

Who is a Jain Shravak?

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ACHARYA MAHAPRAGYA

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Who is a Jain Shrivak
By, Acharya Mahapragya

Blessings



Two types of spiritual practices or righteousness are propounded in Jain religion:

1. *Shrut dharm* (scriptural knowledge)
2. *Chaaritra dharm* (conduct)

Chaaritra dharm is further classified into two:

1. *Agaar chaaritra dharm* (conduct for a layman)
2. *Anagaar chaaritra dharm* (conduct for an ascetic)

Only those people who are endowed with deep detachment to the materialistic pleasures and are full of spiritual fervor can embrace *anagaar chaaritra dharm*. For a common layman it is difficult or next to impossible to pursue the ascetic's conduct. The ideology of a common layman having faith in religion is portrayed in a stanza of *shravak pratikraman* as:

*dhany hain munivar mahaavrat paalate sadbhaav se
sarva hinsa tyaag kar ve ji rahe samabhaav se
hai mahaavrat saadhy mera kintu vah duhsaadhy hai
par anuvrat maarg madhyam saral aur susaadhy hai*

A lay person contemplates that although *mahaavrat* (conduct of an ascetic) is their goal but at present it is arduous to follow whereas the path of *anuvrat* (conduct of a layman) is simple and easy to practice. Therefore, I must accept this path.

The most reverent Acharya Tulsi, the ninth acharya of Jain Shwetambar Terapanth sect, was the author of the treatise titled *Shravak Sambodh*. It would be beneficial for the lay community to learn by heart and comprehend this composition. Considering Gurudev Tulsi as the composer (*Sutrakar*), reverent Acharya Mahapragyaji can be recognized as commentator (*Bhashyakar*) of *Shravak Sambodh*.

The most reverent Acharya Mahapragyaji elucidated the verses of *Shravak Sambodh* during his discourses. The work of his expositions in Hindi is entitled as *Pahachaan Jain Shravak Ki*. In this day and age, there may be many people who, in spite of having interest in religion, are not well conversant with Hindi language and they are also educated with English medium. For such people English translation of the text *Pahachaan Jain Shravak Ki* will be very meaningful and this fact is being shaped in this book. It is hoped that the English version of *Pahachaan Jain Shravak Ki* would become a spiritual compass for the readers and for the people who are proficient in English and also would help their state of *shravak* get strengthened in the life.

With Best Wishes

8.8.18
Chennai

Acharya Mahashraman

Preface



Once Sahu Shantiprasad Jain requested Gurudev Tulsi, 'In your discourses you mostly discuss about the ethics of a monk which is good to know, but it is not of much benefit to us. More of *Grihasth dharmand shraavakaachaar* should be discussed with us.' This text (or book) thus focuses on understanding the code of conduct of a layman. Thereafter, the righteousness of a layman was often discussed during the discourses. Reverent Gurudev Tulsi composed a book for laypeople entitled as '*Grihasth ko bhi Adhikaar hai Dharm Karane ka*' - A layman also has right to practice religion.

The present work is the most recent work on *shraavakaachaar* (conduct of a *shravak*). Its origin is associated with historical event.

*Tameva dhammam duvigham aaikhai, tam jaha - agaardhammam anagaardhammam cha*¹ -

Bhagawan Mahavira propounded two types of religion - *agaardharm* (religion for layman) and *anagaardharm* (religion for monks). *Aagardharm* is an ideal guideline for householders. He described the code of conduct for householders very lucidly and with absolute clarity. This code of conduct is known as *BaarahVrat* (12 vows). They are also well-known as *shraavakaachaar* and *shravak dharm*. There is a plethora of literature found on this subject within both Shvetambar and Digambar traditions. *Uvasagdasao*², the seventh *Aagam* (canonical literature) of *dvaadashaangi* (12 *Aagams*), elucidates *agaardharmin* detail.

1 *Shravak Sambodh*, part I, verse 1-5

2 *Ovaiyam*, *sutra* 75.

In Shvetambar tradition following works are found explaining *shraavakaachaar*.

