

JAIN VIDYA

Part - 1

(Syllabus for Jain Vidya Part - 1)

Edited by

“Shashan Shri” Muni Sumermal Sudarshan

Translate by

Dr. Samani Shashi Pragya



Jain Vishva Bharati

Publisher :

Adarsh Sahitya Vibhag

Jain Vishva Bharati

Ladnun - 341306

Nagaur (Raj.) India

Ph. : +91 - 1581 - 226080/224671

E-mail : books@jvbharati.org

Books are available online at

<https://books.jvbharati.org>

© Jain Vishva Bharati, Ladnun

First Edition : 2021

Price :

₹ 000/-

Printed at :

Publishers Note

Childhood is the golden period of life. In this period, whatever impressions are imprinted on our minds, they have their lasting (Sanskar) effect on our future life. If there is integration of good company and good reading material, then the impressions on the child would be pure and serene. If the above mentioned two basis of good impressions are not in children, then they will remain “Sanskarless”. Today’s students are living examples before us. Due to lack of spiritual and moral education, values like humbleness, generosity and discipline are deteriorating day by day. So the most important task is to put an effort to inculcate good values in the child. As the life of a child would be, it will be reflected in the society and the nation. It is a matter of immense pleasure that the attention of entire nation is towards this.

It is not a secret for those who are interested in tattvagyan (right knowledge) that Jain philosophy and its literature is a unique part of the rich Indian culture. Its teachings on one hand lead towards the path of renunciation and penance, on the other hand its great utility in building up of the good life of citizens is well known. The principles of Jain philosophy are wide, broad-minded and universal, so it teaches the science of living to entire humanity. Therefore it is very essential to present it in today’s language and literature. Under the guidance of Gurudeva Shri Tulsi, the Saman Sanskriti Sankaya, one of the branches of Jain Vishva Bharati has played an important role in publishing Jain Vidya books.

The present book on Jaina Vidya Praveshika is prescribed for the first year students. Muni Sumermal “Sudarshan” deserves gratitude for the compilation work undertaken by him.

We wish that the interest of all the boys and girls in Jain Vidya increases day by day.

Director
Saman Sanskriti Sankaya
Jain Vishva Bharati

Contents

1. NAMASKAARA MAHAAMANTRA	7
2. VANDANA PAATHA	10
3. SAMAYIKA PATHA	12
4. MANGALA PATHA	15
5. TRADITION OF THE TIRTHANKARS	18
6. TRADITION OF PRECEPTORS IN	20
7. PARAMESTHI-VANDANA	22
8. TWENTY-FIVE PRINCIPLES OF JAINISM	25
9. CHAATRA-PRATIJNA	30
10. SANGHA-GANA	32
11. SACCHE MAANAV	34
12. BHAGAVAN MAHAVIRA	36
13. SHRIMAD BHIKSHU SWAMI	41
14. ACHARYA SHRI TULSI	44
15. ACHARYA SHRI MAHAPRAJNA	50
16. ACHARYA SHRI MAHASRAMANA	55
17. JAIN RELIGION (Jainism)	60
18. TERAPANATH	62
19. MORNING CHORES	65

20. THE LORD, PRECEPTOR, RELIGION	67
21. Living Beings Based on Six Different Bodies	69
22. SAVADYA-NIRAVADYA	72
23. INDRIYAS	75
24. VASUMATI (1)	79
25. VASUMATI (2)	81
26. VINAYA	84
27. Overcome Anger By Forgiveness	86
28. ABSTAIN FROM SIN	89
29. MIRACLE OF NAMASKAARA-MANTRA	91

Lesson-1
NAMASKAARA MAHAAMANTRA

As soon as I get up in the morning, I sit up, close my eyes and recite Namaskaar Mantra five times.

NAMO ARIHANTAANAM

I bow down to Arihants

NAMO SIDDHAANAM

I bow down to Siddhas

NAMO AAYARIYANAM

I bow down to Acharyas

NAMO UVAJJHAAYANAM

I bow down to Upadhyayas

NAMO LOYE SAVVASAANAM

I bow down to all Saadhus and Saadhvis

ESO PANCH NAMOKKARO

These five bows

SAVVA PAVVAPPANAASANO

Destroy all the sins

MANGALANANCHA SAVVESIM

Amongst all this is auspicious

PADHAMAM HAVEI MANGALAM

This namaskar mantra is the foremost mantra.

Namaskaar mahaamantra is the most ancient mantra of Jain religion. All the Jains equally accept it

This Mahaamantra which is chanted everyday is not

confined to any caste and creed, it is dedicated to those great souls that can be divided into five types, i.e. *Arihant*, *Siddha*, *Aachaarya*, *Upaadhyaya* and *Saadhu*.

1. Those souls who have destroyed the karma enemy of attachment and aversion and thereby attained the state of omniscience (complete knowledge), are called *arihant*.
2. Those souls who have destroyed all the karmas and attained the pure state of soul are called *siddhas*.
3. Those souls who observe or practice five great vows i.e. non-violence, truthfulness, non-stealing, celibacy and non-possession and is the head of the religious organization are called *aachaaryas*.
4. Those who study religious texts and try to teach others too and are elected through the acharya are called as *upaadhyayas*.
5. Those who observe five great vows properly are called *saadhus*.

The Mahamantra contains five lines (padas) and thirty-five letters. Seven, five, seven, seven and nine letters in the first, second, third, fourth and fifth pada respectively. *Arihanta*, *Siddha*, *Aachaarya*, *Upaadhyaya*, and *Saadhu*. All these are called *Pancha Paramesthi*.

The recitation of Mahaamantra should be done five times before going to sleep and after getting up from bed, it is very fruitful.

Questions;

1. Who have been adored in the Namaskaara Mahamantra?
2. How many lines and letters does this Mantra contain?
3. What is the importance of Namaskaara Mahamantra?
4. Write the Namaskaara Mahamantra along with its meaning.

Lesson - 2

VANDANA PAATHA

(Text of Paying homage)

Tikkhutto	Three times
Ayaahinam	From right to Left
Payaahinam	Circumambulate
Karemi	I do
Vandaami	Eulogize
Namansaami	I bow down
Sakkaaremi	I revere you
Sammaanemi	And Respect you
Kallaanam	You provide us well being
Mangalam	The embodiment of religion
Devyam	The truly learned
Cheiyam	I adore you
Pajjuwaasaami	With bowed head I pay
Matthayena	Homage to you.
Vandaami	Eulogize

Method of vandana

It was our foremost duty to pay homage to the Guru. It purifies the heart. Our method of Vandana is as follows-- First circumambulate 3 times from navel to the head. After this with folded hands, standing erect and motionless, keep-

ing the handkerchief in front of the mouth one must recite the text of homage in vandan mudra i.e, sitting on both feet. While uttering *matthayen vandami*, one must pay homage in *panchanga* position i.e, sitting on both kness, folding both the hands and touching the ground with bowed head. This process should be repeated thrice after which with folded hands, we must enquire about their welfare. This is the most common method of paying homage to an Acharya, monk or a nun.



Questions

1. Write the text of homage correctly.
2. By what method and how many times should one circumambulate?
3. Explain the method of paying homage.

Lesson - 3 SAMAYIKA PATHA

(The text of samayika)

The basic teaching of Jainism is equanimity (samata). One becomes great through the inculcation of equanimity.

The vow which helps in the development of equanimity is called Samayika, which means equanimity towards everybody. We utter this text to adopt the determination of equanimity. Jainism attaches great prominence to Samayika. So children must cultivate the practice of Samayika.

Karemi bhante samaiyam- O Lord! I am now
starting the practice of samay-
ika.

Savajjam jogam- From sinful activities

Paccakkhami- I withdraw myself

Javaniyamam- Till the requisite period of sa-
mayika

muhuttam egam- Forty eight minutes

Pajjuvaasaami- I shall practise

Duviham tivihenam- By two karanas and three yo-
gas

Na karemi, na karaavemi- I shall neither do nor
make others do

Mansa, vayasa, kayasa- By thought, word or deed

<i>Tassa-</i>	From the sinful activities performed earlier
<i>Bhante-</i>	O Lord!
<i>Padikkamaami-</i>	I withdraw myself
<i>Nindaami-</i>	I censor them.
<i>Garihaami-</i>	I condemn them in the presence of Guru.
<i>Appaanam vosiraami-</i>	I absolve my soul from the sins.

Self-introspection about saamaayika

In the event of any fault committed in the observance of the ninth vow saamaayika, I express self- condemnation if:-

1. I have indulged in sinful activity of mind.
2. I have indulged in sinful activity of speech
3. I have indulged in sinful activity of body.
4. I have not obeyed the rules of saamaayika fully.
5. I have finished saamaayika before determined duration.

Tassa micchami dukkadam, may all my sins become fruitless.

The instruments of saamaayika, how saamaayika is performed, all these informations can be read in 17th lesson.

(Note: period of saamaayika. is one muhurta i.e. 48 minutes.)

Questions:

1. Write the text of saamaayika correctly.
2. What is renounced in saamayika?
3. What is the duration of saamaayika?
4. With how many karanas and yogas is saamaayika practiced?
5. What are the five transgressions of Saamaayika?

Lesson - 4 MANGALA PATHA

(The text of the Auspicious)

<i>Chattaari mangalam-</i>	There are four auspicious entities.
<i>Arahanta maagalam-</i>	The adorable ones arihantas are auspicious
<i>Siddha mangalam-</i>	The emancipated are auspicious.
<i>Sahu mangalam-</i>	The saints are auspicious
<i>Kevali pannatto-</i>	The <i>dharma</i> preached by the <i>kevalis</i> is the best in the word
<i>dhammo mangalam-</i>	is auspicious
<i>Chattari loguttama-</i>	The four are the best in the world
<i>Arahanta loguttama-</i>	The adorable ones are the best in the world
<i>Siddha loguttama-</i>	The emancipated are the best in the world.
<i>Sahu loguttama-</i>	The saints are the best in the world.
<i>Kevali pannatto dhammo loguttamo-</i>	All the kevalis are the best in the world

<i>Chattaari saranam pavajjaami-</i>	I take refuge in the four
<i>Arahante saranam pavajjaami-</i>	I take refuge in the adorable ones
<i>Siddha sarnam povajjaami-</i>	I take refuge in the emancipated
<i>Sahu saranam pavajjaami-</i>	I take refuge in the saints
<i>Kevali pannattam dhamman-saranam pavajjaami-</i>	I take refuge in the dharma reached by <i>kevalis</i>

Every animate being desires for the auspicious, and he also endeavors in that direction, but only few people recognize the real auspicious. The common people regard coconut, milk, rice etc. as auspicious but in the spiritual sphere, the adorable ones are the arihants, the emancipated, the saints, and the religion are called auspicious. Truly speaking, this text of the auspicious is a powerful mantra. The very listening of it fills one with confidence, will power and enthusiasm for work. In jainism, the text of auspicious is considered a mantra just like the Namaskar Mahamantra. Therefore, we should always keep it in mind. It is beneficial to remember it at the outset of any activity. Along with it let every child get the following couplet by heart:

Mangalam bhagavan viro
Mangalam goutama gani
Mangalam sthulibhadradyah
Jaina dharmostu mangalam

Question:

1. Which are the four most auspicious?
 2. Rewrite the mangal paatha correctly.
 3. Whose refuge should be taken?
 4. Which are the worldly auspicious?
 5. Fill in the blanks
- (A) Mangal paatha is mantra.
- (B) Mangal paatha is like a mantra.
- (C) Before beginning any auspicious work
should be heard.

