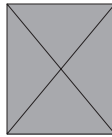
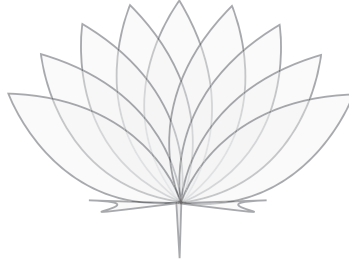


Jaina Vidya Course (Part-2)

Āchārya Mahāshraman

Jain Vishva Bharati



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Lesson-1: Logassa

Original Text: *(Verses 1-7 of the Logassa Sutra provided in the original text)*

Word Meanings:

- **Logassa Ujjoyagare:** Those who illuminate the world.
- **Dhammatitthayare Jiṇe:** The Jinas (conquerors of attachment and aversion), the founders of the Dharma-Tīrtha (spiritual path).
- **Arihante Kittaiṣṣaṇ:** I sing the praises of the Arihants.
- **Chauvīsampi Kevalī:** All the twenty-four Kevalīs (omniscient beings).
- **Usabhamajiyaṇ Ca Vande:** I bow to Ṛṣabha and Ajita.
- **Sambhavamabhinandaṇaṇ Ca Sumaiṇ Ca:** To Sambhava, Abhinandana, and Sumati.
- **Paumappahaṇ Supāsaṇ:** To Padmaprabha and Supārśva.
- **Jiṇaṇ Ca Candappahaṇ Vande:** I bow to Jina Chandraprabha.
- **Suvihiṇ Ca Pupphadantaṇ:** To Suvidhinātha (also known as) Puṣpadanta.
- **Śīyalasijjaṇsa Vasupujjaṇ Ca:** To Śīṭala, Śreyansa, and Vāsupūjya.
- **Vimalamaṇantaṇ Ca Jiṇaṇ:** To Vimala and Ananta Jina.
- **Dhammaṇ Santiṇ Ca Vandāmi:** I bow to Dharma and Śānti.

- **Kunthuñ Arañ Ca Malliñ:** To Kunthu, Ara and Malli.
- **Vande Munisuvvayañ:** I bow to Munisuvrata.
- **Namijinañ Ca:** And to Nami Jineśvara.
- **Vandāmi Riṭṭhanemiñ:** I bow to Arishtanemi.
- **Pāsañ Taha Vaddhamānañ Ca:** To Pārśvanātha and Bhagwāna Vardhamān Mahāvira.
- **Evañ Maye Abhithuā:** Thus praised by me.
- **Vihuya-Rayamalā:** Free from the dirt-impurity of sin.
- **Pahīna-Jaramaranā:** Liberated from old age and death.
- **Chauvīsampi Jinavarā:** All twenty-four Jinas.
- **Titthayarā Me Paṣīyantu:** May the Tīrtankara be pleased with me.
- **Kittiya Vandiya Mae:** Glories sung and bowed by me.
- **Jee Logassa Uttamā Siddhā:** Those who are the supreme Siddha in the universe.
- **Āroga Bohilābhañ:** Health and the attainment of enlightenment (Samyaktva).
- **Samāhivaramuttamañ Dintu:** May they grant the best and supreme Samādhi (equanimity).
- **Chandesu Nimmalayarā:** Purer than the moon.
- **Āiccesu Ahiyañ Payāsayarā:** Radiating more light than the sun.
- **Sāgaravaragamabhīrā:** Profound like the great ocean.
- **Siddhā Siddhim Mama Disantu:** May the Siddha Lords grant me Siddhi (liberation).

About Logassa

The description of **Logassa** is found in the **Āvaśyaka Āgama**. It contains the devotional praise of the twenty-four Tīrtankara of the current *Avasarpini* (descending) era.

- Tīrtha means the sermon or the holy path.
- Tīrtankara are the sermonizers. They are benefactors as they preach equanimity. By praising their virtues, the inner self is purified,

leading to the purification of **Darśana** (Right Belief/Samyaktva). Thus, the soul becomes pure. This is why Tīrtankara are praised; it is a formula of **Bhakti Yoga** (the path of devotion). This praise creates affection toward the Tīrtankara. Since Tīrtankara are omniscient, all-seeing, and detached (*Vītaraga*), devotion is a healthy way to establish a connection with them, strengthening one's faith in Samyaktva.

The Paradox: On one hand, Jain philosophy considers the **soul itself** to be the doer and the harvester of its own actions. On the other hand, this prayer asks liberated souls to grant health, Samyaktva, and Samadhi. Why this contradiction in asking benefits from liberated souls?

It is true that Jain philosophy does not consider liberated souls (*Siddhas*) to be “doers.” We do not expect them to physically grant us results. Asking the Siddha Lords for a benefit is our auspicious wish (*Maṅgalakāmana*). By keeping the ideals of the Siddhas before us, we follow in their footsteps, remember their virtues, and attempt to implement their conduct in our lives. In this way, the Siddha Lords become the **cause and support** for our spiritual upliftment. The actual “doer” of the gain of Samyaktva and Samadhi remains in our own soul.

Important Facts about Tīrtankara

For deeper knowledge regarding the Tīrtankara mentioned in Logassa:

1. **48 Tīrtankara** exist in one complete time cycle (24 in *Utsarpiṇi* and 24 in *Avasarpiṇi*).
2. The **minimum interval** between one set of 24 Tīrtankara and the next is 84,000 years; the **maximum interval** is slightly less than 18 *Koda-Kodi Sagaropam*.
3. In this *Avasarpiṇi* era, Tīrtankara appeared in the **3rd and 4th eras** (*Aaras*).
4. The **first Tīrthankara** appeared in the 3rd era; all remaining Tīrtankara appeared in the 4th era.
5. The mother of **Bhagwāna Rṣabhadeva** saw a Bull in her first dream, while the mothers of the remaining 23 Tīrtankara saw an Elephant in their first dream.

6. The birth festival of Tīrtankara is celebrated by celestial beings (*Devas*) in the **Panduk-vana** on **Mount Meru**.
7. The 20th and 22nd Tīrtankara were born into the **Harivanśa** lineage; all others were born into the **Ikśvaku** lineage.
8. As part of *Varṣidāna* (year-long charity), before dīkṣā the Tīrtankara donate **10.8 million gold coins daily**. In one year, the total donation amounts to **3.888 billion gold coins**.
9. Bhagwāna Mahāvīra renounced the world (accepted *Dīkṣā*) alone, Parśvanātha and Mallinātha with 300 souls. Bhagwāna Vāsupūjya with 600 souls and Bhagwāna Ṛṣabhadeva with 4,000 souls.
10. The first Tīrthankara broke his first fast (*Pārṇa*) with sugarcane juice, while the other 23 Tīrtankara did so with **Khira** (rice pudding).
11. Bhagwāna Mahāvīra attained omniscience (*Kevalagyan*) outside Jambhīā city, Bhagwāna Ṛṣabhadeva in Purimtāl city, Arishtanemi on Mount Raivatak and the remaining Tīrtankara in their respective birthplaces.
12. The 1st, 19th, 22nd, and 23rd Tīrtankara attained Kevalagyan during a **3-day fast** (Tela); Vāsupūjya during a **1-day fast** (Upvasa); and all others during a **2-day fast** (*Belā*).
13. The 11th Tīrthankara attained Kevalgyan at **noon**, the 24th in the **afternoon**, and all others in the **forenoon**.
14. Bhagwāna Ṛṣabhadeva attained Nirvāna with a **6-day fast**, Bhagwāna Mahāvīra during a **2-day fast**, and the rest with a **month-long fast** (*Māskamana*).
15. Nirvāna times (watches of the night/Prahars):
 - 1st, 2nd, 4th, 5th, 7th, 8th, 10th, 11th: **1st Prahara**
 - 3rd, 6th, 9th, 12th: **2nd Prahara**
 - 15th, 18th, 21st, 24th: **3rd Prahara**
 - 13th, 14th, 16th, 17th, 18th, 20th, 22nd, 23rd: **4th Prahara**
16. Ṛṣabha, Aristanemi, and Mahāvīra attained Nirvāna in the

PĀryankāsana (lotus) posture; the remaining 21 Tīrtankara in the **Kayotsarga** (standing) posture.

17. Two Tīrtankara were lifelong celibates (*Bala-Brahmacāri*): 1. Mallinātha, 2. Aristanemi.
18. During the eras of the 9th, 14th, 15th, and 16th Tīrtankara, there were more monks (*Sādhus*) than nuns (*Sādhvis*).
19. Five Tīrtankara did not rule as kings: 1. Vāsupūjya, 2. Mallinātha, 3. Aristanemi, 4. Pārśvanātha, 5. Mahāvīra Swami.
20. Two Tīrtankara gave sermons lasting for **16 Prahars** (48 hours): 1. Bhagwāna Aristanemi upon attaining Kevalagyāna, 2. Prabhu Mahāvīra at the time of Nirvāna.
21. Six Tīrtankara had no children: 1. Ajitnāth, 2. Vimalnāth, 3. Mallināth, 4. Naminath, 5. Aristanemi, 6. Pārśvanāth.
22. Human nature varied by era during the
 - 1st Tīrthankara: **Straight but simple-minded** (*Riju-Jada*)
 - Middle 22 Tīrtankara: **Straight and wise** (*Riju-Pragya*)
 - Last Tīrthankara: **Crooked and dull** (*Vakra-Jada*)
23. The monks and nuns of the 1st and last Tīrtankara wore **white clothes**, while those of the middle 22 wore **clothes** like laymen.
24. Among the 24, Bhagwāna Mahāvīra's life was the most prominent for **austerities** (*Tapa*) and **hardships** (*Upasarga*).
25. The 1st Tīrthankara attained knowledge of the **14 Pūrvas**, and the other 23 attained the **11 Angas** in their previous births.
26. There were 64 *Samavasaranas* (divine preaching halls) in total: 12 for Ṛṣabhadeva, 8 for Mahāvīra, and 2 each for the other 22 tīrtankara.
27. Five Tīrtankara (Vāsupūjya, Mallinath, Aristanemi, Pārśvanātha, Mahāvīra) were initiated in **youth**; the rest in later age.
28. Four Tīrtankara (1st, 22nd, 23rd, 24th) traveled through **non-Āryan** (change of meaning) regions.
29. The 1st Tīrthankara slept for one day and night, the last Tīrthankara for one Antarmuhurta (less than 48 minutes), while the middle 22

did not sleep at all.

30. The religious order (*Dharma Tirtha*) was interrupted seven times between the 9th (Suvidhināth) and 16th (Sāntināth) Tīrtankara. This interruption lasted for nearly **2.75 Palyopama**. The 12 *Angas* were lost during these intervals, and the *Dristivāda* was lost during all intervals between Tīrtankara.
31. The liberation (*Moksa*) of worthy souls (*Bhavya*) began at different times: an *Antarmuhurta* (within 48 minutes) after the 1st Tīrthankara attained omniscience, 2 years after Neminath, 3 years after Pārśvanātha, 4 years after Mahāvīra and one century after the remaining Tīrtankara attained omniscience.
32. **Body Colors of Tīrtankara:**
 - **White:** 8th and 9th.
 - **Red:** 6th and 12th.
 - **Black:** 20th and 22nd.
 - **Blue:** 19th and 23rd.
 - **Golden:** All remaining Tīrtankara.
33. **Afterlife of Parents:**
 - The mothers of the 1st to 8th Tīrtankara attained Moksa.
 - For Bhagwāna Mahāvīra*, his father Ṛṣabhaadatta and mother Devānandā attained Moksa.
 - The father of Ṛṣabhadeva was reborn as a *Nagkumar Deva* in the *Bhavanpati* realm.
 - Fathers of the 2nd to 5th Tīrtankara went to the 4th Heaven (*Devaloka*).
 - Parents of the 17th to 23rd Tīrtankara went to the 4th Heaven.
 - Parents of Bhagwāna Mahāvīra (Siddhartha and Trishala) went to the 12th Heaven.

Bhagwāna Mahavir had two parents

1. Rishabdatta-Devananda
2. Siddharth-Trishla

34. Tīrtankara are essentially possessed of **Right Belief** (*Samyak Dristi*) for at least two previous births.
35. The mother of a Tīrthankara sees **14 great dreams** upon conception.
36. Tīrtankara possess clairvoyance (*Avadhigyan*) from birth and attain **telepathy** (*Manah-pĀryavgyan*) immediately after initiation (*Dīkśā*).
37. A Tīrthankara's body is exceptionally beautiful, healthy, and free from impurities.
38. Their blood and flesh are as **white as cow's milk**.
39. Tīrtankara are never householders/laypeople (*Śrāvakas*) once they begin their spiritual mission.
40. Tīrtankara do not enter the **Upasama Sreni** (the ladder of suppression of karma); they only ascend the *Ksāyaka Sreni* (annihilation of karma).
41. During their period of spiritual practice before omniscience (*Chadmastha*), they speak only for four reasons:
 1. To make a request.
 2. To ask for the way.
 3. To seek permission.
 4. To answer questions.
42. Tīrtankara possess **34 miracles** (*Atisaya*): 4 from birth, 11 after attaining omniscience, and 19 created by celestial beings (*Devas*).
43. During the five auspicious events (*Kalyanaka*) of a Tīrthankara, light shines even in the hells:
 - **1st Hell:** Bright as the Sun.
 - **2nd Hell:** Like the Sun covered by clouds.
 - **3rd Hell:** Like the Moon.
 - **4th Hell:** Like the Moon covered by clouds.
 - **5th Hell:** Like Venus or Jupiter.
 - **6th Hell:** Like constellations.

