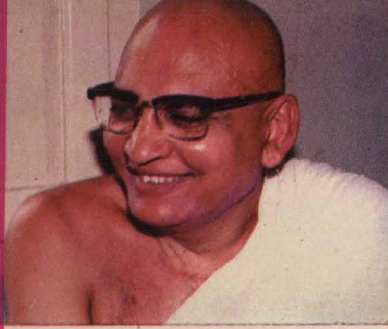


THE WAY OF LIFE

PART-4

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 Mahavadi, 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.

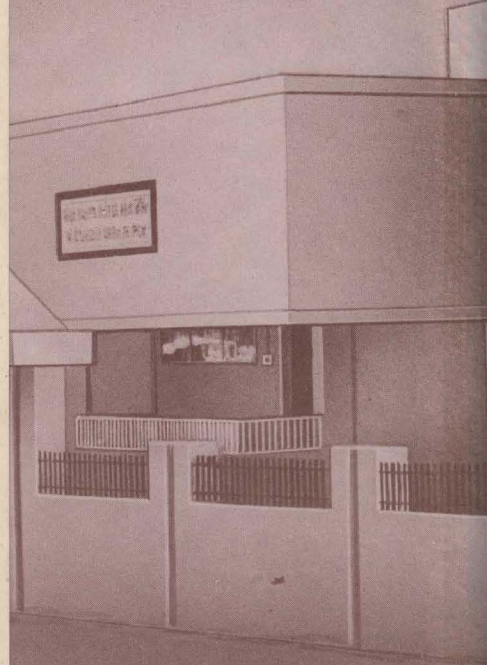
Munishri Bhadrugupta Vijayji, from the time of his initiation into *Charitra dharma* has been carrying out very deep and continued studies of the Scriptures and he also carried out the duties of teaching the scriptures. He mastered the 45 Jain Agamas with their commentaries and then step by step he mastered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

श्रीयुत संपतराज विक्रमयाण महेश्वर





THE WAY OF LIFE

PART-4

(24 DISCOURSES)

Delivered by

Panyas Pravar Sri Bhadragnptvijayji Ganiwar

Original Hindi Discourses given by

PANYAS PRAVAR SHRI BHADRAGUPTVIJAYJI GANIVAR

*

English Translation by

**PROF. K. RAMAPPA, M.A.,B.Ed.
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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 fourth volume of *Dhammam Saranam Pavajjami*

under the title, "*The Way of Life*". The English versions of the other three volumes have already been published. They were accorded a very enthusiastic reception by the readers.

We are grateful to Smt. Pavanben Chaganlalji Pomawala (Sarewal Shivilal, Bangalore) for her valuable contribution towards the publication of this book (Volume IV).

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

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

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

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

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

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

The Committee of Trustees
Shri Vishwakalyan Prakashan Trust,
Mehsana.

A FOREWORD BY THE TRANSLATOR

This is an English version prepared by me of *Dhammam Saranam Pavajjami*, Volume IV 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 fourth volume. The English versions of the other three volumes have already been published.

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

I have translated into English all the four volumes of the work *Dhammam Saranam Pavajjami*. This is the fourth volume; and the other three volumes have been published already.

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
25-11-1986

K. RAMAPPA

❀ धर्मबिन्दु-सूत्राणि ❀

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

- * अदेशकालचर्यापरिहारः ॥ २१ ॥
- * Discarding action in uncongenial places and uncongenial time.
- * यथोचितलोकयात्रा हीनेषु हीनक्रमः ॥ २२ ॥
- * Carrying out the pilgrimage of life properly; (among the humble in accordance with their standard.)
- * अतिसंगवर्जनम् ॥ २३ ॥
- * Discarding excessive familiarity with others.
- * वृत्तस्थज्ञानवृद्धसेवा ॥ २४ ॥
- * Rendering service to those who have undertaken vows and who possess intellectual maturity and purity of character and conduct.
- * परस्परानुपघातेनान्योन्यानुबद्धत्रिवर्गप्रतिपत्तिः ॥ २५ ॥
- * Pursuing the three *Purusharthas* namely *Dharma*, *Artha* and *Kama* in such a way that no one of them is affected or neglected.
- * अन्यतरबाधासंभवे मूलाबाधा ॥ २६ ॥
- * If any one is affected or neglected, the basic *Purushartha* namely *Moksha* will be affected.
- * बलाबलापेक्षणम् ॥ २७ ॥
- * Acting after realising one's abilities and limitations.
- * अनुबंधेप्रयत्नः ॥ २८ ॥
- * Endeavours to accord with that.

- * कालोचितापेक्षा ॥ २९ ॥
- * Wants should be proper to the time.
- * प्रत्यहं धर्मश्रवणम् ॥ ३० ॥
- * Listening to scriptural discourses every day.
- * सर्वत्रानभिनिवेशः ॥ ३१ ॥
- * Discarding prejudice and evil intention in all matters and in respect of all people.
- * गुणपक्षपातिता ॥ ३२ ॥
- * Partiality for virtues.
- * ऊहापोहादियोगः ॥ ३३ ॥
- * This sutra implies that a householder must possess eight kinds of intelligence such as inference and exclusion. (or ordinary contemplation and special contemplation.)
- * उपसंहारः ॥
- * Conclusion.



- * You must think well about the atmosphere of the place where you live in and of the ruler and the people of that area. You must carry out your actions after carefully thinking about these things; otherwise you will become a victim to undesirable occurrences and calamities.
- * While rendering service to yogis and siddhas or such men of spiritual attainments, you should not think of your selfish affairs and your sorrows and agonies.
- * On account of petty difficulties and in little matters, you must not break your vows or pledges. It is improper to do so. You must carry out the pledges and vows you have taken.
- * Now-a-days, all people want to become affluent. No one even talks of becoming a man of character and virtues.
- * You should never try to grab the wealth of those who are in prosperity. The wealth that you hoard thus will not remain with you also.
- * Whatever you do, do it after realising the nature of the time and the place, the society in which you are living, the people among whom you are living; and the conditions prevailing around you so that you may not regret your actions later.

DISCOURSE 73

The supreme ocean of compassion, the great scriptural scholar Acharyashri Haribhadrasooriji describes the twenty first ordinary principle of the *grihasthadharma*,

“ अदेशकालचर्या परिहारः ”

(Not carrying out the actions for which the time and the place are not congenial) while expounding the ordinary principles of the *grihasthadharma*, in his great work, *Dharmabindu*.

You must realise when time and place are not congenial to your actions. In this context, *Adesh* means an uncongenial place. It does not mean Bharath or Gujarath or Maharashtra etc. It means any place where you are living; any village or town or city in which you are living. It means any place where you are residing.

In the same manner, *Kala* time does not imply such periods as *Uthsarpini* (a time of progress) or *Avasarpini* (a time of decline). It does not also mean the fourth or the fifth *Ara* (phase) of time. In this context, time means the present moment, when you carry out your actions. It means the present day or the present month or the current year.

DO NOT BE IGNORANT OF YOUR NEIGHBOURS AND ENVIRONMENT

You must be thoroughly familiar with the conditions prevailing in the town or city in which you are living. You may be single; you may be living with your family; you may be working in an office or you may be carrying out some business. Whatever you may be doing you must be fully conversant with the conditions prevailing in the city or town in which you are living.

Now, of course, in Bharath, there are no kings and emperors; otherwise you would have to think of the nature of the kings and emperors also. When you think of the place where you are living, you must also think of the ruler of the place. Now, of course, there are no kings. But if you are living in a village you must see what kind of people are the members of the village panchayat. If you are living in a city you must see what kind of person is the district-head. Is he really taking care of the people of the city or is he merely achieving his own selfish ends? Is he a real ruler or an exploiter? Does he take his own decisions in the matters relating to administration or does he take his decisions according to what others say? What kind of friends does the ruler have? What kind of ministry is in charge of the city? Are the people of the city enjoying safety and security? You must think of all these things. The man who does not think of these things will be caught in minor or major difficulties and

problems. Here is a historical story which illustrates this point. The story is found in a great *Grantha* entitled *Sukrithasagar*.

THE STORY OF DEDASHAH

A certain merchant by name Ded lived in the city of Nanduri, in Malva. He was in dire poverty. He had also incurred heavy debts in the city. He thought of the time, "This is a time of misfortune for me. I should not live here any more. I am facing failure here again and again". Thinking thus, he left the city. He was going away not knowing where to go. He thought, "Let me go where my fortune takes me". By chance, he entered a forest. While wandering through the forest, he happened to see a *Yogi* seated under a tree. The *Yogi* was sitting in the lotus-posture. He wore, on his ears, rings studded with gems called *spatikas*. His whole body was smeared with holy ash. He had a gold-staff in his hand.

As soon as the merchant, Ded saw the *yogi*, he was greatly delighted. He looked at the *yogi* with wide open eyes. Ded felt delighted and elated on seeing the *yogi* just as a peacock feels delighted and elated on seeing clouds in the sky.

A certain enlightened man has said, "Securing boons from gods, seeing *siddhapurushas*, being honoured by spiritual heads or kings and regaining lost wealth etc., take place on account of the efficacy of *punyakarma* or merit".

Slowly, step by step, Ded approached the *yogi*. He sat quietly in front of the *yogi*. The *yogi* had closed his eyes and was immersed in a deep meditation. That *yogi* was the greatest alchemist of the time by name Nagarjun. Of course, the merchant, Ded did not know that he was the famous Nagarjun *yogi* but he was profoundly influenced by Nagarjun's powers. For three days, without taking food or water, the merchant rendered service to the *yogi*.

A FAMILIARITY WITH STRENGTH

He thought of the time. He did not beg for food from the *yogi*. Of course, he was very hungry but he knew that *siddhapu-*

rushas would be pleased only with those who render service to them without any selfish desires. He also knew that such *yogis* would bestow their benefactions only upon those who possess mental and spiritual strength.

One must possess three lofty virtues if one should become worthy of the grace of great men. The three virtues are; freedom from selfish desires; selfless service and unstinting patience. Of course, Ded was in dire poverty but he exercised control over his mental propensities. For three days, he did not ask the *yogi* for anything. He did not also weep over his poverty. He was merely rendering service to the *yogi* patiently bearing with his hunger and thirst.

Nagarjun was greatly impressed by these virtues of Ded. He was greatly pleased with the merchant. He asked Ded, "Son ! Why are you not taking food? Why have you come here?"

Ded told the *yogi* whatever he had to say. He spoke the truth without concealing anything because he knew this, "When we speak to great men, we should speak the truth and we should speak what is pleasant and agreeable". On hearing Ded's true and sweet words, Nagarjun was moved to compassion. His heart overflowed with compassion. Nagarjun *yogi* was a treasure-house of spiritual powers. By means of his miraculous powers, Nagarjun *yogi* secured from the sky a plate full of food and milk; and placing it before Ded, said, "Please, take this food".

FIDELITY AND CONFORMITY TO NOBLE CUSTOMS

Folding his hands, Ded said in a humble manner, "O you revered sage ! kindly excuse me. I cannot take this food because it has been secured from an unknown house. You know, noble men do not ignore their customs and practices even if they are in the worst of calamities".

The reply given by Ded was of vital significance. He falsified a statement found in the *Nithishastra* (a book on ethical behaviour). In the *Nithishastra*, it is said, "बुभुक्षितो किं न करोति पापम् ?" (which sin does not a hungry man commit?) That means, a hungry man commits any sin. But Ded though ex-

tremely hungry was not prepared to eat the food secured from an unknown house. Ded had been starving for three days. Yet, he was firm in his conformity to noble conventions and that too, he stuck to his way in the presence of a great *yogi*.

THE STRENGTH OF THE MIND KEEPS DECLINING

Will you examine your inner self a little? May I hope that you will not disregard and break your noble conventions and principles even when you are confronted with ordinary impediments? What are the various things that you say?

- * *When we are travelling we do not get any other vegetables; so we have to eat roots. We have to eat vegetables like potatoes.*
- * *We have to attend parties . . . there, we have to eat roots. We go to hotels and there also we have to eat roots.*
- * *Eventhough we do not drink liquors; sometimes, we have to attend parties with our bosses and friends; and at such parties, we cannot refuse to drink at least a little for the sake of social etiquette.*
- * *We have to eat food in the nights.*

People say such things. Such mental weakness is widespread among people. Men who lack mental strength or will-power cannot conform to conventions and principles.

A man who is mentally weak and cowardly cannot secure the grace of a great *yogi*. Divine compassion descends only upon people who possess mental strength and patience. The merchant, Ded possessed will-power as well as patience. Though he had been starving for three days, he refused to eat the food that had been miraculously secured by the *yogi* from some unknown house. How fearless he was in refusing to eat the food given by such a great *yogi* as Nagarjun!

NAGARJUN WAS IMMENSELY PLEASED

Nagarjun was immensely pleased with Ded's unflinching conformity to noble principles and conventions. He told Ded

from which house he had secured that food. He said, "Dear son, this food has been secured from the house of the merchant by name Nag who lives in the city of Nanduri. Nag had placed this food in front of the deity; so, you can eat it."

Ded ate the food. Nagarjun possessed the miraculous power called *suvarnasiddhi* (The power of making gold). He wanted to teach that power to some worthy person. A power of that kind cannot be bestowed upon an unworthy person. If we pour water into a raw clay-pot, what will happen? The pot itself will break. Is that not so? If a miraculous power is bestowed on an unworthy person, what will happen? It will cause harm to that person. So, though great men are compassionate towards other *jivas* they surely think of the worthiness of the person concerned.

WHAT SHOULD BE GIVEN TO A BEGGAR ?

From the Audience : Now-a-days, there are beggars who when they are given some money, use it for gambling. If we give them good clothes, they sell them away.

Maharajashri : We should not give money to such people. There is no need to think of the worthiness of people while giving food to them. There are some people like the beggars you have mentioned. They seem to be in great anguish, and they seem to be the followers of Jain dharma. They have learnt to beg for alms. They do not do any work or business to earn money though they are capable of working. They go to religious places and beg for food and money. They have developed the habit of begging for food and money thus. You only strengthen their bad habit by giving them money and you encourage them to go on in that manner.

There was a young man. He was a graduate. Once, he approached me. He had lost his job and was in dire poverty. He begged for some help. I said to him, "I will recommend you to some person who can give you an employment but you must observe four principles; you should not eat meat; you should not drink liquors; you should not gamble; and you should be faithful to your wife. Tell me if you are prepared to act according to these principles".

He said, "Sir, I will think about it and I will meet you tomorrow." He has not yet come back. Now, you please tell me whether he is worthy or unworthy of being helped. He was not prepared to conform to those four principles. How can we render help to such unworthy persons?

People want to become affluent. They do not want to become men of character and nobility. Characterlessness has increased greatly, now-a-days. A person who does not possess a noble character can never attain any great *sidāhi* (spiritual power).

Nagarjun saw that Ded possessed an absolutely excellent character. He found that Ded was capable of attaining and safeguarding a great *siddhi*. He found that Ded was a man of his word. Nagarjun said to Ded,

"Dear son! I desire to bestow a benefaction upon you, if you agree to act according to my word."

"O revered sage ! Why do you speak thus ? Even Indra, the king of the heaven cannot disobey your commands. What am I after all? I do not have any power. I will adore and act according to your word with a spirit of dedication and devotion. I will adore your word just as people adore the precious gem, the *Chinthamani*".

THE YOGI TAUGHT HIM THE POWER CALLED SUVARNASIDDHI

The *yogi* was greatly pleased to hear the humble words of Ded; and he said, "Ded ! Merchants are generally avaricious. Though they have in their possession crores of rupees, they do not give to the needy even the smallest coin. Therefore, I exhort you never to say "No" to any beggar that comes to your house. You should not disappoint a beggar. I desire to bestow upon you a miraculous power called *Suvarnasiddhi* (the power of making gold)".

Have you heard this ? What opinion did the great sage, Nagarjun express regarding merchants? As you grow richer and richer, do you become more and more generous or miserly? Only

miserliness increases, doesn't it? If one is a merchant and if one is a Jain or a Shrivak he should never be a miser. Am I right?

From the Audience: We are Jains for the name's sake. We do not possess the virtues of true Jains. We do not possess true *Jainatva*.

Maharajashri: At least, you have the aspiration to attain true *Jainatva*. Who prevents you from becoming a true Jain? Do not be merely a merchant or a businessman. A certain writer of *Nitishastra* has upbraided a mere merchant. He has said; "If a king is pleased with someone, he gives him some land; if a landlord is pleased with someone, he gives him some corn; but if a merchant is pleased with someone and he does not become pleased soon but if he is pleased with someone by a mistake, he merely claps his hands by way of approval." That means he does not give him anything. Nagarjun gave a precaution to Ded from this point of view, in the beginning itself. He wanted to bestow upon him the miraculous power, namely *Suvarnasiddhi*; you see!

The merchant, Ded saluted the feet of Nagarjun yogi and received his command. He vowed that he would act in accordance with the *yogi's* commands. The *yogi* demonstrated to him his power of *Suvarnasiddhi*, by means of an experiment. He smeared some herbal juice to some pieces of iron, and threw them into fire. The iron pieces became transmuted into gold. Then, the *yogi* got the same experiment carried out by Ded; and the experiment was successful. Ded was supremely happy.

It was natural that he should have been delighted thus. Fortune had favoured him. His *punya* or merit had brought about its effect. His *punyodaya* had led him into that forest and it was his *punyodaya* which had brought him in contact with such a great yogi as Nagarjun. After making the acquaintance of Nagarjun yogi, Ded had made a sensible and intelligent effort to make that meeting fruitful. He had made an intentional effort in this regard. On account of his destiny and his endeavour, the sun of happiness and prosperity arose in his life which had been enveloped by the darkness of poverty.

GRATITUDE IS A GREAT VIRTUE

The *yogi* bestowed his blessings upon Ded; and permitted him to return home. Ded saluted the *yogi* with absolute faith and devotion and set off towards home. On the way, he was thinking only of the *yogi*. "Iron becoming gold! Even in this Kaliyuga, there are such great men, and how benevolent he is! What a great benefaction has he bestowed upon a wretch like me. I will never forget his benefaction."

Ded possessed this virtue of gratitude. It is a great virtue not to forget the benefactions of one's benefactors. Ded thought, "I will always abide by the promise, I have given to the *yogi*. I will never disappoint any beggar. Why should I disappoint beggars when I possess the miraculous power of *Suvarnasiddhi*? But first of all, I should get rid of my poverty. I should first repay all my debts with interest. Later, I will do many, many noble deeds. I will build temples. I will build choultries for the poor I will render help to the destitute and the indigent".

Many such noble ideas rose in his mind. Such noble thoughts arise in the mind of a person only when the *Punyanubandhi punya* manifests itself in his life.

Ded returned home. The gold that had been made by the *yogi* had been given to Ded by the *yogi*. Ded brought that gold home.

DED MADE THE MISTAKE OF NOT THINKING OF THE TIME

Now, Ded had to think of the time and the place but he did not think of them. He did not also think of the people around him and the king ruling over the area. His poverty had disappeared and he had become suddenly prosperous. He repaid all the debts he had incurred. He renovated his house; and made it magnificent. The standard of his living also changed. The people of the city began to think, "How did Ded get so much money? He has not carried out any business. He is not the kind of man that would commit a theft. Then, how did he get so much wealth! Did he find a great treasure in his field?"

Surely, this must be the case. He must have found some great treasure somewhere”.

“What would people think of my sudden prosperity ? If the king comes to know of my prosperity, what would he think?” These thoughts did not occur to Ded. A man must be always aware of the way in which people are thinking and what they are thinking about. Otherwise, unnecessary calamities occur. Just because there has been *punyodaya* in one aspect of a man’s life, it does not mean that *punyodaya* appears in all the aspects of his life. In our lives, *punyodaya* [the emergence of the efficacy of *Punya* (merit)] and *papodaya* [the emergence of the efficacy of *papa* (sin)] appear side by side.

THE CART OF LIFE MOVES ON THE PATH OF PUNYA AND PAPA

- * *If in someone’s life punyodaya appears in respect of wealth, it may not appear in respect of his health. He may suffer from ill-health.*
- * *If in the life of somebody punyodaya appears in the case of physical health, he may be physically strong and healthy but papodaya may appear in respect of his wealth.*
- * *If somebody acquires wealth by means of punyodaya, he may not have domestic felicity on account of papodaya, the effect of sin.*
- * *If somebody acquires wealth by means of punyodaya, he may not have domestic felicity on account of papodaya, the effect of sin.*
- * *If somebody gets wealth on account of punyodaya, many enemies may appear in his life on account of papodaya.*
- * *If somebody has a number of friends on account of punyodaya he may not get wealth on account of papodaya.*

This strange effect of *karmas* can be seen in the *samsar*. Normally, it will be less of *punyodaya* and more of *papodaya*. Therefore, men get less of happiness and more of misery. The

jivas cannot even know when the *punyodaya* ends and when the *papodaya* begins. Therefore, people should not set much store by *punyodaya*. We should not rely too much on *punyodaya* or *karmas*.

Ded relied too much upon his *punyodaya*. He thought, "Now, my sorrows have disappeared. I have become happy". He did not realise that time and place keep changing. The time of adversity ended in Ded's life. The time of prosperity appeared. But he became prosperous suddenly and unexpectedly; did he not? The source of his prosperity was also unknown. Therefore, the people of the city began to view him with suspicion. Ded did not inform anyone that he had acquired the miraculous power of *Suvarnasiddhi*. It was not necessary for him to do so.

A CALAMITY APPEARED

There are some people in this world, who feel jealous of others. Some jealous people went to the king and informed him, "Your Highness ! There is a merchant in our city, by name, Ded. We think that he has found some secret treasure".

The king did not know Ded but as soon as he heard this about Ded, he sent four officers to search for Ded and to spy on him. The king thought that if anyone in his country found a secret treasure, he was the real owner of the treasure because he was the king. It was very difficult for him to get rid of the attraction of wealth.

HOW DOES A KING BECOME POPULAR AMONG HIS PEOPLE ?

Those people who are in power think thus. "We can seize the wealth that even belongs to others". Love for the people is very scant in kings or those in power. Very few men of power love people. We come across in history the names of some kings who felt happy when they saw wealthy people in their kingdoms. One day, Siddharaj, the king of Gujarat happened to be going on a public road in his city. It was evening. He noticed a large number of lights burning bright on the mansion of

a merchant. His minister was with him. He asked his minister, "Why is it that so many lights are burning on this mansion?" The minister replied, "Your Highness! these lights symbolise the wealth of the owner of that mansion. The merchant who is the owner of that mansion has as many lakhs of rupees as there are lights on the mansion". The next day, Siddharaj sent for the merchant and asked him, "Noble man, how many lakhs of rupees do you have?" The merchant replied, "Your highness! I have eighty-four lakh rupees".

The king sent for his treasury officer and said to him, "Please send sixteen lakh rupees to this merchant".

He said to the merchant, "Noble man, now you need not burn so many lights on your house. Henceforth, the flag of a crore will fly over your mansion".

The merchant shed tears of joy and bowed his head to the king.

Now, you think what sacrifices will not people make for such a king and such a kingdom? Is there anything that they would not dedicate to such a king? In the countries ruled over by such rulers, people would live fearlessly. They carry out their endeavours relating to *Dharma* (religion), *Artha* (wealth) and *Kama* (fulfilment of worldly desires) without any fear or worry.

PLUNDERING ON ALL SIDES

The desire for wealth in the men of power, now-a-days is limitless. The men of power now-a-days favour capitalism in their own case and indigence in the case of people. Communism, socialism and equality have merely remained slogans to be shouted. Everywhere people are being plundered. They are being crushed and exploited in an inhuman manner. They shout, "This is democracy!" But this is a terrible lie. It is not a government by the people but it is a government by rulers who are blinded by their arrogance. Where can people be fearless?

You have to be vigilant and cautious in this situation. You must adopt that way of life which would not allow you to be

looted and which would not involve you in difficulties and miseries. Discard your desire to become wealthy and affluent. In case you are already affluent, do not hoard your wealth. Keep spending your money to extend help to the needy secretly. Give as much as you can secretly, that is, unknown to others. It is dangerous to show benevolence to others openly. If you come into the view of the men of power, calamities may arise. The merchant, Ded came into the view of the king. Of course, he had not yet done any great deed of benevolence. Only a great change had taken place in the standard of his living. He had repaid all his debts and he was generous in his day-to-day dealings in life. This was enough to create jealousy in people. The news reached the ears of the king, "Ded has found some secret treasure". The king entertained a strong desire to grab that wealth.

RUMOURS SOON TAKE WING

In villages and in small towns, such news spreads like wild-fire. If anyone becomes prosperous, the news spreads soon. Even if someone becomes poor and penniless, that news also spreads soon. In large cities like Bombay and Calcutta, such rumours may not spread very soon. The city of Nanduri was a small one. The news that Ded had become wealthy spread soon throughout the city. Some people were also happy; while some burnt with jealousy. In every age, we can see two kinds of people. In every age, whether it is the fourth *Ara* or the fifth *Ara*, whether it is a *Satyuga* (a noble yuga) or the *Kaliyuga* (the period of moral decline), we can see these two kinds of people.

You should never feel jealous of those who are prosperous. "He has crores of rupees; I have nothing". You should not become agitated by such a feeling. Men can attain wealth only by the effect of their *Punyakarma*. If punya or merit has not emerged to the surface in your life, even if you grab somebody's wealth it will not remain with you. Another point. If you try to cause somebody's fall and if you try to involve someone in difficulties, if that person has *punyodaya*, you cannot throw him down; nor can you cause any difficulties to him. If you

try to cause troubles to others, you will be binding yourself with sinful *karmas*.

IN THE KING'S COURT

The four officers sent by the king entered the house of the merchant, Ded. Ded was about to take his meal. The officers said, "You may take your food later. First come to the palace. His highness wants to see you, at once".

Even without taking his food, Ded accompanied the officers. The king without any formalities of reception, asked him, "Ded ! people have been saying that you have found some secret treasure in your lands. Is this true ?"

On hearing this question of the king, Ded understood the situation fully. He gave a calm reply.

"Your Highness ! I humbly appeal to you not to believe these rumours you have heard. How can I get such a good fortune as finding a treasure ? Oh Lord ! what people have told you is not true. Some enemies pretending to be friends must have given you this false information".

The king said, "Ded ! do not adopt deceptive tricks. Stop your deception and speak the truth. I know the character of merchants".

Ded thought, "Henceforth, I should not live in this kingdom I will go away from here at once. We should give up the place where calamities arise".

You should discard the time and place which are not congenial to you and which are not convenient to you. This is the twenty second ordinary principle of the Grihasthadharma. If a man acts according to this principle he can escape from disasters in this world and in the other world.

This is enough for to-day.

- * *Of all the pilgrimages, the pilgrimage of life is the greatest and the most essential. The pilgrimage of life means living properly and carrying out your dealings in life in a proper manner.*
- * *A man who is devoid of intelligence cannot understand the importance of the pilgrimage of life; and he will not get any fruits for his endeavours in his life.*
- * *When those people who carry out spiritual austerities with absorption commit ignoble actions, or anti-social actions and if they cannot discard such actions, people and society will condemn and censure dharma.*
- * *Acquire a thorough knowledge of the nature and mental propensities of the leaders of dharma, the heads of families and the leaders of society and the city, in which you are living.*
- * *It is not proper to act ignobly towards the sangha the fourfold Jain society; and to treat with contempt the codes of society. Of course, even the sangha has to act only in accordance with the commands of the Jin.*
- * *A tremendous spiritual power lies concealed in a devout recitation of the name of the Paramatma. On account of its efficacy a mighty miracle may occur, any moment. But of course, this requires that we should dedicate ourselves completely at the feet of the Paramatma.*

DISCOURSE 74

The supreme ocean of compassion, the great scriptural scholar, Haribhadrasooriji while expounding the ordinary principles of the *Grihasthadharma* in his great work *Dharma-bindu* describes the twenty second ordinary principle thus; **“यथोचित लोकयात्रा हीनेषु हीनक्रमः”** (There should be propriety in our way of life.) Here the great author employs the expression **लोकयात्रा** which means the pilgrimage of life.

Just as you go on pilgrimages to holy places (*Thirthayatra*); just as you carry out *Rathayatra* (the chariot-procession of the Lord) and the *Padyatra* (traversing on foot) in the same manner, you have to carry on your *lokayatra* or the pilgrimage of your life. You go on a pilgrimage once or twice in a year. You celebrate a chariot-procession twice or thrice in a year and you traverse on foot off and on.

LEARN TO CARRY OUT THE PILGRIMAGE OF YOUR LIFE

When you carry out a pilgrimage remembering the Paramatma with devotion you may not get an immediate miraculous power. If you carry out either a chariot-procession or a travel on foot improperly, no undesirable reaction may be seen immediately but if you commit even the smallest mistake in your *lokyatra* or in the pilgrimage of your life, there will be an immediate reaction. You have to carry out the pilgrimage of your life with the greatest caution and care.

You can carry out a pilgrimage to holy places or a chariot-procession or a travel on foot, when you want to. These things depend upon your desire or wish. But the pilgrimage of your life has to be carried out whether you like it or not. If you know how to carry on the pilgrimage of your life, you will surely get the richest fruits from it. This is an ordinary principle but in real life it is not an ordinary principle; it is an extraordinary one. Its importance is very great in life.

In carrying out the pilgrimage of life, man has to be sensible and vigilant. It requires intelligence. People devoid of intelligence fail in carrying out the pilgrimage of life, because in this pilgrimage you have to know the thoughts and mental propensities of others around you. You have to know the opinions of the people around you. You must safeguard and maintain the respect for yourself and for your noble observances and conduct, in the *Sangh*, in the society and in the city in which you happen to be living. Just as a house, clothes, food, a family, friends etc. are necessary, in the life of a householder respect from others also is necessary. It is very essential that no one should disrespect you and your observances and prac-

tices. Therefore, you must know the minds of the people among whom you live.

SAFEGUARD YOUR SELF-RESPECT

In your practical life, in this world, you must secure and safeguard your self-respect. Do you know the meaning of respect? *Gaurav* or respect does not mean merely being honoured and extolled by people. *Gaurav* or respect means the dignity of a man's individuality. People are greatly influenced by the dignity of a man who is free from pride and arrogance.

Suppose you are a wealthy man; or that you are a man of power and position or that you are the trustee of a large trust, your respect will increase only if you are humble in your dealings with others; sympathetic in your attitude towards others and only if you have the mind to help others. In such a case, even the respect for your spiritual austerities will increase.

People are mainly of four kinds :—

1. The members of your family;
2. The members of your *sangh* and society;
3. The people of your city; and
4. The leaders.

GIVE PROMINENCE TO DHARMA

You must have a knowledge of the nature and mental propensities of these various kinds of people. You must know well who of them possess a strong determination or insistence; who possess strong and firm values and who of them possess strong opinions. You should not oppose those determinations, those values and those opinions that are not opposed to *dharma* or which are not opposed to the *grihasthadharma*. You must have the ability to realise whether certain values and opinions are opposed to *dharma* or not. Some simple people agree that they do not possess that ability. Some people who visit the temple and the upashraya do not really possess that ability. Yet they believe that they possess it. Such people think that those

actions that are opposed to *dharma* are conducive to *dharma* and that those actions that are conducive to *dharma* are opposed to *dharma*.

Just as it is the command of the Jin that your actions should not be opposed to *Dharma*, it is also a command of the Jin that your actions should not be opposed to the interests of the people. You should not treat the thoughts and opinions of others with contempt. If you do so, others will develop an attitude of contempt for you. They will disregard you and even your noble actions and activities.

Some who are ill-informed or intellectually inert visit religious centres and sing songs of glory extolling *dharma* but keep doing things that are opposed to the interests of people. Such men create in the minds of people a distorted image of *Dharma*. On account of them and their actions, some sacred practices of *Dharma* are censured by people. Those people make themselves censurable and they also cause some noble conventions and practices to be censured.

NEVER TREAT YOUR FAMILY WITH CONTEMPT

First, let us talk about the members of your family. In your family, there are your parents, your brothers, your sisters your wife and your sons and daughters. You must have a thorough knowledge of the thoughts and opinions of all these people. All the members of your family may not accept your opinions. If you insist that all the members of your family must accept your opinions and act by them, what will happen? If you want to have cordial relations with the members of your family, stop deprecating their opinions again and again; and stop treating them with contempt.

In man's life, there is also this possibility. He may realise the truth of something but he may not be able to act according to it. Accepting something as a truth is different from living according to it. The man who acts according to what he considers as the truth will surely become an omniscient *Vitrag*. This is not possible in your case. At least, you

must have a partiality for the truth though you may not be able to live according to it. You must at least accept the truth of something though you may not be able to live according to it.

I will now explain to you how this point is related to family life. Let us suppose that your son believes that the worship of the Paramatma should not be carried out and that the austerity of *samayik* should not be carried out and if he does not carry out those activities what will you do? Do you admire his opinion? You will not. Is that not true? You will scold your son because he does not worship the Paramatma and because he does not perform the *samayik*. You will use strong language against your son; will you not? If you act thus, he will develop antipathy towards you. He will also develop a dislike for the austerities that you carry out such as the worship of the Paramatma and the observance of the *samayik*. This is so because people expect simple and noble conduct from those who pursue the path of *Dharma*. They expect that those who visit temples and attend discourses should be men of honesty, humility and serenity. If those who pursue *Dharma* do not possess those virtues then people condemn not only those people but also spiritual austerities and activities.

Do not disrespect those who believe that *Dharma* is sublime; spiritual heads are noble; devotion to the Paramatma is essential and that service should be rendered to the destitute and the indigent.

LIVE MIXING WITH ALL CORDIALLY

Of course, it is natural that these feelings should arise in your heart. "All the members of my family should carry out spiritual austerities. All the members of my family should be noble in their conduct and behaviour. They should practise noble conventions." You keep exhorting them, now and then in a sweet voice, to act thus. Propriety lies only upto that extent. But you should not use harsh methods or words. Harshness will not bring good results.

You must maintain cordial relations with the members of the *Sangh* (the four-fold Jain society) and society in general.

HOW SHOULD ONE BE ? FOR OTHERS ? FOR ONESELF ?

From the Audience : We should have cordial dealings and relations with the *sangh*; but how should the *sangh* be ? The *sangh* should be as it is described in the *Nandisutra*, (a sacred ancient Agam scripture); should it not be ?

Maharajashri : If you think that the *sangh* should be as it is described in the *Nandisutra*, then *sadhus* should be as described in the *Acharangasutra* (a great Agama scripture) and *shravaks* should be as described in the *Upasak Dasha*. Should not they be like that ? You think of how the *Sangh* should be; but have you ever thought of how you should be ? What is the *Sangh* ? The *Sangh* is nothing but a collection of — *sadhus*, *sadhvis*, *shravaks* and *shravikas*. The *sangh* will be as the *sadhus*, *sadhvis*, *shravaks*, *shravikas* are.

Your dealings with the *Sangh* should never be ignoble. If at any time, any policy or principle or action of the *Sangh* is not liked by you, you should not disrespect the *Sangh* on that score. You should never use mean or harsh language in respect of the *Sangh*.

WHICH BENEFIT IS IMPORTANT ? AND WHEN ?

Those who act ignobly in their dealings with others cause harm to themselves. Those who antagonize the *sangh* or society face sorrow, at once. Therefore, when the question of the benefit or welfare of the family arises, forget your own benefit or welfare. When the question of the benefit or welfare of the society arises, ignore the interests of your family. When it is a question of the welfare of the country, ignore the interests of your society. When it is a question of the welfare of the country, ignore the interests of the society around you. The welfare of all Jivas is more important than the welfare of your country. The objective of securing the welfare of all the *Jivas* in this universe is of the highest importance.

An ordinary and low person gives importance to his own welfare and interests. Even there, he does not think of his spiritual welfare; but he thinks only of his materialistic welfare and physical enjoyments. When troubles appear; and when calamities arise, such a man thinks of his own safety and welfare. The possibility is that he may forget or ignore even the safety and welfare of his family. Such a man does not possess the fitness to carry out any great spiritual austerities. Only he who retains his patience and equanimity even in the midst of difficulties and calamities, can carry on the pilgrimage of his life, in a proper manner. A man who is impatient and cowardly cannot attain success in the pilgrimage of his life.

Ded shravak, the father of Chief Minister Pethad Shah, was a man of unflinching patience and courage. He was carrying on the pilgrimage of his life, in a proper manner, but he did not understand the nature and mental propensities of the people around him. His dealings with people were quite good; but the mentality of people may be strange; you see! The affluence and splendour of Ded shravak brought about jealousy in some people. The news of his affluence reached the ears of the king. The king sent for Ded shravak. When the officers sent by the king entered his house Ded shravak was getting ready to take his food. The officers did not allow him even to take his food. Vimalashri, the wife of Ded shravak was an intelligent woman. She sensed the imminence of danger. She, at once, became cautious. The officers took away Ded shravak to the court of the king. She made a bundle of all the essential and precious articles. She went away taking the bundle with her.

A CALAMITY DESCENDED ON DED

Ded answered the king's questions patiently and fearlessly. The king wanted the treasure. Where was any treasure with Ded? He said, "Your Highness! Am I so fortunate as to find a treasure? Only a fortunate man can find a treasure. But, O! king, I think you are speaking of the treasure only as a pretext to grab my wealth but I will not give you a single paisa

if you adopt this method. You are the king. You are the lord. You can do as you like”.

The king’s anger flared up to the skies. Meanwhile, the servant sent by Vimalashri came to take Dedashah home. She had sent word that he must go home and take his food.

Dedashah said, “You go home and tell my wife that I am suffering from a severe headache and a severe pain in the brain. I do not feel like taking food and that “*Snuff*” should be prepared at once”.

The servant returned home. He conveyed to her, Dedashah’s message literally. Vimalashri was very clever. She understood the meaning of “*snuff*” as “*snuff away*”. She sent away the servant keeping him free for the day and she set out carrying the bundle of the essential and precious articles. She left the city and began to walk towards the forest. She searched for a safe place in the forest and hid herself there.

BEHIND THE BARS OF A PRISON

The king grew very angry and ordered his men to bind his legs and hands with chains and handcuffs and to throw him into the prison. He sent some officers to raid Dedashah’s house. At once, they went to Dedashah’s house. The door was open... but there was no wealth in the house. They returned disappointed. They narrated all this to the King. The King also was disappointed.

Dedashah who was in the prison thought thus. The king is so angry with me that he will take away all my wealth. He will of course, take away my wealth, my property and my gold and will cause a great loss to me and my family”.

Dedashah was greatly worried. But he was a great devotee of the Paramatma. He was a pious shravak with an unflinching faith in the Paramatma. In those days, Bhagwan Stambhan Parshwanath was known for his astounding powers. Dedashah was a great devotee of Stambhan Parshwanath. He remembered Lord Stambhan Parshwanath Bhagwan. He felt delighted and

elated. The clouds of fear and worry disappeared. Dedashah offered a prayer to the Lord.

AN ADORATION OF THE PARAMATMA

“I take refuge at the feet of Bhagwan Stambhan Parshwanath who brings about deliverance in this life and in the life after death; in this world and in the other world.

O Lord Parshwanath ! your name, your stone-idol, the water used for your ablution and the flowers used for your worship . . . all these things enable us to attain a fulfilment of our aspirations, having been consecrated by your name. All these things become efficacious by their contact with you. Your powers are boundless. What words shall I use to glorify you ?

O Lord, it is only on account of the strength that you have bestowed upon me that I am unflinching in my determination not to reveal to the king the secret of the *svarnasiddhi* which I possess. You are the only refuge to the jivas who are oppressed in the *samsar*. You bestow worldly enjoyments and the felicity of salvation on those who bow to you with heartfelt devotion. O Lord Stambhan Parshwanath ! If I can escape from here without any loss of wealth; if I can escape from this horrible prison, I will approach your holy feet and I will worship you by decorating you with gold ornaments”.

Shri Rathnamandan Gani has described this prayer of Ded *Shravak* in his *grantha* entitled *Sukrithasagar*. He describes certain very important and significant things. I will examine them briefly. Of course, we are deviating a little from the subject of our discussion namely : “ यथोचित लोकयात्रा ” (the proper way to carry on the pilgrimage of one’s life); but it is necessary to discuss some topic that crops up incidentally. These factors are of very great utility in the life of every man.

Difficulties and sorrows appear in the life of every man. The man who does not possess faith, wisdom and devotion and dedication will certainly get annihilated under the mountain of difficulties and sorrows. The poisonous fangs of sorrows sting

him. He falls into a state of despair and he may even lose his life.

Ded shravak was a man of faith, intelligence and dedication. Even when unimaginable sorrows arose in his life, he did not lose heart. He found refuge at the feet of the Paramatma. We have to seek the refuge of that supreme entity whose support we need. Unless we take shelter and refuge at his feet we cannot secure his support. Ded shravak knew this very well. Therefore, first of all, he sought shelter with a true and pure heart at the feet of Lord Parshwanath.

THE VERY NAME OF THE LORD FULFILLS ALL OUR WISHES

He was a man of great intelligence. Intelligence here means pure intellectual potentialities. It also means intellectual sharpness and incisiveness. He, by virtue of his intelligence, came to this decision. An unexampled power and efficacy lie concealed in the name of the Paramatma! How true is this opinion! Upadhyaya Shri Yashovijayji also says:

“We are steeped in agonies and anguish,
The only support for us is your name.
'Jes' says that your name can extinguish.
The flames of birth and death,
And can help us to cross the ocean of *Samsar*.
'O' beloved Jin! You are our Lord!”

Extraordinary powers lie concealed in the name of the Paramatma. This truth can be realised only by means of pure intelligence. Ded shravak came to another decision also, “Even the stone-idol of the Paramatma is efficacious”. Do you know what a great difference there is between the stone of a mountain and the stone-idol of the Lord? At least, do you understand the difference between an ordinary paper in a note-book and the paper of a currency note. The difference between the two stones is greater than this. Have you thought of this at

any time ? This kind of contemplation can arise in you only if your intelligence is pure.

Even the water that has fallen on the idol of the Paramatma and the flowers that have been used to worship the Paramatma are efficacious. That water and those flowers become sanctified and beneficent things by the auspicious emotion of devotion of the devotees. Even scientists of to-day have discovered that auspicious emotions can be immensely efficacious. Scientists of course, have understood this but when and how are you going to understand this ?

Any substance that touches the Paramatma acquires a mysterious efficacy and an extraordinary sanctity. This is not merely the imagination of a poet. It is a fact. Ded Shrivak understood this fact. He did not merely understand it. He had a deep faith in it.

It was that faith that inspired those lofty emotions in his heart. What did he say to the Lord ? "It is only on account of the strength that you have bestowed upon me that I have been able to take this firm stand of not revealing to the King, the secret of my *Suvarnasiddhi*".

The king imprisoned Ded Shrivak but his faith in the Lord remained unshaken. He did not think thus, "O Lord, I am your humble devotee ! Yet you have not saved me from trouble. You have not taken care of me. You have not given me protection in the hour of my need. How can I continue to have faith in you ?" Only a man devoid of real faith entertains such thoughts. A man who has an unflinching faith in the Lord remains unshaken even in the worst of calamities. His faith remains unshaken.

Ded shrivak had such a deep intimacy with Bhagawan Stambhan Parshwanath. He had such a deep emotional intimacy with the Lord that he said, "O Lord ! if you save me from this disaster, I will worship you by decorating all your organs with gold ornaments".

"Is it proper to take such a vow of offering to the Lord ?" This question should not be asked. It was not a vow of offering

to the Lord but it was only a "confidential" conversation between a devotee and the Lord. It was their personal matter. We should not treat the personal matter of somebody as a public matter. Yes. If you too acquire such emotional intimacy with the Lord, you too will say such things. But you must remember that you must also respect the commands of the Lord in the same manner. How astoundingly did Ded shravak conform to the commands of the Paramatma ! Do you know this ? If not you must know this.

Ded shravak felt secure, fearless and safe in the refuge of the Paramatma Stambhan Parshwanath. He recited the '*Uvasaggaharam stotra*' (this sutra has an extraordinary spiritual power). Again and again, with a serene mind, he meditated on the meaning of every word in the *stotra*.

A man can be safe and fearless only by means of faith, wisdom and devotion. Only a man who is free from worries and fears can meditate upon the Lord. Anxieties regarding his wife, fears regarding the king and anxieties regarding the future did not arise in the mind of Ded shravak. He became deeply immersed in the repetition of the "*Uvasaggaharam stotra*' and in that absorption, he slept.

AND A MIRACLE OCCURRED

In the fourth division (*prahar*) of the night when deep darkness dwelt everywhere, Ded shravak woke up from his sleep. He saw an extraordinary event. He saw that a soldier was standing near him. He was wearing a gold crown studded with red, precious stones. He could see the warrior in the radiance of that crown. He had a broad chest. His shoulders were strong and his hands extended to his knees. He wore a black metallic armour. He was sitting on a horse which had been decorated with gold ornaments. The noble warrior said to Ded, "Sit behind me on the horse".

Ded said, "My hands and feet are bound with iron chains. I am unable to move. Kindly pardon me".

The noble warrior said, "What can you do ? You stand up. You can !"

Ded was encouraged by the divine words of the noble warrior; and he stood up. The iron chains and handcuffs broke down into pieces and he sat on the horse. The noble warrior drove the horse away from there. The horse kept running. The noble warrior took him to the place in the forest where Vimalashri was hiding herself. He alighted from the horse. Vimalashri saw him... he saw Vimalashri but the divine rider on the horse had disappeared.

Ded was greatly thrilled and delighted and he sang a song of glorification to Bhagwan Stambhan Parshwanath. Vimalashri told him what she had done; and Ded told her the entire story of his suffering and deliverance. They together set off towards Vidyapur.

This was an incidental matter we had to take up. Of course, our subject matter is, "The proper way to carry on the pilgrimage of life". In the pilgrimage of your life, you must know the minds and thoughts of the people around you; and you should act in such a way that they do not become displeased with you. This ordinary principle is of very great importance in the life of a *grihastha*. Today, I will stop this discussion. Tomorrow, we shall discuss this matter further.

This is enough for to-day.



- * You should not be ignoble in your dealings with the people with whom you have to live; and who happen to be your fellow-travellers in the pilgrimage of your life. You should not take delight in causing sorrow and misery to them.
- * In case our ancestors have transmitted to us some ignoble traditions, we should have the courage to discard them because they are opposed to the welfare of people and society and to dharma.
- * You should free yourselves from attachments and hatred. If you want to keep your mind free from the delights and displeasures that cause elation and depression, understand and practise the Karma philosophy. After knowing the way in which the karmas show their effects in our lives, we can free ourselves to the fullest extent from our personal attachments and hatred.
- * You cannot encounter everything in practical life. You have to make a compromise sometimes. Instead of trying to make others understand a truth you understand it first.
- * Do not criticise others. Others also will stop criticising you; if not to-day, they will do so tomorrow.

DISCOURSE 75

The supreme ocean of compassion, the great scriptural scholar, Acharya Shri Haribhadra Sooriji while expounding the ordinary principles of the *grihasthadharma* in his great work *Dharmabindu* describes the twenty second ordinary principle; “*The proper way to carry on the pilgrimage of life*”.

The great Acharya exhorts us not to slight or ignore the thoughts and opinions of others. He forbids the tendency to act against the wishes of the people around you. If you deviate

from the path of righteousness in the pilgrimage of your life, you will be going against the will of the people around you. They will oppose you and will become hostile towards you. They will condemn you; and treat you with contempt and will cause loss to you. They will also condemn and deprecate even your noble actions and conventions. All these evils result from your deviation from the path of righteousness in the pilgrimage of your life and for this you will be at fault. If you carry out the pilgrimage of your life in the proper manner, people will respect you and your actions and conventions.

DO NOT BE IGNOBLE IN YOUR DEALINGS WITH ANYONE

You understand this vital principle. You should not antagonise the people in the midst of whom you have to live and with those with whom you have to live. Whether one is a householder or a sadhu, he has to live in the midst of people. So, you have to live in the midst of people with a spirit of co-operation. Of course, in this matter, you have to observe the principle of propriety. People are of various kinds. You should not behave in respect of the ignoble people in the same manner as you do in the case of noble people. Yet you should not act ignobly in your dealings with poor or powerless but simple people. Sometimes, you must give importance to such people and you must help them also. If you do so, people will be pleased with you.

Some jivas on account of their sinful *karmas* are born in morally low families; they may be weak; they may be ignorant and they may be unintelligent but you should not treat them with contempt. Sometimes, you have to respect their wishes also. If you do so those people will be grateful to you. They will be delighted by such a treatment from you and when some need arises they will render great help to you.

Recently, I happened to read a real story which took place in the Karnataka area and which illustrates this truth. It is not an old story. It took place only sixty years ago. If you listen to the story, you will understand what benefits you get if you carry out the pilgrimage of your life in the right manner and the loss you suffer if you commit blunders in carrying out the pilgri-

mage of your life. This story will illustrate the proper way to carry out the pilgrimage of your life; and it will also teach you the message that you should not carry out the pilgrimage of your life in an unrighteous manner.

MALICE BRINGS ABOUT RUIN

There is a village called Jalahally in Karnataka. A wealthy landlord by name Bhuthayya lived in that village. He was wealthy and he was extremely arrogant. He was the other name for cruelty. He was the lord of all the land in the village. He had become the lord of all the fields in the village. All the farmers in the village had to pay rent to the landlord. All the villagers were terribly afraid of Bhuthayya because he had ruined the lives of some farmers in the village and those villagers were embittered against him.

The village really belonged to the villagers. The villagers were illiterate and ignorant. The flames of anger burnt in the hearts of those people; and they hated Bhuthayya. Yet, they were helpless against him and they were somehow bearing with his enormities.

One day, Bhuthayya died. The whole village was delighted to hear that Bhuthayya had died. There were celebrations and jubilations in the houses of all the farmers in the village. They expressed their joy through those jubilations.

In that village, there lived a young farmer by name Gulla. He gathered all the farmers together and said to them, "Dear brethren ! Our village has been cleansed of its sin. That Satan, Bhuthayya has gone to hell. Now, there is his son, Ayyu. We should not give him rent. We should not allow him to exploit us and to oppress us". The farmers had been oppressed by the landlord; they were afraid of him and so, out of fear, they paid the rent to Ayyu but Gulla did not pay him his rent. Ayyu came to know that Gulla had not paid his rent. So, he ordered his men to bring Gulla's cows and bullocks and to bind them in his cattle-shed; and his order was carried out by his men.

Enraged by this, Gulla assaulted Ayyu when he met him on the way. This was the very first instance of a farmer of the village beating the landlord. Ayyu filed a criminal case against Gulla. Gulla went to the city and engaged an able lawyer to defend him. He said to the lawyer, "Whatever amount you demand I will pay you. You must save from being sent to Jail". The lawyer charged a heavy fee. Gulla sold away all the jewels of his wife to pay the fee to his lawyer. But inspite of it, he could not pay the lawyer the amount he demanded. The case was dismissed but the lawyer repeatedly demanded his fee from Gulla. The lawyer said to him, "If you do not pay me my money fully I will file a case against you; and get your lands and house auctioned to recover the amount due to me". The lawyer was adamant. Gulla fell into a deep agitation. He thought, "Why did I assault Ayyu at all? His father was exploiting us and he too has been exploiting us. So, I attacked him; was it not so? If he had not filed a case in the court against me, I would not have been ruined in this manner". He was very angry with Ayyu. He decided, "I will murder that fellow". He took up a sickle. His wife held his hands and appealed to him in a pitiable manner, "Where are you going? Please, do not go. If you do this, you will be completely ruined". Gulla pushed her aside and said, "I will not allow that fellow Ayyu to live anymore. He is out to ruin me". Gulla's wife went running to Ayyu. Ayyu said, "Sister, why are you so greatly frightened? What is the cause for your fear?" Gulla's wife said, "O lord, you please hide yourself somewhere. My husband is coming to murder you".

Ayyu took out his revolver from his pocket; and said, "I won't fear Gulla. I have this weapon; you see". Gulla's wife looked at the revolver with horror-stricken eyes and thought, "Oh! I am going to be completely ruined. What shall I do now?" She left Ayyu's house at once and went to the bank of the river that flowed near the village. She jumped into the river. The water was very deep there. Just then Ayyu happened to come to the bungalow on the bank of the river. He saw the woman falling into the river. He at once jumped into the river and brought her out of the water. Her life was saved. A large number of villagers gathered there. Gulla also came there.

Ayyu entrusted the woman to Gulla. At that time, Gulla said to his wife....

AYYU'S HEART CHANGES

"I would not have felt sad if you had died but I am sad that this wicked fellow has saved your life". Gulla returned home with his wife but Gulla's words made a deep impression on the mind of Ayyu. Ayyu thought, "Why did Gulla speak thus? Why is Gulla embittered against me? My father committed many atrocities against him and his father. My father committed enormities against all villagers. Always hostilities used to prevail between my father and the people. The abhorrence of people increased. Now, I should not quarrel with anyone. I should live in amity with all. The tradition of hostility should not continue. I have lakhs of rupees with me; and I should not receive rent from the farmers". All the villagers came to know that the landlord Ayyu had decided not to take rent from them. They were supremely happy.

The next day, the lawyer appeared before Gulla's house, with policemen. He threatened to auction his house. Many villagers gathered there. Ayyu also came to know of it. He thought calmly for a few moments; and then went to Gulla's house. Ayyu asked the lawyer, "What is the matter? Why have you come here?" The lawyer explained to Ayyu why he had come. Ayyu paid the lawyer the money that was due to him. Gulla of course, firmly refused Ayyu's help. He said, "I will not accept any charity from you. I do not mind if I lose my house. I will not accept any help from you".

Ayyu said, "I am not helping you. I am not also giving you any charity. In return for this amount, you work in my house".

Gulla became a worker in Ayyu's house. He worked honestly and conscientiously. Working thus, he cleared his debt to Ayyu.

The atmosphere in the village changed to one of amity and cordiality. No villager was angry with Ayyu anymore. Ayyu also adopted an attitude of sympathy towards the villagers.

But one day, a calamity descended upon Ayyu. Every year the people of the village celebrated the festival of Mariyamma. They killed buffaloes as a sacrifice to Mariyamma, at the time of worshipping the goddess. The day of the annual worship approached. Ayyu thought, "We should not sacrifice animals at the time of worshipping the goddess. I cannot bear to see that atrocity. I must put an end to the killing of innocent animals". An ocean of compassion rolled in Ayyu's heart. He announced in the village, "Animals should not be sacrificed to goddess, Mariyamma, at the time of the annual worship. Sacrificing of animals has been stopped. Now, no one should sacrifice animals to goddess, Mariyamma". The people of the village were enraged by this announcement of Ayyu. They became worried. They thought, "If an animal is not sacrificed to the goddess, she would be angry with us and she may cause harm to us. Some calamity may occur to the villagers; and they will have to suffer it. Just because Ayyu says so, how can we give up our tradition of sacrificing animals to the goddess?"

The people wanted to sacrifice animals to the goddess.

Ayyu wanted the tradition to be discarded. He did not follow the wishes of the people because they were against *dharma*. He was determined to put an end to the evil practice of sacrificing animals to the goddess.

All the villagers united. They became greatly inflamed in the name of religion. All carried sticks in their hands. Gulla welcomed them and all together rushed towards the house of Ayyu. It was night. Ayyu was sleeping in his house. Gulla knocked violently on the door. Ayyu woke up. Taking a lantern in one hand and a revolver in the other, he opened the door.

In the light of the lantern, Ayyu saw the villagers crowding before his house. He noticed Gulla standing in front of the crowd. "We will sacrifice animals to the goddess" people shouted. Gulla instigated the people shouting thus, "Rush into his house and loot all his wealth and belongings".

Ayyu threw away his revolver. He came out of his house with the members of his family. He set free all his cows and bullocks from his cattle-shed. Someone set fire to Ayyu's house. Ayyu was standing silently. The people plundered his house and the house was burning. Then, the villagers returned to their respective houses.

Ayyu had another house on the bank of the river where a dam had been built. He went away to that house with his family.

Someone conveyed the information to the police in the nearby town. Soon, a police van arrived in the village. An inspector came accompanied by a number of policemen. The villagers gathered there. "Who set fire to the house of the landlord? The police officer made an enquiry. Ayyu also was sent for. The villagers came to their senses. They thought, "Now we have to go to jail and our families will be ruined".

The Inspector said to Ayyu, "Sir, who are the offenders? Who set fire to your house? "

AYYU'S KINDNESS SAVED ALL

Ayyu looked at the people of the village. Gulla stood at the head of the crowd. The faces of the villagers fell. The eyes of all villagers were fixed on the ground. Ayyu thought for a while calmly. His heart overflowed with kindness and compassion. He thought "I should not hate even those who cause sorrow to me. I should forgive even offenders. I should not act in a way that causes misery to others. I should not cause pain to innocent birds and animals. I cannot bear to see violence done to any jiva. That is why, I prohibited the practice of animal sacrifice. Violence is not good in any situation".

Ayyu said to the police-inspector, "Dear Sir, these people of my village are innocent. They have not committed any offence. No one set fire to my house. My house caught fire on account of my own mistake. I went into my cattle-shed to see my cows

and bullocks. Accidentally, the lantern in my hand fell on dry grass. It caught fire. I set free all my cows and bullocks, at once, and I came here with my family."

The inspector said, "I see. Is that the case? You have suffered a heavy loss, May God help you". The police-officer went away with his party. The villagers kept looking at Ayyu with wonder, amazement and a heartfelt feeling of esteem and adoration. They fell at the feet of Ayyu. Gulla stood there for a while; and then he went back to his house. A tremendous turmoil appeared in his mind.

"What shall I think of Ayyu? Should I consider him a friend or a foe? He saved the life of my wife. He saved my house from being auctioned. He paid money to the lawyer. He saved me from being sent to jail. If he wants now, he can get me imprisoned for life. He has saved me and the villagers from being punished. No. No. Ayyu is not my enemy. He is a true friend of mine. His heart has become completely changed. He has stopped taking rent from the farmers. Now, I should not be hostile towards him".

There was a change of heart in Gulla. The people of the village gathered. Gulla said to the villagers, "Ayyu has shown an extraordinary kindness to us. If he wanted to do so, he could have got all of us imprisoned but he did not do so. He is a great man. We looted his house; and set fire to it. Now our first duty is that we should build a new house for him".

All the villagers agreed with Gulla; and then they went back to their respective houses. That night, a torrential rain fell. There were floods in the river. The dam that had been built across the river breached. The night was dreadfully dark. The noise of the breach of the dam was heard by the whole village. The people came out of their houses. All knew that Ayyu's house was situated near the dam. They feared that Ayyu's house was flooded with water and that it might collapse. "What might have happened to Ayyu's family?" All were full of sympathy for Ayyu and his family. Gulla said, "Somehow or the other we must save Ayyu's family. I will go into the

river sailing on a bamboo-raft. Now, let us pray to God to keep Ayyu's family safe". Gulla took up a bamboo-raft; and proceeded towards Ayyu's house. The whole area was covered with violent floods. He had to go sailing against the current. His heart was overflowing with cordiality and concern for Ayyu's family. He risked his life and sailed forth.

Ayyu was not at home at that time. Two days ago, he had gone to the nearby town. Only, Ayyu's wife and his two small children were in the house. When water rushed into the house they went up to the roof of the house. They were in great anguish. Helplessly, they were appealing to the Almighty for succour. They were shouting aloud for help. Ayyu's wife noticed at a distance someone coming towards them on a bamboo-raft. On seeing this, she was greatly delighted and relieved.

Gulla reached the place. Ayyu's wife saw Gulla. Ayyu's wife was scared to see him. Gulla shouted aloud in the midst of the tumult, "Sister, I am a friend of yours; not an enemy. Please come and sit in this boat. Let me repay my debt of gratitude to my master". Just when Gulla brought Ayyu's family to the bank of the river, Ayyu also came there. Ayyu found his family alive and safe. Ayyu's wife said to him, "We can never forget Gulla's help. He saved our lives risking his own life".

Ayyu and Gulla looked at each other with overflowing love. They embraced each other with heartfelt joy. They became true friends. The people of the village built a new house for Ayyu.

Have you understood how Ayyu conducted himself in the pilgrimage of his life?

If not, understand these points :—

1. Ayyu did not repeat his father's blunders.
2. Ayyu understood the minds of the people. "The people of the village are hostile towards me. I must somehow remove that hostility". He made this determination.

3. He put an end to all his ignoble dealings with the villagers.
4. He stopped taking rent for his lands from the villagers.
5. He went on rendering help to Gulla who was full of bitter animosity against him.
6. He never said, "I rendered help to you....I have been helping you".
7. He prohibited the tradition of sacrificing animals to the goddess though it had been in vogue for a long time.
8. He did not care for the opposition of the people to his decision to stop unrighteous practices.
9. Though he had to face many difficulties in life. He did not complain against anyone; nor did he beg for favours from anyone.
10. He attained success in the pilgrimage of his life by virtue of his dignity, magnanimity, humanity and forbearance and patience.

