JAIN VIDYA

Part - 4

(Syllabus for Jain Vidya Part - 4)

Edited by

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Translate by

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

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

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

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

Director
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CHAPTER 1
Mahavir Prayer

महावीर तुम्हारे चरणों में, श्रद्धा के कुसुम चढ़ाएं हम

Mahavir tumhare charanon mein, Shraddha k kusum chhaddhayei hum

Oh Mahavir! We offer flowers of reverence at your feet

ऊँचे आदर्शों को अपना, जीवन की ज्योति जगाएं हम

Unchhe aadarshon ko apnaa, jeevan ki jyoti jagayei hum

By adopting your high ideals, let us awaken the light of life

तप संयममय शुभ साधन से, आराध्य-चरण आराधन से

Tapp sanyammaya shubh sadhan se, aaraadhya- charan aaraadhan se

With the practice of austerity and by good means, we worship at your feet

बन मुक्त विकारों से सहसा, अब आत्म-विजय कर पाएं हम

Bann mukt vikaaron se sahasa, ab aatma- vijaya kar paaye hum

All at once becoming free from vices, we can now conquer our *aatma*

दृढ़ निष्ठा नियम निभाने में, हो प्राण-बलि प्रण-पाने में

Dhrid nishtha niyama nibhaane mei, ho praan-bali pran-paane mei

We shall follow the rules firmly and loyally, we shall sacrifice life to follow the rules

मजबूत मनोबल हो ऐसा, कायरता कभी न लाएं हम

Majboot manobal ho aisa, kaayarta kabhi na laayei hum

Let us have a strong morale, we should never be cowardly

यश-लोलुपता, पद-लोलुपता, न सताए कभी विकास व्यथा

Yash-lolupta, pad-lolupta, na sataye kabhi vikaar vyatha

Fame - greed, position - greed shall never torment, vices shall never pain us

निष्काम स्व-पर कल्याण काम, जीवन अर्पण कर पाएं हम

Niskaam swa-par kalyaan kaam, jeevan arpan kar paayei hum

Hope we can work selflessly to dedicate our life for the welfare of others

गुरुदेव-शरण में लीन रहें, निर्भीक धर्म की बाट बहे

Gurudev-sharan mei leen rahei, nirbhik dharm ki baat bahe

Being protected in the shelter of Gurudev, fearless righteousness flows

अविचल दिल सत्य, अहिंसा का, दुनिया को सुपथ दिखाएं हम

Avichal dil satya, ahinsa ka, duniya ko supathh dikhayei hum

With heart steadfast on truth, non-violence, let us show the right path to the world

प्राणी प्राणी सह मैत्री हो, ईर्ष्या, मत्सर, अभिमान न हो

Praani praani saha maitri ho, irshiya, matsar, abhimaan na ho

Let us be friendly with every living being, let there be no jealousy, no envy or pride

कहनी-करनी इकसार बना, तुलसी तेरा पथ पाएं हम

Kahani- karani iksaar banaa, tulsi tera patth paayei hum

By letting our actions follow our words, Tulsi, the author, will find the path shown by Mahavir.

CHAPTER 2
Era Propagator Bhagwan Mahavir

Revolution phase

Bhagwan Mahavir was the originator of an Era and a great visionary. He made many revolutionary changes in his time. It was a very difficult and dark time. People were terribly plagued by ignorance and orthodoxy. Terrible atrocities were going on at that time. There was no respect for humanity. Racism was openly supported.

Thousands of dumb creatures were sacrificed. Not only animals, even humans were dragged into this dastardly scandal. Innocent human beings were killed. No one listened to their calls for help. It is a matter of astonishment and irony that such terrible violence was done in the name of religion and for the welfare of man.This blind tradition continued for a long time. The power of the people to protest had completely weakened. They were completely helpless and constrained.

When Mahavir heard and saw these heart-wrenching scenes, he felt an unbearable pain. He realised that the oppression of humanity was the result of deep ignorance and the failure to exercise the power of the self. To divert this on-going flow, he did austere practices himself and enlightened his soul. After undergoing tough austere practices he reached his goal and made epoch-making changes. He changed the ignorant perceptions of the people. He faced huge opposition

and obstacles in the process but he did not give up. He kept marching ahead. The guidance he gave the people was totally new and full of life.

Path of change of heart

Mahavir's philosophy of thought was very broad and deep. He looked at each and every aspect of life in depth. Freed from insistence, narrow-mindedness and discrimination, he dived into the ocean of contemplation. He propagated the welfare of every living being. To this end, he eliminated all bad ideals and thoughts to set change in motion. He believed that without equanimity, there cannot be an atmosphere of peace and happiness. As long as there is a high ground of inequality, the source of happiness cannot flow. For such a person, there are obstacles everywhere. Lord Mahavir did the important work of eradicating this inequality and of awakening the consciousness of an individual.

Protest against violence

He changed the religious belief of animal killing that had been going on for a long time as religious sentiment. He called this act wretched, irreligious and a great crime. *'Savessim jeeviyam piyaam'* – 'life is dear to all, no one wants to die'. In such a condition how can abducting someone's life become righteous? This is an unrighteous and inhuman act. Without rising above it, the upliftment of life is not possible. He raised this notion loudly. His announcement had a very good and deep impact. From then on people have abandoned this inhuman belief. Therefore

the credit for opposing the horrific violence during *yagya* goes to Lord Mahavir.

Lord Mahavir wanted to understand the soul of a matter, not just its facts. So he was not satisfied with stopping this gross violence. He was also affected by the mental and verbal violence. He said that violence is not just taking away the life of a living being but violence is also abusing someone. Saying bitter words to anyone is also a form of violence. Violence is also a feeling of hatred and rebellion towards someone. Any activity of the mind which involves violence *(saavadhya pravriti)* is itself violence. To drive home this point and assimilate it mentally he introduced the doctrine of *Anekant* which says that we can see some harmony even within the worst opponents.

Protest against slavery

His second step was that of social change. The customary orthodox practices which were going on in society had to be changed. Slavery, caste system and the humiliation of women, all these three things seemed very painful and lowly to him. He said, 'All human beings are equal. To enslave them and to stop their development is the dishonour of humanity. Crushing the feelings and rights of others is not only a social crime but also an insult to mankind.' His move against slavery was very important for the protection of social health and human dignity.

Opposition to the caste system

His ideas about the caste system were also revolutionary. He said – 'You are not superior or inferior on the basis of birth, clan and caste. Greatness and smallness depend on the conduct and activities of the human being. If anyone who, being born in so-called high society, does deeds that are not to be done - unworthy, criminal or sinful acts, gets into many addictions and does immoral acts, then he is not really high and great. Similarly, despite being born in a simple family by caste, if one who is virtuous follows the moral law and order *(maryada)*, walks on the path of self- righteousness, then he is worthy and great. A person who harbours vices like perversions, luxury, laziness and exploitation etc., cannot be considered superior or senior. Brahmins, Kshatriyas, Vaishyas and Shudras are not classified because of the caste tradition, but because of the line of work they do. Wherever a tree grows, it will automatically become useful on the basis of its fruits and flowers. But growing on the mountain alone will not make it meaningful and growing on the ground will not make it fruitless.' Thus in this manner the throne of the prevalent rule of casteism which was going on, was shaken, and a new wave of thought ran amongst the people.

Women upliftment

The woman, who is considered to be the embodiment of compassion, love and affection, and worshiped as the mother of the world, had fallen into a very low and neglected state at that time. People considered her nothing more than

a slave. *"Na stri swatantrayamaharti"* - 'women cannot be independent.' This sentiment was voiced by each and every individual. Even her religious freedom was hijacked. Apart from being an object of gratification of desire, she was not considered to be of much use. Mahavir rescued that female society from this oppressed and helpless condition though that time was very unfavourable and difficult for this reform. Everyone was afraid to give equal rights to women. Even his contemporary Buddha was unconcerned on this subject. He did not initiate women in his *sangh** and when he initiated them on the utmost insistence of his dear disciple Anand, he said "Anand! This arrangement will reduce the life of my *sangh*". In fact his statement became true. The Vajrayana branch of Buddhism is an example of this. But Lord Mahavir took women into his *sangh* without any reluctance or hesitation. Like the *sadhus*, they were given the same freedom of spiritual development, *vihar** etc., It was a very courageous move of his. He had or*gani*zed his *Dharm Sangh* so skillfully that there was no scope for weaknesses to be generated in it like the *Bauddh Sangh.*

Restraining desires

His third step was to have an impact on the means of life (*arth*- one of the four aims of human life). According to Mahavir, inner peace is not dependent on the enjoyment of material things and its enrichment. The path of inner peace is contentment and self-restraint. There is no end to desires. If you act according to your desires, then you

will end up failing and being distressed. The mind does not get any satisfaction even after getting the opulence of the whole world. No matter how much fuel is put in the fire, it never gets satiated. No matter how many rivers fall in the ocean, the ocean is never satisfied. The same is the state of the human mind. The wants and desires *(trishna)* keep increasing more and more. That is why Lord Mahavir had taught the lesson of restraining wants and desires and propagated the basic qualities of human beings. He was successful in that too.

For today's times

Times have changed a lot today. Both those ancient reasons and beliefs have almost disappeared and there has been a lot of new change insociety. Nevertheless, the animal violence which is increasing in society and the government supporting it in the name of food scarcity is completely contrary to the Indian tradition and the teachings of Lord Mahavir. Similarly, immoral trade, bribery and corruption are also violence. To eradicate all these is to pay true tribute to Lord Mahavir. May the atmosphere of ignorance, delusion, and disbelief end. High thinking, good conduct, affectionate and equal behaviour amongst human beings - these are the preachings of Lord Mahavir.

Questions

1. What were the evils in Mahavir's time, which he opposed?
2. What were Mahavir's thoughts about the Caste *(Varna)* system?
3. What place did Mahavir give to women in his *sangh*?

**Sangh:* cluster

**Vihar:* travelling after *chaturmas* time

CHAPTER 3
Kalikal Omniscient Acharya Hemchandra

There have been many influential Acharyas in the Jain *Shashan*, who have rendered unparalleled service to Jain *Shashan* with their literature and lifelong devotion. The place of Acharya Hemchandra is important amongst them. His birth place is Dhandhuka village in the state of Gujarat. Dhandhuka is situated on the banks of the river Bhabhar, 60 miles north-west of Ahmedabad. His father Chachdev was a merchant of the Mod clan. His family followed Jainism. Chachdev's wife Pahini (Chahina) had a beautiful dream. Acharya Devchandrasuri was there at that time. Pahini Devi asked Acharya Shree about her dream. Acharya Devchandrasuri said - 'Your dream is very heavenly. You will give birth to a gem of a son who will enhance your knowledge *(gyan),* vision *(darshan)* and conduct *(charitra).* Overtime she gave birth to a son. He was named Changdev. Changdev grew upwith the love and affection of his parents.

During *vihar* Acharya Devchandrasuri again visited Dhandhuka village. Pahini also took her beloved son along with her and offered her salutations to the Guru. The moment Acharya Devchandrasuri's saw Changdev, his eyes got stuck on him and his memory was refreshed. He immediately told Pahini Devi - "Sister, you should offer this gem of a son to me."

Hearing this demand of Gurudev, Pahini was filled with motherly affection and in that voice she said – "Gurudev!

How can this happen? My dear son is the only basis of my life. While saying this, her voice stopped and tears started flowing from her eyes. Acharya Devchandrasuri addressed her affection *(moh)* towards the son and said – "Your son is promising and distinguished. Jain *Shashan* is going to be impacted (*prabhavna*- anything done to spread the Jain faith) by him. Your son, who is the key factor in your life, will bring welfare to the world. Do you consider it less important?" The mother detached her endearment towards her son and for the pride of Jain *Shashan* she handed over her son to Devchandrasuri. Achayasri gave *diksha* to* Changdev and renamed him as Somchandra. The brilliance of Somchandra was very subtle, intense and pervasive. Within a short time, he had studied the scriptures like *Darshan* Agam, Nyaya, Vyakaran Chhand etc., in depth. He used to memorize thousand verses simultaneously at one time.

Along with the worship of knowledge, he also worshiped virtues like Conduct *Dharm (Charitra Dharm),* forgiveness, tolerance, simplicity, purity, humility etc. Acharya Devchandrasuri was fascinated by the virtues of his discipline from the very beginning. His virtues were automatically reflected in his works. His ability to discipline and carry out tasks was also unmatched. Acharyashree adorned Muni Somchandra with the *Suripad** at the young age of 21. After giving *Suripad,* Somchandra was named Acharya Hemachandrasuri.

Acharya Hemchandra and Siddharaj

Hemchandra's vision was very generous. Despite being a Jainacharya, he was devoted to the development and welfare of all. The news of his brilliance and talent started spreading gradually in Gujarat. Once, King Siddharaj Malav of Gujarat was going to war. At that time Acharya Hemchandra was in an Upashraya nearby. Seeing the king stopping at every step while walking, he gave advice to him saying-

"O king! Move your elephant forward. You should not stop. Because you are the one who has uplifted the earth."

Siddharaj was very attracted by that inspiring and logical speech of Acharya Hemchandra. This incident brought them both close to each other in the future. Also Rajmata Meelandevi was a Jain *shravika*. She also apprised Siddharaj about the brilliance of Acharya Hemchandra. The union of the brilliance of Acharya Hemchandra and the support of Gujarat's King Siddharaj resulted in the development of *sattvik sanskar** in the people of Gujarat.

Acharya Hemchandra and Kumarpal

In Gujarat Shri Kumarpal succeeded the throne of King Siddharaj. He considered Acharya Hemchandra as his guru and benefactor. Acharya Hemchandra had told Kumarpal 7 years earlier - 'You will become an influential king. Once he saved his life as well. Since then Kumarpal revered Acharya Hemchandra and also considered him as his supreme benefactor. As soon as he became king, he called Acharya Hemchandra and honoured him with due regards. From time

to time, after exchanging ideas with Acharya he would take instructions regarding the spiritual development of Gujarat. In a short period of time, Gujarat became a center of non-violence, learning, art and culture. Acharya Hemchandra never thought for the development of only his own sect. His liberal thoughts were all-encompassing and all-comforting. Yet some envious people smelt an element of sectarianism in him. One day the backbiters got an opportunity to tell Kumarpal, "Maharaj, Acharya Hemchandra praises his own religion and eulogises *Tirthankars*. He not only keeps away from eulogies to others, but he also condemns them."

These words pierced the King's heart. While talking casually he requested Acharya Hemchandra to do the eulogy of Somnath. Acharya Hemchandra gave his approval and said "I am ready." While eulogising Somnath (Mahadev), he said-

"Maharago Mahadhwesho Mahamohastthaiv ch
Kashayashcha jito yen mahadevah sa uchyate!"

"The one who has eradicated *Maharaga* (big attachment), *Mahadvesh* (big aversion) and *Mahamoha* (big enchantments), he is *Mahadev* (Shiv). My salutations to him."

Acharya Hemchandra's policy of creating harmony had a beautiful impact on King Kumarpal. He prohibited the bondage of living beings and seven addictions in his state. He accepted *Shravak Dharm* himself. While Acharya Hemchandra awakened moral values in the public through

the Kings, he himself contributed by creating the best literary creations to stabilize moral values. He has created the best writings on all the subjects of literature. His disciples also became good writers. Legend has it that in front of Acharya Hemchandra, 84 pens used to be writing. He did an unprecedented service to Jain *Shashan* by composing more than three and a half crore verses. The people honoured him by giving him the title *"Kalikal Sarvagya"* (Omniscient of Kalyug) and *"Gujarat Sarvagya"* (Omniscient of Gujarat).

At one place Shri K. M. Munshi has written with great reverence about him. "He was a world renowned brilliant scholar, poet, historian, grammarian and lexicographer , the Kalikal Sarvagya of Gujarat, prohibitor of alcohol, the first inspiration for the Jain *Shashan*, the first amongst those who tried to bring non-violence into politics in medieval times, and the Vishwakarma who fulfilled his imagination of unity and importance of Gujarat."

Acharya Hemchandra was not only a skilled writer but also a spiritual yogi. 'Yoga-Shastra' is his famous book related to yoga. He attained heavenly abode in *Vikram Samvat* 1221 after completing a long life of 84 years. Even today in the state of Gujarat, observing Jain principles are a part of the people's lives. Even today the people of Gujarat do not eat meat. Although Acharya Hemchandra is not withus today, but the good values and literature given by him are guiding us.

Questions

1. What was the original name of Hemchandracharya?
2. He was given the post of Jai Acharya, what was his age at that time?
3. Why was Raja Kumarpal Acharya influenced by Hemchandra?
4. How many pens used to run in front of Acharya Hemchandra?

* *Diksha:* initiated
* *Suripad:* post of Acharya
* *Sattvik sanskar:* moral and righteous values
* *Shravak dharm:* one who takes the twelve vows of a householder

CHAPTER 4
Acharya Bhikshu: A revolutionary seer Acharya

Acharya Bhikshu was born in *Vikram Samvat* 1783. He became a monk in *Vikram Samvat* 1808. In *Vikram Samvat* 1817, he left the sect with a revolution. In *Vikram Samvat* 1832 he chose his successor and attained heavenly abode in *Vikram Samvat* 1860.

Acharya Bhikshu was a brilliant child. In his youth, both him and his wife got detached. At the age of twenty-five he wanted to become a monk. Unexpectedly, his wife died. A man is considered to be entitled to remarry. But Acharya Bhikshu called it an unfair act. According to his earlier decision, he decided to take *diksha* from Shri Rughanathji, the Jain Acharya of that time.

According to the Jain *diksha* method, it is necessary to take permission of the parents before initiation. Acharya Bhikshu's father had left the world. His mother refused to give permission. Acharya Bhikshu tried to convince her and finally asked his Guru to talk to his mother Deepan Bai.

Acharya Rughanathji met Deepan Bai. He asked her the reason for not allowing *diksha*. In response to his question, Deepan Bai said "When he came in the womb, I had dreamt of a lion. Dream readers predicted that this child will become a very big king and will roar like a lion. Now you tell me, how can I make him a monk?"

Giving a counter argument, revered Rughanathji said, "Sister! The king is worshiped only in his own country, but a *sadhu* gets worshiped by everyone in the world. I assure you that if he becomes a monk, he will be worshiped in the whole world and will roar like a lion." These two blessings of Rughanathji changed Deepan Bai's mind. She gave her consent for *diksha*.

After *diksha,* Bhikshu became a very dear disciple of Acharya Rughanathji. The Guru poured out all his love on him. He himself used to sit for hours and teach his beloved disciple and get spiritual satisfaction seeing his mental acumen. The feeling of oneness between Pujya Rughanathji and Bhikshu grew to such an extent that the intention of making Bhikshu his successor became firm in Rughanathji's mind. Acharya Bhikshu lived with his Guru for eight years. A transformation came after this long period when Swamiji saw new light with a religious revolution at this time.

The incident is from Rajnagar. The *shravaks* in Rajnagar became suspicious about the conduct and opinions of the *sadhus*. The *shravaks* stopped offering salutations (*Vandana Namaskar*) to the *sadhus* according to the principled tradition. Acharya Rughanathji was very worried about this. He sent his beloved and trust worthy Muni Bhikhanji (Muni is the way to address a *sadhu*) to make the *shravaks* understand. He was accompanied by four Munis. They were Muni Bharmalji, Harnathji, Tokarji and Virbhanji.

Muni Bhikanji reached Rajnagar with his fellow *sadhus*. He spoke to the *shravaks*. The *shravaks*

said "We are seeing laxity in your conduct every day. How can we consider you *sadhus*?"

Bhikshu Swami realized that there is truth in what the *shravaks* were saying. But still, to keep the word of the Acharya and for the *Sangh*, he convinced them with his extraordinary talent. Coincidentally, on the same night, Bhikshu swami had a severe fever. Swamiji became restless. He started thinking that I have denied the truth in the words of the *shravaks*. If I die at this time or if there is a bondage of *aayushya karma*,* what will be my *gati*?* He was shaken by this thought. He resolved in his mind that if he becomes free from fever, after rethinking every aspect, he will bring the correct facts to light. With this contemplation in his mind the fever started subsiding.

Early in the morning, when the *shravaks* came to offer salutations, he said - "The explanation I gave you yesterday - please do not accept it as the final decision. I will study the scriptures again and tell you the correct facts." As expected, the *shravaks* were satisfied after getting such an assurance.

After churning the scriptures, there was turmoil in Swamiji's mind. He was convinced that the *shravaks* are telling the truth. We are slipping back from our conduct. With this thought, he met Acharya Rughanathji, had a discussion of the scriptures and expressed his determination to follow the conduct in the right manner.

The differences in the relationship of the Guru and the disciple started emerging from this point. The Guru said -

"You were to explain to the *shravaks*. Instead, they have convinced you. Now, if you remain persistent on this view, then it will be difficult to survive."

There was no possibility of reconciliation in the thoughts of the guru and the disciple. So the disciple severed his relationship with the Guru. It was a time of tremendous influence of religious leaders. As soon as Swamiji separated himself along with four associates in Bagdi, a storm of protest arose. An announcement was made in the whole city that no one should give place for Bhikhanji to stay. Even in such a situation, Bhikhanji remained firm in his decision. When they could not find a place to stay they started doing *vihar*. But a fierce storm stopped their path midway. With no choice left, Bhikhanji made his first stay in the *chatris** of the cremation ground.

