

JAIN VIDYA

Part - 2

(Syllabus for Jain Vidya Part - 1)

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PUBLISHER'S NOTE

Childhood is the golden period of the life. The impressions that are acquired in this age, influence highly till the end of life. The impressions are acquired and nurtured through two sources- influence of the people and the books. If a child is accompanied with good people and good books, a pious and emotionally balanced personality is nurtured. Contrary to this, if a child is in bad company and read the unworthy stuffs then his life can never be beautified and realized. Present generation of students is before us. In the absence of morality and spirituality, the modesty, fairness in behavior and discipline are degrading day by day in their life. Hence the need of the time is- we must take efforts to train their young minds with good humane values. The reflection of those values will be seen in the society and nation. It is good that at present attention of whole country is driven towards the value-based education.

The people interested in classical studies believe that Jain philosophy and literature is an inalienable part of Indian culture of self-restraint. There is an important place of that in Indian literature. On one hand, those values promote the practice of restraint and austerities in life where as on the other hand, they lay emphasis on integrated development of

the citizens of the globe. Those teachings work on wide, non-restricted and universal plane that direct the right path of living to the people. Those ideal teachings are needed to be presented before the people in the simple and comprehensible literature. Jain Vishva Bharati, receiving direction of H. H. Acharya Shri Tulsi prepared such course books on Jain Vidya, under its branch Saman Sanskriti Sankaya.

Present book is prescribed for the course of Jain Vidya Entrance Examination, Class- II. Muni Shree Sumermalji has put his efforts in compiling and editing of this text book. We are very grateful to him.

I wish that the interest of students in Jain Vidya remain escalating day by day.

Best wishes.

Director
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[1]
ARHAT VANDANA

(Obeisance to the Adorables)
Vandana-Sutra (Precept of Obeisance)

1. Namō Arhantanam

I bow before the arhats, the adorables or enlightened ones (who are free from the fetters of attachment and aversion since they have destroyed their enemies i.e. anger, pride etc.)

Namō Siddhanam

I bow before the liberated souls.

Namō Ayariyanam

I bow before the acharyas (religious preceptors)

Namō Uvajjayanam

I bow before the spiritual teachers (who interpret and explain scriptural truths.)

Namō Loe Savva Sahunam

I bow before all the ascetics of the world.

Eso pancha namukaro, Savva Pavapanasano

Mangalanam cha savvesim, Padhamam havai mangalam

This mahamantra of five salutations destroys all inauspicious karmas and is the most auspicious of all.

**2. Je ya buddha aikkanta, je ya buddha anaagaya
Santi tesim paitthanam, bhuyanam jagai jaha**

Peace is the basis of all the buddhas (enlightened beings) who have come into this world in the past and are likely to come in the future as this earth is the basis of all living beings.

Moksa-Sutra (Precepts of Liberation)

- 3. Se suyam cha me, ajjatthiyam cha me,
bandha-pamokkho tujjha ajjhatheva.**

I have heard and have experienced that both bondage and liberation are inherent in your own conscience.

- 4. Purisa! tumameva tumam mittam,
kim bahiya mittamichhasi**

Oh Man! you alone are your friend,
then why do you search for a friend in outer world?

- 5. Purisa! attanameva abhinigijjha,
evam dukkha pamokkhasi.**

Oh Man! restrain yourself and you will be liberated from sufferings.

Ahimsa-Sutra (Precepts of Ahimsa)

- 6. Purisa! tumansi nam saccheva,
jam hantavvam ti mannasi.**

Oh Man! it is you yourself whom you believe slayable.

- 7. Savve paanaa na hantavva,
esa dhamme dhuve, niie, saasae**

No living being is the subject to be killed- this is permanent, perpetual and eternal religion.

Satya-Sutra (Precepts of Truth)**8. Purisa! sacchameva samabhijaanaahi**

Man! you should know the truth only.

9. Saccham bhayavam

Truth alone is God.

10. Saccham loyammi saarabhuyam

Truth is the essence of the world.

11. Inameva niganttham paavayanam saccham

This preaching of unfettered ones (omniscient sermon) is true.

Apramad-Sutra (Precepts of Spiritual Alertness)**12. Utthie no pamaayae**

When you are awakened, do not slip into remissness or spiritual lethargy.

**13. Savvato pamatassa bhayam,
Savvato apamattassa natthi bhayam.**

He who is remiss remain fearful from all sides. He who is alert remains free from the fear.

Saamya-Sutra (Precepts of Equanimity)**14. Samaya dhammamudaahare muni**

Lord has said that dharma lies in equanimity.

**15. Labhaalabhe suhe-dukkhe,
jeevie-marane taha
Samo ninda-pasansasu,
taha manaavamanao.**

Let us remain equanimous in all the moments of gain and loss, pleasure and pain, life and death, praise and condemnation, honour and dishonour.

16. Anissio iham loe, paraloe anissio

Vaasi chandanakappo ya, asane anasane tahaa

Remain unattached to the pleasures of this world and to those of the next world. We should remain in equanimity, whether cut by a chirp or worshipped with sandal wood and whether we get food or we do not.

Atma-Vijaya-Sutra (Precepts of Self-Conquest)

17. Appaa katta vikatta ya, duhana ya suhana ya

Appaa mittamamittam cha, dupatthiya supatthio

The soul alone is responsible for good and bad conditions and the same is responsible for their elimination also. The soul that engages itself in righteous activities is the friend and that which indulges in evil activities is our enemy.

18. Appaa nai veyarani, appa me koodasamali

**Appaa kamaduha dhenu, appa me nandanam
vanam**

The soul alone is the vaitarani (river of the hell). This alone is Koot Shalmali tree (A treacherous tree in the hell). The soul alone is Kamadhenu (the divine cow that fulfills all our wishes) and the soul alone is Nandan vana (the divine garden).

19. Jo sahasam sahasanam, sangame dujjae jine

Egam jinejja appanam, esa se paramo jao

Who conquers himself is the supreme victor than the one who conquers over a million warriors in a fierce battle.

Maitri-Sutra (Precepts of Friendship)

*Khamemi Savva Jeeve,
Savve Jeevaa Khamantu me
Mitti me savva bhuyesu,
veram majjha na kenai*

I forgive all living being and let all forgive me. I have friendship for all and enmity towards none.

Mangal-Sutra (Precepts of Auspiciousness)

Arhanta Mangalam (Adorables are auspicious).

Siddha Mangalam (Liberated souls are auspicious).

Saahu Mangalam (Ascetics are auspicious and)

Kevali Pannatto Dhammo Mangalam (Dharma expounded by the omniscient beings is auspicious).

Arhanta Loguttama (Adorables are supreme in the world).

Siddha Loguttama (Liberated are supreme in the world).

Saahu Loguttama (Ascetics are supreme in the world).

Kevali Pannatto Dhammo Loguttam (Dharma expounded by the omniscient beings is supreme in the world).

Arhante Saranam Pavajjami (I take refuge of adorable ones).

Siddhe Saranam Pavajjami (I take refuge of liberated souls).

Saahu Saranam Pavajjami (I take refuge of ascetics).

Kevali Pannattam Saranam Pavajjami (I take refuge of the dharma expounded by the omniscient beings).

Vandana

(Obeisance to the Lord)

*Bhaavabhini Vandana
Bhagavaana charano mein chadhaayein
Shuddha jyotirmaya-niramaya
Roopa apane aap paayein*

We offer our devotional obeisance at the feet of the lord. May attain pure, luminous and untainted state through ourselves.

1) *Gyana se nija ko nihaare
drishti se nija ko nikhaarein
Aacharana ki urvaraa mein
lakshya taruvara lahalahaayein*

May we perceive the self through right knowledge and purify ourselves with the right view. May the tree of our ultimate aim grow in the fertile soil of our right conduct.

2) *Satya mein aasthaa achala ho,
chitta sanshaya se na chala ho
Siddha kara aatmaanushaashana
vijaya ka sangaana gaayein*

May our faith in truth be firm and our minds remain unmoved by the doubts. May we achieve self-discipline and sing a song of victory.

3) *Bindu bhi hum sindhu bhi hain,
bhakta bhi bhagavaan bhi hain
Chinna kara sab granthio ko,
supta cetana ko jagaayein*

We are both a drop and the ocean too, a devotee and god too. May we remove all knots and awaken the unawakened consciousness.

**4) *Dharma hai samataa hamaaraa,
karma samataamaya hamaara
Saamyayogi bana hridaya mein
srota samataa kaa bahaayein***

Our righteousness is equanimity and our action is equanimity. Becoming a practitioner of equanimity, may we show the stream of equanimity flow in our heart.

Questions

1. Write any one verse of arhat-vandana
2. Complete the verse 'khamemi savva jeeve..'
3. To which sutra the verse 'sachham loyammi saarabhuyam' belongs?
4. Write the mangal sutra (auspicious precept) of Arhat Vandana.
5. Write any two verses of Vandana.

[2]
Panchapada-Vandana
(Five-fold Obeisance)

Namo Arhantanam -

Param arhataa sampanna, chaara ghanagati karma ka kshaya kara, anant gyana, anant darshana, anant charitra, anant shakti aur aath pratihaarya- in baaraha guno se sampanna, chauteesa atishaya, pentisa vachanaatishaya se yukta, dharma tirtha ke pravartaka, vartamana tirthankar Simandhar aadi arhaton ko vinamra bhava se panchanga pranati purvaka bhavabhini vandana.

My obeisance to formakers

Arhata, who are highly enlightened, destroyed four destructive karmas, possessor of 12 qualities i.e. infinite knowledge, infinite faith, infinite conduct, infinite power and eight pratihaaryas, possessor of thirty four significant atishayas (specialities created by deities) possessor of thirty five super specialties related to speech, founder of religious form, presently Shree Simandhara and to all other arhats- I pay my obeisance with all modest feelings and five fold salutations (with bowing my head down to earth, folding both the hands, sitting on both the knees).

2- Namu Siddhanam -

Param siddhi sampraapt, astha karma kshayakara, keval gyana, keval darshan, asamvedan, atmaramana, atal avagahara, amurti, agurulaghu aur nirantaraya -in aatha

guno se sampanna, paramtama, parameshvara, janma marana-jara- roga-shoka- dukha- daridrya rahita ananta siddho ko vinamra bhava se panchanga pranati purvak bhavabhini vandana.

My obeisance to liberated souls

Those who have attained ultimate salvation, possessor of eight perfect qualities like omniscience, omni- intuition, no sensation of pain and pleasure, engrossed in self realization, no change in form, have no physical existence, 'no gain no loss in the self' and no obstruction, those who are devoid of birth, death, ageing, ailments, remorse, pain and miserable conditions- I pay my obeisance to infinite liberated beings with all modest feelings and offer five fold salutations.

3- Namo Ayariyanam-

Param achaar kushal, dharmopadeshaka, dharma dhurandhara, bahushruta, medhavi, satya nishta, shrad-dha, dhriti- shakti- shanti- sampanna, astha- gani -sam-pada se sushobhita, dravya- Kshetra -Kala aur bhava ka gyata, chaturvidha dharma sangha ke shasta, tirthankara ke pratinidhi, evam chaatis gunon ke dharak vartaman acharya shri Mahashramanji aadi dharmacharyo ko panchanga pranati purvak bhavabhini vandana.

My obeisance to spiritual leaders

Well versed in conduct, spiritual preachers, central axis of spiritual world, well versed in scriptural knowledge meritorious, have/ardent faith in truth, possessed of devotion- patience- power and peace, adorned of eight ganisampadas

(significant qualities prescribed for a spiritual guru), who is proficient in judging things, region, time and situation (and act accordingly) disciplinary authority of four fold religious sect representative of an omniscient and possessor of thirty six qualities, presently Acharya Shri Mahashramanji and all other religious leaders- I pay my obeisance to spiritual leaders with all modest feelings and offer five fold salutations.

4-Namo Uvajjhayaanam-

Param shrut svadhyayi, dhrama sangh me acharya dvaara niyukta, gyarah anga tatha barah upanga ke dharak, adhyayana aur adhyapana me kushal-in pacheessa guno se sushobhita upadhyayon ko vinamra bhava se panchanga pranati purvak bhavabhini vandana.

My obeisance to spiritual teachers

Proficient in scriptural studies, appointed by acharya in religious sects, possessor of knowledge of 11 angas and 12 upangas, experts in studying and teaching scriptures- possessor of these twenty five significant qualities- I pay my obeisance to all spiritual teachers with all modest feelings and offer five fold salutations.

5- Namo loe savva saahunam-

Adhyatma sadhana me sanlagna, paancha mahavrata, panchendriya nigraha, chara kashaya vijay, viveka, bhava satya, karana satya, yoga satya, kshama, vairagya, manavachana- kaya samaharanata, gyana- darshana- charitra sampannataa, vedana or mrityu ke prati sahisnuta - in sattaaeesa guno se sushobhita, parishahajayee praasuka

eshaniya bhoji, arhat aur acharya ki agya ke aradhaka, tapodhana sadhu sadhviyon ko vinamra bhava se panchanga pranati purvak bhavabhini vandana.

My obeisance to all the ascetics of this the world-

Engrossed in spiritual practices, follower of five great vows, disciplines five sense organs and four passions, wise, truthful in thoughts, intentions and actions, forgiver, detached, inhibit mind, speech and physical actions, possessor of knowledge, faith and conduct, equanimous in pain and death - adorned with these 27 significant qualities, conquers of all adverse conditions, survive on alms received as per the codes of monkhood, follow the discipline of arhat and acharyas, possessor of (treasure of) penance or spiritual austerities - I pay my obeisance to all the ascetics of this the world spiritual monks and nuns with all modest feelings and offer five fold salutations.

Question

1. Enlist twelve quantities a fordmakers.
2. What do you understand by liberated souls ?
3. At present who is our spiritual leader?
4. What are qualities an ascetic must possess?

TWENTY-FIVE PRINCIPLES OF JAINISM

Gyarahavan Bol: Gunasthan Chaudah	Fourteen States of Spiritual Development
1. Mithyadrishti Gunasthan	1. State of perverted belief.
2. Saswadan Samyag Drishti	2. State of lingering relish of Gunasthan right belief.
3. Mishra Gunasthan	3. State of right-cum-wrong belief.
4. Avirati Samyag Drishti Gunasthan	4. State of right belief with non-abstinence.
5. Desh Virati Gunasthan	5. State of right belief with partial abstinence.
6. Pramatta Sanyat Gunasthan	6. State of self-restraint with remissness.
7. Apramatta Sanyat Gunasthan	7. State of self-restraint without remissness.
8. Nivritti Badar Gunasthan	8. State of dissimilar coarse passions.
9. Anivritti Badar Gunasthan	9. State of similar coarse passions.
10. Sookshmasamparay Gunasthan	10. State of subtle passion (greed)
11. Upshant Moh Gunasthan	11. State of subsidence of delusion
12. Ksheen Moh Gunasthan	12. State of extirpation of delusion.
13. Sayogi Kevali Gunasthan	13. State of omniscience with activities.
14. Ayogi Kevali Gunasthan	14. State of omniscience with total cessation of activities.