Sr. No.	Text	Author
1.	Tattvarth Sutra	Acharya Umasvati
2.	Avashyak Niriyukti	Bhadrabahu Swami
3.	Avashyak Churni	Jinadasgani
4.	Visheshavashyak Bhashya	Jinabhadragani Kshamashraman

R. Williams, in his work Jain Yoga³, has listed the following 29 books related with *shraavakaachaar*.

Sr. No	Text	Author	Time
1.	Sharavakpragyapti	Umasvati	5 th CE
2.	Panchashak	Haribhadra Virahank	
3.	Dharmabindu	Haribhadra Yakiniputra	
4.	Lalitvistara	Haribhadra Yakiniputra	
5.	Avashyak Vritti	Haribhadra Yakiniputra	
6.	Tattvarth Sutra Vritti	Siddhasenagani	
7.	Shravakvidhi	Dhanapal	
8.	Navapadaprakaran with Vritti	Devagupta	
9.	Dharmaratnaprakaran	Shantisuri	
10.	Upasakadasha Vritti	Abhayadeva	
11.	Panchashak Vritti	Abhayadeva	
12.	Pravachansaroddhar	Nemichandra	
13.	Dharmabindu Vritti	Munichandra	
14.	Panchashak Vritti	Yashodeva	
15.	Yogashastra	Hemachandra	
16.	Pravachansaroddhar Vritti	Siddhasenasuri	
17.	Shraddhadina Kritiya	Devendra	

3 Jain Yoga (in English), p.1.

18.	Vandaru Vritti	Devendra	
19.	Bhashyatraya	Devendra	
20.	Shraddhajitakalpa	Dharmghosha	
21.	Sangrahachar	Dharmghosha	
22.	Chaityavandanakulak	Jinadatta	
23.	Pujaprakaran	-----	
24.	Vivek Vilas	Jinadatta	
25.	Acharadinakar	Vardhmana	
26.	Acharopadesha	Charitrasundar	
27.	Shraddhagunashreni-sangrah	Jinamandan	
28.	Shraddhavidhi	Ratnashekhar	
29.	Dharmasangraha Vritti	Yashovijay	

Digambar tradition also has many significant works on *shraavakaachaar*. R.Williams⁴ has listed 27 texts in his book as follows:

Sr. No	Text	Author	Time
1.	Charitraprabhrit	Kundakunda	2 nd CE
2.	Tattavartha Sutra	Umasvati	3 rd CE
3.	Dvadashanupreksha	Kartikeya	4 th CE
4.	Ratnakaranda Shraavakaachaar	Samantbhadra	450
5.	Sarvarthasiddhi	Pujyapad	6 th CE
6.	Ratnasara	-----	8 th CE
7.	Adipurana	Jinasen	end of the 9 th CE
8.	Bhavasangraha	Devasen	end of the 10 th CE
9.	Yashastilak	Somadev	959

4 Jain Yoga in English, p.17

10.	Subhashitaratnasandoh	Amitgati	993
11.	Shraavakaachaar	Amitgati	993
12.	Charitrasar	Chamundaraya	1000
13.	Purusharthasiddhupaya	Amritchandra	11 th CE
14.	Shravakdharmadohak	-----	11 th CE
15.	Shraavakaachaar	Vasunandi	1100
16.	Dharmarasayan	Padmanandi	12 th CE
17.	Sagardharmamrit	Ashadhar	1240
18.	Shraavakaachaar	Maghanandi	1260
19.	Shraavakaachaar	Gunabhushan	1300
20.	Shraavakaachaar	Padmanandi	15 th CE
21.	Bhavasangraha	Vamadeva	15 th CE
22.	Prashnottarshraavakaachaar	Sakalkirti	15 th CE
23.	Dharmasangrahashraavakaachaar	Medhavi	1504
24.	Dharmapiyushshraavakaachaar	Brahmanemidatta	1530
25.	Lati Sanhita	Rajmalla	1584
26.	Ratnamala	Shivakoti	17 th CE
27.	Trayavarnikachar	Somasen	1610

R. Williams, in the bibliography of the book Jain Yoga, has mentioned few more works other than above mentioned two lists:

Anagaardharmamrit	-----
Shravakdharmapanchashak	Haribhadra
Dharmasangraha	Manvijay
Dharmaratnaprakaran	Shantisuri
Siddhantsaradisangraha	Shivakoti

The abovementioned texts are written in Prakrit or Sanskrit languages by Jain Acharyas of Shvetambar and Digambar tradition. Moreover, the following two significant works in Rajasthani and Hindi, if not mentioned, will make the list incomplete.