Acharya Rughanathji also reached there. He said - 'Wherever you go, we will follow you. I will put people behind you". Bhikhanji said - "If you will be behind me then what do I have to fear? If you will put people behind my thoughts then what else do I want?"

When Swamiji left the Sect, he had no desire to start a new *Sangh*. But when a poet from Jodhpur noticed thirteen *shravaks* and thirteen *sadhus*, he gave the numerical name *'Terapanth'* (terah means thirteen) keeping in mind the number thirteen. When Acharya Bhikshu heard this, he accepted this word with a broader meaning *tera* (your) and said Oh Lord! This is *tera* (your) *panth* (path).

Swamiji spent his first *chaturmas* in the dark room of Kelwa, the place which had been declared to be a haunted place with horrific incidents. There was an atmosphere of protest for many years. The problem of getting a place to stay, getting food through *gochari*, and getting clothes continued. Because Swamiji said- "Place should not be made for the *sadhus*, food should not be made for the *sadhus*, and other essential things should also not be fabricated for *sadhus*."

While most of the *sadhus* become indifferent to these limitations, who would listen to a few of them propagating it? At some places even when he would get a clear place (*nirdosh sthan*), and food, there would be people who would not let them have it. He had to vacate his place in Pali and leave the village in the middle of the *chaturmas* at Nathdwara. Another incident is from Nathdwara, where *Sadhvi* Ajbuji took a little ghee from somewhere and went to another house. There a sister offered *ghat* (porridge made from bajra powder) in the *patri.* But the moment she came to know that the *sadhvi* ji is a Terapanthi *sadhvi* she snatched the *patri* from her and took back both *ghat* and ghee from the *patri*.

Sadhvi Shree appraised Bhikshu Swami about the incident. He asked for the name and address of the sister. Using his presence of mind he instantly made a couplet which said:

"Badarsha ri dikri kiki tharo naam,

ghat sahit ghee le liyo, ttali kar diyo ttaamm"

"Daughter of Badarsha, your name is kiki

You took the *ghat* with the ghee, emptied the vessel entirely"

Drawing a picture of the delicate situation of the early times, Acharya Bhikhu said this before his last breath:

"When we left Rughanathji and separated, for five years we did not even get complete food. We would collect *gochari* and go to the forest, take *aatapna* (lying down with bare clothes and sunbathe-a type of austere practice) on the sands of the river and then sit under the shade of the tree to eat food. In the evening, we would come back to the village. Thus we would bear with the suffering. Little did we know that people would listen to our thoughts, give importance to them and there would be *diksha*s in our *Sangh*. We had thought we will only do austere practices for the welfare of our soul."

Capturing these thoughts in verse, Jayacharya had written the following verse in Bhikshu Jashrasayan:

"*Paanch varsh pahicchan , Ann pinn puro na milyo.*

Bahulpannei bach jaann, ghee toh jyanhi rahiyon."

"For five years, we never got complete food.

Forget getting more, we never got roti with ghee smeared on it."

Acharya Bhikshu did three things in particular for the proper protection of the new *Sangh*-

1. Establishing Values

He established new definitions about charity, compassion and service. It was the belief of the general public that giving charity of whatever and to whoever is *dharm* (here we refer to *dharm* as the path which leads to salvation), and it is the path to heaven and *moksh**. To save someone by any means, right or wrong, is *daya*,* and is the path to *moksh*. Swamiji amended these understandings and said- 'Charity, being compassionate and service to society are social expectations, necessary for being in Society. But it is a grave mistake to accept them as *aatmadharm* (the path leading to salvation). It is not being compassionate to feed the ants by putting flour on the anthills. When thousands of ants come out of the anthill due to the temptation of the flour and die under the feet of an animal or a cart, then who bears the sin?

To stop violence by paying money in slaughterhouses is to encourage violence. Because no butcher commits violence without the purpose of his livelihood. By giving money if his problem is solved, then he will be determined to commit violence at a more fervent pace. Giving money is not the right way to detach him from violence. To make a violent person understand the evil consequences of doing violence by telling him and making him non – violent, is in reality being compassionate.

The talk of charity does not fit at all in today's times. Today no person wants charity. He wants his rights. The worker

wants the right compensation for his labour. So-called charity is loathed by learned people today.

2. Or*gani*sation of the *Sangh*

The work done by Swamiji in the direction of the or*gani*zation is an unmatched event in history. He strung the entire *Sangh* in one thread. At that time the expansion of the *Sangh* was not so much, so this work may not have been of much importance. But today this thread of unity has kept the *Sangh* well or*gani*zed. One of the reasons for the disorder of the *Sangh* is the greed of disciples.

Acharya Bhikshu made a direct attack on this. Disciple-tradition was abolished. All disciples should be under the order and instructions of one Acharya - this became the constitution.

3. Literature Creation

He enriched Rajasthani literature by composing thirty-eight thousand *Padya Praman* (substantiated verses) during his lifetime. His literature is fully competent of revealing the secrets of Jain philosophy. Despite many protests and struggles, his writing continued uninterrupted.

After completing the above three works, Acharya Bhikshu did his last *Chaturmas* in Siriyari (Marwar). Till the age of seventy-seven, he did all his work with his own hands, doing the *gochari** himself and doing *pratrikraman* in the standing posture. Almost his whole life was healthy. During his last time, his health started deteriorating a bit and he decided to go on *anshan**.

After breaking the fast of *Samvatsari*, he spoke about *anshan* in front of the saints. He wanted to implement his thought of *anshan* right at that time, but due to the request of Muni Khetsiji, Bharmalji and other saints he accepted to take little food. On the day of Bhadrapada Shukla Dwadashi (Hindu calendar), he made Bharmalji and other saints sit near him and took the *anshan*.

Giving his last advice, he said - "I will not be there for long amongst you all. Bharmal should be considered as you considerd me. Do everything according to his *aagya* (order/ command). Stand firm on the principles and keep your conduct and thoughts strong. All the *sadhus* and *sadhvi*s live in mutual harmony with each other. Be alert while giving *diksha*. Examine the person wanting to renounce and take *diksha* thoroughly. Consider his worthiness and then give *diksha*. Do not try to tonsure every person who comes. Only one who passes the test of *Sadhna* should be given *diksha*."

The news of Swamiji's *anshan* spread like wind everywhere. There was an influx of thousands of *Darshanarthi* (people who want to have *Darshan***,** to pay their salutations). On the day of Trayodashi, Swamiji told the *sadhus*, "Saints are coming. You should go in front of them." After a while he said - "*Sadhvi*s are coming." The *sadhus* sitting around him thought - Swamiji's mind is thinking of the *sadhus* and *sadhvi*s. That is why he is saying this. But by noon when they saw the *sadhus* and *sadhvi*s arriving, there was no limit to their astonishment.

From these events one can experience that special souls have the knowledge of the third eye or the sixth sense during their last moments. The *sadhus* present there wanted to have many of their questions, both present and future answered through that knowledge. But the time had lapsed. Swamiji was unable to speak.

During the last time after doing *kshama-yachna* (asking forgiveness) with everyone on the day of Trayodashi, he left his earthly body and went to heaven. Thousands of people attended his funeral procession. Swamiji left the world, but the gift he gave is a matter of pride for us even today. His whole life was active and virtuous. Following the path of his ideals, we should also spread the religion of truth. This is the only true tribute to him.

Questions

1. What works did Acharya Bhikshu specifically do for the proper protection of the new *Sangh*?
2. What did Acharya Bhikshu teach to the *sadhu-sadhvis*?
3. Throw light on the life of Acharya Bhikshu.
4. Briefly mention the incident of Rajnagar.

* *Aayushya karma:* bondage of life form for the next birth

* *Gati:* form of life

* *Chatris:* the umbrella like structures made above the grave of the person
* *Patri:* the utensil of *sadhu sadhvis*
* *Moksh:* the state of *aatma* without bondage
* *Daya:* being compassionate
* *Gochari:* going to many householders house to collect food
* *Anshan:* a fast unto death

CHAPTER 5

Acharya Kalu*gani*: Sacred Acharya (one doing meritorious deeds)

Shri Kalu*gani* was the eighth Acharya of Terapanth. He was a very influential and sacred Acharya. His influence was so intense that even his adversaries were overwhelmed by him. His *punyavatta** was unparalleled. The work which was not possible even with the hard work and money of hundreds of people, could be completed due with his *punyavatta*. During his period as Acharya *(shashankaal),* many works were completed in a manner that it felt there was an invisible force behind him. Although there were many violent protests in his era, they all calmed down as if they had come only to make him shine brighter. During his era, both material and spiritual progress of society took place.

Birth and *Diksha*

Acharya Shree Kalu*gani* was born in the town of Chhapar of Bikaner division in Rajasthan. He was born in *Vikram Samvat* 1933, Falgun month, *Shukla paksh, dwitiya* (second day as per Hindu calendar). His father's name was Moolchandji Kothari and mother's name was Choganji. His *diksha* took place during Bidasar *Chaturmas* in *Vikram Samvat* 1944 in the month of Ashwin, *Shukla paksh, Tritiya* day (third day) with the blessings of Acharya Maghwa*gani*. His *diksha* took place along with the *diksha* of his mother and his sister Kankanwarji.

Life as a Muni

After taking *Diksha*, Muni Kalu started his spiritual practice while being in the *sewa** of Acharya Maghwa*gani*. Despite being a child, he was a very steadfast yogi. He used to do all his work with great care and practical value. His intellect was very sharp. He used to spend most of his time studying. To work according to the vision of Acharya Shree was his special quality. He had the opportunity to do *sewa* of Acharya Maghwa*gani* for almost five years.

He had established considerable influence in the *Sangh* within a few years of his *diksha*. Hence after Manak*gani* attained heavenly abode, there was an internal discussion of consecrating him on the post of Acharya. If at that time had he been older, it was possible that he would have been placed on the post of Acharya. At that time the *Sangh* chose Dal*gani* for the post of Acharya. Ever since Dal*gani* took over the post of Acharya, he was cognisant of Kalu*gani*'s virtues. Hence during his last time he consecrated his succession to him.

Acharya Period

On the *Purnima* (full moon day) day of *Bhadrapad* month, *Shukla paksh* in *Samvat* 1966, the first celebration of his *Pattarohan** took place. On that day he got seated on the post of Acharya in a methodical way. Before becoming an Acharya, physically he was quite skinny and dark in colour. But soon after becoming Acharya, there was such a big change in his physical personality that it felt as if he had changed

completely. Wheatish complexion, tall stature, clear broad forehead. Such was his personality that he could be spotted distinctly amongst hundreds of people. His personality used to attract onlookers towards him effortlessly.

Unprecedented Progress

In the era of Acharya Kalu*gani*, there was unprecedented progress in the number of *shramans* (*sadhus*), regions covered by *sadhus* (*kshetra*), books and art etc. In the earlier periods of the previous Acharyas, the number of *sadhus* never crossed eighty in number. But in his period as Acharya that number had gone up to one hundred and thirty nine. There was also a relatively greater awakening among the *Shravaks* during his time. It was from his inner inspiration that a feeling of reverence for religion (*shraddha*) and being steadfast (*dridhta*) on it grew more and more. In fact this was the special impact of *atishaya** due to Acharyas like him.

World of books / Access to literature

Acharya Kalu*gani* used to have a lot of interest in books. Wherever he knew that there was a book store, he would often send Muni Maganlalji there. He would get an overview of all the books. Which book store has which special book - Muni Maganlalji would have a special memory of the same in his mind. If the book store owner had the willingness to give the necessary copies, then they would be accepted. This was why the library of the *Sangh* was enriched during his period.

Where Swami Bhikhanji had to take a lot of effort to get the Agam books, these books could be obtained effortlessly during Acharya Kalu*gani*'s time. It is said that Swamiji had received a copy of Bhagwati *Sutra* after a long wait and a lot of effort. Even after all the efforts he just got one copy. But during Acharya Kalu*gani*'s time thirty-six copies of Bhagwati *Sutra* were available in the *Sangh*.

Development of Art

Acharya Kalu*gani* had a great fascination for art. He was very keenly interested in seeing the development of art on the *upkarans** of the *sadhus*. This resulted in elegant art emerging during his period on the clothes, utensils, *rajoharan** etc., of the *sadhus*. An artistic approach was there in the making of all these things - utensils which were made for display, the *topsi* (small bowl) made from the *neretti* (the half coconut shell), the *mala* (rosary) made by weaving yarn and the pair of clippers made of wood for removing thorns. Artistry was evident in the making of each of these things.

Competency of handwriting

Art created miracles in the field of handwriting too. The beautiful letters of many saints took on pearl-like beautyon paper. As a result, many copies got restored and there was an addition of many precious texts. Muni Kundanmalji (resident of Javad) surpassed other writers by writing beautiful miniatures. He surprised everyone by writing about two and a half thousand verses (eighty thousand letters) in

a sheet of paper. The whole *Uttaradhyayana Sutra* and the *Samagra Vyavhar Chulika* (the name of the *chulika* which means important information) was fitted in the length of that one small sheet of paper.

Spreading into new states

During the time of Acharya Kalu*gani*, Terapanth spread to many states. He was the first to send *sadhus* to remote provinces of Central India, Gujarat, Maharashtra, etc.

Development of Sanskrit

Jayacharya began the trend of studying Sanskrit. Acharya Maghwag*ani* wanted to further the trend. He chose Kalu*gani* for this task. He was the perfect choice because of his strong determination and sharp intellect. According to the circumstances of that time, learning Sanskrit was not an easy task as it is today. The very first obstacle was that it was rare to find a person who taught Sanskrit. Also there was no one in the *Sangh* who could teach *Sangopang** Sanskrit grammar. Therefore to fill that gap it was very necessary to get the help of a pundit. But the biggest obstacle in that path was that there was a lack of pundits who would give the gift of knowledge without any monetary benefit or any other material expectation in return. For a Jain *shraman*, the practice of accepting education in exchange of payment of money is not acceptable.

In such a situation, where it was difficult to even obtain basic knowledge of the subject, how could one imagine to have complete knowledge of the subject? That's why most

of the *sadhus* would not even start reading Sanskrit. Those who would start would also get bored and discontinue as the lessons would not continue on a regular basis. In such times only a steadfast yogi and a strong willed person like Acharya Kalu*gani* could successfully make this impossible task possible.

In Terapanth the first person to have learnt Sanskrit was Jayacharya. But this can be compared to sowing the seed. Acharya Maghvag*ani* got the credit of sprouting it. All the credit of growing it and and branching it out in a hundred directions goes totally to Acharya Kalu*gani*. The addition of Pandit Ghanshyam Dasji and Pandit Raghunandanji Sharma, the diligence and inspiration of Acharya Kalu*gani* and the efforts of studious young *sadhus* - the combined efforts of all of them together helped Terapanth leap forward in the field of education.

The Arrival of Dr. Herman Jacobi

The famous German scholar Dr. Herman Jacobi was a scholar of eighteen different languages. He was also a master of the knowledge of Jainagam and Jain Philosophy. He had translated the Agams like *Dashvaikalik, Uttaradhyayan, Acharang* etc. (names of the main agams) in English language. He had visited India once earlier. During his second visit to India, he heard about Acharya Kalu*gani* and his personality. He decided to have his *darshan**.

He did Acharya Kalu*gani*'s *darshan* at Ladnun in *Vikram Samvat* 1970. He stayed at Ladnun for three days. He

observed the daily routine of *sadhus*. He had discussions on many topics. He also put forth the apprehensions in his mind. He said that "it always bothered him that nonviolent Jain *Tirthankars* used to eat meat. While translating *Acharang* he came across these words *"mamsam va maccham va"* through which he understood that it was happening.

Acharya Kalu*gani* took the lessons from *Dasavaikalik* (main text) and *Bhagwathi* (text) etc., and also the meanings given by the related interpreters and cleared the misconception arising from those words. He also showed the names of the plants that have appeared in *'Pannavana'* (name of a text). Apart from this, there was also a long discussion on the word *'Cheiyam'*. Dr Herman also got an opportunity to see the *diksha* of a couple who were otherwise wealthy before their renunciation. When he left, he was very impressed. In a meeting held in Junagadh before leaving India, he referred to the philosophical discussion he had and said- "In this travel I have seen three new facts which I cannot forget.

(1) Proper *Shraman* (*Sadhu*) tradition of Lord Mahavir

(2) The true meaning of *"mamsam va machham va"*

(3) Bhagwati *Diksha* of both a man and his wife at the same time"

A Miracle

Acharya Kalu*gani* did his *Chaturmas* in Bhiwani in *Vikram Samvat* 1977. Four *diksha*s were to be done in the month of Karthik. Some communal elements tried to incite protests

on the occasion of *diksha*s. Public sentiment was raised against the *diksha*s by going to each and every house in each and every street and speaking ill about it. It was even told that as long as even a single person remains alive in this city with a population of 36,000 people, *diksha*s will not be allowed. On the night before the day of *diksha*, the communal elements called for a public meeting. In the meeting passionate speeches were given against the *diksha*s to stir up the public. While the speeches were going on vehemently, suddenly there was a stampede in the assembly. Terrified, people ran trampling each other in such a way that many people were crushed and injured in that unexpected stampede. Within minutes, the entire meeting place was empty as if a bullet had been fired there. Each one just got up from their place of seat and ran out of fear. People did not even get the time to collect their turban, shoes and umbrella. All their belongings were left scattered all around the meeting place.

Later, when the causes of the stampede were studied, it was found that there was a huge white ball coming from the sky. Some saw it as a white calf, some saw it as demons and others as something else.

The next morning, *diksha*s were completed in a calm atmosphere. Due to some invisible effect of Acharya Kalu*gani*, all the plans of the opponents saw an end on its own in the meeting held the earlier night. No opponent had the courage to do anything. All of them had a vision of some miracle happening on that night by Acharya Kalu*gani*

himself. People who heard about the event considered that event to be a divine miracle. The truth is that his sacred purity was a miracle in itself. Due to that, all his work used to happen simply and smoothly.

The Pistol fell

The *Chaturmas* of Acharya Kalu*gani* was in Bikaner in *Samvat* 1979. That was the first *Chaturmas* of a Terapanth Acharya in Bikaner. The opponents just did not like it. They thought - if this time they are uprooted totally from here, the problem will end forever. They started a fierce protest. When they could not disturb Acharyashree by external opposition, they conspired to kill him.

Outside Bikaner, huge lumps of soil were spread over a long distance. *Sadhus* used it as a toilet etc., The conspirators decided to make Acharya Kalu*gani* the target of their weapon at that place. They bribed a person and appointed him for the task. According to the plan, he reached the place and waited. Like every day, Acharya Kalu*gani* went towards that clear land. When Achayashree was alone, the man moved towards him. He had a loaded pistol in his hand.

He was about to press the trigger of the pistol when Kalu*gani*'s natural affectionate sight made such an impact on him that both his body and mind started shivering and the pistol fell down from his hand.

When he saw an unknown person looking at him like this, Acharya Kalu*gani* asked "Hey brother! What's the matter?"

The person came forward, touched his feet and said - "There is something which has brought me here. But I am not so brutal a person to kill a god like person like you for a few pieces of silver.'

The person was very emotionally perturbed. In that emotional state he shared the information about the whole plan. And he repeatedly repented for his act and asked forgiveness. After that he left for his house.

Acharya Kalu*gani* was such a profound person that he did not mention the incident even in front of the *sadhus* for many days. There was no question of mentioning it to the *shravaks*.He attained heavenly abode on the sixth day, *shukla paksh, Bhadrav* month of *Vikram Samvat* 1993 at Gangapur (Rajasthan) in the haveli of Ranglalji Hiren.

Four hundred and ten *diksha*s took place during the period of Acharya Kalu*gani*. Amongst them there were one hundred and fifty-five *sadhus* and two hundred and fifty-five *sadhvi*s. When he departed, one hundred and thirty nine *sadhus* and three hundred and thirty three *sadhvi*s were present in the *Sangh*.

Questions

1. Where and in whose hands did the initiation of Acharya Kalu*gani* take place?
2. What things did Acharya Kalu*gani* develop in his *Sangh*? Express it in your own words.

3. Pistol fell down - Narrate this incident in your own words.
4. What was the number of *sadhus* during the period of Acharya Kalu*gani*?

* *Punyavatta:* sanctity
* *Sewa:* being in attendance with complete humility
* *Pattarohan:* being seated on the post of Acharya
* *Atishaya:* special happenings of abundance as a result of the presence of an Acharya
* *Upkaranas:* utensils and other things used by the *sadhus*
* *Rajoharan:* woollen broom
* *Sangopang:* ang and upaang - the name of Agam text
* *Darshan:* to see and offer salutations

CHAPTER 6
Acharya Tulsi's gift to Terapanth

*Yugpradhan** Acharya Shree Tulsi, the ninth *Adhishasta** of Terapanth, has not only kept the acquired wealth* of his eight predecessor Acharyas safe, but has augmented it. His Acharya period has been unprecedented and stupendous in itself. This uniqueness is felt by all those who are even a little acquainted with his personality and work. His introduction is so subtle that his overall personality cannot be understood and seen through them. Nevertheless, some points are presented here.

