must spend one part for spiritual activities and the other for your worldly needs and necessities. But the share set aside for spiritual purposes must be a little larger than the other”.

Even this arrangement is good. You have to divide your income into two parts; one must be a little larger than the other. You must spend the larger part for noble purposes and the smaller part to satisfy your worldly necessities. If you do not want to spend more upon spiritual activities, divide your income into two equal parts. This is all right; is it not? But whatever you spend you must spend according to your income. Your expenditure should not exceed your income. If your expenditure exceeds your income, you have to experience severe calamities including death. This is the eleventh ordinary principle of the *grihastadharmā*. My aspiration is that you should live according to this principle.

This is enough for to-day.

- * *The salvation-oriented culture of our country is in a state of decay almost. Materialistic ideas have affected our culture.*
- * *Noble conduct implies three things*
 - (1) *Purity in respect of what we eat and drink;*
 - (2) *Decency in dress and decorations; and*
 - (3) *Maintaining hearty and sacred human relations.*
- * *Meat-eating causes many diseases. Meat-eating causes cancer also; and meat-eaters may fall victims to premature death.*
- * *Do not take alcoholic drinks under any pretext. Do not associate with drinkers. You should not have any kind of connection with alcoholic drinks.*
- * *At present, not even a single lofty ideal seems to provide inspiration to all. Try to keep off and save yourself from the ignoble and sinful tendencies that pervade the whole country.*

DISCOURSE 58

The supreme ocean of compassion, the great scriptural scholar Acharya Shri Haribhadrasoorishwarji expounds the ordinary principles of the *Grihasthadharma* in the beginning of his work *Dharmabindu*. The twelfth ordinary principle of the *Grihasthadharma* is that householders should conform to the established traditions of their country.

When we have to discuss the traditions of the country, first we have to examine what we mean by "country" and "traditions". We have to examine the ancient and the modern conditions of our country. Let us first consider the ancient condition of our country.

The institution of Kingship came into existence for the first time in the phase of time called *Avasarpini* (the phase of decline) during the time of Bhagwan Rishabhdev. Rishabhdev was the first King. He organised his administration and established noble ethical traditions of conduct and behaviour with a view to securing the materialistic and spiritual welfare of his people. The welfare of the people, their progress and their felicity constituted the aim of his administration. The highest aim was salvation. Since then for countless ages the people of India had such salvation-oriented culture and benevolent and noble Kings.

LIVING ACCORDING TO NOBLE TRADITIONS — A SOCIAL AND NATIONAL DUTY

For countless ages, in this country, the responsibility for the security and safety of the country and for the welfare and progress of the people lay on the shoulders of Kings. In India, thousands of Kings ruled in the past and each King established customs and practices of ethical conduct and behaviour in accordance with his *dharma*. The people had to live according to those noble principles and customs. Some of these customs and practices in course of time were transmitted through countless generations. The man who did not conform to those traditions was punished and the society treated him with contempt and boycotted him.

There are many states in India, such as Gujarat, Madhya Pradesh, Maharashtra, Rajasthan etc. Every area has its own traditional practices and customs. It is man's social and national duty to live according to the traditions of the area to which he belongs. These traditions specially relate to food, dress, and human relations. Those who practised these traditions in the past were not harmed by men in power or by society; and they carried on their existence peacefully.

In order to live a peaceful life it is absolutely necessary that a man should live in a place or in a society which is free from disturbances and calamities. Therefore, in the past, if there were any disturbances or calamities or if the activities of the

place were contrary to *Dharma*, then the people of the area went away to some other area or Kingdom.

But wherever they went, they had to live according to the traditions of that area. This is an ordinary principle of the *grihasthadharma*.

THE CONSEQUENCE OF THE UPSURGE OF MATERIALISTIC VALUES

But the conditions have changed at present. At present, in our country and in most countries of the world, Kingship is not existent; and Kings are not the rulers. We do not have kingdoms ruled by Kings. India has become a sovereign republic. It has become politically united. Democracy has appeared in India.

Our country's culture which is spiritualistic has been affected by Western materialistic ideas. Dress and decorations have changed. Materialistic ideas have been affecting our culture.

Those spiritual values that remained have been declining in recent times. Now, ignoble traditions are being established and ignoble practices are in vogue. No great ideals or traditions are there which can inspire all the people of the country. Moral values have completely declined. At present, in our country corruption and immoral and ignoble ways are in vogue. When there are no noble values, the question of living according to them does not arise. At present, we have to exhort people not to be influenced by the corruption and ignoble values that prevail in our country.

THE TRIPOD OF NOBLE CONDUCT

There are three principles that constitute the essence of noble conduct.

- (1) Purity in eating and drinking;
- (2) Decency in dress and decorations; and
- (3) Cordiality and sanctity in human relations.

The commentator on the *Dharmabindu* has given his directions in respect of these three principles. Now, you please tell me if at least one of these three principles is prevalent throughout the country. The practice of meat-eating is prevalent throughout the country. The practice of drinking is prevalent throughout the country. Is there any connection between the present day rulers and the spiritual welfare of the people? The rulers desire only materialistic progress. They are not interested in the spiritual progress of the people.

In this country meat is said to be good food. Is it not an amazing thing? In the schools and colleges of our country students are being taught that eggs and fish are excellent food yet the culture of our country is based on the principle of non-violence. Kindness and compassion have been the very life and soul of the country and in this country students are being taught in schools and colleges that meat, eggs and fish should be eaten.

Meat is exported from India to other countries because the government gets a lot of income from this.

AT PRESENT CORRUPTION IS THE PREVALENT PRACTICE IN THE COUNTRY

From the Audience: With the income we get from such exports many good plans for our country can be implemented. Is it not so?

Maharajashri: Under the pretext of implementing plans for the welfare of the people some politicians implement their own plans first by means of which they can help themselves, their relatives and friends. All of you know this. If a plan costing one lakh is implemented how much of it is utilised for the implementation of the plan? It may be about thirty or forty thousand. The remaining amount is used by some politicians and officials for the implementation of their personal plans and for the attainment of their personal and selfish objectives; is that not so? This kind of corruption is not a well-known practice in the country. Corruption and meat-eating have become wide-

spread. You have to save yourselves from these evil traditions. You can save yourselves from these evil traditions only if you possess a strong will-power and sense.

CANCER AND DEATH FROM MEAT-EATING

You must understand well how harmful meat-eating is to man. The American government newspaper *The Washington Post* gave this suggestion once : "The danger of food-poisoning in men is becoming so prevalent that the American Public Health Association has thought to bring a suit against the U.S. Government because it does not require labels on meat similar to those required on cigarette-packets stating that "Meat can cause diseases".

(THE WASHINGTON POST NOV. 8, 1971)

The implication is this. Meat-eating causes many diseases. Meat-eating may cause cancer and death.

(FLESH FOOD AN IMPORTANT CAUSE OF DISEASE AND DEATH)

Meat, fish and the flesh of hens contain D.D.T. in considerable quantities. Soon after animals die, their flesh begins to putrefy and highly dangerous and harmful germs appear in it. Those who eat such meat will naturally get many dreadful diseases.

On account of eating meat man's power to chew food is affected. The eating of eggs may cause heart-diseases because they contain a large proportion of cholesterol. Doctor Robert Gross of the U.S.A. has said.

"An egg contains about 4 grains of cholesterol. When eggs are eaten the cholesterol content of the blood rises and the tendency towards the development of gall-stones, heart-troubles, brain and kidney diseases, increases".

How much propaganda by the government is going on in support of eating eggs, fish and meat ! You should be extremely careful. You should not fall into the snares of those propa-

gandists who say, "Meat-eating increases physical strength and energy". Do not make the stomachs of men the graves of dead animals.

Drinking alcoholic liquors is the second practice that the government has been supporting directly or indirectly. The government issues licences to those who wish to start an industry to brew wine and other liquors. This implies that the government itself virtually gets liquors manufactured. It also permits the importing of foreign liquors. Liquors are being served in the parties arranged by the government in honour of guests from other countries.

BARGAINING WITH LIQUOR FOR A CHAIR (POSITION)

From the Audience : Even many ministers drink liquors.

Maharajashri : That is why they have lost their senses but you are the first offenders. You are the citizens of Bharath and you vote drinkers to power. You vote meat-eaters to power. The people in the country choose and elect the leaders; is that not so ? If you do not vote such people how can they become leaders ? Do you have the habit of scrutinizing the character and conduct of the leaders whom you vote to power ? Not at all. You do not care to examine their conduct and character. If a leader delivers an inspiring speech and knows how to make money he gets votes. Actually the people are to blame for this. A certain candidate contesting elections said in one of his speeches, "If I win this election I will see that prohibition is scrapped and all will get permission to drink. Do not vote those people who advocate prohibition".

Do you know that it is stated in the Constitution that the policy of prohibition should be implemented in our country ? But who cares for it ?

From the Audience : The state governments get a very large income if drinking is permitted; and so they do not enforce prohibition.

Maharajashri : You have spoken the truth. The government carries out the business that brings income and gets it

carried out by people. In free India we have so many slaughter-houses that they out-number the slaughter-houses that existed in the time of the British rule. Why is it so ? The English rulers had a little fear regarding the Indians whose philosophy of non-violence was opposed to such killing of animals. The rulers of free India do not hesitate to break the hearts of the people who love non-violence. They are cruelly crushing the hearts of people who love non-violence.

You must be very careful. You should not touch alcoholic drinks for any reason. You should never associate with drinkers. You should never befriend such people.

GREED FOR MONEY IS DANGEROUS

From the Audience : We have to drink in the company of ministers or directors of companies or officials when we meet them in connection with our business.

Maharajashri : What kind of business compels you to drink with them ? Discard such business. Greed for wealth is a great evil. You have to commit such sins only when you desire to amass wealth. You cannot acquire wealth by committing sins. You can amass wealth only by the efficacy of your *punya-karma* (merit). It is not true to say that those who drink wine drink only in the company of ministers, officials etc. When they have the habit of drinking they drink in bars or at home. Drinking has become a widespread evil. You should save yourself from this evil.

From the Audience : Some medicines contain some proportion of alcohol.

Maharajashri : You should not take such medicines. You must first find out from the doctor whether the medicine prescribed to you contains alcohol. Medicines which do not contain alcohol are available. If you have a strong desire to save yourself from the evil, you can do so.

The third sinful action is gambling. Now-a-days, people gamble without caring for any moral principles; and the habit

of gambling has increased. Both rich people and poor people gamble. Gambling is a fashion among the rich. There are clubs where rich people meet to gamble. There are clubs where gambling goes on throughout the 24 hours of the day. Are there not such clubs ?

Question : How did you come to know of all this ?

Maharajashri : In a city, we were spending the *Chaturmas*. We were staying in the *Upashraya*, in that city. Just behind the *Upashraya* there was such a club. One night, at about twelve, a loud quarrel took place there. They were quarrelling in our neighbourhood. At that time, I was awake. I looked out through the window. In the morning, I asked a devotee : "Whose house is this ? Why do so many people meet here ?" The devotee told me that it was a club; and that people came there to gamble; and that they kept gambling throughout the night. Later, a gambler told me in which places such clubs were situated and how many clubs there were in the city. The police knew all this.

TRUSTEES OF DHARMASHALAS MUST LISTEN TO THIS ATTENTIVELY

Even in *dharmashalas* (choultries) situated in holy pilgrim-centres gambling goes on. Even in those places gamblers have been arrested. People gamble fearlessly in the *dharmashalas* situated in holy pilgrim-centres; do not they ? People gamble in a room or in a block, in those *Dharmashalas*, closing the doors. The manager gets his "tribute" or "who can prevent big people from gambling there ? If the manager tries to stop their activities, the poor man will lose his job.

The misuse of *dharmashalas* in holy places and gambling in those *dharmashalas* have been increasing. The greater the facilities provided in those places, the greater the sinful activities going on there.

If some of you are trustees of such *dharmashalas*, you must realize that you are unconsciously and indirectly responsible for those sinful activities.

Question : In that case, should we not agree to be trustees of the *dharmashalas* situated in holy places.

Maharajashri : You can be trustees of such *dharmashalas* only if you have the capacity to safeguard the sanctity of those places. But if you become a trustee to become famous, to secure honour or to secure some special conveniences and facilities, you will be courting spiritual ruin. You will only earn countless sins. Those who make arrangements for the convenience of pilgrims must be extremely careful and vigilant. You must go there off and on and inspect and know the situation and the conditions prevailing. You must inspect the questionable activities of the people who are engaged to run the *Dharmashalas*. You must make strict arrangements and see that no sinful activities go on in those places.

MAINTAIN THE SANCTITY OF SACRED PLACES

From the Audience : If we adopt such measures, the pilgrims will quarrel with the managers and other officials in charge of the *dharmashalas*.

Maharajashri : Let them quarrel. We do not want pilgrims who commit sinful actions, to stay in our *dharmashalas*. They are not really pilgrims. They are vagabonds who wander aimlessly. If they commit those ignoble actions in their houses or in their own places, they will get a bad name; so they carry on their ignoble activities in sacred places. Such people should be turned out of the *dharmashalas* or they should be handed over to the police if they are caught red-handed while they are gambling or drinking. If such stern discipline is not maintained in *Dharmashalas*, the sanctity of the sacred places will be lost. The pilgrim-centres will not be places where pilgrims can plunge in holy rivers; worship the Paramatma and cross the ocean of *Samsar*; but places where people dive into the ocean of spiritual ruin.

In one holy place, we personally noticed that even the staff in charge of the *dharmashala* drank; and ate meat. The manager was not a Jain. There was no trustee available there. To whom

could we complain ? Those who had made the arrangements do not seem to have bestowed any attention on such things. Even to-day, they are going on. They make arrangements only to get some money out of it; you know.

KNOW THE SINFUL ACTIONS; UNDERSTAND THEM AND DISCARD THEM

To-day my plan was to describe the famous and established traditions of a country or a place but I have been dwelling upon the necessity of discarding some ignoble and sinful traditions and actions. This is so because we do not have in our country any widespread noble traditions or practices. All the noble traditions are limited to a few people. Understand and know the sinful and ignoble traditions which pervade the country and try to save yourselves from them; and lead a life which is free from those sinful traditions. You have to save even the members of your family from these sinful traditions. You have to save your sons and daughters from those ignoble and sinful traditions.

The fourth ignoble and sinful tradition which is widespread in our country is addiction to drinks. Apart from alcoholic drinks, there are many other things that can provide intoxication to the people. Opium, charas and several other intoxicants are being used increasingly by people. In fact, there are certain kinds of injections which can provide intoxication. One strong reason for the addiction of people to intoxicants, is prostitution. Only those who commit lechery mostly take to drinking and to the consumption of other intoxicants. Intoxication inspires the senses; doesn't it ? In fact, other intoxicants are used by people which are more dreadful than liquor. On account of the use of the intoxicants man's body and health become completely impaired and he becomes physically weak. Along with physical maladies mental maladies also appear and man's nature becomes deeply agitated and agonised. The family life of the addicts to intoxicants, becomes completely ruined. The members of their families become agitated. They are destroyed physically, mentally and financially.

But we feel sad to find that society esteems those who drink and use other intoxicants, if they are rich. The tendency to worship the wealthy is widespread in the world, though those wealthy people commit ignoble and sinful actions. That is why now-a-days, all people greatly desire to become rich. "If you have some five or ten lakhs with you society will not at all condemn you whatever you may do; so you can do anything you like". This opinion has become deep-rooted in the minds of people. The sinful actions of the rich become fashions and others eagerly imitate them. Their sinful activities pass for social etiquette.

BE CAUTIOUS REGARDING THE SIN OF ILLICIT SEXUAL INTIMACY

The fifth widespread sinful practice is illicit sexual intimacy. Man seeking the company of women other than his wife and a woman seeking the company of men other than her husband — outwardly it is social cordiality, inwardly it is illicit sexuality. These people stain such a sacred thing as cordiality. If a young man has no girl-friend, such a young man is condemned as an *orthodox* person. If a young lady does not have a boy-friend, that young lady becomes a butt of ridicule. Illicit sexual intimacy is not at all deemed a sin. What a frightful and disgusting age has come !

In the past, such ignoble and sinful traditions prevailed only in foreign countries, but now, they are prevalent in our country also. In addition to the sin of illicit sexuality, homosexuality also has become a new fashion. Physical and sensual passion has grown strong in people; and this sinful propensity has been spreading. My exhortation to you is that you should not be carried away by the floods of this impetuous river which takes men directly to the nether world.

I will complete this discourse after discussing one more tradition. In olden days, each area had its own style in dress and decorations. Gujarat had its own style; Maharashtra had its style; Rajasthan had its own style and Madhya Pradesh had its style of dress and decorations. Each area had its own dis-

tinct style. The area where a person lived could be known from his or her dress and decorations. In those days, Kings and society insisted that the people of a certain area should wear the dress and decorations of that area. Therefore, they were famous traditions and it was considered the duty of *grihastas* to conform to them.

But after the British came to India and established their power, there appeared a great change in the styles of dress; and after India attained independence, all norms regarding dress and decorations disappeared. The European styles of dress spread throughout the country. Each began to wear any dress he liked without caring for healthy norms and traditions. Nobody opposes it and nobody gets angry with such people. A Gujarati wears the dress of a Punjabi; and a Punjabi wears the dress of a Gujarati. Who cares for the directions given in the *Dharmashastras* regarding dress and decorations? And now, the styles of movie celebrities have become decisive in this regard.

ACT WITH DISCRETION AT LEAST IN RELIGIOUS PLACES

At present, in respect of dress and decorations there are no *Deshacharas* (national or regional traditions) but they depend upon individual whims and fancies. People have begun to wear dress and decorations only with the motive of making themselves attractive in their own eyes and in the eyes of others. Half nakedness has become the widespread fashion. Under the pretext of being fashionable, women have begun to exhibit their physical beauty. Men also have totally forgotten all norms of decency in dress.

Even those who come to religious centres do not care for decency in dress and decorations. The evil effects of this tendency are clearly visible but society closes its eyes to those evils. In the temple of the Paramatma they do not feel ashamed of themselves in the presence of the Paramatma. In the *upa-shrayas* (religious centres) they do not feel ashamed of themselves in the presence of spiritual heads. People come to

upashrayas and temples wearing such dress as they wear when they go to cinemas and hotels.

Do you think about all this or not? Now-a-days, the limits are crossed. Girls wear the dress of boys. They wear pants and shirts. It is a good fortune that boys have not yet begun to wear frocks and miniskirts. The hair of young men has assumed wonderful shapes like the hair-styles of women.

I make a strong appeal to you to conform to the norms of *dharma* in this respect when you come to temples and *Upashrayas*. Here we have not arranged any fashion-show. Our *dharma* exhorts us to renounce worldly life. It preaches the principles of simplicity, austerity and humility. It inspires in us the virtues of politeness and discretion.

The revered Acharyas of the Jain societies must think seriously about this matter and must give the society proper guidance. The trustees of temples and *upashrayas* also have to think seriously about this matter. Otherwise, the indecent and disgusting dress and decorations will bring about evil consequences.

ACT IN SUCH A WAY THAT THERE IS NO MALICE

The twelfth ordinary principle of the *Grihasthadharma* is to live according to the noble and established national or regional traditions. But now in our country there are no widespread noble traditions. There are only widespread ignoble traditions. When that is the situation what traditions shall I recommend to you?

The purpose of wearing dress and decorations in accordance with the national and regional traditions is that people should live in amity, concordance and cordiality. If a man does not observe those traditions the society will become hostile towards him. This hostility impedes his spiritual endeavours; therefore it is said that conformity to traditions is a *dharma*.

Keep the purpose in your mind. You should not do anything that antagonises the people among whom you live. You

should not do anything on account of which people may despise you or deride you.

If you establish cordial relations with the people among whom you live and if you maintain such relations you can carry out fearlessly your endeavours relating to *dharma* (spiritual elevation) *Artha* (the acquisition of wealth) and *Kama* (the fulfilment of worldly desires). My auspicious aspirations for you are that you should live with a sense of discretion and propriety; and that you should experience felicity in your life as *Grihasthas*.

This is enough for to-day.

- * *The methods by which you can free yourselves from your mental tensions are : meeting and remaining in the company of noble people; studying Dharmagranthas or listening to discourses on them; carrying out yogabhyasa (yogic exercises for spiritual elevation); and living in the midst of nature.*
- * *You must develop such a strong mind that evil things do not affect your intellectual equanimity. You must make your minds evil-proof.*
- * *Can a man attain salvation if on one hand he keeps committing sins; and if on the other hand, he carries out spiritual austerities also ? No! He cannot attain salvation. Is that not so ? Those who want to live peacefully and happily must discard those condemnable sins.*
- * *You must at least feel this sting of the conscience : "I must not continue to do these sinful actions which I have been doing. By committing these sins, I am binding my soul with sinful Karmas. My soul is becoming stained; and my mind is growing weak".*
- * *You must prepare your mind for observing the ordinary principles of the grihastadharma. Some change or reformation should be brought about in the way of your life which is degenerate and stereotyped.*

DISCOURSE 59

The supreme ocean of compassion; the great scriptural scholar, Acharya Shri Haribhadrashoorishwarji has described the ordinary principles of the *grihastadharma* in his work, *Dharmabindu*. The thirteenth principle is; you should not have even the slightest propensity to do evil actions. You should not do those actions which affect your worldly and your other-

worldly welfare. You should not do those things by means of the body, mind or word.

The great commentator has written : "You should never even think of condemnable actions". The implication of this is that man should always keep himself aloof from sinful actions; and should be unattached in respect of those sins. Probably, this question has arisen in your minds : "Sinful activities like meat-eating, wine-drinking and lechery are widely prevalent. The very atmosphere in which we live has become polluted by those sins. How can we save ourselves from them ? How can we keep off those sins ? Those sins have pervaded the whole atmosphere."

THE GOVERNMENT HAS BEEN ENCOURAGING THESE EVILS

The situation has become monstrous. Nobody compels us to commit these terrible sins. Nobody forces us to commit these enormities. Nevertheless, at present, these sinful activities are given such publicity and propaganda that people do not deem them sinful activities. People think that these despicable activities are admirable. These despicable activities have assumed the form of fashions and enjoy a sort of prestige in society. These enormities have received the approval of the government. The government has been giving publicity to these evils because it has abundant means of propaganda. The three chief means are : (1) the Press, (2) the Radio and (3) the T.V. The government has these means of mass-communication. Those evils, that have been condemned by the enlightened people, are being given wide publicity.

In Gujarat, the land of Gandhiji, the government has been running the fishing industry. Other state governments have been licensing slaughter-houses. But the land of Gujarat is deeply interfused with the feeling of non-violence. Formerly, catching fish in the thousands of lakes and tanks in Gujarat was prohibited. But now the government of Gujarat has been permitting the catching and selling of fish. Is it not a misfortune for you i.e., for the people of Gujarat ? A loud propaganda

has been going on in favour of drinking wine. The states in which there was prohibition have lifted prohibition and have been licensing the selling of alcoholic liquors. The governments have been permitting the drinking of liquors. Liquor-shops are being opened.

From the Audience : People drink liquors to get relief from their mental tensions and worries; is it not so ?

Maharajashri : Yes. Some people drink liquors for mental relaxation and for relief from their mental tensions and worries; but most drinkers drink liquors to enjoy sensual pleasures, to warm and excite their bodies; and to satisfy their addiction to them.

THE WAY TO FREE YOURSELVES FROM TENSIONS

There are many methods by which men can get relief from mental tensions. Drinking is not really a method. I agree that by drinking, men may forget their tensions and worries for sometime. Forgetting tensions and worries for a while is not a real method to get free from tensions and worries. You must organize your life on sound principles, so that there are no tensions at all. In fact, to-day, there is no organization at all in life. Disorganization, disorderliness, anarchy and lawlessness are the other names for life at present. Those qualities characterize modern life.

Only that man who maintains mental and emotional equanimity, can lead a serene, wholesome and felicitous life. The man who takes alcoholic drinks and other intoxicants cannot retain his mental equanimity and poise. His thinking power becomes paralysed. On account of this, his social life and family life become upset. He will not be able to carry out his proper duties. Tensions will appear in his mind; and in his family. Diseases also increase in the body of such a man.

In order to get rid of your mental worries and tensions, you should meet noble men and stay in their company; you should carry out scriptural studies and *yogabhyas* and you should live in the midst of beautiful nature. The company of noble men,

scriptural studies, spiritual exercises and the intimacy with nature will free you from all your mental tensions and worries. The great English poet, Wordsworth says :

“.....Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty; and so feed
with lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life
Shall ever prevail against us or disturb
Our cheerful faith, that all which we behold
Is full of blessings”.

So, nature can elevate us to a lofty level at which we do not feel agitated by worries and tensions. Moreover, you must strengthen your faith in the Paramatma. All our tensions, worries, problems and difficulties will disappear if we have firm faith in the Paramatma. Our faith in the Paramatma does not grow weak if we seek the company of noble men and stay in their company. If you carry out scriptural studies under the inspiring guidance of noble spiritual heads; and if you perform *yogabhyas*, you will attain physical and mental serenity, wholesomeness and felicity. These things will impel your life to bloom into bliss.

Man should organize his daily activities in such a manner that worries and tensions do not at all arise in his mind.

DO NOT ALLOW THE WORLDLY CONCERNS TO AGITATE YOUR MIND

From the Audience : The concerns relating to our family life, social life and our business bring about tensions and worries in us; is that not so ?

Maharajashri : Tensions and worries will appear in your mind only if you allow those concerns to exercise their influence upon you. You must develop such a mental attitude towards life that those concerns do not agitate you; and vex you. Life abounds in such concerns and anxieties; but you must keep yourself free from those anxieties and concerns. You must strengthen your mind and develop such a mental attitude towards life that those evil and painful concerns and anxieties do not affect your mental poise and equanimity. The company of noble spiritual heads will enable you to develop mental poise and equanimity and a wholesome attitude towards life.

The company of noble spiritual heads; scriptural studies, *yogabhyasa* (spiritual exercises) and the faith in the Paramatma will enable you to develop mental equanimity and the right attitude towards life. If you do not pursue this path to free yourselves from mental tensions and worries; and if you choose the path of intoxication, your life will be totally ruined.

The life of a certain young man belonging to an affluent family was ruined in this manner. The lives of countless youngsters are being ruined by their addiction to intoxicating liquors or drugs; but when that young man narrated his story, it was evident that the words of the enlightened men are absolutely true. Tangible and visible evidence is strong; is it not ?

A SHOCKING BUT REAL STORY

The young man said, "I was studying in a college. My going to college was only a pretence; actually I was spending all my time in the pursuit of pleasures. I used to spend a lot of money. One day, my father rebuked me seriously; my mind was greatly upset. I did not like to stay at home. I used to spend my time in clubs with my friends. I began drinking. I also began gambling, and I began to steal money at home for my expenses.

One day, outside the club, some rogues quarrelled with me. Since then I began carrying a knife in my pocket. The knife used to be with me even when I went to college.

The most dreadful event of my life took place later. One day, I had drunk heavily. I had drunk a strong variety of liquor. When I came out of the club, my body was burning. My senses had been greatly provoked. I happened to go through a lane of ill-fame. Prostitutes lived in that lane. I went up the steps of a house; but when I went into the house, another man came out; and we dashed against each other. He began to scold me; and my blood began to boil. I dealt a heavy blow to his face. Our quarrel grew tense; and I took out my knife and stabbed him with all my strength.

After I murdered him, I recovered my senses. I was greatly scared. My heart began to throb with fear. At once, I came down; and began running through the dark lanes. I was filled with great fear. I was afraid of the police, and I was afraid of the friends of the man whom I had killed. I kept running for two hours; and then I was greatly tired. I stood near a house in the darkness. But I was unfortunate. I had fallen into the clutches of a terrible scoundrel. He came to know that I had committed a murder; and I fell into his company and I had to commit crimes in his company. My life completely changed. Now, my world consisted of violence, stealing, gambling, drinking and seeking the company of prostitutes.

When my father came to know of my ways, he was so greatly shocked that he died. My mother and sister persuaded me to change my way of life; but I could not get out of that underworld of darkness. I went on committing serious sins and crimes. I was giving enough money to my mother. My poor mother did not know exactly what I was doing. She knew that I had fallen into bad company but she did not know that I was committing crimes and sins. She did not know that her son had become a thief and a murderer. She did not know that her dear son was going to prostitutes. She did not know that her dear son had become a drunkard and cheat. I had told her only this: "I am carrying on the business of smuggling. I have to keep off home to avoid being arrested by the police". I did not like my mother and sister knowing that I had become a thief and a murderer. I loved my mother and sister greatly".

THE PATHETIC HELPLESSNESS OF THE YOUNG MAN

I said to the young man, "If you loved your mother and sister so greatly, at least, for their sake you should have discarded your sinful and criminal career. You should not have done those things that caused anguish to them".

He said, "You are right; but I was helpless. If I left the company of that scoundrel, I would have been arrested and sent to jail or I should have died because my companions knew that I had committed murders and other crimes. They would have given information to the police about me or they would have killed me.

But one day, it so happened that I had to quarrel with the members of the gang. Two members of the gang had attempted to force my sister to satisfy their lust. I killed those two scoundrels and said to the leader of the gang: "Now, I will go to the police; and confess my crimes. They may hang me; but I don't mind it".

The leader of the gang said, "You need not go to the police. Even if you surrender yourself to them, they won't punish you. Therefore, you go home; and celebrate the marriage of your sister. You may carry on any business you like. If you think that I can help you at any time, in any manner, you come to me".

I held the feet of the leader of the gang. The tears flowed from my eyes. I returned home. I made a strong determination not to touch any alcoholic liquors. On account of me, my family had faced much disgrace in society. Therefore, I left Bombay. I turned over a new leaf in my life. I changed completely. Two years later, I celebrated my sister's marriage. My mother passed away; and now I have decided to pursue the path of *Dharma* and lead a righteous life".

Now, dear listeners, I have told you the story of that young man very briefly. Innumerable events of this kind have been taking place. Criminal and sinful actions are being committed increasingly not only in our country; but in the whole world.

In this monstrous situation, saving yourselves is not an easy task. Those noble householders who want to carry out spiritual endeavours; and who want to endeavour to attain spiritual progress, must keep off those sinful and criminal propensities and actions.

THE ROOTS OF RESTLESSNESS LIE IN YOUR INDIFFERENCE TO THE ORDINARY PRINCIPLES

From the Audience : We, of course, like those sinful propensities; that is why we go to movies.

Maharajashri : Then, you will not be able to carry out any spiritual endeavours. If you do not observe the ordinary principles of the *grihastadharmā*, how can you practise the special principles? If you try to observe the special principles ignoring the ordinary principles, you will not achieve any spiritual progress. Spiritual progress will be beyond your reach; not only that; even your present life will not be peaceful. When those who practise the special principles, complain of restlessness, the cause for their restlessness is their neglect of the ordinary principles. You keep doing sinful actions; and you also perform spiritual austerities. It is something like a patient taking medicine; and ignoring the diet-restrictions prescribed by the doctor. If you do so, can you get rid of your disease? In the same manner, if a person keeps committing sinful actions and also keeps carrying out some special spiritual austerities, can he attain liberation from *Samsar*?

You are Jains; even in the lives of those who are not Jains, such sinful propensities and actions should not find a place. All those who want to lead a peaceful and felicitous life, must keep off those sinful propensities and activities.

The lives of noble householders should be free from such sinful propensities and actions as drinking, gambling, meat-eating and illicit and immoral sexual intimacies and goondaism. Noble householders should not associate with those who commit such ignoble actions.

YOU CANNOT ATTAIN PEACE BY MEANS OF MERE
 "ARTHA" (MONEY) AND "KAMA" (THE FULFILMENT
 OF WORLDLY DESIRES)

From the Audience: We associate only with those from whom we can get some financial benefit and whose company enables us to fulfil our desires for worldly pleasures.

Maharajashri: You have become so much attached to *Artha* (Wealth) and *Kama* (the fulfilment of worldly desires) that you have forgotten the difference between *Punya* (merit) and *Pap* (sin). You have also forgotten your souls. But you must not forget this vital point that you cannot attain either peace or felicity by means of *Artha* (money) and *Kama* (the fulfilment of worldly desires). Life is not merely wealth, pomp and colourful display. If you desire to lead a life of peace, felicity and nobility, first of all, you must escape from those evils. Therefore, if you have friends who commit those sins, you discard them. If you happen to incur some financial loss by discarding such friends, it does not matter: you first discard such friends. It does not matter even if you lose much financially. But first discard such friends. Life is more valuable than wealth and prosperity. Do not forget it. On account of the friendship with bad people, many young men and many girls and women have lost their chastity and purity; and are walking on the path of ignobility. The lust for money and the desire for sensual pleasures have destroyed many. They cause great loss and harm to you.

THE PATH OF PLEASURES IS SMOOTH AND DECEPTIVE

I happened to read a real story that took place some years ago. It was an unhappy story of that kind. There was a family. Their financial condition was not good. They were somehow managing to make both ends meet. The family comprised the father, the mother and two children. One was a boy; and the other was a girl. Both of them were studying in a college. The boy was good-natured; and he was a young man of excellent character; but the girl was different from this. She had developed the habit of loitering about with wealthy friends and

enjoying pleasures. She required money for her fashions and pleasures. She could not get any money from her friends. She entertained a strong desire to secure money by hook or by crook. She also found a way. She decided to earn money by selling her sexual favours. She was prompted to take recourse to this ignoble method by her lust and her need for money.

The girl had to go to a college hostel to meet her boyfriend. That young man happened to be a friend of her brother. But the young man did not know it first. "This girl is my friend's sister". When he found it out, he became careful. He told his friend everything and said: "Your sister is my sister, and she must be prevented from going on this evil path. We must think calmly about it; and tactfully prevent her from going on this path. She has thought of taking recourse to this method only for the sake of money. If I refuse her advances, she will seek the company of someone else. Her life will be ruined".

The girl's brother thought seriously; and said to his friend: "Let her come to your room. I will lie on your bed covering myself with a bed-sheet. Then, you will see how we can find a way out".

At the specified time, the girl came to the hostel. She entered the room which she had to enter; and then bolted the door from inside. Step by step, she approached the cot. The young man was lying there covering himself with a bed-sheet. The girl slowly removed the bed-sheet from his face. Soon after seeing his face, she stepped back shocked and horrified. She was stupefied. Her body began to shake with fear. She was flabbergasted.

THE BROTHER SAVED THE SISTER FROM SIN

Her brother got off the cot. He went and stood near her. He said slowly, "I know why you have made bold to do such a terrible thing. But you never cared to think of your future or the future of your family. You thought of your own physical pleasures. You needed a lot of money because only if you have money you can indulge your fancies and pleasures. Only if you

have money, you can buy fashionable dress and other decorations that you fancy. For the sake of money you have decided to sell yourself. Am I right ?”

The girl sat on the ground and began weeping bitterly. He moved back and sat on the cot. His eyes also grew wet. His voice was shaken by emotion. “You are my sister...my only sister. Do you know how greatly I am anxious for your welfare and happiness? You cannot even imagine how much I am grieved and pained by this. If our father and mother come to know of this, would they be able to live? They will commit suicide; or they will die heart-broken. They will surely die of a heart-attack. Do you think of your physical pleasures only? What will happen to your soul? What will happen to your mind? When your body becomes a bundle of diseases then what will you do? Then who will help you? Who will come to your rescue?”

The way you have chosen to earn money is a terrible one. It is the path of ruin. Why did you stray into this ignoble path? We should live according to the financial condition of our family. We must think of the prestige of our family. You must exercise a control over your sexual desires and passions. You must not act in such a way as would provoke your sexual passions and instincts.

To speak the truth, I feel that we should not have sent you to college. But our social life made it necessary to send you to college. You have gone astray, having fallen into the company of vagabond girls. Dear sister! My anguish knows no bounds. But we were fortunate in this. You came to a friend of mine. My friend is so good that he has tried to save you from a disaster.

“Now, you tell me what kind of life you want to lead. Give me an answer after thinking well. You must think of your future.”

She said to her brother: “Brother! Will you believe me? I will never step into evil ways and I will never forget your benefaction. Kindly grant a request of mine.....Do not send

me to college again. If I go to college, I will again fall into evil ways. My friends are not of desirable character. Their ways are questionable. I will certainly be ruined if I again get into their company. Many girls have gone astray because of such a company. On account of bad company many girls have lost their chastity. Those girls cannot get on without boy-friends. I do not want to get into that company again. I do not want to become a graduate. I will safeguard my chastity; though no one may marry me for not being a "graduate".

Later, the girl left college. Her life became pure.

RESTLESSNESS CAUSED BY EVIL PROPENSITIES AND ACTIONS

From the Audience : Such condemnable propensities are seen in some girls and boys who go to colleges.

Maharajashri : Yet, you send your sons and daughters to colleges. You may say: "If we do not send our daughters to colleges, we will find it difficult to secure bride-grooms for them; and if we do not send our sons to colleges, they will not be able to secure jobs". This is the matter; is it not? But a time may come when girls who have studied in colleges may not be able to marry since no one may come forward to marry them. Because of some ignoble girls people may suspect all girls who have been educated in colleges. A time may come when degrees may be delinked from jobs. To-day, men have fallen into the evils of ignobility and immorality. On account of these evils, human beings are worried, agitated and are experiencing great anguish; and men are moving away — far away from *Dharma*, from spiritual heads and from the Paramatma.

AT LEAST YOUR HEART MUST THROB ONCE

Until you renounce your evil and immoral propensities, you will not be able to adore and pursue the path of salvation; and you will not have the right and fitness to pursue that path. Until you attain the right or fitness to adore *dharma* you will not attain spiritual purity whatever the number of spiritual

austerities you carry out. If you perform spiritual austerities with the aim of attaining spiritual perfection and moral excellence, you will attain real success in life. At least, you must have this feeling : "I must not commit these sinful actions. By committing these actions I am only gathering sinful *Karmas*. My soul is becoming impure. My mind is growing weak. When can I achieve such spiritual strength as will enable me to renounce these evils ?"

Do not forget that we are talking of *Marganusarita* (the gradual approach to the path of *Moksha*). That means we are speaking of the ordinary principles of the *grihastadharmas*. You cannot practise the special principles without practising the ordinary principles. If you practise the special principles ignoring the ordinary principles you will not get any glory; or fruit from them. That is why I advise you to concentrate and practise the ordinary principles. Transform your life a little. If you transform your life a little, and if you change your way of life you will attain the right and worthiness to adore and practise *Dharma*.

My auspicious aspiration is that you should attain the worth to follow the path of *Moksha* and that you should pursue that path.

This is enough for to-day.