- **7th Hell:** Like a single star.
- 44. **The 12 Assemblies (*Parisada*):** They consist of 4 classes of gods, 4 classes of goddesses, men, women, male animals, and female animals. Alternatively: 4 types of gods, 4 types of goddesses, monks (*Sādhu*), nuns (*Sādhvi*), laymen (*Śrāvaka*), and laywomen (*Śrāvikā*).
- 45. Sermons given by Tīrtankara in the **Ardhamagadhi language** are understood by all, including humans, animals, and birds.
- 46. Once they become a Tīrthankara (after Kevalgyāna), they face no further hardships (*Upasarga*).
- 47. Their hair, beard, mustache, and nails **do not grow** further.
- 48. Within a vast radius (*Yojanas*) around them, there is no fear, enmity, disease, grief, famine, drought, or epidemic.
- 49. They are accompanied by **eight divine splendors**: the Ashoka tree, shower of flowers, divine voice (*Divya Dhvani*), celestial drums, crystal throne, halo (*Bhāmandal*), triple canopy (*Chattra*), and whisks (*Cāmara*).
- 50. **Infinite Strength Comparison:**
 - Strength of 12 warriors = 1 Bull
 - Strength of 10 Bulls = 1 Horse
 - Strength of 12 Horses = 1 Buffalo (*Mahish*)
 - Strength of 15 Buffaloes = 1 Elephant
 - Strength of 500 Elephants = 1 Lion
 - Strength of 2,000 Lions = 1 Astāpada (mythical eight-legged creature)
 - Strength of 1 million Astāpadas = 1 Baladeva
 - Strength of 2 Baladevas = 1 Vasudeva
 - Strength of 2 Vāsudevas = 1 Cakravarti (Universal Monarch)
 - Strength of 10 million Cakravartis = 1 Indra.
 - Even an infinite number of such powerful Indras cannot move even the smallest finger of a Tīrthankara.

51. In the 15 *Karmabhumis* (lands of action), there can be a minimum of 20 and a maximum of 170 Tīrtankara existing simultaneously.
52. Two Tīrtankara can never meet each other in person.

Causes for Binding Tīrthankara Gotra

Only those become Tīrtankara who have earned the *Tīrthankara-nāma-karma* (Tīrthankara-name-determining karma) in a previous birth. Although this karma is a binding nature, it is earned naturally through specific spiritual practice and penance alongside the shedding of other karmas. This is the supreme form of merit (*Punya*). In the Jain Āgama *Gynātādharma-kathā*, twenty causes for binding this karma are mentioned:

1. Devotion to the **Arhat** (Tīrthankara).
2. Devotion to the **Siddha** (Liberated soul).
3. Devotion to the **Pravacana** (Scriptures/Sermons).
4. Service and worship of the **Guru**.
5. Service and worship of the **Sthavira** (Elderly/Senior monks).
6. Service and worship of the **Bahusruta** (Learned scholars).
7. Service and worship of **ascetic monks**.
8. Constant application of the mind in **Knowledge** (*Gyan*).
9. Maintenance of faultless **Samyaktva** (Right Belief).
10. Showing humility toward virtuous people.
11. Performing **Avasyaka** (obligatory duties like Pratikraman) systematically.
12. Observance of character and vows without violations.
13. Increasing the feeling of **detachment** (*Vairāgya*).
14. Engaging in **austerity and renunciation**.
15. Serving others (*Vaiyāvṛtya*) without any feeling of disgust.
16. Cultivating spiritual tranquility (*Samādhi*).
17. Practicing **unprecedented knowledge**.
18. Deep faith in the words of the **Veetarāga** (Detached Lords).
19. Giving charity to worthy recipients (*Supātra-dāna*).

20. Glorifying the **Jain Order** (*Jin-Sasan*).

Note: It is not mandatory to practice all twenty; even a few can lead to the binding of this karma.

Lesson-2: Twelve Vows of a Śrāvaka

1. **Ahiṃsā-Aṇuvrata:** Small vow of Non-violence.
2. **Satya-Aṇuvrata:** Small vow of Truthfulness.
3. **Asteya-Aṇuvrata:** Small vow of Non-stealing.
4. **Brahmacārya-Aṇuvrata:** Small vow of Chastity.
5. **Aparigraha-Aṇuvrata:** Small vow of Non-possessiveness.
6. **Digvirati-Vrata:** Vow of limiting directions of travel.
7. **Bhogopabhoga-Parimaṇa-Vrata:** Vow of limiting consumable/non-consumable items.
8. **Anarthadanda-Virati-Vrata:** Vow of avoiding purposeless sins.
9. **Samayika-Vrata:** Vow of periodic equanimity.
10. **Deśāvakāśika-Vrata:** Vow of further limiting space/activity.
11. **Pauṣadhopavāsa-Vrata:** Vow of living like a monk for a day.
12. **Atithi-Samvibhaga-Vrata:** Vow of sharing with worthy guests (ascetics).

Vows are the foundation stone (*Mūla-guṇa*) of a religious life. The grand palace of religion can only be built upon this base.

In the practice of religion, just like monks (*Sādhus*) and nuns (*Sādhvīs*) are limbs of the community (*Śaṅgha*), so are laymen (*Śrāvakas*) and laywomen (*Śrāvikās*). Together, these four complete the **Fourfold Order** (*Caturvidha Śaṅgha*). Therefore, the Lord propounded twelve types of householder duties (*Śrāvaka Dharma*) alongside the five great vows (*Mahāvratas*) for monks.

In reality, only a person who observes these twelve vows is truly entitled to be called a “*Śrāvaka*.” However, this word has become so broad today that anyone born into a Jain family is called a *Śrāvaka* without any personal effort. A doctor’s son cannot become a doctor without studying; similarly, how can a son of a Jain *Śrāvaka* be called a *Śrāvaka* without understanding and practicing the *Śrāvaka Dharma*? Thus, the knowledge and practice of these twelve vows are essential to attain true “*Śrāvaka-hood*.”

1. Ahimsā-Aṇuvrata (Small Vow of Non-violence)

- **Spiritual Perspective:** A layperson (*Śravaka*) cannot completely renounce the mental, vocal, and physical violence of all small and large living beings. However, they can renounce “gross violence” (*Sthūla Himśā*). Deliberately refraining from killing innocent mobile beings is the essence of Ahimsā-Aṇuvrat.
- **Practical Perspective:** Violence breeds mutual animosity and strengthens negative emotions, ultimately destroying humanity. Therefore, violence must be abandoned. The objective of this first vow is: “*Metti me savva bhuesu veram majjha na kenai*” — “I have friendship with all beings and enmity toward none.”

2. Satya-Aṇuvrata (Small Vow of Truthfulness)

- **Spiritual Perspective:** While a *Śravaka* may find it difficult to renounce subtle lies, they can avoid “gross falsehood” through mindfulness. Refraining from lies that could result in the death of an innocent being constitutes Satya-Aṇuvrata.
- **Practical Perspective:** Truth is the foundation of all social interactions. Society cannot function for even a day without it. Trade and transactions depend on trust, and trust depends on truth. Therefore, truth is an eternal necessity.

3. Asteya-Aṇuvrata (Small Vow of Non-stealing)

- **Spiritual Perspective:** Renouncing major theft—such as dacoity, breaking locks, or looting—is Asteya-Aṇuvrata. Stealing that incurs state punishment and social condemnation is despicable. Abandoning it is the duty of not just every *Śravaka*, but every civilized person.
- **Practical Perspective:** Establishing dominance over others, looting, and military aggression create an atmosphere of unrest and terror. For lasting peace, renouncing these crimes is mandatory for everyone. Theft is a social poison; its eradication is essential for the progress of society.

4. Brahmacārya-Aṇuvrata (Small Vow of Chastity)

- **Spiritual Perspective:** Limiting sensuality is Brahmacārya-Aṇuvrata. It involves renouncing adultery (sex with anyone other than

one's spouse) and setting limits on sexual relations even with one's own spouse. To the extent sensuality is renounced, it is considered Brahmācārya-Aṇuvrata.

- **Practical Perspective:** Celibacy is life itself. Without it, a human becomes weak, powerless, and listless. A chaste person possesses unwavering self-confidence and cannot be swayed from the path of justice. Their inner strength is extraordinary. Chastity contributes significantly to building a powerful society.

5. Aparigraha-Aṇuvrata (Small Vow of Non-possessiveness)

- **Spiritual Perspective:** Gold, silver, houses, and wealth are all *Parigraha* (possessions). Limiting the accumulation of these is Aparigraha-Aṇuvrata. There is no end to worldly wealth; the more a human accumulates, the more their greed grows. This vow is designed to curb this growing greed. Man must find contentment somewhere and renounce the desire for excess along with the consumption of objects.
- **Practical Perspective:** Accumulating resources beyond one's needs is contrary to the public interest. Socialists argue against a system where one person is a billionaire while another is destitute. The heart of the Aparigraha vow is: "Do not hoard unnecessary things."

To support and strengthen the five **Aṇuvratas** mentioned above, there are three **Guṇavrats** and four **Śikṣavrats**; that follow respectively.

6. Digvirati-Vrat (Vow of Limiting Directions)

- **Spiritual Perspective:** Defining specific limits for all directions (East, West, etc.) and renouncing all sinful (*Sāvadya*) activities beyond those boundaries is **Digvirati-vrat**.
- **Practical Perspective:** This vow curbs an expansionist mindset. If limits are set on movement in all directions, situations like exploitation and aggression naturally decrease. Those with expansionist tendencies travel far to trade or dominate others. However, a person observing this vow either does not travel far or, if they do, it is not for the purpose of aggression or exploitation.

7. Bhogopabhoga-Parimāṇa-Vrat (Vow of Limiting Consumption)

- **Spiritual Perspective:** Setting limits on the use of twenty-six types of consumable/non-consumable items and restricting the fifteen types of prohibited livelihoods (*Karmādāna*) is **Bhogopabhoga-parimāṇa-Vrata**.
- **Practical Perspective:** It is often said that to boost a country's industry, one should not consume foreign goods or hoard essential items. This outcome is naturally achieved by adopting the seventh vow. When a person vows not to use products made outside their country or not to use more than a specific number of items, it leads to national progress alongside spiritual welfare.

8. Anartha-Daṇḍa-Virati-Vrata (Vow of Avoiding Purposeless Sins)

- **Spiritual Perspective:** While a human may not be able to live without committing violence for their specific needs, how can purposeless violence be justified? Renouncing tendencies toward violence committed without necessity is **Anartha-daṇḍa-virati-Vrata**.
- **Practical Perspective:** A householder commits violence for self-interest, but they must avoid “meaningless sins.” Killing insects while walking without reason, using abusive language, quarreling, being jealous or hateful, wasting water, trampling on vegetation, leaving a fire burning, or leaving containers of oil/ghee open—avoiding these is not only useful for spiritual welfare but also essential from a civic perspective.

9. Sāmāyika-Vrata (Vow of Periodic Equanimity)

- **Spiritual Perspective:** Renouncing all sinful activities for one *Muhurta* (48 minutes) and practicing stability in one's true nature and equanimity is **Sāmāyika-vrata**.
- **Practical Perspective:** Equanimity is the greatest happiness; inequality/discord is suffering. To ensure a householder is not deprived of the practice of equanimity, the ninth vow is prescribed. Practicing equanimity through self-reflection for 48 minutes provides an experience of real peace.

10. Deśāvakāśika-Vrata (Vow of Further Limitation)

- **Spiritual Perspective:** Renouncing violence and other sins for a specific, shorter duration is **Deśāvakāśika-vrata**. While the renunciations in the first eight vows are usually for a lifetime, those made with a shorter limit (like a few years or months) fall under this tenth vow.
- **Practical Perspective:** This vow is meant for the purification of daily routine. There is no shortage of things to eat or enjoy, and humans often consume excessively out of greed. This causes both physical and mental harm. This vow teaches us to understand the hollowness of worldly pleasures and learn self-restraint. If total renunciation isn't possible, it can be done for a day or even shorter periods. It improves health, strengthens mental power, and increases blissful-energy.

11. Pauṣadhopavāsa-Vrata (Vow of Living Like a Monk)

- **Spiritual Perspective:** Renouncing all sinful activities and physical grooming for a day and night along with fasting on dates like Aṣṭami, Caturdaśī, Pūrṇimā, or Amāvasyā is **Pauṣadhopavāsa-vrata**. A true Pauṣadhopvas-Vrata cannot be performed without a *Cauvihāra* fast (renouncing all four types of food and water). If one fasts with water (*Tivihāra*) and if one practices for a few hours, it is considered Deśāvakāśika-vrata, not Pauṣadha. Pauṣadha requires a 12-hour or 24-hour commitment with a total fast.
- **Practical Perspective:** One should observe at least one *Pauṣadha* fast per year. It leads to the experience of spiritual bliss and is also deeply beneficial for physical health.

12. Atithi-Samvibhāga-Vrata (Vow of offering to the Ascetics)

- **Spiritual Perspective:** It is the duty of a *Śravaka* and *Śrāvikā* to have the intention of offering pure food/necessities to monks. Creating something specifically for a monk, or making extra portions while cooking for oneself with the intent of giving it to a monk, is considered a “faulty” practice (impure). Thus, renouncing the act of giving impure alms and offering only faultless (*Nirdosa*) alms is **Atithi-Samvibhāga-Vrata**.
- **Practical Perspective:** This vow preaches “division” or “sharing.” It is the religious duty of a householder to offer a portion of their food,

drink, and clothing to the monk. To compensate for any perceived “shortage” caused by this donation, one should practice self-restraint rather than committing violence (like over-ordering or extra cooking). A householder’s food can be specially prepared or bought but a monk never accepts such food. Therefore, the supreme duty is to share what was naturally prepared for oneself. This is known as **Supātra-dāna** (charity to the worthy) and self-discipline.

Conclusion

Some scholars believe that Bhagwāna Mahāvīra’s method of practice is very harsh. This is not entirely baseless; there are indeed elements of rigorous conduct, but they are not mandatory for everyone.

Mahāvīra observed that not everyone possesses the same strength or interest. His path coordinates three levels: **Mild, Moderate, and Intense**. Humans also fall into three categories: Dull, Average, and Wise. Rather than defining religion for everyone under one rigid category, it is more psychological to explain it from different perspectives for different people. Bhagwāna Mahāvīra propounded various “classes” of religious life:

For Householders (4 Classes):

1. **Sulabh-Bodhi:** The first class. There is neither deep knowledge nor practice, only an unknown affection toward religion. Such a person can become capable of religious conduct in the near future.
2. **Samyak-Drishti:** The second class. There is knowledge of religion, but no active practice yet.
3. **Aṇuvratāi:** The third class. There is both knowledge and practice of small vows.
4. **Pratimādhara:** The fourth class. This involves a specialized and advanced practice of religious vows.

For Monks (2 Classes):

1. **Sanghvāsī (Community Dweller):** Focuses primarily on non-violence; extreme penance is not the main focus.
2. **Ekalvihārī (Solitary Wanderer):** Focuses on both non-violence and intense penance.