On *Bhadra Shukla Tritiya Vikram Samvat* 1936 Terapanth's eighth Acharya Shri Kalu*gani*, laid the axle of the *Dharm Sangh** on the young shoulders of Muni Tulsi. Prima facie this day was the day Acharya Shree Tulsi took responsibility of the *Sangh*. Acharya Kalu*gani* departed three days after entrusting his responsibility to his disciple. The thread of the Terapanth *Shashan* was now to be handled entirely by Acharya Shri Tulsi. The official installation was done on *Bhadra Shukla Navami*. It was an event in the history of Terapanth which surprised everyone when a twenty-two-year-old youth took over the overall responsibility of the *Dharm Sangh*. He not only took over, but started running it efficiently with plans of internal and external development of hundreds of *sadhus* and *sadhvi*s, their proper implementation, the leadership of thousands of followers

and the guidance of the path of millions of people who came in contact with him. Executing all the above efficiently becomes very complicated for an ordinary person. But the way Acharya *Pravar** worked with skill and foresight, the prosperous *Dharm Sangh* became the center of attraction for the people, with its brilliance and activities that gave advancement to public consciousness.

Aspiration to acquire knowledge

At that time there was not enough development on the education front in Terapanth *Dharm Sangh*. Also in the prevalent social environment of that time, the openings related to various fields of education were inadequate. The medium of expression of thought was only Rajasthani language. In the era of Acharya Kalu*gani*, the course of speaking and writing in Sanskrit language had started. *''Bhikshushabdanushashanam"* and *'Kalu Kaumudi'* were Sanskrit grammars which were created under the guidance of Acharya Kalu*gani* and the regular system of their reading and teaching had started. Due to the tireless work and inspiration of Acharya Kalu*gani*, many *sadhus* had become scholars of Sanskrit. Yet, study in all directions had not opened up. The consciousness of the era took a turn and the social value of education was established. Acharya Shree Tulsi experienced that if our *sadhus* and *sadhvi*s are not learned, then what will they be able to impart to society? In this increasing intellectuality, the growth of religious values (*sanskar*) can happen accordingly only with suitable means

and matter. Whatever Acharya Shri thought, whatever he visualised in his dreams, it became a reality. There was an advancement of education in the Terapanth *Sangh*. Along with the practice of specific languages like Hindi, Sanskrit, Prakrit, English etc., there was a practice of writing and speaking of provincial languages. *Sadhus* and *sadhvi*s got admission in academic disciplines like History, Philosophy, Grammar, Agam, Mathematics etc. The door to a comparative study of different philosophies was opened and within two decades the educational standard of the Terapanth *Sangh* was elevated. To achieve this, Acharya Shri himself undertook teaching from time to time. Points like the creation of examinations, study courses, incentives, motivation etc., awakened an unquenchable thirst for learning in the minds of *sadhus* and *sadhvi*s. The thirst is increasing even today with the same spirit.

Development of *Sadhvi*s

The number of *sadhvi*s in the Terapanth *Dharm Sangh* has been increasing progressively. With the increase in numbers, their systems kept improving, but the systems were not sufficient enough to take care of all the possibilities of development. Keeping this in mind, special advancement was required. Ashtamacharya (eighth acharya) Shri Kalu*gani* gave an instruction to his successor Acharyashree Tulsi indicating the future program for the *sadhvi*s. He said - "We have many *sadhvi*s in our *Sangh* but there is no proper system for their development. You have to pay attention to

this." As per the instructions of Acharya Kalu*gani*, Acharya Shree Tulsi started the work of teaching *sadhvi*s within a short period of time after accepting the responsibility of being an Acharya. The credit for shaping the *sadhvi*'s community today goes to Acharya Shree Tulsi. Not only in the field of education, *sadhvi*s are progressing in all fields like *sadhna*,* art, literature, oratory, travel etc. Under the able leadership of Acharya Shree Tulsi, their progress was imminent.

Literary Services

The creative ability of Acharya Shri Tulsi has helped set a new record in raising the literary consciousness of the Terapanth *Dharm Sangh*. His ability to create was exemplary. On the one hand there was the entire responsibility of the *Dharm Sangh*, on the other hand the constant flow of composing literature. Literature creation needs solitary moments and a special mindset and mood. He created without these limitations. His literature has been composed in languages like Rajasthani, Hindi, Sanskrit etc., All his literary creations express the eternal values of life. His work in the field of principles, philosophy, yoga, life history, narrations, and moral values are noteworthy of that era. The special feature of these works is that they are useful for both an ordinary reader and a learned reader. *"Jain Siddhant-Deepika, Bhikshu-Nyay-Karnika, Manonushasanam, Anuvrat ke aalok mei, Anuvrat: Gati- Pragati, Anaitikta ki Dhoop, Anuvrat ki Chhattri, Kya Dharm Buddhigamya hai?, Kaluyashovilas,*

Dalim - Charitra, Maanak Mahima, Chandan ki Chutki Bhali" and more. The fifty books he authored are excellent examples of his literary consciousness.

The ability to author literature is one thing and the creation of writers is another. Along with the creation of basic literature, Acharyashree had prepared such writers, whose works have influenced the intellectual psyche. In the eyes of critics, the modern literature of Terapanth represents the consciousness of the era. The creation of literature in both the streams - prose and poetry in almost all the disciplines of knowledge, new and ancient, is a symbol of Acharyashree's unique creative power.

Editing Agams

In *Vikram Samvat* 2012, Acharyashree took a solemn vow to canonically edit the Agams in a well or*gani*sed manner. The work started as per this resolution. A team of twenty-five to thirty *sadhu sadhvi*s got involved. In the initial years due to a lack of experience and limited resources, the work which happened was not satisfactory. As experience increased and material resources became easily accessible, the edited work received favourable response from the scholars. And then it was decided to do the editing work in a more extensive and scholarly way. Ganadhipati Shri Tulsi became the verbal communication head of the Agam editing work and Acharya Shree Mahapragya became its principal interpreter and editor. Under the leadership of both these Acharyas, the Agam editing work progressed continuously.

Awakening of women

Acharyashree awakened the consciousness of women's society. He made them aware of their existence. And through the *"Naya Mod Karyakram"* (program for new change) he called upon them to break outdated conventional traditions. After intense dilemma, the undesirable values of society were shattered with one blow. Today women have been freed from many undesirable conventions. Their power is being awakened and utilized through women's or*ganiz*ations. Irrespective of other results, the morale of women has gone up, their position has been strengthened and they have acquired the ability to guide men in some areas as well. In creating these situations, the influences of the era are also present, but in changing the social norms, only the efforts of Acharyashree stand tall and take the top position.

Directing the Youth Power

He gave a direction, momentum and a favourable turn to the youth who were lost from faith. After getting inspired from Acharyashree, the younger generation which was neglected for years, became aware of their responsibility. The presence of hundreds of intellectual youth in youth conferences attests to the fact that perceptions about religion have changed. Their perspective towards moral values has become more benevolent. They are delighted having spiritual discussions and experiencing spirituality. They are dismayed about the ill-effects of one-sided development of material growth

and they want to give importance to the growth of moral values. The main reason for this change is the presentation of orthodox traditional religion in modern context. The way in which Acharyashree analyzed the fundamental contemplative stream of Terapanth, nobody can resist being drawn to it.You have freed religion from the traditional purview of religious places and scriptures and stressed on its use in the conduct of life. Only that behaviour which arises from righteousness (*dharm*), free from the temptations of heaven and the fear of hell, can become the support in an individual's life.

Anuvrat Movement

'*Anuvrat*' is an initiative intended to improve the character of the nation. At a time when citizens of the nation started losing faith in the moral values and started developing the consciousness of selfishness, at that time he called for establishing morality on a large scale. To run a non-sectarian national campaign by an Acharya of a particular sect is a rare occurrence. Terapanth *Dharm Sangh* got this rare opportunity. Intellectual people were influenced by *anuvrat*. It was discussed in the newspapers. People understood that orthodoxy, exploitation, violence, war, hatred etc. are blemishes in a religion. A religion in which there is no redressal for these blemishes cannot be a human religion.

Keeping all these facts in mind, Acharyashree took on the onus of *anuvrat*. In the light of *anuvrat* not only did the consciousness of the public rise but also Terapanth *Dharm*

Sangh came into limelight. Most of today's image of Terapanth which exists in front of the intellectual people of the nation, can be owed to the *Anuvrat* movement, which is a gift of Acharyapravar's productive mind. Today *anuvrat* has the prestigious status of a national movement. Considering the *Anuvrat* movement as a movement to strengthen national integration, the Indian National Congress (E) honoured its promoter Acharyashree Tulsi with the 'Indira Gandhi National Unity Award' on 31st October 1993.

Jain Vishwa Bharti

A distinctive achievement of Acharya Tulsi's period as Acharya (*Shashankaal*) to Terapanth *Dharm Sangh* is Jain Vishwa Bharti. This or*gani*sation works together in the field of education, *sadhna,* research, culture and service. For the propagating of Jain philosophy, regular examinations are or*gani*zed by its education department, Saman Sanskriti Sankaya, in which thousands of students participate. In the field of research, the important work of editing of Agams has been done and even today it is helpful in the growth and progress of the same.

The "Tulsi Adhyatma Nidam" located here provides arrangement to the practitioners of preksha dhyan, Yog *sadhana* etc. and also or*gani*ses the camps *(shivir)* of different durations. Tulsi Kala Preksha, which presents Jain culture, history in an artistic manner, is also unique and is a center of tourist attraction.

A few years ago, a recognized university with the name Jain Vishwa Bharati Sansthan was established under Jain Vishwa Bharti. This is the first Jain University recognized by the Government of India.

The purpose of pure *(nirmal) sadhna* of philosophy, knowledge and practice, for which Acharya Bhikshu laid the foundation of a *dharm Sangh*, became deeper through the efforts of Acharya Shree Tulsi.

Mahaprayaan

Mahaprayaan (leaving for heavenly abode) of Acharya Tulsi happened on 23rd June 1997. (*Vikram Samvat* 2054 *Aashad* month *krishna paksh tritiya* - third day) at Gangashahar Terapanth Bhavan. He was 83 years of age.

Questions

1. What was his age at the time when Acharya Tulsi took over?
2. Acharyashree Tulsi took up what work as soon as he was appointed?
3. Briefly, what is the contribution of Acharyashree to Terapanth society?
4. What do you know about Jain Vishwa Bharti?
5. Which was the first Jain university?

* *Yugpradhan*: supreme in the era

* *Adhishasta*: the Guru whose word is followed by all in Terapanth
* Wealth: here it refers to the valuable efforts put in all directions for the growth of the *Sangh*
* *Dharm Sangh*: religious union
* *Pravar*: one who is eminent
* *Sadhna:* austerity

CHAPTER 7
Pragyapurush Acharyashree Mahapragya

Throughout the world there is not a single person, who does not experience harmony and adversity in life through occurrence and non-occurrence of situations, who has not touched happiness and sorrow, who has not seen situations in which there is light and darkness, truth and lie, death and immortality, might and weakness.

Acharyashree Mahapragya is one such superhuman who has passed through all these states of life with with equanimity and maintained his dynamism.

He was a saint first and a scholar or philosopher later. A saint is one who goes to the forest and engages in solitary spiritual practice. He was also a saint, who remained unattracted even though he lives in the midst of material attractions. Staying speechless amidst the tumultuous noise all around, staying quiet even while speaking, and marching ahead even while staying still.

He was a learned scholar and an intense philosopher in the visible world. He was also an *ashukavi** a melodious speaker and a writer of high order.

He was a practitioner and yogi of the invisible world. His conscience was holy, his feelings were pure and his life an open book. He was extremely tolerant, fearful of committing sins, compassionate and truthful. He lived in the midst of the subconscious. He would see all external events as a mere spectator, without getting involved or participating in it.

Unique *Ashukavi* of Sanskrit

His scholarly knowledge touched the pinnacle. From the very beginning, Sanskrit became his self- language and by assimilating it, he read the vast literature treasury of the Sanskrit language.

This incident took place in the year 1959. Acharyashree Tulsi came to Banaras during his Kolkata travel. A discourse was held there in the huge courtyard of the Sanskrit College. Dr. Mangaldev Shashtri was present. The pundits, professors and students wanted to hear thoughts on the topic of *'Syadvad'* (the Jain doctrine of relativity- theory of conditioned predication- perhaps or maybe). Munishree (Acharya Mahapragya when he was a *Muni*, a monk) gave a discourse in Sanskrit for an hour. Most of the pundits present were happy but some were unhappy too. They bombarded him with a volley of questions. Questions were in Sanskrit and the answers were in Sanskrit, the sequence continued. Now subjects were given for instant poetry - *Ashukavita*. Some wanted an *Ashukavita* on the National *Sangh*, while some wanted on many other subjects. The examination continued. The sessions of questioning began. Problems were given in Sanskrit like 'Kardantyami Manavah', 'Sarasyamalasyadiv Patati Patirpavanah', 'Na Rajni Na Diva Na Divakarah', etc., and he was asked to solve them instantly.

Munishree kept reciting poetry with an unwavering spirit. The whole council was speechless and mesmerized. Some

well known scholars said- "This saint has accomplished and achieved something." Some pundit said that he is favoured by Karnapishachini. Everyone was expressing their opinion. He kept smiling in a calm posture. There was no question of victory or defeat. Still a member of the council said "Munishree! You have taken the lead by defeating them."

In the year 1955, Acharya Shri Tulsi visited Pune for the first time. The volunteers there said - "This is the city of Pundits. Do not conduct any program here, otherwise you will have to face defeat." He listened to them, and yet stayed there.

Programs were held in Tilak Vidyapeeth, Vagvardhini Sabha, Deccan College etc. - a gathering of pundits. The difference in their thoughts before and after the discourse was like the difference between heaven and hell. People were so eager to listen to the *Ashukavi*ta of Munishree, that no matter how much he recited, it was not enough. His Sanskrit compositions were - *Sambodhi, Mukulam, Ashruveena, Prakriti vihar, Shraddhopahaar* etc.

Speaker of Prakrit Language

He was a great scholar of the Prakrit language too. Acharyashree's *chaturmas* was in Mumbai. Dr. Norman Brown, Head of the Sanskrit Department of the University of Pennsylvania visited. He said, 'One of the wishes of my life is to listen to the original discourse (*moolvani*) of Lord Mahavir in Prakrit. I have not got the opportunity to hear

that till today. Acharyashree asked Munishree to give the discourse in Prakrit. He mesmerized Dr. Norman Brown by giving a discourse in Prakrit for twenty minutes. Hearing the discourse, Dr. Brown was moved. He said - 'My visit to India has become successful.'

Pre-eminent Hindi Writer

In today's literature, we find very little original thinking. More often the subject matter is taken from others. He was a leader in the ranks of original thinkers. He wrote a lot, but not by taking content from anyone. His original thought has blossomed in every book. He read Lord Mahavir, Mahatma Buddha, Upanishads, Vedas and what not. He immersed himself in that knowledge, made it his own and then whatever he said was authentic. He looked at all the inconsistencies and discrepancies of ancient ideas and properly accounted for them.

He worked tirelessly to enrich Hindi literature. More than three hundred books of his have been published. One special thing about him was that he did not need solitude even to write on the most serious subject. He continued writing even when he was surrounded by people. On being asked, he would say- "There is no obstacle in my writing due to people speaking or making noise. When I write, the mind gets immersed in it. I am not aware of what is happening around."

The second thing is that while writing, he would not make a list of its contents. He would decide only on the topic of

writing. He would sit down to write, the thoughts would arise and along with it the writing also would gather momentum. Whenever there was a blockage of thoughts, he would put his pen down. He would carry forward the writing only the next day.

His writing style has been textual. Fewer words, more significance. The depth of the sentiment expressed is reflected at every step. Jain *Darshan*: *Manan and Mimansa, Jain nyay ka vikaas, Ahimsa-tatva-darshan, Mahavir ka punarjanm, Shraman Mahavir, Jain Darshan ka Samyak Darshan, Jain Darshan ke mool tatva* etc. These texts are representative texts of Jain philosophy.

Exemplary Interpreter of Jain Agams

He was the principal director, editor and interpreter of the ongoing editing work being done under the leadership of Acharya Tulsi as the Vachana Pramukh(verbal communicator). His dedication and diligence had taken this work a long way forward. Eleven Angas, Twelve Upanga, Mool and Chheda, the text of all the 32 Agams have been edited. Sanskrit Chhaya (*shloks*), Hindi translations and commentaries (*tippann*) of many Agams have also come to light. Seeing this expert editing and interpretation, the eminent scholars of the Jain world have said - "This work is unprecedented. The entire Jain *Sangh* will be eternally indebted for it." In this context, some scholars have compared him to a walking encyclopedia. Questions about details of

the Agams, even where words were placed, were answered immediately. All the Agam literature was inscribed in his clear intellect.

Commentator of *Acharang* (canonical text)

The *'Acharang'* (First *Shrut Skandh*) is the oldest Agam among the Jain Agams. *Churni* (brief comments on the *Sutra*) and *Tika* (appended notes along with Agam) had been written but *Bhashya* (commentary of the Agam) had not been written. By writing Sanskrit *Bhashya* on this great Agam, Acharya Shri Mahapragya stood in the line of great Agam - *Bhashy*akars (commentators).

Vivekanand of Today

Acharyashree Tulsi was in Delhi. On the request of Sahu Shantiprasad Jain and Smt. Rama Jain, Acharyashree visited their residence. A seminar was or*ganiz*ed in the night. National poet Ramdhari Singh 'Dinkar' and many eminent scholars were present there. Shri Kanhaiyalal Mishra 'Prabhakar' told Acharyashree - "I consider you great because you have given us a "Vivekanand" in the form of Munishree Nathmalji. We were not present during the time of Vivekanand. We did not see him, we have only read about him. Munishree is in front of us today. We are familiar with his literature. He is the Vivekanand of today."

Yog *Sadhna*

From the very beginning he had been imbued with spirituality. The feel of inner consciousness had always

fascinated him. He has always been equanimous in these dual states - censure-praise, benefit- detriment, life-death, happiness and sorrow. Being equanimous has been his spiritual faith. This was inherited. Despite being connected in many activities, he was free from their actions and reactions like a lotus stays untouched by the water. He always engaged in special meditation *sadhna*. A time came when meditation had become an integral part of his life. He received a lot by going deep into meditation. When he attained those accomplishments, when he experienced the knowledge of canonical texts, then he wrote and spoke. The books on Yoga written by him are a witness to these experiences. Some of the books written by him are - *Mann ke jeete jeet, Chetna ka Urdhavarohan, Mahavir ki Sadhna ka rahashya, Jain Yog, Mai: Mera Mann: Meri Shanti* etc. There is eternal truth in these works.

Preksha Meditation

A process of energy awakening was born out of hisexperiments. This became famous as Prekshadhyan. Prekshadhyan taught thousands of people to look within and has paved the way for de-stressing. He has made valuable contributions in the field of education of *Jeevan Vigyan* (Life Science).

Writing was not his main work. The main work was the effort to be in proximity of his soul. The effort happened continuously. With this constant progress, he gave a lot to the *Sangh*, the society and the country. Even if he

received something, he returned it a thousand lakh times multifolded.

Tamkor is a small village in the Jhunjhunu district of Rajasthan. He was born there in the Chordia family on the thirteenth day of *Ashad* month *Krishna paksh* (waning moon) *Vikram Samvat* 1977 (14th June 1920). His father's name was Shri Tolaramji. At the age of ten, he took *diksha* along with his mother Baluji with Acharya Kalu*gani*, the eighth Acharya of Terapanth. Muni Tulsi (Acharya Tulsi) was his education Guru. The teaching practice at that time had more emphasis on memorizing texts. He memorized many texts, but the ability to understand was not developed. As he crossed the age of sixteen, some lines of growth bloomed. Just a few years after that, he started writing. He gained the reputation of being one of the most eminent scholars of the Jain world.

He has continuously contributed to each and every development of Terapanth *Dharmsangh*. His sharp intellect helped open many new dimensions, which are worthy of praise even today.He was a great commentator on the speech of Acharya Tulsi. He has contributed significantly in the external and internal development of Terapanth.

Mahapragya

Acharyashree Tulsi bestowed upon him the title of 'Mahapragya' in *Vikram Samvat* 2035 on the thirteenth day, *Karthik* month *Shukla paksh* (12th November 1978). This word is used in Jain Agams for the higher level of consciousness-bearers and eminent Acharyas and Munis.

While embellishing him with the title of 'Mahapragya', Acharyashree Tulsi said "The entire Terapanth *Dharm Sangh* expresses its gratitude towards the unparalleled services of Muni Nathmalji. This decoration is in recognition of that gratitude."

Muni Nathmal became Yuvacharya and Acharya

On the occasion of Maryada Mahotsav at Rajaldesar (Rajasthan) in *Vikram Samvat* 2035 on the seventh day of *Magh* month *Shukla paksh* (February 3, 1979), Acharya Tulsi nominated his successor. Muni Nathmal had now become Yuvacharya Mahapragya.

On the occasion of Maryada Mahotsav in Sujangarh (Rajasthan) in *Vikram Samvat* 2050 (February 18, 1994), Acharya Shri Tulsi renounced the post of Acharya and consecrated Yuvaacharya Mahapragya as the tenth Acharya of Terapanth *Dharm Sangh*. It was an unprecedented event. Yuvacharya Mahapragya became Acharya.

In the country's capital New Delhi in *Vikram Samvat* 2051 on the sixth day of *Magh* month *Shukla paksh* (February 5, 1995), on the occassion of Maryada Mahotsav, the Mahapragya Acharya crowning (*Padabhishek*) ceremony was held amidst a crowd of forty thousand people. Lok Sabha Speaker Shri Shivraj Patil, Chief Election Commissioner Shri T.N.Seshan and many Union ministers, litterateurs, journalists and dignitaries participated in the occassion. On this day, the tenth Acharya of Terapanth, Acharya Mahapragya was duly consecrated.