Lesson - 5

TRADITION OF THE TIRTHANKARS

Tirthankar means the founder of the Tirtha. The four-fold order consisting of monks, nuns, laymen and laywomen is called the Tirtha. Its founders are called *tirthankaras*. *Tirthankara* is also called god, Jina, Arhat or God of Gods in this age. *Tirthankara* Rishabhha promulgated Jain religion already existing since eternity. He was the first *tirthankar* and was followed by twenty three *Tirthankars* like Ajitnath etc. *Tirthankara* Mahavira was the last thirthankara of this age. The names of twenty four tirthankaras are as follows:-

1. *Tirthankara Risabhdev*
2. *Tirthankara Ajitnath*
3. *Tirthankara Sambhavanath*
4. *Tirthankara Abhinandan*
5. *Tirthankara Sumatinath*
6. *Tirthankara Padamprabhu*
7. *Tirthankara Suparshvanaath*
8. *Tirthankara Chandraprabhu*
9. *Tirthankara Suvidhinaath*
10. *Tirthankara Shitalanaath*
11. *Tirthankara Shreyansanaath*
12. *Tirthankara Vaasupujya*
13. *Tirthankara Vimalnaath*

14. *Tirthankara Anantanaath*
15. *Tirthankara Dharmanaath*
16. *Tirthankara Shantinaath*
17. *Tirthankara Kunthunaath*
18. *Tirthankara Aranaath*
19. *Tirthankara Mallinaath*
20. *Tirthankara Muni suvrat*
21. *Tirthankara Naminaath*
22. *Tirthankara Arishtanemi*
23. *Tirthankara Parshvanaath*
24. *Tirthankara Mahavira*

Questions:

1. Whom do we call a '*tirthankara*'?
2. Mention the names of the seventh, the eight and the . twenty first *tirthankaras*.
3. Write the names of all twenty four *tirthankaras*.
4. Mention the order of shantinath among the *thirt-hankaras*.
5. Which number belongs to kumthunaath?
6. Mention the other names of tirhtankaras.

Lesson - 6
TRADITION OF PRECEPTORS IN
TERAPANTHA ORDER

Tirthankar Mahavir established nine groups (Ganas) to keep the order well-managed. Eleven group-leaders (Ganadharas) were nominated to manage the nine groups. Of them, the last two groups had two group leaders each. After Mahavira's death, group leader Sudharma Swaami succeeded him, and Sudharma Swaami was in turn succeeded by his chief disciple Jambu Kumar. Various preceptors followed in succession and they all glorified Jain order efficiently.

In Vikram Samvat 1817, Acharya Bhikhana founded Terapantha order at Kelava (Udaipur-Rajasthan). So far, Terapanth has got eleven preceptors. The eleventh preceptor Acharya Mahashraman heads it at present. The names of eleven *aachaaryas* are as follows:-

Name of acarays	Birth	Death
1. Acharya Bhikhan	V.S 1783 1726 CE	V.S 1860 1803 CE
2. Acharya Bhaaramal	V.S 1803 1746 CE	V.S 1878 1821 CE
3. Acharya Raichand	V.S 1847 1790 CE	V.S 1908 1851 CE
4. Acharya Jitmal (Jayacharya)	V.S 1860 1803 CE	V.S 1938 1881 CE

5. Acharya Magharaaj	V.S 1897 1840 CE	V.S 1949 1892 CE
6. Acharya Maanakalal	V.S 1912 1855 CE	V.S 1954 1897 CE
7. Acharya Dalachand	V.S 1909 1876 CE	V.S 1966 1936 CE
8. Acharya Kaaluram	V.S 1933 1876 CE	V.S 1993 1936 CE
9. Acharya Tulsi	V.S 1971 1914 CE	V.S 2054 1997 CE
10. Acharya Mahaprajna	V.S 1977 1920 CE	V.S 2067 2010 CE
11. Acharya Mahasramana	V.S 2019 1962 CE	

Acharya Tulsi breathed his last at Gangashehar. On *ashadhi Krishna 3*, V.S. 2054. He nominated Yuvacharya Mahapragya as his successor in V.S. 2035, Magh sukla sap-tami in Sujangarh. He was the tenth preceptor of *Terapantha* Order.

Questions:

1. Rewrite the names of the eleven preceptors of Terapantha:
2. Who was the ninth preceptor?
3. Who assumed the charge of the order after Tirthankar Mahavira's death?
4. When and where was *Terapanth* established?

Lesson - 7
PARAMESTHI-VANDANA

*Vandana aananda pulakita vinayanata ho mein karoon.
Eka laya ho eka rasa ho bhava-tanmayata varun*

1. Namō Arahantanam

*Sahaja nija aaloka se bhaashita svayam sambuddha
hain, Dharma tirthankara shubhankara vitaraaga
vishuddh hain.*

*Gati pratishtha traanadata aavarana se mukta hain,
Deva arhan divya-yogaja atishayon se yukta hain*

2. Namō Siddhaanam

*Bandhanon ki shrinkhala se mukta shakti shrota hain,
Sahaja nirmala aatmalaya mein satata otahprot hain,
Dagdha kara bhava bija ankura aruja aja avikaara
hain,
Siddha paramaatma parama ishvara apunaravataara
hain.*

3. Namō Aayariyanam

*Amalatama achaara dhaara mein svayam nishnaata
hain, Dipa sama shata dipa dipanke liye prakhyaata
hain.*

*Dharama shaasana ke dhurandhara dhira dhar-
maachaarya hain,*

Prathama pada ke pravara pratinidhi pragati mein an-ivaarya hain.

4. Namō Uvajjhaayaanam

*Dvaadashaangi ke pravakta jnaana garima punja hain,
Sadhana ke shaanta upavana mein suramya nikunkja
hain.*

*Sutra ke svaadhyaaya mein sahlagna rahate hain sada,
Upaadhyaaya mahaan srutadhara dharma-shaasana
sampada.*

5. Namō Loye Savvasaahunam

*Sada laavbha alaabha mein sukha dukkha mein mad-
hyastha hain,*

*Shaantimaya vairaagymaya aanandamaya aatmastha
hain.*

*Vasana se virata aakriti sahaja parama prasanna hain,
Saadhana dhana saadhu antarbhaava mein asanna
hain.*

The composer of parmeshthi vandana is acharya Tulsi. In this, the explanation of five virtues of parmeshthies are done. After memorising, parmeshthi vandana must be performed twice a day, morning and evening respectively.

Questions:

1. Who have been adored in this Paramesthi Vandana?

2. Write the third line of the second stanza of this text.
3. Complete the line saadhana ke shanta upavana mein.
4. Rewrite the third stanza of Parmesthi Vandana.
5. Who is the composer of Parmeshthi vandana?

Lesson - 8
TWENTY-FIVE PRINCIPLES OF JAINISM

1. Pahala Bol: Gati Char Four Wordly existence

- | | |
|-------------------|---------------------------------|
| 1. Narak Gati | 1. Hellish Beings |
| 2. Tiryancha Gati | 2. Sub-human/Vertibrate animals |
| 3. Manushya Gati | 3. Human Beings |
| 4. Dev gati | 4. Heavenly Beings |

2. Doosara Bol: Jati Panch Five Classification

- | | |
|------------------|-----------------|
| 1. Ekendriya | 1. One-Sensed |
| 2. Dwindriya | 2. Two-Sensed |
| 3. Trindriya | 3. Three-Sensed |
| 4. Chaturindriya | 4. Four-Sensed |
| 5. Panchendriya | 5. Five-Sensed |

3. Teesra Bol: Kay Chah Six Bodies

- | | |
|------------------|-------------------------------|
| 1. Prithvikaya | 1. Earth-bodied beings |
| 2. Apkaya | 2. Water-bodied beings |
| 3. Tejaskaya | 3. Fire-bodied beings |
| 4. Vayukaya | 4. Air-bodied beings |
| 5. Vanaspatikaya | 5. Vegetable-bodied beings |
| 6. Traskaya | 6. Mobile beings (trasakaaya) |

4. Chautha Bol: Indriya Panch Five Sense Organs

- | | |
|--------------------|---------------------------|
| 1. Shrotrendriya | 1. Sense-Organ of hearing |
| 2. Chakshurindriya | 2. Sense-Organ of sight |

3. Ghranendriya
4. Rasanendriya
5. Sparshanendriya

5. Panchwan Bol: Paryapti Chah

1. Ahar Paryapti
2. Shareer Paryapti
3. Indriya Paryapti
4. Swasochhwas Paryapti
5. Bhasha Paryapti
6. Manah Paryapti

6. Chatha Bol: Pran Das

1. Shrotrendriya Pran hearing
2. Chakshurindriya Pran seeing
3. Ghranendriya Pran smelling
4. Rasanendriya Pran taste
5. Sparshanendriya Pran touch
6. Manobal
7. Vachanbal

3. Sense-Organ of smelling
4. Sense-Organ of taste
5. Sense-Organ of touch

Six Biopotentials (Paryaaptis)

1. Aliment
2. Body
3. Sense - Organ
4. Inhaling and exhaling
5. Speech
6. Mind

Ten Bio-energies (Praanas)

1. Power of the sense-organ of hearing
2. Power of the sense-organ of seeing
3. Power of the sense-organ of smelling
4. Power of the sense-organ of taste
5. Power of the sense-organ of touch
6. Power of mind
7. Power of speech