Rigorous practice is only found in the *Pratimādhara* class for

householders and the *Ekalvihārī* class for monks. For the remaining classes, the path of practice is simple and straightforward.

Did You Know?

In the Sthanānga Sutra (4/430), Bhagwāna Mahāvīra compared Śravakas and Śrāvikās (the lay community) to the parents of the monks and nuns (Sadhus/Sādhvīs).

Katha-Bodh (Story Lesson)

Bhagwāna Mahāvīra was staying in the Guṇashīlaka garden of Rajgrihi. A celestial being named **Dardur Deva** from the first heaven saw this through his *Avadhigyāna* (clairvoyance). He immediately came with his retinue to visit the Lord. To display his divine powers, he performed a celestial play in the *Samavasarana*. After the play, the Deva bowed to the Lord and returned to his realm.

The spectators were filled with curiosity. The primary disciple, **Gautam Swāmi**, asked: “Lord! Who was this celestial being?”

The Lord explained the story to his disciples: “Gautam! This was **Nandana Manikārā**, who lived right here in Rajgrihi. He was a prestigious and wealthy citizen. Once, during my travels, I came to Rajgrihi, where he accepted the *Śravaka Dharma* and began practicing the Twelve Vows. I eventually moved on. In the absence of *Satsang* (holy company), Nandan gradually drifted away from religion. He forgot his true nature and became trapped in worldly attachments. Moving away from *Samyaktva* (Right Belief), he approached a state of *Mithyātva* (Delusion).”

“By chance, during the summer season, he observed a *Pauṣadha* fast along with a three-day penance. Due to the intense heat, he became extremely thirsty at night. He couldn’t sleep and kept tossing and turning. Overwhelmed by thirst and exhaustion, Nandana Maṇikārā began to think: ‘Blessed are those who build wells, step-wells, and ponds in Rajgrihi, whose water is used by many for bathing and drinking. By giving life (water), they become the life-givers of the people. Once I complete my *Pauṣadha*, I will take permission from King Śreṇika and build a beautiful step-well (*Bāwadi*) with all kinds of facilities for the public.’”

The next day, after finishing his *Pauṣadha*, Nandana resumed his daily routine. Dressed in fine clothes and ornaments, he visited King Śreṇika’s court

and obtained permission to build the step-well. He constructed a magnificent step-well outside the city. To ensure total comfort, he built a dining hall, an art gallery, a hospital, and a dressing room at the four corners. Hearing the public praise his generosity made Nandana swell with pride.

However, fortune turned. Nandana's body was afflicted by sixteen major diseases. Despite many treatments, nothing worked, and he passed away in great pain. Due to his deep attachment to the step-well (*Nanda-Puṣkarinī*), he was reborn there as a **frog**.

As a frog, he heard people bathing and praising the virtues of “Nandan Maṇikārā.” These words felt familiar. Through deep contemplation, he attained **Jati-Smaraṇa Gyāna** (recollection of past lives). He remembered the vows he had taken from Bhagwāna Mahāvīra and felt deep remorse for falling into delusion. The frog then took a vow (*Abhigrah*) to fast for two days at a time and drink only “acita” water (water made lifeless/acceptable by the activities of people bathing).

Bhagwāna Mahāvīra continued: “When I arrived in Rajgrihi again, the frog started hopping toward me to pay his respects. At that moment, King Śreṇika was also arriving with his massive cavalry. The frog was accidentally crushed by the hoof of the King's horse. In his dying moments, the frog stayed calm, remembered the **Arihant, Siddha, and Ācāryas**, and accepted a terminal fast (*Anśana*). He died in a state of equanimity and was reborn as the celestial being **Dardur Deva** in the first heaven. That is the Deva who came here today. Eventually, he will be reborn as a human in *Mahāvideha Kshetra* and attain Mokṣa.”

Lesson-3: Five Great Vows of a Monk (Sādhu)

The Five Great Vows (Mahāvratas)

1. **Ahiṃsā Mahāvrata:** Great vow of Non-violence.
2. **Satya Mahāvrata:** Great vow of Truthfulness.
3. **Asteya Mahāvrata:** Great vow of Non-stealing.
4. **Brahmacārya Mahāvrata:** Great vow of Celibacy.
5. **Aparigraha Mahāvrata:** Great vow of Non-possessiveness.

When someone is initiated (takes *Dīkṣā*), they pledge to follow these five vows for life. They renounce the five *Āśravas* (channels of karma: violence, untruth, stealing, sexual activity, and possessiveness) through three means (doing, getting done, or approving) and three modes (mind, speech, and body).

1. Ahiṃsa Mahāvrata

The first vow is Non-violence, which requires the total renunciation of killing or harming living beings.

- **Question:** Food is the primary requirement for life, and it cannot be prepared without violence (harming plants, water, or using fire). How then can a non-violent monk survive?
- **Answer:** A monk neither cooks, nor asks others to cook, nor approves of the act of cooking. He sustains himself by accepting a small portion of food that a householder has already prepared for their own consumption.
- **Question:** Even if the monk doesn't cook, he consumes food prepared through violence. Why is he not responsible for that sin?
- **Answer:** One is only responsible for violence if they have a direct or indirect role in it. Since the householder cooks for themselves and not specifically for the monk, the monk is not a partner in that violence. If a householder cooks specifically for a monk and the monk accepts it, he cannot escape the sin.

- **Two Types of Violence:**

1. **Deśa-Himṣā:** Causing mental or physical distress to a soul.
2. **Sarva-Himṣā:** Taking the life of a being.
 - o Both are strictly forbidden for a monk.

Daily Conduct for Non-violence:

- **Movement:** Monks use a *Rajoharan* (whisk) to clear the ground before walking or sitting to avoid harming tiny insects.
- **Earth and Water:** They do not touch raw soil or “raw” water (from wells, rivers, etc.) because these contain life. They only use water that has been made *Acita* (lifeless) by boiling or adding substances like ash or lime.
- **Fire and Plants:** They do not use fire or touch green vegetables/ fruits. They only accept food if it has been rendered *Acita* (lifeless) through cooking or other means.

2. **Satya Mahāvrata (Truthfulness)**

A monk renounces all lying. He cannot lie even to save a life or protect religion. Furthermore, he cannot speak a truth that causes suffering to others. For instance, a monk cannot give testimony in court because a true witness might lead to the punishment of one party, and causing distress through one’s actions is a form of violence.

3. **Acaurya Mahāvrata (Non-stealing)**

A monk renounces theft entirely. He cannot stay in a house without the owner’s permission, nor can he initiate a disciple without the consent of guardians. He cannot take even a blade of grass without explicit permission.

4. **Brahmacārya Mahāvrata (Celibacy)**

This involves total renunciation of sexual activity. A monk cannot even touch a female, even if she is his mother or sister, and cannot sit on the same seat as a woman.

5. **Aparigraha Mahāvrata (Non-possessiveness)**

Total renunciation of possessions. A monk does not accumulate anything except essential religious tools.

- Question: Why are a monk’s clothes, bowls, and books not considered

possessions (*Parigraha*)?

- Answer: *Parigraha* is defined as anything accepted with a mind full of attachment (*Murccha*). Since a monk accepts only limited, necessary items for the sake of spiritual discipline without any greed or attachment, these are considered aids to restraint, not possessions.

The Sixth Vow: Ratribhojan-Viramana (Renunciation of eating at night)

In addition to the five Great Vows, a monk renounces eating or drinking anything after sunset for life.

The 5 Samitis and 3 Guptis

To prevent negligence, Bhagwāna Mahāvīra prescribed:

- **Five Samitis (Regulations):**
 1. **Īryā Samiti:** Purity and care in movement.
 2. **Bhāṣā Samiti:** Purity and care in speech.
 3. **Eṣaṇā Samiti:** Purity and care in accepting food.
 4. **Ādāna Nikṣēpa Samiti:** Care in handling religious tools.
 5. **Utsarga Samiti:** Care in the disposal of waste.
- **Three Guptis (Restraints):**
 1. **Mana Gupti:** Restraint of mind.
 2. **Vacana Gupti:** Restraint of speech (silence).
 3. **Kāya Gupti:** Restraint/stabilization of the body.

Conclusion

These 13 rules (5 MahaVrataas + 5 Samitis + 3 Guptis) form the discipline of a monk. One meaning of “Terāpantha” is the path of those who follow these thirteen (Tera) rules.

Did You Know?

- Monks do not bathe or use makeup/grooming products.
- They perform *Loca* (plucking out their hair by hand).
- They perform *Pratikramaṇa* (introspection) twice daily.
- Service from a householder is only spiritual/educational, not physical.
- They travel only on foot and carry their own belongings.

- They do not sleep on mattresses; they use simple mats on the floor.
- Tasks such as washing robes etc. are done by themselves.
- Monkhood is a lifelong commitment and not for 5, 10 or 25 years.

Lesson-4: Nine Fundamentals (Nav-Tattva)

All substances in the universe are contained within two categories: **Jīva** (Living being) and **Ajīva** (Non-Living entities). Fundamentally, there are two elements—Jīva and Ajīva. To understand them, Jain philosophy employs two methods: the Cosmological (Structure of the Universe) and the **Spiritual** (Self-realization). Where the cosmological aspect is discussed, the **Six Substances** (Dravyas) are analyzed; where the spiritual aspect is discussed, the Nine Fundamentals (Tattvas) are analyzed.

Tattva

Tattva refers to the ultimate reality or existing substance, as well as the knowledge of objects worthy of being known (*Gyeya*) for the practice of liberation. Numerically, there are nine fundamentals: **Jīva, Ajīva, Puṇya, Pāpa, Āśrava, Saṃvara, Nirjarā, Bandha, and Mokṣa.**

Jīva-Ajīva

- **Jīva:** That which possesses consciousness, the tendency to know, and the sensation of pleasure and pain.
- **Ajīva:** That which is completely devoid of consciousness; inert matter.

Jīva and Ajīva are the two root fundamentals; the remaining fundamentals are their states. The states of Jīva and Ajīva keep changing, yet their qualities of consciousness and unconsciousness are never destroyed. For example, melting gold to make various ornaments like bangles or bracelets does not destroy the gold; only its form changes.

Puṇya-Pāpa (Merit-Sin)

- **Puṇya:** Auspicious karmic matter (*Pudgals*).
- **Pāpa:** Inauspicious karmic matter.

That which becomes the instrumental cause of pleasure is Puṇya, and that which becomes the instrumental cause of pain is Pāpa. Puṇya itself does not give pleasure, and Pāpa itself does not give pain; they become the instruments for them. Puṇya and Pāpa are self-created; they are based on one's own actions

and are not created by others.

In the language of illustration, Puṇya and Pāpa are like wholesome (*Pathya*) and unwholesome (*Apathya*) food. If a being's wholesome food decreases and unwholesome food increases, disease grows and health declines. When unwholesome food decreases and wholesome food increases, health grows and disease declines. Death occurs in the absence of both types of food. Similarly, when a being's Puṇya decreases and Pāpa increases, pleasure decreases and pain grows. When Puṇya grows and Pāpa decreases, pleasure grows and pain declines. Liberation occurs by transcending both Puṇya and Pāpa.

Bondage of Puṇya is not Independent

Question: Is the origin of Puṇya independent? Can Puṇya be bound without Dharma (Religion/Righteousness)?

Answer: All activities of the soul are of two types: Inauspicious and Auspicious. Inauspicious activities lead to the bondage of sinful karma (*Pāpa*). Auspicious activities lead to two outcomes: one primary and the other secondary. Primarily, the practice of auspicious activities results in the shedding of karma (*Nirjarā*), and as a secondary/incidental result, meritorious karma (*Puṇya*) is bound.

This is the nature of Puṇya-bondage. For example, a person farms; grain is produced, and along with it, husk, straw, and grass are also produced. All these occur with farming, but why does the person farm? He farms for grain, not for straw. Yet straw and husk are produced along with the grain. Similarly, a person practices Dharma for Nirjarā (shedding karma). He engages in auspicious activities for Nirjarā, and simultaneously, Puṇya is bound. The bondage of Puṇya is incidental, not independent. If one gives charity to a monk, an auspicious activity occurs, and Puṇya is bound along with it.

The point to note here is that inauspicious activities never bind Puṇya, and wherever there is auspicious activity, Nirjarā will certainly occur. Since Nirjarā purifies the soul, it is Dharma. Aside from this, there is no instance where Puṇya is bound without the association of Dharma. It is also certain that no task can be accomplished without auspicious or inauspicious activity. Therefore, “No Puṇya without Dharma” is a statement consistent with both theoretical and logical perspectives.

Question: Many people believe that a person with false belief (*Mithyātvi*)

cannot perform *Dharma* but still binds *Punya* (merit). How is this resolved?

Answer: That result of the soul which makes the soul pure is indeed *Dharma*. A *Mithyātvī* performs auspicious actions. Through them, karmas are separated. As karmas are separated, the soul becomes pure; therefore, their auspicious action is *Dharma*. If the purity of the soul of a *Mithyātvī* is not accepted, then how could they abandon false belief and become a person of right belief (*Samyaktvī*) without the soul becoming pure?

Āśrava - Saṃvara

Āśrava (Influx): *Āśrava* is the state of the soul that attempts karma. That is, the state through which the influx or entry of karmas into the soul occurs is called *Āśrava*.

- Just as a pond has an inlet channel, a mansion has a door, and a boat has a hole, the living being has *Āśrava*.
- Just as the pond and the channel, the mansion and the door, or the boat and the hole are one, the living being and *Āśrava* are also one. *Āśrava* is a state of the soul; therefore, it is *Jīva* (living).
- The channel is that through which water comes, but water is not the channel. The door is that through which a person enters, but the person is not the door. The hole is that through which water enters, but water is not the hole. Similarly, *Āśrava* is that through which karma comes, but karma is not *Āśrava*. Karma and *Āśrava* are distinct; they are two, not one. In summary, all the doors or instruments for the bondage of karma are *Āśrava*.

Saṃvara (Stoppage): *Saṃvara* is the state of the soul that obstructs karma. That is, *Saṃvara* is that transformation of the soul by which *Āśrava* is neutralized. To understand in the language of illustration:

- Just as the channel of a pond is blocked, the door of a mansion is closed, or the hole of a boat is plugged, stopping the *Āśrava* of a living being is *Saṃvara*. As long as the door of *Āśrava* remains open for the being, the gate for incoming karma is also open. As soon as it is closed—meaning as soon as *Saṃvara* occurs—the arrival of new karmas stops automatically, and old karmas begin to diminish through *Nirjarā*. From this perspective, liberation from the worldly state of the being is possible.