ACQUIRE A KNOWLEDGE OF KARMAS

For your success or failure in your *lokyatra* (life) that is for your getting a good name or bad name in society, there is an imperceptible cause. That imperceptible cause is the effect of your auspicious karmas and the inauspicious *karmas*. One is the *Yashaha keerthi Nam karma*. By the efficacy of this karma, man attains popularity and fame among people. The other is the *Apayash Nam Karma*. On account of the efficacy of this *karma*, man gets a bad name among people.

But without caring for fame or blame, if a man lives in accordance with the guidance given by the enlightened people, he will certainly gather *yashah keerti nam karma* (the *Karma* that brings fame and name). It is so because, such a man.

- does not calumniate anyone.
- does not level accusations against others.
- keeps admiring and praising virtuous men and women.

- does not burn with jealousy seeing the happiness of others; on the contrary he feels happy at the sight of others' happiness.
- he keeps glorifying the Paramatma and noble people.

By doing these things, man gathers *Yashaha keerti Nam karma*. These principles are of great utility in our actual life. Cannot you act according to these principles? You can. You will not find it difficult to live according to these principles if you make a strong determination.

If you want to live a successful life, you have to bring about some changes in the way of your life. You should discard the habit of calumniating others. You must stop taking delight in condemning others. Another point. You should not become shaken when you hear yourself condemned. Normally, you become shaken when you hear people condemning you; is it not so? You become unhappy and worried; is it not so?

From the Audience: Yes, it is fact. when we hear somebody condemning us, we get angry with those who condemn us.

Maharajashri: That is so because you do not have patience. Do not keep opposing everything. Do not try to take revenge against those who condemn you. Patience brings its benefits. If somebody tries to harm you, you need not worry because harm cannot be done to you thus. "Why do people harm me?" Have you thought of this? If you find any defect in yourself, discard it at once. If you are faultless you need not worry at all.

YOU TAKE THE INITIATIVE

If you do not condemn anyone, probably no one will condemn you. If you keep praising noble men, people may praise you also. If you do not feel jealous of others' prosperity and happiness, others also will not feel jealous of your happiness and prosperity. Even if others feel jealous of you, you need not worry about it. Keep dividing your happiness and sharing it with others.

- If you are generous,
- If you are virtuous,
- If you are polite and courteous

the world will praise you. These three virtues are of the utmost importance in the pilgrimage of your life. I will complete this discourse by narrating a historical event which illustrates this point.

THE PRINCE'S COMPASSION

This event occurred at the time when king Bhimdev was ruling over Gujarat. One year, there was no rain at all. Famine appeared. The farmers of the kingdom could not pay taxes to the king. The king put those farmers in prison. The king's officers inflicted great torture on those farmers. The prince, Mulraj saw this situation. He shed tears of compassion for the farmers. He decided to save the farmers from that misery.

Prince Mulraj exhibited to king Bhimdev his skill in horse-riding. The king said to his son. "I am pleased with your achievement. Ask for any boon. I will give it to you".

The prince said, "Let your boon remain in your treasury".

The king asked him, "Why?"

The prince said, "I do not hope to get it."

The king said to him, "Why do you think so? I will give you whatever you ask for".

The prince said, "Stop collecting taxes from the farmers. I cannot bear to see their misery".

The king was moved by his son's words. He shed tears of joy. Soon the king issued a proclamation proclaiming that he would not collect taxes from the farmers. He also ordered the release of the farmers from the prison. All the farmers of the kingdom were delighted. Everyone praised the nobility and magnanimity of the prince.

The kingdom was not fortunate to have such a prince. He did not live long. In fact, his untimely death occurred on the third day. The whole of Gujarat was plunged in grief.

We have completed the discussion of the principle, "The right way to carry out the pilgrimage of life".

This is enough for to-day.

- * *Wherever you live, you have to live with other people; and wherever you live with other people, you have to make their acquaintance. But carefulness is essential in respect of these points; with what kind of people should you develop familiarity? What is the extent to which you can be familiar and intimate with people?*
- * *Parents should be extremely careful and sensible in taking care of their children. They should know what kind of friends, their children have. Parental guidance will be effective if it begins in the impressionable years of their children. When children grow up the attempts to control them often bring about quarrels.*
- * *Excessive familiarity is undesirable with anyone. Many evils can be caused by excessive familiarity. Familiarity often breeds contempt.*
- * *What is the use of that intimacy which destroys your purity and culture?*
- * *Whenever any agitation or anguish arises in your life try to probe your karmas because they cause anguish and agitation. Sorrows are caused by the effect of the sinful karmas of our poorvajanma (previous life).*

DISCOURSE 76

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji, while expounding the ordinary principles of the *grihasthadharma* describes the twenty third ordinary principle, "Discarding excessive familiarity" (अतिसंगवर्जनम्).

Familiarity with others is a necessity in our life. A man has to be familiar with others. After we take our birth in this world, the sphere of our familiarity keeps expanding. Familiarity

with mother ... familiarity with father ... familiarity with the other members of the family...familiarity with friends familiarity with the society familiarity with the citizens., thus the sphere of familiarity always keeps expanding.

IT IS NECESSARY TO LIMIT THE SPHERE OF FAMILIARITY

The people with whom a man develops familiarity exercise a deep influence upon his personality. "Familiarity plays a significant role in the formation of our character and our personality. The familiarity that man develops with others from the time of his birth upto the time of his becoming thoughtful and sensible depends on fortune. That is, until he can develop familiarity with others after careful thinking of the propriety of being familiar with such people, the familiarity he develops with others will depend on chance or fortune. Before he becomes thoughtful, he will not have the power to distinguish between good people and bad people. Therefore, the tradition of our Indian culture is that the responsibility of guiding ignorant children depends upon their parents. Parents have to decide with what kind of people their children should develop familiarity and with what kind, they should not. Parents and guardians must have the objective of making their children and wards cultured men and women. But this attitude can be present only in those parents and guardians who are themselves cultured and who have a partiality for culture and noble ideals and who despise undesirable and ignoble principles; and who are themselves sensible and sagacious.

Familiarity with others keeps expanding and we have to develop familiarity with others in our lives. In our practical life, we have to develop familiarity with others, according to our necessity but, of course, we have to use our intelligence in deciding with what kind of people, we should develop familiarity and with what kind of people we should not.

Now, the author of the great *Grantha* the Acharyashri exhorts us not to develop excessive intimacy with others. He

has made this prohibition, with his farsightedness and his foresight.

“EXCESS” IS EXCESSIVELY DANGEROUS

We naturally develop “excessive” familiarity with those people who are noble in their dealings with us; who are affectionate towards us; who render some service to us; and who help us when we are in difficulties. That means, excessive familiarity with such people gets established. We do not think that there is anything wrong in it. The others also do not think that there is anything wrong in it. We also feel honoured by such familiarity. We say, “How intimate our family is with him?” Visiting each other’s houses; eating food in each other’s houses...moving about together; giving gifts to one another etc increase day by day.

The great sage who has written *Dharmabindu* visualizes a source of danger in this kind of intimacy. He says “अतिपरिचयादे अवज्ञा” (familiarity breeds indifference and contempt). When people grow excessively intimate with one another, they will not care to respect the limits of propriety. Sometimes, the limits are transgressed and the transgression brings about contempt or dislike. People may not control their tongues. On account of the absence of control over the tongue our relations with others may be broken. Too much of intimacy may bring about antipathy. People may also stop speaking to one another on account of some misunderstanding.

Just as there will not be any control on the tongue among people who are excessively intimate with one another, their financial dealings also will be free. They keep lending and borrowing money. Is that not so? They also keep lending and borrowing jewels. On account of these dealings, misunderstandings and quarrels arise. They begin making accusations and counter-accusations against one another. Serious quarrels take place, Many calamities arise.

You may be a man of nobility; you may be a man of knowledge and sense, yet if you develop excessive intimacy with any-

one, indifference and ill-treatment will be the result. Continuous co-existence brings about indifference and contempt.

EXCESS BRINGS ABOUT INDIFFERENCE

How tremendous is the greatness and efficacy of the *Shatrunjaya tirtha* in Bharath (India) (The most sacred Jain pilgrim centre)! People from far and near go to Palithana. They go on a pilgrimage to that place with abounding devotion. But if we ask the people who live in Palithana how many times they visit the pilgrim centre, they will tell us, if they speak the truth, that they do not have any extraordinary interest in visiting the temple.

Once we went to Nasik. Nasik (*Panchavati*) is a great pilgrim-centre for Hindus. Bathing in the river there, is greatly efficacious. But I saw personally that the people living in Nasik were washing their clothes in the river and desecrating the river with their excretions. They were too familiar with the *tirtha*; so they were indifferent towards it. On account of this, Jain families do not live in the Jain pilgrim centres. Hence, they have greater devotion for their pilgrim-centres.

Is there devotion in the hearts of the priests who live in the temples and worship the Paramatma? On account of too much familiarity with the idol of the Paramatma, people treat the idol with indifference. If you go to temples and observe the actions of the priests there, you will be able to see in how many ways priests disrespect the image. In the cold wintry season, priests worship the idol without taking a bath. While worshipping the lord now and then they come out a little to smoke beedis or cigarettes. Again after smoking they go into the temple and worship the Paramatma, They do not have this feeling in their hearts, "He is my Lord".

In the same manner, the shravaks and shravikas who remain in the temples for long hours every day also treat the idol of the Lord in the way in which the priests treat the idol. I have personally noticed in some temples that when the ablutions are being performed to the idol, the shravaks who wipe the wetness of the idol keep gossiping among themselves. Even the shravikas seated there keep gossiping among themselves.

In the same manner, the shravaks who stay in the upashraya for a long time do not have any devotion or regard for the sadhus who may be staying there. Sometimes, they treat the sadhus with indifference and disrespect. They perform the samayik, sitting; tell the beads of the garland in their hands but they keep looking for faults in the sadhus. They keep watching the behaviour of the sadhus. They listen to what others say about sadhus. Later, adding something of their own to it, they start calumniating the sadhus.

EVEN SADHUS MUST NOT DEVELOP TOO MUCH FAMILIARITY WITH OTHERS

If a sadhu is too familiar with a *grihastha*, he will be treated with indifference. Too much familiarity causes excessive confidence and trust. Too much confidence sometimes causes deception. I heard that some years ago there was an Acharya in Rajasthan. He was a self-styled Acharya. He collected seventy-five thousand rupees in the form of donation from the people for building a temple or a choultry, and then he entrusted the entire amount to a householder who was very intimate with him because he paid a high rate of interest. When two years later, the Acharya asked him for the money, the householder said coolly, "Which money? What are you speaking of? I do not have even a rupee of yours with me".

On hearing this, the Acharya suffered a heart-attack. He fell seriously ill. On account of excessive intimacy, man develops trust naturally in others. But wicked and unworthy people take undue advantage of such a trust. Of course, sadhus and sadhvis should not develop too much familiarity with anyone. Those who develop too much familiarity with others will sometimes or the other be entangled in a mess. Yet they throw the blame on their *karmas* of their previous life. They do not realise that it is the result of their blunder in this life. "I developed too much familiarity with that *grihastha* and so I have fallen into this misery". They do not think thus.

Those who do not have a full knowledge of the *Karma* philosophy keep saying these things, "This is the result of the effi-

cacy of my *punyakarma*. This is the result of my sinful *karma*," whenever something good or bad takes place in their life. This habit makes people, oblivious of the importance of introspection, self-scrutiny and of spiritual elevation. Specially in our Jain society, people seem to have totally forgotten the importance of self-scrutiny.

SCRUTINIZE YOUR SOUL YOURSELF

"I have not followed the commands of the Jin. I have committed a great blunder and so this calamity has arisen." If man thinks thus, the aspiration to follow the commands of the Jin will arise in his mind. He will also try to understand the commands of the Jin.

"I have not taken the guidance of enlightened people; so I have fallen into this misery". If he thinks thus, he will entertain the thought of meeting enlightened people and of taking their guidance. If some spiritual heads happen to visit his place, he will meet them; he will explain his problems to them; and will seek proper solutions from them.

But if a man goes on throwing the blame on his *karmas* of his *poorvajanna*, he will never realise his mistakes. He will ignore his mistakes. When that is so, how can he rectify his mistakes? How can he check the stream of his mistakes?

Yes. If we make an in-depth study of the *Karma* philosophy, we will get an opportunity of scrutinizing our innerselves. "What kind of *karma* have I gathered on account of which I am experiencing this misery? By which actions of mine did I gather this sinful *karma*? Henceforth, I will never commit such blunders by word, thought or action".

Then, he will endeavour to know what kind of *karmas* he will gather by his words, thoughts and actions. There will be a reformation in his life. The river of his life will become pure, pellucid and serene. He will attain purity, serenity and felicity. He will become an ideal *grihastha* and lead a felicitous and full life.

You cannot realise the danger of excessive familiarity if you examine it superficially. You can realise its dangers only when you examine it with insight and farsightedness and if you visualise its evil effects.

AN OLD STORY

A certain princess renounced worldly life and became a sadhvi. This story is found in the *Dharmashastras*. Of course, she became a sadhvi but she developed excessive intimacy with the wife of a rich merchant of the city. "This sadhviji was a princess. She has become a sadhvi renouncing her palace and splendour". It was natural that people felt fascinated by her transformation. Of course, the grihasthas who adore virtues naturally feel fascinated by such a transformation in the life of a princess but sadhus and sadhvis should not be drawn towards people. The desire to secure devotees or to make people their devotees can cause calamities in the life of sadhus and sadhvis.

The sadhviji developed deep intimacy with the wife of the merchant. Of course, the Sadhviji believed that the intimacy was righteous and that it need not be discarded. When she went to the house of the merchant to obtain Bhiksha (food), she stayed there for a long time conversing with the wife of the merchant. When the wife of the merchant came to the upashraya to see the sadhviji they sat conversing for hours. Both liked this. The sadhviji thought "I am only trying to draw this woman towards the path of *dharma*." The merchant's wife thought, "I have found an excellent mentor in this sadhviji". Their intimacy went on increasing. The sadhviji forgot the command of the Jin. The Jin's command is, "Never develop excessive intimacy with anyone". She forgot this command of the Jin.

One day, the sadhviji went to the house of the wealthy merchant to obtain Bhiksha (food). At that time, the merchant's wife was taking a bath. Of course, there were others in the family who could have given food (Bhiksha) to the sadhvi. But the sadhviji could not return without meeting and conversing with the merchant's wife. She stood waiting outside the bath-

room in an adjacent room. She was standing alone there. The members of that family were quite familiar with the sadhviji.

A PEACOCK SWALLOWED A GOLD NECKLACE

A peculiar incident took place in the room where the sadhviji was standing and the sadhviji was greatly amazed by it. A gold necklace studded with gems lay on the cot in that room. Near the cot on the wall, there was the picture of a peacock painted. Strangely enough, that painted peacock became alive; swallowed the garland and again became a picture on the wall.

From the Audience: How can such a thing happen?

Maharajashri: This is the work of an evil spirit. Some evil spirit did that out of curiosity. The sadhviji could understand this. But how could the merchant's wife believe it? After coming out of the bathroom, the merchant's wife respectfully saluted the sadhviji. Then she went to the cot to take up her necklace but it was not there. She thought, "I placed my necklace on this cot. I remember it very well. What happened to my garland?" She looked towards the sadhviji and asked,

"When you came here did you see my necklace on this cot? I am sure, I placed it there".

The sadhviji replied, "Yes, the necklace was lying on the cot but then an incident occurred which nobody would believe. Your necklace mysteriously vanished".

The sadhvi narrated to her what actually happened. But the story did not sound credible to her. She thought, "No one has come here except this sadhviji. When she saw the gold necklace studded with the precious gems even she was tempted. She must have stolen my necklace".

THE SADHVIJI WAS ACCUSED OF COMMITTING A THEFT

The merchant's wife accused the sadhviji of having stolen her necklace. The news spread first in the family and then it spread like wildfire in the whole city. The sadhviji was stupe-

fied. "A shravika who has been very intimate with me has thrown this blame upon me but it is not her mistake. The mistake is mine. I am innocent. My innocence will be proved in future. But my character has been stained now. This has happened because probably in my *poorvajanna*, I should have made a false accusation against some innocent person. Then, I bound my soul with a sinful *karma*. That sinful *karma* has shown its effect now in this *janma*.

Another point is this. The Jin's command is that sadhus and sadhvis should not have too much of intimacy with *grihasthas*. I ignored that command of the Jin and developed intimacy with the merchant's wife. What a great blunder have I committed! If I was not so intimate with the merchant's wife, I would not have stayed so long there. I would have come away after taking the Bhiksha. I was standing there and this strange incident took place. Henceforth, I will never make the acquaintance of the *grihasthas*."

She was a sadhvi; you know? Therefore, she examined her inner self. She did not quarrel with the merchant's wife. She did not also get angry with her but of course, the merchant's wife was an ignorant woman. She did not think rightly. She saw the incident through the glasses of worldliness. She thought, "Even munis feel fascinated by such precious things as gold, diamonds and gems. The sadhviji's mind also was fascinated by my gold necklace and she has taken it away. I never thought that the sadhviji was such a woman. I thought the sadhviji was a woman of nobility and spiritual integrity. Even her mind became stained. I will never see her face again."

The merchant's wife did not think of one vital point, "This sadviji was a princess in her *poorvavastha*; that is, in her worldly life. As a princess, she possessed countless ornaments of this kind. She renounced royal splendour and possessions voluntarily. How can such a noble woman be tempted by my gold necklace? Moreover, she would not utter a lie. I have not heard her utter a single lie. She carries out very great vows. Such a sadhvi would never commit a theft".

The merchant's wife could not think thus. Excessive familiarity caused such disgrace to the sadhviji.

Later, that evil spirit, as the merchant's wife stood looking at the picture of the peacock, entered the picture; came out as a peacock, placed the necklace on the cot; and again became a peacock in the picture. The merchant's wife on seeing this was greatly confounded and terrified. Her eyes were wide with horror and amazement. She took up the necklace and saw it; and found that it was her necklace. Now, she remembered the sadhviji and the strange incident she had narrated. She felt extremely repentant and began to weep aloud. A terrible repentance overwhelmed her. She went running to the sadhviji and begged for her forgiveness. The sadhviji was not at all angry with her because her mental eyes had been opened. She realised the great truth of the principle of *cause and effect*. When one realises the truth, one becomes free from attachment and hatred.

The sadhviji thought, "Henceforth, I should not be familiar with anyone. I should attain intimacy with my soul. I must carry out some inner austerities to attain spiritual purification and elevation. I must be absorbed in the pursuit of knowledge and wisdom. I must attain proximity to *Parambrahma* the supreme reality. I should not develop familiarity with the jivas of the *samsar* who are caught in the meshes of attachment and hatred. The great sadhus and Acharyas who are the embodiments of patience, courage and spiritual excellence will help those jivas to attain spiritual welfare but I must now plunge into the depths of spiritual contemplation to attain spiritual enlightenment."

YOU THINK FOR YOURSELVES

This was an affair of a sadhviji and a woman of the world. Do you not know the extent to which the evil of excessive intimacy has pervaded your lives? You know it but you do not think deeply about these things, "My wife was chaste but how did she develop illicit sexual intimacy with my friend? Not only this. Why did I develop illicit sexual intimacy with my

friend's wife ?" Do not such events take place in worldly life ? Why do such events occur ? They occur because of excessive intimacy. The modern idea of free mingling of men and women in society has originated from excessive intimacy. If there is excessive intimacy between two families it will not take much time for youngsters to develop illicit intimacies. Such intimacies cause the destruction of noble conventions and traditions; and cause the emergence of the poisonous tree of ignoble actions and practices. Intimacy paralyses intelligence.

There was a deep intimacy between two families. Both the families lived in Bombay. In course of time, on account of excessive intimacy, there appeared illicit sexual intimacy between a man of one family and a young lady of the other. She became pregnant. Her husband knew that the pregnancy was the result of her illicit intimacy with his friend of the other family. But their intimacy was so deep that he did not feel that there was anything improper in what had happened.

Three or four months later, the relations between the two families broke down. Their estrangement was so great that they did not like to see one another's faces. That gentlemen said to his wife firmly, "I do not want that child. Either you get rid of the child through an abortion or go to that fellow to whom that child really belongs ?" The woman did not like either of these two suggestions. She did not want to get rid of the child; nor did she want to go to the other man. Every day there used to be quarrels between the husband and the wife. The woman said to her husband, "You are not unaware of what has happened. You used to love your friend so much. You used to say, "He and I are not different; he is myself and I am he ?" You too had intimacy with his wife, yet I kept quiet. Now, since our relations have broken down, should I allow the child in my womb to be killed? I committed one great sin ! Should I commit another great sin ? Kindly pardon me. If you do not like the child, as soon as it is born, we shall entrust it to an orphanage".

You see, what calamities occur on account of excessive intimacies.

From the Audience : Now-a-days, such incidents are on the increase. Even excessive intimacy has become a *fashion*.

Maharajashri : Leave the affairs of other people. At least, will you who have gathered here take this vow, "We shall discard excessive intimacies. We shall not allow any intimacy to grow beyond limits". In case excessive intimacy arises, slowly cut it down. If it is necessary to retain familiarity with somebody retain it but do not allow it to become deep. In case, such a deep intimacy brings you some mean materialistic benefit, discard your desire for that mean benefit.

A certain girl became very intimate with a wealthy man. They were neighbours. The wealthy man used to take the girl with him to movies and hotels and he also used to buy her fine garments. The girl thought that the rich man was a god in goodness. The girl's mother was very poor. The rich man used to send food grain and money to the girl's house. The girl's mother also was caught in the snares of the rich man. Can you guess what the result of all this was? The rich man ruined the girl's life and left her in the lurch. When he had achieved his objective, he broke off all connections with that family.

AVARICE IS THE MAIN CAUSE FOR EXCESSIVE INTIMACY

The greed for gain is the main cause for excessive intimacies. Gain is of many kinds. If any *jiva* is entangled in the greed for any gain, he develops excessive intimacy with someone. The great author of the *grantha* has mentioned only one loss that excessive intimacy causes. He says that excessive intimacy causes indifference and disrespect. But his statement should be taken as a direction or a suggestion. Excessive intimacy causes not one but several losses and calamities. Therefore I exhort you to have limited relations with others. The familiarity that is within the limits of morality surely brings felicity. But if it transgresses the boundaries of morality, it steeps us in the quandaries of perplexity.

If you want to develop deep intimacy, you may develop such an intimacy only with the Paramatma. Develop not only

excessive intimacy with the Paramatma but an absolute intimacy that amounts to proximity with the Paramatma and unity with him. Not only should you develop intimacy with the Paramatma but you should endeavour to become one with him and to be united with him.

You should never develop excessive intimacy with the jivas in samsar who are steeped in attachment, hatred and infatuation. Have sweet and cordial relations with others; but within limits. You develop intimacy with people who are noble, enlightened and who possess discretion. Maintain intimacy with men of virtues, faith and exemplary character. But you should not develop deep intimacy with anyone merely on account of the attraction of intelligence, strength or wealth which you find in others.

I am completing the discussion of the twenty third principle of the *grihasthadharma* namely “अतिसंगवर्जनम्” (Discarding excessive intimacies).

This is enough for to-day.

- * *Being caught in the confounding conflicts of selfish motives and desires, every man keeps exploiting others. How can there be in such people the thirst for cordiality or inner amity needing to be quenched?*
- * *Society is caught in external ostentation, pomp and show.*
- * *The contact with enlightened men brings satisfaction to our souls and causes their elevation. But, now-a-days, men are mad after material pleasures and enjoyments. What do they care for the radiance of knowledge and wisdom? They keep wandering in the deep darkness of ignorance.*
- * *Who can provide enlightenment to a man who is caught in the meshes of such superstitions as sorcery, witchcraft, exorcism and the practice of occult arts?*
- * *Never make fun of poor people.*
- * *Do not cause anguish to anyone.*
- * *Do not pass sarcastic remarks on anyone who is in a state of helplessness or frustration.*

DISCOURSE 77

The supreme ocean of compassion, the great scriptural, scholar, Acharyashri Haribhadrastooriji while expounding the ordinary principles of the *grihasthadharma*, describes the twenty fourth ordinary principle namely “**वृत्तस्थज्ञानवृद्धसेवा**” (rendering service to men of enlightenment and to those who are carrying out great *vrathas* or vows).

As long as you do not have an innate love for *vrathas* (the observance of sacred vows) or for men of enlightenment, you cannot appreciate men who are enlightened or those who are carrying out some sacred *vrathas* (vows). How can those people

who deprecate sacred vows and take delight in ignorance, understand the greatness of sacred vows or true knowledge ?

YOUR SELFISHNESS — YOUR HAPPINESS

Those who are ignoble in their conduct; and who do not take and carry out sacred vows are afflicted with weakness, sickness, worries, dissatisfaction, agitations, fears and doubts. How pitiable is the condition of the families that are caught in the grips of ignorance and indifference with respect to sacred *vratas* or vows ! The confounding conflicts of selfish motives and desires continue from the beginning to the end; do not they ? Everyone tries to fill his own lap. Can we see anywhere that deep and strong affection and cordiality for which man yearns and pines; and for which he establishes a home ?

There is no light of knowledge; there is no fragrance of self-discipline. . . . What a pitiable situation has arisen ! People wear expensive and attractive dress; they wear precious ornaments; they deck themselves with various, glorious articles of decoration; and they keep wandering about to produce on others the impression that they possess beauty and prosperity. In order to show the miracle of wealth and pomp, they build magnificent bungalows. They maintain expensive cars; they decorate their houses luxuriously; they buy T.V's, videos, fridges, flats and phones. They do all these things to exhibit their wealth, pomp, material success and financial status and to beat the drums of their prosperity; and thus they squander away money recklessly.

They amass wealth by unfair means; and waste it on such futilities.

Man, to-day, is intelligent no doubt; but his foolishness is not inconsiderable. How can intelligent people be foolish ? What a strange juxtaposition of disagreeing opposites !

THE DUET OF IGNORANCE AND INDISCIPLINE !

Ignorance and indiscipline (or the absence of self-discipline) have steeped man in the confounding meshes of suspense,

anomalies and mockeries. On account of them, man is caught in the grip of grief. What kind of life is this? In this life, there is no satisfaction; there is no peace; there is no enthusiasm and there is no bright future. A change in this condition is impossible as long as people do not get rid of their ignorance and indiscipline.

Do you consider ignorance as ignorance? Do you consider indiscipline as indiscipline? Will you drink poison deeming it *Amrit* (nectar)? Sometimes, such things also happen.

What is the use of glorifying brightness in the presence of a man who loves darkness? What is the use of glorifying fragrance in the presence of a man who loves foul smell? In the same manner, it is useless to praise knowledge, enlightenment or enlightened people in the presence of those who love ignorance. What is the use of glorifying noble conduct and conventions in the presence of those who love ignoble conduct and conventions?

I have exhorted you many times to acquire a thorough knowledge of nine *tatvas* or elements. The nine entities are :

1. *Jiva* (living things)
2. *Ajiva* (non-living things)
3. *Punya* (merit)
4. *Papa* (sins)
5. *Ashrav* (evil actions)
6. *Samvar* (good deeds)
7. *Bandh* (bondage)
8. *Nirjara* (free from karmas)
9. *Moksh* (salvation).

You must have a knowledge of these elements. Have you acquired that knowledge? You have not. Why? You have no taste for knowledge. You take delight in your ignorance.

LOVE NOBLE ACTIVITIES AND AUSTERITIES

How many times have I told you that you should discard such sinful actions as eating meat, drinking liquors, gambling and hunting? You do not commit these sins in your life; but

you must discard them by means of a stern and sacred vow. Have you taken such a vow? Have you taken such a pledge? If not why have you not taken such a pledge? You have not taken a vow to discard those sinful actions because you love ignoble things and you despise noble things in life. When you are not committing those sins, what difficulty have you to renounce them by means of a sacred vow?

It is a different matter, if you have not found any enlightened men to impart knowledge to you. But if you do not entertain the desire to attain knowledge even after finding enlightened men, what does it mean? It is a different matter if you are entangled in the meshes of wicked practices since you have not found anyone who can explain to you the significance of sin, but if you continue to commit sins even after understanding the significance of sin what does it mean? Even after realising the value of noble activities and practices, if you do not love them, what does it mean?

You can render real service to great men who are enlightened and who are carrying out great vows only when you love sacred vows and true knowledge. Only if you love sacred vows and true knowledge can you desire strongly to attain the benefits that accrue from rendering service to such great men. Do you know what benefits you attain by rendering service to great men who are enlightened and who are carrying out sacred vows?

उपदेश : शुभो नित्यं, दर्शनं धर्मचारिणाम् ।
स्थाने विनय इत्येतत् साधुसेवाफलमहत् ॥

- You listen to their exhortations which bring you spiritual welfare and other auspicious benefits.
- Those who want to live a life of *Dharma* can get from them the right spiritual guidance.
- You will learn the lesson of being polite to sadhus.

These are the benefits you get by rendering service to great men who are enlightened and who are carrying out sacred vows.

WHAT DO YOU DESIRE IN RETURN FOR YOUR SERVICE ?

Tell me who wants these benefits. Those who desire them will get them. Those who appreciate these benefits will surely render service to sadhus. The service rendered to sadhus by people who have such pure aspirations is real service to sadhus. Those who approach sadhus in order to attain materialistic prosperity and enjoyments and in order to get rid of their agonies and anguish are not concerned with knowledge or vows.

Those people do not care for the knowledge of the sadhus or for their noble activities. They hover around places where gods and goddesses are worshipped, where magical and occult acts are carried out and where worship and recitation are going on; and they keep hovering around *siddhapurushas*. Their only objective is to attain some miraculous boon by means of which they can get rid of their calamities.

Such people cannot even realise the splendour of exalted spirituality or elevated spiritual attainments and actions. Vows and knowledge constitute man's spiritual grandeur. Carrying out a great vow or an austerity is not a game; is not an easy thing. Vows have to be carried out by word, mind and body. Great vows and austerities have to be carried out with great dedication and with the assistance and the encouragement of others. I will explain this with some examples.

THE PRINCIPLES TO BE OBSERVED BY A SADHU

- A sadhu should never commit violence by word, thought or deed. He should not cause violence to any jiva. He should not get violence done by others and he should not countenance violence when it is being committed by others.
- A sadhu should completely refrain from falsehood by thought, word and deed. He should not utter falsehood. He should not make others utter falsehood. He should not countenance falsehood when it is being uttered by others.

- A sadhu should not commit a theft (*Adatta*) by thought, word and deed. He should not commit a theft (*Adatta*). He should not get a theft committed by others. He should not countenance a theft when it is being committed by others.
- A sadhu should not commit the sin of *Abramha* or sexual activity by word, thought or deed. He should not commit the sin of sexual activity. He should not get the sin committed by others. He should not countenance the sin when it is being committed by others.
- A sadhu should not have attachment (*parigraha*) for anything by thought, word or deed. He should not have attachment for anything. He should not make others develop attachment for anything. He should not countenance the sin of attachment in others.

These are the five great vows that a sadhu has to observe in his life strictly. They are: 1. *Ahimsa* (non-violence); 2. *Amrusha* (speaking the truth); 3. *Adatta* (non-stealing); 4. *Abramha* (celibacy); 5. *Aparigraha* (non-attachment).

Sadhus have to take a three-fold vow regarding not taking food and water after sunset. If regard for sadhus who observe such great vows arises in your heart, you cannot but render heartfelt service to them.

How absolutely sinless is the way of their life! And such a rigorous and austere way of life has been prescribed for the Jain *sadhus*. Only those who are merited and fortunate get the opportunity of rendering service to such great men.

Those great men besides leading a life of absolute purity adore and acquire knowledge by such methods as studying the scriptures, contemplating on them; and scrutinizing them; and thus they keep their minds noble and pure. They render the pilgrimage of their lives peaceful and happy. By developing familiarity with such men of enlightenment and spiritual excellence, men can come out of the darkness of infatuation. They will attain the right view of life; and they become absorbed in the endeavours to attain spiritual elevation and purification.

The opportunity of meeting such great men results only from one's merit and good fortune. When you get that opportunity you must not fail to benefit from it. I will narrate a story, now relating to the time when Pethad Shah had not yet come to Mandavgad; when the position of Chief Minister was vacant; and when his father, Dedashah had passed away and when Pethad Shah arrived at Mandavgad, as a poor man.

THE EARLIER PHASE OF PETHAD SHAH'S LIFE

This story took place in the 13th century of the Vikram Era. In those days, Acharyashri Dharmaghoshasooriji was absolutely influential in the Jain sangh. He was a man of the highest degree of self-discipline but at the same time he had also mastered some occult arts. He was a mighty scriptural scholar.

The great Acharya was carrying out the *chaturmas* in the city of Vidyapur in which Pethad Shah was living with his family. Pethad Shah was so much worried about his livelihood that it was impossible for him to visit the *Upashraya*. But one day, his good fortune brought him to the *Upashraya*.

When Pethad Shah came to the *Upashraya*, the great Acharya was delivering a discourse to the congregation. Hundreds of men and women sat in the *Upashraya* listening to his discourse. Pethad Shah also sat there at the back.

The Acharya was speaking about sacred vows; and at the same time, he was also explaining to the congregation the loss that is caused by the absence of refrainment and indifference to vows.

"Heavenly beings admire the man who after listening to a discourse takes a vow with a pure mind, because the gods and goddesses cannot undertake and carry out even ordinary vows on account of their inability; yet they love taking vows; so they admire vows and those who undertake and carry them out.

The jiva that has only one sense (*Ekendriya*) cannot take in food (through the mouth); yet it does not get the fruit of

Upavas (fasting) because it cannot take a vow. It is an *Avrat* (one which does not undertake a vow). The jiva with one sense does not commit any sin by thought, word and deed; yet on account of the lack of *Avirathi* (Non-refrainment) it leads a life of futility for countless ages. *Arth* (wealth) is the cause for all *Anarthas* (calamities). The attachment for wealth is the cause for all miseries and agonies. Therefore, you should determine a limit to your attachment. You have to undertake and carry out the vow called *Parigraha parimana vrata* (the vow to limit attachments). You must fix some definite limits to your attachments for wealth. If you do not limit your attachments, your avarice keeps increasing endlessly. Excessive avarice drags you down into such unhappy states of existence as being born in hell (*Narak*)”.

After listening to the discourse of the Acharya, the wealthy shravaks who had gathered there began to undertake the *parigraha parimana vrat*. Some wealthy man who was haughty looked at Pethad Shah who was in dire poverty. His clothes were torn and dirty with sweat. That wealthy man said to the Acharya in a tone of mockery and ridicule, “Gurudev ! you must give the *parigraha parimana vrat* even to Pethad because he too is going to be a lakhier or a millionaire. May be it takes many years”. The Acharyadev said to that wealthy man, “Gentleman, you should not feel proud of your wealth. Wealth may vanish any time. Even the greatest kings and emperors become beggars and wander on the streets; and beggars become kings. You should not feel proud of anything. Pride causes great harm to man”. The wealthy man who felt so proud of his wealth became silent. The Acharya said to Pethad Shah in an affectionate manner, “Noble man you too undertake this fifth *anuvrat*. This *vrat* (vow) brings you happiness in this world and in the other world”.

PETHAD SHAH UNDERTOOK THE VOW

Pethad Shah said, “Gurudev, those who are wealthy must undertake this vow but I am absolutely poor. When there is no water at all in the lake, what is the use of putting up a bund ?”

The Gurudev said, "Dear child ! Everyone has to take the vow of *parigraha parimana vrat* in accordance with his possessions. Stop thinking of other things and undertake this vow with a righteous mind."

The chance-meeting with an enlightened person kindled the light of faith in the life of Pethad Shah. It laid the foundation for his character. First of all, Shri Dharmaghoshasooriji explained to Pethad Shah the nature and efficacy of *samyaktva*. Vows or *vrats*, great or small cannot bring any special fruits if there is no faith. Knowledge and meditation have no value in the absence of faith. The endeavour to achieve spiritual purification begins with faith. It is absolutely necessary that men should have faith in the Paramatma, in noble, spiritual heads and in *dharma*. The Acharya kindled the radiant light of faith in the heart of Pethad Shah.

ATTACHMENT CAN CAUSE GREAT AGITATION

Before giving the vow of *parigraha parimana vrat*, the Acharyadev was explaining the ruin that attachments bring about. He said, "Passionate attachments bring about hatred and hostility. Attachments destroy man's patience. They do not allow a man to show forgiveness to others. The man who has attachments always experiences deep agitations. A man who has attachment is proud of his possessions. A man who has attachments can never meditate upon the Paramatma. Attachments bring about anguish. They destroy happiness and on account of attachments people gather sinful *karmas*".

The great Acharya described the nine evils that result from attachments. What he said was such that people had to ponder over it deeply. But those who are mad after money do not think of these things.

THE EVIL CONSEQUENCES OF THE ATTACHMENT FOR MONEY

1. Attachments bring about hatred and hostility. Why did Bahubali grow hostile towards Bharath ? Why did the ninety

eight brothers hate Bharath? The cause was attachment. As they discarded their attachments their hatred and hostility disappeared and a feeling of equanimity appeared.

In man's life, major or minor quarrels and misunderstandings arise. Why do they arise? They arise on account of attachments. The craving for possession or the attachment which paralyzes intellectual potentialities and causes infatuation is the cause for such quarrels and hostilities.

2. Attachments destroy the quality of patience in man. On account of attachments, man loses his patience. "What will happen to me, if somebody snatches away my wealth? What will happen to me if I lose my wealth?" Attachments cause such impatience or anxiety.

3. A man who has attachments never forgives anyone who offends him. He feels satisfied only when the offender is punished. Some wealthy people are there who when their debtors do not repay the amount due to them in time, go to courts, file cases; and collect the money due to them. They are never kind to their debtors.

4. Agitation is the other name for attachments. A man who is attached to wealth can never be free from anxieties and worries. He experiences agitation on account of his desire to acquire wealth. He experiences agitation in safeguarding his wealth. He experiences agitation on account of the fear of losing his wealth. A man who has attachment for wealth can never be calm and peaceful. We need not explore the past to find examples of such men. We can as well see the cardiograph of the present-day people who have attachment for wealth.

5. A wealthy man who has attachment for his wealth will be proud of his wealth. It is difficult to find wealthy people who are not proud of their wealth. A wealthy man is cursed with the malady of pride. If a wealthy man does not possess the right knowledge (samyagjnan) and if he is not detached even to a little extent, he tries to exercise his influence over others and to display his wealth haughtily. He will treat others with contempt. Pride always dwells with attachments.

6. Attachment is the enemy of meditation. If there is any kind of attachment or selfishness or infatuation in the mind of a man, he cannot meditate upon the Paramatma with concentration. The mind of a man who is attached to his wealth cannot concentrate on anything except his wealth. The attachment may be for five rupees or for five hundred rupees or for five lakh rupees, its effect is the same. Attachment and selfishness do not allow the mind of a man to remain firm. If you want to become immersed in the meditation on the Paramatma and if you want to attain concentration, you must discard your attachments and selfishness.

7. Attachments cause anguish. The world thinks that the greater the attachment, the greater the happiness. But the enlightened people say that the greater the attachment, the greater the anguish. If a man is wealthy, he has in his possession countless means of attaining worldly pleasures and enjoyments. But such a man cannot experience happiness himself. He has some anguish or the other. When we think of attachments from the point of view of the other-worldly existence, we find that they bring only anguish.

8. Attachments destroy happiness. They destroy our inner felicity. They destroy our intellectual serenity and felicity. The mind that is attached to sensual pleasures and is infatuated with avarice can never experience true happiness. What is the use of having any number of the means of attaining sensual pleasures when the mind is agitated, excited and worried? Another point is this. If a man has attachments, he will find that too many people want to cause agitation to him.

9. People commit all kinds of sins only on account of attachment and attachment is the abode of all sins. Is there any sin that the worshipper of self would not commit? The worshipper of wealth commits countless sins, such as, violence, speaking falsehood, stealing, committing enormities, having attachments, getting angry, being proud etc. Deep attachments do not allow a man to consider sins as sins.

Shri Ratnamandan Gani has described these evil effects of

attachments in a single *sloka*, in his *grantha* entitled *Sukruth-sagar*. So, it must be memorised :

द्वेषस्यायतनं धृतेरपचयः शान्तेः प्रतीपो विधि -
 व्यक्षेपस्य सुहृन्मदस्य भवनं ध्यानस्य कष्टोरिपुः ।
 दुःखस्य प्रभवः सुखस्य निधनं, पापस्य वासो निजः,
 प्राज्ञस्यापि परिग्रहो ग्रह इव क्लेशाय नाशाय च ॥

The Acharya explained to the congregation, the dangers of attachment. Then, he explained the benefits of the *parigrah pariman vrat*.

“Noble men! This *vrat* (vow) is like an iron-hook (an *ankush*) to keep under control the elephant of avarice. This *vrat* enables a man whether he is rich or poor to keep his avarice under control. This *vrat* enables people to cross the ocean of limitless avarice. If a man lives a life of contentment his *labhantaray karma* disappears and he will attain wealth easily. Therefore, you must undertake the *parigraha pariman vrat*”.

GURUDEV'S COMPASSIONATE EYES FALL ON PETHAD SHAH

After giving this exhortation, the Gurudev took into his hand the hand of Pethad Shah who was seated near him. He looked at him with eyes full of compassion. The Acharya was an expert in palmistry also. His eyes fell upon Pethad's open palm. He observed the various lines on his palm. It was a beautiful palm. The lines on the palm were clear, unbroken and excellent. Pethad's palm had on it the flag-line, the umbrella line, the conch-shell line and the lotus line. There was a *swastik* mark and there was also a fish-mark.

The Acharya thought, “This man will attain both prosperity and power. This young man is very fortunate. He is going to be a great pillar of the Jin shasan and he will enhance its greatness and influence”. When the Acharya was thus absorbed in thought, Pethad Shah said;

“Gurudev! kindly help me to undertake the *Parigrah pariman vrat* to limit my attachment to twenty rupees”. The

Acharya gently smiled and he refused to do so. Pethad requested him to give him the *vrat* to limit his attachment to one hundred rupees. The Gurudev refused. When Pethad desired a limit of one thousand, the Gurudev asked him to increase the limit. Then, Pethad requested him to prescribe the limit.

The Gurudev advised him to fix five lakh as the limit. Pethad was greatly amazed; and said, "Gurudev! I do not know how to count one lakh rupees. I cannot even imagine how I can come to possess five lakh rupees".

The Acharya said, "Pethad! you are a fortunate man. There is a great good fortune in store for you. When your fortune smiles upon you, you will acquire wealth which you cannot even imagine. The limit of attachment should be high in the case of a fortunate man like you so that when you acquire enormous wealth your mind may not become fickle and changeful; and so that there should not arise the possibility of a breach of the *vrat*."

Pethad Shah acted according to the commands of the Gurudev. He undertook the *parigrah pariman vrat* limiting his attachment to five lakh rupees. According to the vow, if he got more than five lakh rupees, he could not keep it with him. He would have to spend the excess on some noble and auspicious activities and undertakings.

THIS IS WEAKNESS... THIS IS ATTACHMENT

From the Audience: If we get more wealth than the limit prescribed by the *parigrah pariman vrat*, can we not give away the excess to our wives and children?

Maharajashri: That is not possible. It cannot be done. Do you realize what impels you to do so? The attachment for wealth impels you to do so. When you once undertake the *parigraha pariman vrat* you should not desire to acquire more wealth than the limit prescribed by the vow. If you keep a lower limit and if you later happen to get more wealth by your good fortune, your minds will grow changeful. "Should I spend all this wealth? Should I give it away?" Your mind

will not agree to your spending money on noble and philanthropic enterprises. Though your wealth may be lying in your iron-safe, you cannot bring yourself to spend it. It is not an easy thing to discard your attachment for wealth.

When ignorant people get more than the limit prescribed by the vow, they give it to their wives, children, and parents. But the attachment for wealth remains as strong as ever.

The vow of the *parigrah pariman vrat* is to be taken in order to limit the attachment for wealth. The vow is undertaken to prevent the sinful monster of attachment from catching the Jiva in its dreadful claws.

The Gurudev Dharmaghoshsooriji using his foresight made Pethad Shah undertake the *Parigrah pariman vrat* limiting his attachment to five lakh rupees. The character of the person undertaking the vow and the character of the person giving the vow are to be reckoned with. Only a person who has attained spiritual excellence and enlightenment can give the vow; and only a person possessing a special kind of knowledge can administer the vow. The age, the circumstances, the fortune (future prospects) and the mental strength of the person who undertakes the vow also should be reckoned with.

THE VOW SHOULD BE CARRIED OUT WITH A FIRM MIND

Just because the vows and the rules relating to the vows are administered to a person, he does not attain welfare. He can attain spiritual welfare only when he carries out the vow with an unflinching determination. Even here, one should think deeply before administering to anyone a sacred vow for his whole life.

The person administering the vow should think of this point seriously. To what extent can the present day people who lack a firm determination, succeed in carrying out the vow? He must also think to what extent it is proper to administer such a great vow to people who are slaves of circumstances. It is absolutely necessary to think of this point. He must also see

with what degree of firmness, the person concerned carries out his vow, in case impediments arise.

At the time of taking the vow, the person concerned may be full of enthusiasm to undertake the vow but when his enthusiasm declines and when his determination grows weak, he may not continue to act according to the vow. This point also should be carefully considered because the person who administers the vow to someone does so with the confidence that he will carry it out.

Of course, the patient goes to a doctor with faith in him, in order to get rid of his ailment. The doctor's duty is to decide what medicine should be given to the patient and how much medicine should be given to the patient. It is the responsibility of the doctor to safeguard the life of the patient.

Pethad Shah became a devoted follower of an enlightened man who had also undertaken extraordinary vows. What happened later, I will not tell you now.

This is enough for to-day.

* *What is the use even if congenial circumstances arise in one's life on account of one's punya (merit)? The pilgrimage of spiritual purification will not commence if we do not make the necessary endeavours.*

* *You should acquire the ability to distinguish between purity and impurity; between what is genuine and what is fake.*

This ability is essential at least in the case of Dharma. What a great honour did Pethad Shah secure for the Dharmashasan! His personal life also was deeply permeated with the adoration for Dharma.

* *The opportunity of listening to the voice of the Jin and the Jinagamas arises only on account of punya (great merit). Do you know how Pethad Shah heard the Bhagavatisutra from the lips of the Gurumaharaj?*

* *Spiritual contemplation is not at all a hard task. It is an absolutely easy task. Learn to direct your intellectual potentialities inwards and to realise your soul.*

* *The colour of noble company is very deep. One touch is enough; it sticks deeply and indelibly.*

* *The meeting with noble people is always beneficial.*

DISCOURSE 78

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrashriji while expounding the ordinary principles of the Grihasthadharma in his great work Dharmabindu, describes the twenty-fourth ordinary principle :
“वृत्तस्थज्ञानवृद्धसेवा” (rendering service to the enlightened great men and to those who are carrying out great vows).

It is not easy to come into contact with those great men who have exercised a control over their souls by means of extraordinary vows (*vratas*) and who have attained a divine vision by virtue of their knowledge of the scriptures and of the soul. The circumstance of meeting such men arises only on account of extraordinary good fortune.

BOTH CIRCUMSTANCE AND ENDEAVOUR ESSENTIAL

A congenial circumstance arises on account of the efficacy of the *punyakarma* (merit). But one can benefit from that circumstance only by virtue of one's spiritual awakening. Sometimes one may get the opportunity of meeting the Tirthankar Bhagavan himself. But if one's soul is not awakened and if one is steeped in the stupor of infatuation, one cannot attain any benefit from that opportunity. Therefore, you should get a great opportunity but you should also make the necessary endeavour to benefit from it. The endeavours should be carried out in the right direction. A man cannot put forth endeavours in the right direction even when he gets a great opportunity if his intellect is maimed or polluted. Here is an old story. Once there was a brahmin. He went to the court of an emperor. The emperor was greatly happy to see the brahmin in his court. The emperor said, "Oh noble brahmin! Ask for anything that you desire. It shall be given to you". The brahmin said, "Your excellency! kindly arrange to provide me with one meal a day".

Was he not a man of an inert intellect? He got the golden opportunity of being favoured by the grace of an emperor; but he did not make use of the opportunity properly. He did not put forth the endeavour of asking for a favour in the right direction. A man should possess deep thoughtfulness and intellectual incisiveness to make the right endeavour.

HOW TO KNOW WHETHER ONE IS ENLIGHTENED OR NOT

You must know the character and personality of the person who has undertaken a great vow. You must know what the

greatness of knowledge is. You must have at least the sense or intelligence to understand whether a man is really enlightened or not. We can find any number of sadhus, who are sadhus only in appearance; who merely wear the clothes of sadhus but who do not carry out their vows properly and who also do not possess any special enlightenment. Those people, to attain their selfish ends wander about flattering the wealthy people of the world.

A sadhu who has undertaken a vow never breaks it. You must know the proprieties and limits of the vows undertaken by sadhus. If you do not have that knowledge how are you going to find out whether a sadhu who has undertaken a vow possesses true knowledge or not ?

Do you have the knowledge to understand whether a person is enlightened or not ? “Does this sadhu possess the ripeness of knowledge or not?” How are you going to determine this?

From the Audience : We consider that sadhu as an enlightened one if he can delight his congregations with his discourses.

Maharajashri : Does the sadhu deliver his discourses in accordance with the commands of the Jin or not ? Have you weighed and found out the nature of his exposition, his conduct and dealings with others or not ? Does he deliver his discourses bearing in mind the impediments and exceptions or not ? Are his discourses related to the *Jin Agams* or not ? Are all these virtues present in the discourses of the sadhu whose discourses you like and admire ? You may admire the discourses of that sadhu who explains to you the path of salvation in such an easy language and style that you can assimilate his ideas without difficulty. Do you admire such discourses ?

KNOWING THE COMMANDS OF THE JIN IS OF THE UTMOST IMPORTANCE

You require knowledge even to know the extent of the knowledge that an enlightened man possesses and to evaluate his knowledge. Do you have such knowledge ? If you do not have it how are you going to identify the men of enlightenment?

The really enlightened people are those who possess an actual knowledge of the path of salvation; who have mastered clearly and perfectly the *Nischaya Naya* (understanding the inner nature of an object; not depending upon exceptions) and the *Vyavahar Naya* (understanding the external nature of an object making use of exceptions) and who have the capacity to explain them to others; who know the *Utsargmarg* (the way of abandonment); and the *Upavadmarg* (the strictly right way); who have mastered perfectly the *Nayavad* and the *Syadvad* and who can explain them to others clearly; and who can deliver discourses after understanding the psychology and the intellectual level of their congregations. Those who possess these virtues are really enlightened people.

When you get an opportunity of meeting such great men, you must render heartfelt service to them. Pethad Shah, the Chief Minister of Mandavgad rendered true service to Acharyashri Dharmaghoshasooriji. That is why he could adore and disseminate the *Dharma* in an excellent manner.

THE DISSEMINATION OF DHARMA BY PETHAD SHAH

For some years after taking the vow of *parigraha parimana vrat* with *samyaktva* (righteousness) Pethad Shah was in financial difficulties but after he went to Mandavgad, his fortune began to smile upon him. One day, he was appointed the Chief Minister of Mandavgad. There appeared a great improvement in his life economically, socially and in respect of his family life. There was a great improvement even in the spiritual aspect of his life. He continued his contacts with Acharyashri Dharmaghoshasooriji. He kept rendering service and devotion to the Gurudev. He was always getting inspiration and encouragement from the Gurudev. On account of this reason, the spiritual propensity in him kept putting forth fresh and tender leaves. It continued to develop to a greater and greater level of excellence. Do you know how many great things he did in his life ?

— He got built seventy-six new Jin temples in various towns and cities.

- He went on getting by heart one *sloka* of the *Upadeshamala* (a scripture) every day. At last, he memorised the whole text.
- He helped seven lakh people to carry out a pilgrimage (*sanghayatra* or a pilgrimage carried out by the four-fold Jain society) to such places of pilgrimage as Shatrunjay and Girnar.
- He made Girnar, a pilgrim-centre for the Shwetambar Jains.
- He got gold pinnacles fixed on the three hundred Jin temples in Mandavgad.
- He spent seventy two thousand rupees for the noble purpose of extending a reception to Gurudev Dharmaghoshasooriji when he visited Mandavgad.
- If any sadhus happened to be going about anywhere in the vicinity of Mandavgad within a range of two *kroschas* or four miles from the city, he met the sadhus and performed the daily *pratikraman* in their presence.
- If any enlightened Acharyas came within a distance of four *kroschas* or eight miles from the city of Mandavgad, he met them and performed the *pakshik* (fortnightly) *pratikraman* under their guidance. He had such a great reverence for sadhus.
- At the age of 32, he undertook the vow of celibacy along with his wife.
- Having shown his devotion by means of a donation of thirty-six thousand gold coins, he heard humbly the exposition of the *Panchamang* (the fifth Agam) *Bhagavatisutra*.
- He established seven large libraries of manuscript *granthas*.
- He got gold bands attached to every book.
- Every day, at noon, he worshipped the Paramatma.
- He took care of the King and the Queen Lilavathi.

— Whenever on his way he happened to see a fellow member of his faith, he would alight from his horse and salute him respectfully. He possessed an unexampled faith in the fellow members of his faith.

VARIOUS KINDS OF SERVICE

I have mentioned here, his great contributions very briefly. At any rate, his achievements were the result of the service he rendered to Acharyashri Dharmaghoshasooriji. But have you understood the meaning of service? One meaning of service is giving the Gurudev food, clothing and medicine etc. The other meaning of service is to act according to the commands of the Gurudev, to attain *samyakjnan* (the right knowledge) from the Gurudev; to receive great vows from the Gurudev; to treat spiritual heads with politeness, respect and heartfelt affection.

One day, after having performed the worship of the Paramatma, Pethad Shah went to the upashraya to salute the Gurudev. At that time, many sadhus were carrying out scriptural studies in the upashraya. The Chief Minister heard the sweet voices of the sadhus and munis who were carrying out scriptural studies and who were reading out the *slokas* loudly and clearly. He was greatly delighted by their voices. After saluting the Gurudev in the prescribed manner, he sat in a proper place. Sitting nearby, a muni was teaching another muni, a *Jin Agam*. The word *Gautam* repeatedly occurred in the *Agam*. Pethad Shah heard it with concentration for about half an hour. He liked the *sutra* very much. He asked the Acharya;

“Gurudev ! which *sutra* is this ? The word *Gautam* occurs again and again in it.”

LISTENING TO THE BHAGAVATI SUTRA

The Gurudev said, “Noble man ! This is the fifth *Agam sutra* called the *Bhagavati sutra*. This is the greatest *Agam sutra*. Shri Ganadhar Gautamswami put thirty-six thousand questions to Lord Mahavir and every time, addressing *Gautamswami* by mentioning his name, Lord Mahavir answered all

those questions. Therefore, in this *Agamasutra*, the name of Gautam occurs thirty six thousand times. The original title of this *sutra* is *Vyakhyapraghnapti*."

Pethad Shah asked another question, "Gurudev ! This muniraj is teaching the *sutra*. The other muni is hearing it. Why does he not explain the meaning of the *sutra* ?"

The Gurudev said, "The muni who is hearing the *sutra* does not possess the capacity to understand the meaning and the inner meaning of the *Bhagavatisutra*. He is carrying out the exercise called "*Yagodwahan*" to acquire the ability to read and understand the *sutra*. Therefore, only the *Mulasutra* (the original *sutra*) is being read out to him. The sadhus who read this *sutra* and teach it to others, who listen to it; who write it out; and who get it written by others, along with the performance of their *tapascharyas* (spiritual austerities) attain omniscience. If anyone adores the *sutra* with heartfelt devotion, his *karmas* will be destroyed.

When Pethad Shah thus heard about the efficacy of hearing, studying and teaching the *Jinagams*, in his heart there arose a great regard and love for them. He said to the Gurudev, "Gurudev ! May I also hear the *Bhagavatisutra* ?"

"Why not ? Shravaks and shravikas have the authority to hear the *Jinagams*".

"Gurudev ! I too wish to hear only the original *sutras*. It will take many days to understand the meaning of the *sutras*. I do not have time now. I am engaged in the political and administrative matters of the kingdom. At any rate, I have had the opportunity of hearing the sacred words of the Ganadhar Bhagwan".

"Dear Chief Minister ! I will tell this muniraj to read out to you the *Bhagavatisutra* from the beginning to the end. You come here every day for sometime. You begin tomorrow."

The Chief Minister's heart was deeply moved by the grace of the Gurudev. He returned home. He made this decision.

“While listening to the *sutra*, whenever I hear the word Gautam I will offer one gold coin to show my devotion to the scripture”.

The next day, the Chief Minister wore clean clothes and came to the upashraya with gold coins. He first saluted the Gurudev and then saluted the Muni who was to read out the *sutra* to him. Pethad Shah sat still with firm concentration and began hearing the *sutra*. Whenever he heard the word, Gautam, he made an offering of one gold coin to show his devotion. The recitation of the *Bhagavatisutra* was over in five days. The Chief Minister made an offering of thirty-six thousand gold coins to show his devotion to the scripture. Using that money, he established seven large libraries in cities like Brooch. Of course, he always received inspiration and encouragement from Acharya Dharmagoshasooriji. The meeting with enlightened men kindles in the hearts of devotees the light of knowledge, and makes it burn brightly.

Do you entertain the desire of listening to the Jin Agams? You will certainly hear them if you make the acquaintance of enlightened men.

A HOUSEHOLDER BUT NOT INFERIOR TO A SADHU

There was an advocate in Ahmedabad. He had an excellent practice. Once, he happened to become acquainted with an Acharya. The Acharya was well-versed in the Jin Agamas. He said to the advocate, “You must hear the forty-five *Agams* in accordance with the prescribed rules”. The advocate felt greatly enthusiastic. He decided to hear the *Agamas*.

Every day, he took the vow of *Ekasan* and sitting still with concentration in the *samayik* posture, he began hearing the *Agams*. Thus he heard the forty-five *Agams*. Then, he gave up his profession of an advocate. He undertook the vow of celibacy at the age of about thirty five or forty.

I became thoroughly familiar with him. One day, he showed me his diary. In it, he had written out the vows he had undertaken and the related rules and principles. When I read it,

I bowed my head. I was amazed to see in these days, a *grihastha* (a householder) who could austere carry out so many rigorous vows. I thought he was a *Dharmavir* (a man of tremendous spiritual heroism). I felt greatly pleased and delighted. His wife said, "He performs *Tham Chauvihar Ekasan* (taking food and water only once in a day)." That means, he drank water only while performing *Ekasan*. At other times, he never drank even water. Once, his eyes were operated upon. Even then, he did not break his vow of *Ekasan*. He drank water only once at the time of *Ekasan*. The operation was successful. What an amazing mental power, he possessed !

I said to him, "How could you carry out your vows and adore knowledge in this excellent manner ?" He said, "I have been able to do all these things by the grace of the enlightened spiritual heads. Spiritual heads have bestowed upon me extraordinary grace. I can never forget their benefactions through all my lives."

To-day, he is not alive. But the fragrance of his virtues still remains fresh. Such a noble householder becomes a spring of inspiration to others. You can derive inspiration from such people only if you have the desire for inspiration and encouragement.

MAKE YOURSELF INTROVERTIVE

Only that man who is not influenced by the external conditions of his life can effect this kind of transformation and reformation in his life. Moreover, his individuality attains perfection. You must try to make yourself introvertive so that you may ignore the external conditions and concentrate upon your inner self. The contact with enlightened people gives the necessary spiritual strength to develop this kind of introvertive personality. But you must surrender yourself totally at the feet of enlightened men. Even a householder can surrender himself thus. His surrender will be in accordance with his physical and mental strength.

A certain western thinker by name G. W. Allport says, "You

must become immersed in spiritual contemplation without being influenced by the external conditions. You must make an endeavour to understand your objective clearly. In this condition, though man is immersed in the contemplation of the supreme good, he is not carried away by the floods of worldly life. You must keep your ideals always before you and concentrate upon them and you should not lose your bearings. All the actions and all the contemplations of a great man constitute a source of inspiration to others. They inspire lofty ideals in others and impel them to achieve them”.

Carl Jung, another thinker has analysed the internal and the external aspects of the existence of people who do not possess an introvertive personality. He says, “Extrovert thinking is a proof of an undeveloped personality.” People who possess that kind of personality are easily influenced by the excitements of the external circumstances. Such people either become slaves to circumstances or they try to bring about a change in their external circumstances. They do not experience any need for spiritual contemplation; nor do they experience any need to enter the sphere of spiritual endeavours. They are always entangled in the meshes of external circumstances. They cannot think intelligently of effecting a transformation in the way of their life. For them, success means convenience and nothing more.

CONTEMPLATION IS THE KEY TO KNOWLEDGE

As long as man is entangled in the snares of external circumstances, he cannot carry out spiritual contemplation. Conflicts continue to arise in external circumstances. The wheel of convenience and inconvenience keeps turning endlessly. When that is so, when can people carry out spiritual contemplations? Without spiritual contemplation, how can people understand the greatness of vows and their efficacy? How can people understand the necessity of the right knowledge (samyakjnan) without contemplating on the soul?