Barah Vrat Ki Chaupai	Acharya Bhikshu	18 th CE
Shravak Sambodh	Acharya Tulsi	20 th CE

Acharya Tulsi composed *Shravak Sambodh* in the context of current affairs and contemporary problems. Therefore, comparative study of *Shravak Sambodh* becomes essential while studying the chronological development of *sharavakachar*. This short treatise codifies the rules of *shraavakaachaar* and lead *shravaks* to new spiritual heights with a touch of novelty.

Subject Matter

Agaar dharm, the religion of layman or *shraavakaachaar*, is the subject of this text. *Uvasagadasao*⁵ explains it in detail. According to Digambar literature *shraavakaachaar* begins with the acceptance of eleven *pratimas*, whereas *Uvasagadasao*⁶ mentions acceptance of *pratimas* by *Shravak Anand* after understanding and accepting the twelve vows. *Dasashrutskandh*⁷ elucidates *pratima* in great detail.

Samyak darshan is explained in detail following the introduction in this text because *samyaktva* (right faith) is the foundation of *vrat* (vows). *Samyak darshan* (right faith), *Samyak gyan* (right knowledge) and *Samyak chaaritra* (right conduct) are the prime subjects of this text. The topics are like twelve vows, *sanlekhana* (spiritual preparation for death), four *vishram* (repose), three *manorath* (aspirations) and eleven *pratimas*, the extension of *Samyak chaaritra* are based on *Aagam*⁸.

The desire for consumption is the biggest problem of our modern era. To change such attitude, *shravak* is advised to control the wastage

5 Uvasagadasao, 1.24-44

6 Ibid, 1.61-63

7 Dasao, 6.8-18

8 Shravak Sambodh, part-I, 33-57

of resources such as water and electricity. A limit on travelling which was outlined in the ancient scriptures can be correlated to minimize pollution. The concept of *visarjan* is presented to channelize the attitude of accumulation. Acharya Tulsi revised the traditional 14 vows (14 *niyam*) and came up with the nine mentioned below, which are extremely pertinent in the present era.

*khaadyon ki seema, vastron ka parisiman,
paani bijali ka ho na apvyay dhiman!
yaatra-parimaan, maun pratidin, svaadhyaayi,
har roj visarjan, anaasakti, varadaayi.
ho sada sangha seva savivek safaai,
pratidivas rahe in niyamon ki parchhaai⁹.*

The suggested nine vows (*niyam*) are equally significant part of *shraavakaachaar* as the twelve vows are. Practice of vows is not possible without changing one's lifestyle. Acharya Tulsi, the author of *Shravak Sambodh*, envisages a *shravak* to be recognized as one through his lifestyle. He also dreamt of the puritanical Jain lifestyle becoming the lifestyle of everyone.

The nine maxims of Jain lifestyle are:

1. *Samyak Darshan* (Right Faith)
2. *Anekant* (Relative Perspective)
3. *Ahimsa* (Non-Violence)
4. *Shraman Sanskriti* (Ascetic Culture)
5. *Ichchha Parimaan* (Restraint over Desires)
6. *Samyak Aajivika* (Right Livelihood)

9 *Shravak Sambodh*, part-I, verse 62

7. *Samyak Sanskaar* (Right Values)
8. *Aahaar shuddhi, Vyasan-mukti* (Vegetarian and Addiction-free diet)
9. *Saadharmik Vaatsaly*¹⁰ (Ethnic Affection)

The format of the second section of this text can be compared with the format of the beginning of Acharang Sutra, the prime Jain canonical literature. Acharya begins with questions regarding the self, such as, Who was I? What will I become in the next life after leaving this body?¹¹ In *Shravak Sambodh*, a *shravak* asks himself – Who am I? What is my identity?¹² In this context, some questions regarding *gati, jaati* and seven questions about Indra Sanatkumar, the King of the third heaven, are asked.¹³ Self-introspection of such questions is very pertinent for a *shravak*. Elucidation of a balanced life and responsibility of a *shravak* is an essential motif of the present work.¹⁴

A special feature of *Shravak Sambodh*¹⁵ is the remark of *shravaks* and *shravikas* belonging to the age of *Aagam*. Gurudev Tulsi has described nine codes of conduct of *shraavakaachaar* through the description of systemic lifestyle, termed as *Jain Jeevan Shaili, Anuvrat, Preksha Dhyani* and *Jeevan Vigyan*.¹⁶ The appropriate behaviour is well explained through *Jain Sanskaar Vidhi*¹⁷.