8. Kayabal
9. Swasochhwas Pran
10. Ayushya Pran

**7. Satwan Bol:
Shareer Panch**

1. Audarik Shareer
2. Vaikriya Shareer
trans
(*Vaikriya*)
3. Aharak Shareer
4. Taijas Shareer
5. Karman Shareer

**8. Athwan Bol:
Yog Pandrah**

Manoyog ke Char Bhed

1. Satya Manoyog
2. Asatya Manoyog
3. Mishra Manoyog
4. Vyavhar Manoyog

Vachan Yog ke Char Bhed

5. Satya Vachanyog
6. Asatya Vachanyog

8. Power of body
9. Power of Respiration
10. Power of Life-span

Five Bodies

1. The gross body (*audaarika*)
2. The protean body (capable of
formation at will) -
3. The communicative body
4. The luminous body (*Taijasa*)
5. The Karmic body (*Kaarman*)

**Fifteen Yoga
(activities)**

Activities of mind (Four types
of Manoyoga)

1. Truth
2. Falsehood
3. Combined
4. Behavioural

Activities of speech (Four types
of Vachanyoga)

5. Truth
6. Falsehood

7. Mishra Vachanyog	7. Combined
8. Vyavahar Vachanyog	8. Behavioural
Kaya yog ke Sat Bhed	Activities of body (Seven Type of Kayayoga)
9. Audarik Kayyog	9. The gross
10. Audarik Mishra Kayyog	10. The gross-combined
11. Vaikriya Kayyog	11. The protean
12. Vaikriya Mishra Kayyog	12. The Protean-combined
13. Aharak Kayyog	13. The communication
14. Aharak Mishra Kayyog	14. The communication-combined
15. Karman Kayyog	15. The karmic
9. Nauvan Bol: Upyog	Twelve cognitive activities (upayoga)
Barah Panch gyan	Five types of knowledge (Jnana)
1. Mati gyan	1. Perceptual cognition
2. Shrut Gyan	2. Verbal knowledge
3. Avadhi Gyan	3. Clairvoyance
4. Manahparyav Gyan	4. Mind-reading
5. Keval gyan	5. Pure and Perfect knowledge
Teen Agyan	Three nescience (ajnana)
1. Mati Agyan	1. Perceptual
2. Shrut Agyan	2. Verbal

3. Vibhang Agyan	3. Composition of different aspects.
Char Darshan	Four intuitions (darsana)
1. Chakshu Darshan	1. Occular cognition
2. Achakshu Darshan	2. Non-ocular cognition
3. Avadhi Darshan	3. Clairvoyance
4. Keval Darshan	4. Omniscience (pure and perfect intuition)

10. Dasvan Bol: Karm Ath Eight type of karmas

1. Gyanavaraniya Karma	1. Knowledge-obscuring karma
2. Darshanavaraniya Karma	2. Intuition-obscuring karma
3. Vedniya Karma	3. Feeling sensation producing karma
4. Mohniya Karma	4. Deluding Karma
5. Ayushya Karma	5. Life-span-determining Karma
6. Nam Karma	6. Body-determining Karma
7. Gotra Karma	7. Status-determining Karma
8. Antaray Karma	8. Hindrance-producing Karma

Lesson - 9 CHAATRA-PRATIJNA

(Resolution by the student)

Jivana hama aadarsha banaayen, unnati-patha para badhate jaayen.

Kyon na chaatra guna-paatra kahaayen, jivana hama aadarsa banaayen

(1) *Uccha-uccha aacharana varenge, duraacaara se sada darenge, aatma sakti ka parichaya denge, nahin kahin durbalata laaye.*

(2) *Samyama jhule mein jhulenge, tattva ahiimsa ko chulenge nahin namrata ko bhulenge, anushaasana ke niyam nibhaayen.*

(3) *Nahin kisi ko gali denge, nahin kisi se ghrina karenge.*

Bol jabaan nahin badalenge, padalolupataa nahin badhaayen.

(4) *Jhutha kapata se sadaa bachenge, juua-chori nahin rechenge.*

Para-ninda mein nahin pachenge, atma-vijaya hi laksya banaayen.

(5) *Madyapaana mein nahin padenge, bhaanga tambaakhu se na bhidenge,*

Buri aadaton ke sada sath ladenge, irshya-mat-sara-maana mitaayen.

- (6) *Aastikata ko ashraya denge, nastikata na panap-
ane denge,
Tyaga-marga mein tana-mana denge, sadguru
mein sraddha rakha paayjen*
- (7) *Sahanashila ban veer banenge, sacchi acchi sikh
sunenge.
Dhaarmikta ka paath padhenge, tulasi anuvrata
patha par aayen.*

Questions:-

1. Which is the fifth stanza of chaatra-pratigya?
2. In the context of this poem, what should be the characteristics of an ideal student?
3. Complete the stanza related with, “nahin kisi se ghrina karenge.”
4. Write the second and the fourth stanzas of chaatra-pratigya.

Lesson - 10 SANGHA-GANA

(The song of the terapanth order)

*Jaya-jaya dharma-sangha avichala ho,
sangha-sanghapati-prema atala ho*

- (1) *Hama sabka saubhagya khila hai,
prabhu yaha terapantha mila hai.
eka suguru ke anushaasana mein,
ekachaara vichaara vimala ho.*
- (2) *Dridhatara, sundara, sangha-sangathana.
Kshiranira-sa yaha ekipana,
Hai akshunna sanghmaryaada,
vinaya aur vaatsalya achala ho*
- (3) *Sangha-sampada badhati jaaye,
Pragati-sikhara para chadhati jaaye,
Bhaikshava shaasana nandana vana ki,
Saurabha se surabhita bhutala ho.*
- (4) *Tulasi jaya ho, sada vijaya ho,
Sangha chatushthaya bala aksaya ho,
Sraddha-bhakti bahe nasa-nasa mein,
Paga-paga para pratipala mangala ho.*

Questions:-

1. Complete the line beginning from hai aksunna sangha maryaada.

2. Write third line of the fourth stanza of sangha-gaana.
3. Write the third stanza of sangha-gaana.
4. Who is the composer of sangha-gaana.

Lesson- 11 SACCHE MAANAV

(Real human beings)

Sacche maanava hama bana paayen

- (1) *Funka-funka kara paira badhaayen,
Badhaao ko dura hataayen
De tilanjali svartha bhaava ko,
Parama artha ke patha para jaayen
Sacche maanava hama bana paayen*
- (2) *Krodha hamara sabase badha kara,
Dusmana usko dura bhagaayen
Khsama hamaraa parama dharma hai,
Uske khaatira praana lagaayen
Sacche maanava hama bana jayen*
- (3) *Maanava banakara nahin kabhi hama,
Pasutaa ki gananaa mein aayen
Buddhi-jnana viveka tarka ko
Bharabhuta hama nahin banaayen
Sacche maanava hama bana jaayen*
- (4) *Nyaaya-maarga para atala rahen nita
Nahin kisi se vaira badhaayen
Satya ahimsa-saila-sikhara para
Cadhakara maanasa moda manaayen
Sacche maanava hama bana jaayen*

Questions:

1. Who is your biggest enemy?
2. What is that we should give up?
3. What is our primary duty?
4. Reproduce any two stanzas of this poem.

Lesson - 12

BHAGAVAN MAHAVIRA



(Lord Mahavira)

Birth and Nomenclature

Among the great men of the world, the name of Tirthankara Mahavira is remembered reverentially. He was the twenty fourth tirthankara of Jainism.

About two thousand six hundred years ago, Vaishali republic flourished in eastern Bihar. A city named 'kshatriya kundagram' was also situated in that kingdom. It was ruled by kshatriya king Siddhartha. His wife was Trishala, who gave birth to a son on chaitra shukla troyodashi. He was named as Vardhamana. Lord Mahavira was known by three names Vardhamana, Mahavira and Gyataputra. From the day of his birth, the prosperity of the family increased rapidly; hence the name Vardhamana (Prosperor) was given. During the period of spiritual practice, he bore all the troubles bravely; hence the name Mahavira was given. He belonged to the Gyat clan, hence the name Gyataputra was given. The names of his elder brother and sister were Nandivardhana and Sudarshana respectively.

Childhood and Education

Prince Vardhamana was brought up in royal palace. His early life passed in sports and merriments. Since childhood, Mahavira was fearless. Once a snake intercepted during his

childhood sports. Catching it sportively, he threw it off and commenced his merriments as before. When he turned eight, his father sent him to Gurukula (residential place of learning) for education. He possessed great intellect since childhood. He displayed complete mastery over three kinds of knowledge-sensual, verbal and clairvoyance before his teachers.

Youth

Having crossed childhood, he attained adolescence. He was a born vairagi (indifferent to worldly pleasures). He had no mind for getting into wedlock, but under parental pressure, he got married to Yashoda, a Kshatriya girl. She bore a daughter named Priyadarshana. She got married to Sudarshana's son Jamaali.

Renunciation From World and Initiation as a Monk.

his When he attained twenty eight years of age, father Siddhartha and mother Trishala died. He took permission from his elder brother Nandivardhana for undertaking asceticism. Nandivardhana did not allow him for adopting monkhood and insisted him to remain with him as a householder. Due to elder brother's repeated insistence, Mahavira remained in house for two more years. During that period, he did not drink sachitta (unboiled water; with life in it) water, abstained from taking meals after sunset, observed celibacy and as soon as he was thirty, he embraced asceticism.

Period of Saadhana (spiritual practice)

During saadhana-period, he bore numerous hardships. Taking him for a thief, some people often beat him. Chil-

dren pelted stones at him and directed the dogs to bite him. The snake named Chandakaushika strung him terribly. The deva named Sangam afflicted him twenty times in a single night. Lord Mahavira was a master, forgiver, he tolerated everything equanimously. He adopted severe penances. His penance was in the form of fasting from two days to the extent of six months at a stretch, and during that period, he abstained from consuming water too.

Attainment of Omniscience

Together with long penance Lord Mahavira was disciplining his soul (self) through meditation during saadhana period. He spoke very little, mostly observed silence. He continued his spiritual practice for twelve years and thirteen fortnights. In the course of ramblings, he arrived in Jambhiyagraama on vaisaakha shukla tenth, where the river Rijubalika flowed near by with a teak (shaal) tree standing on its bank. Under that tree he was deeply absorbed in meditation in Godohika (Cow milking) posture. He had been observing fast for the last two days. Then Knowledge grew more and more sanctified, the veil of delusion was removed and the Mahavira attained the vitaraaga (dispassionate) state. Having attained omniscience, he was now an arhata (one who has realised one's true potentiality). .