Barahwan Bol Panch Indriyon Ke Teis Vishay

1. Shrotendriya ka Vishay Hai Shabda. Wah Teen Prakar ka Hota Hai.

1. Jeev Shabd
2. Ajeev Shabd
3. Mishra Shabd

2. Chakshurindriya ka Vishya Hai Varna. Wah panch Prakar Ka Hota Hai.

1. Krishna
2. Neel
3. Rakta
4. Peet
5. Shwet

3. Ghranendriya ka Vishya Hai Gandh. Wah Do Prakar Ka Hota Hai.

1. Sugandh
2. Durgandh

4. Rasanendriya Ka Vishay Hai Ras. Wah panch Prakar ka Hota Hai

1. Tikt
2. Katu
3. Kashay
4. Aml
5. Madhur

Bol-Twelve Twenty three Objects of Five Sense Organs

1. The object of auditory sense (ears) is sound which is of three kinds

1. produced by sentient being
2. produced by non-sentient being
3. produced jointly by the two

2. The object of visual sense (eyes) is colour, which is of five kinds

1. black
2. Blue
3. Red
4. Yellow
5. White

3. The object of olfactory sense is odor which is of two kinds

1. Pleasant (agreeable)
2. Unpleasant (disagreeable)

4. The object of gustatory sense is taste which is of five kinds

1. Bitter
2. Acrid
3. Astringent
4. Sour
5. Sweet

5. Sparshanendriya Ka Vishya Hai Sparsh. Wah Ath Prakar ka Hota Hai.

1. Sheeth
2. Ushna
3. Snigdha
4. Rooksh
5. Karkash"
6. Mridu
7. Guru
8. Laghu

Terahwan Bol: Das Prakar Ke Mithyatwa

1. Dharm Ko Adharm Samajhna
2. Adharm Ko Dharm Samajhna
3. Marg Ko Kumarg Samajhna
4. Kumarg Ko Marg Samajhna
5. Jeev Ko Ajeev Samajhna
6. Ajeev Ko Jeev Samajhna
7. Sadhu Ko Asadhu Samajhna
8. Asadhu Ko Sadhu Samajhna
9. Mukta Ko Amukta Samajhna

5. The object of tactile sense is touch which is of eight types

1. Cool
2. Warm
3. Viscous
4. Dry
5. Hard
6. Soft
7. Heavy
8. Light

Bol Thirteen - Perversity is of 10 kinds

1. Comprehending righteousness as non-righteousness.
2. Comprehending non-righteousness as righteousness.
3. Comprehending way of liberation as non-way.
4. Comprehending non-way of liberation as the way.
5. Comprehending soul as non-soul.
6. Comprehending non-soul as soul.
7. Comprehending saint as a non-saint.
8. Comprehending non-saint as a saint.
9. Comprehending liberated as non-liberated.

10. Amukta Ko Mukta Samajhna

10. Comprehending non-liberated as liberated.

Chodahwan Bol: Nau Tatwa Ke Ek Sau Pandrah Bhed

1. Jeev Tatwa Ke Chaudah Bhed
Sukshma Ekendriya ke do Bhed.

1. Aparyapt

2. Paryapat

Badar Ekendriya Ke do Bhed:

3. Aparyapt

4. Paryapt

Dwindriya Ke Do Bhed:

5. Aparyapt

6. Paryapt

Trindriya Ke Do Bhed:

7. Aparyapt

8. Paryapt

Chaturendriya Ke Do Bhed:

9. Aparyapt

10. Paryapt

Asangi Panchendriya Ke Bhed:

11. Aparyapt

12. Prayaapt

Sangi Panchendriya Ke Do Bhed

13. Aparyapt

14. Paryapt

2. Ajeev Tatwa Ke Chaudha Bhed

Dharmastikay Ke Teen Bhed:

1. Skandh

2. Desh

Bol-Fourteen 115 Types of Nine Tattvas

1. 14 kinds of jiva (Living) Two types of subtle one sensed beings -

1. undeveloped and

2. developed

Two types of gross one sensed beings -

3-4 undeveloped and developed

Two types of two sensed beings

5-6 undeveloped and developed

Two types of three sensed beings

7-8 undeveloped and developed

Two types of four sensed beings

9-10 undeveloped and developed

Two types of non-rational sensed beings

11-12 undeveloped and developed

Two types of rational sensed beings

13-14 undeveloped and developed

2. 14 kinds of Ajiva (non- living)

I Medium of motion is of three types

1. Aggregate

2. Part

3. Pradesh
- Adharmastikay Ke Teen Bhed :
4. Skandh
5. Desh
6. Pradesh
- Akashastikay Ke Teen Bhed:
7. Skandh
8. Desh
9. Pradesh
- Kal Ka Ek Bhed:
10. Kal
- Pudgalastikay Ke Char Bhed:
11. Skandh
12. Pradesh

3. Punya Tatwa Ke Nau Bhed

1. Anna Punya
2. Pan Punya
3. Layan Punya
4. Shayan Punya
5. Vastra Punya
6. Man Punya
7. Vachan Punya
8. Kay Punya
9. Namaskar Punya

4. Pap Tatwa Ke Atharah Bhed

1. Pranatipat Pap
2. Mrishawad Pap
3. Adattadan Pap
4. Maithun Pap
5. Parigrah Pap
6. Krodh Pap

3. Atomic part
- II Medium of rest is of three types
4. Aggregate
5. Part
6. Atomic part
- III Space is of three types
7. Aggregate
8. Part
9. Atomic part
- IV Time has only one part
10. Time
- V Matter has four types
11. Aggregate
12. Part

3. Merit is of nine kinds of follows.

1. Offering food
2. Offering drink
3. Offering Shelter
4. Offering bed
5. Offering cloth
6. Meritorious thought
7. Meritorious words
8. Meritorious Physical activi- ties
9. Offering homage

4 Demerit is of eighteen kinds.

1. Injury to life
2. false hood
3. stealing
4. sexual activity
5. possession
6. anger

7. Man Pap	7. pride
8. Maya Pap	8. deceit
9. Lobh Pap	9. greed
10. Rag Pap	10. attachment
11. Dwesh Pap	11. hatred
12. Kalah Pap	12. quarrel
13. Abhyakhyan Pap	13. abuse
14. Paishunya Pap	14. back biting
15. Par-Pariwad Pap	15. censure
16. Rati-Arati Pap	16. perverse indulgence-in respect of restraint and non restraint
17. Maya-Mrisha Pap	17. deceitful untruthfulness
18. Mithyadarshan Shalya Pap	18. the thorn of perverted faith
5. Ashrav Tatwa Ke Bees Bhed	5. Doors of Influx is of Twenty Kinds
1. Mithyatwa Ashrav	1. Perversity
2. Avrat Ashrav	2. Non-abstinence
3. Pramad Ashrav	3. Remissness
4. Kashay Ashrav	4. Passions
5. Yog Ashrav	5. Activity
6. Pranatipat Ashrav	6. Injury to life
7. Mrishawad Ashrav	7. Falsehood
8. Adattadan Ashrav	8. Stealing
9. Maithun Ashrav	9. Non celibacy
10. Parigrah Ashrav	10. possession
11. Shrotrendriya Pravritti Ashrav	11. Activity of auditory sense
12. Chakshurin-driya Pravriti Ashrav	12. Activity of visual sense
13. Ghranendriya Pravritti Ashrav	13. Activity of olfactory sense
14. Rasanendriya Pravaritti Ashrav	14. Activity of gustatory sense

- | | |
|--|---|
| 15. Sparshanendriya Pravritti Ashrav | 15. Activity of tactile sense |
| 16. Man Pravritti Ashrav | 16. Mental activity |
| 17. Vachan Pravritti Ashrav | 17. Vocal activity |
| 18. Kay Pravritti Ashrav | 18. Physical activity |
| 19. Bhando-pakaran Rakhne Mein Ayatna Karna Ashrav | 19. Not to be aware while keeping the things and articles. |
| 20. Shuchi-Kushagra Matra Dosh Sevan Ashrav. | 20. To be indulged even in smallest-transgression. |
| 6. Samvar Tatva Ke Bees Bhed | 6. Stopping the Doors of In- flux is of twenty kinds |
| 1. Samyaktva Samvar | 1. Non-perversity |
| 2. Vrat Samvar | 2. Abstinence from |
| 3. Apramad Samvar | 3. Non-remissness |
| 4. Akashay Samvar | 4. Dispassionateness |
| 5. Ayog Samvar | 5. Non-activity |
| 6. Pranatipat Virman Samvar | 6. Abstinence from Injury to life |
| 7. Mrishawad Virman Samvar | 7. Abstinence from Falsehood |
| 8. Adattadan Virman Samvar | 8. Abstinence from stealing |
| 9. Ahrhamcharya Virman Samvar | 9. Abstinence from non-celibacy |
| 10. Parigrah Virman Samvar | 10. Abstinence from possession |
| 11. Shrotrendriya Nigrah Samvar | 11. Abstinence from activity of auditory sense |
| 12. Chakshurindriya Nigraha Samvar | 12. Abstinence from activity of visual sense |
| 13. Ghranendriya Nigrah Samvar | 13. Abstinence from activity of olfactory sense |
| 14. Rasanendriya Nigrah Samvar | 14. Abstinence from activity of gustatory sense |
| 15. Spars-hanendriya Samvar | 15. Abstinence from activity of tactile sense |
| 16. Mano-Nigrah Samvar | 16. Abstinence from mental activity |

17. Vachan Nigrah Samvar
18. Kay-Nigrah Samvar

19. Bhandopkaran Rakhne me Ayatna na Karna Samvar
20. Shuchi-Kushagra Matra Dosh Sevan na Karna Samvar.

7. Nirjara Tatwa Ke Barah Bhed

1. Anashan
2. Unodari
3. Bhikshacharee
4. Ras-Parityag

5. Kay Klesh

6. Pratisanleenta

7. Prayashchitt
8. Vinay
9. Vaiyavritya
10. Swadhyay
11. Dhyan
12. Vyutsarg.

8. Bandh Tatwa Ke Char Bhed

1. Prakriti Bandh
2. Sthiti Bandh
3. Anubhag Bandh
4. Pradesh Bandh

17. Abstinence from vocal activity
18. Abstinence from physical activity

19. To be aware while keeping the things and articles
20. To not be indulged even in smallest transgression.

7. Shedding off karma is twelve kinds

1. Fasting
2. Semi Fasting
3. Conditional acceptance of alms
4. Abstinence from the vigaya or stimulating diet, (Milk, curds, butter etc.)
5. Austerity or mortification of body
6. Control of senses, body and mind
7. Atonement
8. Reverence or Modesty,
9. Service
10. Scriptural studies
11. Concentration (Meditation).
12. Abandonment.

8. There are four types of Bondage

1. Nature,
2. Time
3. Intensity and
4. Mass of material karmic atoms.

9. Moksh Tatwa Ke Char Bhed

1. Gyan
2. Darshan
3. Charitra
4. Tap

Pandrahvan Bol: Atma Ath

1. Dravya Atma
2. Kashay Atma
3. Yog Atma
4. Upyog Atma
5. Gyan Atma
6. Darshan Atma
7. Charitra Atma
8. Veerya Atma

Solahwan Bol : Dandak Chaubees

Sat Narkiya Ka Dandak Pahla

Bhawanpati Devon Ke Dandak Das

Asur Kumar Ka Dandak Doosra
Nag Kumar Ka Dandak Teesra
Suparn Kumar Ka Dandak
Chautha Vidyut Kumar Ka
Dandak Panchwan

Agni Kumar Ka Dandak Chhatha
Dweep Kumar Ka Dandak
Satwan Udadhi Kumar Ka
Dandak Aathwan Dik Kumar Ka

9. They are four ways of liberation

1. Knowledge
2. Faith
3. Conduct
4. Penance

Bol fifteen There are eight states find Soul

1. Substantial Soul
2. Soul in the state of passion'
3. Soul in the state of activity
4. Soul in the state of cognition
5. Soul in the state of knowledge
6. Soul in the state of intuition
7. Soul in the state of conduct
8. Soul in the state of energy

Bol Sixteen :**Twenty four kinds of places of karmic fruition.**

- The first place of karmic fruition is of seven hells. Similarly Ten places of karmic fruition of mansion dwelling. • Fiendish youth • Serpentine youth • Light- ening youth • Vulturine youth Fiery youth Stormy youth Thundering youth • Oceanic youth • Island youth • Guard- ians of the cardinal points

Dandak Nauvan Vayu Kumar Ka
 Dandak Daswan Stanit Kumar Ka
 Dandak Gyarahwan Prithveekay
 Ka Dandak Barahwan Apkay Ka
 Dandak Terahwan Tejaskay Ka
 Dandak chaudahwan Vayukay
 Ka Dandak Pandrahwan
 Vanaspatikay Ka Dandak
 Solahwan Dweendriya Ka Dandak
 Satrahwan Treendriya Ka Dandak
 Atharahwan Chaturindriya Ka
 Dandak Unneeswan Tiryanch
 Panchendriya Ka Dandak
 Beeswan Manushya Panchendriya
 Ka Dandak Ikkeeswan Vyantar
 Devon Ka Dandak Baiswan
 Jyotish Devon Ka Dandak Teiswan
 Vaimanik Devon Ka Dandak
 chaubeeswan

Strahwan Bol: Leshya Chhah

1. Krishna Leshya
2. Neel Leshya
3. Kapot Leshya
4. Tejas Leshya
5. Padma Leshya
6. Shukla Leshya

Atharahwan Bol: Drishti Teen

1. Samyak Drishti
2. Mithya Drishti

Nine places of karmic fruition are of sub humans.

- Earth bodied beings • Water bodied beings Fire bodied beings
- Air bodied beings • Plant bodied beings • Two sensed beings
- Three sensed beings • Four sensed beings • Sub human five sensed beings • Human five sensed beings
- Forest heavenly beings. • Luminous heavenly beings. • Empyrean heavenly beings.

Bol Seventeen - Aural coloration is of six types

1. Black Aural coloration
2. Blue Aural coloration
3. Grey Aural coloration
4. Red Aural coloration
5. Yellow Aural coloration
6. White Aural coloration

Bol-Eighteen Views are of three kinds -

1. Right view
2. Wrong or perverted view

3. Samyak Mithya Drishti

3. Right cum wrong mixed view

Uneeswan Bol: Dhyan char

Bol Ninteen-Four types of meditation

1. Artta Dhyan
2. Raudra Dhyan
3. Dharmya Dhyan
4. Shukla Dhyan

1. Mournful meditation
2. Wrathful meditation
3. Analytic meditation
4. White meditation

Beeswan Bol: Shat Dravyon Ka Gyan

Bol - Twenty Knowledge of Six substances

1. Dharmastikay

1. Dharmastikaya (medium of motion)

Dravya Se - Ek Dravya

From the point of view of substance- it is one

Kshetra Se - Lok Pariman

From the point of view space - it covers the whole cosmic space

Kal Se - Anadi aur Anant

From the point of view time -it is eternal

Bhav Se - Aroopee

From the point of view mode - it is invisible

Gun Se Gatisheel Padarthon Ki Gati Mein Apekshit Sahayata Karna

From the point of view quality - rendering help in the motionof moving substances

2. Adharmastikay

2. Adharmastikaya (medium of motion)

Dravya Se - Ek Dravya

From the point of view of substance it is one

Kshetra Se - Lok Pariman

From the point of view space - it covers the whole cosmic space

Kal Se - Anadi aur Anant

From the point of view time - it is eternal

Bhav Se - Aroopee	From the point of view mode -it is invisible
Gun Se - Padarthon Ke Sthir - Rahne Mein Apekshit Sahayata Karna	From the point of view quality,- rendering help to the substances in their stability
3. Akashastikay	3. Akashastikaya (space)
Dravya Se - Ek Dravya	From the point of view of substance it is one
Kshetra Se-Lok-Alok-Pariman	From the point of view space, it covers the whole cosmic space
Kal Se - Anadi aur Anant	From the point of view time, it is eternal
Bhav Se - Aroopee	From the point of view mode, it is invisible
Gun Se Samast Padarthon Ko Avkash Dena, Sthan Dena. Bhajan Gun.	From the point of view quality, to give space or accommodation to all substances
4. Kal	4. Kala (time)
Dravya Se - Anant Dravya	From the point of view of substance it is many
Kshetra Se Adhai Dweep Pariman	From the point of view space, it covers two and half continents
Kal Se Anadi aur Anant	From the point of view time, it is eternal
Bhav Se Aroopee -	From the point of view mode, it is invisible
Gun se - Vartan Gun	From the point of view quality,
5. Pudgalastikay	5. Pudgalastikaya (matter)
Dravya Se Anant Dravya	From the point of view of substance -it is many

Kshetra Se - Lok Pariman

From the point of view space - it is present in the whole cosmic space

Kal Se Anadi aur Anant -

From the point of view time - it is eternal

Bhav Se - Roopee

From the point of view mode -it is visible

Gun Se Galan Milan Swabhav

From the point of view quality - integration and disintegration

6. Jeevastikay

Dravya Se - Anant Dravya

6. Jivastikaya (soul)

From the point of view of substance -it is many

Kshetra Se Lok Pariman -

view space it is present in the whole cosmic space

Kal Se Anadi Aur Anant -

From the point of view time -it is eternal

Bhav Se - Aroopee

From the point of view mode - it is invisible

Gun Se Chaitanya Gun

From the point of view quality - quality of conciousness

Ikkiswan Bol :

Rashi Do

1. Jeev Rashi
2. Ajeev Rashi

Bol - Twenty one :

Two categories

1. Living
2. Non-living

Baiswan Bol :

Sravak Ke Barah Vrat

1. Ahimsa Anuvrat
2. Satya Anuvrat
3. Asteya Anuvrat
4. Brahmacharya Anuvrat

Bol Twenty two :

Twelve vows of house holder.