Immediately After Ganadhipati Tulsi ascended to heaven, Acharya Mahapragya nominated his successor right after and became free of worry. On the twelfth day of *Bhadrav* month *Shukla paksh* in Gangashahar, in the presence of about fifty thousand people, Mahashraman Muni Muditkumar was nominated to the post of Yuvacharya and his title 'Mahashraman' was converted to be his prime name.

In Delhi with the inspiration of Yuvacharya, the Terapanth *Sangh* honored Acharya Mahapragya with the title of '*Yugpradhan*'. That day was September 20, 1999.

Mahaprayan

At the age of 90, in the north-west room located in the flat part of Vriddhichandji Gothi's Haveli at Sardarshahar, on the eleventh day of the second *Vaishakh* month *Krishna paksh Vikram Samvat* 2067 (May 9, 2010), Acharya Mahapragyaji breathed his last.

The number of people present at his funeral became a record in the Terapanth *Dharm Sangh*. The mortal remains of his body were offered to fire on the land provided by the Bachhawat family on the Ratangarh-Sardarshahr highway next to Gandhi Vidhya Mandir. Acharya Mahapragya Samadhi has been constructed on that land by Jain Shwetambar Terapanthi Mahasabha.

Questions

1. Name the parents of Acharya Shri Mahapragya.
2. Who were his Shiksha Guru and *Diksha* Guru?
3. Mention any three characteristics of Acharyashree.
4. Name the representative texts of Jain philosophy of Acharyashree.

* *Ashukavi*: A poet who can make poetry instantly

CHAPTER 8
Special qualities of *Mantri* Muni

The life of *Mantri** Muni Maganlalji Swami holds great importance in the history of Terapanth. The respect he has got in the Terapanth *Sangh* is unparalleled. His loyalty towards the *Sangh* was unmatched. Such humility towards *Gani** was rarely seen anywhere else. He wanted the development of all - the *Gan* (*Sangh*) and *Gani*. He had great respect and attention towards the wishes of Acharyashree. His profoundness was unmatched. The power to assimilate any matter was extraordinary. He had complete discretion about what should be said to whom, what should not be said, when and how much should be said. In the words of Acharyashree Tulsi -"any matter can be presented to him without any hesitation. There was no danger to it. Despite a million efforts, whatever should not be revealed, would never be revealed."

Being equanimous towards everyone was the natural formula of his life. Whether someone served him or not, he did not bloom with joy on the one who served him nor did he get upset with the one who did not serve him.

He was very courageous. In the words of Acharyashree - "Even after searching the whole *Sangh*, the kind of heart and the strength of mind he possessed could not be found anywhere. He did not panic in any situation."

His devotion to Guru was unparalleled. Once Acharyapravar said, 'Whatever I say, he does not try to change it. The

inspiration of others does not work on him." Whatever he would say, he would only say when he would find it necessary to say so.

His memory power was extraordinary. Thousands of incidents which took place fifty years ago, he would recall them on the tip of his tongue.

He admired virtues. He respected everyone's qualities. He knew how to encourage others to move forward.

His ego never even touched him. He would say - "what should we be proud of when we have to stretch our hands for bread."

Tolerance

Acharyashree Kalugani's *Chaturmas* was in Bikaner. At that time there was a lot of opposition. The *sadhus* had to face great difficulty in moving in and out of the place. Once, *Mantri* Muni was going to the forest for toilet. Coming from behind, the man driving the horse-cart, tightly put a whip on Munishri's back as if he had considered it to be a horse's muscular back. The 53-year-old *Mantri* Muni, enjoying his own melody, quietly returned. He did not let anyone know about this. When the other *sadhus* came to know about the mark of the whip on his back, *Mantri* Muni said - "Life is to tolerate, not to complain."

My walking stick in my hand

Speaking of *Mantri* Muni, it is often said that he was the pillar of administration. Even Acharyashree himself used

to respect his wishes. But he never considered himself any higher than the role of an ordinary *sadhu*.

Once, a *shravak* repeatedly requested *Mantri* Muni to recommend him to Acharyashree. But the answer of the *Mantri* Muni was - "What can I do? Pray to Gurudev."

The *shravak* said - "Maharaj*! All the work is in your hands. You can do whatever you want." With great humour, *Mantri* Muni said- "I have only the walking stick in my hand."

Right to use

The entire life of *Mantri* Muni was spent in Acharya's *sewa*. At the age of 76, he had to live separately due to ill health. For the first time, after doing separate *vihar* when he came to Bidasar, he was treated there by a Bengali doctor. The doctor said- "Maharaj! It is the winter season, you should sleep on the cot. Not on the floor." As such *Mantri* Muni had the permission to sleep on the cot near Acharyashree, but he never used this permission. Munishree Sukhlalji and Munishree Sohanlalji requested - "Why do you hesitate? The doctor is saying. You have the permission of Acharyashree." In his words filled with experience, he said - "Brother! All the blessings of Acharyapravar are not to be used. Some are to be showered on our head."

Mantri Muni was born in Gogunda village of Udaipur district in Rajasthan on the second day of Shravan month Shukla paksh *Vikram Samvat* 1926. At the age of 18, he took *diksha* from Maghvagani, the fifth Acharya of Terapanth. At the age of 91, he attained *Samadhimaran** at Sardarsahar.

He indeed was a rare great figure of Terapanth.

Mantri Muni was one whom we call *sahajyogi**. The *sadhus* who lived with him and the *shravaks* who were associated with him, all remember his qualities with great reverence.

Questions

1. What was the place of *Mantri* Muni in Terapanth?
2. What were the specialties in his life?
3. How many Acharyas' periods has he seen?
4. Narrate in words any incident of his life.

* *Mantri*: It is the title given to Muni Maganlalji meaning Advisor, counsellor
* *Gani*: The Acharya of the *Sangh*
* *Maharaj*: Respectful addressing of *sadhus*
* *Samadhimaran*: Spiritual *Sanlekhna Santhara* is done voluntarily to attain death
* *Sahajyogi*: Born yogi. Naturally having the qualities of a *Sanyasi*, practitioner of yoga

CHAPTER 9
Satyanishth(honest) Balamuni Kanak

Kanak Muni was born in a village named Vanni in Maharashtra. His father's name was Kanhaiyalalji. When Kanhyalalji turned 35, the *bhavna** of becoming a *sadhu Perceived in his mind***.** Before becoming a *sadhu*, he first evaluated himself. A *sadhu*'s life is an austere lifestyle. Not every individual can live a *sadhu*'s lifestyle. Only a person who has true detachment in his mind can accept the life of a *sadhu*. One who does not have detachment in his mind, even after he becomes a *sadhu*, he cannot live it for the rest of his life. Kanak's age was 11 at that time. The child saw his father doing *sadhna***. There was an awakening of past life impressions *(sanskar)* in him. The child thought - 'If father takes *diksha*, then I will also become a *sadhu* along with him.'

When Kanhaiyalalji came to know about the *bhavna* of child Kanak, then he introduced him to the harshness of *sadhu*-life.But the child urged that he wanted to take *diksha* along with him. Kanhaiyalalji was very happy with the *bhavna* of the child. He took his son along to visit Acharyashree Tulsi to pray for *diksha*. Acharyashree took a test of their *vairagya* (detachment) and approved their *diksha*. On the third day of *Kartik* month *Shukla paksh Vikram Samvat* 1995, the *diksha*s were completed at Sardarsahar. Shortly after the *diksha*, laxity creeped in Kanhaiyalalji's *bhavna*. Getting perturbed by the hardships of a *sadhu*'s life, he was deciding to go back home.

One day this conversation took place. Father told son - "We should return home. The purpose for which we took *diksha* is not being fulfilled here. *Sadhna* can be done at home also." The father did not believe that his son would dismiss the subject. He thought that when I am terrified of the hardships, how could it be that he is not terrified? He is still a child. When Muni Kanak heard this from his father's mouth, he in a serious posture said, "Why are you saying this? We have accepted *diksha* with *vairagya* (detachment). It has been only 2-3 months of us taking *diksha*. I am surprised as to why this feeling has risen in your mind?"

The father changed the subject and said "Look I just said it because I wanted to test you. I wanted to know whether your interest in *sanyam** is firm or not?"

A few days passed. There was no conversation between father and son. But once a person's feelings have changed, his mind starts running in the same direction again and again. One day again Muni Kanhaiyalalji, seeing solitude, told Muni Kanak - We left the house with great detachment, suffered hardships, but it is a matter of great sorrow that *sadhna* is not happening here. Therefore it would be good, if we go back home again." It did not take long for Muni Kanak to understand his feelings. Muni Kanak said - "Do not impose your mistake on others' heads. You are perturbed by hardships, and you are putting the blame on the *Sangh*. It's not right for you. I think you are not able to fulfill completely the requirements of leading a *sadhu*'s life.

Your soul has deviated from its goal. I cannot accept your proposal under any circumstance."

Hearing the answer of his 11-year-old son Kanak, the father was astonished. He thought - even my second attempt has not been successful. But he was concerned that Acharyashree should not know about this. So he started thinking about other ways. The father wanted to take the son home and the son wanted to re-stabilise *sanyam* in the father.

After *pratrikraman* in the evening, Muni Kanak presented himself in the *sewa* of Acharyashree. He did *vandana** and prayed with folded hands - "Gurudev! Can a *sadhu* be doubtful and stay in the *Sangh*?" Gurudev said in soft words - "One should not remain in the *Sangh* with doubt. Why are you asking me this today? What do you mean by this?" While hiding the matter, Bal muni (the child *sadhu*) said -"I want to know". Acharyashree did not ask any further. The matter was over. Here

Muni Kanhaiyalalji's mind started fearing. He started thinking, Kanak should not discuss my matter with Gurudev. So he played a trick. He told Acharyashree - "Kanak does not obey my words. He does all the work with his mind." Acharyashree immediately called Muni Kanak. Giving a reprieve, he said – "Complaints should not come in the future." Muni Kanak gave a silent approval. Father's efforts continued. Muni Kanak had a tough test. The father wanted that Muni Kanak should be distracted by receiving some complaint. The soft mind of the child will be terrified and he

will be ready to walkout with me. A few days passed. Again one day Muni Kanhaiyalalji came to Acharyashree and requested in fervent words about the so-called disrespectful behavior of Muni Kanak. Immediately Muni Kanak was called. In the language of resentment, Acharyashree said

-"so far there has been no change in your nature. I told you even last time, do as told by your father. If I receive a complaint once again in the future, I will not teach you." Muni Kanak got worried after hearing this expression of resentment in this manner by Acharyashree. Tears started flowing in his eyes. He requested - "I want to pray to you in solitude."

Keeping his hand on the head of Bal Muni, Acharyashree said - "Whatever is in your mind, say it without hesitation." After two seconds of silence, Muni Kanak requested in polite words - "You ask me to go to Muni Kanhaiyalalji, and he wants to take me home. What should I do in such a situation, you tell me?" With this talk of Muni Kanak, the whole situation changed. Acharyashree said -"You never told me before? Since when has this thought of going home occured?"

"It has been two months. I had asked you once - "Can a *Sadhu* having doubt stay in the *Sangh*? The reason for that was this matter. I kept thinking - "He is my father by worldly relationships. Somehow he should not fall off the state of being a *sadhu*. But my effort failed. So I hesitated to make a candid request to you." Acharyashree reassured Muni Kanak and taught him to be more aware in *sanyam.*

When Muni Kanhaiyalalji came to know about this, he became more impatient. He tried a lot to hide his point, but could not succeed. Finally he left the Terapanth *Sangh* alone. After Kanhaiyalalji left, Acharyashree told honest Muni Kanak - "See your father has left and he wants to take you too. You know how many difficulties there are in being a *sadhu*, what do you think?"

Muni Kanak replied in words filled with humility - "What is the relation between father and son once you follow Monkhood (*sadhupan*)? You are my father. No matter how many adversities come, I cannot break the rules of being a Muni. For me, your vision is my life-wealth. I will worship your vision for the rest of my life."

The eleven-and-a-half year old boy, remained firm and confident in his resolve, free from any doubt continued to progress in his *Sadhna* and study in Guru-*Sewa*.

Kanak Muni was a very beautiful and promising child. He was very dear to Acharyashree also. His voice was sweet and sharp. When he used to sing along with Acharyashree during his discourses, the sweetness of his child voice was liked a lot by the audience. But this was not acceptable to destiny. At Ladnun, Muni Kanak suddenly got fever. Three-four days passed. The fever did not subside, but it increased instead. One day he fainted. He was well taken care of, but all in vain.

Despite being a child, he went on to bear the pain with great calmness. He did not express even 'ohh' from his mouth.

Gurudev came to give *darshan*, sat in front of him on the *patt* (wooden seat). Right in front of Acharyashree's eyes the light of his life left him. Just following *sanyam paryay* (the life form as Muni when abstinence/ restraint is followed) for six months he passed away on the sixth day of *Vaishakh* month *Shukla paksh* of *Samvat* 1996.

'Manak', the son of Acharya Shayyambhav who was the architect of the *Dashavaikalik Sutra* (canonical text), had also died after following six months of *sanyam paryay.* Therefore Acharyashree compared Muni Kanak to Muni Manak and said that 'Kanak' was actually the Manak of this time.

Questions

1. What was the condition of Muni Kanak at the time of *diksha*?
2. What did Kanhaiyalalji say to go home?
3. What inspiration do you get from his life?
4. Where and in whose hands did the *Diksha* of Muni Kanak take place?

* *Bhavna*: feeling or thought
* *Sanyam:* following restraint
* *Vandana:* offering salutations

CHAPTER 10
Bhamashah the Patriot

There are brave, liberal and patriotic people in every caste and religion. But in people following the Jain religion, due to the inherent values of sacrifice and restraint, such people are found in higher numbers in whom simplicity, frugality, non addiction, generosity and the spirit of being interested in social welfare have developed more. Although Jains are found in large numbers as traders or businessmen, in ancient times, there was no shortage of heroes, army generals, politicians, ministers etc., who sacrificed everything for the love of the nation and the state. There was no dearth of people who would do all the important works for the nation or the state. In the states of Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Maharashtra and other states there were many such Jain kings, ministers, army generals and people who did important work for the country, who had surrendered everything when times demanded it. Bhamashah's name is taken with great respect amongst such patriotic people who have attained fame by giving their wealth for the sake of patriotism.

The ancestors of the Oswal community were Kshatriyas, who were made Jains by the Jainacharyas. Being Kshatriyas, for hundreds of years after accepting Jainism, they went to war for the protection of the country. Due to their bravery inherited from Kshatriya-tradition and having adopted

Jainism, there was *sanyam*, simplicity, honest discretion, tactful behavior etc., in them. These qualities gave them an important place in society.

Invasion of Akbar on Mewar

Who does not know Maharana Sangram Singh in the history of Mewar! He fought throughout his life with his contemporary Mogul Kings for the independence of Mewar and for the pride of the Rajput community. In *Samvat* 1553, Maharana called his trusted human jewel Bharmal from Alwar and appointed him as the ruler of the famous fort of Ranthambore. Bharmal, an Oswal (Kavadiya *gotra*) of Mewar, was the gem of a Jain *gharana* (clan). Needless to say that Jains in Rajasthan used to hold the highest official positions of the state because of their valor, patriotism, shrewdness and truthfulness. Bharmalji had two sons - Tarachand and Bhamashah. Both the children were skilled and valourous in the art of weapons. After the death of Bharmal, Maharana Pratap appointed Bhamashah as his minister.

Akbar came to the throne after Humayun. He was very clever and intelligent. He saw that Hindus could not be won by the power of sword alone. So to please them he showed religious generosity. Cow slaughter was stopped. He made a declaration not to kill any animal for several days in a year. He gave big state-posts to the Hindus. Many kings got trapped in this trap of Akbar, but Maharana Pratap remained firm on his stand.

Akbar made many efforts to bow down to Maharana, but he could not succeed. So then he made an attack on Mewar.

Gory War

What ensued was a gory war. The commander of Akbar's army was Mansingh, the son of Maharaj Bhagwandas, who had already accepted subordination of Akbar. There was a huge loss to the army on both sides. But how could Maharana's small army compete in the open field in front of Akbar's huge army?

Seeing the situation of attack and security, Maharana decided to go at war in Haldighati. Haldighati falls between Udaipur and Nathdwara. A fierce battle followed. Haldighati gained a lot of fame in this battle. Today it has become a national monument. Even today the valor shown by Pratap's small army in this battle is immortal in history. Maharana had to suffer a lot of damage in this battle. The chiefs advised Maharana to withdraw from the war front to collect the means and materials to fight.

Akbar's power over Mewar

Maharana withdrew from the war front. Akbar's army gained power over Mewar. Due to this the condition of the Mewaris became very bad. It became difficult even for Maharana to get enough food. Maharana found a safe place in the mountains and forests and started living there. Further, messages were received again and again from Akbar's side that if Maharana accepts subordination even for namesake, then the whole kingdom will be returned to

him. But Maharana stuck to his pride. It was acceptable for him to achieve a heroic end while fighting, but it was not acceptable for him to accept slavery.

Decision to leave Mewar

One day the queen gave bread to her hungry children to eat. But suddenly a wild tomcat snatched the bread from their hand and ran away. Children started crying. Maharana could not bear watching this state. Hiding in the forests, with no house to live in, no food to eat. Rana got tired of this situation. He decided to leave the borders of Mewar.

Arrival of Bhamashah

The talk of Maharana leaving Mewar spread all around. At that time Maharana was on the hill of Udaipur which is in front of the Uday-Sagar Dam today, where the National Monument of Maharana is built. Deciding to leave Mewar, he was about to move ahead when a *Bhil (*hill people having a bow and arrow culture) came running and informed about the arrival of Bhamashah. Bhamashah presented himself and said - ”*Annadata*,* what are you doing? Mewar will be an orphan when you are gone.”

Maharana was very brave and tolerant, but he had his compulsion. Maharana said - ”What to do? What to do when the king has no army to protect the kingdom, no food to feed the army, no money to pay salaries?”

Bhamashah - ”*Bado hukum*,* what you say is right, but I cannot bear to see that you leave Mewar due to lack of

money. Maharaj!* Camels are coming, on which there is so much wealth that you will be able to fight continuously with 20 thousand soldiers for 12 years."

Maharana - "This property does not belong to the state. How can I take it?"

Bhamashah - "What are you saying, you are the owner of Mewar. You are my master too. You are the owner of this property. And then if this property comes to use for Mewar, then what better use can it be than that?" Maharana was choked with happiness by this emotional outpouring of patriotism by Bhamasha. Embracing Bhamashah he said - "Blessed is the land of Mewar and the true sons of this soil like you who know how to surrender for Mewar."

Regaining power over Mewar

Now, Maharana's decision to leave Mewar changed. He started the work of recruitment for the army with great enthusiasm. Not only did the brave Rajputs of Mewar join, the tribal *Bhils* also started joining the army of Maharana. The Mughal army was lying unaware. It could not even think that there would be war again. Maharana sounded the bugle of war and charged on the Mughal army. One after the other, Maharana started snatching the forts from the Mughals. Bhamashah was with Maharana in this war. Mewar became independent again. Historians attribute this victory to Bhamashah.

This incident happened where even today, in front of the maharana pratap Memorial, that ruin is telling the story of

Jain patriotism. Bhamashah raised the heads of Oswal caste and Jain are proud of it even today.

Questions

1. What was the name of Bhamashah's father?
2. How much money did Bhamashah give to Maharana?
3. Why did Maharana decide to leave Mewar?
4. What inspiration do you get from Bhamashah's life?

* *Annadata:* used by people to address their leader - meaning provider of food
* *Bado hokum:* Respectful address referring to Your honourable command
* Maharaj - respectful address of the King

CHAPTER 11
Inspiring Incidents

1. Unique donation of Jagdushah

Centuries have passed, but Jagdushah's donation still remains an inspiring truth of history due to its unusual features. In *Vikram Samvat* 1313, Saurashtra experienced a severe drought of five years and lakhs of animals died of starvation. Thousands of human beings gave up their lives longing for each and every grain of food. Inspired by human compassion, a Jain *shravak* named Jagdushah, out of his sense of duty, opened one hundred and twelve *daanshalas** in every village. Without any discrimination, food was given to humans and fodder was given for animals. Jagdushah himself used to sit in the *daanshala* and donate with his own hands.

Jagadushah saw that respectable people and eminent men from prestigious families had been reduced to stumbling from door to door due owing to circumstances, and were shy to come forward and ask for help. So, Jagdushah installed a curtain in his charity-mandap.

Jagdushah would sit behind the curtain while the recipient of charity would come and spread his hand from outside to inside. Jagdushah would observe the asking hand and understand his condition and quietly put something or the other in his hand from the window of the curtain. To whom am I giving? Who is taking? There was nothing to see and nothing to ask.

The then king Bisaldev had also opened some areas to help his subjects during the drought. But they soon closed due to lack of food. He listened to Jagdushah's generous and selfless charity and also heard that without looking at the face and asking about the condition, the person asking receives charity as per their requirement. To test this, Bisaldev disguised himself as a beggar and reached Jagdushah's charity hall. He stretched out his hand through the window of the curtain. Jagdushah took out his diamond ring and placed it in his hand. Seeing the precious diamond ring, Bisaldev was wonderstruck. He stretched out his other hand. Jagadushah placed his second ring on it.

Bisaldev came to the palaces. The next day he called Jagdushah. When Jagdushah came, Bisaldev asked- "Shah! I have heard that you do not look at anyone's face while giving charity and do not ask anything from anyone?"