You must lead a soul-centred existence. That means, you must treat the soul as the centre of your existence. At least

every day you must spend about ten minutes contemplating on your soul, "Who am I?" and "What is mine?" You must put these question to your soul. After that, you must ask your soul two other questions, "Whence have I come?" Whither am I going?"

Begin your spiritual contemplations with these questions.

From the Audience : We do not know the answers to these questions.

Maharajashri : If you know the answers to the questions, where is any need for you to ask them. You do not know the answers, so you put questions. Keep questioning your soul every day and you will get an answer from within. You may get answers from external agencies but they will not be convincing as those obtained from within.

From the Audience : Kindly explain to us the method of contemplating on the soul.

THE METHOD OF CONTEMPLATING ON THE SOUL

Maharajashri : All right. I will explain the method to you. For carrying out spiritual contemplation choose a time when you will be in solitude. Sit calmly and think. "Who am I? Actually, who am I? What I seem to be physically, I am not. I am not that individual whom people call by my name. I am indeed a pure soul. My real form is pure. All impurities result from *karmas*. On account of ignorance, I have been wrongly thinking that what has resulted from my *karmas* is mine. My house, my shop, my friends, my relatives, my wealth, my body—all these things have resulted from my *karmas*. I am not even this body which I think is mine. I am a pure soul which embodies perfect and ineffable bliss".

"What is mine?" This is the second question. "Any object that I perceive and experience with my senses is not mine. On account of my ignorance, I have been considering such objects as belonging to me. What is really mine can never be different

from my soul. This house, this shop, these relations...this prosperity and this body do not remain with the *Atma* forever. So they are not mine; my character is mine; my vitality is mine and *Vitragata* (victory over attachments and hatred) is mine. But these external objects which have devolved upon me on account of my *karmas* are not mine. What is mine lies only in my soul. Those virtues of my soul can never be separated from it. I must try to manifest outwardly what is really mine". To achieve this manifestation of your innate virtues, you need the guidance of enlightened people. "I will search for such enlightened people and I will take their guidance. With their guidance, I will try to manifest, the innate virtues of mine. I will discard totally my attachment for those things which are really not mine. I will endeavour to achieve this detachment".

The third question is this, "Whence have I come ?" "I came into this world not in utter nakedness; not in entire forgetfulness but I came trailing clouds of *karmas* from the earlier phases of my existence". We have to look into our earlier lives with our intellectual and spiritual vision. In our previous life, we were living in some other state of existence and after our death, we are born as human beings. We have attained the human state of existence that too in *Aryadesh*. Even there, we are born in a Jain family which respects and practises the principle of non-violence. We are not born in this situation by chance. It is not a lottery that decides our birth in a certain situation. We have been able to attain the human state of existence only because in our previous life, we carried out some vows and austerities with devotion and dedication; because we showed benevolence to some *jivas* in distress; because we did not cause violence to *jivas*; because we extended cordial hospitality to some guests and because we did not commit sin with a strong passion or attachment. Only because of such noble actions that we might have done in our previous life we have attained the human state of existence. Even an animal after its death may be born as a human being but animals are born as human beings only if they were not cruel and wild and only if they were not meat-eating animals. Those animals that

are peaceful and non-violent such as cows, buffaloes, elephants, horses etc. attain the state of human existence. But those human beings that were animals in their previous *janma* will have an excessive, *aharsamjna* (an excessive desire for food).

Even heavenly beings after their death in heaven may be born as human beings. Those human beings that were gods and goddesses in their previous life have an excessive *Maithun-samjna* (an excessive sexual passion). They also may possess a strong *Parigrahasamjna* (the tendency to develop attachment for physical objects).

We have to think thus; "I have passed through many states of existence to attain this state of human existence. I have attained this state which is difficult to attain. I should not misuse this state of existence. I should not make my life as a human being futile and fruitless by committing such sins as causing violence to others; speaking falsehood; stealing; acting ignobly; being angry or haughty or deceptive or avaricious. I should not commit such sinful actions and make my life as a human being futile and fruitless. I have attained this lofty state of existence because I did some noble actions in my previous life; because I adored and practised *Dharma* in my previous life and because I did not commit many sins in my previous life (*purvajanma*)".

The fourth question is this; "Whither shall I go after my death? If I spend this life in sinful thoughts and contemplations, I will be surely born as an animal or a bird or I will be born in *Narak* (hell). No. I should not court spiritual decline and ruin. If I am entangled in the attachment for wealth, family, friends, etc. and if I keep committing sins, my spiritual ruin is certain. How can I experience the tremendous torture of spiritual ruin?"

Now, I should proceed on the path of spiritual elevation. I should not fall into the bottomless pit of spiritual ruin. I should receive guidance from enlightened men regarding the way to carry out the pilgrimage of my life. I will certainly discard all

sinful actions that will drag me down to the depths of spiritual ruin”.

THOSE WHO BECAME GREAT ON ACCOUNT OF NOBLE ASSOCIATION

In this manner, you should carry out spiritual contemplations. Determine the goal of your life and then carry out the pilgrimage of your life to reach it. At every opportunity or necessity, take the guidance of men of spiritual attainments. Maintain contacts with such great men throughout your life. In the Jin shasan, we come across countless shravaks and shravikas (pious householders) who maintained contacts, with enlightened men throughout their life; who received guidance from them from time to time; who rendered heartfelt service to them and who attained spiritual elevation. They kept adoring, practising and disseminating *Dharma*. I will mention here some examples from history.

- King Vikramaditya attained spiritual enlightenment from Shri Siddhasena Diwakarasooriji and maintained contacts with him throughout his life.
- King Aam attained spiritual enlightenment from Shri Bappabhatti and kept rendering service to him throughout his life.
- King Kumarpal attained spiritual enlightenment from Acharyashri Hemachandrasooriji and kept rendering service to him throughout his life.
- Emperor Akbar attained spiritual doctrines from Shri Hira-vijayasooriji and rendered service to him and to his disciples throughout his life.
- Chief Minister Pethad Shah attained spiritual doctrines from Acharyashri Dharmaghoshasooriji and rendered service to him throughout his life.
- King Vanaraj attained spiritual enlightenment from Acharyashri Sheelagunasooriji and kept rendering service to him throughout his life.

Thus, the Jain historical tradition is full of the examples of such famous or less known shravaks and shravikas. If you want to brighten your life with enlightenment; if you want to make your lives fragrant with the effect of sacred vows, you must render service to men of enlightenment and spiritual excellence. My auspicious aspiration for you is that you may make your lives blessed by rendering such service.

This is enough for to-day.

- * *Dharma (the pursuit of spiritual excellence); Artha (the endeavour to acquire wealth); and Kama (the endeavour to fulfil the worldly desires)-These three aspects of human activity are inter-related and inseparably integrated and united. We should carry out these three endeavours in such a way that no one of them is affected or neglected.*
- * *Just as it is wrong to neglect anyone of these aspects, it is equally wrong to make excessive endeavours in anyone aspect. Extremes in this respect always bring about sorrows and agonies.*
- * *The man who runs madly after money cannot think of the soul or the supreme soul (the Paramatma). Such a man does not respond emotionally to the sorrows and joys of others. He neglects even his duties to his family because for him money is everything.*
- * *You also think of your family for whose sake you endeavour to amass wealth. Take a look at the lives of your wife and children.*

DISCOURSE 79

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrashreeji while expounding the ordinary principles of the *grihasthadharma* in his great work, *Dharmabindu* describes the twenty fifth ordinary principle, “**परस्परानुपघातेनान्योन्यानुबद्धत्रिवर्ग प्रतिपत्तिः**” (You should make endeavours in order to attain *Dharma*, *Artha* and *Kama* in such a way that the endeavours complement one another and that the pursuit of one does not affect another). The great Acharya uses the word **त्रिवर्ग** (*Thrivarg*) to signify *Dharma*, *Artha* and *Kama*. All the actions and activities of the life of a *grihastha* are centred on these three objectives. In other

words, there is no action or activity of a *grihastha* which is not included in the त्रिवर्ग (thrivarg) or the three objectives. The three aspects of human life namely *Dharma*, *Artha* and *Kama* are mutually inter-related. You should carry out endeavours for the attainment of these three objectives in such a way that none of them is affected or neglected. The adoration of *dharma*, the endeavour to acquire wealth and the endeavour to fulfil your worldly desires must be mutually adjusted and made compatible with one another. None of them should be neglected and none of them should be pursued to the detriment of the others. Just as there should be no negligence, there should be no indulgence also. Only that man who possesses the quality of equanimity; and who does not give way to emotional excitements can save himself from the extremes of negligence and indulgence. We shall discuss these three objectives later but now I will try to define them. The commentator has given excellent definitions.

This is the definition of *Dharma* given by him, “यतोभ्यु-
द्यनिःश्रेयससिद्धिः स धर्मः” (*Dharma* is that by which men can attain progress and perfect felicity.)

The author of the *grantha* says in the very beginning of his work.

धनदो धनार्थिनां प्रोक्तः कामिनां सर्वकामदः ।
धर्म एवापवर्गस्य पारम्पर्येण साधकः ॥

Even in this sloka, he says that *Dharma* bestows upon us welfare and salvation. *Artha* (wealth) and *Kama* (fulfilment of desires) constitute welfare or progress. *Apavarga* means *Moksha* or *Nishreyas*.

WHAT IS DHARMA ?

Dharma is the name given to such activities and endeavours of the mind, voice and body as can bring us *punya* (merit) and can destroy our sinful *karmas*. Among our mental propensities and thoughts there are some which bring us *punya* (merit); some which impel us to gather sinful *karmas*; and some which

destroy our *karmas*. *Dharma* is the name given to those mental propensities and thoughts by means of which we can gather *punyakarma* and can destroy our sinful *karmas*.

Some utterances of ours are such that by means of them we acquire *punyakarma* (merit); some utterances of ours are such that by means of them, we gather sinful *karmas*; and there are some utterances by means of which our *karmas* are destroyed. Those utterances by means of which we can acquire *punyakarma*; and destroy our *karmas* are called *Dharma*.

There are certain activities of the senses, that is, of the body, by means of which we can acquire *punyakarma*; some by means of which we gather sinful *karmas*; and some (*kayasthiratha*) by means of which we can destroy our *karmas*. *Dharma* is the name given to those activities of the senses (the body) by means of which we can gather *punyakarma*; and destroy our *karmas*.

Man attains progress by the efficacy of the *Punyakarma* he has acquired in his previous life (*Purvajanma*) by means of the activities that are righteous (or according to *Dharma*). The man who has acquired *punyakarma* in his previous life (*purvajanma*) attains in this life prosperity, health, a good family, fame and other such physical and materialistic enjoyments. If man acquires merit (*punyakarma*) in this life, he will attain progress and happiness in his future lives as a result of those *punyakarmas* when they emerge to the surface and produce their effects in his future lives.

When all the *karmas* are totally destroyed, man attains *Nishreyas* or salvation. By means of *Tapascharya* (spiritual austerities) we can destroy all our *karmas*. The spiritual austerities that are carried out with equanimity destroy *karmas*. There should be no avarice; and there should be no temptation for any mundane benefit in the performance of those austerities. "If I perform these spiritual austerities, I will be honoured in my family and in society. I will attain wealth and prosperity. I will get children . . . etc" The austerities performed with such ulterior motives do not destroy *karmas*.

You must acquire a knowledge of the pervasive nature of *karmas*. You acquire a full knowledge of the external and internal spiritual austerities. While performing the external austerities, you must proceed towards internal austerities. There are such internal austerities as scriptural studies, meditation, politeness, *Kayotsarg*, *Prayaschit* etc. These internal austerities possess an extraordinary power to cause the destruction of *karmas*. In your life as *grihastas*, you must properly perform these external and internal austerities.

From the Audience : What is meant by the expression; “A proper performance”?

Maharajashri: It means that you should perform those austerities in such a way that they do not impede or affect your endeavours relating to *Artha* (earning money) and *kama* (fulfilment of mundane desires). In the life of a *grihasta*, the endeavours relating to *Artha* and *Kama* are of great importance.

The meaning of *Artha* (wealth) is this :

“यतः सर्वप्रयोजनसिद्धिः सोऽर्थः”

What a comprehensive definition has the commentator given to *Artha* (wealth) ? *Artha* or *wealth* is that by which we can attain all our objectives. *Artha* means any movable or immovable property. Wealth, splendour, money, lands, houses — all these are called *artha*. We can attain our objectives even by means of wealth. All the activities relating to the life of a *grihasta* can be carried out with wealth. A man devoid of wealth, that is, a poor man cannot carry on the activities relating to his life as a householder. Therefore, man should not neglect the endeavour relating to *artha*. A man should not desire to acquire more wealth when he has wealth enough to carry on the activities of his life as a householder. In other words, he should not be entangled in the meshes of his desire to acquire excessive wealth. If a man is entangled in any one of these three endeavours, the other endeavours would be affected and that neglect would cause loss to him. For instance, a man who is deeply entangled in his endeavours to acquire wealth may neglect his objectives of *Dharma* and

Kama and in consequence, he will suffer a loss in these two aspects of his life. In the same manner, a man who is deeply immersed in the pursuit of the *Kamapurushartha* will neglect the *Arthapurushartha*; and *Dharmapurushartha*; and these two are affected in consequence. The man who is deeply immersed in the *Dharmapurushartha* will neglect the *Arthapurushartha* and *Kamapurushartha* and in consequence he will suffer a loss in these two aspects of his life. By this kind of pursuit of any one of these three objectives to the detriment of the other two, man causes loss and suffering to himself and to others and even in his family life, there will arise problems and suffering.

MONEY IS EVERYTHING

There was a doctor in Bombay. He used to say outwardly, "I am rendering service to people", but his real objective was to acquire wealth and prosperity. Every day he arose at six and went to his clinic and in the evenings, he would return home at about ten. He had four children. He could see and talk to his children only on sundays because on sundays, he did not go to the clinic; yet, even on sundays patients used to come to his house. The doctor could not be with his children even on sundays. Even his wife's dissatisfaction continued to increase. He could not please his wife also by being with her and talking to her for a few minutes. Can domestic affairs go on with mere money? The doctor used to give his wife enough money for domestic expenses but he had no time to hear what she had to say about their domestic affairs. He had only one objective or obsession and that was to earn money and to heap it as high as the Himalayas.

The doctor never used to think of *Dharma*. He did not go to the temple and he did not go to the *Upashraya* to hear the discourses of the *Gurumaharaj*. He had no time to perform such spiritual austerities as the *Samayik* and the *Pratikraman*. We carried out our *chaturmas* in that neighbourhood. He came to see us only on the *Samvatsari* day during the *Paryushan* festival. His father introduced him to us.

The doctor could not concentrate his mind on spiritual acti-

vities. His only obsession was to amass wealth. In consequence, he did not carry out any endeavours relating to *dharma*; nor did he attain any fruitfulness in respect of the *Kamapurushartha* . . . How could he get any sensual pleasure from his dissatisfied wife? What kind of love or affection or respect could he get from her? Step by step, he became alienated from home. Even his sons and daughters had no affection or regard for him. When such was the situation, another woman entered the life of the doctor,. Domestic disharmony became serious. The lives of all in the family were full of agitation and anguish.

What benefit did he get from his enormous wealth? The doctor died some years ago. Probably, he died of cancer. Leaving all his wealth, he passed away. What benefit did he attain from the human state of existence? He did not attain a single benefit. His life was futile; and his life was a failure.

THE DIFFERENCE BETWEEN ENDS AND MEANS

Those people who consider wealth as an end not as a means will experience ruin. Those who consider wealth only as a means spend money properly and righteously to achieve the objectives relating to *Dharma* and *Kama*. They acquire wealth only to the extent of their needs in respect of *Dharma* and *Artha*. They earn only so much money as is necessary to carry out their spiritual endeavours and to fulfil their physical and worldly desires. Is it possible to describe the evil effects of an excessive desire for the acquisition of wealth? In the present-day world, money has become all-important. Money dominates all spheres of human activity. Everyone wants to become affluent. *Dharma* is being forgotten. There can be no place for *Dharma* in the heart of a man who is covetous of wealth or who is avaricious.

Earning money to carry on one's existence is not avarice. Earning money to support one's family is of course, the duty of a *grihastha*. Avarice is not necessary in life. The man who is blinded by wealth turns his face away from *Dharma*; loses his sense and wisdom and begins to love sinful actions. On account of the obsession for wealth, man does not hesitate to harass and

worry his friends and relatives. Stealing and speaking falsehood become natural to such a man.

A man who is blinded by the desire for wealth cannot think of his soul; cannot think of great men; and cannot also think of the Paramatma. He does not also care to think of the difficulties and problems of others; nor does he realise his duties towards his friends and relatives.

THE STORY OF A KING WHO WAS COVETOUS

A certain king by name Siddharaj who was thus blinded by his avarice was ruling over Gujarat in the 11th and 12th centuries of the Vikram Era. He had a great desire to extend his kingdom. He always kept waging wars against other kings in order to conquer their kingdoms. He carried on a war for twelve years in order to conquer the kingdom of Junagadh, in Saurashtra. He wasted the most precious years of his life thus but one day there appeared another king who could open his eyes. He was king Madan Varma of Malva.

When Siddharaj invaded Malva, Siddharaj's messengers went to meet King Madan Varma. Madan Varma never met messengers; so the messengers met the Chief Minister of Malva. The Chief Minister conveyed Siddharaj's message to Madan Varma. Madan Varma said to his Chief Minister, "Give that covetous King Siddharaj as much money as he wants and send him away"

The Chief Minister conveyed Madan Varma's message to Siddharaj's messengers. The messengers returned to Siddharaj and said, "Your Highness, this is the reply sent by Madan Varma, "Give that covetous king, Siddharaj the money he wants and send him away. If he gets money, he will go away". Madan Varma does not meet messengers. He does not attend his court throughout the day and night. He remains in his palace immersed in the enjoyment of sensual pleasures."

On hearing the words of the messengers, Siddharaj fell into deep thoughtfulness. "He has called me a covetous king. He is ready to pay me as much money as I want. He remains in the

harem throughout the day and night : what kind of a king is he? I would like to meet him”.

Siddharaj met Madan Varma. Madan Varma received Siddharaj warmly. Siddharaj asked him, “Why did you call me a covetous king?” Madan Varma smiled and said, “O you king of Gurjara ! why do you wage all these wars ? You want only wealth. Is it not true? He who loves wealth and lives only to amass wealth is covetous. O king, are there no queens in your harem? Don’t you have a family? What is the use of your having all this wealth and splendour? Is it to spend all your life on battle-fields? According to me, the man who inspite of having enough means of happiness keeps fighting for more is not a sensible man”.

Siddharaj felt that what Madan Verma said was right. He examined his inner self. He decided not to wage any more wars; and returned to his capital. Later, he came under the influence of Acharyashri Hemachandrasooriji and gave importance to the *Dharmapurushartha* in his life. He gave equal importance to *Dharma, Artha* and *Kama* in his life.

From the Audience: Always we are oppressed by the fears regarding the future; so we give importance to the *Arthapurushartha* (the objective to acquire wealth).

Maharajashri: If you are really worried about your future, you would give importance to *Dharmapurushartha*. Are you really worried about your future? Do you realise what kind of future you are building for yourself by your present action? But you do not think of your soul. You merely think of earning bread (physical needs) “What will happen to me if I do not have money in the future ? What will happen to my children ? If I amass enough wealth my children and grand-children will not have financial worries”.

WORRY...TO WHAT EXTENT ?

Jatashankar had the same worry. He stopped going to temples and religious centres and began engaging himself always in the endeavour of acquiring more and more wealth. He did not

even attend to his family-affairs. He was obsessed always with the desire to earn more and more. He amassed a lot of wealth. One day, he said to his accountant, "You prepare an account of my wealth. How long will my wealth last? How many generations of my family can live on my wealth? Tell me this".

The accountant made calculations and said, "Sethji, you have so much wealth that your children can live on it for one hundred years if they live for such a period". Jatashankar said, "Will there be left nothing for my grand-children?"

The accountant said, "No".

This was enough to throw Jatashankar into a state of deep worry and anxiety. Agitations and anxieties burn a living man just as the funeral pyre burns a dead man (चित्ता दहति निर्जीवं चित्ता दहति जीविनम्) Jatashankar's body also began to grow thin on account of his worry. One day, a sanyasi, (a mendicant) came to his house for *Bhiksha*. After giving him *Bhiksha*, Jatashankar said to him, "O noble man, I am greatly worried about my future. Though I have a lot of wealth, I do not have peace of mind".

The sanyasi said to him, "Every day you take your food only after giving some food-grain to a beggar". Having said this, he went away. Accordingly, Jatashankar gave some wheat or rice to some beggar before taking his food. One day, Jatashankar did not find any beggar. He was feeling very hungry. He stood outside his house looking for a mendicant or a beggar. A man who seemed to be a poor farmer was passing that way. Jatashankar called him and said to him, "Brother, you take this food-grain and prepare food out of it,"

The farmer said, "Sir! My food is ready at home. Kindly excuse me. I do not need food-grain".

Jatashankar said, "If not to-day, you can use it to-morrow".

The farmer said, "I have enough food-grain with me. I do not need this. I have enough with me for to-morrow and the day-after".

Jatashankar said, "If not for to-morrow or the day after, you can use it in the days to come".

The farmer smiled and said, "Sir, I do not worry about the days to come; I leave it to God. My future is God's concern, not mine. I do not think even of to-morrow".

The farmer went away. On hearing the words of the farmer, Jatashankar was lost in deep thought. When he came up from the deep waters of thoughtfulness, he found that his worries and agitations had been washed away. He had undergone a sea-change; a change that seemed to be rich and strange. He found that he had been freed from his worries and anxieties regarding his children and grand-children.

IMMORALITY IS ON THE INCREASE

Now-a-days, immorality, injustice and dishonesty have been on the increase in the endeavours of people to acquire more and more wealth. Crimes like cheating, smuggling and thefts are on the increase. Some people are carrying on illegal business with immunity and without any sense of shame. Of course, some people because of the efficacy of their *punyakarma* amass enormous wealth by foul methods but those people are so full of fears and anxieties that

- they cannot sleep peacefully,
- they cannot eat their food peacefully,
- they suffer a heart-attack or cerebral haemorrhage

Moreover, they have to go to jails sooner or later; and they may also lose their wealth. People outwardly praise and flatter those that are amassing lots of wealth. They flatter them only to achieve their selfish ends. Later, those very flatterers calumniate them in their absence.

Can you discard your desire to amass wealth by foul methods? Make a strong determination and free yourselves from that dreadful thirst. Of course, you have to earn money to support yourself and your family but if your desire to become affluent blinds you and entangles you in the endless endeavours to acquire wealth, then, you will not be able to carry out spiri-

tual austerities; nor will you enjoy any domestic peace or felicity.

WHITHER ART THOU GOING? . . . THINK OF THIS

A certain gentleman while recollecting and reviewing his blunders of his past life, said, "In my youth, I used to spend all my time endeavouring to acquire wealth. I had enough wealth to carry on my existence. But I had the ambition of becoming a multimillionaire. I had offices in Bombay, Madras and Ahmedabad. I used to spend twenty days every month in travelling from place to place. My wife used to tell me, "Do not travel much. If you are not at home, I cannot have peace of mind." But I did not pay heed to her words. She could not derive sensual pleasures from my company. Her sensual desires increased. She developed intimacy with some other man. I was her husband only in name. This went on for some years. Of course, I used to be entangled in my business always. I used to give my wife as much money as she needed. I never thought of this, "What may be the mental state of my wife? Do not sensual desires arise in her mind? What does she do when sensual desires arise in her mind? I stay away from home for days and days". But one day, I went home unexpectedly. I saw my wife with the other man. That man quietly went away on seeing me. I was silent for a while. My wife also was silent. In the night, after meal, I sat in my room; my wife came and sat near me. She fell at my feet and began weeping bitterly. She confessed to me that she had illicit intimacy with that man and promised me that she would not commit such a blunder again. I fell into deep thoughtfulness. After a while, I said to her, "I committed a blunder first by neglecting you. Your blunder is the consequence of mine. In my obsession to amass wealth, I forgot you. On account of my busy engagements, I forgot even sensual pleasures. I was not agitated by sensual cravings at all; and I did not think of you also". Then I closed my offices in Madras and Ahmedabad. I began living in Bombay. My wife was happy. But I have been the cause for my wife's sinful action. I am very sad about it. Kindly, suggest some atonement to me and purify me".

Another gentleman narrated his experience thus, "I used to be always entangled in my business affairs. My wife used to be always engaged in social and cultural activities. We never paid any attention to our children. The consequence of our indifference has been dreadful. We do not know what to do. Our daughter has become intimate with a vagabond. She is so enamoured of him that she is not willing to discard that relationship. People have been talking about it. This affair has been going on for four years. We never thought that such a thing would happen". The husband and the wife decided to commit suicide. They were exhorted to get rid of their entanglements. Money is but money. He was mad after wealth but his daughter became really mad !

Now-a-days, the number of such mad people is on the increase. Ignobility has been increasing in the family-life of some people. In such families, there is no place for *Dharma* or culture. Ignobility and emotional aberrations have brought about many evil consequences. Those people have ignored *Dharma* and the importance of spiritual pursuits.

"Wealth is everything". This opinion has become pervasive in the present-day world. In this country, people have the opportunity of listening to and benefiting from the exhortations of thousands of sadhus and saints. But yet, how much prominence are people giving to money? Do not you experience the impact of the exhortation of noble people? The heart that thirsts after wealth, becomes unkind and cruel. The life of men who are blinded by the obsession for wealth becomes sinful. They do not remember their souls. They do not care to think of *Dharma*.

Such people neglect *Dharma* and even sensual pleasures and in consequence, they experience inordinate agonies and anguish. If those people are obdurate, they cannot also be persuaded to give up their harmful ways. At least, it will be all right if they can realise their mistakes after experiencing some bitter consequences. Otherwise, they will have to experience misery in this life and will ultimately fall into spiritual ruin.

NEVER BE ONE-SIDED

The great author has given an excellent guidance to people to carry on the pilgrimage of their lives, by expounding this ordinary principle. He has bestowed upon people a great benefaction by explaining the proper way to pursue the objectives of *Dharma*, *Artha* and *Kama*. He exhorts people to refrain from pursuing any one of these three objectives of *Dharma*, *Artha* and *Kama*. He exhorts people to refrain from pursuing any one of these three objectives ignoring the others. A man experiences sorrow when he pursues a single objective to the detriment of the others, in the sphere of thought. The same thing happens in the sphere of action and endeavour. He has advised people to discard "One-sidedness". Just as one-sidedness in thought causes sorrow, one-sidedness causes sorrow even in the sphere of action. Running madly after money ignoring the other objectives is one-sidedness. Being completely immersed in sensual pleasure is one-sidedness. Similarly, being always absorbed in spiritual activities also is one-sidedness.

You must live in such a way that of these three *purusharthas* the excessive pursuit of anyone does not cause detriment to the others. We have discussed how people who in their pursuit of one *purushartha* cause detriment to the others. We shall discuss the remaining part of this subject later..

This is enough for to-day.

- * *Even to carry out the endeavours relating to Dharma, the means are the body and the senses. How can a householder carry out spiritual endeavours with peace of mind when his body and his senses are weak and unsatisfied. If he performs some spiritual austerities mindlessly, there will not be life in them. Such austerities are ineffective.*
- * *There is a senseless and blind imitation increasing now-a-days, among some people to acquire the means to attain sensual and physical enjoyments. Society is polluted by the tendency of some people to exhibit their beauty, wealth and their importance. This kind of mental propensity brings about spiritual ruin.*
- * *Such undesirable objects as T.V's and Videos have entered even the houses of those who are religious and who claim to be pursuing the path of Dharma.*
- * *With the increase in people of the habit of eating and drinking outside their houses, that is, in hotels and restaurants, expenses have increased and diseases also have increased.*

DISCOURSE 80

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrastooriji, while expounding the ordinary principles of *grihasthadharma* describes the twenty fifth ordinary principle

“परस्परानुपघातेनान्योन्यानुबद्धत्रिवर्गप्रतिपत्तिः”

(A householder should pursue the objectives of *Dharma*, *Artha* and *Kama*, which are inter-related and interconnected, in such a manner that the excessive pursuit of any one of them should not be detrimental to the others).

In the life of a householder, *Dharma* has as much importance as *Artha* and *Kama*. Of these three, no one should be neglected.

The three *purusharthas* complete one another. Therefore, the author says that they are mutually connected (अन्योन्यानुबद्धः).

WHAT IS THE KAMAPURUSHARTHA ?

Yesterday, I told you, how a man may cause detriment to his *Dharmapurushartha* and *Kamapurushartha* by an isolated pursuit of the *Arthapurushartha*. To-day, I will explain to you how a man may cause detriment to his *Arthapurushartha* and *Dharmapurushartha* by an excessive indulgence in sensual pleasures. (*Kamapurushartha*). The commentator has given this comprehensive and excellent definition of *Kama*.

यतःअभिमानिकरसानुविद्धा सर्वेन्द्रियप्रीतिः सः कामः ।

Generally, people think that *Kama* means only sexual lust. Generally, on account of this widely prevalent opinion regarding *Kama*, people believe that *Kama* means the desire to seek the gratification of the sexual passion and to beget children. But this definition is one-sided. The definition given by the commentator is comprehensive. He says, "*Kama* implies the satisfaction of all the five *indriyas*." This satisfaction should not be an ordinary one. It should be a delightful and exhilarating satisfaction.

Sexual lust is limited to the sense of touch merely. Therefore, sexual lust is only one subsidiary form of the *Kamapurushartha*. It would be a great mistake to think that *Kama* means only sexual lust.

You must first realise the difference between sexual lust and the *Kamapurushartha*. *Kamapurushartha* is not sexual craving merely. The sexual craving arises in human beings on account of the effect of the *Mohaniyakarma*. On account of the manifestation of the *mohaniyakarma* in the form of *purushaved* in men, men desire the company of women. On account of the manifestation of the *mohaniyakarma* in the form of *strived* in women, there appears in them a craving for the company of men. On account of the manifestation of the *Mohaniyakarma* in the form of *Napumsakved*, the desire for sexual as well as homo-sexual gratification arises in people. The manifestation of the

mohaniyakarma does not give satisfaction to people; on the contrary, it causes the fire of discontentment to flare up. Agitation appears in the mind on account of the appearance of the three Veds. Their appearance does not cause contentment. The satisfaction of the senses and the delight from that satisfaction can be attained only when the *Viryantharayakarma* has been partially gratified and partially destroyed. The *Kamapurushartha* is connected with this kind of pacification and destruction of the *Viryantaraykarma*. *Viryantaraykarma* means the *Avarodhakkarma* (that which causes obstruction in the exhilaration of vitality). The exhilaration of vitality can take place only when the *Avarodhakkarma* is absent. The exhilaration of vitality is the principle that inspires the *Kamapurushartha*.

Kama is the name given to the joy and satisfaction arising from the senses. A joyful experience of the sensual pleasures is *Kama*. Such psychologists as Freud believe that *Kama* is but sexual lust. They have discussed *Kama* only on the basis of sexual craving. Therefore, the discussions of Freud and others is incomplete. They could not realise the comprehensive nature of *Kama*.

Children begin jumping and skipping with exhilaration when they get the food they like. This is *Kama*. Girls are filled with exhilaration when they hear the music that they like. This is *Kama*. When young men and young ladies secure, the partners they like and love, they become immersed in sensual delights. This is *Kama*. When old people get the food they like, and the articles of dress they like and when they hear pleasing sounds, they feel delighted. This is *Kama*. The ordinary satisfaction of the senses is not *Kama*. But if that satisfaction is deep and domineering and exhilarating, it is *Kama*. So, the endeavour to attain this kind of deep and exhilarating sensual delight is *Kamapurushartha*.

EVEN THE MEANS ARE NOT TO BE NEGLECTED

The senses are the means to carry out the *Dharmapurushartha*. Weak and unsatisfied senses cannot assist a house-

holder in carrying out his spiritual endeavours (*Dharmapurushartha*). How can a weak and unsatisfied man carry out spiritual endeavours? Even if he carries out some spiritual endeavours, he does so unwillingly. He carries out spiritual endeavours with a distorted and disabled mind. Unsatisfied senses bring about difficulties even in the pursuit of *Arthapurushartha*. Therefore, the proper pursuit of the *Kamapurushartha*, is considered useful in the case of a *grihastha*.

It is one thing to satisfy the senses by giving them a proper satisfaction; but living only to seek the gratification of the sensual desires is wholly a different matter. You must carry out your endeavours relating to the *Kamapurushartha* in such a way that the *Dharmapurushartha* and the *Arthapurushartha* are not affected. Just as it is not proper to neglect the *Arthapurushartha* and the *Kamapurushartha* while pursuing the *Dharmapurushartha*, it is not proper to pursue the *Kamapurushartha* neglecting the *Dharmapurushartha* and the *Arthapurushartha*. Those who neglect them will surely come to grief. They will have to experience agonies and anguish.

THE WORLD IS MAD AFTER ADVERTISEMENTS

The jivas that are interested only in the pursuit of one sense (*Indriya*) lose their lives. Do you not know this? When that is so what kind of ruin awaits those who pursue the pleasures of all the five senses? You yourselves guess it. The calamity lies in the fact that the bazaars of the world abound in attractive and fascinating objects, arranged artistically. Ignorant people, wherever they go, become fascinated by attractive objects; and begin insisting upon securing them. They do not realise even the point whether those objects are useful to them or not.

The desire for sensual pleasures has been existing in the *jivatma* from times immemorial. When man sees in the world, the objects that provoke those desires, then craving for sensual pleasures grows stronger; and what is there which one cannot get in this world? In this world, every object to satisfy

every mundane desire is available. But it does not mean that they are meant for you. For instance,

- When a man sees a new model Radio he feels tempted by it and desires to get it.
- When a man sees a T.V. set or a colour T.V. set or a Video set, he feels tempted by them and desires to get them.
- When a man sees a new car.. an imported car, he sees it; he is tempted and desires to get it.
- When a man sees some fashionable dress, he is tempted by it and desires to get it.
- When a man sees a new kind of scent, he is tempted by it and desires to buy it.
- When a man sees a beautiful house he is tempted by it and desires to possess it.
- When a man sees a beautiful woman, he is tempted by her and desires to secure her.
- When a man hears or reads a review of a picture in which the picture is praised, he desires to see it.
- When a man hears people praising the food in a hotel he desires to go to the hotel and eat food there.
- When a man tastes some excellent food, he desires to eat such food again and again.

THE INTOXICATION OF ADVERTISEMENTS IS ALL-PERVASIVE

The advertisements that appear in the various newspapers provoke and increase these sensual and physical cravings. People read both true and false advertisements. Now-a-days, countless advertisements relating to sound, form, taste, and touch appear in newspapers. These advertisements produce a deep effect on the minds of readers if they lack sense and intelligence. Many people lack wisdom and sense. They have the tendency to imitate others. Unintelligent imitation is going on in respect of

sensual and physical pleasures. The propensity to compete with others in exhibiting their affluence and splendour has become stronger now-a-days. Even those people who possess enough means to attain sensual and physical pleasures are getting entangled in situations that are replete with agitations and difficulties. Even wealthy people are agitated by such evils as weakness, sickness, excitements, the ingratitude of relatives, the hostility of friends etc. Though men possess enough means and comforts, how worried and agitated they are ! Agitations and worries do arise in life. A man who is attached to sensual desires and physical enjoyments cannot be healthy, peaceful and cheerful. Physically, he grows weak; from the economic point of view, he becomes poor; in the eyes of the members of the family, he becomes untrustworthy and from the social point of view, he becomes lonely and alienated.

Do you at any time remove the mask that has enveloped your heart and look into it ? How much pain, how much anxiety...how much search...and how much despair abound behind the outwardly splendid and attractive sensual enjoyments ! How shallow man has become ? Will human dignity and decency end in this state of confusion and disorder in which everyone is seeking his own interest ? People to-day are living in such a condition that nothing can remain in it except panic, ignobility, trickery and hypocrisy. The whole atmosphere has become poisoned and polluted.

THINK AND UNDERSTAND THE MEANING OF PLEASURES AND ENJOYMENTS

The man who, forgetting and neglecting the *Dharmapurushartha* which brings welfare in this world and in the other world; and the *Arthapurushartha* which is necessary to fulfil the mundane desires, plunges into sensual and physical pleasures, causes ruin to himself and to his family.

Man should keep himself aware of the importance of the *Arthapurushartha* and the *Dharmapurushartha* while he is pursuing the *Kamapurushartha*. Man cannot fulfil his physical and sensual desires without money. You should spend only so

much money to secure the means of physical and sensual enjoyments as will not render you poor and penniless. You must pay attention to this vital point. From the point of view of *Dharma*, you must know which physical and sensual pleasures can be enjoyed, and which ought not to be enjoyed.

- Supposing you desire to hear songs, you must hear such songs as will inspire in your heart pure and sacred emotions. You should not hear such songs and such words as will provoke ignoble thoughts in you; and as will destroy the sanctity of your mind.
- Supposing you desire to see a picture or a sight, you must see only such a sight or such a picture as will make your faith stronger; as will increase your intelligence and sense; as will brighten your character. You should not hear such songs and words as will weaken your faith; as will destroy your knowledge, and as will ruin your character.

From the Audience : The programmes are not within our control. We hear whatever is broadcast on the radio; and we see whatever is shown on the T.V. screen. To-day, Radio sets and T.V. sets are to be found in every house.

THE RADIO AND THE T.V. ARE POLLUTED

Maharajashri : First of all, you must know that radios and T.V.'s should not be kept in your houses. Radio stations broadcast very small number of good and cultural programmes. They broadcast such film songs as are not fit to be heard by youngsters. In your families there are elders as well as youngsters. If children keep hearing such undesirable songs those songs will exercise an ignoble impact on them. The children also will begin singing those songs. What is the percentage of good and cultural programmes that are shown on the T.V. ? Those who organize and broadcast such programmes think of the taste of listeners and viewers and cater to it. They do not seem to think of educating and elevating the taste of listeners. Many of the listeners and viewers do not have a taste for noble things; they have a low taste. They have a taste for low and sexy songs and movies. I think the T.V.'s show a large number of such movie-

sequences as provoke sexual passion. Of course, we do not view T.V.'s but we have heard it from you.

From the Audience : Yes, that is true. Only such sequences are shown in large numbers on the T.V. Those sequences show the sexual passions and relationships of people in a distorted form.

Maharajashri : Therefore, I exhort those families that want to safeguard their culture and to develop it not to have T.V.'s in their houses. They should not go to other houses and see such sequences on the T.V. But this exhortation does not appeal to 99% of such viewers. The radio and the T.V. have entered even the families of those who carry out spiritual austerities. People see and hear good and bad things. They do not seem to use their discretion. The general tendency is to hear what pleases the ear; and to see what pleases the eyes. The commands of *dharma* are being ridiculed. The dignity of the personality of man has been declining. The personality of man is shaped to a considerable extent by what he hears and sees.

WHAT IS THERE IN MOVIES?

How are the majority of movies that are being shown to-day ? With what purpose are movies being produced in India and other countries ? Do the producers have the purpose of achieving human welfare ? Do they have spiritual objectives ? Do they aim at the creation of great men in this world ? Yes. Their only objective seems to be to amass wealth. Is there any place for the lofty human values in these movies ? Kindness, compassion, self-sacrifice, magnanimity, fortitude, patience and other such noble ideals do not seem to have a place in these movies. These movies deal with such themes as impoliteness, obduracy, falsehood, theft and ignoble propensities and actions. Their objective seems to be to encourage the *Arthapurushartha* and the *Kamapurushartha*.

DO IT WITH SELF-DISCIPLINE

If you want to satisfy and pacify your sense of hearing and your sense of seeing you may do so but you should seek grati-

fication through serene and noble means. If this policy is acted upon by people, even their *Kamapurushartha* provides inspiration to their *Dharmapurushartha*. This is the meaning of what I have been saying.

Eat only such food as is fit to be eaten; as is not contrary to nature and as is not prohibited by the *shastras*. You should not eat prohibited food. You should not eat the food which is contrary to nature and which is prohibited by the *shastras*. In the same manner, drink only such things as are not contrary to nature and are not prohibited by the *shastras*. *Dharma* does not prohibit eating and drinking but it exhorts people to use their discretion in the choice of things that they eat or drink. If you want to gratify your sense of taste, you may do so but do so with discretion. You must exercise your discretion from two points of view; from the point of view of *Dharma* and from the point of view of *Artha* (your economic condition).

STOP EATING OUTSIDE

You must think carefully about your financial condition. You must organise your habits of eating and drinking in accordance with your financial condition. In large cities and towns, it has become a fashion for people to go and eat food in hotels on holidays. You think that hotel food is sweeter than the food prepared at your house; do you not? But how much money have you got to spend on this habit? If a family of four members goes to a hotel and if those four members eat food there they have to spend one hundred rupees. If you go to five-star hotels, you have to spend large sums of money on tea and tiffin.

In large cities like Ahmedabad and Bombay and even in small towns, it has become a fashion for the people to stand on the roads and to eat snacks and fried and cooked vegetables; and that too in the night. From the economic point of view, this habit involves much wasteful expenditure. It is highly improper from the point of view of *Dharma*. You commit the breach of eating food in the night and of eating such prohibited food as roots.

In some families, people spend more money on eating food outside than on food prepared at home. On account of the habit of eating food outside the house, the habit of eating prohibited food like meat has increased. Diseases also have increased. The health of people has been upset by this habit of eating food outside the house. In consequence, people are spending money on medicines.

EVEN TOUCH CAN BE DANGEROUS

— The sense of touch is gratified by means of a pleasant and sweet contact. The contact between man and woman gives the delight of touch. This pleasure arising from a physical contact between man and woman is not prohibited in the case of householders but it is totally prohibited in the case of sadhus.

— Parents touch their children with affection and compassion but this is not prohibited. In the same manner, if a woman touches another woman and if a man touches another man without any passion or mental aberration, it is not prohibited. Even if a man and a woman touch each other without passion or mental aberration, it is not prohibited. The physical contact between man and woman can provoke passions and emotional aberrations. Therefore, man and woman should not touch each other, unless there is some extraordinary reason for it.

— The physical contact between man and woman from the sexual point of view is not totally prohibited. A man can have sexual relationships with his wife. This is not prohibited but he should not have sexual relationships with other women. This latter kind of relationship is prohibited. The purpose of sexual relationship is reproduction; begetting children but in this, excessive passion should not be present. Excessive sexual passion causes harm both to man and woman. The *Kamapurushartha* does not include passionate sexual indulgence. The man who is carrying out the *Dharmapurushartha* will experience a restraint on his sexual passion and relationship. The *Kamapurushartha* should be carried out with self-discipline and nobility. Those who are excessively passionate possess a craving for sen-

sual pleasures. They do not have self-discipline; nor are their actions characterized by nobility. Such people neglect the *Dharmapurushartha* and the *Arthapurushartha*.

Now-a-days, sexual passion has increased in people undoubtedly. Disgusting literature and movies provoke sexual passion in people. Clubs and associations also pour ghee into the fire in this respect. Those people who are excessively passionate do not have the physical energy necessary for pursuing sexual pleasures. Men who are excessively passionate become impotent.

THE CONSEQUENCES OF EXCESSIVE PASSION

According to a specialist in gynaecology, Dr. John Macloid, in one millimetre of man's vitality there should be seventeen million sperms. But now-a-days, the average number of sperms seems to be not more than sixty to seventy lakhs. In some areas, the number even has gone down to forty lakhs. The effect of this falls not only on children but also upon the body of the person concerned. Such a man's body is weak.

Owing to the decline in the number of sperms in man's vitality his children are weak, dull and inert. What is the reason for a young man to appear to be an old man? The reason is excessive passion. The energy of a man who is excessively passionate goes on decreasing. On account of this, the capacity to do any kind of work, enthusiasm, the capacity for dedication, ability etc. decline in man. A man who is devoid of energy behaves like an old man and on account of his decline in ability he cannot carry out any task in any sphere with courage and capacity though he may have the desire to carry out the task.

Probably, the children of men and women who are excessively passionate do not have a sharp intellect or self-restraint or noble character. If you want your children to be intelligent, noble, bright and brave you must restrain your passions and stop entertaining obscene thoughts. You must develop familiarity with men of nobility and enlightenment. You must carry out pilgrimages and spiritual studies. The atmosphere that prevails around exercises its impact on people imperceptibly.

A man who is excessively passionate develops intimacy with other women or prostitutes and becomes entangled in many harmful habits. Such a man will not carry out spiritual austerities and suffers even financially. His actions and behaviour will bring about agonies and anguish in the family. Misunderstandings and quarrels and even violent quarrels arise between husbands and wives on account of their excessive passions. Nowadays, this kind of painful situation can be seen in many families. Excessive passion makes men and women worse than animals.

Excessive passion exercises a very harmful effect on the minds of men and women. Their bodies, of course, become weak and disabled but even their minds become fickle, infirm and polluted. Such people do not have the enthusiasm to carry out either the *Dharmapurushartha* or the *Arthapurushartha*.

A REAL INCIDENT

Some years ago, I heard about an incident in a town, in North Gujarat. A certain gentleman gave his only son five lakh rupees and then the gentleman died. The young man's mother had died already. The young man also had married. After his father's death, the young man began squandering away money on sensual pleasures. He never thought of earning money. His father had left him five lakhs; you see !

The young man began to visit Bombay to indulge in sensual and physical pleasures. He used to take lodgings in expensive and posh hotels. He developed intimacy with prostitutes. He began drinking liquors. He spent money carelessly. His factory in his native place was closed down because of heavy loss but the young man did not care for it. His wife was in great anguish because when he had squandered away all the money with him, he began to snatch away her ornaments and jewels to pursue his pleasures. His factory also was sold.

He lost everything, all his movable and immovable property, except his house. He fell into dire poverty. His body also had become weak and disabled. His mental state was miserable.

There was no place at all for *Dharma* in his life. His friends and relatives did not like even to look at his face.

On account of some *punya* (merit) he had a little good fortune still left. A friend of his father's who had been abroad happened to come to that town. He saw the condition of his friend's son. He heard the entire story from the young man's wife. Then, he advised the young man to give up his evil ways and to pursue the right path. He gave him some financial assistance and showed him the path of *Dharma*. The family which was falling into ruin was saved. What would have happened if that noble man had not given him advice and assistance? Some people may get advice and assistance but they do not care for that advice. There are people in this world who even after being ruined do not give up their evil ways and do not pursue the path of righteousness. They are totally ruined by their evil addictions.

Therefore, the author says that human beings must pursue the three *purusharthas* in such a manner that no one of them is affected or neglected; and in such a way that the soul may not incur loss in this world or in the other world. Men can carry out their endeavours relating to *Dharma*, *Artha* and *Kama* in a balanced and harmonious manner only if their intellects are wholesome.

We shall think of some more vital aspects of this subject later.

This is enough for to-day.

- * *It is not proper for a man to neglect the objectives of Artha and Kama in his life as a householder.*
- * *Of course, man should not be deeply interested in Artha and Kama but he has to carry out the Arthapurushartha to support his family.*
- * *Do not develop an inferiority complex seeing the external show and pomp of rich people. Look into their minds and hearts a little. Even they are madened by addictions and aberrations.*
- * *By means of Artha and Kama you can be a wealthy man outwardly but only Dharma can give you inward wealth.*
- * *You should not sacrifice Dharma at any cost. If your Dharma is saved and maintained, everything else in your life will be safe. If there is no Dharma in your life, it will be a senseless void.*

DISCOURSE 81

The ocean of supreme compassion, the great scriptural scholar, Acharyashri Haribhadrashriji while expounding the ordinary principles of *grihasthadharma* in his work *Dharma-bindu* describes the twenty-fifth ordinary principle that there should be propriety and a sense of balance and harmony in the pursuit of *Dharma, Artha and Kama*. (**परस्परानुपघादेनान्योन्यानुबद्धत्रिवर्गप्रतिपात्तः**) The author has given the name **त्रिवर्ग** to these three objectives namely *Dharma, Artha and Kama*. The author says that people should not pursue any one of these three objectives in such a manner that the other two are neglected or affected. The three objectives should be pursued together, with a sense of propriety, proportion and balance.

- Man should pursue the *Dharmapurushartha* in such a way that the *Arthapurushartha* or the *Kamapurushartha* are not neglected.
- Man should pursue the *Arthapurushartha* in such a way that the *Dharmapurushartha* or the *Kamapurushartha* are not neglected or affected.
- Man should pursue his *Kamapurushartha* in such a way that the *Dharmapurushartha* and the *Arthapurushartha* are not neglected or affected.

TO-DAY MAN MAKES A ONE-SIDED ENDEAVOUR

You must obtain instruction and guidance to live your life as a *grihastha* from this point of view. Where do you get such education now-a-days? Owing to the absence of such education, the life of a *grihastha* has become uneven and agitated. We do not see any harmony or compatibility among the three objectives in the life of a householder. Some householders neglect *Artha* and *Dharma* and pursue *Kama*. Some neglect *Dharma* and *Kama* and are engaged only in amassing wealth. On account of such a tendency agitations appear in the life of men.

I have explained to you what loss a man suffers by pursuing the *Arthapurushartha* or the *Kamapurushartha* neglecting the *Dharmapurushartha*. To-day, I would like to explain to you, the loss that a man suffers if he pursues only the *Dharmapurushartha* neglecting the *Kamapurushartha* and the *Arthapurushartha*.

THE LOSS CAUSED BY THE NEGLECT OF ARTHA AND KAMA

Those who neglect *Artha* and *Kama* and pursue only *Dharma* cannot be householders. They have to renounce the *samsar* and become *sadhus*. It is improper on the part of a *grihastha* to neglect *Artha* and *Kama*. Of course, man should not be attached to *Artha and Kama* but, at least, in order to support his family

he has to carry out endeavours to earn money. (He has to pursue the *Arthapurushartha*.)

Even if you do not have a family to support and even if you are alone, you have to earn money to lead your life. That means, you should not become a beggar. If you have the capacity to earn money and if inspite of having that capacity, you are idle or you keep spending your days and nights in the performance of spiritual activities depending upon somebody for subsistence, it is not proper. But if you have enough wealth, it does not matter if you do not earn money.

Of course, now-a-days, there may be one or two in a lakh who pursue the *Dharmapurushartha*, neglecting the *Arthapurushartha* and the *Kamapurushartha*. Am I right? Now-a-days, everywhere, we see people who pursue the objectives of *Artha* and *Kama* neglecting the *Dharmapurushartha*. Yet no one thinks thus, "I will spend all my life in the pursuit of *Dharma*. I do not care for *Artha* and *Kama*". So the commentator says that there should be a sense of propriety, balance and proportion in the pursuit of the three objectives. He says that if a man is determined to neglect the *Arthapurushartha* and the *Kamapurushartha* he must receive initiation into the *sadhudharma*. That will be good for him.

From the Audience : There are some people in this world, who though they want to earn money, do not get jobs or occupations to earn money. What should they do ?

Maharajashri : That is a fact, I am now speaking of those people who want to pursue the *Dharmapurushartha* and who want to neglect the *Arthapurushartha* and the *Kamapurushartha*. We are now speaking about those people who do not want to do any work though they may get jobs or occupations and who want to pursue the *Dharmapurushartha*. If there are some people who beg for their livelihood since they have not been able to get any job or occupation, that is pardonable. It is not improper on their part to receive help from some benevolent people. But those who are able-bodied and healthy do not like to receive such help from others.

DHARMAPURUSHARTHA ALSO HAS TO BE CARRIED OUT WITH EQUANIMITY

The author says that a man has to carry out endeavours to earn money in order to take care of his family. In the same manner, a householder has to carry out the *Kamapurushartha* also. If a man wants to remain celibate throughout his life, he should not marry. If he marries, his sensual desires and those of his wife have to be satisfied. If both the husband and the wife voluntarily decide to observe the vow of celibacy, they can carry it out happily. If the wife desires to undertake the vow of celibacy, she must secure her husband's consent to it. In such a case, if the husband also decides to observe celibacy then both can lead a celibate life with happy and peaceful minds.

If in a family, the husband decides to lead a celibate life without the consent of his wife or if the wife decides to lead a celibate life without the consent of her husband, then several evils will arise in that family. If a householder does not satisfy the sensual desires of his wife and if the wife cannot control her sensual desires, such a woman would develop intimacy with some other man and when she gets an opportunity she may take to immoral ways. Immorality and ignobility will enter and pollute her life. In the same manner, if a woman decides to live a celibate life without the consent of her husband and if she does not satisfy the sensual desires of her husband, that man will seek the company of some other woman for the satisfaction of his sensual desires. Thus, immorality and ignobility will enter the life of that man. It is for this reason that the author exhorts householders not to pursue the *Dharmapurushartha* neglecting the *Kamapurushartha*. If you act against this principle, you will be responsible for your own people taking to immoral ways and if such a thing happens, you will have committed a sin.

From the Audience : Can we not decide to lead a celibate life without the consent of our wives ?

Maharajashri : What have you been listening to ? After your marriage, you cannot think of yourself only. You have to

think of your wife also. If you lead a celibate life and if your wife takes to immoral ways, what will happen to your family life ? Just as observing the vow of celibacy is *Dharma* or right, it is right (*Dharma*) to satisfy the sensual desires of one's wife. If you lead a celibate life and if on account of that your wife cannot get from you the satisfaction of her sensual desires will she be able to refrain from seeking the company of some other man ? Think of this farsightedly.

If you want to discard sexual pleasures and to lead a celibate life then you explain the situation to your wife; and prevail upon her to renounce sexual pleasures and to adore and practise celibacy. Then, both of you can practise celibacy. But it is not proper to neglect the *Kamapurushartha* at all times without the consent of your partner.

- You must carry out your *Arthapurushartha* at the right time.
- You must carry out the *Kamapurushartha* at the right time.
- You must carry out the *Dharmapurushartha* at the right time.

THREE TYPES OF MEN

This knowledge is necessary if you want to live the life of *grihasthas*. After explaining the need for this kind of propriety the commentator describes the nature of three types of men.

1. *The Tadatvika type of Men.*
2. *The Moolahar type of Men.*
3. *The Kadarya type of Men.*

These three types of men have been mentioned here from the point of view of the *Arthapurushartha*. These three types of men experience the bitterness of failure in the three kinds of *Purusharthas*.

1. *The Tadatvika Type of Men :*

These people spend their wealth improperly and wastefully without even thinking of it. When their wealth is wasted, they experience failure in the objectives of *Kama* and *Dharma*.

2. *The Moolahar Type of Men :*

These people keep enjoying the wealth, which they have inherited from their ancestors. They do not acquire wealth by their own efforts. These are called the *Moolahar* type of men. Such people become poor very soon and taste failure in their *Kamapurushartha* and *Dharmapurushartha*.

3. *The Kadarya Type of Men :*

These people acquire and hoard wealth working hard, bearing with difficulties and causing difficulties to their assistants and servants. They do not spend their wealth to carry out either the *Kamapurushartha* or the *Dharmapurushartha*. They do not enjoy their wealth; nor do they sacrifice it. Their wealth is taken away by the government or by their co-partners or by their heirs or by robbers.

THE PRESENT DAY PEOPLE

For some years, we have been seeing how the enormous wealth of some affluent people is being confiscated by the government. The government takes away their wealth and also punishes them. Yet your temptation to amass wealth has not decreased. This is so because, you do not think of the problem seriously. The *Kadarya* type of men are increasing. We also come across many rich people of the *Tadatvik* type. Wasteful expenditure of money has been increasing greatly. Those who acquire wealth without effort squander it away. Even the middle-class people waste money.

- * They waste money on enjoyments, foreign tours and purposeless travels.
- * They go to hotels with their families and friends and eat food there. Those who go to posh hotels pass for wealthy

people. Some people feel that it is respectable to go to such hotels. They spend thousands of rupees on fashionable dress and decorations.

- * They decorate their houses with expensive furniture and with all kinds of mechanical gadgets.

I have given only a few examples. There are countless other kinds of wasteful expenditure. Those people fall into misery when all their wealth is exhausted. Lakshmi, the goddess of wealth is capricious and changeful. She does not remain with anyone permanently. That means wealth does not remain with anyone permanently.

From the Audience : As long as we have wealth with us, we will enjoy it.

NOT ONLY THE PRESENT BUT THE FUTURE ALSO

Maharajashri : Intelligent people think not only of the present but also of the future. They will think thus, "If we have got all this wealth on account of the efficacy of our *punya* (merit) we will use it for noble purposes. We shall spend it for rendering worship and service to the *Paramatma*. We shall spend it to render service to sadhus and saints. We shall spend it to help the jivas who are in distress. We shall spend it for the noble cause of disseminating and publishing *samyagjnan* (true knowledge)". Their examples are Emperor, Samprati and King Kumarpal. They try to emulate the examples of such great men as Minister Vimal Shah, Vastupal, Tejpal, Jagadu Shah and Bhama Shah.

The life-histories of those great men reveal to us how they pursued the three *purusharthas* with a sense of propriety and balance and how they spent their enormous wealth for noble causes. Of course, they lived in a style suited to their wealth and splendour but they did not spend their money wastefully. They did not hoard wealth and they also did not discard the *Dharmapurushartha*.

WHO IS YOUR EXAMPLE ?

Do you set before yourselves, the examples of these great men ? Who is your example ? You will not tell me; but I know it. You see the wealthy men of to-day. You see their standard and style of living. That too you keep looking upwards. At least, if you look towards the lower levels, you will learn some good things.

A certain industrialist of India was once travelling by a ship. At that time, a famous actor happened to be sitting by his side. The Industrialist was deeply absorbed in looking through his files. He did not even glance at the famous actor sitting by his side. The actor was greatly surprised. He also felt a little dishonoured. He thought, "I am a famous actor but this gentleman has not cared even to glance at me though I am sitting by his side. Probably he does not know my name". The actor said, "I am (He mentioned his name)".

The industrialist glanced towards him and said, "Very good. I am (He mentioned his name)".

"Have you not seen the movies in which I have acted ?"

"No, sir. I do not want to waste my time. I am always busy. I do not find time to see movies".

The actor sat mute. The industrialist did not waste his time or money. He spent his wealth for noble causes. If somebody was building a temple, and if the people in charge of building the temple came to him and asked for cement, he gave as much cement as they wanted free of cost from his own factory. He had also got many temples built at his own expense. This is a story that took place in our country. Now listen to the story of a foreign industrialist.

Mr. Rockefeller, the famous American industrialist, once went to a hotel in Washington. He said to the manager of the hotel. "I want a room at as low a rent as possible. I need only an ordinary and cheap room". The Manager knew Mr. Rockefeller. He said, "Sir, you are a great industrialist. You are

extremely rich. Your sons have taken the best rooms in this hotel but you.....!"

"What you say is right! Those young men live in a splendid style because their father is a multi-millionaire but my father was a poor man. I do not want to waste money"

The Manager was tongue-tied.

The great industrialist and multi-millionaire, Rockefeller did not like to waste money. If you can learn a lesson from his example there will be a great reformation in your life.

This matter is related to the *Arthapurushartha*. Those men who do not waste their money but who spend it for noble causes can give a proper place to the *Kamapurushartha* and the *Arthapurushartha* in their life.

ATTACHMENT AND PURUSHARTHA ARE DIFFERENT

The great Acharya who has written a commentary on *Dharmabindu* says that men should not have excessive passion. Excessive sensual desires bring about ruin in the life of a man. A man should exercise restraint on his sensual desires at least to the extent of seeking a gratification of his sensual desires only from the company of his wife and should not become infatuated with other women. You should not be excessively passionate even in respect of your wife.

When excessively passionate men develop intimacy with prostitutes or with other women they suffer loss and misery financially, physically and socially. Their wealth will be destroyed. Their health will also be destroyed and their prestige in society suffers. *Dharma* will have no place in their lives. Their minds are full of thoughts relating to sensual pleasures. How can there be *Dharma* in such minds ?

From the Audience : We see even excessively passionate people visiting temples; and they also carry out some spiritual activities.

ATTACHMENT IS DANGEROUS

Maharajashri : If at any time, you can ask them these questions, you ask them, "You go to the temple; but can you concentrate upon the Paramatma ? As long as you are in the temple do you not entertain any thoughts relating to sensual pleasures ?" Ask them these questions. If they are men of excessive passion they will be thinking of sensual pleasures even in the temple. Only he who is not excessively passionate can firmly concentrate upon the Paramatma.

Sexual passion is present in everyone. In some people, it may be weaker and in some people, it may be stronger but it is present in every person. The man who can keep his sensual passion under control and who does not desire to gratify his sensual desire can practise celibacy. Sometimes, the sexual passion grows strong. At such a time, only he who possesses a strong will-power; who is spiritually awakened and who knows the method of pacifying and sublimating his sexual passion can refrain from seeking a gratification of his sexual desire. The best methods by which the sexual passion can be sublimated are; spiritual austerities, scriptural studies and the worship of the Paramatma.

For the most part, sexual passion becomes stronger when there are provocations from outside. All of you know that sexual desire is provoked when you listen to sexy songs; when you see sexy movies; and when you read sexy books. The sexual passion grows stronger even on account of a contact with men and women who are excessively passionate. In the same manner, the sexual passion is provoked when you eat spicy and stimulating food and when you drink liquors.