At the end of this text, Acharya Tulsi has briefly and objectively

10 Ibid, verse 65-75.

11 Ayaro, sutra 1.2.

12 Shravak Sambodh, part-II, verse 1.

13 Ibid, verse, 2,4,5.

14 Ibid, verse 9-19.

15 Ibid, verse 20-32.

16 Ibid, verse 33-43.

17 Ibid, verse 44-48.

sketched the tradition of Jain religion¹⁸. Since Acharya Tulsi is the ninth Acharya of Terapanth sect, he has in conclusion illustrated some of the devotees of Terapanth¹⁹.

Shrimad Rajchandra was an iconic *shravak* as per the Jain tradition. Acharya Tulsi has specified him as a gem of Jain religion and eminently effective person of spirituality. Since, *shraavakatva* is not the domain of any particular religion, mentioning Shrimad Rajchandra (who does not belong to the Terapanth sect) reflects a spark of the broad mindedness of Acharya Tulsi.

Shravak Sambodh is brief in size but has profound meaning and contains important concepts to follow to have a balanced life-style. It can be metaphorically described as an ocean in a drop of water.

The literatures by Acharya Tulsi have been created in various eras. *Jain Siddhanta Deepika* on ontology, *Manonushasanam* on Yog, disciplinary books like *Panchasutram* and biographies etc. were all created during different periods. The journey of writing biographies which commenced with *Kaluyashovilas* (about the 8th Acharya Kalugani) could not just end with at *Sahishnuta ki Pratimurti* (about Sadhvi Pramukha Sardaraji). He planned for many more biographies. During his last decade, Acharya Tulsi's writing took a new turn and he composed five new works such as *Aachaara Bodh*, *Sanskaar Bodh*, *Vyavahaar Bodh*, *Terapanth Prabodh* and *Shravak Sambodh*. It will not be an exaggeration to say that these small treatises are treasures of his vast knowledge and experience of sixty years. The elevated works of Acharya Tulsi have become the subject of research for scholars, guidelines for students and medium of bliss for spiritual aspirants.

18 Ibid, verse 51-56.

19 Ibid, 57-68.

Shravak Sambodh holds a significant place among these five compositions. It will give life to the growing dry mentality of the people for acceptance of twelve vows, *pratima* or the entire *shraavakaachaar*.

Jain Vishva Bharati
Ladnun (Rajasthan)

Acharya Mahapragya

Index



1. A Representative Scripture of Laymen	1
2. Attributes of a Shravak	17
3. Significance of a Shravak.....	35
4. The Initiation Point of Shravakatva.....	41
5. The Nature of Pragmatic Right Faith and Deshavrati.....	47
6. Characteristics of Right Faith	55
7. Purpose of Shravak's Life	65
8. Nine Tattvas (Nine Fundamentals) - I.....	75
9. Nine Tattvas - II.....	89
10. Nine Tattvas : Types and Sub-Types.....	99
11. Panchaastikaay (Five Substances).....	113
12. Shadjivanikaay (Six Categories of Jivas)	127
13. Path to Bliss	139
14. Eligibility of a Shravak	149
15. Non-Violence: The Vow of Amity and Compassion.....	159
16. Awakening of the Consciousness of Vow	171
17. Three Qualifying Vows	187

18. Four Supplementary Vows	193
19. Distinct Sadhana of Shravak	205
20. Guidelines for A Healthy Lifestyle.....	219
21. Jain Lifestyle.....	225
22. Upshot of Jain Lifestyle	249
23. Relevance of Jain Life-style.....	257
24. Identity of a Shravak.....	267
25. Outlook of a Shravak	283
26. Stability is Essential	297
27. Awakening of Discretion.....	307

A Representative Scripture of Laymen



Gurudev Acharya Tulsi authored the book *Shravak Sambodh*. At the outset, Gurudev composed two verses dedicating the great work to his *sangh* (congregation).

