

JAIN VIDYA

Part - 3

(Syllabus for Jain Vidya Part - 3)

Edited by

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Chapter 1

Prayan Geet – March song

Prabho! Tumhare paavan path par, jeevan arpan hai saara,
Badhe chalein, hum rukein na kshan bhi, ho yeh dhridd
sankalp humara.

(Oh Lord! We dedicate all our life in your sacred path,
To progress ahead, to stop not even for a moment, let this be
our firm resolution.)

Praanon ki parvah nahi hain, pran ko atal nibhayenge,
Nahi apeksha hain auron ki, swayam lakshya ko payenge.
Ek tumhare hi vachnon ka, Bhagwan! Pratipal sabal sahara.
(While sticking firmly to our vow, we shall not care for life,
We have no expectations from others; we shall reach our
goal ourselves. Oh Lord! In your words alone, I have a powerful
support every moment.)

Jyon-jyon charan badhenge aage, swataha maarg bann jayega,
ga,

Hatna hoga usse beech mein, jo badhak ban aayega.

Ruk na sakegi, mudh na sakegi, satya kranti ki ujwal dhara.
(As and when we move ahead, the path will be cleared on its
own, He has to move away from our path, who comes as an
obstruction. The clear flow of truth revolution shall neither
stop nor take a turn.)

Aatma-sudhi ka jahaan prashn hai, sampradaya ka moh na
ho,

Chah nah yash ki, aur kisi se bhi koi vidroh na ho.

Swarn-vigharshan se tyon satya, nikharta sangharshon ke dwara.

(When it is a question of self-purification, attraction of the community should not be there, There is no desire for fame, and there is no rebellion against anyone.

Like gold shines under friction, so does truth outshines struggles.)

Agrahain gahan chintan ka, dwar hamesha khula rahe,

Kan-kan mein aadarsh tumhara, paya-mishri jyon ghula rahe.

“Jaage swayam” jagayen jag ko, ho yeh safal humara nara.

(The door of intensive thought process void of insistence, should always be open. In every grain of an act, your ideal should be dissolved like candy sugar in a drink. “Be awake” and let’s awaken the world, let this slogan be successful.)

Naya mod ho ussi disha mein, nayi chetna phir jaage,

Tod girayen jirn-shirn jo, andhroodiyan ke dhaage.

Aage badhne ka yeh yug hai, badhna humko sabse pyara.

(Let the new turn be in that direction, and let the new consciousness be awakened,

Let’s break away from the shackles of obsolete old customs,

It is the age of progress and we love progressing ahead.)

Shudhachar-vichar-bhithi par, hum abhinav nirmaan ka-rein, Siddhanton ko atal nibhate, nij-par ka kalyaan karein.

Issi bhavana se Bhikshu ka, 'Tulsi' chamka bhagya-sitara.

(Let us create a new wall based on moral ethical behavior and good thoughts, By believing firmly in our principles, let us progress ourselves and others.

With these beliefs, the fortunate star of Bhikshu's Tulsi shines.)

Chapter 2 Chauvisathava

1. Iryavahiyam Suttam

<i>Ichchami padikkamiu</i>	I desire to free myself from all my sins
<i>Iriyavahiyae virahanae</i>	I may have pained living beings while walking,
<i>Gamanagamane panakk</i>	while coming or going, while cross
<i>-amane</i>	ing over a living being.
<i>Biakkamane Hariyakkamane</i>	While crossing over, I may have crushed seeds and plants
<i>Osa-uttinga-panaga</i>	Dew, anthills, five types of fungus
<i>Dagmatti-makkada-santana</i>	Slush, spider-webs, etc.
<i>Sankamane</i>	While transiting
<i>Je me jiva</i>	whichever living beings I have
<i>Virahiya</i>	inflicted pain, crushed, killed, collided, attacked, rubbed, tormented
<i>Egindiya Beindiya</i>	Living beings with one sense, living
	beings with two senses,
<i>Teindiya Chaurindiya</i>	living beings with three senses,

	living
	beings with four senses,
<i>Panchindiya</i>	Living beings with five senses,
<i>Abhihaya</i>	who come in front of us, attached
	and
	collided with them,
<i>Vattiya</i>	changed their direction,
<i>Lesiya sanghaiya</i>	hurt them, gathered them,
<i>Sanghattiya pariyaviya</i>	agitated them, disturbed them,
<i>Kilamiya</i>	caused pain,
<i>Uddaviya</i>	frightened them, harassed them,
<i>Thanao thanam sankamiya</i>	moved them from one place to
	another without care,
<i>Jiviyao Vavaroviya</i>	killed them,
<i>TASSA MICHCHA MI</i>	May all such karmas(bondage)
	ac
<i>DUKKADAM</i>	quired through such sinful acts
	be fruitless.

2. Kausagga padinna

<i>Tassa</i>	<i>Aatma,</i>
<i>Uttari karanenam</i>	through refinement,
<i>Payachchit karenanam</i>	through repentance,
<i>Visohi karanenam</i>	through purification and cleans-
	ing,

<i>Visalli karanenam</i>	through redemption of shalya (deceit, desire for worldly gains in return for one's pious performances and false faith)
<i>Pavanam kammanam</i>	karmas (bondage) acquired through sinful activities.
<i>Nigghayanatthae</i>	To destroy them,
<i>Thami kausaggam</i>	I am doing kayotsarga (meditation).
<i>Annattha usasienam</i>	Except for the following specified: inhaling,
<i>Nisasienam, khasienam</i>	exhaling, coughing,
<i>Chhienam, jambhaeenam</i>	sneezing, yawning,
<i>Udduenam, vayanissagenam</i>	belching, passing gas,
<i>Bhamaliye</i>	dizziness,
<i>Pittamuchchae</i>	unconsciousness caused due to pitta (disorder of doshas made up of the elements of fire and water),
<i>Suhoomehim</i>	minute (little) movements of
<i>angasanchalehim</i>	limbs,
<i>Suhoomehim</i>	minute movement of cough and
<i>khelsanchalehim</i>	mucus,
<i>Suhoomehim</i>	minute movement of eyes,
<i>dittisanchalehim</i>	

<i>Evamaiehim agarehim</i>	and other such permissible movements,
<i>Abhago avirahio hojja</i>	uninterrupted, unobliterated, seamless,
<i>Me kausaggo jav</i>	let my <i>kayotsarg</i> be
<i>Arhantanam bhagvantanam</i>	To Arihant gods.
<i>Namokkarenam na paremi</i>	Till I pay my obeisance,
<i>Taav kayam thanenam</i>	till then, by letting my body be still
<i>Monenam zanenam</i>	through silence and meditation
<i>Appanam vosirami</i>	I shed all karmas caused due to sinful activities from my <i>aatma</i> .

3. Ukkittanam

<i>Logassa ujjoyagare,</i>	You spread light in this world,
<i>Dhamma tithayare jine.</i>	Oh Arihant! The conqueror of both internal & external enemies & the creator of the sacred four sections of the sangh.
<i>Arhante kittaesam,</i>	I am doing a eulogy for the arihants
<i>Chauvisampi kevali.</i>	They are the twenty four Omnis-cients.
<i>Usabhamajiyam ch vande,</i>	I offer my salutation to Rishab and Ajit,
<i>Sambhavamabhinandanam ch</i>	Sambhava, Abhinandan,

<i>Sumaim ch.</i>	Sumatinath.
<i>Paumappaham supasam,</i>	Padmaprabh, Suparshva, and
<i>Jinam ch chandappaham</i>	I offer my salutations to Chan- draprabh
<i>vande.</i>	Arihant.
<i>Suvihim ch pupfadantam,</i>	Suvidhinath (Pushpadant),
<i>Seeala-sijjamsa-</i>	Sheetal, Shreyans
<i>Vasupujjam ch.</i>	Vasupujya.
<i>Vimalamanantam ch jinam,</i>	Vimal, Anant Arihant,
<i>Dhammam santim ch</i>	I offer my salutations to Dharm and
<i>vandami.</i>	Shantinath.
<i>Kunthum aram ch mallim,</i>	Kunthu, Ara and Malli,
<i>Vande munisuvvayam</i>	I offer my salutations to Muni Suvrat
<i>Namijinam ch.</i>	and Nami Arihant.
<i>Vandami ritthnemim,</i>	I offer my salutations to Arish- tanemi,
<i>Pasam tah vadhmanam ch.</i>	Parshv and Vardhman.
<i>Evam maye abhithuaa,</i>	In this manner, I praise the tirt- hankars,
<i>Vihuya-rayamala</i>	who are free from sinful karmas
<i>Pahin-jaramarana.</i>	Who are free from old age and death.

<i>Chauvisampi jinavara,</i>	All these twenty four Jinas,
<i>Titthayara me passiyantu.</i>	<i>Tirthankar</i> be pleased with me.
<i>Kittiya-vandiya-maye,</i>	This eulogy and salutations through me,
<i>Je ae logassa uttama</i> <i>Siddha.</i>	Is for the world's greatest Omniscients.
<i>Aarogga-bohilabham,</i>	Let the benefit of overall well being, supreme knowledge,
<i>Samahivarmuttamam dintu.</i>	And the highest conscious state be given to me as a boon.
<i>Chandesu nimmalayara,</i>	Purer than the moons,
<i>Aichhesu ahiyam</i>	More than the suns
<i>Payasayara.</i>	You radiate light.
<i>Sagaravargambhira,</i>	Profound like the ocean,
<i>Sidha siddhim mam disantu.</i>	May Siddha God give me attain- ment and liberation.

4. Sakkathui

<i>Namoththunam arhantanam</i>	I bow to the Arihants
<i>Bhagwanthanam aaigaraanam</i>	God creator of dharma*
<i>Tithayaranam</i>	Tirthankar
<i>Sahasambuddhanam</i>	The self-enlightened
<i>Purisothamanam</i>	The greatest of men
<i>Purisasihanam</i>	Like a lion amongst men
<i>Purisavarpundariyanam</i>	Like the best lotus amongst men

<i>Purisavaragandhahathinam</i>	Like the highest species of elephants
<i>among men Logutamanam</i>	The greatest in the world
<i>Loganahanam</i>	The lord of the world
<i>Logahiyanam</i>	The benefactor of the world
<i>Logapaevanam</i>	The beacon of the world
<i>Logapajjoyagaranam</i>	The enlighteners of the world
<i>Abhayadayanam</i>	Liberator from fear
<i>Chakkhudayanam</i>	The giver of knowledge-seeing eyes
<i>Maggadayanam</i>	The giver of the path to salvation
<i>Saranadayanam</i>	The refuge of all living beings
<i>Jeevadayanam</i>	Life giver
<i>Bohidayanam</i>	The giver of enlightenment/supreme knowledge
<i>Dhammadayanam</i>	The giver of dharma
<i>Dhammadesayanam</i>	The preacher of dharma
<i>Dhammanayagaanam</i>	The master of dharma
<i>Dhammasaarheenam</i>	Charioteer of dharma-chariot
<i>Dhammavar-chauranth</i>	Leader of Dharma who is present widely in all four directions
<i>Chakkavattinam divo tanam</i>	You are a <i>Chakravarty</i> , you are the light, the protector

<i>Saran-gae-paetta</i>	For all living beings, you are the refuge, you are the destiny, you are the dignity
<i>Apadihayavar</i>	Unobstructed, such supreme
<i>Nanh-dansanh-dharanam</i>	individuals having perfect knowledge and perception
<i>Veeattachaumaanam</i>	Free from the state of bondage and destructive karmas
<i>Jinnanam</i>	Vanquisher of attachment-aversion
<i>Jaavyanam</i>	Helping others vanquish attachment-aversion
<i>Tinnanham</i>	Who have uplifted themselves from the sea of this world
<i>Taryanam</i>	And helping others to uplift themselves
<i>Budhanam</i>	You are the enlightened one
<i>Bohayanam</i>	You can enlighten others
<i>Muthanam</i>	You are free from all the karmas
<i>Moyaganam</i>	You can free others from all the karmas
<i>Savvannunam Savvadarisinam</i>	Omniscient-all knowing, all seeing
<i>Sivamayala</i>	Auspicious, stable

<i>Maruamannantamakhaya</i>	Free from disease, infinite, indestructible
<i>Mavvavaah</i>	Free from hindrance and suffering
<i>Mapunnaravattayam</i>	Free from rebirth
<i>Sidhigaenaamagheyam</i>	State of existence named <i>siddhi</i>
<i>Ttanam sampattanam</i>	Gati has been attained
<i>Namo jinanam</i>	Salutations to the jineshwar
<i>Jiyabhayanam</i>	Conqueror of fear.

**Dharma – Right path as propagated by Arihant*

Chapter 3

Vijay Geet – Victory song

Lakshya hai uncha humara, hum vijay ke geet gayen.

Cheerkar Katthinaeon ko, deep ban hum jagmagaayen.

(Our goal is high, let us sing the song of victory.

Let us elbow the difficulties and sparkle like a lamp.)

Tej suraj-sa liye hum,

Subhrata shashi-si liye hum.

Pawan-sa gativeg lekar, charan ye aage badayen.

(Carrying the power and energy like the sun,

Carrying the auspicious of the moon,

With the momentum of the wind, let us put our foot forward.)

Hum na rukna jaante hain,

Hum na jhukna jaante hain.

Ho prabal sankalp itna, safal ho sab kalpanaayen.

(We do not know to stop,

We do not know to bend,

Let our determination be so strong that we are successful in materializing our imagination.)

Hum abhaya nirmal niramaya,

Hai atal jaise Himalaya.

Har katthin jeevan-gadi mein, phool banker muskuraayen.

(We are fearless, serene, infallible, We are resolute like the Himalaya,

In every difficulty of life, we shall smile like a flower.)

Hey Prabho! Pa panth tera,

Ho raha ab nav savera.

Swastha tan man swastha chintan, chetna ki lou jalaayen.

(Oh Lord! We have received your path, A new dawn has dawned.

With a healthy body, mind and contemplation, let us kindle the flame of the conscious.)

Chapter 4

Mahaveer Vani (Sukta)

Ahimsa pad

1. *Appa mittammittam ch*
Aatma is our friend and aatma is our enemy.
2. *Metim bhuyesu kappaye*
Have the spirit of friendship with all living beings.
3. *Ahimsa savvabhuya khemankari*
Non-violence is the reason for the welfare of all living beings.
4. *Attasame mannijja chappikaaye*
Consider all living beings having upto six types of bodies (shatjivanikaay) similar to your aatma.
5. *Avem khu nannino saaram, jam na hinsaei kinchanam*
The essence of people with knowledge is not to kill any living being.

Satya pad

6. *Sacham loyamma saarbhuayam*
Only truth is substantial in the world.
7. *Sacham khu bhayavam*
Truth is god.
8. *Sacchammi dhie kuvvaha*
Stay fixed with truth.

Siksha pad

9. *Alam balsassa sanghenam*
Avoid the company of people without knowledge.
10. *Kale kalam samaayare*
Do your work on time.
11. *Raenniyesu vinayam paunje*
Respect the elders.
12. *Suya labhe na majjejja*
Do not be proud of knowledge.
13. *Vivege dhammamaahiye*
Prudence is dharma (path of righteousness).

Chapter 5

Tirthankar Mallinath

Beauty of Malli

Mallikumari embellished the supreme state of *Tirthankar*. It is a matter of honour for human society and especially for the women community. Mallikumari was born in a *Kshatriya* family. She was the daughter of King Kumbh of Mithila. Her mother's name was Prabhavati. She looked so beautiful, that her beauty stole every heart. Princes of affluent countries were enchanted by Mallikumari's beauty. They were unaware of the fact that Mallikumari was altogether disenchanted with worldly pleasures. She did not want to get committed to the bondage of marriage. In these circumstances, King Kumbh started receiving proposals for marriage from various places. Malli had an unwavering resolve not to get married. Hence, King Kumbh had no choice but to return the proposals.

Attack on Mithila

Angg, Bangg, Kashi, Kaushal, Kuru and Paschal were the neighbouring states of Mithila. The kings of these states too had fallen for the radiant beauty of Malli. An ardent desire to possess Malli was making them anxious. Their excessive eagerness to meet Malli made them take an incorrect decision. They decided to use force to own Princess Malli. Coincidentally, all six neighbouring kings reached Mithila at the same time, with the intention of invading. All the six kings sent their messengers to King Kumbh. The message

delivered by each one of them was the same – “Either bestow Princess Malli to us or come to war with us.” Hearing this message, King Kumbh got worried.

Princess Mallikumari was not just endowed with beauty, but she was also endowed with extraordinary intelligence and discretion. She studied the whole situation with seriousness and then went to King Kumbh and said, “Oh King! There is nothing to get worried about. Send a message to all the six kings that Princess Mallikumari herself wants to meet them, and she is the one who will take a decision on the subject. But for this meeting to happen, they have to wait for six months.”

King Kumbh sent his daughter’s message to each one of the six kings separately. The kings, who were otherwise restless to meet Princess Malli, started dancing with joy after hearing this message. They felt good to be in hope of meeting her rather than to go to war. The stressful atmosphere was transformed. All the kings started dreaming of meeting her at their respective places.

Here Mallikumari thought of a strategy to rescue herself from this problem. She fabricated a metallic statue of hers similar to her form. The statue of hers was hollow inside. Every day she would put a part of her food inside the statue. A unique chamber, circular in shape was created and the statue was centrally installed.

Arrival of the Kings

The moments of waiting are always long. Anyhow, the duration of six months got over. All the six kings entered

their designated chambers as per the preamble and a well thought out arrangement. The seating arrangement of the six kings was such that they could not mutually see each other. Everyone's sight was focused on the statue. The statue was a marvellous piece of work by the artist. The statue gave a real glimpse of Princess Malli. The loveliness of every part of the statue left the kings in a total state of awe and hallucination. Is she a goddess or a

human being? This question was revolving in their heads. It was beyond their imagination that a man-made piece of art could deceive a human.

Arrival of Malli

Princess Malli entered the arena at the right time. Her entry made all the kings feel as if a goddess had just descended from heaven. For an instant, the kings were dazed by the divine beauty of the real princess. Adorned in clothes and ornaments, Princess Malli came and stood just next to the metallic statue of her form. She lifted the lid from the head of the statue. As soon as the lid was lifted, a terrible stench began to erupt all around in the chamber. The opening of the statue was closed for the last six months, and the grains inside decayed so badly that it had generated the stench. Suddenly the facial expressions of all the kings changed due to the diffused stench. Everyone covered their nose with cloth. Mallikumari then, in her melodious tone, addressed the kings, "Oh Kings! Why have your facial expressions changed and why have you covered your nose with cloth?"

You, who have lost yourself on Malli's form and beauty, forget that the body of Mallikumari is also fed with food? The stench which has erupted from this statue is another form of food, and the same stench would also erupt from this body of mine. The body is a storehouse of impurities. It is mortal. Youth and beauty are also transient. Sexual pleasure is impermanent, and like the kimpak fruit, the consequence of it is bitter till the end. Let us withdraw our sight from the form which will get distorted, and let us place our vision on our *aatma's* (soul's) form and beauty. *Aatma's* beauty is eternal, non-perishable, and gives everlasting happiness every moment." Hearing this, all the kings were speechless.

The princess further addressed the kings, "All six of you were my friends in the past birth. We accepted leading the life of an ascetic together. We accepted to do the same austere practices. But I did not keep up the vow. That is why I am born in the form of a woman and all of you are born as men. Similar to how we were friends in the past birth, we need to remain friends in the present birth too. If you are truly fascinated by me, then you can follow my pursuit, and accept the path of self-restraint to achieve *aatma's* bliss." Hearing this, the hearts of all the six kings underwent an unusual revolution of thought. The passion transformed into dispassion. Sexual desire took the form of the feeling of spirituality and presented itself.

Mallikumari accepted the path of self-restraint at the age of 100. All the six kings pursued the same path. Amongst the 24 *Tirthankars*, Tirthankar Mallinath's period of being

an ascetic was the smallest. After initiation, she attained the state of *Kevalgyan* (Omniscience) by the practice of meditation within a period of *antarmuhurat* (48 minutes), and she embellished the supreme state of *Tirthankar*.

Malli and the six kings were friends in the past birth and were into the discipline of uplifting the conscious through the practice of *sanyam yog* (self-restraint), and *tap yog* (austerity). In the present birth, with the coherent feeling of friendliness towards all living beings in the world, all seven of them reached a state of unity in a great way... From the state of *yog* (a state where your *aatma* has bondage of *karmas*), they attained the state of *ayog* (a state where your *aatma* is free from bondage of all *karmas*). All of them held the authority to the great kingdom of Moksh.

Chapter 6

Bhagwan Arishthanemi

Birth

The city of Saryapur was ruled by Samudravijaya, who belonged to the Andhak family. The name of his queen consort was Shiva. They had four sons – Arishtanemi, Rathnemi, Satyanemi and Dridhnemi. Arishtanemi became the twenty second *Tirthankar* and Rathnemi and Satyanemi became Pratyekar Buddha (taking initiation after becoming weary of the world due to a single reason).