Nirjarā - Bandha

Nirjarā (Shedding): *Nirjarā* is the seventh fundamental (tattva) among the nine. It is the process of breaking the bond (bandh) between the soul and karmas. As long as there is bondage, there is the cycle of birth and death (*Samsāra*). To get rid of *Samsāra*, the severance of the bond is necessary. Therefore, it is said: (*Tapsā karma vicchedātmanairmalyam nirjarā*) — the partial purity of the soul resulting from the severance of the bond of karmas through penance is *Nirjarā*. Penance is the cause of *Nirjarā*; therefore, by treating the cause as the effect, penance is also called *Nirjarā*. To understand the element of *Nirjarā* through illustration:

- Just as water is removed from a pond through a drain, or trash is cleaned from a mansion, or water is bailed out of a boat, making the soul pure by separating karmas through auspicious activity is *Nirjarā*.

Question: If *Nirjarā* occurs through auspicious yoga (activity) and leads to liberation, but the bondage of auspicious karmas (*Puṇya*) also continues alongside auspicious yoga, then how can liberation happen?

Answer: The soul is so covered with karma that its liberation does not happen all at once. Gradually, as effort continues and *Nirjarā* increases, the soul becomes purer. The connection of karma particles with the soul occurs mainly due to passions (*Kasāya*) and activity (*Yoga*). When passion is strong, only then do karma particles stick to the soul in greater numbers, stay for a longer duration, and give intense results. When passion becomes weak, the bondage also does not remain strong.

Question: Is auspicious yoga a helper (*Sādhaka*) or a hindrance (*Bādhaka*) in liberation?

Answer: It is both a helper and a hindrance. *Nirjarā* occurs through auspicious yoga, so it is a helper of liberation; and *Puṇya* is bound through auspicious yoga, so it is a hindrance to liberation. Just as the more damp fuel is, the more smoke remains along with light; similarly, as long as the passions and activity (*Āśrava*) of the soul are strong, the bondage of karma is also strong. When passions are destroyed, the bondage of inauspicious karma stops completely, and the auspicious karma that is bound has such a short duration that it is bound in the first moment, rises to fruition in the second moment,

and is destroyed in the third moment. Therefore, no hindrance arises in the liberation of the soul.

There are two obstacles to the liberation of the soul:

1. The continuous **bondage of karma**.
2. The failure to **shed (exhaust)** bound karmas.

At the **12th Gunasthana** (stage of spiritual development), the four Āśravas and inauspicious activities are neutralized, stopping the bondage of sinful karma. Only auspicious karma is bound, and even that has an extremely short duration (lasting only two moments). At the **14th Gunasthana**, all activity (*Yoga*) is completely stopped. With the cessation of activity, the bondage of even auspicious karma stops, the remaining karmas perish, and the soul becomes liberated.

Bandha (Bondage)

Bandha is the relationship between auspicious or inauspicious karmas and the soul. The word literally means to take into a bond. In the context of the soul, it is the mutual merging of the *Jīva* and karma, much like milk and water. Milk does not “become” water, nor does water become milk, yet they become indistinguishable from each other.

Similarly, soul-points and karmic atoms intermingle like oil in a sesame seed, ghee in milk, or metal within ore. This intermingling of *Jīva* and karma is **Bandha**, which can be both auspicious and inauspicious.

Question: What is the difference between *Bandha* and *Puṇya-Pāpa*?

Answer: *Puṇya-Pāpa* is the **fructifying state** (the state of coming into fruition/rising) of auspicious or inauspicious karma, whereas *Bandha* is the **binding state** (the initial attachment of karmic matter to the soul). As long as karmic matter stays attached to the soul in a latent state (*Sattā*), the soul does not experience pleasure or pain—this is *Bandha*. When auspicious karma rises to fruition, the soul receives pleasure; this rising state is **Puṇya**. When inauspicious karma rises, the soul receives pain; this state is **Pāpa**.

Mokṣa (Liberation)

The partial destruction of karmas is **Nirjarā**, but the complete destruction of all karmas—leaving the soul established in its pure, original nature—is **Mokṣa**.

Imagine a table covered in dust. If a gust of wind clears the edges so the table begins to show, that is the state of **Nirjarā**. If a strong gust clears the entire table of all dust, that is the state of **Mokśa**. To understand a karma-free being through illustrations: just as oil is separated from the dregs, ghee from buttermilk, or metal from ore, the soul becomes entirely free from karma through penance and self-restraint.

Worldly life is full of struggle and noise, filled with pain and calamities at every step. Through **Knowledge (Gyāna)**, **Perception (Darśana)**, **Conduct (Cāritra)**, and **Penance (Tapa)**, we can reach a state of supreme peace. Attaining this makes the soul fulfilled (*Kṛt-Kṛtya*). This is the ultimate limit of happiness, the supreme goal, liberation, and Nirvāṇa.

Some mistakenly believe **Heaven (Swarga)** to be the pinnacle of happiness. In their eyes, celestial pleasure is the ultimate joy, but Jain philosophy does not consider it supreme because that happiness eventually ends. Although the lifespan of gods is much longer than ours, it still has an end. Once the *Puṇya* that earned heaven is exhausted through enjoyment, the being falls from the celestial realm and is reborn in our world. Thus, those seeking absolute happiness cannot accept heavenly pleasure as the ultimate goal.

We seek a happiness that **never ends**, has no trace of sorrow, and has no equal. Such infinite bliss cannot be found anywhere except in liberation.

Some believe that liberated souls do not return to the world until the “**Great Dissolution**” (**Mahāpralaya**)—meaning their happy state is fixed only until that point, after which they return to the cycle of birth. If liberation had such a time limit, there would be no difference between Heaven and Mokśa. If the happiness of liberated souls were time-bound, the concept of “infinite bliss” would be a mere dream, and the soul would wander for eternity without ever finding permanent peace.

According to Jain philosophy, infinite souls have already been liberated, and infinite souls will be liberated in the future. There are infinite souls in the universe, and even if infinite souls attain liberation, infinite will still remain. The universe will never end; it is beginningless (*Anādi*) and endless (*Ananta*). If a mathematics student is asked what remains if infinity is subtracted from infinity, the answer is “infinity.” Thus, how could a world filled with infinite souls ever become empty?

If the number of liberated souls is compared to the total number of souls in the entire universe, it is not even equal to a drop in the ocean. Therefore, the doubt that the number of worldly souls will one day run out—because the process of liberation continues and liberated souls do not return—is as baseless as worrying that a single ant bailing out water will one day empty the entire ocean.

According to Jain principles, Mokṣa is attained only when all karmas are completely destroyed. How can a soul whose karmas are totally gone ever return to the world in the absence of karma? If they were to return, it would mean they were never truly liberated.

Conclusion

Primarily, there are two elements: **Jīva** and **Ajīva**. However, to reveal the secret of the path to liberation, they are divided into nine categories. The first is Jiva (Soul) and the last is Mokṣa (Liberation). The categories in between describe the states that either help or hinder liberation.

Understanding the Nine Fundamentals (*Nav-Tattva*) clarifies that:

- **Puṇya, Pāpa, and Bandha** involve karmic matter (*Pudgal*), hence they are **Ajīva** (Non-Living entities).
- **Āśrava, Saṃvara, Nirjarā, and Mokṣa** are states or dispositions of the soul, hence they are **Jīva** (Soul). In this way, among the nine fundamentals, five are Jīva and four are Ajīva.

The Pond Analogy

We can understand the Nine Fundamentals through a brief illustration:

- **Jīva:** A pond.
- **Ajīva:** Everything that is not the pond.
- **Puṇya and Pāpa:** The nature of the water flowing into the pond (clean or dirty).
- **Āśrava:** The inlet channel (*Naala*) of the pond.
- **Saṃvara:** Blocking the inlet channel.
- **Nirjarā:** Removing water by bailing it out or through a drain.
- **Bandha:** The water contained inside the pond.
- **Mokṣa:** The empty (pure) pond.

In this explanation, Jiva and Ajiva form one pair; Puṇya and Pāpa a second; Āśrava and Saṃvara a third; and Nirjarā and Bandha a fourth. While these pairs exist, **Mokṣa has no pair**. Just as in worldly language there are pairs of husband and wife, but a celibate (*Brahmacāri*) has no pair, Mokṣa stands alone. Seeking it is seeking the ultimate goal of life.

Lesson 5: Samyaktva and Mithyātva (Right Faith and False Faith)

In Jain philosophy, **Samyaktva** and **Mithyātva** are two pivotal concepts.

- **Samyaktva:** Right faith or belief in the true nature of reality (*Tattva*). Knowing and understanding reality exactly as it is.
- **Mithyātva:** Perverted or contrary faith. Believing reality to be different from what it actually is.

A soul in a state of Mithyātva can achieve Samyaktva through self-development, and a soul with Samyaktva can fall back into Mithyātva due to impurities. However, once Samyaktva is attained, liberation (*Mokṣa*) is guaranteed eventually. While in the cycle of rebirth, a soul with Samyaktva is born into noble states (humans or deities). Samyaktva is the foundation of spiritual evolution, leading the soul toward freedom, while Mithyātva causes endless wandering in the world.

Ten Characteristics of Practical Mithyātva

1. Mistaking **Dharma** (Religion) for **Adharma** (Irreligion).
2. Mistaking **Adharma** for **Dharma**.
3. Mistaking the **Right Path** for the **Wrong Path**.
4. Mistaking the **Wrong Path** for the **Right Path**.
5. Mistaking **Jīva** (Sentient) for **Ajīva** (Inert).
6. Mistaking **Ajīva** for **Jīva**.
7. Mistaking a **Sādhū** (True Monk) for an **Asādhū** (False Monk).
8. Mistaking an **Asādhū** for a **Sādhū**.
9. Mistaking the **Liberated** for the **Unliberated**.
10. Mistaking the **Unliberated** for the **Liberated**.

Key Concepts within these Ten Characteristics:

- **Dharma:** That which leads to spiritual upliftment. It consists of **Samvara** (stopping new karma) and **Nirjarā** (shedding old karma).

- **The Path (Mārga):** The fourfold path to liberation consists of **Knowledge (Gyāna)**, **Perception (Darśana)**, **Conduct (Cāritra)**, and **Penance (Tapa)**.
- **Jiva:** The soul, defined by its characteristic of **Consciousness (Cetanā)**.
- **Sādhu:** One who fully observes the **Five Great Vows** (Non-violence, Truth, Non-stealing, Celibacy, and Non-possessiveness).

Samyaktva: Identification and Maintenance

Samyaktva is an internal quality achieved through self-purification and the calming of passions (*Kaśāyas*). It can be identified by five qualitative symptoms.

1. Five Symptoms of Samyaktva (Identification)

- **Śam:** Inner peace or tranquility.
- **Samvega:** Intense desire for liberation (*Mumuksha*).
- **Nirveda:** Detachment from worldly attachments.
- **Anukampā:** Compassion for all living beings.
- **Astikya:** Firm faith in the truths shared by the Tīrtankara.

2. Five Flaws of Samyaktva (To be avoided)

- **Śaṅkā:** Doubt regarding the goal.
- **Kaṅkṣā:** Attraction to contrary viewpoints.
- **Vicikitsā:** Hesitation or doubt regarding the means to the goal.
- **Par-Pāṣanda Praśansā:** Praising those on the wrong path.
- **Par-Paṣaṇḍ Sanstava:** Maintaining close ties with those promoting false beliefs.

3. Five Ornaments of Samyaktva (Bhuśaṇas)

- **Sthairya:** Staying steady in Dharma and helping others stay steady.
- **Prabhāvana:** Illuminating the importance and glory of Dharma.
- **Bhakti:** Devotion toward the religious order.
- **Kaushala:** Skill in understanding and explaining the Tattvas.

- **Tīrthasevā:** Service to the fourfold order (Monks, Nuns, Laymen, Laywomen).

The Six Pillars of Stability

To keep Samyaktva stable, one must recognize six fundamental truths:

1. The **Soul exists**.
2. The Soul is **Eternal** (in substance form).
3. The Soul is the **Doer** of its own karma.
4. The Soul is the **Enjoyer/Sufferer** of the fruits of its karma.
5. **Liberation** from the cycle of karma is possible.
6. There are **Means** to achieve this liberation.

Conclusion on Perception

From a definitive (*Niścaya*) viewpoint, Mithyātva is the perverted state of the soul caused by the rising of seven specific karmas (Four type of *Anantanubandhi* passions and the three types of deluding karmas). Samyaktva is the pure state achieved through their destruction or suppression. Since this internal state is difficult for an average person to see, we use these practical (*Vyavahara*) characteristics to identify and cultivate Right Faith in our lives.

Lesson-6: Bhagwāna Ṛṣabha

Bhagwāna Ṛṣabha was the **first Tīrthankara** of Jainism. Before him, neither a political system (*Rajtantra*) nor a religious system (*Dharmatantra*) existed; he was the pioneer of both.

He was born during the transition from the **Yaugalika** (Twin) culture to a more complex society. As natural resources decreased and the population grew, conflicts and criminal tendencies began to emerge. To manage this chaos, the “**Kul**” system was developed, led by a **Kulkara** (Chief) who had the authority to punish and maintain order.

The Seven Kulkars and Evolution of Punishment

There were seven Kulkars: Vimalvāhan, Cākṣuśmāna, Yaśaswi, Abhicandra, Prasenjit, Marudeva, and Nābhi. They governed using three psychological punishments:

1. **Hakār:** Saying “Alas!” (Used by the first two).
2. **Makār:** Saying “Do not do this.” (Added by the 3rd and 4th).
3. **Dhikkār:** Saying “Shame on you.” (Added by the last three).

The First King and Administrative Systems

As people’s anger increased, the *Dhikkār* policy failed. The people approached Ṛṣabha Kumar, who explained that a King was needed. With the consent of his father Nābhi, Ṛṣabha was declared the **first King**.