- * Calumniation veils hatred or hatred is concealed behind calumniation. Calumniation originates from the wicked motive of assassinating the character of someone; or from the ignoble propensity of treating others with contempt or from one's desire to conceal one's faults.
- * It is never proper to develop enmity with others. Enmity causes agitation in your mind. You will become restless and worried on account of your feeling of hostility towards others; and that feeling puts an end to your spiritual austerities.
- * If you calumniate a man in power it brings sorrow in this life. The hostility against sadhus and saints brings sorrow in this world and also in the other world. That is why I exhort you to discard the evil habit of calumniating others.
- * Those who practise the special principles ignoring the ordinary principles can never attain a knowledge of Dharmatatvas. Their spiritual austerities only serve to make them proud and haughty.
- * Those who calumniate spiritual heads and listen to the calumny of spiritual heads gather sinful Karmas in their souls.
- * Calumny cannot exist without the propensity to see faults in others. The tendency to see faults in others impedes your adoration of the path of salvation. It will impede even the pilgrimage of your worldly life. The tendency of seeing faults in others prevents a man from looking into himself and from contemplating on the soul.

DISCOURSE 60

The great scriptural scholar, the revered Acharyashri Haribhadrasooriji describes the ordinary principles of the Grihasthadharma in his work Dharmabindu. These ordinary principles are common principles. They are not really ordinary principles in their value. They are extraordinary principles possessing extraordinary value and significance. He who wants

to lead a fruitful and meaningful life must practise these principles. These principles are not merely principles but they are invaluable ornaments of life.

You have to live according to the thirty five ordinary principles if you desire sound physical health, peaceful domestic life, social prestige and political protection as well as freedom from fear and worry. If you think a little deeply you will realise that physical ailments, tensions in family life, disgrace in society and fear of the rulers have greatly increased. What is the cause for this state of affairs? The cause is your shocking indifference towards the ordinary principles and your dereliction of those principles.

That is why I have been discussing the ordinary principles in such great detail. All of you should realise the greatness and importance of these principles and you must live according to those principles. Today, I am going to discuss a very important principle relating to the life of a householder. The principle is, "The necessity of discarding the habit of calumniating others". This is the fourteenth ordinary principle.

CALUMNY IS BORN OUT OF CONTEMPT OR HATRED

The author of the great book totally prohibits the tendency to calumniate others. You should not calumniate others. *Avarnavada* or the tendency to calumniate others means exposing the defects of others.

अप्रसिद्धि - प्रख्यापनरूप : अवर्णवाद :

The habit of calumniating others should be discarded. It is a very wicked habit; and it causes great harm and loss. It is harmful from every point of view. It is not proper from any point of view to calumniate others.

Calumny originates from hatred. People calumniate others in order to assassinate someone's character or with the ignoble motive of pulling someone down to the dust; or to conceal one's own defects and faults.

From the Audience : There are two different attitudes : seeing defects where defects actually exist; and seeing defects where they do not exist. Do both these attitudes amount to calumny ?

Maharajashri : Yes. Both amount to calumny. Accusing others of faults when they are free from faults is a very serious kind of calumny. A man may have faults in his character; but nobody knows them except you. In that case, if you give publicity to them, it is calumny. Even condemning well-known faults is a kind of calumny.

What do you gain by calumniating others ? Have you been able to cause the fall of anyone by calumniating him ? You have an illusion that you can ruin someone by calumniating him. You cannot ruin anyone. A man is ruined only when his sinful *Karma* shows its effect. When his sinful *Karma* arises to the surface, he will be ruined automatically. In fact, if you calumniate others, you yourself will be ruined. Those who hear their friends calumniating others will say later, "That friend has the habit of calumniating others. Whenever he speaks, he keeps condemning others". Therefore, realize that by means of calumny, you cannot cause loss to anyone. In fact, you incur loss by calumniating others. Your own individuality will suffer.

CALUMNY IS THE ROOT OF DOMESTIC UNHAPPINESS

Why do bitterness and mutual hatred appear in families ? One of the many reasons for this is the tendency of the members of the family to calumniate one another. When the father himself calumniates his son, how can the son have any love for his father ? Bitterness and hatred will arise between them. When there arises some misunderstanding between the son and the father, and when the father happens to quarrel with his son, the father begins to speak aloud of his son's secret defects or weaknesses and the son will certainly hate his father in such a case. Hatred makes man mad. Will not the son also give publicity

to the father's veiled faults ? What do they gain by thus calumniating each other ? Nothing ! Both will incur only loss.

At present, the circumstances are such that they encourage calumny. When tensions and dissensions appear between husband and wife, they begin calumniating each other not only orally but also in writing. They go to courts and produce real or false evidence against each other. One gentleman while seeking a divorce from his wife said, "Our son is not born to me; he is born to our servant".

Imagine how angry his wife would be on hearing this. That lady would certainly give publicity to all her husband's secrets; would she not ?

From the Audience : She will surely speak of her husband's secrets. She must speak of them.

LET NOT YOUR SPEECH INFLAME ANGER

Maharajashri : You say, "She must speak of them;" but I do not say that. You should not utter anything that inspires anger and hatred and which affects love. It is never proper to antagonize anyone. If you develop hostility against others, it will cause worry, agitation and fear to you. Moreover, on account of the agitations caused by the feelings of hostility, you will not be able to carry out your spiritual austerities. You will be caught in some calamity or the other. On account of you, even the members of your family will have to bear with calamities. You must study the condition of the families of those who take interest in politics. In the political sphere, calumny is common.

In these days of democratic government, it has become common for people to praise themselves; and to condemn others. The ruling party; and the opposition party keep searching for faults in each other; keep detecting each other's secrets. If they happen to get at any secret, they begin to condemn each other loudly. Calumnies are carried on through the press and on the public platform. They abuse their freedom of speech. Anyone may calumniate any other person irrespective of status.

One may be the President or the Prime Minister or a Chief Minister; yet all sorts of persons keep condemning them. They oppose them and criticize them wrongly or rightly. They keep condemning even those with whom they have no connection. They keep condemning their defects and even their personal affairs.

CALUMNIATING GREAT AND WORTHY PEOPLE IS A TERRIBLE SIN

From the Audience : We calumniate even those who are noble and righteous.

Maharajashri : You do so because you have got the licence to calumniate anyone. Is that so? Do you acquire merit (*punya*) by calumniating *sadhus* and the fellow members of your *Dharma*? I think you specially calumniate *sadhus* and the fellow members of your faith. In case you happen to come to know some defect in *sadhus* and noble men can you keep it a secret? No. Until you speak of it to some people you will not be able to sleep peacefully. Even there, you take delight in calumniating the *sadhus* in whom you have no faith or the *sadhus* that belong to some other tradition or faith. Is that not so? Do you realise what kind of sinful *Karma* you gather by such a calumny? You cause great harm to yourselves if you speak ill of noble and sacred men, misled by rumours.

If you calumniate the men in power you will suffer for it in this life and if you calumniate *sadhus* you will experience anguish not only in this world but also in the other world. That is why I exhort you to discard your habit of calumniating others. Never calumniate anyone.

If you want to attain spiritual welfare by means of spiritual austerities and if you want to lead a peaceful, felicitous, and fearless life you must discard your habit of calumniating others. If you want to become one with the Paramatma; if you want to drink the delightful nectar of the right knowledge and if you want to attain self-discipline by means of special spiritual austerities and principles you must keep off the sinful propensity of calumniating others.

Now-a-days, there are no Kings ruling over Kingdoms. During the time of Haribhadrasooriji there were Kings. Therefore, he prohibited the calumny of Kings. In those days if people calumniated Kings, ministers, commanders and those in power surely the clouds of anguish would pour down heavily in their lives. Now-a-days, there are no Kings but there are men wielding political power. Central ministers and state ministers are like Kings; aren't they ?

ON ACCOUNT OF CALUMNY HOSTILITY INCREASES

From the Audience : The members of Parliament and the state legislative assemblies are like kings; and ministers are like great and powerful kings.

Maharajashri : If you calumny them; and if they come to know that you are calumniating them, will they be delighted and will they give you gifts ?

From the Audience : If they want, they may also get us punished.

Maharajashri : You may go on calumniating some people thinking that they will not come to know of it but by doing so you gather sinful *karma* and when that sinful *karma* brings about its effects what will happen to you ? Have you thought of this at any time ? You will be born in a family where you will always experience defeat in every endeavour and where you will be always treated with contempt. You will experience all this not only in this life but through countless lives. When that is so why do you calumny others ? You must make this strong determination. "I should not antagonize anyone. I should not increase my enemies or hostilities". Calumny increases enemies. The increase of enemies increases fear in your mind. The increase in fear brings about mental and spiritual agitations and these impede your spiritual activities and austerities. Realising this truth, make a sincere determination not to antagonize anyone.

LEAVE THE PLACE WHERE PEOPLE ARE CALUMNIATING OTHERS

Make a strong determination to free yourself from the ignoble habit of calumniating others. First, stop calumniating those with whom you have no connection and with whom you have no contact of any kind. Never associate with those who calumniate others. Even in your family if someone is calumniating others express your disapproval of that propensity. "I do not like such things being said in my house". You say this even if your disapproval displeases your friends and relatives that come to your house and start calumniating others. Their displeasure does not matter. They will realize some day that you are right.

Next, you stop calumniating relatives and friends. Even if you happen to know some secrets or defects of others do not speak of them in anyone's presence.

CALUMNIATION IS NOT THE REPLY TO CALUMNIATION

Question : If someone calumniates us, can we not calumniate him ? If someone gives publicity to our defects can we not give publicity to his defects ?

Answer : You can surely do so if by doing so you can befriend the person and if your hostility can be lessened. But is this possible ? Only enmity increases when people calumniate each other; and their friendship lessens. You may ask this question : "Shall we allow such persons to calumniate us ? If we do not take revenge against them we have to suffer defamation and disgrace in this world. How can we tolerate such defamation ?" What I say is that calumination is not the reply or the right response to calumination; and that there are other methods of stopping it. Even there, you should never calumniate a man who is popular and who is respected by many people, in society.

Calumination begins with the exposure of a person's concealed defects and weaknesses; but soon it assumes the form of attributing defects to a person and condemning him for those

defects which are not in him. The motive behind the propensity to calumniate a person is to ruin someone or to cause his fall. What does not a person do when he is prompted by this motive? Such a man condemns his enemy; calumniates him and also hatches a conspiracy against him.

Someone from the Audience: People calumniate even spiritual heads who are benefactors.

Maharajashri: Do not say, "People"; say: "Devotees". Others do not see defects in spiritual heads; only those who pass for devotees see them. As long as spiritual heads keep pleasing such devotees, they praise and admire them; but if those spiritual heads happen to displease them for any reason, they begin blaming them and calumniating them. Some ignorant, intellectually slothful people take interest in seeing the fragments of defects in spiritual heads.

WHAT CAN WE SAY TO SUCH DEVOTEES ?

A Sadhu, once, told me about his experience in a small town. The Sadhu went to the small town. When he went there, it was about 2 or 3 o'clock in the after-noon. Two devotees came to the *upashraya* to perform the *Samayik*; and after starting the austerity, they began counting the beads. They had the garlands in their hands; but their eyes were fixed on the *Sadhus* and the articles they carried with them. Meanwhile, a woman's voice was heard from outside: "Maharaj Sahib! May we come into the *upashraya*?" There were two men sitting in the *upashray*; so he permitted the women to come in. Two women came in; saluted the Muniraj; and sat down. The Muniraj began conversing with them. The two devotees went away after completing the *Samayik*; and the two women also went away.

The two devotees went out of the *upashraya*; and began calumniating the *Sadhus*. When in the evening, some twenty people came to perform the *Pratikraman* (the atonement) they began talking about the *Sadhus*, in whispers. The Muniraj was intelligent; so he understood the situation. After the *Prati-*

kraman, the devotees came; and sat near the Muniraj; and said : "It seems some guests came here this afternoon ?

"Yes. One was my mother; and the other was my sister".

They felt non-plussed; and began glancing at one another's faces. Such are devotees ! Now-a-days, it has become a habit among devotees to pick holes thus. Those who calumniate their parents will not hesitate to calumniate their spiritual heads.

From the Audience : Those who worship the Lord according to the scriptural prescriptions; and who perform such austerities as *Samayik* should not commit sins like calumniating others. Is that not so ?

Maharajashri : If those who carry out such austerities as worshipping the Jin, calumniate others, it must be known that they do not know the *Dharmatatvas* (the doctrines of *Dharma*). Those who practise the special principles, ignoring the ordinary principles, ignoring the *Dharmatatvas* do not attain any glory. Their spiritual austerities only serve to make them proud and haughty. Those who calumniate spiritual heads; who listen to the calumination of spiritual heads and who encourage others to calumniate spiritual heads gather sinful *Karmas*. Those who calumniate spiritual heads and others in an interesting manner get encouragement from listeners. They think : "What we say is true. We must make public the evil qualities of such men so that others may not fall into their deceptive snares". This kind of thinking is illusory. It is self-deception. The avowed motive of saving others from deception is but a pretence. The real motive is to cause the fall of others. The real motive may be to take revenge against their victims.

THE TENDENCY TO SEE DEFECTS IN OTHERS IMPEDES SPIRITUAL ACTIVITIES

I have come across some *Sadhus* who calumniate their Gurudev, their fellow-mendicants, and their own benefactors. You may be surprised to hear that *Sadhus* also indulge in calumination. Yes, there are some who put on the dress of *Sadhus* and call themselves *Sadhus*; and commit sins like calum-

niation. It is a trick adopted by them to belittle others and to show that they are great. Those who calumniate others try to show themselves to be superior to others. Fools believe that calumniators are good people. That is why they get encouragement to carry on calumination. One thing must be realized. Calumination cannot exist without the tendency to see defects in others. The tendency to see defects in others impedes not only your spiritual endeavours but also the activities of your worldly life. The habit of seeing defects in others is a very ignoble one. This habit prevents a man from visualizing his inner self; and from contemplating on his soul. He spends his whole life seeing defects in others, in calumniating others, or in listening to calumny.

IF YOU WANT TO SEE...SEE MERITS

If you want to look at others, look at their merits. Every *jiva* has some merit. See merits in others; and if you keep praising them, you too will acquire those merits. If you see defects in others and if you keep condemning them you will sink into the rubbish heap of defects. Remember this vital truth. If you look at the defects of others; and if you condemn them, they will not lose anything but you may suffer a heavy loss. These two are the greatest losses you suffer :

- (1) mental worry and agitation ; and
- (2) fear caused by the increase of enemies.

The fourteenth ordinary principle of the *grihasthadharma* is that you should discard the habit of calumniating others. To-day, we have discussed this principle in brief. The sinful propensity of calumniating others has spread everywhere. If you make a determination to keep yourself free from this sin; you will free yourself from it. My auspicious aspiration for you is that you should put forth your endeavours in this direction.

This is enough for to-day.

- * *The fifteenth ordinary principle is this: "You should not associate with ignoble and immoral people; and you should associate with those who are men of noble conduct and who observe noble principles. You can realize the importance of the 15th ordinary principle only if you try to realize the two ideals namely*
 - (1) *reducing and discarding your defects and*
 - (2) *cultivating and increasing merits.*
- * *Spiritual purification is possible only when you discard your defects; and increase your merits.*
- * *You should not associate with those who eat the prohibited food such as meat. You must take a vow before your Gurumaharaj that you will not eat prohibited food. You should not hear any conversation or arguments relating to prohibited food. You should not go, even by a mistake, to a place where people are eating prohibited food.*
- * *Now-a-days, people whose conduct is ignoble jeer at those who live according to some noble principles. They condemn noble principles and practices. Ignoble principles are being praised and eulogized.*
- * *Now-a-days, it has become a fashion for people to eulogize ignoble principles and practices. What a time has come !*
- * *The follower of Dharma gets agonies and anguish; Satan or the calumniator of Dharma gets prosperity and benefits. What a pity !*

DISCOURSE 61

The great scriptural scholar, Acharya Shri Haribhadra-soorishwarji describes the ordinary principles of the *grihastha-dharma* in the beginning of his work, *Dharmabindu*. Those ordinary principles influence the individual, the society, the family and the nation. If you want to lead a happy, peaceful and felicitous life, you must practise those ordinary principles.

In order to free yourself from sinful thoughts and actions you must observe those principles. You must observe those principles if you want to achieve other-worldly prosperity and felicity. You must observe these principles if you want to adore and follow the path of *Moksha*. You should never ignore or slight those ordinary principles. You should not also put forth such specious arguments. "Times have changed. It is not possible to practise those principles now-a-days".

If you think that these principles cannot be practised, then they will not find a place in your life; and until those principles find a place in your life; you will not have fitness or competence to carry out spiritual austerities; and to follow the path of *Moksha*. How can you carry out spiritual austerities and endeavours until you attain worthiness and competence? If you perform some special austerities without competence and worth, you will not get any benefit from them; and they will not bear any fruit.

IF YOU WANT TO BE NOBLE, SEEK THE COMPANY OF NOBLE MEN

The fifteenth ordinary principles is this: "Do not associate with men of ignoble conduct and always associate with people who observe and practise noble principles and practices". This principle is of great use in the activities of your life. The enlightened people say that man acquires noble or ignoble qualities from the company he seeks and from the people he associates with. You acquire vices from the company of licentious people and you acquire merits and virtues from the company of the people who live according to noble principles. If you want to acquire vices, associate with ignoble people; and if you want to acquire merits and virtues, associate with those who live according to noble principles.

First, decide what kind of personality you desire to develop.

From the Audience: We want to become wealthy. We are not concerned with virtues or vices.

Maharajashri : That is what I too say. You are prepared to associate with any kind of man if you can get money from that contact. You are prepared to associate with any kind of person if you can get some pleasures and enjoyments from that contact. You do not care to think of vices and virtues; do you ? "I should not lose my virtues; I should acquire new merits". Do you ever think on these lines ? "I should not acquire new vices and I should get rid of my vices". Do you ever think thus?

SCRUTINIZE YOUR VICIES AND DISCARD THEM

You can realize the value and greatness of this fifteenth ordinary principle only if you have placed before yourselves these two ideals; namely : (1) reducing and discarding vices; and (2) increasing virtues.

The fruitfulness of human life depends on these two lofty ideals. You can attain spiritual purification only when you destroy your vices and increase your virtues. Your life can become felicitous and sacred only when you discard your vices and increase your virtues. That is why I keep exhorting you to scrutinize your vices and to keep discarding them one by one. Carry out your spiritual austerities also with this objective. Carry out such spiritual activities as worshipping the Lord, studying the scriptures; acquiring knowledge, contemplating on the soul, performing *Tapasya* and renouncing worldly objects and pleasures. With this objective : "I must reduce and discard my vices", make this determination.

Of course, the vices that have been there in your soul from times immemorial cannot be easily and quickly discarded, but you must always make strong endeavours to discard them. You have to make endeavours for a long time. Deep-rooted vices cannot be discarded with ordinary efforts made over short periods. Let alone deep-seated defects existing for a long time, even the defects or vices acquired in this life cannot be discarded easily and within a short time. You have to endeavour for a long time even to discard the vices acquired during this life. For instance, one may develop the habit of eating prohi-

bited food. He may even think : "This is a very serious vice. I should not eat prohibited food". He may take a vow not to eat prohibited food for some time; but after that period is over, he may again begin eating such food. The defect cannot be discarded by merely taking such a vow. He may refrain from eating such food for sometime; but will he discard the habit completely ? Will the propensity to eat such food undergo a change? One must discard inauspicious propensities in order to discard and destroy inauspicious actions. Therefore, your fascination for the prohibited food must be totally discarded.

- (1) You should not associate with a man who eats prohibited food.
- (2) You must take a vow before a noble spiritual head that you will not eat such food.
- (3) You should not go to a place where people are eating such food.
- (4) You should not listen to any commendation of prohibited food.
- (5) You should not be present in a place where people are eating prohibited food such as meat.

You must strictly observe these principles until you develop contempt and abhorrence for prohibited food like meat. Even those who were not eating it began eating it by not observing these principles. They develop friendship with those who eat prohibited food ; for some time they may not eat that food; but they begin eating such food on account of the entreaties and insistence of friends. Why do the children born in families in which people do not eat such food, begin eating such food after going to colleges and after having stayed in hostels ? Such a thing happens because they fall into the company of those who eat such food; and the result is that even those who are pure become polluted by such a company.

The people whose conduct and habits are impure and ignoble have begun to jeer at wholesome habits and conduct. They have begun to condemn purity in respect of conduct and habits;

and to commend impure habits and conduct. It has become a fashion for people to indulge in impure habits and conduct. We have to give "company" to those with whom we live and move about. If we do not give them "company" they will make fun of us. We will be lonely and isolated. Some people give this kind of false arguments. That is also true because it is not easy to bear with ridicule.

Question : If we send our children to college, their culture may be upset but if we do not send them to colleges and give them college education the boys will not get jobs; and it may be difficult to find bride-grooms for girls. What are we to do in this situation ?

Answer : Everyone's life is governed by his fortune or destiny. Why do you forget this ? Everyone is born with his good and evil *Karmas*; and they determine whether he should be prosperous or not. Even if a person does not possess degrees, he may become a millionaire, if he has good fortune; and if a person is not fortunate, even if he is "a double-graduate" i.e., even if he holds two degrees, he may have to dwell on the foot-path. Of course, children must be educated but they should be educated in a place where their culture will not be undermined. Girls can be sent to school upto S.S.L.C. level; and then if necessary, they may be given private tuition, at home, if you do not have any financial problems. It is enough if you educate your daughters upto S.S.L.C. The bride-groom that a girl gets depends on her fortune or destiny. You have faith in the philosophy of destiny.

I know that this matter is not entirely in the hands of parents. There is no possibility of any reformation until boys and girls realize the importance of safeguarding their character. We have to consider defects as defects. We have to realize the importance of virtues. We do not have a system of education in which such ideas are taught. Education to-day seems to be concerned with *Artha* (acquisition of wealth) and *Kama* (the fulfilment of worldly desires). A formidable problem has arisen.

HOW IS A VIRTUOUS MAN VALUED IN THE PRESENT-DAY SOCIETY ?

The way of thinking in society has become upset. How are people, who have a limited academic education but who possess great virtues, valued in society ? How are those who possess no virtues but who possess high academic qualifications, valued in society ? What kind of value is given to such people ? If men of virtues are not valued in society, people would not care to acquire virtues. How much indifference is there in society towards virtues ! Everywhere we see only a fascination for materialistic prosperity. Is there anyone who thinks of reducing and discarding vices ? People do not think of virtues and vices when they make contacts with others.

If you want to live peacefully and felicitously, you must make a determination to acquire virtues; and free yourself from vices. There is no other way to attain peace and felicity. The happiness you get from materialistic prosperity is not real. A man may have extraordinary wealth; but if he is ignoble and wicked, he cannot attain either peace or mental facility. He will only get sorrow and anguish.

AN ANCIENT STORY

This incident took place in ancient times. There was once a minister. He possessed intelligence as well as virtues. He was far-sighted and of a serene disposition. His wife was beautiful; but she was highly irritable. She used to slight even her husband. She was very obstinate and never budged an inch, in any matter. The minister used to tolerate all her undesirable behaviour with patience. In the beginning, he tried to persuade her to give up her ways : but she was obstinate and unyielding; and he gave up his attempts to change her.

All people do not get easily persuaded to change their ways. There are a few who change their ignoble ways when they are persuaded to do so; whereas some do not reform themselves even after they have had a bitter experience.

YOU LISTEN TO DISCOURSES BUT DO YOU CONTEMPLATE ON THEM ?

How many discourses have you heard ? How many times were you exhorted to discard your defects and vices ? How much reformation have you been able to achieve ? Have you not experienced countless bitter consequences ? Again you listen to exhortations. You hear exhortations and discourses no doubt; but you do not contemplate and meditate upon and assimilate what you hear. You face painful and bitter consequences; yet you do not scrutinize your soul. You do not see your mistakes. Then how can you reform yourselves ?

That minister gave up his attempts to reform his wife. His wife's vices such as anger and impetuosity continued to increase. One night, she quarrelled with her husband and left the house with the idea of going to her native place. On the way, she fell among thieves. Those thieves dealt in blood. They took her to their cave in the jungle, and caused great torture to her in taking blood from her body.

At that time, she remembered her husband and home. Would she not have thought thus ? "If I get out of this painful and distressing situation, I will never quarrel again with my husband. I will never get angry with him. I will never be obstinate. I have got the bitter fruits of my sins in this life itself".

Would she not have thought thus ? She thought thus. She also thought of her husband's virtues. "My husband is like a god; and I have caused great agitation to him. That sin has brought about this painful consequence. I will never again cause any agitation to him. Hence, I will act according to his advice. I will adore him as a god". She went on thinking thus. The robbers caused her inordinate torture.

YOU WILL GET PEACE ONLY AFTER YOU FREE YOURSELF FROM YOUR DEFECTS AND VICIES

The Minister was a man of great virtues. He forgot and forgave all her mistakes and blunders; and went in search of her. With great difficulty, he found out her whereabouts; and

he released her from the clutches of the robbers after killing them. The minister brought her home; but did not utter a single word of rebuke. He did not get angry with her; nor did he remind her of the past. She fell at the feet of her husband; and wept bitterly. She begged him to forgive her blunders; and vowed never to slight him in the future. The minister also pardoned her with a plain heart. A very good change came about in her life. She gave up her irritability. In the *Shastras*, she is called *Achunkari Bhatta*. When she discarded her defects, she attained peace and felicity in life. When she acquired such virtues as patience and politeness she experienced felicity and serenity in life.

IF YOU WANT TO ACQUIRE VIRTUES, ASSOCIATE WITH NOBLE PEOPLE

From the Audience : She, of course, was fortunate in having a noble husband.

Maharajashri : You too can be noble husbands; can't you? You can be noble fathers; can't you? You can be virtuous friends. You can be virtuous devotees. Let your contact with others function like the contact of *Parasmani* (the philosopher's stone). Let your contact ennoble others just as the *Parasmani* makes any base metal gold by its touch. Become noble and virtuous. In this age, there is a great dearth of virtuous people.

In order to become noble, associate with people who are noble in thought and conduct. Do not associate with people who are noble in thought but who are not noble in conduct and action. In the same manner, you should not associate with people whose outward conduct and actions are noble but whose thoughts and feelings are ignoble. Associate with those noble men whose thoughts as well as conduct are noble.

The Acharya Shri exhorts people not to associate with those who gamble; who drink wine; who eat meat; who develop illicit intimacy with other women and who commit sins like stealing. The Acharya Shri who has written a commentary on this grantha says :

यदि सत्संगनिरतो भविष्यसि भविष्यसि ।
अथासज्जनगोष्ठीषु पतिष्यसि पतिष्यसि ॥

"You will attain progress if you associate with noble people !
You will be ruined if you associate with ignoble people !"

The association with noble men and intimacy with them are of great value and efficacy. In history, we get many examples of people who attained progress and elevation on account of their association with noble people. Noble men lift people out of the deep pit of ruin into which they might have fallen.

On account of his association and intimacy with Acharya Shri Hemachandrasooriji, King Kumarpal attained nobility and elevation in his life; and he also disseminated among his people such lofty doctrines as non-violence. He removed the sorrows and hardships of his people. But after the death of Kumarpal, King Ajayapal who acceded to his throne did not maintain contacts with noble people. He associated with wicked people and with sycophants; and the consequence was that he himself was assassinated; and he also caused the destruction of the magnificent temples of the Jin that had been built by Kumarpal. He caused great anguish and distress to his subjects.

RUIN CERTAIN IF YOU ASSOCIATE WITH WICKED PEOPLE

King Amaraja was saved from total ruin on account of the association with Shri Bappabhattsooriji. Amaraja had fallen into the snares of a dancing girl who belonged to an ignoble lineage. He had become infatuated with her. Bappabhatti came to know of it. The Acharyadev saved him tactfully from a disaster. I think you have read the life-histories of Amaraja and Bappabhattsooriji. If you have not read them you must make it a point to read them. If you read those stories, you will realize how beneficial and ennobling the contact with noble men is. The same historical *grantha* reveals to us how the company of wicked people causes ruin. A husband is ruined by his wife if she has evil ambitions and desires. A woman experiences total ruin if her husband is a wicked man. A King is ruined if

his Chief Minister is ignoble in thought and action. The King and the people attain welfare and prosperity, if the Minister is a man of noble aspirations, ideals and actions.

BE CAREFUL IN BECOMING INTIMATE WITH PEOPLE

Be cautious while developing contacts or intimacy with any person. Be vigilant. You should not develop intimacy with a person attracted by his sweet words, his fashionable life or his affluence. You should not develop intimacy with a person on account of the fascination of beauty or appearance. Appearances are deceptive. When you want to develop intimacy with a person, first you must examine his conduct, character and nature.

From the Audience : We can know a person's thoughts and nature only after developing a contact with him.

Maharajashri : Even before that, it is possible to find out a person's thoughts and nature. Conversations with a person reveal his nature and thoughts. Yes ! If a person is deceptive and if he tries to develop intimacy with you for any selfish motive, then he may conceal his wicked thoughts and designs from you. Only after you become intimate with him, will you realize the truth about his nature and thoughts. But normally in the beginning itself, you can make out the truth about a person's thoughts, actions, and principles. Let us suppose that you could not make out the truth in the beginning and that you found out the truth later. You should give up all contacts with him as soon as you make this discovery. You must have that moral courage. You should not think thus : "Let him do what he wants to do. We should not commit such sins. But where is the need for discarding friendship with him ?" If you, thinking thus, continue to have contact and intimacy with an ignoble person, some day, you and your family will fall into ruin. If you do not fall into ruin, the members of your family may.

A REAL STORY

A noble family lives in a city. That family is still living there. It is a highly cultured family. A new tenant came to

live in a house in the block in which that family lived. That tenant's family comprised the father, the mother, and three sons. The three brothers were in ordinary positions. All the three were employed; and they were very clever in their speech. They could speak in a very clever and winsome manner. Within a few days, there arose intimacy between the two families. The three brothers began visiting their house frequently. They ate tiffin and food in that house; and spent time gossiping with the members of that family. There were two girls in that cultured family. They were studying in a college. The three brothers soon began making amorous advances to the girls. The girls also began visiting the other family, now and then.

THE NIECES WERE SAVED BY THE UNCLE'S COURAGE

A few months later, the parents of those boys went to their native place. Using this opportunity, the three brothers spread their snares cleverly; and the two girls were caught in their snares. There also appeared sexual intimacy between them. The two sisters could not reveal the truth to their parents for fear of disgrace. The three brothers became Satanic in their villainy. They robbed the chastity of the girls. The two girls had some mutual consultations; and then finding a suitable opportunity, they went away to their uncle who lived in a distant place. One day, the two girls opened their hearts to their uncle; and wept helplessly. Their uncle was an intelligent man. He advised them not to lose heart; and not to worry about the future. He assured them that he would help them out of the impending disaster. Their uncle went to the house of his sister, that is, the mother of the girls. He saw the three young men who lived in the neighbourhood. He found out the extent of their intelligence and abilities. He also found out the kind of intimacy that existed between the two families. He also made a little acquaintance with the three young men. One day, he took a revolver concealed in his pocket and went to the house of those young men. He commenced a serious conversation with the three brothers. When they suspected that he had come in connection with the two girls, they began to stare at him. The uncle of the girls gave them a clear warning. "You first vacate this house

at once and get away. Get away from this city". One of the three brothers said : "If we do not go away, what is it that you can do ?" The uncle slowly took out the revolver; and said : "Do you want to see what I can do ?"

On seeing the revolver, the three brothers began to shudder with mortal fear, and said : "We will go away from here this very night"; and on that night, they quietly went away. Later, the uncle of the girls gave this admonition to his sister. "There are two young girls in your family; and you allow all sorts of people to come to your house. The consequence of this will not be good. Those three brothers were devilish fellows and I turned them away. Now, your family should not have any contact with them. You should not even be on speaking terms with them".

Such events take place now-a-days. We cannot distinguish between noble and ignoble people. People do not even observe the principle : "We should have contacts only with noble people".

From the Audience : We have to keep at least a little contact with our neighbours. In large cities, we have to live with people of other communities also. Our neighbours may be meat-eaters. Gambling and drinking have become common in wealthy families. Where can we find people who are noble in principles and conduct ? How can we develop contact with them ?

Maharajashri : Of course, you have a problem there. You have to find a solution to the problem. I told you in the very beginning. As long as you cannot give up your attachment for wealth and worldly desires you cannot solve your problems. Why do you live in such localities ? Why don't you live among cultured people ? Why don't you live in your native places ? You don't live there because there you can't amass wealth. You do not have the objective of attaining virtues. You do not refrain from indulging in ignoble practices and evil thoughts. If you really have the desire to become noble in conduct and principles you will find noble people.

IF YOU CANNOT GET MILK, WILL YOU DRINK POISON ?

Another point. If you cannot find noble people, are you going to associate with ignoble people ? Is it proper to drink poison if you cannot get milk ? It is not proper under any circumstances to associate with people whose conduct and practices are ignoble. I know that since the time women began to take up jobs and to do business, some have stooped to the level of selling their sexual favours. Some have also begun to drink liquors. Some have begun to dance in clubs. They desire sensual pleasures. They desire physical enjoyments. They desire leisure and pleasure and gaiety.

In the same manner, men also desire pleasure and enjoyments. They do not relish noble company. Now-a-days, in some families boys and girls do not like their parents to be noble in respect of principles and practices. They do not at all like the tradition of living according to noble principles and practices. What is to be done ? Ignoble practices have been spreading and increasing. People are slighting noble principles and practices.

What is there that a man would not do for the sake of his physical welfare ? What does he not discard ? He goes to any kind of doctor. When that is so, cannot you discard the company of ignoble people for your spiritual welfare ? Cannot you associate with noble people ? What you need is a strong desire to attain spiritual elevation. What you need is a strong determination to attain spiritual elevation and purification. What you need is a fear regarding the agonies to be suffered in the life after death.

This fifteenth principle is of the utmost importance to achieve success in the pilgrimage of your life. This *dharma* is absolutely essential to the pursuit of the path of salvation. Today, I have discussed this principle briefly.

This is enough for to-day.

- * Human life is indeed great; but are not those that give birth to a human being great? Parents are great. Children realize the greatness of their parents only when they take care of them with affection; and when they instil into them their noble traditions and culture.
- * Parents must possess if not more, at least, four virtues. The first one is patience or tolerance; the second one is affection; the third one is generosity; and the fourth one is seriousness or dignity.
- * The children who do not suckle the milk of their mother; who do not enjoy the affection of their father; who do not get from their parents noble traditions and culture, will not at all adore their parents when they grow up. Will they respect and adore their parents? No.... They will not be able to do so.
- * If you want to know how parents who are truly virtuous, intelligent can transform the forest of the life of their children to bloom gaily like a colourful garden, you must listen to the historical stories of Rudrasoma and Somadeva. I am going to narrate those stories to you.

DISCOURSE 62

The Supreme ocean of compassion, the great scriptural scholar, Acharya Shri Haribhadrastooriji expounds the ordinary principles of the *grihastadharm*a in the beginning of his work, *Dharmabindu*. He gives a beautiful guidance to human beings which helps them to lead a sacred and felicitous life. If human beings live according to these lofty principles, they will surely live with peace and felicity. But you can lead such a life only when you take this decision : "I must live a life of felicity and sanctity". You must make that firm determination.

Carrying out one spiritual austerity is one thing; but effecting a transformation in one's life is another. Of course, you perform some minor and major spiritual austerities but have you transformed the way of your life? Have you given a place to these ordinary principles in your life and are you carrying on the activities of your life, in accordance with those principles? You have not given a place to them in your life; is that so? If so, why? That is so because you merely listen to discourses and exhortations; but you do not think of them deeply. Even if you think of them a little, you do not have the courage to live according to them and to transform your life. You see the ways of others; and live imitating them. Therefore peace, equanimity, felicity and sanctity do not appear in your lives.

“How do other people live?” Instead of seeing that, think of this point. “How should I live?” Shape the way of your life in accordance with the guidance given by the enlightened people. In shaping and determining the way of your life, give a place to these ordinary principles. Have the confidence that you will not experience any pain or sorrow by living according to those principles; and that your happiness will not be affected if you live in conformity with these principles. On the contrary, if you live according to these principles, your happiness will increase; your peace will increase and your felicity will increase. You can save yourselves from many defects, derogations and pollutions. Your spiritual life also will improve; and you will attain worthiness to carry out special spiritual austerities. Your latent virtues will bloom out; and your defects and derogations will be destroyed.

IF HUMAN LIFE IS GREAT. ARE NOT THE PARENTS WHO GIVE BIRTH TO HUMAN BEINGS GREAT ?

The sixteenth ordinary principle is this: “*Adore your parents*”. You must adore and worship your father and mother. Father and mother are those that give birth to you. In this world, this relationship is considered to be very sacred. If the human life is great, are not the parents who give birth to a human being great? But children can see and realize this greatness of their parents only if the parents take care of them;

and bring them up with affection and if they instil into them noble ideas, culture and traditions.

The father and mother deserve adoration and worship only when they carry out their duties properly towards their children. They can carry out their duties properly only when special virtues arise and dwell in them. If they do not have more virtues, they should at least possess these four virtues; the first virtue is patience or tolerance; the second virtue is affection or cordiality; the third virtue is generosity and the fourth virtue is seriousness. If the father and mother possess noble character and lofty virtues, those virtues make them venerable and adorable. Children must adore and worship their parents only if they possess virtues and noble character. The parents who desert their children in a desolate place or leave them in an orphanage are not fit to be adored and honoured. The parents who cruelly and inhumanly kill the child in the womb like butchers are not fit to be honoured. From the time the government legalized abortion, lakhs of people have been taking recourse to it. Can we call that woman 'a mother' when she kills the child in her womb? Such a woman is not a mother but a monster.

FORCED ABORTION — COMBINES HEARTLESSNESS AND CRUELTY

Recently, I read an authentic report. The honourable Minister for Health at the centre proudly announced a few months ago, in Parliament: "At the government level during 1978-79, two lakh and thirteen thousand abortions have been carried out. Now-a-days, abortions are becoming acceptable in India." He further said, "Tamilnadu and Maharashtra are leading in this respect". The honourable Minister for Health commended these two states, and desired the other states to follow the steps of these two states.

Probably, the representatives of the people sitting in Parliament might have heard these pronouncements with cool minds.

Do you know how cruel abortion is? Do those who speak

of abortion at every step; who are said to be educated know the nature and significance of the process called abortion? If you were to realize how cruelly the child in the womb is killed... you would swoon. How cruel are the doctors who carry out abortions? How stone-hearted are those nurses! What words shall I use to admonish the women who get artificial abortions carried out?