1. Non-violence small vow
2. Truth small vow
3. Non stealing small vow
4. Celibacy small vow

- | | |
|-----------------------------|---|
| 5. Aparigrah Anuvrat | 5. Non possession small vow |
| 6. Dig Pariman Vrat | 6. Spatial limitation |
| 7. Bhogopabhog Pariman Vrat | 7. Abandonment and limitation consumer products |
| 8. Anarthadand Virman Vrat | 8. Avoidance of purposeless act of violence |
| 9. Samayik Vrat | 9. Abstinence from all sinful activities for a fixed period, say, one muhurta. |
| 10. Deshvakashik Vrat | 10. Further curtailment of distance for a limited time |
| 11. Paushdhopavas Vrat | 11. Observance of fasting on sacred days |
| 12. Yathasamwibhag Vrat | 12. Parting with food and the like by offering them to monastic order, there constitute the supplementary vows. |

Teiswan Bol :**Panch Mahavrat**

1. Ahimsa Mahavrat
2. Satya Mahavrat
3. Asteya Mahavrat
4. Brahmacharya Mahavrat
5. Aparigrah Mahavrat

ChaubAswan Bol: Bhanga 49 Teen Karan Karana, Karana, Anumodan Karana

Teen Yog - Man, Vachan, Kaya

Ank 11 Ka Bhanga 9

1. (i) Karoon Nahin - Man Se,

Bol Twenty three : -**Five great vows**

- Great vow of non-violence
- Great vow of truthfulness
- Great vow of non- stealing
- Great vow of celibacy
- Great vow of non-possession.

Bol Twenty four Forty nine combinations of observation of vows**No. 11, combinations 9.**

1. (i) Not doing with mind

- | | |
|-----------------------------------|---|
| (ii) Karoon Nahin - Vachan Se. | (ii) Not doing with speech |
| (iii) Karoon Nahin - Kaya Se. | (iii) Not doing with body |
| 2. (iv) Karaoon Nahin - Man Se | 2. (iv) Not making others to do with mind |
| (v) Karaoon Nahin - Vachan Se. | (v) Not making others to do with speech |
| (vi) Karaoon Nahin - Kaya Se. | (vi) Not making others to do with body |
| 3. (vii) Anumodoon Nahin-Man Se. | 3. (vii) Not approve others doing with mind |
| (viii) Anumodoon Nahin-Vachan Se. | (viii) Not approve others doing with Speech |
| (ix) Anumodoon Nahin - Kaya Se. | (ix) Not approve others doing with body |

Ank 12 Ka Bhanga 9

1. (i) Karoon Nahin - Man Se, Vachan Se,
- (ii) Karoon Nahin - Man Se, Kaya Se.
- (iii) Karoon Nahin - Vachan Se, Kaya Se.
2. (iv) Karaoon Nahin - Man Se, Vachan Se.
- (v) Karaoon Nahin - Man Se, Kaya Se.
- (vi) Karaoon Nahin - Vachan Se, Kaya Se.
3. (vii) Anumodoon Nahin - Man Se, Vachan se.
- (viii) Anumodoon Nahin - Man Se, Kaya Se.

No. 12, combinations 9.

1. (i) Not doing with mind and speech
- (ii) Not doing with mind and body
- (iii) Not doing with speech and body
2. (iv) Not making others do through mind and speech
- (v) Not making others do through mind and body
- (vi) Not making others do through speech and body
- (vii) Not approving others through mind and speech
- (viii) Not approving others doing through speech mind and body

(ix) Anumodoon Nahin - Vachan se, Kaya Se.

(ix) Not approving others doing through body and speech

Ank 13 Ka Bhanga 3

(i) Karoon Nahin Vachan Se, Kaya Se.

No.13, combinations 3.

(i) Not doing through mind, speech, body.

(ii) Karaoon Nahin Man Se, Vachan Se, Kaya Se. -

(ii) Not making others do through mind speech and body

(iii) Anumodoon Nahin - Man Se, Vachan Se, Kaya Se.

(iii) Not approving others to do mind, speech and body.

Ank 21 Ka Bhanga 9

1. (i) Karoon Nahin, Karaoon Nahin Man Se, -

No. 21, combinations-9.

1. (i) Not doing and making others do through mind

(ii) Karoon Nahin, Karaoon Nahin Vachan Se.

(ii) Not doing and making others do through speech.

(iii) Karoon Nahin, Karaoon Nahin Kaya Se. -

(iii) Not doing and making others do through body

2. (iv) Karoon Nahin, Anumodoon Nahin-Man Se.

2. (iv) Not doing and approving others doing through mind

(v) Karoon Nahin, Anumodoon Nahin Vachan Se.

(v) Not doing and approving others doing through speech

(vi) Karoon Nahin, Anumodoon Nahin Kaya Se. -

(vi) Not doing and approving others doing through body

3. (vii) Karaoon Nahin, Anumodoon Nahin -Man Se.

3. (vii) Not making others to do and approving others doing through mind

(viii) Karaoon Nahin, Anumodoon Nahin - Vachan Se.

(viii) Not making others to do and approving others doing through speech

(ix) Karaoon Nahin, Anumodoon Nahin Kaya Se.

(ix) Not making others and approve others to do through body

Ank 22 Ka Bhanga 9

1. (i) Karoon Nahin, Karaoon Nahin Man Se, Vachan Se.

(ii) Karoon Nahin, Karaoon Nahin Man Se, Kaya Se.

(iii) Karoon Nahin, Karaoon Nahin - Vachan Se, Kaya Se.

2. (iv) Karoon Nahin, Anumodoon Nahin - Man Se, Vachan Se.

(v) Karoon Nahin, Anumodoon Nahin Man Se, Kaya Se.

(vi) Karoon Nahin, Anumodoon Nahin Vachan Se, Kaya Se.

3. (vii) Karaon Nahin, Anumodoon Nahin Man Se, Vachan Se.

(viii) Karaon Nahin, Anumodoon Nahin-Man Se, Kaya Se.

(ix) Karaon Nahin, Anumodoon Nahin Vachan Se, Kaya Se.

Ank 23 Ka Bhanga 3

1. Karoon Nahin, Karaon Nahin Man Se, Vachan Se, Kaya Se.

2. Karoon Nahin, Anumodoon Nahin - Man Se, Vachan Se, Kaya Se.

3. Karaon Nahin, Anumodoon Nahin - Man Se, Vachan Se, Kaya Se.

No. 22, combinations -9.

1. (i) Not doing and making others do through mind and speech

(ii) Not doing and making others do through mind and body

(iii) Not doing and making others do through speech and body

2. (iv) Not doing and approving others do through mind and speech

(v) Not doing and approving others do through mind and body

(vi) Not doing and approving others do through speech and body

3. (vii) Not making others do and approving others do through mind and speech

(viii) Not making others do and approving others do through mind and body

(ix) Not making others do and approving others do through speech and body

No. 23, combinations 3.

1. Not doing and making others do through mind body and speech

2. Not doing and approving others do through mind and body

3. Not Making others to do and approving others do through speech and body

Ank 31 Ka Bhanga 3

1. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin - Man Se.
2. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin Vachan Se. -
3. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin Kaya Se.

Ank 32 Ka Bhanga 3

1. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin - Man Se, Vachan Se.
2. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin - Man Se, Kaya Se.
3. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin - Vachan Se, Kaya Se.

Ank 33 Ka Bhanga 1

1. Karoon Nahin, Karaoon Nahin, Anumodoon Nahin - Man Se, Vachan Se, Kaya Se.

Pacheeswan Bol Charitra Panch

1. Samayik Charitra
2. Chhedopasthapaniya Charitra
3. Parihar Vishuddhi Charitra

No. 31, combinations3

1. Not doing, making others do approving others do through mind
2. Not doing, Making others do approving others do through Speech
3. Not doing, Making others do approving others do through body

No. 32, combinations 3

1. Not doing, Making others do approving others through mind and body
2. Not doing, Making others do approving others through mind and speech
3. Not doing, Making others do approving others through speech.

No. 33, combination1

1. Not doing making others do, approving others doing through mind speech and body.

Bol Twenty five Conduct is of five kinds.

1. Initiation conduct
2. Confirmation by ordination conduct
3. Purification conduct

- | | |
|-----------------------------|---------------------------|
| 4. Sukshmasamparay Charitra | 4. Subtle passion conduct |
| 5. Yathakhyat Charitra | 5. Perfect conduct |

Question

1. List the names of fourteen gunasthanas.
2. What is the subject tactile sense? Name its types.
3. How are 49 combinations related to vows enumerated?
4. How are six dravyas explained through substance, time, place etc.?
5. How many kinds of meditations are there according to Jainism? name them.
6. Discuss types and subtypes of tattvas.
7. Name twelve kinds of vows of house holder ?

[4]
ANUVRAT SONG

Sanyam maya jivana ho

Let with self restraint imbued our life be.

**Naitikata ki surasarita mein
jana jana mana paavana ho**

Dipped in the holy stream of morality, let every mind reach
pristine purity.

1. **Apne se apna anushasana anuvrata ki paribhasha
Varna jati ya sampradaya se mukta dharma ki bhasha
Chote chote sankalpon se maanasa parivartana ho**

Anuvrat stands for disciplining the self by self, dharma is free
from discrimination of religion, caste or creed. May there be
a change of heart through Anuvrats (Small vows)...!

2. **Maitri bhava hamara sabase pratidina badhata jaye
Samataa saha astitva samanvaya neeti saphalataa
paaye
Shuddha saadhya ke liye niyojita maatra shuddha
saadhan ho**

May our friendly feeling for all increase day by day! May
equality, co-existence and conciliation ever succeed! Let our
means be pure for the end that's pure....

3. **Vidhyarthi yaa shikshak ho, Majadoor aur vyaapaari
Nara ho nari bane neetimaya jivana charyaa saari
Kathani karani ki samaanataa mein gatisheela chara-
na ho**

Be it a student or a teacher, a worker or a businessman, a man or a woman-let everyone tread the virtue's path, let there be parity in our words and thoughts.

4. Prabhu bana karake hi hum prabhu ki pooja kara sakate hain Praamaanika banakara hi sankat saagar tara sakate hain Aaj ahinsa-shaurya-veerya-sanyuta jeevan darshan ho

We can adore God only by attaining ourselves a godly state, through integrity alone can we cross the sea of vicissitudes, Let valour, vigour and ahimsa blended our life's philosophy be....

**5. Sudhare व्यक्ति समाज व्यक्ति से राशत्रा स्वयम सुद-
harefa
Tulasi anuvrata sinhanaad saare jaga mein prasarega
Manaveeya aachara sanhita mein arpita tana mana
ho**

If a man's character improves, society and nation by themselves will improve. This might voice of Anuvrat throughout the world will resound. Let our body and soul stand dedicated to this human code of conduct...

-ACHARYA TULSI

Questions:

1. Write two stanzas of Anuvrat Song.
2. Which is the third stanza of Anuvrat Song?
3. Complete the line beginning with "Let there be parity..."

[5]
AMAR RAHEGA DHARMA HAMAARA

[Our Religion will Remain Immortal]

Acharya Shri Tulasi

**Amar Rahega dharma hamaara
Jana jana mana adinaayaka pyaara
Vishva vipin ka ek ujaaraa
Asahaayon ka ek sahaaraa
Saba mila yahi lagao naaraa**

Our religion will remain immortal;
It is dear to all the people.
It is the only lamp in the universe world;
It is the shelter of the helpless
Let us all roar up this very slogan.

(1)
**Dharma dharaatala atula niraalaa
Satya ahimsa svarupa waalaa
Maitri ka yaha madhumaya pyaalaa
Satpurushon ne sadaa rukhaaraa**

The basis of our dharma is incomparable and unique;
Truth and nonviolence are its main tenets.
It is a honeyed cup of friendship;
It has always been guarded by righteous people.

**Vyakti vyakti mein dharma samaaya
Jaati paanti ka bheda mitaayaa
Nirdhan dhanika na antara paayaa
Jisane dhaara janma sudhaaraa**

It has inspired every individual;
Has removed caste creed discrimination.
It treats both rich and poor alike;
Whosoever embraces it, is liberated.

(3)

**Rajaneeti se prithak sadaa hai
Dvesha raga se dharma judaa hai
Moksha prapti ka lakshya sadaa hai
Atma shuddhi ki Bahati dhaaraa**

It is always far away from politics;
It is devoid of attachment and hatred.
Its sole objective is liberation;
It is a stream of self purification.

(4)

**Adambara me dharma kahan hai
Svartha siddhi me dharma kahan hai
Shuddha sadhana dharma vahan hai
Karate hum hara vakta ishaaraa**

Where is dharma in pomp and show?
Where is dharma in fulfilling self-interests?
Dharma lies in pure spiritual practices
We always indicate it.

(5)

**Dharma naam se shoshana karte
Dharma naam se nija ghara bharate
Dharma naam se ladate bhidate
Kaisa dharma banaa bechharaa**

People resort to exploitation in the name of dharma;
And fill coffers at home with wealth.
They quarrel and fight in its name;
What a pitiable plight of dharma?

(6)

**Pralayankara pavana bhi baaje
Toofaano ki ho aawaaje
Palate sab jaga reeti rivaaaje
Para iskaa druva atala sitaara**

Terrible winds may rage;
Thunderstorms may create deafening sound.
And all customs and practices may change;
But irrevocable is our dharma.

(7)

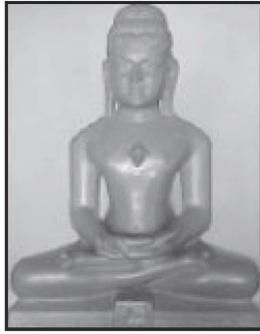
**Dharma naam paar date rahenge
Satya shodha me sate rahenge
Tulasi saba kucha svayam sahenge
Kate kutila karma ki kaaraa**

We will remain firm in dharma;
We will continue our search for truth.
We will ourselves endure everything;
We will destroy our inauspicious karma.