"Yes your Highness! What is the need to look at the face for this or ask? I give charity only after seeing the hand of the beggar, according to his need and situation."

"Do you know to read the lines of fortune?'

"Oh King! Only reading the lines of the hand is not fortune telling. The features of the hand, its softness and other characteristics themselves give the introduction of the person asking and accordingly rupees to people who want rupees and gold currency to the person having gold currency is given."

Showing both the rings, the King said - "What did you think as you gave me these rings?"

Jagdushah replied with great seriousness - ”Maharaj! When I saw this hand, I thought that here is a person of a royal family. Difficult times have forced him to come here to ask, so he should be given so much that he does not have to come again.”

The king was very pleased when he saw Jagdushah’s generosity and him not having any want in the charity. He honoured Jagdushah in a great way and sent him to his house with honour on an elephant seat.

2. Head wealthy merchant of the town - Khushalchandra

Once, Nizamulmulk’s uncle Hamid Khan attacked Ahmedabad with the help of the Marathas. Subedar Ibrahim Qulikhan was the ruler of Ahmedabad. He could not stand in front of Hamid Khan’s huge army and he fled away and hid in the fort. Hamid Khan’s army infiltrated the city and started looting and killing. Seeing this, the foremost men of Ahmedabad gathered together and wondered how to save the city from destruction. The atrocities of the enemy were increasing and the oppressed people were crying for help. At that time a Jain merchant, Seth Khushalchandra came forward.

From many generations, Khushalchandra’s clan had been *Nagar seth**. In the time of Aurangzeb, they also had the right to issue coins. For this reason, whenever there was a calamity on the city, *Nagar seth* used to try to save the lives of the people from it. Khushalchandra also did the same. At that time of mass murder, without worrying about his life,

he reached General Hamid Khan and spoke in polite words – "Please stop this anarchy and establish order in the city."

Hamid Khan glanced at the *Nagar seth* with bloody eyes. He wore a turban of Ahmedabadi zari on his head, golden earrings in his ears and a sea of gentleness on his face. The bloodthirsty dreaded wolf stared at him with fiery eyes for several moments and then said - "I want money. This massacre will not stop until I get enough money."

Nagar seth's compassionate heart was stirred. In a touching voice he said – "I will give you as much money as you want, but order the army to return. I cannot see the meaningless killing of innocent civilians and the massive destruction of property."

Hamid Khan said – "Will you give as much as I ask?" *Nagar seth* replied – "Will give, will definitely give, you stop the army from looting and killing."

Hamid Khan once again looked at *Nagar seth* with devious eyes. *Nagar seth* knew that he would have to give all the money being asked of, himself. But at that time the trivial idea of saving his wealth had not even crossed his mind. Hence there was a unique aura on his face and this aura touched the atrocious Hamid Khan. He immediately ordered to play the *ranbheri* (kind of instrument played before and after war). The plundering army returned to their camps. People heaved a sigh of relief. After a while the army chief saw that the *Nagar seth* is approaching him carrying thousands of bags full of money on a beautiful chariot of four bullocks. The very next moment, a pile of money appeared in front of

the army chief. The army chief's eyes lit up. He said with a free throat "*Nagar seth*, your city is now completely safe."

Nagar seth had now lost everything. The wealth that their ancestors had accumulated over generations had now passed into the hands of foreigners. The question in front of the *Nagar seth* was how will business happen now? Tomorrow how will the *hundis** get encashed in the market? But in spite of all these questions not a single wrinkle of malaise or worry was visible on his face. He was experiencing an indescribable happiness. So what, if wealth was lost; the city had been saved, the public had been protected.

In an instant, the news spread all around the city that *Nagar seth* Khushalchandra had saved us and our city from destruction by giving away all his wealth. The work that the army could not do, the same work had been done by *Nagar seth* all alone. And, all the prominent merchants of the city gathered and they decided unanimously that *Nagar seth* should get four *annas* per hundred of the goods weighed on the weighing scale in the Ahmedabad market. The letter of promise was written and the date on that promise letter is written as, Hijri *Samvat* 1137, the 10th, month of *Shabaan* (Islamic calendar) According to this, *Nagar seth* continued to get his share of money.

The Gaekwad and Peshwa governments that ruled Ahmedabad honored this pledge. Not only this, he was also bestowed with *Chatra** and a Seat. The Company Government (the British) had also accepted this right of *Nagar seth* to receive the share in the market but it fixed an

amount instead. This amount was Rs.2,133 annually. After some time a collector stopped giving this amount. This amount was not big in terms of money, but it was invaluable in terms of honour. And therefore *Nagar seth*'s descendant Seth Prembhai went all the way to Britain and fought for their right and reclaimed their right.

Even today, in the memory of *Nagar seth* Khushalchandra, this amount is given every year by the Government of India to his descendants. Along with this, the story associated with the welfare activities of the city merchant *seth* and his courageous efforts to sacrifice all his wealth is invaluable.

Questions

1. How many donations did Jagdushah open during Drought?
2. What gift did Jagdushah give to King Bisaldev?
3. Why did Seth Khushalchandra surrender everything to Hamid Khan?
4. What inspiration do you get from these episodes?

* *Daanshala*: building devoted for charity of food
* *Nagar seth*: Head wealthy merchant of the town
* *Hundis*: a type of financial instrument
* *Chatra*: symbolic representation of the protector of people

CHAPTER 12
Exemplary *Shravak* Roopchandji Sethia

Exemplary Life

Shravak Roopchandji was born in the famous Sethia family of Sujangarh (Rajasthan) on the 10th day of *Vikram Samvat* 1923, *Jyeshth* month *Shukla paksh*. According to the tradition of that time, Roopchandji was married at an early age of 10 years. He was 60 years old at the time of his death.

Shravak Roopchandji's personality was such that anyone who came in contact was attracted to him. His life was a confluence of pure conduct and thought. His life holds a special place amongst the *shravaks* of Terapanth.

Unending reverence for Acharyas, boundless devotion for *dharm**, total awareness of duties, use of non-violence in every activity of life - these were the qualities of *shravak* Roopchandji, which are rarely seen in *shravaks*. He was the most trusted *shravak* of the seventh Acharya Dalgani.

Daily Routine

To get up two hours before sunrise and do two *samayik* everyday was a vow he had taken. *Nitya Smaran* (regular recalling), *bhajans, mala* (chanting with rosary) and *pratrikraman* were his daily activities in *Samayik*. After that, whenever there were *sadhus* and *sadhvi*s in the village he would go to have *darshan*. It was his vow not to consume food and water without having their *darshan*. In case any *sadhu-sadhvi* was unwell, he used to take care of the

kalpaniya vyavastha (possible arrangements for a *sadhu*) needed for their care. This tradition of his continued till his son Chhaganmalji Sethia. The *sadhus* and *sadhvi*s placed a lot of trust in him.

If there was a *vyakhyan* (discourse) of *sadhus* in the village, then he would never be sitting at home, gossiping and playing cards. He would attend the *vyakhyan* and do *samayik* there. It was not in his nature to come late and sit in the front row. He listened to the *vyakhyan* very carefully. When he came home after the *vyakhyan,* he would express the *bhavna* of offering *gochari*. He used to sit down to eat food only after offering *gochari.* Before having the food, he used to do *smaran* of the Namaskar mantra.

If Acharyashree was in the village, he used to do *samayik* even in the afternoon at the place of *sadhus*. At the time of *pratilekhan** he used to make sure that he does not stay at *sadhu*'s place.

Due to the vow of Chauvihar, he used to eat early before sunset. In the night, he used to come to the *sadhus*' place and do *samayik* again. This was his normal routine.

Subtle Conscience of Non-violence

He used to take bath in hot water. When he learnt that heating water kills the living beings of water he started restraining the use of water while bathing. His continuous effort to limit water usage reached a point where he was using not more than 45 *tolas** of water while taking bath. Very rarely does a householder undertake so much renunciation for the *sadhna*

of non-violence.

He would choose a place for bathing free from any living beings like insects. To avoid ants gathering around the slimy water of the bath he would put that water in the sun. All these procedures were inspired by the *bhavna* (sense) of highest grade of *aaradhna* (spiritual practice) of non-violence. Not using water without filtering it, utilising the used water in the kitchen and the leftovers of food in the house to cows and buffaloes, putting the dirty sand of cleaned utensils in the sun, not letting it accumulate, throwing the fruit peels on the thorned fence in the sun etc., were done. He used to take great care of little things like this. In these too, his non-violence- conscience was at work so that there is no possibility of living beings generated there, small creatures like ants do not gather there and no living being has any type of suffering etc.

He did not spit everywhere. He did not clean his nose here and there. He would cover the spit, the phlegm, the nasal mucus with sand. The sense of responsibility that he had in him was the result of his highest sense of belief of non-violence.

He did not keep the animals under him hungry or thirsty. He would duly inquire about them from the servants. He would not allow animals to be beaten. When riding on camels he would not kick the camels. He would not allow the oxen of the cart to be driven with force.

How difficult the task of non-violence is and how careful

should those be who follow it, can be rightly understood from these memoirs of *Shravak* Roopchandji. Such a worship of non-violence, despite being a householder, is impossible without the feeling of fervent oneness towards all living beings.

Honesty in behaviour

The motto of his life was *'Ttagayo baje te harjo nahi, ttugh nahi baajno'.* It meant that it is ok to be known as having got cheated, but one should never be known as a cheat. Once, his bookkeeper bought something for his house without paying any tax. When he came to know this, he immediately sent him to pay the tax after explaining these things to him.

Once, a farmer from Kuchaghat came to his shop to buy cloth. He said – "I want to buy 12 hands* of cloth" The *munim** measured and cut 12 hands of cloth and gave it to the farmer and took the money. Roopchandji asked the *munim*- "We have received the cloth at a higher price, then how did you sell 12 hands of cloth at this price?"

The *munim* said –"Sethji*, I have not given him more. The cloth measured is less by one and a half hands. If you have any doubts, then you can check it." Roopchandji immediately called the farmer and measured the cloth and gave him as much as he had asked. After that, he settled the accounts of the *munim* and fired him from the shop. He did not like cheating customers by measuring less or weighing less in business at all.

Word of Mouth

Once he spoke to a businessman and agreed to take a *hundi* of 1000 rupees from him. On that day, after taking the *hundi,* he received a telegram stating that the businessman has declared insolvency. He read the telegram and kept it under his *gaddhi* (cotton seat). He decided in his mind that on receipt of *hundi* he will honour it through his *munim*. The *hundi* was kept. Only after that did he receive the telegram of the person becoming insolvent who agreed to take the *hundi.* Then the businessman came to Roopchandji and said - "Sethji! There has been news of our work being stopped; I do not want to takeaway your money intentionally. You please take back your money."

Roopchandji said - "The telegram had come to me before you, but there is something called word of mouth." He was overwhelmed by this behaviour of Roopchandji.

Fearlessness

Once, a new Nazim* came to Sujangarh. The house they lived in was dirty. To daub the walls with mud, wooden links were needed. A man from Nazim came to Roopchandji and asked him for wooden links. Roopchandji said - "I have the links, but I do not wish to give." The man returned and conveyed the reply of Roopchandji to Nazim.

The Nazim said – "Who is such a man who does not give even if he has? If a person does not want to give, then he gives some excuse, but how did he say that I have, but do not want to give?" Then a person sitting nearby said – "He does not lie. He just refuses what he does not want to give."

Forgiveness

On one occassion Roopchandji was returning home after the *vyakhyan.* At that time, someone unknowingly threw ash from above. The ash fell on his head. Thakur was with him. He got angry and said - "Don't you care?" Roopchandji said - "There is no need to worry. Has he thrown the ash knowingly?" In this way, non-violence and forgiveness were visible in every act of his life. When *dharm* radiates then it becomes tangible in the acts of life. Roopchandji was such a *shravak* whose each and every act of life speaks about *dharm*.

Detached

Once his son Manakchandji went to Jodhpur for treatment. The next day the telegram of his death was received. At that time he was sitting in *samayik*. Hukumchandji Baid, who was sitting beside, had come to tell him the news of the telegram**.** Seeing his face, Roopchandji knew that the news was not good. After a while, Sound of crying was heard. When *samayik* got over, Hukamchandji asked Roopchandji to go to Manakchandji's haveli. Manakchandji lived in a different haveli. Roopchandji had pain in his knees. He took his walking stick and reached Manakchandji's house. On hearing the news of the telegram he said - "Everything happens according to karma, but I sent him out in a sick state, I regret it. Children like Manakchand will be few." He did not have tears in his eyes, but instead, he went inside the house and advised everyone not to cry.

Some of his beneficial teachings

1. One should never borrow money from anyone by flattering him.
2. One should not keep one's borrowed money for long.
3. Do not do business beyond your ability
4. One should not try to cheat anyone.
5. It takes a long time to build respect, but it doesn't take long to lose it. Therefore one should always take care of it every second.
6. Money is created by committing sins. Hence money should not be spent unnecessarily.

Questions

1. Give an example of the forgiveness of *Shravak* Roopchandji.
2. What lesson do you learn from his life?
3. Religion used to speak in his life-behavior - Prove it by giving two memoirs of life.
4. Which Acharya was he a confidant of?

* *Dharm*: the path laid by *Tirthankars*

* *Pratilekhan*: when *sadhu sadhvi*s check all their clothes and belongings for the presence of any living beings on them

* *Chauvihar*: taking a vow of not having any food and water
* *Tola*: a unit of measure of weight equal to 11.7 gms
* *Munim:* accountant
* Hands: a measure of length
* Sethji- an address made to a business head in Rajasthan
* Nazim- councillor in a local government

CHAPTER 13
Pages of History

Bonds break

There is power in faith. The definitions of the words difficult and impossible are not there in the dictionary of faith. Strong faith is a miracle in itself and is also the mother of many miracles.

In the list of Swamiji's *shravak* family the name of Shobhji *shravak* of Kelwa is taken with great pride even today. He possessed a great combination of knowledge and reverence. Taking a vow to compose a verse for every ten verses of Swamiji, he composed about 3800 verses. Of these, many of them are finding expression on hundreds of tongues due to their melodiousness.

Shobhji *shravak* was working in a government job in Nathdwara. Once for some reason he had to face a severe prison sentence. When Swamiji heard this unpleasant incident, he soon reached Nathdwara and went to visit him in the prison to give him *darshan*. He heard some people saying - "*Dharmveer** is coming to give *darshan* to his devotee, let us see how he frees him and takes him away?"

When Swamiji entered the prison cell he saw Shob singing joyfully with his eyes closed - *"Swamiji ra darshan kin vidh hoi, pujyaji ra darshan kin vidh hoi"* meaning "How will I have Swamiji's *darshan*; how will I have the *darshan* of the revered?"

Swamiji paused for a few moments, finally breaking the reverence filled joy of Shobhji, saying - ” Shobhji! We have come to give you *darshan*.”

As soon as he heard Swamiji’s words, he instantly got up to do his *darshan* and tried to move forward. His handcuffs and shackles broke on their own and fell down.

The guards of the prison were bewildered by this divine event, they mentally shivered - it is true that even iron chains are futile in front of the power of faith and reverence.

No care without fear

When a man does a mistake he does not even recognise it. But when its terrible consequences come to the forefront, he repents it and tries to rectify it. He learns from his mistakes. That is why it is called *“Bhaya Binu Hoy Na Preeti.”* Meaning he does not care without fear.

Acharyashree Bharmalji reached Udaipur in the Jyesth month of *Vikram Samvat* 1875. There, while kindhearted people were happy seeing his increasing religious influence, there were some jealous people who were burning inside and actively conspiring against him. Some people went to Maharana Bhimsinghji and tricked him - ”Some such *sadhus* have come in the city, who have stopped the rain. Due to extreme heat, there is a possibility of cholera in the whole city.” Ranaji immediately gave the order - ”Throw such *sadhus* and sanyasis out of the city.” The opponents had their way. As soon as the orders were received, Acharya Bharmalji did *vihar* from there towards Rajnagar.

After he left the city, outbreak of cholera increased in the city. Maharaj's son-in-law became its victim and the prince became ill. The public was already agitated by the sending away of Acharyavar from the city. And then these incidents increased their anguish with even more intensity. Kesharji Bhandari, who was very resourceful for Ranaji, and also extremely reverent to Acharyavar, told Ranaji - "How did you think of this? So much unnecessary pain and humiliation to such renowned *sadhus*! There is a wave of disturbance in the whole city, the son-in-law has expired, the prince is also approaching his end, and yet as far as I have heard - efforts are on to expel those *sadhus* from the country."

When Ranaji spoke about the poisonous illusions spread by the opponents, Bhandariji explained all the circumstances.

Ranaji - "Kesara! What can happen now? I got deceived, call them back."

Bhandariji - "They are not servants who can come back when I call them. You send your representative and make a humble request to them to come back to the city."

On hearing Bhandariji's good advice, Ranaji immediately wrote a *rukka** with his hand and sent it to Rajnagar with the *halkara**.

Here the Terapanthi *Shravak* of Mewar gathered in Rajnagar. Everyone decided that along with Acharyavar they would also leave the country. Only Maharana's order was awaited. When the *halkara* reached Rajnagar with the letter, the *shravaks* said in fervent words - "Tear the letter and throw

it in Rajsamand and join us to follow Acharyashree." But on the request of experienced thoughtful people, the letter was opened. It read

Shri Eklingji, Shri Bannathji, Shrinathji.

Swasti Shri Sadh Bharmalji terapanthi sadhu se Rana Bhimsingh ki vinti maloom ho kripa karke aap yahan padharein. Kinhi duston ne jo dustata ki uski taraf na dekhein. Meri tatha nagar ki praja ki taraf dekhkar daya karein aur vilamb na karein, adhik kya likhun. Anya samachar Shah Suvalal ke dwara likhe Patra se jaanein. Samvat 1875 Aasadh Krishna 3 sukravar.

Shri Eklingji, Shri Bannathji, Shrinathji.

Swasti Shri Sadh Bharmalji Terapanthi *Sadhu*, let Rana Bhimsingh's request be known and please be kind enough to come here. Do not see the cruelty done by wicked people. Have mercy on me and the people of the city and do not delay in coming here. What more can I write? Know the other news through the letter written by Sah Suvalal. *Samvat* 1875 *Ashadh* month *Krishna paksh* 3rd day Friday.

The determination of the people turned into a new jubilation. The *prayana* (the preparation to leave) ceremony now became the *Dharm-Parishad.* The public requested with one voice - "Now you should be merciful and go back to Udaipur."

Acharyavar said in a patient, serious but unselfish voice - "Who will now again walk around the mountains and

stones and wear out his feet. Do I have anything to do with Ranaji?" By saying this, he did not go to Udaipur and after doing *vihar* from there, he did that *chaturmas* in Pur.

Warrant on Srimajjayacharya

Jayacharya gave *diksha* to a boy named Munipat of Jaipur in Churu. According to the *diksha* system of Terapanth, *diksha* is given to someone only with the permission of their parents. The boy's father had died long back, so he was given *diksha* with the permission of his mother.

Some opponents instigated the other relatives of the boy. "Look! Jeetmalji Maharaj (Jayacharya) gave *diksha* to the child without asking you all. You should appeal in the royal court." Jayacharya went from Churu to Ladnun. At that time Ladnun was under the princely state of Jodhpur, so these relatives appealed before the Jodhpur royal court.

Maharaj Takhtsinghji was the king of Jodhpur at that time. He believed the words of the opponents instantly, and issued a warrant on Jayacharya. Taking the warrant, two *halkare* (men who travelled at speed) left for Ladnun from Jodhpur. The news reached Ladnun with lightning speed. There was commotion in the whole society. People's blood started boiling. At that time, Jayacharya was staying in the house of Dulichandji Dugad. Dulichandji was an influential, devoted and fearless *shravak* of Ladnun. On hearing the news of warrant on Jayacharya by the King of Jodhpur, he was enraged. He said - "Who can have the courage to take any action against our Guru as long as we are here? As long

as there is even a drop of blood left in my body, no one can even touch Jayacharya." He himself sat down at the main door of the house and brought about two hundred people of Mohil caste and made them sit there and said - "Do not let anyone inside without permission."

On the other hand, in Jodhpur, Badarmalji Bhandari was the head (private secretary) of the Jodhpur King's *Hazuri* (people who please the King) office. He was a faithful *Shravak* of the *Dharm Sangh*. When he came to know that a warrant had been issued on Jayacharya by the Jodhpur-king, he immediately went to the palace to meet Maharaja Takhtsinhji. It was night time. He said to the sentry *(kinchuki)* standing at the door of the palace - "Go, request the *durbar* (Maharaj) that Badarmal has come to meet him."

The kinchuki went inside and requested the Maharaj. Maharaj was preparing to sleep at that time. He told the *kinchuki* - "Tell Badarmal to meet in the morning."

The *kinchuki* came back and conveyed the Maharaj's answer to Badarmalji. Badarmalji said – "Go and request the durbar that if he wants to meet, he can meet now. In the morning he can see only Badarmal's body; his life will not be found."

When Maharaj came to know about Badarmalji's sentiments from the *kinchuki,* he invited him to the palace. As soon as he came to the palace, Maharaj asked him- "Why Badar, how did you come now in the night?"

Badarmalji said - "What kind of order have you given today?" Maharaj asked - "Which order?"

Badarmalji said - "The order you have given to arrest Jeetmullji Maharaj."

Maharaj said - "Badarmal! They are like that only. He gave *Diksha* to a child without the permission of his family members."