The day Shravak Sambodh was to be completed, I was about to proceed to deliver my daily sermon when Gurudev said 'Stay for a while!' I sat by Gurudev. He sang the first two and the last verse in his melodious voice and handed over the script to me. Thereafter, he said, 'Accept it. I am dedicating this book Shravak Sambodh to the dharm sangh (religious order).'

The first two verses of this work are:

*anuvrat tripathagaam prekshaapradhyotnaatmajam,
jeevan-vigyan-brahma-putrim taranginitrayam.
smritva snaatva, cha vistaarya bodha-trayam viteerya cha,
atha Shravak-Sambodhah, shree-sanghaaya samarpyate.*

i.e. In Terapanth order, there is the confluence of three rivers: the Ganges of Anuvrat, the Yamuna of Preksha and the Saraswati of Jeevan Vigyan. By smritva (evoking them), snaatva (diving into them), vistaarya (expanding their flow), and after releasing aachaar bodh, sanskaar bodh, and vyavahaar bodh¹ I am dedicating this work Shravak-Sambodh to the Holy order (congregation).

The concluding verse of the text is:

*samvat tirapan sharad-purnima,
bhavya jai-vi-bha bhikshu vihaar.
yah Shravak-Sambodh sangh ko,
Tulsi ka saadar upahaar.*

i.e. On the auspicious full moon day of the month of Ashwin, (known as sharad purnima) in V.S. 2053, at the fabulous Bhikshu Vihar in Jain Vishva Bharati, I respectfully dedicate this composition Shravak Sambodh to my sangh.

Sangha – The Foremost and The Supreme Place

It is an ancient Jain tradition of dedicating the composition to the sangh. The sangh is believed to be supreme.

History says that once sangh requested Acharya Bhadrabahu to impart the knowledge of the fourteen purvas to the monks else the knowledge would vanish. Acharya Bhadrabahu replied, 'I am engrossed in intense practice of Mahapran Meditation. In this situation, how is it possible to teach?'

In spite of his refusal, the sangh sent two monks to convey the message, 'It is the order of sangh to teach.' Acharya Bhadrabahu was obliged to accept the order of the sangh. This proves the supremacy of the sangh above all.

1 These three are poetic work of Acharya Tulsi

A lot of importance has been given to *sangh* and *tirtha* (four-fold order).

Collective *Sadhana* is Important

Jain tradition emphasized more on collective spiritual practices than individual spiritual practices. In the words of Dharamanand Kaushambi and other scholars, Bhagawan Parshwanatha introduced group spiritual practice which has been verified by history. Practising meditation alone in the caves of Himalayas is individual *sadhana*. Though individual *sadhana* appeals to some, collective *sadhana* or group practice is considered prime.

The development of collective consciousness is highly emphasized nowadays. Group meditation is in vogue today. People practising meditation in a group experience that it boosts up their energy level significantly. This happens as the rays emitted from the aura of elevated people also affect those who are haven't been able to reach the level themselves in *sadhana*. Thus, spiritual practice done in *sangh* is quite significant, and for this reason *sangh* is considered supreme. That is why Gurudev Tulsi dedicated the literary piece of *Sharavak Sambodh* to the *sangh* of the Jains.

Ten Great Dreams

The first two verses may be considered as the auspicious verses, or the verses of dedication, or the preamble. Thereafter, *Shravak Sambodh* commences with

*mahaatapasvi Mahavira ki jeevan gaatha kaalajayi,
atthiyagaam yaksha-mandir main, bane aatmabal se vijayi.
Shulapaani ne kiye upadrav, tandra ki si sthiti aayi,
mahaasvapna das dekhe prabhu ne, sabane saarthakata paayi.*

The verse starts with the narration of an incident that took place during the initial period of Bhagawan Mahavira's spiritual practice. The verse describes that the life story of *mahatapasvi* (the great ascetic) Mahavira is timeless.

Being an ambler, once Bhagawan Mahavira reached a town called 'Atthiyagram' for his meditation practice and penance. Bhagawan Mahavira would meditate in a secluded house, isolated temple, or under a tree. These places were deemed to be perfect for meditation. Evening was about to turn into night. Mahavira wanted to start the meditation soon.