Questions

1. Who is the composer of this song?
2. Write any two stanzas from the song?
3. Complete the stanza, dharma naam se.....?

[6]
**FIRST TIRTHANKAR BHAGAWAN
RISHABHDEVA**



In Jain tradition, time has been divided into two cycles called **utsarpini** (ascending cycle) and **avasarpini** (descending cycle). In the ascending cycle there is corresponding gradual progress and in the descending cycle, there is gradual regression. Each cycle has six aeons (Ara). At present we are living in the fifth aeon of the descending cycle of time i.e. Ara. It was

in the third aeon of the present cycle that Rishabhdeva was born in the family of Kulkar Nabhi. The name of Rishabh's mother was Marudeva. As Rishabhkumar reached youth he was married to Sunanda and Sumangala. Sunanda gave birth to a daughter and a son. The daughter was named Sundari and the son was named Bahubali. Sumangala gave birth to a daughter called Brahmi and 99 sons including Bharat.

The period that preceded Rishabh was called yougalika age. In those days, each couple gave birth to brother and sister twins. Since the children were born in pairs (yugala), the age was called yougalika. There prevailed no system of society, of masters and of hiring servants. The basic needs of the people were fulfilled through kalpa vriksha, the wish fulfilling tree.

People lived in forests. [Due to an increase in population and decrease in the quality of natural resources, people began to breach the laws. Hence the need of a king was felt to manage the community].

Rishabhdev became the first king of that age. Due to his inborn ingenuity, he taught people to develop a new civilization. Many cities were established and the people abandoned the system of living in forests and began to live in the cities. Rishabh trained the people into important professions business, Krishi (the methods of cultivating the land), he also taught them the duty of serving the people. He taught his daughter Brahmi 18 types of scripts and another daughter Sundari was given knowledge of mathematics. People became efficient in their professions and began to live happily in his kingdom. He ruled for a very long period. Then he planned to renounce his kingship. He gifted (entrusted) each of his hundred sons with the responsibility of ruling an independent state and became an ascetic on Chaitra Krishna Asthami. (Eighth day of dark moon fortnight of chaitra month)

He attained kaivalya (omniscience) after having led a life of austerities for one thousand years. He established a four-fold religious order and is known to be the first Tirthankar of his age. His ninety eight sons also renounced their kingdoms and embraced asceticism under his spiritual leadership. Lord Rishabh lived the life of an ascetic for one lac purvas and attained nirvana.



Bharat became the first universal monarch (chakravarti). Our Country 'Bharat' was also named after him. One day he was meditating in his glass house, perceiving minutely the limbs of his body, his concentration deepened and he soon realized that this body and in fact the whole world is perishable. Then and there his purity reached to higher stages and he attained Kaivalya (omniscience).

On account of egoistic passion Bahubali didn't go to Lord Rishabh for initiation. He initiated himself into asceticism and remained standing position for one year in a posture of kayotsarga- a meditative state for self realization. He succeeded in suppressing all other passions except the ego which was dissipated when he was enlightened by his sister sadhvis Brahmi and Sundari. Now he became omniscient.

Rishabhdeva's mother Marudeva riding on an elephant was coming eagerly towards Samavasarana to have a glimpse of

her Tirthankar son Rishabh. Lord Rishabh was sitting in a religious assembly.

Seeing this Marudeva's feelings and thoughts were sublimated. She attained keval gyana even being seated on the elephant itself and attained liberation.

Questions:

1. Who was Rishabhdeva? In which aeon of the time cycle was he born?
2. How many kinds of arts and crafts did he teach his sons?
3. At what place did the universal monarch Bharata attain omniscience?
4. Why did Bahubali not attain omniscience?

[7]
LORD PARSHVANATH



Lord Parshvanath was the 23rd tirthankar of the Jain tradition. He was born in Varanasi. His father's name was Ashvasena and mother's name was Vamadevi.

In the 8th century BC, hathayoga ruled the roots in every part of India. Arrogance instead of dharma had created a deep impact on the Indian psyche. The people were carried away by the external ostentation leaving the real dharma behind. It was in those very days that a sadhu was undergoing panchagni tapa (On Meditating amidst five sided fire) in a garden outside Varanasi. Wandering about prince Parshvanath arrived there and saw a huge crowd that had assembled there to witness panchagni tapa. With the help of his clairvoyance, he saw that a couple of snakes one male and the other female-were burning with in a hole of the burning log. Warning them the prince asked the people and the sadhu to stop this form of violent penance. He challenged the gathering if we could call it a tapa (perance), when snakes were being burnt. As soon as that sadhu heard these words of the prince, he was alarmed and got angry with the prince. Being ordered by the prince his attendants tore apart that log of wood and found the semi-burnt couple of snakes inside. The prince bowed before

them and recited navkar mantra. He preached the couple to remain calm and equanimous. They accepted the preaching of the prince from the core of their hearts with righteous feelings and breathed their last. Both were born in heaven as the supreme leaders of Asurkumar Deva and were known as Dharanendra and Padmavati. Praising the prince all the way, the people who had gathered to witness the spectacle returned home. The sadhu was indignant in his heart but it was of no avail. The people also lost faith in such nescient rituals. After sometime the prince got permission from his parents and became a nigranth (an ascetic free from passions). He got transformed into a monk.

Once when he was standing absorbed in meditation in ahichhatra forest, a deva (god) who had cultivated a feeling of enmity towards Lord Parhsva during his previous life passed through that part of the sky. As soon as he saw him feeling of enmity was awakened. He subjected the meditating Lord Parshvanath to several forms of calamities. He caused a heavy rain of the pieces of stone pebbles on him but he remained calm and unruffled. Enraged by his failure to provoke him, he created torrential rains. Heart rendering thundering began to resound. In a few moments the whole area was filled with water. Lord Parshvanath started drowning. The level of the water rose up to his neck.

In heaven, Dharanendra and Padmavati saw with the power of their clairvoyant knowledge that a wicked deva was causing distress to the beneficial Lord Parshvanath. Both of them descended down and protected the Lord by providing a

shield of their hood. Thus they succeeded in putting an end to Lord Parshva's suffering. The Lord attained omniscience at that very time. He founded the four-fold path and propagated the message of ahimsa and truth. Millions of people listened to his immortal words and joined his Sangha to cross the ocean of samsara.

Lord Parshvanath moved mostly in the states of Bihar, Kuru, Kaushal, Kashi, Avanti, Anga, Bang, Kalinga, Panchal, Magadh, Vidarbha, Dadharn, Karnataka and Kashmir etc. After having attained the age of 100 years, he climbed mount Samedha and attained salvation on sharavan shukla saptami. Even today Samedha shikhar (in Bihar) is called Parshvanath hill.



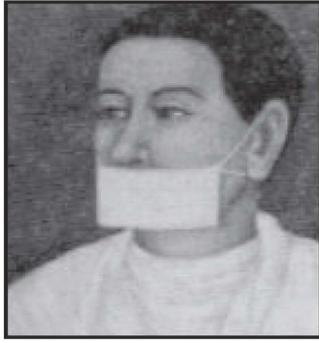
Questions:

1. Why did Prince Parshvanath ask the sadhu engaged in penance to abandon it?

2. What did the prince do after the pair of semiburnt snakes was found in the hollow wooden log?
3. What was the total age of Lord Parshva and which places did he visited?

[8]

ACHARYA SHRI BHARMALJI (1)



Shri Bharmalji Swami-the second Acharya of Terapanth Jain Religious order was born in vikram samvat 1804 (1747 CE) in the village Muhaagram of Mewar in Rajasthan. His father's name was Kishnoji and mother's name was Dharini. When he was just ten years old, along with his father he embraced asceticism by Bhikhanji

in Sthanakvasi Jain Tradition. He was simple, polite and devout. He had unshakable faith in truth. From childhood days itself he stood by truth. He considered life-insignificant if it was devoid of truth. The incident of conditional fasting bears proof to it.

When Acharya shri Bhikhanji separated from sthanakvasi order, both Bharmalji and his father Kishnoji were among the ascetics who owe their allegiance to him. Kishanoji was temperamentally prone to anger. He flared up at the slightest provocation. Hence Acharya Shri refused to take him along with others. Kishnoji said, "If you do not take me with you, I will not let Bharmal also to go along with you." Swamiji replied, 'you may do as you wish.' Kishnoji asked Bharmalji swami to go with him. Though Bharmalji had not even an iota of desire to get separate from Acharya shri but Circum-

stances compelled him to go with his father. He thought that without his father's permission Acharya shri wouldn't initiate him into his order. He soon stood up and followed his father. After crossing some distance, they stayed at a place. Seeing Kishnoji calm and peaceful, he requested him to kindly permit him to stay with Bhikhanji. And said, 'Why do you object, if I observe pure restraint by staying with him?'

Kishnoji paid no heed to what his son said. Then Bharmalji said, "Well! I will do as you wish. I will stay with you but I vow to renounce accepting food and water by your hands all my life. It means I will neither eat anything nor drink water." Kishnoji took it as a child's utterance and ignored it altogether.

The father and the son moved further and stayed at another place. When it was time for alms, he went with his bowls and brought the alms. Bharmal reminded the father of his vow not to eat anything and said- 'Oh father! My vow cannot be violated even if the sun rises from the west instead of east. My decision is based on truth and I am firm in my resolution. Please! accept my humble request and eat your meal. As I cannot eat here as long as this body lasts.' His father thought that it was a simple problem but it turned out to be a complex one. Sometimes Kishnoji forced him to eat but muni Bharmal didn't budge even an inch from his stand.

Thus, a day passed but Muni Bharmal neither ate anything nor did he drink water. On the second day too, the young muni remained determined and unmoved. Kishnoji used

different ways to persuade him but a fourteen year old muni's resolution and determination thwarted his father's plan.

Ultimately his father said, "Oh son! What is this? You do not even want to live with me?" Bharmal ji Swami replied to his father in these words:-

"Respected father, I am not displeased to live with you. I was initiated into ascetic life together with you and so far I have lived with you. But now my only wish is to achieve the objective for which I have renounced the household life. Therefore I only urge you to allow me to be initiated again with Acharya shri Bhikhanji." Father relented when he saw that the child monk was firm and determined in his attitude. On the third day he went to Acharya Bhikshu and entrusted the son to him. Kishnoji requested him to suggest a proper place to live. Acharya Bhikanji sent him to the Jay-amal's sect and initiated Bharmal into his own order. Then he gave food to him putting an end to two days of fasting and accepted new ascetic life along with Acharya Bhikshu at Kelwa (Mewar).

Fearlessness

Muni Bharmal was a fearless monk from his childhood itself. One day, when Acharya Bhikshu was having his first chatur-mas at Kelwa in andheri ori (darkroom), Muni Bharmal went out for parishthapan (to dispose water). After being free from it, when he returned to the room a snake wound itself around his legs. Muni Bharmal did not panic. He stood calmly at the same place. Acharya Bhikshu came out and recited the

sacred Navkar Mantra. The snake released the grip of his legs and disappeared. This incident shows that even at the age of 14 years Muni Bharmal has the guts for fearless disposition, which was really astounding.



Question:

1. Why did Bharmalji undertake conditional fasting?
2. Why did Acharya shri Bhikhanji not take Kishnoji with him?
3. After how many days fasting did Muni Bharmal take food?
4. Where was Acharya Bharmalji born?

ACHARYA SHRI BHARMALJI (2)

Among the disciples of Acharya Bhikhanji, Bharmalji was his most dedicated and chief disciple. He considered Acharya shri's order more important than his life. There were many things before Acharya Bhikhanji which screamed to be attended. He needed disciples who were polite and had courage to endure rigours of discipline. Bharmalji Swami fully cooperated. Swamiji made codes of conduct to organize the monks of his order which he applied to Muni Bharmal first. It created a good impact on others. The incident relating to irya samiti was not only unique but it also showed an exemplary way of enforcing discipline on monks. Acharya Bhikhanji said to Muni Bharmal- "if someone pointed to your deviation in irya samiti, you will have to expiate by observing (tela) a three days' fast." Bharmalji said, "Gurudeva! if someone alleges that I am guilty out of jealousy even though there was no transgression on my part, shall I undergo penance even then?" Acharya Bhikhanji replied, "if you really commit an error then take it as an act of repentance. If the allegation is false then think that it is the rise of inauspicious karma but you will have to undertake the penance of three days' fast." He accepted this order gladly. But Muni Bharmal's vigilance was unprecedented. He never got a chance to do tela (three days's fast) even once in the entire span of his life.

Fascinated by his incomparable qualities, Acharya Bhikhanji nominated him as Yuvacharya in vikram samvat 1832 in Bithoda. From 1832 to 1860, he continued to serve his master and was nominated as the second Acharya of Terapanth Dharam Sangh after the demise of Acharya Bhikhanji. He was most courageous. He was the most courageous. He remained unruffled in moments of sufferings.

Order to Leave the City

Once, some opponents of Terapanth told Maharana Bhima Singh of Udaipur-the then ruler of Mewara that Acharya Bharmal, the revered Acharya of Terapath forbids dana (charity) and daya (compassion). Moreover the city where he stayed for chaturmas remained deprived of rain. If he stayed in Udaipur for that chaturmas, the people there would have to suffer great suffering.

Without giving any second thought considering it to be true, Maharana ordered Bharmalji Swami to leave the city at once. As per the ascetic norms, a monk can not stay at any place without permission, he left the city and arrived in Rajnagar- another city. Later on Kesarji Bhandari, a resident of Rajnagar and an official in the then Mewar Government found an opportunity to speak to the Maharana in solitude and said, "you have expelled a saint from the city who does not trouble even an ant. Now I hear, that it is being considered to be expelled from Mewar itself. But bear in mind that nature would never forgive a state where saints are oppressed. After the expulsion of Bharmalji muni, the

natural calamity that struck Udaipur also reveals a sort of nature's indignation." Kesarji apprised the Maharana of the real situation. Maharana expressed great repentance over his miatake.

Maharana wrote a letter in his own handwriting immediately- "Please! do not look towards those who indulge in wickedness but just keep mercy on me and the citizens and do visit us." He gave this letter to Bharmalji with a messenger and requested to come to Udaipur again. On account of his old age Acharya Bharmalji couldn't revisit Udaipur. Maharana sent another note with a sincere request to visit Udaipur. Acharya shri sent a big group of his monks for chaturmas there. It is said that Ranaji in that chaturmas came to listen to the pravachan for 11 times. There are many incidents from his life which give us a glimpse of his inborn goodness and of simplicity.

His love for the study of sacred texts was peerless. During night, he used to revise more than two thousand slokas in standing posture. During his period of spiritual Acharya-ship, 38 monks and 44 nuns were initiated into ascetic life.

In vikram samvat 1878 on Maagh badi Ashtami, he left his mortal body for heavenly abode. He observed fasting for six hours at the end of his life. Acharya Raychandji succeeded him, whom he had nominated as Yuvacharya just one year before his death.

Questions:

1. Why was a penance of a tela (three day's fasting) decided for Muni Bharmalji?
2. For how many years did he act as Yuvacharya?
3. How many monks and nuns were initiated during the period of his acharyaship?
4. Who was his successor?
5. Write the year of his death.