When Arishtanemi's life came into the womb of Shivarani, the mother saw fourteen dreams. (1. The Elephant, 2. The Bull, 3. The Lion, 4. Goddess Lakshmi, 5. Garland of Flowers, 6. The Moon, 7. The Sun, 8. The Flag, 9. Kumbh,

10. Lotus Lake, 11. Sea of Milk, 12. Vehicle of Devas, 13. Precious Gems, 14. Fire without Smoke) On the fifth waning lunar day of the Shraavan month, the queen gave birth to a gem of a son. During the period of pregnancy, Maharaja Samudravijaya was saved from troublesome people and he also saw a wheel of prosperity filled with auspicious gems in his dream. Hence he named his son Arishtanemi.

Marriage

Arishtanemi entered his youth. He had no passion towards any pleasures of the five sense organs (touch, taste, smell, sight and hearing). He was disenchanted. His father Samudravijaya thought of proposing the idea of marriage, so

that Arishtanemi would get to indulge in worldly pleasures and start leading the life of a family man.

Many temptations were offered. But Arishtanemi did not get distracted. Some time passed. Finally Sri Krishna convinced him about marriage and he agreed. The marriage was fixed with Rajimati, King Agrasen's daughter, who belonged to Bhoj family. All the customs and traditions followed prior to marriage were carried out. The day of the wedding arrived. Rajimati was dressed beautifully. Kumar Arishtanemi also bedecked himself and mounted an elephant. Auspicious lights were decorated and instrumental music was being played. The groom's procession started. Thousands of people watched the procession. The procession was slowly approaching the wedding pavilion. Somewhere along the way, Arishtanemi heard some heart-wailing sounds. He asked the charioteer, "Where is this sound coming from?" The charioteer replied, "*Dev!* These are the screams of the livestock. They will become the food of the people attending your marriage. They will be slaughtered. They are wailing due to the fear of death."

Initiation and Omniscience

Arishtanemi was filled with disgust and sorrow. He said, "What kind of pleasure is this? What kind of wedding, where thousands of dumb beasts are killed? This is the reason for the cycle of life and death in the world. Why should I become a participant?" He turned his elephant around and returned back to his residence. Sri Krishna tried to persuade

him a lot, but he did not turn back. He went to his parents and expressed his desire to get initiated. After getting his parents' permission, he undertook austerity for three days. During this period, he took initiation along with three thousand people on Mount Ujjayant at Sahastraamavan on the sixth day of Shuklapaksh, in the month of Shraavan. When Princess Rajimati got to know about these events, she was shocked. But she managed to take control of herself immediately, and presented herself to the excellent path of her *aatma's* own welfare. After seeking the permission of her parents she got initiated.

On the Amavasya day in the month of Ashwin, Arishtanemi attained *Kewalgyaan* (Omniscience) after fifty four days of initiation. He became an Omniscient. By establishing the four sects of *Dharma*, he became the twenty second *Tirthankar*.

Family relations with Shri Krishna

Shri Krishna and Arishtanemi had family relations. Arishtanemi was the son of Samudravijaya and Shri Krishna was the son of Vasudev. Samudravijaya and Vasudev were real brothers. Krishna convinced Arishtanemi for marriage. He was present at the time of initiation of Arishtanemi. He was also present at the time of initiation of Rajimati. On that occasion he blessed her with emotional words.

Shri Krishna's younger brother Gajasakumal got initiated with Arishtanemi. Shri Krishna's eight wives took initiation from Arishtanemi. Shri Krishna's son and his family

members became followers of Arishtanemi. Jain literature is filled with the conversations between Arishtanemi and Shri Krishna, questions and answers and the mention of several important discussions on diverse subjects.

Chapter 7

Ganadhar Parampara

The tradition of Ganadhar

Ganadhar refers to the chief disciples of a *Tirthankar*. *Tirthankars* promulgated the preachings in the form of explanations. These preachings were held by *Ganadhars* and presented in the form of *Sutras*. Lord Mahaveer had eleven *Ganadhars*. The writings by them are called “*Agam*” – the scriptures.

1. Ganadhar Indrabhuti Gautam

Ganadhar Indrabhuti Gautam is renowned by the name of his clan “*Gautam*”. He was born in the village named Gobar. His father’s name was Vasubhuti and his mother’s name was Prithvi. They were highly respected Brahmins. Indrabhuti was proficient in four vedas, and fourteen disciplines of knowledge. He was a wealthy, leading man and a famous *yagyik* (institutor of a yagya).

On the invitation of Somil Brahmin, he went to Madhyama Pawa for performing *yagya*(sacrifice). There he met *Shraman Bhagwan* Mahaveer. He had a doubt on the existence of living beings. *Bhagwan* brought forth this deep question of his in front of him. Indrabhuti was surprised and his inner self yielded at the feet of *Bhagwan* (*Tirthankar*). After hearing the sermons on substance, he gained true knowledge and he dedicated himself at the feet of Lord Mahaveer. At the age of fifty, he got initiated with his 500 disciples. He

was the first disciple and the first *Ganadhar* of *Shraman* Bhagwan Mahaveer. According to Digambar tradition, he was also Mahaveer's first *Pattadhar* (the successor). But Svetambar tradition does not accept that. Gautam used to ask questions to *Bhagwan* and *Bhagwan* used to give the answers. Through these questions and answers, we find a detailed discussion on philosophical doctrines in the Agams. By addressing Gautam, the preachings of Bhagwan became the saga of eternal truth.

After salvation of *Bhagwan*, he achieved Omniscience at the age of eighty and he attained *Moksh* at the age of ninety two. Though Gautam Swami was elder to Bhagwan Mahaveer by eight years, his dedication towards the Lord was exemplary. His curiosity on various subjects, the humility he had towards Bhagwan, clearly gives us a glimpse of his exceptional qualities.

2. Agni Bhuti Gautam

Agnibhuti was the middle brother of Indrabhuti. He was the learned teacher of 500 Brahmin students. He visited Somilarya's *Yagyotsav* in Madhyama Pawa along with his students. He had a great knowledge on Ved, Upanishads and Karmakand. His enigmatic personality impacted every individual. His behavior was sweet and humble.

He was astonished to hear the news of Indrabhuti's initiation. With a resolve to have a discussion, he entered Mahaveer's *Samavasaran* (a place of convergence of the four sects of *dharma* established by a *Tirthankar*). He was

so absorbed looking at the tranquil facial expression of *Arhat* Mahaveer that he lost his sense of body. Like gold shines on heating and loses all its tarnishes, similarly Agnibhuti's light of the soul sparkled in the presence of *Tirthankar* Mahaveer and his desire to take initiation for his *aatma*'s purification was awakened. The doubts regarding *dwait-adwait* (*aatma* and *parmatma* are two OR one) got resolved on its own. Agnibhuti took initiation at the feet of *Tirthankar* Mahaveer at the age of forty six.

3. Vayubhuti Gautam

Vayubhuti was the younger brother of Indrabhuti. He had also come along with 500 students to Madhyama Pawa to attend the *Yagyotsav* (festival of *yagya*) of Somilarya. When he heard the news of initiation of Indrabhuti and Agnibhuti, he was restless to have a discussion with Bhagwan Mahaveer. He wondered – 'Looks like my two brothers have got caught into the witchcraft of a sorcerer. I have to preserve the vedic values. I will surely defeat Mahaveer through debate. Material pleasures, prosperity, activity of *yagya* and sacrifice, casteism, polytheism (belief in plurality of gods) – who has the competence to oppose these subjects? I agree that both my brothers are more learned and brilliant. But I trust my knowledge. I am sure there is no such substance called "*aatma*" other than the body. Let me go to the assembly of Mahaveer and I shall defeat him through my arguments.'

Thus being joyous with pride, Vayubhuti presented himself in the *Samavasaran* of Bhagwan Mahaveer. The be-

nign, pleasing, gentle facial expression and posture of *Bhagwan* Mahaveer left him gazing at him. His pride of knowledge crumbled and his heart held Mahaveer in high esteem and reverence and sheer admiration. When ego and misinformation ended, his heart transformed. All the questions of his mind were answered.

Vayubhuti was the brother of Indrabhuti and *Agnibhuti*, the first two *Ganadhars* of Lord Mahaveer. He also belonged to the Gautam clan. His father was Vasubhuti Brahmin and mother was Prithvi. He had this doubt in his mind “Is body the *aatma* or is *aatma* different from the body?” Vayubhuti took initiation at the feet of *Tirthankar* Mahaveer at the age of forty two, and he held the position of being the third *Ganadhar*.

4. Vyakt

To what extent, the environment changes an individual can be learnt by knowing the life of an individual. Vyakt was a pursuer of *Brahmawad* and he believed in *yagya* and achievement of worldly progress through *yagya*. When he learnt that *Tirthankar* Mahaveer was present in *Samavasaran* and the community at large had gathered there to drink the nectar of his speech, he too could not control his desire and he decided to go and have a glimpse of *Tirthankar* Mahaveer. Vyakt was a learned teacher and 500 students studied vedas at his feet. The proliferation of his knowledge pervaded the whole of northern India. He was the resident of Kollag settlement and belonged to Bhardwaj Brahmin clan.

His mother's name was Varuni and his father's name was Dhanamitra. Vyakt was famous for his knowledge. In his mind, he had apprehensions relating to the existence of the visible world. He too carried the pride of his knowledge and had the competence to defeat the bigger scholars in debates. Vyakt presented himself in the *Samavasaran* of Bhagwan Mahaveer and his doubts got cleared at the very sight of the Bhagwan. He started thinking that the radiance of Mahaveer is extraordinary. In front of his radiance, everyone else's glow looks pale. "I was carrying this doubt of *dwaitvad* (a question of the existence of an inner world other than the visible world) till now, but today my eyes have opened and I am face to face with the truth. Hence I should not delay any further in taking initiation." Vyakt took initiation at the age of fifty and he held the position of being the fourth *Ganadhar* of Mahaveer.

5. Sudharma

The name of the fifth Ganadhar of Bhagwan Mahaveer is Sudharma. He is well known as Sudharma Swami. He was the resident of Kollag-*Sannivesh* and belonged to the Brahmin clan of Agnivaishyayan. His mother's name was Bhodilla and his father's name was Dhammill. Even he had come along with his 500 disciples to Madhyama Pawa to be a part of Somil's *Yagyotsav*.

When he knew of the initiation of Indrabhuti, Agnibhuti and others, his desire to see *Tirthankar* Mahaveer was awakened and he entered the serene ambience of *Tirthankar*

Mahaveer's *Samavasaran*. When he touched Mahaveer, *aatma*'s supreme architect, he began renouncing his attachments. He was immersed in bliss on seeing the charming posture of Mahaveer.

Sudharma started thinking "I have spent fifty years of my life until now, and I have not done anything to uplift my *aatma*. The pride of caste and knowledge had held me captive. Neither have I done any practice to uplift my *aatma* nor any welfare. Non-violence is the only medium through which you can raise your life. A person who is suppressed by grandeur of wealth and personalities of power cannot become great. Even *devas* bow their head to man's humanity. Hence a person should always adhere to truth, non-violence, human values and also the knowing and seeing qualities of *aatma*. By virtue of mankind every human is the same. No one is big or small by birth. An individual is great only because of his work, qualities and labour. Therefore I must take initiation." Sudharma took initiation at the age of fifty. He held the position of the fifth *Ganadhar* of Mahaveer. Sudharma lived long. He managed the *Shraman sangh* (the federation of ascetics) for a long time.

6. Mandit

Mandit was a proponent of *Sankhya darshan* (numerology). He had doubts relating to bondage and *moksh*. He was the resident of Maurya-Sannivesh and a learned Brahmin of Vashisht clan. The name of his mother was Vijaya Devi and his father's name was Dhanadev. He was the

knowledge guru of 350 students. On the invitation of Somil Arya, he had come to Madhyama Pawa to be included in the *Yagyotsav*. Mandit had a healthy body, was fair and was seven hands tall. The light of his knowledge was pervading the whole of the northern region. He was more proficient in the science of logic than in vedas. His class of disciples were distinguished and mastered in philosophy and logic.

When Mandit got the news of initiation of Indrabhuti, Vayubhuti and others, he felt like entering into Mahaveer's *Samavasaran*. Mandit started thinking "What is so miraculous in Devanya Mahaveer that he is able to make such learned people as his disciples? Indrabhuti, Agnibhuti are learned Vedic ritualists. They were always away from the science of logic. Hence it is possible that Mahaveer has been able to influence them easily. I am a pandit of logic. Mahaveer or any of his disciples cannot stand in front of me. I will go to Mahaveer and will certainly have a debate with him and defeat him and hoist the flag of my name. Engrossed in his thoughts, Mandit along with his 350 disciples included themselves in Mahaveer's *Samavasaran* located at Vipalachal. At the age of fifty, Mandit had an awakening and he took initiation at the feet of *Tirthankar* Mahaveer. Mandit held the position of the sixth *Ganadhar*.

7. Maurya Putra

The seventh *Ganadhar* of *Tirthankar* Mahaveer was Maurya Putra. Maurya Putra was a Brahmin of Kashyap clan. His father's name was Maurya and his mother's name

was Vijayadevi. He was a villager of Maurya Sannivesh. Maurya Putra was a teacher of 350 students and he had come to Madhyama Pawa at the invitation of Arya Somil. He had doubts relating to heaven, rebirth, etc. After learning about the news of initiation of Indrabhuti, he also included himself in the *Samavasaran* of *Tirthankar* Mahaveer.

At the very sight of Mahaveer's *Samavasaran*, his *aatma* had a wave of *samyaktva* (right faith). He started thinking, "What is human life? In this world, *Matsyanyay* is prevailing. As in the sea where the bigger fish swallows

the smaller fish, similarly here in this world, powerful humans strike the weaker ones. The confinement of caste is also not less. A Brahmin has arrogance of his knowledge and caste. They have monopolized the devotional singing and food as well as reading and teaching. *Vaishyas* (the third pillar of caste system – the business community) consider it to be their authority over commerce and they consider it their right to accumulate wealth in any which way. *Kshatriya* (the second pillar of caste system – warriors and rulers) youth get pleasure in imparting suffering to others. *Shudhras* (the fourth pillar of caste system – the working class) are the most ill-treated in every way. No one experiences the shining light of *aatma*. Every *aatma* can become *paramatma* (Supreme Being) if efforts are put in. Nobody is big or small, superior or inferior due to birth. It is by their actions and behavior. Hence I shall take shelter of *Tirthankar* Mahaveer and will uplift my *aatma*. There is no other creditable deed greater than this." Every part of his being was joyous and

he renounced worldly enjoyment with gratitude. Thinking in this manner, Maurya Putra along with his disciples disowned internal and external possessions, and he took initiation at the age of sixty five.

8. Akampit

Akampit was a resident of Mithilla and he belonged to the Brahmin clan of Gautam. His mother's name was Jayanti and his father's name was Dev. 300 students used to sit and study at the feet of Akampit. On receiving the invitation for *Yagya mahotsav* from Arya Somil, he also came to Madhyama Pawa with his team of students. He had an insight on the world of hell and the existence of hellish beings. He decided to walk towards the *Samavasaran*. He started thinking about *aatma's* eternal sovereignty. "The virtues of *aatma* are intrinsic wealth. They do not come from outside. To attain these virtues implies that when the perception of false belief goes away, you experience the virtues of *aatma*. When the veil of clouds move away from the sun, the resplendent light prevails all over. Similarly when *aatma's* false accumulation is gone, then the natural state is brought forth. When the heart of the seeker does not have any further hope and greed of the world, then the seeker moves from *Samadhi* (higher conscious state) with thoughts to a thoughtless state of *Samadhi*. In this new state he sheds all the acquired past *karmas*. This thoughtless state of *Samadhi* does not come from elsewhere but is a natural state of being. Hence, let me benefit from this opportunity and take initiation in front of Mahaveer." Therefore Akampit renounced all his posses-

sions and took initiation at the age of forty seven. He took the position of the eighth *Ganadhar*.

9. Achal Bhraata

Mahaveer and his principal disciples renounced internal and external possessions. This was being discussed everywhere. Mahaveer's discourses were gradually awakening people's lives in layers. The dictum of *aatma's* bondage and *aatma's* freedom was attracting thoughtful individuals. Therefore, even Achal Bhraata started preparing to go to *Tirthankar* Mahaveer's *Samavasaran*. He was a resident of Kaushal and belonged to the Brahmin clan of Harit. His mother's name was Nanda and his father's name was Vasu. He had 300 students. He was learned in *Kriyakaand*, science of *yagya*, etc. therefore he had come along with his family of disciples to be included in Somil Arya's *Yagyotsav*. He had doubts relating to the existence of *punya* (virtue – good *karma*) and *paap* (sinbad *karma*) and also relating to the fruits of the same. His vision of life was entangled. He had experienced pleasures only on the subjects of body, sense organs and the mind. Just as a water reservoir is hidden under many layers of earth, similarly the existence of his pure consciousness was also hidden under layers of perversions. He had understood that the experiences of form, taste, smell and the feeling of other worldly states is everything in life.

On being in the close company of Bhagwan Mahaveer, his flow of life changed and he took initiation at the age of forty seven. He attained *moksh* at the age of seventy two.

10. Metarya Ganadhar

In the country of “Vatsa”, there was a town named Tungik. There lived some Brahmins of Koundilya clan. The name of one of the Brahmins was Datta. His wife’s name was Varuna Deva. Varunadeva gave birth to a delicate, sweet and fortunate son. They named him Metarya. Metarya was accomplished in many scriptures. He was a learned authority in Vedic science. He was the teacher of 300 students. But he carried a doubt in his heart as to whether there is a world beyond our world or not. After putting in a lot of effort, he still could not clarify this doubt. This doubt was cleared by *Bhagwan* Mahaveer. Metarya had also come to Somil’s place with Gautam Swami to Madhyama Pawa for the *yagya*. From there he went to the Lord. After clearing his doubt, he took initiation along with his three hundred students and became a *sanyasi* (a person who controls all his senses). He was thirty seven years old at that time. He was called the tenth *Ganadhar* of Bhagwan Mahaveer. He was *Chadmasth* (a person in the state of bondage) for ten years. At the age of forty seven he attained the state of *Kewalgyan* (perfect knowledge). For sixteen years he was in the state of *Kewali*. In his sixty second year he attained Nirvana (the final death of an enlightened human being followed immediately by *moksh*).

11. Prabhaas Ganadhar

A Brahmin named Bal resided in Rajgriha. His wife’s name was Atibhadra. Atibhadra had a son. As he was born

in the sun sign of Cancer and *Pushyanakshatra* (star), they named their son Prabhaas. Prabhaas, after reaching his youth became a learned authority on Vedic science. He was skillfully managing the learning and teaching of his 300 students. He was accomplished in many disciplines. Yet he carried a doubt in his mind about the existence of *moksh*. This secret doubt of his was cleared by *Bhagwan* Mahaveer. As soon as the doubt was cleared, he at the young age of sixteen, took initiation. He was *Chadmasth* for eight years. At the age of twenty five he attained *Kewalgyan*. For sixteen years he remained in the state of *Kewali*. Just at the age of forty he seated himself in *moksh*. He was the eleventh *Ganadhar* amongst the eleven *Ganadhars* of *Bhagwan* Mahaveer.

Chapter 8

The Last Omniscient Acharya Jambu

Detachment

Once *Ganadhar* Shri Sudharma, *Bhagwan* Mahaveer's successor arrived in the gardens of King Shrenik. The people of Rajgrahi were extremely reverent towards him. Thousands of people started coming to listen to his discourse. One day Jambukumar, the son of the wealthy merchant Rishabdutt, came to listen to the discourse. After hearing the words which were the elixir of immortality, Jambukumar was disenchanted. He went to *Ganadhar* Sudharma and requested— "Oh Lord! I want to practice at your glorious feet. My conscience has got disenchanted."

"You should not delay in doing an auspicious deed" replied Sudharma. Immediately Jambukumar proceeded towards his house to get permission from his parents. As soon as his chariot reached near the city gate, all of a sudden a huge block of rock broke and fell very near to the chariot. Jambu had a narrow escape. The worldly weary Jambukumar's inner conscience was shaken by this unforeseen mishap. He became eager to fulfill the spirit of becoming an ascetic. To convert his spirit into an oath, he again went to see *Ganadhar* Sudharma. He offered his salutations to him and took a pledge to practice celibacy for the rest of his life.

Marriage

The news of detachment and pledge was known to his family members. They did not want to see their loved

one taking initiation. They offered him the temptations of inexhaustible wealth they possessed and of worldly pleasures. They also projected a picture of harsh and austere practices of a monk. Jambukumar gave appropriate solutions to all. But his parents had an intense affection towards him. They got him married to eight princely girls who were prominent in the city. In marriage his father Rishabdutt received immeasurable riches and gold in dowry. He received it all and brought it home.