Our mind is influenced by object, space, time and emotion. Practising meditation in an unsuitable place can increase fickleness of the mind. On the other hand, an appropriate place can help to develop concentration during meditation. Therefore, it is suggested that one should not meditate near heaps of grass or dirty places, as the mind can get agitated and can debilitate one's sadhana.

Bhagawan Mahavira found a deserted temple as an appropriate place for meditation in that town. He asked the priest of the temple, 'I wish to stay here tonight. Would you allow me to?' The priest replied with surprise, 'You want to stay here at night? Do you have a death wish? Are you fed up of life? People who sojourn here during the night do not stay alive till the morning. This is the temple of Shulapani Yaksha (name of a demi-god). At midnight, the Yaksha appears. The Yaksha is so dreadful that one can die merely by looking at him! You seem to be a genuine hermit. It's better for you to look for another place in the village.'

Sensing his fear, Mahavira said, 'You need not worry about who lives or dies. Are you comfortable with me staying here?' The priest replied 'I have no problem. I am only concerned about your life. It's your wish if you accept my suggestion or not. Why should I have any objection?'

The priest left and Bhagawan Mahavira stayed on. Later that night Shulapani-Yaksha appeared. He created a terrible uproar and launched into creating incredible tribulations to Mahavira while he was meditating, but Mahavira remained unperturbed. In the end, the demi God got tired. An ordinary person would never have been able to bear those hardships. He would have come to the end of his teather and died, but Mahavira remained strong. The physical configuration of Mahavira was vajrarishabha-naaraach (strongest physical configuration). Therefore, he had tremendous power to bear afflictions. Finally, the Shulapani Yaksha left as he was exhausted and defeated. Bhagawan Mahavira was still meditating in a trance-like state and soon he became sleepy and took a nap. In that state, he visualized ten great dreams. These dreams are described in detail in Sthananga Sutra, Avashyaka Churni and Paryushana Kalp (the main scriptures of Jains).

The ten dreams, he visualized were:

- 1. A giant Tal Pisach demon is standing before Bhagawan Mahavira. He challenges Bhagawan Mahavira. Mahavira accepting his challenge fights with him and very soon defeats him away.*
- 2. A large male Cuckoo bird with white feathers moves around Bhagawan Mahavira.*
- 3. A male Cuckoo bird with multi-coloured feathers is standing beside Bhagawan Mahavira.*
- 4. Two beryl gemstone garlands, one big and the other small, were kept before Bhagawan Mahavira.*
- 5. A herd of white cows and calves was moving near Bhagawan Mahavira.*
- 6. There is a beautiful pond before the place where Bhagawan Mahavira was sitting and it was full of lotuses in bloom.*

7. *Bhagawan Mahavira is standing in an ocean. He has neither a boat nor any other means to cross it. He is swimming the ocean using his bare hands.*
8. *The Sun, eliminator of the deep darkness, has risen up. Its light is very radiant.*
9. *Bhagawan Mahavira, standing by the mountain Maanushottar, is encircling it with his intestine.*
10. *Bhagawan Mahavira is ascending the Mount Meru without taking a break or getting tired. He succeeds in reaching its highest peak.*

Dreams: Realistic and Unrealistic

There are two types of dreams: realistic and unrealistic. It is said that the dreams of *Bhaavitaatma Anagaar* (a soul assured of realisation) always come true. People often ask, 'I had a dream, is it real or unreal?' It can come true or not. Most people see unrealistic dreams. Dreams that materialize are dreamt by great souls. The study of dreams has been an ancient science in India. Many research papers have been written on it and a lot of research is being done in Psychology on dreams. The study of dreams has been established as an independent branch. The meaning of dreams is also being interpreted. However, believing and acting on the basis of an unrealistic dream is worthless. Acharya Kalugani would say, 'any action based on extreme faith on dreams and deities can put you down.'

A priest was sleeping in a temple. He saw a dream that entire temple was filled with ghevar (a sweet) and he had invited the villagers for a feast. So, the next morning he woke up in a thrilling mood. During the time period, ghevar was regarded as one of the best sweets in existence. He invited all the villagers and announced, 'Today no one will cook food at home; everyone will have their lunch of ghevar at the temple.' The people

were very delighted to have received the invitation to eat ghevar. However, when the priest reached the temple, he found it empty; not a single piece of ghevar was there. The priest was worried as what would happen to him if the people were not served and thinking of it, he slept again. At lunchtime, people reached the temple, but found the doors closed. They kept on waiting. At last, they lost their temper and started screaming, 'You have invited us and closed the doors.' In a state of fury, they broke the door and found the priest sleeping soundly. They woke him up, and shouted, 'What are you doing? When will the food be served? We are very hungry.'