[10]

ACHARYA RAICHANDJI



Birth and Initiation

Acharya Raichandji is the third acharya of terapanth. He was born on vikram samvat 1847 in Ravalia, a small town near Gogunda in Udaipur district of Mewar in an aristocratic family. His father's name was Shah Chataroji and mother was Kushalaji.

At the very tender age of 11, he was initiated into ascetic life by swami Bhikhanji in Ravalia on V.S. 1857 on Chaitra Shukla Purnima.

Eloquent Speaker-

After initiation, in a very short span of time, Muni shri Raichand was authorized in agamas and memorized hundreds of verses. He shuffled the scriptures with meaning several times. He was adept in discussing religious concepts.

He was an expert in delivering vyakhyana. He had memorized many vyakhyana and was well versed in delivering sermons (with songs). His was a man of melody and a voice of high resonance. It is said that when he used to deliver lectures, his voice reached the nearby villages.

Yuvacharya

Muni Bharmalji was a very trusted disciple of Acharya Bhiksu. After him, Raichandji also won the trust of Acha-

rya Bharmalji. His suggestions were welcomed for the internal management of sangha. When Bharmalji grew old, he wished to declare his successor but there were many monks equally eligible for the post of acharya; he could not reach to any final decision.

Generally, in this regard of appointment, acharya does not need to consult any other person in terapanth religious sect but Bharmalji did consult Muni Hemarajji and Khetasiji. Both welcomed his decision and said, "Be rest assured, Your choice will be accepted whole heartedly by all of us and for the future benefits of sangh. We will happily accept your directions. Raichandji is eligible to be enthroned of the acharyaship. You can appoint him as your successor.

Influenced and inspired by the thoughts of both the munis, he wrote the letter of appointment. Mentioning two names in the latter, he wrote that all the monks and nuns (ascetics of tradition) must follow the directions of Khetasiji and Raichandji. The very young monk Jitamalji was sitting nearby. He requested Bharmalji, 'Gurudev! as you wish, but It is better to choose either of them. Kindly write one name.

Accepting his suggesticon, Acharya Bharmalji crossed out a name and only Raichandji's name remained. He read out that latter before all the monks and Raichandji was enthroned as a yuvacharya on Vaishak Krishna navami V.S. 1878 in Kelva.

Acharyaship-

Acharya Raichandji was enthroned as acharya on magh krishna navami in Rajnagar. He was physically fit and

healthy. His Good height and resplendent personality highly influenced the people. He himself never used medicines and inspired others also to remain away from medicines as much as possible. He believed that one, who survives on medicines is actually a weak person.

He formulated many newer disciplines in his span of Acharyaship and made many rules of etiquettes and courtesy in mutual relationships that proved to be very beneficial for sangha in future. He also motivated people to do tapasya (austere practies). Many monks and nuns practiced tapasya during his reign. The tapasya (penance) of drinking watery upper layer of buttermilk (chaacha) for a continuous period of 6 month by 8 disciples is worth mentioning.

Control over Tobacco.

Some monks in those days used tobacco. The monks coming from other sects and getting re-initiated in terapanth were more addicted to tobacco. Raichandji did not find this good for the sangha. He was cautious that this addiction should not spread in other members of the sangha. So he strongly opposed and controlled it. He never allowed the monks to get into addiction and inspired the addicts that it was beneficial for them to try and come out of such habits soon. His strong passion made the whole sangha free from addiction. Today our lay followers can not even think of allowance of addiction in ascetic group.

Is there any Rajputa?

Raichandji had a very daring and courageous personality. He used to put his ideas in such a manner that the person in

front would get influenced immediately. It created respect in the hearts of people.

Once, he was crossing the jungle of mewar. Some of the monks were walking at a distance. in those times dacoity was in practices. The thakurs of villages were interested in such practices. Some dacoits approached those monks walking ahead of them and told them to put down all their belongings. Monks said, 'we possess only clothes. We have nothing valuable.

A dacoit riding on horse moved forward and tried to snatch the blanket of a monk kept on his shoulders. Immediately the monk threw his blanket down and sat upon it. The dacoit alighted from the horse and tried to pull the blanket on which the monk was sitting.. Raichandji (Rishiraya) was observing everything from a distance. From there itself, he asked in a roaring voice-'Are you all foolish or is there any Rajput in this group?' His strong voice reached to the dacoits. The leader of dacoits came forward and asked, 'why are you in need of Rajputs?'

Raichandji said with courage, "I don't need to. But I just want to know- is there any Rajput in your group or not?' because I have a firm belief that the character of Rajputs of our country has not fallen down to that extent that they can snatch the blanket even from sadhus."

Listening to his powerful statement, the leader and other dacoits felt ashamed of their deeds and asked forgiveness from acharyashri for their misdeed fell onto his feet.

Then thakur requested, 'Maharaj! Some of our group members are coming from behind. So permit our two members to accompany you to avoid any mishap. They will drop you the next village and return.'

'Nakheda tithi' (An auspicious date) -

Rishiraya did not believe much in Muhurta etc. of astrology. One, who believes in self efforts, does not get trapped in astrology and such sciences. The day, when he was enthroned as Acharya was a nishiddha tithi, an inauspicious date. This date was believed to be unfavourable to do anything good. In the mewar area, it was called 'nakheda' day. Somebody requested Raichandji, 'Oh Lord! today is nakheda day. Immediately Raichandji said, 'Nakheda (rejected) word when split, it becomes na kheda, which means no problem. So it is a great day, because we will have no problem in this. Thus, he was very bold and courageous.'

He was very fond of travelling. Thus, he travelled to many new areas. Terapanth was well established in those areas where ever he travelled. He was the person to open this new vista of development in sangha. Bikaner and the whole state became the travelling point of ascetics in his reign. He was the first acharya who reached Malwa. He debated on the Jain terapanth concept at many places. As a result, the eminent people of that area turned into his follower.

He was the first to visit Gujarat, Saurashtra and Kutch. No terapanthi sadhu had ever travelled to those areas before him. He travelled on foot almost 1400 miles that is 2240 kilometers while covering the visit of the above said three areas.

Visit to Thali (Bikaner state)

The Thali of that time was completely different from today's condition. They had a simple standard of living-simple food, simple clothing livelihood on farming and animal breeding, Cow dung plastered and floored houses, no modern means of communication, no rails, no roads were there. High dunes of sand made people tired. That was the condition of that area in those days.

most of the Oswal families followed yati tradition. Acharya Bhikshu had also visited this area but it was for some special cause. The travelling for the deliberation of dharma in this region was undertaken by Rishiraya for the first time. It is his efforts that today we have good Terapanth community in the Bikaner region.

Departure for this world

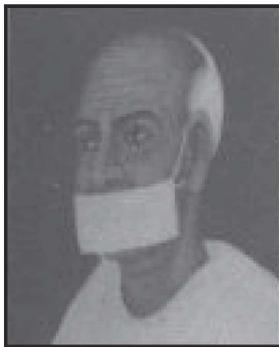
He had some respiratory problems but it was very slight to be given special attention. After resting for a while, he recovered. In the year 1908 (Vikram Samvat), he completed his Chaturmas in Udaipur. After Chaturmas, he went to Choti Ravalia village (near). On Magh Krishna Chaturdashi (14th day of lunar calendar), he felt heaviness in breathing while going out of the village to get fresh. Though finding difficulty in breathing, he accomplished all his daily jobs. In the evening, after Pratikramana, again he had an asthmatic attack and experienced difficulty in breathing. Monks made him lie down but he felt uneasy. He got up and in the sitting position, he told that he had never had such a difficulty breathing before. These were the last words. He left the mortal body.

Two hundred and forty five people got initiated in terapanth sangha during his acharyaship. Among them 77 were monks and 168 were nuns.

Questions

1. How many miles did Rishiraya travelled at a stretch?
2. What modifications did Rishiraya brought in sangha?
3. 'Is there any Rajputa" - what do Rishiraya mean by these words!
4. What meaning did he derive of the word 'nakheda'?

[11]
ACHARYA JEETMALJI



Birth

Acharya Jeetmalji was a very talented personality of the terapanth religious sect. He was born in Royat, a small village in Jodhpur division on V.S. 1860, Ashwin shukla chaturdashi. His fathers' name was Aaidanji and mother was Kalluji. He belonged to the Oswal family. His family name was Golcha.

He had two elder brothers - Saroop chandji and Bhimrajji. When Acharya Bhikshu visited Royat for few days, his father Aaidanji became the follower. In V.S. 1844, Ajbuji (aunt of jayacharya) got initiated into nunhood by Acharya Bhikshu. After a few years, Acharya Bhikshu considering her abilities, made her the group leader.

Attack of Disease

Once, Sadhvi Ajbuji came to Royat in the course of the foot journey. She had good public speaking skills. People from all the groups used to come to listen to her vyakhyana, spiritual discourses. Kalluji also came to meet her. Ajbuji asked her- why don't you come to listen to the vyakhyana. She replied- 'Jeetmal is very sick. I have no hope for his survival. I am very depressed and don't feel good doing anything.' Ajbuji went to see the Jeetmal chanted mangal path before him and said, 'Don't worry, listen to me. If this boy gets well and take

diksha and become a monk, will you ever stop him doing so.?

Kalluji said- 'Maharaj! we have no hope for his life and you are planning for his diksha?'

Ajbuji- 'if Jeetmal will recover, your determination (promise) will be utilized.' Kalluji accepted that she will not become an obstacle in Jeetmal's initiation. There was happened a miracle. Jeetmal recovered gradually. People believed that he survived due to the spiritual power of ascetic people.

Sprouts of Spirituality

When he was only 7-8 years, his intellect and talent manifested. He was beloved by all. He was fond of religious and spiritual activities. Seeing his devotion towards spirituality, people asked 'will you become sadhu?' He used to reply firmly in affirmation. Some of the monks used to tell him that he was too young to be initiated. He could become a monk after a few years. Then onwards any monk who visited the village, he used to ask him, 'Can I become a monk now?' This inherent inspiration of becoming a monk turned into reality. Once Jeetmal kept a bowl in a piece of cloth made like jholi and went to his brother-in-law's house and said-'I am a monk, provide me bhiksha (alms). His maternal family was dumbfounded seeing his passion for spiritual life.

Initiation into Monkhood:

Acharya Bharmalji was staying in Jaipur. Kalluji with her three sons came for the darshan of Gurudev. Whole family was excited to take diksha from guru Bharmalji. First of all, Saroopchandji requested him to grant permission for ini-

titaion. Bharmalji, initiated him considering his eligibility. Soon after the elder brothers' initiation Jeetmal's heart grew more anxious to get initiated. He was young but passion for the acceptance of monkhood was well matured, Acharya shri giving importance to his great feelings, declared the date of initiation as Magh Krishna saptami. He himself did not go but sent Rishiraya to initiate him into monkhood. Rishiraya was only 22 years old but Bharmalji sent him to give diksha saying, 'You are there as my successor but you'll need one. So I am sending you. V.S. 1969, magh krishna saptami was the pious day, when Jeetmal got initiated into monkhood by Rishiraya. After a month, even his mother Kalluji and his elder brother Bhimrajji- were given diksha by Bharmalji. Whole family was intiaded into ascetic life.

Teacher

Bharmalji appointed Muni Hemraj ji as muni Jeetmal's teacher. Under his able guidance he began to develop his scriptural knowledge. He felt himself lucky to get nurtured under the guidance of great guru, like Bharmalji and an able teacher like Hemaraji muni. Jeetmal also practiced tapasya (perances) and japa (chanting of mantra) etc. along with the studies. When he was only 15, he fasted (one-days fasting (upavasa)) for 42 days in total during his chaturmas stay in pali.

He gradually progressed in scriptural studies. For 12 years, he remained with Hemraji swami and in this short span of time, he became well versed in many courses like delivering spiritual discourses, art, tatvik discussions and indepth understanding of agamas.

Devotion towards Guru:

Rishiraya was on a journey in the central part of India in V.S. 1884. Muni Jeetmal was accompanying him. They were crossing the jungle of Jhabua. It was quite a dreadful/horrific jungle. This verse expresses the dreadful conditions of that area.

Jhadi banko jhabuo, vacana banko Kusalesh

Hada gamada bankada, narabanko marudhar desh.

While walking, they saw a dreadful creature marching towards them. It was a leopard. Immediately Jeetmal came forward and stood before Rishiraya.

Rishiraya asked - Why have you stood in front of me? come back.

Muni Jeetmal said, 'No, I will not move backwards.. You are an acharya and to protect your body is our duty. Neither of them panic. Both were fearless. Strong radiation of fearlessness spread over the atmosphere. The leopard crossed the road and went back into the jungle without causing any harm.

Inborn Poet

Jeetmal was an inborn poet. Very few people have such a good talent in composing songs and poetry.

At the very tender age of 11, he began to compose poems. When he was only 19, he composed a brief poetic Rajasthani translation of Pragyapana sutra. The voluminous and biggest agama text Bhagavati was also translated in Rajasthani poetic composition. It contains 80 thousand gatha (Verses). All

his poetic compositions are contained in 3.5 lacs of verses (stanzas). Hence, he owns a prominent place in Rajasthani literary authors.

Power of Concentration

Muni Jeetmal had a very good power of concentration. Once he got involved in any work, the outer environment could never disturb him.

Once Muni Hemrajji went to Pali and stayed in a shop in the market. Muni Jeetmal was with him. During those days, stage performists had come to that area. At a nearby place they began to present their performances. They performed on a bamboo rope. A huge crowd of people from the town gathered to see the performances. Muni Jeetmal was sitting on a balcony busy with his writing. Though a drama was being performed nearby, Jeetmal kept on writing and did not turn his eyes even once till the end. A person, who had evil or jealous feelings for terapanth, was observing the monk and though if he turns his eyes towards performances even once, then he would find a point to spread among the people and condemn terapanth. But his dream could not be realized. Performance was over. That person declared- 'the institution that has such determined and disciplined young monks can never be uprooted by any power. More over, I wish to say that even for the next hundred years, no one can even budge the strong roots of terapanth.

Love for Scriptural Study Revision

Most part of Jeetmal ji life was spent in revision study of scriptures. In last few years, he used to revise 5000 gathas

(verses). Yoga, meditation, reflection upon scriptures was prominent activities of his life. After appointing Maghraj ji as his successor (Yuvacharya), he remained involved in these activities. His life is an ideal and enlightening for other spiritual people. If someone came to visit, he used to say, 'Go to Maghji and do his seva.

He was interested in scriptures and spent all his life doing scriptural study and revisions.

A Great Acharya

He was appointed as yuvacharya, successor in v.s. 1894. For 15 years, he has contributed to sangha as yuvacharya. After that he made independent journeys and enlightened many towns and cities. In thali also, his inspirations evoked higher consciousness towards spiritual activities. In V.S. 1908, he was appointed as an acharya of terapanth.

He was the law-maker Acharya of terapanth. He formulated many disciplinary codes of conduct and the three prominent celebrative events i.e. Charamotsava, Paat mahotsava and Maryada mahotsava are the results of his prudent vision. The system and rules that have been applied by him is indeed a subject of writing an independent text. In V.S. 1938, Bhadra Krishna dvadashi, in Jaipur, he left this mortal body and dissolved in immortality.

There had been 330 dikshas in the span of his Acharyaship. Among them 104 were monks and 226 were nuns. During the last days of his life, there were 71 monks and 250 nuns in the sangha.

Questions

1. Where did Jayacharya born?
2. Who initiated Jayacharya into monkhood?
3. Write the incident of his power of concentration?
4. Which text did he translate in brief poetic style at the age of 19?