Arrival of Prabhav Thief

The well known thief Prabhav heard about the dowry. He had 500 associates. He had the knowledge of Aswapini and Udghatini discipline. Through the knowledge of Aswapini science, he could put everyone to sleep and through the knowledge of Udghatini science he could open any lock, big or small at the wink of an eye. He reached Rishabdutt's house that night to steal the immeasurable wealth. With the strength of his knowledge he put everyone to sleep in the house. His associates packed the immeasurable wealth in bags and sealed them. He wanted to leave the place with his associates but to his horror, he found that the legs of all his associates were stuck to the ground. He was surprised and he started thinking — Has everyone got paralysed? Why are they standing like statues?

Change of Heart

Prabhav started searching for the root of this unexpected event. He looked hither and thither, but he could not

find any trace. Suddenly his eyes looked upwards where he saw some light. He reached the upper floor. He heard some murmurs in his ears. Prabhav hid himself and peeped in. He saw that Jambukumar was engrossed in having

talks with his wives on detachment. After hearing the talk full of detachment, Prabhav underwent a change of heart. He started thinking — Shame on me!! I am here to grab the same wealth, the wealth which Jambukumar is eager to give up. He became eager to become a monk with Jambu. He climbed down the stairs and went to convince all his associates. They also became ready to get initiated along with Jambukumar.

Next morning Jambukumar and his parents, all his eight wives and their parents, Prabhav and his 500 associates — all of these 528 people got initiated with Arya Sudharmaswami (respectful addressing)

Jambu is the very Acharya Jambu, through whom *Ganadhar* Sudharma professed *Bhagwan* Mahaveer's words. He was the last *kewali* (one who is free of bondage) who attained Moksh (the place where an omniscient resides) in this era.

Chapter 9

Acharya Haribhadra Suri

Acharya Haribhadra Suri was endowed with diverse qualities. His life is sparkling like a bright star even after thousands of years.

Acharya Haribhadra was born in a Brahmin family. His father's name was Sankar Bhatt and his mother's name was Ganga. He was a proficient scholar in 14 fields of discipline. He held the position of Rajpurohit (Priest) in the kingdom of Chitor for the Chitor's king Jitari. He had a great reputation in the court.

Pride of Knowledge

Haribhadra was the leader amongst the scholars. He was very proud of his brain power. He was always ready to have a debate with the learned pundits who have mastered the discipline. He was afraid that his stomach would burst due to the weight of his knowledge and so he would keep his stomach tied up with a gold strap. In his opinion there was no learned person in this world who could defeat him. Haribhadra had also taken a pledge that if ever he could not understand the meaning of a spoken sentence or a verse uttered by anyone, he would accept the discipleship of that person.

Once on travelling, Haribhadra was passing under a Jain *Upashray* (The place where *Sadhus* and *Sadhvis* stay). *Sadhvi Sangh's Pravartini Mahattara* (*Pravartini Mahattara*

are the titles conferred on a Jain *Sadhvi* who possess special capabilities) Yakini was reciting a *gatha* (verse) of *Sangra-hini* at that time.

*“Chakki Duggam Haripanaggam, Pannaggam Ch-
akkinn Kesavo Chakki. Kesav Chakki Kesav,
Duchakki Kesav Chakkiya.”*

The waves of the verse's notes hit Haribhadra's ears. He attentively listened to the verse again and again. His mind was contemplating its meaning. But he could not decipher its meaning. Arrogant Haribhadra went inside the *Upashray*. He stood a little away from Yakini *Mahattarra* and said — “What is this *chakchakkahut* happening at this place? Why is this meaningless sentence being repeated again and again? Haribhadra presented this question in a very devious manner.

Ego melts away

Yakini *Mahattaraji* was a *sadhvi* learned in scriptures. She was cool headed and was delving deep and she had a perfect demeanor. In a sweet voice she said “*Nutanam Liptam Chigchigayate*”. A newly plastered courtyard makes noise. This is a recitation from the scriptures. This cannot be understood without the knowledge received from a guru. On hearing the clear and terse reply from Yakini the ego of the arrogant Haribhadra melted away. He bent down and said “*Sadhvisriji!* Please explain the meaning to me”.

Explaining the meaning of the phrase *Mahattaraji* said “In this area of Bharat we have had two *chakravartis*

(world conqueror), five *vasudevs* (illustrious persons), five *chakravartis*, one *vasudev*, one *chakravarti*, one *vasudev*, one *chakravarti*, one *vasudev*, two *chakravartis* and one *vasudev* and again one *chakravarti* in this order.

After comprehending the meaning from *sadhvi* Yakini *Mahattaraji*, Haribhadra accepted her discipleship as per his earlier pledge. To accept his defeat in front of a lady so humbly and honestly is an indicative of his distinct greatness.

Initiation

On getting inspired by Yakini *Mahattaraji*, learned Haribhadra wanted to receive the exclusive knowledge of Jain philosophy. He approached *Acharya* Jinadutta Suri and put his curiosity in front of him. *Acharya* Jindutt said “To understand the verses of philosophies along with the context of the past, it is necessary to accept the life of a *Muni* (Jain monk). “Learned Haribhadra was truly curious. He expressed his desire to take initiation. On knowing these thoughts of Rajpurohit Haribhadra, the protest by the steadfast faithful Brahmins of his sect was but natural. And the protest happened. Nobody gave their approval for his initiation. Learned Haribhadra said —

“*Pakshapatham parityajya madhyasthi bhuyamevach Vicharya yuktivyukta yad grahyam tyajyamyuktimat*”

Let us leave being biased. Let us think on the grounds of mediating. Reasonable legitimate words are acceptable. And unreasonable absurd words are to be cast away.

Na vitaragadparosti devo na brahmacharya par-charitram Nabhitidanatpuramasti daanam chaaritrino na-parmasti patram

There is no *dev* (god) other than *veetrag* (conqueror of all senses and with detachment). There is no conduct superior to celibacy.

There is no charity nobler than granting of freedom from fear.

There is no character higher than the man adorned with the virtue of *charitra* (a person who restrains his inner desires and all his senses).

Learned Haribhadra exercised prudence and made his community favour him. He took their consent and took initiation as a Jain *Muni* under Acharya Jinadutt of Vidhyadhar *gacch* (congregation). From a Rajpurohit he became a religious purohit. He accepted *sadhvi* Yakini as a religious mother. He expressed his gratitude towards her by saying “I am a Visharad expert in various sciences. But I am still a fool. Due to good fortune, I had a chance of getting knowledge from Yakini.”

Haribhadra already had a profound knowledge of Vedic philosophy. After becoming a Jain *muni* he did an in-depth study of Jain philosophy.

Haribhadra in a state of shock

Hans and Paramahans were two learned disciples of Haribhadra. They were both Haribhadra’s sister’s sons. To

have a special study of the philosophy of Buddh they joined Baudh Vidhyapeett. Due to sectarian fanaticism, the study and teaching of Jains was prohibited in Baudh Vidhyapeett. To study there, Hans and Paramahans had to keep their identity a secret. Their study was almost getting over. But due to a small mistake, the secret was revealed. Very bitter consequences of this revelation of secret was inevitable. Hans and Paramahans both fled from there to save their lives. After trying umpteenth number of times Hans could not save his life. He died on the way. With great difficulty Paramahans reached Haribhadra. But after deep distress the disciple's life was wanting complete rest. Paramahans's light of life got extinguished right in front of Haribhadra.

Haribhadra was deeply shocked by the death of both of his dear disciples. Affected by anger, he started thinking of a mass murder of 1444 *baudh* students through the use of his *Tantric* powers (sorcery). He thought he would call them all and fry them in a circular deep cooking pot filled with oil. The information of this plan reached *Acharya* Jinadutt. To awaken Haribhadra who was so angry, he sent two *munis* with three verses. As soon as Haribhadra read these verses sent by *Acharya* Jinadutt, he calmed down. Based on these verses he composed the *Samaraditya Kaavya* (poetry).

According to the *shrutanushrut* tradition, Yakini *Ma-hataraji* was the one who awakened Haribhadra who was filled with anger. Acharya Haribhadra wanted to use his knowledge to attract the 1444 *baudh* monks through sky-

way in the night and then undertake mass murder. As soon as Mahataraji received this information she immediately went to his *Upashray* at night and knocked on the door and said “*Acharya* Haribhadra, I want to atone myself. “*Acharya* Haribhadra retorted from inside— “*Sadhvis* (lady monks) are prohibited from entering in the night. You can review tomorrow.”

Mahataraji was firm in her insistence. She continued “What is the assurance of this life? If my breath stops before dawn, I would not have atoned for my sins and I would be a *viradhak* (someone who does not atone for his sins before death). You will have to open the door right now”

Acharya Haribhadra held *Mahataraji* in a very high esteem in his heart. He was not able to counter her request. As soon as the door opened *Mahataraji* presented herself in front of *Acharya* Haribhadra and said “Due to my negligence, I have killed a frog with my leg. Give me the atonement for it.” *Acharya* Haribhadra gave three days fasting for cleansing the sin. To calm down the wave of violence in *Acharya* Haribhadra and also to give knowledge *Mahataraji* spoke in a deep gentle manner. “For killing a frog, I get three days of fasting as atonement. What is the penalty you will get for the mass murder?” *Acharya* Haribhadra recouped himself in this one sentence. The sinking boat came to the shore. He caught back the slipping oar.

He gave *abhayadaan* (the gift of freedom from fear) to all the 1444 *baudh* disciples. And as atonement, he took a

vow to compose 1444 granths (books). All of these granths are not available now. But whatever is available in the present is no less.

At present we have *Samaraicchakaha*, *Anekant Jayapataka* and many commentaries on various scriptures, *Yogbindu*, *Yog dhrishti - samuchchaya*, *Shaddarshan Samuchchaya*, *Yog sathak and Shastra — Vaarta Samuchchaya etc.* are Acharya Haribhadra's unprecedented treasure of his knowledge of scriptures.

Acharya Haribhadra has introduced himself as Yakinisunu in many books.

The era of *Acharya* Haribhadra was an era of prejudice. He made a clear case when he presented Syncretic vision (*samanavayatmak dhrishti*) in his time.

Pakshamato na mei veere, na dweshah kapiladishu. Yuktimada vachanam yasya, tasya kaaryaha parigraha.

I am not prejudiced in the words of Mahaveer. I have no hatred towards Kapil monks. The words which are with logical arguments — only they are acceptable.

In the dusk of his life he undertook *anshan* (fast unto death). Absorbed in spirituality and in *param samadhi*

(ultimate state of higher consciousness) he attained the heavenly abode.

Even today *Acharya* Haribhadra's name is taken with a lot of respect amongst *Acharyas* who nourished an attitude of integration (*samanvaya vriti*).

According to the older scholars Haribhadra's period was between *Vikram* 530 to 585. *Muni Jinavijayji* and other modern scholars have decided his period between *Vikram Samvat* 757 to 758. Based on this Haribhadra's period was *Vikram's* 8th Century.

Chapter 10

Acharya Sri Maghvagani

Birth

Maghvagani was the fifth acharya of Terapanth. He was a resident of Bidasar (churu jila) in Rajasthan. He was born on *Ekadashi* (eleventh day) of *Chaitra* month *Shukla paksh* (waxing moon) *Vikram Samvat* 1897. He was born in a Begwani family of Bidasar. Because he was born in *Magha Nakshatra* (Star), he was named “Maghraj”. His father’s name was Pooranmullji and his mother’s name was Bannaji.

In *Vikram Samvat* 1908, Jayacharya’s *chaturmas* was in Bidasar. He was holding the position of *Yuvacharya* (successor to Acharya) at that time. His eldest brother *Muni Swaroopchandji* and twelve other monks were with him. Bannaji and her child Maghraj had the thought of taking *Sanyam* (initiation) during this *chaturmas*. When Maghraj’s childhood friends came to know that he is going to take initiation, they made this a subject of their games.

Once he was playing with his childhood friends. One of the children addressed Maghva and said “*Matheyen vandami* Maghji swami!!” (salutations to a muni). Child Maghraj did not say anything. But another child played his part and said “*Ji bhai ji*” (the way monks acknowledge you when you pay your salutations).

Then all the other boys said in one voice “*Thare paa-tre mei ghee— baitho thando pani pi*” (you will have ghee

in your patra {utensil used for getting food by monks} — sit and have water.”

Jayacharya observed the children play in this manner many a times and considered it as a great omen.

Hurdle in Initiation

Disenchantment of child Maghraj kept growing. Pressure on the family to request for Initiation started building up. Finally on Bannaji's request, Yuvacharya granted permission for initiation of child Maghraj. On the day of initiation, he had food with his uncle. (sitting along in a common plate). After that he was adorned with *tilak* (the vermilion put on the forehead), he took farewell from the family members and sat on the *ghodi* (the female horse) which was standing outside the house. He proceeded in the procession for initiation.

Right at that time a person said something wrong to Maghvagani's uncle and he got carried away so much that he decided he would not let this initiation happen.

As the procession reached near the *gadh* (fort), his uncle cut across the crowd, pulled child Maghraj from the *ghodi* and got him down, and embraced him on his chest and entered the *gadh*. The whole thing happened so fast that no one could say anything. When enchanted Maghraj enquired the reason for the occurrence of the incident, his uncle replied in anger “I do not want to let you get initiated”. The crowd standing outside the fort was baffled. His uncle came

out of the *gadh* and asked everyone to go back to their respective houses.

People tried to convince the uncle, but there was no impact on him. Jayacharya came to know of the event. He was a lot surprised. The initiation did not happen on that day. Yuvacharya left the place of initiation for his place and the next day he travelled to Ladnun. Uncle tried to convince child Maghraj in different ways not to take initiation. But all the efforts of the uncle failed. Instead child Maghraj succeeded in convincing his uncle. Grabbing the right opportunity he went again with his mother to Ladnun to pay his salutations to Jayacharya. Once again he requested for his initiation. Jayacharya evaluated the whole situation and declared initiation on the twelfth day of the waning moon of *Mrigsar* month 1908. In the presence of thousands of people Maghvagani was initiated.

Attractive personality

The personality of Maghvagani was a personality of a promising monk. Though he got initiated at an early age, he was a very deep and thoughtful person. Fair coloured, majestic form, grace in the eyes, quiet posture — these characterised his external form which magnetized every person towards him. Eighth *Acharya* Kalugani, who got initiated under Maghvagani, repeatedly used to say this in his memoirs that he had not seen a handsome personality like that of Maghvagani. The inner personality of Maghvagani was also very clear. He was afraid of committing any sin. His heart

was as simple as that of a child. In Terapanth, he is considered the first Scholar of Sanskrit. His art of script writing was also very beautiful. His intellect was so stable that he would generally not forget any book which was memorized once.

Sripanch

Maghvagani was everybody's favourite amongst the monks too. An example of this is seen in an incident. Once *balmoni* (child monk) Kaluji of Ralmagra made a mistake. The matter went to the jury. When justice was to be delivered, *muni* Kaluji went to Acharyasri and requested that he had no hope of getting an unbiased justice. Jayacharya wanted to know the reason for such thinking and also asked "Who do you trust? Do you trust Maghji's decision?" He immediately accepted the suggestion. Right from that day Jayacharya instituted *muni* Maghraj as "Sripanch" above the five jury. At that time *muni* Maghvagani was just fourteen years of age. At the age of twenty four (in 1920) he was instituted as "*Yuvacharya*".

Acharya reign

On the second day of *Bhadrpad Shukla Vikram Samvat* 1938 at Jaipur, Maghvagani became the *Acharya* of Terapanth. He was 41 years of age at that time.

Amongst the *Acharya* of Terapanth, he had a very gentle nature. He took as little service as possible from others. Many a times during summer nights when he would feel hot sleeping on the *Patt* (the wooden table on which the

Acharya is seated), he would wake up, take his bedding on his own, put it on the floor and sleep. When the *munis* would know this, they would humbly request as to why has he not woken them up? Maghvagani would say “It is better that I get up on my own and go to sleep instead of waking you up”. (It is a reverent practice that every activity of an *Acharya* is taken care of by his disciples).

He would not reprimand/rebuke anyone sternly. Whenever anyone would make a mistake he would add this in sweet words “You made a mistake. That is why I have to say this.” In this manner Maghvagani’s reign was very beautiful.

During his reign there were 119 initiations. There were 36 *Sadhus* (monks) and 86 *Sadhvis* (lady monks). Maghvagani himself gave initiation to 22 *sadhus* and 45 *sadhvis*. The rest of the initiations were given by *sadhus* and *sadhvis*. There were 71 *sadhus* and 93 *sadhvis* in the *sangh* at his last stage.

Maghvagani attained the heavenly abode on the fifth day of *Chaitra month Krishna paksh* (waning moon) *Vikram Samvat* 1949 at Sardarsahar.

Chapter 11

Acharya Sri Manakgani

Manakgani was the sixth Acharya of Terapanth. He belonged to Kharaid clan of Srimal caste. The name of his father was Lala Hukumchandji and the name of his mother was Chotanji. He was born on the fourth day of *Bhadra* padh month *Krishna paksh* (waning moon) *Vikram Samvat* 1912. When he was just two years old, his dad was murdered by dacoits near Sanganer. In *Vikram Samvat* 1928, Jayacharya's *chaturmas* was in Jaipur. During that *chaturmas* child Manaklal was disenchanted. He wanted to take initiation. But he did not get the permission of his family members. After the *chaturmas* when Jayacharya arrived at Kuchaman, his family member Lala Lakshmandasji was in *raaste-ki-sewa*. (to be with *sadhu sadhvis* on the way while travelling from place to place). During talks Jayacharya spoke on the subject "if your Manak takes initiation, he will be a brilliant *sadhu*." Lalaji said "We will be fortunate to have that happen. Your great self are uttering such auspicious words. But *Maharaj!* (addressing the guru respectfully) Initiation cannot happen without detachment."

Jayacharya affirmed "If child Manak takes initiation, you will not be a hindrance to him, right?"

Lalaji replied "Maharaj! He (Manak) lives in the city. To bear the hardships of monkhood is difficult. It is not possible to carry the weight on your shoulders and walk on the way."

Jayacharya said “He will be able to carry an *Ogha* (an essential of monk life — A broom of woollen threads used to clear insects away from the area while walking or sitting or for other use. It is a means of protecting living creatures). My weight will be handled by Maghji. But isn’t somebody needed to handle Maghji’s weight too?”

These words of Jayacharya made a lot of impact on Lalaji and he immediately granted the permission for initiation. His initiation took place on the eleventh day (*ekadashi*) of *Falgun* month *shukla paksh* (waxing moon) *Vikram Samvat* 1928 at Ladnun. He was sixteen and a half years of age at that time. He was humble by nature. He had a sharp intellect. He embraced everything very quickly. In a few years he acquired philosophical knowledge. Impressed by these qualities Jayacharya appointed him as *Agrani* (leader of the small group formed to do *chaturmas*, also known as *Singhadapati*) within three years of his initiation.

On the second day of Chaitra month *Krishna paksh* *Vikram Samvat* 1949 at Sardarsahar, Maghvagani officially appointed him as his successor in front of the four sects of the *sangh*. He stayed in this position of *Yuvacharya* for just four days. On the fifth day Maghvagani attained his heavenly abode.

Throw of Pearls

When newly appointed *Yuvacharya* Manaklalji paid his first Obeisance at the feet of his guru, Guruvar glanced at him with love and affection. As the guru placed his benevo-

lent hand on his head with love there was a wave in the sea of jubilation amongst the people gathered there. The triumph and victory slogans echoed in the whole atmosphere.

During these moments of ecstasy and eyes filled with surprise people witnessed pearls being thrown in the air in a religious congregation. This was the first occasion of its kind amongst similar occasions where pearls were tossed

up. Tossing up the pearls was totally a new activity. Maybe this was the result of the joint thought process of Kaluramji Jammad and Srichandji Gadhaiya.

Acharya Phase

Manakgani was seated in the position of Acharya in Sardarsahar on the eighth day of *Chaitra* month *Krishna Paksh* (waning moon) *Vikram Samvat* 1949. He was fair coloured, tall and had a sweet and sharp voice. He was so soft physically that whenever he caught a cold (sneezing) he had to take a clove. If at any time he took more than one clove he would feel the heat in the body. He was especially interested in travelling. As soon as he was seated in the position of *Acharya*, he visited all the *Thali* regions and then he visited Haryana. Amongst the Acharya's he was the first and foremost to visit Haryana. But his reign lasted only for five years and seven months. He could not travel more. In *Samvat* 1954 his *chaturmas* was in Sujangarh. After the month of Bhadrav, there was an outbreak of fever and diarrhoea in the city. The disease was spreading all over. It affected Manakgani's body too. He continued being unwell. Different kinds

of treatment were given but they could not bring recovery in his health. After seeing the state of his health, one day *muni* Maganlalji (*mantri muni*— Minister muni) prayed to him to make arrangements for the future. But he did not trust that he would pass away so early. He did not appoint his successor. On the third day of *Karthik* month *Krishna paksh* (waning moon) *Vikram Samvat* 1954 during Sujangarh *chaturmas*, all of a sudden at a very young age of 42 years he attained the heavenly abode . There were 40 initiations during his period as Acharya of which 15 were sadhus and 25 were *sadhvis*.