The effect of a strong sexual passion falls on the body. A strong sexual passion produces an evil effect on the mind also. On account of a strong sexual passion, man's body grows weak and he will have to suffer from many physical ailments. Even his mind becomes weak. For instance, the power of memory grows weak. Irritability increases. The nature of the man becomes upset. He does not have the enthusiasm to do

any work. He grows diffident of success in any enterprise. Such a man's mind is full of fears, despair and fickleness.

Excessive sexual passion ruins men as well as women.

From the Audience : What can we say to you ? We feel shy to mention it. Now-a-days, we are looking for the methods by which we can increase our sexual passion. We believe that there is happiness in sensual enjoyments.

Maharajashri : Then you are proceeding on the path of ruin and destruction. You realise this great truth. Unless you control your senses to some extent, you cannot carry out spiritual austerities.

THE DIRECTION HAS CHANGED

I know that now-a-days, people have been developing the habit of eating and drinking harmful and prohibited things. People have been consuming prohibited things. They believe that the gratification of the sensual desires is everything in life. Our social life has been undergoing a change without anyone trying to change it. *Artha* and *Kama* have become the centre of human existence.

But at the same time you should also realise how unhappy, agitated and worried men are to-day. Probably, this has happened for the first time. For countless centuries, *Dharma* has been occupying the central position in the culture of our country. *Artha* and *Kama* were existing only as means not as ends. Therefore, in the past, people used to possess inner wealth. Great sadhus and saints travelled from place to place, from town to town, from city to city exhorting people to pursue the objectives of *Dharma*, *Artha* and *Kama* with a sense of propriety, proportion and balance and thus they bestowed upon people the benefactions of serenity, equanimity, felicity and patience.

Serenity is related to *Dharma*. Equanimity is related to *Dharma*. Patience is related to *Dharma*. Magnanimity and seriousness are related to *Dharma*. If *Dharma* occupies the centre of life, people can live with serenity and equanimity natu-

rally. People naturally acquire the virtues of patience, magnanimity and seriousness.

If man is excessively passionate and excessively covetous of wealth, he cannot enjoy peace of mind and he will be mentally agitated because excessive lust and excessive cupidity do not allow *Dharma* to exist in the life of man. If there is no *Dharma*, there can be no equanimity.

WHAT TO DISCARD ? WHAT TO RETAIN ?

Realise the greatness of *Dharma* and endeavour to pursue the path of *Dharma*. The great acharya says; “

“अन्यतरबाधासंभवेमूलाबाधा”

- If you have to discard the *Kamapurushartha* or the pursuit of sensual pleasures, you may do so but you should not discard *Arthapurushartha* and *Dharmapurushartha*.
- If you have to discard the *Kamapurushartha* and the *Arthapurushartha*, you may discard them but you should not discard the *Dharmapurushartha*.

What compassionate and magnificent guidance has the Acharya given ? If you can retain and pursue the objectives of *Artha* and *Dharma*, discarding the *Kamapurushartha*, you can do so. If you can attain *Artha* and *Dharma* you can attain sensual pleasures later. I think it is for this reason that you have come to this city leaving your families in your native places. Is it not so ? If you acquire wealth here and buy houses you can bring your families here. If you want to retain *Dharma* you can build Jin temples and Upashrayas here and you can adore *Dharma*, according to your capacity.

If you remain in your native places on account of your attachment for them and if you cannot earn money there, what will happen ? You will have to live in poverty. When you are living in poverty, you cannot pursue either the *Kamapurushartha* or the *Arthapurushartha*.

Therefore, the author says that if you have to give up your desire for sensual and physical delights, you may do so but that you should not give up your *Arthapurushartha* and *Dharmapurushartha*.

If sometimes you have to discard the *Kamapurushartha* and the *Arthapurushartha*, you may do so but you should never discard the *Dharmapurushartha* because if *Dharma* constitutes the basis of *Kama* and *Artha*, you will in course of time attain wealth and sensual enjoyments.

धर्मश्चेन्नावसीदेत कगलेनापि जीवतः ।

आढयोऽस्मीत्यवगंतव्यं धर्मवित्ता हि साधवः ॥

— If at any time man has to beg for food, carrying a coconut shell to receive alms, he feels that he is wealthy and he will not feel unhappy if he has *Dharma* in his heart. He feels thus because there are in this world, wealthy men who are magnanimous.

Enlightened men exhort us not to discard *Dharma* under any circumstances. We have fully discussed the way in which human beings should pursue the three *Purusharthas* namely *Dharma*, *Artha* and *Kama*. My auspicious aspiration for you is that you should live in accordance with these exhortations.

This is enough for to-day.



- * Of course, all the conjectures of man might not be right. In every situation man has to take some decisions on the basis of his conjectures. Man will experience some spiritual delight if he carries out his activities after carefully considering all the aspects of the situation.
- * Endeavours always do not bring the desired results. Sometimes, failures also have to be faced. But failures should not deter men from making further endeavours. Perseverance is essential in this regard. Sooner or later, man will attain the desired results.
- * The people of to-day are caught in the meshes of mundane affairs forgetting the soul and the supreme soul (the Paramatma). Every day, you must question yourself, "Who am I?"
- * If you want to see people, do not see those who have fallen down. Do not take their example. If you want an example see those who even after falling down, get up and continue their journey.

DISCOURSE 32

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji while expounding the ordinary principles of the *grihasthadharma* in his great work *Dharmabindu*, describes the twenty seventh ordinary principle "बलाबलपेक्षणम्" It means that we should carry out our actions after carefully thinking about our capacity or incapacity.

Only intelligent people observe this principle. Is it not necessary to think about your abilities or potentialities or your inability or incapacity before undertaking any task? People who are devoid of intelligence do not think of these things. You

have to think of your ability or inability in relation to the objects, the place, the time and the mental state connected with the task you have to undertake.

KNOW THE TIME

If you want to carry out the *Dharmapurushartha* or the *Arthapurushartha* or the *Kamapurushartha* you have to think carefully about the objects, the place, the time and your mental state before undertaking the task. Only then will your endeavours bring the desired results. The great commentator has given this guidance regarding the way to think about those factors, namely; the things, the place, the time and your mental state.

कः कालः कानि मित्राणि को देशः कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिरिति चिन्त्यः मुहुर्मुहुः ॥

1. Who am I ? (thinking of the object)
2. Who are my friends ? (thinking of the object)
3. How is my income and expenditure (thinking of the object)
4. How is the place ? (thinking of the place)
5. How is the time ? (thinking of the time)
6. What is my capacity ? (thinking of your mental state).

You have to think of these six factors deeply; and only after thinking of these things you must undertake any task.

THINK BUT THUS

Now, I will explain to you each one of these factors. The first one is; "Who am I ?" You have to think of this.

"I am the head of the family. I have the responsibility of taking care of my family. I have to take care of my parents, my wife, my children, my brothers and my sisters. It is my responsibility to take care of all these people. I have no friends to stand by me in my difficulties. Whatever I earn, I have to spend. I have to earn more. I have to take up some other occupation. In future, there may arise some need to spend money.

I must think of some occupation which is not likely to bring me loss. There are three ideas in this contemplation. "Who am I? Who are my friends? What is the state of my income and expenditure?" Now, we shall think of the importance of the place.

"Can I follow a lucrative occupation in the place where I am living? If I do not find such an occupation here, can I go to some other town or city and carry out a lucrative occupation? If I go away leaving my family here, will my family be safe here?"

Now, we shall think of the importance of time; "Is it proper on my part to leave my family here and to go away in search of an occupation? This is not the right time. There are my grown-up sons and daughters... they are studying in colleges. The atmosphere is not good. If they develop some bad habits or addictions, it will cause a great loss and harm to my family. If my sons and daughters fall into bad company that will cause a great harm to my family. Therefore, I have to find some occupation in this place".

NOW, WE SHALL THINK OF YOUR CAPACITY OR INCAPACITY

"I am now working at the rate of seven hours per day. If I take up some other work, I will have to work for two or three hours more? Am I capable of working for a longer time? Am I physically capable? Do I have the strength of mind necessary for it? Will it affect my spiritual activities? Will it affect my *Kamapurushartha*?"

I have here mentioned briefly the way in which you have to think of the objects, the places, the times and your capacity in connection with some task you have to undertake. I will now explain the same point, by taking the example of a wealthy man.

"I have ten lakh rupees with me. I am a wealthy man. I have two wealthy friends. My income is greater than my expenditure. I can take up some other occupation also. I can venture upon a new enterprise. Even if I happen to lose two or

three lakhs in the new enterprise, I can bear with it. This city is a proper place to carry out such an occupation. Here I can also get faithful, loyal and conscientious workers. The government also does not cause worries to people here.

This is the right time to carry out the occupation. This is the right time to carry out the business. There is a good demand for the materials, I want to stock, at this time. This business can bring an excellent profit”.

“Can I carry on this business ably ? Am I physically and mentally capable of undertaking this business ? I hope this business will not come in the way of my carrying out the spiritual activities. I hope this business will not come in the way of my doing my duties to my family. Let me also take my wife’s opinion on this point. If this new business which I want to undertake is going to cause any unhappiness or agitation in my family, I should not take it up. Why should I earn more money ? What is the use of earning money if that endeavour to earn more money affects my spiritual activities and the happiness of my family ? What is the use of having wealth if there is no peace in the family ? What is the use of having wealth, if I cannot carry out my spiritual activities ? I have enough wealth to support myself and my family. I will not take up any other business. Even if I do not take up any other business, I will not be lacking in anything”.

In respect of your endeavours to acquire wealth, you must think of these factors namely : 1. the objects, 2. the place, 3. the time and 4. your capacity.

CONJECTURE ALSO IS ESSENTIAL

From the Audience : This is only one kind of conjecture. Are all conjectures right?

Maharajashri: In your life as householders, every day, in every situation of your life, you have to take some decisions. Is it not so? All the conjectures of man are not always right. This is a fact. Yet you have to think carefully of all the aspects

of the situation using your intelligence and then if you take up an occupation, you will have inner satisfaction.

Theodore Roosevelt was once the President of the U.S.A. One day, a journalist came to meet him. The journalist said to the president, "You are the President of the U.S.A. Every day you have to face many problems; and you have to take decisions. Please tell me how many decisions of yours prove to be right".

Roosevelt never even thought of this question. He thought for a few minutes and said, "I think about twenty-five percent of my decisions prove to be right".

The journalist was stupefied. He said, "Is twenty-five percent enough?"

Roosevelt said, "The maximum is thirty percent. I do not think that more than thirty percent of my conjectures and decisions are right."

The journalist became silent. Roosevelt smiled. Then he asked the journalist, "What do you think? How many of your decisions prove to be right?"

What could the journalist say? He could not say that his decisions and conjectures were always right because Roosevelt sat before him.

Roosevelt said, "If you believe that fifty five percent of your conjectures and decisions prove to be right then please take this suggestion from me. You give up journalism and come to the Wall Street (the share market of America is situated there). You carry on share business. Within a short time you can be a multimillionaire, because if fifty five percent of your conjectures prove to be right then there will be yet

ten percent of margin and you will surely become a multimillionaire. Only if you think of the objects, the place, the time and your capacity from a broader point of view, you would have respected their limits. You cannot even imagine all the tendencies and movements that keep moving with every situation. Therefore, even the conjectures and decisions which you

believe to be right may go wrong on account of external forces and unforeseen circumstances. Your conjectures and decisions may go wrong.

IT IS WRONG TO HAVE NO PURUSHARTHA (OBJECTIVE) IN LIFE.

But you need not give way to despair. You need not give way to despair even if twenty five percent of your conjectures come true. When your conjectures prove wrong and when your efforts fail, then you must search for the cause for the failure, "Why has my conjecture failed?" When you again make some conjecture or decision you must take into consideration that cause also. But you should not plunge into the ocean of despair thinking that misfortune is the cause for your failure.

"We thought of the objects, the place, the time and our capacity and then launched upon this business but we have not attained the desired result. Fortune has not favoured us. Let us give up thinking of all these things". On account of this kind of thinking man may discard all his *purusharthas*. The pursuit of the *purusharthas* requires that man should be prepared to face any situation in pursuing them. Such a man must possess patience, courage and self-confidence. If he perseveres in his endeavour he will attain success sooner or later. He will always learn new lessons from his failures.

Man's thoughtfulness regarding the objects, the place, the time and his capacity will be perfect and mature if he has a sense of dedication, application, imagination and wisdom to attain success in his endeavours. If he has these qualities he will achieve success beyond his expectations. The history of many great achievements is written on this basis.

If a man is gloomy and depressed, if he is indifferent towards the task he has undertaken and if he is not firm in his pursuit of the task undertaken he will put forth only half-hearted endeavours. What he does will be incomplete, unsystematic, and of a lower level of perfection. You must remember that success does not fall from the skies. Success comes only

as a result of well-planned endeavours, diligence and a sense of dedication. Those who act according to this great truth often achieve sensational success in their pursuits.

STRENGTHEN YOUR DETERMINATION

The magnetism of determination is such that it can drag anyone towards his destination. It is with this view that the commentator says that first a man should think of this question, "Who am I?" Do not deem yourself weak. Do not be diffident. Realise fully your powers and potentialities. You are a treasure-house of limitless powers. You have the power to make even the impossible possible. "What we call the beginning is often the end and to make an end is to make a beginning". Your innate potentialities when they bloom out and flourish, can elevate you to the level of demons and deities in respect of the ability to achieve your objectives. Do not forget the great truth that success surrenders itself at the feet of a man who makes a determined effort to achieve his objectives. Only an unchiselled man falls into a state of backwardness, despondency, poverty and affliction.

Anyone who glances a little at the tremendous achievements of science within these hundred years can realise how within a short time, a determined effort can bring us countless benefits. If human beings put forth the same kind of determined efforts to achieve their objectives relating to *Dharma*, *Artha* and *Kama*, to eradicate their mental and spiritual maladies and afflictions and to destroy their *Karmas*, there is no reason why they cannot achieve spiritual elevation and purification.

Spiritual welfare is the loftiest aim of human life. You can achieve spiritual welfare or spiritual purification only by pursuing the *Dharmapurushartha* but who remembers the soul? Man who has been able to leap into the highest skies and into the boundless space and who has been able to traverse freely and fearlessly in those trackless realms has not been able to traverse into himself and to explore the extraordinary potentialities that lie concealed in his soul. He keeps wandering aim-

lessly in samsar because of his ignorance of his innate abilities and potentialities.

The knowledge that men have attained in the branches of physiology, physical sciences, life-sciences, psychology etc. is very little. By means of this knowledge, it is not possible to define man's spiritual powers comprehensively. The power of the soul transcends the body, the mind and the intelligence. But it is a pity that man who is so keenly aware of the physical world is oblivious of the inner world of the soul.

DO NOT FORGET THE SOUL

The consequence of man's forgetting the soul is that he is proceeding blindly on the path of violence.

Man is displaying his ignoble intellectual propensities only in pulling down others and in killing people. Owing to his indifference to his soul, his rationality is giving way to perversity. "What a piece of work is man! How noble in reason! How infinite in faculty! In form and movement, how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!" And yet how violent he has become! This is so because he is oblivious of his soul, his inward grace and excellence. Though man has attained countless amenities and comforts his inward poverty, his agitation, and his anguish have been increasing, day by day.

"Who am I." This question impels a man to remember his soul. "I am a pure soul. I am pure spiritual energy. In me, there lies boundless spiritual energy". By this kind of thinking, your application to your endeavours increases. The purity and the incisiveness of your intelligence increases. Your confidence in your soul and in your spiritual potentialities increases.

"Who are my friends?" If you should attain success in your endeavours, you must pose this question to yourself. We need friends who are cordial and loyal to us. Those who make a pretence of being friendly will be friendly towards us until their selfish objectives are fulfilled. After their selfish objectives are fulfilled, they become our enemies. Therefore, I exhort you to

have a thorough knowledge of your friends and to develop intimacy only with those who are real friends. A friend in need is a friend indeed. Those who are prepared to make some sacrifices for us and who can bear with some difficulties or sorrows, for our sake, are our true friends.

LALAJI'S STORY

Lala Lajpat Rai was in the first rank of the great Indian leaders who fought for India's freedom from the British imperialism. I will narrate here an incident that took place in the life of Lala Lajpat Rai when he was a student. In Lalaji's class there was another student by name Gauriprasad. The two were very good friends. Gauri was an intelligent student. In the class, always, he used to secure the highest marks in all the tests and examinations. Lalaji used to get the second place. Lalaji desired to secure the first place and he began studying very hard.

There were two months for the annual examination. Gauri's mother fell ill. There was no one to attend on her except Gauri. Gauri did everything he could to serve his mother, yet his mother's illness did not abate. He spent two months in serving his mother. So, he could not prepare for the examination. The teachers and the other students thought that Lalaji would get the first place in the examination. But when the results were announced, Gauri himself had secured the first place. Lalaji had secured the second place. The teachers reviewed the answer papers of both the students. They found that Lalaji had left half the questions unanswered. They asked Lalaji why he had not answered all the questions. Lalaji said, "Dear sirs, Gauri is a poor student. He could not find time to study for the examination because he had to attend on his mother. If I secure the first place, he will not get a scholarship and he will not be able to continue his studies. So, I did not answer some questions, though I knew the answers. Kindly do not tell Gauri all this Gauri is my friend".

The teacher's eyes were filled with tears of joy. He affectionately embraced Lalaji.

In samsar, some people are there who are monstrous in their nature. They develop and maintain friendship with their enemies with the purpose of destroying them. They carry out their hostile activities in the guise of friendship. It is difficult to discover the true nature of such people. Intelligent and cautious people can save themselves from such pretenders. Iago, a villain always pretended to be a loyal friend of Othello. But under the cover of cordiality, he brought about a terrible calamity in the life of Othello. Such people are there in this world.

You must also think whether the place is suitable for the occupation or business which you propose to carry out. You must think and find out whether the place, the city, the town, or the village where you are living is congenial for the occupation or the business you intend launching upon. You must think of the place from the point of view of all the *purusharthas* namely *Dharma*, *Artha* and *Kama*. There are some villages, towns or cities where you may be able to acquire wealth but where you cannot carry out your spiritual activities and where you cannot keep your families. Such places are to be considered as uncongenial for your occupation or business. There may be some places where you can carry out your spiritual activities and where your families can live in safety and peace; but if you cannot earn money in those places you should deem them uncongenial for the occupation or business, you intend launching upon. In such a case you have to think of the place only from the point of view of earning money. You should think of the place from the point of view of *Dharma* if your objective is to carry out spiritual activities. You must think of the place from the point of view of attaining success in whatever business or occupation you undertake. If the place is not congenial, impediments may arise and you may fail in your endeavours. Therefore, you must think carefully about the place where you plan to begin your business or occupation.

THINK AT WHAT TIME YOU SHOULD UNDERTAKE SOME WORK

You must think of the time also seriously. You must have the imagination and wisdom to realise what kind of work

should be undertaken at a certain time. You must have the sense and wisdom to realise the time when you can carry out your spiritual activities, the time when you can pursue the *Arthapurushartha* and the time when you can pursue the *Kamapurushartha*. Realise the significance and importance of time. If you sit at your shop at a time when your duty is to listen to discourses in the Upashraya or if you go to a cinema when you have to be present in your shop, what will happen? Your *Dharmapurushartha* and your *Arthapurushartha* will be affected.

FORTUNE FAVOURS THE BRAVE

Now, we have to consider the question of *Bhava* or your mental state or your capacity. You must have enthusiasm, courage and confidence. If your heart is devoid of enthusiasm and courage, even if the objects, the place and the time are congenial, you cannot benefit from them.

There is a famous mountain in Japan called Fujiyama. Just as the Himalayas are considered to be sacred in India, the Fujiyama is considered sacred in Japan. It is extremely difficult to ascend one peak of the Fujiyama. An adventurous mountaineer by name Shibukava was successful in climbing the peak. He was interviewed on the T.V. During the interview, he was asked this question.

“How could you climb the highest peak of the Fujiyama which other mountaineers could not?”

“Mere courage ! Mere self-confidence and nothing else”.

“Do not you think that your success was due to your equipments?”

“Whatever may be the equipments that one has, they will be useless and futile if one lacks courage and confidence.”

The implication of this is that man can achieve success if he has courage, confidence and capacity even if the equipments are not adequate. Courage is generally accompanied with application, patience and a sense of dedication to the task undertaken.

An American Military Commander, Pijaro who was standing on the border of South America said to his soldiers, "In North America we find wars, agitations, the spirit of adventure and progress. Let others go wherever they want to. I will go to the South". Pijaro went to the South. Some brave and adventurous soldiers accompanied him...and they made magnificent history in the south.

But courage should be accompanied with caution and calculation. You should not exercise thoughtless courage. If you do so, you will be taken for a mad man. You have to take into consideration your abilities and potentialities.

When the heroic Rajput Bhayasimha attacked his enemy Jodhmul by making his horse pounce upon Jodhmul's elephant Nandacharan who sat near Jodhmul admired Bhayasimha's unexampled courage in a full-throated voice. Bhayasimha's heroism shocked and dazed the enemies but his courage was accompanied with thoughtfulness.

The courage displayed by those who are steeped in despair and despondency is not accompanied with intelligence or thoughtfulness. A certain clerk approached a spiritual head and said to him, "Maharaj, I am in a state of despair. I think I have to commit suicide". The spiritual head said, "That is cowardice!"

"How is it? Great courage is necessary to commit suicide".

"That courage is unintelligent and thoughtless. A greater courage is necessary to live than to die. Committing suicide means running away from life, fearing it. That man who, fearing the sorrows and agonies of life, runs away from life is a coward. Such a man's courage is no courage".

DO NOT BE FRIGHTENED BY SORROWS

You should not act with thoughtless courage. In life, sorrows will arise. Some sorrows are short-lived while some continue throughout our lives. We should learn to live bearing with sorrows. Very good. Always try with a calm and compo-

sed mind to keep off sorrows but you should not be frightened by sorrows. Do not keep narrating your sorrows to others and; weeping over them.

Some problems arise in life but you should keep carrying out your endeavours relating to *Dharma*, *Artha*, and *Kama*, bearing with those problems and sorrows. But you should not rely always on fortune. Even after you carry out your endeavours after carefully thinking of the objects, the place, the time, and your capacity, if you fail in your endeavours you must retain your mental peace thinking that it is the result of your misfortune. Those who talk of fortune and misfortune and blame them without putting forth the necessary endeavours to achieve their objectives are cowards. Such people become pessimistic. You should never associate with pessimistic people. If you associate with them they will make you also pessimistic and you will become despondent. Face any problem or difficulty with calmness and composure. If you do so, you will not be tortured by the ghost of fear. Fear and worry will not even enter your mind. You must look at those people around you who face their problems and difficulties without fear or anxiety but with smiling faces and who inspite of their difficulties keep carrying out their endeavours relating to *Dharma*, *Artha* and *Kama* but you must have an eye to see them. A strong and brave heart can break the impregnable walls of misfortune. Those who possess a strong and brave heart stand without fear or anxiety though the earth may quake and the skies may break. This strength you can get only from your soul.

My auspicious aspiration for you is that you should carry out your endeavours to achieve the three *purusharthas* after carefully examining your abilities and limitations.

This is enough for to-day.



- * *Every jivatma has his own distinct world. He lives in his own world. He remains in it. If he wants he can brighten that world with his sense and wisdom and can make it beautiful.*
- * *Besides developing your external personality you must also develop your internal personality. (Besides attaining external excellence you must also attain internal excellence).*
- * *It is your vision or view that gives shape to your creation. If your vision is right; if your vision is sound, your creation also will be beautiful and sacred.*
- * *Your Dharma, Artha and Kama must be progressive and developing if your life as a grihastha must be worthy of respect. Even the life of a grihastha must be venerable.*
- * *If you want to carry out any task, stop looking this way and that way for opinions. "What will people say?" Do not care for what people may say. Think of what your soul says. See what your soul is thinking.*

DISCOURSE 83

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji while expounding the ordinary principles of the *grihasthadharma* describes the twenty eighth ordinary principle, **अनुबन्धेप्रयत्नः** : You must endeavour to keep your *purusharthas* of *Dharma*, *Artha* and *Kama* developing and progressing in their nature.

EVERYONE LIVES IN HIS OWN WORLD

Every jivatma lives in the world of his own creation. He lives in that world and manages to get on with it. Spiders spin webs for themselves; silk-worms spin their own nests. The fly

that lives in cow-dung looks for cow-dung to burrow a hole for itself and lives in that hole in its own style. Butterflies and black bees search for flower-gardens which they like. These jivas do not need to carry out endeavours relating to *Dharma*, *Artha* and *Kama*. They live in their own instinctive way. Man needs all the three *purusharthas*. Man builds up himself in accordance with his wisdom and imagination. He builds up his external personality and his internal personality. Heraclitus rightly said, "Man is the architect of his destiny".

MAKE YOUR LIFE VENERABLE

Whether man falls into bad company or whether he associates with noble men is a question that depends on his wisdom and imagination. Those who have a defective view of life associate with ignoble people and they get from that company only evil habits and agonies. Those who possess the right view of life associate with noble people and as a result they secure the treasure of virtues and happiness. Your endeavours will be directed by your aim and your view of life. The great author of the *grantha* gives us the right view of life. He exhorts you to keep your *Dharma*, *Artha* and *Kama* progressing and developing if you want to make your life as a *grihastha* venerable. The life of a *grihastha* must be venerable. If human beings live like animals and birds, they cannot get any respect in society.

Fishes live in their world and mosquitoes live in their own world. Cows live in a world of their own and dogs live in a world of their own. Their existence has no greatness in it. Their lives are spent merely in eating, drinking, mating and fighting; that is all. If human beings also prefer to lead such an existence then what is the difference between human beings and animals?

OPEN THE WINDOWS OF YOUR MIND

Countless amenities and comforts, boundless grandeur abound around man, and man can choose the very best of them or the worst of them. What he chooses depends on his view of life. If a man aims at keeping his *Dharma*, *Artha* and *Kama*

progressing and developing, he will think and act from that point of view and with that objective. You must think in the right manner before you carry out any activity. Thinking is carried out with the mind. Therefore, you should first of all reform your mind and make it pure and perfect. Only then can man live a happy and lofty kind of life.

In order to reform and ennoble your mind, you should associate with noble people. This is absolutely necessary. It is also absolutely necessary to study with concentration and devotion the great books that can bring about in us spiritual and moral awakening. This provides the right direction to our mental propensities and actions. If you develop contacts with those great men who can give you proper guidance and direction in respect of your materialistic and spiritual progress and elevation, those contacts will provide you with the enthusiasm that is necessary to pursue your *purusharthas*. Moreover, you will achieve greater and greater progress.

THINGS TO BE BORNE IN MIND

In your endeavours relating to the achievements of your objectives of *Dharma*, *Artha* and *Kama*, your relations with the people around you, their co-operation, their encouragement and their support also are of great importance. Only then can you attain progress and peace. I will mention here some important points that will help you to attain fulfilment in your pursuit of the *purusharthas*. Listen to them with concentration.

1. Develop and establish a greater relationship with an object knowing its real nature clearly.
2. Do not have any prejudice against anyone. Free yourselves from all prejudices as soon as possible.
3. Determine the shape, scope and extent of the plan of your action after understanding the situation thoroughly and without being perturbed.
4. If you happen to come across any doubts, anxieties and impediments in your pursuit of any objective, you must

happily accept them as challenges to your ability and stability.

5. Accept any useful person and honour him inspite of his oddities.
6. Do not expect or search for absolutely perfect people as extremists do.
7. Do not lament over man deeming him an effigy of weaknesses. But try to reform him.
8. You should not be grieved by the cruel conflicts that always arise and remain with you in your life.
9. Make your external and internal life plain and simple. Keep away all affectations.
10. Maintain a proper balance of words and thoughts in giving expression to anything. Let there be no sarcasm or aggressiveness in your expression.
11. Keep yourselves away from noises and uproars but maintain direct and personal contacts with society.
12. Though you may like solitude think of solving the problems of society.
13. Your aspirations should not be selfish; they should be prompted by lofty objectives. Transform selfishness into the supreme good.
14. When the problems of other people are brought before you, forget your problems.
15. Strengthening yourself, create for yourself an independent atmosphere.
16. Do not feel tired after working much; always keep yourself gay, fresh and enthusiastic like youngsters.
17. Always live in close intimacy with nature; experience minutely every aspect of the beauty that pervades nature. The sunrise is not a mere pageant of colour but a moment of supreme spiritual consecration.

18. Have boundless affection for humanity. Do not lessen your cordiality towards humanity by looking at the evil propensities natural to human beings. In response to your cordiality, the others will treat you with love and affection. You will attain their love and friendship.
19. Never make any foul transaction to attain your objectives. Ends are as important as means.
20. Do not take the support of immorality to attain success in any endeavour. Do not strangle the throat of cordiality and friendliness.
21. Let the love of humour be an aspect of your nature. Lighten and brighten a serious situation by means of your spontaneous humorous propensity.
22. In your words, there should be no harshness or sarcasm levelled against others. Let your utterances be natural.
23. Your actions should be creative not destructive.
24. Make plans for magnificent creations.

SOME SPRINGS OF INSPIRATION

You can see most of these twenty-four virtues in the lives of those who have achieved success in their endeavours relating to *Dharma*, *Artha* and *Kama* beyond their expectations. We can come across these virtues in the lives of successful men if we read their life-histories. They are springs of sublime inspiration.

1. You have heard about the *Dharmapurushartha* of Pethad Shah, the Chief Minister of Malwa. He attained enlightenment from Shri Dharmaghoshasooriji and in consequence, his life became permeated with *Dharma*. He also spread the *Dharma* by practice and precept.
2. I have told you many times about the *Dharmapurushartha* of Kumarpal, the king of Gurjara. He adored and propagated the *Dharma* in an unexampled manner.

3. Poitrinukkri of Parma-Italy from the beginning tried to make his children follow the path of Dharma. He had seven children. Of them, one became a Christian priest, three became Buddhistic monks and the other three carried out the task of preaching the *Dharma*. All were celibate throughout their lives and dedicated their lives to spiritual activities. This was the result of their father's faith in righteousness and his dedication to achieve success in the *Dharmapurushartha*.

4. Victor Chao Symond of Vesles, in France was born in a noble family in which all the members were lovers of *Dharma* (righteousness). Victor made his children also follow the same path. Four brothers, three nephews and four sons of Victor were Christian priests.

Even in the Jin shasan, there are examples of families in which five or six members became sadhus and sadhvis. There are a few towns in which someone became a sadhu or a sadhvi from every family.

Now, I shall mention some examples of people who attained success in the *Arthapurushartha*.

1. A famous doctor of Tyavasakti by name Benzamin Kituz worked with a sense of dedication. He wanted everyone of his children to become a doctor. He encouraged them to carry out their studies in that direction and he created a congenial atmosphere for their pursuits.

2. A famous artist of America, Charles Polay was a dedicated artist. All the members of his family became artists. He was the father and grand-father of many great artists.

3. Frederick who lived in Adam Moulte in Denmark had twenty-two children. He took care of his children properly; did his duty to them and he endeavoured to make them intelligent, noble and virtuous. As a result of this, four of his sons became ambassadors; two became military commanders; five became Chief Ministers and eleven occupied high positions in the Government (like the position of Governor).

Men can attain success in any *purushartha* when they possess a strong will-power and a strong determination to achieve their objectives.

COURAGE-THE GREATEST WEAPON

One of the lieutenants of Napoleon was making preparations to lead a section of the army against the enemies. Napoleon asked him, "Are all the preparations over?"

"Yes. All the preparations are over".

"Have you got all the necessary things and equipments ready?"

"All those things have been got ready but I feel that fighting may not bring me delight now"

"Why?" Napoleon asked him.

"This is an unknown place and"

"I think you do not possess one particular weapon".

"No. I have all the weapons. I counted them".

"Yes. You do not have one weapon and that is will-powerthe weapon of courage and self-confidence. You have forgotten that weapon. In the absence of this one weapon all the other weapons are useless".

If man has courage and confidence even a wooden stick can function like a machine gun; even a muslin cloth can be as strong as an adamantine armour.

James Barrie, a famous English dramatist has written an essay on courage. He says that man should retain his courage in any situation. If he does not possess it, he must beg for it or borrow it or steal it, but he must possess courage. If this virtue disappears, all the other virtues disappear, step by step. Therefore, attain, retain and maintain courage and see that it keeps increasing.

What an excellent piece of advice has James Barrie given to people! If you have strength in you, you may think that you

have all virtues. If you have no strength, you have nothing left in you. Remember this great truth; "If hopes are dupes, fears may be liars"

LEARN TO BE LOFTY.

A certain young man came to Dr. Johnson, a great writer of the 18th century. He said to Doctor Johnson, "I want to become a writer. Kindly show me the way to achieve my ambition".

Johnson said, "Then, you start writing".

"Afterwards what shall I do?"

"Publish what you write"

"If people make fun of me what shall I do?"

"In that case, give up the hope of achieving anything. You cannot achieve anything".

"But, sir, I have many virtues and abilities".

"You are right; but you do not have courage. In the absence of courage, other virtues are futile"

Courage is absolutely necessary if you want to achieve your objectives of *Dharma*, *Artha* and *Kama* and if you want to keep them progressing in your life. Of course, difficulties and impediments will arise. But you have to face those difficulties and impediments with courage, imagination and wisdom.

Most difficulties and impediments do not arise by themselves, naturally. They are your own creation. Sickness is caused by lack of restraint; quarrels arise on account of the absence of balance in your thoughts and actions; poverty arises on account of wasteful expenditure. Contempt appears on account of your indecent behaviour. Afflictions arise on account of disorderliness. All these difficulties arise like dark clouds on account of your own unwisdom. Your unwisdom and your ignobility are the causes for your difficulties. You keep your ignorance growing, thinking that the sinful *karmas* of your previous life are responsible for your difficulties and you keep increasing your ignobility and ignorance.

You must bring about a change in your mental propensities. If there is a change in your mental propensities, circumstances automatically change. Sometimes difficulties arise on account of sinful *karmas* but that is so only sometimes, not always. If you look at it from the common sense point of view, you will realise that the ignorance that lies hidden in your nature, your attitude, your point of view and your actions is really responsible for the difficulties of various levels in your life.

You must acquire the strength that is necessary to eradicate the aberrations of your mind and to compel it to engage itself in sublime contemplations. This cannot be achieved by ordinary means. Great strength and great courage are necessary to transform hellish agonies into heavenly felicities. From where do you get such courage and strength? I can see no other way except an absolute surrender to the Paramatma but you need not give way to despair. Whatever may be the denseness of the darkness, light is stronger than the densest kind of darkness. When the sun rises, there will not be any delay in the disappearance of the darkness, however dreadful it may be and however dense it may be. No night is so long that it never finds the day.

You must make this determination, "I must carry out endeavours to achieve the objectives of *Dharma*, *Artha* and *Kama*, and keep them developing and progressing".

IS PROGRESS IN ARTHA AND KAMA PROPER?

From the Audience: Of course, it is good to keep our *Dharmapurushartha* progressing. The determination to achieve greater and greater levels of spiritual excellence is good. But is it good to desire to achieve more and more in the spheres of *Artha* and *Kama*?

Maharajashri: You are householders. Do not forget that vital point. It is, of course, essential that you should not be deeply attached to *Artha* and *Kama* but it is your duty to carry out endeavours, to keep your *Arthapurushartha* and *Kamapurushartha* progressing because you are not alone. You have your

family. It is also necessary to think of it from the point of view of your family. It is necessary to think of it from the point of view of the dissemination of *Dharma*. Moreover, you have to think of it from the point of view of the greatness of the Jain society in the world. The author of the *grantha* has made this statement with farsightedness. You should understand the meaning implied in this statement. You will understand this point easily if you read the life-histories of the shravaks that lived in the past.

Yes. If the desire for renunciation has arisen in your heart; if you want to prepare yourself for the pursuit of the path of self-sacrifice, you need not have the aim of increasing your *purusharthas* of *Artha* and *Kama* and you may aim at renouncing *Artha* and *Kama*; but if you want to remain a householder, you have to aim at success in all the three *purusharthas* namely *Dharma*, *Artha* and *Kama*. You must bear in mind, the vital point that you should not adopt foul methods in your pursuit of *Artha* and *Kama*.

You have to possess strength even if you want to attain progress in your *Dharmapurushartha*. Strength is essential in every situation in life. When Kumarpal, the king of Gurjara prohibited the practice of sacrificing animals to goddess Kantakeshwari, the goddess who was infuriated by this, assaulted Kumarpal with her *trishul* (the trident) and inflicted upon him the dreadful disease of leprosy. But even in that terrible calamity, Kumarpal displayed great mental and spiritual strength. He never felt helpless. He remained fearless. Gurudev Hemachandra Soorishwarji made her weak and helpless by his powers and compelled her to free Kumarpal from that dreadful disease. Have you heard this story?

INCREASE YOUR STRENGTH

Nietzsche was a famous German philosopher. He was an outstanding thinker. He possessed an extremely incisive intelligence. His capacity for logical analysis and exposition was unexampled. But he did not utilize his intelligence as much as was necessary; yet he was a man of tremendous courage and

self-confidence. Once, he happened to go out of the city for a walk. He saw a cobra. He was not afraid of it. He went straight towards it; and sat near it. The snake also probably understood his attitude and contracting its hood, coiling its body, lay quiet near him.

A friend of Nietzsche stood at a distance watching this sequence. Nietzsche went to him and said, "Today I have discovered a great truth about life"

The friend asked him in a jocular tone, "Did you get it from the snake?"

"Yes. I got it from the snake". The cobra contracted its body and hood and lay quiet and motionless since it had no courage. It contracted its body and hood as much as it could; so, its field of contact became very limited?"

"What do you want to say?" the friend asked him.

"I want to say only this. Man should develop his strength and courage; otherwise his mind will contract and shrivel".

From the Audience : Only very few people in this world possess this kind of courage.

Maharajashri : But you too can become men of courage and strength. Why do you think that you cannot become courageous and strong. You too endeavour to increase your strength and courage. Without strength and courage, you cannot pursue even the *Dharmapurushartha*. Carrying out some ordinary spiritual activity is one thing but carrying out *Dharmapurushartha* is another thing. If Anupama Devi, the wife of Tejpal, the supreme military commander of Gujarat did not possess courage and determination she could not have remained alone on Mount Abu and could not have got those magnificent Jin temples built there. Only her younger brother was with her. If Pethad Shah, the Chief Minister of Malwa did not possess courage and determination he could not have got such magnificent Jin temples built in Deogiri. If King Chandravathansak did not possess courage, he could not have remained in the *Kayotsarg* meditation throughout the night. If

Kumarpal did not possess courage, he could not have performed *pratikraman* (atonement) even in the battle-field.

These are the stories of great men. Now, I will narrate to you the story of a young boy who showed tremendous courage. The same boy later became a famous historian.

EVEN A BOY CAN BECOME GREAT

The young boy's name was William Prescott. He was studying in a school. As a student, he was bright. This incident took place one day. The school had recess. The boys were playing. They were throwing biscuits at each other. A biscuit thrown by a boy hit William's eye. His eye was smashed. Sometime later, on account of its effect, even the other eye was affected. Yet, William did not give way to despair. He decided to become a historian though he had lost both his eyes.

He used to get books read by others; and he would concentrate upon what they read. Ten years passed thus. He heard many great books thus read out by others. After spending many years thus acquiring knowledge, he wrote a great work of history. His book entitled, "Ferdinand and Isabella" was published. Though William was blind, he became a great historian on account of his will-power and unfailing endeavours.

You must remember this point. If a man loses the use of any one of his organs like eyes or ears, he does not become completely disabled. If he has a strong will-power, he can achieve whatever he desires to achieve. Even mighty obstacles melt away before a man of heroic determination. The commentator on *Dharmabindu* says :

‘ अनुबन्धशून्यानि हि प्रयोजनानि वन्ध्याःस्त्रिय
इव न किञ्चिद् गौरवं लभन्ते, अपितु हीलामेव । ’

"Just as a sterile woman is not honoured in *samsar*, man cannot get honour if he does not keep his three *purusharthas* namely *Dharma*, *Artha* and *Kama* progressing and flourishing. In fact, such a man has to face dishonour and disgrace".

The great author gives his guidance to people to enable them to lead a respectable life as *grihasthas*. You must understand the significance of this statement of the enlightened author.

When Pethad Shah entreated Acharyashri Dharmaghosha-sooriji to give him the vow of *parigraha parimana vrat* (the vow limiting possessions), limiting his attachments to a petty amount, the Gurudev after examining his palm and features extended the limit in his case to lakhs of rupees. If a worthy man has in his possession enormous wealth, he will spend it for noble purposes. Such a man increases his own respect and the respect of the *Dharmashasan*.

ELEVATE YOUR LIFE TO A LOFTY LEVEL

If a man has enormous wealth, pure intelligence, overflowing courage, unflinching determination and the guidance of a noble spiritual head, he will amaze and delight the world by performing noble deeds. He will gather the *punyanubandhi punya* or the merit that impels a man to acquire more merit. Such a man is honoured in the *sangha*, in society and in the country and he becomes an example for others to imitate and to emulate.

From the Audience : The progress in *Artha* and *Kama* takes place on account of *punyakarma* (merit); is it not so ?

Maharajashri : The ascendance of *punyakarma* depends on a proper pursuit of the three *purusharthas*. It cannot manifest itself in the absence of *purusharthas* (endeavours). If you remain idle at home can your *punyakarma* manifest itself ? *Lakshmi*, the goddess of wealth does not favour a man who is idle, indolent and who does not make any endeavours. Lakshmi, favours a man who is a lion in courage and who carries out some useful occupation. (Fortune favours a brave and hard-working man). Therefore, carry out your endeavours. After realizing your abilities and potentialities, carry out your *purusharthas* (endeavours) in the right direction.

This is enough for to-day.

- * *You have to know when you should earn money and when you should spend it. Understanding the propriety is also a matter of great importance.*
- * *One should possess an incisive intelligence to examine the propriety of time. One should possess a sharp intelligence.*
- * *There is a difference between expenditure and useful expenditure.*
- * *Saving money is not miserliness.*
- * *If fools acquire wealth many vices appear in them. Sinfulness has become a fashion among such people.*
- * *If you do not have the ability to examine the propriety of time for any action, seek the guidance of those who possess that ability.*
- * *The man who knows the propriety of time finds a way out of his difficulties and misfortunes.*
- * *We can hear about some wealthy people who were whimsical and crazy; and who squandered away all their wealth on their whimsical fancies and pleasures and who did not possess even the small amount necessary to buy a shroud to cover their dead bodies when they died.*
- * *Careful expenditure within limits or economy is a virtue found in noble householders.*

DISCOURSE 84

The supreme ocean of compassion, the great scriptural scholar. Acharyashri Haribhadrasooriji, while expounding the ordinary principles of the *grihasthadharma* in his magnificent work, *Dharmabindu* describes the twenty ninth ordinary principle, “*कालोचितापेक्ष*” (the awareness of the propriety of time). The propriety of time means refraining from certain actions which are not to be carried out at a certain time and carrying out actions when the time is congenial for them. The author expounds this principle with a special reference to the

activities of earning and spending money. Men should possess the sense and discretion to know at what time, they should earn money and at what other time, they should spend money. "The world is too much with us; late and soon, getting and spending, we lay waste our powers". Man can realise the propriety of time only by virtue of an extraordinary sense and discretion. In the same manner, man has to exercise his sense and discretion in realising the propriety of time for his other actions also.

Render help to the needy at the right time

Give food to the hungry at the right time

Render service to people at the right time.

Carry on your business or occupation at the right time.

Extend forgiveness to others at the right time.

IT IS NECESSARY TO EXAMINE THE PROPRIETY OF TIME

You must possess sharp intelligence to find out the propriety of time for carrying out any action. It is absolutely necessary to examine the question of the propriety of time if you should achieve success in your endeavours. The help that is rendered after the right time has passed is of no importance. After the right time has passed, whatever service you may do to others, carries no importance. After the right season has passed, the business you are carrying out will not bring you any profit. On the contrary, it may bring loss. Even the endeavours relating to *dharma* and *kama* should be carried out at the right time. You must examine the question of the propriety of time with an incisive intelligence. The commentator says, "अत्यन्त निपुणबुद्ध्या" (with a masterly intelligence) that only that man who possesses that kind of intelligence can examine the question of the propriety of time in the right manner; not others.

THE DIFFERENCE BETWEEN MISERLINESS AND CAREFULNESS IN EXPENDITURE

There is a story which illustrates this point. Once, there was a wealthy Seth. He was a man of great intelligence. He

celebrated the marriage of his son. His daughter-in-law belonged to a wealthy family. One day, she noticed her father-in-law doing what she thought was unbecoming. Some drops of oil had fallen on the ground. The Seth took those drops of oil with his finger and smeared it to his shoes.

The daughter-in-law thought, "How miserly my father-in-law is! Why did he do so? or has he some other purpose in doing so?" She thought about it for some days. Then she thought of finding out the truth.

One day, she said to her mother-in-law, "I have a severe headache today. . . . I will lie down and take rest". The mother-in-law permitted her to take rest and to sleep but when she did not get up until evening, she said to her, "Is your headache very severe?" The daughter-in-law replied, "Yes, I am suffering from a severe headache". In the evening when the Seth returned from the shop, he came to know that his daughter-in-law was suffering from a severe headache. He asked her, "Dear daughter, were you getting such a headache even before?"

"Yes, father. I used to get such a headache sometimes".

"Which medicine were you using to get rid of your headache? If you tell me what the medicine is, I will get it for you".

The daughter-in-law was silent. When the Seth asked her the same question again, she said, "Dear father, you cannot secure that medicine. Only my father can get it".

"Oh! What medicine is that? Please name it. Even if I cannot secure it, I will get it from your father".

"My father used to make a paste with a true pearl and he used to apply it to my temples and forehead and when that was done I used to get complete relief from my headache".

"Oh! Is that all? I too will prepare a paste with a true pearl now. Don't worry". The Seth took out of his iron-safe a true pearl; and got ready to make a paste out of it. When he was about to break the pearl, the daughter-in-law said, "Dear

father, stop it. I don't need the paste now. My headache has disappeared".

The Seth was stupefied. He asked his daughter-in-law, "How did your headache disappear so suddenly?"

"Dear father, you must excuse me. I had no headache at all. I only wanted to find out how you would react. I wanted to see whether you were generous and kind. I mistook you for a miser when I saw you taking up those drops of oil with your finger and smearing it to your shoes. Now, I know that you are not a miser and that you do not like anything to be wasted. You care for the propriety of time. For the sake of my health, you did not care even for a precious pearl. Your sense of economy is exemplary. I am sorry for the trouble I gave you".

A broad smile appeared on the face of the Seth. He said, "Dear daughter, in our life as householders, we should not waste even a single paisa. But if a real necessity arises, we must spend even lakhs of rupees. This kind of attitude brings glory to our life as householders".

LEARN TO SPEND SENSIBLY

I will narrate to you now an incident that took place about thirty five years ago. A wealthy householder lived in Bombay. His residence comprised only two rooms. Once, he gave a donation of fifty one thousand rupees for building a Jain Boarding Home for children. His son said to him, "Father, we can buy an excellent flat on the Marine Drive for three or four lakhs". The Seth said to his son, "Why do you need another house? What inconvenience or discomfort do you have in these two rooms? What an excellent neighbourhood, we have here! There is a temple nearby. There is an Upashraya. Our friends and relatives live in this vicinity. Moreover, it is good to spend our wealth for a noble cause. If we spend our wealth wastefully, we lose our wealth".

The Seth did not have even a radio-set in his house. He did not buy any sofas or expensive furniture. He had a car to go

to his shop and to visit holy places. In his life-time, about forty years from today, he gave fifteen lakhs as donations for various noble causes. But he was very economical. When a servant brought vegetables from the market he had to account for every paisa. If the servant was in need, gave him even a thousand rupees as a gift.

The great Acharya who has written the commentary on *Dharmabindu* says, “

“यः काकिणीमप्यपथप्रवृत्तामन्वेषते निष्कसहस्रतुल्याम् ।
कालेन कोटीष्वपि मुक्तहस्तस्तस्यानुबंधं न जहाति लक्ष्मीः ॥”

Listen to the meaning of this sloka : “Lakshmi, the goddess of wealth never leaves the man who searches for even a cowrie (in ancient times a cowrie was used as the smallest unit of currency), which has fallen on the way, deeming it equivalent to one thousand gold coins; but who at a time of necessity spends a crore, (ten million rupees) with a free hand and a free heart”.

THE LARGER THE INCOME THE LARGER THE EXPENDITURE

Probably, to-day this principle does not appeal to your mind because now-a-days extravagant expenditure has become a symbol of excessive affluence. The man who spends money wastefully and extravagantly passes for a wealthy man. Selfish people praise such a man. Such a man goes to a hotel with three or four friends and spends one or two hundred rupees. He goes to see a movie and spends fifty or a hundred rupees. Is all this expenditure essential? How much wasteful expenditure goes on even at home? “We have money and we spend it”. This seems to be the attitude of these ignorant people. Ignorant people are destitute of wisdom and prudence. On account of this, another serious vice has appeared in the lives of rich people and that is drinking liquors. Drinking liquors! .. drinking foreign liquors! This has become a fashion in the new rich families. Such people do not and cannot realise the propriety of time. Their intellects are incapacitated by their ignominious infatuations. They squander away two hundred rupees visiting

hotels or movies but they do not give two hundred rupees to help some relatives or friends, who are in dire need. Do they spend anything to render service to the spiritual heads; or to worship the Paramatma? Those people do not spend their money, properly realising the propriety of time. Imagination and wisdom are necessary to realise the propriety of time. Those who realise the propriety of time and act upon that realisation attain progress, elevation, success and popularity in society. Those who do not realise the propriety of time are carried away by the flood, the dreadful deluge of time.

Of course, everyone cannot realise the propriety of time but in the sangha, in society, in towns and cities, there are some who can realise the propriety of time. People should imitate and emulate such sensible people. People should be ready to emulate them.

From the Audience : Now-a-days, such a readiness is not to be found in people. Even those who are ill-informed or who possess inferior intellectual potentialities imagine that they are geniuses.

Maharajashri : Then it is a great calamity. When arrogance increases society falls into the abyss of ruin. Everyone cannot understand the meaning of the words of those who possess a sense of the propriety of time but it is absolutely necessary that people should act according to the advice of those who know the propriety of time. One man who knows the propriety of time can save a family or a city or even the whole country from a disaster. You must have the sense and wisdom to realise what activities should be carried out and which activities should not be carried out, at a certain time.

THE NAWAB BECAME STUPID

Chand Khan, the Nawab of Bhopal was lecherous. He always sought the company of other women. Once, he became infatuated with the queen of Ginore. He fought a war against the king of Ginore. The king of Ginore fought bravely; but he was killed in the war. Chand Khan occupied Ginore. He went

straight to the harem. He met the queen and said to her, "I will marry you, my dear queen". The queen was clever and she knew how to act at a particular time. She said, "Very good! I will marry you. I will marry you to-day; I will become your wife and will give you heavenly happiness, in this palace. Now you please go back. I will send you new and excellent robes, a splendid crown and other articles of dress and decoration. You wear them and come here. Meanwhile, I will wear excellent dress and decorations".

Chand Khan was brave and valiant but he did not possess the sense to understand the propriety of time. He was greatly elated and delighted by the words of the queen. The queen sent him new robes, a splendid crown, excellent shoes and various other articles of dress and decoration. Chand Khan wore them with overflowing infatuation. After wearing them, he fell down even before he could take ten steps; he fell down unconscious and he died within moments.

The queen had smeared a potent kind of poison to the crown and the shoes. The queen came there, spat upon the dead body and said, "You sinner... you cur! This is the death that you deserve.... Lecherous fellow!" After having said this, she kicked the dead body and went away from the palace by a secret passage. She left the city by that secret passage.

If Chand Khan was a sensible man; if he had the discretion to realise the significance of time and place, he would not have desired to marry the queen of Ginore, "Would a Rajput queen agree to marry me so soon? Why is she in such a hurry? Why does she want to send me robes, a crown and shoes at the time of marriage?" He did not think of any of these things. These thoughts never occurred to him. He had no sense of the propriety of time and place and he was killed. The queen was sensible and clever. That was why she gave an immediate consent to marry him. She scrutinized sensibly the question of the propriety of time. She won the confidence of Chand Khan and sent him to the abode of death.

SAFEGUARDING CHASTITY IS A GREAT DUTY

From the Audience : The queen deceived Chand Khan; did she not ?

Maharajashri : It is not sinful to practise deception in order to safeguard one's chastity. In order to safeguard one's chastity it is not at all sinful to adopt deception, and pretension as a means.

From the Audience : It is a sin to lose one's chastity, no doubt; but is it not a sin to cause violence to a jiva and to kill him ? The queen safeguarded her chastity but she killed a man; was it not a sin ?

Maharajashri : Both the actions are sinful. But of these two, losing one's chastity is a greater sin. Compared to the sin of losing one's chastity, the sin of causing violence to a jiva is a lesser sin. In order to avoid committing a greater sin, it becomes necessary to commit a lesser sin in such a situation. In order to safeguard the chastity of Sita, Sri Rama had to fight a war in which crores of people were killed. The ideal implied in that situation is that violence can be used in order to safeguard the chastity of a woman. If a woman has ability and strength she can safeguard her chastity even by killing those who try to rob her of her chastity. If she does not possess that strength, she can safeguard her chastity by committing suicide.

A noble action performed with a sense of the propriety of time brings extraordinary benefits. For instance, you are all shravaks and you render service to sadhus. Every day, you come to the Upashraya. You perform the *pratikraman* (the austerity of atonement for sins); then you render service to sadhus and you return home. When a sadhu is ill, you render service to him.

EVEN SERVICE SHOULD BE RENDERED WITH A SENSE OF PROPRIETY OF TIME

Once, the great Acharya, Aryasuhasthi initiated a beggar into the *Sadhudharma*. I have narrated that story to you already.

So, I do not propose to narrate it again. When one night that sadhu fell ill, the shravaks who had come to the Upashraya to perform the *pratikraman* rendered service to him after having completed the *pratikraman*. The sadhu was formerly a beggar and he used to go to the houses of those shravaks for alms. "Oh ! That beggar has become a sadhu because as a sadhu, he can get food easily. Now, probably he has become ill. Let him die... We shall return home". If those shravaks had returned home thinking thus, would any noble and auspicious thoughts arise in his mind ? Do you know what the sadhu thought when they rendered service to him ? Listen to this,

"Oh ! These people are touching my feet to salute me. They are very wealthy merchants... They live in large mansions; and yet they are rendering service to me. Oh ! This is the result of the dress of a sadhu, I am wearing. I have become a sadhu only to secure food easily. This great Acharya has placed my head in his lap and has been reciting to me the *Navakar mantra*. What a good fortune ! I wish I had become a sadhu with a true mind and with the aspiration of attaining spiritual elevation". There arose in his mind, a tremendous reverence for the life of a sadhu. On account of this disguise, he developed an inner love for the life of a sadhu.

This was the result of the service rendered by the shravaks with a sense of the propriety of time and place.

This was a lofty and creative action carried out by the Acharya. That sadhu after dying in a state of exalted spiritual contemplations was born in his next life as Emperor Samprathi. As an Emperor, he rendered an extraordinary service to the Jin shasan by disseminating its noble doctrines. What a magnificent benefit resulted from that service rendered by the shravaks with a sense of the propriety of time and place.

You cannot render service to others with a sense of the propriety of time; you cannot spend money with an awareness of the propriety of time and you cannot carry out any action with a sense of the propriety of time just because you possess the means. You must possess intelligence and discretion to act

thus. The author of the *grantha* has explained the greatness of this virtue. He explains the importance of the propriety of prudence and wisdom in spending money.

All wealthy people may not possess sense and discretion. Some wealthy people squander their wealth in such a manner that people call them spendthrifts and prodigals. Who can describe them as sensible people, if they squander away their wealth, which could have been used for some noble causes? In history, we come across many such whimsical people, who wasted their money. I will mention here a few examples of such men.

SOME EXAMPLES OF ECCENTRIC AND WHIMSICAL PEOPLE

In the twelfth century, there lived a famous emperor by name, Al-Ajij of Yemea. He was unique in his love of garments. Hundreds of weavers worked in his palace to weave for him new cloth every day and hundreds of workers worked to prepare new garments for the emperor every day. They had to prepare extraordinary clothes embroidered with excellent diamonds and emeralds. Every month he used to spend crores of rupees on dress and decoration. His subjects who disliked his extravagance rebelled against him. What was the result? The emperor was killed.

A certain wealthy man belonging to Misra, by name Amir Besari was more extravagant than that emperor. He was also more eccentric. He inherited an enormous fortune which he squandered away on drinks. His habit was to drink wines from gold cups and to throw them away as if they were clay cups. He used to drink expensive drinks only from gold cups. He squandered away all his wealth on his eccentric habits and when he died, he had not left even the money necessary to buy a shroud to cover his dead body.

Shaik Shahrukh of Mongolia used to celebrate his birthday with extraordinary pomp and splendour. That was his craze. On his birthday, if anyone went to him, he gave him a plate of

diamonds and pearls as a gift. In this manner, he celebrated forty two birthdays. What was the result ? He became a destitute.

A gentleman by name Khalil was master of the mint in Misra. He used to carry out his pilgrimage to Mecca in a peculiar manner. He used to get gold coins scattered on the way, so that the camel he rode might place its steps on gold coins; not on earth. Later, those coins were allowed to be taken by other pilgrims. He spent all his wealth in this manner.

EVEN IN RENDERING CHARITY THINK OF THE PROPRIETY OF TIME AND THE WORTHINESS OF THE BENEFICIARY

Rendering help to others is no doubt *Dharma* but help should be rendered at the right time to the right person. Only he who possesses sense and discretion can render help in this manner. The ghost of excessive benevolence rode on the back of Haroun Alrashid, the Caliph of Bagdad. Every day, he used to go out on his horse and if anyone came near him, he gave him a bag of silver pieces, whether that person was in need of that money or not. On account of this eccentricity, he became a pauper but cunning and crooked fellows took advantage of his eccentricity and profited from it. If some people who possess wealth which they have acquired somehow squander it without imagination and wisdom, we can understand it as natural to some extent but what can we say about those people who do not spend money on domestic necessities but who waste their money on jewels, fashions, dress, decorations and evil habits ? Such people will surely come to grief besides incurring heavy debts. They will not have any prestige in society. People would make fun of them. Such careless people would not be able to spend money when there is a real need.

You must realise that in your lives there will arise various kinds of situations in which you will have to spend money. So, as householders you have to think of the future also and provide for it. In the life of *grihasthas* various kinds of auspicious and

inauspicious situations arise in which they have to spend money and they should save some money for such necessities.

The problem can be solved if you discard the habit of spending money unnecessarily and wastefully. You can stop wasteful expenditure only if you have the necessary strength of mind. Let people call you a miser; let them say that you are a man of the fifteenth century; you should remain unshaken by their remarks. When you spend money freely and abundantly at a time of necessity those people will be shocked and amazed. Carry on your existence with a full awareness of the propriety of time.

This is enough for to-day.

- * *Every day, you must listen to discourses as a matter of duty. This is an ordinary principle of Dharma; but it is equally important to see to which kind of speakers, you should listen, (the implication is that you should listen to the discourses delivered by noble spiritual heads).*
- * *It is one thing to acquire knowledge from books, to listen to the arguments of others or to hear stories narrated by others and to get amusement from them. But it is a different matter to listen to discourses because in matters relating to Dharma you have to understand a person to the depths of his personality.*
- * *Fourteen special principles are mentioned in the shastras regarding the character of the person who delivers discourses. His discourses will be fruitful only if he possesses those qualities.*
- * *You should not listen to religious discourses for amusement. Discourses should not also be delivered with that purpose. After listening to discourses, you have to explore and examine your soul and you have to carry out mental contemplation on what you have heard.*
- * *If the spiritual head delivers his discourses after examining and realising the level of his listeners, it will be useful to the speaker and to the listeners.*
- * *Spiritual heads should not think that they are bestowing a benefaction on their listeners by delivering discourses; on the other hand, it is their duty to deliver discourses. This is the scriptural prescription. Spiritual heads should deliver discourses as a matter of duty; not with the idea that they are conferring a benefaction on their listeners.*

DISCOURSE 85

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji expounds the ordinary principles of the *grihasthadharma* in the beginning of his great work, *Dharmabindu*. These ordinary principles are extremely

useful to every householder. This code of conduct and principles should be observed respectfully by all those noble householders who want to make the pilgrimage of their life glorious and prosperous.

Today, I intend dealing with a very important ordinary principle of the *grihasthadharma* and that is : प्रत्यहं धर्मश्रवणम् (The duty of listening to spiritual discourses every day). Every day you must listen to discourses on a *Dharmagrantha* as a matter of duty. The author has prescribed this duty to be carried out by all *grihasthas*. The activity of listening to a discourse is not an independent activity. That means the listener himself cannot do it. One can listen to a discourse only if somebody is there to deliver discourses. If listening to discourses on a *Dharmagrantha* is an important duty; listening to the right person is more important. You should not listen to discourses on the scriptures from all sorts of people. What kind of person should deliver discourses on the scriptures? Even this point has been seriously examined by the author. You should not think thus, "We want to listen to discourses on the scriptures. Let us listen to anyone. It does not matter who delivers the discourses".