The priest replied, 'Oh! You have made a blunder.'

'What blunder?' people asked.

He said, 'I dreamt of having ghevar in my sleep. I could serve you only if I would have got them again in my dream. But you people disturbed me. Now where do I bring the ghevar from?'

How can one get real things from unrealistic dreams? The only option for the crowd was to return home with an empty stomach.

The moral of the story is that believing in superfluous dreams can lead to defamation like the one the priest had to endure because of the incident. Not everything is trustworthy. So, trust only the reality.

Only realistic dreams come true. The dreams of Jayacharya and Kalugani have come true. In Jain *Aagams* it is said that the dreams of *Bhaavitaatma Anagaar*, the one who is pure, always come true.

Dreams in the State of Drowsiness

Mahavira was a legend of spirituality; such spiritual souls are unique and rare. Very few people are fortunate enough to have attained such purity. Thus, Mahavira's dreams had to come true.

During the entire twelve and a half years of spiritual practice (meditation with penance), Mahavira slept for only forty-eight minutes, and that was not at a single stretch, but at several intervals. Surprisingly, in that course of time he also saw ten great dreams. In fact, dreams don't occur during sound sleep. According to the *Aagams*, dreams come neither in the state of awakening nor in the state of sound sleep, but in the state of drowsiness (state of semi-sleep). Mahavira never took sound sleep. In the state of semi-sleep, he dreamt of the ten dreams and thereafter started meditating again.

Coming back to our story of Mahavira spending the night at the Yaksha temple, the next morning, villagers were curious to know if the ascetic sojourning at the temple was alive or not. They knew that people spending the night at Shulapani-Yaksha's temple couldn't stay alive through the night. They entered the temple anticipating that they would probably be cremating him that day. To their astonishment, they found Mahavira standing stable in a state of deep meditation. The whole village was stunned to see a man alive in that temple, which had never happened before.

Ashtaanga Nimitta: The Ancient Science of Predictions of Dreams

Amongst the villagers was a man, Utpal, a dream predictor, master of the knowledge of Ashtaanga nimitta.

Ashtaanga nimitta is a very ancient science, and the knowledge of the holder of Ashtaanga nimitta is almost equivalent to that of a kevali (omniscient soul). Such a pure knowledge is Ashtaanga nimitta. During that age, many people would know this science. Many Jain monks also had such knowledge. Jain Acharyas have written books on this subject. Ashtaanga nimitta has been described in 'Bhadrabahu, Sanhita, Angavijja and Uttardhyayan.'

Armed with the knowledge of Ashtaanga nimitta, Utpal explained to the villagers 'Oh! What are you surprised about? Don't you know who he is? He is Vardhman Mahavira! You are unaware of his greatness! He is an

extraordinary spiritual man! You must bow down at his feet.' Following the instructions of Utpal, everyone bowed down with respect and left the place. Utpal was the only one who stayed behind.

The Meaning of Daam-Yugal (Two Garlands)

Utpal came closer to Vardhman Mahavira and said, 'Vardhman! Last night did you see ten dreams?'

Mahavira – 'Yes, I saw ten dreams.'

Utpal – 'Oh Bhagawan! You are a person of great wisdom. Still I would like the opportunity to analyse these dreams and test the knowledge that I possess with you.'

Utpal correctly explained the meaning of nine of the ten dreams but failed to explain one dream about 'daam-yugal' (two garlands).

Utpal – 'Bhagawan! I am unable to analyse the meaning of this dream. Could you please explain?'

Mahavira – 'Utpal! It means I will propound two types of religion: agaardharm and anagaardharm. Agaardharm is the religion for layman where the word 'agaar' stands for house. Practising spirituality at home is agaardharm. The spiritual practise of the monks who have abandoned house is anagaardharm.'

Utpal – 'Okay! My Bhagawan!'