DO EVEN THE PARENTS WHO GIVE BIRTH TO CHILDREN BECOME CRUEL TO THEM?

The government has legalized abortions. What a government we have! Cannot any courageous and humane people oppose this terrible sin? Cannot any great man come forward to save the lives of lakhs of unborn children? When parents who give birth to children become heartless and cruel, how can they be respected? They deserve only to be denounced and deprecated.

Why does a woman allow an abortion to be carried out? There are many reasons for this: some young women who are not married and who become pregnant on account of illicit and immoral intimacies, get abortions carried out to escape from social censure and ostracization; and to conceal their guilt. Some women who are married and who do not want children but who become pregnant through carelessness get abortions carried out. Sometimes, it also happens that some women have to get the cruel process carried out because of the insistence and compulsion of their husbands.

EXCESSIVE PASSION — A MAIN CAUSE FOR ABORTIONS

Some women who desire to be in some employment even after marriage get abortions carried out when they become pregnant through carelessness. Such women do not desire to beget children for five or ten years after their marriage. To-day, such a thing is coming into vogue among some. But they do not also maintain celibacy. They desire physical pleasures. They do not want to become pregnant. That is also sensible; but through carelessness if they become pregnant, they get rid of their pregnancy through this cruel method. They kill the

children in the wombs for the sake of their pleasures. Such women are not fit to be mothers. In fact, animals are better than such women because they do not commit that sin of killing their children in the womb.

WHY DO NOT CHILDREN RESPECT AND WORSHIP THEIR PARENTS ?

Some parents give birth to children but they do not take care of them and bring them up properly. Both may be employed; both may be engaged in some business or occupations or they may like to enjoy pleasures and indulge their fancies. Such parents consider that their children are an impediment in their way. Therefore, they leave their children in what are called "Baby-sitting homes", where hired women take care of those children. Such children cannot even see their parents. When that is so how can they get their love and affection ? The children who do not suckle their mother's milk and who do not get the affection of their father and who do not get culture and noble ideals from their parents will never adore and worship their parents. When such children grow up there appears in their hearts contempt and abhorrence for their parents. What a great loss is this to the individual, to the society and to the nation ! You can realize this only if you think of this calmly.

PARENTS MUST MAKE THEIR PERSONALITIES VIRTUOUS AND NOBLE

Do parents realize their duties and responsibilities towards their children ? If parents want to be honoured by their children; and if they want to be worshipped by their children, they must do their duties to their children. In order to carry out their duties, they must possess the virtues of tolerance, affection, generosity and seriousness. Those who do not possess the virtue of tolerance, cannot carry out their duties towards their children. Those who do not possess the virtue of affection cannot attain the fruit of dutifulness. Those who do not possess the virtue of generosity cannot attain happiness even if they do their duty towards their children. Those who do not possess

the virtue of seriousness cannot carry out their duties towards their children in a proper manner.

The personalities of the parents can bloom into nobility only on account of these four virtues. The parents who possess these four virtues can lay an excellent foundation for the development of the personalities of their children. They can secure welfare for themselves and for others. In the *Dharma* of Shraman Bhagwan Mahaveer, there have been countless parents possessing those great virtues and who secured supreme welfare and felicity for themselves and for their children. Today, I will narrate to you the story of such a noble family.

A HISTORICAL STORY

There was a city called Dashpur, in the Kingdom of Malwa. Udayan was the King of that city. Somadeva was the court-priest. Rudrasoma was Somadeva's wife. Now, I will narrate the story of the family of Somadeva and Rudrasoma. This is not a fictitious story; but a historical story. This is a story that took place in this age. It is a very interesting story. This story illustrates how parents who are virtuous and intelligent, can enable their children to attain spiritual elevation and progress in their life.

Somadev was a brahmin who lived according to the principles of the *Vaidik* tradition but he was extremely tolerant towards other religions. Rudrasoma was a pious *Shravika* who believed in the Jain tradition. Each carried out his or her spiritual austerities in accordance with his or her faith. They went to their respective temples and recited their respective *mantras*. They did not condemn each other; they did not criticize each other; nor did they object to each other's ways. How lofty and dignified they were; and how generous they were !

LET LOVE RISE LIKE A CLOUD AND POUR DOWN LIKE RAIN !

Somadev was a greatly honoured court-priest. He was a great scholar; yet he was absolutely humble and simple in his

ways. Rudrasoma had mastered the nine doctrines and the *Nayavad* of the Jain dharma. At the same time, she was soft and sweet of speech. She spoke pleasantly; and there was softness in her speech. There was never even a trace of harshness or cruelty in her words. This is the *master-key* to the attainment of fruitfulness and fulfilment in life. Let amity and cordiality rain through your words. Others may speak to you harshly, angrily or bitterly; but you always speak sweetly and amiably. Success will be surely yours. Rudrasoma had won the heart of her husband by the sweetness of her utterances. She was carrying on her family-life in accordance with her husband's likes and dislikes. Of course, Somadev thought that Rudrasoma was an atheist and an ignorant woman; but he was not aggressive in respect of his ideological difference; and he knew that Rudrasoma had a staunch faith in the *Jain Dharma* and so he never engaged himself with her in the arguments which might bring about tensions or misunderstandings. That was Somadeva's loftiness or dignity. Though he had authority over his wife, he never compelled her to conform to the principles of the *Vaidik dharma*. He did not object to her following the principles of the Jain dharma. Rudrasoma also was a lofty and noble woman, so she never did anything that might cause distress or pain to her husband.

From the Audience : Is it not the duty of a wife to lead her husband on the path of righteousness or *dharma* ?

Maharajashri : One must possess ability and farsightedness to inculcate the *Samyagdharma* (the righteous way) in others. There too, one should be very careful when there is close relationship. Haste may cause waste. Hurry may cause worry. Rudrasoma had carefully and closely studied the nature and propensities of Somadeva. She had studied the circumstances; and was waiting for the right opportunity. She had this idea in her mind : "My husband and the other members of my family should develop faith in the Jain dharma;" but every desire is not fulfilled; you see ! Desires may be fulfilled but it will take time. If the malady is deep-rooted, it takes time to cure it.

AN IDEAL FAMILY LIFE

Rudrasoma thought that she must not engage herself in any arguments or discussions with Somadeva because he was a great scholar and a court-priest honoured by the King. Those who are dear and near cannot be won over by means of arguments. It is not possible to reform anyone by means of quarrels. Therefore, she thought that being silent in this matter was the best way. Yes, in the family, the ordinary principles of the *grihastadharmā* were being observed. The principles like justice, morality, noble practices, politeness, humbleness and adoration of virtues were being carefully and thoughtfully observed.

Rudrasoma gave birth to two sons by name Aryarakshit and Phalgurakshit. The parents inculcated into both the children lofty ideals and made them cultured. Somadev and Rudrasoma mutually agreed to bring up the children in the *Vaidik* tradition and they instilled into them the ideals and principles of *Vaidik* tradition. Rudrasoma agreed to act according to the wishes of Somadeva in this matter. She did not like to have a conflict with her husband, in any matter. Her husband had permitted her to live according to the principles of her faith. Rudrasoma accepted her husband's authority over the children. She maintained an atmosphere of peace and felicity in the family.

One point should not be forgotten. In this family, the husband and the wife had agreed to observe the ordinary principles of the *Grihastadharmā*. Both were insistent upon the observance of noble practices and principles. Under such parental supervision and guidance both the children naturally obtained instruction to observe noble principles and practices. Both the father and mother were vigilant in respect of the performance of duties towards their children. Both of them believed : "After giving birth to children, if we do not think of their physical, mental and spiritual welfare, we will be more cruel than butchers". The first teachers and preceptors of children are their parents. Those children who obtain the guidance of their parents can develop a noble character.

ARE THE PARENTS NOBLE IN THEIR PRINCIPLES AND PRACTICES ?

Are you carrying out your duties towards your children as noble preceptors ? I think you are giving a proper guidance to your children in respect of noble principles and traditions. May I assume that you observe noble principles and practices yourselves ?

From the Audience : When we ourselves are full of vices how can we train and guide our children in the proper manner ?

Maharajashri : In that case, your children will not adore you or respect you. You are not fit to be honoured by your children. Your children will not have any esteem or regard for you. They will not obey your words. You cannot prevent them from going on the wrong path; and you cannot guide them to follow the right path. What will be the consequence ? Have you thought of this at any time ? If you do not do your duties towards your children how can they do their duties towards you ? It has been said that one ordinary principle that children have to observe is to adore their parents; but if parents do not possess the virtues that render them worthy of worship, how can their children adore them ? Parents do not become worthy of worship by merely giving birth to children. They become worthy of worship if they possess lofty virtues and if they are beneficent.

In our *Arya Samskriti* (noble culture) it is said that the relationship between the worshipped and the worshipper is a noble and sacred one; and that principle is based on this view. The Paramatma Tirtankardev is worthy of worship and adoration because he is the abode of infinite virtues and because he has bestowed the highest benefaction on all jivas. The sadhus also are worthy of worship and adoration because their personalities are ennobled by some special virtues and because they spend their lives bestowing benefactions on all jivas. Parents should be virtuous; they should observe noble principles and practices; and they should bestow benefactions on the members

of their family. Only in that case do they deserve adoration and worship.

Actually, Somadev and Rudrasoma were noble and adorable parents. Though Somadev was the court-priest, he himself educated his sons at home; and taught them the *Shastras* etc. If he wanted, he could engage another scholar to teach them. He had enormous wealth and power. Yet he taught them himself. He taught them all that he knew.

While educating them in the various *Shastras*, he also enabled them to bathe their intellects in the pellucid waters of culture. He bestowed upon them the power of spiritual vision. He placed before them the lofty ideal of *Moksha*. He enabled them to realize the true form of their souls. He enabled them to make an in-depth study of the *Vedas*. Besides giving them scriptural, spiritual and religious education, he also educated them in worldly matters.

As Aryarakshit and Phalgurakshit went on acquiring education, their esteem for their parents kept increasing. There blossomed in their hearts a special devotion for their mother who was the very embodiment of compassion and affection. They naturally began to observe noble principles and to practise noble traditions. They were observing noble principles and practising noble traditions not out of any fear or compulsion; but they admired noble principles and traditions; and so, they practised them.

Those who observe noble principles and practise noble traditions out of fear or compulsion discard them as soon as they are free from the fear or compulsion; and begin practising ignoble traditions and practices. Therefore, you should not use force or intimidation to compel anyone to observe noble principles and to practise noble traditions. Make them realize the greatness and value of noble principles and traditions. Make them realize the loss they suffer on account of ignoble conduct and principles. Inspire in their hearts love and adoration for noble principles and traditions. Set an example to your children by practising noble principles of conduct yourselves.

INSTRUCT YOUR CHILDREN IN NOBLE CODES OF CONDUCT WITH LOVE AND CORDIALITY

Whatever advice or instruction you want to give your children, give it with love and tenderness and in sweet and captivating words. If you give your children advice or guidance in harsh words, they will not receive it. Parents have to keep their tongues under control. But unfortunately, most parents do not exercise any restraint on their speech. They scold their children and also use very harsh and cruel words. When we advise people not to behave in that indecent and uncultured manner, they say : "When our children do not care for our advice, we lose our patience. We cannot bear with their indifference. We get angry with them; and we speak harshly and cruelly". If parents say that, children also say : "Our parents act ignoble towards us, so we are not prepared to act according to their advice. We do not care for their words". The story becomes complete here !

I told you in the very beginning that parents must have patience. They have to bear with some slight misconduct of their children. In case it becomes necessary for you to speak your mind to your children, speak to them in a tender and sweet manner.

From the Audience : It does not matter if our parents do not speak to us gently and tenderly; they should not be harsh and bitter. What can we learn from them if they scold us using abusive language ?

Maharajashri : You will learn to slight your parents ! You will learn to treat your parents with contempt...What else can you learn ? You must realize that you are born to such parents because of your own *Karmas*. Why were you not born to virtuous and cultured parents ? You should not think that the fault lies with your parents ; but you must think that the fault lies with your *Karmas*. Those children whose parents are not virtuous and cultured but whose parents are uncultured and ignoble will have to live like "*Prahlad*". It is likely that worthy children are born to unworthy parents; and unworthy children

are born to worthy parents. This is *Samsar*. There is no limit to strange phenomena in this *Samsar*. A sensible and intelligent man can save his soul. Intelligence lies in saving oneself from defects and sins. It is not proper to throw the blame upon others for your evil deeds. If you do so, you cannot save yourself from sin and ignobility. If children are noble, sensible, courageous and heroic, they will lead even their parents on the right path. But I do not want to discuss that point to-day. To-day, my purpose is to make parents conscious of their duties because they should become worthy of worship and adoration. They, of course, have lost their worthiness; and they have to attain that worthiness again.

Parents are not worthy of worship merely because they are parents. In order to become worthy of worship, they have to acquire virtues; and they have to be generous. You know how widespread is the worship of the beneficent forces in our country. The sun is worshipped because he gives light to the world. The moon is worshipped because he gives us medicinal herbs. Trees are worshipped because they give us fruits and shadow. Rivers are worshipped and seas are worshipped. Benefactors should be worshipped because *beneficence* is the supreme principle of this universe. We should worship all those entities that bestow benefactions on us. There may be differences in the ways of worship but the emotion behind the worship should be one of gratitude. Parents bestow benefactions on their children; and so they become worthy of worship.

THE VARIOUS DUTIES OF PARENTS TOWARDS THEIR CHILDREN

To-day, I exhort and caution parents from this point of view : They should be always beneficent towards their children. Children should develop love for their parents. They should keep doing their moral and spiritual duties and their duties relating to their family and to their children. They should educate their children. Educating children does not mean merely admitting them into a school and getting them books...and then leaving it to the mother and children. This will not be all right.

When parents admit their children into schools they should think of the atmosphere of the school. They should think of the syllabus being taught there; and they should see whether the school has a proper discipline or not.

The impact that falls on the minds of children when they are young and impressionable, will remain throughout their lives. Therefore, parents should be extremely careful regarding the education of their children and should see that they are exposed to wholesome influences. Extraordinary carefulness is necessary in this age. In schools, colleges, and universities where students should obtain good education and culture, they are not getting them. They are imbibing wrong ideals; and are not getting real education. Many defects are prevalent. Students acquire bad habits. This has caused worry to many thoughtful people. But they are not able to do anything to reform the system. The wealth of youth and childhood is being wasted. It is natural that thoughtful people should be worried over this state of affairs. No reformation is possible until there is a radical change in our educational system. In this situation, only parents can do something to make their children cultured and educated. If they want, they can save their children from undesirable influences. But are parents interested in the spiritual welfare and progress of their children ?

POLITENESS AND CONCENTRATION ESSENTIAL VIRTUES FOR CHILDREN

The court-priest, Somadev educated his two sons, himself. When he had taught them all that he could, he desired to send Aryarakshit to Pataliputra for further studies. In those days, Pataliputra was a magnificent seat of learning. Thousands of students from all over India went to study there. Somadev sent Aryarakshit to Pataliputra retaining Phalgurakshit at home.

Aryarakshit went to Pataliputra and began his studies with humbleness and concentration. A student has to be obedient to his teachers and must carry out his studies with concentration. The student who has these two qualities will acquire knowledge soon. At present, how many students possess these two virtues

of politeness and concentration ? Who has politeness ? It has become common for students to make fun of their teachers. The absence of mental firmness and strength has become a common disease. The standards of education have fallen.

Aryarakshit possessed a unique personality. He possessed a serene temperament and an incisive intelligence. He was not only polite and obedient but also possessed a vigorous intellect. He was reticent in speech but he was great as a speaker and orator. He completed his education in a few years. He earned the affection of his teachers; and the friendship of his fellow-students. Then, he returned to his native place, after sending a message to his father. Somadev made an appeal to King Udayan : "Your Highness ! My son is returning from Pataliputra after having completed his education there. In Pataliputra, he has, by his virtues, increased your glory and mine. I wish that a grand reception should be given to him when he enters the city".

The King was pleased to hear what Somadev said, and at once agreed to arrange a grand welcome to Aryarakshit. He said, "Purohitji ! I will personally extend a welcome to Aryarakshit. He will bring glory to my court. He will spread the fame of my court over the whole of Bharath (India). I am proud to learn that our court-priest's son is returning after attaining great scholarship".

The King also was a great admirer of virtues. How affectionate was he towards his subjects ! In his court, great scholars and poets were given the highest honour. In his court, people always got justice. The people living in Kingdoms ruled over by such Kings lived in serenity and felicity.

To-day, the time is over. Let us see tomorrow how the King received Aryarakshit and how Aryarakshit worshipped his father and mother.

This is enough for to-day.

- * The father and the mother must first think of the health of their family and their own health. Secondly, they should think of their mental welfare and of the mental welfare of the members of their family. They should always remain sensible so that they may not keep wandering mentally in Arthadhyān (sorrowful contemplations) and Raudradhyān (evil contemplations). Thirdly, they must think of their souls.
- * The Kashayas (Passions) like anger should be discarded and destroyed, and virtues like forgiveness should be developed.
- * Those who do not understand and adore love, compassion, affection etc. are not scholars though they may have knowledge. What is the use of such empty scholarship?
- * Rudrasoma had attained Samyagjnan (The right knowledge). She had attained a true knowledge of the Samsar. Therefore, she was able to live a life of detachment untouched by the Samsar.
- * The fundamental Mantra (holy principle) of this country was "Mathrudevo Bhava" (Mother is god). You should adore your mother. But now-a-days, this ideal is not to be seen. How many mothers are there like Rudrasoma? How many sons are there like Aryarakshit?
- * Culture has reached the precipice of destruction; yet there is a ray of hope; and that is the Shasan (commands) given by the Vitrag. Understand this Shasan thoroughly.

DISCOURSE 63

The Supreme treasure-house of compassion, the great scriptural scholar Acharya Shri Haribhadrasooriji expounds the ordinary principles of the *grihastadharmā* in his work, *Dharma-bindu*. He also describes the noble codes of conduct relating to the life of a *grihasta* or a householder. If all of you live in

accordance with this *Acharyasamhita* (codes of conduct) you make your lives sacred and sublime. You will attain the worthiness for carrying out special spiritual austerities.

The *sixteenth ordinary* principle is "*the worship of the father and mother*". This ordinary principle is relative. If parents are virtuous and if they do their duties towards their children properly, then they are worthy of worship and adoration. Respecting and adoring such noble parents and rendering service to them are the sacred duties of children.

Parents should think not only of the welfare and happiness of their children in this life but also of the welfare and felicity of their children in the other world. That is, parents should also think of the spiritual welfare of their children. They should guide and organize the lives of their children from the point of view of their other-worldly welfare. Such an organization is possible only if there is an awareness of the fruit of every action. "If I perform this action it will bring me such a fruit". Our mental propensities, our words and our actions bring their respective fruits in the other world. The fruits are of two kinds; they may be good or evil. People should have a knowledge of both the kinds of fruits. While they are doing some action they should not allow the light of that knowledge to go out. Only then can people perform actions that bring worldly as well as the other-worldly welfare.

Parents should first of all think of the health of the members of their family and their own health. They should see that food-habits, residence and the standards of living are such that they do not affect the health of the family. Food-habits should be adapted to the various seasons. At the same time, they should eat the food that agrees with their constitution. The father and the mother in the family must always give their guidance to the family in these matters.

BE CAUTIOUS LEST YOUR MIND SHOULD GET POLLUTED

Secondly, parents should think of the mental welfare of the members of their family and their own mental welfare. They

should not allow their minds to get polluted by *Arthadhyan* (painful contemplations) and *Raudradhyan* (evil contemplations). They should be cautious about this point. They should see that their minds do not give way to sorrow, excitement and helplessness or despair. Therefore, they should be sensible and cautious. Parents should take care to see that the minds of all the members of their family are blooming with joy and peace. They should see that their minds and the minds of the members of their family are not polluted and that they do not develop sinful and evil habits.

Thirdly, they should think of their souls. Vicious passions like anger must be destroyed; and noble virtues like forgiveness should be developed. For this, they must dedicate their bodies to carry out spiritual activities; and their minds to a contemplation on *Dharma*. They should keep carrying out such spiritual activities as performing *Vratas* (observance of vows) and *tapasya*; and observing some lofty principles in order to pacify the excitements and aberrations of the senses and to keep them under control. They should carry out scriptural studies, spiritual mediation and the worship of the Paramatma to keep their thoughts and feelings in a state of serenity and sanctity.

CHILDREN WILL BE TO BLAME

If parents live thus always endeavouring to achieve welfare for themselves and for the members of their family; and if they do their duties properly towards their children, then they become worthy of worship and adoration. In spite of their living thus, if their children do not honour them and if they do not act according to their advice, then the children are to blame. In this case, the fault lies with the children; not with the parents.

If there are sons and daughters in the house; and if the sons are married and if there are daughters-in-law also, the parents have some special responsibilities. If any new articles are brought to the house, first they should be given to the sons, daughters and daughters-in-law. This is said to be a matter of great importance. Whether the articles are expensive or cheap; whether they are big articles or small ones, parents should not

use them; but they should give them to the young ones in the family. Whether they are garments or decorations or whether they are delicacies they should be given to the children first and parents should not use them.

MOTHER BHADRADEVI'S THRILLING LOVE

Here is a very interesting incident that took place in the time of Shraman Bhagwan Mahavir. A certain merchant dealing in decorated woollen blankets came to the city of Rajgrihi, on business. Rajgrihi was the capital of the Magadh empire. At that time, Shrenik was the King of Magadha. The merchant came to the King carrying some expensive woollen blankets. The King saw the woollen blankets and the merchant explained to the King the speciality of the blankets. The blankets were such that they gave warmth in winter and coolness in summer. The woollen blankets functioned like *heaters* and *coolers*. The King, of course, liked the blankets but on hearing the price mentioned by the merchant, the King decided not buy them. He demanded one lakh rupees for each blanket. When the King refused to buy the blankets, the merchant went out of the palace disappointed. He was walking along the public road. At that time, Bhadra, the mother of Shalibhadra, who was very affluent, saw from the verandah of her bungalow the merchant passing along the road.

“Why is that merchant going away disappointed ?” Bhadra thought; and sent her servant-maid to call in the merchant. The merchant came to the bungalow. Mother Bhadra asked him, “You seem to be a merchant from a distant place. What articles are you selling ? Why are you going away disappointed ?”

The merchant told her all that had happened. Bhadra asked him, “How many blankets do you have ?” The merchant replied, “I have sixteen blankets”. “I need thirty two blankets because I have 32 daughters-in-law. Now, I will give you sixteen lakhs and buy these. I need sixteen more”, Bhadra said.

The merchant was stupefied to hear this. He thought : “The King himself could not buy one blanket but a woman has

bought them! She is paying me the entire amount in cash. This is really amazing....Really amazing!" Bhadramatha gave him sixteen lakh rupees; took the blankets and sent him away. She cut each blanket in two; and gave the thirty two pieces to her thirty two daughters-in-law.

Now, I would like to ask you this question. Why did not Bhadramatha give a blanket to Shalibhadra? Why did she not keep one for herself? She did not take even a piece. I think you have heard this story before. Have you ever thought of this calmly?

THE GREATEST FAULT OF THE PRESENT-DAY PARENTS

From the Audience : We merely hear these things; but we do not think of them deeply.

Maharajashri : That is a great fault of yours. You must soon discard this fault. Listen to discourses and think deeply about them. If you ponder over them you will find in them precious pearls of thought. You will find in them ideas which will be very useful to you in your life.

When the thirty two daughters-in-law found that their mother-in-law had not kept anything for herself; not even a piece; and that she cut the sixteen blankets into 32 pieces and gave one each to them, they would have felt a great affection for their mother-in-law. Human nature is such. Human beings show affection and regard to those who are selfless and generous. It is absolutely necessary that daughters-in-law should have affection and regard for their mother-in-law. If the daughters-in-law are happy and satisfied their husbands will be happy and peaceful. Parents also desire that their sons should be happy. They perform the marriages of their sons only so that they might be happy. If your daughter-in-law is happy, she will give happiness to her husband. You must keep your daughters-in-law happy and satisfied from this point of view. Another point is this. Would you not feel happy if your daughters-in-law are always eager and ready to keep their husbands happy and satisfied?

From the Audience : We feel displeased. If sons and daughters-in-law love each other, parents feel displeased.

Maharajashri : If some parents feel displeased when they see their sons and daughters-in-law loving each other, then such parents do not deserve any adoration or respect. Parents should never feel unhappy at the sight of the happiness of their children. Ah ! Yes. There is one point to be remembered. Parents who look at life from the spiritual point of view may think thus : "What will happen to our children, in the other world if they forget their souls, absorbed in their physical and materialistic pleasures ? They should not be plunged in pleasures". I suppose you think thus.

From the Audience : No. No. It would be very good if they think so. They think thus : "We do not have any control over our son. He is now a slave to his wife. He has forgotten his parents. The daughter-in-law also does not do any household work."

Maharajashri : This is why parents are not worshipped by children. They have lost the affection and respect of their children. They are not loved and respected by the members of their family. There will not be any mutual trust and confidence. The mother-in-law conceals her garments, jewels and other such possessions from her daughter-in-law, and the daughter-in-law conceals from her mother-in-law all her garments, and jewels. If the father conceals his money from his son, the son also opens his own account in a Bank.

Why did not Bhadramatha give a woollen blanket to her son, Shalibhadra ? Listen to the answer to this question. One feels happy when a person whom one loves gets an excellent or expensive article; and one may not feel unhappy if one does not get it. This was the case with Shalibhadra. Bhadramatha must have thought thus : "If I give blankets to my daughters-in-law, Shalibhadra will feel happy. He would not mind even if I do not give him a blanket. He will be quite satisfied if I give them to my daughters-in-law. My son is a broad-minded and generous person".

GENEROSITY AND SELFLESSNESS NECESSARY TO WIN AFFECTION

Bhadramatha did not retain a single blanket-piece for herself. She gave away all the pieces to her daughters-in-law. She did so because she was generous and free from desires. How did Bhadramatha who was generous and free from desires, win the affection and respect of her daughters-in-law ? I think you too desire the affection and respect of your sons and daughters-in-law. How can you get their affection and respect?

In addition to generosity and selflessness, you must also have a genuine concern for the spiritual welfare of your children. Yes. You must think of the spiritual welfare of your children. Rudrasoma who possessed the virtues of dignity, generosity and a spiritual vision also thought of the spiritual welfare of her children. Her situation was not congenial for her. The priest, Somadeva was a follower of the *Vaidik dharma*. She wanted to give spiritual guidance to her children without displeasing her husband. She was a follower of the Jain dharma. In such a situation, we have to act with great self-restraint and patience.

Aryarakshit was about to return to Dashpur after having attained an absolute mastery over the *Vedas*. The court-priest, Somadev gave this information to King Udayan. The King decided to extend a grand reception to Aryarakshit. He arrived at Dashpur; and was waiting outside the city. In the morning, the King sat on his chief-elephant; and set out accompanied by thousands of citizens to welcome Aryarakshit. Aryarakshit first saluted the feet of his father; and then saluted the feet of the King. The King embraced Aryarakshit. He made him sit on his elephant; and entered the city with all *eclat* and grandeur.

WHY DID SHE NOT BLESS HER SON WHO WAS A GREAT SCHOLAR ?

Aryarakshit saw his father; he also met his brother and sister; but he did not meet his mother. At every square in the city, there were some hundred women. He looked for his mother;

but she was not to be seen. "My mother is not to be seen. Why? Why has she not come?" Many questions arose in his mind. From the Royal Court, he went home directly. His mother was not to be seen even at the door of his house. Aryarakshit called his mother: "Mother! ...Mother!"; ran into the house and went into his mother's chamber. His mother, Rudrasoma was performing the *Samayik* with deep concentration. He saluted the feet of his mother with overflowing emotions but she did not bless him because she was deeply absorbed in the performance of the *Samayik*. When a person is performing the *Samayik* he or she does not entertain any thoughts relating to the *Samsar* and mentally keeps aloof from the *Samsar*. Blessing one's son is also an action relating to the *Samsar*. So, Rudrasoma did not bless her son. Aryarakshit felt disappointed. He thought:

धिग् ममाधितशास्त्रौघं बह्व्यवकरप्रभम् ।
येन मे जननी नैव परितोषमवापिता ॥

"Fie upon all the *shastras* I have mastered! My mother is not satisfied with them".

"Fie upon the *shastras* I have mastered. When my mother is not pleased with them what is the use of those *shastras* to me? I must please and delight my mother. I must give her joy and mental peace. I think my mother is not pleased with my having attained mastery over the *Shastras* at Pataliputra".

When Rudrasoma completed her *Samayik*, Aryarakshit asked her :

From the Audience : Rudrasoma did not bless her son. Was not Aryarakshit angry with her ?

Maharajashri : The mental aberration of getting angry with one's mother was not there in that family. Why should he get angry with his mother? A son who gets angry with his mother who is pure and virtuous, can never achieve eminence in any sphere. Let alone attaining eminence, he will be totally ruined. Now-a-days, I think sons and daughters get angry with their parents every now and then. Parents also get angry with their

sons and daughters; do they not? Will there be any reformation in your families? Do you desire to reform your families?

ARYARAKSHIT READY TO FULFIL HIS MOTHER'S DESIRES

Aryarakshit asked his mother: "Mother! Are you not pleased with my mastery over the *Shastras*?" He looked into the eyes of his mother and asked thus in a tone of agony. Rudrasoma also looked into the eyes of her son and said to him: "Dear son! How can I be pleased with the kind of *Shastras* you have mastered. The knowledge that is obtained with the purpose of earning money does not bring you spiritual elevation. It will only bring you spiritual ruin".

"You are my beloved son! You have come home after a long absence. I am greatly delighted to see you. But the *Shastras* you have mastered will not bring you spiritual welfare. They can only bring you money and honour. You will be a scholar in the Royal Court. You will defeat many scholars in disputations; you cannot, by these things, defeat your inner enemies. How can you attain spiritual elevation without defeating your inner enemies like desire, anger, deception, arrogance, pride and pleasure? My aspiration is that my children should attain spiritual elevation; and that they should carry out such studies as will purify their souls and destroy their sinful *karmas*".

Aryarakshit heard the words of his mother which were sweeter than sugar. He held both the hands of his mother; and said: "My dear mother! Kindly tell me which *shastras* I should study to please you. You command me at once. I will do nothing else. I will carry out your commands. My only desire is to please my mother".

Who spoke thus? It was a great scholar who spoke thus. This is the noble impact of our culture. The greater the scholarship that people attain in our scriptures, the greater is their politeness and obedience. If any system of education makes people proud and arrogant, it should be realized that such a system is despicable and defective.

Aryarakshit had carried out his studies at Pataliputra. A scholar who had studied at Pataliputra was honoured throughout the country. Aryarakshit had become an incomparable scholar, having studied in Pataliputra. But he did not feel proud of his scholarship when he sat at his mother's feet. At the feet of his mother, he was only a polite and obedient son.

HOW CAN HE BE A SCHOLAR IF HE DOES NOT REALIZE THE VALUE OF LOVE AND COMPASSION ?

"I am literate. I am a scholar; but my mother is illiterate and uneducated". The man who thinks so is really uneducated. Those who do not realize the value of love, compassion and affection are not really scholars even if they have mastered all the *shastras*.

Rudrasoma said : "Dear son ! I will be greatly happy if you study the *Shastra* called *Drishtivad*".

Aryarakshit said, "*Drishtivad*; is it ? What is *Drishtivad* ? Who will teach me that *shastra* ? I am hearing the name *Drishtivad* for the first time". He liked the very name of the *shastra*. His eyes sparkled with delight. His face beamed with delight. Rudrasoma read the feelings on the face of her son. She said : "My dear son ! A Jain Shraman (mendicant) who possesses great spiritual strength and enlightenment; who has renounced all attachments and evil propensities, whose heart overflows with the emotions relating to the supreme good; and who is an ocean of knowledge can teach you *Drishtivad*. Such a great Jain Acharya by name Thosaliputra is staying now at the sugarcane-garden. He happens to be your uncle as he is my brother. He will teach you that *shastra*. You go to him and under his guidance you study *Drishtivad*. That will give me great delight. If you master that *shastra*, I will think that my womb is an ocean in which a precious pearl of serene lustre has appeared".

How many mothers to-day know the name of *Dwadashangi*? How many mothers know the titles of the twelve *angas* and what they contain ? Rudrasoma did not mention the titles *Acharyang*, *Sutrakritang*, *Sthanang* etc. She merely mentioned

the title *Drishtivad* which is the twelfth *Anga*. Why? She did so because her son, Aryarakshit was a great scholar. She wanted to mention a profound *grantha* which would be suitable to a man of his attainments. Rudrasoma knew that the Jain Acharya would not teach "*Drishtivad*" to householders. Only intelligent Sadhus can study it. Aryarakshit could study the *Drishtivad* only if he became a sadhu, receiving initiation into the *Shramandharma*.

Now, have you understood why and to which place she was sending her son? What was the mother's aspiration regarding her son? "My son should become a mendicant. He must study the *Drishtivad* and become enlightened. He must attain a knowledge of the path of salvation. He must become a light to give the jivas of this world, the light of knowledge or enlightenment".

If Rudrasoma had desired that her son should attain physical pleasures and materialistic enjoyments, what would have happened? Of course, she was in the *Samsar*, but her mind was not in the *Samsar*. She had attained detachment. She was the wife of the court-priest; and she possessed wealth and glory; yet she had renounced sensual and physical pleasures. Yes. Renunciation is necessary. The mind should renounce all worldly pleasures.

REAL FELICITY LIES IN NON-ATTACHMENT

From the Audience : We are householders. How can householders renounce the *Samsar* ?

Maharajashri : You must be non-attached even while living in *Samsar*. It is possible to keep the mind detached from worldly pleasures even while enjoying them. You do not have the fabulous wealth and grandeur that kings and emperors possessed in those days. There lived in the past great kings and emperors and merchants who were outwardly worldly and enjoyed all physical and materialistic pleasures but who were inwardly detached and disinterested. They had renounced the *Samsar* inwardly. One can lead such a life only if one has

attained samyagjnan or the true knowledge. Rudrasoma possessed *Samyagjnan*; she had realized the truth about the *Samsar*. That was why she was non-attached in respect of worldly enjoyments. She wanted to make her children also non-attached. "True felicity lies only in non-attachment". She had realized this great truth. She had realized this truth by means of knowledge and experience.

Rudrasoma looked for the right opportunity and showed her sons the true path. The mother had won the whole-hearted love of her children. That was why she could show them the right path; and that was why her children obeyed her words.

I have told you again and again that you should conduct yourself towards your family in such a way that the members of your family love and respect you. If they love you they will follow your advice and will pursue the right path. You should not lose heart; and you should not use strong language. Do not make yourself disagreeable to others. Even if the members of your family are not acting according to your wishes, have patience and equanimity. Finding a suitable opportunity tell them sweetly whatever you have to tell them.

Also listen to another point. You must possess a radiant and magnetic personality. You must acquire a dignified and virtuous personality. The influence of such a personality falls on others. Rudrasoma had acquired such a magnificent personality. Her son who was very intelligent and scholarly was influenced by her personality. He began to think: "Mother has advised me to study *Drishtivad*. *Drishtivad!* What a lovely name! The philosophy of right vision! Yes. I must fulfil my mother's desire. If I do not fulfil my mother's wish, my life would be a waste. Whatever difficulties I may have to face for it, I will study the *Drishtivad*". "Mother is God!" *This is the fundamental mantra (Principle) of the noble culture of our land called Aryasamskriti.*

Aryarakshit was a young man. Did not the propensities natural to youth arise in his mind? They did arise in his mind; but that was an age of self-discipline. It was absolutely neces-

sary to practise celibacy during the student-career. The young men were given the atmosphere congenial for practising celibacy. The standard of living and all the activities of life were such that they did not provoke the senses. The educational system was such that youngsters were taught arts and sciences along with the subjects that helped them to attain spiritual development. Therefore, even youngsters could practise self-restraint naturally. They could discard and renounce their comforts and pleasures; and could live according to lofty ideals.

“Mother is God”. This was the fundamental principle (*Mantra*) of our ancient culture. There lived in this country such mothers and such children as gave a practical shape to that ideal. But whether on account of the influence of the *Kaliyuga* or on account of the unworthiness of the jivas, such great ideals are not prevalent in these days. How many mothers of the level of Rudrasoma can be found to-day? How many sons of the level of Aryarakshit can be found to-day? To-day parents are not respected and adored. Children follow the path of their choice wilfully. The system of education has been helping this wilfulness to grow. Culture has reached the precipice of destruction. In spite of all this, we have a ray of hope! And that is the *Shasan* expounded by the Vitarag. Understand that *Shasan*; realize it in a comprehensive manner; and understand it from the multi-dimensional point of view (*Anekantvad*).

This is enough for to-day.

- * Mothers should be like Rudrasoma. How sweet and reticent she was in her utterances! How affectionate she was! Why is it that the mothers to-day are not like her?
- * The mother who was non-attached; saw nothing but sorrow in sensual pleasures. She saw felicity in renunciation. The mother who is non-attached lives with the attitude of renunciation towards life; and she wishes that her children also should pursue the same path.
- * If parents and spiritual heads are tender-hearted and if their words are pleasing and sweet, children certainly love them and honour them, and their affection and honour will increase.
- * An omen gives a hint regarding the future. Of course, it cannot change the future. It merely indicates what is going to happen in the future.
- * The affection and attachment of those relatives and friends who are ignorant and unenlightened are very deep and cannot be easily or quickly discarded. Sometimes, such affection or attachment changes into hostility.

DISCOURSE 64

The great scriptural scholar, the revered Acharya Shri Haribhadrashoorishwarji first of all expounds the ordinary principles of the *grihasthadharma* in his work, *Dharmabindu*. He expounds the sixteenth principle, namely, "*the adoration of father and mother*". Adoration or worship means saluting their feet with heartfelt regard and affection. This is to be done three times every day. Children should thus salute their parents in the morning, at noon and in the evening.

Besides adoring parents thus, youngsters also must salute in the same manner their teachers, spiritual heads who preach

the *Dharma* and old people. Even the friends and relatives of parents are to be adored in the same manner. All these are included in *Guruvarga* (the class of venerable seniors). These venerable seniors have to be honoured in five ways mainly.

- (1) When they come near you, you stand near them respectfully.
- (2) You must make polite enquiries about their welfare.
- (3) You must sit still near them.
- (4) You must not mention their names in improper places.
- (5) You must not hear others calumniating them.