WHATEVER YOU DO, DO IT AFTER CAREFUL THINKING

Have you thought thus at any time? "We should take medicine now. Let us take it from any doctor. It does not matter from which doctor, we take medicines". Have you thought thus at any time? "We have to file a case in the court. We will engage some lawyer. It does not matter which lawyer we engage".

No. You do not choose a doctor or a lawyer at random thus. You would carefully think of the ability and the expertness of the doctor or the lawyer. You would like to choose only doctors who are experts and specialists and lawyers who are experts and specialists. In the same manner, the person whose discourses you wish to hear should also be chosen after careful thinking. You must choose the right person.

All sorts of persons cannot deliver discourses on the scriptures. Just because a person desires to become a speaker and to deliver discourses and just because he has mastered the art of delivering discourses, he cannot be an able preacher of *Dharma*.

BUDDHA AND ANKAMALA

Once, a certain wealthy young man approached the Buddha and said, "Revered Lord ! I desire to render service to people. Send me anywhere you like. I will go there and preach the *Dharma* to people".

The Buddha knew that young man. His name was Ankamala. He said, "Ankamal ! Before trying to give anything to people you must realise whether you have anything to give. First, you try to acquire worth. Later you can preach to others".

Ankamal saluted the Buddha and went away. He carried out a deep study of the scriptures for ten years. He worked with great assiduity and mastered the various arts. Throughout the Empire of Maghadha, he became famous as a master of various arts. People praised him everywhere. He became proud and his mind was bubbling with the desire to attain honour and popularity. The man who does not grow proud and arrogant even after attaining honour and popularity is indeed a noble man. Ankamal approached Bhagwan Buddha; saluted him and said,

"My lord, now I can give everyone something useful. I have mastered the twenty four arts".

There appeared a smile on the face of the Buddha. He said, "Ankamal, you have just learnt the various arts but you must pass an examination. You can feel proud of your achievement only after passing the examination".

"My lord ! I will surely pass the examination". Saying this, he returned home.

The next day, the Buddha asked a disciple of his to go to Ankamal in disguise. That Buddhist monk went to Ankamal

in disguise and using strong language disgraced him. Ankamal became angry and tried to beat him. The monk smiled at Ankamal's behaviour; returned to the Buddha and informed him of what had happened.

The same day, in the afternoon, the Buddha sent two other monks to Ankamal in disguise. They approached Ankamal and said to him, "Noble man! Oh, thou gifted with a long span of life! We are the followers of Emperor Harsha. The Emperor desires to appoint you his Chief Minister. He has sent us to convey this information to you and to take back your message to him. Are you willing to accept the position of Chief Minister? The Emperor is greatly impressed with you, and with your attainments, after having heard about you".

On hearing their words, Ankamal was greatly amazed and delighted. He was stupefied to hear the message. The temptation for power and position held him by the throat. He gave his ready consent and said, "Surely! Surely, I respect the wishes of the Emperor. Kindly tell me when..." When Ankamal was about to say something, those two looked at each other smiling and then went away. Ankamal could not understand anything of their strange behaviour. He stood looking at them as they were going away.

In the evening, Bhagwan Buddha himself came to Ankamal. He was accompanied by his disciple, Amrapali. Ankamal received the Buddha with great affection. The Buddha sat upon a wooden seat. Amrapali sat nearby. Ankamal began to converse with the Buddha. But again and again he kept looking at Amrapali. Ankamal was greatly fascinated by the extraordinary looks of Amrapali.

THE BUDDHA'S CHALLENGE

The Buddha returned to his *Ashram* with Amrapali. The next day Ankamal went to the Buddha's *Ashram*. The Buddha said to him, "Child! Have you mastered the art of controlling anger, avarice and sensual passion? I am sure, you have".

Ankamal stood still. All the events arose in his mind. He felt ashamed of himself and on that very day, he began pursuing, with concentration, the path of spiritual progress.

I hope you know what virtues a man should possess in order to be a preacher of Dharma. The man who preaches Dharma should be a victor over anger, avarice and sensual passion. If he himself is a slave to those passions, what can he preach to others? How can his discourses exercise an impact on the hearts of his listeners? The meaning of what I am saying is that the man who preaches Dharma must possess self-discipline. He must have the purpose of making householders self-disciplined. There can be no spiritual progress or spiritual purification in a man's life if he has not conquered his inner enemies. It is for this reason that we adore the Jin. Jin means victor. Jin is the name given to a person who has completely conquered all his inner enemies. We too must become Jins sooner or later. Only a Jin can experience absolute felicity and serenity.

THE 14 VIRTUES OF A PREACHER

You must know the nature of the preacher who delivers discourses on the scriptures, "He speaks very well. He is an excellent orator". Mere oratorical powers do not make a preacher. A true preacher must possess fourteen virtues. A great saint and scholar has said,

“वाग्मी-व्यास समसचित् प्रियकथः प्रस्तावचित् सत्यवाक्,
संदेहच्छिद् शेषशास्त्रनिपुणो, नाख्याति व्याक्षोपकृत् ।
अव्यंगो जनरंजको जितसभो, नाहंकृतो धार्मिकः,
संतोषी च इमे चतुर्दशगुणा वक्तुः प्रणीतास्तथा ॥”

You have to scrutinize the nature and character of the preacher whose discourses, you wish to hear every day and with whose guidance, you wish to pursue the path of *moksha*. Moreover, the man who aspires to become a preacher of *Dharma* must know the virtues and abilities that make him a worthy preacher of *Dharma*.

I will mention here the 14 virtues and abilities of a worthy preacher stated in the poem given above.

1. The preacher of *Dharma* must be a good speaker.
2. He must know the subject extensively and in its brief form.
3. He must speak in a pleasant and agreeable manner.
4. He must have a knowledge of the nature of the occasion.
5. He must be truthful.
6. He must be capable of clearing the doubts of people.
7. He must have mastered all the scriptures.
8. He must be capable of explaining a subject fully and in a relevant manner.
9. He must not be sarcastic in his statements.
10. He must be capable of delighting his listeners.
11. He must be capable of captivating his listeners.
12. He must be free from pride and arrogance.
13. He must be living according to the principles of *Dharma*.
14. He must possess the virtue of contentment.

1. A preacher must possess a thorough knowledge of and mastery over language. He must be capable of delivering discourses effectively in the language of the people whom he addresses. He must have a thorough knowledge of that language.

2. The second quality of a preacher of *Dharma* is this. He must know where and to which kind of listeners he must explain the words of the Jin in detail and where he should explain them briefly. A preacher of *Dharma* must have this knowledge. If a preacher elaborates a point which he must mention briefly and if he deals briefly with a point which he has to elaborate, his discourses will not be liked by people, because scholarly people like brevity and suggestivity while

common people like elaboration and detailed explanation. Another point is this. There are some items which should be mentioned briefly. For example, while delivering a discourse on *Dharma*, if he desires to make some critical remarks on the contemporary social and political situation, he has to do so briefly. If he goes on elaborating such items, he will not be able to discuss the topic of his discourse. Speaking on other subjects than the chosen topic is a serious mistake. The preacher of *Dharma* has to speak on human virtues or on some serious scriptural topics, in detail. Thus, a speaker should know where brevity is a virtue and where elaboration is a necessity.

3. The preacher of *Dharma* must be capable of speaking in a pleasant and agreeable manner. Of course, all people have to speak in a pleasant and agreeable manner always. But this quality of speaking in a pleasant and agreeable manner is an absolute necessity for a preacher of *Dharma* because he has to transform the hearts of people by making spiritual doctrines penetrate the very depths of their hearts. He has to remove their false notions. He cannot achieve this by speaking in a harsh manner. He can achieve this only by speaking in a sweet manner. Whatever may be the extent of the preacher's mastery over language; whatever may be the depth of his knowledge of the scriptures, if he cannot speak in a pleasant, impressive and suave manner he cannot captivate the hearts of the listeners. If he cannot captivate the hearts of the listeners, he cannot disseminate the doctrines of *Dharma* effectively.

From the Audience : Now-a-days, some preachers of *dharma* use very harsh words.

Maharajashri : They can see the effect of that propensity. They think that they communicate their ideas clearly but clarity cannot be achieved through harsh words. Clarity can be achieved only through sweet and suave words. If the preacher of *Dharma* happens to be a *sadhu* or a *muni*, he has to be treated with reverence. A worthy man will be accorded heartfelt reverence only if he can speak in a pleasant and suave manner. A preacher

who speaks in a harsh and unpleasant manner, does not get absolute reverence and that is a great loss.

4. The fourth quality that a preacher must possess is the capacity to realise the nature of the occasion or the situation. An occasion may be a sorrowful one or a happy one. A situation may be a peaceful one or it may be torn by controversies. It may be an occasion connected with his own *Dharma* or with some other *Dharma*. The preacher has to deliver his discourses in a manner that is relevant to the occasion. If a preacher delivers a lecture without realising the nature of the occasion, distress, conflicts and misunderstandings may arise. The preacher of *Dharma* must realise the nature of the occasion and must inspire in the hearts of his listeners exalted thoughts and lofty spiritual contemplations. He has to deliver discourses with the purpose of reducing the attachments and hatred in the hearts of his listeners.

5. The fifth quality of a speaker is that he must be truthful. He must always keep off falsehood. He must deliver discourses always on the basis of *Dharmagranthas*. He must interpret the *Dharmagranthas* correctly. He must employ words with a full awareness of their meaning and implication in a situation. The word *Aja* in Sanskrit means a goat. It also means corn three years old. “अजैर्यज्ञव्यम्” One meaning of this expression is performing a sacrifice with goats and if that meaning is attached to it, it implies that the preacher is encouraging violence or the killing of animals at the time of *yajnas*. What a great mistake it would be ! The preacher of *Dharma* who endeavours to interpret the scriptures must be impartial, objective, dispassionate and must be aware of the nature of the occasion on which he happens to be delivering discourses.

6. The preacher of *Dharma* should be capable of clearing the doubts of his listeners. He must be capable of gratifying the thirst for spiritual knowledge in his listeners. He must be capable of guessing the doubts that might arise in his listeners. He himself must pose questions and answer them in the course

of his discourses. He must take care to see that the clarification he gives is logical and that it accords with what is stated in *Dharmagranthas*.

There will be different kinds of listeners in a congregation. Some may be gifted and some may not be. Some, though intelligent, may not have a knowledge of the *Dharmashastras*. Some listeners who are ill-informed attend discourses with the purpose of picking holes in the utterances of the preacher. Intelligent and thoughtful people will get doubts; and would desire for clarifications, only out of a thirst for knowledge. Some who are over-intelligent may also start specious arguments. The preacher of *Dharma* must have the capacity of clearing the doubts of all these kinds of listeners. If he cannot clear their doubts, he cannot inspire the ideals of *Dharma* in their hearts.

From the Audience : Some preachers are there who become angry and irritated when some questions are posed.

Maharajashri : That happens because either the manner in which the questions are asked may not be satisfactory or the preacher may not know the answers to those questions or the time may not be suitable for such questions. Yes, there are some listeners who put questions to the preacher to test him. They do not have any thirst for knowledge. Their intention is to test the preacher. The preacher must answer even those listeners in such a manner that they realise their mistakes.

7. The preacher of *Dharma* can clear the doubts of his listeners only if he has studied the scriptures of the other *Dharmas* in addition to those of his own *Dharma*. He must have studied carefully the various religious and spiritual ideologies. In the past, controversies, discussions and disputations took place in congregations and royal courts, so the preachers of *Dharma* had to possess a sound knowledge of all the three ideologies.

Just as a good advocate must have mastered the laws of various countries and must have a thorough knowledge of the

judgements and decrees passed in various high courts, the preacher of *Dharma* also must master the scriptures of various *Dharmas*. It is not enough if he merely studies them, he must have made a critical and comparative study of these scriptures.

The preacher of Jain *Dharma* must possess a thorough knowledge of all the doctrines of the Jain *Dharma*. He must have mastered the seven kinds of *Naya*, the seven types of argument; the *Anekantvad*, the theory of *Dravya-Guna-Paryaya*, the nine doctrines, the fourteen *Gunasthanaks*, the eight views of *yoga*, the method of *Japa*; the method of meditation etc. He must have a proper knowledge of the breaches and exceptions. He must also have a knowledge of the *Nischaya naya* and the *Vyavahar naya*. He can interpret the words of the Jin properly and effectively only if he has a knowledge of all these things. If he does not possess a knowledge of these things, he may give wrong interpretations of the words of the Jin contrary to what is actually implied in them. It is not easy to become a preacher of *Dharma*.

8. The preacher of *Dharma* must possess the capacity to give a comprehensive and detailed exposition and description of the subject or the incident which he deals with in his discourse. Besides possessing, a rich vocabulary, he must also be capable of describing a subject or an event. He must possess the style that is necessary for this purpose. Only then can he move the hearts and minds of his listeners. The congregation must flow with the tide of the preacher's discussion and exposition. The congregation must become deeply absorbed in the exposition or discussion that is going on. The genius of the speaker must shine forth effectively. If he is dwelling on the sentiment of heroism, the listeners must experience that *rasa* or sentiment. When he is dwelling on the sentiment of peace, there should appear on the faces of the listeners, that lofty feeling of serenity. If he is narrating a story which contains the sentiment of renunciation, the listeners must also experience in their hearts, the impact of renunciation. When he is dealing with the sentiment of humour, the audience must laugh to their hearts' content.

9. The ninth quality that should be present in the preacher is that he should not speak sarcastically and that he should not pass sarcastic remarks on the listeners. He should not forget the vital point that he is a preacher of *Dharma* and that a preacher of *Dharma* should not be sarcastic in his utterances. Sarcasm offends listeners; therefore, it is said that the preacher should not employ sarcasm in his discourses but this principle applies only to remarks levelled against individuals. Sometimes, the preacher may pass sarcastic remarks on the whole society. Sarcastic remarks may be made while reviewing a social or a political situation.

10. The discourse delivered by the preacher must bring about serenity in the minds of the people. It must be pleasant and likeable. Therefore, the two devices of accusation and projection are permissible in discourses. In order to secure the attention of the listeners, the preacher may employ the sentiment of love. Listeners become attentive when they are thus entertained. If they are bored, they will get away but amusement should not be given only for the sake of amusement. By using the device of amusement, the speaker should aim at securing the attention of the listeners and preaching some serious doctrines of *Dharma* which must penetrate their hearts. Even amusement should be decent and cultured. The preacher should not employ low and vulgar kinds of amusements such as sexy jokes. He should not narrate stories that inspire violent propensities in the listeners. He should not employ low and vulgar humour. If the preacher is a muni or a sadhu or an Acharya, he must bear in mind, the dignity of his religious and spiritual life. The congregation comprises women also. Therefore, low and vulgar humour should not be employed; only decent and cultured humour should be employed. The listeners should hear only noble things from the preacher; so he must preach only exalted ideas.

Another point is this. The entire discourse should not be one of amusement. Amusement should be like the salt mixed in wheat flour to make it tasty. The preacher may speak in a humorous manner now and then to provide psychological relaxa-

tion to the listeners so that they may not get bored with the discourse.

11. The eleventh quality that should be present in a preacher is that he must be capable of captivating the minds and hearts of the listeners. He must possess the capacity of captivating congregations comprising thousands of people. Of course, all preachers do not possess this capacity. It is found in one or two out of a thousand. This capacity can be attained only by virtue of some special *punyakarma* of one's previous life. It is a natural gift or a god-given gift.

12. The twelfth quality that should be present in a speaker is that he should be free from pride and arrogance. The preacher who has to captivate the minds of thousands of people must be free from pride and arrogance. There should not be in a preacher, even a grain of pride. How can the same person be enlightened and egoistic? It is something like a light being dark and black. Enlightenment is like the sun and pride is like darkness. In the presence of the sun, darkness cannot exist.

The preacher who has to captivate and mesmerise by his speech, thousands of people must be so humble and simple that even a child should be able to approach him fearlessly and speak to him affectionately. This virtue of humility in a preacher strengthens the faith of people in *Dharma*.

13. The thirteenth virtue mentioned is that a preacher should live according to *Dharma*. Practice and precept should go together. A preacher of *Dharma* should lead a life that accords with the loftiest doctrines of *Dharma*. If a preacher of *Dharma* does not live according to *Dharma* then his precepts will not produce any impact on his listeners.

AN INCONGRUENCY BETWEEN PRACTICE AND PRECEPT

At that time, the British were ruling over India. There was a princely state called Baroda in Gujarat. King Sayaji Rao, the ruler of the state was a noble man. Once, a large conference took place in Baroda in connection with kindness to animals.

King Sayaji Rao presided over the conference and the speaker was a gentleman from Bombay who professed to espouse the cause of kindness to animals. It was summer. There were no fans over the stage. After the formalities were over, the chief speaker stood up and began speaking. The speech was going on very well. He was also perspiring profusely. In order to wipe off the perspiration on his face, he took out his handkerchief from his pocket but along with the handkerchief there came out an egg also; people heard the noise of the egg falling on the stage. King Sayaji Rao laughed at it. He got up and said, "Now-a-days, people eat eggs to get physical strength and energy. This gentleman has brought the egg from Bombay to illustrate this point".

How can a man who himself eats eggs preach the ideal of (kindness to animals) *jivadaya* to others? How can a preacher who is himself irritable preach the ideal of forgiveness to others? How can a preacher who is himself ensnared in attachments and hatred exhort others to discard those inner enemies? How can a preacher who is himself attached to sensual pleasures preach the doctrine of renunciation to others? Therefore, the thirteenth quality mentioned is of great importance. The preacher of *Dharma* must be a man of spiritual excellence and attainments.

14. The fourteenth quality that a preacher should possess is contentment. A preacher of *dharma* must be contented. He should not be avaricious. He should not deliver discourses, with any ulterior motive. He should not have any desire or attachment for the physical objects in *samsar*, "If I deliver an excellent discourse, people will become my devotees. They will give me excellent garments and vessels. They will spend lakhs of rupees for my discourses". He should not have such mundane desires. He should not also put forth a condition like this, "If you pay me so much, I will deliver a discourse to you".

I have to impress upon you that it is the duty of householders to listen to discourses every day but you must first realise to what kind of preacher, you must listen. Therefore, to-day, I have explained to you the qualities that should be

present in a preacher of *dharmā*. Some decades ago, there were only a few preachers; but to-day their number has increased. The number of sadhus and sadhvis has increased. The number of preachers also has increased. But how many of them are worthy of the lofty task ? How many are there who can deliver authentic discourses on the words of the Jin ?

To-day, I have spoken about the preachers of *Dharma*, and to-morrow, I will speak about listeners and later, I will speak to you about the subject of listening to discourses.

This is enough for to-day.

- * If you listen to discourses with mental awareness and alertness, your mind, step by step, becomes attracted towards Dharma. The foundations of Dharma will automatically arise in your life.
- * You have to take some precautions in listening to discourses. If you listen to discourses in a thoughtless and imitative manner, thinking thus, 'श्रुतम् हंति पापनि'
 "If we merely listen to discourses, our sins get destroyed", there will not be any transformation in you. Even if you hear not one or two but hundreds of discourses with that attitude, no transformation can take place in you.
- * If you cannot practise some doctrines of Dharma, if some people are practising them, you must appreciate them and praise them.
- * One important action relating to samyagdharma or the right vision is 'उपबृंहणा' or appreciation of noble actions. We have forgotten this great principle. Hearty praise is disappearing in this age of jealousy and rivalry.
- * After listening to a discourse, you have to carry out a prolonged activity and that is, to contemplate deeply on what you have heard. If you proceed on this path of contemplation, you will attain the nectar (amrit) that lies concealed in tatvas (doctrines).

DISCOURSE 86

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji expounds the ordinary principles of grihasthadharma in the beginning of his great work, Dharmabindu. If you begin practising these principles in your lives, a healthy society will come into existence. A cultured society will come into existence. Only such a society is capable of adoring and pursuing the path of Moksha.

Man should possess a strong will-power to practise these ordinary principles, in his life. Most people in the present day society are neglecting these principles. They are interested in sinful activities. Therefore, if man should practise these principles in this kind of atmosphere, and if he has to adopt a way of life which accords with those principles, he needs a strong will-power.

You must realise the benefits that accrue to the individual, to the family and to the society from practising those ordinary principles. You must also acquire the capacity to convince others also of their usefulness. If you cannot persuade others to follow these principles, you will find it difficult to pursue them. Your own family may oppose them. Your friends and relatives may oppose them. "In this age, we cannot follow these principles and we need not follow them". They say such things and try to shake your determination.

Therefore, there is the thirtieth ordinary principle expounded by the Acharyashri and that is *प्रत्यहम् धर्मश्रवणम्* (listening to discourses every day as a matter of duty). Every day, as a matter of duty, you must listen to the discourses delivered by a noble spiritual head on the *Dharmashastras*. If you listen to discourses every day, your will-power also grows stronger. You will acquire the ability and the capacity to listen to discourses. An inner spiritual awakening will take place in course of time.

From the Audience : We have been listening to discourses for sometime but we have not been able to practise these ordinary principles. What is the reason for this ?

Maharajashri : The only reason is the absence of the thirst for knowledge and the other reason is the absence of determination. You must develop a deep desire for true knowledge. You must develop a desire to understand spiritual doctrines and some supreme doctrines which are not easy to understand. Do you listen to discourses with a desire for knowledge ? Do you listen to discourses with the purpose of attaining the nectar of life ? Do you approach men who have renounced worldly life and who

are well-versed in *Dharmagranthas* for quenching your thirst for knowledge ?

A STORY

There is an excellent story in the *Bhagavatha*. King Parikshit was once bitten by a snake. It was such a snake that the person it bit would die on the seventh day. The king was greatly terrified. He was completely paralysed by the fear of death. The fear of death filled his mind. He went to Shukhamaharshi and he began listening to the discourses that were being delivered by Shukhadevi. He listened to the discourses with this purpose in his mind, "How can I escape from death ?" Six days passed. Parikshit was listening to the discourses with the intellectual eagerness to know how he could escape from death. His desire was not fulfilled. He was greatly agitated and perturbed. Shukhamaharshi understood that the king was in great agitation. He said, "O King ! To-day, I will narrate a story. Listen".

"Once there was a king. One day, he went to a forest hunting. Throughout the day, he wandered about in the forest in search of game but he could not find any animal. Night fell and he forgot his way. He thought, "If I find some *Ashram* in this forest, I will stay there for this night. By chance, he came to a small cottage thatched with grass. It belonged to a butcher and it was stinking with foul smell. Dead animals were lying on the roof. There was a corner which was like a lavatory. The whole place was so full of foul smell that the king's head began to reel. He thought for a moment, "I cannot spend the night here". But where could he go ? Staying there was unavoidable. He said to the butcher, "Brother ! I am a traveller who has lost his way. Will you please give me shelter here for a night ?"

The butcher said, "I do not give shelter to any travellers".

"Why so ?" asked the king.

"The other travellers who came seeking shelter to my cottage also said the same thing, "Please give us shelter for a night. We will go away in the morning". But when the morning came,

they did not go away. On the other hand, they insisted upon staying here. They begged me to allow them, to stay here. They were not prepared to leave this place at all and I had to use force to send them out. Therefore, I do not want to give shelter to any traveller here”.

The king said to the butcher, “I will not do so ? I will go away as soon as it is morning. Please be kind. Surely, I will not trouble you”. The butcher gave him shelter. The king covered his mouth and nostrils with a cloth and slept there. Yet on account of the foul smell, he could not sleep till mid-night. Gradually, that foul smell penetrated and pervaded his mind. When he woke up in the morning, he felt that everything was all right in the place. He did not desire to go away from there. He said to the butcher, “Dear brother ! Please allow me to remain here. I will carry out any task that you may give me”. The butcher laughed and said, “All people say the same thing. . . . You must get away from here”.

Shukhadevji said, “Parikshit ! You please tell me whether the king’s behaviour was proper or improper”.

Parikshit said, “Oh lord ! How could he be a king ? What a fool he was ? It is absolutely wrong to break one’s promise. Forgetting his responsibilities as a king, he decided to remain in that stinking cottage. Certainly, what he did was highly improper”.

Shukhadevji said, “Parikshit ! that king is none other than yourself”.

“Oh ! Lord ! How is it ?” Parikshit asked, confounded.

“Parikshit ! How is this body which resembles that cottage ? What is there in this body ? It is full of disgusting impurities such as urine, excretion, blood, muscles and bones. How long can you live in this cottage ? Do not you desire to leave it even now ? You may have to leave it though you may not wish to do so. Are you not grieved over this prospect ? Is it proper to grieve over it ? You are a man of wisdom, you see !”

The mental eyes of King Parikshit were opened. He discarded his fear of death and he became absorbed in spiritual contemplations.

WHAT KIND OF DELIGHT IS THERE IN LISTENING TO DISCOURSES ?

This is listening to discourses. The commentator says when a *Swarakinnari* (a demi-goddess of music) sings in the company of a young demi-god of music, the listeners experience extraordinary delight. Listeners should experience such a celestial delight in listening to discourses. This experience of delight arises spontaneously. When the impurities of the soul disappear man experiences this kind of delight.

If you are really interested in the delight of listening to discourses, you will observe the principle of punctuality. Supposing the time at which the discourse begins is 9 a.m., you will be here before 9 a.m. Listeners must be in the Upashraya even before the spiritual head comes to deliver the discourses.

From the Audience : But our practice is the reverse of it. First, the preacher arrives and then the listeners come one by one.

THE DEFECTS RELATING TO DISCOURSES

Maharajashri : That is improper and it is contrary to prescriptions. Such a thing happens because people are not interested in discourses. Sometimes, such a thing happens because, the time of discourses is inconvenient to people. Many such defects are to be seen now-a-days. I will mention here a few of them as a sample.

1. Coming to hear a discourse after the discourse has begun.
2. Coming late but sitting in front. (Causing disturbance to others moving among them.)
3. Looking this way and that way instead of concentrating on the discourse.
4. Conversing with those who are around.

5. Bringing small children to the Upashraya at the time of discourses.
6. Asking irrelevant questions.
7. Sitting indecently.
8. Coming to hear discourses wearing improper dress and decorations.

You please tell me how discourses can go on if people behave thus. Can you gain anything by listening to discourses in this manner? To speak the truth, such people cannot hear anything. They merely come here; sit here for sometime and go away without understanding any doctrine. Where is the question of their remembering anything when they do not hear anything? First, learn the method of listening to discourses.

OBSERVE THESE PRINCIPLES STRICTLY

1. Be seated here early and be present here from the time of the invocation.
2. In case, you have to come late on account of some difficulty, sit at the back. Do not try to come and sit in front of the speaker.
3. Keep looking at the preacher.
4. Be silent.
5. Do not bring children to the discourses.
6. Ask relevant questions if you have any real doubt.
7. Sit in a decent manner.
8. Wear proper dress and decorations when you come to the Upashraya.
9. Listen to the discourse with perfect concentration. Express in your face, emotions that accord with the matter of the discourse.
10. If you listen to discourses in this manner, even the preacher who delivers discourses finds delight in delivering discourses. He would have the enthusiasm to discuss the doctrines of *Dharma*.

FLOAT ON THE THOUGHTS AND EMOTIONS OF THE SPEAKER

Once we went to a town. It was a small town. In that town, there were some two or three Jin temples and one large Upashraya. Discourses were arranged there. People came to the Upashraya to hear the discourse half-an-hour late. The discourse began. The listeners sat silent and still like *stitha-prajnas* (men of absolute intellectual and emotional equanimity). Their faces were devoid of any feelings, enthusiasm or emotion. They sat like people at a meeting of condolence. I thought, "This is the first day. They are sitting thus probably because they are not familiar with me". But the next day also, the same *equanimity* was perceptible in them! The same thing continued on the third and the fourth days also. I tried my best to disturb their *equanimity* but I could not.

From the Audience : Equanimity is a good quality; is it not ?

Maharajashri : It will be bad if I call it stupidity; so I called it equanimity. When you are listening to a discourse, your face must reveal your emotional response to the discourse. When there is something to laugh at; you must laugh. When some moving situation is described; you must show the feelings of kindness and compassion and when something is being said about renunciation, there should be a lofty feeling of detachment in your face shining forth.

If you are really absorbed in listening to a discussion of *Dharmatavas*, these different emotions naturally appear in your face. If you are deeply interested in something, the corresponding emotion appears in your face. When you are deeply immersed in listening to the discourse, you will be naturally silent; and you will not at all feel like speaking.

From the Audience : Those who are sitting at a distance from the speaker cannot hear what he says, so naturally they begin talking.

SILENCE AND CONCENTRATION ESSENTIAL

Maharajashri : You are right. But if they cannot hear the discourse from that distance they can quietly go out. If they keep talking they disturb others also. This is the *Jinavani* (the utterance of the Jin). These are the sublime words of the Jineshwar Bhagwan. Unless you hear them properly, you cannot understand them. If you hear them carelessly you may misunderstand them. You must realise the point of view from which a statement is made. You can understand it only when you listen to it with concentration and a calm mind.

You must contemplate deeply on what you hear. The *Jinagamas* can be understood clearly only by means of deep contemplation. You must have a firm faith in the *Jinagamas* and in the *Dharmagranthas* written by omniscient authors. You must have application to hear the *Jinagamas*. You should not experience sorrow or excitement while listening to them. Now-a-days, a majority of people do not have a taste for a knowledge of the *tatvas* because they are not prepared to put forth the endeavour necessary for the purpose. "We have no interest in these doctrines. We gain nothing from them. We forget them". People say such things.

If you develop love for the utterances of the Jin, you will not say such things. You will keep listening with concentration. Not only listening to them, you would also endeavour to practise such principles as are within your reach. Then, your activity of listening to discourses will exercise a deep impact on your life. You must listen to discourses with the purpose of achieving spiritual purification. As you go on listening to discourses, the activities of your life also gradually become cleansed and ennobled. Your dealings with others will be cordial. You will be able to exercise restraint on your habits of eating and drinking. You will begin using discretion in your activities of reading, hearing and seeing. You will practise those principles which are necessary to increase and maintain your physical and mental strength.

If you cannot practise some principles, at present, you will

at least develop a desire to practise them. For example, even-though, you cannot give up eating food in the nights, at present, you will at least develop a desire to discard the habit in future. If in the future, circumstances prove congenial, you will discard the habit of eating food in the night.

At present, on account of uncongenial circumstances you may not be able to perform the *samayik* every day. But you will at least develop a desire to perform the *samayik* every day when you get congenial circumstances. That innate desire will appear in you.

When circumstances prove congenial, you will begin performing the *samayik* every day. The same thing applies to your practising such principles as benevolence, purity of conduct and the observance of spiritual austerities. This applies to such vows as *Achaurya* (non-stealing) *Aparigraha* (non-attachment).

THE DESIRE SHOULD BE KEPT ALIVE

This is an important point. If you cannot practise a principle, at present, you must at least continue to desire to practise it. You must keep the desire strong and firm. You should not be negligent in this respect. At present, you may not be able to carry out some vows and rules of observance but you must keep up a strong desire to carry them out when you get congenial circumstances. There is a method by which you can fulfil such a desire.

THE METHOD TO ATTAIN FULFILMENT

If you cannot practise some principles, at least keep admiring those that practise them and you also render service to them according to circumstances.

- Supposing you cannot render any help to others and supposing some people are doing deeds of charity, then you admire them.
- If you cannot practise celibacy and if some people are practising it, you admire them.

- If you cannot go to the temple of the Jin and if others are visiting the temple, you admire them.
- If you cannot carry out spiritual activities and if some people are carrying out spiritual activities, you admire them.
- If you cannot control your anger and if others control their anger, you admire them.
- If you cannot discard pride, if some have discarded their pride, admire them.
- If you cannot receive initiation into the *charitradharma* and if some have done so, you admire them.
- If you cannot render service to sadhus, if some are rendering service to sadhus, you admire them.
- If you cannot discard your attachment for wealth and prosperity; if some have done so, you admire them.

EXTEND YOUR CO-OPERATION TO OTHERS AND THUS CARRY OUT SPIRITUAL ACTIVITIES

It is not enough if you praise others for their virtues. You must also render service to them. If you begin this at home, the atmosphere in your house will change. All the members of your family will begin admiring one another and so quarrels will not take place among them. Admire the man who carries out spiritual activities but do not condemn the man who does not carry out spiritual activities. If you cannot carry out some spiritual austerities; and if some other person is carrying them out, do not decry him. For example, you may not perform *Tapa*. In such a case, do not condemn and underestimate the austerity of *tapascharya*. "What is the use of performing *tapascharya*? I have no belief in it. Why should we cause discomfort to the body? Can we get *moksha* by merely performing *tapa*?" You should not speak thus. Now-a-days, people have developed this habit. They do not themselves perform any noble actions but when others are carrying out such actions, they criticise them bitterly. By passing such critical remarks they want to show that they are great men. This is a very bad habit. On account of this tendency, people gather sinful

karma. Moreover, their condemnation of austerities affects the desire of other people to carry out such austerities. Only those who do not perform spiritual austerities and who are jealous of others condemn and criticise spiritual austerities.

ADMIRING NOBLE ACTIONS ALSO IS A GREAT DHARMA

If you are not carrying out a certain austerity and if your young son aged only eight or ten years, is carrying it out, you admire that austerity. If you admire his austerity, his enthusiasm increases and his faith in *Dharma* also increases.

From your example he will also learn to admire the austerities which others perform. You must admire spiritual austerities even when they are being performed by your enemy but that admiration must be timely and relevant. You should admire the austerity in the presence of worthy people who feel happy when they hear others praised. You should not be niggardly in your admiration for spiritual austerities.

You must acquire a knowledge of the difficult doctrines of *Dharma* by hearing discourses on *Jinagamas* and *Dharma-granthas* and by contemplating on them. You must approach those spiritual heads who have mastered all the subtle and difficult doctrines of *Dharma* and acquire from them that knowledge which they possess.

It is natural that all people cannot do this. All people cannot carry out deep contemplations on *Tatvas* but those who are intelligent must dive into the ocean of scriptural knowledge; must experience the delight of knowledge and must endeavour to grasp those difficult and normally incomprehensible *Tatvas*. Intelligent people must acquire a knowledge of *Tatvas*. They should record in their minds permanently those great *Tatvas* and they should not forget them.

ALL THIS IS POSSIBLE EVEN IN THE LIFE OF A GRIHASTHA

From the Audience : Is it possible to practise these things in our life as *grihasthas* ?

Maharajashri : Why not ? Do you think that it is impossible to practise them in your life as *grihasthas* ? Nothing is impossible if you have a taste for it and a spirit of dedication to carry it out. You feel that it is impossible to practise those things in your life because you do not have a strong desire to acquire true knowledge. What kind of taste do you have for amassing wealth ? Throughout the day and night you keep endeavouring to earn money to the point of being totally tired. As you acquire more and more wealth, your happiness also keeps increasing. The happiness of shravaks and shravikas increases when they achieve spiritual progress; not when they achieve materialistic progress. Because you are deeply interested in acquiring wealth, you do not feel that there is anything impossible in that sphere but if you have the same deep interest in knowledge, there will not be anything impossible even in the sphere of knowledge.

Do not imagine that you have attained fulfilment merely because you have heard some discourses. Hearing discourses is the first step. It only gives you a direction. After hearing discourses, you have to engage yourselves in a prolonged spiritual activity in which contemplation is of great importance.

Of course, compared to many other affairs of life, lesser attention has been given to the activity of contemplation. The activity of contemplation begins with beliefs or opinions. Man develops opinions or beliefs either by listening to others or by hearing others or by reading or through countless experiences in life. You come to me and listen to my discourses. You develop some opinions or beliefs and you contemplate on them.

But in order to engage yourself in that kind of wholesome and useful contemplation, you have to discard your natural defects. Your natural defects are accepting those opinions that are convenient to you and rejecting those that are not convenient to you. These defects can cause much harm in the sphere of your contemplation. You must contemplate on both the types of opinions, convenient as well as inconvenient.

LISTEN TO DISCOURSES AFTER DISCARDING YOUR PREJUDICES

Some people come here to hear discourses carrying with them the bundle of their prejudices. They, of course, hear discourses but they accept only what accords with their own opinions. They carry out their contemplations also on the basis of their own opinions. Such opinions cannot attain the radiance of fresh knowledge.

The great Jain Acharyas of the Jain philosophical tradition which has been in existence for countless ages studied the Vedantic philosophy, the Buddhist philosophy and even the Charavaka philosophy and contemplated on those philosophies. Why did they do so ? They also wrote voluminous works dealing with their philosophical contemplations. Why did they write those books ? There should be no limitation or restriction in the sphere of philosophical contemplation and thinking. Knowledge is limitless. But, of course, the direction of your contemplation must be right and proper. Whether your contemplation is negative or positive, your point of view must be right and wholesome. A man who is caught in the iron-cage of prejudices or the single point of view cannot carry out right and wholesome contemplations. He cannot realise the supreme truth.

Mental concentration is also necessary to carry out philosophical contemplations. The nature of the human mind is to be fickle. But it is not impossible to control the mind and to make it firm. Fickleness can be discarded gradually by means of developing the habit of concentration. You should engage your mind in contemplating on matters which it likes and to like which it has been motivated. Of course, during the period of practising concentration, again and again, the mind becomes changeful but by means of continuous practice the mind acquires firmness and concentration.

You have to discard the sickly tastes of your mind. You must make your mind acquire new, healthy and pure tastes. Your mind acquires new ideas if you keep listening to dis-

courses every day; and your mind also develops the capacity for choosing the right material for contemplation.

After listening to a discourse you must contemplate on what you have heard. This is a necessary step. Listening to discourses will be futile if you do not contemplate upon what you have heard. I will mention later some more vital points about the activities of listening to discourses and spiritual contemplation.

This is enough for to-day.

- * I am unable to understand why so much inspiration and so much exhortation that are being given now-a-days to encourage people to carry out special spiritual austerities and observances, are not being given to encourage them to practise the ordinary principles which constitute the very foundation of Dharma.
- * Some people who are devoid of knowledge and who are inert and indifferent in respect of activity, become the toys of pride and keep wandering aimlessly. They, probably, imagine that they are omniscient or, at least, that they belong to the rank of the omniscient one; and they cause great harm and loss to Dharma.
- * The company of saints and sadhus is the very spring of amrit or nectar. Whenever your mind is agitated; and whenever your mind begins wandering through the dark lanes of sorrowful contemplations (Arthadhyan) you approach, without delay, noble spiritual heads or saints, forgetting your agonies and calamities.
- * Your thinking will be fruitful and meaningful if it is free from all prejudices. You must pour the ghee of knowledge into the lamp of sense and keep the light of contemplation burning bright.

DISCOURSE 87

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji has expounded the ordinary principles of the *Grihastadharm* in the first chapter of *Dharmabindu*. These ordinary principles constitute such a beautiful ideology and such an excellent code of conduct that they are unexampled in their own way.

PEOPLE ARE NEGLECTING THE ORDINARY PRINCIPLES

But spiritual heads and preachers of *Dharma* have not been giving as much attention to the ordinary principles as they are giving to special spiritual austerities. They exhort people in their discourses to do deeds of charity and benevolence but they do not exhort people to the same extent to acquire wealth by legal and fair methods. They exhort people to lead a life purity, nobility and celibacy; but do they exhort people in the same emphatic way to observe the ordinary principles regarding marrying a proper person in life? They exhort people to construct temples but do they in the same emphatic manner exhort people to observe ordinary principles regarding the way to worship the Paramatma and regarding the worthiness of the worshipper? Are they giving people so much exhortation regarding the necessity of equanimity and of fearing sin as they are giving in respect of such special austerities as *Samayik* and *Pratikraman*.

The result is evident enough. Probably, the ordinary principles have disappeared from the life of *grihasthas*. Special austerities are being carried out improperly; that is, in contravention of prescriptions and the pride of those who are inert and indifferent regarding austerities has grown sky-high. Here, indifference means performing spiritual austerities without a proper knowledge of the principles relating to their performance. There is no gain attained from this kind of performance of austerities and there is no limit to the pride of these indifferent people. They do not observe the ordinary principles in their life but they want to pass for *Dharmatmas*. Things are going on like this; are they not?

Therefore, I exhort you to listen to discourses on *Dharma-granthas* every day. At least, little by little, you acquire the knowledge of *shastras*. Acquire the knowledge that touches your life and can transform it. Whenever you get an opportunity of meeting spiritual heads, listen to their discourses.

Whenever your mind is depressed and gloomy you approach a spiritual head who is enlightened and compassionate. Your

mood of depression and gloom will disappear and your mind will bloom into bliss.

Whenever your mind is agitated and worried, you approach a noble spiritual head who loves you dispassionately and when you taste the nectar of his sublime utterances your anguish will disappear and you will attain mental serenity.

Whenever your mind is agitated and perturbed, you approach a noble spiritual head who has attained spiritual elevation and enlightenment; and obtain his guidance. Your agitations will disappear and your mind will recover its firmness and peace.

Whenever your mind is stupefied by *Moha* (infatuation) you approach a noble spiritual head who has renounced sensual pleasures and submit yourself to him meekly. By the efficacy of his blessings, your stupidity caused by infatuation will disappear and the radiance of knowledge will appear. This point has been mentioned in the commentary on *Dharmabindu*.

THE STORY OF NARVIR

Sometimes, people meet a noble spiritual head by chance and sometimes people have to search for a noble spiritual head. Narvir who was a notorious dacoit on the border of Gujarat and Malva, met a noble spiritual head unexpectedly. Narvir had suffered a total defeat. He had lost everything. His pregnant wife had been killed and he was wandering about in a forest to save his life. It was at such a time that he met by chance, Acharyashri Yashobhadrasooriji. The great Acharya happened to be passing through the jungle accompanied by his disciples. At that time, Narvir happened to be sitting beneath a tree, on the way. On seeing the sadhus, he stood up and saluted them. The Acharya stood there and blessed Narvir by saying, "*Dharm-labh*" (May you be blessed with *dharma*). The Acharya saw Narvir with his mental eyes; and visualized his future which was going to be resplendent. With a voice overflowing with compassion, he said, "Dear son ! you seem to be defeated and depressed. You seem to be in a mood of deep anguish. What is the matter ?"

Narvir said, "Revered sir! My name is Narvir. I am a notorious dacoit of this area. Until to-day, I have been victorious but to-day I have been defeated. All my companions have been killed by the soldiers of Malva. Even my pregnant wife has been killed. I am totally ruined; but I won't sit quiet. I will not acquiesce in this situation. I will take revenge against those who have inflicted this ruin upon me. I will set fire to all the villages of Malva. I will kill all those people". As he said this, Narvir began to shake with fear. The Acharya was listening to him calmly. He had no contempt or abhorrence for the dacoit. How could the Acharya who knew the effect of *karmas* and who knew the nature of the influence of passions (*kashayas*) treat the dacoit with contempt? The sublime emotion of compassion surged from his heart.

He said, "Narvir! Defeat has made a deep impact on your heart. Your blood is boiling because your wife has been killed. This is natural. It is natural that a man should entertain such feelings when he has been defeated for the first time in his life. You are a valiant man. When a valiant man is defeated, he does not give way to despair. On the contrary, he tries to find out the cause for his defeat. Have you tried to search for the cause for your defeat?"

"No. Sir, I have not. I am becoming mad. I am unable to think of anything".

THE FIRE OF REVENGE IS NEVER EXTINGUISHED

"Dear son! Be calm. I will explain the cause for your defeat. For some years, you have been carrying on the enormity of robbing people and killing them; have you not? You have robbed thousands of men and women and you have killed many. On account of these enormities of yours thousands of families have fallen into distress. Many women have become widows and children have become orphans. You and your companions have set fire to villages and crops in fields in Gujarat and Malva. What a great panic has spread among people on account of you? You calmly think of the agonies and anguish of those people. Is not your defeat to-day the result of your enormities? Is it

not on account of your sins that your wife also has been killed ? Think that this is the punishment for your sins and discard at once, such enormities as stealing, robbing people and killing them”.

“Narvir ! Enmity increases enmity. The increase of hostility brings about sorrow, agitation and anguish. Is human life to be lived thus ? Ask your conscience. Ask your inner soul ! Are you really satisfied with this kind of life ? Dear son ! Listen to my words and change the way of your life. Begin a new life. Sincerely, repent your sinful actions. If you do so, you will attain mental peace and equanimity and you will be able to live the remainder of your life peacefully”.

Narvir listened to the exhortation of the Acharya with deep concentration. The light of knowledge was kindled in his heart. The tears began to flow. He fell at the feet of the Acharya and said, “Gurudev ! you have saved me from spiritual ruin though I am a dreadful sinner. I vow to-day that I will never rob anyone and that I will never kill anyone. I will earn my livelihood by some honest work and lead a righteous life but Gurudev, where can I go ? Who will give shelter to a sinner like me ? As soon as people hear my name, they will pelt stones at me”.

The Acharya gave an assurance of help to Narvir; and sent him to Adhar Shreshti. After joining the service of Adhar Shreshti, Narvir began a new life and he became a great devotee of the Paramatma. You know that Narvir in his next life became King Kumarpal who ruled over Gujarat in the twelfth century. King Kumarpal also met a noble spiritual head, by chance. He was extremely fortunate in meeting Kalikala Sarvajna Shri Hemachandrasoorishwarji.

NOBLE COMPANY IS PRECIOUS

A man meets a noble spiritual head by chance. Such an event takes place on account of his *punya* (merit). If a man has loved and respected sadhus and saints knowingly or unknowingly in his previous lives, in this life, he will meet a noble spiritual head by chance. Thus, by virtue of his *punya*, a man

meets a noble spiritual head either in this life or in his future lives.

You must have selfless devotion for sadhus and saints. You should not go to them for the fulfilment of your worldly desires and objectives. You must love and respect sadhus and saints for their virtues and for their pure and sinless life. You must listen to the spiritual discourses of a noble spiritual head. Because he himself practises the principles of *Dharma* in his life, his precepts will easily penetrate our hearts. Even a few words of such a noble spiritual head can open our mental eyes.

CHILATIPUTRA : A LOVER, A MURDERER — A SADHU

After cutting off the head of Sushama (his one-time beloved) and hanging it to his neck, Chilatiputra was wandering on the bank of a river like a monster in human form. At that time, by chance, he met a noble and enlightened spiritual head who possessed the supernatural power of flying through the sky. In what a dreadful condition, he was when he met the spiritual head? He was in love with Sushama and he had abducted her to secure her company. Carrying her on his shoulders, he had been running. But when he saw Sushama's father and four brothers coming, chasing him on horse-back, he killed Sushama. Leaving the body of Sushama there, hanging her head to his neck, he was running. On the way, he happened to come near a river. Unexpectedly, he met a muni on the bank of the river. Of course, he did not have any devotion for the muni in his heart but he went to the muni instinctively and stood before him. His mind was deeply agitated. His heart was palpitating in great anguish. The muniraj saw him with his mental eyes. He uttered three words "*Upasham ! Vivek ! Samvar !*" (Pacify yourself ! Use your discretion ! Discard your sins !). Having uttered these three profoundly suggestive words, he went away through the trackless realms of the sky.

THE MIRACLE OF THE THREE WORDS

The three words uttered by the muniraj made a profound impact on the mind of Chilatiputra. Discipline, discretion and

dismissal (*Upasham, Vivek, Samvar*). He was greatly astonished. The Muniraj also had disappeared. He fell into a state of deep thoughtfulness. In his hand, there was the blood-stained sword. His clothes were drenched in blood. Sushama's blood-covered head was hanging from his neck and in his mind, the three words uttered by the Muniraj were reverberating. Those three words were a boon bestowed upon him by the spiritual head. Were they not? A tremendous turmoil was raging in his mind. A tremendous earth-quake seemed to shake his heart.

“The muniraj has exhorted me to suppress my emotions and to discipline myself. He has exhorted me to use my discretion and to renounce the causes of my agitation and he has exhorted me to discard my sinful thoughts and actions. The cause for my agitation is my deep infatuation with Sushama; my attachment for the very face of Sushama. Should I discard it? Now when Sushama herself is dead, what is the use of loving her? He fell into deep thoughtfulness. Life seemed to be a dream to him. All the bondages of *Moha* (infatuation) broke off and Chilati-putra became a Vitrag.

What a magnificent miracle did the three words of the spiritual head perform! But the miracle occurred only when he, after hearing the words, contemplated on them. If he had dismissed those words without contemplating on them, this miracle would not have occurred. This miracle would not have taken place even if he had thought about those words negatively. Do you know what is meant by thinking negatively of something? “The muni said, “*Upasham! Vivek! Samvar!* (Pacify your passions; and control them; use your discretion and discard your sinful actions and propensities). Ah! How can there be any peace in the life of a dacoit like me? What kind of renunciation can I make? How can I discard my propensities? I cannot do these things. The muniraj has disappeared into the skies. Let me go on. What is done is done; and it cannot be undone?”

This is one kind of negative thinking. If a man lacks discretion and intelligence and if his intellect is crooked, he would indulge in such negative thinking. Negative thinking impedes

the endeavours to attain spiritual development. It becomes an impediment on the path of spiritual purification.

RISHABHDEV PREVAILS UPON HIS SONS TO SEE THE TRUTH

When Bhagwan Rishabhdev renounced his worldly life and received initiation into the *sadhudharma*, he divided his kingdom among his hundred sons. He gave each one an independent kingdom. Bharat was his eldest son. Bharat was going to become an emperor. He had conquered the whole of Bharat. He could be crowned emperor only when a divine weapon called *Chakraratna* appeared in his arsenal. The *Chakraratna* is installed by heavenly beings. When the *Chakraratna* did not appear in his arsenal, Bharat was worried. His Chief Minister said to him, "Until you can make your ninety-nine brothers obey your orders the *Chakraratna* will not appear in your arsenal". Bharat sent his messengers to his ninety-nine younger brothers.

Bahubali heard the message brought by the messenger; rebuked him and sent him back. He refused to obey Bharatha's orders. The other ninety-eight brothers also became angry when they heard Bharatha's commands. Do you know why it happened thus? The ninety-nine brothers began thinking negatively about the message sent by Bharatha. They thought, "Our father has given us independent kingdoms. We shall not accept Bharatha's supremacy. We will not agree to be his subordinates".

Bahubali, of course, got ready for a war. The other ninety-eight brothers also decided to fight a war against Bharatha; but this thought arose in their minds, "Is our decision right? Why should not we take the opinion of our father?" The ninety-eight brothers decided to meet their father and to take his opinion.

They approached Bhagwan Rishabhdev. They narrated the whole story to him and said, "Bhagwan! We have decided to unite and fight against Bharata. Is our decision right?"

Have you understood this? The ninety eight brothers approached the Gurudev. They explained to him the actual situation. Bhagavan Rishabhdev was enlightened. He had attained *kevaljnan*. He could understand the thoughts in the minds of his ninety-eight children. Yet the ninety-eight brothers narrated to him the entire story. The Bhagavan said to them :

“Noble young men ! You think that Bharatha is your enemy because he seems to you to be trying to take away your independence. You do not like dependence. Very well. No one likes dependence. But I will explain to you the meaning of dependence and independence.

Your souls are bound by countless *karmas*. They are bound with anger, pride, deception and avarice born out of your *karmas*. The jiva keeps dancing to the tunes of *karma*. *Karma* brings about attachments and hatred; it brings about joys and sorrows; it brings about health or ill-health. It makes people poor or wealthy. It makes people weep or laugh. It gives human beings beauty or ugliness. It is by means of *karmas* that men get fame or blame; prosperity or adversity. Now, you tell me whether you are dependent or independent. Your souls are imprisoned in your bodies. Your souls are free, no doubt. On account of the effect of *karmas*, they are in bondage.

If you really want independence or freedom, you fight against your *karmas* and attain freedom from them. Fighting against Bharat is futile. Kingdoms and the sway over kingdoms are futile, short-lived and transient. Bharat himself is in bondage. How can he make you dependent ? His *karma* is compelling him to dance according to its tunes. Do not waste your precious human life in such futile and pointless wars. You must treat this human life as a battle-field on which you must fight and rout your *karmas* from your souls”.

The ninety-eight brothers heard the exhortation of the Bhagawan with deep concentration. It penetrated their hearts and they began thinking positively about the Bhagawan's exhortations. They also began to experience spiritual delight.

The ninety eight brothers in order to get rid of the bondage of *karmas* renounced worldly life and became *shramans*. They remained with Lord Rishabhdev and began to destroy their *karmas* by means of knowledge, meditation and spiritual austerities.

CONTEMPLATION ALSO MUST BE POSITIVE

Think of this with a calm mind. Realise how efficacious it would be if you contemplate on the spiritual discourses that you hear. They approached the Bhagawan to seek his consent for the war that they wanted to wage against Bharatha; but impelled by the Bhagawan's exhortations they became *shramans* and began to fight against their *karmas*. This was the result of their positive contemplation.

Bahubali, of course, did not go to the Bhagawan. He fought a terrible war against Bharat. While he was fighting against Bharat, suddenly there arose a thought in his mind. He plucked off the hair of his head with his hand, which he had lifted to deal a deadly blow to Bharat and on the battle-field, he became a *shraman*. It is not always necessary that a sublime contemplation should arise in the mind of a man on hearing an exhortation. Even if a man does not hear discourses and exhortations, there may arise in his heart a spontaneous and sublime contemplation.

After becoming a *shraman*, he remained standing there. He did not go to Rishabhdev. Do you know why he did not go to the Lord? He did not go there. If he went there, he would have to bow his head to his ninety eight younger brothers who had become *kevaljanis*. Such a principle has to be observed by a *shraman*. He thought in a negative manner of the situation. "Now, I will not go to the Bhagawan. If I go there I will have to salute my younger brothers. I will go there after I too attain *kevaljan*. Then I need not salute anyone".

At that time, there was no one who could make him realise that he could not attain *kevaljan* as long as he engaged himself in such negative contemplations. *Kevaljan* or supreme

knowledge can be attained only by means of positive contemplation on the doctrines of *Dharma*.

Bahubali, who by means of a spiritual contemplation carried out for a few moments, could renounce his kingdom and all sensual and physical enjoyments and who could discard his anger against Bharath and who became a *shraman* could not renounce his pride and his sense of self-importance. "They are my younger brothers and I am their elder brother". Even this thought is born out of pride. He stood there with that pride in his heart for twelve years. He stood there through sun and shower; in winter and in summer without taking food or water for twelve years. Even then, he did not attain *kevaljnan*.

When at last, Sadhvi Bramhi and Sadhvi Sundari came there and said, "Dear brother! Descend from the elephant!" Bahubali heard their words and began contemplating on them. "Am I sitting on an elephant? No. No. I am standing on the ground. Yet why did these sadhvis advise me to descend from the elephant? These sadhvis, of course, speak the truth. Oh! I have realised the truth of their words. My pride is the elephant on which I am riding. I am seated on the elephant of haughtiness. I must discard my pride and haughtiness. The sadhvis have spoken the truth. They have opened my mental eyes. Who is the elder brother? Who is the younger brother? Who is great? Who is small? Who is high? Who is low? My younger brothers are *kevaljnanis*. They are really greater than I. I will go there and salute them".

As soon as he placed the first step in that direction, he attained *kevaljnan*. He became an omniscient *vitrag*. This was the result of his positive contemplation. That is why the enlightened people say that you must engage yourself in a contemplation after hearing a discourse.

You can carry out a positive contemplation on spiritual doctrines only when you completely discard your prejudices, obstinacy and dogmatism. The man who is bound by prejudices and is enveloped by obstinacy and dogmatism contemplates on whatever he hears only through the medium of his prejudices

and obstinacy. He cannot carry out his contemplations through the medium of truth. A man who is bound by prejudices cannot carry out a positive contemplation on what he hears even if he hears discourses for a number of years and even if he hears the discourse of a *Tirthankar*. His soul can never attain purification. Many such prejudiced listeners used to attend the *Samavasaran* when Shraman Bhagawan Mahavir delivered his discourses. Those men of prejudice used to listen to Mahavir's words with concentration; they also liked the discourses very much but their contemplations ran counter to Mahavir's ideas. That was so because, they were bound by prejudices.

From the Audience : Then, why did they come to hear Lord Mahavir's discourses ?

ALL DO NOT COME TO LISTEN

Maharajashri : They used to come to see what Mahavir might say; what kind of arguments he put forth and what examples he gave. They came to know these things and probably they were also attracted by Mahavir's greatness and personal magnetism. They used to come to the *Samavasaran* but they learnt nothing. I know that even to-day there are such listeners. They come here not to learn anything but for entertainment; to find fault with the Gurumaharaj and to pick holes in his arguments or just to spend time. The intellects of those who are bound by prejudices are crooked and maimed. They do not want to learn anything more than what they know. They do not have the patience to hear something that does not accord with their beliefs or opinions. They begin criticising the speaker as if they are *sarvajnas* (omniscient people). Though they know nothing of the *shastras*, they behave and talk as if they have attained mastery over all the *shastras*. They take delight in making fun of the speaker. They move about with false pride.

This disease is present in many people who hear discourses every day. They do not think with their own minds. They take the letter of an utterance ignoring its spirit. Therefore, I advise you to get rid of this malady and to listen to discourses with

the purpose of acquiring some internal wealth. Listen to discourses with the purpose of discarding your inner enemies like pride, anger, deception and avarice.

Shri Indrabhuti Gautam Bhagavan went to Mahavir Swami with pride and with the purpose of carrying out a disputation with him but he had no prejudices or obstinacy or obduracy. The Lord exposed the doubts of Gautam Swami and cleared them. Gautam Swami discarded his earlier opinions and surrendered himself absolutely at the feet of the Lord. Shri Indrabhuti Gautam was not an ordinary scholar. He was an extraordinary bramhin scholar who had attained an absolute mastery over the *Vedas*. How did he engage himself in positive contemplation? In the same manner ten other bramhin scholars who were free from prejudice came to Lord Mahavir and when their doubts were cleared, they became his disciples. They attained the supreme truth.

I have dealt in detail with the subject of listening to discourses and contemplating on them. My auspicious aspiration for you is that you should keep listening every day to the discourses delivered by a noble spiritual head; and that you should attain spiritual purification by means of exalted contemplations.

This is enough for to-day.



- * The thought of causing loss or harm to others is a very despicable one. This kind of attitude arises only on account of the absence of the emotion of amity.
- * If others attain the happiness that you wanted to attain and if you do not attain that happiness, your mind becomes agitated and you try to show that those people are low and mean. We get happiness or sorrow on account of our sins or merits of our previous life (poorvajanma).
- * It is a great sin to believe that innocent and sinless people are guilty and ignoble and to make others think so. This sin pursues us through countless lives.
- * Even if some people are committing sins what right have we to punish them? Who are we to punish them? We should think of our own souls. Instead of judging others let us judge ourselves and do what is right.
- * In some villages in Gujarat and elsewhere this experiment has been carried out successfully. Even thieves became reformed on account of the exhortations of noble people. Whole villages became reformed. Therefore, we should have compassion even for those who commit crimes and sins.

DISCOURSE 88

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji has expounded the ordinary principles of the *grihasthadharma* in the first chapter of his great work *Dharmabindu*. The thirty first ordinary principle is : “सर्वत्रानभिनिवेशः” “discarding Abhinivesha (ignoble determination) in all activities”. The commentator has defined Abhinivesha in an excellent manner.

“नीतिमार्गमनागतस्यापि परामिभवपरिणासेन कायैस्यारम्भोऽभिनिवेशः”

Abhinivesha means commencing any ignoble or immoral action with the intention of defeating and humiliating other jivas. When you develop enmity against someone and when the feeling of hostility arises in your heart or when jealousy appears in your heart, then you desire to defeat and disgrace and humiliate that person. You entertain the desire of causing financial loss to that person. You entertain the desire of causing harm to his family. You will entertain the desire of making false accusations against him and causing disgrace and defamation to him. When such evil thoughts arise in the mind, man will not be able to think of the consequences of his thoughts and actions. He will not be able to distinguish between *papa* (sin) and *punya* (merit). In fact, he will not even realise and visualise the agonies and anguish that might arise in the present life.

That is why, the enlightened men have exhorted people to adopt the attitude of amity and cordiality towards everyone. "All jivas are my friends. No one is my enemy". They exhort people to be inspired by this emotion always. People must assimilate this idea. In spite of it, if enmity or hostility arises in respect of someone, people must seek forgiveness from him and discard their enmity and hostility. People should not allow the feelings of enmity and hostility to grow in their hearts. If those feelings increase, they can cause many calamities.

JEALOUSY INCREASES THE EVIL INTENTION OF HUMILIATING OTHERS

Seeing the happiness of Sita, the other wives of Rama felt jealous of her. Shri Hemachandrasoorishwarji says in his work *Thrishasthishalak Purush Charitra* that Shri Rama had four wives. Shri Rama loved Sitaji greatly and the other queens of Shri Rama could not tolerate this. They thought of causing some stain on the character of Sitaji.