[12]
JAIN FESTIVALS

Festivals are the symbols of the past. Considering a particular date historical and organizing a celebration on that date is called a festival. The Jains have mainly four festivals-Akshaya tritiya, Paryushana, Mahavira Jayanti and Deepavali.

1. Akshaya Tritoia (Aakha Teej):

It is a historical festival of the Jain community. On this day Lord Rishabhdeva, the first Tirthankar of the Jains, completed his one year and forty days' fast by accepting alms from one of his disciples. The lord abandoned the Karma Yuga i.e. the age of action and turned towards the Dharma Yuga i.e. age of dharma. He got initiated into monkhood accepted ascetic vows. The people of the age were not familiar with the ascetic rules of conduct. The lord visited many households for alms but he couldn't get it as per the norms of an ascetic's resolve because the people were ignorant about the system of giving food to a monk.

A year passed in wandering thus. Till then he neither got a piece of bread to eat nor water to drink. The lord continued to walk and in the end reached Hastinapur (the modern Delhi) which was ruled by his grandson Somaprabha. As usual on that day he went from one household to another for alms. The people were overjoyed with his coming. Some brought elephants and the others brought horses and ornaments to offer to the lord but the lord declined to accept any of them remaining reactionless, he moved forward. How could any-

one think of offering an unimportant thing like a piece of bread to a universal father? Shreyans kumar-the grandson of the emperor bahubali- was sitting in the balcony of his magnificent palace. He had dreamt the night before that he consecrated the mount meru with nectar. He was pondering over his unique dream. Suddenly he caught sight of the Lord Rishabh, who was passing by the palace at the time. The Lord Rishabha was his grandfather in worldly relationship but he couldn't recognize him. Even in his previous life, he was intimately connected with the lord. The impressionistic vibrations of his previous life awakened in him natural affection. He reflected deeply and attained Jatismriti jnana (a form of knowledge that makes a person remember his past life). As soon as he realized the real situation, he ran barefoot towards the direction of the lord. He fell prostrate at his feet and began to urge him for the acceptance of alms. When Shrenyas kumar came to know that the lord couldn't get the food after he had accepted ascetic life, his heart was filled with sorrow. The lord accepted to his persuasion and prayer and visited his palace. The people were getting anxious to know what would happen next. That day was Vaisakh Sukla Tritiya-a day of the Hindi calendar. In those days, the day of Tritiya was considered auspicious for launching the next phase of cultivation. The king used to receive many agricultural products as gifts. That day pitchers of juice were received in the palace. The prince looked around but couldn't find any object worthy of alms. He saw the pitchers of sugarcane juice lying in a corner. He found that the only object available at present that

an ascetic can accept as alms was sugarcane juice. Kumar became anxious to offer alms in the form of the juice of the sugarcane but the lord had no bowl so he joined his two palms together clubbing finger together without letting any holes remain in it and placed the cup-shaped hollow of his palms near his lips. Shreyans kumar's dream came true. In a state of exhilaration, he offered the juice of sugarcane in the alms to the lord. The lord consumed as much juice as was necessary. It was now that the people realized the secret of the lord's going from one household to the other. From that day, the significance of Tritiya increased manifold and it came to be known as akshaya tritiya.

Lord Rishabha was the founder of both karma yuga (the age of action) and dharma yuga (the age of dharma). People have deep faith in his practice of austerities. His followers-shravaks and shravikas-observe Varshitapa (alternate day fasting for one year) in a large number. Lord Rishabha observed continuous fast for more than a year and in the present age, the people observe fast on alternate days for one year. The completion of this fasting is celebrated in an environment of great celebration. Some people complete their fasting at shatrunjaya or other jain shrines, while others do in the presence of their spiritual masters.

2. Paryushan - Paryushan parva is the greatest festival of religious worship in the Jaina tradition. This festival is observed for eight continuous days. Hence it is also called Astha-anhika parva. This festival begins on Bhadrava Krishna Trayodashi and comes to an end on Bhadrava shukla panchmi. In

this festival, the endeavours like tapasya (penance), study of scriptures, meditation etc. self purifying activities are undertaken. The last day of this festival is called **Samvatsari** the great yearly festival. To ask for forgiveness of one's mistakes that may have been committed during the preceding year and forgive others- is its self-extended distinguished characteristic. This festival is a messenger of friendship and purity. In the Digambar tradition, this very festival is celebrated for ten days from Bhadrava shukla panchami to chaturdashi. In each day, one special spiritual practice symbolizing one characteristic out of the ten characteristics of dharma is observed. Hence this festival is also called dasalakshana parva.

3. Mahavira Jayanti (Birth day of Lord Mahavira): Lord Mahavira, the 24th Tirthankara of the Jain tradition- was born on Chaitra Shukla Triyodasi. The jains observe this day as the Mahavira's birth day with great enthusiasm. The central governments as well as the state governments have declared Mahavira jayanti as a public holiday.

4. Deepawali

This festival related to lord Mahavira's nirvana. Nirvana meant liberation from the bondings of wordly existence and attaining the pure state of the self through self realization Lord Mahavira attained nirvana on Kartika Krishna Amavasya. Many kings came to Pava to celebrate lord's charamotsava-the festival of emancipation. They lit lamps in houses and thus observed the lord's departure from this world. Today, the same tradition is followed and Deepamalika is celebrated by lighting lamps in houses.

Questions:-

1. From whom did the Lord Rishabhadeva receive alms to end his fasting?
2. In which month does Akshaya Tertiya fall?
3. Why is it called Akshaya Tertiya?
4. In which tithi and which month does Mahavira jayanti celebrated?
5. Why is Deepmalika celebrated?
6. For how many days Paryushan parva is observed?
7. What is called the last day of Paryushan parva?

[13]
NAVA TATTVA
(NINE CATEGORIES OF TRUTH)

Tattva means that which exists. There are nine categories of truth (nine tattvas):

Jiva (soul-sentient entities), ajiva (non-sentient entities), punya (auspicious karma), papa (inauspicious karma), ashrava (the inflow of the karmic particles in to the soul), samvara (stopping the inflow of the karmic particles), nirjara (shedding off the karma), bandha (binding of the karmic particles to the soul) and moksha (liberation completely from karmic bondage).

1. **Jiva** (sentient entity) - that which has consciousness- vital force- and has an inborn trait to know and experience joy and sorrow as well as the capacity to produce the off springs like him is called jiva.
2. **Ajiva** (non-sentient entity)- that which is devoid of consciousness- life force and is bereft of the power to know and experience the joy and sorrow is called ajiva.
3. **Punya** (beneficial karma) -the karmic material clusters which a soul acquires through its auspicious activity are called punya.
4. **Papa** (harmful karma)-the karmic material clusters which a soul acquires through its inauspicious activity are called

papa. 5. Ashrava (the inflow of the karmic particles to the soul)- The state of soul that is cause for the inflow of the karmic particles is called ashrava.

6. **Samvara** (stopping the inflow of the karmic particles) - The state of soul that is cause for inhibition, stops the inflow of karmic particles to the soul is called as samvara.

7. **Nirjara** (the elimination of the karmic particles)- the purity of soul acquired by the elimination of karmas through austerities is called nirjara.

8. **Bandha (Bondage)** - bondage of the karmic particles to the soul, both auspicious and inauspicious called bandha.

9. **Moksha** (liberation from karmic bondage)- It is a state of the soul which has been liberated from all forms of karmic bondage, worldliness. In other words attaining the pure nature of the soul is called as moksha.

Question:

1. How many categories of truth are there? Narrate them.
2. What is the meaning of punya?
3. What is the state of soul that indicates the inflow of karmic particles?
4. What is the difference between jiva (sentient entities) and ajiva (non-sentient entities)?

[14]
NAVA TATTAVA

NINE CATEGORIES OF TRUTH: AN ANALYSIS
(An Allegorical Presentation)

Jiva can be illustrated by a pond and ajiva by a non-pond. Punya (beneficial karma) and papa (harmful karma) are like the water that flows into the pond. Ashrava is an inlet or passage of a pond and the blocking factor is samvara. To let the water come out through an outlet is called nirjara. The water collected in the pond is bandha. The empty pond is moksha.

1-2 Jiva-Ajiva (Sentient and non-sentient entities)

These are the two real entities or categories of truth. The remaining categories of truth are their manifestations or states. The states of jiva and ajiva undergo transformations. Nevertheless their original qualities i.e sentience or non-sentience can never get destroyed just as gold being broken and moulded into different forms, remains intact in its originality. Only its forms change.

3-4 Punya-Papa (Beneficial karma and harmful karma)

Punya (beneficial karma) and papa (harmful karma) are like salubrious and insalubrious diets. As the lack of salubrious diet and excess of insalubrious diet trigger the disease in a jiva and diminish his state of good health. When salubrious diet is taken more, healthy state retains and health is improved. Death occurs in the absence of both the types of food. In the same way, when jiva's punya (beneficial karma) is more and

papa (harmful karma) are less, pleasure increases and pain diminishes and when papa karmas are more, pain increases and pleasure diminishes. When both his punya and papa are eliminated, it results in the attainment of liberation.

5. Ashrava (Inflow of the Karmic Particles to the Soul)

(a) Just as a pond has an outlet, a house has a door and a boat has a hole, similarly a jiva has ashrava.

(b) Just as a pond and its outlet, a house and its door and a boat and its hole are one, similarly a jiva and its ashrava are also one and the same.

(c) That by which water comes in is called an inlet, that by which a man enters is called a door, that by which water flows in is a hole, similarly that by which karma comes is called ashrava.

(d) Just as water and its inlet, man and door, water and hole are two, similarly, karma and its inflow are two.

(e) That by which water comes in is a channel but water is not a channel, that by which man comes in is a door but man himself is not a door, that by which water enters in boat is a hole but water in is not a hole, similarly, that by which karma flows in is ashrava but karma is not ashrava.

6. Samvara (Stopping the inflow of karmic particles)

Just as the outlet of a pond is blocked, the door of a room is shut and the hole in a boat is shut, similarly, when the inflow of karmic particles to the soul is stopped it is called samvara.

7. Nirjara (falling of karmic particles)

Just as the water of a pond is made to gush out through an outlet, the dust and rubbish in a room are swept out through the door and the water that comes into a boat is thrown off, Similarly, purifying the soul by separating it from the karmic layers through spiritual practices is called nirjara (falling off karmic particles).

8. Bandha (bondage)

just as sesame seed and oil, butter and milk, metal and mud are blended together, in the same way the blend of jiva and karma is called bondage.

9. Mokhsa (liberation)

just as the oil is separated from the oil seeds by means of a crusher, ghee is separated from curd by a churning stick and metal is separated from the mud by fire, in the same way when a karma is extricated from jiva by self-restraint and austerities, is moksha.

Questions:

1. To what has ashraava being compared?
2. What is bandha called?
3. Are the soul and the ashraava one or two?

[15]
SIX SUBSTANCES

(SHAD DRAVYA)

That which has both qualities and modes is called dravya. Guna (quality) means the characteristic that always accompanies the substance and paryaya (mode) means the modes of substance, characteristic that undergoes the change. For an example, the quality (guna) of a jiva is knowledge and its mode (paryaya) is knowledge of pleasure, pain etc.

Dravyas are of six types- (1) dharmastikaya (medium of motion); (2) adharmastikaya (medium of rest); (3) akashastikaya (space); (4) Kala (time); (5) pudgalastikaya (matter); and (6) jivastikaya (soul or jiva). Asti means a unit (pradesha) and kaaya means an aggregate. An aggregate of units is called astikaya. Kala (time) exists in only one samaya and has no extension or units, hence it cannot be called astikaya.

1. Dharmastikaya (Medium of Motion)

Both jiva (soul) and pudgala (matter) have motion. The substances which help them in their motion of movement indifferently is called dharmastikaya (medium of motion). This substance doesn't motivate jiva (soul) and pudgala (matter) move but helps those that move just as water doesn't make fish swim but becomes instrumental in their swimming. We move a finger, blood circulates in the body- all such things happen by the assistance of this substance.

2 Adharmstikaya (Medium of rest)

That which helps a jiva (soul) and pudgal (matter) to rest or repose is called adharmstikaya. A traveller is walking in the scorching heat. Seeing the cool shade of a mango tree, he sits down. Thus the shade has become only an instrument of his stay there. Similarly, this dravya (substance) becomes helpful in the rest of jiva (soul) and pudgal (matter).

3. Akashastikaya (space)

That which provides a space for jiva and pudgala to dwell upon is called akashastikaya. It is of two types-cosmic space (lokakasha) and trans-cosmic space (aloka akasha). The area where all the six substances exist is called cosmic space (loka akasha) and where only space exists is called transc cosmic space (aloka akasha).

4. Kala (time)

That which is instrumental in making day and night and the causative factor of the transformation in the modes of material objects and soul is called kala (time). Samaya, minute, hour, day, night etc. is called kala (time) in day-to-day dealings.

5. Pudgalastikaya (Matter)

That which has colour, smell, taste and touch is called pudgalastikaya (matter). The nature of pudgalastikaya (matter) is transformation. The changes (modes) that we see in substances constitute the nature of matter.

(6) Jivastikaya (Soul or Jiva)

That which has sentience, knowledge and which knows and sees is called jivastikaya (soul).

All these substances pervade the cosmic spaces. In trans-cosmic space, the only substance that exists is akashastikaya (space) because no substance can move there due to the absence of the medium of motion (dharmastikaya) and medium of rest (adharmastikaya).

Question:

1. Write the names of six substances.
2. Which substance helps in repose?
3. Do jivas exist in trans-cosmic space?
4. What does the term astikaya means?

[16]

Where are Dravyas?

Devendra- Rajendra! will it be possible for you to tell me what is there in my fist?

Rajendra Yes, Devendra. Is it something difficult? There are five rupees in your fist.

Devendra- Is there something else in addition to these rupees? Rajendra- What else can there be? Yes, there is one more substance i.e. space (akasha).

Devendra-Space (akasha)! how?

Rajendra- Space is widespread everywhere in the universe and trans-universe. It is a place of shelter for the entire universe.

Devendra- Think again. Is there anything else other than the space in my fist?

Rajendra What else? pudgal? Rupees are made of pudgals. Hand is also made of pudgal.

Devendra- These objects are already visible. Do let me know the substances other than these which are there in my fist.

Rajendra- Stop for a while. Let me think. Why can't there be dharmastikaya and adharmastikaya? They pervade the entire cosmos together with whose help we move and rest. In addition, there might also be kala because it operates in the entire land of human beings.

Devendra- It's all right. If you move further a little you come across something new.

Rajendra- What else is left now?

Devendra- There is still something left out.

Rajendra- I know nothing about it. If you know it, Please do let me know.

Devendra- Where is your jiva (soul)?

Rajendra- It is spread in the entire body.

Devendra- Then, why can't be in your hand too?

Rajendra- Oh amazing! one fist we have all the six substances which include dharmastikaya, adharmastikaya, akashastikaya, kala, pudgal and jiva.

Devendra- Yes, Rajendra, there is no place in the universe where these six substances do not exist.

Questions:

1. Where is the space spread?
2. In front of you, if an electric bulb is burning, what substances it is possessed of?
3. With whose helps do we move?
4. With whose help do you rest?

[17]
RUPI-ARUPI

**(That which has form and visibility is rupi and
that which is devoid of material qualities,
form, visibility, is arupi)**

Teacher- Ramesh! Why are you looking upward?

Ramesh- I am looking at the space.

Teacher- Can you see the space?

Ramesh- Yes, Master! Doesn't it look blue?

Teacher- Ramesh, tell me whether the space exists only above your head and not below you.