Badarmalji requested - "No! It can never happen like that. You have not done a thorough investigation of what the situation is. He is my guru. He can never do such a thing."

Maharaj said - "He is your guru? I didn't even know. I was told by some people and I passed the order on that basis. What should I do now?"

Badarmalji said - "What should be done? You have to pass the second order and set aside the first one."

Maharaj said - "I will write another order in the morning."

Badarmalji said - "Not in the morning, you have to write another order now. By the time it is morning, perhaps the earlier order would have reached Ladnun."

Maharaj Takhtsingh, at the behest of Badarmalji, wrote the second order at the same time and overruled the earlier order. Badarmalji's son Kishanmalji Bhandari took that order and left for Ladnun with speed. The earlier messengers had stopped somewhere on the way, so he reached Ladnun before them.

In Ladnun, when the news reached that Badarmalji Bhandari had courageously got the warrant on Jayacharya overruled, people danced with joy. The cloud of crisis that had come

upon the *Dharm Sangh* was dispelled, and so they breathed a sigh of relief. When the earlier messengers reached Ladnun, they were sent back after showing the second order. The role of Dulichandji Dugad and Badarmalji Bhandari in this work is remarkable. Their names will be specially inscribed in the history of Terapanth.

Questions

1. "Shobhji! We have come to give you *darshan*." Whose statement is this and for what occasion? Write about it.
2. Why did the Maharana order Bharmalji Swami to leave Udaipur?
3. What did Dulichandji Dugad say after listening to Jay-acharya's warrant?
4. What did Badarmalji Bhandari say to the *kinchuki*?

* *Dharamveer*: One who has won over *dharm*
* *Rukka:* handwritten letter
* *Halkara:* person delivering letter by travelling from one place to another

CHAPTER 14
Why I became a Jain By Matthew McKay

The bliss that is now engulfing my soul is unprecedented. A citizen of the West cannot experience this joy. I experienced this joy when I came to know about Jainism. This incident happened in the year 1948.

The sanctity of this ancient religion is the main reason that ultimately compelled me to join the Jain fraternal union.The philosophies of Jain religion are such that even a child can understand and will be happy to have received them.

Jain philosophy contains all those philosophical elements which are essential to have a source of eternal bliss. By birth, I am a citizen of the West, and since childhood I have been brought up in a fanatical Christian religion, but as soon as I regained my senses, I found that the principles that were forcefully made to be embraced by me were not really right. In my initial life it used to be said that God is merciful as well as cruel. He gives arbitrary punishment or rewards to people.

In relation to this Providence or God, I was also taught that he had great remorse for the creation of the human universe. Whenever I heard that a drunkard died or a sinner died, I used to groan in agony of mental cruelty. For I was told that he would have to bear the pain of burning embers in agony for an infinite time.

On the contrary, Jainism taught me that non-violence is the ultimate religion. This is the principle which I now declare

with great joy. Jains believe that all beings are pure *aatmas* (souls).

This teaching was very agreeable to my heart. In this, I realized that life has one purpose which each one of us has to fulfill. It does not matter then even if each life is different. Even the soul of an insect has to fulfill the same purpose, so it is not proper to reject it. Jainism teaches that it is entirely inappropriate to kill animals for food. **These are the five vows of Jains -**

1. Do not commit violence, follow non-violence.
2. Do not tell a lie, tell the truth.
3. Do not steal, be honest.
4. Quit adultery, follow moral conduct.
5. Leaving the attachment of worldly possessions, become non-possessive.

I soon realized that if these teachings are implemented in daily life, then the whole world can be benefited greatly. The malaise of accumulating wealth has poured a mountain of great calamity upon the nations.

This message of Jainism is very ancient. We have got this truth through twenty four *Tirthankars* for the benefit of living beings. One can choose whatever one wants to choose. Practicing it is to advance oneself on the path of eternal happiness.

Among the twenty-four *Tirthankars*, the first *Tirthankar* was Rishabhdev and the last was Mahavir Vardhaman.

Jainism teaches that life is immortal, and its nature is an aggregate of perception(darshan) and knowledge(Gyan). When one loses one's nature by being trapped in the physical body and the pleasure of senses, then he creates bondage *(bandhan).* The nature of bondage (subtle matter - *sukshmatam pudgal*) which happens depends on the nature of the good and the bad acts of the mind *(mann),* word *(vachan),* deed *(karma).* Therefore even karma is good or bad.

The word *'Jin'* means the conqueror. But in Jainism, the meaning of the conqueror is that person who conquers his inferior nature, his attachment and aversions. So it is clear that Jainism shows the true path of liberation and says - "When one conquers karmas, then he attains the liberated state."

The *aatma* of a being shines in its natural qualities only after being freed from the bondage of karma. On this path of liberation, one has to move forward all alone, and with no support. Self- dependent and all alone, one moves ahead, and attains liberation. The bliss of that conqueror of liberation is great. One remains solemnly absorbed in one's goal. The means through which wordly fleeting pleasures and luxuries are attained are of no use. One also considers them a hindrance in the upliftment of one's *aatma*.

These sacred teachings of Jainism left a deep impression on my heart. I happily received the teachings of these great victors and for the past two years I have delved deep into it

by doing *swadhyay* (self contemplation and study of self). Only by following these teachings can a human conquer the false temptations of material life. Concentration in meditation gives its own fruit. By meditating for some minutes on the pure nature of the *aatma,* one experiences unique bliss.

Mumukshu (one who is focused on attaining *moksh*/ liberation) gets the belief that it is very essential for the *aatma* to be pure in order to be free from the worldly cycle of birth and death. What is this material happiness really?

The emptiness of it was visible to me in the light of Jainism. I see that they are mere mirages. As long as I applied my mind to them or experienced them, I remained away from self-realization.

Jains have a peace loving fraternal union. They preach the message of non-violence to all. Seeing them, we wish that we should also be like them. Their feeling of love and compassion are the same for all living beings - humans and animals.

Jains respect even the honey bee. They do not steal the honey collected by these special honey bees. You will generally not see honey in the food of a Jain. Jains do not even take any intoxicants. They consider them as obstacles to the path of salvation. Jains do not eat meat and fish under any condition and also do not consume eggs.

A Jain householder leads his life following the above mentioned five *anuvrats.* That is why I feel proud to declare

myself as a Jain householder. Sometimes, one also does fasting and meditation.

Jain *Sadhus* and *Sadhvi*s observe these *vrats* completely and lead an ascetic austere life.

Jains do not force their principles on anyone. Anyone who wants to hear the message, they tell them.

I can say from my own experience that a person who follows Jain teachings and follows them surely attains the abode of bliss, which they would have never meditated upon even in a dream.

The principles of Jainism are not contradictory to modern science, but in accordance with it. There is no place for blind faith in Jainism. Like in the West, you will not be forced to accept things blindly.

Jain doctrine will never go against your mind. Although it may be slightly harsh for the body, but as soon as you start walking on the path of salvation, the *aatma* gets hugely benefitted.

I wish to give full knowledge of the Jain doctrine to the Westerners. That's why I am happy to meet inquisitive people. That day of my life has become great, when I received the knowledge of Jain education- because it opens the door of liberation for each and every one.

Now there is an incomparable joy stored in my *aatma* which was never there earlier. Truly Jainism holds the hidden key to peace for the nations. This peace is not verbal and

outward, but it is the spiritual peace within. I know that you too will find bliss, which I have found, and will understand why I take pride in calling myself a 'Jain'. I happily say to others - why did I become a Jain?

Questions

1. Which doctrine of Jainism influenced Mathew?
2. According to Matthew McKay, explain the conduct of a Jain householder.
3. Does Mathew's life inspire you to propagate Jainism?

CHAPTER 15
Current sects of Jains

Where there are thoughts, it is natural to have a difference of opinion. Where the harmony of thoughts forms an or*gani*zation, the difference of opinion gives rise to sects. New sects keep forming due to difference of opinion.

The sequence of difference of opinions in Bhagwan Mahavir's *shashan* started arising in his presence itself. Earlier, Goshalak was Bhagwan's disciple. But later he separated and became the Acharya of a separate Sect. Similarly Jamali, the son-in-law of Bhagwan, also separated due to difference of opinion. Both of them stood against the thoughts of Mahavir. Therefore they are not counted under Jain Sect and today their sects have no existence. After Bhagwan Mahavir, the Jain *Sangh* was divided into two divisions, Shwetambar and Digambar.

For some time after Jambu Swami, both the traditions accepted the distinction of the Acharyas, and again at the time of Bhadrabahu, both traditions became one. At that time there was one *sangh*, yet there were many orders *(gann)* and branches. Acharya and *Chaturdash Purvi** were also many. But it seems that from the time of Prabhav Swami, differences started growing.

Digambar and Shwetambar

When both these sects were established is a matter of history. Yet according to the Shwetambar sect, the Digambar sect

was born after 609 years of Veer-Nirvana (Salvation of Veer - Mahavir). And according to the Digambar sect, after 606 years of Veer-Nirvana, the Shwetambar sect was born. Both the sects consider themselves as the main branch. But it can certainly be said that after the naming of one had taken place, the other had been named. In both the names, importance has been given to cloth. One tradition forbids clothing and the other supports clothing. During the time of Bhagwan Mahavir, these two traditions – *Jinkalp* and *Sthavir Kalp* – both had developed. He gave equal place to both the traditions. *Achel* (without clothes) *Muni* (*sadhu*) were called *Jinkalp*. *Sachel* (with clothes) *Muni* were called *Sthavirakalp.* Later on, both these traditions appear to have evolved into Digambar and Shwetambar form. Digambar Munis do not keep clothes. They keep *kamandalu** and *mayurpichhi** in their hand. Shwetambar keep clothes and they keep a *rajoharan* made of wool in their hand.

There are mainly three sects in the Shwetambar tradition - the *Sanvegi (Murtipujak),* the *Sthanakvasi* and the *Terapanthi.*

Sanvegi (Murtipujak)

The Sanvegi tradition accepts idol worship. Among them there are many clusters like Khatargachchh, Tapagachchh, Anchalgachchh etc., Around 84 Gachchhs exist. They all have different Acharyas.

Sthanakvasi

The origin of the Sthanakvasi tradition is from Lokagachchh. The origin of Lokagachha is believed to be around *Vikram*

Samvat 1535. Lonkashah was a *Shravak*. On the basis of scriptures he did not accept idol worship. Many people were influenced by his thoughts and took *diksha*. And thus Lokagachchh was started. Later on, its impact grew very fast. Many people left idol worship and became followers of Lonkagachchh. Moving forward, Lavji became a Muni. He started the Dhundiya *sampraday* (sect) in *Vikram Samvat* 1709. Over time, *Dharm*adasji became Acharya in the same branch. He had 99 disciples. Later on this sect became popular by the name of Sthanakvasi.

Terapanth

Acharya Bhikshu separated from the Acharya of Sthanakvasi Sect, Acharya Rughanathji in *Vikram Samvat* 1817 due to difference of opinion on conduct and thought process. His sect got named Terapanth, which is considered to be the last sect of the Shwetambar sect. Terapanth has three characteristics - (1) One conduct (2) One thought, (3) One Acharya. This is a unique organization.

Like the Shwetambars, the Digambars also have many branches. Beespanth, Baespanth, Terapanth, Taranpanth etc.

Amongst them the rise of the Taranpanth sect is believed to be around *Vikram Samvat* 1505 to 1573. It was started in opposition to idol worship, but it could not be spread. There are very less number of followers of this branch in Central India. Very few people follow it today.

The Digambar tradition does not accept the Shwetambar Agams as proof. It mainly considers the texts of Acharya Kundkund as proof.

Questions

1. How many major sects are there in Jainism?
2. When did the Digambar sects begin according to the Shwetambars?
3. What is the meaning of the words *sachel* and *achel*?
4. When did the Sthanakvasi sect originate?
5. What are the characteristics of Terapanth?

* *Chaturdash Purvi* - One who had the knowledge of fourteen purvas**
* *Purvas* - a measure of knowledge supposed to be very very vast
* *Kamandalu:* water carrying *patra* (vessel) of a Muni
* *Mayurpichhi:* a broom of peacock feathers used by a Muni to remove insects

CHAPTER 16
Jain art

In the Jain tradition, the word art has been used in a very broad sense. Lord Rishabhdev has depicted 72 arts for men and 64 arts for women. Many arts like writing, mathematics, painting, dance, singing, war, architecture etc., are included in the above.

Painting arts

Jain painting- art begins with the understanding of the element- light (Prakash tatva). The Guru used to explain the elements to his disciples through pictures. When texts were written on palm leaves and other leaves, pictures were marked in them every here and there. Then there was the development of *bhitti chitra*.* Jain *akhyayikayen** and the life history of *Tirthankars* were depicted in murals and *pattachitra*.*

Script art

Letter arrangement is also a fine art. Jain Munis and yatis developed it a lot. Both in terms of beauty and subtlety, they took it to the summit of progress. In the last 1500 years, thousands and thousands of copies have been written.

The Terapanth Munis have carried this art further. They are leaders in the subtle script. Many Munis established a new standard in handwriting by writing 2000 verses, about 80 thousand letters in a page 4 inches wide and 9 inches long.

Terapanth *Samaj* has done important work to acquaint the common man with this art. Tulsi Kala Preksha located at Jain Vishwa Bharati, a world- renowned or*ganiz*ation of our society, is the result of this development. By seeing such amazing specimens of art in this gallery, both national and foreign tourists are spellbound.

Architecture

Gradually the art of sculpture developed. The oldest idol is believed to be of the Mauryan period. It is from Lohanipur in Patna. At Khandagiri and Udayagiri there is wonderful craftsmanship of sculpture displayed in the idols of the times of Shung till the second century BC.

Indian sculpture art after the Maurya and Shunga period - the art has three streams -

1. **Gandhara art -** which flourished in the North West.
2. **Mathura art -**which developed in the nearby areas of Mathura.
3. **Amaravati art -** which developed on the banks of river Krishna.

The oldest remains of Jain architecture are found in the caves of Udayagiri, Khandagiri and Junagadh. The Ellora caves are also important from the point of view of architecture. In addition to the Brahmana and Buddhist caves inscribed at Ellora, there are 30-40 Jain caves. These include cave no. 32 and 33 which are particularly noteworthy. The Kirti-stambh of Chittor, the Jain temples of Delwara,

Abu and Ranakpur are important from the point of view of architecture of later periods. From the point of view of sculpture, the 57 feet high statue of Bhagwan Bahubali in Shravanabelagola (Karnataka) is a wonderful artwork of the world. It attracts people with its beauty. There is an 84 feet high idol of Bhagwan Rishabhdev in Barwani village of Madhya Pradesh. It is considered to be the tallest statue in the world. This Jain sculpture is a unique gift to the world.

Questions

1. Name the main streams of Indian sculpture.
2. How many letters did the Munis of Terapanth write in a page?
3. How many Jain caves are there in Ellora caves?
4. Which is the tallest statue in the world?

* *Bhitti chitra*: murals - pictures painted on walls
* *Akhyayikayen:* story, tradition, history, narrative
* *Pattachitra:* traditional cloth based canvas paintings

CHAPTER 17
Syadvad - philosophy

Meaning of *Syadvad*

Syadvad is the method of conveying the intention of Jain philosophy into language. The word *'Syat'* of *'Syadvad'* means - expectation or perspective and the word *'Vad'* means - tenets or clear explanation. Combining both these words, the meaning of this word *'Syadvad'* is - to describe an object, *dharm*, quality or event etc., with respect to a particular quality or aspect.

One matter, many *dharm**

*here we refer to the essential function or nature of a thing

Accurate knowledge of all of the many required natures of matter can be possible only when the relevant aspect or quality is put forward. In philosophy, eternal-transient, true-delusion, one-many, different-integral, expressable - inexpressible etc., and in worldly behaviour, small-big, gross-subtle, far-near, clean-dirty, foolish-scholar etc., are many such natures which exist. When we want to describe these and any other nature or quality like this through language, then it can be meaningful only to the extent that it is relevant to that aspect. The relevance with which we use the word, we can use another word about the matter at the same time with the relevance of a different quality. Even that will bear as much truth as the first. To summarise it is to be embodied in our knowledge that there are many aspects to one subject matter which are all equal truths at the same time.

Use of the word 'Syat'

When we present a complete object in front of another person we can present it only in parts. We are constrained to do so because of the incompleteness of the language. There is no one word that can express all the natures of an object. It is not possible, therefore, by rendering different natures through different words, we can put our expression related to the object in front of others. For the nature which they propound, they use the word which gives knowledge of that subject and for all the other contradictory and non-contradictory nature, they use the word *'Syat'* as a representative form, which means that apart from the expressed nature, many other natures also exist in the object which is also truth but at this time we can only list them all, not narrate each one of them.

Different perspectives

Different perspectives result from the answers to different questions themselves. To those asking for a particular garment, we can give these different answers according to their inquiries -

1. This garment is made of cotton.
2. This garment is from the mill.
3. This garment belongs to Narendra.
4. This garment is for wearing.
5. This garment is worth Rs.5.

Now tell me, how do we understand whose is this garment?

Is it of one person or of all five people? None of these five statements is such that it can be said to be unproven. All five statements are true about the same garment with different expectations. Why only five? It is of 2 yards, it is from India, it is of the year 1955 etc., and many other things can be said about the subject and all of them can equally be the truth. Each of these statements gives some new information related to the garment. Something is said in one statement, different things have been said in each of the other statements. Yet there is no conflict between them. There is no conflict because each has a different perspective**.** This garment is made of cotton from the perspective of what material it is made of, is of Narendra from the perspective of whose accessory it is, is for wearing from the perspective of efficacy and is of five rupees from the perspective of its value. Is this cloth made of cotton or silk? Is it made in a mill or by hand? Is it Narendra's or Virendra's? Is it for wearing or for covering? What is its worth?

These questions prompt the respondent to give different answers. One answer cannot satisfy all the questions.

As in normal worldly behaviour, the above statement based on the quality is so basic, appropriate and true, so it is in the field of philosophy too. In the above mentioned garment related knowledge, onesidedness can take you away from truth. Similarly onesided approach in philosophy shall also take you far away from truth. Therefore in the field of philosophy too, the application of *'syadvad'* (based

on expectation and perspective) is not only respectable but also necessary.

It is, and it isn't

A shopkeeper asked at a garment shop- "This garment is made of cotton, isn't it?" The shopkeeper replied - "Yes sir! It is made of cotton." Another person came and asked about the same cloth - " Why sir! This garment is made of silk, isn't it?" The shopkeeper said - "No, this is not made of silk." Here with respect to the garment in discussion - 'It is of cotton' is as much truth as 'it is not of silk' is. Regarding the same cloth, from the perspective of it being cotton, it is *'Sat'* meaning 'is' and with the perspective of silk it is *'Asat'* meaning 'it is not'. Nobody can deny these statements. *Syadvad* also says the same thing. If it is true, then how can it be false? This doubt is just like if he is a son then how can he be a father. But if he is the son of his father, then he can also be the father of his son. There can be no contradiction in this, because the perspectives are different.

According to *syadvad*, every substance is *'sat'* with respect to it's own matter (*swadravya*), place (*kshetra*), time (*kaal*) and nature (*bhav*), and *'asat'* with respect to the other matter (*pardravya*), place (*kshetra*), time (*kaal*) and nature (*bhav*). It can be easily understood as follows - a mudpot's self matter (*swadravya*) is mud. With the nature of mud, "sat" meaning it has existence. With the nature of other things (*pardravya*) like garments and others it is *'asat'*. Meaning, it is a mudpot not a garment.

Like matter, in knowing the truth of anything, there is also the perspective of place. An event can be true only from the perspective of any one place. For example, the Nirvan of Bhagwan Mahavir took place in Pava. This incident of Bhagwan's Nirvan is true only from the perspective of Pava place. But if someone says 'Bhagwan's Nirvan happened in Rajgriha' then this statement will be said to be untrue.

Like matter and place, the truth and untruth of a matter is also revealed with the perspective of time. Like - Acharyashree Tulsi initiated the *Anuvrat* movement in *Vikram Samvat* 2005. Apart from this, if any other period is mentioned, then it cannot reveal the truth regarding the *Anuvrat* movement.

Similarly, in the truth of an object, nature (bhav) is also perceived. Like water has liquidity. It means that the entity of water can be recognized only by its nature of liquidity, otherwise it would have been snow, vapour or fog, which is not water, but its transformed form.

In the above manner, the entity of every matter is known with respect to it's matter *(swadravya)*, its place *(swakshetra),* it's time *(swakaal)* and it's nature *(swabhav)*. Not with respect to other matter, other place, other time and other nature. If an entity can be known with other matter etc., then one thing will be all things and it would have all place, all time and will have all qualities.

But this cannot happen, because like the existence of self-natures, the non existence of other natures is also present. With the existence of self matter in the pot, the word pot has

the ability to became a subject of the word *'asti'* and due to the non existence of other matter in the pot, it has the ability to become a subject matter of the word *"Nasti"***.** This is the reason why the form of a pot can be revealed both by its natural order and by disallowing the other.

Sat-Asat (truth-untruth), *Asti-Nasti* (Is-Is not), *Vidhi-Nishedh* (its natural order - disallowing the other) are relative statements of an object. Similarly in an object, common-special, one-many etc., are different qualities whose relative existence also has to be understood.