Kevalajnana and its Aftermath

After attaining omniscience, the tirthankara delivered his first sermon among gods. He explained in detail, the importance of restraint. Devas by nature remain in sen-

sual pleasures; they cannot observe restraint in their lives. The next sermon was delivered in Pavaapuri where eleven learned Brahmins such as Indrabhuti, had already assembled together for another religious performance. They attended the sermon of the tirthankara at the hall of preaching. The Lord dispelled all the doubts lurking in their minds. All those scholars, together with their 4400 disciples, were initiated in Jainism by Mahavira. Many women like Chandanabala etc. also were initiated in Jainism as nuns. On the very first day the number of Mahavira's disciples increased rapidly. Thus, the fourfold order comprising of monks, nuns, laymen and laywomen was established.

The Lord entrusted the charge of the order to eleven learned Brahmins like Indrabhuti etc. They were all designated as Ganadharas. Chandanbala was entrusted with the responsibility of managing the group of nuns.

Lord's Nirvana

The Lord wandered in the course of his spiritual ramblings for thirty years in his omniscient state. Various rulers were initiated in the Jain order.

His last 'Chaaturmaas' (four month. stay) was in Paavaapuri, Bihar. In his last state, he observed two days of fast. He delivered sermon for the last two day and night. He breathed his last there in the midnight of kartika krishna Amaavasya. He was now free from all the worldly bondages. People celebrated the event of nirvana by lighting lamps. The same celebration later on came to be known as Deepavali.

Question.

1. When and where was Lord Mahavira born?
2. How many names were kept for Mahavira?
3. Describe Mahavira's saadhana (spiritual practice) period.?
4. At which place did he attain omniscience?
5. Why is Deepavali celebrated?
6. Mention the number of the disciples of the eleven Ganadharas.
7. What is meant by fourfold older?

Lesson - 13

SHRIMAD BHIKSHU SWAMI



Shrimad Bhikshu Swami, the founder of Terapantha order, was born at Kantaaliya (Maarwaar) on Aasadha shukla 13, V.S. 1783. The names of his father and mother were Balluji and Deepaaji respectively. He was Sankaleca (Osval) by caste. He was a talented religious personality. After his wife's death, he made up his mind to be initiated as a monk but his mother did not give him the permission for it. On being insisted by Raghunathji, the then Acharya of Sthaanakvaasi sect, she said, 'Lord! how can I permit him to become a Sadhu. when he was in the womb, I dreamt of a Lion, which means that he would turn to be a lion among men.' Acharya Raghunaathaji said 'well, it is all the more good. Your son will roar like a lion in the company of monks.' This convinced his mother and she permitted him for initiation. The initiation ceremony was solemnized at Bagari (marwar) on Maarga shirsha krishna 12, V.S. 1808.

Bhikshu Swami had a deep insight. He had an inborn capacity to go deep into reality. Within few years, he became well versed in the knowledge of jain canonical literature. By V.S. 1815, looking at the laxity taking place among monks regarding the practice and precepts, some revolutionary thoughts crossed his mind. He put forth his doubts for acharya's consideration. Discussions continued for full two years, but no satisfactory solution emerged. Consequently

he parted his company from his acharya on Chaitra shukla ekam, V.S. 1817 at Bagari (Maarwar). After leaving the sthaanaka, he made his first stoppage among the monuments at the cemetery known as jaitsinghji ki chatariyan outside the village. Those monuments exist even today.

As a result Acharya Bhikshu faced an opposition from all quarters. Bearing all that opposition patiently, he continued his spiritual ramblings.

At Kelva (Mewar) on Aashaadha shukla Purnima, V.S. 1817, he again got initiated in light of the injunctions contained in the canons. At that time twelve monks were under his command. Most of the monks were accompanying him while the rest were staying elsewhere. That day witnessed the foundation of a well-organised order of the monks under the leadership of swaamiji, and within a short span of time, it was known as Terapantha order. Till V.S. 1831, his life was full of untold struggles. He spent spiritual period of fifteen years in penance, severe spiritual practices, future planning of the order and studying the scriptures thoroughly.

In V.S. 1832, he nominated his chief disciple Bhaarmalji as his successor, and concurrently laid down a set of norms for the smooth working of the order. He wrote down the initial maryaada patra (charter of conduct) on maagha shirsha krishna 7th of that year. After that, he continued to consolidate the order by revising the articles of the charter from time to time. During his tenure as acharya, forty nine men and fifty six women were initiated as monks and nuns

respectively. Of them, Acharya Bhaarmala, muni Thirpal, muni Khetasiji, muni Veniramji, muni Hemarajji, etc. are worth mentioning.

On Bhadrapada Shukla 13, V.S. 1860, at the age of 77, he breathed his last at Siriyari (Marwar) in meditation posture during the fasting of seven praharas. (3 hours is 1 Prahar)

Question.

1. Mention the year and date of the birth of Bhikshu. Swaami?
2. Why did Swaamiji's mother hesitate to permit him for initiation?
3. Who was the diksha-guru (the preceptor who initiated) of swaamiji?
4. When and where did Swaamiji part Company from the Sthaanakavasai sect?
5. Mention any four of the monka initiated by swaamiji.

Lesson - 14

ACHARYA SHRI TULSI



Birth and Family Background

Anuvrata Anushaasta (disciplinarian)
Yugapradhaana Acharya Shri Tulsi was born at Ladnun (Rajasthan) on kaartika shukla 2nd, V.S. 1971. The names of his father and

mother were Jhumarmalji khater and Vadanaaji respectively. The couple had six sons and three daughters. Tulsi was the youngest of them. His elder brother Champalalji was already initiated as a monk in the order. The members of his family were religious by nature. With the inspiration of Vadanaaji all the children of the family used to visit the monks and nuns daily. Since childhood, Tulsi had deep inclination towards visiting the saints and learn their ascetic code of conduct. Shri Kaaluganiji, his divine sermons and personality awakened boy Tulsi's impressions (sanskaras) of previous birth. He attracted him towards ascetic life.

One Experiment:

Once he told his mother, 'I wish to stay at the holy feet of Kalugan.' He put forth his wish before his mother every now and then. At first the members of the family overlooked it, thinking it as a childish talk, but Tulsi was adamant in his ideas. Thoughts of undertaking renunciation and spiritual practice continued to grow stronger day by day. Elder brother Mohanlalji tested him by various methods to ascertain

whether his determination about renunciation was genuine or not. Tulsi came out successful in every test. Worldly temptations could not move him an inch. Kaalugani announced his decision to initiate him.

One night Mohanlalji, his elder brother handed over a hundred-rupee note to Tulsi and said, ‘ Tulsi you are going to be initiated very shortly. One has to face various hardships in ascetic life. Sometimes food is not available; at other times one has to go without drinking water. You are still a boy. If such an occasion occurs, you may make use of this money. It may remain hidden in your books for study.

Tulsi smiled to hear the words uttered by his elder brother and said ‘Respected brother, it is a possession. A monk is forbidden to possess anything in any form’. Now Mohanlalji was fully convinced of Tulsi’s genuine spirit of renunciation.

Initiation Ceremony

In an assembly of thousands of people, Acharya Kalugani initiated him as muni on pausha krishna 5th, V.S. 1982, at Ladnun. Together with him, his elder sister Ladaanji was also initiated, who later on became the seventh Saadhvi Pramukha (headnun) of Terapantha order.

Learning the Scriptures

Since childhood, he had intense love for education. He was always an intelligent student in his class. As soon as he was initiated as muni, he began to devote his time in studying. Within a short period, he acquired proficiency in

grammar, encyclopedia, literature, philosophy and the Jain canons. In addition to self- study, he began to teach the apprentice-munis also. He proved to be an efficient teacher.

Heir-apparent

In V.S. 1993, Acharya Kalugani was staying at Gangapur during chaturmas (the four-months period of rainy season). He was attacked by a serious disease. In view of his falling health, rev. Acharya prepared the deed of succession on Bhadrav shukla 3 nominating his heir-apparent. Immediately after that, he ceremoniously consecrated Muni Tulsi with the pachhevadi (upper garment) and declared him as the heir-apparent, and read out the deed of succession to the general assembly. Muni Tulsi now became yuvacharya. The fourfold order greeted the yuvacharya with profound applause. The whole order expressed a sense of extreme happiness in getting an efficient religious leader.

This period as heir- apparent lasted only four days. Acharya Kalugani breathed his last on Bhadrava shukla 6. At that time Acharya Tulsi was only 22 years of age and at that unripe age, he became the Acharya of the huge Terapanthi order, which consisted of 139 monks and 333 nuns at that period of time.

The great Acharya

No sooner did he assume the supreme charge of the post of Acharya, then he introduced the system of mass education in the order. The result was that, today there are numerous scholar monks and nuns in the order. Terapantha has evolved

its own independent curriculum for education. Acharyashri himself along with the other learned monks and nuns undertook the duty of educating the fourfold order.

Anuvrata movement

For moral regeneration of the masses, Acharyashri promulgated the Anuvrat Movement on phaalguna shukla dvitiya, V.S. 2005 at Sardarshahar

Foot-Travels

In order to convey the message of Anuvrata Movement to every home, Acharya travelled on foot to various parts of the country like Delhi, Uttara-pradesh, Bihar, Bengal, Punjab etc. This provided an opportunity to people for understanding the sect correctly. Thousands of people adopted Anuvrata in their way of living which helped in creating a moral atmosphere throughout the nation. To apply more force and coverage to it, Acharyashri toured south india. He visited various states like Maharashtra, Andhrapradesha, Karnataka, Tamilnadu, Kerala etc., as a result of which Anuvrata movement and Jainism were warmly received in many cities of these states. On successful termination of his historical tour of thousands of miles, the fourfold order conferred upon him, the title of Yuga-pradhan in V.S. 2027 at Bidaasar (Rajasthan) on the occasion of Maryaada Mahotsav.

An orator and literateur

He possessed an unprecedented art of oratory. It was his special characteristic to present any serious topic to the

masses intelligibly. He used the language and style in his sermons that suited the audience. He spoke in Hindi or Rajasthani, as the occasion demanded.

He composed a vast literature, his monumental books- Kalauyashovilas, Maanak-Mahima, Daalam- Charitra, Magan-charitra, Chandana Ki Chutaki Bhali, Ma Vadana etc. are the jewels of Rajasthani literature. Several collections of his sermons were recorded. He has various independent compositions in Hindi and Sanskrit to his credit.

He resolved to take up the unique task of editing jain canons. Many monks and nuns are actively engaged in it upto now. Most of the jain canons have been well-edited and published. This service to the jain order is worth recording in golden letters. Appointing his Successor

The most important duty of the Acharya is to nominate his successor. He accomplished this at Raajaldesar on magh shukla seventh V.C. 2035 on the occasion of Maryaada Mahotsav by declaring Muni Nathmal as his successor and christening him as Yuvacharya 'Mahaprajna'.