Chapter 12

Acharya Dalchandji

Birth

Acharya Dalchandji was the seventh Acharya of Terapanth. He was born in Ujjaini, the birth place of Kalidas. He was born on the fourth day of *Ashad* month *shukla paksh*, *Vikram Samvat* 1909. The name of his father was Kaniramji and the name of his mother was Jadavanji. His dad expired during his childhood.

Disenchantment

When Dalchandji was just eleven years old, his mother took initiation with Sadhvi Shri Gomanji at Petlavad. This incident had a deep impact on his thinking. Slowly he too became enchanted and this enchantment kept growing. At that time *Muni* Hiralalji's (elder) *chaturmas* was in Indore. Dalchandji went there to learn *Pratikraman* and other *Tatva Gyan* (knowledge of Jain philosophy). He learnt them all by heart.

Initiation

The family members of child Dalchand went to *Muni* Hiralalji and requested for his initiation. Though personal discipleship is not allowed in the *Sangh*, one can still give initiation as Acharya's disciple when the Acharya allows it. Seeing the intense feeling of detachment of child Dalchand, *Munishri* gave initiation on the above basis.

The initiation was given on the twelfth day of *Bhadrapad* month, *Krishna paksh*.

Courageous Personality

Maghvagani's *chaturmas* was in Udaipur in Vikram Samvat 1943. Dalchandji was with Maghvagani at that time. There was a huge protest against Terapanth in Udaipur at that time. Maghvagani summoned all the *sadhus* and advised "There are many people here who are against us. Hence if anyone finds fault with us just say "fine" and finish the matter. You should not stop on the way to argue."

The protestors somehow got to know about this. They started instigating the *sadhus* on purpose. Once *Muni* Dalchandji and *Muni* Hansrajji were going together to collect water. A person started speaking loudly "Look! *Sadhus* are dropping water on the way while walking. Walking in this manner dropping water on the way is against our *shastras* (canonical texts)."

Muni Dalchandji stopped and asked him "*Shravakji!* (a respectful addressing of an individual following the path of dharma) What are you saying?" On being questioned he started speaking more loudly "Am I speaking a lie? Look! Water is dripping from your *patra* (utensil carried by *sadhus*) continuously and you are not attending to it. Do you people know anything about what is allowed and what is not allowed in the *shastras*?"

Some people gathered around the place where the scene was being created. *Muni* Dalchandji thought it right to

clarify the point before moving further. He got on a pedestal and took out the *patra* from his *jholi* (stretched out cloth converted into a bag to hold the *patras*) and addressed the people “Look! This brother is saying that we are

dropping water on the way. But there is not even a single drop of water in our *patra*”. When people saw the truth and understood the lie being propagated, they scorned at that person”. Later Dalmuni collected water and brought it to their place of stay and instantly narrated the incident to Maghvagani. Maghvagani heard the incident and appreciated him saying “Well done! Timely intervention and a show of courage and intellect should be done.”

Venerated by Kutch

Dalgani travelled mostly in Kutch during his period as a Muni. He was especially fond of Kutch. Even the people of Kutch were very impressed by him. The *shravaks* of Kutch came to Rajasthan and requested Manakgani to send him to Kutch. Dalgani visited Kutch thrice during those times and he was addressed as “*Kutch Ke Pujya*” (venerated by Kutch).

Choice of Acharya

Manakgani attained heavenly abode all of a sudden. He had not appointed anyone as his successor. This became a matter of huge concern. The whole *sangh* was engulfed in worry as to how to arrive at a solution to this question. At that crucial time, the resourcefulness of *Muni Maganlalji* (*Mantri muni*) and *Muni Kaluji* (eighth Acharya) became

evident. After the chaturmas got over, the whole sangh assembled at Ladnun. The Sangh was waiting for Muni Kaluji (elder) to reach there. His *Chaturmas* was in Udaipur. He was one of the elderly and veteran *sadhus* of the *sangh*. As soon as he arrived there was a wave of excitement in the whole *sangh*. On the same day, in the afternoon there was a discussion amongst some *sadhus* and an outline was framed for the upcoming work. After the evening *Pratikraman* (the practice of asking forgiveness for all the sins), an announcement was made calling all the *sadhus* to assemble to choose the future Acharya.

Responsibility on Kaluji Swami

As per the earlier announcement, the entire *sadhu* community gathered. For some time, the *shravaks* were asked not to stay there. They waited outside for the result. Many questions came up in the assembly. Discussions took place on the subject matter. Finally all the *sadhus* put the responsibility on *Muni Kaluji* to announce the name of the future *Acharya*. His decision was to be accepted by all.

Announcement of the name

Praising the Sangh and the qualities of our Acharyas on the third day of Posh month *Shukla Paksh Samvat* 1954 , Muni Kaluji said – “Our congregation is that of Lord Mahaveer. To govern this congregation we need an *Acharya* today. I have had discussions with all the veteran *sadhus*. You have bestowed the responsibility on me to announce the name of one person for the post of *Acharya*. I consider my-

self fortunate for the same. Using the powers bestowed by all of you, I pronounce the name of *Muni* Dalchandji for the post of the seventh *Acharya* of our Sangh. He is not present here with us right now. He still has become our *Acharya* from this moment. He is travelling from Kutch and is reaching here.”

With the announcement of the name of the seventh *Acharya*, there was an atmosphere of jubilation in the whole *sangh*. Cheering of *Jai* slogans (acclaim) echoed in the atmosphere. On the same night the news was sent through telegrams to all the far away places.

Ascension of the post

Renowned *Shravak* Lichmandasji Bhandari conveyed the news to Dalgani of his appointment as *Acharya* at the village of Chopasni near Jodhpur. Dalgani travelled via Nagore from Jodhpur and reached Ladnun. Thakur Saheb of Ladnun welcomed him with drums and grandeur. Dalgani had a grand entry in the city.

To formally celebrate the *Patt Mahotsav* (the day the *Acharya* sits on the *Patt*), the second day of *Magh* month, *Krishna Paksh* was chosen. Amidst an exuberant happy atmosphere Dalgani formally took over the post of *Acharya* at the *Panchayati Nohra* of Ladnun amidst the four sects of the *Dharma Sangh*.

Period of Acharya

Dalgani was a great and glorious *Acharya*. During his period as an *Agrani* (head of a group of *sadhus* who do

chaturmas from place to place), he had left the stamp of his personality on the whole *sangh*. Terapanth Dharmasangh considered itself blessed to have him as an *Acharya* who was a fierce lecturer and was a highly principled intellectual too.

Dalgani probably would not even have imagined that he would be chosen as an *Acharya* in this manner. He was so astonished to have been chosen. He went to *Muni* Maganlalji to understand the whole situation. One day while he was talking he casually mentioned – “How did you all choose me without my opinion? What if I had declined?” *Muni* Maganlalji avoided the subject by saying – “What was the need to take your opinion? The *Sangh* needed an *Acharya* and it chose you with unanimous consensus. How could you have declined the choice of the whole *sangh*?”

Putting pressure again Dalgani questioned – “Assume I did not consider myself suitable for the post and had declined, in that case what was the other name you had chosen as an option? *Munishri* could not hide the matter any further. He finally clarified the situation – “We had thought of Kaluramji (of Chhappar).

Dalgani said – “Even I had thought of many names but my imagination did not reach till there.” Looks like Dalgani had decided the name of his successor right on that day.

If our ideology proved right

Dalgani was travelling in Mewad. In *Vikram Samvat* 1956, *Maryada Mahotsav* was in Udaipur. Bacchrajji Singhi came to pay his salutations once. Singhiji was in the ministry

of Jodhpur. But as the King of Jodhpur was in resentment with him, he used to live in Udaipur. Udaipur Darbar gave him an honorary payment of a thousand rupees monthly. He was a follower of *Vaishnav Dharma*. Yet at the same time he was misinformed by some people on Terapanth. Hence sometimes he relished in maligning Terapanth. When he came to visit Dalgani he was given the knowledge of *sadhus* conduct and beliefs. Along with this he was also apprised of the views and principles of

Terapanth. Singhiji was so impressed by that first spiritual interaction with Dalgani that he would visit Dalgani whenever he got a chance. Within some days he became a true devotee of Dalgani.

Dalgani travelled from Udaipur to Bhuvana. He had just been affected by fever some time ago. He had not fully recovered from the weakness. Hence the travel tired him. Around the same time, Singhiji visited from Udaipur to have Dalgani's *darshan* (to see a spiritual guru). He had a good sense of humour. Pointing out at the health of *Acharya Dev* he commented – “You have not yet recovered from your fever and you are doing *vihar* (travel by walk). Sometimes when I see your rules and the hardships you undertake I get worried that if our belief of eating, drinking and being merry comes true then all this bearing of hardships would become meaningless!”

Replying in the same manner, Dalgani asked, “Nothing else would happen, right?” Singhiji answered, “What else will happen?”

Dalgani asked him another question, “And if our belief comes true, then what?”

Singhiji laughed it out aloud saying, “In that case we will be slipped so much that even Earth will not be able to bear it.”

Ten Mann of Halwa

Mann – measure of weight equivalent to 40kg

Halwa – a sweet made of flour, ghee and sugar and water

On one occasion after completing *vihar* in the region of Mewad, Dalgani did *vihar* through Thalli region and reached Beawar too. Some people of other sects met him there on the pretext of having a discussion. During a discussion one person got angry and said, “There is nothing to talk to you. Just now in a village on the way you have taken ten *mann* of *halwa* after getting it prepared for yourself?”

Dalgani was stunned and he repeated the statement and questioned, “What did you say, ten *mann* of *halwa*?”

The other person stressed it more and spoke loudly, “Yes—yes, ten *mann* of *halwa*.”

Dalgani then lowered his voice and asked, “Was it of wheat flour or maida?” He replied, “Of wheat flour.”

Dalgani then questioned the people present there, “Yes brothers! If in ten *mann* of wheat flour you add sugar, ghee and water then how much *halwa* can you make?” One amongst them replied, “One *mann* of wheat flour results in eight *mann* of *halwa*.”

Dalgani then presented the accounts and said, “With ten *mann* of wheat flour, eighty *mann* of *halwa* gets made. Now you just think as to how we would have brought eighty *mann* of *halwa* and how would we have eaten the same? After doing *vihar* from Rajnagar we are twenty two *sadhus* and seven *sadhvis*, thus twenty nine people are there with us. We do not have the thirtieth person since then. Hence according to your calculation each one of us have consumed two and a half *mann* of *halwa*. But is this a possible task?”

When the person in question saw himself falling in the eyes of everyone, he upheld himself saying, “I am just telling what I heard. Only you know whether you took it or not”.

Dalgani advised, “You can find that much of intellect even in a peasant as to which gossip is to be believed and which should not be believed. Before you utter anything you should evaluate the truth of the matter.”

Thus life of Dalgani was filled with anecdotes. Many of his life incidents can be known through the history of Terapanth. In a great manner he glorified the post of being an *Acharya* of Terapanth through his dynamic personality. He attained the heavenly abode on the twelfth day of *Bhadra Shukla* 1966.

There were one hundred and sixty one initiations during his period as *Acharya*. Out of which there were thirty six *sadhus* and one hundred and twenty five *sadhvis*. When he attained heavenly abode, there were sixty eight *sadhus* and two hundred and thirty one *sadhvis* in the *Sangh*.

Chapter 13

Mahasati Sardaranji

Mahasati – Head *sadhvi* having special qualities.

Terapanth had completed two glorious centuries. During this period almost 1600 sisters took initiation. Along with their spiritual practice they also contributed hugely to people's welfare. History of Terapanth is filled with incidents of their contribution. The one and only reason for their development was their total dedication to their gurus.

Terapanth *shashan* (religious congregation) is famous for one *acharya*, one *samachari* (news), one thought, one organization. The complete charge of all the activities of the Terapanth *shashan* is on the shoulders of the *Acharya*. He conducts all round activities of the *Sangh*. He has close interaction with *sadhus* but he does not have a very close contact with *sadhvis*. Hence *Acharya* as per his wish appoints one eligible *sadhvi* amongst the *sadhvi* community as '*Pramukha*' (*sadhvi* who has special qualities and is appointed as a head *sadhvi*)

This tradition was established by Srimajjayacharya in Vikram Samvat 1910. There was no post of *Sadhvi Pramukha* earlier than that. During *Acharya Bhikshu's* time, *Sadhvisri Heeranji* and during the time of *Acharya Raichandji Sadhvisri Deepanji* were the chief *sadhvi*. Srimajjayacharya was the first to adorn *Sadhvisri Sardaranji* to the post of *Sadhvi Pramukha*. *Sardaranji was the first and foremost*

sadhvi to have adorned that post. From then till now we have eight *Sadhvi Pramukhas*. Their names are as follows:

1. Sadhvi Pramukha Srisardaranji
2. Sadhvi Pramukha Srigulabanji
3. Sadhvi Pramukha Srinavalanji
4. Sadhvi Pramukha Srijethanji
5. Sadhvi Pramukha Srikaankumariji
6. Sadhvi Pramukha Srijhamkuji
7. Sadhvi Pramukha Sriladanji
8. Sadhvi Pramukha Srikanakprabhaji (at present)

Birth and Marriage

There is power in a resolution and life in hope. Only those lives are fruitful whose resolve has self-confidence as its watchword. The life of *Mahasati* Sardaranji is a clear picture of resolutions and rays of hope. In Vikram Samvat 1865 she was born in Churu, the famous city of Rajasthan in a Kothari family. The name of her father was Jaitroopji and the name of her mother was Chandana. She was married to Jorawarmullji, son of Sultanmullji Daddha, at a very tender age of ten. He lived in the village of Phalodi located in Jodhpur district. Just after five months of marriage, calamity struck in her life. Sardarsati's husband passed away. Lightning struck on her tender heart but the bereavement of Sardaranji became the good fortune of her future life. Her feeling of spirituality kept growing gradually inside her.

The first interaction and austere spiritual practice

In Vikram Samvat 1886, the third *Acharya of Terapanth* Srimad Raichandji visited Churu. Sardaranji had some interaction with him. She would listen to the *vyakhyaan* (discourse) every day and also do *paushad* (the practice of staying like a *muni* for a fixed time) every now and then. In 1887 *Muni* Jeetmullji did his *chaturmas* (four months stay at one place by a group of *sadhus or sadhvis*) in Churu. During that Chaturmas Sardaranji had convincing answers for all her queries and she also understood the real meaning of *tatvas*. After clear understanding of *tatvas* she accepted the reverence of Terapanth.

At the tender age of thirteen-fourteen she took a vow of doing *chouvihar* (not to eat and drink anything including water after sunset till sunrise the next day) for all her life. She also took a vow of fasting on every *chaturdashi* (fourteenth day of the waxing and waning moon). She further took many other vows namely:

1. Of not drinking *sachit* water (Water has life. When you drink it as it is without boiling or adding lime chalk and making it lifeless, it is called *sachit* water).

2. Not to speak open mouthed (without keeping a cloth or hand in front of your mouth). Jainism believes air by itself is life. When we speak the warm air of our mouth kills the life in air.

3. Not to eat anything *sachit* (eating raw food. Raw food has life until cooked like salads and fresh vegetables, roots, grains, pulses etc.).

And many other vows... Sardaranji had taken such difficult vows at that tender age. These vows were indicative of her intense detachment. The resolve to take initiation was getting stronger. She wanted to test the path of *sadhna* (disciplined spiritual practice towards the goal of enlightenment). She began undertaking austere spiritual practices.

For many months she did *ekaantar tap* (practice of eating food on alternate days). She did eighty *belaas* (eating after two days of fasting). On the day of *parana* (breaking the fast) she did the austere spiritual practice of *achalambal* i.e. *aayambil* (having food of one type of grain only, sitting at one place in a day). For one long year she did the austere practice of *belaas*. Further all the *belaas* were *chouvihaar* (fasting of all four types of food including water). Every month she resolved to do one *chouvihaar cholaa* (four days fasting) and one *chouvihaar pancholaa* (five days fasting). Once she resolved to do ten days of *chouvihaar* fasting.

Major time of life was spent in adhering to vows and in austere practice. For some years in summer she would sit in the sun and do four *Samaayik* (practice of not doing any sinful activity for 48 mins). In winters she would cover herself with one shawl and do three *Samaayik*.

The rich clear thoughts of spirituality led to adherence and dedication of conduct. The desire to take initiation became intense. She expressed this desire to her family members. The family members refused to give her the permission to take initiation. Sardaraanji remained firm in her thoughts.

There were many obstacles along the way. Physical suffering was given, yet she never deviated from her thoughts.

A tough exam

To become a *sadhvi* of the Order without permission is not possible. Instead she started following the rules and practices of a life of a *sadhu* while leading the life of a house holder. One day she told her brother in law (*jeth* - husband's elder brother) Bahadursinghji, "I am taking a vow from today that I will not have food and water of this house till I get the permission for initiation." The problem went on entangling. *Jeth* stopped her stepping out of the house thinking that she will change her resolve on her own.

Sardaaranji did not take food or water for six days. *Jeth's* tough heart melted. He said, "Send the maid for *bhiksha* (*sadhus and sadhvis* collect their food by going to different houses). That way your vow will not be broken and we will also not be distressed." For many days this system continued, but Sardaaranji did not like it. One day she herself went out to collect *bhiksha*. When Bahadursinghji came to know of this he told the gatekeeper, "Look, take care, if Sardaaranji steps out of the house tomorrow, just stop her."

Next day Sardaaranji started to go out to collect *bhiksha*. The gatekeeper stopped her. She tried in various ways to go out. This aggravated the anger in Bahadursinghji and he told the maid, "Put her in the room and lock the room." The orders were obeyed. Sardaaranji was locked up in a room. Her desire to take initiation was becoming more intense. She

took out the white clothes from the chest and wore them, dressing herself like a *sadhvi*. She started doing *kesh-lunchan* (epilation of hair by pulling it with your own hand or by someone else) by her own hand like a *sadhvi*. Children watching all this through the keyhole went and told their father Bahadursinghji, “Father! Aunty is not there in the room, there is a *sadhvi* sitting inside. She is doing *lunchan*.” Bahadursinghji opened the room and told his wife, “Remove this attire of hers. Do not let her to do *lunchan*, hold her hand.” As soon as the sister in law (*Jethani*- *jeth*’s spouse) moved forward towards her, Sardaraanji warned her saying, “If you touch me, the consequences will not be good.” Everyone was startled. In a sweet voice Bahadursinghji said, “Very nice, you become a *sadhvi* and stay put in the house. From now on we will do *darshan* (salutations) right at home.” The *sadhna* of Sardaraanji continued. One day her *Jethani* said, “I am amazed seeing your *sadhna*. Just today I explained to your brother in law about the subject. But he says that even if you die while doing austere practices, we will shed tears at home. But he will not give the permission for initiation.” The moment Sardaraanji heard this she took a vow not to have food and water till she receives the *Aagya-Patra* (the permission letter).

Permission for Initiation

Ten days passed by. The harsh *sadhna* made her body like a dry stick. The increased heat in the body led to bleeding, but her brother-in-law’s heart did not melt. Her

sister-in-law and her eighty year old grandmother-in-law took Sardaraanji's side. Both of them took the vow that they would also not have food and water till Sardaraanji had food and water. Her brother-in-law's merciless heart was affected with the affection of the grandmother. He was forced to write and give the permission letter. He gave this letter to the person serving him and he sent Sardaraanji to the house of her parents.

In Churu when Sardaraanji's father received the letter, he kept the letter to himself. He hesitated to give the letter to Sardaraanji. Many days passed by. Sardaraanji again took the vow not to have food and water till she received the letter. Five days passed by. Even the house members got tired. Finally they gave the letter to her. After receiving the letter Sardaraanji left for Udaipur to have *darshan* (paying salutations to a *sadhu*) of *Yuvacharya*

Jeetmullji. On the way Sardaraanji visited and did *darshan* of many *sadhu-sadhvis* and also had the benefit of *sewa*. Once she reached Udaipur she appraised the whole situation to *Yuvacharyashri* and also prayed to *Yuvacharyashri* for her initiation. On the fourth day of *Migsar* month *Krishna Paksh*, *Yuvacharyashri* gave initiation to Sardaraanji at the age of thirty two at Udaipur.

After Initiation

For the first time after initiation when Sardaraanji went to have darshan of *Acharya Shri* Raichandji, *Acharyashri* officially made her '*Agraganya*' (the head of a group

of *sadhvis* who do *chaturmas*). Three years later and after perusal of *Nishith* and other *sutras* she took over the position and responsibility of *Agraganya*.