Limits of '*Syadvad*'

The principal of *Syādvāda* requests impartial acceptance of whatever expectations arise in an object. Its intention is never to assert expectations that do not exist based on *Syādvāda.* There is no need to improve any expectations of existence on objects like *Ashvashringa, akash-kusum* and Vandhya sut (these are sayings used to cannote impossible tasks.) to establish their existence through *Syādvāda*, because their existence itself is unsubstantiated. The purpose of *Syādvāda* is to reveal the true nature of the object, not to create a new object.

Ideological gift

As much as Bhagwan Mahavir has given an invaluable gift of Non-Violence in the field of our life, he has given the invaluable gift of *syadvad* in our thought process. Non Violence makes life generous and complete. So does

syadvad to our thoughts. One-sided thought is incomplete and far from reality whereas holistic thought is complete and real.

Questions

1. What is the meaning of *Syadvad*?
2. What do you understand by *Sat* and *Asat*?
3. What do you learn from the doctrine of *Syadvad*?

CHAPTER 18
Conduct of a Jain Muni

There have been three main philosophical traditions in India - Jains, Buddhist and Vedic. All three traditions have adorned Indian culture and their contribution is being expressed everywhere even today. Thousands of saints and *sanyasis* initiated into these traditions travelled from house to house and from village to village to enlighten people. They showed them the path of salvation.

In the present lesson, we will throw light on the conduct of Jain monks and on the life of a Muni. Meaning of 'Muni' is a knowledgeable person. When, in an individual's mind, the *bhavna*

(persistent thought) of freeing himself from sorrow is awakened, then he turns away from the world. When his detachment reaches the ultimate pinnacle, he breaks his worldly bonds and acquaintances and takes *diksha*. *Diksha* means accepting the life of a Muni. In Jain tradition, *diksha* is not for a fixed period, it is for complete life. In Buddhist tradition, the initiation period can be for one year or it can be for longer period - five to ten years. In Jain tradition, this is not the rule. *Diksha* is taken for a lifetime by any person. The academic knowledge of the person to be given *diksha* is not evaluated. His *bhavna* of detachment is evaluated. Ordinary literate person can take *diksha* and a Pandit can also take *diksha*. The minimum eligible age for *diksha* is considered to

be nine years and there is no prescribed maximum age limit. The criteria or the test for *diksha* is detachment, not age. The approval of the parents or guardian is necessary before taking *diksha*. Only after getting the approval, the Acharya gives *diksha* amidst thousands of people. Therefore, in Jain *Diksha*, there is no place for temptation, allurement etc. When this happens, *diksha* is invalid.

Five great vows

A Jain muni has to follow the *Mahavrats* (great vows). There is no alternative to *Mahavrats*. They are accepted with one's whole spirit, mind and heart. Their nature does not change depending on the place (*desh*), time (*kaal*) or situation. They are eternal *dharm*. There are five *Mahavrats*-

1. *Ahimsa Mahavrat* - Vow of Non-Violence

This is the first *Mahavrat*. The Muni follows non-violence in mind, word and body. He cannot kill, harass or hurt any living being, nor can he cause violence through others. He cannot even approve of violent tendencies. He is completely non-violent.

2. *Satya Mahavrat* - Vow of Truth

This is the second *Mahavrat*. A Jain monk cannot take shelter of lies and dishonesty under any circumstance. There are four reasons for speaking lies - anger, greed, fear and humour. Jain Muni completely avoids them. He cannot even speak any such word which is harsh, violent, derogatory, etc.

3. *Achourya mahavrat* - Vow of Non Stealing

This is the third *Mahavrat*. It is also called as *adhatadaan (adatt+aadaan)* meaning he cannot take anything *(aadaan)* without having been offered *(adatt)*. Taking anything without being offered is prohibited.

To pick up even a straw without the permission of the master is theft. To stay in a place without taking permission of the owner, to use something - this is against principle. A Jain muni cannot do this.

4. *Brahmacharya Mahavrat* - Vow of Celibacy

This is the fourth *Mahavrat*. To abstain from non-celibacy in mind, speech and body is

Brahmacharya (celibacy). Immersing in the *aatma* (self) is brahmacharya. To observe this, a Jain muni cannot touch any woman, cannot talk to a single woman in private. They cannot read provoking literature and refrain from discussing women's issues.

5. *Aparigraha Mahavrat* - Vow of Non-Possessiveness

This is the fifth *Mahavrat*. *Parigraha* has two meanings - the feeling of attachment and object. *Aparigraha* means non-attachment and non-accumulation. Jain Munis keep only useful limited clothes, utensils etc. for carrying on their life. But they do not accumulate even these. There is a limit on clothes and utensils. Violation of that limit is considered a violation of the *Aparigraha Mahavrat*. Further, Munis cannot keep money, gold, silver etc.

Along with these five *Mahavrats*, they have to follow five *Samitis* and three *Guptis*. *Samiti* means performing activities in the right manner and *Gupti* means keeping guard, restraint.

Five *Samitis**

1. *Irya Samiti* - Care not to harm any living being in movement. To observe restraint and being careful while walking, getting up and sitting down, not to harm any living being. Seeing the ground till your height (*Yug praman*) for any living beings while walking, sweeping and clearing the ground before sitting etc.,
2. *Bhasha Samiti* - Care not to hurt anyone by speech. Speaking judiciously, not saying harsh words. Not to speak derogatory words, not being sarcastic, not to use poignant or violent language.
3. *Eshna Samiti* - Care to collect pure food in a pure manner.To avoid the *doshas* (flaws/ fault/sin) related to *bhiksha* (the method followed by a Muni to visit different houses and collect food).
4. *Adan-nikshepna-Samiti* - Care in regard to using various posessions. To take utmost care in keeping, lifting or using all their possessions- all kinds of clothes, *patras*, books or other small and big *upkarans*. Avoid violence.
5. *Utsarga Samiti* - Care in regard to sanitation. It is the supreme duty of a Jain Muni to exercise full discretion

and caution in the discharge of excreta and urine. They have their own non-violent method of disposing of excreta and urine. It has to be followed.

Three *Guptis

1. *Manogupti* - Guarding the mind. Restraining the mind and keeping it engaged in the *aatma*.
2. *Vachan Gupti* - Restraining speech. Not to talk unnecessarily.
3. *Kaya Gupti* - Not to move around unnecessarily.

A Jain Muni has to follow these thirteen rules compulsorily - five *Mahavrats*, five *Samiti*s and three *Gupti*s. In this sense they are called Terapanthi (tera means thirteen, panthi means followers). These are the basic rules.

Apart from these, there are many other rules, which the Munis have to follow compulsorily.

The Daily routine of a Jain Muni

1. Waking up at around four in the morning.
2. Performing *pratrikraman* one *muhurt* (48 mins) before sunrise to atone for the *doshas* of the night.
3. Doing *Pratilekhan* - It is an integral part of a Jain Muni's day. Watching out, checking all the clothes, utensils etc. for living beings.
4. After refreshing (toilet), studying,teaching and giving discourses.

5. Go for *bhiksha* where pure food is available. Doing *go-chari* in the community. Not to have caste discrimination.
6. After meals, resting, reading and teaching, religious discussions etc.
7. After three *prahar* (a measure of time - a day is divided into six *prahars*) doing *pratilekhan* again.
8. Going for *bhiksha* again in the fourth prahar. To consume the food and water before sunset.
9. After sunset doing Guru-Vandana and doing *Pratrikraman*.*
10. To do *swadhyay* (self-study through reading books or introspection of self) and meditation and to explain *dharm* to inquisitive brothers and sisters and giving discourses.
11. Sleep at night after one *prahar*.

This is the normal daily routine of Jain Munis. Some Munis spend most of their time in meditation, some in swadhyay, some in literary creation and some in discussions on *dharm*. Some Munis take more interest in Tapasya (penance) and some Munis in preaching *dharm*. The main aim of a Jain Muni is self-welfare. Along with self-welfare they also help in the welfare of others by walking thousands of miles on foot. Jain Munis do not believe in casteism. In Jain tradition, people of all castes can take *diksha*.

Questions

1. When is *Diksha* taken?
2. Is Jain *diksha* time bound or for life?
3. Name the five *Mahavrats*.
4. What is the difference between *Samiti* and *Gupti*?
5. What is the meaning of non-possessiveness?
6. Give brief information about the daily routine of Jain Munis.

* *Samiti*: careful practices
* *Gupti:* guarding, control, restraint
* *Pratrikraman*: prayer atoning for sins

CHAPTER 19
Eating Food at night (after sunset) and Jainism

Food is essential for human life. Man cannot survive without food. Man is hungry for food. But there is a limit to eating food. One should eat for living not live for eating. It is a matter of sadness that in today's era food has become life. Today's man is crazy about food. All the rules regarding eating food and drinking have almost been forgotten. Whatever good or bad comes in front of him, man just wants to eat it. There is no aversion to eithereating meat or drinking alcohol. He does not know about the edible and inedible. Keeping aside the context of dharm, today with the craze of food, he has forgotten to even take care of his health.

Today's man starts eating early in the morning as soon as he gets out of bed and keeps on grazing through out the day like animals. He eats at home, at friend's houses, in the market, and what's more, he eats during the day, eats at night and also does not miss to put some or the other eatable in his mouth even while lying in the bed to sleep. Is it his stomach or something else? Day and night the filling of this stomach like pit continues, yet he is not satisfied.

The ancient scholars of India have laid down some very beautiful rules regarding food. In food, care should be taken of its purity, sacredness, cleanliness and health, not of its taste. One should have complete aversion of inedible substances like meat, liquor etc. To put even a mouthful of food in the stomach without hunger is to eat sinful food.

When hungry, one should not eat more than two-three times a day and it is never appropriate to eat food at night.

There is a great emphasis on not allowing of food at night in Jainism. In ancient times, not eating food at night was necessary for the identification of Jains. The statement is right too. How is he a Jain who eats food at night and drinks unfiltered water! Eating food at night is said to be a *dosh* of violence in Jainism. There are many such small and microscopic creatures which are visible in the sunlight during the day, but are not visible in any way at night. Therefore, when those micro- organisms fall into the food and get crushed under the teeth and reach the stomach with food, a grievious sin is committed.

In today's era, some crazy people argue that the prohibition of eating at night is done only because of the non-visible presence of micro-organisms, isn't it? If we light a lamp, and brighten up the place, then there is no harm? In reply it is to be said that violence cannot be avoided by a lamp etc. The lighting of lamp, gas, electricity and light from the moon etc. is not universal, seamless, bright and healthy like sunlight. Sunlight is most useful from the point of view of protecting a life and health. Sometimes especially during the rainy days of summer it has been seen that as soon as a lamp is lit, so many creatures gather around it. As a result it becomes very difficult to avoid them while eating.

Jainism is a renunciation-oriented *dharm*. The root of renunciation-*dharm* lies in contentment. From this point of

view, after sunset, along with all other activities of the day, the activity of eating food should also end. By doing this, everyone in the family and people working for us will also get time in the evening to do activities of *dharm*, scripture-reading, listening, discussion of *tatva,* for doing *samayik*, for taking rest, for chanting etc., which are auspicious meditative practices. Renunciation of eating at night results in good sleep. It helps in following celibacy and enhances good health in all respects.

This rule of Jainism is taken completely from a spiritual and scientific point of view. The experts of physiology also say that eating food at night is harmful for strength, intelligence and life span. At night the heart and the naval area *(nabhikamal)* contracts, so the food does not digest properly. According to Ayurveda, only after three hours of having a meal, when the food is digested, it has been prescribed to sleep on the bed. Without going into the depths of *dharmashashtra* (the Hindu *granth* which speaks of the right rules to be followed for living) and medical science, even normally if we look at the disadvantages of eating at night, even then it remains totally unadvisable.

Eating food at night is the food of the blind. Not one or two, thousands of accidents happen in the country due to eating food at night. Many people lose their lives. Often we read in the newspapers that some of the tea drinkers died due to a lizard falling in the tea kettle. Somewhere in a feast, due to the cooking of a snake etc. along with the food being cooked, human beings have died. Just as eating a night meal

is worthy to be renounced in every way, similarly the food prepared at night is also worthy to be renounced in every way.

Even in other religions, eating at night has not been looked upon with regard. In Vedic texts like Karma Puran etc., also there is a prohibition of eating food at night. Even Mahatma Gandhi did not consider eating food at night good. From the age of 40 years, Gandhiji continued to strictly follow the vrat of not eating at night for the rest of his life. Even when he went to Europe, he did not eat food at night.

To summarise, it is the duty of every devout follower of non-violence, firm in his *vrats* (vows) and who is not a non-vegetarian to give up eating at night himself, tell others to give it up and also praise the people following it.

Questions

1. Write about the disadvantages of eating at night.
2. How is it a sin to eat food at night?
3. Does eating food in the presence of good lighting at night acquire sin? If so, why and how?
4. For how many years did Mahatma Gandhi not eat food at night?

CHAPTER 20
Harmful impacts of eating meat

Today, the tendency of the common man is continuously moving towards sin, away from *dharm*. For the sake of our selfish wants, we are ready to commit even the biggest sin. We do not hesitate to destroy others in order to fulfill our petty selfishness. We have become taste-gluttons. We also want to accumulate power by causing more pain to others. We want to keep ourselves alive. We want to burn the houses of others and warm ourselves in that heat. The tendency of violence is increasing. We consider ourselves to be the best and we want to improve our health by placing a knife on the throats of dumb animals. By taking the life of others and cutting their flesh, we want to increase our own flesh. It is such a condemnable act.

Eating meat completely destroys the feelings of the soft heart of a man and makes him completely cruel and harsh. Meat is obtained from the body of moving living beings by killing them. When a man cannot bear the pain of even the slightest thorn in his body, he keeps on writhing, then how is it justified to run a knife on the necks of poor silent creatures? Honestly, imagine how much unbearable pain and suffering they must be going through? Bhagwan Mahavir said - when we cannot give life to a living being, then what right do we have to take their life for our taste? Killing another's life is a heinous and condemnable act.

Where even simple violence that happens while consuming food and while doing *vihar* is considered to be condemnable, then killing of fleshy animals is a terrible violence. Not only this, non-vegetarian food is not the natural food of a man. The structure of human teeth and intestines is a testimony to this. Non-vegetarian food does not give you the strength and power which is obtained from milk and fruits. Besides this, non-vegetarian food is *taamasik* (the quality which obstructs us from higher knowledge- darkness, being avengeful). With this, a human's *sattvik* (virtuous, pure quality) attitude is affected, pure thought process is affected.

Some people say that according to Jainism, water, vegetables, etc. all are the bodies of living beings. So, non meat eaters should not be eating even vegetables. But here there is a mistake in their understanding. The body which consists of *Saptadhatu* (seven elementary substances the body is made of: *rasa, rakta, mamsa, meda, majja, asthi, sukra*) is called meat. *Saptadhatu* is not found in vegetables. Hence they cannot be termed meat. Similarly, some people do not consider it a sin to eat the flesh of an animal which has died on its own. It is right that the animal has not been killed for flesh. But many micro organisms are generated in the body of a dead animal, immediately after its death. Hence man can never escape from the evils that come from eating meat. One who is obsessed with eating meat becomes like those evil birds who wants to kill other birds.

Mahatma Gandhi, the great leader of our country, father of our nation, was a complete vegetarian, who took the support

of non-violence and truth and gave complete independence to India with his will power.

Nowadays, many such committees have been established in Europe and America, which vehemently prohibit non-vegetarian food and promote vegetarian food. A large community of doctors has emerged in the west, who firmly believe that humans are vegetarian, considering the composition of their body.. Human's teeth, stomach, intestines etc. are evidence that theyare to be vegetarian. Josiah Oldfield D.C.L., a renowned doctor at Margaret's Hospital Bramley says that it has been found by today's science that human beings are not non-vegetarian species but vegetarian. No one can deny that vegetables (food like wheat, gram, rice, corn etc. and green leafy vegetables, vegetables, fruits etc.) have everything which is necessary to keep the whole life of a man stable. Meat is definitely an unnatural food and hence creates many disorders in the body. Today's so called civilized people are increasingly becoming victims of many dreadful and infectious diseases like cancer, tuberculosis, fever, stomach worm etc. by eating meat. It is not a surprise to know that eating non vegetarian food which is highly prevalent today, is one of the prime reasons for all these dreaded diseases.

Another professor, G Simswood Head, M.D.F.R.P.C., N.R.A., Professor of Pathology, Cambridge University once said in his speech,"Meat is absolutely unnecessary for leading a perfectly healthy life. Good work can be done by relying only on vegetarianism."

Food with meat is to be renounced

While on one hand the habit of intoxication is increasing, on the other hand people in India are also moving towards non-vegetarian food i.e. food with meat like egg, chicken, fish etc., It is ironic that while in foreign countries people are moving from non-vegetarianism to vegetarianism due to moral values or health awareness, in this country the tendency of especially the youth turning towards non vegetarianism is increasing because it is eitherfashionable or because they are ignorant. They secretly consume omelets, chicken, soups etc. While on the one hand it is a conduct against spirituality and *dharm*, on the other hand, eating meat is completely wrong from the point of view of morality. It is clearly written in the Mahabharat that anybody who eats, sells, buys or helps in purchase and sale of non-vegetarian food is also a non-vegetarian. Due to this moral principle, great human beings like Socrates, Aristotle, Plato, Rousseau, Shakespeare, Darwin, Newton, Einstein, Tolstoy, George Bernard Shaw, Churchill etc. became completely vegetarian.

Egg also does not enhance health

Nowadays it is often heard that children can be made healthier by consuming eggs etc. This is a misconception, which was dismissed by the 1985 Nobel laureate Dr. Michael S. Brown and Dr. Joseph L. Goldstein, two American doctors, when they proved that most of the deaths are due to heart disease. According to them, it is very important to prevent the

accumulation of an element called cholesterol in the blood and cholesterol is present in highest quantity in eggs. That is, about 500 mg in 100 grams of egg is found. Cholesterol is negligeble in plants and fruits, but is present in large quantities in meat, eggs and fat obtained from animals. Now it has also been proved that egg is not digestible.

Rather, many bacteria enter the egg through about 15,000 microscopic holes on the eggshell, which spoils the egg. This causes heart disease, causes kidney disease and stones. This is the reason why vegetarianism is being viewed with great respect abroad by the 'International Vegetarian Union' and vegetarian or*ganiz*ations.

Vegetarian food is nutritious and promotes health

It is often argued that in order to provide children with nutrition and more strength they should be made to eat non-vegetarian food. But this is not true. Vegetarian food is nutritious food for health in terms of protein, calories and carbohydrates etc. Like 100 grams of pulses have 24 percent protein and soybeans have 43 percent protein whereas eggs have a total 13 percent and other meat contains 18 to 22 percent protein. Pure herbivorous animals are more powerful than carnivorous animals such as horse, rhinoceros and elephant. Vegetarian food has proved to be more helpful in the prevention of various diseases than non-vegetarian food. The World Health Association has declared the names of 160 such diseases in its newspaper which are spread by eating meat. Epilepsy is the main

disease amongst these. It has been proved by hundreds of experiments on humans that animal fat increases the amount of 'cholesterol' in the blood and vegetable fat reduces it. There is plenty of evidence that cholesterol is a major factor in 'arteriosclerosis' and 'coronary heart diseases'. Dr. Marison of Los Angeles (USA) says that many other human diseases arise from cholesterol, such as stones. Moore, a doctor in the laboratory of physiology, has shown that eating meat increases the activity of the heart. Similarly, non-vegetarian food is also harmful for people suffering from blood pressure, hardness of the arteries and kidney diseases. It is necessary for the lovers of health that they should not consume eggs and other non-vegetarian products at all in their own interest. From the economic point of view also, non-vegetarian food proves fatal for the country. Cow, buffalo, goat etc. are useful animals for the country. Their slaughter for non-vegetarian food is extremely harmful and gruesome for the country. India is an agriculture based country. Considering this too, the slaughter of animals like cows, bulls, buffaloes etc. is particularly harmful.

In this way, non-vegetarian food is to be completely avoided in all respects be it religious, scientific, social, economic and health. It is the ultimate duty of human beings to give up meat-eating forever. In Jainism it is completely prohibited.

Questions

1. Explain the disadvantages of non-vegetarian food in your own words.
2. Is non-vegetarian food necessary and essential for human beings?
3. Is there a *dosh* (fault) of meat-eating even in a vegetarian diet?
4. What is the opinion of western scientific scholars regarding non-vegetarian food?

CHAPTER 21
Drugs and the harm caused by them

The thing which destroys the intellect is called intoxicant. A man without intellect does not remain a man. When the intellect is destroyed, the sense of right or wrong ends. Due to the destruction of the intellect, a person becomes intoxicated or insane. Discretion is destroyed. The world has not been harmed more by any thing other than drugs. There are many drugs, alcohol being the most dangerous. The *Puranapurush* (supreme being as told in puranas-sanskrit literature preserving ancient India's vast cultural history) has declared alcoholic drinks as inedible and comparable to excreta and urine. Not only drinking alcoholic drinks, even touching it was considered to be a great sin.

Today the same intoxicants and dirty substances are seen being consumed by youth, children, women, and both educated and uneducated . Not only alcohol, there are a lot of intoxicants like tea, kahwa, coffee, cocoa, opium, cocaine, sulfa, ganja, chandu, cigarette, bidi, hookah, cigar, gutka etc. There is smoke of bidi- cigarette in the houses, streets, roads, shops, schools, temples, mosques, courts and even in toilets.