Key Administrative Achievements:

- **City Planning:** He established a massive city named **Vinitā (Ayodhyā)**.
- **Governance:** He created a cabinet of ministers to protect the righteous and discipline the wicked.
- **Security:** He established a police force (*Arakṣaka*) and a fourfold army (*Caturaṅga Senā*).
- **Fourfold Punishment:** As crimes evolved, he introduced stronger punishments:

1. **Paribhāsaka:** Detention with a verbal reprimand (“Sit here”).
 2. **Mandalibandha:** Restricting movement to a specific area.
 3. **Bandha:** Physical binding or imprisonment.
 4. **Ghāta:** Physical punishment (use of a rod).
- **Social Classes:** Officials were divided into **Ugra** (Police), **Bhoja** (Ministers), **Rajanya** (Advisors/Provincial reps), and **Kśatriya** (Administrative staff).

The Origin of Marriage

Ṛṣabha was the son of Nābhi and Marudevā. In the Yaugalik era, twins were born together and died together. However, a child died prematurely when a fruit fell on him, leaving a girl named Sunandā alone. Ṛṣabha eventually married his sister Sumangalā and also Sunandā. This marked the **origin of the marriage system**, leading people to marry outside their immediate twin relationship.

Solving the Food Crisis

Previously, people survived on forest produce (roots, fruits, flowers). As population increased, these became insufficient. People began to grow grain but did not know how to cook it.

1. **Initial Solution:** Ṛṣabha suggested rubbing grains between hands to soften them.
2. **Discovery of Fire:** As the climate changed from “extremely moist” to “moist-dry,” friction between trees caused forest fires.
3. **Cooking:** Ṛṣabha taught the people the use of fire and the **art of cooking** (*Pāka-Vidyā*), effectively solving the food crisis.

Ṛṣabha taught **72 arts** to his eldest son, **Bharata**. He instructed his younger son, **Bahubali**, in the science of biological signs (*Prāṇi-lakṣaṇa vidyā*). He taught his elder daughter, **Brahmi**, eighteen scripts and his younger daughter, **Sundari**, mathematics. By introducing subjects like archery, economics, medicine, and recreational methods, he made the people organized and cultured.

The discovery of fire opened the floodgates of development. Crafts such as pottery, tool-making, weaving, and painting were born. The need to cook

food necessitated the creation of vessels. Tools were required for agriculture and house construction, leading to the start of the blacksmith craft. Social life gave birth to textile and architectural crafts. The barber craft (*Kśaura karma*) was introduced for cutting nails and hair. These five crafts began after the discovery of fire.

With the development of materials, the need for exchange was felt. At that time, Rṣabha provided training in business. The classes of farmers, traders, and protectors were also formed after the discovery of fire. It can be said that fire changed human destiny by giving birth to agricultural implements, means of import-export, and weapons. As materials increased, attachment to possessions grew, and hoarding began. Familial attachment also intensified. Desires for social status and wealth were awakened.

Initiation of Social Traditions

Previously, cremation was not performed for the deceased; now, people began to burn the dead. Earlier, familial attachment did not exist; now, it developed. Consequently, people began to weep after death. The practice of building altars and stupas in memory of the deceased also started. People began celebrating snake worship and various other festivals. In this way, several traditions were born in society.

Establishment of the Religious Order

Rṣabha ruled by establishing a social order out of a sense of duty. He remained a king for a very long time. In the final part of his life, he renounced his kingdom and became a monk. The religion of liberation was propagated. After a thousand years of spiritual practice, Bhagwāna Rṣabha attained omniscience (*Kaivalya*).

He established the fourfold order (*Tirth*): monks, nuns, laymen, and laywomen. He preached the five great vows for monkhood and twelve vows for householders. A community of monks and nuns was formed, and lay followers emerged. However, intellectual development was at its minimum. People were slow in terms of knowledge. Great effort was required to explain anything, but once they understood, they were very firm in their practice. Their capacity for conduct was complete. That is why the era of that time is called **Rju-Jaḍa** (Simple-Inert).

Description of Ṛṣabha in Non-Jain Literature

Detailed descriptions of Bhagwāna Ṛṣabha are found throughout Jain literature, and mentions are also found in several places in Vedic and Buddhist literature. In the **Purāṇas**, Ṛṣabha's lineage is described thus: Brahma created the first Manu like himself. From Manu came PriyaVrata, from whom ten sons like Agnidhra were born. From Agnidhra came Nabhi, and from Nabhi came Ṛṣabha. According to the **Bhāgavata Purāṇa**, Brahma took his eighth incarnation as Ṛṣabhadeva.

Regarding Ṛṣabha's introduction, the Purāṇas state: From the womb of Marudevā, the beloved of Nabhi, the radiant child Ṛṣabha was born. King Ṛṣabha ruled the kingdom righteously and performed various sacrifices. After handing over the succession to his brave son, Bharat, he departed toward Pulahashram for penance.

Ṛṣabha gave his kingdom to Bharat. Since then, this *Himvarsh* became famous as **Bharatvarsh**. A beautiful discussion of Ṛṣabha's spiritual practice is found in Vedic texts: Ṛṣabhadeva accepted the path of rigorous conduct and meditation. Due to long penance, his body withered like a thorn. His veins and arteries became clearly visible. Finally, he made his great departure in a naked state.

In the **Rigveda**, Bhagwāna Ṛṣabha is described as the propounder of ancient knowledge and the destroyer of sorrows. He is extensively mentioned in Vedic mantras, Puranas, and Upaniṣads. The name of this country also became famous after Bharat Chakravarti. This discussion appears in the Mārkaṇḍeya Purāṇa, Kurma Purāṇa, Agni Purāṇa, Vayu Mahāpurāṇa, Vishnu Purana, and other texts. Among the first emperors of India, Nabhi's son Ṛṣabha and Ṛṣabha's son Bharat are counted. Ṛṣabha was firm in his vows. That very *Nirgrantha* (unattached) Tīrthankara Ṛṣabha was the venerable deity of the Jains. In the **Dhammapada**, Ṛṣabha is called the supreme hero.

Nirvāṇa

Sensing the end of his life, Bhagwāna reached Mount **Astāpada (Kailāśa)** with ten thousand monks. When three years and eight and a half months remained in the third era of the *Avasarpini* (descending cycle), he attained final liberation (*Parinirvāṇa*) after a six-day fast (*Anaśana*) by destroying his remaining karmas. Bhagwāna Ṛṣabha attained the state of perfection

(*Siddhatva*) in the lotus posture (*PĀryankasana*). The day of his Nirvāna was **Māgha Kṛṣṇā Trayodaśī**. His total lifespan was eighty-four lakh *Pūrva*.

The Lord's Family

- **Gaṇḍharas:** 84
- **Keval-gyāni (Omniscient):** 20,000
- **Manah-pĀryav-gyāni:** 12,750
- **Avadhi-gyāni (Clairvoyant):** 9,000
- **Vaikriya-labdhī-dhāri:** 20,600
- **Chaturdash-purvi:** 4,750
- **Carcāvādi (Orators):** 12,650
- **Monks:** 84,000 (Led by Ṛṣabhasen)
- **Nuns:** 3,00,000 (Led by Brahmi)
- **Laymen:** 3,05,000
- **Laywomen:** 5,54,000

At a Glance

- **Mother:** Marudevā
- **Father:** Nābhi
- **City:** Vinita (Ayodhyā)
- **Lineage:** Ikshvāku
- **Clan:** Kāshyapa
- **Symbol:** Bull
- **Color:** Golden
- **Height:** Five hundred Dhanush
- **Yaksha:** Gomukha
- **Yakshini:** Cakreswarī
- **Reign:** 63 Lakh Pūrva
- **Ascetic Period:** 1 Lakh Pūrva
- **Total Lifespan:** 84 Lakh Pūrva

Five Auspicious Events (Pañca Kalyāṇaka)

Event	Date	Location	Constellation
Conception	Aṣādhā Kṛṣṇā Caturthi	From Sarvārthasiddha	Uttarashadha
Birth	Caitra Kṛṣṇā Aṣṭami	Ayodhyā	Uttarashadha
Renunciation	Caitra Kṛṣṇā Aṣṭami	Ayodhyā	Uttarashadha
Omniscience	Phālgun Kṛṣṇā Ekādashi	Purimtālpur	Uttarashadha
Nirvana	Māgha Kṛṣṇā Trayodashi	Mount Aṣṭāpada	Abhijit

Lesson-7: Influential Ācāryas of the Āgama Era

Ācārya Jambu

Gaṇadhara Sudharmā was the first successor of Bhagwāna Mahāvīra. Ācārya Jambu was the second successor of Tīrthankara Mahāvīra.

He was the son of a merchant named Rṣabhaadatta, a resident of Rajgriha. His mother's name was Dhāriṇī. He was born in 486 BCE (Vikram Pre-era). He was raised amidst immense wealth. When Ārya Jambukumār was sixteen years old, his marriage ceremony was performed with eight beautiful maidens. He received a dowry of ninety-nine crore (990 million) worth of property. On that very day, a famous thief named Prabhava came there to steal with his five hundred companions. At that time, Jambukumar was engaged in a spiritual conversation about detachment with his beautiful wives. The thief was awakened (*Pratibuddha*). He awakened his companions as well. Thus, in 469 BCE, Ārya Jambu was initiated (*Dīkṣit*) under Sudharma along with 527 individuals (his parents, eight wives and their parents, five hundred thieves, the thief-leader Prabhava, and himself).

At that time, his age was sixteen. He became an Ācārya at the age of twenty-eight and attained omniscience (*Kevalgyāna*) at the age of thirty-six. He was a *Carama Śarirī* (one who attains liberation in the same birth). His total lifespan was 80 years. During his sixty-four years as a monk, he served as the *Yuga-Pradhāna* (Head of the Era) Ācārya for forty-four years. He was the last *Kevali* (Omniscient being) of this era. He attained Nirvāṇa in 406 BCE.

With Ācārya Jambu, the tradition of omniscience was severed. From here, the tradition of Śhrutakevali (those with complete scriptural knowledge or *Caturdaśpūrvī*) began. Six Ācāryas became *Śrutakevalīs*: Prabhava, Śayyambhavaa, Yashobhadra, Sambhūtvijaya, Bhadrabāhū, and Sthulabhadra.

Most compositions of the *Āgamas* begin with a dear address to Jambu: “Jambu! I have heard thus from the venerable, detached Bhagwāna Mahāvīra.” This sentence by Ācārya Sudharma is frequently mentioned in *Āgama* literature.

Ācārya Śayyambhava

Ācārya Śayyambhava possessed extraordinary qualities. He was the fourth successor of Tīrthankara Mahāvīra. In the tradition of *Śrutadhara* (scripture-bearing) Ācāryas, he held the second rank. Ācārya Śayyambhava's transition from Brahmin culture to Śramaṇa (Jain) culture is a very interesting page of history.

Ācārya Śayyambhava's guru was Ācārya Prabhava. Prabhava was the first *Śrutadhara* Ācārya. Śayyambhava gained the realization of Jainism from Ācārya Prabhava. Subsequently, Śayyambhava accepted monkhood from him and received training in *Āgama-Śruta* and *Pūrva-Śruta*. In the lineage prior to Prabhava were the omniscient Śrī Jambu and Gaṇadhara Sudharmā.

Considering the scripturally proficient Śayyambhava as his own reflection, Ācārya Prabhava honored him with the position of Ācārya in 395 BCE (V.N. 75). At the young age of 28, he left home and became a monk.

When Śayyambhava was initiated, his young wife was pregnant. One day, she gave birth to a son and named him Manak. She raised Manak with great affection. When the boy turned eight, he asked his mother, "Mother! What is my father's name?" Upon her son's question, she recounted the entire past and said, "Your father has become a Jain monk." A desire to see his father arose in the boy. With his mother's permission, Manak set out alone in search of his father. The father and son had an unexpected meeting in the city of Campā.

Śayyambhava's gaze became fixed on Manak's face, which resembled his own. An unknown affection surged in his heart. He asked the boy about his name and village. Introducing himself, Manak said, "Where is my father, Monk Śayyambhava? Do you know him?" Hearing his own name from the boy's mouth, Ācārya Śayyambhava recognized his son and, introducing himself as a close friend of Śayyambhava, gave him spiritual awakening. In the simple mind of childhood, values are absorbed quickly. Listening to the teachings of Ācārya Śayyambhava, Manak was impressed and became a monk under him at the age of eight.

Ācārya Śayyambhava was an expert in palmistry. Looking at Manak's hand, he realized that the boy's lifespan was very short. In such a situation, it was not possible for him to study all the scriptures.

Ācārya Śayyambhava was a *Caturdash Pūrvadhara* (knower of the

14 Pūrvas). He extracted the *Daśavaikālika Sūtra* from the *Pūrvas* for the short-lived monk Manak. This *Sutra* has ten chapters. it describes the code of conduct for a monk's life. This *Sutra* proved to be extremely useful for subsequent new practitioners.

Monk Manak could not enjoy the proximity of Ācārya Śayyambhava for long. Only six months of his life as a monk had passed when Monk Manak passed away. Śayyambhava was a *Śrutadhara* Ācārya but had not yet become completely detached (*Vītarāga*). Fatherly affection emerged, and his eyes became moist with attachment for Manak. Monks like Yaśobhadra asked him the reason for his distress. Ācārya Śayyambhava said, “He was my son from my worldly life. Attachment to my son has overwhelmed me. If this fact had been known to the monks earlier, no one would have let him perform services, thinking of him as the Ācārya's son, and he would have been deprived of the benefit of the religion of service (*Seva-dharma*). Therefore, I had not revealed this secret to the monks until today.” All the monks were astonished by the secrecy maintained by the scripturally proficient Śayyambhava.

Ācārya Bhadrabahu (The First)

In the *Śrutadhara* tradition, Ācārya Bhadrabāhu was the fifth *Śrutadhara*. The Jain order was blessed and fulfilled to have a personality as capable, scripturally proficient, and experienced as him. Ācārya Bhadrabahu had a vast and influential personality. This is why, after Ācārya Jambu, the lineages of the Śvetāmbara and Digambara traditions—which were moving in two different directions—converged at one point. Both traditions have given equal importance to Ācārya Bhadrabahu.