After thirteen years of *Diksha* (initiation) she adorned the position of '*Sadhvi Pramukha*'. Jayacharya had complete faith in her ability and prudence. Due to her sharp intellect she memorized 200 stanzas in a single day. She had memorized thousands of stanzas.

Able administrator

Self-discipline always stays. Sardaarsati's discipline carried its own special features. She had won the trust and confidence of the whole *sadhu sadhvi* community. *Acharya's* never doubted her work. The *sadhvi* community had a problem. The *sadhvi* groups were not equal in the number of *sadhvis* each group had. Some groups had nine *sadhvis* and some groups had only three. In Ladnun one day Srimajjayacharya told Sardaarsati, "Based on the abilities of the *sadhvis* please prepare many '*sanghatak*' (*singhade* – group of *sadhvis*) and remove this disparity of numbers." After receiving these orders, she completed this task in one night. She created 23 new *sanghataks* out of 121 *sadhvis* and presented it to Jayacharya. Jayacharya was very happy with her eagerness to do the work and the efficiency with which she performed. Organising this was not as simple and as easy as it looks, but it was the result of Sardaarsati's personality that everything happened so easily and smoothly.

Organisation of equal distribution

The credit for the tradition of equal distribution of food also goes to Sardarsati. In those times the whole *bhiksha* (food collected by visiting different houses) received by *sadhus* and *sadhvis* used to be presented in front of the *Acharya*. Out of this the *sadhus* kept as much as they wanted and the rest was given to the *sadhvis*. Sardarsati was annoyed with this arrangement. She prayed to Srimajjayacharya for appropriate change in the system. From then on the system of equal distribution started.

During her life as a *sadhvi* she did many austere practices. She encouraged many *sadhvis* to do austere practices. Towards the end of her life, she took *aajivan ansan* (fasting unto death) in Bidasar on the eighth day of *Paush Krishna Vikram Samvat* 1927. After five *prahars* (subdivision of a day approximately three hours long) of *ansan* she attained the heavenly abode. Master of prudence and intellect, extremely competent in understanding guru's thought process and instructions (*ingit*), *Mahasati* Sardaaranji was one such great personality to whom Terapanth Community shall ever be indebted.

Chapter 14

Inspiring incidents of Acharya Bhikshu

1. Being against Conservatism

Bhikanji went to his in-laws' house after marriage. It was time for food. He sat down to have food. It was a traditional practice that when the son-in-law sits down for food at his father-in-law's house, the ladies of the in-laws' family sing songs which are abusive and insulting to the son-in-law. This was an ever-popular tradition of Marwar.

To welcome their son-in-law with such songs, the ladies of the family and the neighbourhood had gathered together. Bhikanji was dark. The family ladies sang in humour "*O kun kaalo ji kabro*" (Who is this black guy?). Bhikanji's brother-in-law was handicapped. Bhikanji commented sarcastically – "How can you have food at a place where the blind and lame are called good and the good are called blind and lame? Is this right? So what if I am dark? I am not lame." Saying this, Bhikanji left without eating and stood up.

Believing in irrational beliefs was against his nature. He could never be bound by it.

2. Exposing a blind faith

In other states of India, *Marwari* means Rajasthani. But in the state of Rajasthan, the word "*Marwari*" means "a resident of Jodhpur". One of the regions of Marwar is named, Kantta. There is a small town named Kantaliya in the region of Kantta. One day, there was a theft in someone's

house in the town of Kantaliya. After the theft, people were not able to locate the thief. They called in a potter from the *Bor* riverside. He was blind. Still, people would rely on him to identify the thief. They believed that a deity spoke from his mouth and he was recognised for this ability. The potter came and met Bhikanji. To draw some hints, the potter asked Bhikanji, "Who do you suspect is the thief?". Bhikanji sensed his intent to cheat people. On that day, he decided to put an end to the potter's art of tricking people. Taking advantage of the situation, he said "Brother! The suspicion is on Majna." The night passed by, and the potter reached the arena. People gathered. The potter called on the deity to enter his body. His body shivered and he shouted, "Put it here! Put it here." Amidst this atmosphere of hue and cry, there was an expectation in the crowd that the thief would be exposed. However, nobody came to return the jewellery. People demanded that the name of the thief be revealed. The potter's deity spoke, "The jewellery has been stolen by Majna. Majna has stolen it. Majna has stolen it." There was a *fakir* (Holy Hindu man) sitting nearby. He swirled his stick in the air and said, "Majna is the name of my goat. Are you putting a false accusation? If you repeat his name, you will see something else happen here." In that instant, the potter's trickery was exposed. People started cursing him. From the crowd, Bhikanji said, "What is the need to curse him? You are foolish. The theft has happened in the house of people with eyes and you are searching for the thief by calling a blind man. How will you find the jewellery?"

3. Milk in exchange of grass

In the village of Kafrala, sadhus went to take Bhiksha (food collected from different houses by a sadhu). In one *Jatani's* (a particular caste) house, *dhovan* (water infused with other ingredients e.g. wheat flour, chalk paste,

clove powder to render the water lifeless) was available. When the sadhus requested the *Jatani* to offer the *dhovan*, she refused to give them any. The sadhus returned with an empty *patra* (utensil used by sadhus) and informed Acharya Bhikshu about it. They said, "There is a lot of water around but they aren't giving it to us."

Acharya Bhikshu questioned them, "Why? Why does that sister not want to give us water?" The sadhu responded, "She wants to give us that which is not acceptable to us and she does not want to give us that which is acceptable to us." Acharya Bhikshu replied asking, "What is the problem in giving us *dhovan*?" The sadhu responded, "She says that a man receives what he gives. If I give *dhovan* of wheat flour, then I will get the same. I will not be able to drink that in my next birth. There is clear water lying there and she is asking us to take that."

Acharya Bhikshu got up and took the sadhus along with him to visit that lady. When Acharya Bhikshu requested for *dhovan* to be offered, the sister replied the same as earlier. An interesting conversation ensued between Acharya Bhikshu and the lady.

Acharya Bhikshu: "Sister, do you have a cow in your house?" Lady: "Yes Maharaj (respectful way to ad-

dress a sadhu), I do.” Acharya Bhikshu: “What do you give her to eat?”

Lady: “Chara (food), grass.”

Acharya Bhikshu: “What does the cow give you?”

Lady: “Milk.”

Acharya Bhikshu: “Sister, then where do you get what you give? You are getting milk in place of grass. Isn’t it?”

Now, she could not stop herself from giving the *dhovan*. She picked up the utensil filled with *dhovan* and poured all the water in sadhu’s *patra*.

4. The person who sees your face goes to hell

Bhikhanji swami was in vihar (Sadhu’s travelling) to Desuri. On the way, he met many people from Ghanerav. They asked Bhikhanji, “Who are you?”

Acharya Bhikshu replied, “I am Bhikhan.”

They said, “Oh! A disaster has taken place!” Acharya Bhikshu asked, “How? Why?”

They said, “The person who sees your face goes to hell!”

Acharya Bhikshu responded, “And the person who sees your face must go to heaven, isn’t it?”

They nodded their head in affirmation.

Acharya Bhikshu said, “It is fine then. Something good has happened. I will go to heaven because I have seen your face. You know the status about yourself.”

5. Why are you so popular?

A person asked Acharya Bhikshu, “*Maharaj!* Why are you so popular?”

Acharya Bhikshu narrated an anecdote, “There was a faithful and loyal lady. Her husband lived abroad. For many days, she did not receive any message from her husband. Suddenly, one fine day, a carrier came carrying some news about her husband. He delivered the news of her husband and she was very happy hearing the same. For her, the news carrier became an object of attraction. We are carriers of the message of God. People are God’s devotees. They are eager to listen to God’s message. We travel from village to village to deliver God’s message to the people. That is the reason why people are attracted to us.”

6. One punch

In Udaipur, a person walked in and said, “Ask me a question for *tatva* (elements) discussion.”

Acharya Bhikshu did not ask any question.

The other person requested him to ask a question again and again.

Acharya Bhikshu then asked, “Are you a *samanask* or are you an *amanask*?” He replied, “*Samanask* (with mind).”

Acharya Bhikshu asked him, “How?”

He said, “No, no. I am *amanask* (without mind).”

Acharya Bhikshu questioned him again, “How do you justify that?” He replied, “No, no. I am not both!”

Acharya Bhikshu questioned him once again, “Explain how? Justify this.”

He replied, “No. I am both.”

Acharya Bhikshu questioned him again, “How is that justified?”

The person was angered by this word “Justify – Justify.” He got up and punched Acharyashri’s chest and walked away.

7. Use of force

Someone once said that it is beneficial to kill an *ekandriya* (living being with only one sense organ) and feed a

panchendriya (living being with five sense organs).

To this, Acharya Bhikshu said, “Someone takes your towel and gives it to a person shivering in the cold.

Some people steal wheat granaries and distribute the same amongst the poor. Isn’t this beneficial?” He replied, “No.”

Acharya Bhikshu asked, “Why?”

He said, “It is not correct because it was given without the permission of its master. That’s why.”

Acharyasri then responded, “When did *ekandriya* ask you to take their life away to feed others? It is the use of force. It is a theft of the *ekandriya’s* life. Hence, there is no dharma in killing *ekandriya* and feeding the *panchendriya*.”

Chapter 15

Four gati (states of existence)

We all know that our *aatma* (soul) is immortal. We also know that everyone eventually dies and someone new is always taking birth. What is immortal cannot be dead and without death, no one is born again. Then how does an immortal *aatma* die and take birth?

The main reason for birth and death is the bondage of *karma* with the *aatma*. As long as the *aatma* will be bonded with *karma- pudgal**, the *aatma* will never be free from the cycle of birth and death. However, the *aatma* does not lose its identity or existence due to birth and death. These are states of the *aatma* that take an *aatma* from one state of existence to another state of existence. There are primarily four major states of existence for worldly beings. There are also called “Four *Gati*” (Four states of existence). These four *gatis* are:

- i. *Narak Gati* (State of existence of Hellish beings)
- ii. *Tiryanch Gati* (State of existence of beings that feel pleasure and pain like plants, animals, insects etc.)
- iii. *Manushya Gati* (State of existence of human beings)
- iv. *Dev Gati* (State of existence of heavenly beings)

*(particles that are attracted to the *aatma* by the actions of the *aatma*. These *karma* particles has the quality of uniting and separating)

The meaning of *Gati* is Movement i.e. moving from one place to another. However, in this context, the word *Gati* is used to mean movement from one state of birth to another state of birth (or) from one state of existence to another state of existence.

For example, as a human being, the being is said to be in the *Manushya Gati*. When the same being is reborn as *Tiryanch*, it attains the state of *Tiryanch* and then we will say that it is in the *Tiryanch Gati*.

Below Planet Earth, where humans reside, there are seven other Earths. These Earths are what we call *Narak* (Hell). The beings that are born into *Narak* are said to be in the *Narak Gati* – the state of existence as hellish beings. Similarly, the state of existence of Heavenly beings is called *Dev Gati* and the state of existence of Humans is called *Manushya Gati*.

All living beings, whether they possess one sense organ, two, three, four or five sense organs, which are born into whichever state of existence, are called as being in the *Tiryanch* state of existence. *Manushya* and *Tiryanch* – both of these state of existence are in front of our eyes. Though the Hellish and Heavenly states of existence are not in front of our eyes, we cannot deny their existence. *Aatma exists*, *punya* (merit due to good deeds) and *paap* (demerit due to sinful deeds) also exist. If so, then why can we not believe in hell and heaven? In this world, every living being keeps moving based on its karma.

1. *Narak – Gati*: There are seven types of Hell – These are named *Ratna Prabha*, *Sarkara Prabha*, *Baluka Prabha*, *Pankka Prabha*, *Dhoom Prabha*, *Tammah Prabha* and *Mahatammah Prabha*. These seven Earths are in the world below us. The living beings that are born there are called *Nairayik*.

2. *Tiryanch – Gati* – Living beings with one, two, three, four and five sense organs – living beings living in water bodies (*jalchar*), living beings living and moving on land (*sthalchar*), and living beings that fly in the sky (*nabhchar*). All these living beings are called *Tiryanch*.

3. *Manushya - Gati* – To attain the human state of existence is called *Manushya – Gati*. There are two types of humans – *Sangyi* and *Asangyi*. Humans who have a mind are called *Sangyi*. And those who do not have a mind are called *Asangyi*. *Sangyi* humans are born from the womb and *Asangyi* humans are born from the fourteen places of human discharges like urine, stools, phlegm, pus etc., They are very subtle. Hence they are not visible to us.

4. *Dev – Gati* – The living beings which are born from the heavenly womb (*devyoni*) are in the existence state of heavenly beings (*dev*). Heavenly beings are of four types – *Bhavanpati*, *Vyantar*, *Jyotisk* and *Vymanik*.

- i. *Bhavanpati* heavenly beings are of ten types – *Asurkumar*, *Naagkumar*, *Suparnakumar*, *Agnikumar*, *Vidhyutkumar*, *Dweepkumar*, *Udhadhikumar*, *Dikkumar*, *Vaayu kumar* and *Stanitkumar*.

- ii. Vyantar are of eight types – Pishach, Bhoot, Yaksh, Rakshas, Kinnar, Kimpurush, Mahorag and Gandharv.
- iii. Jyotisk are of five types – Chandra, Surya, Grahha, Nakshatra and Tara.
- iv. Vymanik heavenly beings are of two types – Kalpopanna and Kalpatit.

Kalpopanna are twelve. *Saudharma, Ishaan, Sanatkumar, Mahendra, Brahma, Laantak, Shukra, Sahastraar, Aanat, Praanat, Aaran and Achyut* – These are twelve heavenly worlds. The heavenly beings which are born in these places are called *Kalpopanna*. The heavenly beings which are born here have a differentiation of Master and heavenly beings serving the master. And hence they are called *Kalpopanna*.

Above these there is *Navgreiveyak* and abodes of five *Anutar Vimaan*. The heavenly beings born in these abodes are called *Kalpatit*. Amongst these heavenly beings there is no behavior of Master and Servant. They are called *Ahamindra* (Self *Indra*). These abodes are all on higher levels of Cosmos (*Lok*).

Chapter 16

Two rashi (cluster)

In this world when you want to differentiate or categorise living beings and various things you can create thousands of differentiations like human beings, buffalo, camel, building, coat , vessels etc., And when you turn back and want to categorise in types of clusters and then look at things, you can rudimentarily see the whole in two types of clusters – one cluster of living beings with consciousness (group of souls with knowledge) and the other cluster of inanimate objects – group of inanimate objects without knowledge. We can tell this with complete certainty that in this world there is nothing other than these two rashi. We can also say that the existence of this world is dependent on the existence of these two. *Shaddravvya* (six eternal substances) and *Navtatva* (nine fundamental realities) are no different from these.

When we wish to understand the state of the world and want to move ahead then this count of two *rashi* become six. Briefly this universe is made of living beings (*jeev*) and non living things (*ajeev*) – these are the two *tatva*. But when we view things in detail then non living things can be categorized into five – *Dharmastikaay*, *Adharmastikaay*, *Aakashastikaay*, *Pudgalaastikaay* and *kaal*. Including living beings, the Cosmos (*lok*) is considered to be made up of *Shaddravvya*.

How can you free your *aatma* from bondage? What are the various states of a living being and non living inani-

mate object which are either an obstruction or is instrumental in freeing the *aatma* from bondage – this question has made these two *tatva* – living beings and inanimate objects be classified into nine *tatvas* in detail. Out of these nine *tatvas* four of them are non living — *Ajeev*, *Punya*, *Paap*, *Bandh*. Living beings are five – *Jeev*, *Aashrav*, *Sanvar*, *Nirjara* and *Moksh*. Thus there are nine classifications.

But in reality there are only two *tatva* (fundamental realities). These six and nine classifications have been done for a special purpose or for the convenience of understanding. We cannot understand the role of living beings and non living inanimate objects in the functioning of the world without knowing and understanding the various classifications of both.

Dharmastikaay (auxiliary medium of motion) helps in the movement of the world – It is the supporting factor of being active. Every movement which happens in the world, the to and fro which happens, the tremors which happen, even the micro vibration which we have, all of these happen with the help of *dharma dravyya*. *Adharmastikaay* (auxiliary medium of rest) on the other hand is exactly the opposite of *Dharma*. It helps in the state of stability. In other words we can say one helps in being active and the other in being static.

Though being active and inactive is the result of the energy and the power of each individual, still it would not happen without the help of these *dravyya*. *Aakash* (space) is a *dravyya* which gives shelter. Akash is the base of this

steady and moving world. *Kaal* – Time, it is time which conducts all the programmes in the world in the right manner. Living beings with a body cannot exist without *pudgal* (matter). Right from breathing in and breathing out, eating, drinking, wearing clothes and while doing all other activities we consume *pudgal* and things formed out *pudgal*. Body itself is made of *pudgal*. The activity of mind and speech also happens with the support of *pudgal*. Aatma makes use of these and is conscious. When you know the activities of all six *dravya* as a whole you can view the constitution of the whole world.

In understanding the state of the Universe, the connection of the things falling under non living things is far greater than the connection of various states of living beings. To have the knowledge of all these is necessary for the practitioner of aatma. *Jeev* (living beings) and *Ajeev* (non living things) – these are the two basic things. *Punya* (merit due to good deed/*karma*), *Paap* (demerit due to bad deed/*karma*) and *Bandh* (bondage) are *karma-pudgal*. Through the *karma-pudgal* aatma gets bonded, you experience worldly pleasure and pain. Hence all the three *karma-pudgal* (*punya*, *paap* and *bandh*) are obstacles on the path of *moksh*. *Aashrav* is the state of aatma which acquires *karma* hence it is also an obstacle. Through *Sanvar* the acquisition of new *karma* is blocked. Through *Nirjara* you shed the acquired *karmas* – aatma becomes brighter. Hence *Sanvar* and *Nirjara* are two *tatva* which helps you achieve the path of *Moksh*. *Moksh* is the purest state of aatma free from bondage of *karma*.

Basically there are only two clusters (*rashi*) in the world – one is the *rashi* of living beings and the other is the *rashi* of inanimate things, the non living. In the *rashi* of living beings (*Jeev rashi*) all the living beings are included and in the *rashi* of the non living (*Ajeev rashi*) all the inanimate things are included. We can instead say that the whole universe is included in these two *rashi*.

Chapter 17

All living beings are equal

Every now and then we have been explaining that living beings are of five types, are of six types, are of four types etc. – all these classifications have been based on the *gati*, number of sense organs, body type etc., But the basic core for all the living beings remains the same. No living being is either big or small in its basic core (*pariman*). The knowledge holding innumerable sections (*pradesh*) in the basic core are the same in all the living beings. The characteristic of these sections is to shrink or enlarge. Like the light of a diya spreads more under the open sky and if the diya is kept under a lid then the light of the diya is restricted inside the lid. Similarly *aatma* which is an indivisible collection of the innumerable sections of knowledge (*pradesh*- the smallest unit) gets spread in a big body and it can also get accommodated in the smallest of body. Having a big body or a small body is because of your *karma*. Hence the logic of saying that you accumulate more sin when you kill a bigger living being and you acquire lesser sin when you kill a smaller living being is not right according to *Nischay naya* (eternal truth).

Violence big or small is based on each one's thoughts. It is not based on living beings. The more malign your thoughts are, violence will be proportionately more. To propagate that there is no harm in taking the lives of smaller living beings for the sake of bigger living beings and to say

that there is lesser violence and more gain in killing smaller living beings for the sake of bigger living beings — such philosophies are absolutely against the eternal philosophy of non violence.

Bhagwan Mahaveer said

*Je kaei khuddhaga paanna, ahavaa santi mahalaya
Sarisam tehim veranti, asarisanti ya no vaye Suttrakritang
,2.5.4*

Whether it is *ekendriya* (living beings which have one sense organ) or micro subtle bodied living beings OR five sense organed big massive bodied living beings — violence which happens in killing them should not be described as visible violence or invisible violence. Because the sin of violence is proportionate to ‘the intensity of the feeling of the killer whether it is intense or mild’ and is also dependent on the various other acts.

When we study in depth, we understand why such philosophy is being propogated in the world? An old saying says – “*Jivo Jivassya Jeevanam*” – one living being is the life of another living being. ‘*Machhagalagal*’ means just that. Like a bigger fish eats the smaller fish, similarly the bigger lives eat the smaller lives. A human has to eat food and drink water. While doing this, violence of living beings of greens and vegetables, grains, water, fire and air keeps happening. Violence of living beings with two sense organs and other bigger living beings also happens. This is the need of a human being. Without this he cannot survive.

Humans have a hidden weakness. This weakness acts as a barrier in marching towards the truth. So he has established a philosophy that how can there be violence in doing all these things which are necessary for the existence of his life. This philosophy has become so prevalent today that this belief has got seated in a common man's vein that there is no violence in fulfilling your necessities. But the reality is something else.

Violence can be segregated into two categories. Like *Arth himsa (violence)* and *Anarth himsa*. The violence which is done due to necessity is called *Arth himsa* and the violence which is done even without any necessity is called *Anarth himsa*.