The family in which the members observe these principles of conduct (the youngsters adoring the elders and the elders deserving the worship) will be actually fit to carry out special spiritual austerities.

CHILDREN SHOULD ADORE AND REVERE EVEN THOSE WHOM THEIR PARENTS REVERE

The sphere of politeness is wide. The number of people who deserve to be worshipped is large. Father and mother are, of course, worthy of being worshipped. Even those whom parents respect are worthy of being worshipped by children. The teachers in schools, colleges and universities should be worshipped. The cultured and enlightened people in society and in the city are fit to be worshipped. All these kinds of people should be given respect and esteem. Courtesy and obedience must be shown to them. But the first and foremost duty of children is to show regard and reverence to their parents; and to keep up that attitude towards their parents always.

The feelings of affection and regard for parents will appear in the hearts of children only when they realize their duties and when they realize the value of the benefactions bestowed upon them by them. If children always think of the duties of their parents; and if parents always sing the song of the duties of their children; then the feeling that parents are to be worshipped will not be present in children; and parents also will not be

worthy of worship. The lofty feeling of love appears only when they carry out their respective duties.

If Aryarakshit had said to his mother : "If your desire is that I should study *Drishtivad* then why did you agree to my going to Pataliputra ? In the very beginning if you had told me that I should not go to Pataliputra and that I should learn *Drishtivad* from a Jain Acharya, I would have done so. Now, you are telling me to study *Drishtivad*. I have become a scholar; and now I do not want to study that *Shastra*". If he had said so, would we have got such a great giver of light as Aryarakshitsoori ? Would he have attained spiritual elevation ?

WHY DO NOT CHILDREN ACT ACCORDING TO THE ADVICE OF THEIR PARENTS NOW-A-DAYS ?

If Rudrasoma had insisted upon her son's doing his duty, in the beginning, he might not have accepted her advice. Would he have listened to her words ? He would not have listened to her advice. Is that not so ? Why do not your children listen to your advice ? Have you thought of this at any time ? If you have thought about it you would have thought thus. "Our sons and daughters are spoilt". Why are they spoilt ? Do you realize your fault ? Do you know how to make your children cultured ? If you keep dinning into the ears of your children your precepts, they will get bored. You should know the art of inspiring your children to do their duties properly. You must know the art of speaking to them impressively and in a suave manner.

Mothers should be like Rudrasoma. She always spoke very sweetly. She was a woman of a few words. She was reticent. She was the embodiment of affection. Affection flowed from her heart like a river. Cannot the mothers of to-day be like that ? Cannot those women who can perform spiritual austerities; who can do deeds of charity; who worship the Paramatma and who listen to discourses become reticent and soft-spoken like Rudrasoma ? Cannot they develop the art of speaking sweetly and agreeably ? Cannot they develop the quality of tolerance ? Cannot they develop the virtue of dignity ?

What a unique personality Rudrasoma possessed ! Do you go home and think about this ? You will think of it at your leisure. Will you not ? You naturally think of a thing which you like. I, of course, think much about Rudrasoma. She was an ideal *Shravika*. She was an ideal house-wife. Not only that; she was also a *yogini*, a woman who had renounced worldly pleasures and attachments. She of course, lived in *Samsar*; but her heart was completely detached from worldly life. She had discarded all attachments. If she was not disinterested and detached she would not have advised her scholarly and obedient son to study *Drishtivad*. She knew that without being a *Sadhu* and without self-restraint one could not study *Drishtivad*. Advising one to become a mendicant ! What kind of a mother desires that her son, who is scholarly and obedient, should become a *sadhu* ? Such a desire is entertained only by a woman who is disinterested and detached from worldly life.

A MOTHER WHO IS NON-ATTACHED SEES FELICITY IN RENUNCIATION

A mother who is non-attached sees only sorrow in sensual pleasures; and sees felicity in renunciation. A mother who is non-attached renounces worldly life herself; and desires that her children also should pursue the path of renunciation. Such a woman keeps instilling into her sons and daughters the noble ideals of self-sacrifice and renunciation even from their childhood and makes them cultured because the heart of a non-attached woman overflows with love and amity. Just as she thinks of providing comforts and happiness to her children; she also thinks of their spiritual welfare. She endeavours to make the lives of the members of her family happy and peaceful in the present; and she also endeavours to make their other-worldly life also felicitous and serene. But that endeavour should not assume the form of obduracy. It should not assume the form of harshness and cruelty.

Some mothers commit this mistake now-a-days. Of course, they desire that the members of their families should attain

the other-worldly welfare and spiritual elevation; and they give them the necessary inspiration to achieve those things. But there is the element of anger in the endeavour to give them such an inspiration; there is harshness in the language spoken; and the words spoken are sharp like arrows. See some examples of such utterances :

- You are an atheist....
- You are completely spoilt....
- You will go to hell....
- You are absolutely stupid....
- Your intelligence is completely corrupt....
- This kind of thing cannot go on in my house ! etc.

— *From the Audience* : In fact, there are words harsher and more cruel than these.

Maharajashri : Yes. I know there are such words; but they cannot be uttered. No one can be reformed by such ignoble methods. Can anyone be reformed by such methods ? Can anyone be made to observe noble principles of conduct by such methods ? No. They will be spoilt; they will proceed on the path of *dharma* or unrighteousness; and they will fall into ignoble practices. That is why I say that mothers should speak tenderly and sweetly like Rudrasoma. A woman who can speak sweetly and softly can earn a place of high esteem in the hearts of her children. Probably the tremendous excitement of the senses and the strong impact of passions may not allow youngsters to listen to the well-meant advice of their parents or their spiritual heads but if the parents and the spiritual heads are serene and soft spoken, affection, amity, esteem and faith will appear in the hearts of youngsters. I have seen such youngsters; I have known such youngsters. In their hearts I found abounding love for their parents and abiding faith in their spiritual mentors. Those youngsters may be a little lacking in respect of the observance of the principles of noble conduct but the love that is there in their hearts for their parents and

spiritual heads will some day impel them to become noble in conduct and principles.

RUDRASOMA BECAME A MOTHER, WORTHY OF WORSHIP BECAUSE....

Aryarakshit became a great scholar. He was greatly honoured by the King. Until he became a great scholar and earned royal honour, Rudrasoma did not advise him to approach a Jain Acharya and to acquire knowledge from him. She was a great devotee of *Shramans* (mendicants). How courageous Rudrasoma was! She never said anything unpleasant or harsh. Hence, she became a mother worthy of worship and adoration. She became supremely venerable. She said to Aryarakshit, "You approach the Jain acharya, Thosaliputra; and learn the *Drishtivad* with his guidance. If you do so, I will be happy and satisfied". Aryarakshit did not start any argument or specious reasoning; he gave a firm and decisive reply, "My mother! Let it be as you wish. I will go to the Jain acharya tomorrow morning".

Throughout that night, Aryarakshit could not get a wink of sleep; and he kept thinking of *Drishtivad* and about the Jain acharya; and about what his mother had told him. What his mother had told him about the Jain acharya kept cropping up in his mind again and again.

जैनर्षयो महासत्त्वाः त्यक्ताब्रह्मपरिग्रहाः ।
 परमार्थस्थितस्वान्ताः सज्ज्ञानकुलभूमयः ॥
 अस्य ग्रन्थस्य वेत्तारः तेऽधुना स्वेषुवाटके ।
 सन्ति तोसलीपुत्राख्याः सूरयो ज्ञानभूरयः ॥

The sublime image of Acharya Thosaliputra became enshrined in the mind of Aryarakshit. As he visualized the great acharya with his physical form full of strength; with the radiance of purity and celibacy in his face; with his eyes beaming with the light of the emotion of the supreme good; with his voice overflowing with enlightenment and faith, he thought: "This great sage will teach me *Drishtivad*. I shall be indeed blessed".

Aryarakshit was not only a young man of great virtues but also an admirer of virtues. He was partial to virtues. When his mother praised the virtues of the Jain acharya, he was greatly pleased. He spent the whole night, in an auspicious contemplation. In the morning, soon after getting up, he saluted the feet of his mother; secured her blessings and set out to the sugarcane-garden to meet the acharya. On the way, he met a brahmin, who was a friend of his father. He was carrying in his hands nine and a half sugar canes. The brahmin saw Aryarakshit, embraced him cordially and said to him, "Dear child! You must return home at once". Aryarakshit said, "I am going in accordance with my mother's instructions. Soon after I complete my task, I will return home".

On the way, Aryarakshit was thinking :

अध्याया वा परिच्छेदा नव सार्द्धा मया ध्रुवम् ।
 अस्य ग्रन्थस्य लप्स्यन्ते नालिकं निश्चित हृदः ॥

I have seen an auspicious omen. I will be able to study only nine and a half chapters of the *Drishtivad* which my mother asked me to study and I will not be able to study more.

An omen gives an indication of a future possibility. An omen gives a hint regarding what is going to happen, in the future. An omen does not change the future; but it indicates the future possibility. You must have the knowledge to understand the implication of omens. There is a *shastra* (a branch of study) relating to omens. Omens are given importance even in respect of spiritual austerities and activities.

Aryarakshit went to the sugar-cane garden where the acharya, Thosaliputra was staying. He stopped at the door of the *Upashraya*. He thought : "I have to go to the Jain acharya. I do not know the Jain code of conduct and courtesy. I should not enter the *Upashraya*, without observing the Jain code of conduct and courtesy." He stood at the door. The Munis (mendicants) in the *Upashraya* were absorbed in spiritual studies. He could hear their voices, which pervaded the whole atmosphere. He was filled with the emotion of delight by the loud

voices of the Munis who were reading and reciting the scriptures. He stood there listening to the scriptural studies being carried on by the Sadhus. A shravak came there. His name was Daddar. Daddar entered the *Upashraya* observing the prescribed principles; and saluted the Acharya and the Sadhus according to the prescribed principles; and then he sat near the Acharyadev. Aryarakshit understood all the principles. He also heard the *Sutra* (hymn) for salutation and memorized it. Now, he entered the *Upashraya* and saluted the Gurudev according to the prescribed principles; but he made a mistake; and the Acharyadev, at once, understood that he was a new *Shravak*. Tell me what mistake Aryarakshit committed.

From the Audience : We do not know the principles relating to the *Guruvandana* (the salutation of the Gurumaharaj).

Maharajashri : If you do not know the principles relating to the *Guruvandan*; if you do not know the prescriptions relating to the worship of the Paramatma and if you do not know the way in which *Pachchakkan* (practising austerities) should be performed, what else do you know? Whatever spiritual austerities you perform, you must carry them out according to the prescribed principles. If you carry out spiritual austerities without observing the prescribed principles, such austerities do not bring the desired fruit. Not only that; sometimes, they may even bring about contrary reactions. Therefore, you must know the prescribed principles relating to every spiritual austerity.

- *The Guruvandan Bhashya* contains the principles relating to the *Guruvandan* or the salutation of the Gurumaharaj.
- *The Chaityavandan Bhashya* contains the principles relating to the worship of the Paramatma.
- *The Pachchakkan Bhashya* contains the principles relating to the performance of the *Pachchakkan*.

You must study these three *Bhashyas*. After studying them, you must perform spiritual austerities according to those scriptural prescriptions. You will experience delight by performing

spiritual austerities if you carry them out according to prescriptions. Your regard for *Dharma* will increase; and the firmness of your mind also will increase.

Aryarakshit acted in conformity with the principles and codes of conduct which he saw Daddar observing; but he did not observe the principle or rule which Daddar did not observe and which was not necessary in the case of Daddar; but which was essential in his own case.

IT IS ESSENTIAL TO SALUTE EVEN THE SHRAVAKS IN THE UPASHRAY

After saluting all the sadhus one must salute also the shravaks if there are any shravaks in the Upashray. When Daddar entered the *Upashray*, there were no shravaks; so he did not have to salute *Shravaks*. But when Aryarakshit went in, there was Daddar Shravak. But Aryarakshit being ignorant of the principle, did not salute him. Therefore, the Acharyadev thought, "He is a new Shravak". The Acharya asked him in a sweet voice :

"Dear son! From whom did you learn the principles of *Dharma*?"

Aryarakshit pointed his finger towards Daddar; and said, "From that noble man".

A Muni came near the Acharyadev and said, "Revered Gurumaharaj! This young man is Aryarakshit, the son of the Court-priest. This is the young man whom the King received with great honour yesterday. He is the elder son of Rudrasoma, the noble *shravika*. He is a treasure-house of all lofty virtues. He has mastered the four *Vedas*. I do not know the purpose with which he has come here; but I know him surely".

At once, Aryarakshit said, "Gurudev! My mother has sent me to you, saying; "you approach the Jain Acharya, Thosali-putra. He is a great man; and he is an enlightened sage. He will teach you *Drishtivad*". Therefore, I have come to study *Drishtivad*, at your feet."

The Acharya thought about Aryarakshit. "He is high-born.

He is a noble brahmin; and a believer in God and religion. He is a young man of noble conduct and principles. There is softness in his voice. Even his very sight is endearing”.

Acharya Thosaliputra was a *Shrutadhar*, a profound scholar in the scriptures. He became absorbed in deep spiritual contemplation and meditation. For a while, he fell into a state of spiritual ecstasy. He saw the sublime personality of Aryarakshit. He visualized in him, potentialities of an influential exponent of the Jain Shasan. “After Arya Vajraswamy, he would be an acharya who would create an epoch by his greatness”. Then he woke up from his trance. He looked towards Aryarakshit; and said : “Dear child ! I am supremely happy to hear that your noble mother has sent you here to learn *Drishtivad*; but it can be taught only to a person who receives initiation into the life of a Jain sadhu. This principle has to be conformed to :

“विधिः सर्वत्र सुन्दरः”

The prescribed principles always and at all places bring beauty to austerities”.

Aryarakshit, at once, said, “Gurudev, kindly introduce me to the culture and tradition of the Jainendra. I will receive initiation into the *Sadhudharma* because I wish to study and master the *Drishtivad*; and please my mother. But I have a request to make to you”.

“The citizens of this city have great affection for me. The King also has a great affection for me. When they come to know that I have received the *Deeksha* they may force me to give up the *Deeksha*; and they may also cause trouble to you. Ignorant Jivas cannot easily give up their attachments. Therefore, I think that after receiving the *Deeksha* I should go away to some other Kingdom on Vihar (travelling on foot). This plan appears proper to me. The Jin shasan should not be slighted”.

The Acharya initiated Aryarakshit into the *Sadhudharma*; and at once, Aryarakshit set out on *Vihar*. In the present situa-

tion, we have to examine in some detail what the Acharya thought about Aryarakshit before giving him the *Deeksha*. The request made by Aryarakshit also is very important and significant. Let us discuss these points a little.

* BIRTH IN A NOBLE FAMILY

The Acharyadev found that Aryarakshit was born in a high family. The *Deeksha* of the Jain tradition can be given only to those who are born in high families. A man born in a high family fears committing sins. He would not like to commit a sin. Even if he happens to fall into grief he does not discard the vows undertaken. A man born in a high family loves and adores his parents; and in the same manner, when such a man becomes a Sadhu he loves and worships the Gurumaharaj and the Paramatma. So, a sadhu must be a man born in a high family.

* FAITH

The Acharyadev saw in Aryarakshit the lofty virtue of Faith. Faith here means faith in the *Dharma*, in the Paramatma, in the Gurumaharaj; in *Moksha* and in the path of salvation. The belief in the existence of the soul is the fundamental faith. What is the use of having faith in the *Dharma*, in the Gurumaharaj and in the Paramatma if one does not have faith in the existence of the soul? A man who wants to become a sadhu must have faith in all these entities. On account of the strength of Faith, he can naturally carry out all the arduous austerities of the life of a Shraman.

TENDERNESS

The Acharya found that Aryarakshit possessed a tender heart. The tenderness of the heart is the foundation for all great virtues. The softness of nature is a fundamental necessity. Bhagwan Umaswathi says in *Prashamrati* :

“विनयायत्ताश्च गुणाः सर्वे, विनयश्च मार्दवायत्तः”

Politeness includes all virtues; and tenderness includes politeness.

A heart that is tender experiences pain at the sight of others' sorrow. The voice of a tender-hearted man is soft and polite. The Gurumaharaj can bring about a great reformation in a disciple who has a tender heart. A tender heart and a soft nature make a man beloved. Those virtues endear a man to all.

NOBLE CONDUCT

A man who adores and pursues the path of *Sadhudharma* must observe and live according to some noble principles and traditions. He must not commit such sins as stealing, causing violence to other Jivas, gambling, transgressing the limits of celibacy etc. He must love and practise noble principles and rules of conduct. If a man observes noble principles and rules of conduct, his mind will be calm and free from all agitations. The Acharyadev found that Aryarakshit was a man of noble conduct and principles. The Gurudev was a man of extraordinary enlightenment; and so he possessed the ability to look into a man's personality; and to find out his true nature. He visualized in Aryarakshit extraordinary potentialities that would make him an ideal and influential Jain acharya. He found that Aryarakshit possessed the ability and worthiness to study *Drishtivad*. He gave Aryarakshit the *Deeksha*; and Aryarakshit, set out on the *Vihar* (Padyatra) as desired by him.

What excellent things did Aryarakshit say to the Gurudev !
Two of them are really sublime.

१. अबुधस्वजननां च ममकारोहि दुस्त्यजः ।

२. मा भूच्छासनलाधवम् ॥

- (1) The attachments of ignorant and unenlightened relatives and friends cannot be easily discarded.
- (2) The Jin Shasan (commands) should not be slighted.

The attachments of relatives and friends who are ignorant and unenlightened are deep. Their attachments cannot be easily and soon discarded. Sooner or later, attachment changes into hatred. I think you know the story of Mahamuni (the great sage) Sukoshal. His mother had a great attachment for him.

Sukoshal received initiation into *Sadhudharma*. She did not like it. Yet he received the *deeksha*. His mother's attachment changed into hatred. She died and became a tigress. She as a tigress killed Sukoshal. But Sukoshal Mahamuni had attained a state of spiritual excellence and equanimity; and after his death he attained *Moksha*. The attachments of ignorant relatives and friends, do not end easily. Therefore, you should not develop intimacy with ignorant and unenlightened people. You should not love them. The attachment which you develop for ignorant people will bring harm. Aryarakshit knew that the King and the people were not enlightened; and that they could not distinguish between good and evil ways. They were not also tolerant towards other religions. They did not have any regard for Jainism. Sometimes, they also made pernicious attacks on the Gurudev.

DO NOT ALLOW THE JIN SHASAN TO BE DISGRACED

Another important point has been mentioned. "The Jin's Shasan (commands) should not be slighted." If ignorant people had taken Aryarakshit back home inspite of his having received the *Deeksha* and if they had acted ignobly towards the Jain Sadhus, the Jin shasan would have been slighted. Such a thing was not desirable; yet, Aryarakshit had not yet received intiation into the Jin shasan; but a proper access he had to it! He had such a regard for the Jin Shasan because he wanted to become a follower of the Jin shasan; and to study the *Drishtivad* of the religion.

One may suffer a loss, personally; one's *samyamdharma* also may be affected; but one should not allow the Jin shasan to be slighted. One should not mind losing one's life; but one should not allow the Jin Shasan to be disgraced.

The man who possesses precious virtues, will really become a great man. Only such a man has the ability to adore and pursue the path of *Moksha*. Aryarakshit possessed many lofty virtues. He adored and worshipped his mother and father. This was a great virtue. There is much to be said on this point.

This is enough for to-day.

- * You must request your parents to retire from active life and to take rest. If your parents have the desire of retiring from worldly activities and of endeavouring to attain spiritual elevation, they will accept your suggestion; and you would have done your duty.
- * Old age also causes helplessness. It is not at all proper to treat your parents with contempt when they are helpless on account of old age or sickness. Is it proper to treat them with contempt? Supposing owing to your misfortune, your own health is upset; what will you do? You must bear with patience the angry and irritable nature of your parents or your Gurumaharaj. This is the most important austerity.
- * Who has attained happiness by forgetting his duties towards those who are worthy of worship? Who has attained peace by doing so? If you do your duty, your sorrows will surely disappear.
- * If you follow Dharma, on the basis of your virtues, there will not be any room for hatred, enmity or conflicts.
- * Help and benevolence can be there even if there is no friendship or affection. Bhagwan Muni-suvratji Swami carried out Vihar even during nights in order to create awakening in a horse.

DISCOURSE 65

The great scriptural scholar, the supreme benefactor, Acharya Shri Haribhadrasooriji has described the ordinary principles of the *grihastadharm*a in the beginning of his work, *Dharmabindu*. Only if a *grihasta* observes these principles, can he acquire the fitness to carry out the special austerities.

The sixteenth ordinary principle is *worship of the father and mother*. If the parents observe the fifteen principles mentioned earlier, the children will observe this principle. *Worship*

is offered only to the worthy. Those who possess virtues in abundance are worthy of worship. Parents are worthy of worship only if they possess great virtues. Aryarakshit's parents possessed great virtues; therefore, they were worthy of being worshipped by their children. The worshipper of the worthy himself becomes worthy of worship.

Four duties are to be carried out by sensible and dutiful children. The performance of these duties also is a part of their worship of their parents. If you merely touch the feet of your parents; and salute them but if you do not carry out your duties towards them, that is not true worship. So, understand the four main duties you have to carry out :

(1) When a son reaches the age at which he can manage the business of his father, he must tell his father politely : "Now, you may stop thinking of the family-affairs. I will manage the shop and the business. I will carry on the business properly. Now, you may carry out spiritual austerities with body, mind and word continuously without any impediment. You may carry out endeavours for your spiritual and other-worldly welfare. Until now, you have taken care of me; and I can never forget your benefaction. You have done a lot for me; now you endeavour to achieve spiritual elevation".

From the Audience : What should one do even after saying all this, if one's father does not give up his business ?

Maharajashri : You need not say this to your father again and again. If you say this to him again and again, he may suspect your motives though you may say all that for his own good; and your parents may think : "Our son will acquire control over the shop and business; and our daughter-in-law will acquire control over the house; and they will turn us out".

Such events also sometimes happen in Samsar; don't they ? Therefore, only once or twice, you may suggest to them in a calm and tender manner that they may retire. If they have the desire of retiring and pursuing the path of spiritual elevation, they will accept your suggestion; and you would have done your duty. The children must conduct themselves towards their

parents in such a way that they will be happy and pleased. There is a second rule or duty which has been prescribed for that purpose.

(2) You must carry out every activity relating to the family and business after consulting them and after taking their consent. You must consult your father about the matters on which you have to obtain his opinion; and you must consult your mother about the matters on which you need her opinion. You should never think thus: "Why should we consult our parents about every matter? We shall do what we think proper". If you do not consult them you may suffer loss on account of it. Mere intelligence is not enough to carry out every duty; you also require experience. The parents possess a lot of experience. Another point is this. Elderly people desire that their sons and daughters should take their opinion and act according to it. If children act thus, their parents will be immensely pleased and will treat their children with affection. Children should keep their parents pleased and happy.

TRUE SERVICE TO PARENTS IS NOT RENDERED IF CHILDREN SERVE THEM WITH THE IDEA THAT THEY ARE BESTOWING A BENEFACTION UPON THEM

From the Audience: If inspite of all that we do, our parents are not pleased with us, what are we to do? Whatever we may do, they may think that what we have done is but little.

Maharajashri: This complaint is based on a false understanding or a wrong notion. You may not be rendering as much service to them as you ought to; or even if you are rendering service to them you may not be rendering it in a proper manner. You may be speaking to them in a contemptuous manner. You may be rendering service to them with the feeling that you are bestowing a benefaction upon them. Service to parents should not be rendered thus. Howevermuch you may serve your parents, it will be but little.

Sometimes, old age and sickness have their impact on the minds of people. On account of those causes, people become

angry or irritable. They develop the habit of volunteering their opinions on every matter. Children may not like this; and so they too may get angry and may begin to ill-treat their parents.

You must also think and realize that even a person's condition can cause helplessness. How far is it proper to slight and treat parents with contempt when they are in old age or sickness? When you grow old, if your nature also gets upset, what will you do? You must bear with the angry and irritable nature of your parents and your spiritual heads with patience and equanimity. This is a very important spiritual austerity.

Always speak to your parents with love, humility and tenderness. Carry out your domestic activities after consulting them; and carry out your spiritual activities also according to their suggestions. Of course, parents also must understand the situation. If there is no great harm or loss accruing from a certain action they must give their consent at once. They should not keep hesitating. Sometimes they have to be silent. Seriousness, generosity, patience and abounding affection — these four lofty virtues must be present in parents. Only then their children will find it easy to do their duties towards them.

THE THIRD MAIN DUTY

If you get any excellent article, you must give it to your parents first. You should not conceal anything from your parents. The parents also should possess the quality of generosity by virtue of which they will return those articles to their children affectionately as presentations to them. "Dear children, you need these articles. We do not need them; you use them". They should say this and give the articles to you.

If parents happen to get some excellent articles, they will give them to their children. They should be given to the young ones in the family. To Rajagrihi, that merchant came from Nepal with sixteen expensive and embroidered woollen blankets to be sold. The emperor of Magadha, Shrenik could not afford to buy a single blanket because of the forbidding prices. The merchant was returning from the palace disappointed. At that

time Shalibhadra's mother sent for the merchant and bought the sixteen woollen blankets that he had with him; cut each into two pieces and gave the thirty two pieces, one each to her thirty-two daughters-in-law. Did she not do so? She did not keep a single piece for herself. This was Bhadramatha's magnanimity.

In the same manner, when children grow up and when their parents become old and retire from active life, if the children get any excellent article, they should first give it to their parents.

COUNTLESS SORROWS END IF YOU DO YOUR DUTIES PROPERLY

THE FOURTH MAIN DUTY

The parents must enjoy all material possessions first and then others may enjoy them. In case, the parents have undertaken a vow and if they are therefore unable to enjoy those things, the other members of the family may enjoy them first. If this principle is acted upon, the mother and father would be happy and pleased. The supreme duty of children is to keep their parents happy and pleased. But today youngsters have forgotten this duty. Whoever can be happy if he forgets his duties towards those who are worthy of worship? Who can attain peace by acting thus? If people in this world keep doing their respective duties properly, sorrows will automatically disappear. Distress, anguish and quarrels automatically disappear.

The enlightened people have shown us a way of life which is beautiful and which is absolutely free from all kinds of calamities. What loss do you suffer if you follow this way of life in your family? If you want felicity, serenity and satisfaction in your life you must accept this way of life and live according to it. Service, sacrifice, patience, dedication and other such virtues can bloom only in this way of life.

From the Audience: We can have the feeling of regard for our parents upto sometime only.

Maharajashri : How long does it continue ? Well, a great poet has said this :

आस्तन्यपानाज्जननी पशुनामादारलाभावधिचाधमानाम् ।

आगेहकर्मावधि मध्यमानमाजीवितात्तीर्थमिवोत्तमानाम् ॥

(Among animals or the brute creation, the affection for the mother continues upto the time the young ones need their mother's milk.) Among men of low moral level the love for the mother continues until the men are married and until their wives come to their houses. Among men of average moral level or the middle level, men love and respect their parents as long as they can do household work, but, men of virtues and nobility or men of the highest moral and ethical excellence, love and respect their mothers throughout their lives and they worship and serve their mothers as if they are *thirtharupas* (or the very forms of beautitude). In other words, noble men think that worshipping the mother is as great an austerity as visiting a holy place.

Now, you think for yourselves and you see to which class you belong; whether you belong to the lowest class or the middle class or the highest class of moral excellence. After realizing it you must try to attain the highest class of ethical excellence; mustn't you ? Never forget the benefactions of your mother. Your mother may be uneducated or illiterate; she may be irritable. She may also commit some mistakes; but, a mother is a mother, a divinity in human form. She has borne you for nine months in her womb; and this is a benefaction which is invaluable.

Gratitude means not forgetting the benefactions of your benefactors. This virtue is an absolute necessity for those who desire to walk upon the path of *dharma*. This supreme virtue is present in all noble souls. In fact, it is present as a mental virtue in those souls. The virtue of gratitude was present in *Aryarakshit* naturally. He never forgot in his life the great benefactions that his parents had bestowed upon him. Throughout his life, he showed the highest regard to his mother and father. His father sent him to *Pataliputra* so that he might study and become educated; and accordingly he went there and

became a scholar. His mother advised him to approach the Jain acharya, Thosaliputra and to study *Drishtivad* at his feet; and he acted according to her advice. How humble and obedient he was? How simple and plain he was? He easily discarded all his sensual pleasures; did he not? He received initiation into the *Sadhudharma* in order to carry out his mother's wishes.

Aryarakshit became an expert in the observance of all the rules and principles of the life of a *Sadhu*. On account of his devotion and reverence for the Gurumaharaj, his *Jnanavaran karma* was suppressed and smothered. The Gurudev was systematically teaching the *Shastra* to him; and communicated to him all the knowledge he had of the ancient *Poorvas* (cantos).

In those days, only two great men possessed mastery over the ten *Poorvas* (cantos); one was Bhadruguptacharyaji; and the other was Shri Vajraswami. Shri Vajraswami had learnt the *Dasapoorvas* (the ten cantos) from Bhadruguptacharyaji. Acharya Shri Thosaliputra sent him to Bhadruguptacharyaji. At that time, Bhadruguptacharyaji was staying in *Ujjaini*; and he was in extreme old age.

Muni Aryarakshit went to Ujjaini in the company of noble *Sadhus*. He went into the *Upashraya* and saluted Bhadruguptacharyaji. Bhadruguptacharyaji stood up and received the *Sadhus* including Aryarakshit. He embraced Aryarakshit with genuine affection.

Aryarakshit became absorbed in the service of Bhadruguptacharyaji. One day, Bhadruguptacharyaji, in a deep spiritual trance, visualized the future of Aryarakshit. He found that his future was going to be resplendent. He called Aryarakshit near him; held his hand with his hand; and said :

प्रभावको भवानर्हच्छासनाम्भोधिकौस्तुभः ।

संघाधारश्च भावि तदुपदेशं करोतु मे ॥

“Dear child! You are going to be an influential preacher of the *Jin shasan*; you are going to become a pillar of support to the Sangh (the four-fold Jain society). Therefore, you must act according to my precepts. You are going to learn the remaining *Poorvas* from Vajraswami.”

Aryarakshit placed his head on the lap of Bhadruguptacharyaji. The Acharyadev heartily rained his grace upon him. Sometime later, Bhadruguptacharyaji breathed his last.

What extraordinary scholars lived in those days! How enlightened they were! Bhadruguptacharyaji realized the future of Aryarakshit by spiritual insight. We are very unfortunate because in these days, we do not have such mighty scholars and men of enlightenment. We do not find in anyone such profound knowledge of the *Poorvas*; such spiritual power; and such a power of vision. If the Acharyas of the Jin shasan possess such spiritual vision, such spiritual power and enlightenment, they can inspire larger numbers of Jivas to adore and pursue the path of *Moksha*. They can also defeat the opponents. They can secure spiritual progress for all jivas.

There were many such highly influential *acharyas* in the tradition of Shraman Bhagwan Mahavirdev. Shri Vajraswami was one such great Acharya. He had mastered the ten *Poorvas*. He had two attainments namely, *Akashgami* (flying through the sky) and *Kshirasrav* (a kind of super natural power). Moreover, he possessed extraordinary merit (*punya*).

THE HEARTY MEETING BETWEEN VAJRASWAMI AND ARYARAKSHIT

One day, Vajraswami had a dream. In his dream, he saw a guest coming to him; and drinking a cup containing milk but leaving a little in it". Vajraswami thought: "A scholarly guest will come to me to-day. He will acquire from me all my knowledge; but something will remain unlearned by him".

As Vajraswami was thinking thus, Aryarakshit came into the *Upashraya*. He entered the *Upashray* saying, "*Nisihi* (a prescribed utterance for entering holy places), and approaching Vajraswami, he saluted him saying, "*Maththaena Vandami*" (Humbly I bow to you.) On seeing this extraordinary guest, Vajraswami stood up; and received him warmly. Both experienced extraordinary delight. After saluting Vajraswami, he sat at his feet; and made this humble request: "Acharya

Thosaliputra is my Gurudev. In accordance with his instruction, I went to the revered Bhadruguptacharyaji who is no more. I learnt some *Poorvas* from Bhadruguptacharyaji. I was favoured with his blessings; and according to his instructions, I have come to learn the remaining tenth *Poorva* from you. You are the greatest scholar of this time. You are the *yugapradhan* (the greatest of the age). You are the ocean of grace. Would you kindly bestow upon me your grace and teach me the tenth *Poorva* ?”

Vajraswami was immensely pleased with Aryarakshit on hearing his soft and sweet words. He said, “Dear young man. I have been delighted by your very sight. You are intelligent and polite. I will surely teach you the tenth *Poorva*. I am confident that you will carry on your study with an absolute dedication”.

Muni Aryarakshit was overwhelmed with joyful feelings. He began his scriptural studies. Vajraswami began teaching him with great affection. If a teacher finds a worthy disciple who can learn from him his unexampled knowledge of the *Poorvas*; if the disciple has the desire to attain the wealth of knowledge; why would not an able and scholarly teacher feel happy ?

Some days, some months and some years are spent in scriptural studies. Even if lakhs of years are spent in the acquisition of and a contemplation on knowledge one cannot attain perfection.

In the city of Ujjaini, Shri Aryarakshit was absorbed in a study of *Drishtivad* but in Dashpur, Rudrasoma was greatly agitated by the separation from her son. Rudrasoma herself had sent Aryarakshit to study *Drishtivad*. But hers was the heart of a mother; wasn't it ? Which mother would not think of her intelligent, virtuous, polite and noble son ? Yet, Rudrasoma did not go to Ujjaini to see her son. “My visit to him might impede his pursuit of knowledge. After mastering *Drishtivad* he himself will come to see me”. Her sense of duty and propriety had conquered the feelings of her heart, but still agitation had appeared in her heart; a conflict had arisen in her

heart. She had affection for her son. Affection brings about a conflict or an agitation, in such a context. Sometimes she had joyful feelings, sometimes, she had sorrowful feelings. The separation from her dear son causes agitation in the mind of a mother. She thought : "My son Aryarakshit is one who gives great delight to my heart. His nature is serene and peaceful. Did I not send him away myself? How ignorant a mother am I! Of course, my aspirations for him are radiant; but the darkness of separation from my son has enveloped me. I am unable to bear with the sorrow of separation from him. I know that he has become a *shraman* (an ascetic). Very good. He may observe the principles of the life of a *Shraman* very well; but I wish to see him. I must send for him. If I send for him he will surely come. He has not at any time disobeyed me. His heart is an ocean of affection for me. Shall I send someone to him? Shall I send Phalgurakshit? I can send him because Aryarakshit loves him. All right. I will get his father's consent to send him. But will my husband give his consent to this? I sent away Aryarakshit without seeking his permission. I have not at any time opposed him or complained against anything said by him. He is a man of seriousness. He has love for me. He has faith in me. He will surely concede that I have not sent Aryarakshit on the wrong path. I will send Phalgurakshit only after getting his consent".

Rudrasoma went to her husband, Somadeva, the priest and said in a very polite manner. "If you kindly give me your consent, I wish to send Phalgurakshit to Aryarakshit. He will convey my message to Aryarakshit. He will bring Aryarakshit here."

The priest Somadeva was a scholar; but he was simple and plain. He said, "I agree to whatever you do. You do whatever you think right". How did Rudrasoma manage her household affairs? How charmingly did Somadeva combine in himself profound scholarship and a bewildering simplicity! Whatever spiritual austerity you carry out on the firm basis of lofty virtues, there will not be any hostility, enmity or conflict. What is required is a firm foundation of lofty virtues. This foundation was firm in the family of Rudrasoma.

From the Audience: Would it not have been better if Rudrasoma had gone to Aryarakshit instead of sending for him ?

Maharajashri: There could be many reasons for her not going to Ujjain to meet her son. Probably in those days, women did not go out. Another point is this. She was the wife of the court-priest. The third reason could be this. She could not have a heart-to-heart conversation with him among the other *sadhus* if she had gone there. The fourth reason was that she wanted to impel all the members of her family to pursue the path of *Moksha*. Rudrasoma was not ensnared by affection or attachment. She was not the kind of Shravika who would be happy on merely seeing her son. If Aryarakshit came to Dashpur, even his father might become a follower of the noble *Dharma* because the father had deep affection for his son. That affection might be efficacious in effecting a transformation in his life. Probably, all such thoughts might have arisen in her mind. The message she sent to Aryarakshit was deeply meaningful and was suggestive of all those meanings. What a deeply meaningful and highly suggestive message did that mother send her son ! The message was really marvellous.

THE INSPIRING MESSAGE SENT BY THE MOTHER WHO WAS A SHRAVIKA

“Oh my son ! You have discarded your affection and attachment for your mother; and you have also discarded your attachment for your relatives. But there should continue affection and compassion; shouldn't they ? Shri Jinendra Paramatma has given importance to affection and compassion. Lord Mahaveer had devotion for his mother ever since he entered her womb. Therefore, I want you to come here soon; and to delight my heart by your visit. You must think of the mental agitation I have been experiencing on account of the separation from you.

And I would like to mention another point. If you come here, I will also follow the path of the *Sadhudharma* or the *Charitramarga* which you have been following. Your father, brother and sister also will follow the same path.

If you do not have affection for me; and even if you have

become completely detached from worldly life, you may kindly come here out of benevolence. You must come here to lift me out of this ocean of *Samsar* (worldly life). Kindly come here once; and by having your *darshan* (sight) I would feel blessed”.

Rudrasoma gave this message to Phalgurakshit with a voice shaken by emotion, to be conveyed to Aryarakshit. Phalgu-rakshit set off to Ujjaini.

Have you heard the sublime message of Rudrasoma? It was a moving message. Rudrasoma mentioned some important and significant ideas in her message. The first idea is that it touches the life of a *sadhu*. A *Sadhu* is one who is detached; who renounces the *samsar* and begins to lead the life of a mendicant. A *sadhu* does not have attachment for father and mother; and for brothers and sisters. But in the heart of a *Sadhu* there ought to be human affection and compassion. Affection is not infatuation. Compassion is not infatuation.

Even after becoming a *sadhu*, one should not forget the benefactions bestowed upon him by his parents. A *sadhu* must have the feeling that he should return the kindness of his parents who have bestowed benefactions on him. That is why Rudrasoma gave the example of Bhagwan Mahaveer. When the Tirtankars themselves have affection for their mothers, it goes without saying that others can and ought to have affection for their mothers. The hearts of *Sadhus* and *Sadhvis* must be full of affection. Their hearts should be overflowing with compassion.