Ramesh- Why not. It pervades everywhere. Without it even a point of the needle cannot stay.

Teacher- Then it must be present near your finger too.

Ramesh- Yes, definitely it does exist here.

Teacher- Are you able to see it?

Ramesh- No, I can't see it here. What is the reason Master! please tell me why the space above is visible and why it isn't visible here.

Teacher- Ramesh! You are forgetting. That which appears blue above as sky is not the space. These are the particles of dust which are gathered there and they appear blue on account of the distance.

Ramesh- Then can we not see the space?

Teacher- No! because we can see only those objects which have the qualities of colour, smell, taste and touch. Ramesh! remember, the objects which have these four qualities are known as rupi. Since the space is devoid of these qualities, thus it is arupi.

Ramesh- Master! can we see all those objects which have material qualities?

Teacher- No, the atoms or subtle clusters which have material qualities but we cannot see them. Those that are rupi (having material qualities) are not all necessarily visible but those that are visible are definitely rupi (the objects that have material qualities).

Ramesh- Why! What is its reason?

Teacher- Our ability of vision and perception is limited hence we cannot see them although they may have material qualities.

Ramesh- We may not be able to see them with our eyes but we have many microscopic instruments. Can we see them with their help?

Teacher- No, many objects which have material qualities are extremely subtle: Hence cannot be seen even by the technomachines.

Ramesh- The scientists of today are able to see the atoms by the technological assistance with high resolution, then are these objects much smaller than them.

Teacher- No, there can be no object which is smaller than an atom but the objects which the modern scientists call atoms

are not really the atoms because they can be split. They are much gross than the actual atom.

Ramesh- Then, are they not the atoms?

Teacher- No. Not the real atoms. The object which the modern scientists describe as atom is small cluster of atoms and in our day-to-day empirical language, we can call it an atom.

Ramesh- which objects are rupi i.e. having material qualities? Teacher- all those objects which are made of matter (pudgal) are called rupi (having material qualities).

Ramesh- It means all other substances (dravyas) except the substance pudgal (matter) are arupi (can not be seen) because colour, smell, taste, touch are not found in any other substance except the pudgal.

Teacher- Yes, it is absolutely correct. Out of the six substances (dravyas) only pudgal (matter) is rupi (having material qualities hence can be seen) and the rest are all arupi (devoid of material qualities). Thus, they are unperceptible.

Questions:

1. Above our head what is it that appears blue?
2. Which objects can you see?
3. Do dharmastikaya and adharmastikaya have material qualities?
4. Out of the six substances, how many of them are devoid of material qualities?
5. Can anything exist without space?

[18]

Distinguishing Characteristics of Dharma

Question- Can dharma be bought with money or not?

Answer- No, because it is possible for a person to do dharma only by means of renunciation, austerities and righteous conduct. One can't receive it from outside. It has also been said, "Dharma neither grows in a farm nor is it sold in a market. It results only from one's pious actions."

Question- Can one be made to practise dharma forcibly?

Answer- No, because it is possible only by persuasion and preaching.

Question- Does dharma lie in compassion or violence? Answer- In compassion.

Question- Does dharma lie in renunciation or enjoyment?

Answer- In renunciation

Question- Is killing small jivas for the protection of big jivas dharma or not?

Answer- No, because dharma is never possible in violence.

Question- Does dharma occur where attachment, hatred and selfishness prevail?

Answer- No, because attachment and hatred are the causes of violence, there is no dharma in these human propensities.

Question- Is it dharma to incur violence for the sake of deva, guru and religious sect?

Answer- No, because violence is violence. It is an inauspicious act whether it is committed for the sake of a religious sect, gurus or devas.

Question- When the followers of a religious tradition observe nonviolence, contentment, celibacy and austerities, can we call these activities dharma?

Answer- Yes, because dharma is not prescribed for a particular sect. Its doors are open for all.

Question- Do the down-trodden untouchables and the mlechha (non-believers) have a right to practice dharma?

Answer- Why not. They also have consciousness. Lord Mahavira gave the right of doing dharma to every human being. The practice of dharma is beyond any discrimination on the basis of caste, gender etc. it is related to one's soul.

Question- What is dharma?

Answer- Aatmashuddhinam Saadhanam Dharmah The means by which one can purify one's soul constitute dharma.

Question- What are these means?

Answer- They are samvara (stopping the inflow of karmic particles) and nirjara (falling of karmic particles), which are possible through renunciation and austerities. They are of many types. For example, abstinence from anger, pride and observing anuvrat code of conduct may also be called the means of dharma.

Question- Do you think that the wordly dharma (samsarika dharma) and transcendental dharma (lokottara dharma) are the same?

Answer- No, they are different.

Question- What is their nature?

Answer- Laukik dharma (worldly dharma) means the observance of social duties and social customs and the lokottara dharma (transcendental dharma) means getting release from karmic bondage and obtaining self-realization.

Question:

1. Is there any dharma in the activities caused by attachment and hatred?
2. Is incurring violence for the sake of deva, guru and religion, dharma?
3. Do the down trodden and non-believers have a right to do dharma?
4. What is the characteristic of dharma?

[19]
A RELIGIOUS PLACE

Kamal used to visit the religious place where the monks were staying everyday. One day his father thought to himself, “My son makes three to four visits to the place of monks’ everyday but I do not know if he goes there just to fulfill a ritual or he uses the opportunity to gain some insight into religion. I must put him to test.”

Once, during the noon time both the father and the son were sitting together. Kamal tried to look at the watch hanging by the wall again and again. The father said, “Kamal! are you thinking of going somewhere?”

Kamal replied “Yes father! It is time for me to go to the monks and learn something from them.”

Father said- “Why do you go to them again and again?”

The son- “Father, don’t you know the objective of my going there? is it hidden from you? Only those persons go there who have a desire to know something about the self and gain some spiritual insights. I think, the more I go there, the more it will be useful for me. The soul is such a profound reality as cannot be understood easily. In order to realize its true nature I may have to make many efforts.”

Father- “When you arrive there, you might also be indulging in some useless talks.”

Son- “No father, my friends and myself get busy trying to accomplish the goal for which we go there. We do not waste

a single moment. We try to understand every aspect of the vows relating to ahimsa, truth, non- stealing. celibacy and non- possession by examining them on the touchstone of reasoning. We question to the monks and try to understand and apply what they teach in our lives. That place is a house of curiosity for us all.”

The moment we arrive there, the questions that appear in our minds are, “Who are we? where have we come from? Where will we go? What is that which is ours? In which direction are we moving? What should be our goal? Why do we not know ourselves? who is creating hurdles in our path to self-realization? Why is there so much diversity among living beings?”

To get answers to these questions we will have to spend all our life. Father! we do not idle away our time there. We try to unravel the knot of these abstract aspects of truth. We also try to follow in our life the message of Lord Mahavira contained in these words, “samayam goyam! ma pamayae” - Gautam! do not waste a single moment in spiritual lethargy.”

The father was astonished to hear a profound statement by his son regarding the various aspects of truth. He was very happy and said, “My dear son! do visit the monks and nuns as many times as you wish and thus make your life successful by benefitting from their wisdom.”

Questions:

1. What is the objective of going to a place of worship?
2. What are the questions that agitate our mind when we enter a religious place?
3. What should we do at a religious place?

[20]
ASHATANA

(Disrespect towards Spiritual Teachers)

Both the brothers Vimal and Nirmal went to pay obeisance to monks. Vimal was familiar with the norms and practices followed in their religious tradition. Nirmal was only seven years old. In the room ahead a rajoharana (a broom of woolen threads which a Jain monk or nun carries with him or her to sweep away ants and other creatures on the way) was placed across the door. Nirmal wanted to go further by stepping across it. As soon as Vimal saw him, he said, "Nirmal! Stop there. Do not move further."

Nirmal- Why?

Vimal- This rajoharan belongs to monks and it has been placed to prevent the people from entering the room. If we cross it, we become guilty of ashatana.

Nirmal- What is ashatana?

Vimal- Behaving disrespectfully towards monks and nuns is called ashatana.

Nirmal- Then, is entering the room disrespectful and undesirable?

Vimal- No, but it is improper to enter by crossing over rajoharana.

Nirmal- In addition to it, are there any other forms of ashatana?

Vimal- Yes, there are many.

Nirmal- What are they? Please explain.

Vimal- Sitting with your back towards monks or nuns, sitting very close to them, sitting with them at equal position, stand very close to them, interrupting a conversation without asking, talking while the sermons are being delivered, leaving a discourse in the middle etc. are many forms of ashatana. Dear brother, I cannot count them. We ourselves ought to be mindful of these things. For example, when we bow before a monk, we also touch his feet but while doing so if we sometimes smear his feet with the dust of our hands. This is also an ashatana.

Nirmal- Why should we not do ashatana?

Vimal- We incur karmic bondage by doing ashatana. It also appears unpleasant and is a violation of spiritual decorum.

Nirmal- It's O.K. but if we happen to do ashatana unintentionally, what should we do?

Vimal- If ashatana is done unintentionally, we should apologize to the monk or nun politely.

Questions:

1. Why did Vimal stop Nirmal, when he wanted to move further by stepping over rajoharan?
2. What is ashatana?
3. Why should we not commit ashatana?
4. If ashatana is done what should we do?

[21]

Terapanth's Maryada

(Code of Conduct in Terapanth)

Rajendra- The environment today is becoming highly vitiated. Discord in almost every home, disobedience towards elders, vicious mutual behaviour, discrimination etc. have already taken deep root. Not only the household society but some religious orders as well are also passing through the same situation. What is surprising is that those who embraced ascetic life by rejecting material comforts, worship and adoration, honour and dignity with the sole objective of spiritual practice are entangled in the clutches of conflicts. Devendra! why is it happening so?

Devendra- Its real cause lies in disorder, mismanagement or false management and lack of discipline. The society, which is ruled by orderliness, competence, discipline is far away from such a polluted environment even today. You will be surprised to know of the special features of Terapanth Dharma Sangh. I have been in their contact for the last 4-5 years. Their model of organization, mutual pure affection, strict discipline, respect towards elders and a feeling of brotherhood among all have left great impression on my mind. Every aspect of their organizational structure has fascinated me. The rules of ethically restraint conduct formulated by their preceding, Acharyas are unique. Just listen, I will tell you about some specific rules of moral conduct that bind them all together. Of these rules of moral conduct, most importance has been

given to gana (the spiritual order). They have a tradition of having one Acharya, who is solely responsible for its well-organized regulation. It is under his efficient supervision that the entire gana is managed. The Acharyas are chosen from the members of the gana itself. An acharya is a selected and nominated task of his life and is the touchstone of acharya's competence. Every monk or nun, particularly the Acharya, is fully responsible towards the gana. The acharya's order has to be obeyed without any hesitation. The staying of the monks and nuns at a particular place, their journeys and propagation of dharma at national and international level are all directed by the orders of the acharya. He also makes it obligatory for all ascetics to serve the ailing and old monks and nuns from time to time, prescribes punishment for the erring ascetics, and even expels a monk or nun who deviates from the ascetic code of conduct. It is only the acharya's prerogative to initiate a householder into ascetic life. Without his permission no monk or nun can initiate anyone. It is only the acharya who has disciples. No monk or nun can make his own disciple. No member of gana can condemn or speak ill of other members. If a monk or nun finds that a particular ascetic has made a mistake, it is his duty to first warn him and in case he doesn't behave, then he must report the matter to the Acharya. On the contrary, instead of reporting acharya, if one reveals it to others, he himself is considered guilty. It is deduced that he wants to create groupism in the order.

Acharya's order has to be obeyed without any say. The daily routine of monks and nuns is already decided and defined.

The alms brought by a monk or nuna are equally divided among all the monks and nuns. Every aspect of a monk or nun's life is bound by the unbreakable chain of the norms of ethical behaviour. Moreover they have accepted these rules willingly and voluntarily. These rules have not been imposed on them. In order to regulate the sangha the acharya formulates rules from time to time. All the members of the religious order accept them joyfully. Terapanth religious order is an united sect only. Because every member is fully dedicated to sangha and sanghapati (acharya). The unity of terapanth alone is the vital force and reputation of Dharam Sangha.

Questons:

1. Who directs and controls Terapanth?
2. Who selects the acharya?
3. Who are responsible towards the gana?
4. Explain the main duties of an Acharya.
5. Can anyone initiate a person without the permission of the Acharya?
6. If someone comes across a mistake by someone, what should he do?

ASKING FORGIVENESS

Sohan- Father! Yesterday I was sitting in the benign presence of Acharya shri. As soon as an hour passed at night, I saw many groups of shravakas moving about. Many of them bowed their hands and begged forgiveness. What was it, father?

Father- Sohan! it was the 'khamat-khamana' day yesterday.
Sohan- Father! what is 'khamat-khamana'?

Father- In our day-to day interaction, if we happen to use harsh words, develop ill- will and enmity and behave rudely towards someone begging forgiveness with pure heart and forgiving others is called 'Khamat-khamana'.

Sohan-Did feelings of aversion develop simultaneously among all yesterday?

Father- No, it was the last day of the fortnight, which we call it 'pakkhi',

Sohan- Why is 'pakkhi' so important?

Father Son! as a rule we must ask for forgiveness the moment we behave wrongly towards others. Ordinarily we make mistakes in our mutual behaviour. To purify ourselves, we beg forgiveness at the end of a fortnight. The day on which we beg forgiveness is called 'pakkhi'. It was chaitra shukla purnima yesterday. It was the last day of fortnight so all were seeking forgiveness. In this way when 'pakkhi' comes after four months, it is called 'chaumasi pakkhi'. Samvatsari is the

biggest day of asking forgiveness and forgiving. On that day we review our acts of commission and omission committed during the preceding year.

Sohan- Father! if someone refuses to do 'khamat- khamana', what will happen?

Father- Sohan! refusing to do 'khamat-khamana' results in a great harm. Even on the eve of samvatsari, if someone refuses to do 'khamat-khamana', his 'samyaktva' (right inclination towards truth) is lost. What greater harm can be done to one's soul than this? My dear son! if one does not resort to 'khamat- khamana', knots of enmity and animosity are created in one's own self. The person remains tense and restless. Till these knots exist, they give rise to a feeling of enmity in one's heart.

Sohan- Father, tell me how 'khamat- khamana' should be done.

Father- If those against whom we nurse ill- will, are standing before us, we should ask for forgiveness with folded hands and if they are not present we should remember them in our hearts, remove our feelings of enmity and request for forgiveness.

Sohan- Father, it is a very good system. We can benefit from it immensely. Our mutual friendship increases and we come closer to one another.

Father- Dear son! I teach you two lines from the scripture. You should recite them aloud both in the morning and in the evening.

Sohan- Please let me know what those lines are. Father-Listen!

*khamemi savva jive savve jiva khamantu me
mitti me savvabhuesu, veram majjha na kenai*

(I forgive all living beings and seek their forgiveness. I am a friend of every living being. I nurse no ill-will against any one.) Son! see what a wonderful system of 'Khamat-Khamana' is. He who requests forgiveness does so for his mistakes and the person who forgives a person does so to pardon his lapses. Both begging forgiveness and forgiving are acts of greatness.

Sohan- Yes, father! today I could apprehend that 'Khamat-Khamana' is a great tradition to wipe out feelings of animosity and antagonism and keep the heart pure.

Questions:

1. Explain the meaning of 'Khamat-Khamana'.
2. How should one do 'Khamat-Khamana'?
3. Explain the meaning of 'khamemi savva jive'.
4. What happens if one does not do 'Khamat-Khamana' on the occasion of samvatsari?
5. What lesson do you learn from this chapter?