A householder cannot skip doing *Arth himsa*. It is his compulsion. But in reality even that is violence. The violence which is undertaken to fulfill the necessities is not non-violence or *dharm*. It is just selfish violence. There is no *dharm* in violence whether it is done for self need or for someone else. Hence the philosophy of killing smaller living beings for the sake of bigger living beings is wrong from the point of view of non-violence (*ahimsa*).

Chapter 18

Dharm

*(Right path as told by tirthankar for attaining
moksh-spiritual path)*

For the accomplishment of any task *sadhna* (saga of practice) is required. Because without working towards the purpose we cannot accomplish the goal for which we are working. Our goal is purity of *aatma*. We want to see the complete developed state of our *aatma*. In other words we want to free our *aatma* from the bondages which are obstructing the path towards the development of our *aatma*. We want *moksh*. The vehicle which takes us towards complete *aatma*'s development or *moksh* is *dharm*.

Dharm is of two types – *Sanvar* and *Nirjara*. In simple words *Sanvar* is abstinence or taking a vow (*tyag*) and *Nirjara* is to do austere spiritual practice (*tapasya*). After you take a vow you do not accumulate new bondage and by doing austere spiritual practice you break free from old bondage. Through continuous practice of these two types of *sadhna*, *aatma* becomes totally free from all the bondage. Here we need to understand the larger meaning of *Sanvar* and *Nirjara*. We have mentioned *Sanvar* and *Nirjara* as abstinence and austere spiritual practice. But its meaning is not restricted to just taking a vow and fasting.

Taking a vow (*tyag*) is *Sanvar*. Apart from this, controlling *aatma*'s internal activity is also *Sanvar*. There are

internal disorderly activities like apathy towards *aatma's* purity, anger, pride, deception, greed etc. The presence of these behaviors cannot be erased by just taking a vow. These can be erased only by internal purity. The scope of austere spiritual practice is vast. Every non violent act is included in it. Atonement of our mistakes, being humble and modest, doing services which enhances practices of restraint, reading books which enhances spirituality, doing meditation – all of these are austere spiritual practices. Now we should have knowledge of the demarcating line between *dharm* and *adharm*

(practices which are not *dharm*).

Non-violence (*ahimsa*) is *dharm*. On this point all of us are unanimous. But what is the demarcating line for non-violence? On this subject there is a difference of opinion in the thought process of one another. Hence it is important for us to understand the point of view of Jainism. Every worldly *aatma* has two types of behaviour – Controlled behavior (*nirodhaatmak*) and emotional behavior (*pravratyaatmak*). Controlled behaviour means exercising restraint. This is indisputable *dharm*. Activity is of two types – Spiritual and Worldly. Our objective is to draw a line of distinction between the both. The activity which feeds non violence, which takes you away from attachment-aversion, which feeds the conduct of disenchantment – all such activities are spiritual activity (*dharmik pravriti*). All other activities other than the above are worldly activities (*lounik pravriti*).

Dharm (spirituality) has ten classifications –

1. Forgiving (*Kshama*)
2. Freedom from greed (*Mukti- nirlobhta*)
3. Being child like (*Aarjav-saralta*)
4. Being soft (*Mardhav-komalta*)
5. Free from attachment (*Laaghav-akinchanta- nir-mamatva*)
6. Truth (*satya*)
7. Self Restraint (*sanyam*)
8. Austere spiritual practice (*Tapasya*)
9. Abstinence/taking a vow (*Tyag*)
10. Celibacy (*Brahmacharya*).

In how many different meanings is the usage of the word *dharm* done? If the worldly activities are not *dharm* then why would anyone do them? If no one does them then how will the tradition of the world continue? Many more such complicated questions arise. All these will be answered in the next chapter. In the present chapter we will concentrate on how we can bring *dharm* in our life?

Dharm does not happen only by foregoing the world and taking initiation. An individual can lead a life of a householder and can follow *dharm* in every field of his activity. The difference for sure is that, the life of a *Sadhu* is completely *dharmik* (spiritual) . Whereas a householder's life has both spiritual activity as well as worldly activities going on.

It is not right to believe that a person doing worldly activities cannot engage in *dharma*. Activities like eating, drinking, clothing, trading and giving material benefits to the needy etc. are important duties of a householder. *Dharma* can be followed even after indulging in these worldly responsibilities.

Dharma can be followed in each of these. For example, not having attachment, pleasure and gluttony in food and drink is religion. *Dharma* can be followed by not having a feeling of pomp and show in wearing clothes, avoiding untruthful and unjust ways of earning money. It is *dharma* to not have egoism even in giving material help. Material resources are necessary for the subsistence of the householder. Whether they are practiced for themselves, or for any other householder, that is not religion. To not have egoism and attachment in his behavior is *Dharma*.

Chapter 19

Dharm and worldly duties

Dharm refers to the spiritual practices as spoken by *Tirthankar*.

The present state of dharm is extremely doubtful. One main reason for this is, it is very difficult to have a spiritual conduct in real life. People somehow try to put spiritual practices into a simpler mould. The other reason is that we use the word dharm in many different ways. Duty, nature, customs and traditions, solution for aatma *sadhna* (saga of spiritual practice) etc. are the different meanings for which the usage of the word dharm is being done.

We consider spiritual practices to mean abstinence (*tyag*) and austere spiritual practice (*tapasya*). To nurture the family is the *dharm* (duty) of a householder. Fighting with the enemy is the *dharm* (duty) of a soldier. To help the poor and needy is the *dharm* (duty) of the generous people. To redress the misery is the *dharm* (duty) of a philanthropist. In the above situations *dharm* is used in the sense of duty. The *dharm* (nature) of fire is heat. Here the word *dharm* is used to mean nature. Then there is *village-dharm* (duty), there is *city-dharm* (duty). Here it means the customs and traditions followed in that part of the nation, as well as administration and order of a nation. Non-violence (*ahimsa*) *dharm*, Self restraint (*sanyam*) *dharm*, austere spiritual practice (*tapasya*) *dharm* – In these usage the word *dharm* is used to mean

the spiritual practices followed in the path of *aatma sadhna* (saga of spiritual practice).

From the above examples we have gathered that the word *dharm* is used to have different meanings. One single word “*dharm*” is used to express different feelings. But now we need to know what do we imply when we talk of *dharm*? We need which *dharm* and for what purpose? If we need to bring order in a nation — village *dharm* has to be followed in a village, city *dharm* has to be followed in a city. But through this you cannot do *aatma sadhna*. If we have to do *aatma sadhna* we have to follow the *dharm* of non-violence (*ahimsa dharm*) and the *dharm* of self restraint (*sanyam dharm*). But through *aatma sadhna* you can neither bring order in a village and a city nor can you take care of the necessary arrangements required in the city. To collect money from the rich and famous and distribute it as food items and provisions amongst poor and orphans falls under the government arrangements. It cannot be done through *ahimsa dharm* and *sanyam dharm*.

From the analysis of the word *dharm* we understand that the meaning of the word *dharm* for *aatma mukti* (*aatma* free from bondage) is totally different from the various other meanings for which the word *dharm* is used. When we have interpretation of the various meanings of the word *dharm*, then we can understand the difference very clearly. The path of *aatma sadhna* (saga of spiritual practice) is not subject to change, is common for all and takes you towards *mukti* (freedom from bondage). Village- *dharm*, City- *dharm* are

all subject to change – different countries, different caste, different sections of the society, have different duties. Further these activities lead to bondage.

Based on convenience different duties are allocated to different people. These are worldly duties. The definition of *dharm* as mentioned earlier is the path of *aatma sadhna* and a solution for attaining *moksh*. This is the the *dharm* we need to know for spiritual upliftment.

We have after the above interpretation understood that what is *dharm* meant for and what is the purpose of worldly duties? Where will *dharm* lead us to and where do worldly duties lead to? What is the aim of doing *dharm* and what is the aim of doing worldly duties?

Chapter 20

Jain dharm

Indian Culture flowed in two streams – Vedic Culture and Shraman Culture.

Jain and *Boudh*, they are vehicles of *Shraman* Culture. The word *Shraman* has been used to mean *shram* (hard work), *sham* (forgive) and *upsham* (calm, tranquil).

Before *Bhagwan* Mahaveer and even after some centuries of his *nirvan*, the word '*Jain*' was not prevalent.

There were three names which were prevalent for *Jain dharm* — *Arhat-dharm*, *Nirgranth-dharm* or *Shraman-dharm*. The word "*Jain*" was used commonly a long time after the *nirvan* (salvation) of *Bhagwan* Mahaveer.

The verbatim meaning of the word *Jain Dharm* is – *Jin* meaning victor of enemies in the form of attachment-perversion. *Jain Dharm* meaning *dharm* -spiritual practices as spoken by *veetrag-Jin* (*Tirthankar*).

Jain Dharm is not a *dharm* for a particular caste. It is everyones *dharm*. *Jain dharm* has the ability to become everyones *dharm*. It is not community based, it is humanity based. In ancient times people of every caste in the community were followers of *Jain Dharm*. *Kshatriyas*, *Brahmins*, *Vaishyas* and *Shudras* — people from all the castes got initiated into this tradition and enlightened the people with their *sadhna*.

Jain Dharm is a great *dharm* of our country *Bharat-varsh* (India was called *Bharatvarsh* in ancient times). It is

great in the sense that certain philosophies of *Jain Dharm*, certain *tatvas* of *Jain Dharm* are so universal and eternal that even today they give the right solution to the problems of the present times.

In *Jain Dharm* emphasis has not been laid on the worship of an individual. *Jain Dharm* is a worshipper of qualities. It considers the qualities of an individual before worshipping the individual. The evident proof for this is — The *Chatus Sharan Sutra* and *Namaskar Mahamantra*. *Namaskar Mahamantra* does not have a mention of the name of any individual. Rather it is an obeisance paid to the qualities and is done for the personality development of the self. To pay salutations the qualities are considered primary.

The philosophy (*darshan*) of *Jain Dharm* is very ancient. In this time cycle (*kal chakra*) *Jain Dharm* had twenty four *Tirthankar*. Amongst them the first *Tirthankar* was *Bhagwan* Rishabdev and the last *Tirthankar* was *Shraman Bhagwan* Mahaveer. Each *Tirthankar* follows an independent system of prophesying the *Tirth** and present the *tatva* (elements).

**Tirth* – *sadhu, sadhvi, shravak and shravika* are the four *tirth* established by a *Tirthankar*.

The three philosophies of *Dharm*, behaviour and *tatva* which were presented by *Bhagwan* Mahaveer are as important today as they were two thousand five hundred years ago. These philosophies are *Anekant, Ahimsa* and *Aparigraha*.

Anekant – Jain philosophy is the the philosophy of experiencing truth. Therefore it is a philosophy of Anekant. The proponent of this philosophy was *Bhagwan* Mahaveer. This philosophy was forwarded more and more by *Jain Acharyas*.

This is the philosophy of life. To view an element (*tatva*) in infinite ways, to examine, verify and review in infinite ways is *Anekant*. And presenting that is called *Syadwad*.

Once Ram asked Hanuman – “Describe the flowers of Ashok Vatika (garden)—how were they?”

Hanuman instantly replied – “All the flowers were red there.”

Sita was asked the same question. She replied—”All the flowers were white.”

Both of them were stuck with their view. How can it be a lie what you see with your eyes?

Ram spoke in a tone of solving – “Both of you are right. Hanuman! When you entered the Ashok vatika your eyes were red in anger and so all the flowers you saw there appeared reddish to you. Sita was sitting silently and sadly. Hence all the flowers appeared whitish to her.”

Each individual has his own way of seeing, examining and verifying things. If we can understand who does what under which context and under which circumstance then all the problems will be resolved on their own.

This is the biggest gift of *Bhagwan* Mahaveer to this modern age. Today we do not apply the theory of relativity

– which is why there is so much unpleasantness between different religious communities. So much quarrelling brews in family life. Families break and separate. Communities keep having clashes. Fights in politics are stressful and a display of violent killings happens. There are entanglements in assemblies and institutions. It is very important to have a life of relativity to have a happy and peaceful life.

In the field of science Dr.Einstein founded the theory of relativity and he solved many puzzles of science. He defined many new theories through the law of relativity.

Ahimsa (non-violence)

To have self restraint towards all living beings, to have equanimity, to develop wisdom which is beneficial for your aatma is Ahimsa.

Bhagwan Mahaveer gave these following principles to bring in a non violent revolution— Do not kill anyone.

Enmity furthers the chain of enmity. Hence do not have enmity with anyone.

Influence yourself with the following *Sutra*—

I consider all living beings as having an *aatma* equal to that of mine. Even they should consider my *aatma* equal to theirs. I have amity towards everyone. I do not have enmity with anyone.

In those times people used to sacrifice animals to attain heaven. Mahaveer said— the one who sacrifices animals, he kills animals and he opens the doors of hell for himself.

He preached prohibition of aggressive invading policies, non-vegetarianism, hunting and any such acts of violence. Thus Non violence connects *Jain Dharm* with the other religions, sects and humans.

Aparigraha (non possessiveness)

The basis for Non possessiveness is – not being in moorcha (being in a state of trance) and not having attachment (*mamatva*). '*Muccha Parigahovutto*'. Things and belongings do not mean you have *Parigraha* (possessiveness). The attachment towards them and holding on to them consciously and greedily (*Aasakti*) is *Parigraha*. Necessity based wealth and necessity based greed is necessary to run your life. Being greedy for accumulating unwanted wealth is due to moorcha. Today discussions are going on about socialism and communism. But our wishes and desires are waiting to touch the sky. In this context Mahaveer gave the vrat (vow) of *Ikcha-Parimaan* (limiting one's desires). This is his greatest gift to humanity.

During Mahaveer's era the Indian community was divided into *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras*. The community was divided into these four categories. The category of the community whose ego was getting inflated created walls of upper class and lower class and since then caste by birth got established. Hatred between castes grew and the culture of untouchability was born. Mahaveer declared this arrangement of castes as inhuman. He said – “to consider any caste to be hated and considering them as un-

touchables is a terrible violence. An individual is a *Brahmin*, *Vaishya*, *Kshatriya* and *Shudra* due to his deed, not by birth. Caste and family lineage cannot give life to anyone. Worshipping knowledge and practicing right conduct can only give life to an individual. How can you be arrogant and proud of your caste or family lineage?" Mahaveer initiated people of all castes into his dharm sangh (congregation). In doing so he established the truth – "Human race is just one".

Mahaveer also directed the public attention towards the existing slave system which was widely prevailing. He said –

"It is inhuman to make a slave of anyone. It is a violation of the right of an individual. It is violence (*himsa*).

Hence you should not make anyone a slave".

In Mahaveer's times men considered it their right to keep women and the ruled community under their control.

They were not free. Mahaveer directed people's attention towards this violence and said—

"Hijacking the freedom of an individual is violence. Hence do not subject an individual to be under your control".

During his rule as the president of India Dr. Radhakrishnan said—"Today is the most beautiful time of executing the thoughts of Mahaveer. The politics of our nation today is following the words of Mahaveer"

So many philosophies come into practice in our day to day life. Whether it is non-violence (*ahimsa*), whether it is

amity (*maitri*), whether it is relativity (*anekant*), whether it is co-existence (*saha-astitva*), whether it is freedom, whether it is socialism or communism – we can see the source of all these philosophies in the words of Mahaveer. Many philosophies of Mahaveer find their usefulness even in today's times. These philosophies feel new and are very helpful even today.

Chapter 21

Views of Jain philosophy on the subject of creation

Q – When was this world formed and who formed it?

Ans – The world exists from infinite times. Any matter which exists from infinite times is not created by anyone. There is no creator.

Q — If this world is existing from infinite times why is it called Shrishti (creation)? The meaning of the word *Shrishti* is creation and we call something a creation only when it is created by someone.

Ans – The first thing is that Jain Philosophy does not call the world as *Shrishti*. Only those people call it a *Shrishti* who consider that this world has been created by an all powerful being (*sarva shaktimaan*). Another thing is that based on the philosophy of relativism, if Jains apply the theory of relativity there is no harm in accepting it as *Shrishti*. Because though the world's existence is there from infinite times, the time, behavior and enterprise through which matter both conscious beings and inanimate things change, takes place continuously. Integration and disintegration happens continuously. In that sense the world is a *Shrishti* (creation) — Creation of Conscious and inanimate things. Thus from the point of view of change you can call the world as *Shrishti*.

Q – What is the harm in considering that the world is created by someone?

Ans – When we consider that the world is created by someone then a doubt arises as to when the Creator of Shrishti got created? If he has a particular time of getting created then was he created by himself or was he created by some other reason? If the Creator of this world is created by himself then why can the world not get created by itself? If to create the creator there were some other reasons which were necessary then what were the other reasons? And then how was he created? Was it by himself or by some other reason? This way there will be no end to these questions nor can you find out the time of the creation of the creator of the world. Hence to consider that the world was created at a particular time is not reasonable. But if you consider that the creator of the world is eternal then to consider that the world is eternal has no hindrance?

Q – When will the world come to an end?

Ans – Never, it is infinite.

Q – The world is eternal-infinite. Then there is no need for a God?

Ans – NO!

Q – Does Jain philosophy not believe in God? Ans – It believes.

Q – Why?

Ans – State of matter needs to be presented.

Q – Who is that God?

Ans – The souls who through the practice of spiritual austerity and self restraint annihilated their accumulation of

karma and have attained *aatma*'s pure form, those pure souls are called God, *paramaatma* (highest state of *aatma*), *siddha* (those who have attained the place called *siddhi*), *mukt* (liberated souls).

Q – Do you mean there are many Gods?

Ans – Yes, they are infinite.

Q – Where are they?

Ans – They are on the top most layer of the highest level of Cosmos (*lok*).

Q – Why do they not go beyond that?

Ans – There is space (*alok*) beyond that. There is no *dharmaastikaay* in space. Hence no one can go there.

Q – Do they ever comeback to our Universe (*lok*)?

Ans – No. Because the souls (*aatma*) when they are free of bondage they become so light that they cannot come back any more at our level below.

Q – What do the liberated souls do there?

Ans – They experience their pure form (*aatma swaroop*).

Q – Can they help the living beings with the fruits of good and not so good *karma*?

Ans – No.

Q – Then how will the root *karma* give fruits to the living beings? And why will the living beings be ready to suffer the fruits of their bad *karma*?

Ans – *Karma pudgal* – when they get attached to *aatma*, a power is created in them. When the time ripens it impacts the intellect of the living being like how food, poison and alcohol affects the mind of an individual after consumption. Similarly the intellect of the living being transforms according to the *karma* of the individual and the living being enjoys the good fruits or the bad fruits according to the deeds done. Chloroform and other material things also have the power to make your *aatma* unconscious. So if the subtle *karma* particles have the ability to distort your intellect, is it surprising?

Q – When did the *karma* have relation with the *aatma*?

Ans – This connection of *karma* with *aatma* is from infinite times.

Q – How will *aatma* free itself from bondage? Generally what is there from infinite times will not have an end.
 Ans – The flow of the connection between *aatma* and *karma* is from infinite times. But it is not so with every individual *karma*. It means individually each *karma* is not attached to the *aatma* forever. Every *karma* stays with the *aatma* only for a particular fixed time. Hence if we stop the flow of incoming new *karma* totally and if we can shed all the past accumulated *karmas* totally then *aatma* will become free of bondage.

Chapter 22

Samyaktva and Mithyatva

Samyaktva

The best solution to reach your goal is trust. In every field of work there is huge importance attached to it. Trust is the basis of all the fields of dharma (spiritualism), trust is the basis for all other vehicles, but it can become valuable only when it is the truth. False trust brings degradation (*adhogati*) in the life of the humans. Jain philosophy has accepted four vehicles for attaining moksh. The first and foremost requirement is that of *Samyak darshan* (right faith). The meaning of *samyak darshan* is to have trust on the truth. Accepting things the way they are is *Samyaktva*, is having trust on truth.

Samyaktva is an inseparable part of *Dharm*. Hence our focus gets centered on the field of *Dharm*. In the world of *Dharm – Dev, Guru and Dharm* – These three *tatva* which are called *Ratnatrayi* (precious threesome) are considered crucial. Attaining *samyaktva* is dependent on these three decisions. Only that living being can get *samyaktva*, who has tested these three on the stone test (*kasauti*) of truth and has a firm belief on the same.

*Arhanto Mahadevo Jaavajjeevam susahuno guruno
Jinn pannattam tattam iyya sammatam maye gahiyamm.*

Dev

The founder of philosophy (*darshan*) is called *Dev*. They should be Omniscient. Without being an Omniscient

you cannot define the matter and substance as it is. And without the true definitions you cannot know about the world and *moksh* in reality. One who is an Omniscient will certainly be a *veetrag* (one who is passionless) because no one can become an Omniscient without winning over the attachment-aversion. Hence *Veetrag purush* (person who is *veetrag*) is referred to as *Dev*.