Rudrasoma mentioned such ideas in her message as would nonplus him; and rather confound his heart and mind. She expressed the desire of following the *charitramarg* (the life of mendicancy) that he had been pursuing. What a tremendous love for her son! “The path liked by my son is acceptable to me also”. Not only this; she also mentioned that her desire was to impel her husband, her daughter and her younger son also to pursue, the path of *Moksha*.

After Aryarakshit went away, Rudrasoma noticed some change in the way of her husband's life. She also noticed

that her son and daughter also showed the worthiness necessary for the pursuit of *Charitradharma*. She found that all the members of her family had developed a high regard for Aryarakshit. Only on account of that could she send such a message. It was not a false assurance. She was not merely tempted to see her son. She had higher objectives in sending for him.

Now-a-days, you say such things to tempt and please *Sadhus*. Is it not so? "Maharaj sahib! You kindly visit our town. If you carry out the *chaturmas* there, we will think of receiving the *Deeksha*. After the Chaturmas is over. We will be ready to receive the *Deeksha*."

Rudrasoma was fully ready to receive the *Deeksha*. "As soon as Aryarakshit comes here, I will renounce the worldly life". Rudrasoma was eagerly awaiting that opportunity.

Thirdly, she said in her message that his visit would be a great benefaction. A *Sadhu* might have renounced all attachments; he might have discarded all bondages; and he might be enjoying spiritual contemplations but he ought to have the feeling of rendering a benefaction. "Kindly come here once, at least by way of bestowing a benefaction on me".

Thirtankar, Munisuvratswami once undertook a *vihar* (padyatra) in order to bring about awakening in a horse. Benefactions should be bestowed on all. Even a *Sadhu's* observance of the principle of non-violence by word, deed and thought, also is a benefaction. It is a great benefaction not to have affection or attachment. This point is evident from Rudrasoma's message.

IT IS DIFFICULT TO REPAY THE DEBT OF GRATITUDE TO THREE

It is difficult to repay the debt of gratitude to these three : (1) the parents; (2) the master and (3) the Gurudev. If you realize their benefactions, that is enough. How should you conduct yourself towards those who have bestowed benefactions upon you? How should you carry out their commands?

Ashutosh Mukherji was a judge in the High Court, in Bengal. He was also the Vice-chancellor of the University of

Calcutta. At that time, the British were ruling over India. His friends were insisting upon his going abroad for higher studies. But Ashutosh did not go abroad because his mother did not like his going abroad. Once, the Governor-general of India, Lord Curzon said to him : "You tell your mother that the Governor-general has ordered you to go abroad for higher studies. If you say that to your mother, she will not oppose your going abroad".

Ashutosh replied : "I cannot say that to my mother because I value my mother's word more than the Governor-general's order."

Shri Aryarakshit gave greater value to his mother's wish than to the honour given by the King; didn't he ? He became a *sadhu* to fulfil his mother's wish. He became absorbed day and night in the study of *Drishtivad*. This was a lofty adoration of mother.

Phalgurakshit reached Ujjaini. He entered the *Upashray*. First of all, he saw Aryarakshit as a *sadhu*. He saluted the feet of Aryarakshit; and the tears flowed from his eyes. Aryarakshit helped Phalgurakshit to get up.

"Brother ! What may be the purpose of your visit ?"

"I have brought the message of our mother".

"Mother's message ? Tell me what her command is".

"Mother wishes that you should visit Dashpur soon. She is greatly agitated by your separation from her". Phalgurakshit began to cry. Weeping like a child, he communicated his mother's message to him. Aryarakshit heard the message clamly, with his eyes closed. He thought for a while; and said,

"Phalgu ! Why should we have attachment for that which is not permanent ? Why should we be infatuated with the attachments of the *Samsar* which are transitory and perishable ? Another point. My scriptural studies are going on. Why should the studies be interrupted ? Yes ! I cannot forget mother's kindness and benefactions. But I have to stay here until I complete my studies. But Phalgu, if you love me, you too stay with me. You know you cannot stay with me unless you become a *sadhu*".

“Kindly initiate me into the *Sadhudharma*; and I will stay with you”. Phalgurakshit held his brother’s feet. Aryarakshit gave the *Deeksha* to Phalgurakshit; and made him a *sadhu*.

AS LONG AS BIRTH IS INEVITABLE LET ME GET SUCH A MOTHER

The message sent by his mother kept echoing in the heart of Aryarakshit. He was, of course, carrying out his studies. He was also carrying out systematically all the austerities of the life of a *Shraman*. But in his mind, his mother’s tender form kept appearing repeatedly. The memory of his mother’s supreme benefactions moved his heart deeply.

“Mother is calling me! I must go to her soon. She is not desiring to see me out of mere attachment. Her desire is to receive initiation into the *Charitradharma*. She is not merely my mother; she is also my *Guru* (spiritual mentor). She has renounced all her attachments and selfishness. She desires the spiritual elevation of the entire family. What a supreme sacrifice! What a divine vision! As long as I have to be taking birth in *Samsar*, let me be blessed with such a mother”.

One day, Aryarakshit felt agitated; he approached Vajraswami; and sat at his feet; and said :

“Gurudev! How much is there yet which I have to learn?”

“Child! What you have studied is but a drop (a *bindu*); and what you have yet to study is an ocean (a *Sindhu*)”.

Aryarakshit was silent. Again he began his studies with absolute dedication and devotion. He mastered half of the tenth *Poorva*.

Again, the desire to go to Dashpur grew strong in him. What did he do? Let us think of it later.

This is enough for to-day.

- * It is likely that parents may not be able to fulfil all the desires of their children. In such a case, the children concerned have to think of the situation of their parents. They should not get angry or indignant with their parents. Breaking the hearts of benefactors is the greatest sin.
- * Attachments and hatred will not be present in us after we have realised the truth. The adoration and practice of equanimity will be easy after we understand the causes for the effects.
- * He who wants to become a worshipper of his father and mother must carry out the following duties with love and devotion : (1) Washing the feet of parents; (2) Giving them food and dress, spreading their beds and helping them to take a bath at the time proper for those activities; (3) Oneself rendering service to parents; (4) Carrying out their orders; (5) Carrying out all activities after consulting them and taking their opinion; (6) Not giving impolite replies to one's parents, when they happen to rebuke one; (7) Fulfilling their spiritual aspirations according to one's mite.
- * Parents must do their duties by their children and children should keep carrying out their duties towards their parents.

DISCOURSE 66

The Supreme benefactor, the great scriptural scholar, Acharyashri Haribhadrasoorishwarji describes the sixteenth ordinary principle while expounding the ordinary principles of the *grihasthadharma* in his work, *Dharmabindu*. The sixteenth ordinary principle is : "Worshipping mother and father".

Parents are worthy of worship because of their benefaction. Benefactors become worthy of worship; and the beneficiaries must become worshippers. Benefactors should not have pride

and beneficiaries must be grateful to their benefactors. Benefactors must not expect any return for their benefactions and the beneficiaries must be full of the desire to repay the debt of gratitude to their benefactors. The *grihasthadharma* is a relative one. A *grihastha* cannot carry out his *dharma* (duty) without expecting any result. The father and the mother bestow benefactions on their children with some expectation; don't they? Sons and daughters repay their debt of gratitude to their parents with some respect. This is relativity in respect of expectations but benefactors should not expect anything from their beneficiaries. They should have the feeling that it is their duty to be benefactors. They should have the feeling that they have to carry out the commands of the Jin.

We should not forget benefactions that have been bestowed upon us by anyone; nor should we forget those benefactors. We should never think thus: "What benefactions have our parents bestowed upon us? Whatever they have done for us they have done it because it was their duty. We never asked them to do anything for us". If children think so, it will bring about great harm. Even if some people do something for us as a matter of duty, it has its great value. We should appreciate such benefactions. It is likely that parents may not be able to fulfil all the desires of their children. In such a case, children should try to understand the situation of their parents. They should not get angry or indignant with them. They should not be impolite towards them. They should not wound the feelings of their parents with harsh words. It is a great sin to wound the hearts of those who have bestowed benefactions upon us. Children should be careful regarding their duties and they should carry out their duties with a feeling of devotion.

Aryarakshit was a *muni*. He was an ascetic and he was a great man who had discarded all attachments but on hearing the message sent by his mother, he began to recollect the great benefactions, his mother had bestowed upon him. Of course, he was carrying out his spiritual studies. Throughout the day and night he was carrying out studies with a calm and serene mind but again and again his mother's message created agitation and perturbation. At that time, he was studying the tenth

Poorva. He wanted to go to Dashapur after completing his study of the tenth *Poorva*. But the tenth *Poorva* was like a boundless ocean. He became impatient. He approached Shri Vajraswami for the second time and asked him politely, "Gurudev! How much of the tenth *Poorva* is still remaining?" Shri Vajraswami said, "Aryarakshit, you have been carrying out your studies with remarkable quickness. Yet it will take time for you to master the tenth *Poorva*. Therefore, you carry on your studies with concentration and without thinking of anything else".

Aryarakshit had not told Shri Vajraswami anything about his mother's message to him. He thought that it was not proper to mention it to Vajraswami. He again plunged into his studies. He mastered one half of the tenth *poorva*; now he suddenly became extremely impatient. Again and again, his mother's call began echoing in his mind. He approached Vajraswami for the third time and said, "Gurudev, how much more remains to be studied?" Shri Vajraswami looked towards Aryarakshit and found that he was feeling restless, impatient and agitated. These feelings were reflected on his face and he seemed to be experiencing some inner agitation. He began to meditate spiritually. He used his spiritual vision and realised, "Oh! He cannot complete his study of the tenth *Poorva*. He will go away from here and if he returns, he will not be able to meet me. I am going to die very soon".

Shri Vajraswami opened his eyes, looked towards Aryarakshit and said,

वत्स गच्छ त्वं मिथ्यादुष्कृतमस्तु मे ॥

(Dear child, you can go. I say unto you (*Michchamidukkhadam*); I repent my fault, if I have hurt your feelings at any time and I make atonement for it).

The tears flowed from Aryarakshit's eyes. He placed his head upon the feet of Vajraswami and began to weep like a child. He too said *Michchamidukkhadam* to the Gurudev; obtained his blessings and then he set out on foot to Dashpur with Phalgurakshit.

How excellent is the code of conduct prescribed in the *Jinshasan* (The Jain tradition) !

Even such a great acharya as Vajraswami said *Michchami-dukkhadam* to his disciple when he was going away. The acharya sought his forgiveness. While teaching a disciple sometimes the teacher may have to rebuke his disciple. Sometimes, he may have to utter a few harsh words and may wound his disciple's feelings. Now, when the disciple is going away, he seeks forgiveness. What extraordinary politeness! What amazing humility !

ATTACHMENTS AND HATRED DECREASE WHEN THE TRUTH IS KNOWN

Aryarakshit approached his Gurudev three times to ask him the question, "How much still remains to be studied?" But Vajraswami did not feel displeased or offended; nor did he get angry and indignant, but exercising his spiritual vision, he visualized Aryarakshit's future. He remembered the dream he had seen, "He cannot study more". He came to this conclusion. He thought also, "Now he is going away. Let him go but will he come back again or not? Will I be alive or not when he comes back?" Exercising his spiritual power, he realised that he was going to die soon. He would live only for a short time. So he gave up the hope of Aryarakshit's continuation of his studies. He faced the situation with equanimity and he bestowed cordial blessings upon him and bade him farewell. Attachments and hatred will not be present in a person when he realises the truth. When a person realises the real causes and effects, it will be easy for him to maintain his equanimity.

Shri Aryarakshit did not go straight to Dashpur. He first went to Pataliputra, to meet and salute his Gurudev Shri Tosali-putra Acharya. At that time Shri Tosali-putra was staying at Pataliputra. Aryarakshit entered Pataliputra; approached his gurudev and saluted him by placing his head upon his feet. The gurudev rained affection upon him. Tosali-putra had grown very old. He too had understood by means of his spiritual power, how long he was going to live. He said in an affectionate manner :

“Dear child, I wish to elevate you to the status of an Acharya. I am going to live only for a short time. You are going to be a highly influential Acharya of the *Jinshasan* and a mighty pillar of support to the *Sangha* (the four-fold Jain Sangha). The gurudev bestowed upon Shri Aryarakshit the status of an acharya and made him his spiritual heir. Aryarakshit narrated to the gurudev his mother’s message. The gurudev said :

“Yes. Your visit will enable the members of your family to achieve spiritual progress and elevation. You must go to Dashpur but, of course, you will not be able to meet me again”. The gurudev and the disciple sought each other’s forgiveness. After obtaining the gurudev’s consent, Aryarakshitsuriji proceeded to Dashpur.

Tosaliputra had taught some *Poorvas* to Shri Aryarakshit. Shri Bhadruguptacharyaji had taught him some *Poorvas* and Shri Vajraswami taught him half of the tenth *Poorva*. In this manner, after obtaining a lot of knowledge of *Drishtivad*, he was proceeding to meet his mother. *Drishtivad* comprises fourteen *Poorvas*. Aryarakshit had mastered nine complete *Poorvas* and half of the tenth *Poorva*. In those days no great man had mastered *Drishtivad* beyond the tenth *Poorva*.

Now along with the other munis, Aryarakshitsuri and Phalgurakshit reached the outer part of the city of Dashpur. Phalgurakshit said, “Gurudev I will first go into the city and convey to our mother, this auspicious news because it was I who came to you carrying her message and now I must first go to her and convey to her this auspicious news”.

Muni Phalgurakshit entered the city soon. He went into his house; approached his mother and said,

“Oh mother ! I wish to give you this auspicious news. My preceptor and your son has arrived”.

Rudrasoma was greatly thrilled and delighted to hear this. She commended Phalgurakshit for bringing Aryarakshit to Dashpur. Her eyes welled up with tears of joy. She said with a voice shaken by joyful emotion,

“Where is my dear son staying ?”

“Mother, I am here !”

Aryarakshitsuri entered the house just at that moment saying this. Rudrasoma began gazing at her son with wide open eyes. Her eyes were full of love and regard for him. Rudrasoma was greatly thrilled to see her son as a Jain Sadhu... at once she went into the house and brought Somadev there. Somdev saw his two sons in the dress of Jain Sadhus but he did not hate any religious guise (dress). His heart overflowed with affection for his sons and he embraced his son Aryarakshit. His eyes welled up with tears of joy and he said,

“Dear son ! Why did you straight enter the city ? I wanted to receive you into the city with celebrations and jubilations; but yes, you were eager to meet your mother who was agitated by your separation from her. I have understood it but now you please go back to the garden outside the city. I will go and make a request to the King. I will arrange for your reception. The people of the city will receive you with joy and enthusiasm but you must, after coming home, discard this dress of an ascetic and become a *grihastha*. I have chosen for you a girl of great purity and of noble birth. You must marry her and your mother also will be happy to see you married. You need not earn money because I have earnt such a lot of wealth as can support seven generations of our family. I will secure for you the position of the court-priest in the court of the King. You will be a greater priest than I. Your unexampled scholarship will make you famous throughout the country. You will attain and enjoy all the pleasures of worldly life. Your mother and I will enter the *Vanaprastashram* (an ascetic life preparing to leave this world for good)”.

NO RELATIONSHIP IS PERMANENT

Shri Aryarakshit heard his father's words expressive of his affection and attachment for him. He knew that his parental affection had impelled him to speak thus. With the purpose of dispelling his father's attachment and affection for his son and relatives, he said,

“Oh revered father ! In every *janma*, we get such relations as father, mother, brothers, sisters, daughters, sons etc. Even the *jivas* of the realm of animals and birds attain these relationships. Those who are scholarly and enlightened do not have attachment for these relations. No relationship is permanent. No relationship is imperishable. संयोगाः वियोगान्ताः । (Relationships will end in separation). Therefore, you should not be caught in your affection for your sons. You must think of the various *janmas* or lives to come. The mother dies and becomes a daughter; she may become one's sister, or one's wife. The son after his death may become one's father, brother or even enemy. Relationships are thus full of contrasts and conflicts. When that is so why should we have attachment for our relatives ?

“Revered father ! We should not feel proud of our wealth also. How can one feel proud of the wealth one has attained by the King's grace and by serving him as his servant ? How can you have faith in such wealth ? Wealth causes worry, agitation, disasters. Wealth can be the cause of countless calamities. Wealth is changeful and transitory. It is a game of *Karmas*. One who was penniless a moment ago becomes a King; and one who was a King a moment ago becomes a penniless destitute. Therefore, we should not set store by wealth; nor should we have any hopes on the basis of wealth. You are a great scholar; and a very sagacious brahmin. You know that this world is illusory and that the soul is the only reality. The whole world is unreal except the soul which is real.

SHALL WE SPEND OUR LIVES IN MERELY EARNING MONEY AND FULFILLING OUR EARTHLY DESIRES ?

“Oh great benefactor ! You know the value of this human life. Are we to spend all our human life, in acquiring wealth and in fulfilling our earthly desires ? You have studied the *shastras* also in order to earn money; is it not so. We should acquire the knowledge of the *shastras* and endeavour to achieve spiritual progress which alone makes life meaningful and fruitful. After our death in this world, our souls must attain

to a state of bliss and spiritual felicity. If we spend all our lives as *grihasthas* or householders that will be harmful to the soul and you are contemplating entering the phase of *Vanaprasthashrama* and you desire to renounce all the attachments and activities of worldly life. When that is so, why do you not enter the *Sadhudharma* and become a *Sadhu*? Why do you not renounce all attachments and become a *shraman* (an ascetic)?

“You are intelligent and you have mastered the *shastras*. So kindly think over my suggestion seriously. Kindly do not commit the mistake of forgetting and neglecting the soul which is imperishable in order to enjoy the perishable and illusory pleasures of life. Please do not give up the endeavour to attain spiritual elevation which is lasting, entangled in the snares of the infatuation for the momentary pleasures. Liberate your mind from such fascinations. Think over these ideas with a pure and firm mind.

You said that I should return to the *grihasthashram*; but that is not possible. I have renounced all physical enjoyments and I do not have any desire for them. I do not have even the slightest attachment for them. I love the life of a *Shraman* and I am fully satisfied with this way of life. Only in this way of life can I enjoy peace and felicity.

I have not come here only to meet you or to meet my mother who is my great benefactress. I have come here to lead all of you on the path of *moksha*. I stopped my study of *Drishtivad* in the middle and I have come here. How can I remain here? You yourself said once, “Noble men never stray from the chosen path even if they have to die for it.” How can I give up my *Sadhudharma*? If all in our family really love me then all of you receive initiation into *charitradharma* and proceed on the path of *dharma*. If you do so, I will be immensely happy. I will have the assurance of having done at least a little good in return for your countless benefactions”.

Somadev said, “Dear son! What you say is absolutely true. I am ready to receive initiation into this *Sadhudharma* which you have undertaken; but your mother is absorbed in the *grihasthadharma*. She is deeply engaged in taking care of her

daughter, son-in-law, children etc. How can she cross the ocean of *Samsar*? How can she become a *Sadhvi* (a mendicant)?"

His father's words pleased Aryarakshit. He thought: "If my father who is ensnared in illusion becomes spiritually awakened, his soul will become brightened and enlightened. My mother, of course, is enlightened. It is only on account of her *punya* (merit) that I have found the path of *Moksha*".

Aryarakshit looked towards his mother; and said: "Oh revered mother! What my father has said is worthy of being pondered over. He thinks that you cannot be persuaded to see the truth; but I believe and know that you are a great ocean of knowledge and wisdom. You possess the radiance of enlightenment. You are the very embodiment of spiritual strength. It is on account of your grace that I could attain some knowledge of *Drishtivad*. It is on account of your grace that I have attained this path of *Moksha*; and it is on account of your grace that I could meet and benefit from such mighty masters and seers as *Vajraswami* who possess mastery over ten *Poorvas*; and who are treasure-houses of divine powers".

"Oh revered mother! *Sunanda*, the mother of *Vajraswami* is indeed blessed for having given birth to such a son as resembles a diamond. When the son kept weeping, she gave him away to the *Muniraj* when the child was six months old. When the child was in his mother's womb, his father became a mendicant. Upto the age of three years, he was in an *upashraya* in the care of *Sadhvijis*. Later, *Sunanda* insisted on taking back her son, but *Vajraswami* insisted upon his staying with the *Gurudev*. The King gave his judgement: "Vajra shall stay with his *Gurudev*".

I believe that as a mother you are greater than *Sunanda*; you sent me to *Acharya Thosaliputra*. You bestowed upon me an invaluable benefaction".

The mother said: "Dear son! Your father who is plain-hearted is speaking the truth. Actually, I am feeling grieved and restless in taking care of the affairs of the family. How can I take great vows and carry them out? But I have boundless

affection for you. First, you give me the Jain *deeksha*. If I receive initiation into the Jain *Charitradharma*, all the members of our family who love me will join me in receiving the *Deeksha*".

Shri Aryarakshit said, "Revered mother! In this world you are my *Divinity*; you are the holy destination of my spiritual pilgrimage. I will give you the *Deeksha* as you desire".

Shri Aryarakshitsoori gave the *Deeksha* to his mother. Along with Rudrasoma, Somadev also received the *Deeksha*. Their daughter and son-in-law also received the *Deeksha*. All the members of the family became mendicants.

What a noble family! The family was rendered radiant by the love, tolerance and simplicity of the members. All the members had great love for Shri Aryarakshit. Though they followed different faiths, they were united by affection, because they were plain and noble at heart. They had the lofty virtue of tolerance. The members of that family who possessed those lofty virtues became mendicants.

How excellently did Rudrasoma and Somadev do their duty towards their children! What magnificent traditions and ideals did they spray upon their children! The parents have to carry out their duties towards their children. The following are the duties of parents :

- (1) Taking care of their children;
- (2) Educating their children;
- (3) Introducing them to the Lord, the spiritual mentor, and to the *Dharma*;
- (4) Introducing them to their relatives.
- (5) Having amity for noble people.

Parents in discharging their duties towards their children and in taking care of them should be specially cautious and thoughtful when their sons and daughters are children. Children can be taught all the noble principles relating to dress, food and speech easily when they are in their impressionable age. The mother can lay the foundations of a real education of her children

only if she is herself educated, cultured and if she has the right view of the way to live in this world. I feel sad when I hear tiny children using abusive language. If parents use abusive language at home, their children also imitate them and use abusive language; don't they ?

When children grow up a little mentally to the point of understanding the world, they should be given education in the practical aspect of life. The education of children in respect of the practical aspect of life has become not only intricate but monstrous. The standards of education have terribly fallen. The atmosphere of educational institutions has become polluted. There is no discipline among students. Students are losing interest in studies.

THE PRESENT DAY EDUCATION HAS NEITHER SPIRITUAL OBJECTIVES NOR WORLDLY AND PRACTICAL OBJECTIVES

The present educational system is totally devoid of spiritual objectives and ideals but it is also devoid of proper practical and worldly objectives. That is why the number of unemployed people among the educated class has been increasing. The situation has been worsening day by day. All ethical and spiritual values and ideals are being destroyed. Immorality and evil propensity have been on the increase. In order to save their children from this harmful situation, parents must draw the minds of their children towards the Paramatma and inspire in them devotion for the Paramatma. Parents should impel their children to have contacts with noble spiritual heads, and should impart to them noble ethical and spiritual knowledge. Parents can carry out this duty only when they themselves are enlightened. They should nourish in their hearts, the spiritual welfare of their children. They themselves should use moral and spiritual ideals as the supporting pillars of their life. They should always think of the other worldly welfare of their children.

Parents should introduce their children to their relatives and friends. They should introduce their children to such rela-

tives and friends as are noble in speech and spiritual in their outlook. Yes. Those relatives and friends should not be addicts to any bad habits. They should not be sinful in their activities. Parents should be cautious about this vital point. An individual acquires a character in accordance with the kind of contacts, he develops. Therefore, they should encourage their children to develop amity only with men of spiritual and ethical excellence.

PARENTS SHOULD BE CAREFUL REGARDING THE KIND OF FRIENDS THAT THEIR CHILDREN MAKE

Friendship plays a very vital role in the formation of a person's character. Do you think of the kind of boys with whom your sons develop friendship? Do you try to find out with what kind of girls your daughters develop intimacy? Do you think of these things? If you do not think of this vital point and if you do not guide your children rightly in these matters, your children cannot and will not revere and worship you.

From the Audience : When we advise our children not to develop friendship with certain boys and girls, they say, "We know whom we should befriend and whom we should not. You should not interfere with our personal affairs".

Maharajashri : Of course, your sons and daughters give such replies when they are grown up but what I say is you should keep bestowing your special attention on this even from their childhood. I am sure children when they are young will certainly pay heed to your advice. Won't they? Keep guiding them to find the right friends.

Of course, the atmosphere of the educational institutions where your children go to study has been polluted. Bad habits, fashions and imitations fill that atmosphere. It is difficult to find good friends, there. Countless evil activities abound in those places in the name of fashions. We do not find normally in those places, youngsters of noble character and spiritual excellence and when you send your children to study in those places you must guide them to find noble friends.

A BLUEPRINT FOR THE WORSHIP OF PARENTS

Even when children realise their duties towards their parents, they do not feel convinced of their value intellectually because they have been brought up in such contrary circumstances. I feel that parents have lost their greatness and venerability.

Yet, those children who have attained noble culture and who want to worship their parents must follow the following duties :

- (1) Along with innate love for their parents, they should show devotion to them by washing their feet every day.
- (2) They should provide food and clothes to them; should spread their beds and help them to take their bath at the times proper for those things.
- (3) They should serve their parents, themselves and should not engage servants for that purpose.
- (4) Children should receive humbly the advice and commands of their parents.
- (5) Children should carry out their activities only after consulting their parents and taking opinion.
- (6) If children happen to commit some mistakes and if parents rebuke them, they should not give impolite replies.
- (7) Children should fulfil all the spiritual aspirations of their parents such as the worship of the Lord, going on pilgrimages; attending discourses and donating money to the seven institutions of the Jain society.

Children should join and assist their parents in worshipping the *Arhat dharma*. Apart from this, there is no other way by which children can pay their debt of gratitude to their parents in return for their benefactions which cannot be easily returned. Therefore, you must, with due honour and regard, assist your old parents in carrying out their spiritual austerities.

From the Audience : We request our parents to carry out spiritual austerities but instead of doing so, they keep themselves immersed in the worldly affairs. What can we do ?

Maharajashri : In such a case, be silent; do not wrangle with them. You cannot compel your parents to carry out spiritual austerities. If your parents have the aspiration of performing spiritual austerities then you must fulfil their aspirations.

These vital points should be noted :

- (1) Parents should carry out their duties properly towards their children.
- (2) Children should carry out their duties properly towards their parents.

Both parents and children must have such lofty emotions as affection, cordiality, devotion and gratitude. They should not have hatred, contempt, impoliteness, arrogance and other such derogations.

Now, we have made a detailed discussion of the principles relating to the adoration of parents. This sixteenth ordinary principle is an extraordinary one. You should not forget that it is a highly significant principle. My auspicious aspiration is that all children should worship their mothers.

This is enough for to-day.



- * *If you are agitated, the cause for your agitation is yourself. You will cause agitation to others also. You will entertain evil and harmful thoughts relating to others.*
- * *Those who cannot tolerate the progress of others and who cannot bear to hear the praise of others often happen to be the cause for the sorrows and excitements of others.*
- * *Do not think ill even of those who do some injustice to you. Do not get angry with even those who cause loss to you. Do not pollute your mind by entertaining thoughts of desperation and helplessness in times of sorrow. In some inevitable circumstances, you may have to speak angrily and aloud. If necessary you may surely speak thus but soon you must also endeavour to remove the excitements of those who are near you. If someone knowingly or unknowingly harasses you; at such times, you should not lose your equanimity and you should not entertain thoughts of hostility.*

DISCOURSE 67

The supreme ocean of compassion, the great scriptural scholar, Shri Haribhadrasooriji while expounding the ordinary principles of the *grihasthadharma* in his work *Dharmabindu*, describes the seventeenth ordinary principle namely, “*Your actions should not cause agitation to others*”.

You must act in such a way that your actions do not cause any agitation to any *jivatma*.

Agitation means restlessness. It means anguish. You should not cause agitations to others by word, deed or thought. You should not entertain thoughts that might cause agitations to

others. Actions originate from thoughts. Activity originates from propensity. Therefore, you must reform your thoughts and purify your propensities.

AS YOU SOW; SO YOU REAP :

People should not entertain harmful thoughts in respect of their own people or others. If a man entertains such harmful thoughts, he can never attain equanimity and spiritual stability. All propensities have their respective results. Each propensity reaps a fruit which is in consonance with its nature. If you confer upon others peace, equanimity and spiritual stability, you too will attain peace, equanimity and spiritual stability. If you cause agitation, restlessness and grief to others you too will get agitations, restlessness and grief.

If you are agitated, you are the cause for your agitation. You may cause agitations to others. You may entertain harmful thoughts relating to others. You must scrutinize your inner self; you must carry out introspection and think sincerely. If you are agitated, that is so because you entertain harmful thoughts relating to others. You must realize this truth.

If your mind is excited and agitated, what you utter will cause agitation in others; and your activities also will bring about agitations in others. If you cause agitation to others by your thought, word or deed, you too will be agitated and excited.

The first question is whether you desire peace for yourself, and whether you desire happiness. Do you desire serene thoughts and emotions? If you sincerely desire peace and happiness, the simplest way to attain them is that you should not cause agitation to anyone by your actions or words or even by your thoughts.

BE KIND TO THE IGNORANT:

From the Audience : When other people cause agitation or grief to us, we cannot bear with them.

Maharajashri : Endeavour to increase your powers of tolerance. The nature of ignorant people is such that they

cause agitation to others; but you must forgive them. You try to convince them of their mistake with pleasant and gentle words. Even then if they do not realize their mistakes, then you just ignore them. You must realize this vital truth. Only those who are themselves unhappy and agitated, cause unhappiness and agitation to others. Treat such people with compassion. "How deeply agitated these people are!How restless and mentally disturbed they are! How unstable they are mentally and emotionally! How full of grief are they! May they attain mental peace; may they attain spiritual stability!" You must think of such people thus.

Only those people who can remain calm and serene even when others speak to them harshly and treat them ignobly, can by their thought, word and deed, treat others in a noble manner and can adopt a noble attitude towards others. You must have at least this realization; and you must have at least this much spiritual and mental strength.

ANGARSHI AND RUDRAK :

I read recently an ancient story relating to this point. It is a very touching story. Once, there was a city called *Champa*. A great scholar by name Kaushikarya lived in that city. There were two disciples studying under him. Those two disciples were living in Kaushikarya's *ashram*. One was Angarshi; and the other was Rudrak. Angarshi was the very embodiment of tenderness; and he always spoke in a sweet and pleasant manner. Moreover, he was simple, polite and just in his thoughts and actions. The character of Rudrak was entirely different from that of Angarshi. When the teacher praised Angarshi, Rudrak burnt with jealousy. He was always bent upon seeing some defect in Angarshi but the latter was absolutely faultless and perfect; and so Rudrak could not see any defect in him. Such people always experience agitation. They experience worry and grief. That is so because those people always entertain harmful thoughts or inauspicious thoughts in respect of others. In fact, they are always entangled in evil thoughts relating to others. Their only purpose is to feel jealous of virtuous people and to pull them down.

Those people who cannot tolerate others' excellence and cannot bear to hear the praise of others, cause agitations and unhappiness to others. Rudrak's character was of this type whereas Angarshi was the very embodiment of virtues and absolutely devoted and dedicated to his teacher.

One day, he told the two disciples to go to the forest and to bring fuel.

Angarshi accepted the order of his teacher with great regard and went towards the forest but Rudrak did not like his teacher's orders but as a disciple he had to do the work. If he refused to carry out the teacher's orders, he would be sent out of his teacher's house. He too set out, but on the way he saw some people gambling. He sat there until it was noon. He forgot his teacher's orders. He would have remembered his teacher's orders if he had regard for his teacher. When it was noon, he remembered his teacher's orders and he proceeded towards the forest. He saw Angarshi coming from the opposite direction. He was carrying fuel to the teacher's house. Rudrak was filled with fear, "Angarshi will go to the teacher before I can return and he will tell the teacher that I went to the forest just now. In such a case, the teacher will be very angry with me". Thinking thus, he proceeded swiftly towards the forest. On the way, he saw an old woman carrying a bundle of firewood ! That helpless, old woman was returning to her village carrying the bundle of firewood after having given food to her son.

Rudrak entertained a cruel thought, "I will kill this old woman and carry her bundle of firewood to the teacher's house. Only thus, can I return home soon." He killed the old woman; took up the bundle of sticks and returned home by another path. He said to his teacher, "Sir, please listen to the story of your beloved disciple. I met him just now in the forest. He was sitting at a place playing upto noon. Then he killed an old woman and took her bundle of firewood and now I think he will come here carrying that bundle of firewood. Yes, please see; he is coming there".

As soon as Rudrak completed saying this, Angarshi entered

the house with his bundle of firewood. The teacher believing the words of Rudrak was terribly angry with Angarshi. As soon as Angarshi entered the house, the teacher burst forth, "Oh you wretched fellow! You sinner. I do not like to see your face.... get away from here. I thought you were a noble, good-natured and kind-hearted disciple and now you have become a murderer". The teacher indignantly rebuked Angarshi and turned him out of his house.

But he was Angarshi. He was like an ocean of serenity. He did not at all get angry with his teacher. He calmly went out of the city and sat in the shadow of a tree.

ANGARSHI'S INTROSPECTION

"What has happened to-day? Fire has rained from the moon! I have never heard my revered teacher using such harsh and cruel words. My teacher is undoubtedly a man of gentle and sweet words. But why did he speak thus? What serious sin or crime have I committed? My teacher would not have become angry if I had not committed any serious crime or sin".

Angarshi tried to find out what sin he had committed by deeply analysing all his behaviour but he felt that, he had not committed any sin or crime. He began to think, "I do not remember to have committed any sin or crime. May I be cursed for having caused such agitation to my revered teacher. On account of me, how much grief did my teacher experience today? He who can please his teacher is a blessed disciple. Only he who can give others serenity, stability and equanimity is a blessed disciple".

I think you have listened attentively to Angarshi's contemplation. Noble souls always think thus. If you also develop the habit of thinking thus, you will attain felicity. Angarshi did not find fault with his teacher nor did he suspect Rudrak, his fellow-disciple. Rudrak had met him on the way and he was not carrying a bundle of firewood so he should have suspected Rudrak. Why should he suspect Rudrak? Even if he suspected him what evidence was there to prove that Rudrak had killed

that old woman? There was no guarantee that the teacher would believe Angarshi's words.

THINK OF THIS MOMENTOUS MATTER

From the Audience : Did not the teacher know the character of Angarshi? Why did not the teacher think thus, "Angarshi would never kill any *jiva*?"

Maharajashri : Sometimes on account of the effect of a sinful *karma*, even a beloved disciple is treated thus by his teacher who forgets his pure and perfect character and rashly blames him. Such a thing does happen. Shri Ramachandraji committed a similar offence against Sitaji; did he not do so? Did he not hear the divine voices proclaiming, "Sita is an absolutely sublime lady?" In spite of that, listening to the words of some people he abandoned Sita and sent her away to a forest.

What really matters in this context is not what Shri Rama did but what Sita did. Similarly, in this case, what really matters is not what the teacher did but what Angarshi did. Angarshi's reaction is of the utmost importance. When a man's sinful *karma* brings about its effect though he may be innocent, he will be accused of having committed some serious sin. Angarshi's sinful *karma* brought about its effect and his character was stained with the accusation of having killed an old woman. The teacher became angry with him and expelled him from his house.

In spite of all that had happened Angarshi did not think ill of his teacher. He did not become angry with his teacher; nor did he feel humbled by the situation. These are matters of great importance. These ideas help us to live rightly :

- (1) *You should not think ill even of those who do some great injustice to you.*
- (2) *You should not get angry even with those who cause harm to you.*
- (3) *You should not give way to despair and depression when you are in sorrow.*

From the Audience : We are innocent, yet should we tolerate injustice ? Is it not right to fight for justice ?

THE ASPIRANTS FOR SALVATION FORGIVE OTHERS

Maharajashri : You must remember this vital point. Without an adequate cause, no effect can come about. One might not have committed any sin in this life but one might have committed a sin in an earlier life. Before you think complacently that you are innocent, you think of this vital point. You should not do any injustice to others but if anyone does injustice to you and offends you, you should not become angry and you should not entertain thoughts of hostility and animosity towards such a man. Remember that you have to proceed on the path of *moksha* and you have to attain liberation from *samsar*. There is a great difference between the thoughts and feelings of those who wish to remain in *samsar* and those of the people who desire to become liberated from *samsar*.

Those who want to remain in *samsar* and who are attached to *samsar* think of punishing the offenders but those who desire to be liberated from *samsar* forgive offenders.

You should not give way to despair and depression in your sorrow but you must entertain such contemplations as *Anithya Bhavana* (the thought that this life is transitory); *Ekatva Bhavana* (the thought that the *jivatma* is alone); *Anyatva Bhavana* (the thought that the soul is different from the body) and *Samsar Bhavana* (the thought that in this *samsar* relationships are changeful; not lasting). A consistent and constant contemplation on these *Bhavanas* will greatly enable you to attain *Kevaljnan* (perfect knowledge).

ANGARSHI'S PERFECT KNOWLEDGE

Angarshi remained calm and serene. He was absorbed in pure contemplations. He remembered the events of his *poorva-jnana* (an earlier life). He acquired the *Jathismaran* or the memory of his previous life. In his previous life, he had contemplated on the various lofty *Bhavanas* like *Ekatva*. Now that contemplation on those lofty *Bhavanas* increased. He began to

carry out *Dharmadhyan* and *Shukladhyan* (the *Dharmadhyan* purifies the soul; the *Shukladhyan* enables a man to realise the true nature of his soul). He attained *Kevaljnan* or the Supreme knowledge. Angarshi became a *Vitrag* (one who has conquered the inner enemies like attachments and hatred).

He found the path that led him to the level of the omniscient *Vitrag*. Should not one become omniscient? Should not one become a *Vitrag*? You can also become an omniscient *Vitrag*, if you follow the path of Angarshi.

You should not even entertain harmful thoughts in respect of others. Angarshi did not think ill of his teacher or Rudrak. When that was so, there was no question of his saying or doing anything harmful to them. He remained calm and serene, peaceful and undisturbed. He became absorbed in *Dharmadhyan* and rose to the level of an Omniscient *Vitrag*.