In the sujaangarh maryaada mahotsav in v.s. 2050, Acharya Tulsi gave up his lordship and appointed Yuvacharya Mahapragya as the 10th Acharya of the Terapanth sect. This was a rare and first such event in the history of terapanth that an Acharya, in his own presence, appointed his successor as Acharya. In such a unforgettable event, Acharya Mahapragya on behalf of the complete Terapanth order, conferred upon him the title of 'Ganaadhipati Pujya Gurudev.'

On this occasion, Acharya Shri Tulsi devoted himself in the service of mankind.

Last Stay and Demise:

Ganaadhipati Tulsi stayed in Gangaashahar for his last chaaturmaas. He suffered a heart attack on Aashadha krishna tritiya V.S. 2054, he left us forever. Acharya Tulsi was a great saint of India, the innovator of moral regeneration and the guide of (path-indicator for) humanity at large. We really regarded ourselves blessed in having such a grand personality to guide us.

Question.

1. Where and when was Acharyashri born?
2. How did Mohanlalji test Tulsi's detached attitude required for renunciation?
3. Where was Acharyashri designated as yuvacharya?
4. How many states of India did acharya visit?
5. When and where the tenth acharya's name was declared? :
6. Mention the date and the place of the Anuvrat Movement's inaugural.

Lesson - 15

ACHARYA SHRI MAHAPRAJNA



A small village Tamkore is situated in the Jhunghanu district of Rajasthan. This sandy village is beautiful, peaceful and pollution free. There is one well known family of choraria. On the auspicious day of aashadha krishna trayodashi (14-June 1920) of V.S. 1977, in the evening, mother Baluji gave birth to an intelligent child. He was named 'Nathmal'. The home of Tolaaramji, the father, was echoed with the melodious sound of the child. When the child attained adolescence, he happened to meet muni Chhabeelji and the hidden sansakaras or impressions of spirituality aroused.

(At the age of 10, Nathmal with his mother accepted monkhood under Acharya shri Kaalugani, on maagh shukla dashami v.s. 1987 at Sardarshahar (the eighth Acharya of Terapanth sect). The responsibility of an integrated development of Muni Nathmal was given to Muni Tulsi.

As muni Tulsi wanted him to mould. he moulded himself accordingly. The horizon of development was ever open before him. He established himself among the frontline munis. (He wanted Mahaprajna to become a great scholar).

Gurudev Tulsi appointed Mahaprajna as the (agaagarya) leader in the year 1944, (Saajhpati) group leader in the year 1947 and Nikaayasachiva in the year 1966 and gave

him a chance to explore his talent. In the year V.S. 2035 (12-Nov, 1978) kaartik shukla trayodashi, Gurudev Tulsi graced him, with the title 'Mahaprajna'. On this occasion, Acharya Tulsi said, the entire sangh is eager to pay gratitude towards Mahaprajna for his services. This title is given for the acknowledgement of his deeds.'

Acharya Tulsi appointed Mahaprajna as his successor on 3rd February 1979 (V.S. 2035) maagh shukla saptami. He became yuvacharya Mahaprajna from muni Nathmal of the Terapanth sangh.

On the occasion of Maryaada Mohotsav Acharya Shri Tulsi resigned from his post on 18 February 1994, at Sujaangarh. In the presence of Acharya Tulsi, Shri Mahaprajna became the 10th Acharya of Terapanth sect in Adhyatma Saadhana Kendra of Mehrouli, Delhi on 5th Feb.1995. In the presence of about fifty thousand people, he was officially appointed as the acharya of this sect. Many political leaders, writers, journalists and thinkers witnessed this celebration.

Acharya Mahaprajna's personality had many phases. he was a yogi and a meditator, a muni and a great sanskrit scholar. He was a guru and a leader of a sect. He was a great philosopher and a man of literature.

His life was full of devotion and faith. His intuitive power was very powerful and strong. His creative mind and positive thinking was an inspiration for all of us.

Acharya Mahaprajna's personality and creative activities were as follows: He specialised in different languages

namely Hindi, Prakrit, Sanskrit etc. He had a great power to make poems in sanskrit instantly. Acharya Shri Mahaprajna was a moral thinker and a writer. In the field of philosophy, logic, yoga and spirituality, he has written more than 250 books that have been published and have become a solution provider to the social problems of the world.

Acharya Tulsi took a great resolution of editing the Jain Aagams. The credit for giving a shape to that resolution goes to Acharya Mahapragyaji. He has served, the Jain sect by editing the Jain Aagam. The first Jain canon Acaaraanga Sutra was elaborately written by him in Sanskrit and he came forward as a great Sanskrit commentator.

Acharya Shri Mahaprajna was keenly interested in spirituality from an early age. With Gurudev's inspiration Acharya Shri Mahaprajnaji explored new skills of meditation and has given many practical and theoretical solutions in this field. After a long period of research and practice, he has given re-life to this field which is famously known as Prekshadhyan. After his contribution to this meditation field, Acharya Tulsi entitled him with 'Jain yoga punarud-dharak' on the occasion of Amrit Mahotsav.

The present education system has a great scope to develop one's intelligence, but there is nothing for emotional and mental development. For the development of both mental and emotional, Acharya Shri Mahaprajnaji has developed a system named Jeevan Vigyan (Science of Living). In today's educational process this system of Jeevan Vigyan is highly acclaimed by the society.

The volunteers in the field of world peace, ahimsa (non-violence) and morality have no powerful unity for working together. To develop a healthy society, united effort is essential. In order to develop this, an organisation has been formed in the name of Ahimsa Samvaaya manch. Today this organisation has become a platform for Gandhian Philosophy, Sarvodaya Philosophy and many other non-political parties for their conversation. This organisation has given rise to a new hope in the volunteers of non-violence, world peace and moral values.

Ganadhipati Tulsi expired on 23rd June, 1997. After his death, the entire human race was looking at Mahaprajnaji with hope. He started many creative and useful programmes like Anuvrat, Prekshadhyan, Jeevan Vigyan, Ahimsa Samvaaya, Ahimsa yaatra etc.

On 9th May 2010, at noon time, Acharya Shri Mahaprajna took his last breath in Sardarshahar. Thousands of followers and devotees had his last darshan.

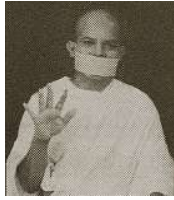
Acharya Shri Mahaprajna has given inspiration to the entire Dharmasangh and human race. Let his lightness and brightness be whole heartedly received by human beings. Let his light be luminous and undiminished.

Question:

1. Where and when was Acharya Mahaprajna born?
2. Where and when was Acharya Mahaprajna's coronation ceremony held?
3. Who initiated Muni Nathmal?
4. When and where did Acharya Mahaprajna undertake initiation?
5. Write the specialities of his life.

Lesson - 16

ACHARYA SHRI MAHASHRAMANA



It is an independent right of the head of the religious order to enthrone anybody as his successor. Only unique personalities can win the heart of the pontiff (Acharya) and reach the highest pedestal stage. Among those rare personalities, one unique personality is Acharya Shri Mahashramana. In the great tradition of (religious organisation of) Terapanth, Acharya Mahaprajna elected him as eighth yuvacharya. Right from the beginning he was hardworking, illustrious and a talented young student. His humbleness, simplicity, sincerity, gentleness, politeness and peaceful personality left a deep impact on society.

He is fond of solitariness and meditation. He wholeheartedly dedicated himself in acquiring spiritual knowledge. His great qualities, made him Mudit muni from Mohan, then yuvacharya Mahashramana and then ultimately the successor of Terapanth.

He was born in Rajasthan on V.S. 2019 (vaisakha shukla navami) i.e. 3-May 1962 in Sardarshahar, Churu. His parents were Nemadevi and Jhumarmalji. Who knew that this little child would become the head of Terapanth sect? Who imagined that he would glorify the dugar dynasty? Sometimes future gets reflected in present. He was the seventh child among his eight siblings. He lost his father at the early age of seven. An unexpected emptiness entered the family. The

absence of his father was made up by his mothers's love and affection. She taught him good moral values and gave him right education. As a result, he was inclined towards spirituality and religion.

With passage of time, he started getting detached from the material world and started moving towards spirituality. One day, he expressed his feelings to his mother. Mother explained him about this path and said- "Oh son! You have chosen the best path, but this path is full of thorns. It is not like enjoying sweet delicious dish, it is a herculean task. It is like chewing iron seed with wax teeth. Before talking about initiation, practice penance and test yourself. Be careful."

Inspite of knowing that it is a difficult path, he did not change his mind. His feeling of detachment increased day by day. As time passed, he expressed his feelings before Acharya Tulsi. At that time Acharya Tulsi was in Delhi to celebrate 2500th anniversary of Tirthankar Mahavira's (nirvaan) liberation. Acharya Shri found him capable for initiation and after due investigation, he approved for his initiation in Sardarsa-har by Muni Sumermalji.

At the age of 12, he was initiated by Muni Sumermalji on Sunday on V.S. 2031 Vaishakha shukla chaturdasi i.e. 5 may 1974. His entire life changed after initiation not only externally but also internally. Study of scriptures and practice of meditation became a part and parcel of his life. At that time, his daily routine was to refrain from unnecessary talk and to memorize sutras like a machine. He avoided all sorts of deviations and loved being alone. During study pe-

riod, he learnt various languages like Sanskrit, Prakrit, Hindi and English. Sometimes he stayed with gurudev and at times had an independent journey too. He continued to stay with Gurudev from Bidasar Maryada Mahotsav, i.e., from vikram samvat 2040.

Ganadhipathi Gurudev Tulsi was an extraordinary personality. He recognised his capabilities, wanted him to progress and succeeded in making him an outstanding muni and a highly talented personality.

In vikram samvat 2042 (1986 A.D.) Maagh shukla saptami (16-february, 1986), on the occasion of Maryada Mahotsav in Udaipur, Acharya Tulsi asked him to assist Yuvacharya Mahapragya in his internal works.

In the year vikram samvat 2043 vaishaak shukla chaturthi (14 may, 1986), on the eve of akshaya tritiya, he became group leader in Beawar.

In the year 2046 Bhaadrav shukla navami (9. september 1989), he was appointed as Mahashraman in yogakshe-mavarsha. This post was newly inaugurated. He was highly acclaimed after the post of yuvacharya.