Guru

The spoken word of an Omniscient (*sarvvaggya*-having complete knowledge) is *Dharm*. The *sadhu* who is a preacher of *dharm* and who observes the five *mahavrats* (five “great vows”) undertaken for life, is called *Guru*. The five *mahavrats* are namely non-violence (*ahimsa*), truth (*satya*), Non stealing (*asteya/achourya*), Celibacy (*Brahmacharya*), Non attachment (non-possession/*aparigraha*)

Dharm

‘*Aatmasuddhi sadhanam dharmaha*’ – The act which will cleanse your *aatma* is *Dharm*. In other words when you bring into action what has been preached or spoken by *Arhant Bhagwan* (*Tirthankar*) is called *dharm*. Thus to have reverence on *Dev- Guru- Dharm* is the characteristics of *Samyaktva*. *Samyaktva* is right knowledge, right faith and right conduct.

Mithyatva

If you know about light, you can know about darkness yourself. After learning about Samyaktva it

is not difficult to know about Mithyatva. Still we should have a passing reference or perspective on it. Without trust a human being cannot succeed anywhere. In every work he does having trust is a positive sign of success. But the trust should be on the truth and based on knowledge. Having blind faith can bring more loss in place of gain.

On the path of dharm placing trust on the truth which has a consent is the solution for Moksh. False and adverse trust is considered as Mithyatva. From the spiritual viewpoint there are ten types of Mithyatva.

Like

Considering *Dharm* as *Adharm* and considering *Adharm* as *Dharm*.

Considering a *Sadhu* as *Asadhu* and considering *Asadhu* as *Sadhu*. (*Asadhu* means not a *sadhu*/monk). Considering the right path (*Marg*) as not the right path (*Kumarg*) and considering *Kumarg* as *Marg*.

Considering a living being (*Jeev*) as a non-living being (*Ajeev*) and considering *Ajeev* as *Jeev*.

Considering a *Mukt* (liberated soul free from bondage) as *Amukt* (not liberated) and considering a *Amukt* as *Mukt*. *Dharm* is that through which you can do *sadhna* (spiritual practice) for *Moksh*. *Ahimsa*, *satya*, *achourya*, *Brahmacharya* and *aparigraha* – these are five *maha-vrats*. A person who observes these five “great vows” is called a

Sadhu. The austere spiritual practice through which *aatma* becomes brighter, that is the *Marg*. That being which has the power to know and to feel, is *Jeev* (living being). The *aatma* which has removed all the layers of accumulated *karma* (*karma-mal*), is called *Mukt* (liberated).

Living being (*Jeev*) is the basic element (*tatva*). *Dharm* and *Marg* (the right path) – are the two vehicles which can be adopted by a living being for cleansing the *aatma*. *Sadhu* is a forerunner of *Sadhna* and the final and the best fruit of *sadhna* is *Moksh*. Those who do not have reverence on all these realities are called *Mithyatvi*. In Jain philosophy the philosophy of *Mithyatva* and *Samyaktva* has not been formulated to tirade or taunt someone or to consider oneself superior. *Samyaktva* and *Mithyatva* is dependent on the presence of such qualities or absence of such qualities. In individuals where you see right reverence (*samyak shraddha*- trust on truth) are *Samyaktvi*. And in those individuals where you do not see right reverence are *Mithyatvi*. You can become a *Samyaktvi* by acquiring knowledge from a *Guru* and also by yourself as your *aatma* keeps getting cleansed. Due to strong operating *karmic* matter (*karmodaya*), *Mithyatvi*'s are extremely attached to worldly things and perversions. They are bigots who believe in the contrary *tatva*. Those people are called bigoted (*abhigrahi/duragrahi*). Many do not gain *Samyaktva* because they never found an occasion to examine the truth for themselves. That is the reason why they are *Mithyatvi*. But these *Mithyatvi*'s are not bigots. They are called *Anabhigrahi*.

To understand that *Mithyatvi's* have misconception on all the subjects and their activities of *Dharm* do not give them any benefit is a complete misunderstanding. Often times it is asked if a particular person is *Samyaktvi* or *Mithyatvi*? But this is not a subject to be questioned, this is just about your experience. In *Nishchay Nayy* (real form of *aatma*) no one knows. But practically various characteristics have been listed to recognize a *Mithyatvi* and a *Samyaktvi*. We need to identify an individual based on the characteristics seen.

Chapter 23

Jain sanskriti (culture)

Jain culture is a culture of abstinence and taking vows (*vraatyon*). The word Vraatya is derived from the base word *vrat*. The meaning of the word *vrat* is self restraint (*sanyam*) and *Sanvar* (stopping the inflow of new *karma*). It is indicative of *aatma*'s company, getting closer to *aatma* and being unattached towards the outer world. *Vrat* is a branch of the *Tap tatva* (austere spiritual practice).

Jain tradition validates austere spiritual practice (*Tap*) in the form of non-violence (*ahimsa*), harmony (*samanvayy*), amity (*maitri*) and forgiveness (*kshama*). *Bhagwan* Mahaveer has opposed austere spiritual practice without knowledge as much as he has supported austere spiritual practice with knowledge. It is necessary for every spiritual practitioner to see that there is no hindrance in observing non-violence. Special spiritual practice is only for those – whose strength of the *aatma* (*aatmabal*) or disenchantment of the body is intense. The word *Nirgranth* symbolizes non-possessiveness (*aparigraha*) and the jain word *kashay vijay* (victory over passion). Thus Jain-Sanskriti represents the streams of spiritual vows, tolerance (*sahisnuta*), non-violence, harmony, amity, forgiveness, non-possessiveness and victory over self. These streams have been expressed over different eras with different names. In one single word Jain *Sanskriti* is a vow based sanskriti (*tyag moolak sanskriti*).

Jain philosophy is centred with the goal of manifesting *aatma's* core existence and through *Sanvar* and *Nirjara* we can attain *aatma's* core form and reach the final destination. Jain culture has been established based on this. To forget our culture means to forget our goal.

One who believes in their own *aatma* as the doer of happiness and sorrow but when suffering comes says “what can be done. It is God’s wish’ and when he gains something he says “it is God’s benevolence” and when someone expires and you while giving condolence message say – ‘Let God give peace to the departed soul’ — These statements are not only inappropriate for people who believe in *aatma* as the doer (*aatma kritatvavad*) but further these statements stifle our philosophy

Jain philosophy preaches self capability and self freedom of the highest degree. If the followers of such philosophy keep staggering in front of various deities and goddesses for fulfilling their worldly desires, is this suited to them? Wedding occurs and the doors of all the deities and goddesses are knocked. Any kind of trouble occurs in life and an offering of ‘*Sirni*’ (*prasad*) is promised to the deities. The practice of offering ‘*sirni*’ is so common that it is like an accurate medicine for every disease. Where is the self confidence of Jain Philosophy and where are all these activities which make you vagrant. If we have a look at Jain scriptures, there are descriptions of householders which is said – the householders who had unwavering faith on the discourse of *Nirgranth*, never expected any help from goddesses and dei-

ties. Further they could not be distracted from their *dharm* even by goddesses and deities. *Jain sanskriti* is a *sanskriti* of self realized people. This *sanskriti* is predominant with people who have had self realization and have gained control over their senses. Hence we need to keep this in mind. According to this before starting an activity to write 'Shri veetragaya namaha' 'ohm namaha siddhebhyaha' 'ohm namo jeenaya' and to greet 'Jai Jinendra' on meeting one another is symbolic of Jain Sanskriti.

Now take a view on the activities which happen after death. When you do *shraddh* it means - you want to give peace to the dead. Someone eats and peace is got by someone else - this is a stigma on the philosophy of *karmavad*. Offering flowers in river Ganges after death is against Jain philosophy. At the time of death the dying person experiences unendurable pain. Just touching the body creates endless pain for the dying. In that state the dying person is moved from the mattress or bedding onto the floor – is this not a disastrous violence?

To cut a cake on the birthday of children, making flower arrangements on the occasion of weddings and marriage, making animal shapes of eatable things – all the above is a culture of violence. While doing all these activities *aatma* acquires bondage of *karma*. Hence those who have faith in Jain *Dharm* has faith on *karma* and virtue (*purusharth*), they should stay away from doing such things, so that the next generation can follow the right path.

Chapter 24

Festivals of Terapanth

In every society there is a special importance given to festivals. A society where there are no festivals, cannot stay integrated. For integration it is necessary that every festival of the society is celebrated with jubilation.

Terapanth is a society too. It has its own festivals and they have a special place.

In Terapanth dharm there are four important *Mahotsavs* (festivals) celebrated every year – *Maryada- Mahotsav*, *Terapanth-Sthapana- Diwas*, *Charam Mahotsav* and *Pattotsav*.

Maryada Mahotsav

Maryada mahotsav is a unique symbol of the assembly of the *sadhus* of terapanth. This *Mahotsav* was started with the goal of building- *maryada* (discipline, dignity). Hence its basic name is ‘*Maryada- Mahotsav*’ and as it falls in the Hindu calendar month of *Magh*, so it is also called “*Magh Mahotsav*”.

Acharya Shri Bhikanji formulated the last *maryada*’s on the seventh day of *Magh* month *shukla paksh* *Vikram Samvat* 1859. Through these *maryada*’s Terapanth’s internal Organization became stronger. Initially whenever *Sadhu*’s used to assemble after many years these *maryada*’s were reinforced by retelling them. But there was no specific form of *utsav* (festival) for the same. In *Vikram Samvat* 1921 Jay-

acharya chose this day and gave it the form of a *Mahotsav*. The first *Maryada Mahotsav* was completed in Balotra.

On this occasion except for those who have been given special permission (*aagya*) by Acharya Shri, all the sadhu sadhvis are required to be present on the occasion at the place where Acharya shri is residing. According to this order after *Chaturmas* gets over all the *sadhu- sadhvis* reach the place where *Acharya Shri* is there. They reach Acharya-var and whoever is the head of the group submits their books and papers. *Sadhu sadhvis* present themselves in front of the *Guru*. The head of the group reiterates in polite words "I will stay wherever you shall keep me" and offers everything at the feet of the *Guru*, who is the dispenser of their destiny.

From the first day of *Magh Shirs Krishna Paksh* to *Magh Shukla Paksh* seventh day *Sadhu Sadhvi's* arrive in large numbers. The public gathering also happens in large numbers. These scenes are a heavenly feast to the eyes. They are stunning. After travelling (*vihar*) for two, two and a half months *Sadhu-Sadhvi's* get a chance to be in the sewa of *Acharya Shri*. Here they do learning and Meditation. It is an occasion for them to build goodwill and good faith and develop good thoughts. A full account of whatever *dharm* propaganda they have done, the way of life, conduct and the thoughts of the year which passed by is given in writing to *Acharya Shri*. This is presented by all Sadhus and Sadhvis who have reached there.

Acharya Shri personally takes care of all of them.

And then the Seventh day arrives. During the afternoon, Acharyavar is seated on an elevated seat in the centre of a magnificent Convention Pavillion. The sadhu, sadhvis and thousands of visitors who have come to see the mahotsav are seated in all the four directions. Men and Women sit down with enthusiasm and fervor. After that *Mahotsav* has a grand opening with an auspicious song (*mangal gaan*). It starts with sadhus of young age reading verses and poems.

Then *Acharya Shri* delivers an impactful discourse in which all the *Maryada's* written by *Swamiji* (*Acharya Bhikshu*) are read by *Acharyavar* and he reinforces that all these need to be followed in reality and an oath is given by him to all. *Acharya Shri's* words are repeated by Sadhu-Sadhvis and the resonance of the words echo in the atmosphere. *Acharya Shri* then declares the forthcoming *Chaturmas* for all the *Sadhu Sadhvis* for the coming year.

Before *Acharyavar's* address no one is aware of where they will be going for the coming year. *Acharyavar* calls each group head by name and gives direction for their *Chaturmas* and each group head stands there with head bowed down in reverence and accepts the same without any hesitation. People realize the singular impact of self discipline.

After *Maryada Mahotsav* gets over *Sadhu Sadhvis* start their *vihar* (travel) towards their destination as declared by *Acharyavar*. Before departing all the *Sadhu Sadhvis* come to *Acharyavar* to pay their Salutations (*vandana*). The

pure love which is shared and exhibited keeps the audience charmed. To behold these unworldly qualities (self discipline, pure love, gathering of large number of *sadhu sadhvis*) and to be a part of the spectacular heavenly event, thousands of people travel from far off places. This is an important and historic festival of Terapanth *Samaj* (society).

Terapanth-Sthapana-Diwas

In Kelwa *Acharya* Bhikshu took *bhav diksha* (informal initiation by mind) at an auspicious time on a full moon day (*poornima*) of the Hindu month *Aashad Shukla Paksh Vikram Samvat* 1817. That day is celebrated in the form of *Terapanth-Sthapana-Diwas*. On this day Terapanth's founder (*aadhya-pravartak*) *Acharyapravar* Bhikshu's life is reminiscenced and retold. Terapanth's initial stages are recalled. Actually this day is considered the beginning of Terapanth's history.

Charam Mahotsav

Terapanth's pioneer *Acharya* Bhikshu attained heavenly abode in Siriyari on the thirteenth day of Hindu month *Bhadrav Shukla Paksh Vikram Samvat* 1860. In memory of him the *Chaturvidh** *dharmasangh* offers reverent soulful tribute. *Sadhu Sadhvis* doing *Chaturmas* at various places also have programmes at their respective places offering tribute.

**Chaturvidh* means the four vehicles of *Dharmasangh* who do *sadhna- Sadhus, Sadhvis, Shravak and Shravika*.

Pattotsav

The *thithi* (Hindu date) on which the present *acharya* is seated in the position of *Acharya* that thithi of the year is celebrated as *Pattotsav*. On this day *Sadhu*, *Sadhvi*, *Shravak*, *Shravika* present songs, poems and speeches to express their reverence. *Acharya Shri* looks back at his past year and analyses it. At present *Acharya Shri Mahashraman's Pattotsav* is celebrated on the tenth day of *Vaishak* month *Shukla Paksh*.

Chapter 25

Parmeshti-smaran-vidhi

(The five supreme spiritual beings- worthy of
veneration-method)

Namaskar Mahamantra is the most fundamental *mantra* in Jainism. And chanting it to venerate is an important part of the Jain worship system. Every religion has laid importance on chanting the desired. In Jain tradition too, chanting of the desired has prime importance. Every Jain considers it his/her pious duty to chant the *Mahamantra*. Jain *dharm* places more importance on the qualities than on the individuals. Hence in the desired *mantra* the purity of qualities has been given more importance. When you chant purity of qualities repeatedly, our *aatma* also starts acquiring those qualities of purity. To awaken the consciousness, chanting the desired is a prevalent practice in the world of worship. This is also called *Jap*.

Jap has mainly two classifications

1. *Maansik* (psychic)
2. *Vaachik* (Vocal)

In a *Jap* where the desired *mantra* is frequently chanted in the mind is called *Maansik Jap* (psychic chanting). Negating the use of external sense organs and contemplating the meaning of the *mantra* repeatedly happens in *Maansik Jap*.

In a *Jap* where a clear form of external speech is there, when you are vocal it is called *Vaachik Jap* (vocal

chanting). When *Mantra* chanting (*Jap*) is done in the right method it benefits us.

Method of Jap

Pronouncing the *mantra* repeatedly is just not enough for Jap. You also need to have the knowledge of the place, time and the *bhav* (spirit/thought inside) while chanting and a proper combination of the same is required to make *Jap* effective. *Jap* helps in stabilizing the mind. There are influences of external conditions on the mind. The right place stabilizes the mind and an influenced place will create a fidgety mind.

At the time of *Jap* the clothes, the rosary (*mala*), the use of seat (*aasan*) are all valuable and hence they should not be impure. Bright coloured clothes, beautiful jewellery create fidgety mind. Similarly silver and gold rosary creates instability. While chanting, plain simple clothing is considered appropriate to stabilize the mind.

The place where you want to do *Jap* should be serene and where you can have solitude. A place where your mind cannot have deep contemplation is not suitable for doing *Jap*. Similarly a place where children are playing, where there is noise, where animals can wander in and out of the place, where you fear to be, where there are lots of mosquitoes and other flies - even such places are not suitable for Jap.

While sitting for chanting discrimination of time is also necessary. *Acharyas* have considered the three *sandhi*-

bela (time) as the right times. Sunrise time in the morning, afternoon sandhi time and the sunset time in the evening are considered the right times. Even amongst these three timings the early morning Sunrise time is an excellent time. That time your thoughts are quiet and your mind is happy and cheerful.

You should visualize the mantra on which you want to do *Jap*. Without being absorbed in the *mantra* you are chanting mantra *Jap* will just be a rotating of mantra.

How to hold the rosary?

Hold the rosary in the right hand near the heart. Sit in a quiet posture facing east or north. By the use of the thumb and the fourth finger move the beads of the rosary on a count.

Instead of the wooden beads the beads of the fingers are considered the best. Hand rosary means count is done on the sections of the fingers.

In each finger of our hand there are three sections each. There are four fingers in one hand. So totally there are 12 sections. On each section when you recite the *mantra*, in one round of the four fingers you recite the *mantra* for 12 times. If you take these rounds nine times then you would have recited the *mantra* for a total of 108 times which is a complete Rosary (*Mala*). This is also called *Navkarwali* (nine hands Rosary). When you do *Jap* with your fingers you should start with the sections of the small finger.

Chapter 26

Samayik-upaasana-vidhi

(*Samayik**- worship-method)

****Samayik*** – It is a state of total equanimity. A vow for one *muhurt* i.e. 48 mins is observed abstaining from all attachment-aversions and adopting a sense of total equanimity, to realize the true nature of the self-the *aatma*. In general words it means to remain calm and undisturbed, to get detached from daily chores and remain in a state of equanimity for 48 mins.

Samayik is the most essential method of Jain *upaasana* (worship). Amongst the six *Aavashyak* (essential) observances to be observed by a householder, *Samayik* is the first *Aavashyak* (*Aavashyak* is a canonical text)

In the ninth vow of *Shravak* (householder observing spiritual vows), *Bhagwan* Mahaveer included *Samayik*. The verbal meaning of *Samayik* is ‘Gain of equanimity’. In other words the practice (*anusathan/kriya*) through which equanimity is attained is called *Samayik*. Remaining in a state of equanimity with all the living beings of the world and taking a vow not to do any activity which acquires sin for 48 mins i.e. one *muhurt* is called *Samayik*.

The practice of doing *Samayik* is prevalent in the Jain Community. The tradition to do *Samayik* is by reciting the *Samayik* text and by taking the vow. In *Samayik* text, first and foremost permission is taken from the Om-

niscient (*Bhagwad-aagya*). Taking permission (aagya) from *Bhagwan* before doing any spiritual activity is the tradition of vinay (discipline). Therefore in *Samayik* text, first and foremost aagya is taken from *Bhagwan* that Hey *Bhagwan*! I take a vow not to do any sinful activity by two *karan** (cause) and three *yog*** (union) for one *muhurt* (48 mins).

*Three *karan* are will neither do, nor tell anyone to do or appreciate anyone doing the same

** Three *yog* are *Mann* (mind), *Vachan* (word) and *Kaaya* (body/*sharir*)

Clarifying the two *karan* (cause) and three *yog* (union) in *Samayik* text it has been explained that I will neither do any sinful activity myself nor will I get any sinful activity done through others, through my mind (*mann*), word (*vachan*) and body (*sharir/ kaayy*). With my *aatma* and my *Guru* as witness, I condemn all the sinful acts done in the past and I cleanse my *aatma* from these sins. Repenting and criticizing your self for the past sinful acts destroys the false *sanskar* (imprints) on your *aatma* which in turn brings in natural equanimity in you.

How to do Samayik?

When passions (*kashayy*-anger, ego, deceit and greed) are mild, *Samayik* happens naturally. In practice though, there is a beautiful tradition to do it. Only he has authority to do *Samayik* whose *kashayy* are quietened. For quietening the *Kashayy* first and foremost it is necessary to abate/control (*upshaman*) the impulses (*aaveg*). There is a

provision to do *Kayotsarg* (meditation) to quieten the impulses. After you take the oath of *Samayik*-text the first thing you need to do is *Kayotsarg* (meditation) of watching your breath. While doing Meditation breathing in and breathing out for twenty five times is recommended. In remembering the desired, *Jap* of *Namaskar Mahamantra* can be done or any other spiritual great person who is revered can be chanted. Like – ‘*Ohm Namo Mahaveerayy*’, ‘*Ohm Bhikshu*’ or similarly. By reading spiritual books and doing meditation in those 48 minutes one can remain *apramat* (being awake and careful while doing any act so that no sinful act is done) during *Samayik*.