The heavenly beings appeared and gave him the dress of a *shraman*. They carried out celebrations and jubilations and the divine voices announced the truth to the people, "Oh you citizens, Rudrak, the great sinner murdered Vatsapal's mother. He falsely accused Angarshi of having murdered the woman. Therefore, it is a sin even to see his face. It is a sin to speak to him. We are heavenly beings making this announcement. The great man, Angarshi has attained *kevaljnan*. He has become an Omniscient *Vitrag*. He will attain *moksha* in this life".

THE TEACHER'S AGONISING REPENTANCE

The teacher also heard the announcement made by the heavenly beings. At first, he was stupefied. He realised his terrible blunder. His heart began to burn in the flames of repentance and he began to weep like a child saying, "I am not an enlightened scholar. I am an ignorant man. I am terribly ignorant. I am thoughtless and senseless. I never thought about the event sensibly. I blindly believed the words of Rudrak and I rebuked Mahatma Angarshi and I got angry with him. I slighted him and I expelled him from my house. I will be plunged in the ocean of *samsar*. So, I will go to that Mahatma and beg for his forgiveness. . . . He will surely forgive me".

The teacher accompanied by the citizens approached Angarshi, the great sage. He saluted the feet of the Maharshi (great sage). He sought the Maharshi's forgiveness with a voice shaken by emotion. Angarshi who had attained *Kevaljnan* (the supreme knowledge) taught him the path of *moksha* comprising the right vision, the right knowledge and the right character. The teacher who was essentially noble and simple attained enlightenment...and his soul became absolutely pure and perfect.

In the city, the people severely rebuked Rudrak. Everywhere people were condemning him. Rudrak also heard the divine voice. Even in his heart, there had arisen a deep repentance; "I am low and mean. I am the lowest of the low...I am a terrible sinner...I must suffer the worst torments in hell as punishment for my sins. I will stand in the centre of the city and let people pelt stones at me...No....No....I will approach the Mahatma Angarshi...I will beg for his forgiveness. He has become an omniscient *Virtrag*. Even before this he was behaving like a *Vitrag*. How serene was his temperament! How simple he was! How full of tolerance and how noble in conduct and behaviour he was!"

RUDRAK ALSO ATTAINS KEVALJNAN

Rudrak approached Angarshi, the omniscient *Vitrag* and fell at his feet. Angarshi showed him the path of salvation. Rudrak stood there lost in deep contemplations and attained the quality of equanimity. As a result of this, his countless *karmas* became destroyed. He carried out *Shukladhyan*.....He destroyed all harmful *karmas*.....and he too became an omniscient *Vitrag*.

Just as you should not entertain thoughts that cause harm or agitation to others, you should not also utter words that may cause agitation and pain to others.

From the Audience : But we keep uttering such words. We don't think of the agitation or unhappiness that others may experience on account of our words. We do not also care to see whether our words please or displease others.

Maharajashri : That is why you experience agitation and unhappiness. You stop speaking thus and then see whether you will attain peace or not. If you exercise restraint on your speech, first of all at least, there will be peace in your family. In your houses, how do you converse with one another ? How do you converse with your wife, your sons and daughters, brothers and your parents ? I hope you do not utter words that cause agitation to them.

From the Audience : If someone behaves improperly we have to speak such words. If we do not do so, they will continue to commit blunders. Of course, if we speak out our minds harshly they will be agitated but what else can we do ?

Maharajashri : Have those people stopped committing blunders after hearing your harsh words ? Have they become reformed ? Yes. If your people become reformed on hearing your harsh words, you may speak harshly to them. If your people can be reformed only when they are agitated by your harsh words then you can cause agitation to them by speaking harshly. If by means of some operation pain can be removed then the operation must be carried out, but if some malady can be cured by means of medicines, you should not take recourse to an operation. I hope you follow this principle. But what will you do if even an operation cannot remedy a malady. In such a case an operation should not be carried out. In other words, if your harsh words, cannot reform your people then you should not use such words.

In case some circumstances compel you to use harsh words then, at once, you must endeavour to remove the agitation you have caused to others "*On account of me nobody should experience agitation*". You must have this determination in your mind. The agitation and unhappiness will cause sorrow to you if you are responsible for their agitation.

Mostly people use harsh words only when they have to speak out their minds to those who are near and dear to them. People use harsh words in respect of those with whom they have to live and with whom they have to carry out the pilgrimage of life. What a foolish thing this is ! Speaking in a sweet

and pleasant manner to others but speaking harshly to the members of one's family! Do you think that this is proper? What calamity will occur to you if you speak in a pleasant and sweet manner to the members of your family? What benefit do you get by causing agitation to the members of your own family? If you cause agitation to the members of your family, the following consequences will ensue:

- (1) They will not care for your peace and felicity.
- (2) They cannot carry out their spiritual austerities peacefully.
- (3) The glory of your family keeps fading.
- (4) Someone may even commit suicide.
- (5) You too cannot carry out your spiritual austerities with a peaceful and firm mind.
- (6) All the members of your family will plunge into *Aarthadhyan* (painful contemplations) and *Raudradhyan* (evil contemplations).
- (7) This will bring about sinful *karmas*.
- (8) Friends and acquaintances will not visit your house.
- (9) Your guests will not be treated by the members of your family with due regard and hospitality.
- (10) No member of your family will have any affection for you.

Would you use harsh words inspite of such a loss? Think over this point a little. Refrain from using strong language and decide to chasten your language.

Yes. You chasten and reform your speech. Have confidence in yourself. You speak in such a way that you can put your signature under your words. That means, you must be able to own your words. Anybody may write down your words and ask you to confirm them with your signature. In such a case, you must be able to own your words by putting your signature there without any hesitation. You must exercise so much caution in your speech.

The commentator on the *Dharmabindu* has mentioned a very important point :

“परोद्वेगहेतोर्हि पुरुषस्य न क्वापि समाधिलाभोस्ति,
अनुरूपफलप्रदत्वात् सर्वप्रवृत्तिनाम् ।”

Man can never attain peace or happiness by causing agitation and worries to others. All actions will bring about their proper fruits. As is the cry so is the echo. As you give; so you receive. As you sow; so you reap. If you confer peace upon others, you will surely attain happiness. But if you cause unhappiness; if you cause agitation to others, you will never get mental peace.

From the Audience : But supposing we cause agitations to others unknowingly, what should we do ?

Maharajashri : In that case, after you realise your mistake, you must seek the forgiveness of those whom you have offended. You must endeavour to remove the agitations of others. Even after you try to remove the agitations of others if their agitations continue, you are not at fault.

DO NOT TIE THE KNOT OF ENMITY

If you keep repeatedly causing agitation to others, offending others and worrying others, they will develop hatred for you. They will develop enmity for you and that enmity will cause distress to you through many lives.

Do not cause agitation and worry to others by means of your bodily actions. When King Gunasen was a prince, how much agitation did he cause to Agnisharma, the son of the court-priest ? I hope you know the story of “*Samaraditya Kevali Charitra*”. Agnisharma was helpless because of his ugliness and because of his hunch-back. Gunasen used to force him to sit on a donkey and take him through the streets. He used to put a garland of thorns around his neck and he used to make fun of him heartlessly. Poor Agnisharma unable to bear with this kind of ill-treatment left the city and ran away to a jungle but he had the greatest hostility towards the prince. His hostility became firm. Through several janmas (lives) Agnisharma's jiva continued to kill Gunasen's jiva.

Therefore, enlightened people say that we should not cause sorrow or agitation to others by means of our bodily actions. We should not cause agitation to others. If you do not cause agitation to others, you will be free from agitations. If you do not cause agitation to others and yet if others cause agitation to you, you must realise that you are being punished for some sin of your previous janma. You can react against such treatment but you should not have any evil feelings in your heart.

We have completed the discussion of the seventeenth ordinary principle of the *grihasthadharma*. You must be cautious to see that you do not cause agitation or distress to others by thought, word or deed.

This is enough for to-day.

- * You must provide to the members of your family, the necessary food, the necessary clothes and the necessary residence. You must satisfy these basic wants of the members of your family.
- * If you have enough money you must take up the responsibility of helping your friends in poverty, your sister who is a childless widow, old and enlightened people and noble people who are in destitution. If you do not have the means to provide assistance to all these people, you have to support your parents, your wife and your children whatever may be your condition.
- * Is not service to family a kind of social service? Is your family separate from the society or the nation? Why do people neglect their families and desire to render social service? If they render social service, they will secure honour and prestige. At home, they cannot get these things.
- * Never neglect those who seek your refuge and protection. You must try to instil into them the principles of noble conduct. Be cautious in respect of their culture and conduct.

DISCOURSE 68

The Supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji expounds in his work *Dharmabindu*, the eighteenth ordinary principle of the *grihasthadharma* namely, "Taking care of those who seek our refuge and protection".

You have to take care of those people whose well-being is your responsibility. You have to give protection to your parents your friends and relatives who seek your protection. In case, you are incapable of giving protection to all these kinds of people then at least you have to give protection to your parents, your obedient wife and your children who cannot stand on their own feet.

IF FOOD, CLOTHING AND RESIDENCE ARE NOT AVAILABLE ?

The sense of responsibility is a vital factor in the life of every man. The man who can shoulder his responsibility in respect of others brings glory to his life as a *grihastha* and attains credit for observing the ordinary principles of *grihastha-dharma*. First of all, you must carry out your duties towards the members of your family. You have to do many duties towards the members of your family. Of those duties, the first and foremost is taking care of them. You must provide to the members of your family enough food, enough clothing and a house to live in. You must satisfy these three basic wants of your family. You must provide these amenities to the members of your family, even by doing hard work if necessary. If you do not satisfy these basic wants of your family, the lives of the members of your family will be broken to fragments, and scattered. If the members of your family do not get enough food, enough clothing and a house to live in, the following evil consequences may come about :

- (1) The members of your family may take recourse to violence and stealing.
- (2) Some may commit suicide.
- (3) Women may take recourse to prostitution.
- (4) Agitation and distress may increase in the family.
- (5) The members of your family may indulge in *Arthadhyān* (painful contemplations) and *Raudradhyān* (evil contemplations).

When these evils enter a family, that family will be ruined.

Therefore, you must give the greatest attention to your family. The first principle to be observed is that until you get the ability to take care of your family, you should not marry. You should not allow your family to grow in numbers. In other words, there should be no increase in the number of members in your family.

Your family comprises your parents, your wife, your servants and your friends and relatives, who seek your protection. You have to take care of your sons, who are not earning members. Some other non-Jain *Shastras* say that a man has to take care of his parents, his wife and his children even by taking recourse to foul means if necessary.

वृद्धौ च मातापितरौ सतीं भार्यां सुतान् शिशून् ।
अप्यकर्मशतं कृत्वा भर्तव्यान् मनुरब्रवीत् ॥

(Manu says that a man should take care of his old parents, noble wife and children who cannot support themselves, even by taking recourse to foul means if it is inevitable.)

If one has enough wealth, one must take care of others also. You must take care of such people as your friends who are poor, your sisters who are childless and helpless, your old relatives and men of noble birth, who are in distress. If you do not have the capacity of taking care of all these kinds of people, you must, as a matter of duty, take care of your parents, wife and children.

Manu has laid a great emphasis on this point. He says that if a man cannot take care of his family by just, moral and honest means then he may take recourse to some foul means of earning money to be able to take care of his family. It is absolutely necessary to shoulder the responsibility of taking care of your family.

THE DUTIES OF THE AFFLUENT PEOPLE

From the Audience : If the head of the family is suffering from some disease which incapacitates him and if there is no earning member in the family what can be done ?

Maharajashri : When a family is in such a condition, it is the supreme duty of well-to-do friends or the fellow-members of their faith to extend financial aid to that family. It is the supreme duty of affluent people to give protection to such families as are in distress. If each wealthy man takes care of one such family, the problem gets easily solved.

From the Audience: All jivas bring with them their *Karmas* when they are born in this world. If we leave them to suffer the fruits of their *Karmas*. . . . ?

Maharajashri: If you are left by others to suffer the fruits of your *Karma* what would you think? When you are suffering from some serious disease, when you are caught in calamities; when you are helpless and when you have fallen on evil days, if your friends do not help you, thinking thus, "His sinful *karmas* have brought about these consequences. Let him suffer the bitter fruits of his sinful *Karmas*!" What would you feel? Would you not feel unhappy? It is cruel and unkind to allow people to suffer when they are afflicted with some disease or when they are caught in some calamities. Only those people who do not want to carry out their duties, who regard themselves as enlightened people, indulge in such illogical arguments. How can those people who are ensnared in their selfish desires and objectives extend a helping hand to others? You have some definite duties to be carried out to help those whom you consider as your relatives and friends. Your first duty is to render proper help to them.

YOU MUST PAY AT LEAST THIS ATTENTION TO YOUR FAMILY

You must never neglect your family. The following are the factors to which you must pay proper attention.

- (1) You must see whether the members of your family are getting adequate food or not; whether they eat food at proper times or not; whether they have the sense to distinguish between what kind of food is to be eaten and what is not to be eaten. You should also see that they do not eat any food that is contrary to nature.
- (2) You must see whether the members of your family are getting adequate clothes or not; whether all are getting dress and decorations that are suitable to their status. You must see that money is not wasted on dress unnecessarily.

- (3) You must see that your family lives in a house where men and women can maintain their limits of propriety. You must also see that your family has a house in which elders and youngsters can maintain their limits of propriety.
- (4) You must see whether your sons and daughters are getting practically useful education or not and whether they are carrying out their studies thoroughly or not.
- (5) You must see whether a person who happens to be sick in your family is receiving proper treatment or not; and whether he is being properly taken care of; and whether the other members of your family are properly attending on the sick person or not?
- (6) You must see whether the members of your family have been carrying out the proper spiritual austerities or not; and whether they are interested in carrying out such austerities or not.
- (7) You must give your fullest attention to these points; you must know what kind of people visit your house; what events take place; and which places are visited by the members of your family.
- (8) You must see what kind of treatment is given to your guests and visitors; and whether they are treated with due honour and regard.
- (9) You must see whether the members of your family have been carrying out their duties properly or not; and whether they are enthusiastic in doing those duties or not.
- (10) You must see whether the members of your family are polite and sensible, and are maintaining the limits of decency and propriety or not.

The members of your family must pay attention to these principles and observe them. If these principles are not observed, your family will be ruined. Countless evils will enter your families.

EVEN SERVICE TO FAMILY IS SERVICE TO SOCIETY

From the Audience: Is it proper for a person to neglect his family; and to render service to society or to the nation ?

Maharajashri: No. It is not proper. Charity begins at home. Is your family different from society ? Is it not a part and parcel of society ? Is not service to family, service to society ? Is your family different from your nation ? If you neglect your family, it amounts to neglecting your nation. Do you know why some people neglect their families and go forward to render social service ? There they get honour and prestige. Who will honour them at home ? The desire for honour and fame is very strong in man; is it not ?

In the past, when men were careless regarding their families, the women in those families used to look after the affairs of their families. But, for the last two or three decades, even women have been changing. We find that at present, even women are negligent towards their families. They seem to think that rendering service to their families is a kind of slavery. They think that they have freedom if they can go to clubs, parties and can become members of women's associations. What is to be done ? If you can realize the gravity of the situation and bring about some reform, it will be good. You must discard your imitative propensity. Your attitude towards your families must change. The situation is greatly upset; but still it is not impossible to bring about some reformation in this sphere. If things go on thus for a few more years, it will be impossible to bring about any reformation.

The author of *Dharmabindu*, the great Acharya has mentioned some methods by means of which people can organise their family life in a proper manner and can secure worldly and the other-worldly welfare for the members of their family. I feel that these methods are practicable even in the present day because they refer to the actual life of people. But in bringing about reformation in their families people may have to face some difficulties. But you must bring about reformation bearing with those difficulties. The elders in the family must make some sacrifices for the welfare of their family.

EVERYONE IN THE FAMILY MUST BE ENGAGED IN THE RIGHT TASK

The first method mentioned by the author is this :

तस्य यथोचित विनियोग :

(Every member of the family must be engaged to carry out the task proper to him or her.) Tasks are of two kinds : namely,

- (1) The tasks relating to the *dharma* and
- (2) The tasks relating to practical and worldly life.

The members must be engaged in such activities as give them delight; therefore you must take into consideration, the likes and dislikes of every member of your family. You must find out what kind of work each member likes to do and accordingly you must encourage the person to do that work which she or he likes to do. You must give encouragement and guidance to the members of your family in carrying out their tasks whether they are spiritual activities or mundane activities. If the members of your family do not like to do any such work they will become vagabonds, idlers or gamblers. Many other evils may creep into their lives. At present, there are many wealthy families in which the members who are not engaged in healthy activities engage themselves in harmful and evil activities.

From the Audience : We advise our sons and daughters to engage themselves in healthy activities but they do not care for our advice. Let alone spiritual activities, they do not even carry out worldly and mundane activities.

Maharajashri : Have your sons and daughters been indifferent thus from their childhood ? Who is responsible for their lack of discipline ? Who allowed them to behave as they wish to ? If parents have noble aspirations in respect of their children and if their minds are pure they would take interest in guiding and educating their children in the pursuit of the

right way of life. The children of such parents naturally are polite, capable and obedient when they grow up.

Understand in what kinds of spiritual activities, you should engage your children and those who seek and enjoy your protection.

- (1) All the members of your family must be made to visit the temple of the Paramatma and to meet noble people every day.
- (2) Those who are kind and compassionate by nature must be engaged in the task of showing kindness to jivas (animals). They must be made to visit the shelter-houses meant for helpless cattle and to attend to the welfare of the sick and disabled animals kept there.
- (3) Those who are interested in *yogasadhana* must be sent to noble spiritual heads from whom they can learn *yogasadhana*. They should be carrying out *yogasadhana* for sometime every day.
- (4) Those who are interested in acquiring knowledge must be encouraged to study *Dharmagranthas*.
- (5) Those who have a special devotion for the Paramatma must be engaged to carry out devotional activities.
- (6) Those who are interested in such activities as meditation and contemplation must be encouraged to carry out those activities.
- (7) Those who are interested in performing *Tapasya* must be made to understand the meaning of *Tapasya* and must be encouraged to perform *Tapasya*.

ANSWER THE QUESTIONS OF YOUR DEPENDANTS

If the members of your family are intelligent, they will ask you this question: "Why should we carry out this spiritual austerity?" You have to give such answers to them as will make them realize the usefulness of those austerities.

Some youngsters who are studying in schools and colleges may also put forth specious and wrong arguments; but you

should not get angry with them; and you should not treat them with contempt. If you treat them thus, they may lose all regard for spiritual austerities. If you cannot explain certain things to them, encourage your sons and daughters to seek explanations from the enlightened people; and send them to such noble people.

It is absolutely necessary to clear the intellectual doubts of intelligent people. Whatever spiritual austerities you may perform, you can derive delight from them only if you carry them out, after understanding fully "*the why and the how*" of those austerities. You should know the purpose and method of performing those austerities. One would not discard an activity in doing which one has found delight.

In order to engage the members of your family and your dependants in spiritual or mundane activities, you must know their abilities and preferences. You have to inspire in them the enthusiasm to carry out those activities. Do you know the art of inspiring enthusiasm in them? **You cannot inspire enthusiasm in them by getting angry with them or by rebuking them. I hope you know this.**

THINK ALSO OF THE NECESSITIES OF YOUR DEPENDANTS

From the Audience: We naturally get angry with our sons and daughters when they do not like to do any useful work; and when they spend all their time in eating, drinking, wandering about or in sleeping. They do not like to perform any spiritual austerities; nor do they want to do any mundane work.

Maharajashri: Ignore such dependants. Let some time pass. Wait for the proper opportunity. Have patience. Think of the point that jivas are governed by their *Karmas*. Do not condemn your dependants in the presence of others. Think thus: "When the right time comes, they will reform themselves". Do not also keep repeatedly inspiring and encouraging them to do the right work. At the same time, you also keep **thinking of the methods which you can adopt to reform them.**

Sometimes, it also happens that your dependants act contrary to your wishes because their necessities are not fulfilled.

तत्प्रयोजनेषु बद्धलक्षता

(Their aims are fixed on their own objectives)

-What does your mother need ?
-What does your father need ?
-What does your wife need ?
-What do your children need ?
-What do your servants need ?

Necessities are of three kinds : *Dharma* (needs relating to *Dharma* or spiritual needs); *Artha* (financial needs); and *Kama* (needs relating to worldly pleasures and enjoyments).

-You must see whether your dependants have the amenities necessary to carry out their spiritual activities;
-You must see whether your dependants are getting enough money for their expenses or not;
-You must see whether the mundane and sensual desires of your dependants are being fulfilled or not.

You must pay attention to all these factors. Only if you pay attention to these factors, will your dependants be vigilant regarding their duties and only then would they not stray from the right path.

YOU OWE SOME DUTIES TO YOUR DEPENDANTS

From the Audience : We pay attention to their necessities but when they do not care for us, we feel mentally upset.

Maharajashri : That is true. When you do all the duties that you owe to your dependants; and when they do not care for your advice, such a relationship will not continue. Your dependants have to think of your health, your comforts and amenities and your financial condition. They have to think of

your spiritual activities also. They should not also entertain very high expectations and hopes.

- If parents are living a retired life and if they are old and if they keep quarrelling with their sons, daughters-in-law and their grand-children expecting too many conveniences and service from them, they cause sorrows to themselves and to the others in their family. Agitations and tensions will arise in the family.
- If a woman expects too much from her husband; and if she keeps quarrelling with her husband for the fulfilment of all her expectations and desires, she will lose her own happiness. It is wrong on her part to think that her husband should fulfil all her expectations, hopes and desires.
- If children expect that their parents should fulfil all their desires and aspirations, they will only cause agitation to themselves. Parents are not bound to satisfy all the desires of their sons and daughters in respect of dress and decorations. Of course, parents have to provide to their children those things that are essential for existence. For instance, children should get adequate and proper food, dress, education and medical treatment.

ENGAGE YOUR DEPENDANTS IN SPIRITUAL ACTIVITIES ALSO

Besides satisfying these basic and fundamental necessities, you should also engage your dependants to carry out some spiritual activities. You must create in them a taste for spiritual austerities. You must engage each member of your family in those spiritual activities which are proper to him or her. Whenever there is an opportunity, you must give them proper inspiration to carry out those activities. The head of the family must pay attention to this vital aspect of family life. He must also know which spiritual austerities are to be carried out. The head of the family must bestow special attention on his sons and daughters when they have reached the phase of youth. He

must adopt proper measures to see that their passions do not grow strong and that they do not stray into harmful or evil paths.

THINK OF THIS POINT SERIOUSLY

The husband has to think of his wife and the wife has to think of her husband. They should think seriously of their respective *Kamapurusharthas* (the endeavour to satisfy sensual desires). If they do not give serious thought to this vital aspect of their life, any one of them or both of them may take to evil ways and may commit serious blunders. If the husband does not get adequate sensual satisfaction from his wife, he may develop illicit intimacies with other women or prostitutes. In the same manner, if the wife does not get an adequate satisfaction of her sensual desires, she may develop intimacy with other men. Thus, terrible sins may be committed by both the husband and wife.

I hope you deem illicit contacts sinful. I think you consider such actions as terribly sinful. If you think that such actions are sinful, then organise your family-life in such a way that those evils do not creep into your families. If there is in the family, a young lady or a girl, you should not engage a manservant to do your household work. If there is a young man in your family, do not engage a young maid-servant. If possible you must have this caution. All people have sexual instincts and restraint should be exercised on them. If some cannot exercise restraint on their sexual instincts they should seek satisfaction from their married partner.

Next there is the question of acquiring wealth or earning money. You must encourage such members of your family to earn money as are capable of earning money. Yes, you must not engage women to earn money. Many difficulties naturally arise in respect of the endeavour to earn money. The most important responsibility of women is to take care of the household affairs and to look after children. They have also to prepare food for the members of the family. It is also their responsibility to treat guests with due regard and responsibility. In case it is

necessary for women to supplement the income of the family they can. When they have leisure, they can do some lucrative work at home. Otherwise, women should not be encouraged to earn money.

Men should earn money by using honest and just methods. They should not carry out any business or occupation which may bring about calamities; which may cause mental agitation and which may bring about painful or evil contemplations. People should not have the craze for affluence. They should not have the craving to become wealthy.

In this manner, you must keep everything ship-shape in your family in respect of the *Dharma*, spiritual activity; *Artha*, the endeavour to earn money and *Kama*, the endeavour to fulfil sensual desires.

You must also think of the security of the members of your family. Therefore, the author of the *grantha*, the great Acharya says, "You must keep your dependants free from dangers and calamities. You must see that they have proper security." There are two methods. One relates to the worldly things and the other relates to the other-worldly things. Only that man who safeguards his dependants against dangers can really be called the head of the family. If you are heads of families, it is your duty to save the members of your family from dangers and calamities.

From the Audience : We can safeguard those that pay heed to our words but how can we safeguard those that do not care for our advice ?

Maharajashri : Where is any need to safeguard those who do not care for your advice and who act wilfully ignoring your advice ? Why should you give protection to such people ? We shall speak of such people later but first, you should safeguard those people who respect your advice. That means, you must see that they do not engage themselves in such activities as will bring them sorrow in this life and anguish in the other-worldly life.

PAY ATTENTION TO THEM EVEN FROM THEIR CHILDHOOD

This is possible only if you keep instilling into them noble ideals even from their childhood. When they are caught in evil habits and addictions, it will be extremely difficult to lift them out of that morass. You must keep instructing them even from their childhood regarding the way to distinguish between good and evil.

The other-worldly attitude can save human beings from many calamities. In doing everything, people must think of their other-worldly welfare. "What benefit do I get in the other-world if I do this action?" Every action bears its fruit in the other-world. People should have a knowledge of this fact. They should know thoroughly what kind of fruits are brought by violence and non-violence; truth and falsehood; stealing and non-stealing; ignoble conduct and noble conduct; and attachment and non-attachment. Only if you have this knowledge can you save your dependants from calamities.

From the Audience: Nobody cares to listen to anything relating to the other world.

Maharajashri: That is so because, you have not spoken to them about the other world, from the beginning. If your sons and daughters have been respecting your advice from their childhood, they will respect it even when they are grown-up. Yes, intelligent people may question you about the veracity of your ideals relating to the other world. In such a case, you must give them logical and convincing answers and satisfy their minds. If you do not have the ability to satisfy them in respect of those matters guide them to meet enlightened people. If you encourage your dependants to have contacts with enlightened spiritual heads, it will be highly beneficial to your family.

First, see whether you have the necessary awakening by virtue of which you can save your dependants from calamities. What is your attitude towards life? If you are awakened and if you can see, then your endeavours will be successful. Never neglect your dependants. "Let them do what they want to do.

I cannot do anything about it. Let them taste the bitter fruits of their evil *karmas*". Do not think in this manner.

WHAT SHOULD YOU DO WHEN IT IS A QUESTION OF PRESTIGE ?

From the Audience : When evil *karmas* exceed limits, we may lose our prestige. We may incur a heavy loss....those things cannot be tolerated.

Maharajashri : The author of the *grantha* gives guidance in regard to what you should do in such a difficult situation.

If your dependants happen to engage themselves in ignoble, actions or anti-social or unethical actions and if they begin to do evil and contemptible things, your duty is to take care of your prestige and honour. That means, the ignobility of your dependants should not cause so much agitation and grief to your mind, as might cripple your intelligence and smother your sense and knowledge. If you think deeply about them taxing your mind, your intelligence may be shaken and crippled. If your dependants are not willing to pursue the path of righteousness, if they are not prepared to leave their ignoble ways and if you are likely to lose your honour and prestige on account of their ignobility and if you are likely to get a bad name, then you have to think of yourself. You should not lose your honour and prestige. In such a case, you must break off your relationships with your dependants. You must not have any kind of contact with them. You must not give them any regard or honour. Are you prepared for this? If your sons acquire wealth by carrying on some illegal business; if they begin drinking; if they eat eggs; and if they develop illicit intimacy with other women, what will you do ?

HAVE COMPASSION IN YOUR HEART

From the Audience : Now-a-days, wealthy people need not fear disgrace. The world permits wealthy people to commit any sin.

Maharajashri : After your sons become wealthy, they will

not be your dependants. They will become independant. In that case, parents will not be responsible for the actions of their children. Parents should not care for their wealthy children. They should not be attracted by the wealth of their children. They should take care of their own honour, prestige and sense. If your dependants become ignoble, immoral and self-willed and if there is no possibility of reforming them, then you must break all connections with them. You should not be angry with them. On the other hand, you must have compassion for them. You must think thus, "What will happen to these poor fellows in the other world?" They will of course, suffer in this world but they will also have to experience inordinate anguish in the other world.

What are the various duties you owe to your family? The author of the *grantha* and the commentator have shown an excellent and systematised way of life. If you think of this seriously and realise it, you can adopt this way of life. Pursue this way of life discharging your respective responsibilities. Never neglect your dependants. Pay all attention to the worldly and the other-worldly welfare of your dependants.

This is enough for to-day.

- * Before worshipping the Paramatma, you must acquaint yourself with Devas (heavenly beings), guests and people in destitution. If you carry out your worship after acquiring this knowledge, your emotions will be deeper and stronger.
- * It is not necessary to draw towards the Paramatma, the heart in which the melodies of love keep always overflowing. Such a heart is always attached to the feet of the Paramatma.
- * Before entering the temple of the Paramatma discard your thoughts and feelings relating to your mundane life; and then enter the temple.
- * Those who want to worship the Paramatma must learn the method of worshipping the Paramatma.
- * You must exercise sense in worshipping the Paramatma.
- * You can enjoy the full delight of worshipping the Paramatma only if you understand the aims and ideals behind each of the eight kinds of worship.
- * The Swastik symbolizes the four directions or states of existence in the Samsar. In order to transcend the samsar, you must take the support of the right knowledge, the right vision; and the right character; and attaining to the supreme state of Siddhashila you must be completely absorbed in the true form of the soul.

DISCOURSE 69

The profound scriptural scholar, Acharyashri Haribhadra-sooriji, while expounding the ordinary principles of the grihasthadharma, mentions the nineteenth ordinary principle "Service to Devas (heavenly beings), guests and those who are destitute."

Just as you treat your friends, relatives etc. with hospitality, you must render service to gods (*devas*), guests and destitutes. First of all, you must have a proper knowledge of gods, guests and destitutes. Later, you must understand why you should serve them; and how you should serve them.

THE KNOWLEDGE OF GODS

In the Sanskrit language there is a root-word called *Div* which means to *glorify*. The heavenly beings like Indra and others whom you glorify with a heart full of devotion are called *Devas*. They do not have to experience any anguish or agony; nor do they have to experience distress on account of the ripening of any evil *Karma*. That means they are devoid of attachments and hatred. They are victors over the inner enemies. They embody countless virtues. These gods are known by various names in this world.

Some call them *Arhans*; some call them *Buddhas*; some call them *Ananthas* (eternal and boundless).

People should worship gods under the names and in the forms which have come down to them through their family-tradition. You need not attach importance to the names of gods; but you must give importance to the true form and nature of the gods you worship. Gods must be totally devoid of attachments and hatred; they should be omniscient; and they should be victors over the inner enemies (*Vitrags*). This exhortation is meant for those who do not belong to the *Shasan* (command) of the Omniscient, Vitrag *Jineshwardev*.

THE KNOWLEDGE OF GUESTS

All days (or *Thithis*) are equal to those noble men who are always, on all days, absorbed in the performance of auspicious or sacred austerities and activities. Whether it is *Chaturthi* (the fourth day) or *Ashtami* (the eighth day) or *Navami* (the ninth day) or *Ekadasi* (the eleventh day) or *Thrayodashi* (the thirteenth day) or *Chaturdashi* (the fourteenth day) it is the same for them. All days or *thithis* are equal to them; therefore, they are called *athithis* (guests). They treat all *thithis* as

equal to one another. In this context, the word *Thithi* should be understood to mean a festival day. All the days from the first day of the fortnight to the fifteenth day of the fortnight, i.e. the full moon day or the new moon day are called *thithis*. *Athithis* are those who do not distinguish between an ordinary day and a festival day and carry out spiritual activities on all days (*thithis*). The other guests who are not Mahatmas (noble men) and who visit your house are called *Abhyagathas*.

THE KNOWLEDGE OF THE DESTITUTES

In Sanskrit, the word *Deena* (destitute) has been derived from the root *Ding*. In Sanskrit, *Ding* means declining or going down or decaying. So, *Deena* or a destitute is the name given to a person who has lost all his powers; who is incapable of carrying out endeavours relating to *Dharma* (spirituality) *Artha* (earning money) and *Kama* (fulfilling worldly desires). A destitute is one who is suffering from some serious disease; whose senses are incapacitated or who is blind or maimed. There are crores of such people in this world.

THE WORSHIP OF THE PARAMATMA

Deva Pratipatthi means the worship of the *Paramatma*. Every *grihasta* (householder) must worship the *Paramatma*. You are fortunate in attaining the *Dharmashasan* (religion) established by the omniscient, Vitrag, Thirtankar Bhagwan. You are fortunate in inheriting the tradition of worshipping the *Paramatma* and in securing this excellent form of worship. If you endeavour to realise and visualise the true form of the *Paramatma*, then there will arise in your heart, a genuine adoration for the *Paramatma*. An innate love for the *Paramatma* will arise. You cannot remain peaceful without worshipping the *Paramatma* for whom a genuine love has appeared in your heart.

- You cannot remain peaceful if you do not have a *darshan of the Paramatma*.
- You cannot have satisfaction in life if you do not worship the *Paramatma (Pujan)*.

— You cannot be happy in your life without glorifying (*stavana*) the Paramatma.

Has love for the Paramatma arisen in your heart? A heart that abounds in love can understand the Paramatma truly, even though the *Paramatmatatva* is inscrutable and incomprehensible under ordinary circumstances. The senses and the intellect cannot comprehend the Paramatma. The Paramatma cannot be understood by any of the senses. The intellect also cannot understand the Paramatma. The only means by which you can comprehend the Paramatma and gain access to him is the heart — a sacred and pure heart.

From the Audience: The Paramatma is not present before us. How can we worship him?

Maharajashri: You can visualise the Paramatma in the idol of the Paramatma. This is the purpose with which the temple of the Paramatma is built. Even the idols of the Paramatma are installed in temples for this purpose. In this phase of time called *Avasarpini*, Emperor Bharatha the son of Rishabhdev, the first Tirthankar constructed a magnificent temple on the Astapad mountain, where the Paramatma Rishabhdev attained Nirvan and installed in that temple the idols of the twenty-four Tirthankars. We can read about this in the *Dharma-granthas*. Therefore, we can say that the tradition of building temples and establishing idols has been in existence from times immemorial. Deeming the idol itself the Paramatma, concentrate upon it and meditate upon it. In order to concentrate and meditate on the Paramatma, visit the temple regularly and carry out *Darshan* (seeing) *Pujan* (worshipping) and *Stavan* (glorification) of the Paramatma.

HOW TO VISIT THE TEMPLE ?

The moment you set out for the temple concentrate your mind on the Paramatma, and begin thinking of him. Of course, the heart in which the melodies of the love of the Paramatma keep resounding need not be drawn towards the Paramatma because such a heart is always attached to the feet of the Paramatma.

That means, such a heart is naturally attached to the Paramatma. After the love for the Paramatma appears in the heart of a man, of whatever worldly affair he may be thinking, his heart always dwells at the very feet of the Paramatma. Therefore, I say, "First of all develop love for the Paramatma. Love the Paramatma."

HOW DOES LOVE APPEAR ?

Love appears for many reasons. The following are some of them :

- a beautiful person inspires love,
- a virtuous person inspires love,
- a wealthy person inspires love,
- a person of noble character inspires love.

I would like to know from you, which of these things are absent in the Paramatma. Is not the form of the Paramatma more magnificent than that of Indra, the King of gods ? Are not the virtues of the Paramatma infinite ? Is not the Paramatma's grand *Samavasaran*, the very peak of prosperity ? What quality is lacking in the Paramatma ? Is there anyone in the Samsar who has greater merit (*punya*) than the Paramatma ?

The fault lies with you because you have never endeavoured to know the Paramatma. You never entered the realm of the Paramatma and the light of enlightenment which reveals the Paramatma. You are caught in the meshes of mundane life. You search for sensual pleasures and when you attain sensual pleasures, you become totally absorbed in them. Your spiritual potentialities have been annihilated by your craze for sensual pleasures and your passions. When that is so, how can you love the Paramatma ?

Only that man whose senses have been pacified; whose mind has grown serene can love the Paramatma. Only he whose physical and mental infatuations have declined can love the Paramatma. Only a man who has firmness, determination, patience and fortitude can love the Paramatma. The man who

lacks a firm mind; who lacks patience and who is cowardly can never love the Paramatma. Therefore, I say that you should keep your senses pacified and peaceful. Only if your mind has been pacified can you keep thinking of the Paramatma from the very moment of your setting out for the temple. Soon after you have a sight of the towers of the temple from a distance, you unconsciously utter the expression, “नमो जिनाय” (I salute the Jin) and your head will bow spontaneously.

From the Audience: In order to worship the Paramatma, besides possessing the purity of thought, we should also have a pure body and wear clean dress. Is it not so?

Maharajashri: Surely, the purity of the body and clean dress are essential. The body with which you have to touch the sacred idol of the Paramatma must be pure. The body cannot be without some dress and the dress you wear should be clean. You have to wear a separate and specific dress when you go to worship the Paramatma. You should not wear that dress at any other time.

WHAT IS TO BE DONE IN THE TEMPLE ?

While entering the temple, you have to utter the expression “Nisihī”. What is the meaning of Nisihī? It means, “I will not speak about any mundane affairs now and I will not engage myself in any mundane activities now”. Nisihī means prohibition. It means prohibiting all activities relating to mundane life. The man who goes to worship the Paramatma must prohibit all mundane affairs at that time.

You should go to the temple, only to worship the Paramatma. How can you worship the Paramatma, if you keep talking about the mundane affairs in the temple and if you engage yourself in mundane affairs there? How can you think of the Paramatma with concentration when you keep thinking of mundane affairs?

You have to enter the temple leaving behind all thoughts relating to your mundane life. You have to think only of the Paramatma in the temple. If it is not your responsibility to

make arrangements in the temples, you should not speak about the arrangements. You can speak of the auspicious substances with which you have to worship the Paramatma.

You must perform three circumambulations going round the four corners of the temple so that you may forget your thoughts relating to mundane life. While performing the circumambulations, you must think only of the Paramatma. On account of your going round the temple of the Paramatma your mind will become firmly fixed on the Paramatma. You must visualise the form of the Paramatma. You must try to see the Paramatma with your mental eyes.