[23]
**IMMORTAL
THAVACHCHAPUTRA**

Once Thavachchaputra was standing on the roof of his mansion. The tune of sweet songs reached his ears. He continued to listen to it. It pleased him much. But he failed to comprehend the purpose of the songs and know the direction from which the sweet voice was coming. He came down to his mother and began to ask her innocently where these songs were being sung. The mother replied, "Dear son! A son is born in the house of our neighbour. These songs are being sung to celebrate his birth."

Son- "Well, does the birth of a son in a family create so great happiness?"

Mother- Yes, My son!

Son- "Then, were such songs sung when I was born?" Thavachchputra happened to ask her in child-like simplicity.

Mother said, "Dear child! When you were born, more beautiful songs were sung, not for a day but for several days. The occasion was celebrated with great joy.

Son-"Mother! My ears are eager to hear those songs.

Then, he ran up and came to the roof again. He began to listen to the songs with all interest. But he now felt that the songs had lost that sweetness. His ears didn't please to listen to them. He was perplexed. What has happened? Are the songs changed or the singers are different. He couldn't un-

derstand anything. He ran to his mother again and began to ask, "Mother! why is it that the tune of songs has become so different now? why has their sweetness been lost? These songs appear to be so unpleasant to my ears."

These words of her son caused tears in her eyes. She said, "Dear child! the son of that neighbour had died."

The son asked, "He was just born and has he died so soon?"

Mother- "Yes, son! Dying and living are not in anyone's control. When he was born, they sang songs to celebrate his birth. Now when he is dead, they are weeping and wailing."

Son- "Then, mother! will you also die?"

Mother- "Yes, son! Everone has to die. I too will die one day."

Son- "Will I have to die too?"

Mother- "My son! You should not ask such question."

Son- "What is the difficulty in letting me know about it? Will I also have to die?"

Mother- "Yes son! You too will have to die one day. No living being of this world is immortal."

Son- "Mother! Is there any way to save me from death?"

Mother- Yes son! There is one way. He who destroys his karmas through sadhana (spiritual practice) is saved from death. Then he is neither born nor dies. He becomes immortal."

Son "Mother! what has one to do for sadhana?"

Mother- "Son! the ascetic life provides one with a suitable opporunity for sadhana. One who does supreme sadhana of meditation during ascetic life is liberated."

Thavachchaputra's heart was filled with the spirit of detachment from worldly life. His desire to free himself from the bondage of birth and death grew intense. His feelings of detachment continued to become stronger. The mother became very happy with her son's state of detachment. If the son moves ahead towards the path of liberation, what else can make a mother happier. One day the 22nd Tirthankar Arishtanemi came to the city. The child Thavachchaputra went to pay his obeissance to him. The Lord Arishtanemi's preaching had a magical effect on him. His vairagya (feeling of detachment) grew stronger. Having been initiated as a muni (monk) by the Lord and he became immortal.

Questions:

1. What did Thavachchaputra hear when he was sitting on the roof of his house?
2. What was the cause of Thavachchaputra's vairagya (detachment)?
3. What way did his mother suggest to save him from death?

ARHANNAKA'S FAITH

Arhannaka was a devout shravak (layman). He knew the purport of dharma hence dharma was everything for him. Once he went on a sea journey on a ship for business. When his ship arrived in the middle of the sea, a deva (god) appeared before him. He seemed to be very dreadful and haughty. He said to Arhannaka, "I ask you to give up the path of dharma. If you do not do it, I will drown your ship. Arhannaka was plunged in astonishment at this unforeseen occurrence. But he did not feel panicked in his heart. He had known the secret of life and death. Hence he had crossed both fear of death and attachment to life. In a very calm and solemn voice he said,- "Deva! I cannot relinquish dharma. Why should I give it up? It is not something that can be forsaken. I am one with dharma, then how can I leave it."

Deva said in an angry voice- "I have nothing to do with what you are saying. I stress only one thing. You should desert the path of dharma. If you do not do it, I will drown this ship." All the passengers of the ship began to tremble at the ruthless warning of the deity. In a pitiable voice they all said- "We will all desert the path of dharma, please shelter us and do not sink the ship."

They said to Arhannaka- "Why do you become so stubborn, just say once that you have forsaken dharma. What do you lose by saying so? If you say these words, it will save us all and if you continue to persist in your dogmatic attitude, all the passengers of the ship will be killed." Arhannaka found

himself entangled in a very difficult situation. He began to explain to his friends- “How can I forsake the path of dharma? I have realized that dharma alone is our shelter. Then, how can I seek something else’s shelter? I am sorry that all of you are getting into trouble because of me. I also wish that I bear the brunt of my thinking and you may not have to suffer for my sake. But, I cannot desert dharma and take refuge in something else.

Arhanka’s tenacious adherence to his vow made the god jittery. He became restless. He raised Arhannaka’s ship in the sky and said to him- “Even now accept what I say, otherwise all of you will be killed.” Arhannaka remained undaunted even when he was in the jaws of death. The deity observed it and read his mind by penetrating into his conscience and found that Arhannaka was still as fearless and devout as before. Deity’s heart was changed. The ship halted as it touched the surface and deva (deity) fell prostrate at Arhannaka’s feet. All continued to witness this scene with astonished eyes.

He who remains steadfast in dharma, no power on earth can make him deviate from his path. Hence, every one should remain firm in his dharma.

Questions:

1. Why did the deity ask Arhannaka to give up the path of dharma?
2. What did the passengers say to Arhannaka?
3. What did the deity do at Archannaka’s firm attitude?

[25]
SWEET WORDS

A certain poet has said-

***kaaga kisaka leta hai, koyal kisako det
boli ke hee kaarane, jaga apano kari let***

Neither a crow takes anything from any body nor does a cuckoo gives anything but when a person hears the sweet notes of a cuckoo, his heart is filled with joy and the caw of a crow makes him unhappy.

Why does it happen so? It is obvious that a cuckoo's voice is sweet, hence all like it. No one wants to listen to the harsh voice of a crow. Similarly everyone wants to talk to a child who uses sweet words when he speaks. As a matter of fact sweet language is the mark of a civilized person. Only the members of an uncivilized society use bitter and unpleasant words. A Sanskrit poet has said-

***priya vaakyapradaanena, sarve tushyanti jantavah
tasmat tadeva vaktavyam, vachane ka daridrata,***

[It is only the sweet words that please all, hence everyone should speak sweet words. Indeed, why should anyone show niggardliness in the use of words, when it costs nothing?]

It has been said in scriptures- 'One shouldn't call even a blind person 'blind'. It hurts him and even the person who uses such words can also be identified.'

Once a wicked person, who was widely known for his wickedness was going somewhere. On the way, he met a blind

person. He said to him, “andhe baba rama-rama.’ Immediately blind replied, ‘Hello, wicked man, how are you?’ As soon as the person heard it, he was surprised. In the meanwhile a gentleman also passed by that way. He said, “Hello surdas baba, how are you?” The blind man said, “Hello, sajjan bhai (gentle man,) The person observing the event asked the blind man, “Brother you are blind, how can you know whether the person stading before you is wicked or gentle?” He said, “It is known by the words one uses. A man is tested by his words. As soon as he speaks, one comes to know of his inner self.”

Even while joking many children use such words as may hurt others. They take delight in hurting others, but they should remember that if they can hurt others, others can also do the same.

That is why sweet words are considered equal to true word in Indian culture and it has been said, “satyam bruyaat, priyam bruyaat, ma bruyaat, satyamapriyam- speak the truth and speak pleasing words. Do not speak such truth as may be unpleasant. If we use sweet words, it will have definite effect on our minds and if we use harsh and unpleasant words, it will create an unwholesome impression on our minds. It can be explained by an example.

Once, a bangle-seller was going towards a village to sell his bangles. The load of bangles was being carried by his she-ass. As they walked, in between, he said to the she-ass, “Oh my mother! walk fast, oh my sister walk fast.” On the way, he met another man. He asked him, ‘why he was using the words

'Mother' and 'sister' for a she-ass.' He replied at once, "I have such profession as makes it obligatory for me to remain with women all the day long. If I happen to use even a slightly wrong word, my business will be ruined. Hence, for the purification of my tongue I address this she-ass as my mother and sister. This keeps not only my language pure but it also keeps my mind pure."

Some people keep abusing their servants. They think that servants are there just for hurling abuses on them. In such families even children learn to use abusive words for others. They get so accustomed to it that suddenly they begin to speak such words. Some people become so helpless that sometimes they abuse themselves. Hence it has been said that every word boomerangs on us.

Once, a person named Bhardwaj went to Lord Buddha. Lord Buddha was delivering a discourse then. Bhardwaj was getting unhappy with him, hence, as soon as Buddha came, he began to hurl abuses at him, Lord Buddha kept quiet and remained smiling even though he was being abused. As we cannot clap with one hand, so if one person abuses the other and the other doesn't respond, it creates peace automatically. Fire erupts only at that place where something inflammable is kept. How can a person ignite fire if there isn't combustible material? In this way when Lord Buddha didn't react Bhardwaj was a bit checked. He began to feel ashamed at himself. When he read the lines of smile on the orb of Buddha's face, he couldn't help being impressed by them.

Seeing him perturbed in every way, Lord Buddha said, "Bhardwaj! if someone gives something as a gift to another person but the latter doesn't accept it, where does it go back?" When he heard such affectionate words of Lord Buddha, Bhardwaj's hands got naturally folded and he said, "Lord! it goes back to the giver." Then Buddha said, "You hurled so many abuses at me but I didn't accept them, tell me where they would go back." Bhardwaj's remorsefulness knew no bounds. He clearly felt that he was in the wrong stand.

If someone utters unpleasant words a great man doesn't retaliate with harsh words because he knows that only that person hurls abuses whose store is full of them. How can a person, who doesn't carry a bag of abuses with him, abuse others? Therefore, in order to become great, one should always avoid unpleasant words.

Questions:

1. Why does a cuckoo appear pleasing?
2. How should one use words?
3. Give a gist of the story of Bhardwaj.

RESULT OF SIMPLICITY

Every one loves a child. If we try to find out why it is so, we will come to know that it is because of its simplicity which endears it to all. Some people are very intelligent but they are not simple and straightforward so they do not appear dear to any one. There are others who are not intelligent but are simple-hearted, hence we develop affection towards them.

Sometimes the words uttered in a simple way create so deep impact on the mind of a person that even a big evil is uprooted. Long ago, a village boy of an Arabian country was going to a city in the company of a tribal family for studying. His father had died. Before he departed, his mother had put some gold coins in a pocket of his clothes and stitched it. She said to him, "Study whole-heartedly in the city, never tell a lie. Whenever it becomes necessary, sell the gold coins and get your work done." The boy set out with this piece of his mother's advice. On the way robbers surrounded the tribal family and robbed them of what they had but they remained unaware of the gold coins stitched in a pocket of his clothes. Therefore, they were left intact with the boy. After having looted everything the robbers said at the end, "If any one has some more precious things, place them here." The boy came forward at once and showing the gold coins kept in a stitched pocket of his clothes he said, "I have these gold coins."

The robbers were charmed by his simplicity. They began to think, "If this boy had not told us about them, we would not

have come to know that he has gold coins. But he himself has disclosed the secret to us. They asked him, "Why did you tell us about them?" The boy replied with the same tone of simplicity, "When I started from home, my mother had told me, "never tell a lie. So I told you the truth." The robbers were astonished at the boy's simplicity.

They thought to themselves, "Look at us, who organize robberies the whole day long and look at this small boy who obeys his mother's advice and refrains from telling a lie." Their hearts were transformed. They returned all the wealth of the tribal family immediately and gave up committing robberies in the future.

Though it is small incident but if we look at its result, we will realize that anything expressed in a simple way can also create a big impact.

It was during the freedom struggle that an Indian used to visit Gandhiji's ashram as a British spy. He used to send the daily informations about ashram to Britishers. Gandhiji, anyhow, came to know about it. Hence he said to him, "why do you take so much trouble, I will myself give all the details of my activities." The person was deeply impressed by Gandhi's gesture. Next day, when he came at the fixed time, Gandhiji put his daily diary before him. This became a routine affair. When the officials got so accurate information, they were surprised and asked about the reason behind it. He told them everything candidly that Gandhiji himself made all that information available to him. When they heard it, their

surprise grew all the more. They thought to themselves, ‘The man whom we consider our enemy and use every method to run him down is so straightforward and simple towards us. Then, how shall we be able to fight with him?’ They bowed their heads in reverence to Gandhi.

This example makes us realize that simplicity is not only our dharma but a far-reaching policy too.

Questions:

1. Why were the robbers impressed by the boy?
2. How did Gandhiji become worthy of Britisher’s respect?
3. What inspiration do you derive from the incidents narrated in this lesson?

[27]
**WEALTH IS THE ROOT OF
AFFLICTION**

Two brothers were returning home after earning wealth from abroad. The wealth was collected in a noli (a cloth-bag specifically made for storing coins of money). On the way each brother carried and protected that noli on an alternate day. One day, they rested on the bank of a river. As the night fell both slept. A thought crossed the elder brother's mind, "Today the noli is with me. How good it will be if I push my younger brother into the river today. I will get the entire wealth, other wise when we reach home it will be divided into two parts and I will get just half of it." As soon as he stood to kill his younger brother, his thoughts changed and he began to curse himself "Oh mean and base person! today you have become a slave of wealth that you didn't hesitate to kill your own brother for the sake of wealth. In your eyes your brother is as insignificant as a straw and wealth is your prana (vital force). Will this wealth quench your thirst? How will the wealth, which has driven you to kill your brother, be a source of happiness for you?" In the end, he decided that he would throw the noli into the river because it made him so greedy and wicked and he flung it into the river.

The morning came. The younger brother woke up. He came to know that the noli had been thrown into the river. He asked his elder brother about it and the latter told him the whole story of the last night. The younger brother said, "Brother!

you did the right thing. I also began to think like you. If you had not thrown the noli into the river, you would not have been alive today.”

Both reached their home and met the members of their family. In order to welcome her brothers their sister brought a fish from the market. When she tore it apart, the noli full of rupees fell into the tray. She hid the noli. Nearby, her old mother was lying on a cot. She heard the ringing sound of that noli when it fell into the tray. The mother asked her, “Whence did this noli fall? The daughter said, “No mother! Where is noli? It was your delusion.”

“Daughter! you are telling a lie. It came out from this fish’s stomach just now. You have hidden it somewhere.”

She said and stepped down from the cot to snatch it from her. The daughter was furious and pounced on her. She appeared dreadful like a demoness. She took a pestle and hit her mother on her head with it. Nothing but a sigh of grief came from her mouth. There was an uproar all around. People began to run helter skelter. The sister too was frightened and began to run away. The brother gave her a chase and caught hold of her hand. Seeing the noli under her arm, they said, “Yes! it is this very noli which we had dropped into the river. This noli itself is the root of the catastrophe. Oh! noli we bid you farewell. You failed to tempt brothers but you satisfied your thirst only by taking the mother’s life.”

Then they said to the sister, “Sister! Take it away. By killing your mother will you remain immortal? Will this noli too

remain immortal? Was it proper to commit such a heinous crime for such trifle wealth? Sister! It is not your fault but it is an irony of wealth.”

Questions:

1. Why did the elder brother throw the noli into the river?
2. Why did the daughter killed her mother?
3. Why has the wealth been described as the root of distress?
4. What did the brothers say to their sister who was running away after killing her mother?