In the middle of the second century after Mahāvīra's Nirvana, the Jain order had to struggle with the terrible whirlwind of a famine. Due to the lack of proper alms, many scripturally proficient monks died. Other than Bhadrabahu, no monk was left who was a knower of the fourteen *Pūrvas*. At that time, he was practicing *Mahāprāna* meditation in the hills of Nepal. The community (*Sangha*) was deeply worried about this. To protect the treasure of the *Āgamas*, a group of monks reached Nepal. With folded hands, the monks prayed to Bhadrabahu, “The community requests that you come there and benefit the monks with the wealth of knowledge of *Dṛṣṭivāda*.” Respecting the command of the community, Bhadrabahu said, “I am unable to come there. The community should send intelligent monks here; I will try to give them

lessons (*Vācanā*).”

Five hundred intelligent and industrious monks, including Sthulabhadra, reached Ācārya Bhadrabahu to receive the lessons of *Dr̥ṣṭivāda* upon receiving the order of the community. Ācārya Bhadrabahu used to provide seven lessons every day.

Grasping *Dr̥ṣṭivāda* was very difficult. The process of providing lessons was moving slowly. The patience of the intelligent monks wavered. One by one, 499 learners left the lesson process. Monk Sthulabhadra was truly a worthy student. His fortitude was immense, and his concentration was steady. He remained engaged in study with single-minded devotion. Sometimes he would learn a full verse, sometimes half, but he did not get discouraged.

Ārya Sthulabhadra’s course of study continued. By the time Bhadrabahu’s *Mahaprāṇa* meditation was complete, Sthulabhadra had finished the lessons of the *Daśapūrva* (Ten Pūrvas) minus two vastus. As soon as the meditation period concluded, Ārya Bhadrabāhu returned to Pataliputra.

Ārya Sthulabhadra’s worldly sisters, such as Sadhvi Yaksha, who had become nuns, came there to see him. To demonstrate a miracle of his knowledge, Ārya Sthulabhadra transformed himself into a lion. As soon as Bhadrabahu Swami learned of this, he stopped giving *Āgama* lessons. After much persuasion and pleading, he gave the verbal lessons of the remaining four *Pūrvas* (but without the deep meanings).

Thus, from the perspective of meaning, the last *Shrutkevali* was Bhadrabahu Swāmi, and from the perspective of text (*Sūtra*), it was Ārya Sthulabhadra.

Ācārya Sthulabhadra

The conqueror of desires, Ācārya Sthulabhadra, attained a very glorious place in the Śvetāmbara tradition. He was the eighth successor of Bhagwāna Mahāvīra and the last *Śrutakevali* in the *Śrutadhara* tradition. The credit for preserving the scriptural chain, which was breaking under the impact of the famine, goes to the sharp intellect of the great elder yogi Sthulabhadra. For him, there is a famous verse in the Śvetāmbara tradition:

Maṅgalam Bhagwāna Viro, Maṅgalam Gautamo Gani | Maṅgalam Sthulabhadrādya, Jain Dharmostu Maṅgalam ||

The remembrance of Ācārya Sthulabhadra’s name after the auspicious

Tīrthankara Lord Mahāvīra and Gautama Ganadhara is an indicator of his exceptional talent.

At the age of thirty, in 324 BCE (V.N. 146), **Sthulibhadra** accepted initiation from Ācārya Sambhūtavijay. He was a disciplined, virtuous, and intelligent monk. One day, Sthulibhadra expressed a desire to his Guru to spend the monsoon season (*Pavas*) practicing spiritual austerity in the house of Kośā, a courtesan he had known previously. Ācārya Sambhūtavijay granted permission, saying “Tathastu” (So be it). Sthulibhadra reached the very gallery where he had previously lived for twelve years in worldly life.

Kośā welcomed him and Sthulibhadra requested permission to stay for the four-month retreat (*Caturmāsa*). Kośā joyfully agreed, but during his stay, she prepared delicious meals and appeared before him adorned in expensive jewelry, attempting to charm him with dances and various gestures.

Sthulibhadra remained as unshakable as the Himalayas. The brilliance of his celibacy (*Brahmacārya*) shone so brightly that all of Kośā’s efforts failed. Moved by his dedication, she eventually bowed to him, seeking forgiveness for trying to distract him from his vows. Sthulibhadra then gave her spiritual discourse; Kośā, understanding the essence of life and religion, became a lay follower (*Śrāvikā*) and took a lifelong vow of celibacy. When he returned to his Guru, Ācārya Sambhūtavijay walked seven or eight steps forward to honor him, calling him a “practitioner of the most difficult of difficult deeds.”

Ācārya Vajraswāmī

Vajraswāmī was the **last Ācārya to possess knowledge of the ten Pūrvas** (*Daśapūrvadhara*). He held miraculous powers (*Labdhis*), including the ability to travel through the sky (*Gagan-gamini*) and transform into various forms.

One of his most significant contributions was integrating the **Pañca Mangala Śrutaskandha (Navkāra Mahāmantra)** with the mool Sutras. Previously, it existed as an independent text. Vajraswāmī managed the religious order for 36 years as the head (*Yuga-Pradhāna*) and eventually attained *Samadhi* through a fast unto death (*Anasana*) alongside 500 monks during a severe twelve-year famine. He passed away in 57 CE (V.N. 584).

Ācārya Āryarakṣita

Āryarakṣita is renowned as the **organizer of the Anuyogas**. He was the

last to possess nine and a half **Pūrvas**. Living in a time of cultural transition, he realized that the traditional, complex method of studying the *Āgamas* was too difficult for many students.

He revolutionized the study of scriptures by establishing the **Anuyoga system**, which categorized the vast knowledge into structured branches. His deep understanding was so profound that even Indra (the king of gods) is said to have descended in the form of an old man to listen to his explanation of *Nigoda* (microscopic life forms) and praised him immensely.

Ācārya Kundakunda

Ācārya Kundakunda holds a place of supreme honor in the **Digambara tradition**, similar to the status Sthulabhadra holds in the Śvetāmbara tradition. He is credited with highlighting the spiritual and internal aspects of Jainism. The famous auspicious verse used by both traditions honors him:

Mangalam Bhagwāna Viro, Mangalam Gautamo Gani | Mangalam Kundakundādyā (Sthulabhadrādyā), Jain Dharmostu Mangalam ||

Kundakunda was a fearless traveler who wandered through dense forests and difficult terrains. He is said to have received knowledge from **Simandhara Swāmi** in *Mahāvideha Kṣetra*. He emphasized that external rituals without internal purity (*Bhāva*) are fruitless. He famously stated:

“Even if a soul practices penance for millions of births with outstretched hands and discarded clothes, they will never attain perfection if they are devoid of pure internal intent (*Bhāva*).”

Ācārya Devarddhigani ‘Ksamāśramaṇa’

Ācārya Devārdhigani’s name is written in golden letters in Jain history for a monumental task: **The Scriptural Transcription**. To ensure that the scattered knowledge of the *Āgamas* did not disappear with the passage of time or the declining memory of monks, he organized the systematic writing down of the scriptures.

According to popular tradition, **Devārdhigani** was the son of Kamarddhi, a Kṣatrīya royal servant of King Arimardan of Saurāstra. His mother’s name was Kalāvatī. She had a dream of a deity endowed with prosperity (*Rddhi*), which led to the child being named “Devārdhhi.”

The Preservation of the Āgamas

During a period of severe famine and crisis, many scripture-bearing monks passed away, resulting in a great loss of oral tradition. After the famine ended, the Jain community gathered in **Vallabhi**. The assembly was presided over by **Devarddhigani Kśamāśramaṇa**, an eminent scholar-monk adorned with many virtues.

In this historic convention, the collective memory of the monks was used to compile the entire Āgamaic text. To ensure their permanence, the scriptures were formally **written down**. While partial transcription had begun in the eras of Ācārya Āryarakṣita, Ācārya Skandila, and Ācārya Nāgārjuna, the comprehensive and systematic compilation under Devārdhigani's leadership was unprecedented. Thus, history attributes the primary credit for preserving the Āgamas to him.

The Vallabhi Council (510 AD / V.N. 980)

At the time of this compilation, two major traditions of recitation (*Vācanās*) existed:

1. **Skandili Vācanā**: Represented by Devarddhigani himself.
2. **Nāgārjuniya Vācanā**: Represented by Ācārya Kālakā (the fourth).

There were discrepancies between these two traditions. Devārdhigani displayed immense neutrality and wisdom; he gave prominence to the Skandili version while including the Nagarjuniya versions as variant readings (*Pāthāntara*). This inclusive approach prevented a schism in the Jain community and preserved the integrity of the teachings.

Literary Contributions and Legacy

Devarddhigani bridged the era of the Āgamas with the emerging eras of Philosophy and Logic. His work, the **Nandīsūtra**, is a testament to this effort. As the last of the *Pūrvadhars* (those with knowledge of the Pūrvas), his passing marked the end of the ancient oral stream of Pūrva knowledge.

The Jain order remains eternally indebted to him. Without his monumental effort to transcribe the “Voice of the Vītrāga” (the detached Jinās), the vast treasure of Jain knowledge would have vanished like a line drawn on water.

As **Ganadhipati Gurudeva Tulasī** wrote in *Vyavahāra Bodh*:

“The Āgamas are the fundamental basis for the eternal life of the Jain order.

In their preservation, the favor of the great monk ‘Devarddhi’ is immense. If this had not been recorded on the excellent pages of a bright future, that incomparable moon of knowledge would have become as fleeting as a line on water.”

Lesson 8: Ācārya Tulasī

Ācārya Tulasī was a luminous personality of the 20th century—a great man of divine vision who cultivated life values on the soil of humanity. He was the center of faith for millions who believed in moral values and a radiant saint dedicated to the practice and research of truth. With a broad mindset and a liberal outlook, he was a popular leader of the masses. Traditionally, he was the **ninth supreme head** of the Jain Śvetāmbara Terāpantha order.

Early Life and Education

Ācārya Tulasī was born on **October 20, 1914**, in the town of **Ladnun, Rajasthan**. His father was Shah Jhumarmalji of the Oswāla clan, and his mother was Vadanāj. From childhood, Tulasī was exceptionally brilliant, sharp-witted, and disciplined.

At the tender age of **eleven**, he accepted initiation as a Jain monk from the renowned Jain Ācārya **Kālugaṇī**. Under his Guru's sacred guidance, he conducted deep studies in grammar, lexicon, logic, Jain Āgamas, and philosophy. He revived the ancient Indian tradition of memorization by committing nearly **twenty thousand** verses to memory. By age sixteen, his teaching skills were already prominent.

Leadership and the Aṇuvrata Movement

At the young age of **twenty-two**, Muni Tulasī was enthroned as the Ācārya. For sixty years, he efficiently led thousands of monks and nuns and millions of followers.

Founder of the Aṇuvrata Movement: On **March 1, 1949**, he gave the slogan “*Asli āzādi apnao*” Adopt Real Freedom to a newly independent India and launched the **Aṇuvrata Movement**. This campaign aimed to establish moral values above caste, sect, province, or color, reaching every home, street, and village.

- The first Aṇuvrataa convention was held in Delhi.
- The movement gained international fame following a significant commentary by the famous New York weekly ‘**Time**’ (May 15, 1950).

- Through AṇuVrataa, he worked remarkably toward de-addiction, human unity, national character building, and world peace.

The Great Wandering Saint

Jain monks are pedestrian travelers. Ācārya Tulasī undertook country-wide foot journeys (*Padyatras*), measuring the Indian land from Punjab to Kutch and Kolkata to Kanyakumari. He walked approximately **60,000 to 65,000 kilometers** to promote religious revolution, harmony, and moral values. During these travels:

- He visited everyone from laborers in huts to the **Rashtrapati Bhavan** and Parliament.
- He influenced great leaders and thinkers like **Jawaharlal Nehru, Dr. Rajendra Prasad, Dr. Radhakrishnan, Jayaprakash Narayan, and Vinoba Bhave**.
- Famous literary figures like **Maithili Sharan Gupt** and **Ramdhari Singh ‘Dinkar’** were deeply impressed by his thoughts.

Social Reform and Revolution

Pioneer of Religious Revolution: He believed more in practice than in mere preaching. He transformed religion from ritualistic practices (like just visiting temples or counting beads) into a **scientific and experimental** way of life based on authenticity, morality, restraint, and non-violence.

Messiah of the Oppressed: Much like Gandhi, he made tireless efforts for the upliftment of Dalits and the eradication of untouchability, despite facing opposition.

Uplifter of Women: He launched a campaign called “*Naya Mor*” (**New Turn**) to breathe life into the lives of women burdened by illiteracy and superstition. He openly opposed:

- The Veil (*Parda*) system.
- Child marriage and the Dowry system.
- The hellish conditions of widowhood. The intellectual and educational progress of the present-day **Sadhvi** (nun) community is a direct result of his intense efforts.

Creator of Literature and Literati

Ācārya Tulasī was a multilingual scholar who wrote over a hundred books in **Hindi, Rajasthani, and Sanskrit**.

- His work ‘**Kāluyasovilāsa**’ is considered a high-quality epic in the Rajasthani language; scholars have even compared his poetic talent to the great **Kālidāsa**.
- He did not just create literature; he created creators. He trained a long line of scholars within his order, including his eminent disciple **Ācārya Mahāpragya**.

Chief Editor of Jain Canonical Literature

Two and a half thousand years ago, Lord Mahāvīra delivered the truth through the *Tripadi* (the three-fold formula), which was further expanded by the *Ganadharas* (chief disciples). Ācārya Tulasī took up the monumental task of editing and restoring this vast body of Jain literature (*Vāṅmaya*).

He initiated this sacred mission in **Ujjain (1955)**. Under his leadership as the chief editor (*Vācanāpramukha*), extensive work was carried out on the *Āgamas* (scriptures) from a scientific and non-sectarian perspective. The “Great Sacrifice” of scriptural work that he started continues uninterrupted today under the guidance of **H.H. Ācārya Mahāśramaṇa**. Throughout his life, he prioritized scriptural editing as a primary duty, dedicating regular time to this task alongside his other responsibilities.

Fundamental Contributions

Ācārya Tulasī was a visionary who “dreamed with open eyes,” resolved to fulfill those dreams, and reached his goals through the burning flame of persistent effort. His illustrious leadership provided several foundational contributions to society:

- **Preksā Meditation:** A scientific method of spiritual practice and meditation.
- **Science of Living (*Jivan Vigyāna*):** An educational initiative for the holistic development of personality.
- **Samana Order:** A new tradition of monkhood designed to facilitate international travel and modern outreach.
- **Jain Vishva Bharati:** A center for study and research in Oriental

languages and ancient sciences.