After performing three circumambulations, you must stand before the idol of the Paramatma and bow to the image three times. While saluting the Paramatma, you must bow to the Paramatma bending your back, touching your forehead with folded hands. This action brings about in you, the feeling of humility. You cannot salute the Paramatma without this feeling of humility. There must be humility in your body and humility in your mind. Pride and prestige have no place in the presence of the Paramatma.

THE DISCRETION REGARDING DRESS

At the time of worshipping the Paramatma, you must wear such a dress as brings about humility in you. Unstitched clothes are prescribed as the proper dress to be worn at the time of worshipping the Paramatma. If you go to the Paramatma wearing a pant and a bush-shirt, you will not get the feeling of humility. If ladies wear maxis or skirts and go to the temple, they will not get the feeling of humility. Now-a-days, many youngsters (boys and girls) do not realise this truth and worship the Paramatma wearing any dress that they prefer. This is really bad. There is no discipline in temples. As long as people had discretion, there was no need to impose any discipline on them but at present when discretion is disappearing from the minds of men, the imposition of discipline becomes essential. Most people do not have a knowledge of *Dharma*. They visit temples mechanically and commit blunders.

Especially, devotees should wear white dress while worshipping the Paramatma. At the time of worshipping the Paramatma, people should not wear red or green dress or gaudy dress.

From the Audience : In some temples of the Jin red and yellow dress is prescribed and kept to be worn by devotees at the time of worshipping the Paramatma. Why so ?

Maharajashri : Red or yellow dress is kept in the temples to be worn by the devotees because such a dress need not be washed every day. That dress is common and ordinary; is it not ? It can be washed once a week or so. Such a dress should not be worn. Only white dress should be worn. That too, it should be kept ready for a devotee who comes unexpectedly from some other place; and who may not have with him the dress that ought to be worn at the time of worshipping the Paramatma.

You must have pure substances for worshipping the Paramatma. If you are well-to-do, you must worship the Paramatma with your own substances, or you must put into the Hundi (box) some amount and use, for the worship of the Paramatma, the substances provided by the temple authorities.

THE METHOD OF WORSHIPPING THE PARAMATMA

The worship of the Paramatma is divided into three parts.

- (1) *Angapooja* (worshipping the idol touching it)
- (2) *Agrapooja* (worshipping the idol seated before it)
- (3) *Bhavapooja* (worshipping the idol of the Lord with the emotion of devotion).

Now, step by step, I will explain to you the three methods of worshipping the Paramatma. Listen to me carefully; and remember what I say.

Angapooja : First of all, you must perform *Abhishekapuja* or the ceremony of consecration. This is called *jalapuja* also. Before performing this *pooja* (worship) you must visualize 64 Devendras bathing the Lord on the Meru mountain. With

what great enthusiasm and zeal did the *Devas* (gods) bathe the Lord! You too must bathe the idol of the Lord with zeal and enthusiasm. You must take the holy vessel (kalash) containing water with both your hands; and visualising the Lord's childhood, you must pour the water over the idol of the Lord, with perfect devotion. This is what is called *Abhishekapuja* (bathing the Lord).

From the Audience: When we perform the *Abhisheka* we use water mixed with milk. Why is it so?

Maharajashri: The heavenly beings when they offer *Abhisheka* to the Lord bring water from the *Kshirasagar*, the ocean of milk. The water of the *Kshirasagar* is like milk; therefore, you must also use such water for the *Abhisheka* of the Lord. We cannot go to the *Kshirasagar*. Therefore, we mix milk with water; and make it look like milk as a symbolic ritual.

After performing the *Abhisheka* you must wipe the wetness off the idol of the Lord by means of a pure, clean and soft cloth. Two distortions have appeared in this austerity; one is to use a brush of grass to clean the idol; and the other is to use a needle made out of copper or brass (a metallic device).

The idol of the Paramatma should not be cleaned in this manner. If you adopt such methods the idol of the Lord may wear away; moreover, when you use such methods you will not have the feeling of devotion and love for the Paramatma in your hearts. The idol of the Paramatma should be cleaned and wiped only with a cloth.

THE SECOND PUJA (WORSHIP) IS THE CHANDANPUJA

You must apply sandal paste mixed with saffron to the nine *angas* (organs) of the Lord. The worship can be performed with only sandal paste also. While applying the sandal paste to each *anga* of the Lord, you must remember the importance of that *anga* (organ). The nine *angas* are the nine sun-centres of the body from which the *Paramatmashakti* (the Supreme power of the Lord) is derived. The scriptural prescription is

that this *puja* of applying sandal paste to the idol should be carried out with the *Anamika* (second finger of the right hand). The *Anamika* has the ability to receive and withstand the supreme power of the Paramatma.

THE THIRD PUJA (WORSHIP) IS WORSHIPPING WITH FLOWERS

After decorating the idol of the Lord with sandal paste, you must worship the idol of the Lord with fresh and fragrant flowers. Faded flowers should not be used for the worship. The flowers also should not be sewn together into a garland by means of a needle. The petals of the flowers should not be plucked away. The worship you offer with flowers will create in you a tremendous upsurge of lofty emotions....

The purpose of worshipping the Lord is that auspicious emotions should arise and surge out from the heart of the devotees. You should not use for the worship all sorts of flowers. You should use only such flowers as would increase the grace and beauty of the idol of the Lord. The worshipper must have this attitude. If you do not know how to decorate the idol of the Lord, you may place the flowers in the lap of the Lord.

THE FOURTH PUJA IS TO BURN INCENSE

The incense inspires in people the lofty ideal of getting burnt to provide fragrance to others. We must bear with difficulties and distresses and try to remove the sorrows of others and to give felicity to others. You must take this message from the *Dhoopapuja* (burning incense as a part of worship). The Paramatma is the store-house of the fragrance of infinite virtues. "Oh Lord! may the fragrance of virtues emanate from my soul. Grace me and aid me to do this". You must make this entreaty to the Lord. Even if you are full of the foul smell of vices, this entreaty will be meaningful and efficacious. Perform the *Dhupapuja* to the Lord, so that the foul smell of your vices may be dispelled and so that you may attain the fragrance of virtues. This *Dhoopapuja* is called

Agrapuja because the devotee performs this worship standing before the Lord. Besides *Dhoopapuja*, *Dipapuja* (burning ghee-wicks); *Akshatpuja* (worshipping the Lord with holy rice grains); *Naivedyapuja* (offering food to the Lord) and *Phalapuja* (offering fruits to the Lord) are parts of *Agrapuja*.

THE FIFTH PUJA (WORSHIP) IS TO BURN GHEE-WICKS (OR DIPAKPUJA)

You must worship the Paramatma by lighting ghee-wicks. Light is a symbol of knowledge. The *Kevaljnan* or the Supreme knowledge of the Paramatma is like *Ratnadipak* (the light of gems). Just as the lustre of gems does not fade away, *Kevaljnan* also does not fade away. While performing the *Dipakpuja*, we should beg for *Kevaljnan* or perfect enlightenment. We should entreat the Lord to dispel from our souls, the dreadful darkness of deep-seated ignorance and derogations. "Oh Supreme Lord, dispel from my soul, the dreadful darkness of ignorance and brighten and enlighten my soul with the radiance of *Samyakjnan* (the right knowledge). Light in my soul the radiant light of gems." You must make this heartfelt entreaty to the Lord. We have to adore the *Bhavatmak Dharma* or the metaphysical *dharma* through the medium of physical symbols. This is the significance of symbols. The arrangement of symbols is not meaningless. Those people who cannot understand the significance of symbols decry them; but what is the use of such senseless and illogical denigration ?

THE SIXTH WORSHIP IS THE AKSHATAPUJA (WORSHIPPING WITH HOLY GRAINS OF RICE)

Akshat (holy grains of rice) symbolise *Akshayapada* or an imperishable and everlasting state. *Akshayapada* means *moksha*; *Akshayapada* means *Nirvan*. You must make the design of a *Swastik* with holy *Akshat*. The *Swastik* is a symbol of *Samsar*. *Samsar* has four directions or states of existence. They are : (1) *Devagati* (the state of heavenly existence) (2) *Manushyagati* (the state of human existence); (3) *Tiryanchagati* (the state of animal existence); and (4) *Narakagati* (the state of

existence in hell). The Swastik symbolises these four *Gatis* or states of existence. After making the design of the *Swastik* in front of the *Paramatma*, we should entreat the *Paramatma* thus, "Oh Lord, I desire to be liberated from this *samsar* comprising these four states. In accordance with your command, I will adore and attain the right *darshan* (vision), the right *Jnana* (enlightenment) and the right *charitra* (character). The three heaps of holy grains of rice symbolise these three principles. They are placed above the *Swastik*. The crescent-shaped *Siddhashila* is a symbol of *moksha* or salvation. This is designed above the three heaps of the holy grains of rice. After designing the *Siddhashila*, there should emerge in us, the aspiration for the spiritual elevation to the supreme state of *moksha* or *Akshayapada*.

Do you not desire *Akshayapada*? *Akshayapada* is the purest state of the soul. After the soul attains the state of Supreme purity, that state is endless and is never lost. It is called *Akshaya* because it is imperishable and everlasting.

While performing the *Akshatapuja*, you must have this feeling, "May I be liberated from the *samsar* and may I attain to the eternal state on *Siddhashila*". In order to strengthen this feeling, you must place above the *Swastik* some *Naivedya* (sweets).

THE SEVENTH WORSHIP IS THE NAIVEDYAPUJA (OFFERING FOOD)

The *swastik* is a symbol of the *Samsar* and *Naivedya* is the symbol of the bondage of *samsar*. *Samsar* goes on because we eat food. The desire for food which is called *Aahar Samjna* is the strongest bondage of *Samsar*. In order to discard this bondage we offer *Naivedyapuja*. While offering this worship, we must make this entreaty to the Lord: "Oh you ocean of supreme compassion! I am offering you *Naivedya* because I want to discard food and because, I want to be an *Anahari* (one who does not eat food). Grace me with the power of discarding food. I want to become an *Anahari*."

THE EIGHTH WORSHIP IS PHALAPUJA (OFFERING FRUITS)

What kind of fruit do you desire for your worship? What fruit do you attain by worshipping the Paramatma? It is *Moksha*. Therefore we place fruits on the design of *Siddhashila*. The fruits symbolise our desire for the fruit of *moksha*. The fruits symbolise the fruit of *moksha*.

After the devotee completes the *Agrapuja* his heart overflows with the emotion of supreme joy. The heart that is overflowing with joy expresses that joy by means of ringing the bell. This is natural. In a temple, joy and jubilation should not be expressed in other ways. The devotees ring the bell, the clangour of which reveals their joy and jubilation. The ringing of the bell is a faultless action. Moreover, it makes the atmosphere in the temple bloom into bliss.

After completing *Dravyapuja* (worshipping with substances), the devotees should worship the Lord by means of the emotion of devotion. Between the phases of *Dravyapuja* (worshipping with substances) and *Bhavapuja* (emotional worship) there is an interesting activity, to be carried out and that is contemplating on the three *Avasthas* (states) of the Lord.

- (1) *Chadmasthavastha* (the disguised state)
- (2) *Kaivalyavastha* (the state of omniscience)
- (3) *Roopathithavastha* (the formless state).

The Tirthankar Paramatma has these three states. The *Chadmasthavastha* or the disguised state comprises three subsidiary states, namely :

- (1) The state of childhood (the *Balyavastha*)
- (2) The Princely state (the *Rajyavastha*)
- (3) The state of mendicancy (the *Shramanavastha*).

Now, let me explain to you the way to contemplate on each state of the Lord.

THE CHADMASTHAVASTHA (OR THE DISGUISED STATE)

The first phase in the *Chadmasthavastha* is the *Balyavastha* or the state of childhood. Recollect the time of the Lord's birth. The Bhagwan is born; and the three worlds grow resplendent. The sixty four Devendras, the Chiefs of the heavenly world take the child to the peaks of the Meru mountain. How much faith do the Devendras have in the Paramatma! How much heart-felt love do they have for him! They take the Lord to the peaks of the Meru and bathe him there. Then they dance and sing in jubilation.

You must visualize this scene; and contemplate on it. "Oh Lord! How infinite you are in merit (*Punya*)! Your form is unique. Your power is unique! Your strength is unique and infinite! Your virtues also are unique and infinite. You are an *avadhijñani* (one who has extra-sensory perception); you have been sublime with lofty virtues even from your childhood. Oh Vitrag! Though the Devendras dance before you and render service to you, you do not feel proud. You do not feel proud of your supreme personality and grandeur because you have been non-attached even from the time of your entering the womb of your mother. Oh Lord! I am deeply drawn towards you by your non-attachment and spiritual wholesomeness and sublimity.

"Oh Supreme Mentor! You were born in a Royal family. You attained extraordinary princely grandeur and splendour. You were brought up in Royal grandeur. You also became a King; but your soul remained non-attached. Even a single desire of your five senses could not attract you. Though you possessed all the objects that give sensual pleasure, though you could enjoy them; you remained non-attached and untouched like the sky. Your non-attachments is indeed, blessed. Oh Lord, grace me with such non-attachment".

"Oh you Supreme being! You naturally discarded the samsar, soon after your span of existence in samsar (worldly life) was over. You renounced everything and became a *mendicant*. You renounced your position, power, prosperity,

royal splendour, relatives and friends. You discarded your attachment for the body....you carried out a severe and austere *Tapascharya* (spiritual endeavour). You performed a profound meditation on the soul. You voluntarily bore with countless discomforts and ordeals. You showed inordinate patience and heroism in the severe austerity of annihilating *Karmas*; and you became the *Omniscient Vitrag*!

After contemplating on the *Chadmasthavastha* of the Lord thus, you must begin to contemplate on the *Kaivalyavastha* of the Lord.

KAIVALYAVASTHA (THE OMNISCIENT STATE)

“Oh Mighty mentor of the three worlds! As soon as you became an omniscient Vitrag, gods descended from heaven to earth; and constructed the divinely magnificent *Samavasaran*. You sat on the throne in the *Samavasaran*. In the serene shadow of the sublime Ashoka (peepal) tree....with three magnificent divine umbrellas over you....with a resplendent halo of divine glory behind your head....with Yakshas (demigods) waving divine *chamars* or fans, with the noise of trumpets, blown by gods in the firmament, with celestial jubiliations and a sublime shower of celestial flowers — you sat on the throne of the *samavasaran*. What a tremendous upsurge of infinite merit (*punya*)!

“Oh you ocean of compassion! How sublime is your *Keval-jnan* (supreme knowledge)! How divine is your voice! Wherever you place your steps all the maladies that torment humanity disappear miraculously. Even the greatest gods render service to your feet. You have shown to the world the path of *moksha*; you have shown the path of the Supreme felicity and serenity. What a supreme benefaction, you have bestowed upon us out of your bounty and grace! You are above all attachments and hatred; yet you are a boundless ocean of compassion. Oh Bhagwan! Rain your grace upon me. “O thou Lord of life send my roots rain.... Elevate me.... Enlighten me.... Brighten me”.

THE FORMLESS STATE (ROOPATHITHAVASTHA)

O thou formless one ! O thou *Chidanandaroopta* (one who embodies the supreme bliss) ! All your *Karmas* were destroyed and you became the formless one and you became the nameless one. You have transcended old age and death and you have become immortal. Now, you need not be born in any of the four states of *Samsar*. You have become supremely blissful. You are above all maladies and anguish. You have no sorrow or agitation. Oh *Paramatma* ! Bestow your benevolent grace upon me. Let me also be merged with you with the feeling of oneness and unity. Let the light of my soul join the resplendent light of your soul.

THE AUSTERITY OF CHAITYAVANDAN (SALUTING THE LORD)

- After completing these contemplations on the three states of the *Paramatma* get ready to perform *Chaityavandan* with perfect concentration and devotion. First of all perform the *Iryapath-prathikraman* (utterance of the *Iriyavahiya Sutra*). With the edge of your upper cloth, clean the ground and then perform five *Panchangapranipat* or *Khamasaman* (saluting the Lord touching the ground with the five limbs).
- Meditate upon the *Chaityavandan sutra* which you recited. Concentrate your mind on the meaning of the *Sutras* and on the idol of the *Paramatma*. You must concentrate on the meaning of the *Sutras* and the idol of the *Paramatma*.
- Keep looking in the direction of the *Paramatma*. Ignore the other three directions. That means, you should never look in those directions.
- While performing the *Chaityavandan*, you must be seated in the postures called *yogamudra*, *muktashuktimudra* and *jina-mudra*. In other words, you have to fold your hands in three different ways. Even postures are specially efficacious in inspiring, increasing and in the purification of the emotions. If you do not know the various *mudras* (postures), you must learn them from those who know them.

● Of the *Sutras* that you recite during *Chaityavandan*, three are *Pranidhan sutras*. In one *sutra* (*Javanti Cheyiyayim*) all the temples of the Jin in the three worlds are saluted and worshipped. In the second *sutra* (*Javanta Kevi sahu*) all the Sadhus existing in the two and a half islands are saluted and worshipped. In the third *sutra* (*Jaya Viyaraya*) a prayer is offered to the Paramatma. You must instantaneously concentrate your mind on the Lord on all the three occasions. This is called *Pranidhan*. But you can perform the *Pranidhan* properly only if you know the meaning of the *Sutras*. You have to learn the meaning of the *Sutras*.

● I am unable to understand how you can carry out spiritual austerities without a knowledge of the meaning of the *Sutras*. Why do you not desire to learn the meaning of the *Sutras*? You worship the Paramatma. You perform the *Samayik* and you perform the *Pratikraman* (the atonement). But you do not learn the meaning of the *Sutras*. This is really strange!

Unless you know the meaning of the *Jayviyaraya Sutra*, how can you offer a prayer to the Paramatma? Of course, if you merely learn the meaning of the *Sutras*, you cannot offer a heartfelt prayer. The Paramatma should be worshipped with an instantaneous and spontaneous devotion. This is the most auspicious of all auspicious austerities. This is the best way to attain mental peace and spiritual purity and excellence. Without worshipping the Paramatma you should not eat any food or drink water. After you develop a heartfelt love for the Paramatma, you cannot relish food unless you perform the *Darshan* (seeing) and *Pujan* (worship) of the Paramatma.

Give the first place to the austerity of worshipping the Paramatma in your daily activities.

This is enough for to-day.

- * Various traditions have various methods of worship. Instead of being entangled in controversies relating to the various styles and ways of worship, you worship the Lord in accordance with the tradition in which you have faith and which you know thoroughly. It is futile to keep wrangling over the rightness or otherwise of any style of worship. What really matters is devotion.
- * Hospitality to guests is a great Dharma. It is this dharma that sowed the seed of Samyaktva (righteousness) in the soul of Bhagwan Mahavir, in his janma, as Nayasar. The foundation of Tirthankaratva was laid then.
- * Your life will become imbued with Dharma (spiritual excellence) if you act properly, if you carry out your duties properly, and if you have proper dealings with others in every situation of your life. If you keep performing the austerities of the Darshan (seeing the Lord) : Vandan (saluting the Lord); Pujan (worshipping the Lord), and Sthavan (glorifying the Lord), sometime or the other the pinpoint of your heart will open out overflowing with bliss.
- * The fountain of love for the Paramatma will surge out from within. Then the experience of bliss becomes natural and automatic.
- * While rendering service you should not feel that you are bestowing a benefaction. You must concentrate your mind on doing your duty.

DISCOURSE 70

The ocean of supreme compassion, the profound scriptural scholar, Acharya Shri Haribhadrasooriji, while expounding the ordinary principles of the *grihastadharm*a, mentions the nineteenth ordinary principle namely, "Rendering proper service to Gods, Guests and Destitutes".

ACT ACCORDING TO YOUR TRADITION

You must realize one point very clearly. These ordinary principles are being described for those people who are traversing the approach-road to the path of *Moksha*. Whether a person is a Jain, or a Shaivait or a Vaishnava or a Buddhist; whatever may be the religious tradition to which he belongs, if that man is a *marganusari* i.e., one who is traversing the approach-road to the path of salvation; if he does not despise the path of *Moksha*; these ordinary principles will be present in his life or he would be living in accordance with these ordinary principles or he will be endeavouring to live by these principles. Men should worship the Almighty in accordance with their respective religious traditions. You are all Jains, so the Jain system of worship has been explained to you. Of course, the system of worship followed by the Digambar Jains is not like our system. In the same manner we find some big or small differences among the various other religious traditions, (Gachchas). In the past, many controversies took place in respect of these ways of worship.

NO CONTROVERSY

You should not be entangled in such futile controversies. On account of their entanglement in such controversies people forget the basic point namely the devotion for the Paramatma. The love for the Paramatma will be lost. Therefore, you should not enter such controversies and wranglings. Another point is this. You have no knowledge of the *shastras*. How can you participate in a controversy without the knowledge of the *Shastras*, and without a knowledge of the science of logic? If you desire to enter controversies, begin studying the *Shastras*. You study the *Tarka Shastra* (logic) and the *Nyayashastra* (the science of reasoning). Will you study those *shastras*? or do you want to carry on arguments and controversies without studying them? If that is your idea you will be unwise. Now-a-days, the number of such unwise people has been increasing in our society.

If a man listens to one or two hundred discourses delivered

by some *Sadhu Maharaj*; if he has read some books on *Dharma* and if some *Muniraj* says, "You have become a scholar", that is enough. He begins to think that he is a *Sarvajna* or an omniscient person. He wears a garland of beads of some *gurus* and goes about claiming that he is a scholar; and starts a wordy war-fare with *Sadhus* and *Munis*. He would not have made an in-depth study of any *Dharmagrantha*. He borrows ideas from others without knowing what they are. Everything is borrowed; and nothing is his own. He continues to feed his arrogance by engaging himself in endless and futile wordy encounters; and keeps treating others with utter contempt. You must keep yourself away from such people. You should not associate with such people.

You go on worshipping the Almighty in accordance with your respective traditions and practices, and always render service to *athithis* (guests). You also understand what kind of people are called *athithis*.

WHO ARE CALLED ATHITHIS (GUESTS) ?

Those great men who always, on all days, engage themselves in auspicious, and sublime spiritual activities; who carry out *Tapasya* and the endeavour to attain self-control at all times and on all days are called *Athithis* or guests. They do not say, "To-day, it is *Ashtami*; to-day it is *Chaturdasi* etc." They do not distinguish one *thithi* (day) from another. All days are equal to them. For them every day is the *Asthami* and the *Chaturdasi* and every other *thithi*. You must render proper service to those who possess a noble character and who are always engaged in the endeavour to attain spiritual purification and elevation. I think you know that is the culture of our country. Society gives the highest regard to those men and women who become *sadhus* and *sadhvis* in order to pursue the path of salvation. Such *sadhus* and *sadhvis* are treated with deep regard and devotion and people render service to them. They do not have to worry about food, shelter and clothing. People in villages towns and cities offer them food; give them clothes and give them a suitable place to stay for short-intervals. People extend

these facilities to *sadhus* and *sadhvis* with heartfelt devotion, regard and kindness. They are kept free from the worries relating to food, clothing and shelter; so they can without any aberration become absorbed in the endeavour to attain spiritual elevation. They are always engaged in such sublime activities as meditation, contemplation and writing. Obtaining *Bhiksha* or food is permitted by the *Shastras* in the case of *Sadhus* and *Sanyasis*. Probably excepting the Jain tradition, in the other religious traditions, the institution of *Bhikshavriti* (obtaining food) has disappeared. Yet there are many who live on food obtained as *Bhiksha*.

HOSPITALITY TO GUESTS BRINGS ABOUT SELF- REALIZATION

You must render service to such *athithis* by giving them food, clothing and vessels. The opportunity of meeting such noble *athithis* is the result of some great merit (*punya*) in you. If you attain their heartfelt blessings, then, surely, your intellectual eyes would be opened. The spiritual pilgrimage of Shriman Bhagwan Mahavir Swami began thus with the service he rendered to a great *athithi*. He became a Mahavir later... after countless years. He was Nayasar in that Janma in which he attained spiritual awakening. Nayasar was the head of a village. One day, Nayasar went to the forest with some labourers to fetch firewood. When the food was ready at noon, he thought, "If some *athithi* comes up now, I will give him food first and then I will eat what remains over". He began to search for a guest in the forest.

Probably, you do not search for a guest even in cities. At least, do you think of *athithis* before eating your food? Yes. Those in whose hearts, there has arisen the love for the path of *moksha* and the aspiration to attain spiritual purification would certainly think of *athithis* before eating food. Those whose cultural tradition is to extend hospitality to guests would also think of *athithis* before eating food.

Nayasar had inherited this kind of cultural tradition which comprised the virtue of hospitality to guests. On account of his

good fortune, he found a guest in the forest. The guest happened to be a *Mahamuni* (a great ascetic). He was lying unconscious on the road. Nayasar saw him; went near him and he brought the *muni* to his shelter and gave him food with heartfelt devotion. The Muniraj ate the food; took rest for a while there; and then went away. Nayasar accompanied him to show him the way. The Muniraj taught Nayasar, the *Navakar Mantra* and preached the *Dharma* to him. As a result of this, Nayasar attained spiritual awakening. At that time, Nayasar did not know that countless years later, he would become a Tirthankar Mahavir; and would bring about spiritual awakening in crores of jivas.

HOW TO SHOW HOSPITALITY TO GUESTS ?

In extending hospitality to guests, you must observe some principles relating to propriety. You can observe the principles of propriety only if you know the guests. Propriety in this regard means when and in what manner you should render service to guests. The knowledge of the principles of propriety is necessary even in rendering service to the indigent, though you have to observe the principles of propriety in all the activities of your life. A man may be virtuous but if he does not possess a knowledge of the principles of propriety then his virtues will not have any special greatness. I will explain this point to you by means of some examples:

1. If a guest is suffering from some physical malady, you have to give him the proper medicine and the fluid with which the medicine is to be consumed. You should not give him the food that increases his illness however excellent the food may be.

2. When your guest is absorbed in studies or meditation you should not disturb him. You must assist him to carry out his endeavours relating to studies and meditation.

3. You must give your guest such a shelter for his stay as is free from disturbances. His austerities should not be disturbed. You must speak to your guests with politeness and humility.

These are the principles of propriety regarding the hospitality to be shown to your guests. Propriety requires that you should think of the place, the time, the person and the condition. When you render service to guests, your objective must be that your guests should be honoured and that your feeling of regard for them should increase.

We went to a town once. We were strangers in that place. We did not know where the *upashraya* was situated. At any rate, we entered the town. A certain gentleman folded his hands and saluted us. We asked him, "Brother ! Will you kindly show us the way to the *upashraya* ?" He replied, "Maharaj, you go straight along this road and then take a turn to the left". Having said this, he went away. We proceeded on the road, and then we came to a turning. At that point, we asked another gentleman, "Which is the way to the *Upashraya* ?" He showed us the way by waving his hand and went away. We asked several people on the way to show us the way to the *upashraya*, and at last we reached the *upashraya*, but of those whom we asked on the way to show us the way to the *upashraya* no one had a sense of propriety. They did not know how to treat strangers.

The commentator on *Dharmabindu* has described the importance of propriety. He says :

औचित्यमेकमेकत्र गुणानां राशिरेकतः ।
विषायते गुणग्राम औचित्यपरिवर्जितः ॥

"If we place the sense of propriety on one side of a balance and all the other virtues in the other pan, they are equal in weight. That means, a sense of propriety is as important as all the virtues put together. In the absence of a sense of propriety all virtues are like poison".

NEVER NEGLECT THE SENSE OF PROPRIETY

If you perform *tapascharya* (any spiritual austerity) without a sense of propriety; if you extend benevolence to others or if you give charity to others, without a sense of propriety;

if you maintain chastity and purity without a sense of propriety then your *tapascharya*, charity and your worship of the Lord will be like poison because you do not observe the principles of propriety. You have to learn by yourself the sense of propriety. At least, you must have this sense. Without sense, how can you carry out spiritual austerities? Those who do not have sense but who carry out spiritual austerities cannot observe the principles of propriety. Let me mention some examples :

- A gentleman goes to the temple and worships the Lord but he does not salute the *sadhus* and does not entreat them to receive *Bhiksha* from his house. He treats the indigent near the temple with contempt.
- Another gentleman salutes the *sadhus* and gives *Bhiksha* to them when they visit his house but he does not worship the Lord and he does not give charity or alms to the indigent or the needy.
- Another gentleman worships the Lord and gives charity to the needy and the indigent but he does not extend hospitality to guests (*athithis*).

All these are examples of a breach of the principles of propriety. These three duties are essential for all householders. They bring glory to the life of a *grihastha*. If you worship the Lord in your house, if you extend hospitality to guests and if you give alms and food to the needy and the indigent then your home deserves commendation. You will be commended by society and cultured people. You can carry out these three duties in accordance with the principles of propriety only when three auspicious emotions arise in your heart :

1. A profound feeling of love and devotion for the Paramatma.

2. A deep regard for *sadhus*. You must think thus, "These *sadhus* adore and pursue the path of *moksha*". That means you must love and adore the path of *moksha*.

3. A heartfelt compassion for the needy and the indigent.

THE FEELINGS OF LOVE AND DEVOTION

If some jivatmas naturally love the Paramatma, some other jivas or beings have to make an effort to love the Paramatma. The temple of the Paramatma and the idol of the Paramatma bring into our mind, the *Paramatmatatva* (the nature and the greatness of the Paramatma). The recollection of the Paramatma implies the recollection of his infinite virtues and innumerable benefactions. Such a recollection inspires love. Love gives birth to devotion. The love for the Paramatma inspires us to do these three things.

DARSHAN (SEEING THE LORD); SPARSHAN (TOUCHING) AND KIRTAN (GLORIFICATION)

When we love the Paramatma, we cannot remain peaceful unless we have his *darshan* (seeing). Therefore, in the mornings as soon as you get up you must first think of the Paramatma with devotion and love. Then you must go to the temple and have a *darshan*. You must worship and glorify him. All these actions are impelled by love.

From the Audience: If some do not have love for the Paramatma, is it proper to compel them to have a *darshan* of the Paramatma and to worship him.

Maharajashri: Do those who thus compel you to love the Paramatma love you? Do they like you? They should also wish that you should become a devotee of the Paramatma. They have this idea, "If this friend of mine keeps visiting the temple every day, he will one day develop love and devotion for the Paramatma". Do they insist upon your visiting the temple with this idea? If you keep visiting the temple and worshipping the Paramatma someday the pinpoint of your heart will open out. Some day the ocean of love for the Paramatma will begin surging in your heart and you will experience sublime bliss.

THE FEELING OF LOVE (PRAMODBHAV)

You must experience the feeling of love (*pramod*) when you see noble *sadhus* who specially adore the path of *moksha*;

and adore *samyagdarshan* (right vision), *Jnan* (right knowledge) and *Charitra* (right character). You must also think of the point that those *sadhus* lead a noble life and voluntarily bear with many difficulties and ordeals. Only if you contemplate and meditate upon this point will you develop a feeling of regard for your *athithis* (guests).

You must take one precaution. All *athithis* and *sadhus* are not of the noblest level. There are *sadhus* and *athithis* of all the three classes; namely, the noblest class, the average class and the lowest class. You should not expect the qualities of renunciation, austerity and self-discipline in all *athithis*. Let me also mention another point. You should never criticise those who are worthy of worship and reverence. Yes. If you know the truth fully that, "He is not a real *sadhu* but he has only put on the guise of *sadhu*," you must keep away from him. Do not get entangled in calumniations and scandals. The path of a *sadhu* is not an easy one; and all do not succeed in pursuing this path. Some of them also fall morally and go astray. But at the same time, just because you have seen some *sadhus* of that kind or because you have heard of such *sadhus* you should not generalise and say that all *sadhus* are pretenders. *Angels are bright still though the brightest fell.*

- The propensity to see defects destroys the feeling of love (*pramod*).
- The propensity to see virtues impels love (*pramod*) to bloom.
- The feeling of love (*pramod*) destroys derogations and increases virtues.

THE FEELING OF COMPASSION

Compassion means realising the sorrows of others and trying to remove those sorrows from their lives. This is the most important virtue in human beings. The first stage for spiritual development is compassion.

Grihasthas (householders) must render service to the needy and the indigent, according to their mite. First, listen to this

definition of the indigent. "The indigent" is the name given to those people, who are incapable of carrying out spiritual austerities; who are disabled and consequently unable to earn money; who are physically incapacitated. Such people are called the needy or the indigent. The name, indigent, is also given to those who are physically decrepit : whose mental powers have decayed and who are on the point of death. You must render proper service to such indigent and destitute people. You must give them food, water, clothes and shelter. You have to render various kinds of service to them.

From the Audience : When we do not have leisure to render service to the members of our own families, when can we render service to others ?

Maharajashri : How do you spend your time ? How can you find time ? You find time to see cinemas, to attend marriage-parties and functions, to gossip with your friends; to listen to the radio, to view the T.V. or the Video; but you cannot find time to render service to the indigent. This is amazing; is it not ? The truth is different; but you are concealing it. You do not have the feeling of compassion in your heart; is it not true ?

WHO ARE THE INDIGENT ?

The Acharya Shri who has written a commentary on the *Grantha* has given the right definition of the indigent. The indigent are those who are incapable of carrying out any endeavours; and who are disabled or incapacitated physically and mentally. You must give refuge to such *jivas*. You must render service to such people. The condition of indigence deserves compassion. Any man may become indigent thus, on account of the effect of some sinful *karma*. Pray to the Paramatma that no *jiva* should fall into such a condition.

From the Audience : Let alone helping others; we do not render service even to our parents who are disabled or crippled or incapacitated.

Maharajashri : If that is so you must know that you are going to fall headlong into the bottomless pit of spiritual ruin.

If you happen to fall into such a condition and if no one is there to render service to you, then you will understand the physical and mental agonies and anguish that your condition causes to you. Then even if you wish for death, Death does not take you away; and you will have to lead an absolutely helpless and painful life.

HOW TO RENDER SERVICE ?

You should not render service to the indigent with a feeling of contempt or anger. You must render service to them in such a way that they feel happy and encouraged to live. You must render service to them in such a way that they do not feel that they are receiving an obligation from you. You must also receive instruction regarding the proper way to render service to such people. There are some institutions where such instructions are imparted to people. Actually, instructions are not given but they are received. It is not necessary that the sons and daughters should be charitable just because the mother is charitable. They may say to their mother, "Mummy, if we render service to these needy people in our house, it may bring some trouble. Such disabled and decrepit people should be sent to the hospital. If you are so compassionate, you may give them some money for their expenses".

Such heartless and unkind children cannot experience the inner felicity that results from doing a deed of charity. You must ask those noble people who have spent all their life in doing deeds of benevolence what kind of felicity results from doing deeds of charity. How they secure the heartfelt blessings of the indigent; and how they render service, you must see for yourselves.

AN EXAMPLE FROM JAPAN

Recently, I happened to read about an actual incident that took place in Japan. While I was reading that story, I shed tears of joy. There are two restaurants near the Yoyogi station in Tokyo. Hayashi and his wife are the owners of the restaurants. In these restaurants, the management is carried on by

the workers themselves. The workers themselves open the restaurants and close them every day. Some of them keep singing throughout the day without doing any work. Hayashi does not object to it. He says, "These workers are at least happy and merry and keep singing songs. I really feel happy about it".

The workers in the restaurant are all mentally retarded people, rejected by their families and cast away from society. What work can mentally retarded youngsters do? Hayashi says, "I must create in these workers self-confidence. I do not expect anything from these workers. I love them. I accept them and the most important thing is I keep waiting for their development and progress".

Mr. and Mrs. Hayashi teach something to those workers when there is no rush in the restaurants and when the workers have leisure in the afternoons. The parents of mentally retarded children, reject them but Mr. and Mrs. Hayashi receive them and employ them without any ulterior motive. They employ them without any selfish motives and allow them to enjoy themselves at their expense. How sublime is the attitude of Mr. and Mrs. Hayashi towards the workers !

SERVICE IS THE MAIN ROAD TO BLISS

Society honours those who render service to the indigent. The world looks upon them as the messengers of the Almighty.

We should begin the noble activity of rendering service to the indigent and we should speed up this activity. Thus, we can achieve the objective of filling the lives of the indigent with felicity. But we should carry out this activity with a sense of dedication. We should carry out this activity throughout our lives without feeling tired or weary. We should establish a Jain association at the National level; and that association must bear the entire financial responsibility relating to this activity. We require dedicated and devoted workers for the success of this plan. Will you think about this point deeply? Will some of you step out in this direction and do something solid.

1. Worshipping the Paramatma.
2. Rendering service to *athithis* (guests) and
3. Rendering service to the indigent.

These are among the ordinary principles of the *grihastha-dharma*. With this I complete the discussion of this matter.

This is enough for to-day.

- * It is absolutely necessary to think of the condition of your body and constitution while taking food. You must know the condition of the three humours bile, phlegm and of gas. (Pittha, Kapha and Vatha).
- * When should we eat food? What food should be eaten? How much food should be eaten? How should food be taken? It is absolutely necessary to pay attention to these things.
- * Consuming food and water unnecessarily may cause or increase physical ailments. It may cause indolence. It may make the mind dull and lethargic.
- * A healthy body assists spiritual endeavours. Physical health helps to bring about mental happiness and satisfaction. Never neglect your physical health.
- * You should always take balanced and controlled diet.
- * Do not eat or drink to the extent that it can affect your mental state and balance. "Food is ours but the stomach is somebody else's". This is not the right principle. "The stomach is ours but food is somebody else's". You must bear this point in mind.
- * Keep your stomach a stomach. Do not make it a godown or a rubbish-bin putting into it whatever you get and whenever you get it.

DISCOURSE 71

The ocean of Supreme compassion, the profound scriptural scholar, Acharyashri Haribhadrasoori while expounding the ordinary principles of the *grihasthadharma* in his work *Dharma-bindu* describes the twentieth ordinary principle namely: "You must take food at the right time in accordance with the nature of your body i.e. constitution". Food is intimately connected

with the body and the mind. If we do not eat proper food the body decays and the mind loses its potentialities. Therefore, everyone has to take food. But if a man eats the food that does not agree with his constitution and if he eats food at improper times, he will fall ill and may even die. Wrong food habits may cause mental agitation, aberration and distortion. Therefore the author of the *grantha* says that people should eat proper food at proper times.

Satmya has been explained thus,

पानाहारादयो यस्याविरुद्धाः प्रकृतेरपि ।
सुखित्वायावलोक्ष्यते तन्मात्म्यमिति गीयते ॥

Satmya implies taking food at the right time and in accordance with one's constitution.