In the process of Vikaas Yatra, Mahashraman had proceeded with four independent yatras. First yatra was completed in the year 1990 from February to March which started from Ladnun, Sardarshahar via Dungargarh and ended at Chhoti Khatu.

Second independent yatra started in the year 1990 from November to December, after Pali Chaaturmas. This Yatra

was executed in Sivaanchi Maalaani and was completed in Sojat road via Rani station on 10- January 1991. After completion of his yatra, Gurudev Tulsi instructed that if he was found leading a luxurious life, he should do meditation for three long hours in standing posture. Muni Mudit was so humble that he at once accepted his orders without complaining.

His third Vikaas yaatra started in the year 1994-1995 on 25th November to 4th January after Delhi Chaturamas in surrounding areas.

His fourth Anuvrat Preksha yaatra started on 17 february 2000, from Taranagar to Ganganagar via Sardarshahar, Dungargarh and ended in Bidasar on 11 June 2000. This Yatra was more effective than the previous ones.

In the year Vikram samavat 2054 Aashadha Badi Teej (23 June 1997) Ganadhipati Gurudev Tulsi unexpectedly expired at Gangashahar in Terapanth Sabha Bhavan. As a result, Acharya Mahapragyaji announched the post of Yuvacharya, in the year Vikaram samvat 2054 Bhaadrva Shukla Baaras (14 September 1997) in the presence of about fifty thousand people. Gurudev announced the name of Mahashraman as the next successor of Terapanth. He was appointed as Yuvacharya of our sangh. This was appreciated by all the people. At that time, his age was merely 35.

On 9. May of 2010, Acharya Shri Mahaprajnaji expired in Sardarshahar. Yuvacharya Shri Mahashramana was announced as the 11- acharya of Terapanth sect. On 23- of May

2010, he enthroned officially the post of acharya amidst a huge audience in Gandhi Vidya Mandir of Sardarshahar.

Questions:

1. Who initiated Yuvacharya Shri and in which place was he initiated?
2. What was the name of the mother of Yuvacharya Shri?
3. Where and when did yuvacharya shri acquire the post of Mahasraman?
4. Mention the age of Mahasraman when he became yuvacharya.
5. How many spiritual journeys were undertaken by him independently?



Lesson - 17

JAIN RELIGION (Jainism)

Ques 1. What is Jainism?

Answer. The word Jainism originated from the term 'Jina'. Its origin is the word jina. Jina is the soul which has attained vitaraagata (dispassionate state) after conquering attachment and aversion. The religion propounded by such dispassionate souls is called Jainism.

Ques 2. When was Jainism originated?

Answer. From continuity point of view, it is eternal. But Tirthankar Rishabhadeva was the propagator of Jainism in this era. He was followed by twentythree Tirthankaras. Lord Mahavira was the last Tirthankara.

Ques 3. What are the characteristics of Jainism?

Answer. There is no place for personality cult in Jainism. Only the attributes are adored. That is why, no particular person's name is mentioned in Namaskara Mahamantra which is the most supreme mantra in Jainism.

Jain Religion is soul-centered religion. It regards soul as immortal and indestructible. Souls bound by karma ever wander in the world. Sometimes one takes birth as a human being, sometimes as a deva and sometimes as a beast or a bird. Souls, which are completely bereft of karmas attain Siddhahood.

Jainism does not attach prominence to casteism. It holds that people belonging to all castes have right to ob-

serve this religion. The eleven group leaders (ganadharas) like Gautama who were the chief disciples of Lord Mahavira were Brahmins by caste. Harikesi muni was a chaandaala (belonging to a very low caste) King Srenik and King Pradesi were ksatriyas by caste. Householders like Ananda were vaishyas (farmers or potters).

Ques 4. What are the chief principles of Jainism?

Answer. The fundamental principles of Jainism are non-violence and equanimity. Non-violence means not to kill, torture or cause injury to any body and equanimity means not to differentiate between different levels of beings.

1. Jainism does not regard God as creator of the world.
2. Jainism believes in pre-birth and rebirth.
3. The principle of Jainism is non-absolution. It perceives every object from different perspectives.

Question:-

1. Who is called a Jina?
2. Does Jainism attach prominence to casteism?
3. Does Jainism regard God as creator-destroyer of the world?
4. Does Jainism believe in rebirth?
5. Which caste did Lord Mahavira's Gandharas belong to?
6. Who is the founder of Jainism?
7. Which caste did Harikesi belong to?



Lesson - 18 TERAPANTH

Acharya Bhikshu was initiated as a monk in sthanakavaasi sect, and continued his sadhana for eight years. Due to the differences of opinion as regards precepts and practices, he dissociated himself from there. He had no idea of setting any new organization. His only aim was to follow the correct code of conduct.

When he parted company from the sthaanakvaasi sect, he was accompanied by thirteen laymen followers. Once it so happened, at Jodhpur those thirteen men were performing Samayika in a shop. Fatehmalji Singhi, a minister of Jodhpur city happened to pass by that route on horseback. He enquired of the laymen, “why are you performing Samayika here?” In reply, the laymen reported, “our guru has abandoned the sthaanaka; that is why we are performing samayika here.” At the insistence of diwanji, they narrated in detail the whole incident to him. A poet was standing nearby. Keeping the number of thirteen in mind, he instantly composed a couplet:-

*Sasdha-saadha ro gilo kare, te to aapa-aapa ro manta,
sunajyo re sahara ra lokaa, e teraapanthi tanta*

At that time Acharya Bhikshu was staying near Bilaada. When he came to know of it, he instantly got up from his seat and addressed God with folded hands- “this is tera (thy) pantha (path). This is the path shown by you.

We are only the followers of this path.”

Interpreting the word Terapantha in another way, he said, one who observes the thirteen rules is a Terapanthi.

THIRTEEN RULES

Terapantha stands on the firm footing of thirteen tenets-five great vows, five samitis (careful action) and three guptis (self-control).

Five (Mahavratas) great vows

1. *Ahimsa-Non-* violence (not to cause injury to life)
2. *Satya-* Truth (not to tell a lie)
3. *Asteya-* Non-stealing (not to steal)
4. *Brahmacharya-* Celibacy (not to have physical contact with humans of opposite sex.)
5. *Aparigraha-* Non-possessiveness (not to keep money and other belongings and to give up the feeling of possessiveness).

Five samitis (careful action)

1. Irya samiti- To walk carefully.
2. Bhasha samiti- To speak thoughtfully.
3. Eshana samiti- To try to get food and water through alms carefully.
4. Aadana-Nikshepa samiti- To utilise and keep clothes and other things of daily use carefully.

5. Paristhaapana samiti- To excrete carefully.

Three Guptis (self-control)

1. Mano gupti- Inhibition (control) of mind
2. Vakgupti- Inhibition of speech.
3. Kayagupti- Inhibition of body.

Thus, the sect propounded by Acharya Bhikshu came in vogue as Terapantha. Acharya Bhikshu now came to be acknowledged as the founder of Terapanth.

Question:

1. Who was the founder of Terapantha?
2. Where did the nomenclature of terapantha happen and what was its reason?
3. Enumerate the thirteen principles.
4. Explain the term eshana samiti.
5. Write down the name of gupti that means restraint in speech.

Fill in the blanks:

- A. Acharya Bhikshu was initiated in the sect of.....
- B. When Acharya Bhikshu dissociated from Raghu-nathji, there were..... monks.

(Note) Students must memorize the couplet and the thirteen tenets mentioned in this lesson.

Lesson - 19

MORNING CHORES

According to nature's laws, all people sleep at night and wake up in the morning. After getting up, they discharge their morning duties related to body like toilet (excretion of faeces). They try to keep their body clean, tidy and fit in all respects. To develop mental purity, it is important to indulge in religious activity. Morning time is regarded as most useful and auspicious for learning and self-study.

It is essential for everybody to remember Paramesthi Mahamantra one hundred and eight times every morning. The fingers of a hand have twelve phalanges. By musing the mantra on them nine times, one maala (the rosary containing 108 beads) is completed. Hence it is called Navakaravali. Some people muse the mantra on phalanges while others do it on the beads of rosary. In both these systems, the number of musing comes to 108. While musing the mantra, one must cultivate guiltless heart and clean body.

If it is not possible to meditate upon the mantra 108 times, one may do it at least five times, without which one should not even drink water. The child who meditates on navkaara mantra daily, is a good child indeed.

If monks or nuns are staying in his/her town, one must visit them. One's heart is filled with the spirit of restraint by visiting such noble souls and one gets opportunity to observe ideal conduct which provides mental purity.

It is obligatory for everybody to perform one Saamaayika each morning. It is a Practice of daily prayer (devotion). One feels peaceful for 48 minutes by abstaining from worldly matters and diverting the mind towards knowledge, meditation and self-study. Restraint is very necessary for making life peaceful. Saamaayika leads towards attainment of equanimity and practice of restraint.

Questions:

1. Who is a good child?
2. Why should one visit the monks and nuns?
3. How many times does counting the mantra on phalanges make one navakaravali?
4. What do you gain from Samayika?

Lesson - 20

THE LORD, PRECEPTOR, RELIGION

Ques: Who is your Lord?

Ans: Arahanta.

Ques: Who is called Arahanta?

Ans: The arahantas are those who have established the tirtha (four-fold-order) after destroying the four most destructive karmas- jnanavaraniya (knowledge covering), darshanavaraniya (perception covering), mohaniya (deluding), antaraya (obstructing) have and attained omniscience.

Ques: What are the characteristics of Deva (Arihant)?

Ans: Devas are vitaraga (free from attachment and aversion), which means equanimous towards all. They preach principles in their true form and propagate true religion.

Ques: Are devas (Ariahant) with forms or formless?

Ans: Devas possess forms, because they possess human body. When they are liberated, by destroying all the karmas, they become formless.

Ques: What are the names of the Lord?

Ans: Arahanta, jina, paramaatma, paramesvara. prabhu, sarvajna, sarvadarsi, devaadhideva, etc.

Ques: Who is our Lord at present?

Ans: At present our Lord is Mahavira, the 24th tirthankara.

Ques: People in the world have faith in the various names of other Gods like Bheru, Bhawani, Ramadeva etc. Are they not Gods?

Ans: They are worldly Gods and not the propogators of religion.

Ques: Whom do you call the preceptor?

Ans: The monk observing the five great vows is called the preceptor.

Ques: What is meant by dharma?

Ans: 'Atmasuddhisadhanam dharmah' It means dharma is the means through which self-purification is attained.

Ques: What are those means?

Ans: Samvara and Nirijara.