How many people are there in this world who experience happiness at the sight of the happiness of others? How many can remain neutral and how many grow jealous of others' happiness? In this world, jealous people are larger in number. You can attain *pramod* or the attitude of love towards others only

with great difficulty. A man does not feel happy at the sight of his brother's happiness. A woman does not feel happy at the sight of her sister's happiness. Some do not feel happy at the sight of the happiness of their friends. Even a father cannot bear to see the happiness of his son. The attitude of love has hidden itself in a dark cave. Even in the wives of Shri Rama, the fire of jealousy, began to burn. They made an ignoble plan to assassinate Sita's character and to separate her from Shri Rama.

By means of deception, they got a picture of Ravana's feet painted by Sita. They spread scandals against Sitaji in the city of Ayodhya using that picture. "Sita keeps thinking of Ravana day and night. She is always lost in thoughts relating to Ravana. She keeps painting the picture of Ravana's feet". They spread such rumours. The common people when they heard these rumours believed that they were true and began gossiping about them. "Since Sita was in Ravana's kingdom for such a long time, she must have lost her chastity. Her chastity cannot remain pure when she has stayed in Ravana's kingdom for such a long time". In every house of the city of Ayodhya people began saying such things. The news reached Shri Ramji. Seeing that the honour and the prestige of the Raghu dynasty were affected Shri Ramachandraji hurriedly abandoned Sita and sent her away to a forest.

Those three queens were greatly delighted. Their joy knew no bounds when Sitaji was thus disgraced and when their deceptive plan succeeded.

RISHIDATTA'S STORY

Rukmini, the princess of Kaverinagar was deeply shocked when Prince Kanakarath had married on his way the daughter of a Rishi and had returned home. Rukmini became jealous of the Rishi's daughter and became hostile towards her. Of course, the daughter of the Rishi had not done any harm to her. But Rukmini thought erroneously of what had happened. She thought, "The prince was coming to marry me and on the way,

this witch captivated him magically and the prince has married her and I am foolishly waiting for him here”.

Actually, that was not the case. The daughter of the Rishi did not captivate him magically but the Prince became enamoured of her. Her name was Rishidatta. She was living in the forest with her father, a great sage who was a king once. Soon after the birth of the girl, the queen had died. The Rajarshi brought up the girl himself and he celebrated his daughter's marriage with Kanakarath. After his marriage, Kanakarath stayed in the *Ashram* for sometime and returned to his city with Rishidatta.

All the members of the Royal family showed great affection to Rishidatta. Her fame spread throughout the city; but in Rukmini's heart there was bitter hostility against her. She made a plan to disgrace Rishidatta by proving that she was a monster. This is called *Abhinivesh* or making an ignoble resolution to harm someone. The author exhorts his readers to keep off such immoral methods. *Abhinivesh* is not good in the life of householders. On account of it, hostilities increase. Agitations and restlessness grow. It brings a serious kind of sinful *karma*. It makes a person suffer inordinate anguish through countless lives. But who was there to tell Rukmini all these things? She made friends with a female ascetic by name Sulasa.

Sulasa was a magician. Rukmini told Sulasa everything about Rishidatta; and then said, “As long as the Prince loves Rishidatta, he will not marry me. You must do something to destroy his love for Rishidatta”. Rukmini offered many temptations to Sulasa and sent her to stain the character of Rishidatta. Sulasa by means of her magical powers began to kill a man every day and after killing a man she smeared the blood to the mouth of Rishidatta. She placed some pieces of muscles near her pillow. She wanted to prove that Rishidatta was a monster; that she killed a human being every day; and that she ate him and drank his blood.

The conspiracy succeeded. Prince Kanakarath knew that some evil goddess was doing all that to disgrace Rishidatta; and

to make people think that she was a monster. Rishidatta did not eat even such food as roots. She never ate food in the nights. She would never eat meat. Her eyes revealed her absolute innocence.

But King Hemarath got it investigated by his secret emissaries and he himself saw Rishidatta's mouth stained with blood. He also noticed pieces of muscles near her pillow. He concluded that Rishidatta was a monster and entrusted her to hangmen to kill her. Rishidatta was asked to put on the disguise of a monster and was taken in a procession throughout the city. Then, the hangmen took her to the cemetery to kill her. Of course, the hangmen did not kill her. She escaped from her death. But, once, Rukmini's wicked plan proved successful. When Sulasa went to Rukmini to tell her about the success of her plan, she was naturally delighted. This is called *Abhinivesha*.

Later, the Prince married Rukmini but Rukmini was made to confess everything. The Prince condemned Rukmini as an inhuman creature and he decided to end his life by falling into fire. At that time, Rishidatta who was there in the guise of an ascetic revealed her identity; and prevailed upon the prince to forgive Rukmini. There was no evil plan in Rishidatta's mind. Rishidatta herself forgave Rukmini and received her as her sister. Rukmini was greatly amazed by Rishidatta's generosity and forgiveness; and she felt extremely grateful to her.

All of you must read the story of Rishidatta. It has been published in Hindi and Gujarathi. The title of the book is "*Nain Bahe Din Rein*". This is a story that ought to be read by every woman.

It is highly ignoble and immoral to think of disgracing and humiliating people who are innocent and pure. Adopting unfair and immoral methods to disgrace and humiliate innocent people is despicable. The minds of the people who engage themselves in such despicable activities are agitated, excited and filled with fear. Even the members of their family experience agitation. Sometimes, on account of such wicked conspiracies whole

families get destroyed. Domestic relationships are broken. The method called *Abhinivesh* should not be adopted under any circumstances. No benefit accrues from it. Such a method should not be adopted by noble householders.

Jealousy is the cause for adopting the ignoble method called *Abhinivesh*. You desire to disgrace and humiliate a person of whom you are jealous. If you do not have the ability or the means to disgrace and humiliate a person that is a different matter but would people refrain from using that method if they have the necessary ability and a congenial opportunity ?

PETHAD SHAH'S AFFAIR

King Shri Ram was ruling over Mandavgad. He had two wives by name Lilavathi and Kadamba. Lilavathi was the queen-consort and Kadamba was bitterly jealous of her. Kadamba wanted to disgrace and humiliate Lilavathi and to assassinate her character. The King loved Lilavathi greatly and he was deeply attached to her. Kadamba could not tolerate this. She could not bear with Lilavathi's happiness. She was planning to throw some blame on Lilavathi and to stain her character. One day, she found a suitable opportunity. Lilavathi was suffering from fever. Her fever did not abate though she was given excellent medical treatment. Lilavathi was friendly with Pathamini, the wife of Pethad Shah. Pethad Shah was observing the vow of celibacy by thought, word and deed. On account of his celibacy and purity, the garment he wore at the time of worshipping the Paramatma had acquired miraculous powers. Pathamini gave that garment to Lilavathi, because if she wrapped herself with that garment and slept, the fever would disappear by its efficacy. Accordingly, Lilavathi slept wrapping herself with that garment. Kadamba came to know of this. She, at once, carried tales to the king. She said to the king, "Your highness ! you have great confidence in Lilavathi and the Chief Minister. You believe that they are pure and noble. But you do not know what kind of intimacy has developed between them. They have become lovers. Lilavathi loves the Chief Minister so much that she cannot get a wink of sleep unless she

covers herself with his garment. If you want any proof, you can go now and see Lilavathi lying on her bed covering herself with the Chief Minister's garment".

The shawl which was now with Lilavathi had been presented by the King to the Chief Minister. The King recognised the shawl and there appeared in his heart a bitter abhorrence for Lilavathi and the Chief Minister. He, at once, banished Lilavathi. He stopped speaking to the Chief Minister. He could not banish the Chief Minister because he was very popular in the Kingdom and he was a pillar of support to the Kingdom.

Lilavathi's character was assassinated thus. She was punished and Kadamba was very happy. Those people who employ the method called *Abhinivesh* (villainous plotting) feel delighted and elated when their plots succeed. But that elation is short-lived because the truth will come to light soon. Lilavathi and the Chief Minister faced the situation with composure. When the truth came to light, Lilavathi again became queen-consort and Kadamba who was expelled from the kingdom had to run away to her native place. The Chief Minister's popularity and influence increased; and Lilavathi became a great devotee of *Shri Namaskar Mahamantra* because it was on account of the efficacy of that great *mantra* that her innocence was established.

In these stories of Sitaji, Rishidatta and Lilavathi, we see jealousy prompting villainous propensities and conspiracies and we also see some cause for the jealousies. But there are some people in this world who make villainous schemes and destroy the happiness of others without any cause for their jealousies.

JEALOUSY PROMPTS PEOPLE TO DO ANYTHING

I think you have heard of Jagadish Chandra Bose. This great Indian scientist proved that there is life (*jiva*) even in plants and trees. He proved this scientifically. Bhagwan Das Bose was the father of Jagadish Chandra Bose. Bhagwan Das was a man of an absolutely serene temperament. He respected law and morality in all his activities. He was greatly popular among people and in his city. People used to admire him whole-

heartedly. One man used to get fever whenever he heard Bhagwan Das praised. Bhagwan Das had never caused any harm to him; nor had he spoken harshly to him at anytime. Yet he was bitterly jealous of Bhagwan Das. That man had no relationship of any kind with Bhagwan Das; nor had he suffered anything on account of him. This sinful propensity of jealousy kept increasing and he was waiting for an opportunity to ruin Bhagwan Das. One day, when night had fallen and when darkness had enveloped the earth, he set fire to the house of Bhagwan Das. The house began to burn. Bhagawan Das managed to come out of the house taking the members of his family with him. A large number of people came running and began to extinguish the fire. All the people were shocked and grieved by the incident. They began to say to one another, "Who has done this wicked deed of setting fire to the house of this great man? If we can find out who he is we will throw him into these flames". The people were raging with anger and indignation. Bhagwan Das stood calmly with the members of his family near the burning house. Some people tried to comfort him, "Please tell us whom you suspect. We will inflict such a severe punishment upon him that he will not be alive to commit another enormity of this kind".

Bhagwan Das said, "Brothers! Why do you speak thus of that man? How delighted he would be today? He must have been desiring for a long time to set fire to my house. To-day, his desire has been fulfilled. No punishment should be given to him. God is testing me and I must succeed in this test. Only he who can forgive even an offender can attain success in God's test".

The man who had made the villainous scheme and had carried it out, came and fell at the feet of Bhagawan Das and begged for his forgiveness. He was full of repentance for his wicked action.

How magnificent was Bhagawan Das' attitude towards the offender? He never thought of adopting *Abhinivesh* (vengeful propensity) to take revenge against the offender. He said to the offender, "Brother, you please go home. Do not tell anyone

that you set fire to my house. They will kill you if they come to know that you are the offender. I am not at all grieved by this occurrence because I never thought that the house belonged to me. If anything untoward happens to you, I will be sad”.

If Bhagwan Das wanted to do so, he could have inflicted humiliation and anguish on the offender. He could also have got him killed or he could have handed him over to the police but that was not his nature.

From the Audience : We think that if an offender is not punished, he will continue to commit offences.

WHO CAN PUNISH WHOM ?

Maharajashri : Who are you to punish an offender ? Please think deeply about it. If you try to punish others, you yourselves will become offenders. Have you at any time studied the circumstances in which a person commits an offence ? Why did he become an offender ? You have to endeavour to change the heart of an offender. If some five or ten out of a hundred cannot be changed by means of forgiveness, you need not give way to despair. It will be a great achievement if ninety out of a hundred can be changed. We learn from Shakespeare's great play *The Tempest* that Prospero's forgiveness did not transform the hearts of all the three wicked men of sin. Only Alonso underwent a sea-change under the impact of Prospero's forgiveness. The other two wicked men, Antonio and Sebastian remained wicked.

THE HEART MUST BE TRANSFORMED

Do you mean to say that punishment transforms the hearts of offenders ? Do not offenders continue to commit offences even after being punished ? There are many who continue to commit offences even after being punished. What is important is the transformation of the heart. Somehow you must try to change the heart of the offender. This cannot be achieved by punishing an offender.

There was a village in Gujarat all the inhabitants of which were thieves. It was a village of thieves. Some social reformers thought about it; went there and made a study of their circumstances. There was no school in the village. The children were not getting education at all. The villagers had no land to cultivate. Some officials also connived at their crimes. The social reformers who went there established a school in the village. Later, the villagers were given some land to cultivate. They encouraged the villagers to eke out their livelihood by means of agriculture. The officials were transferred. In course of time, the number of crimes decreased. Within about ten years, all the villagers changed their way of life and began to live by means of hard work. Late Ravishankar Maharaj played a crucial role in this endeavour. He spent his life in such noble activities as reforming individuals and villages. Of course, he had to endure many hardships on account of this; he had to experience much anguish; yet he carried out his mission with a feeling of dedication and achieved success. If you discard your propensity of vengeful scheming (*Abhinivesh*) others will get inspiration from you. Suppose somebody tries to disgrace and humiliate you and you come to know of it then you can safeguard yourself against the machinations of that person but you should not think of disgracing and humiliating him. You can safeguard yourself but in carrying out that endeavour, you should not try to disgrace and humiliate others. You should not level true or false allegations against others. There should be no personal hatred.

MUTUAL ILL-FEELING HAS INCREASED

I think the tendency to disgrace and humiliate one another is increasing in families. Brothers take recourse to ignoble methods to disgrace and humiliate one another. The mother-in-law and the daughter-in-law take recourse to unfair and ignoble methods to disgrace and humiliate each other. Does this propensity increase domestic happiness? Will domestic peace increase? No. Only sorrows, agonies and anguish increase in families.

From the Audience : Eventhough people know this, why don't they discard their scheming propensity ?

Maharajashri : If you make a sincere determination, you can easily discard that propensity. "I should not disgrace and humiliate others. If others disgrace and humiliate me, let them do so; but I should not take recourse to that ignoble method. All jivas are my friends. How can I disgrace and humiliate my friends ? If anyone disgraces or humiliates me he does so because of my own sinful *karma*. If I endure the bitter fruits of my sinful *karmas* with equanimity, they will be destroyed. I should not gather new sinful *karmas*". You must think thus every day. Even if others engage you to inflict disgrace and humiliation upon someone, you should retain your determination. Your determination should remain unshaken.

From the Audience : Personally, we may face such things with equanimity but the members of our family do not pay heed to our advice. They think of taking revenge against others by humiliating them.

NEVER FORGET THE IMPORTANCE OF EQUANIMITY

Maharajashri : That is why, I exhort you to convey to them what you hear here and to prevail upon them to act according to my exhortation. You also encourage them to listen to discourses. Give them good books to read. Try to change their way of thinking. If they do not change their ways inspite of all this, leave them alone. Let them do what they want to do but you refrain from the evil propensity of disgracing and humiliating others. You do not also get angry with them. Retain your equanimity. I know that now-a-days the members of your families do not listen to your advice. Am I right ? Either your *Punyodaya* has decreased or the worth of the jivas has decreased. At least, you must do this. You should not think of disgracing and humiliating those who have helped you directly or indirectly. Even the very thought of disgracing and humiliating them should not arise in your mind. Even if they speak some harsh words to you sometimes, you bear with them. The

thought of disgracing and humiliating benefactors can bring ruin.

UNGRATEFUL TO A BENEFACTOR

I will narrate to you a historical story of Rajasthan. Aurangzeb sent Jeshwanthsimhaji, the King of Jodhpur to Kabul. He died in Kabul. He fell a victim to a conspiracy there. Jeshwanthsimha's wife, the queen of Jodhpur gave birth to two sons. One died and the other lived. Aurangzeb showed a desire to have the boy with him but a great hero by name Durgadas helped the queen and her son to escape from that danger. He managed to bring them to Jodhpur. Prince Ajitsimha was crowned king of Jodhpur. Durgadas safeguarded him. But when Ajitsimha grew up and developed evil habits, Durgadas tried to save him from his addictions. He tried to restrain him time and again. Durgadas wanted Ajitsimha to become a valiant hero and to fight against Moghuls like a lion. If he was ensnared in evil addictions he would become weak and incapacitated but Ajitsimha did not relish the advice of Durgadas. He could not understand the thoughts and ideas of Durgadas. In fact, prompted by some pretenders who were actually his enemies, he conspired to kill Durgadas. He arranged to get murderers from Delhi to kill Durgadas and asked them to stand outside the court.

Ajitsimha invited Durgadas to his court. Durgadas went to Jodhpur and he found out that a conspiracy had been made against him. A friend of his advised him not to go to the court that day but Durgadas boldly went to the court. Ajitsimha stood up and received him politely. Durgadas said to him, "When your father died, he said to me, "After my death, if my pregnant queen gives birth to a son give him this secret treasure when he is grown up." I have that secret treasure with me and I wish to give it to you".

Ajitsimha was greatly delighted. He said to his men, "Send those guests from Delhi who are standing outside into the court. You go with Durgadas and bring the treasure here".

The murderers who had come from Delhi entered the court and Durgadas went out speedily. He thus escaped the danger of being killed. He was extremely angry at Ajitsimha's ingratitude. That very day, he left Jodhpur and went away. Later, Aurangzeb, the Moghul emperor invaded Jodhpur.

Discard *Abhinivesha* (villainous scheming). I will mention some more points about this subject later.

This is enough for to-day.

- * *The immorality prompted by greed is more dangerous than the immorality prompted by need.*
- * *Greed or craving for something is a thorn in the heart. If it is sticking in the heart you must get an operation carried out to remove it.*
- * *Is there any sin that is not prompted by attachment ?*
- * *In the arena of elections, there arises a wilderness of mutual accusations and allegations. Where can we find people opposing one another on the basis of wholesome doctrines and principles ? Where can we find such healthy criticism ? Slinging mud at each other is taking the place of healthy criticism. The whole system of elections is afflicted with the cancer of personal attachments and hatred.*
- * *The time has come to think afresh, "denovo", about our system of elections. Probably, a system of selection may be more meaningful than this system of election.*
- * *Of late, the monster of election is raising its head even in religious institutions. Election is but a fight for a chair of honour. It is but a fight for the fulfilment of one's own ambition.*

DISCOURSE 89

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji has expounded the ordinary principles of the *grihasthadharma* in the first chapter of his work "*Dharmabindu*". He has expressed his ideas in the form of excellent epigrammatic *sutras* (aphorisms). The commentator has explained the meaning of every principle and doctrine in an impressive manner.

WHAT IS MEANT BY ABHINIVESH (VENGEFUL SCHEMING) ?

Have you come across anywhere such an explanation of the meaning of *Abhinivesh* ? How profound is his explanation ? *Abhinivesh* means acting ignobly and immorally and scheming to inflict disgrace and humiliation upon others. This evil propensity should not be present in the minds of householders. Even the thought of deviating from the path of righteousness should not arise in the minds of people. The commentator says, "The desire to deviate from the path of righteousness is a characteristic of a mean and ignoble mind". Listen to this with attention. Deviating from the path of righteousness is not nobility or humanity but it is an enormity; it is a despicable propensity. There are two ways in which human beings can deviate from the path of morality. A man who is agitated and distressed by dire necessity may take recourse to immoral methods. This is the first way. Secondly, a man may deviate from the path of morality and may take recourse to immoral methods, impelled by greed or a craving for some material advantage.

A man may desire to lead a righteous life carrying on some business or occupation, which conforms to the codes of morality but he may not find such an occupation. In that case, he will be in poverty. He will find it difficult to support his family. In such a situation, if he has to ignore the principles of morality and to take to some immoral means of earning money, it is not a serious or gross blunder. Though he may be following the path of immorality, he would always be thinking of returning to the path of morality.

From the Audience : If a man keeps following the path of immorality, it becomes a habit with him. We stick to that path as a matter of habit because it brings us profit.

Maharajashri : Such a thing will happen if people are not cautious. People should be inwardly cautious and awake. Supposing a man has to walk on a thorny path since he finds no

other way now carefully he would walk on that path placing his steps cautiously to avoid thorns from sticking to his feet ?

In the same manner, if a man is compelled by circumstances to walk on the path of immorality, he must have the thoughtfulness and awareness to see that he does not become habituated to that path and that he does not ignore or forget that path of morality.

If a man has a strong will-power, he will not take recourse to immoral methods under any circumstances. A man of courage and determination will not stray even a step from the path of morality but such people have only the barest minimum of wants. Their domestic necessities also are limited and they are free from the thirst of avarice. They make this determination, "We shall not enjoy any happiness that accrues from immorality".

THE HONESTY OF AN UNEDUCATED WOMAN

There is a small town called Phalodi in Rajasthan. A very interesting event took place in 1965 when we were spending our *chaturmas* there. In a compound adjacent to the Upashraya in which we were staying the Ayambil Bhavan was situated. During the *chaturmas* many men and women carried out the austerity of Ayambil. (During this austerity people have to eat the food that is devoid of any special taste or spicy flavour.) One day at about two O'clock in the afternoon the maid-servant in the Ayambil Bhavan came to me and placed before me a gold necklace weighing two hundred grams. She said, "Maharaj sahib ! Someone who had come to perform the Ayambil has gone away leaving this necklace in the Ayambilshala . . . I found it there and I have brought it to you . . . I of course, believe that wealth obtained immorally is equal to clay. Please return it to the owner". I kept looking at the servant-maid. My heart was overwhelmed with joyful emotions.

The servant-maid was a poor woman but she had no greed for wealth; otherwise she would not have brought to me that costly necklace of two hundred grams of gold. The owner of

the necklace was found out and the necklace was restored to the owner. When she came to know of the servant-maid's honesty, she too was delighted. She gave a gift to the servant-maid and praised her in glowing words.

HONESTY IS ALIVE EVEN TO-DAY

Here is a real incident that took place in Ahmedabad. A certain gentleman was travelling by a bus. He was carrying his purse in his hand and while getting off the bus, he had left the purse on the seat and got off the bus. After reaching home, he realised that he had left the purse in the bus. He rushed to the Depot and got the bus searched. The purse was not found. He gave an announcement in the newspapers but he did not get back his purse. He gave up all hopes of getting back his purse. The purse contained one thousand four hundred rupees and some important documents.

Some days later, a gentleman called at his house. He took out the purse from his bag and said, "Is this your purse ? Please check it and see if your money and documents are safe".

The gentleman was delighted to see his purse. He checked it and found that his money and documents were intact. He heartily thanked the other gentleman and asked him, "Where did you find it, sir ?"

He replied, "Sir ! I was sitting beside you in the bus and when you got off the bus, you forgot to take the purse. You went away leaving the purse on your seat. I took it up and put it in my pocket. When I went home and saw the money in the purse, I felt tempted. I kept the purse in my almirah. But one day, I lost a five rupee note in my house. I searched for it but I could not find it. I sat down in despair. Then my servant came to me and said, "Sir, I found this five-rupee note while sweeping the room". He gave me the note. I began looking at the note and at the servant. A commotion arose in my mind. I began to wonder who was a true gentleman; myself or my servant. "The servant is poor; yet how honest he is ! Though I am a rich man how dishonest I am ! I am tempted by the amount of one

thousand four hundred rupees in the purse and I have kept it in the almirah". My dishonesty pained me greatly. I read your announcements in the papers. It contained your address. So I decided to return the purse to you. At once, I came here to give it to you".

The owner of the purse was greatly amazed on hearing the story. He took out a hundred-rupee note from the purse and offered it to him. But the gentleman folding his hands refused it. He said, "Sir, actually my servant deserves this gift because he saved me from immorality. It was his honesty that impelled me to follow the path of morality".

The servant was not wealthy. He had no degrees. Yet how honest he was ! But some wealthy men, who are degree-holders and who enjoy honour and prestige in society, are dishonest. Their dishonesty is caused by greed.

- * The craving for acquiring more and more money.
- * The craving for the company of a beautiful woman.
- * The craving to attain more and more fame.
- * The craving for position or power.

It is only such cravings that impel a man to take recourse to immoral and ignoble methods. The greater the acquisition, the greater the craving; and so *Abhinivesh* (villainous scheming), appears in the life of people.

GAIN INCREASES GREED

1. The craving for wealth impels people to commit such immoral and ignoble actions as stealing, robbery, accepting bribes, smuggling and deceit. As long as there is craving in man's mind, he feels impelled to engage himself in such despicable activities. These ignoble actions cannot be totally eradicated by law. They can be eradicated only by means of transforming the hearts of such people.

From the Audience : We do not have a heart. When that is so how can there be a change of heart in us ?

Maharajashri : You have a heart but it is impure. It is unkind. It is cruel. You have a heart; yet you are heartless. That is the case. That is why I say that an operation has to be performed on your hearts and that you must get an operation performed on your hearts. The thorns of greed sticking in your hearts must be removed. Greed for wealth and other cravings have changed your hearts. The greed for wealth has brought about the greatest calamity in the world. Immorality, illegal activities, deception and many other evils have originated from the greed for wealth.

EVEN THE GREAT ROMAN EMPIRE COLLAPSED

2. The craving for physical beauty is not less than the craving for wealth. Many enormities like abduction of women, rapes and murders take place on account of the craving for the company of beautiful women. It is immoral to force a woman or to abduct a woman. The immorality brings about a total ruin in the life of a man. If a king commits such enormities, the kingdom itself falls. If a wealthy man or if a man of position and power commits such enormities his family will be ruined. But a man who is blinded by *Abhinivesh* or evil propensity cannot visualize the future. What happened to the last Roman Emperor, Torquin ? How did he fall ? How did the Roman emperors court disasters ? This immorality caused their fall. The Emperor, Torquin became deeply infatuated with the extraordinary beauty of Lucretia, a Roman matron of absolute chastity, purity and integrity. She belonged to a highly respectable family. Her father and her husband were greatly respected by people. The Emperor's counsellors advised him not to wish for the company of Lucretia and not to treat his subjects thus. They told the Emperor that Lucretia was like his daughter or like his sister and that he should not desire her company; but the Emperor who had been blinded by infatuation did not heed their advice. He ordered Lucretia to be brought forcibly to his palace. He raped her and then she was sent out of the palace. When Lucretia was going on a road wailing over the calamity that had occurred to her, a large number of Romans gathered

there. She fell down unconscious. Later, she recovered her consciousness. She looked at the crowd of people and said :

“Oh ! My brothers ! I am a Roman lady appealing to the men of Rome. In the palace of the Roman Emperor, the chastity of the Roman mothers, Roman sisters and Roman daughters is being ruthlessly destroyed. I am Lucretia, the renowned Roman matron known for my purity and chastity but the Prince (at that time, the emperor was a prince) has robbed my chastity by raping me. My grief and anguish are inexpressible. I seek justice from you. I demand justice from you”.

On hearing the agonised cries of Lucretia, all the Romans who were standing there stood tongue-tied. No one said anything. Her indignation become intense.

“Why are you silent ? Is this the courage of the Roman heroes who strike terror into the hearts of enemies on battle-fields ? Do you attach no value at all to the chastity of your mothers, sisters and daughters ? Oh you Roman heroes ! What has happened to your heroism ? Awake from your stupor and oppose this terrible injustice; otherwise the world will despise you”.

Even then no body said anything. All were mute. Lucretia was standing there looking to them for help but finding that they were helpless, she snatched the dagger of a soldier who was standing nearby and stabbed her chest with it. She fell down on the ground. Her blood began to flow and within a few moments, the bird of her life flew away.

THE SACRIFICE BROUGHT INSPIRATION

Lucretia's action of killing herself kindled the flames of revolution in the hearts of Romans. At that time, a valiant and armed soldier by name Brutus came forward and pulled out the dagger from Lucretia's chest and holding it over his head, said addressing the mob :

“My countrymen ! My dear Romans ! I say this wearing on my head the blood of a Roman daughter. This great enormity has been perpetrated by the Roman Emperor who is the very

embodiment of wickedness and inhumanity. The king is blinded by his power, enormous wealth and his vast army. His eyes are blinded by infatuation. Here and now, in the presence of all of you, I take this pledge. I will not even sleep until I destroy every member of the Royal family". Lakhs of Roman citizens joined Brutus. A mighty revolution took place in Rome and the Roman empire came to an end.

This is the consequence of a craving for the company of a beautiful woman. The third craving is for name and fame. If you carry out some noble activities and if you attain name and fame on account of them, that is a different matter. Here, we are now thinking of people who carry out some activities only with the purpose of getting name and fame. The craving for name and fame in a man impels him to cause disgrace, dishonour and defeat to others.

Ignorant or ill-informed people imagine that they can attain fame by defaming others. They imagine that their fame increases if they keep calumniating others. Those who hear such calumniations take delight in hearing them. Some people in order to attain fame, position and power make evil schemes to inflict disgrace, defeat and humiliation upon others.

THE CLUTCHES OF ELECTIONS — THE ARENA OF SINS

When elections appeared in the political, social and religious spheres, *Abhinivesh* (evil scheming) also appeared. A candidate contesting elections goes from place to place and says to people, "Kindly cast your sacred vote in my favour". He makes this kind of appeal and at the same time he goes on condemning the other contestants in the elections; and endeavours to disgrace them in the eyes of people. Thus mutual allegations and recriminations are made by some candidates. They make true or false allegations against each other and there arise mutual hostilities and animosities; quarrels arise; weapons are used and even murders take place.

After India attained independence, the system of elections appeared in the political sphere. Later, it also made its

appearance in social institutions. Some candidates contest elections with this idea, "If I secure more votes and if I get elected, I will become a leader and my prestige in society will increase". It seems inevitable according to them to defeat and disgrace others and to commend themselves. On account of this tendency, mutual love has given place to mutual hostilities. Factionalism arises its ugly head; violent quarrels take place and murders also take place sometimes.

After the promulgation of the Trust Act, elections are taking place even in religious organisations. Elections take place in all organisations whether they are societies or boards. We, of course, keep wandering from village to village and from town to town. We find that in many societies and organisations, quarrels take place among members. When we look for the causes for this situation, we find that one cause is our system of elections.

From the Audience : It has become essential, that elections should be held, according to the government.

Maharajashri : That is not so. The Government allows either election or selection. There are two ways. There are some institutions where elections are not held. There the office-bearers are selected. Selection implies liking a person and choosing him. In some societies and institutions, trustees are selected and named because the members like them. There is no need for them to contest for the trusteeship. In those institutions some members are selected and once they are selected, they can be trustees for one to five years. In fact, there are also some who remain trustees throughout their lives. In these cases, elections do not seem to be proper. In elections, candidates can get voted by the power of money. In the same manner some people may get elected by groupism and goondaism. In such cases ability and virtues are not given importance.

WHO ARE SEATED THERE ?

Some who get elected to the Lok Sabha may not have a thorough knowledge of the Indian constitution. How many have

a thorough knowledge of the Indian culture and the Indian *Dharmas* and the life of people in India? They get elected and make laws relating to the people in the country. Do you know how many of these laws run counter to the composite culture of our country?

* Do those people who get elected as presidents, vice-presidents, treasurers and secretaries in religious institutions possess a knowledge of the doctrines of *Dharma*? The Jain sangha has to be administered strictly in accordance with the doctrines of Jain *Dharma*. That is why, in the Jain sangha, seven spheres have been organised. Do these elected presidents and other office bearers possess a knowledge of the seven spheres? Do they possess spiritual excellence? Do the presidents of temple committees visit the temple every day and worship the Paramatma. The people who possess these virtues are small in number. In elections the spiritual worth of candidates is not at all considered.

The system of election affects the mutual love and amity among members. They develop the tendency of defeating and disgracing others. In order to defeat and disgrace others, they adopt immoral and illegal methods. *Abhinivesh* (scheming to defeat others) has been increasing. Along with this evil propensity other evils like anger, pride deception and avarice also keep increasing. These things bring about agitation in life. When their minds are thus agitated, people cannot concentrate on spiritual austerities. Sorrows appear in family-life. Impediments arise on the path of people in their endeavours relating to *Artha* and *Kama*.

Therefore first of all you dispel *Abhinivesh* from your family life. Never do any evil action to disgrace and humiliate the members of your family. You have to begin this endeavour first in your house. "I should not disgrace anyone. I should not cast aspersions on anyone; I should not spoil anyone's name. I should not try to stain anyone's glory and fame". You must make this determination.

ELECTIONS MIX POISON WITH LOVE

Here is an incident that took place in Bombay. An election took place in a trust. Two candidates contested the elections. They were brothers. The elder brother won the election and the younger brother was defeated. The fame of the elder brother increased. He was very magnanimous and gentle. The society praised him. The younger brother began to burn with jealousy. The two brothers lived separately. Outwardly, they were friendly. The elder brother, of course, had genuine affection for his brother.

The marriage of the elder brother's daughter was settled and the marriage was to take place. Arrangements were being made for the marriage. He entrusted to his younger brother the duty of getting food prepared and served to the guests. The marriage party came. Arrangements had been made for their meals but very early that morning the younger brother said to him, "To-day, I have to go to another town on official business. All the arrangements are made. My wife and children will come but I cannot be present to-day". Saying this, he went away.

The marriage party arrived. The marriage took place. The dinner was over but in the night, the younger brother's son became sick. Only the younger brother's wife was at her house. She phoned to her brother-in-law about what had happened. At once, he went there taking his car. The child was unconscious and they admitted the child in a hospital. The doctor said, "Only after twenty-four hours, I can say whether the child can recover or not. He must have eaten some food containing poison".

By this time, a terrible commotion had arisen among the members of the marriage-party. They were all sick. The elder-brother was in great anguish.

THE YOUNGER BROTHER REPENTS

The younger brother returned home in the evening. He found that the door of his house was locked. He went to his elder brother's house. There, he learnt that the condition of his

son was serious. At once, he ran to the hospital and came to know of everything. He began to weep bitterly. The elder brother spoke words of comfort to him but he fell at the feet of his elder brother and clinging to them, he wept aloud. While weeping thus, he said, "Brother, kindly pardon me or punish me. I am the cause for this calamity. I put poison into the food. My purpose was to create trouble in the marriage ceremony. I went away pleading a pretext and here this calamity has taken place". He could not speak any more. He fell down unconscious.

When he recovered his consciousness, he saw his elder brother sitting near him. He was sitting there with his head bent down in grief. He said to his younger brother, "May God give you good sense". He went away from there. The doctor said, "The child has turned the corner on account of the immediate treatment given to him. You can take your son home". He returned home with his wife and son. For several days, he was grieved by repentance. He again and again remembered his elder brother's nobility. His evil propensity disappeared.

The elder brother behaved in a dignified manner. He did not tell even his wife that his younger brother was the cause for all those unhappy occurrences. He continued to be affectionate towards his brother as before. The result was the younger brother began to admire his elder brother's nobility. He became absolutely obedient to him and he always gave his cordial co-operation to his brother.

Abhinivesh or evil scheming should be discarded in all the spheres of human activity. If it is not discarded it can cause calamities. If it is discarded, life will be peaceful, serene and happy.

This is enough for to-day.

- * *In order to cover up your weaknesses, do not think that the special virtues of others are but a show.*
- * *If you lack some virtues and if others possess those virtues, admire them whole-heartedly.*
- * *It is easy to become a man of virtues but it is extremely difficult to admire the virtues of others, because the human mind, as long as there is pride in it, cannot admire and appreciate the virtues of others.*
- * *Sympathy is a mesmeric charisma. We can captivate the heart of anyone by means of sympathy. Sympathy needs nothing. Sympathy can perform miracles with the help of a selfless heart, sweet and pleasant speech and patience.*
- * *It is a greater achievement to live as a human being than as a heavenly being but this requires, a tremendous effort.*

DISCOURSE 90

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji expounds the ordinary principles of the *Grihasthadharma*, in the first chapter of his great work, *Dharmabindu*. If all people practise these ordinary principles in their lives, our Indian culture will be a living culture. Now-a-days, you have to practise these ordinary principles in uncongenial circumstances. This endeavour has to be made, if human life is to be meaningful.

The thirty second ordinary principle that has been expounded is “**गुणपक्षपातिता**” or a partiality for virtues. Always, you must take sides with virtues and live by them. Even if you lack noble virtues, you must appreciate noble virtues in others. For instance :

THE PARTIALITY FOR VIRTUES TAKES MANY FORMS

- * Let us suppose that you are not generous and that some relative or friend of yours is generous. In such a case, you must admire that man and his generosity. You must never condemn the quality of generosity.
- * Let us suppose that you do not have the virtue of respecting others' wishes and recognising others' needs and that you keep doing your work and that you do not extend a helping hand to others, setting aside your work for the time being. Let us suppose that you say clearly to someone, "I have to do my work. I cannot do your work". This means you lack the quality of *Dakshinyatha* or respecting others but if you see this virtue in others, you praise them and appreciate that virtue in them. You should not condemn that quality.
- * Let us suppose that you do not possess the quality of firmness and that you are fickle and changeful; and that your actions and thoughts are changeful. If you see that quality in others, you respect them and admire that quality. Do not condemn that quality.
- * Let us suppose that you have the habit of speaking rudely and harshly but if you see in others, the virtue of pleasant and agreeable speech admire them and that quality. Do not condemn that quality.

From the Audience : Some people speak sweetly and agreeably but they are pretenders. They speak thus only to deceive others or to entangle others in difficulties. Should we praise them for their sweet and pleasant words ?

Maharajashri : The sweet words of such pretenders are not noble. They are ignoble. Therefore, you should not praise them. You should not also condemn them. You admire sweet words if they are uttered with a noble intention.

SEE THE FLOWERS OF VIRTUES AMIDST THE THORNS OF DEFECTS

Even to see a virtue as a virtue, you need an eye for virtues; otherwise, you may see vices even in virtues. You must never forget this vital point. All jivas in samsar are imperfect. In every jiva, there are countless defects. Virtues are fewer and vices are abundant. Every individual has both virtues and vices. If you have an eye for virtues you will see only virtues in others and if you have an eye for defects, you will see only defects in others.

You can be partial to virtues only when you see virtues. It is not an easy thing to see virtues in others. Even after seeing virtues in others, it is extremely difficult to admire those virtues in others because we are accustomed to praise ourselves. We have not learnt to admire the virtues and noble actions of others. Will there be quarrels among people in the *sangha* and society if people begin to admire the virtues of others? Can there be hatred, enmity and jealousy? But all these things do arise; do not they? Why do they arise? Have you thought of this question seriously at any time? You have not thought of it. The basic reason is your indifference to virtues. You seem to think that greatness lies not in seeing virtues, not in being partial to virtues but in seeing defects in others. You give importance to defects ignoring virtues. Some people encourage vices but they do not realise it. I will illustrate this point describing some incidents.

DO NOT ENCOURAGE VICIES

- * A boy used to visit a house in his neighbourhood frequently. The members of that family were very good people and they had affection for him. One day, the members of the family had gone out leaving the door unlocked. He went there and sat there reading something. He noticed a bag of sugar in that house. He entertained evil thoughts. He took the sugar from the bag and carried it home. He took away half the bag of sugar. He told his father what he had done. His father praised him. The boy found encouragement for com-

mitting thefts. The father did not know that he was encouraging the sin of stealing.

- * A certain daughter-in-law used to go to her neighbours and she also used to calumniate her mother-in-law before her neighbours. The women of the neighbourhood use to listen to her with relish. They also encouraged the young woman to oppose and condemn her mother-in-law. One day, she quarrelled with her mother-in-law using very strong language. Meanwhile, her husband came home. He reprimanded her; beat her and sent her out of the house. The women of the neighbourhood who were watching this did not even realise that by encouraging a vice they had ruined the life of a young lady.
- * In a certain family, there arose some misunderstanding between the wife and the husband. They also quarrelled with each other frequently. They had only one son aged about eight years. The mother used to encourage the boy to oppose his father. The boy on account of his mother's encouragement did not care to obey his father in anything. As he grew up, he became very haughty towards his father. His mother continued to encourage him to behave thus. The result was that the gentleman went away from the house. There was no one to support the family. The boy became a vagabond. Whatever money that they had was exhausted in two years. The mother and the son sold away the house and fell on the streets. They became beggars. Did she realise, at least, then that all those calamities had occurred on account of her encouraging her son to oppose his father ?
- * A certain gentleman in Bombay unexpectedly got about five lakh rupees. He began to indulge in various kinds of pleasures. The family comprised only the husband and the wife. They ate food in hotels and drank liquors. They visited clubs. The wife encouraged her husband's ignoble propensities. The gentleman fell into the snares of another beautiful woman. One year later, the wife came to know of it. There were quarrels between the wife and the husband. He beat his wife cruelly. Two years later, the gentleman was

afflicted with cancer. Even after such a ruin, did the woman realise that all those unhappy things had occurred on account of her own blunder of encouraging her husband's vices ?

- * Here is another pathetic event that took place in Bombay. The desire of wealthy people to display their affluence drives them to clubs and hotels. A wealthy couple began visiting a club where many couples gathered in the night. They made acquaintance with one another. The wife of one man would become friendly with another man. Thus men and women became friendly and intimate. They thought it was excellent social behaviour. They would remain there upto one o'clock, in the night. That couple had to face a tragedy. The woman became friendly with another man which ended in illicit intimacy. The husband did not know it. That night both of them returned home but overcome with remorse and repentance the woman burnt herself to death. On account of circumstances, she lost her chastity but she must have repented it later and she committed suicide. In spite of the occurrence of such calamitous events, the husband did not realise that he was responsible for those tragic incidents.

If you encourage defects, vices and wicked actions those evils will enter your life also. You will also commit wicked deeds. In the same manner, if you encourage noble actions and admire virtues in others, countless sublime virtues will appear in you and you too will do many noble deeds.

ALWAYS ADMIRE VIRTUES

If you do not have some virtues and if you see them in others; praise them. For example, if a man is weak physically and if he sees another man who is physically strong he will praise the strength of the man. When a poor man sees a rich man, he will praise him. In the same manner, if you do not possess some special virtues which you notice in others, you must admire them and their virtues.

You will admire virtues in others only when you have a

strong desire to become a man of virtues. Only then will you love virtues. It is not important whether you have a certain virtue or not. It is important that you must have a love for virtues.

RAVANA'S LOVE FOR VIRTUES

A terrible war took place between Ravana and King Sahasrakiran on the bank of the river Reva. Ravana achieved a victory over King Sahasrakiran but he was amazed by the extraordinary valour and heroism of King Sahasrakiran. He captured King Sahasrakiran. But a great sage came flying through the trackless skies and entered Ravana's camp. Ravana found out that he was the father of King Sahasrakiran. At once, he released Sahasrakiran from captivity and then in his court, he expressed a whole-hearted admiration for Sahasrakiran's heroism. He treated Sahasrakiran as his brother, returned his kingdom to him and said to Sahasrakiran, "You are my brother and you ask for any area or kingdom. I will surely give it to you".

King Sahasrakiran said, "Oh! You lord of Lanka! Now I have no interest in a Kingdom. I have no fascination for royal splendour. I have renounced the worldly pleasures and splendours. On account of my good fortune, that revered sage arrived here. I will dedicate my life to his feet. I will become a sadhu and endeavour to achieve spiritual progress. I will endeavour to break off the bondages of *karma*.

Ravana was stupefied on hearing the sublime words of Sahasrakiran. He was overwhelmed with joyful emotions by Sahasrakiran's nobility and renunciation. He shed tears of joy. He whole-heartedly admired Sahasrakiran's virtues. Sahasrakiran received initiation into the *charitradharma* at the feet of his father, who was a great sage.

The virtues of self-sacrifice and the spirit of renunciation were not present in Ravana but surely, he had great faith in those virtues and a great veneration for them. He loved and respected those virtues. That is why, in his life, he never treated

men of spiritual attainments like self-sacrifice and renunciation with disrespect or contempt. Ravana possessed the special virtue of loving virtues in others.

If we think of them from a relative point of view we find that the lovers of virtues belong to a higher level than that of men of virtues. It is easy to become a man of virtues but it is difficult to become a lover of virtues. It is easy to be generous but it is difficult to admire and appreciate the quality of generosity in others. It is easy to become a man of spiritual excellence; but it is difficult to admire men of spiritual excellence. In order to praise others, you must have the quality of magnanimity. A narrow-minded man cannot love virtues in others.

THE METHOD OF LIVING HAPPILY : FIVE VIRTUES

The commentator on *Dharmabindu* while describing various virtues mentions five special virtues;

1. Respecting others
2. Courtesy
3. Generosity
4. Firmness; and
5. Agreeable speech.

He has given another guidance regarding spiritual qualities : *Forgiveness, humility, simplicity and the absence of avarice.* Whenever you see these qualities in any person, you honour him and praise him. You should not stop at praising such a person. If such a person is in need of any help, you must render that help to him according to your abilities. Not only that; you must always be ready to help such people.

After you develop a partiality for virtues, you will automatically, without even thinking of it, render help to men of virtues. You will help them naturally and spontaneously.

From the Audience : When we see defects in men of virtues, we do not feel like respecting them. When we see their defects, we feel like hating them.

WHAT YOU SEE DEPENDS ON YOUR VIEW

Maharajashri : Defects are present in all people. Defects are found in all those persons who are not *vitragas*. If you see only defects, you cannot respect anyone. Even if there are some defects in a person, you should not see them. Even if defects are seen in some persons, you should not give importance to them. You must ignore the defects. You always think thus, "I am not concerned with anyone's defects. I am concerned only with the merits of people. I should not see defects in others. In this state of human existence I must attain the glory of nobility. I must become a swan and peck at and pick up only pearls rejecting stones. I should not see defects in others; and I should not condemn the defects of others. I must see only virtues and admire them. I should also keep contemplating on virtues".

You gather the *Nikachith Punyakarma*, the *Punyakarma* whose fruits have to be enjoyed by means of loving virtues and being partial to virtues. This is the first great benefit. The second benefit is that you acquire virtues. You will acquire virtues in the present life as well as in your future lives.

You can develop intimacy with men of virtues by respecting them, by praising them, by helping them when they need help and by being cordial towards them. If you maintain that kind of intimacy for a long time, virtues will appear in you also. The company of noble people ennoble you. (संपर्कजन्या गुणदोषाः) Virtues and vices arise from the contact with the kind of people with whom we are intimate.

When the *punyakarma* which you gather by your lofty action of admiring virtues, brings about its effect in your next janma, you will be born in the family of noble people. You will attain beauty of appearance, unexampled physical strength, intelligence and other virtues besides being born in a noble family.

From the Audience : Does partiality for virtues bring all these benefits ?

Maharajashri : Yes. Surely, it will bring those benefits. You do not know the extraordinary efficacy of the partiality for virtues. The partiality for virtues is more efficacious than the gem called *Chintamani*. I hope you know the efficacy of *Chintamani*.

From the Audience : We know it but that gem is not available.

Maharajashri : How can you find it ? You can secure a precious object of that kind only by virtue of *punyakarma*. If people are born with a sublime kind of *punyakarma*, they can attain the gem called *Chintamani*. Well, do not worry if you do not have *punyakarma*. I will give you a gem which is more efficacious than *Chintamani* and that gem is partiality for virtues. Will you take it ? If you desire it, you take it. Become a lover of virtues, if you want to brighten your future. You may not have virtues but you begin admiring and respecting men of virtues. If you see in anyone the virtues of courtesy, respectfulness, magnanimity, firmness or the virtue of agreeable speech, praise him. Admire him whole-heartedly. If you think that it is not proper to admire him in his presence, admire him in the presence of others when circumstances warrant such an action on your part. Learn to live for some lofty cultural traditions.

All of you must have heard of Rabindranath Tagore. The incident that I am going to describe took place in the life of his father Maharshi Devendranath Tagore. If you read this story you will understand the meaning of courtesy. Dwarkanath Tagore, the father of Devendranath Tagore was a famous merchant and Zamindar in Calcutta. He was an able man. He formed a trust with the wealth he had inherited from his ancestors.

Dwarkanath passed away. His business concern incurred a loss of thirty lakh rupees. The manager of the concern who was an Englishman sent for the creditors and said to them, "Our business concern has incurred a loss of thirty lakh rupees. Our debts amount to one crore rupees and our assets amount to

seventy lakh rupees. We have incurred a loss of thirty lakh rupees. The owner of the business concern desires to pay off all the debts even by selling his lands and other property if necessary. You manage the affairs of the business concern. You may take over even the rights of the Zamindari (estate) and take whatever you have to get but you do not have any right over the wealth of the trust”.

Devendranath was sitting there. The ideals of Indian culture were alive in him. He said, “According to our *Dharma*, noble sons should repay the debts of their father. I too desire to pay off all the debts my father incurred”. He said to the creditors, “Mr. Gordon has told you that you have no right over the wealth of the trust. Of course, legally that is the truth. Yet, we are prepared to liquidate the trust and repay our debts. We want to free ourselves from our father’s debts”.

The creditors were astonished on hearing his words. They were greatly impressed by the nobility and idealism of Devendranath who was at that time only thirty years of age. Some creditors were moved to tears also. The courtesy of Devendranath kindled the light of courtesy in the creditors. The creditors did not auction Devendranath’s property. In fact, they took into their hands, the responsibility of running the business. For sometime, they paid him two thousand five hundred rupees a year and later the concern was also restored to him.

People praised Devendranath’s courtesy and goodness. They also praised the goodness of the creditors.

THE KING MUST LIVE WITH HIS SUBJECTS

Here is another incident that took place once upon a time, Margaret, the queen of Italy was climbing the Alps accompanied by her servants. On their way, a violent cyclone appeared. There was a small bungalow belonging to the Alpine club, on the way side. The queen entered the bungalow with her servants. Seeing the queen, those who were in the bungalow were getting ready to come out. The queen said to them, “This calamity has befallen all of us. At this time all of you are my

guests in this bungalow. If there is no room to sit down, let us be standing but all of us must remain here together. God has given me the throne of a queen and a high status but in such a time as this, it is my duty to be courteous”.

All those who were there, both Italians and foreigners felt greatly delighted by the queen's words. They whole-heartedly praised her courtesy and goodness. Even after the queen's death the people of Italy did not forget her great qualities. Her virtues were not interred with her bones.

WIN ALL BY SYMPATHY

Once, a young man aged about nineteen years came to Bombay from Gujarat in search of a job. For about a month, he could not secure a job. Then with the help of a friend, he secured a job in the share-market.

The Seth was a Luvana and the boy was a Jain. He possessed a religious temper. He never ate food in the night and he always drank boiled water. He used to go from Poidhuni on foot to the fort. In the evenings, after the office was closed, he returned home. By the time he returned home, night would have fallen; and so he could not take food in the evenings.

One day, at five o'clock, the young man sat in a place in the office and was drinking water. The Seth saw him. After having drunk water, the young man folded his hands and stood up in respect. The Seth asked him, “What did you do here ?”

The young man said, “Seth sahib, I am a Jain. I always drink boiled water; and I bring water from home. After the sunset, I do not take food or water; so I drank water and recited *Shri Namaskar Mahamantra*”.

“Then do you remain without food in the evenings ? If a man working in my office remains hungry, I do not like it. I feel ashamed of it”. The Seth thought for a few moments and said, “To-morrow onwards, you leave the office at five o'clock. You take food before sunset. For two months, you have not been taking food in the evenings. I am really sad at it”.

THE YOUNG MAN CARRIED OUT HIS DUTY

The young man carried out his duty with great honesty. He used to go to the Seth's house and do even domestic work. Impressed by his honesty and devotion to work, the Seth in course of time, made him a partner in his business. When the Seth was on his death-bed, he handed over the office to the young man. The young man felt bowed by the weight of the Seth's benefactions. The Seth while dying communicated a silent message to him pointing his finger at his wife suggesting that he should take care of her. The Seth died. The young man gave enough assurance to the Seth's wife of his help. He managed the financial affairs of the office honestly. He said to the Seth's wife, "I am your son; and you are my mother, I will be always coming to you. Whenever you need my service, you tell me. I will carry out your orders. I can never forget the Seth's virtues. He was a man of extraordinary humanity and magnanimity. It was he who gave me a lift in my life. When can I repay his benefactions?"

As long as that lady was alive, he was always by her side rendering service to her. He always admired the virtues of the Seth and his wife. He always carried out the lady's order and rendered the necessary service to her.

My auspicious aspiration is that you must assimilate and live by this principle namely *partiality for virtues*.

This is enough for to-day.

- * Those who get the Agams worshipped with ceremonies do not even remember the names of those Agams. We are merely holding in our hands the casket of rituals and external observances; but we do not realize that the jewels of genuine inner emotions have disappeared from the casket.
- * The thirst for knowledge is different from shallow and shambling curiosity. The thirst for knowledge impels you to pursue the path of knowledge; it is the mother of true knowledge; and it is the pin-point of pure knowledge. Increase your thirst for knowledge; but save yourselves from shallow curiosity. Shallow curiosity makes you shallow; but the thirst for knowledge elevates you to a higher level of excellence.
- * Probably, you do not know that a great German scholar has made a deep study of the 45 Agamas; and has written a scholarly treatise on his research relating to the forty five Agamas. Some great works like the "Abhidan Chinthamani" a lexicography of Sanskrit words and the "Kalpasutra" were first printed in Germany.
- * A sadhu who has attained scriptural knowledge knows the propriety of time. He knows what he should say; when he should say it; how much he should say and to whom he should say it. He does not cause a continuous down-pour of discourses on all.

DISCOURSE 91

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasooriji expounds the ordinary principles of the *grihasthadharma* in his work, *Dharmabindu*. To-day, I will explain to you the last ordinary principle namely, "ऊहा-अपोहादियोग" or the eight characteristics of the intellect.

Of course, there are 35 ordinary principles. The two principles; 1. Discarding food at the time when one is suffering from indigestion and 2. What should be done at a time of weakness? have been included in my earlier discussion on the subject; "*Food according to one's nature*". Therefore, the ordinary principles to be discussed come down to 33.

Intelligence is absolutely necessary in life. It is not enough if one has mere intelligence; one must have wisdom. Intelligence enables us to think merely. We may entertain noble thoughts as well as ignoble thoughts, but wisdom enables us to think in the right direction.

THE DIFFERENCE BETWEEN INTELLIGENCE AND WISDOM

A man may by virtue of his intelligence plan to kill a person or he may use his intelligence to save somebody from death. There is a difference between the two types of intellectual powers. Those who plan the decimation of human beings use their intelligence and those who plan to save humanity from danger use wisdom.

In the same manner a man who abducts a woman and forces her to satisfy his wishes may have intelligence but not wisdom. The man who plunders the wealth of others may have intelligence but not wisdom.

A noble householder must possess wisdom. Some people are naturally wise; but some have to acquire wisdom by means of efforts. The eight characteristics of intelligence are listed below; and they are mentioned from the point of view of understanding *Tatvas* or great doctrines. Let me first name them;

1. *Sushrusha* (desiring to hear discourses)
2. *Shravan* (Hearing)
3. *Grahan* (comprehending)
4. *Dharan* (conceptualization)

5. *Vijnan* (thinking scientifically)
6. *Uha* (estimating)
7. *Apoha* (imagination)
8. *Tatvabhinivesh* (resolution of doctrines)

Now, we shall discuss these qualities of intelligence one by one. Listen to me with concentration. Keep looking at me. Do not look this side and that side. Now, lend me your ears !

The first quality of intelligence mentioned here is the desire to hear discourses on the scriptures. This is the meaning of *Sushrusha*. This action of desiring is done by the intelligence or the intellect. Here, we should understand the power of the intellect as intelligence because we are now concerned with the question of understanding doctrines. That quality which enables us to understand doctrines is intelligence. You should attain that awakening from those who are enlightened and spiritually awakened. You must approach such spiritual heads and say : "I desire to attain a knowledge of *tatvas*". You must express your desire thus".

From the Audience : We think that we have this quality in us.

Maharajashri : Yes. You have the first quality of intelligence in you if you come here to attain a knowledge of the *tatvas* by hearing *tatvas*. If you listen to discourses with concentration, it can be said that your intelligence possesses the second quality, also. The second quality of the intelligence mentioned here is *shravan* or hearing. Listening with concentration. Absorption appears in you if you listen to discourses with the desire to listen to discourses.

THE THIRST FOR KNOWLEDGE IS THE MOTHER OF KNOWLEDGE

It is a great thing, if you entertain the desire to listen to discourses and to attain a knowledge of the soul and the *tatvas*. Those people whose minds are pervaded with hatred and paralysed by infatuation do not have a taste for listening to scrip-

tural discourses. The desire to listen to scriptural discourses does not arise in the minds of men who are deeply interested in physical and material enjoyment and whose minds are paralysed by an obsession for amassing wealth. The minds of such people are interested in the attainment of *Artha* and *Kama* and in sensual enjoyments. They are always engrossed in increasing their beauty and physical comforts. Their minds are always concerned with the affairs relating to the acquisition of wealth. How can they desire to attain knowledge ?

Now-a-days, there is a decrease in the desire of people to acquire knowledge not only in the sphere of doctrines but also in the practical affairs of life. The desire for getting scriptural knowledge is present only in very few people.

The basic factor in the sphere of scriptural knowledge is the thirst for the knowledge of scriptural doctrines. People must have a desire to listen to discourses. They must have a desire to acquire the right knowledge regarding the soul, *karma*, the other world, the organisation of the universe, the theory of the original substance and its (*Paryaya*) modified forms, the doctrine of origin, existence and destruction and other such theories. Do people have this desire ? And if I start dwelling upon such doctrines in my discourses.... ?

From the Audience : We like discourses which are simple and which contain a number of interesting stories. Only very few people can understand and appreciate the discourses dealing with doctrines.

A FOREIGN SCHOLAR HAS WRITTEN A SCHOLARLY TREATISE ON THE 45 AGAMAS

Maharajashri : I am now speaking of the desire for scriptural knowledge. Do you have a desire for a knowledge of theories ? Those who have the thirst for knowledge, will certainly listen to discourses dealing with theories. If they do not understand those theories, they hear discourses again and again and they will make a whole-hearted attempt to understand them. When the desire to understand those theories that

are normally incomprehensible and that deal with the knowledge relating to the real form of *Dravya*, arises in the minds of people, they will go to the places where such discourses are delivered and they will hear those discourses with interest. Are there not in India such lovers of scriptural knowledge as there are in America, Japan, Germany and other countries? I have met some people of that kind in India. In fact, some foreigners come to India to listen to discourses on ancient *Dharmagranthas* and to understand them. A foreign scholar has written a research-treatise on the 45 *Agamas*. How did he write it? First he had a desire to understand them. Then, he must have heard enlightened men speak on them; then he must have heard great scholars explaining them; he must have studied them personally; contemplated upon them and then he must have written his treatise. Do you have the desire to hear the 45 *Agamas*?

From the Audience: Sometimes, we go to the temple and we hear the recitations relating to the worship of the 45 *Agamas*.

Maharajashri: Do you sit there with concentration when that worship is going on. I think you merely pay money to the 'hundi' of the temple and you say, "Kindly worship the 45 *Agamas* on our behalf" and then you return home. The priest reads out the hymns relating to the worship of the *Agamas*, from a book; and he offers to the Lord, fruits and other things. Is that the way in which you worship the 45 *Agamas*?

Do you at least know the names of the 45 *Agamas*? Do you have any regard and devotion for and faith in *Dharmashastras*? When that is so, how can you desire to hear the *Dharmashastras*? You must have love for the *Agam granthas* that throw light on the path of salvation. If the intelligence has the first quality mentioned, the man desires to hear discourses on the *Agama-granthas*.

You must treat with politeness and respect those people whose discourses you desire to hear and from whom, you wish to attain scriptural knowledge. If you practise the principle of

politeness, you will naturally desire to hear discourses. It has been said, "*Vinayaphalam sushrusha*". The fruit of politeness is the desire to hear discourses. Keep treating the enlightened people with respect and politeness and if you do so, the desire to hear discourses will naturally arise in your mind or the spiritual heads who are pleased with your politeness will inspire in you that desire.

KNOWLEDGE IS ATTAINED BY MEANS OF POLITENESS

There was a village. All the inhabitants of the village were dacoits. Five hundred families of dacoits lived in that village. A certain Acharya while carrying out his *padayatra* (travelling on foot) with his disciples happened to go to that village. Suddenly, it began to rain heavily. The rivers on the way were in floods. The path was filled with water. It was impossible for them to proceed on the *padayatra*. The Acharya said to the leader of the village "Noble man, we are Jain sadhus. We do not use vehicles for travelling. We always travel on foot; and we live on *Bhiksha* (food obtained from pious people). Now, we cannot proceed on our way. Can we spend this rainy season in this village? Will you please give us a shelter for staying here? May we hope that our stay in the village will not inconvenience anyone?"

The headman of the village was the leader of all the dacoits. He thought a while after hearing the words of the Acharya, "These are sadhus. They always preach to people some doctrines. We are all dacoits. The sadhus say, "Violence should not be committed. Falsehood should not be uttered. Crimes like thefts and robberies should not be committed and people should live in accordance with some noble ideals and principles". If the people of this village after hearing their words give up violence and robbery, our occupation will be gone and we will be ruined. We are dacoits and we have to commit violence, thefts and robberies".

"Then what shall I do? Shall I agree to their staying? If I do not comply with their request where can they go now?"

There is no other village in this area. All the roads are completely blocked with water. Where can they go and stay in this wild forest ?”

The leader of the dacoits felt sympathy for the sadhus. He thought about their request sympathetically. He thought very much. An idea occurred to him. Then he went to the Acharya politely; sat near him and said,

“You are sadhus. Your task is to preach *Dharma*, but we are dacoits. I do not like your staying here and preaching to our people. You can stay here. I will give you shelter. You will also get *Bhiksha* from us but you should not start preaching to our people. If you agree to this condition, I have no objection to your staying here”.