- **Jain Vishva Bharati University:** The first university established by the Jain community.
- **Pārmārthik Siksana Sanstha:** A training center for spiritual aspirants (*Mumuksus*).

Recognizing these timeless contributions, the Government of India and various prestigious institutions honored him with awards such as the **Indira Gandhi National Unity Award, Bharat Jyoti, and Vakpati.**

A Rare Example of Renunciation

In 1994, at the height of his charismatic influence, he presented a supreme example of detachment by voluntarily relinquishing his sixty-year-old leadership. He handed over the command of the religious order to **Ācārya Mahāpragya**. Even after stepping down from power, his life remained a “Journey of Light” (*Jyoti-Yatra*). He continued to distribute the light of spirituality to the masses and serve humanity until his last breath.

On **June 23, 1997**, this great sun of spirituality suddenly withdrew its rays and vanished from the horizon of this era.

Ācārya Tulasī was synonymous with speed, light, and energy. Clad in pure white garments, he possessed an extraordinary personality—his eyes seemed to speak, his speech seemed to envision, and his mind seemed to listen. He remains enshrined in the hearts of millions even today.

Lesson 9: Ācārya Mahāpragya

India's spiritually-dominant land has given birth to many great souls who dedicated themselves to the search for truth. In this lineage of sages and seers, **Ācārya Mahāpragya** stands as a pre-eminent personality born in the 20th century. His life was a confluence of many extraordinary qualities: a world-renowned saint, a possessor of intuitive wisdom (*Ritam bhara Pragya*), a high-ranking philosopher, a scholar of ancient sciences, an explorer, a thinker, a divine poet, a prolific literary creator, and a man who provided solutions to contemporary problems. While his external personality was attractive, his internal personality was even more captivating. He was the sacred meeting point of spirituality, non-violence, and non-absolutism (*Anekānta*).

Birth: In the Lap of Nature

The great man who illuminated the 20th and 21st centuries with his deeds was born in **Tamkor**, a small town in the Jhunjhunu district of Rajasthan. On the day of **Asadh Krisnā Trayodashi, Vikram Samvat 1977** (1920 CE), joy arrived for the Choradia family, father Tolārāmji, and mother Baluji. Nature itself was the first to welcome the infant in the cloudless sky, pure air, and clean environment. The boy was born under the open sky rather than in a closed room—a first symbolic sign of his extraordinary personality.

On the Path of Renunciation and Development

Initiation (*Dīkṣā*) is a new birth. A Guru gives not just a new birth, but a new life. At the young age of ten and a half, the boy **Nathmal** (his birth name) started a new journey by accepting initiation along with his mother from the eighth Jain Svetāmbara Terāpantha Ācārya, **Ācārya Kalugani**. From the very first day, the association with **Muni Tulasī** as his teacher and guardian became a powerful catalyst for the young monk's fortune.

Under the vigilant supervision of Ācārya Kālugani and Muni Tulasī, the foundation of his studies and character-building grew strong. He studied Sanskrit and Prakrit. He mastered the dictionary of roots (*Dhatukosa*), parts of *Hema-sabdānusāsanam*, and *Bhikshu-sabdānusāsanam*. He did a deep

reading of profound texts on Jain philosophy, logic, yoga, Ayurveda, and spirituality. Along with Sanskrit literature and *Karmagranth*, he also read the works of Lenin and Marx. This self-study of deep and complex texts developed a broadness in his thinking.

Literary Creation

Ācārya Mahāpragya's literary dedication was supernatural. He presented eternal truths in contemporary contexts. While he created vast literature in **Sanskrit**, he also enriched the world of letters by authoring hundreds of books in **Hindi**. His epic poem '**R̥ṣabhāyana**' is highly respected among scholars. He wrote poetry in both rhymed and unrhymed forms, and in prose as well.

Even today, his original thoughts on philosophy, non-violence, *Anekant*, logic, economics, health science, politics, psychology, **Prekshā Meditation**, and the **AṇuVrataa** movement provide new nourishment to readers. His literature represents a beautiful synthesis of spirituality and science, the ancient and the modern.

Oratory Skills

Eloquence is a powerful medium for communicating thoughts. The main test of great oratory is scriptural proficiency (*Sruta-sampannata*). Ācārya Mahāpragya was a scripture-bearing Ācārya. When he analyzed a subject holistically and microscopically, it felt as though listening to one of his discourses provided more knowledge than reading hundreds of pages. His language was literary, and his style was simple yet sweet. Through the **Sanskar Channel**, millions heard his discourses, and many changed the direction of their lives.

Timeless Records and Canonical Research

Ācārya Mahāpragya gave new gifts to the era through his awakened consciousness and extrasensory wisdom. His sharp intellect and vast study were instrumental in the research-oriented editing of the **Jain Āgamas** (scriptures). The Āgamas edited by him are an invaluable heritage of ancient learning.

Ācārya Mahāpragya was the first person to write a commentary (*Bhashya*) on the ancient scripture '**Ayāro**' (Ācārāṅga Sūtra). The massive text '**Ācārāṅga-Bhashyam**', written in Sanskrit, is an unprecedented record

in the history of the commentary tradition.

Prekṣā Meditation, Aṇuvrata, and Science of Living

Ācārya Mahāpragya gave a priceless gift to the era by reviving the lost meditation system of the Jain tradition as “**Prekṣā Meditation.**” In his search for the self, he became his own laboratory. Consequently, Prekṣā Meditation became a golden chapter of his life’s work, containing the ultimate goal of the awakening of human consciousness.

While he presented the philosophical form of **Aṇuvrataa**, he also envisioned the holistic development of the future generation through **Science of Living** (*Jivan Vigyan*) to make them strong, healthy, and organized. The positive results of hundreds of camps serve as self-evident proof of their utility. His thoughts on non-violence training and a healthy economy—conceptually termed “**Relative Economics**” (*Sāpekṣa Arthaśāstra*)—gave a new shape to the vision of peace in a world afflicted by violence.

Evaluation of Merits

Ācārya Tulasī evaluated his merits by appointing him as *Agrani* (Leader) in 1944, *Sājhpāti* (Assistant Head) in 1947, and *Nikāyasaciva* (Secretary of the Order) in 1965. In October 1978, Ācārya Tulasī conferred upon him the great title of “**Mahāpragya**” (One of Great Wisdom), which was a sign of a bright future. Three months later, on the day of Magh Shukla Saptami, Ācārya Tulasī nominated him as his successor.

In 1994, Ācārya Tulasī abdicated his position and enthroned him as the Ācārya. This was a rare event in history. Ācārya Mahāpragya became the first person in the lineage of the Terāpantha Ācārya to touch the age of 90 and achieve the longest tenure of monkhood (*Sanyam Pāryāya*).

Ahimsā Yātrā: A Great Achievement

In the ninth decade of his life, Ācārya Mahāpragya launched the **Ahimsa Yātrā** (Non-violence March) across several states with two goals: awakening non-violent consciousness and developing moral values. His intensive efforts toward Hindu-Muslim unity during this journey reflected his infinite compassion.

During this Yātrā, deep deliberations were held on national problems with 16 religious leaders of various sects and **President Dr. A.P.J. Abdul**

Kalam, resulting in the “**Surat Spiritual Declaration.**”

Ācārya Mahāpragya and Dr. Kalam jointly authored a book titled ***The Family and the Nation***, a collaboration that remains an indelible memory in history. He played an active role in solving social and communal problems through dialogue with politicians, journalists, and educators.

Titles and Transcendent Personality

Ācārya Mahāpragya was not just an individual; he was an idea. His thoughts possessed originality, depth of knowledge, and intensity of experience.

- **National Poet Dinkar** saw “**Vivekananda**” in him.
- **Ācārya Vidyānandji** (Digambara tradition) called him the “**Radhakrishnan of Jain Logic.**”
- **Kavivar Bhawani Prasad Mishra** viewed him as “**Kabir.**”
- **Dr. Nathmal Tatia** identified him as “**Siddhasen.**”

He was honored with many awards, including:

- **Yugapradhāna** (Leader of the Era) - Conferred by the entire community in 1999.
- **Jain Yoga Punaruddhāraka** (Reviver of Jain Yoga) - Conferred by Ācārya Tulasī.
- **Indira Gandhi National Integration Award, Lokmanya Maharshi, and World Peace Envoy.**

Despite these titles, he remained “**Nirupādhika**” (unattached to titles). His life mantra was: “**Stay within, live outside**” (*Raho bhitara, jio bāhara*).

On the afternoon of **May 9, 2010**, he suddenly departed from this world. Though his physical body disappeared, his “**Body of Knowledge**” and “**Body of Experience**” live on. He left behind a rich legacy of thoughts that will benefit coming centuries.

Lesson 10: Jain Kings

Contemporary Dynasties

The **Nirgranth** (Jain) order has shared a profound relationship with royal dynasties throughout history. Anyone who came into contact with Bhagwāna Mahāvīra was inevitably influenced by him. Both common citizens and great emperors were equally eager to listen to his nectar-like speech.

Emperor Śreṇika (Bimbisara)

Emperor Śreṇika is the most famous among the kings who followed Bhagwāna Mahāvīra. He is mentioned extensively in the *Āgamas*.

- **Family Devotion:** His sons—**Meghkumār, Nandiśena, and Variśena**—were initiated into Mahāvīra’s order. His chief minister and son, **Abhaykumār**, also became a monk. Many of Śreṇika’s queens joined the order as well.
- **Candanabālā:** Princess Candanabālā, daughter of King Dadhivāhana of Campā, became the first nun (*Sādhvi*) in Mahāvīra’s sangha and led 36,000 nuns.
- **Faith:** Śreṇika possessed *Kśāyaka Samyaktva* (permanent right faith). His influence turned many royal households into centers of religious practice.

Other kings like **Prasannacandra** of Potanpur and **Daśārṇabhadra** of Daśārṇapur were also staunch followers.

Ceṭaka: President of the Republic

Ceṭaka was the head of the powerful **Vaiśali Republic**. The democratic structure seen today existed 2,500 years ago in Vaiśālī.

- **Administration:** The state was divided into 18 departments, represented by 9 Licchavi and 9 Malli kings, all of whom were Jains.
- **Family Alliances:** Ceṭaka’s daughters were married into prominent royal families, spreading Jainism across regions:
 - o **Prabhāvati** to King Udayan (Sindhu-Sauvira)

- o **Padmāvati** to King Dadhivāhan (Anga)
- o **Mrigāvati** to King Shatānik (Vatsa)
- o **Shiva** to King Candapadyot (Ujjayini)
- o **Celanā** to King Śreṇika (Magadha)
- **Relations:** Mahāvīra's mother, **Trishala**, was Ceṭaka's sister, making Mahāvīra Ceṭaka's nephew. Ceṭaka's daughters are credited with influencing their non-Jain husbands toward Jainism.

Emperor Koṇika (Ajatashatru)

After Śreṇika, his son **Koṇika** (Ajātaśatru) ascended the throne of Magadha.

- **Devotion:** Koṇika was deeply devoted to the *Vītarāga* (detached) path. He established a special department to receive daily news regarding the well-being and travels of Bhagwāna Mahāvīra.
- **Support:** He attended the initiation ceremony of Jambu and Prabhava. Upon Jambu's request, Koṇika pardoned the former thief-leader Prabhava and his 500 companions for their past crimes, clearing their path to monkhood.

Emperor Candapadyota

He ruled over **Avanti** and was a supreme devotee of Mahāvīra. Interestingly, he passed away on the same night Bhagwāna Mahāvīra attained Nirvāṇa. His son, **Pālak**, succeeded him and also followed Jainism. In his 20th year of reign, Pālak renounced his kingdom and became a monk under Ācārya Sudharmā.

Emperor Udāyi

Udayi, the son of Koṇika, was a devout Jain layman (*Upāsaka*).

- **Pataliputra:** He founded the city of **Pataliputra** as his capital.
- **Piety:** He observed the *Pausadha* (fasting and spiritual practice) on the 8th and 14th days of the lunar month. He was engaged in these spiritual activities even at the time of his death.

The Nanda Dynasty

After Udāyi, the Nanda dynasty ruled Magadha for 155 years.

- **Jain Ministers:** This era is a “golden page” of Jain history because of its wise Jain ministers (*Amātyas*). **Kalpaka** was the first great minister, whose intellect led to the fourfold development of the empire.
- **Śakdāla:** During the reign of the ninth Nanda, the minister was **Śakdāla**, whose entire family was deeply rooted in Jain values. His son **Sthulabhadra** and his seven daughters were initiated into monkhood.
- **Expansion:** Scholars believe all Nanda kings were Jains. Their rule extended to the Himalayan regions and Kashmir, likely spreading Jainism to those areas.

The Maurya Dynasty

The Maurya dynasty succeeded the Nandas, with **Candragupta Maurya** as its founder. He appointed **Cāṇakya** (son of Cāṇaka) as his Prime Minister.

- **Conversion:** Historians credit Minister Cāṇakya with the influence that led Emperor Candragupta to embrace Jainism.

Emperor Candragupta Maurya and Cāṇakya

Emperor Candragupta Maurya and his Prime Minister Cāṇakya entered the Nanda Empire as a revolutionary force. This revolution followed the death of the great minister Shakdāla and the initiation of his sons Sthulabhadra and Śrīyak.

Cāṇakya was a skilled politician. After being insulted during an event in the Nanda court, he became an enemy of the Nanda King. Cāṇakya met Candragupta, and together they raised an army. Though they faced a crushing defeat initially, they did not lose heart. Allied with King Parvat, they fought again. The combined forces shook the foundations of the powerful Nanda Empire, leading to its fall and the establishment of the Maurya Empire around **215 V.N.** (approx. 322 BCE).

A Key Historical Note:

- **Alexander the Great:** His invasion of Northwest India occurred during this era. However, he did not advance toward Magadha due to the perceived strength of the Nanda state.
- **National Unity:** Candragupta was the first to politically unify

India into a single thread. His empire extended beyond the Vindhya mountains.

Cāṇakya's Origins: Born around **152 V.N.** (375 BCE) in Golla to parents Cāṇaka and Caṇakeśwarī. At his birth, Jain monks staying at their house predicted the infant would be as influential as a king. This prophecy came true as he became the indispensable architect of the Maurya Empire. Candragupta's 25-year reign is considered a "Golden Age."