Ques: How do you practice them?

Ans: Through renunciation and penance. Not to torture any being, not to be angry, not to tell a lie, not to indulge in corruption, to be friendly and compassionate, to be pure, to behave with politeness- all these are means of self purification.

Questions:

1. What are the characteristics of God?
2. Mention the characters of the preceptor.
3. Which is a true religion? What are its various names?
4. Who is arahant?

Lesson - 21

Living Beings Based on Six Different Bodies

[Kanta and Rama are two sisters sitting and talking on the terrace of their house.]

Kanta: Which is the place that you stand upon in this world?

Rama: The Earth.

Kanta: Do you know what are the different things inside the earth?

Rama: Yes, yes, very well. The earth contains soil, stone, gold, silver, iron, copper, coal and various other things which the labourers dig out from the mine.

Kanta: Rama! You might have read about these?

Rama: Sister! I haven't read.

Kanta: Does, whatever comes out of the mines are all possessed with life? All these are the bodies of living beings, they are called 'earth-bodies beings'.

Cutting down the conversation, Rama went downstairs to have meals, while Kanta kept sitting on the roof. Some time later Rama called her and said.

Rama: Kanta! What are you seeing? The night is about to set in, when shall you have your meals?

Kanta: Forget the food at present. What would happen if night sets in? Going without food does not matter much. Look! What a beautiful scene it is; dark clouds are creating

atmosphere of thunder and lightening, tiny drops of water are falling from the sky. Come here and observe the night.

[Rama comes up on the roof.]

Rama: Oh! It's wonderful!

Kanta: Do you know that rain water is possessed of life.

Rama: No, I never knew it. Does water too possess life?

Kanta Yes, well-water, fog-water, and rain-water possesses life. It is called water-bodied being.

Rama: Does fire burning from gas also possess of life?

Kanta: Yes, It also has life, not only that, all types of fire have life. Have you ever heard the name of fire-bodied being?

Rama: Yes, I have. But I didn't know that fire is called fire bodied being. Well, sister, tell me one more thing. Does the cool wind blowing at present possess life?

Kanta: Yes, yes, these are called the air-bodied beings.

Rama: Kanta! Look we see so much greenery will you please enlighten me about it?

Kanta: Why not? Do you see that all these creepers and trees spring forth, grow, get nourishment, some times get sick, become old and die. Science acknowledges that they possess life.

Rama Alright, I shall now keep in mind that green vegetables, corn etc. are called vegetable-bodied beings.

Kanta: I would like to tell you one more thing. Earth,

water, fire, air and vegetables, all these five types of beings are called sthaavara (immobile bodied beings). They cannot move from one place to another on their own. They are endowed with the sense- organ of touch alone.

Rama: Beings like ants, wasps, bees, elephants, humans are all mobile living beings. But I do not know which body they belong to?

Kanta: All these are trasa-kaaya (mobile beings). Rama: What do you mean by trasakaaya?

Kanta: Beings which can move here and there at will for happiness or for getting rid of troubles, beings that can contract, get frightened and produce sound, are called • trasa-kaaya. All the living beings with two, three, four or five senses are called trasa(mobile beings).

Questions:

1. Give the names of living beings based on six different kinds of bodies?
2. What do you mean by earth-bodied beings?
3. Which kind of living beings have water as their body?
4. Which kind of beings come under trasakaaya?
5. Explain the meaning of trasakaaya.

Lesson - 22

SAVADYA-NIRAVADYA

Raman was a boy of sixteen years. once, he happened to come to the place where monks were staying. His friend Mohan was sitting there with a band of white cloth on his mouth. Finding him there Raman said ‘Mohan! What are you doing here? Let us go to the market.’

Mohan: I can’t go anywhere. I have taken the vow of saamaayika.

Raman: Then what is saamaayika?

Mohan: To abandon any (saavadya) inauspicious act is called saamaayika.

Raman: What is saavadya yoga?

Mohan: Saavadya means inauspicious act, and yoga means activity. Activities which are not free from sins are all saavadya, such as causing violence, telling a lie, stealing in business transactions etc. All these have to be given up in saamaayika.

Raman: Can’t this moment? you attend to your business matters at this moment?

Mohan: Leave aside business, I can’t even ask you to move here and there.

Raman: Well, I am just going to the market to bring vegetables. Would you like to eat them?

Mohan: What are you saying? I can’t even touch the vegetables. If I happen to touch the vegetables, or even if

a drop of sachitta (with life) water falls on my body, I shall have to do penance for removal of the sin.

Raman: I am free to do everything; why not you?

Mohan: Well! my dear friend, you have not taken vow. At present I am practising samyama (restraint).

Raman: Are you alone or someone else is also engaged in saadhana?

Mohan: Why just me! Look at the monks sitting here. They have dedicated their whole life in samyama- i.e. restraint.

Raman: Are they also forbidden to undertake the above-mentioned activities?

Mohan: Oh! they can never ever do such activities. I am presently abstaining from inauspicious acts for the duration of 48 minutes only, but these holy souls have given up the inauspicious acts for their whole life.

Raman: Then what are you doing here, sitting like this?

Mohan: I am indulged in auspicious acts.

Raman: What do you mean by 'niravadya' (sinless auspicious actions)?

Mohan: 'Niravadya' means activities free from sin, e.g. to observe non-violence, truth, non-stealing, celibacy and non-possession. and also to be engaged in self-introspection and self-study.

Raman: All these saints are sitting here. Are they too engaged as above?

Mohan: What do I say about these noble souls! I am performing the unblamable acts temporarily (for only 48 minutes), whereas these saints have taken lifelong vow to lead liyes free from sins.

Raman: Are you benefited by saamaayika in any way?
Mohan Yes, not just in small ways, the practice of saamaayika has improved my ways of behaviour. I have started to experience real happiness. I feel that now I am a true human being. I have acquired the virtue of equanimity.

Raman: Well, friend! From today I shall also practise saamaayika like you.

Questions:

1. What is the difference between saamaayika and ascetic life?
2. Which acts are forbidden in the course of saamaayika?
3. Explain the terms saavadya and niravadya.
4. What is the benefit of doing saamaayika?
5. How much time doesa samayika take?

Lesson - 23

INDRIYAS

(Sense-organs)

Dinesh : Suresh, Who are you?

Suresh: I am a Jiva (being).

Dinesh: In what sense are you a Jiva?

Suresh: I possess knowledge.

Dinesh: What benefits do you get from knowledge?

Suresh: Through knowledge, I recognize every-thing-something by touching, something by tasting, · something by smelling, by seeing and by hearing or listening.

Dinesh: Tell me the nature of ice?

Suresh: It is cold.

Dinesh: Tell me the nature of fire?

Suresh: It is hot.

Dinesh: Ice is cold and fire is hot-how do you know?

Suresh: By touching it. The sense-organ, which gives us knowledge of a thing by touching is callad sparsh- indriya.

Dinesh: How is sugar?

Suresh: It is sweet.

Dinesh: How is lemon?

Suresh: It is sour.

Dinesh: Sugar is sweet and lemon is sour- how do you know?

Suresh: By tasting it through tongue. The sense-organ which gives us knowledge of a thing by tasting is called Rasana-indriya.

Dinesh: Have you ever smelt a rose flower?

Suresh: Yes, several times, it emits a very sweet fragrance.

Dinesh: Have you smelt kerosene oil?

Suresh: Yes, it emits a bad odour.

Dinesh : Rose flower and kerosene oil smell good and bad respectively, how do you know it?

Suresh : By smelling through nose. Dinesh! The sense organ which provides us knowledge of a thing by smelling, it is called Ghraana-indriya.

Dinesh: What is the colour of crow?

Suresh: Black.

Dinesh: What is the colour of crane?

Suresh: White.

Dinesh :The crow is black and the crane is white- how do you know?

Suresh: Seeing it through eyes. The sense-organ which provides us knowledge of a thing by seeing is called chakshu-indriya.

Dinesh: What is Ramesh doing today?

Suresh: He is singing.

Dinesh: How do you know?

Suresh Hearing his voice through ears. The sense- : organ through which we hear is called shtotra-indriya.

Dinesh: The five sense-organs relate to touch, taste, smell, sight and hear. Some beings are one sensed, some two-sensed, some three sensed, some four sensed and some five-sensed, e.g.,

One-sensed (touch) beings are earth, water, fire, air and vegetables.

Two-sensed (touch and taste) beings are worms, oysters, insects,.etc.

Three-sensed (touch, taste, smell) beings are ants, flies, bugs etc.

Four-sensed (touch, taste, smell, colour) beings are flies, mosquitoes, honey-bees, locusts, scorpions . etc.

Five-sensed (touch, taste, smell, colour, sound) beings are fish, crocodile, cow, buffalo, snake, bird, human beings etc.

Questions:

1. Which is the sense-organ of hearing? What is known through it?
2. Which is the sense-organ of seeing? What is known through it?
3. Through which sense-organ do you feel sensation of hotness and coldness?
4. Mention the names of four sensed beings.

5. What are the subdivisions of one sensed beings?

[Note: students must memorise the names of five sense organs.]

Lesson - 24

VASUMATI (1)

[Vasumati's mother would leave the house before sunrise daily. One day, observing her going out-] Vasumati: Mother, where do you go out daily, early in the morning?

Mother: Tonun's place.

Vasumati: What for mother?

Mother: To have darshana of nuns.

Vasumati: How will it benefit you?

Mother: Daughter, their darshana provides us peace of mind and an opportunity to learn good behaviour.

Vasumati: Then I too shall accompany you.

Mother: Very good. You must come along. (Taking a white band of cloth), now let us leave for the nun's place.

Vasumati: What is this piece of cloth for? Mother: Daughter, it is called Muhapatti.

Vasumati: What for mother?

Mother: While bowing to the nuns, one must not speak with uncovered mouth.

Vasumati: What is the reason?

Mother: While speaking with uncovered mouth, the living beings of air may die from the hot breath of the mouth. One must always cover the lips with muhapatti or with a handkerchief.

Vasumati: I too shall have muhapatti with me.

[With their muhapatti, they leave for nun's place, bow to the nuns by uttering tikkhutto text, and then sit at the end of the women's row.]

Vasumati: Mother! Why are you sitting here? Let us sit close to the nuns.

Mother: No, dear, It is not proper to go ahead of the women who have arrived there earlier.

Vasumati: Mother, what do you intend to cook today in our kitchen?

Mother: Daughter, look, such household talks should be avoided here. We have come here for religious purpose and not for household talks. Now sit properly, I shall teach you a mantra. Get it learn it by heart.