KNOW THE NATURE OF YOUR CONSTITUTION

You must know the nature of your physical constitution. The nature of the constitution is of three kinds, namely, the constitution in which the component of gas is dominant; the constitution in which the bilious humour is dominant and the constitution in which the phlegmatic humour is dominant. Every man has one of these three types of constitution and he must know the nature of his constitution. "The component of gas is dominant in my constitution or the bilious humour is dominant or the phlegmatic humour is dominant". If you cannot find out the nature of your constitution, you must consult a doctor and find it out. I will explain them briefly.

- If after you eat your food, the gaseous element in you is provoked, then you must know that in your nature, the component of gas is dominant.
- If after taking your meal, biliousness is provoked and if your head reels and aches, then you must know that biliousness is dominant in your constitution.
- If after taking your meal, excessive phlegm appears, you must know that the phlegmatic humour is dominant in your constitution.

The essence of what I say is this. You must not eat that food which upsets your health and maims your intellect. You should not eat food only for the taste of it. You must have the point of view of health in eating your food. If you do not pay attention to your physical health, how can you pay attention to mental health? How can you think of spiritual welfare? Only a sound mind in a sound body can assist you to carry out your endeavour to attain spiritual welfare.

From the Audience : We do not have the desire for self-realisation.

AT LEAST MAINTAIN YOUR PHYSICAL HEALTH

Maharajashri : Has not that desire appeared in your heart? At least, do you not wish for it? The desire to attain spiritual purification might not have appeared in your heart but at least do you not desire that your heart must be pure and noble. Let alone the desire for purity and holiness, at least, do you not desire that you must have physical health? You require a healthy and strong body to carry out any endeavour. Food gives energy to the body and makes it strong and healthy but of course, the food you eat should agree with your constitution.

SWEETS BROUGHT ABOUT A CLEAN END

There was a gentleman. He studied *Dharmashastras* but he had a great liking for sweets. He had a wondrous fascination for sweets. He never did any physical or manual work and he was growing corpulent. He developed diabetes. The doctors advised him not to consume sweets. Even the tea he drank had to be without sugar. The gentleman was not so much worried by diabetes as by these restrictions. He said to his doctor, "Please show me some way out. I have a strong desire to eat sweets".

The doctor said, "The sugar content in your blood is too high. Let it be controlled first by means of medical treatment; then I will permit you to eat sweets". But on that very day he ate a sweet called "*Rasagulla*". He said to the doctor, "Doctor,

please give me some medicine which can control the sugar in my body though I may eat sweets". The doctor wrote out a prescription and gave it to him and then the gentleman ate sweets whenever he wanted and drank the medicine.

Can you guess what the result was ? The diabetes increased and he died one day. He was not also an aged man. Sweets did not agree with his constitution, yet impelled by his sense of taste, he ate sweets and he lost his life.

IT IS BETTER TO PLACE A RESTRAINT ON YOUR TEMPTATION TO EAT TASTY FOOD

Once a certain gentleman aged about thirty developed an ulcer in his stomach. He consulted a doctor. The doctor said, "I will of course give you some medicine but you must be careful regarding your diet. You should not eat sour things and hot and burning things like chillies. You should not even drink anything which contains hot and burning things like chillies". The doctor said what he had to say. The gentleman did not care for his words. He continued to eat sour and hot things and ultimately, he went away on his long pilgrimage leaving behind in this world, his wife and two young children.

How can a man adore and pursue the path of *moksha* when ignoring the prescriptions of a doctor, he goes on eating, the food that does not agree with his constitution ? A man who is a slave to the sense of taste cannot think thus, "This food does not agree with my constitution. It may upset my health. Therefore, I should not eat it. People do not give up the food that does not agree with their constitution, even from the point of view of their physical welfare, let alone their mental and spiritual welfare. What is the use of that taste for food which destroys our physical health ?

From the Audience : Is it better to give up the taste for food or to reduce the quantity of food in order to safeguard our physical welfare ? Is this *Dharma* ?

A HEALTHY BODY ASSISTS SPIRITUAL ENDEAVOURS

Maharajashri: What is the aim of people in desiring physical welfare? Their aim is to endeavour to attain spiritual progress. If your body is healthy and free from diseases, your endeavour to attain spiritual purification will be easy. Another point is this. How can a man who does not discard his taste for food for his physical welfare, discard it for his spiritual welfare? How can he think of his soul? The body has a form while the soul is formless? When a man does not discard his taste for food for the welfare of the body which is visible, how can he discard his taste for food for the welfare of his soul, which is invisible?

From the Audience: We are so greatly enslaved by our sense of taste that we do not even remember the soul.

Maharajashri: You may not remember the soul; at least do you not think of your physical health? People are so greatly enslaved by the sense of taste that they do not think of the nature of their constitution; nor do they distinguish between permitted food and prohibited food. Permitted food and prohibited food are connected with *punya* (merit) and sin and in their turn, merit and sin have their effect on the soul. How can a person who is a slave to the sense of taste think of his soul?

There are certain types of food which do not agree with man's constitution and they should be discarded. This will be possible only when you treat the sense of taste as subsidiary and your health as a primary factor. Those men who think of their physical welfare will also think of the welfare of their minds and souls. We come across the story of a beggar in the *Dharmagranthas*.

THE STORY OF A BEGGAR

Once there was a beggar. He was living on the alms, he got from people. He ate whatever he secured. He used to eat the remaining food of the previous day. He was suffering from many physical ailments. He used to sit beneath a tree outside the town. He had lost all hopes in life and was in bitter des-

pair. He was always engaged in *painful* contemplations, (Arthadhyan). Meanwhile, a great man happened to come there. The beggar saluted him with folded hands. The great man saw the beggar and said to him,

“I think you are suffering from many diseases”.

The beggar replied, “Yes. I am greatly agitated by diseases”.

The Mahatma said, “Do you want your diseases to be cured?”

The beggar said, “Of course, I want to be cured of my diseases. Kindly show me some way”.

The Mahatma said, “Will you listen to my advice ? Will you act according to my suggestion ?”

The beggar said, “Surely. I will act according to your advice”.

The Mahatma said, “You must eat food only once a day. You must eat only one vegetable and eat only one *vigai*, (oily food). The *vigai* is of six kinds. They are : “Milk, curds, ghee, oil, jaggery and sugar, and fried substances”. You must eat only one of these a day. I know that you are a beggar and a beggar has to eat whatever he gets but you must pay attention to this point. While receiving *Bhiksha*, you may receive a cake made out of wheat flour and after that you should not receive any food prepared out of rice, millet or any other food-grain. If you happen to get a vegetable like green-gram or cereals, you should not take any other vegetable. Of the six kinds of *vigai* (oily food) if you get any one, you should not receive any other *vigai* afterwards. The next day you must eat the fresh *Bhiksha* you get. You should not eat stale food. Will you act according to these instructions ? If you do so, your diseases will disappear and your health will be all right. You must carry out this vow throughout your life”.

The beggar wanted to recover his health because he had been greatly agitated by his diseases. He took the vow from the Mahatma declaring that he would follow this advice. After that, the Mahatma went away. The beggar went into the town to beg for food.

The beggar obtained wheat-cakes from a house. When he went to another house, the mistress of the house offered him millet-cakes. The beggar refused the millet-cakes. The woman asked him why he had refused the cakes. The beggar explained to her the reason. She was greatly impressed by what he said. She, then, gave him enough vegetable-preparation. The beggar was not well. He needed only a little food. He got it, and he ate it. In this manner, he began obtaining alms, every day. The women of the town showed sympathy for him. Gradually, he began to get enough food from one house each day. That means, he did not have to go to several houses. As time passed, people offered food in their houses and made him eat the food in their houses. His diseases disappeared. He also used to do some work in the houses where he ate food. The women liked him all the more. His fortune took a new turn. One day, he ate his food in a certain house. The head of the family said to him, "To-day, you should come to my shop. There is some work to be done. You do it and I will pay you some money". The beggar went to his shop. He did the work assigned to him and sat down in a corner. On that evening when the Seth checked his accounts, he was greatly surprised and delighted to find that he had got more profit than he had expected. He thought, "How have I got so much profit to-day? I am sure that I have got the profit because of this beggar who has been working and sitting here throughout the day. I feel that his fortune is in the ascendant. The wheel of fortune in the life of a man, goes on turning. Adversity succeeds prosperity and prosperity succeeds adversity. In the life of this noble man, the days of sorrow are over and the days of happiness have begun. It only means that he has got all this fruit of happiness as a result of his austere observance of his vow. Even to-day he firmly and austere observes his vow and he is always honest. Why should I not make him a partner in my business? He is a good man".

Do you realise how inspiring and exemplary these thoughts of the Seth are? When he earned more profit, he did not think that it was the result of the efficacy of his *punya* (merit) but he thought that it was the result of the beggar's *punya* (merit). He must have thought thus, "I am to-day what I was yesterday.

During all these years, not even on a single day did I get so much profit. Only to-day have I got so much profit and to-day the beggar has been here. Therefore, his merit alone should be the cause for my profit”.

The Seth was greatly impressed by the austere manner in which the beggar was observing his vow. He had this faith, “By means of *Dharma*, we can destroy our sinful *Karmas* and if we follow *Dharma*, fortune favours us”. Actually, the beggar’s good fortune had begun to show its effect from the time he met the Gurudev! People also began to sympathise with him. Was it not his good fortune ?

THE SETH ALSO HAD GREATNESS

What the Seth thought in respect of the beggar’s good fortune was right. What he thought further shows his greatness. The greatness of the Seth lies in his decision to make the beggar a partner in his business. If he was not great, he would have retained the beggar as a worker in his shop. If the Seth wanted only money, he would have retained the beggar as a servant in his shop. If he was selfish, he would not have made the beggar a partner in his business.

From the Audience : Did the *punyakarma* (merit) of the beggar inspire such lofty thoughts in the mind of the Seth ?

Maharajashri : Yes, surely. We have to think so. Nevertheless, the Seth also had nobility. If the opportunity is good and if the material cause is not proper, there will be no fulfilment. If the material cause is not proper but if the opportunity is not good, there will be no fulfilment.

The Seth made the beggar a partner in his shop. The beggar was no more a beggar. He became a Seth. He secured a residence. He got married and he came to be honoured in the city as a man of prestige.

But he continued to observe the vow of eating only one kind of food grain, one kind of vegetable and one kind of *vigai* (oily substance). He observed this vow with cheerfulness and

satisfaction. A man might have taken a vow in the days of his anguish but it is not easy to observe his vow when he gets prosperity. A man can continue to act according to his vow only if he has a strong will-power. Otherwise, it will not be long before he breaks his vow.

The beggar became a wealthy merchant. Yet, he remained humble and gentle. He never forgot the benefaction that the Seth had bestowed upon him. He continued to eat the food that agreed with his constitution. He ate food only when he felt hungry.

EAT YOUR FOOD AT PROPER TIMES

काले भोजनम् You must eat food only when you feel hungry. The food may be agreeable to your constitution but you should not eat when you are not hungry. If you eat food when you are not hungry, your digestion may be upset and you may suffer from indigestion. Even after you feel hungry, if you do not eat food, your body will become weak. Even if you eat food after your hunger has been satisfied, it will cause harm to your body. Therefore, you must eat food only when you feel hungry. The beggar who became a merchant ate food at the right times. So he was physically healthy. He also enjoyed mental health and then there appeared in him a spiritual attitude. Again and again, he remembered the benefaction of the Mahatma and he always saluted him in his heart. "It is only on account of that great man's compassion, that I have become healthy and happy. What a great vow did I receive from him? It is on account of the efficacy of that vow that to-day I am enjoying physical and mental health and economic prosperity. Now, I must carry out spiritual austerities for the welfare of my soul."

It is a lofty virtue not to forget the benefactions of one's benefactors. If this virtue of gratitude is present in a man, countless other virtues will appear in him. The spiritual austerities performed by a virtuous man will bring about extraordinary results. The spiritual austerities performed by the beggar-seth brought about their fruits. The span of his life ended and in his next life, he was born in a royal family.

THE EFFICACY OF PUNYAKARMA (MERIT)

Before he was born there, a great scholar who had mastered the *Shastras* relating to the *Ashtang omens* came to that King's court. He said to the King, "Your highness ! There will be a famine in your country for twelve years". The King began to procure and store food-grain etc. to keep his subjects free from agitation during the impending famine. It was in those days that the queen gave birth to a son. As soon as the child was born, there appeared vast clouds in the sky and there was a heavy down-pour of rain. That year there was a bumper-crop in the Kingdom. The King was greatly amazed.

The scholar who had mastered the *Shashtra* of omens called *Ashtanga* used his knowledge of omens; and saw again and he too was greatly amazed and delighted.

The King asked the expert on omens : "Oh seer with a divine vision ! Why did this happen ?"

The expert said, "The famine that was impending has been warded off by the birth of your son who possesses extraordinary *punya* (merit). He has attained extraordinary spiritual excellence. He is a *Dharmatma*".

If a man scrupulously observes these ordinary principles, his life in this world and in the other world will be felicitous. In fact, there can be no difficulty in observing these ordinary principles. What difficulty is there in knowing the nature of your constitution and in eating the food which agrees with your constitution ? Please tell me if there is any difficulty.

THE DELIGHT OF TASTE IS DANGEROUS

From the Audience : There is no other difficulty except that we have to give up our love of taste. It is difficult to control our sense of taste.

Maharajashri : Is not the food that is agreeable to your constitution, tasty ? Of course, you have to gain control over your sense of taste. How can you adore and pursue the path of *moksha* without conquering your sense of taste or at least with-

out endeavouring to control the sense of taste. Listen to the following principles and bear them in mind if you want to control your sense of taste.

- (1) Those who are slaves to their sense of taste will experience a fall. They may also be ruined spiritually.
- (2) Those who are tempted by the sense of taste eat meat and drink liquor and become addicts to such habits and ruin their present lives.
- (3) Those who are slaves to their sense of taste go to hotels and restaurants and waste money. Their physical health gets upset and they have to spend thousands of rupees on medicines.
- (4) When those people who are slaves to the sense of taste do not get in their house, the food they like, they become angry and begin quarrelling with the result that the atmosphere in the house becomes agitated. On account of this, domestic happiness is destroyed.
- (5) Those who are slaves to the sense of taste cannot concentrate their minds on spiritual austerities. Their minds keep wandering towards sweet dishes and succulent delicacies. They cannot count the garland of beads even once reciting the *Navakar mantra*.

If you are slaves to the sense of taste, you will suffer much loss. Having known this, cannot you exercise even a little restraint on your sense of taste? Sometimes you also carry out such austerities as fasting and *Ayambil*. Sometimes you also carry out *Ekasan*. So, it will be easy for you to give up food that does not agree with your constitution.

I know that you have one serious weakness. You associate with people who are interested in only earning money and fulfilling their sensual desires but who are not interested in *Dharma* or the soul. As is your association; so is your behaviour. Those people do not have any principles or prohibitions in respect of their food habits. You either imitate them blindly

or you are influenced by their suggestions. Blind imitation is going on; is it not ?

ALL CAUGHT IN THE ADDICTION FOR HOTEL FOOD

A gentleman told me : "The people at my house quarrel with me because I do not take them to hotels. They desire to have meals in hotels. My wife tells me, "Our neighbours take their meals in a hotel one evening every week. We too should do like that". But I refuse to take my people to a hotel. Hotel food is not desirable from any point of view. That is what I think. But my wife does not agree with me. Now, she will probably accept my advice". I asked him, "Why does she accept your advice now ?" He replied, "Our neighbour has fallen ill. One of his kidneys has failed. The other kidney also is not functioning properly. He is spending thousands of rupees. He has no money for treatment. My wife knows all these things. Therefore, she will now act according to my advice and she will not ask me to take her to a hotel".

The tasty but prohibited food available in hotels spoils the health of people. This point is now widely accepted. Yet ignorant people go to hotels if they have money.

From the Audience : Why is it that hotel food is more tasty than the food at home ?

TASTE IS THE KING OF COOKERY

Maharajashri : I will explain that point also. A certain cook who was preparing eatables, food, sweets etc. in a hotel was engaged to cook food in the house of a wealthy person. He worked there for about three months. Some three or four boys and girls in the house liked his preparations very much. But the cook went away. The youngsters now did not like the food in the house. They requested their father to get back that cook. Of course, their mother used to prepare excellent food but it did not possess the taste and flavour of the food prepared by the cook.

The cook came back to work in the house. One day, the Seth asked him, "What miracle is there in your preparations that they have such excellent taste and flavour?" The cook replied, "Seth Sahib, I will tell you the secret of my preparations if you do not get angry with me. But after knowing the secret, you will certainly send me away". The Seth insisted upon knowing the secret and the cook gave this reply, "To prepare food, I fetch water from my house. That is a particular type of water. In the overhead tank of our house, the bones of camels are put. During all the twenty four hours of the day, those bones remain in the tank. Then, that water is used for preparing food. The food prepared with that water possesses excellent taste. Mostly in the Chinese hotels, this kind of water is used for preparing food."

The Seth was dumb-struck on hearing what the cook said. He said to the cook, "Brother, do not bring such water to my house. Prepare food only with pure water. We should not taste such water as you bring from your house".

You admire hotel food. Now, do you understand this point which I mentioned. Will you stop going to hotels? Eat peacefully the food that is prepared in your house. Eat the food that agrees with your constitution and eat food only when you are hungry. I have to mention some more points on food but not to-day.

This is enough for to-day.

- * *The atma when it enters the womb and begins to live, first begins consuming food. After that the body, the senses, the mind, language, etc. take shape.*
- * *We should eat to live; we should not live to eat.*
- * *The happy life may be defined thus. If a man has a healthy body — a healthy mind — clarity in speech and a perfect balance in respiration, he may be said to be happy. Too much of interest in food and addiction to the sense of taste ruin life.*
- * *Understand clearly the difference between hunger and a taste for food. You must teach your children when they should eat food; how they should eat food and what kind of food they should eat.*
- * *People devoid of culture cannot live according to the principles of the Sangha (the four-fold Jain society) and do not do any good to society.*
- * *You should not have so much desire for anything that you cannot give it up even when you are ill.*
- * *Keep off sickness and enmity but if they appear in your life try to get rid of them. This is an ethical principle.*

DISCOURSE 72

The ocean of Supreme compassion, the profound scriptural scholar, Acharyashri Haribhadrasooriji expounds the ordinary principles of the *grihasthadharma* in the beginning of his work *Dharmabindu*. The twentieth principle he has expounded is that we should eat the food that agrees with our constitution and we should eat food at the right times. Food is associated with life. When a human being takes birth, the very first thing he does is to consume food. As soon as a child is born, it begins crying. Why does it cry? It cries because it feels hungry. It sucks milk from its mother's breast and it gets pacified. The activity of eating food begins as soon as a being is born.

Or we may put it this way. As soon as a *jiva* enters the womb of its mother, the first action it does is to consume food. First of all, it consumes the *Pudgals* of food. Later, its body, its senses, its respiration, its speech are formed. The very first act it does is to consume food. Food is essential for life.

FOOD AND LIFE

Listen to this point with concentration : “We eat to live; we should not live to eat”. What is life ? The body, the mind, speech and respiration — these constitute life. If your body is healthy; if your mind is healthy; if your speech is clear and perfect and if your respiration is regular then there will be happiness in your life. The health of the body and the mind and the capacity to speak and the regularity in respiration depend upon food. If you do not exercise your thoughtfulness in respect of food, these four aspects of your life will be affected. Therefore, this twentieth ordinary principle is of great importance. You must observe this principle in life but this point should be realised by you. I hope you will realise the importance of this point.

- * You should not eat the food that does not agree with your constitution.
- * You should eat food only when you are hungry.
- * You should not eat too much food tempted by its taste.
- * When you are suffering from indigestion you must not take your food. That means you must fast for some time.

THE DOCTOR RECOMMENDED A REMEDY FOR COUGH

You will observe these principles only if they appeal to your mind and heart. There was a gentleman who was very fond of curds. He was afflicted with *asthma*. He consulted a doctor. The doctor said to him, “Of course, I will give you medicine but you must stop taking curds”. He did not take medicine and his *asthma* became acute. The people at home prevailed upon him not to consume curds but ignoring their suggestions, he continued to consume curds. His health was

seriously upset. His wife approached another doctor and explained the situation to him. The doctor told her, "Please do not worry. I will come to your house and see the patient". The doctor came to her house; examined her husband and said, "I will give you medicine. Your *asthma* and cough will greatly decrease". The patient said, "But I cannot give up curds".

The doctor said, "You consume curds and you also take medicine. You may consume as much curds as you want to".

The patient said, "All right. The other doctors advise me not to consume curds but you permit me to consume curds... why so ?

The doctor said, "There are many virtues in curds but three of them are very important :

- (1) Those who consume curds while suffering from *asthma*, never grow old.
- (2) Thieves will not break into such a man's house.
- (3) Dogs will not bite such a man on the way".

The patient said, "Why so ?"

The doctor said, "The man who consumes curds while suffering from *asthma* dies soon, so he never grows old. Throughout the night, an *asthma* patient keeps coughing so thieves do not break into his house. An *asthma* patient has to walk carrying a walking-stick to support himself; so dogs won't come near him. Do you understand ?"

FOUR IMPORTANT POINTS

That gentleman understood the meaning of the doctor's words and gave up consuming curds. If you realise the significance of these principles :

- (1) You will not eat the food that does not agree with your constitution.
- (2) You will eat food only when you are hungry.
- (3) You will not eat food when your hunger is satisfied.
- (4) You will fast when you are suffering from indigestion.

In my last discourse, I explained two points to you. Now, I will explain to you the third and the fourth points. If a man is tempted by the sense of taste and if tasty food is available, he will eat more than what he needs. If too much food is eaten three reactions appear.

- (1) Vomitings may occur.
- (2) Lose-motions may appear.
- (3) Death may take place.

You may eat only the food that agrees with your constitution and you may eat food only when you are hungry but if you eat too much, surely, anyone of these reactions will appear.

THE STORY OF KING KANDARIK AND PUNDARIK

King Kandarik met his death only in this manner. This story is found in our *Ajamgranthas*. Once, there was a city called Pundarik. The name of the King also was Pundarik. His younger brother was Kandarik, the heir-designate to the throne. Once a certain Sadhu, who possessed extraordinary knowledge came to the city. The King with his family went to the garden to hear the Sadhu's discourses. After hearing the discourses, which inspired the feeling of renunciation in the listeners, the King discarded all attachments and renounced worldly life. The prince Kandarik also decided to renounce worldly life. After returning to the Palace, the King said to Kandarik, "Brother, I want to renounce worldly life and receive initiation into the Sadhudharma. Therefore, I wish to crown you King. You must become the King of the country and take care of the people."

Kandarik said, "Dear brother, you are equal to my father. I revere you, as I revere my father. After listening to the discourses of the Gurudev, I too decided to become a Sadhu. Now I feel that sensual pleasures are fraught with anguish. Therefore, I wish to renounce samsar and receive initiation into *Charitradharma*. Kindly permit me to carry out my decision." A serious conversation took place between the two brothers. Finally, it was settled between them that Pundarik should continue to be the King of the country and that Kandarik should become a Sadhu.

Kandarik renounced worldly life and became a Sadhu. He went away with his Gurudev on *vihar* (travelling on foot) Kandarik began to carry out austere spiritual activities, with deep concentration and meditation. Within a few years, he became ill, but he suffered his maladies with a feeling of equanimity.

During one of his *vihars* with his Gurudev, he happened to come to the city of Pundarik. The King Pundarik went to offer his salutations to the Sadhus, Pundarik saw that Kandarik was seriously ill. He thought a little and went to the Gurudev. With great humility, he said to the Gurudev, "Gurudev! Kandarik Muni's health is not all right. If you permit his staying here for sometime, I can get him treated by some expert doctors. Physical health is necessary for the pursuit of *Samyamdharm*. If he recovers his health, he can carry out his austerities as a *Sadhu* better."

ATTACHMENT FOR FOOD GROWS FROM TASTE

The Gurudev gave his permission, Kandarik remained there with two other munis, and the Gurudev set off on his *vihar* (travel on foot). King Pundarik engaged expert doctors to treat Kandarik and the treatment began. Within a few days, Muni Kandarik recovered his health. Yet he was weak, so the doctors gave him tonics that would give him strength and energy. The medicines had to be taken along with fluid media which had to be rich in nutritious value. The *muni* began to consume nutritious food. Within a short time Muni Kandarik regained his strength and now he had to set out on his *vihar* but he thought, "If I go from place to place, how can I get such nutritious food. I do not relish plain and simple food. Therefore, I do not like to go on my *vihar*."

King Pundarik thought, "Now the Muniraj is completely well. We should help him to go on his *vihar* and we should take him to the Gurudev."

The King saluted him with great devotion and said in a humble manner. "Muniraj, you have been very graceful to me. I have had the opportunity of rendering service to you. You are

a *Shraman*. "A *Sadhu* keeps moving". Kindly be so graceful as to visit us again."

Kandarik muni understood the situation. He set out on his *vihar*. But he did not like the tasteless food he was getting in the various places, he passed through. His mind began to rebel, "Now I cannot carry on the life of a *Sadhu*. I shall return to worldly life." He sent away the other *munis* who were with him, to the Gurudev and he returned to the garden near the city of Pundarik.

The gardener informed the King Pundarik of the matter. The King grew suspicious. He at once went to the garden, saluted the *muni* and said, "Why have you come back alone?" The *muni* was silent. He did not even look towards the King. His face was torn by agitation and worry. The King asked him again and again why he had returned but the *muni* was silent. He gave no reply. At the end, the King asked him a straight question, and put forth a suggestion.

"Do not you like the life of a *Sadhu*? If so please give me the *Sadhu*'s dress and you take my royal crown and wear it".

SEE HOW DANGEROUS THE TEMPTATION OF TASTE CAN BE

King Pundarik wore the dress of the *Sadhu* and Kandarik wore the dress and the crown of the King. A householder became a *Sadhu* and a *Sadhu* became a householder! The temptation for taste dragged a *Sadhu* into the morass of *samsar* and the victory over the sense of taste elevated a householder to the sublime level of a *Sadhu*. Though King Pundarik was in *samsar*, he was a victor over the sense of taste. Muni Kandarik was in the guise of a *Sadhu* but he was enslaved by the sense of taste ...he had been conquered by his sense of taste.

Pundarik muni set off on his *vihar* to meet the Gurudev. Kandarik hurried into the palace eager to eat and enjoy tasty delicacies and dishes. Throughout the city, people began to speak of Kandarik with contempt, but Kandarik was interested only in eating tasty food to his satisfaction. The temptation for taste rode on his back. He went straight to the kitchen in the

palace and ordered the preparation of tasty and sweet dishes. He also gave orders for the preparation of dainty dishes to make the food tasty.

FROM PAINFUL CONTEMPLATIONS TO EVIL CONTEMPLATIONS

Kandarik ate to his satisfaction. He ate much more than what was necessary. After having eaten heavily, he went and lay down upon the bed. Suddenly, there appeared a terrific pain in his stomach; vomiting and loose motions occurred. He was tortured with pain; and he began to groan with agony. "Where is the minister? Go and bring the doctors at once. Carry out my orders." He cried aloud. But no servant even came near him. Kandarik was very angry: "You will not carry out my orders? All right. Let me get well; and then I will order each one of you to be beheaded. I will kill every one of you." His stomach-ache continued to increase...his evil contemplations also continued to increase. He gathered the *Aayushyakarma* of going to the seventh Hell. That very night, he died and went to the Seventh Hell. Excessive eating weakens the *Tejas Sharir* (the subtle body). If you eat too much food...too much of tasty and excellent food, it will bring death. That is why the author of the *grantha* says that after your hunger is satisfied, you should not eat food, for the gratification of the sense of your taste. You should eat so much food and in such a manner that your hunger in the evening or the next morning will not grow dull. The *jataragni* or hunger is called in the *Shastras* *Tejas Sharir* (the fire of hunger). The *Tejas Sharir* is the subtle body. The *Tejas Sharir* is the cause for the power of digestion. If the fire of hunger is weak the power of digestion is upset. Excessive eating makes the fire of hunger dull.

From the Audience: What is the prescribed quantity of food to be consumed? How much should we eat at a time?

BESTOW YOUR THOUGHT ON YOUR FOOD FROM YOUR CHILDHOOD

There is no such thing as a prescribed quantity of food for a meal. Eat only as much as is necessary to satisfy your hunger.

न भुक्ते; परिमाणे सिद्धान्तोऽस्ति ।

(There is no prescribed quantity of food for a meal).

Yes, you must realise this point. You must distinguish between hunger and the temptation for taste. When you are not hungry, seeing some tasty food, you should not think, "Oh! I am feeling hungry." Children do not think of hunger, as the cause for the desire for food. They think of only their taste for food. When they see some tasty food, they ask for it and eat it, whether they are hungry or not. Therefore, mothers should take care to see that their children do not eat food merely on account of their temptation for tasty food. Otherwise, children will lose their digestive power. Stomach-ache may appear. Some serious illness may ensue.

Some people say, "I am not at all feeling hungry to day. I do not feel inclined to eat food;" but if they see some tasty food?

From the Audience : They feel hungry.

Maharajashri : They do not feel hungry. They are captivated by the temptation of taste. This sense of taste wakes up. Though you might have eaten food at home, if on your way to the office, you come across a friend and if you go to a hotel and see tasty dishes would you not eat them? This is slavery to the sense of taste. This is what is called the temptation of taste. You must discard this. You should not allow your *Jataragni* (the fire of hunger) to grow dull.

At the same time, when you are hungry if you eat less than what you need, your body would grow weak. It is not good even to eat less than what you need. Of course, you must maintain the principle of *unodari* i.e., eating a little less than what you need. But the point here is that if those who are hungry do not get *enough* food, they will grow weak physically.

The essence of what I am saying is that you should eat a balance diet. You should not eat more or less than what you actually need. This habit conduces to your physical health.

A healthy man is capable of carrying out the endeavours relating to *Dharma* (spirituality); *Artha* (earning money); and *Kama* (fulfilling worldly desires). If the body is healthy, the mind also will be healthy. The habit of eating too much cripples the intellect. The nature of those who eat less becomes violent and changeful. That means a hungry person becomes violent very soon. Therefore you must eat *balanced* diet.

The acharya who has written a commentary on this *Grantha* says: "Those who do strenuous physical or manual work should not eat food or drink water, soon after doing such work. If they eat food without taking rest they may develop vomitings or fever.

RESTRAINT AND BALANCE ESSENTIAL

This suggestion given by the acharya is of great importance. A man who is tired becomes hungry soon. Such a man cannot tolerate even a little delay. He begins eating food soon after doing some strenuous physical work. If he feels suddenly thirsty, he drinks water without taking a little rest. This tendency affects his physical health.

It is absolutely necessary to place a restraint on yourself. You exercise a restraint on yourself only if you strengthen your patience. Those who lack patience cause loss and harm to themselves. Therefore, the habit of patience must be developed even from childhood.

For instance, when your young son comes home running and breathless; and tries to drink water at once, you must stop him and allow him to drink water after he recovers his normal breathing. You must tell him, "Dear son! Sit down and rest for two minutes; and then drink water. You are still panting for breath. You must not drink water now. Wait a little". If you give him this advice affectionately, he will listen to you. Young boys and girls surely obey their mothers.

For instance, when a boy comes home running and breathless or when he comes home climbing a stair-case, and if soon

after coming in, he says, "Mummy, I am feeling hungry. I want food", the mother, if she is sensible, would delay a little, and then slowly she would serve him food. At the same time, she would say in a sweet and suave manner; "Dearie! You should not eat food when you are tired and breathless. If you eat at once, you may get fever and you may also vomit the food you eat". If parents give such advice to their children in their impressionable age, it will have a lasting and wholesome effect.

BEAR IN MIND THESE POINTS

From the Audience : If parents are ignorant of these principles, how can they give such advice to their children ?

Maharajashri : That is really unfortunate. If parents are ignorant, their children cannot acquire culture. If ignorant and uncultured people increase do you realize what a great loss it is to our *Sangha* ? If your minds are eclipsed by attachments and hatred you cannot realize the value of these points :—

- (1) How should we eat food ?
- (2) When should we eat food ?
- (3) What food should we eat ?
- (4) What kind of food should not be eaten ? and why ?
- (5) When should we not eat food ? and why ?
- (6) What should we drink ?
- (7) When should we drink it ?
- (8) What should we not drink ? why ?
- (9) How should we be seated for eating our meal ?
- (10) How should we be seated while drinking water ? and why ?

Parents should know all these points very well and they should inculcate them in the minds of their innocent children. Parents should instruct their children in such a manner that they understand them. Parents should not get angry when children ask them questions. If there is anything which cannot be explained to their children, parents should tell their children. "Your question is good, I will answer it after thinking a little". Parents should not discourage the natural curiosity of their

children to know things. Sometimes parents in order to conceal their ignorance get angry with their children and evade answering them. The reaction to this kind of attitude appears when the children grow up. When at that phase, they do not get replies to their questions they grow angry. Does not such a thing happen ?

The fourth point is this : You should not eat food when you are suffering from indigestion. Until the food you have taken is fully digested, you should not eat food again because indigestion is the mother of all maladies. All diseases originate from indigestion. If you eat food when you are suffering from indigestion, you may become ill.

अजीर्णप्रभवो रोगास्तत्राजीर्णं चतुर्विधम् ।
आमं विदग्धं विष्टब्धं रसशेषं तथ परम् ॥

The commentator on the *grantha* mentions four kinds of indigestion :

- (1) The *Ama* type of indigestion.
- (2) The *Vidagdha* type of indigestion.
- (3) The *Vishtabdha* type of indigestion.
- (4) The *Rasashesha* type of indigestion.

THE AMA TYPE OF INDIGESTION

In the case of this kind of indigestion thin loose-motions appear with the smell of putrefied buttermilk.

THE VIDAGDHA TYPE OF INDIGESTION

In this kind of indigestion, loose motions with a rotten and stinking smell appear.

THE VISHTABDHA TYPE OF INDIGESTION

In the case of this type of indigestion, the body aches; and pain appears in all the organs. Mental restlessness also appears.

THE RASASHESH TYPE OF INDIGESTION

In the case of this type of indigestion, the body grows inert and greatly weakened.

Some effects of indigestion have been mentioned. You can find out now when you are suffering from indigestion. You also listen to these points about indigestion :

- (1) and (2) The smell of gas and motions changes.
- (3) A change in the type of motions.
- (4) The feeling of heaviness in the body.
- (5) The loss of taste or appetite for food.
- (6) Not belching properly.

KEEP OFF INDIGESTION

A man who is suffering from indigestion may become unconscious again and again. The body may begin shaking. The body may grow weak and even death is likely. Indigestion causes harmful effects; so you should not eat food when you are suffering from indigestion. First of all, you must not give room for indigestion. You will never suffer from indigestion if you consume the food that suits your constitution; if you take your food only when you are hungry and if you do not eat more than what you need but if the *Ashatavedaniya Karma* brings about its effect and if you become ill that is a different matter. When you are suffering from indigestion, you must fast. At least, you must have the will-power to do this. What is the use of your being a slave to food on account of which, you cannot refrain from eating food even when you are ill ? You should not be a victim to this kind of slavery and you must discard this kind of weakness, "I cannot fast. I cannot get on without tea or milk. I will take some medicine. My digestion will be all right." This kind of thinking appears in a weak mind.

In fact, even some doctors do not advise their patients to fast when they are suffering from indigestion. Doctors try to please the patients. They say : "Eat what you want to eat. My medicine will set everything right". Thus some doctors think that they are businessmen not doctors who have to render service to patients. The longer the illness of the patient, the larger the income of the doctor. This is the case with some doctors. Good doctors definitely advise their patients to fast when they are suffering from indigestion.

THINK OF YOUR HEALTH

Sometimes, it happens that the head of the family gives the right advice but the members of the family do not care for it. But if the same advice is given by the family-doctor, they abide by it. Otherwise, there will not be any need to go to a doctor when one is slightly ill.

Refrain from eating food as soon as you notice the symptoms of indigestion mentioned above. If you fast for a day, you will be all right.

The body is the most important means in your endeavour to carry out your spiritual austerities. Therefore, you must keep your body healthy.

बलमूलं हि जीवनम् Life depends on strength and health. Strength means here capacity. You must keep your body strong and healthy.

The strength of the body declines either on account of heavy work or on account of a lack of nutritious food. Of course, we have to admit the possibility of the *Ashatavedaniya Karma* producing its effects but that is an inner cause. This *karma* shows its effect when the right time comes.

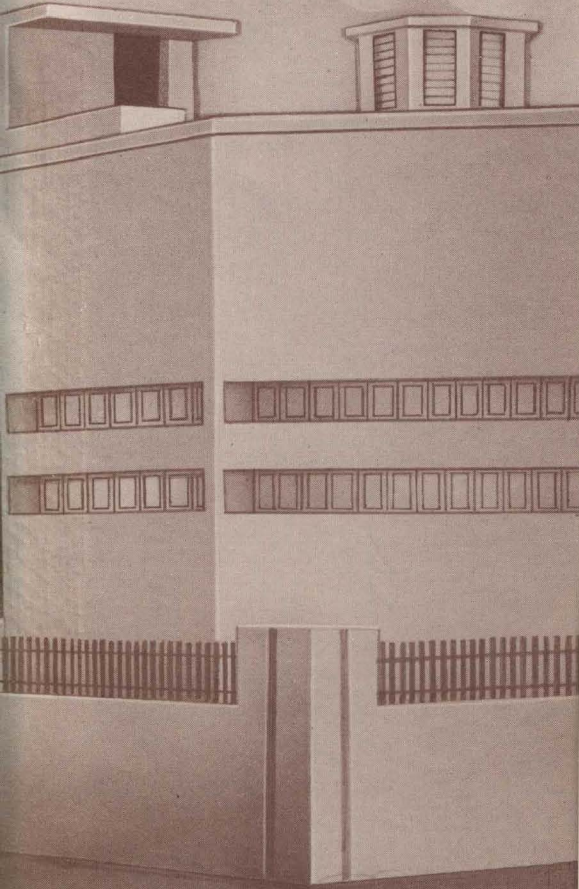
When your body has grown weak, you must stop doing strenuous work and at such a time, you must take soft food. If you happen to get fever on account of heavy work, you should not take recourse to medical treatment. At such times, stop working; take a little rest and eat some soft food. Soft food means eating *halva* prepared in ghee and similar kinds of food.

Whenever illness appears, you must receive proper treatment. You should never neglect disease. Neglected diseases become dangerous like poison. Therefore, as soon as you feel that you are ill you should begin taking medicine. You must also effect the necessary changes in your food-habits and you must also take proper medical treatment.

The discussion of the twentieth ordinary principle ends here.

This is enough for to-day.

चंद्र महेता निर्मित प्रकाशन ट्रस्ट 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