The Acharya heard what the leader of the robbers said, He noticed his politeness and humbleness and thought for a few moments and then he said, “Noble man ! we will keep engaging ourselves in meditation, study and contemplation. We will not preach *Dharma* to anyone. We preach *Dharma* only to those who have a thirst for a knowledge of the *Dharmashastras*. We preach only to those who come to us seeking enlightenment. We will not preach *Dharma* to anyone here”.

The leader of the dacoits, allowed the sadhus to stay in a vacant house. The sadhus also were carrying out their activities in such a way that no one in the village developed any dislike for them. All the sadhus were engaged in their respective spiritual activities like meditation and scriptural studies.

DHARMA IS PREACHED ONLY TO THOSE WHO HAVE A DESIRE FOR SCRIPTURAL KNOWLEDGE

The leader of the robbers went to the Acharya every day and made polite enquiries about the welfare of the sadhus. He observed the way of life of the sadhus and he was deeply impressed by it. But the Acharya did not preach even a single precept to the leader of the robbers. How much patience he had ! But we cannot have peace of mind until we deliver discourses

every day but, of course, as long as a man does not desire to hear discourses, discourses should not be delivered to him. The Acharya stood by his word. As long as he stayed in that village, he did not want to deliver discourses.

From the Audience : Did not the leader of the robbers desire to hear discourses, at any time ?

Maharajashri : If he had entertained the desire he would have said to the Acharya politely, "Maharaj, to-day I want to hear a discourse by you". But as long as the Acharya stayed there, the leader of the robbers did not make such a request to the Acharya. Even if he had entertained that desire, he might not have made the request on account of the fear of being converted. Did he not have such a fear ? "If we hear discourses our occupation of robbery will have to be discarded". They had no other occupation or it is likely that they had no opportunity to follow some noble occupation. They were steeped in a morass of robbery, violence and murders. A man cannot live in society among others after having committed offences. He has to remain in concealment.

From the Audience : Cannot such men surrender themselves to the government ?

Maharajashri : Even if they surrender themselves to the government, they have to undergo imprisonment. They have to remain in prison for some years. How can dacoits accept punishment ? They like to be free and they do not like to go to Jail. It is a different matter if they are arrested and sent to Jail.

The name of the leader of the robbers was Vankachul. He was greatly impressed by the forgiving nature and the noble ways of the Acharya and the sadhus. Within three months, he developed a great regard and amity for the Acharya.

One day, the Acharya said to Vankachul, "Noble man, now we have to proceed on our way. We will set out to-morrow.

You have given us great co-operation to carry out our austerities according to the principles of *samyamadharma*".

MESSAGE IS RECEIVED THROUGH AMITY

Vankachul could not say anything. Words got choked in his throat. His eyes welled up with tears. He saluted the feet of the Acharya and the next morning he came to the Acharya. The Acharya and the sadhus were getting ready to set off on their *Vihar*.

Vankachul accompanied the Acharya to show him the way out of the forest. There was a feeling of gloom on his face and in his heart. They reached the border of the village and all walked forth. They found a straight road. The Acharya stood there and all the sadhus also stood there. The Acharya looked towards Vankachul. Vankachul was standing with his head bowed and his hands folded. The Acharya said to him,

"Noble man, now we have come out of the village. May I give you some spiritual advice?"

"Surely, Gurudev. You may. Kindly preach to me the *Dharma* that is proper to me. You know that I am a robber". Vankachul began to weep bitterly. The Acharya moving his hand softly over Vankachul's head, said, "I will administer four vows to you. Can you live according to them?"

"Kindly tell me what those vows are". Vankachul was eager to hear what the Acharya had to say. The desire to hear the words of a spiritual head, arose in him. His politeness inspired this desire in him. He felt greatly eager to hear the words of the Acharya.

The Acharya said,

1. "Before attacking any jiva with a weapon, you must move seven paces backwards". This is the first vow.
2. You should not eat any unknown fruit. This is the second vow.

3. You should not love the queen of the country, that is, the king's wife. This is the third vow.
4. You should not eat the flesh of crows. This is the fourth vow.

If you carry out these four vows, you will save yourself and the seeds of *Dharma* will fall into the soil of your life. Your life will become bright and radiant”.

Vankachul listened to the Acharya with deep concentration. He recorded in his mind, the four vows and then thought. “The Acharya has not asked me to discard violence completely. He has merely exhorted me to move back seven paces before attacking any jiva with a weapon. This I can do. The second vow is that I should not eat any unknown fruit. Is there any fruit in the forest that I do not know ? In case, I happen to find an unknown fruit, I will not eat it. Even this vow, I can carry out. The third vow is that I should not make love to the queen of the country; that is, the wife of the king. Even this vow, I can easily carry out. So far, I have not been able to approach the queen and in future in case such an occasion arises, I can observe this vow with a firm mind. The fourth vow is that I should not eat the flesh of crows. In my life, so far, I have not eaten such flesh and in future also, I will not eat such flesh. All the four vows are easy to carry out. I will take these vows. How affectionate the Acharya has been in giving me these precepts ! He has not exhorted me to give up robbery. I can continue with my occupation”. Vankachul said to the Acharya :

“Gurudev, I will receive these vows from you. I will carry them out with a firm mind”. He received the vows. After bidding farewell to the Acharya and the sadhus he returned to the village.

We can see here three qualities of intelligence in Vankachul namely *Sushrusha* (the desire to hear precepts), *Shravan* (hearing precepts), *Grahan* (comprehending the precepts). He desired to hear spiritual precepts. He heard them and he received them.

From the Audience : The Acharya must have been a man of great patience. He administered those vows after deep thinking.

THE ACHARYA MUST BE FARSIGHTED

Maharajashri : This is the speciality of an Acharya, who is a profound scriptural scholar. He had farsightedness. He knew the propriety of time. When Vankachul said to him, "You may stay in our village but you should not preach *Dharma* to us", if the acharya had started giving precepts thus, "No. You must listen to spiritual exhortations. By this means, you can attain spiritual knowledge. You can attain the knowledge of the path of salvation and of sin and merit. You must listen to spiritual exhortations because you have got this opportunity without any effort on your part", what would have happened? The Acharya and his disciples would not have stayed in the village. They would have had to wander in the forest in pouring rain. Vankachul and the other villagers were dacoits. They were not concerned with the *Atma* (the soul) or the *Paramatma* (the supreme soul). They were not concerned with sin or merit. They did not care for them. The second point was a compelling necessity. The dacoits did not need the help of the sadhus. The sadhus needed the help of the dacoits. We have to accept the conditions put forth by those, whose help is necessary. The Acharya was a thoughtful man and he accepted the conditions of Vankachul. He respected those conditions as long as he stayed in that village. He gave some spiritual exhortation to Vankachul only after leaving that village and after crossing the border of that village, that too, after having inspired in Vankachul the desire to hear his precepts.

As long as a man does not desire to hear spiritual exhortations, they should not be preached to him. What benefit can those people derive from listening to discourses when they come here to hear discourses only as a matter of daily routine without any genuine desire to hear discourses. They do not derive any benefit from the discourses. Either they sleep while the discourse is going on or they begin thinking of other things.

NOW LISTENING TO DISCOURSES HAS BECOME A CONVENTION

Sometimes, we have these experiences in some unknown villages or towns. "When the sadhu muniraj comes to our town, we should arrange discourses by him". People think so. Actually, those who are really desirous of listening to discourses are very few but the organisers bring listeners forcibly to listen to discourses. There should be a good number of listeners; you see. We say, "If people are not interested in discourses, why do you arrange them?" They gave this reply. "Maharaj, when you come to our town, it will not be good if we do not arrange discourses". They do not inform other people. They inform only Jains. Otherwise, even others who are really interested in discourses may come to hear them.

From the Audience : If some people do not have the desire to hear discourses and if they come to hear discourses as a matter of convention, will the desire to hear discourses arise in them ?

Maharajashri : It may arise in them. But I feel such a desire arises only in two out of a hundred people. Even that is not certain. People cannot hear discourses, without a desire to hear them. Even if they hear discourses without such a desire, they will not be able to understand the *tatvas*. I am not referring to discourses containing stories and humorous anecdotes. I am referring to discourses that deal with scriptural knowledge. The eight characteristics of the intelligence are mentioned here from the point of view of the attainment of the scriptural knowledge. The desire to hear stories and humorous anecdotes is found even in ignorant children and unintelligent men.

EVERYONE DOES NOT DESIRE TO HEAR DISCOURSES

If people develop contacts with enlightened spiritual heads and if they have such contacts frequently with them, the desire to hear discourses arises in them. Very few people have a natural desire to hear discourses. If people listen to discourses with a

desire to hear them and if they try to understand the doctrines, they will acquire scriptural knowledge. What is the use of hearing a discourse without understanding it? Are there not listeners who hear discourses without understanding them? If you ask them, "What did you understand from the discourse that you heard?" They will give this reply, "The discourse was very good" or they may say, "We could not enjoy the discourse. There was not even a single story in it". This is what they may say. Such people hear discourses but understand nothing. The desire to hear discourses and hearing discourses are two qualities of the intelligence. Some may have these two qualities but all listeners are not capable of understanding the discourses. They may not have the quality of understanding the discourse. Some may even misunderstand them.

A LITTLE KNOWLEDGE IS A DANGEROUS THING

This incident occurred once. We went to a certain town. The celebration of the *Gita Day* (Gitajayanthi) came. Some non-Jain scholars came to me. They made this request to me, "Maharaj, we have arranged some discourses in connection with the *Gita Day*. We request you to deliver the main discourse. If you give your consent, we will announce the programme in the papers". I gave my consent and went to deliver the discourse. Quite a good number of Jains also came with me. I recited a *sloka* from *The Gita* and began to discuss it from the point of view of multiple-vision or *Anekant drishti*. Those listeners who were intellectually awakened were pleased with what I said because they obtained a new point of view of understanding *The Gita*. But those who were ignorant of *The Gita* or those who believed that *The Gita* was a non-Jain work met me the next day and said, "Maharaj sahib, why did you deliver a discourse on *The Gita*? *The Gita* is a "non-Jain work". I explained to them that if a man has the right view, even *The Gita* becomes a work communicating true knowledge. I told them that I could deliver a discourse on the *Gita* from the Jain point of view. Then, those devotees said, "Yes. Yes, you delivered an excellent discourse but we could not understand anything of what you

said on *The Gita*". Those who do not understand the real meaning can cause much harm.

If you should understand the scriptures, you must possess the third quality namely the power of comprehension. May I hope that you have understood something of the grantha *Dharma-bindu*? If you cannot understand anything at anytime, it does not matter but do not misunderstand it. Do not understand it wrongly. If you understand it wrongly, you will be ensnared in confusions and aberrations.

YOUR INTELLIGENCE SHOULD BE INCISIVE TO UNDERSTAND DHARMA

Just as an incisive intelligence is an imperative necessity in the sphere of academic education, it is equally essential in the sphere of spiritual education. In order to understand scriptural knowledge one must have an intelligence characterised by those eight qualities. Even if you do not have very incisive intelligence, you can get on in the sphere of academic education and if you do not study you will experience a proportionate loss but in the sphere of *Dharma*, you suffer great loss if you do not have a sharp and incisive intelligence. The loss is not confined only, to this life. It extends to your future lives. You cannot gain access to the knowledge of such indirectly comprehensible subjects like the soul, *karma*, the other world, the heavenly world and hell and similar things, if you do not possess a sharp and incisive intelligence. Only when your intelligence possesses excellence can you understand these things. You can make estimations and arrive at conclusions, in these matters, only if you have an excellent intelligence. In matters relating to estimation and determination, you must be capable of arguments and counter-arguments and you must be able to understand arguments as well as specious arguments and for this you require extraordinary intelligence.

Thousands of works have been written to explain these subjects like *Atma*, *Karma* etc., which are not directly comprehensible. Such *granthas* are there not only in the Jain *Dharma*

but also in the *Bauddha dharma* and the *Vedic dharma*. Great sages of outstanding spiritual enlightenment have written these great *granthas* with the selfless motive of disseminating the radiance of true knowledge. If you read such *granthas* or if you listen to discourses on such *granthas*, your souls will be brightened and enlightened and you will attain ineffable spiritual felicity.

To-day, I have discussed three qualities of the intelligence. I will discuss the remaining five later.

This is enough for to-day.

- * *Just as faith is essential in the sphere of Dharma, an incisive intelligence also is necessary. The intelligence must be sharp, incisive and chastened.*
- * *Even if a man does not possess a sharp intelligence and even if he is illiterate, we can easily teach him scriptural knowledge if he has the virtues of simplicity and humility. But it is very difficult to teach scriptural knowledge to a person who is intellectually inert and insipid and who is obstinate, obdurate and impolite. In fact, it is almost impossible to teach Dharma to such a person.*
- * *Violence is also of two kinds. They are : deliberate violence and motiveless violence. A grihastha should not commit deliberate violence against any jiva but motiveless violence is considered useful to some extent.*
- * *In the life of grihasthas, the bondage of sin is caused by intention rather than performance. An evil intention is more sinful than an action.*
- * *In order to understand the usefulness of the idol of the Lord in the temple, you must keep the windows of your mind open. Those who have prejudices in their minds cannot understand it. Even if they understand it, they will not accept it. They avoid accepting it because they are bound by strong conventions and traditions.*

DISCOURSE 92

The great scriptural scholar Acharyashri Haribhadrasooriji while expounding the ordinary principles of the *grihasthadharma* in his work, *Dharmabindu* describes the thirty third principle saying that intelligence must possess eight qualities. That means a noble householder must possess intelligence.

THE WAY TO ATTAIN INTELLIGENCE

Of course, a man can attain intelligence by the *Kshayopashama* (a partial pacification and a partial destruction) of the *Matijnanavaran karma*. Some people would have attained this *Kshayopashama* in their *Poorvajanma*. Such people are born intelligent. Some people acquire intelligence in this life by means of efforts. Those efforts are of two kinds. They are ; 1. Politeness and 2. Industry or hard-work. The intelligence of a man develops if he treats with politeness his parents, his teachers, old people and spiritual heads. Industry or hard-work also sharpens and increases intelligence.

“I must acquire intelligence and wisdom”. This determination must be present in the minds of people. Just as you cannot carry out your activities in your worldly life in a proper manner without intelligence even in the sphere of *Dharma*, you require intelligence because without intelligence, you cannot understand the deep and difficult theories of *Dharma* and without intelligence you cannot adore and pursue the path of *moksha* in the right manner.

SIMPLICITY BRINGS ABOUT REFORMATION

Once, there was an Acharya. Some of his disciples were not intelligent. Therefore, he always used to give them proper guidance. Once, those disciples went into a forest and there was some delay in their coming back. When they returned, the Acharya asked them, “Why have you taken such a long time to return ?” The disciples were not intelligent but they had the virtues of plainness, and humility. They said, “Gurudev ! When we were returning from the forest and when we were coming through the city, we happened to see an actor dancing and performing some funny tricks. We stood there watching his performance. Therefore, there has been some delay in our coming back”.

The Acharya said to them, “Noble men ! Sadhus should not see such sights as actors dancing and performing tricks. Sadhus should not see such performances”. The disciples said,

“We have committed a mistake. Kindly pardon us. We will not commit such a mistake again”.

Some days passed. Again on a second occasion there was some delay in their coming back from the forest. The disciples said, “Gurudev ! When we were returning from the forest and coming through the city, we happened to see some actresses dancing and we stood there watching their dances. So, there has been some delay”.

The Acharya was not angry with them. He knew that those sadhus were not intelligent. When he advised them not to see the performance or the dance of an actor, his advice also implied that they should not see dances performed by actresses. His idea was that they should not see the sights that provoke the passions of attachment and hatred but they did not understand its meaning. They understood only this point, “You should not see the dance of an actor”. Then the Acharya gave them the necessary advice in an affectionate manner. They were polite plain and simple. So, they obeyed the advice of their Gurumaharaj. They would not have obeyed the advice of their Gurumaharaj, if they were impolite and insincere. Would they have sought the Acharya’s pardon ? They would not have sought his pardon, on the contrary they would have uttered some lie. Those who are not intelligent and are not plain do not admit their mistakes so soon. They keep defending their own stand. If those disciples were not polite and plain, they would have said, “Gurudev ! When you advised us not to see the dance of an actor you should have advised us also not to see the dances of an actress. You did not give us that advice and now you find fault with us”.

Those who are not intelligent, who are intellectually inert who are not plain but who are crooked and hypocritical cannot achieve success even in the affairs of worldly life.

CROOKED INTELLIGENCE CAUSES GRIEF

Jatashankar always used to advise his haughty son : “Dear son ! You must listen to the words of your father and mother.

You should not answer back defiantly in every matter thus". His son used to give haughty replies whenever he was questioned about anything. Jatashankar was greatly agitated by the behaviour of his son. One day, Jatashankar told his son; "To-day your mother and I are going to a marriage. We will come back only in the evening. You remain in the house. Do not go out wandering. Take care of the house".

Jatashankar went to the marriage with his wife. The boy thought, "Well ! To-day I will teach a lesson to my father. He always keeps telling me. "You should not speak haughtily to your father and mother; you should not answer back". To-day I will never speak to my parents. I will not answer back". He bolted the door from inside and lay quietly on a cot. In the evening, Jatashankar and his wife returned home. Jatashankar knocked on the door. The door was not opened. Jatashankar shouted, "Raman ! open the door". But there was no response. Jatashankar called aloud. His wife also called aloud but the boy did not open the door. Jatashankar was worried, "What has happened to the boy ?" In great anxiety, he climbed on to the roof of the house. He removed some tiles and looked into the house. His eyes grew wide with amazement. The boy lay on the cot laughing. Jatashankar was angry. He said to the boy, "We have been shouting and calling aloud and you have not opened the door. Come on, open the door". The boy said, "You yourself used to advise me not to answer back. That is why, I did not answer when you knocked on the door." This is what is called distortion. Distortion means not understanding the words of others rightly or misunderstanding the words of others. Intellectual inertia and distortion or crookedness in thinking are impediments on the way to spiritual progress. Wisdom and plainness help us to achieve spiritual progress.

THE WAY TO INCREASE AND CHASTEN INTELLIGENCE

In order to acquire knowledge man must keep his intelligence growing and he must possess an excellent intelligence.

From the Audience : We do not possess an excellent intelligence.

Maharajashri : In that case, be polite and plain in the presence of the enlightened men who possess an excellent intelligence. Politeness makes your intelligence grow and flourish. Endeavour to attain true knowledge, in accordance with the instructions of the enlightened people. You must bear in mind, the point that you must listen to scriptural discourses. You must always desire to hear discourses. If you have that desire, the enlightened people will give you knowledge and enlighten you. But you must keep listening to scriptural discourses with politeness and plainness of heart. Whatever you hear you must hear with perfect concentration. If you listen to discourses with concentration you will remember something of it. If you cannot remember what is said in the discourses, you must write down and make notes of what you hear. If you keep reading those notes every day, you will easily remember them. These four are the basic qualities of intelligence.

1. *Shushrusha* (the desire to hear)
2. *Shravan* (hearing)
3. *Grahan* (comprehension)
4. *Dharana* (retention or conceptualization)

Dharana means remembering.

You have to endeavour hard to remember what you have heard. If you do not make that endeavour, as you keep getting new knowledge, you go on forgetting what you have heard already and even the new knowledge is forgotten in course of time. Remember whatever you learn; do not forget it.

It is said in the *Dharmashastras*, that the *Jnanavarankarma* binds the man who forgets his knowledge on account of infatuation or indolence. If people do not endeavour to acquire knowledge though they possess the power to acquire knowledge, they too will be bound by the *Jnanavarankarma*.

From the Audience : Then how many *karmas* do we gather? We do not know this.

Maharajashri : I think you have understood it now. I hope you will keep making both the kinds of endeavours. Yes. A *grihastha* has to do this also. If he has intelligence, he must use it for noble purposes. The four qualities of the intelligence which have been mentioned already are its basic qualities. Four other qualities which I will mention now are its special qualities. They are :

1. *Vijnan* (scientific knowledge)
2. *Uha* (estimation)
3. *Apooha* (conclusion)
4. *Tatvabhinivesha* (the resolution of doctrines)

THE JOURNEY FROM KNOWLEDGE TO SYSTEMATISED KNOWLEDGE

Intelligence purifies and systematises knowledge. Knowledge becomes purified and systematised only when it is cleansed of three defects. The three defects are : 1. *Sandeha*, 2. *Viparyaya*, and 3. *Anadhyavasaya*. *Sandeha* means doubt. *Viparyaya* means understanding in a contrary manner. *Anadhyavasaya* means unmindfulness.

You must deeply contemplate on and assimilate the knowledge that you acquire. As you go on contemplating on knowledge and assimilating it, you will entertain some doubts and in course of time, you will also find clarifications. There can be some doubts which you cannot clear for yourselves. In such a case, you must approach enlightened people and seek clarifications from them with politeness and humility. You must say, "Maharaj ! I contemplated on this point very deeply but I have not been able to find an answer to my doubt. Only you can clear my doubt".

The enlightened people will clear your doubts. If you have understood something in a contrary manner, they will correct you. You must listen to them with concentration and with a desire to benefit from their words. After listening to their words,

you must record them in your mind. After understanding some idea clearly, you must remember it.

If you do so, you will transform your knowledge into wisdom. You must listen with concentration. You must listen to explanations with deep attention.

The *Tirthankars* have said that non-violence is the foundation of *Dharma*. It is the characteristic quality of *Dharma*. You have heard this. Think that you have understood this statement. You remember it thus. Non-violence is the foundation of *Dharma*; and it is the characteristic quality of *Dharma*.

In order to transform this knowledge into *Vijnan* (systematised and analysed knowledge) you have to carry out a deep contemplation. The basic word in non-violence is violence. The prefix “non” carries with it a negative sense. The first question that rises in the mind is; what is violence. You will get an answer. **प्रमत्तयोगार्थे प्राणव्यपरोपणम् हिंसा** (*Pramaththayogath Pranavyaparopanam Himsa*). Killing jivas on account of infatuation is violence. Now the question arises: “What is infatuation?” If you think about this, you will get the answer; Infatuation is the other name for sensual desires and passions. Therefore, violence means killing other jivas prompted by a desire to fulfil our sensual desires. Violence means killing jivas on account of anger, pride, avarice or deception. Even killing jivas in a purposeless manner is violence. Even if some jivas die on account of disuse or neglect, it is violence.

Another new question arises. Supposing a certain action of ours causes the death of a jiva though we never had the intention of killing it, it is violence. A *grihastha* has to take a bath to worship the Paramatma. When he takes a bath, the jivas in the water may die. When we build a temple, *Prithvikaya jivas* such as clay, sand, metal, coral die; water-creatures die. *Trasakaya jivas* (the jivas that by their own will move and act) die. Jivas die when people go on a pilgrimage or when they go to the Gurumaharaj. Then, what are we to do ?

THE KINDS OF VIOLENCE

You get an answer to your question. The *Tirthankar* Bhagwan has said that violence is of two kinds. 1. *Hethuhimsa* (deliberate killing) and 2. *Swaroophimsa* (violence that is not intended). *Hethuhimsa* is that kind of violence which is caused by means of infatuation or by the promptings of sensual desires and passions. In causing this kind of violence, man has the intention to cause violence to jivas. In this case, his action of violence is impelled by his own intention. Therefore, *Hethuhimsa* is totally prohibited. *Swaroophimsa* is the name given to that kind of violence which we commit unknowingly. When we are engaged in carrying out some noble endeavour, on account of it, without our intention, some jivas may die. This is called *Swaroophimsa*. As householders, you cannot avoid this kind of violence. If you want to discard *Swaroophimsa*, you must receive initiation into *sadhudharma* and become a sadhu. In the life of a sadhu, *Swaroophimsa* also does not take place. *Hethuhimsa*, of course, can never take place in the life of a sadhu.

Another new question arises in respect of *Swaroophimsa*. Does not a *grihastha* gather sinful *karmas* by committing *Swaroophimsa*? A *grihastha* may get a temple built. He may get an upashraya or some other religious centre built or he may get some other building constructed. In the process of getting those buildings constructed, some jivas may die. Then does he not gather sinful *karma* from committing that violence though unintentionally?

IT IS VIOLENCE; BUT

You get an answer to this question like this; you gather sinful *karma* to the extent of the violence you commit thus but the bondage of that *karma* will not be deep. It will not be *Nikachith* (the *karma* whose fruits must be experienced). The bondage of that *karma* will be light like a raw or thin colour. Just as it is possible to wash off a light colour easily, you can wash off that *karma* by means of the water of some auspicious assiduity or diligent activity. The devotion

for the Paramatma, the devotion for the Gurumaharaj, the regard for the fellow members of one's faith, the help rendered to the destitute, constitute the water by means of which that sinful *karma* can be washed away.

Let us take the example of a traveller. He is travelling on foot. It is summer. The traveller is greatly tired and thirsty. He does not have drinking water with him. He goes to a river. Even the river is dry. He thinks, "The river has a bed. Therefore, there must be water underground in the river-bed. I have to dig a pit in the river-bed but I am greatly tired. My tiredness increases if I dig a pit but what shall I do? There is no other way to get water. I will dig a pit. It does not matter if my tiredness increases and if my clothes get soiled. When I get water, I can get rid of my tiredness by getting water and I can wash my clothes clean." The traveller digs a pit in the river-bed. He gets water. He drinks water to his fill and he takes rest for some time. He also washes his clothes.

This is a symbolic story. You are all travellers in samsar and you are afflicted with physical, mental and inherited ailments. You are weary of wandering through the four *gathis* or states of existence and you have developed the thirst for *punya* or merit. You may have to build temples. You may have to get the idols of the Paramatma made and you may have to arrange for the worship of the Paramatma. On account of these actions of yours you may gather some sinful *karma* because in carrying out these actions you commit *Swaroophimsa* (unintended violence) but what will you do? You have to carry out those actions but you need not worry over this problem. With the waters of sublime emotions relating to the *darshan* (seeing) the *poojan* (worship) and *stavana* (glorification) of the Lord, you can wash off those sins. The weariness of sins will disappear. Your journey towards *moksha* will continue.

THE MIND IS THE MAIN CAUSE

You must remember this vital point. The state of your mind and your mental activities constitute the basis for either

gathering *karmas* or for destroying them. If the propensities and activities of your mind are impure or ignoble, you will gather sinful *karmas* and if they are pure and sublime, your *karmas* get destroyed. If your action of showing devotion to the *Paramatma* or the Gurumaharaj happens to cause some violence to jivas, unintended by you or unknown to you, that is not violence. On the contrary, if your actions are non-violent but if your mental propensities are impure and ignoble then that non-violence is not non-violence. Therefore, without any fear or hesitation you build temples for the *Paramatma* and worship him. The *Swaroophimsa* that you commit by these actions is washable. The sinful *karmas* accruing from *Swaroophimsa* can be washed with the sublime water of your devotion for the *Paramatma*.

You carry out so much contemplation on non-violence. Now, you have to discard your doubts and misconceptions if there are any.

From the Audience : If that is so, why do some traditions oppose the construction of temples and the worship of idols ?

Maharajashri : Some traditions oppose them because they do not contemplate deeply on those subjects with intelligence and with the knowledge of *Dharmagranthas*. They oppose such things and they do not give up their wrong notions but if a man thinks of these things deeply with incisive intelligence and if he makes an indepth study of *Dharmagranthas* he can get rid of his prejudices. Those people do not respect even the views of such great scriptural scholars and men of mighty spiritual attainments as Acharyashri Haribhadrastooriji. If people study the *granthas* written by such enlightened men, they will surely realise the usefulness of temples and idol worship. The misfortune is that those people do not even respect all the 45 *agamas*. Moreover, they do not also believe in the soundness of the commentaries and interpretations written on the *Agamas*. That means, they do not accept the authenticity of the *Panchangi-agama*. (The original *sloka* with four kinds of interpretation such as 1. *Bhasya*, 2. *Churni*, 3. *Niryukti*, 4. *Tika*.) They under-

stand the *Dharmagranthas* in accordance with their own beliefs and prejudices. They do not form their opinions and beliefs according to the *Dharmagranthas*. Such people cannot realise the supreme truth.

From the Audience : Are temples and idols permanent ? Have they been in existence from times immemorial ?

Maharajashri : Temples and idols are permanent as well as transient. There are millions of temples in the heavenly world. They are eternal and everlasting. There are countless everlasting Jin temples and Jin idols, on the Nandishwardweep. We get a description of them in our *Agam granthas*. The temples that are built on earth are transitory.

In this period of *Avasarpini* the first *Tirthankar* Paramatma, Rishabhdev attained *Nirvana* on the *Astapad* mountain. The Emperor Bharatha built many temples in which he installed the idols of the twenty four *Tirthankars* of the *Avasarpini* period in these temples. Those idols were studded with gems and precious stones. These events took place in very ancient times.

Temples and idols have been in existence from times immemorial. Those who believe in the Jain *Agamas* do not discredit these stories. Those who are bound by traditions may not believe them but these stories are believed to be authentic by those who have faith in the *shastras* and who possess incisive intelligence.

Well, how much contemplation has taken place in respect of violence and non-violence.

From the Audience : Now, our doubts have been cleared.

Maharajashri : You must be free from all doubts. Truth is that which does not give room to doubts. *Vijnan* or pure knowledge is the fifth quality of the intelligence. *Vijnan* means a special kind of knowledge. When knowledge has speciality and purity, there cannot be any doubt in it. Pure knowledge is above and beyond all doubts.

DOUBTS AS WELL AS CLARIFICATIONS ESSENTIAL

'Uha' (ordinary contemplation) and 'Apoha' (extraordinary contemplation) are essential to dispel all doubts. *Uha* and *Apoha* also are two qualities of the intelligence. *Uha* enables you to acquire ordinary knowledge and *Apoha* enables you to acquire special and pure knowledge. That means, *Uha* is the name given to the ordinary contemplation and *Apoha* is the name given to extraordinary contemplation.

The contemplation we have made now regarding non-violence is *Uha* or ordinary contemplation. *Apoha* implies carrying out a deep and incisive contemplation. Production, destruction and substance (*dravya*) are the media through which contemplation is carried out on *Dravya* (the original substance), *Guna* (the attribute) and *Paryaya* (the modification) the bondage of *Karma*, the liberation from *karma* etc.

For instance, we may begin a contemplation thus. If some violence has been committed to a *jiva*... what will happen? The people with an ordinary intelligence would say, "The *jiva*... dies". That is all they say. But those who possess special intelligence will say, "One modified form of that *jiva* has been destroyed but its soul which is imperishable will be born in some other form". The soul is the *dravya* or the original substance and the body is the *paryaya* or the modified form. The soul is eternal and everlasting but the modifications of the soul are perishable and transitory. The *atma* has two attributes. One is its natural quality and the other is the acquired quality. The natural quality of the soul never perishes but the acquired quality of the soul perishes when *karmas* are destroyed.

When we think of only the modified forms of the soul, attachments and hatred arise in us. We can develop the attitude of neutrality only when we think of the *Dravya* (the original substance). The *dravya* is the pure soul. The pure soul can never take birth and cannot also die. In the same manner the substances called *pudgals* are permanent as *dravyas* but perishable as modified forms.

From the Audience : We do not know anything about such concepts as *dravya* and *paryaya*.

Maharajashri : How can you know them ? You have not studied *Dharmagranthas* and acquired a knowledge of *tatvas*. *Acquiring* degrees is one thing but attaining scriptural knowledge is another thing. The knowledge of *Dravya*, *Guna* and *Paryaya* is *tatvajnana* or the knowledge of sublime doctrines. Production, existence and destruction — these things also constitute *tatvajnana*. In the same manner, the knowledge relating to the bondage of *karmas* and *moksha* also is *Tatvajnana*.

ON WHAT DO YOU CONTEMPLATE ?

- What is the soul ? How is it ? Has it a beginning or is it without a beginning ?
- How does *karma* gather in the soul ?
- How long have *karmas* been present in the soul ? Has the relationship between the soul and the *karmas* any beginning ? How many *karmas* are there ?
- How does the soul gather *karmas* ?
- When do the *karmas* in the soul emerge to the surface and produce their effect ? Do the *karmas* in the soul change ?
- Can we impel the *karmas* to emerge to the surface soon or not ?
- How can the *karmas* be destroyed ?
- How do *karmas* bind the soul ?
- What is *moksha* ?
- How does the soul exist in *moksha* ?
- How many souls are there in that state ?
- Why do not the souls that have attained *moksha* take birth in *samsar* again ?
- Is endeavour important or the *karma* important in attaining salvation ?

In order to attain pure and special knowledge you should contemplate on these things. You should also study *granthas*

and acquire a knowledge of the *tatvas* with the guidance of enlightened scholars.

If you are entangled in your endeavours relating to *Artha* and *Kama* then you cannot carry out scriptural studies. If your mind is too deeply entangled in your cravings for the benefits of *samsar*, you cannot carry out scriptural studies. In order to carry out a study of the scriptures, your mind must be totally free from all worries and worldly concerns. You can carry out those studies only if your life as a householder is serene and peaceful.

MAKE HAY WHILE THE SUN SHINES

The second point relates to those who teach you the scriptures. You can carry out scriptural studies only if great scriptural scholars visit your towns and cities.

There is one other point which relates to your physical health. You can carry out scriptural studies only if your body is free from diseases. In a state of physical ill-health, you cannot carry out these studies; therefore, as long as you enjoy sound health, you must carry out these studies.

But the most important factor in this respect is your enthusiasm and interest. You can study the scriptures only if you have the necessary interest and enthusiasm. Your knowledge can become sublime only when you study the scriptures. If you carry out such studies you will by means of *Uha* and *Apoha* determine *tatvas*. The eighth quality of the intelligence is *tatvabhinivesh* or the resolution and assimilation of doctrines and by those contemplations, you can reach this level.

When your knowledge of *tatvas* is free from all doubts, you will assimilate the sublime doctrines and there will be a determination of those doctrines in your minds. You will say, "Only this *tatva* is right". That way you will determine *tatvas* but for this you require intelligence, not ordinary intelligence but an incisive and excessive intelligence.

If your intelligence is not incisive, you can make it incisive. The same great author has described the method of increasing intelligence in another *grantha* of his. I will mention it some other time. My auspicious aspiration for you is that you should attain extraordinary intelligence, understand the words of the Jin; develop faith in them and that you should attain spiritual elevation and purification.

This is enough for to-day.

- * If you lack excellent intelligence... if you lack intellectual incisiveness, you have to render service to spiritual heads. You have to keep rendering service and rendering devotion to spiritual heads for a long time without feeling weary and without stopping. This is not "an instant procedure". It takes time.
- * Those who deem themselves very intelligent generally deem others unintelligent.
- * Only the jivas that are putting forth endeavours to pursue the path of moksha can attain excellent and expert intelligence.
- * You must attain the worthiness to adore and pursue the path of moksha. Three methods to achieve this objective are mentioned in a grantha entitled "Panchasutra".
 1. You must seek four sacred refuges.
 2. You must sincerely condemn ignoble actions.
 3. You must heartily admire and appreciate the noble actions that are being done.
- * Every man must carry out his proper duties. Everyone must be free from Moha (infatuation), selfishness and attachment.

DISCOURSE 93

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrashreeji mentions the thirty third ordinary principle while expounding the ordinary principles of the *grihasthadharma* in his work *Dharmabindu*. "Intelligence must possess eight qualities". The author's idea is that a *grihastha* must be a man of intelligence and wisdom. He must possess excellent intelligence. The etymological meaning of the word बुद्धि (Buddhi) is बुध्यतेऽनयेति बुद्धिः (Buddhyathenayethi Buddhih). This is the etymological derivation of the word.

That power by means of which the *jivatma* can acquire knowledge is intelligence. It is the capacity to acquire knowledge. The *jivas* can acquire knowledge only by means of intelligence. The same author says in his work *Upadeshapada* “बुद्धिजुया खलु एवं तत्र बुज्जंति ण उण सव्वेवि” (Buddhijuya khalu Evam thatram Bujjhanthi Nauna Savvovi). Only geniuses or men of outstanding intelligence can understand the *tatvas* expounded in *sutras* and *Agamas*. All cannot understand them. If you want to understand *Dharmatatvas*, you must make your intelligence excellent and incisive. It is possible to increase the sharpness of your intelligence. Four kinds of intelligence have been mentioned. Two are natural and inborn; and the two others can be acquired and developed.

1. *Authpaththiki* (creative intelligence)
2. *Vainayiki* (acquired through politeness)
3. *Karmaja* (born out of *Karmas*)
4. *Parinaamiki* (consequential intelligence)

These are the four kinds of intelligence. The two types of intelligence called *Authpaththiki* (the creative intelligence) and the *Parinaamiki* (the consequential intelligence) are natural and inborn in man. The *Kshayopashama* (partial gratification and partial destruction) of the *Matijnanavarana karma* takes place. Man can acquire by means of endeavours the two other kinds of intelligence namely 1. *Vainayiki* (intelligence acquired by means of politeness) and 2. the *Karmaja* (intelligence born out of *karmas*). Of course, the *kshayopashama* in this case is the fundamental cause but this *kshayopashama* can be effected by means of endeavours.

If a man does not possess excellent intelligence and if he desires to acquire it, he must render service to spiritual heads. He must show politeness to spiritual heads. He must render service with politeness and discretion. He must render this kind of service for a long time. You must remember that it is not an *instant treatment*. It is not like getting rid of a headache by swallowing some pills. You should not think that if

you render service to-day, you can become intelligent tomorrow. Until you acquire intelligence, you must live in accordance with the guidance given by the spiritual heads who are enlightened and intelligent. That means, you have to live according to the commands of the spiritual heads.

You must render service to spiritual heads with a plain heart and with a whole-hearted devotion. You should not render such service to all sorts of preceptors. You must render that service only to those spiritual heads who possess outstanding intelligence. The intelligence that you acquire by your politeness towards the Gurudev is called the *Vainayiki* intelligence. The great author and sage says in his grantha entitled '*Upadeshapada*'

भक्तिर बुद्धिमंताण तह्य बहुमाणओय एरसि ।
अपओसयसंसाओ पयाण वि कारणं जाण ॥ १६२ ॥

Here three methods are mentioned by means of which the intelligence can be sharpened.

1. By showing devotion to men of outstanding intelligence.
2. By honouring men of outstanding intelligence.
3. By praising men of outstanding intelligence.

Of course, intelligence acquires incisiveness if you show devotion to men of great intelligence but you should know how you have to show devotion to such men.

From the Audience: Whom shall we consider intelligent? Shall we consider *sadhus* or *grihasthas* as men of intelligence? To which kind of intelligent men should we show devotion?

Maharajashri : Of course, now we are talking only of showing devotion to *sadhus* who are men of intelligence but you may come across some *shravaks* and *shravikas*, some fellow-members of your faith who possess outstanding intelligence. You have to show devotion to such people. You have to honour them and praise them.

THE WAY OF SHOWING DEVOTION

Giving proper food, clothes, medicines and other necessities to sadhus and noble householders who possess outstanding intelligence; receiving them with honour when they come to your house; washing their feet with pure water; rendering service to them day and night when they are in sickness; and abiding by their commands and instructions are the ways in which devotion must be shown.

These acts of devotion are external. The feeling of honour is internal. Do you know what kind of honour you must show to such people? If you happen to come upon the gem called *Chintamani*, your heart leaps with joy and jubilation. (the *Chintamani* can grant all wishes). You would begin to dance with delight if *Kamadhenu* (the heavenly cow that grants all wishes) were to step into your house. You must experience a greater delight than this when men of enlightenment and intellectual excellence happen to come to your doors. You must think that enlightened spiritual heads are more useful than the *Chintamani* and that they are more adorable and lovable than the *Kamaghat* (the heavenly vessel that grants wishes) and the *Kamadhenu* (the heavenly cow).

You naturally admire and adore such people. You will not have to make any endeavour to honour them.

From the Audience : On the contrary, sometimes we feel jealous of *grihasthas* who are men of intelligence.

WHO CAN ACQUIRE EXCELLENT INTELLIGENCE?

Maharajashri: Then you give up the idea of acquiring intelligence. The man who deems himself a genius and others unintelligent can never admire intelligent men. He keeps condemning them. Those who deem themselves intelligent cannot solve their own domestic problems and such people condemn and calumniate men who possess the highest kind of intelligence. Such people can never attain incisive intelligence. The author says. 'भव्वाण णिउण बुद्धी जायति' ... (Bhavvana

nivuna buddhi Jayathi). Only those people who are *Bhavyas* (who are sublime), (Here *Bhavyas* means those who are sure of attaining salvation in the near future) or *Asannabhavyas* (those who are at a proximity to sublimity or divinity) can attain exceptional intelligence because they are free from the powerful entanglements of attachments and hatred. Only those who are free from the clutches of attachments and hatred are worthy of listening to discourses on *Dharma* and *tatvas*. Only such man can derive proper benefit from the company of noble spiritual heads when they meet them. Only such men can show devotion to noble men. Only such men can honour them and praise them whole-heartedly without the slightest feeling of jealousy.

One important point has to be remembered in this connection. The *Abhavya* jivas, that is, those who are not likely to get salvation, cannot attain exceptional intelligence. That means they cannot acquire the intelligence that can aid them in pursuing the path of salvation. Sometimes, even the *Bhavyajivas* find themselves in these conditions. Even the *Bhavyajivas* who are under the influence of strong attachments and hatred cannot be intelligent. That means, intelligence can acquire excellence only when attachments and hatred are suppressed and controlled. You can reduce the effect of attachments and hatred by developing contacts with people who are intelligent, enlightened and who desire whole-heartedly and with a lofty feeling of amity the spiritual welfare of all jivas in this universe. Only from them can you derive inspiration to show devotion to men of intelligence, to honour them and to praise them. These actions increase your intelligence. You will attain intelligence which enables you to carry out successful endeavours with respect to your objectives of *Dharma*, *Artha* and *Kama*. People can see the miraculous efficacy of their intelligence in all their activities. They can solve any intricate problem. They use their intelligence not only to attain happiness and peace in this world but also to attain serenity and felicity in the other world.

The intelligence that is acquired by means of politeness gives you three kinds of expertness. A man who possesses intelli-

gence acquired by means of politeness can carry out the following activities.

1. He can achieve success in carrying out even the most difficult tasks.
2. He will carry out, with unflinching ability, his endeavours relating to *Dharma*, *Artha* and *Kama*.
3. He will make his present life and his life in the other world fruitful and blissful.

Polite and humble pupils comprehend the scriptures in the right manner. Immoral and intellectually inert pupils cannot comprehend the *shastras* correctly.

IT IS NECESSARY TO ACQUIRE DEEP KNOWLEDGE

Once there was a teacher. He had two pupils. He taught them the *Nimittha shastra* (the *shastra* dealing with omens). One day, those two pupils went to the forest to fetch fuel. Having collected firewood, they were returning home carrying the bundles. On the way, they found a river. They drank water and then sat in the shadow of the tree to take rest for sometime. Meanwhile, a woman came there carrying a pot. She was going to the river to fetch water. She saw the two pupils and found out from their very appearance that they were scholars. She approached them and asked them politely, "Noble men! Some years ago my beloved son went away to some foreign kingdom. He has not yet returned home. Kindly tell me when he will come back?" Even while she was saying this, her pot slipped from her hands; fell on the ground and broke to pieces. Noticing this, one pupil said, "Your son is dead". The other pupil said, "Mother, your son has returned home. You go home and see now". The woman hurriedly went home and found to her great delight that her son had come back. She felt greatly happy. She took some money and clothes and, at once, went to those pupils. She gave them to the pupil who had made the true prediction and praised him whole-heartedly.

Then the two pupils went into the *ashram* of their teacher. The pupil whose statement had proved false, angrily said to

his teacher, "I am showing so much devotion to you. I am serving you sincerely. Yet why have you not taught me the secrets of the *Nimittha shastra*? You have taught the secrets to him; not to me".

The teacher asked him, "What happened?" The pupils narrated the whole event to their teacher. The teacher asked the pupil who had made a false prediction, "On what basis did you say that the woman's son had died?" The pupil replied, "Even while she was speaking to us, her pot fell down and broke to pieces. Seeing that, I told her that her son had died".

The teacher asked the other pupil, "On what basis did you tell her that her son had returned home?" The pupil gave a polite reply, "Gurudev, I thought about it according to the *shastra*. The pot that was made of earth returned to earth, so I thought her son who had taken birth from her had returned to her. Thinking thus, I told her that her son had returned home". The teacher said to the impolite pupil, "I have taught the *Nimittha shastra* to both of you without any feeling of discrimination but you could not understand the secrets of the *shastras* on account of your impoliteness and intellectual inertness. This is not my fault".

BE SENSIBLE IN HAVING CONTACTS WITH PEOPLE

Without an incisive intelligence, you cannot understand the secrets of the *shastras*. You can attain incisive intelligence by showing politeness to the Gurudev. You can attain exceptional intelligence by studying *shastras* with concentration. You can attain perfect intelligence by constant and thoughtful exercise, endeavour and action.

If you associate with unintelligent people, your intelligence will not develop. Your intelligence gets destroyed if you associate with people who are lusty, passionate, irritable, avaricious and deceptive. That is why, the enlightened people say that you should associate with noble men. Who are noble men? Do you know this? Noble men are those who possess faith, enlightenment and an exemplary character. Noble friends are

those who possess the lofty emotions of amity, compassion, love and neutrality.

From the Audience : Where can we find such noble men ? Sadhus visit our place only now and then. It is difficult to find noble friends with whom we can have constant contacts.

THE WAY TO ATTAIN PERFECTION IN YOUR TATHABHAVYATHVA (PROXIMITY TO SALVATION)

Maharajashri : You are right. You can get the company of noble friends only by the efficacy of your *punyakarma*. The *punyanubandhi punyakarma* must emerge to the surface. Without this kind of *punyakarma* exercising its impact on your life you cannot attain the company of noble friends and you cannot attain that *punyodaya* without the ripening of your *tathabhavyathva* (proximity to salvation). The quality of *tathabhavyathva* is present in all the jivas that are pursuing the path of salvation but you have to perfect that quality. *Tathabhavyathva* will not be efficacious unless it is ripe and perfect. *Tathabhavyathva* is a quality that makes jivas worthy of attaining *Moksha*. What is the use of possessing mere worth ? You must carry out endeavours to benefit from that. If you want to make your *Tathabhavyathva* ripe and perfect, every day, in the morning, at noon and in the evening, you must carry out these three activities.

1. You must seek the four great refuges.
2. You must condemn and keep off ignoble actions.
3. You must admire and appreciate noble actions.

If you do so your quality of *tathabhavyathva* will attain perfection.

- * You can gather the *punyanubandhipunya* only by perfecting your quality of *Tathabhavyathva*.
- * You can get the company of noble friends only by the efficacy of the *punyanubandhipunya*.
- * If you associate with noble friends, you will find the method by which you can make your intelligence excellent.

- * If you possess exceptional intelligence, you will act according to the scriptural stipulations as stated in the *sutras* and you will be able to carry out your endeavours relating to *Dharma*, *Artha* and *Kama* with discretion and propriety. In such a case, there will not be any improper activity in your life. Your actions and propensities will be proper and righteous.

This author says in his *grantha* entitled; *Upadeshapad*.

बुद्धिजुओ आलयइ धम्मद्वणं उवाहिपरिसुद्धम् ।
जोगत्तमप्पणोच्चिय अणुबंधं चैव जत्तेण ॥ १६७ ॥

A man of exceptional intelligence contemplates on pure and faultless *Dharmasthanas* (subjects of *dharma*). Here, *Dharmasthanas* means the adoration of *samyakjnan* (the right knowledge); the adoration of *samyakcharitra* (the right character) and the adoration of *samyak tapascharya* (the right spiritual austerities). Such a man contemplates on these areas or aspects of *Dharma*. I will explain to you how he thinks of them.

THE THINGS TO BE THOUGHT ABOUT

At present, what kind of spiritual austerities should be performed? That means, under the present circumstances, what spiritual austerities can I carry out? I have to perform the austerity of *paushad* for eight days and fast for eight days. Can I carry out these austerities? Is the place convenient for it? Is my body fit to carry out these austerities? I hope there will not be any impediments in respect of my domestic duties. I will not be at home for eight days; but there is my brother and he can take care of the domestic affairs. My body is quite fit to carry out those austerities. There will be fellow-members of my faith with me when I perform the *paushad vrat*. On account of this, there will arise mutual love and affection among the fellow-members of my faith.

An intelligent man thinks of the time; he will think of his friends; he will think of his country; he will think of his income and expenditure; and he will also think seriously of his ability.

He will begin any action only after thinking of all those things seriously. He can carry out successfully only that action which he commences in the right manner. He will carry out his action in such a manner that he will not become a laughing-stock in society and that he will attain success in that action. He will carry out the action from this point of view. He carries out his action with the idea that the people of the city should praise him and that his honour in society should increase. There is a famous proverb; "Well begun is half done". That work which is begun well is as good as done. An intelligent man commences any work in a proper manner, with proper means.

If some work is improperly commenced, it will not be successful. On account of this, man's mind is filled with anguish. The people at home and society would ridicule a man who fails thus and he will not have enthusiasm to take up any other work. Therefore, you have to think of the consequences also seriously. You must think thus; "I am undertaking this task; and I must carry it out successfully".

PETHAD SHAH'S INTELLIGENCE SUCCEEDED

I think you know how Pethad Shah, the Chief Minister of Malwa commenced the mighty task of constructing a Jin temple in Deogiri. This historic event took place in about the 15th century of the Vikram Era. At that time, Mandavgadh was the capital of Malwa. Pethad Shah was the Chief Minister of Malwa. The Chief Minister had constructed the Jin temples in many cities like Mandavgadh. The Kingdom of Deogiri was not a part of Malwa. The Chief Minister of that kingdom was a brahmin. He was an orthodox brahmin. He did not allow Jin temples to be built in Deogiri. Pethad Shah desired to construct a Jin temple there. He was a man of exceptional intelligence. He was an expert in finding out the ways to achieve success in his endeavours. He was determined to construct a temple in Deogiri. He made a plan to win the affection of the Chief Minister of Deogiri. He did not think of using power. He did not think of using strength. What an excellent plan did the Chief Minister devise !

He constructed a magnificent *Rest-house* on the road between Mandavgadh and Deogiri. Think that it was something like a posh tourist restaurant. In that *Rest-house* all facilities were provided. Travellers could get food, lodging and all such facilities there. All facilities were provided to travellers free of cost.

Excellent food was served there. The service also was excellent there. The servers there were men of politeness humility and real ability.

If anyone asked the manager of the *Rest-house* which noble man had made all those excellent arrangements at such great expense, the manager told him that all those arrangements were made on account of the nobility of the Chief Minister of Deogiri. People began praising the Chief Minister of Deogiri. The news reached the ears of the Chief Minister of Deogiri; and he was greatly amazed to hear it. He thought; "I have not built any *Rest-house* there; but the people coming from Mandavgadh keep praising me! They whole-heartedly praise the *Rest-house*. What is the matter? I must go there personally and find out who is really running the *Rest-house* and why he has been running it in my name. He must have some purpose in trying to bring fame to me".

One day, the Chief Minister of Deogiri visited that *Rest-house*. He was greatly astonished to see the *Rest-house* and the arrangements there. He was amazed to see the excellent facilities provided to travellers there. He stood mute and speechless. He wondered who was spending so much money for making those extraordinary arrangements. He asked the Manager of the *Rest-house*, "Who has made all these arrangements?" The manager replied, "The Chief Minister of Deogiri has made these arrangements". He did not know the Chief Minister of Deogiri. He gave the usual reply.

"Why are you uttering lies? I am the Chief Minister of Deogiri", said the Chief Minister. The manager became careful. He saluted the Chief Minister and said,

"Kindly pardon my mistake. Pethad Shah, the Chief Minister of Mandavgadh has been making these arrangements".

"Then, why under my name?" The Chief Minister asked.

"I do not know. I have been acting according to the orders of our Chief Minister in telling people that you are making these arrangements".

The Chief Minister of Deogiri thought, "Then I should meet Pethad Shah". He met Pethad Shah. The Chief Minister of Deogiri said, "Pethad Shah, you have made me famous. My fame has spread far and wide. You are my dear friend. Kindly tell me, what service I can render to you".

Pethad Shah said, "I need a large site in the middle of Deogiri. I desire to construct a Jin temple there". The Chief Minister of Deogiri promised to give such a site to Pethad Shah in Deogiri and also invited him to Deogiri. Subsequently, Pethad Shah went to Deogiri and constructed a magnificent Jin temple there.

This is exceptional intelligence. How intelligently did he commence his work? What a splendid success did he achieve? The whole kingdom was full of praise for Pethad Shah. Pethad Shah himself was supremely happy. What a great *punya-bandhi punya* did he gather by carrying out that noble endeavour?

Do you know how Pethad Shah acquired such exceptional intelligence? He enjoyed the supreme grace of Acharyashri Dharmagoshasooriji. He used to carry out every command of the Acharya and he always maintained contacts with the great Acharya.

This is the most important point to be known in respect of intelligence. If you want to sharpen your intelligence, you must maintain contacts with enlightened men. You must keep taking suggestions from those great men to solve your problems in life. You must always act upon their suggestions. Can you do so?

From the Audience: We act upon the suggestions of our lawyers.

Maharajashri : You do so because lawyers free you from your worldly problems. You have that confidence. You go to lawyers because they are more intelligent than you are. Therefore, you pay them to get their intelligent and sensible advice. But in the sphere of *Dharma*, there is no need to pay us any money. You must take the advice of your spiritual heads and act upon their suggestions in respect of your spiritual activities. You should not argue with your spiritual heads. You must act according to their advice. If people think that they are un-intelligent and unfortunate and if they give way to despair thus, they will court disasters. You must dispel from your mind all pessimistic thoughts. You must be optimistic. You must hope till hope creates out of its own wreck the thing it contemplates in the sphere of *Dharma*. You must sing, "*If winter comes can spring be far behind ?*" You must entertain lofty aspirations and noble expectations regarding your future. For this, you must search for the company of noble friends who aspire for your spiritual welfare. After you come upon such friends, never give up their company. They will enable you to proceed successfully towards your lofty goals. It may happen that sometimes you may not be able to appreciate their words; yet you must respect their words.

YOU SHOULD NOT START ARGUMENTS WITH SPIRITUAL HEADS

Once Jesus Christ was travelling on foot accompanied by his disciple Saint Matthew. On the way, they happened to go to Matthew's village. There, they learnt that Matthew's father had passed away on that day. Matthew looked towards Jesus. Jesus said, "Matthew ! do you lament thus when some other person dies in this village ? You will not. In your mind, there is this feeling. "He is my father"; so, you are in grief. You must discard your attachments". Matthew stood listening. Jesus did not pause there, and he went away to the next village. Matthew quietly followed him. After reaching the next village, Jesus said to Matthew, "Matthew ! go to your village. Perform the obsequies of your father and then come to me". Matthew went away to perform the obsequies of his father.

The other disciples of Jesus asked him, "Why did you do so?" Jesus replied, "In that village, I removed infatuation from the mind of Matthew. Here I advised him to carry out his duty. Man has to carry out his duties after freeing himself from his infatuations".

The notable point here is that on both the occasions, Matthew did not argue with Jesus. Jesus was his *Guru* (spiritual head). He had implicit confidence in Jesus' intelligence, knowledge and sagacity. So, Jesus was Matthew's *Kalyanmitra* (a noble friend who wished for his spiritual welfare). You should not argue with spiritual heads.

When a man's intelligence attains perfection, it attains all the eight qualities. It grows upto the level of *Tatvabhinivesha* (the determination of doctrines). That means, he will accept and receive the scriptural doctrines which are above all doubts. A man who possesses that kind of intelligence does not use it to disgrace others; on the contrary, he uses his intelligence to make others also enlightened. He does not feel proud of his intelligence; nor does he scoff at the intelligence of others.

Exceptional intelligence is essential to attain *Samyagjnan* (the right knowledge), *Samyak darshan* (the power of right vision or faith) and to adore and attain *Samyak charitra* (the right character). Exceptional intelligence is also essential to carry out successful endeavours in respect of *Dharma, Artha and Kama*. Therefore, you should never underestimate the importance of intelligence in your life as *grihasthas*. You must always be cautious to save your intelligence from being paralysed by ignorance and infatuation. My auspicious aspiration for you is that you should attain exceptional intelligence and use it to achieve success in your worldly activities as *grihasthas* and to achieve spiritual elevation and purification.

This is enough for to-day.

- * *You must desire to enjoy such happiness as would not be censured by others. You must always save yourselves from social censure.*
- * *If you should attain commendable happiness, you must always act according to Dharma. If you desire to attain commendable happiness in this life ignoring Dharma relating to the practical life and the ordinary principles of the grihasthadharma, you will not attain success in your endeavour.*
- * *You must carry out your spiritual activities freeing yourselves from fear and avarice; terror and temptation; doubt and dissatisfaction.*
- * *Keep taking the guidance of spiritual heads at every step in your life. If you do so, your life will become firm, organised and disciplined and at the same time, you can save your soul from unnecessary sinful karmas.*
- * *Now-a-days, the whole atmosphere has changed. In these changed circumstances, the conformity to the ordinary principles may appear rather unnatural; but yet you have to conform to them. Without this conformity, you will not be able to get on in life in the righteous manner.*
- * *If you build a house neglecting the foundation, some day the whole house may crack, break and collapse.*

DISCOURSE 94

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrasoorishwarji after expounding the ordinary principles of the *grihasthadharma* in the first chapter of his great work *Dharmabindu* says this by way of concluding his exposition.

एवं स्वधर्मसंयुक्तं सद्गार्हस्थ्यं करोति यः ।
लोकद्वयेऽप्यसौ धीमान् सुखमाप्नोत्यनिन्दितम् ॥ १ ॥

(“Those noble and intelligent householders who live in accordance with these ordinary principles of the *grihastha-dharma*, will attain commendable felicity in this life, in this world as well as in the other world”.)

Who does not desire happiness in this world? All jivas aspire for happiness. The *Bhogi* (one who loves worldly pleasures) desires happiness and the *yogi* (one who loves spiritual excellence) also desires happiness. The man who is attached to the world desires happiness; the man who is detached also desires happiness; but I would like to ask you, “What kind of happiness do you desire?”

THERE ARE TWO KINDS OF HAPPINESS

There are two kinds of happiness in this world. One is condemnable happiness and the other is commendable happiness. Both these types are present in this world. One kind of happiness is such that when you enjoy it, the world condemns you. The other kind of happiness is such that when you attain it, the world commends you. Now you tell me, which kind of happiness you desire.

From the Audience: Of course, we desire only commendable happiness.

Maharajashri: If you really desire commendable happiness then you practise the ordinary principles of the *grihastha-dharma* that have been expounded in the *Dharmabindu* and which I have explained to you in these discourses. If you do not practise these ordinary principles and if you practise the special principles ignoring the ordinary ones, you may get some happiness but that will be censurable. The special principles are worshipping the Paramatma, rendering service to the Gurumaharaj, going on pilgrimages, rendering charity; and carrying out spiritual austerities. By observing these principles, ignoring the ordinary principles you may get some happiness but you

cannot get commendable happiness. I will mention here a few examples of both the types of happiness.

THE TWO MEDIA FOR YOUR CHOICE

- * If one is born as a human being, it is a matter of happiness but that happiness would be condemnable if he is born in an ignoble family. It is commendable if he is born in a noble family.
- * If the mother who gives birth to you is a woman of chastity, affection and culture, the happiness that you get from your mother is commendable but the happiness that you get from your mother will be condemnable if she is impure, unchaste and uncultured.
- * In the same manner, you get happiness from your father but if your father happens to be poor, uncultured and addicted to bad habits, then that happiness is condemnable. If your father is wealthy, cultured and virtuous then that happiness you get from him is commendable.
- * It is happiness for a *grihastha* if he secures a wife but that happiness is condemnable if she happens to be ugly, unchaste, irritable or infatuated. If your wife is chaste, loving, beautiful and dutiful then the happiness you get from her is commendable.
- * It is happiness to secure friends but if those friends are ignoble, deceptive and if they are men of disrepute then the happiness you get from them is condemnable but if those friends are noble, cultured and popular, the happiness you get from them is commendable.
- * There is happiness in earning money and acquiring wealth but if that wealth is acquired by means of stealing or violence or any another immoral method then the happiness you get from your wealth is condemnable; but if you acquire wealth by hard work, by carrying out morally and legally acceptable occupations and proper traditional occupations of your family then the happiness you get from your wealth is commendable.

* There is happiness in having children but if your children happen to be haughty, immoral and unintelligent then that happiness is condemnable. If your children happen to be intelligent, noble, polite and sensible then you get commendable happiness from them. The people of the world will praise you thus, "He is a fortunate man; he is a happy man. He has such excellent children". If your children are immoral, people will say, "How wicked these children are and how ignoble!" The happiness that is praised by people is commendable and the happiness that is blamed by people is condemnable.

Not only you; but all people desire commendable happiness but all do not know the method of attaining commendable happiness. Even of those who know the methods, very few use them. At present, I think that much of your happiness is condemnable. Probably, in your *poorvajanma* as householders you did not practise the ordinary principles of the *grihasthadharma*. If you had practised them in your previous life, you would have attained commendable happiness in this life.