Emperor Bindusāra

Bindusāra succeeded Chandragupta as the second Maurya emperor. During his reign, the influential Ācāryas **Mahagiri** and **Suhasti** were present. A famous incident involves Ācārya Suhasti initiating a beggar during a famine, which is attributed to Bindusara's era. Cāṇakya, in his old age, retired from his ministerial post. Śvetāmbara texts mention Cāṇakya accepting a fast unto death (*Anashan*), while Digambara texts mention his rigorous penance. Bindusāra passed away in **324 V.N.** (approx. 203 BCE).

Emperor Aśoka

Aśoka was the third powerful ruler of the Maurya dynasty and is counted among the world's greatest emperors.

- **The Kalinga War:** In the 8th year of his reign (approx. **383 V.N.**), Aśoka attacked Kalinga. The horrific violence of this war turned his mind toward spirituality.
- **Religious Identity:** While it is widely believed Aśoka was Buddhist, Jain perspectives offer a different view. Jain texts point out that Aśoka was born into a Jain family (his father and grandfather were Jains).
- **The Edicts:** Aśoka's inscriptions (Rock Edicts) do not explicitly mention the Four Noble Truths or the Eightfold Path of Buddhism. Instead, terms like "**Savana**" (**Śrāvaka**) and "**Dhamma-lipi**" are used, which align more closely with Jain terminology. Many scholars believe several edicts attributed to Aśoka were actually commissioned by his grandson, Samprati.

Emperor Samprati

Samprati was the son of Kuṇāla and the grandson of Aśoka. Kuṇāla had

lost his eyesight in his youth, so Samprati became Aśoka's successor.

- **The “Jain Aśoka”:** Just as Buddhism gives importance to Aśoka, Jainism gives equal importance to Samprati for spreading the faith.
- **Spreading the Faith:** Under the guidance of Ācārya Suhasti, Samprati became a devout Jain layman. He sent royal officials disguised as monks to “non-Āryan” (unfamiliar) regions to cultivate Jain values, making those lands suitable for the travels of Jain monks.
- **International Outreach:** According to historian Vincent Smith, Samprati established centers of Jain culture as far as **Arabia and Iran**.

Emperor Khāravela

Khāravela was the powerful ruler of Kalinga (modern Odisha) and a devout Jain follower. He belonged to the lineage of Shobhanray, the son of King Ceṭaka.

- **Unique Status:** Unlike other kings associated with specific Ācāryas (like Candragupta with Bhadrabāhu or Samprati with Suhasti), Khāravela is not linked to a specific Ācārya in the main lineage. Historians believe he followed the **Pārsvapatyikā Saṅgha** (the tradition of Lord Pārśvanātha).
- **The Great Convention:** He organized a massive Jain conference attended by numerous monks and scholars.
- **Hatigumpha Inscription:** His life and achievements are detailed in the famous **Hatigumpha inscription** in Odisha, where he is honored with titles like *Dhammarāja* (King of Dharma) and *Bhikkurāja* (King of Monks).

Lesson-11: Paccisa Bola (1-14)

Paccisa Bola

1. Pehlā Bola: Gati Cāra (States of Existence)

- 1. Naraka-gati**
(Hellish)
- 2. Tiryañca-gati**
(Animal/Plants)
- 3. Manuṣya-gati**
(Human)
- 4. Deva-gati**
(Celestial)

2. Dusrā Bola: Jāti Pānca (Species based on senses)

- 1. Ekendriya**
(One-sensed)
- 2. Dwi-indriya**
(Two-sensed)
- 3. Tri-indriya**
(Three-sensed)
- 4. Catur-indriya**
(Four-sensed)
- 5. Panchendriya**
(Five-sensed)

3. Tīsarā Bola: Kāya Chah (Bodies/Classes of Beings)

- 1. Prithvikāya**
(Earth-bodied)
- 2. Apkāya**
(Water-bodied)
- 3. Tejaskāya**
(Fire-bodied)

4. **Vayukāya**
(Air-bodied)
5. **Vanaspatikāya**
(Plant-bodied)
6. **Traskāya**
(Mobile beings)
4. **Cauthā Bola: Indriyā Pāñca (Five Senses)**
 1. **Sparśanendriya**
(Sense of Touch)
 2. **Rasanendriya**
(Sense of Taste)
 3. **Ghrānendriya**
(Sense of Smell)
 4. **Cakśurendriya**
(Sense of Sight)
 5. **Śrotrendriya**
(Sense of Hearing)
5. **Pāñcavā Bola: Paryāptis Chah (Six Paryāpti's)**
 1. **Ahāra-paryāpti**
(Food)
 2. **Śarīra-paryāpti**
(Body)
 3. **Indriya-paryāpti**
(Senses)
 4. **Śvāsocchvāsa-paryāpti**
(Respiration)
 5. **Bhāṣā-paryāpti**
(Speech)
 6. **Manah-paryāpti**
(Mind)

6. Chaṭhā Bola: Ten Prāṇa Dasa (Ten Vitalities)

1. Śrotrendriya prāṇa
2. Chakśurendriya prāṇa
3. Ghranendriya prāṇa
4. Rasanendriya prāṇa
5. Sparśanendriya prāṇa
6. Manobala
(Mental strength)
7. Vacanabala
(Speech strength)
8. Kāyabala
(Physical strength)
9. Śwāsocchwāsa prāṇa
(Breathing)
10. Āyusya prāṇa
(Lifespan)

7. Sātvā Bola: Śārīra Pāñca (Five bodies)

1. Audārika śārīra
(Gross physical)
2. Vaikriya śārīra
(Transformable)
3. Āhāraka śārīra
(Communication body)
4. Taijasa śārīra
(Luminous)
5. Kārmana śārīra
(Karmic)

8. Āṭhvām Bola: Yoga Pādrāh (Fifteen Activities) Four types of Manoyoga (Mental activity):

1. Satya-manoyoga
(Truth)

2. **Asatya-manoyoga**
(False)
3. **Miśra-manoyoga**
(Mixed)
4. **Vyavahāra-manoyoga**
(Practical)

Four types of Vacanayoga (Speech activity):

5. **Satya-vacanayoga**
6. **Asatya-vacanayoga**
7. **Miśra-vacanayoga**
8. **Vyavahāra-vacanayoga**

Seven types of Kāyayoga (Physical activity):

9. **Audārika-kāyayoga**
10. **Audārika-miśra-kāyayoga**
11. **Vaikriya-kāyayoga**
12. **Vaikriya-miśra-kāyayoga**
13. **Āhāraka-kāyayoga**
14. **Āhāraka-miśra-kāyayoga**
15. **Kārmana-kāyayoga**

9. Nauvā Bola: Upayoga Bāraha (Manifestations of Consciousness)

Five Gyāna (Knowledge):

1. **Mati-gyāna**
(Sensory)
2. **Śruta-gyāna**
(Scriptural)
3. **Avadhi-gyāna**
(Clairvoyance)
4. **Manah-paryava-gyāna**
(Mind-reading)
5. **Keval-gyāna**
(Omniscience)

Three Agyāna (Ignorance):

6. **Mati-agyāna**
7. **Śruta-agyāna**
8. **Vibhaṅga-agyāna**

Four Darshan (Perception):

9. **Cakśu-darśana**
(Visual)
10. **Acakśu-darśana**
(Non-visual)
11. **Avadhi-darśana**
(Clairvoyant perception)
12. **Keval-darśana**
(Omniscient perception)

10. Dasvā Bola: Karma Āmṭha (Eight karmas)

1. **Gyānāvaraṇiya Karma:** Knowledge-obscuring karma.
2. **Darshanāvaraṇiya Karma:** Perception-obscuring karma.
3. **Vedaniya Karma:** Sensation-producing (Pleasure/Pain) karma.
4. **Mohaniya Karma:** Deluding (The most restrictive) karma.
5. **Āyusya Karma:** Longevity-determining karma.
6. **Nāma Karma:** Body/Personality-determining karma.
7. **Gotra Karma:** Status-determining karma.
8. **Antarāya Karma:** Obstructing (Hindering charity/gain/power)

karma.

11. Gyārahvā Bola: Guṇasthāna Caudaha (Stages of Spiritual Progress)

1. **Mithyādr̥ṣṭi Guṇasthāna**
(False faith)
2. **Sāsvādāna-samyagdr̥ṣṭi Guṇasthāna**
(Falling from faith)
3. **Miśra Guṇasthāna**
(Mixed)

4. **Avirati-samyagdr̥ṣṭi Guṇasthāna**
(Vowless right faith)
5. **Deśvirati Guṇasthāna**
(Partial renunciation)
6. **Pramatta-saṃyata Guṇasthāna**
(Negligent self-control)
7. **Apramatta-saṃyata Guṇasthāna**
(Non-negligent self-control)
8. **Nivṛtti-bādar Guṇasthāna**
9. **Anivṛtti-bādar Guṇasthāna**
10. **Sukśma-samparāya Guṇasthāna**
(Subtle greed)
11. **Upasānta-moha Guṇasthāna**
(Suppressed delusion)
12. **Kśīna-moha Guṇasthāna**
(Destroyed delusion)
13. **Sayogi-kevali Guṇasthāna**
(Omniscient with activity)
14. **Ayogi-kevali Guṇasthāna**
(Omniscient without activity)

12. Bārahvā Bola: Pāṇca Indriya ke teisa visaya (Twenty-three Objects of Five Senses)

- **Hearing (Sound):** 1. Jīva Śabda (Living sound), 2. Ajīva Śabda (Non-living sound), 3. Mīśra Śabda (Mixed sound).
- **Sight (Color):** 1. Kṛṣṇa (Black), 2. Nīla (Blue), 3. Rakta (Red), 4. Pīta (Yellow), 5. Śveta (White)
- **Smell:** 1. Sugandha (Fragrance), 2. Durgandha (Stink).
- **Taste:** 1. Tikta (Bitter), 2. Katu (Pungent), 3. Kaṣāya (Astringent), 4. Ānta (Sour), 5. Madhura (Sweet).
- **Touch:** 1. Śīta (Cold), 2. Uṣṇa (Hot), 3. Snigdha (Oily), 4. Rukṣa (Dry), 5. Karkaśa (Rough), 6. Mrdu (Soft), 7. Guru (Heavy), 8. Laghu (Light).

13. Terahavā Bola: Das Prakāra ke Mithyātvā (Falsehood)

1. Considering Dharma as Adharma.
2. Considering Adharma as Dharma.
3. Considering the Right Path as the Wrong Path.
4. Considering the Wrong Path as the Right Path.
5. Considering Living (Jiva) as Non-living (Ajiva).
6. Considering Non-living as Living.
7. Considering a True Saint as a Non-saint.
8. Considering a Non-saint as a True Saint.
9. Considering the Liberated as Non-liberated.
10. Considering the Non-liberated as Liberated.

14. Caudahavā Bola: Nau Tattva ke 115 Bheda (115 Classifications of Nine Tattvas (Fundamentals))

1. Jīva Tattva (Living) - 14 Types:

- **Subtle (Sukshma) One-sensed:** 1. Undeveloped, 2. Developed.
- **Gross (Badar) One-sensed:** 3. Undeveloped, 4. Developed.
- **Two-sensed:** 5. Undeveloped, 6. Developed.
- **Three-sensed:** 7. Undeveloped, 8. Developed.
- **Four-sensed:** 9. Undeveloped, 10. Developed.
- **Five-sensed (Non-sentient/Asangi):** 11. Undeveloped, 12. Developed.
- **Five-sensed (Sentient/Sangi):** 13. Undeveloped, 14. Developed.

2. Ajīva Tattva (Non-living) - 14 Types:

- **Dharmastikaay (Medium of Motion):** 1. Skandha (Whole), 2. Desha (Portion), 3. Pradesh (Point).
- **Adharmastikaay (Medium of Rest):** 4. Skandha, 5. Desha, 6. Pradesh.
- **Akashastikaay (Space):** 7. Skandha, 8. Desha, 9. Pradesh.
- **Kala (Time):** 10. Time.

- **Pudgalastikaay (Matter):** 11. Skandha, 12. Desha, 13. Pradesh, 14. Paramanu (Atom).

3. Puṇya Tattva (Merit) - 9 Types:

1. Offering food, 2. Water, 3. Shelter, 4. Bedding, 5. Clothing, 6. Pure thoughts, 7. Pure speech, 8. Physical service, 9. Salutation.

4. Paap Tattva (Sin) - 18 Types:

1. Violence, 2. Untruth, 3. Theft, 4. Unchastity, 5. Possessiveness, 6. Anger, 7. Pride, 8. Deceit, 9. Greed, 10. Attachment, 11. Hatred, 12. Quarreling, 13. Slander, 14. Backbiting, 15. Criticism, 16. Pleasure/Pain in worldly things, 17. Deceitful lying, 18. Wrong belief.

5. Ashrav Tattva (Inflow of Karma) - 20 Types:

1. Falsehood, 2. Lack of vows, 3. Negligence, 4. Passions, 5. Activity, 6-10. Indulgence in five sins, 11-15. Five sensory indulgences, 16-18. Three wrong activities (Mind/Speech/Body), 19. Careless handling of equipment, 20. Ignoring minor faults.

6. Saṁvara Tattva (Stoppage of Karma) - 20 Types:

• *Opposite of Ashrav:* 1. Right faith, 2. Taking vows, 3. Vigilance, 4. Controlling passions, 5. Controlling activity, 6-10. Avoiding five sins, 11-15. Restraining five senses, 16-18. Restraining Mind/Speech/Body, 19. Careful handling of equipment, 20. Purity in conduct.

7. Nirjara Tattva (Shedding of Karma) - 12 Types:

1. Fasting, 2. Eating less, 3. Begging, 4. Giving up tastes, 5. Mortification, 6. Retreat, 7. Repentance, 8. Humility, 9. Service, 10. Study, 11. Meditation, 12. Abandoning the body (Kayotsarga).

8. Bandh Tattva (Bondage) - 4 Types:

1. Nature (Prakriti), 2. Duration (Sthiti), 3. Intensity (Anubhag), 4. Quantity (Pradesh).

9. Mokṣa Tattva (Liberation) - 4 Types:

1. Knowledge (Gyan), 2. Perception (Darshan), 3. Conduct (Charitra), 4. Austerity (Tap).