Pandits, maulvi, disciples, gurus, preachers, professors, lawyers, devotees, officials, reformers and leaders all have become worshipers of tobacco. Even if someone does not actively smoke, those who do ensure they passively make

him inhale it through the nose by emitting a huge quantity of smoke. The mind of the country is being blown away by the smoke of cigarettes etc. and the heart is slowly becoming weak due to its poisonous smoke. Then who will protect this country? God is the protector. Where our country has to look at others due to lack of money, there crores of rupees are wasted every day in the use of these intoxicant materials.

Tobacco

Today the intoxication of tobacco is most dear to mankind. Some smell it, some eat it, some smoke it and some chew it. When the people of the country who do not have clothes to wear and food to silence the burning hunger of the stomach, how is that country engrossed in eating and smoking this awful poison?

The most unfortunate day for mankind was when he started eating and smoking this poisonous leaf of tobacco. Man is the best creature but at the same time it is only man who consumes this. How foolish is he to have considered even his greatest enemy as his well-wisher. By smoking tobacco, man becomes the target of diseases. By smoking it, bile, phlegm, air get contaminated and there is a loss of eye sight, digestive power and virility, the brightness of the teeth is lost. Parts of the body like mouth and chest, etc. become weak from this awful poison and you are taken over by cough, asthma, tuberculosis.

When a tobacco smoker becomes accustomed to this intoxicant, he shamelessly wastes precious time and character in a fatal manner. Due to addiction in childhood, soon there is untimely flaring up of evil desires. There is a poison named nicotine in tobacco which creates terrible diseases after entering the body. This increases the heartbeat. Using tobacco in any way, whether it is by eating, smelling or by any other method, is harmful. Tobacco consumers say - 'Due to its consumption, food gets digested quickly and defecation comes freely.' Their observation is misleading, because the teeth become weak due to the consumption of tobacco, food is not chewed properly by them, and so food is digested with great difficulty due to not chewing. There is a feebleness in digestion *(mandagni)* due to which there is loss of appetite. Motions do not pass freely. As a result, in the end, peace is attained only by dying.

Alcohol

Like tobacco, alcohol is also becoming very grievious for our people.

Alcohol has a bad effect on the part of the stomach which produces juice, which causes the disease of indigestion. The 'alcohol' which is there in liquor causes excitement in the mind and body. The alcoholic considers it as his strength and power, but this is his mistake. In his drunken state, he thinks that a new energy has been infused in him, but this alcohol has a bad effect on his external strength. Physical activity becomes sluggish and lethargic. Reservoir of

strength, all the semen of the body gets diluted by the heat of alcohol. Alcohol kills the feeling of exhaustion, which destroys health. People who drink even a small amount of alcohol die earlier than those who do not drink.

Many insurance companies do not give insurance to people who drink liquor. They experience that alcoholics die 25 percent more than non-drinkers. By drinking, a person becomes empty of strength, radiance, and energy. Alcohol makes a man a thief, commit adultery, a gambler and a non-vegetarian. Which is the sin in the world that a drunkard does not commit ? It spoils both the present life and the life after this life.

In our country, this sinful liquor has pushed many wealthy families towards indebtedness and poverty. The land, houses, properties of many have been sold. Many young people have had an untimely death and traveled to the next world. Every day we keep reading the news of those who died of poisonous liquor in the newspapers. Due to this, lakhs of orphans and widows are rendered helpless. This liquor has taken away the kingdom of Rajputs and the crown of Yavanas. Today, in the heroic land of Pratap and Shivaji, the brave Rajput and Maratha castes have become utterly weak after getting trapped in intoxicants like alcohol etc. Today we do not see anyone like Rana Pratap who could carry a spear of one and a half mann (one mann = 40 kgs weight).

Questions

1. What are intoxicants?
2. Which toxic substance is in tobacco and alcohol?
3. Is our country becoming weak due to the consumption of tobacco and alcohol?
4. How many diseases are caused by smoking tobacco?

CHAPTER 22
Prekshadhyaan: Basis and Structure/Perspective

(1) Meaning of Prekshadhyaan

To understand the meaning of Prekshadhyaan, we have to consider the origin of the word Preksha. It is made up of two words *pra* + *iksha*. The word *'eksha'* is derived from the root *'eksh'*. It means to see. But 'P' is prefixed to *'Eksh*', due to which the word Preksha is formed and their literal meaning is to get deeper and see.

The *sutra* of Prekshadhyaan is *"Sampikkhaye Appagamappayenam"* - Seeing the soul through the soul. Seeing the subtle consciousness through the gross consciousness. Seeing is the basic element of meditation, hence this method of meditation was named Prekshadhyaan.

Consciousness is found in a human. This consciousness is expressed through action. As long as one's consciousness remains pure, he can see everything, know everything. When the consciousness becomes impure, the power to see and know everything also becomes weak. This power is awakened through meditation.

'See the soul through the soul' - this is the formula for the awakening of spiritual consciousness. We start this practice with the body. The *aatma* is in the body, so without seeing the gross body one cannot see further. Breathing is a part of the body. We live by the breath, so let us first look at the

breath, then look at the body, observe the movements in the body. By doing this, the tendency of the imprints prevailing on the mind move away. And we move in the direction of seeing the soul through the soul.

(2) Goal

Its goal is to 'cleanse the mind, the psyche'. Through Prekshadhyaan, the person's feelings are refined and this refinement is possible only in a pure mind.

The mind remains pure only, but due to all the kashay (vices) like anger, pride, deceit, greed, it becomes tainted. Due to this, the power to know and see decreases. When the mind willbecome pure, our eyes of knowledge will open and we will start knowing and seeing. This will give us immense joy and peace. But attainment of bliss alone is not the goal of preksha meditation. Its main goal is to have a clear mind. Along with that it proceeds with the concept of development of the entire personality of the individual.

Apart from this, Prekshadhyaan serves many practical purposes -

* Balance of intellectual and emotional development.
* Increase in working skills.
* Freedom from mental and physical diseases.
* Release of mental and emotional stress.
* Development of discipline.
* Development of tolerance.
* Increase in concentration.

* Development of amity *(Maitri)*.
* Development of will power *(Sankalp Shakti)*.
* Awakening of self confidence.
* Development of intution power *(antardrishti)*.

(3) *Upasampada* (Initiation)

The mind is made clear through Prekshadhyaan. In this form it is also known as a spiritual practice. It is necessary for us to be committed to spiritual growth. This commitment is the *Upsampada*. During the whole period of meditation and for as long as we practice meditation, we have to follow these vows completely. This *Upsampada* is accepted in the form of the following *sutra*s:

* *Abbhutthiomi aarahanaye.*

  I have presented myself for the *aaradhna* (worship) of Prekshadhyaan.

* Maggam uvasampajjami.

I accept the path of spiritual practice.

* Sammattam uvasampajjami.

  I accept the Upsampada of *antardarshan* (observation of looking within oneself).

* Sanjamam uvasampajjami.

  I accept the upasampada of spiritual experience.

These *sutra*s of the *upasampadas* are brought into action through the five practices *(charya)*.

1. *Bhavkriya* (immersing oneself in the thoughts of higher self)
2. *Pratikriya virati* (Not having the response of reaction)
3. *Maitri* (Being cordial or having amity)
4. *Mithahar* (eating less) and
5. *Mit Bhashan* (speaking less and speaking only when necessary)

(4) Concentration and *Pramaad* (being in a state of intoxication- being careless and negligent)

Prekshadhyaan is practiced for peace of mind and to make the mind clear and pure. For the success of meditation, the seeker has to concentrate towards his goal. The more he concentrates on his goal, the more will be his awareness. This awareness is called *apramaad.* One needs intense practice to increase both awareness and concentration. One has to constantly focus on one basis or resort. In this process of meditation he only undertakes to know and see. This effort of his is considered very important.

The nature of meditation is *apramad,* the awakening of consciousness or constant-awareness. He who is awakened is *apramat*. One who is *apramat*, is concentrated. Only a person with a focussed mind can meditate. One who is *pramat* (not aware) about his existence - not awakened to his consciousness, experiences fear from all sides. He who is *apramat* (aware) about his existence, awakened to his consciousness, does not feel any fear anywhere, is completely fearless.

The main parts of Prekshadhyaan are as follows:-

(1) *Kayotsarg* - The state of stability, relaxation and mental awareness of the body is called *Kayotsarg*.

(2) *Shwas Preksha* - to observe the movement of breath- and it's progress is *Shwaspreksha*. In this process of meditation, the mind is focused on the breath and you observe each and every breath coming and going. Here the breath is made slow and prolonged.

(3) *Sharir Preksha* - The practice of observing the vibrations of the stream of *prana* occurring at each and every part of the body by concentrating the mind gradually at each and every part of the body.

(4) *Arham dhwani* - Prekshadhyaan is started with the utterance of *arham* sound. This is the *Beej* Mantra. It is a sign of supreme power. It introduces us to our qualities.

Questions

1. Mention five practices for implementation of *Upsampada.*
2. What is the principle of Prekshadhyaan?
3. What is the meaning of meditation?
4. What is *Kayotsarg*?
5. Throw light on Prekshadhyaan in detail.

CHAPTER 23
Kayotsarg
(Deep relaxation with self awareness)

1. Kayotsarg

Kayotsarg is the process of stress-release. Learning this process is of paramount importance for staying healthy. *Kayotsarg* is practiced to negate the harmful effects produced when you are under pressure. Due to the weight or pressure on any part of a substance, there is a change in the shape of a substance. This pressure or weight is called pressure for that substance. It is also called stress, because due to stress also there is a change in the shape and type of the person. When a normal person gets angry, his face changes, the face becomes red etc. All these situations are indicative of stress in the person. Therefore stress and pressure can be understood as one.

2. Stress and pressure

In an individual's normal, happy and peace fulfilled life, disturbances, restlessness, and any situation which creates chaos in the normal life stream, is called stress. Cold or hot weather, anger, using drugs and alcohol, excitement, pain, grief and joy all activate our pressure system equally. In the mind of a modern man feelings of jealousy, competition, hatred and fear arise, struggle for power and property, desires and suspicion trigger the pressure mechanism. Whenever such a stressful situation arises for someone, immediately

an internal system automatically gets activated.

3. Stress system and physiological conditions

During the emergence of a stressful situation, some parts of the body are activated, which is called the pressure mechanism. These are as follows -

(a) Hypothalamus (subconscious) - This is the junction region of the nervous system and glandular system. This is a very important part of our brain. Normally, the activities which are not controlled by the conscious mind are coordinated by the subconscious.

(b) Pituitary gland (*Piyush granthi*) - It is the main gland of the endocrine glands, as it regulates other glands. It is also called the master gland.

(c) Adrenal - It secretes adrenaline (epinephrine) and other hormones, due to which the person is tensed and becomes alert.

(d) The sympathetic part of the autonomic nervous system - This system prepares the person for attack or for escape as a final resort, in the event of calamity.

Physical condition: With the combined activity of the above mechanism, the sequence of the physical condition occurring within the body will be as follows -

1. Digestion slows down or stops completely.
2. The stopping of the functioning of salivary glands resulting in dry mouth.
3. Acceleration of metabolism.

4. Faster breathing.
5. The heart has to do extra work to let the blood reach the parts of the body that require more blood.
6. The amount of sugar in the blood increases.
7. Blood pressure rises.

Kayotsarg results in freedom from stress

One can get rid of stress by doing *Kayotsarg*. It is such a process of relaxation that uses the method of self-report and frees you from stress.

Every living being has such inner abilities, on the basis of which it can keep itself healthy and happy. Man has become entangled in his problems in such a way that he has forgotten these divinely bestowed qualities, as a result, he becomes unwell and disturbed. But we find some such human beings in whom supernatural powers are found. In ancient times, some of these people used faith-healing (which today is called hypnosis method). In this system a patient was relaxed or hypnotised and then the treatment by self instruction therapy was used. This system of self-instruction or belief system is the result of the individual's inclination towards consciousness. It was used to treat psychopaths.

In modern times, the treatment of psychiatric patients has started again through relaxation. This is known as mesmerism or autosuggestion. It is a special type of suggestion therapy. In this, the person treats himself by

giving suggestions to himself. In this, a person by developing his ability, automatically gets into a state of deep relaxation and reduces his fatigue, tension, headache etc.

How to practice *kayotsarg*

Kayotsarg is practiced in three postures. When it is done standing, it is called *Utthit Kayotsarg*. When it is done sitting, it is called *Sthit kayotsarg*. When it is done lying down, it is called *Sayan* (sleeping) *Kayotsarg* or *Supt* (sleeping) *Kayotsarg*.

Generally, there is ease in doing *Kayotsarg* by lying down. *Kayotsarg* should be done only on a hard surface. For laying something on the surface, you can use a durrie, blanket or any such thick cotton cloth. Apart from these do not use sponge etc. On top of the blanket lay straight meaning lie on your waist and back and spread your legs.

Keep a distance of 12 inches between the ankles. Keep the palms open towards the sky. Keep the head on the ground in such a way that there is no tension in the neck. If there is any difficulty in keeping the head down, then in such a situation the head can be supported with the help of towel, sheet etc. After a few days, the towel etc. should be gradually removed.

Now make the breathing regular and rhythmic. The breathing should be slow and calm. When you inhale, the stomach should expand and when you exhale, the stomach should contract. Relax each muscle from head to toe. Take your mind *(chith)* to every part of the body. Very calmly

give suggestions to each part of the body to relax. Start this from the toe of the right leg. Focus on each and every part in stages and then go further. After the toe, pay attention on the fingers of the leg, nails, sole, heel, and ankle for relaxation. Relax from ankle to calf muscle, calf muscle to knee. Relax the area above the waist and below the navel *(pedu),* the navel, the entire part of the stomach. Relax the internal parts of the body such as kidneys, intestines, spleen, liver, stomach, inner part of the chest, shoulders, arms and neck. Finally, feel the relaxation of each part from the throat to the head, viz., throat, chin, lips, gums, tongue, palate, cheeks, nose, ears, temple, eyes, forehead, head. Gradually, with practice, success will be achieved in relaxing all the organs. Keep the eyes softly closed.

Repeat this process from feet to head. Keep in mind that every part should get deactivated and relaxed. When the whole body becomes relaxed, then a state of being tension free will be experienced.

On completion of this experiment of *Kayotsarg*, order all the muscles and nerves to become active again. Concentrate the mind on each part of the body. Take deep breaths and give suggestions to each part of the body to get activated. In this way the process of *Supt Kayotsarg* is completed.

Questions

1. What is the meaning of *Kayotsarg*?
2. What is the cause of stress?
3. Some parts of the body are activated when there is a stressful situation. Which are they? Throw light on them.
4. How to do *Kayotsarg*? Briefly highlight.

CHAPTER 24
Awareness of Breath

Breath is the basis of our life. The process of Inhaling a gas called oxygen from the atmosphere and releasing a gas called carbon dioxide into the atmosphere, is cXalled breath. Our body is made up of cells. Oxygen is constantly needed for energy in the cells and along with the process of producing energy, carbon dioxide is produced, which is necessary to be taken out from the body. If it is not taken out properly, then the cells will become toxic and dead and the death of the cells means the end of our life cycle. Thus the importance of breathing can be understood.

But a person does not have proper knowledge about the breathing process. Through *Shwas Preksha*, a human being can contemplate the spiritual dimension with relation to the process of breathing.

1. Respiratory process

The process of breathing begins from the nose and ends in the lungs (pleura), but the heart also contributes to this process. Oxygen gas is carried throughout the body by blood circulation and carbon dioxide gas is delivered back to the lungs. The process of blood circulation is carried out by the heart.

In respiration, the breath should be taken through the nose and the mouth should be kept closed. By doing this, the germs, dust and other pollutants present in the air are

trapped there due to the presence of the mucous membrane inside and hair present in the nostrils. The stomach should expand while inhaling and the stomach should contract while exhaling. Normally in the process of breathing, half to one litre of air goes into the body during one breath, but by practice this volume can be increased to four to five litres. Most of us take shallow breath in small intervals of time, the number of which ranges from 15 to 16 per minute. Through training we can take slow and long breath and its number can be reduced to four or five in a minute. Slow and long breathing has many benefits for the body:

- The rate of wear and tear in the body slows down.
- The workload of the heart decreases.
- Unnecessary increase in blood pressure stops.
- Neurological calmness is achieved.

2. Ancillary organs of the respiratory process

The respiratory process is carried out by the lungs but the lungs are muscleless, so the contribution of other muscles has to be taken in the respiration process. Without it the process of respiration cannot be completed. The diaphragm, the intercostal muscles and the collar bone muscles actively contribute in the process of respiration.

- Chest
- Ribs
- Intercostal muscles
- Sternum- breast bone
- Diaphragm

Diaphragm is the most important of the muscles useful in the breathing action. Its shape is like a dome. This muscle forms the floor of the thoracic cavity and the roof of the abdominal cavity. When it contracts, it presses down on the abdominal organs and increases the volume of the thoracic cavity.

Antarparshukiya manspeshi - The intercostal muscle is attached to the ends of the ribs above and below the ribs. When these muscles contract, the entire structure of the ribs expands upwards and outwards and when they are relaxed, it moves in the opposite direction, that is, it is contracted.

Clavicle muscle - This muscle can be operated by raising the clavicle upwards. Through this action, air enters the upper part of the lungs.

3. Breath and *prana*

Breath and *prana* are essential elements for life. Breath goes in and with it the *prana* air goes in. The *prana tattva* also goes inside and transforms itself in the form of *prana*-energy. The whole sequence of our life, all our tendencies are governed by *Prana-Shakti* or *Prana* Energy. If there is no *prana* energy, then consciousness cannot be there. Speaking, walking, seeing, the functioning of the senses, the mind and the intellect - all these are functions of the *prana* energy. The flow of *prana* works in the background of all this activity. The body, mind and senses are unconscious. They all become conscious by the union of the *prana* energy.

The deeper we breathe, the more life-force we get. When

through awareness of our breath we watch our breath, then the life force increases further. The yogic performances that we see today are all manifestations of the vital force (life force) taking place at the level of the breath. Depending on this, a motor or truck can be passed over the chest. There is infinite power in our *aatma*. Breath is part of that infinite power.

The masters of yoga have given a solution to control the mind. That solution is breathing. As soon as the breath is captured, the mind gets captured. At that time the mind becomes so simple and straight that it's restlessness disappears.

4. *Deergh Shwas* (Long breath)

There are two types of breathing - spontaneous and effort-oriented. Breath can be changed by effort. Short breaths can be made long. To develop spiritual practice, abundance of vital force (*prana shakti*) is required. The stronger the fuel of breath for the vital force, the stronger the vital force. And the stronger the vital force, the more successful our sadhana will be. We make our breath '*deergh'* (prolonged) only to strengthen it.

A normal man takes 15-17 breaths in a minute. Two situations are formed around this. One situation is to increase the number of breaths and the other situation is to decrease the number of breaths. In other words, one situation is to shorten the breath and the other is to prolong the breath. These two situations are created. The person who is not doing spiritual practice, who is very impulsive, disturbed- if

he continues being like that then the breaths become shorter and the number of breaths increase.

The number of breaths increases from 15-17 breaths a minute to 30-40 breaths a minute and can go upto 50-60 breaths per minute. During an agitated state, a state of passion (*kashay*), or a state of perversion/desire, the number of breaths increases. The number of breaths increases, the breath shortens and at the same time it has an effect on the vital force (*prana shakti*). It also has an impact on the physical and mental health of a person. A person doing spiritual practice of Preksha Dhyan regulates the movement of breath. He increases the length of the breath, slows the breath, has deergh breath, lengthens the breath - this is the first effort of the spiritual practitioner. With this effort, the passions and excitements calm down.

When the breath is short, desires and anxieties arise and passions *(kashays)* are awakened or in other words it can be said that when these emerge, the breath becomes short. Breathing is affected by these. The vehicle of all these *doshas(negative emotions)* is - the breath. They all come by riding on the breath. Whenever you feel anxious, immediately prolong the breath, take long breaths, the anxiety will subside.

Sometimes people think *Deergh Shwas* (prolonged breathing) as an activity of *pranayam* and do it like *pranayam*. This is certainly a type of *pranayam* but it is more than that.

Through this a person can suppress tendencies, excitements, and desires. Along with this one can gain physically and achieve mental peace.

When the right practice of *Shwas Preksha* is done, the practitioner during the practice of prolonging the breath reaches a breathless state for some time. In that state he becomes free from desire and excitement. This is the right path to progress in the spiritual direction.

Samvritti Shwas-Preksha

(Synchronous breathing)

Shwas Preksha is done in two form - *Deergh Shwas Preksha* and *Samvritti Shwas Preksha*. In *Samvritti Shwas Preksha* a change in the direction of breath is brought about. The process goes like this - breathing in through one nostril and exhaling through the other nostril and then inhaling through the same nostril and exhaling through the first nostril. This change can be accomplished through will power. During this, the *chith* constantly moves along with the breath - breath inside, chith inside, breath outside, chith outside. Preksha (observation) of this is done.

In *Samvritti Shwas Preksha*, the *Nadi Sansthan* (the nervous system) is cleansed, the power of knowledge is developed and the door of possibilities of opening up of intuition power *(atindriya gyan)* occurs. Just as *Deergh Shwas preksha* is an important element of awakening of *shakti. Samvritti Shwas Preksha* is also an important *sutra* for awakening of *shakti.*

Psychosomatic therapists have come to the conclusion that specific centers of consciousness can be awakened through *Samvritti shwas*. The achievement of remote perception can be made possible by this. Consistent practice of Samvritti shwas can be helpful in many achievements.

Questions

1. What do you understand by the respiration process?
2. What do you understand by *Deergh shwas*?
3. What is *Samvritti shwas*?