From the Audience : We are not practising those ordinary principles even in our present life.

WHAT WILL HAPPEN ?

Maharajashri : In that case, what kind of happiness are you going to get in your next life ? Have you understood it ? By observing the special principles like worshipping the Paramatma you will attain *punyakarma* and when it emerges to the surface in your next life, you may get some happiness but that happiness will be commendable when you have practised the ordinary principles of the *grihasthadharma*.

We need not think of the man who observes neither the special principles nor the ordinary principles. Such a man will not get any happiness. If a man leads his life committing only sins without observing either the ordinary principles or the special principles, he will only get misery. We are now speaking of those people who do not observe the ordinary principles but who observe the special principles.

WHAT IS ORDINARY DHARMA ?

- * You may worship the Paramatma but you may treat your parents with contempt and disrespect.
- * You may perform the *samayik* but you may get terribly angry and irritated and indulge in strong language.
- * You may carry out *Prathikraman* (the atonement for sins). That means you are observing a special principle but you may take delight in committing such sins as uttering lies, stealing, acting ignobly, condemning others and commending yourself.
- * You may render service to sadhus but you may associate with ignoble people neglecting the company of noble people.
- * You may go on pilgrimages to holy places but you may earn money by immoral methods or by trickery or by stealing.
- * You may perform the *Paushadh vrat* but you may be unkind towards those who are in distress and you may condemn noble people.
- * You may recite the *Navakar mantra* every day counting beads but you may associate with ignoble people and carry out some ignoble business.
- * You may perform such austerities as fasting and *Ayambil* but when you eat food you may not distinguish between the prohibited food and the prescribed food or you may eat food in the nights or you may eat food when you are suffering from indigestion.

If you act in this contradictory manner the happiness that you get from your actions will be condemnable. If a man ignores the ordinary principles, he cannot attain popularity or commendation in the present life and such a man will attain only censurable happiness even in his next life.

From the Audience : Why is it that in our *sangha* and society there is such a neglect of the ordinary principles ?

Maharajashri : This situation is not brought about by any one single cause. There are many causes for it. I will mention some of them here.

SOME CAUSES FOR THE NEGLECT OF THE ORDINARY PRINCIPLES

1. Spiritual heads have not been emphasizing the ordinary principles adequately. They have not been exhorting people to observe the ordinary principles. They exhort people emphatically to observe the special principles. Even if people observe only special principles neglecting the ordinary principles, they are honoured in society.
2. Though some people are not observing the ordinary principles they do not realise their mistake and they do not realise that they are devoid of *Dharma*.
3. People do not know the benefits that they derive from observing the ordinary principles. They do not know the loss that they incur by neglecting them.
4. The ordinary principles are being neglected because of the changing circumstances.
5. India came into contact with other cultures which are materialistic with the result that Indians have forgotten the ordinary principles.
6. There has been a peculiar reversal in the intellectual propensities of people with the result that they have come to think that censurable happiness is commendable.

There are many such causes for the emergence of this unhappy situation, but it does not mean that people today cannot practise the ordinary principles. They can. People must develop the attitude of living according to *Dharma*. They must desire to abide by *Dharma* in all their activities. Moreover, they need the guidance of enlightened and farsighted spiritual heads. If you seek the protection and guidance of such noble spiritual

heads by becoming their disciples, they will give you the right guidance. All the members of your family must have faith in them.

YOU NEED SOMEONE TO PUSH YOU FORWARD

There should be such a spring of inspiration to impel you to observe the ordinary principles and special principles. You must receive inspiration from your spiritual heads. You must have a strong mind so that you may not be caught in the snares of false temptations and unnecessary fears. A man who is ensnared by false temptations and terrified by real or false dangers cannot observe the ordinary principles.

In the same manner, the man who is deeply attached to sensual pleasures and who is terrified and agitated by ordinary sorrows cannot practise the ordinary principles. But a transformation can take place in your life if you maintain contacts with enlightened spiritual heads and if you keep deriving inspiration from them. If you do so, your attachment to pleasures and your fear of sorrows will decrease and it will be easy for you to observe the ordinary principles.

- * For instance, if your attachment for physical enjoyments decreases, you will be able to carry out your occupations in a legal and moral way. Even if you get a lesser income on account of your conformity to legal and moral principles you will not think of earning money by unfair means. The first ordinary principle is *Nyayasampannavaibhava* or acquiring wealth by fair means and you will be able to observe this principle.
- * If you always get inspiration from noble spiritual heads, you will begin to admire cultured people. You will discard the company of ignoble people and you will develop amity with noble people.
- * On account of the decrease in your attachment for pleasures you will take your food at the right time and you will not eat food when you are suffering from indigestion. You

will not eat prohibited food. You will not condemn others and you will not commend yourself.

- * On account of your contact with noble spiritual heads, your intelligence will become chastened and chiselled to perfection. Your intelligence will become pure. If it does not become totally pure it will become chastened to some extent and there will be some purity in your intelligence.

From the Audience : Such a thing happened even in the life of Vankachul. Did it not ?

Maharajashri : Yes. On account of coming into contact with a noble spiritual head, the dacoit's mind became chastened and he could carry out his vows with a pure mind. He carried out the four vows with a firm mind.

VANKACHUL'S TOUCHSTONE

One day, Vankachul set off with his companions to commit a robbery. All the men of the village had gone out with Vankachul. Only women remained in the village. Some robber-gang living in a nearby village came to know that in Vankachul's village, there were only women and that there was not a single man in the village. They planned to rob the village. About twenty five robbers of that gang put on the guise of actors and came to Vankachul's village. They announced in the village, "To-night we are going to enact a *Ramlila* in this village".

Vankachul's wife and his sister were in his house. Vankachul's sister saw the actors. She got a suspicion. She thought, "They may be robbers. There is not a single man in this village now. Probably, they have come here knowing this. In the night while the *Ramlila* is going on, some members of this gang may plunder the village". She was greatly worried. She spoke to her sister-in-law. Both began thinking. Vankachul's wife said to her, "Well, when you come to the *Ramlila*, you wear your brother's dress. Your face is exactly like your brother's face. In the night, nobody will see you closely in the torchlight. They will think that the leader has come and they will drop the idea of robbing this village".

This is intelligence. Intelligence is useful in times of calamity. By means of intelligence, one can find a way out of one's difficulty but if at a time of calamity, man becomes terrified and immersed in worry, his intelligence will not function properly. He may do something but he will commit mistakes.

Night fell. The drama began in the village. All the women of the village gathered in front of the stage to see the drama. Vankachul's sister put on her brother's dress and went to the drama with her sister-in-law. All the robbers of the gang thought that Vankachul himself had come there. The pleasure of the robbers was spoilt; and their plans failed, "Vankachul" gave the actors some money as a gift; then the two returned home and slept on the same mat. The robbers soon left the village.

Vankachul returned home at midnight. He saw his wife lying by the side of some other man. He did not know that it was his sister in disguise. It was dark in the house. He could not see clearly. Vankachul was terribly angry with his wife. At once, he took out his sword. When he lifted his sword to cut them off, he remembered his vow. At once, he moved back seven steps. His sword touched the roof of his house making a noise. Hearing the noise, his sister woke up; and said, "Brother! have you come?" Saying this, she stood up. Vankachul stood stupefied to see his sister in the dress of a man. His sword fell on the ground. Vankachul was about to ask her, why she had put on that dress but before that she told him the entire story. Meanwhile, his wife also woke up.

Vankachul said nothing. He closed his eyes and remembered the Gurudev forgetting himself. These words resounded in his mind, "Gurudev, you have saved me from a great sin. If I had not taken that vow, now I should have committed the sin of killing my wife and sister". Tears began to flow from his eyes.

He saw thus a visual proof of the result of carrying out a vow. His determination to carry out vows became stronger. "By acting according to *Dharma* one can attain happiness". His faith in this principle became stronger. He remembered the words of the Gurudev, "Noble man, *Dharma* bestows upon you

happiness in this life and in the other world. Therefore, you must act according to *Dharma* with firmness and determination". Vankachul thought, "I have attained happiness in this life, *Dharma* may give happiness in my next life also". His faith in *Dharma* became strong.

One day Vankachul set off with his companions to rob a village. After robbing the village, he was returning. He happened to be passing through a forest with his companions. All were hungry. They had no food to eat. One robber brought a number of fruits from the forest and placed them before Vankachul. Vankachul asked him, "What is the name of this fruit?" The robber said, "I do not know the name of the fruits but I think they are tasty. They seem to be tasty and beautiful".

"I cannot eat these fruits".

"But why?" his followers asked him.

"I have taken a vow not to eat unknown fruits".

"We will eat them; we are very hungry".

Vankachul did not eat those fruits. His companions ate them finding that they were sweet but after eating them all of them fell into a deep sleep which never ended. They died. They were poisonous fruits.

Vankachul loudly lamented over the death of his companions. He remembered the Gurudev. He saluted the Gurudev in his heart and said, "Gurudev! you have saved me from a calamity for the second time". His faith in *Dharma* increased. He remembered the benefactions of his Gurudev with heartfelt gratitude. Remembering the benefactions of a benefactor also is a great *Dharma*. Vankachul respected many such values of *dharma*.

Moved deeply by the death of his companions, Vankachul discarded robbery but he took upon himself the responsibility of taking care of the families of his companions, because he thought that it was his duty. "Now, I will commit such a robbery that I need not commit robberies in the future at all. I have to rob only the palace to commit such a robbery".

VANKACHUL NEAR THE QUEEN

Vankachul set off to commit a robbery in the palace. By mistake, he broke into the sleeping-chamber of the queen. The queen woke up. She became infatuated with Vankachul on seeing his heroic and fascinating form and his intelligence. She begged Vankachul for his love. At that time, Vankachul remembered his 'vow'. He said to the queen, "Honoured queen ! kindly pardon me. I look upon you as my sister but I cannot accept your love". The queen made several entreaties to Vankachul but he did not agree to act according to her wishes. The queen raised a hue and cry and called upon the soldiers to come to her rescue. The soldiers rushed in and captured Vankachul. The next day, in the royal court, in the presence of the king, he confessed the truth, "I came to the palace with the purpose of committing a robbery".

The king stood up; ordered his soldiers to remove the shackles from Vankachul and then heartily complimenting him, said, "You may be a robber but in my view you are a great man. Last night, from a place of hiding, I overheard the conversation that took place between you and the queen. You are a man of great strength and valour. You possess nobility. I am appointing you the commander of my army. Henceforth, you need not commit robberies. You can stay in our palace".

Vankachul said to the king, "Your highness ! I heartily admire your benefaction. You wish to appoint a robber, the commander of your army. That shows your greatness but I am not alone. I have my wife and sister. It is also my duty to take care of the families of my companions who are dead".

The king said, "You bring your wife and sister to our palace and they can stay with you. You may give enough lands on my behalf to the families of your companions. See that they will not have to commit thefts for their livelihood".

Vankachul remembered his Gurudev. When he remembered the Acharya's benefactions, he was overwhelmed with joyful emotions. In his heart, addressing his Gurudev, he said, "Gurudev ! You have saved me from calamities and you have also

bestowed upon me great happiness". He felt profoundly grateful to his Gurudev.

HE ALWAYS STOOD BY HIS VOWS

Vankachul became the commander of the army; yet he continued to observe his vows with unflinching determination. His faith in *Dharma* grew stronger. One day, even the fourth test had to be faced by him. In a certain battle, he achieved a great victory but his body was covered with wounds and injuries. The doctors who were treating him, said, "Dear Commander ! Now, you have to eat the flesh of crows ; otherwise, your wounds will not heal and close up, and you run the risk of dying".

Vankachul refused to eat the flesh of crows. "It does not matter even if I die but I will not eat the flesh of crows". Vankachul did not eat that flesh. He died; but he died in a state of absolute mental and emotional serenity and equanimity. After his death, he was born as a god in the heavenly world.

Of course, Vankachul did not perform any special spiritual austerities in his life; but we find that he observed many ordinary principles in his life. What a lofty level of purification would his soul have attained if in addition to observing the ordinary principles, he had also carried out some special austerities !

THE ORDINARY PRINCIPLES THEMSELVES ARE EXTRAORDINARY

The householder who practises the ordinary principles attains unobjectionable and unreprieved happiness. That means he will attain the *punyanubandhipunya* by practising the ordinary principles. The happiness that emerges from that kind of *punya*, is unobjectionable and unreprieved.

He will get such a happiness as will not be condemned by anyone. Nobody will feel jealous of such happiness. That happiness is such that man will not become attached to it. He will get such happiness as will not produce sinful propensities in him.

The author has mentioned a very profoundly significant and important point about unobjectionable happiness. The importance lies in the fact that man acquires unobjectionable and pure happiness by observing the ordinary principles. First, I mentioned how man can attain unobjectionable and pure happiness. Therefore, I will not mention it again. Intelligence lies in your observing the ordinary principles.

I know that under these changed circumstances, it is not easy to practise the ordinary principles, but yet you must observe them. Even a difficult task becomes easy if you have a strong will-power. So, you increase and strengthen your will-power. There are two ways in which you can strengthen your will-power.

- (1) THE COMPANY OF NOBLE PEOPLE AND
- (2) SCRIPTURAL STUDIES

Your mind, if it is weak, grows strong if you associate with noble and saintly men. By this means, a weak mind becomes strong. The mind that keeps entertaining fears at every step will be weak. I have seen some men and women who brought about a reformation in their lives on account of the company of noble people.

- * They have stopped condemning others; and have begun admiring virtues.
- * They have discarded the company of ignoble people; and have begun associating with noble people.
- * They have stopped going to sinful places; and they have started visiting sacred places.
- * They have discarded their ignoble actions; and have begun observing noble principles of conduct.
- * They have begun treating their parents with politeness and respect.

I have seen such changes taking place in the lives of people on account of their association with noble people. In the same manner, such changes take place in the lives of people if they

study the sacred scriptures. The study of *Dharmagranthas* increases the strength of the mind. Your mind grows strong and pure if you carry out scriptural studies regularly and constantly.

Do not limit your endeavours to the attainment of your objectives relating to *Artha* and *Kama*. *Artha* and *Kama* are only means. They must be used only as the means. You must carry out endeavours for the attainment of *Dharma*. That should be the aim. You must carry out endeavours to liberate your soul from the sinful *karmas* that have been gathering in your souls through countless lives. If you are completely engaged and entangled in your endeavours relating to *Artha* and *Kama*, you will not be able to carry out any endeavours for the attainment of, *Dharma* and your life as a human being is wasted.

You will realise the value of this principle if you think calmly and deeply. You can think of anything from the other-worldly point of view only if you possess a calm and serene disposition. Serenity enables you to think of your soul. Keep your mind free at least for a few moments from anger, pride, avarice and deception. By this means, you can attain mental serenity and in that state of mind you can float felicitously on the pellucid waves of sublime contemplations.

This is enough for to-day.

- * In fact, it is difficult for the jiva to attain the human state of existence. Compared to the heavenly beings, the inhabitants of hell and the brutes, human beings are very small in number. Compared to the numbers of the beings in those three states of existence, the number of human beings is inconsiderable. If you get the chance or opportunity of being born as a human being, you must utilise the opportunity fully.
- * A diamond is a diamond in the eyes of a jeweller or of a connoisseur but it is a piece of worthless glass fit to be used as a toy, in the eyes of a grazier-boy. He plays with it and throws it away.
- * Kindle the light of contemplation in your soul. Keep pouring the ghee of scriptural studies to the light of contemplation. Endeavour to keep yourself engaged in spiritual contemplation always.
- * Death is a dreadful word but death is a truth. It is inevitable. The contemplation on death has kindled in the hearts of some people the light of sensibility.
- * The light of contemplation gets kindled even by the sight of the flames of the funeral pyre. What you have to do, do it at once. Complete at once the work which you have to complete. Why do you postpone it to to-morrow? The "tomorrow" may not come.

DISCOURSE 95

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrashreeji says this concluding the first Adhyaya in his work Dharmabindu.

दुर्लभं प्राप्य मानुष्यं विधेयं हितमात्मनः ।
करोत्यकांक्षं वेह मृत्युः सर्वं न किञ्चन ॥ २ ॥

After having attained the human state of existence which is difficult to attain, one should try to achieve spiritual progress and elevation. Giving a reason for this, he says that death may come unexpectedly; and it can thus make the human life fruitless as if it never existed.

First of all, he says that the state of human life is difficult to attain. Compared to all the other states of existence in the universe, the human state of existence is the most difficult to attain. Difficulty and easiness are relative concepts. A certain thing is said to be impossible compared to another thing and the same thing is said to be easy compared to some other thing. Therefore, you must treat difficulty and easiness as relative concepts.

THE MISCONCEPTIONS REGARDING DIFFICULTY AND EASE

The Acharyashri says that the human state of existence is difficult to attain compared to the other three states of existence namely the heavenly state, the state of existence in hell and the state of animals and birds. It is easy to be born in hell, to be born as animals and birds and to be born as heavenly beings. It is difficult to attain the human state of existence. There are countless jivas in hell; there are countless jivas in the realm of animals and birds and there are countless jivas in the heavenly world but the number of jivas in the human state of existence can be counted. That state in which a small number of jivas exist is said to be difficult to attain.

From the Audience: Now-a-days, the population of the world has been tremendously increasing. Has the attainment of the human state of existence become easy ?

Maharajashri: Whatever may be the number of human beings in this universe, it cannot be greater than the number of jivas in hell or in the heavenly world or in the realm of animals and birds. To-day people say, "The number of human beings has been increasing". Even this is a relative statement. The number of human beings in this world is larger than the num-

ber of people some ten years ago. This number goes on increasing and decreasing. When the great world wars took place, millions of people died and the population of the world decreased. If a nuclear war takes place to-day millions of people may die and the number of human beings in this world may be greatly decreased. The great Tirthankars have said that it is difficult to attain the human state of existence but they have made the statement from a comprehensive point of view. Visualizing the entire universe with their supreme knowledge, they have realised that whatever may be the number of human beings in this world, it will be smaller than the number of the heavenly beings or of the inhabitants of hell or of animals and birds.

The enlightened people, of course, have said that the human state of existence is difficult of attainment but human beings must realise it. If a man realises this truth, "This life is difficult to attain. I have attained it", then he will realise its importance. If a man has with him precious gems but if he does not know their worth or value, then the gems will have no value for him. In his view, those gems will be but like pieces of glass.

DO YOU VALUE YOURSELVES ?

The man, who does not realise the truth that human life is difficult of attainment, cannot make a proper use of his life as a human being. He will use his life improperly and ignobly. Man's nature is such that he will safeguard an object with great concern only when he knows the value of that object and only when he feels that the object is difficult to attain. He would not misuse an object if he knows that it is precious. In case, he happens to misuse or break a valuable object, he will feel unhappy. Do you feel unhappy when some moments of your life are misused or wasted ? If you feel sad thus, it means that you value human life.

YOU VALUE THE ALCHEMICAL LIQUID

Imagine that you go on a pilgrimage to Girnar; You ascend the lofty peaks of Girnar and have a *darshan* of Bhagwan,

Nemanath. You worship him with great enthusiasm and devotion. Imagine that when you are descending the mountain, on the way, you see a mysterious cave. You enter the cave to see its interior. There, in the darkness of the cave, you see a great *yogi* sitting with his eyes resplendent like gems. You salute the *yogi* with great politeness and devotion and render service to him. The *yogi* is pleased with you and he gives you a holy pot containing alchemical liquid and he says to you, "Son ! one drop of this can transform one kilogram of iron into gold. Therefore, take care of the *Kamandalu* and use the liquid carefully".

Now, you tell me if such a precious thing is given to you how would you treat it ? Would you deem it precious ? Would you think that it is difficult to attain it or not ?

From the Audience : Not merely difficult, we would think that it is impossible to attain it.

Maharajashri : The loss of a precious thing... the loss of a thing that is difficult to attain makes man mad no doubt. There is no wonder in this. But my wonder is that you have not become mad even after wasting your precious human life which is difficult to attain. Do you realise that the human state of existence is difficult to attain ? Every moment of human life is millions of times more valuable than a drop of the alchemical liquid. Remember this point always. If one drop of *swarnarasa* (alchemical liquid) can transmute one kg. of iron into gold one moment of human life can, if properly used, secure for you countless years of heavenly existence. If you spend every moment of your life in auspicious contemplation and sublime meditation, you will secure infinite *punyakarma* and countless sinful *karmas* can be destroyed.

Such a mighty scholar and logician as Haribhadrasooringi himself says that the human state of existence is difficult of attainment. You must not forget this.

See... but with your mental eyes. When you see some people agitated by sorrows or afflicted with anguish or depressed

by dreadful despondencies, you feel that human life is futile and meaningless; is that not so? When you yourselves experience dreadful sorrows you feel that the human life is meaningless and futile. Is that not so? Have you at any time thought of ending your misery with a bare bodkin? Have you thought of ending your life to get rid of sorrows? Some may entertain such thoughts because they do not look at human life with their mental eyes. You would never feel that human life is meaningless or worthless if you look at it with your mental eyes and if you look at it with the awakening that you have attained from enlightened people, from *Dharmagranthas* and from the life-histories of great men. If you look at human life with your mental eyes, you will find that life is surely worth living and you will desire to fill every moment of your life with the delight of spiritual enlightenment; and you will fill every moment of your life with the strength that defies those forces that seem to freeze your energies and destroy your potentialities.

If you do not realise that the human state of existence is difficult of attainment and if you do not chasten and ennoble your life by observing the ordinary principles you may not get this opportunity namely the human state of existence for countless years. Only the enlightened can know when you will get the human state of existence again. You may get it only after about ten lives. You cannot get a precious opportunity again and again. If you can get such opportunities again and again, they would cease to be precious. We would say that they are easy to secure. You cannot attain the human state of existence frequently. You have got it by the efficacy of your *punya* and you must use this opportunity to attain spiritual elevation and progress.

Yes, you must attain spiritual elevation in this life because only in this state of existence can you ennoble and chasten your soul. In fact, only in this state of life can you understand the nature of your soul and strive to realise it. Animals like dogs, donkeys, rats, elephants and horses cannot understand the *Atmatava*. Man can understand it. He can understand the nature and form of the soul. He can put forth endeavours to

discard the impurities of his soul. This endeavour begins with the observance of the ordinary principles in life. The observance of the ordinary principles is the first step in the path of spiritual endeavour.

In order to attain spiritual welfare, you must observe the ordinary principles.

THINK WHY ALL THESE THINGS ARE HAPPENING

If you realise that the human state of existence is difficult of attainment you will acquire the sublime vision by means of which you can visualize your soul. You will visualize the impurities in your soul and will entertain the thoughts of purifying your soul. You will realise the truth of this statement, "*Dharma*, is the only means by which the soul can be purified". "Man should begin the adoration of *Dharma* by observing the ordinary principles". You will find this statement meaningful. Even then if you do not feel enthusiastic to observe the ordinary principles, you must try to find out why you are not feeling enthusiastic.

- Is my mind infatuated with the attachment for my relatives?
- Am I being deceived by my kith and kin ?
- Am I deeply attached to wealth and grandeur ?
- Am I attached to physical delights ?

If these are the causes for the absence of enthusiasm in you, then you cannot carry out the ordinary principles of the *grihasthadharma*. The attachment for your relatives, friends and splendour impedes your endeavour to observe the ordinary principles.

- Why do not people acquire wealth by methods which are morally and legally unobjectionable ? They adopt unfair methods to acquire wealth because they are attached to wealth and because they believe that they cannot acquire

- much wealth by fair methods and they aspire to amass enormous wealth.
- Why do you eat prohibited food ? Sometimes you eat more than the quantity needed to satisfy your hunger. Why ? You desire sensual delight. You eat such food to delight your sense of taste.
 - Why do you associate with people who are cruel, wicked and who are addicts to evil habits ? You do so because you are attached to them. “They are my kith and kin and close friends. I cannot dissociate myself from them under any circumstances”.
 - Those who are infatuated with their attachment for wealth can never be kind. For the sake of money, they are prepared to commit any enormity.
 - A man who is attached to his relatives and friends and to his possessions cannot endeavour to achieve the supreme good and cannot do any deed of benevolence. He spends all his time in the pursuit of puerile sensual pleasures. He will not think of associating with noble people and he will not be able to attain the knowledge of *Dharmatattvas*.

DEATH CAN OCCUR UNEXPECTEDLY

The author, Haribhadrastooriji says that when death comes to a man he has to part from his relatives and friends; part with his wealth and splendour; and he has also to part with his body which is inebriated with pride; and leaving all these things behind, his soul has to go alone traversing on its path through trackless realms carrying with it only the bundle of *karmas*, good or bad. It will be as though you never existed in this world. The Acharya exhorts people to discard your attachments deeming death a force that defeats and destroys all your mundane ambitions.

Death takes away everything from you. It takes away your relatives, your friends, your wealth, your splendour and your

body. It takes away everything from you. No one can stop death from carrying out its acts of destruction. The author mentions this point in the third concluding stanza of the first *Adhyaya*.

सत्येत्स्मिन्नसारासु संपत्स्वधिहिताग्रहः ।
पर्यंतदारुणासुषैर्धर्मः कार्यो महात्मनिः ॥ ३ ॥

All kinds of wealth are really worthless; wealth is incapable of preventing death from occurring. Wealth is powerless in this regard. Wealth brings countless sorrows and miseries. Therefore, human beings should discard their attachment for wealth and should follow the path of *Dharma*. How enormous was the wealth of Ravana, the King of Lanka! What kind of wealth did he not possess? He was the Emperor of a vast area. He possessed one thousand different kinds of abilities and accomplishments. There were thousands of beautiful queens in his harem. He had many sons, many brothers and many sisters. He possessed a magnificent body and superhuman strength. He had under his power thousands of subordinate kings who humbly carried out his hests. But when he died, did all these things follow him? He had to leave all these things behind and go to *Narak* (hell).

The great poet, Upadhyayashri Vinayvijayji says;

कहा करूं मंदिर? कहा करूं दमरा?
न जानूं कहा उड़ बैटेगा भंवरा....?
जोड़ी जोड़ी गये छोड़ी दूमाला,
उड़ गया पंछी पड़ा रहा माला....

Here *mandir* means house and *damara* means wealth. The poet says, "What is the use of my house and what is the use of my wealth? I do not know whither my soul flies away.. I see that ignorant people build magnificent mansions. They amass enormous wealth but when death comes, leaving them, the soul flies away just as a bird flies away leaving its nest after having built it".

DO NOT ALLOW YOUR SENSIBILITY TO PERISH

The author has bestowed upon his readers the power of sublime vision by revealing the truth about death. Is there any attachment which cannot be discarded or decreased by a contemplation on death? Yes. Here is a point of significance. The man who carries out such a contemplation must be sensible and thoughtful. Only a sensible man can carry out the right contemplation on death. Such a contemplation enables man to realise the worthlessness and futility of the body, wealth and other mundane possessions. Only that contemplation can break and cut the bondage of attachment. The contemplation on death does not produce any desirable effect on a man who is devoid of sense. If we remind him of the inevitability of death, he merely says, "Of course, I have to die some day. That is certain but let me enjoy life before I die". He will put forth the Epicurean argument thus, "*Death is the end of life; Ah, why should life all labour be?*" If he does not believe in the theory of *punarjanma* or the transmigration of the souls, he says, "When so many pleasures abound around me; I should enjoy them. How can we believe in the other world? Death will come and I am not afraid of it".

The Acharya's exhortation does not appeal to those who are destitute of sense and intelligence. These exhortations have no value in the eyes of those people. Yes, sometimes it also happens that a man who was unintelligent and senseless yesterday becomes intelligent and sensible to-day. This kind of transformation occurs on account of some causes or on account of the *kshayapashama* (partial pacification and partial destruction) of *karmas*. Circumstances can produce extraordinary effects. On account of a circumstance, a robber becomes a sadhu. On account of some circumstances, a sadhu becomes a householder. Circumstances change an atheist into a believer and a poor man into an affluent man. On account of circumstances, a profound change appears in men. Some men who never contemplated rightly on death begin to contemplate on death and develop a robust faith in the existence of the Paramatma. Recently, I read about an incident. It took place

in America. I will narrate the story using imaginary names for the characters.

WHERE IS THE PARAMATMA ? HAVE YOU SEARCHED FOR HIM AT ANY TIME ?

There were two friends by name Jimmy and Tom. Jimmy had faith in God but Tom had no faith in God. Once, Jimmy asked Tom, "Tom ! why don't you believe in God ?" Tom replied, "Where is the Paramatma ? What is the meaning of the word Paramatma ? What is Paramatma ? I have no faith in the Paramatma". From that day onwards, Jimmy did not question Tom about the existence of the Paramatma. They were studying in the same college.

Tom did not come to the college for some days. So, Jimmy went to his house. He found that Tom was bed-ridden. Jimmy embraced Tom and asked him, "What is the matter, Tom ?" Tom replied, "My doctor says that I am suffering from cancer". Jimmy was greatly shocked and stupefied. He kept looking at Tom with moist eyes. He closed his eyes and from his lips, these words emerged. "Oh thou Supreme Lord ! Bestow peace and happiness on Tom. My God ! I entreat you with a suppliant knee to bestow this grace upon Tom". Later, the two friends talked of various things for sometime and then, Jimmy returned home.

Tom slowly recollected Jimmy's words, "Tom ! why don't you believe in God ?" A deep churning took place in his mind. Sometimes, he used to go to church on account of his mother's insistence and in the church, the preacher used to read out some great lines from the Bible. Now, he remembered those words. "God is love; God is nothing but love. Blessed are the poor in spirit for theirs is the kingdom of heaven". Tom thought, "So love itself is God. Then I should love everyone. My mother loves me. My father loves me. My brothers and sisters and all the others love me but I do not love anyone except Jimmy. I did not even love the other students studying with me in the college and now I have to go away on my long journey.... The doctor said to my father; "There is no remedy for cancer". Death

has approached me. Let me, before my death, love all and if I do so, the Paramatma would be happy and he will pardon all my sins”.

The next morning, Tom's father sat in his room reading a newspaper. Tom went to him and said, “Father ! I want to have a word with you”. His father looked towards him and said, “Come on, Tom ! Tell me what you want to say”. Tom said, “Father, I want to speak to you about a matter of great importance”. Tom moved closer to his father and stood near him. His father said, “Come on, boy ! What do you want to tell me?”

“My dear father ! I love you”. His father, at once, threw the paper aside; stood up and embraced Tom affectionately. He was hearing such tender words from Tom for the first time. There was an unprecedented serenity in Tom's face.

On that day, Jimmy paid a visit to Tom. Tom at once embraced him warmly; and said, “Jimmy ! I believe in God. God is love ! Jimmy, I believe in God. Jimmy, Love itself is God; Isn't it ? I love all. It is a truth, Jimmy; love is sublime. Do you know how happy I am to-day. I am happy because I love my father. I am happy because I love my mother. I am happy because I love all the members of my family. All love me heartily. I love all heartily. Jimmy ! you please tell all our friends in the college that I love them. Will you tell them so ? I myself would have told them but I can't move out of the house”. Jimmy took Tom's hands in both his hands; and said, “Tom ! surely I will tell them. . . . Tom ! you really love all”.

Tom sang with joy and jubilation :

“He prayeth best, who loveth best

All things both great and small;

For the dear God who loveth us,

He made and loveth all”.

ANGUISH LEADS YOU TOWARDS GOD

Cancer was the cause for this transformation in Tom. This circumstance filled his heart with the lofty emotion of amity.

In his heart, there was no hatred against anyone. The awareness that death brought about in him made him sensible and thoughtful. His heart which was closed opened itself and the Paramatma entered it and became enshrined in it. Of course, cancer took away his life but his soul attained peace, felicity and amity and traversed to the other world.

The great author exhorts people to think that all kinds of wealth are really worthless and futile. People should develop this attitude towards wealth and discard it. You can practise the ordinary principles of the *grihasthadharma* only if you discard your attachment for wealth. Your attachment for wealth can be discarded only if you contemplate sensibly on death.

Xerxes, the great emperor of Persia set off taking two million soldiers with him to invade Greece. On the way, he sat on a mountain and watched his vast army. He thought, "One hundred years later not a single soldier of this vast army will be alive. Death will take them all away. Then, what is the use of this war?" His eyes became wet. He developed an attitude of detachment towards his empire and he returned home".

That contemplation on death saved millions of soldiers from death. It prevented a terrible destruction of human life. On account of that contemplation, the attitude of renunciation appeared in the emperor's heart.

THE CONTEMPLATION ON DEATH IS ETERNAL

All the great *dharmas* of this world deal with the theme of death and exhort people to discard their attachment for worldly things. The Jain *dharma*, Buddhism and the *Vedic dharma* have said a lot about death. Islam, Zoroastrianism and the Suphism contain profound and highly impressive theories of death.

Man can observe the ordinary principles of the *grihasthadharma* properly only when he liberates himself from his attachments. There are many methods by which man can liberate

himself from his attachments. The author expounds one such method namely a sensible contemplation on death.

Some people in order to get rid of their fears of death and to free themselves from anxieties relating to death try to find out when death approaches them. They try to find out this secret by means of astrology or some miraculous powers but probably this endeavour may not be successful. That is so because at present our span of life is सोपक्रमम् (sopakramam). It means that if there is some powerful push given to life, a span of one hundred years comes down to twenty years by some accident. If you spend one rupee a day, one hundred rupees will last one hundred days ; but if you keep spending ten rupees a day, one hundred rupees will last only ten days. The same principle applies to the span of human life also. So life is uncertain and the time of death is unknown. The span of life may end any moment and death can occur.

From the Audience : How can the span of human life get exhausted or spent ?

Maharajashri : The span of human life is spent by breathing in and by breathing out air. If the jivatma carries out this activity with speed and intensity the span of human life will be spent soon. If the jivatma carries out this activity of respiration slowly and if the frequency is reduced, the expenditure of the span of life will be less. Therefore, you should not engage yourselves in such physical and mental activities as increase the frequency and intensity of breathing.

From this point of view, the span of life is uncertain and the time of death is uncertain. On account of the uncertainty of these two things, life also is uncertain. Life can end any moment. Therefore, as long as you are living, you must carry out endeavours to attain spiritual progress and elevation. We cannot be sure of the span of our life. We cannot be sure of our existence even for a moment. Therefore, whatever noble actions you desire to do, do them now, at once. Carry them out this very moment if you can. Realise the value of every moment of your life.

CARRY OUT CONTEMPLATION EVERY DAY

Carry out auspicious contemplations distinguishing the sublime from the sordid without getting entangled in the confounding tangles of worldly joys and sorrows. Respect what is auspicious and sublime; carry out what is auspicious and sublime and think about what is auspicious and sublime. Realise that ignoble things are to be renounced. Realise that ignoble things are to be disregarded and discarded. In case, at any time, you have to act ignobly, have inner awareness. Do not commit the blunder of thinking that sordid things are acceptable and beneficial.

- Every day remember this great truth, “The state of human existence is difficult to attain”.
- “I must save myself from the ignoble actions and propensities of my mind, word and body”. Observe this principle with perfect awareness.
- “I must make every moment of my life permeated with *Dharma*”. Keep making this determination every day.
- “Wealth is worthless; all relations in this world are transient. The body is full of diseases. Therefore, I should be detached from them”. Remember this point every day.
- “I must attain such a lofty level of spiritual progress that death should be a felicity not a perplexity and that death should be a jubilation; should not be a horripilation”.
- The great author concludes the first *Adhyaya* of the *Dharma-bindu* with a very profoundly meaningful utterance. He makes a profoundly meaningful statement in the conclusion.

The author exhorts people to achieve spiritual progress by observing the ordinary principles of a householder. He makes this sublime statement with his heart overflowing with the lofty emotion of compassion. He expresses this idea with the sublime feeling of selflessness. All of you must think about this truth

deeply. You will find the path of supreme serenity and felicity if you receive inspiration from the enlightened people who embody selflessness, compassion and cordiality.

To-day, I have dealt with the author's conclusion. To-morrow, I will conclude this series of lectures, which has been going on during this *chaturmas*.

This is enough for to-day.



- * *The Dharmabindu gives guidance to people regarding the right way of life. The whole grantha gives guidance that is useful to people regarding the way in which they should lead their lives. The first adhyaya contains valuable guidance regarding the life of a householder. But if we look at the present-day society, we find that the way of life of the people does not accord with the principles expounded in the Dharmabindu. There are many reasons for this; but the most important one is the unpardonable indifference of people towards the principles of practical life.*
- * *There are also some people in this world who do not regard the Paramatma as a benefactor. They keep on blowing their own trumpet.*
- * *Concentration and deep absorption are essential if a man should listen to spiritual discourses and should contemplate on them.*
- * *Have a darshan of the Paramatma. Have a Samyakdarshan (the right faith). That will inspire in your heart the emotion of absolute self-surrender to him.*
- * *We have to carry out our duty, whether people like it or not. The command of the Paramatma is that we should give spiritual guidance to those who come to us. I have been delivering these discourses in conformity with that command.*

DISCOURSE 96

The supreme ocean of compassion, the great scriptural scholar, Acharyashri Haribhadrastooriji wrote during his life time, 1444 *granthas*. He spent the whole of his life in the pursuit and dissemination of knowledge. Every *grantha* written by him contains a clear and masterly exposition of the words of the Jin.

All of you know now that the *Dharmabindu* on which I have been delivering discourses for the last four months, is a very interesting, instructive and inspiring *grantha*. Of course, during this *Chaturmas* I have dealt with only the first *Adhyaya* of this magnificent work.... I have the intention of delivering discourses on the remaining *adhyayas* of that great work; but I do not know when and in which place, that aspiration of mine will be fulfilled. The first *Adhyaya* is really a guide to householders regarding the way in which they should live. The great author gives guidance to householders regarding every aspect of their life. In this age which is torn by conflicts and contradictions this *grantha* will be immensely useful.

HOW CRITICAL THE TIME IS !

How difficult and intricate the present age is ! How odd it is ! Legality and morality in respect of acquiring wealth are being flouted by many. People adopt countless foul methods to acquire wealth. They do not hesitate to carry on occupations that involve violence; and it has become common for people to speak falsehood. Smuggling and stealing are widespread in this world. People seem to have forgotten this truth, "*Attachment is sinful*". In order to acquire wealth and splendour some people engage themselves in traitorous activities and in occupations that cause loss to the country.

They do not care for any principles of propriety in respect of marriages. Marriages that do not accord with noble principles have been taking place. Do you realize what an unhappy situation has arisen ? Agitations, quarrels and agonies and misunderstandings have been increasing in family life. Ignobility and sexual immorality have been increasing in this world. People are becoming indifferent to the principles of noble conduct. The people who observe noble principles are being depreciated and scoffed at. On account of this, hatred, jealousy and calumnia-tion are increasing in social life. The very atmosphere of social life has become polluted and poisoned. Elders and youngsters are not respecting each other. Noble principles are being flouted and broken in all the spheres of human life.

Is it possible to explain fully the importance and value of the *Dharmabindu* to people who are living in this uneven and unhappy situation? The great *grantha*, the *Dharmabindu* provides a direction and guidance regarding the way to lead a life of serenity and felicity to people who are blindly and aimlessly wandering through life. Many of you might have experienced peace and acquired a new view of life by listening to these discourses on the first *adhyaya* of the *Dharmabindu* during this *chaturmas*.

What a lofty tradition have the enlightened men of the *Jinshasan*, established for the welfare of the *sangha*! Discourses on the scriptures are delivered every day at all those places where sadhus stay during the *chaturmas* every year. This is a noble tradition. Those *Dharmagranthas* may be the *Agamas* or great works written by eminent Acharyas whose auspicious aspiration is the spiritual elevation of people. The sadhus who deliver discourses on those scriptures or *Agamas* explain their literal meaning and suggested meaning and discuss in detail all the ideas expounded in them. The sadhus who deliver discourses carry out discussions in accordance with their capacity and *Kshayopashama*. In order to explain the doctrines found in the *Agamas*, they present many arguments and narrate many illustrative stories and anecdotes. Hence, those who hear discourses can easily understand the ideas found in the *Agamas* or *granthas*.

Every day you must listen to such discourses. If you do not get the opportunity of listening to the discourses of sadhus every day, you must listen to them whenever you get an opportunity. "I must understand the *Dharmatattvas*; and I must live according to *Dharma*". You must listen to discourses with this objective.

From the Audience : We come here only with that objective.

Maharajashri : Of course, you may; but you should not think that all come here with that objective. There is an old

story. It took place during the time of Sant Tulsidas a great Hindi poet. He wrote the *Ramayana* in Hindi. His work is essentially poetic and is famous under the title, *The Ramacharitmanas*. Tulsidas himself used to read his *Ramayana* every day. People of various places invited Tulsidas to read the *Ramayana*. They took him to their places and he read the *Ramayana* and explained it to them.

WHICH IS MORE IMPORTANT ? NOSE OR RING ?

In one village, there lived a merchant. He had a small shop. He and his wife lived happily. One day, Tulsidas went to the village and read the *Ramayana*. In that small village on such occasions, all the people of the village gathered to hear the recitation. Since the *Ramayana* was read in the evenings, it was convenient for all people to gather there and to listen to the recitation. During the day-time they would go to work in their fields or to work as labourers. So, during the day time, they could not attend discourses or recitations.

Tulsidas was a master of the art of narrating a story. He had his own incomparable style. Hearing the story, all were greatly delighted. The merchant and his wife also had gone to hear the discourse. After returning home, his wife said to the merchant, "My desire is that we should invite Tulsidasji to deliver a discourse in our house. What is your idea?" The merchant said, "We will think of it after putting together some money".

But after having put by some money, the merchant went to the town and brought a gold nose-ring for his wife. It cost him seven hundred rupees. His wife was extremely delighted to wear it on her nose. In those days, that is, about five hundred years ago, seven hundred rupees was a large sum.

The merchant's wife wore the nose-ring and looked into the mirror. She was very happy. She desired that she must exhibit the nose-ring to the women of the neighbourhood. She went to every house and showed the nose-ring to the women. The women were full of praise for her nose-ring. She said to everyone,

“Of course, my desire was to invite Tulsidasji to my house to deliver a discourse on the *Ramayana* but the Sethji is so enamoured of me that he bought me this nose-ring worth seven hundred rupees. How many excellent discourses could have been arranged with this amount of seven hundred rupees !” After exhibiting her nose-ring to the women of the neighbourhood, she started showing it to the other women in the village. She felt delighted when the women of the village praised her nose-ring. Generally, human beings enjoy hearing their own praise.

Again, Tulsidasji visited that village one day. The merchant’s wife went one hour early to the house, where the discourse had been arranged. The time for the commencement of the discourse approached and all the women of the village came there. The merchant’s wife observed all those women carefully to see which women had not seen her nose-ring. If she found a woman, who had not seen her nose-ring, she held her hand; made her sit beside her and showed her the nose-ring. She was interested not in listening to the discourse but in exhibiting her nose-ring.

The discourse began and ended. People started leaving the house after receiving the *prasad* (a gift of food or fruits as a mark of God’s benediction). All had gone away but the merchant’s wife remained sitting there. Tulsidas thought that the woman wanted to ask him some question; so he said to her, “Sister ! why are you still here ? Do you have any question to ask me ?”

The merchant’s wife said, “Maharaj ! Those who have arranged this discourse are really blessed. Only those who are fortunate get such a golden opportunity. I too desired to arrange your discourse in my house. I requested my husband to arrange your discourse in my house but he said that he would arrange your discourse after putting together some money but the Seth is so enamoured of me that after saving seven hundred rupees, he has bought this nose-ring with that amount”. Having said this, she showed her nose-ring to Tulsidasji. He laughed.

He understood why the woman remained there though all the others had gone out. He said to her;

“नथनी दी जिस यार ने समरत चारंबार,
नाक दियो जिस नाथ ने भूल गई गंवार!”

“O you mad woman! you remember your husband who gave you this nose-ring but you have forgotten the Lord (God) who gave you this beautiful nose”.

The woman at once stood up hanging her head in shame and went away from there. Now, you tell me whether she came there to hear the discourse.

From the Audience : No. She went there only to exhibit her nose-ring.

Maharajashri : In the same manner, some people may come here to display their fashionable and expensive dress. Some people may come here to exhibit their expensive ornaments. Some people may come here to exhibit their hair-styles. You should not think that all those who come here, come only with the purpose of listening to my discourses. Yet, it is good that they come here to hear discourses. If they by chance meet a great man like Tulsidas who can give them useful guidance their mental eyes may be opened. If people keep hearing discourses every day, some day they will attain mental and spiritual awakening; is that not so? If they hear the discourses with concentration, they would have spent that time in lofty contemplations. There may arise in their hearts, a desire to do some noble and auspicious deeds.

THE DELIGHT OF KNOWLEDGE IS GREAT

The Jain *dharma* and the Jain philosophy are so profound, so comprehensive and so magnificent that we cannot master them even if we spend our whole lives in that endeavour. Yet, as we attain some knowledge of the *Tatvas*, we experience a proportionate delight. The delight of knowledge is the most sublime one. You try to attain that sublime delight. Yes, you

can attain the delight of knowledge. In the *Jin shasan*, there were countless shravaks and shravikas who possessed excellent scriptural and spiritual knowledge. Even today we can see many such shravaks and shravikas.

When the delight of knowledge increases, the delight in sensual enjoyments decreases. Experiencing the delight of knowledge is the right means to decrease your attraction for sensual delights. In this connection, I remember the story of a great scientist. Of course, this is not a case of a man experiencing spiritual knowledge; it is the case of a man enjoying the knowledge of the physical world yet it is the delight of knowledge.

WHAT IS CONCENTRATION ?

There was a great scientist by name Thomas Alva Edison. He made more than one hundred scientific inventions. The name Edison is unforgettable in the world of science. Edison's marriage was being celebrated. Many relatives and friends had come to attend his marriage but on the day of the marriage, Edison was not to be seen in the house. They searched for him in the house and in the neighbourhood. His parents were greatly anxious. His sister also was greatly worried. The time fixed for the marriage also was fast-approaching. All the members of the family were greatly agitated. Meanwhile, a close friend of Edison's came there. Edison's father said to him, "Edison is not to be seen. We have been searching for him from the morning. Do you know where he has gone ?" Edison's father was shedding tears. Edison's friends said to him, "Did you look for him in all the places where you are likely to find him ? Did you look for him in his laboratory ?" Edison's father said, "No, we have not gone there".

The friend went to the door of the laboratory. The door had been bolted from inside. He knocked on the door but the door was not opened. Again, he knocked on the door loudly. A voice replied from within, "Wait ! I will open the door". The door was opened and Edison stood before his friend.

“What are you doing here now ?” said his friend.

“I am carrying out an experiment”, Edison replied.

“Your people have been searching for you from the morning and you are here carrying out experiments”.

“Why ? What is the matter ?”

“I say ! Your marriage has to take place to-day !”

“Oh ! Yes. Yes. I forgot all about it. Yes. Now, I remember that my marriage has to take place to-day”.

How deeply was Edison absorbed in his experiments ! What extraordinary delight he must have experienced in carrying out his experiments ! Imagine it. Absorbed in his experiments, he forgot that his marriage was to take place. Probably, you cannot believe this. You may think that Edison was a fool. You may think that he was crazy. We may think whatever we like about them but they remain what they are. Those who take delight in sensual pleasures, always think that lovers of knowledge are fools. But it is only these mad men; it is only these men who are mad after knowledge that brightened every corner of the world with the torch of knowledge and provided to the people of the world, countless amenities, comforts and means of entertainment and enlightenment.

Those who loved sensual enjoyments brought about wars in this world and those who loved knowledge brought peace to this world. Those who love sensual pleasures bring about sorrows in families but those who love knowledge bring about joy and dispel sorrow. Those who loved sensual pleasures increased the evils in life and those who love knowledge have been trying to dispel those evils. Those who love sensual pleasures, scoff at the lovers of knowledge and place impediments on their path but the great men who love knowledge shower over them the rain of forgiveness.

If you want to observe the ordinary principles of the *grihasthadharma*, you must become lovers of knowledge. You may have to experience sensual delights. You may have to

experience the delight arising from *pudgals*. That is a different matter but you should not become lovers of sensual delights and you should not become lovers of the delights arising from the *pudgals*. That means, you should not take delight in sensual delights.

THE LOVE FOR THE PARAMATMA AND THE FEAR OF SAMSAAR IMPEL YOU TO ADORE DHARMA

The author, Acharyashri Haribhadrasooriji exhorts people to observe the ordinary principles of the *grihasthadharma*. The Thirthankars also gave the same exhortation to people. You can observe the ordinary principles only when the love for the Paramatma and a contempt for sensual delights arise in your mind. Understand these two points thoroughly.

1. Love for the Paramatma; and
2. Contempt for sensual pleasures.

These two principles are connected with each other. If you begin to love the Paramatma, you will begin to dislike the sensual pleasures. If you develop contempt for the sensual pleasures, you will begin loving the Paramatma. If any one of these two appears in your heart, the other will automatically appear. And after these two feelings arise in your heart, you will be able to carry out noble spiritual activities in your life, easily and naturally. You will be able to observe noble principles of *Dharma* easily and naturally.

From the Audience : Does contempt for sensual pleasures mean renunciation ?

Maharajashri : Yes. It means renunciation. Just as in the practical aspect of *Dharma*, these thirty five ordinary principles constitute the foundation; in the spiritual, and the contemplative aspect of *Dharma*, the sublime feeling of renunciation constitutes the foundation. Renunciation is spiritual, contemplative and internal *Dharma*. Renunciation is the root of the internal and contemplative *Dharma*.

RENUNCIATION SHOULD NOT BE EXTERNAL; IT SHOULD BE INTERNAL

The author says “भावोद्वेगश्च सहजः” in his work entitled *Yogadrishti samuchchaya*. When man acquires the first yogic vision, the *Bhavodhvega* or the feeling of renunciation appears in his heart. The adoration and pursuit of the path of *moksha* begins with renunciation. Whatever *Dharma*, a man may be following, *Dharma* pervades his personality only when the feeling of renunciation appears in him.

How can there be legal uprightness in a man unless he develops a detachment for wealth and splendour? Unless man develops the feeling of detachment for wealth, how can there be morality and honesty in him. Only a man of renunciation can remain unshaken by avarice and temptation. How can a man observe the principles of propriety relating to marriage unless he develops a feeling of detachment for sensual pleasures and their glamour? Only a man of renunciation can be contented with his wife. Only such a man would not think of another woman.

A man of renunciation may be a man of self-sacrifice or not. Sometimes, the life of a man of renunciation, may be outwardly sensual and luxurious but there will be the light of renunciation burning bright in his heart. Therefore, such a man does not like to follow unrighteous paths. Even if sometimes, on account of some excitement, he strays into the path of unrighteousness, he will soon return to the path of righteousness. A man who has renounced sensual pleasures cannot be fascinated by them for long.

One vital point must be remembered in this context. The feeling of renunciation must be natural and spontaneous. Renunciation is not a thing to be exhibited. Once there was a young mendicant. He thought that he was man of renunciation. He lived in a city. The king of the city was very magnanimous. He had great devotion for sadhus and saints.

One morning, the king happened to be going to a temple outside the city. As soon as the king came out of the gates of

the city, he met the mendicant who was returning from the temple. The king at once dismounted from his horse; saluted the bachelor and said, "Oh you great man! I feel blessed by meeting you. You may ask for anything you desire".

The mendicant was immensely pleased. He thought for a while, "What shall I ask for? Shall I ask for some three or four thousand gold coins? No! That won't be enough. That will be over within a year. Shall I ask him to make me king of the city? When the king himself has permitted me to ask for anything, why should not I ask for his whole kingdom?" He said to the king, "Oh king! since you have permitted me to ask for any boon I tell you, I desire your kingdom".

The king said, "You have asked for an excellent boon. I have been desiring to be liberated from my attachment for my kingdom. I will go to the temple and then I will return to my palace. There, I will give you the whole of my kingdom, as a gift. Please wait here until I come back".

The king spoke naturally. He did not entertain any dislike for the mendicant. He went to the temple and the mendicant stood waiting for the king. He thought, "Ah! How naturally and easily, the king has agreed to give me his kingdom! Though he sits on the throne and is surrounded by wealth and splendour, he is at heart detached and I? What am I? I call myself a man of renunciation and what a great craving have I for royal splendour? I am inwardly a man of attachment, attached to sensual pleasures. The king is really a man of renunciation. Oh! I curse myself". The mendicant went away from that city. The king searched for him but could not find him.

The feeling of renunciation naturally arises in some jivatmas on account of their acquired merit or the *punya* that they have acquired in their earlier lives. Such jivas need not be exhorted to renounce worldly life. Those who are not men of renunciation acquire the feeling of renunciation when they hear discourses that inspire the feeling of renunciation in the listeners. One can attain the feeling of renunciation even by developing devotion for the Paramatma.

If the feeling of renunciation arises in the heart of a man, we will find it easy to observe the ordinary principles relating to the life of a householder. If an inward devotion for the Paramatma appears in a man and if he develops an innate intimacy with the Paramatma, countless sublime virtues arise in his heart. That means, after a man develops attachment for the Paramatma, his attachment for the world and worldly objects decreases. When a man develops attachment for the Paramatma he will acquire the strength to live according to his commands. Avarice cannot annul his spiritual propensities and fears cannot frustrate them. The man who loves the Paramatma achieves victory over avarice and fear. That means, he will not have avarice and fears to the extent that they can impede his observance of the ordinary principles.

DEVELOP INTIMACY WITH THE PARAMATMA

Every day have a darshan of the Paramatma in the morning, at noon and in the evening. Try to visualise the Paramatma in his idol. Say this with a devout heart.

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।
तस्मात् कारुण्यभावेन रक्ष रक्ष जिनेश्वर ॥

“I have no other refuge, oh Lord ! Jineshwar. Thou art my only refuge. Therefore with thine divine compassion; protect me and save me from all calamities.

While singing this song of glorification, concentrate your mind and eyes on the Paramatma. Keep looking at the idol of the Paramatma with concentration and with fixed eyes. Make a determination; and say, “Now you must discard your attachment for the world. In fact, your attachment for the world is breaking off”.

Whether you are men of affluence or poor people or middle class people, for all of you the only true refuge is the Paramatma. All your relationships in this world are illusory and transitory depending on *karmas*. When some adverse *karmas* arise, those relationships will end. Even those whom you love more than

your life turn their faces away from you in a moment. Have you not had this experience? If so, why do you get entangled in the confounding tangles of the worldly relationships? In this life, develop attachment for the Paramatma. Develop relationship with the Paramatma. At present, you may be having excellent relationships with some people in this world. Let those relationships exist but you must develop a deep relationship with the Paramatma. Every day have a darshan of the Paramatma at the three fixed times and perform the eight kinds of worship. Recite such profoundly devotional and emotional *stotras* as the *Bhaktamar stotra* and the *Kalyanmandir stotra*. Recitation does not mean uttering the words mechanically. You must recite them understanding their real meaning.

Go to holy places where there are no crowds and remain there for a few days. While you are staying there, you follow some fixed principles with a firm mind. Observe such principles with a firm mind. Observe such principles as celibacy, refraining from eating prohibited food, refraining from eating food in the night, seeing and worshipping the Paramatma every day, performing meditation and *Japa*, meeting noble spiritual heads and carrying out scriptural studies. If you stay in a holy place for a few days carrying out such activities, you will establish a close intimacy with the Paramatma.

Every year for some time you must remain in the company of men of serenity, self-discipline and spiritual excellence. From them, you acquire a knowledge of the real form of *Dharma*. You must delve deeper and develop an intimacy with the Paramatma.

This is not a difficult task. Even to-day, there are such noble householders and businessmen. They go to holy places which are not famous and remain there in solitude for a few days carrying out noble spiritual activities. They stay in the company of noble spiritual heads for some days. They realise the true form of the Paramatma delving deeper into contemplation and they try to become completely absorbed in a contemplation on the Paramatma. So, we find that in their lives, they observe the ordinary principles. They may not observe all the

ordinary principles but surely, they observe about a dozen principles, at least; and they observe them naturally and spontaneously.

You have been listening to my discourses for four months. You have heard an exhaustive discussion of all the ordinary principles of the *grihasthadharma*. But generally, a man cannot remember all that he hears. But these discussions have to be remembered. You cannot achieve anything by listening to them once. You must keep pondering over them time and again. Therefore, these discourses are being published in 'Arihant' (a Hindi magazine). Moreover now, all the ninety six discourses have been published in four volumes in Hindi and an English version of these discourses also has been published in four volumes, so, that you may read them off and on; and carry out contemplation and assimilation.

To-day, I am completing this series of lectures on the first *Adhyaya* of the *Dharmabindu*. This is the concluding lecture of the series. I exhort you to study these discourses again and again. You must impel and inspire the members of your family and others to study these discourses. It will be easy for you to observe the ordinary principles if the circumstances in your family are congenial. Even the members of your family must realise that the observance of the ordinary principles is essential to make their life peaceful and felicitous. Inspire and impel all your friends and relatives to study these discourses.

**WHETHER THEY OBSERVE THE PRINCIPLES OR NOT,
YOU MUST NOT BE UPSET**

From the Audience : We will give them inspiration to study the discourses but we feel that it is rather difficult to observe these ordinary principles.

Maharajashri : Do not you feel that those principles are practicable in your life ?

From the Audience : Surely, they seem to be practicable and some of us have actually begun observing some of those principles. But the people in our families

Maharajashri : The members of your families will realise their importance, in due course, but you must persuade them affectionately to observe them. You must give them inspiration whenever you find a congenial opportunity. When they realise the value and usefulness of these principles, they too will begin observing them or when they realise that they will lose heavily if they do not observe them, they will start observing them. Even if they do not observe the principles you must be kind to them. You should not be angry with them. You should not grow indignant. It is your duty to give them that inspiration and you would have carried out your duty if you give them the necessary inspiration. Every man understands or rejects anything in accordance with his innate ability.

Have I not been giving inspiration to you ? Have all of you understood my words ? Are you observing them ? I think you are not observing them ? Then, is it right on my part to get angry with you ? Not at all ! I must be kind to you. That is all.

SEEKING FORGIVENESS

I have been delivering discourses on *Dharmabindu* for four months. The command of the Paramatma is that a sadhu should deliver discourses without feeling weary. This is absolutely beneficial to a sadhu. He can destroy his *karmas* and acquire *punya*. Yet I am a *chadmastha*. That is, I am in the guise of a human being. My intellectual powers are limited. In case, I have given a wrong interpretation of the words of the Jin at any time, I say "मिच्छामि दुक्कडम्" (*Michehami Dukkhadam*)" (I heartily repent my sins). There may be ignorance in me. There may be an element of unmindfulness and so there is a possibility of my having committed some mistakes. I might have committed some mistakes in these lectures. Therefore, I humbly seek the pardon of the author of *Dharmabindu*. In case, I have stated anything that contradicts the views of the author, I say, "मिच्छामि दुक्कडम्".

I have delivered these discourses inspired by the lofty emotion of compassion to enable you to achieve spiritual elevation.

In case, at any time during these discourses, I have offended you knowingly or unknowingly in making some statements, I say, "मिच्छामि दुक्कडम्" I hope all of you will forgive me.

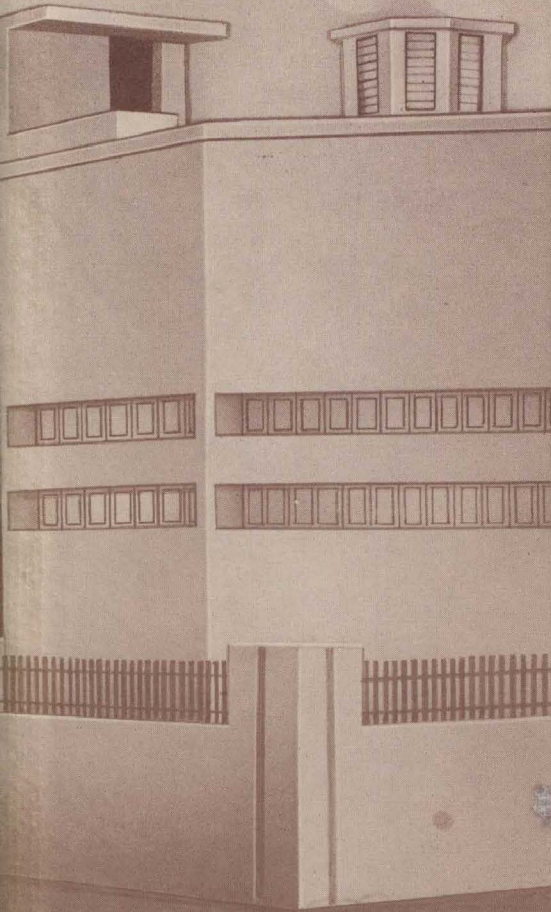
The benedictory hymn

शिवमस्तु सर्वं जगतः, परहितनिरता भवन्तु भूतगणाः ॥
दोषाः प्रयान्तु नाशं, सर्वत्र सुखीभवतु लोकः ॥

May all the worlds attain the supreme good
May all be striving for others' welfare.
May all evils be destroyed and removed
May all jivas attain happiness, *fair*.



चंद्र महेश्वर निर्मित प्रकाशन ट्रस्ट



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