[Vasumati at once gets Namaskara Mahamantra by *heart. She stays there for some time, bows to the nuns and returns home with her mother.]

Questions:

1. Why did the mother take muhapatti with her?
2. What did Vasumati learn from her mother?
3. What do you gain from the darsana of nuns?

Lesson -25

VASUMATI (2)

[After breakfast, seeing her mother going out with aasana etc.]

Vasumati: Mother, are you again going to the nuns place?

Mother: Yes, dear.

Vasumati: I too shall accompany you.

Mother: No. The sermon shall take place there. You are still a young child. It is not possible for you to sit there attentively for an hour and a half and listen to the lecture without playing mischief, and not to get up in the middle of the programme. Therefore, it is not proper for you to go there.

Vasumati: Mother, No. I shall listen to the lecture attentively. I shall neither play mischief nor get up in between.

[Both arrived at the nuns place, suddenly mother saw a rose flower in her pocket.]

Mother: (politely) Dear, keep it away from you.

Vasumati: Mother, what is the objection with it?

Mother: It contains life. With the flower in hand, we cannot touch the feet of the nuns. Just by touching, the live flower gets troubled. That is why the nuns do not touch flowers. One must not carry any sachitta (live object) at nuns' place.

Vasumati: All right, ma, I shall be careful in future. [leaving their slippers at the door, both of them went inside, bowed

the nuns, spread the baithaka (containing asana, some religious books and a punjani) on the floor.]

Vasumati: Mother, what are all these?

Mother: These are religions books to be read till the sermon begins.

Vasumati: What is this thing interwoven with long threads?

Mother: It is called punjani. At night when one has to go here and there during saamayika, one should go about brooming the path ahead with it softly. Even in daytime, if insects happen to creep around us, we remove them softly with punjani so that they do not get hurt.

While they were talking, the nuns arrived on the stage. All the people stood up. After recitation of Namaskaar Mahamantra, all of them took their seats. The nuns delivered lecture on the mantra and explained the merits of the five padas independently. All the listeners and especially innocent Vasumati was exceedingly moved. The lecture ended. At last the nuns recited Mangala paath (auspicious text). Vasumati hastened to get up.

Mother: Dear, Have patience. Let the women ahead of us pass first. Why hurry? Every activity should be done gracefully. Now, tell me what did you learn from today's sermon? Listening to the preaching is beneficial only if you learn something from it.

Vasumati: Mother, from today onwards, I undertake the vow that I shall recite the namaskaar mahamantra atleast five times in my mind before starting any activity.

Questions:

1. Why did the mother forbid Vasumati from attending the sermon?
2. Why did the mother ask her to keep the rose flower aside?
3. Why is it necessary to have punjani during saamaayika?
4. What lesson did the Vasumati learn from the nun's sermon? .

Lesson - 26

VINAYA

(Humility)

Sushila : Mother, you always rebuke Nila, but you never behave with Shyama like this. Why is it so, mother? Mother: Shyama is very polite and a well-behaved girl.

Sushila : In what respect is she polite?

Mother : She always obeys me and understands my gestures. She bows to the elders every morning and evening. She regularly visits the monks and nuns, pays them obeisance even if she meets them on the way. She quarrels with anybody. She does gladly whatever I ask her to do. She is friendly with everybody. How pleasing is to see her head bowed and hands folded in reverence! never

Sushila : Mother, she has even captivated my heart.

Mother : Daughter, humility is a bewitching mantra, it even melts stone-hearted people.

Sushila : Mother, is Nila not humble?

Mother : Oh, no! Where is politeness to be found in her? She always responds rudely and does no work properly. She doesn't pay her attention to studies. She wanders here and there the whole day. That is why nobody likes her.

Sushila : If a person devoid of humility develops such habits, then I shall be humble to every body from now onwards.

Mother : Yes, my dear child. Humility is a good attribute of a person. Humility is a pre-requisite to success in worldly life

as well as in the religious path. Naughtiness is not considered good any where. You must have seen that Trees laden with fruits bend very low whereas a dry tree can never bend as it may break in doing so. Daughter, the learned are always humble, while the foolish never show politeness.

Sushia : Mother, now I get the point. Whenever monks and nuns visit our houses for collecting alms etc; you all stand up, bow your heads, fold your hands. So this is the thing, why you respect them.

Mother : Yes, Sushila, They are our religious teachers. Whatever respect we show to them is meagre. Daughter, they show us the path of self-refinement. It is our primary duty to show humility to our elders, similarly it is our duty to respect our religious teachers. Sushila Mother, today you have taught me a good lesson. I shall always be humble and never show impoliteness.

Questions:

1. Why does the mother like Shyama?
2. Why does the mother does not like Nila?
3. What should be done when monks and nuns visit our house?

Lesson - 27

Overcome Anger By Forgiveness

The story relates to olden times. There was a hermitage known as 'Kanakakhala' in a certain forest. It was the dwelling place of many hermits. The head of that hermitage had a peevish temper. His name was Chandakaushika. Once some princes entered his boundary and began to pluck flowers and fruits. He chased them to teach a lesson. He then slipped, fell into a pit and died instantly. After death, he was reborn as a serpent in the same forest. All this happened because of his angry temperament.

Once while rambling, Lord Mahavira happened to arrive in the same forest. Reaching in that part of the forest, he stood in meditation pose. The snake Chandakaushika came there. He witnessed a man standing near his hole. His anger knew no bounds. Poisonous flames of fire began to emanate from his eyes.

Hissing vehemently, the venomous snake proceeded to bite Mahavira but Mahavira did not move an inch from his meditation. At last he bit Mahavir's foot. Blood stream flowed. The serpent sucked it. It tasted like milk. The poisonous creature thought, what is this miracle? Till date, my attack has always been unfailing, but this person standing here is unhurt. After all I should know who he is! He now recognized Lord Mahavira. His entire ego was shattered to pieces.

Mahavira now terminated his meditational posture and opened his eyes, that were showering nectar. The serpent's anger was now pacified. He came to know about his previous birth. Mahavira told him, O angry Serpent! You must have seen the futility of your angry temperament which was the cause of so many troubles. You should now wake up from your slumber of ignorance. Have the feeling of equanimity for all the beings. Transform your anger into universal love and amity.

Now Chandakaushika knew the reality. He was deeply moved by the nectar-showering words of Mahavira and gave up his evil temperament for ever after.



Moral : Anger can't be overcome by anger. An angry child cannot get respect even in his family. Therefore children should try to win over anger through forgiveness.

Questions:

1. Briefly write the story of Chandakaushika's in brief.
2. What does Mahavira said to the serpent?
3. How to win over anger?
4. What was the name of hermitage?
5. Who was Chandakaushika in his prebirth?

Lesson - 28

ABSTAIN FROM SIN

In a village there lived a teacher named Ksirakadamba, who used to teach three disciples-Vasu, Parvata and Naarada. Vasu was the prince of Rajnagar. Parvata was the son of a teacher and Naarada was the son of a Brahmin. The teacher taught them lovingly. One day, many sages were gathered at a place and were talking together about the three disciples of Ksirakadamba. They discussed that two of them are doomed to go to hell while only one shall get heaven. The teacher overheard their conversation and wanted to test the intelligence of his disciples. He prepared cocks made of flour which looked like real cocks. He called his disciples and giving one cock to each of them said, Take it with you and kill it where nobody witnesses you.

Vasu and Parvata went in a dark cave and killed their cocks. Naarada too went in a lonely place, but returned with the cock as it is. The teacher asked, 'Have all of you killed your cocks?' Vasu and Parvata said, Yes, we have obeyed your orders. Naarada reported, No Sir. The teacher asked, 'why didn't you carry out my command?'

Naarada : I have rightly obeyed you. I did not find any place where nobody observes me.

Teacher : Didn't you find any solitary place to perform this act?

Naarada : I had gone very far into the dense forest. As soon as I prepared to kill it, I remembered that though no-

body is watching, yet God is all the time watching us. He is omnipresent. Thus I realized that no such place exists where nobody watches us.

The teacher concluded that the former two disciples are doomed to go to hell, whereas Naarada shall find a place in heaven.

Moral: The person who doesn't hesitate to kill anybody, is doomed to go to hell and the person who feels hesitant to kill achieves heaven



Questions:

1. Why Naarada could not find any solitary place?
2. Why did Vasu and Parvata fail in the test administered by their teacher?
3. Who is doomed to go to the hell?

Lesson - 29

MIRACLE OF NAMASKAARA-MANTRA

Once King Shrenika undertook the task of construction of a huge palace; but everytime as it neared completion, it crumbled down. The King summoned the astrologers and asked them, what should be done?

The astrologers suggested-Oking! For this purpose, a boy possessed with thirty two attributes should be sacrificed. Immediately the king announced publicly that one who is willing to part with his son for sacrifice, would be given gold equal to the weight of the boy. In spite of being restricted by her husband, out of greed, a woman named Bhadra offered her son named Amarkumar as an oblation for the sacrificial fire.

When queen Chelana came to know of it, she dissuaded the King from doing so, but to no avail. She even threatened the persons who were to perform that sacrifice, but they were all adamant. Feeling helpless, the queen went to the wailing child, consoled him and said, Amarkumar, don't cry like this. Have patience. Everything will be all right. I will teach you a mantra. Recite it in your mind, silently chant it. It will protect you. Are you listening to me?

Amarkumar : Yes, mother queen, I am listening to you. Please tell me that mantra.

Queen : Well, here it is. Learn it well.

[The queen taught the namaskaara mantra.]

Amarkumar : I already know it. I have learnt it from the monks.

Queen : Then its alright. Now you don't have to worry. Wipe away your tears. With steadfast mind, begin to chant it mentally.

Her words gave mental strength to the boy. He began to chant the mantra. The people, who were to offer him in the sacrificial fire, came. As they were about to push him into the fire, the fire grew cool due to the effect of Namaskaara Mantra. A throne was formed in that place, and the people involved in sacrifices fell unconscious on the ground.

When the king knew about it, he hastened to that spot. He was wonder-struck to see what had happened.

He offered to appoint Kumar as his successor but Amarkumar replied, I shall take the shelter of the mantra which has protected me. I am not interested in governing the Kingdom.

Kumar was initiated as a monk and attained self realization.



Questions:

1. What was the name of Amarkumar's mother?
2. What did Amarkumar reply when the king offered to nominate him as his successor?
3. Who inspired Amarkumar to chant namaskaara mantra?
4. Why did Bhadra sell his son?
5. Why did the king underlook the job of sacrifice of 'Amarkumar'?