During *Samayik* all that you keep with you- the things, books, clothes etc., should be clean. If they are unclean it creates recklessness (*asajjhayy*) while reading spiritual books and also creates remorse in the mind. Similarly the place should be clean, secluded and peaceful. In *Samayik* the sitting posture should be normally *Sukhasan*, *Padmasan* or *Vajrasan* through which laziness, sleep and flaws (*doshas*) of *Samayik* can be naturally avoided. *Samayik* should always be done facing North or East direction.

Benefits of Samayik

In *Uttaradhyayan Sutra* (Canonical Text) *Bhagwan* replied to a question – that by doing *Samayik* a living being develops discontentment towards sinful act. At another instance, he tells his ardent devotee King Shrenik – ‘Shrenik! If you can purchase one *Samayik* of Puniya *Shravak* then

your bondage of Hell can be averted.' *Samrat* Shrenik could not buy the *Samayik* of Puniya *Shravak* even in exchange of his total wealth of Magadh. *Samayik* is an important state of *aatma*, through which all the abnormalities disappear. Doing *Samayik* is the sacred duty of a *Shravak*. When you do *Samayik* peace and bliss is attained naturally. Ancient *Acharyas* have expressed the importance of *Samayik* in the following lines-

Diwase egam lakkham daie suvannassa khandiyam aego. Aego punna saamaeiam karaei na pahuppaye tassa.

An individual donates one lakh gold *mudras* (the measure of gold in ancient times). The other does one *Samayik*. You cannot compare the charity ever with *Samayik*. Meaning *Samayik* is superior to even one lakh *mudras* of gold. *Acharya* goes further to even say that what is the use of austere spiritual practices, *Jap* (chanting) and *Charitra* (practice) if you have not done *Samayik*? Because without *Samayik* no one has ever had *mukti* (free from bondage) in the past or will ever have in future.

Kim tivvenam tavenam kim ch javenam kim char-itenam. Samayaei vinn mukhkho na hu hoei kaha vi na hu hoei.

Chapter 27

The ego of Bahubali (Bahubali ka aham)

Bhagwan Rishab was the first king of *karma yug* (era of *karma*). He took initiation after handing over one different State to each of his hundred sons. The eldest son was Bharat. He wanted to become *Chakravarti* **Samrat* **

*Supreme imperial ruler of the entire Indian Sub-Continent. ** Emperor.

Hence he wanted to rule over his ninety eight brothers. He sent messengers to each one of his brothers. All the ninety eight brothers met. After discussing with each other they went to see *Bhagwan* Rishab. They presented the whole situation to *Bhagwan* Rishab.

Bhagwan said-”the state of *Sanyam* (self restraint) is a kingdom without interruption. Accept that. No one can subject you to be under them. Nor will there be any war there and there will be no possibility of enmity.

At last they were the supreme brave sons of *Bhagwan* Rishab. They respected the guidance of *Bhagwan* and after acquiring knowledge from him they took initiation with him.

Imperialism is a mental thirst. Bharat took over each and every state and made it subject to his rule.

He had not yet touched Bahubali’s kingdom. He had not yet forgotten the unprecedented thrilling experience of his ninety eight brothers renouncing the kingdom. The inner

conflict continued. The dream of being Supreme – One ruler for the entire Indian Sub-Continent was yet to be fulfilled. The world of unrestrained senses is such that a person keeps feeling like a pauper even after achieving everything.

Intoxicated Bharat whose intoxication was caused out of victory sent a messenger to Bahubali. On hearing the message of Bharat from the messenger Bahubali raised his brows. The oppressed anger came to the fore. His lips were shivering when he said-‘Messenger! Is Bharat still hungry? Is he still not satisfied even after acquiring ninety eight states without war from his own brothers? What kind of mental state is this? Nothing deters an imperialist! How is my valour (*bahubal*) less than anyone? Can I not seize the other states? But it is a disgrace to humanity, it is a misuse of power and it is a breach of administration. I cannot do such an act. Our father is the promoter of administration. His sons should feel ashamed to break the administration. Showing power is a sign of animal world. There should be discretion in the world of humans. If the principle of power thrives then what will be the future of the children and the old? They will be finished too. There will be no place for the sick, weak and the disabled. The whole world will become terrible and wild. The friends of cruelty are – flame, blasts, heat and disaster. Does my brother still wants to push the whole world towards disaster? An attack is intoxication. The intoxicated is unaware of it and he attacks others.

Bharat has done this grievous injustice and I was watching all this silently. Now I am the target of his disease

of intoxication. Violence does not quench the thirst of violence- I know this. I consider an attack as a curse. But to bear with injustice and the attacker- is beyond my endurance. Endurance is a special quality of a noble character in a human. But there is a limit to it too. I have kept upto it. If the person who is breaking endurance does not understand then how long will the person who wants to keep united bear up?

The large army of Bharat reached the borders of '*Bahali*'. On the other hand Bahubali took his small but immensely mighty army along with him and reached to nullify the attack. The war broke between two brothers. Equipped with the feeling of self respect and defence towards their home country, Bahubali's army forced Bharat's large army to run away. *Samrat* Bharat made full preparation and attacked again. They had to face defeat even the second time. For a long time a series of attack and counter attack continued. Finally both the brothers came face to face. Identifying eye to eye was overwhelming. Cordoned by hesitation, both of them wanted to hide themselves but both were forced to face each other. One had the question of enlarging his kingdom and the other faced the question of self respect. They entered the warfield even after knowing the discipline of humility (*vinay*) and affection (*vatsalya*).

To avoid the killing of countless innocent, faultless army on both the sides it was decided with mutual consent keeping goddesses (*devta*) as arbitrators that only these two brothers will fight. They will have *Dhrishti-yudh* (sight war), *Vaagh-yudh* (speech war), *Bahu-yudh* (arm war), *Mush-*

ti-yudh (fist war) and *Dhwand-yudh* (conflict war). It was agreed that after having all these wars it will be finally decided as to who won and who lost. In all these five types of war *Samrat* Bharat was defeated. The victor was Bahubali. Getting defeated in the hands of his younger brother was hurting him a lot. He could not control his emotion. He broke all discipline and he used the *Chakra* (*Sudarshan Chakra* is a heavenly aided powerful weapon used to kill the enemy) on Bahubali. *Chakra* does not work on the siblings though. Watching this unexpected incident boiled the blood of Bahubali. The source of love for his brother dried up completely. To save himself Bahubali who was without any arms lifted his hand. There was a shocked silence amongst the spectators. There were echoes of panegyrics on the land and sky. Bharat was standing there with his head down ashamed of his thoughtless act of using the *Chakra*. All the people started praying to Bahubali to forget the mistake of Bharat.

In one voice lakhs of voices echoed- “Sons of great parents are great. *Samrat* has done an unfair act. But the death of the elder brother in the hands of the younger brother will be more inappropriate. Only great people can forgive. A person who forgives is never small. The great son of the great father! Please forgive us. Please forgive our *Samrat*.” The humble request of these lakhs of people changed the path of his prowess. Bahubali took control of himself. The memory of his great father suppressed his impulse, but the hand which he has lifted cannot return back failed. The hand did not strike on Bharat. He struck his hand on his own head

and *Mahabali* (a great warrior) Bahubali pulled out hair from his own head and stepped on the paved path of his father.

But Bahubali did not step forward. He wanted to be at the feet of his father, but he hesitated to go near him and he did not go. The ego was still there in him. The very thought of he paying obeisance to his younger brothers who have got initiated earlier stopped his feet. He stood in meditation posture for one year. The mark of victory and defeat are innumerable. Bahubali who won over discontentment failed in the hands of ego. His abstinence and forgiveness took him towards *aatma-darshan* (seeing his *aatma*) but his ego pushed him back. Even after a long meditative posture he could not go further.

‘Why are these legs stopping? Why is the flow of river stopping?’- These words hit Bahubali’s ears and pierced his heart. Bahubali opened his eyes. He saw his sisters Brahmi and Sundari standing in front of him. They addressed Bahubali in a very sweet voice and said – “*veera mhara! Gaj thaki uttaro*”. My dear brother! please get down from the elephant of ego. Hearing this nectar filled voice invoking self knowledge and seeing the humble posture of his sisters his eyes dropped down.

Respecting age as elder and younger is a worldly behavior. This is not the ultimate truth. My legs got entangled in this small question of math. How should I pay obeisance to my younger brothers?- this petty thought has averted my great goal. Age is a worldly parameter. Those brothers are

not younger to me, their character (*charitra*) is magnificent. My ego has made me still smaller. Without any further delay I should go to *Bhagwan*.

He lifted his leg to step forward and his bondage crumbled. The ascendance of humility initiated the flow of equanimity. He became a *Kewali* (Omniscient). Not only did he see truth, he became *Shiv (pure)* himself. Becoming a *Shiv* was no more his goal. Attaining bliss was no more his goal. He became bliss himself.

Chapter 28

Mahaveer's gift of knowledge to Meghkumar

Meghkumar was the son of King Shrenik. His mother's name was Dharini. Through an auspicious dream mother Dharini delivered Meghkumar. During pregnancy mother Dharini had an untimely desire to have rain clouds. Hence they named their son Megh (rain cloud). Meghkumar learnt and acquired seventy two arts from his *Acharya*. The parents got young Megh married to eight beautiful, virtuous girls.

One day *Bhagwan* Mahaveer had his *Samavasarana* (congregation) in Rajgriha. Everybody was going to offer their Salutations. Megh also went. He heard *Bhagwan's* speech. His mind got committed in his speech. He came near *Bhagwan* and said-" *Bhante!* (respectful addressing of *Bhagwan*) I heard your discourse. I have reverence on it, I have fondness for it and I want to take initiation with you." *Bhagwan* gave his acceptance for the initiation. Megh reached home and expressed his feeling before his parents.

The natural attachment of the mother emerged. She said- '*vatsa!* (child) you are my centre of hope. What will be my state without you? *Vatsa!* Right now you enjoy the worldly pleasures. Get initiated in your old age."

Megh replied-"Mother! Who knows when death will occur and who can go first! The world is a house of sorrows."

In this manner Megh convinced his parents and he presented himself for initiation at the feet of *Bhagwan* Mahaveer.

Megh became a *muni* (*sadhu/monk*) with *Bhagwan*. *Bhagwan* said- “Megh! Now you should do all your activities diligently (*yatnapurvak*). Walking, sitting, sleeping, standing and eating- all these activities should happen carefully.”

The first day of *muni*’s life passed happily. Night arrived. All the *muni* went to their respective sleeping place. According to order, the sleeping place of Megh fell in the centre of the door. There was movement of *sadhu*’s throughout the night because of which he could not sleep even for a second. Various imaginary thoughts crossed his mind. Ups and down of a monk’s life were playing up in his mind. He started thinking- when I was a householder these monks were so affectionate to me. They used to discuss so much on knowledge. But today these very monks do not even talk to me and they do not give me respect as well. How selfish they are! I do not want to live with them. Early morning tomorrow the first thing I will do is to go to *Bhagwan* and express my opinion clearly.

The long night passed by. Megh felt as if his sorrows were coming to an end. Right after sunrise he presented himself in front of *Bhagwan*. He wanted to speak out but he could not speak. *Bhagwan* broke the silence and said- “Megh! You have come to me to go back home. In the night you had thoughts about the monks that they are selfish, they do not give me respect. Is it the truth?” Megh replied— “*Bhagwan*! This is the truth.”

Bhagwan said- “Megh! Recall your last birth. In that birth you had to bear a lot of suffering. In the last birth you were an elephant. Along with many other elephants you used to roam around the foothills of Vindhya Mountains. Restless with thirst, one day you entered the pond. There was more slush and little water in it. You got caught in it. Along with you was a young elephant. Due to earlier enmity he made you suffer a lot by poking with his tusks. You died in *aarthdhyān* (single mindedly thinking about the painful situation) worrying. You were reborn again as an elephant on the southern bank of Vindhya. You became the leader of seven hundred elephants. You had *jaatishmaran gyan* (knowledge through which you can see your past life). You prepared one *yojan* (measure of land) of land free of all trees and grass for your safety. So that you can stay safe in times of forest fires which results in loss of lives.

One day the forest caught fire. All the animals of the jungle took refuge in the place prepared by you. You also reached there. A rabbit also entered that area. You raised your leg up to scratch yourself. The very second that rabbit came and sat in the place where your leg was there. When you wanted to place your leg back on the ground and you looked down you realized that a rabbit is sitting safely there. Thinking that the rabbit might die due to your placing the leg, you kept it hanging in the air. After two and a half days the fire got extinguished. All the animals returned back to their respective safe place. Even the rabbit left. Now you wanted to place your leg back on the ground. But your leg had become

stiff. You could not place it down. You fell down yourself. You could not handle your heavy body. For three days in that state you bore hunger, thirst and severe body pain quietly. You were clue- less about *Samyak Darshan* (right faith), but still you showed rare endurance in pain. Because of which you left the animal life and have become a human being and were born in the house of King Shrenik.

Today you are endowed with *Dharm* (*Samyak Darshan*). You are a Muni and still you have got disturbed with a very little suffering and you are thinking of going back home? Look at your past state. How strong willed were you?”

Megh's *aatma* which was in slumber was awakened. His mind shuddered with the new awakening. His consciousness concentrated. His past life memory became fresh. He started seeing everything exactly the way *Bhagwan* had described. His mind became stable again and he criticised himself with *Bhagwan* for his anxiety.

Chapter 29

The tolerance of Muni Gajaskumal

Bhagwan Arishtanemi reached Dwarka. The other six brothers of Shri Krishna, who were brought up separately had taken Bhagwan's permission and divided themselves into groups of two sadhus each and were going around in the streets of Dwarka for *bhiksha* (sadhu collects his food by going to different houses). After going everywhere the first *singhada* (group of two sadhu) at last entered the house of King Vasudev and Rani*Devaki (*wife of a king). Devaki got up with joy and went to her dining area, took the orange coloured ladoos having the shade of orange matching that of a lion's, and offered it to the sadhus (offering food to sadhus is called *behrana*). After some time even the second *singhada* arrived at her place after going around the city. Devaki gave similar *daan* (giving food to sadhus is called *daan*) to the second *singhada*. After a while the third *singhada* also reached her place. She offered food similarly to them too. But this time Devaki was perplexed. She had a suspicion. All the six sadhus who visited her looked alike. She started thinking-why are these two sadhus visiting me again and again for *bhiksha*? To clarify her doubt she went to Bhagwan. Bhagwan told her the complete secret from beginning to end about these six brothers who looked alike and told her that they are her sons. Learning the secret from Bhagwan Nemi, Devaki was very happy. Later she started thinking in her mind that "I have given birth to seven sons who are look

alikes of Nalakuber. But I have not seen the childhood of even a single son. I am heinous (*jaghanya*), unfortunate (*adhanya*), without any merit (*apunya*) and ungrateful (*akritpunya*)”

Here when Shri Krishna came to visit and greet his mother Devaki, he found her sad and so asked her the reason for her sadness. Devaki expressed her anguish to him saying- ‘Son! I have given birth to seven sons looking alike Nal-kuber but I did not have the pleasure of experiencing childhood of even a single son’. Shri Krishna consoled Devaki with an appropriate assurance. He then remembered his friendly-Dev (deity). The Dev appeared and Shri Krishna said-‘Devanupriye! (Dear Dev) Please fulfill my wish and my mother’s wish of me having a younger brother’. Dev replied- “an elevated soul (*uttam jeev*-soul having very little karmic bondage) will be your brother and he will take initiation with Bhagwan Arishtanemi at a very young age”. Shrikrishna went to Devaki and informed her of what the Dev has told and left for his place.

Devaki who had dreamt of a lion during pregnancy eventually gave birth to a son. The child was so soft like an elephant’s palate (*talū*). So he was named Gajasukumal (soft like an elephant’s palate). When Gajasukumal completed his teenage Bhagwan Arishtanemi had reached Dwaraka. At that time Shrikrishna and Gajasukumal sat on an elephant and went to pay their obeisance at the feet of Bhagwan Arishtanemi. On the way Shrikrishna saw the daughter of Somil Brahmin- Soma playing. Shrikrishna was amazed

seeing her divine beauty and grace. Shrikrishna ordered his confidant to take permission from Soma's father to take his daughter Soma to the harem of girls. Her marriage will take place with Gajasukumal. The confidant executed the orders of Shrikrishna. He spoke to Somil Brahmin and fixed Gajasukumal's marriage and sent the girl to the girl's harem. Here Shrikrishna alongwith Gajasukumal did darshan (seeing and paying obeisance) of Nemi prabhu (Bhagwan) and started listening to his nectar filled discourse (*deshna*). Kumar (adolescent) Gajasukumal heard Bhagwan's discourse and gained knowledge. Living in the worldly bondages was no more acceptable to him now. A strong inspiration was pulling him towards monkhood. As soon as the *deshna* got over Gajasukumal went to Bhagwan and expressed his desire to take initiation after taking permission from his mother and father.

After reaching home Gajasukumal started asking permission from his mother, father and Shrikrishna. Mother, father and Shrikrishna tried various ways to keep him at home. They even gave him the Kingdom for a day (meaning they made him a King), but Gajasukumal's firm resolve did not get deterred and they could not succeed even an inch. Finally after getting permission from all of them Gajasukumal came to Bhagwan and with great jubilation he accepted the sadhu dharm (took initiation). Now he was not a prince but he became Muni Gajasukumal. Right after taking initiation, Muni Gajasukumal very humbly requested and prayed to Bhagwan – "Bhagwan! Please show me a path through

which I can achieve the purpose of becoming a Sadhu immediately (to become a Siddh (free of bondage) at the earliest)". The fact that Gajasukumal will go to Moksh in this birth was not hidden from Prabhu (Bhagwan). Immediately in his sweet voice he delivered-"Gajasukumal! The path is there but it is very tough (*katthin*) and very painful (*dus-sadhya*)". Muni Gajasukumal replied –"Bhagwan! I am not afraid of difficult practice. I am prepared in all ways. Kindly pave the path for me and grant me the permission". Bhagwan said- "Mune! That path is - *Bhikshu's twelfth pratima*" (It is a Muni's toughest austere practice).

Muni Gajasukumal paid his Obeisance to Bhagwan and left immediately to the graveyard. The sight of the graveyard was very frightening. The corpses were being burnt on all the four sides. There Muni Gajasukumal put both his legs together and stood for meditation. Now he had no contact with the outside world. He started diving deep internally and started introspecting his aatma. Around the sunset time Somil Brahmin was passing by the graveyard while returning home. He was carrying the materials he had collected for performing the rituals. There he saw Gajasukumal standing in meditation and on seeing Gajasukumal, Somil's past birth enmity with Gajasukumal came to the fore in Somil's heart. He became angry and started abusing him. He said- 'Re Gajasukumal! (derogatory address) If you were to do only this why did you accept marriage with my daughter? You have betrayed her. Tell me, why?" Muni Gajasukumal did not get distracted at all from his meditation. Somil's harsh words did

not create any anger in him. In his equanimous heart there was only this mantra '*akrodhena jayeta krodham, asadhum sadhuna jayeta*'-meaning win anger by not getting angry (forgive) and win asadhu by being a sadhu.

When Somil did not get any reply from Gajasukumal, he lost his temper and control over himself. That cruel person was ready to do a great injustice to him without thinking and understanding. To take revenge he put wet mud on Gajasukumal's head and buiit a border (*paal*) on his head and put burning embers in it making it a small furnace. Muni Gajasukumal whose head was freshly tonsured started cooking *khad-khad** like khichadi instantly.

*the noise you hear when you cook khichadi, a dish made of rice and moong dal.

The pain was unbearable, but he did not have an iota of anger on Somil. In his sacred heart there was a tide from the peaceful ocean of forgiveness. He started thinking- 'He is my father-in-law in the worldly relation. And what wrong has he done to me? I am thinking that he has not placed a mud border and embers on my head. Instead he has dressed me with a headdress (*paag*) to get me married to mukti-ramani (mukti- freedom from bondage, ramani-beauty). I should not get enraged even a little with him. What can he destroyed of mine? This physical body is not mine at all. Even if it gets destroyed how does it matter. I had to any way get rid of my body. Instead he has helped me in disguise. Thinking in this manner Muni Gajasukumal was enlightening his

aatma. His firm belief was that retaliation of violence cannot happen with violence. Violence does not get subdued by violence. The only retaliation is non-violence (ahimsa/kshama-forgiveness). The only defense for violence is ahimsa. So Gajasukumal thought - It is better to die following the dharm (righteous path) of forgiveness. But it is not good to live through adharm (unjustified path) of anger. In this manner Muni Gajasukumal's aatma became completely purified.

And all his sinful karmas got fully exhausted. Through the dharm of forgiveness he attained eternal victory over anger and his aatma became free from the cycle of life and death forever and forever.

The story of Muni Gajasukumal is a living life story of forgiveness. Through this important story everyone should learn to place prime importance on forgiveness in every field. The future of the nation is dependent on the children community. Hence children should become more and more forgiving. Only those individuals who have the quality of forgiveness can show the path of progress to each and everyone. They can blow the conchshell of new awakening and will be capable and successful in bringing the real change.