It might make you wonder why Utpal couldn't explain the fourth dream. But then how could Utpal have known Mahavira's new approach? It was unprecedented and completely new. Therefore, Bhagawan Mahavira satisfied the curiosity of Utpal. The entire incident is expressed in the following verses:

*uname chautha mahaasvapna, do maalaan ka darshan tha,
jo vishista anagaar agaardharm ka sahi nidarshan tha.*

*svapna pravakta Utpal nahi samajh paaya usaki bhaasha,
jigyasa par kar karuna di svayam veer ne paribhaasha.
jo agaar ghar chod bane, anagaar dharm ke adhikaari,
shesh agaari ghar-baari, ke liye agaar dharm bhaari.*

The interpretation of the ten dreams seen by Bhagawan Mahavira is as follows:

1. Defeating Tal Pisach demon – Destruction of *mohaniya* karma.
2. A large male Cuckoo bird with white feathers- Progressing to the stage of *Shukla dhyan*.
3. A male Cuckoo bird with multi-coloured feathers – Formulating the knowledge in the form of twelve *angas*.
4. Two garlands of gems – Propounding two types of religion- *agaar-dharm* and *anagaar-dharm*.
5. A herd of white cows and calves – Establishing the four-fold religious order.
6. A pool with bloomed lotuses – Service by four kinds of deities.
7. Swimming an ocean with his bare hands – He will surpass the worldly ocean of rebirth.
8. The radiant sun – Attainment of *keval gyaan*.
9. Encircling the mountain *Maanushottar* with his intestine - Dignity will spread around the world.
10. Ascending the highest peak of Mount Meru – Giving the comprehensive sermon of spirituality.

Agaar Dharm: A New Concept

Let's analyse historically why Utpal couldn't understand the meaning of the fourth dream. Utpal was a follower of Bhagawan Parshwanatha.

During his period, there was no classification of *dharm* into *agaar* and *anagaar*. There was only *chaturyaam dharm*. Both monks and commoners would accept the same. A monk would say *chaujjam dhammam padivajjahi* meaning I am accepting the *chaturyaam dharm* and a layman would also say, 'Bhagawan! I have heard it, I like it and I accept the *chaturyaam dharm*.'

During the era of Bhagawan Mahavira while accepting the religion *shravaks* would ask for twelve vows. We find that Anand *shravak* said 'Bhagawan! I have heard your discourse. I have faith and a keen interest in it. '*Panchanuvayam sattsikhavayam dvaalsaviham* - I accept the code of conduct of religion in the form of twelve vows which includes five *anuvrats* and seven *shikshaavrats*.'

History is witness to the fact that Bhagawan Mahavira had developed *chedopasthaapaniya chaaritra*. During the age of the twenty-two *Tirthankars* there was only *saamaayik charitra*. *Chedopasthaapaniya chaaritra* was present only in the period of the first and the last *Tirthankars*. *Chedopasthaapaniya charitra* means: *chheden vibhaagen upasthaapaniyam* – Which is accepted in detail with classification.

Five *mahavrats*, five *samitis* and three *guptis* are thirteen codes of conduct made for monks and nuns. In adoration of Bhagawan Mahavira, Acharya Pujoyapada has written:

trayodashatayo dharmo na dishto paraih

Meaning that the religion Mahavira had shown in the form of thirteen vows was not propounded by others.

A monk observes five *mahavratas*, five *samitis* and three *guptis*. One of the meanings of 'Terapanth' is therefore, 'He who observes these thirteen vows is a *Terapanthi* monk.'

Garlands of Gems

Bhagawan Mahavira formulated the two sets of code of conduct of religion (*agaar-anagaar dharam*). Many a times this question was raised amongst Terapanth that *terapanthis* consider laymen to be unworthy (*kupaatra*) as they cannot practise the religion in its completeness. In such times, our ancient Acharyas and scholar monks would say, as Bhikshu Swami expressed that:

*saadh nai shravak ratna ri maala, ek moti dooji naanhi re,
gun gunthya chyaarun tirath na, avirat rah gayi kaani re.*

Acharya Bhikshu has clearly stated, 'The monks as well as laymen are garlands of gems. The difference is that one garland is smaller than the other. Even small stones are useful in rings for the finger. Though there is a difference in size, the core element is the same i.e. both are gems. While saying,

gun gunthya chyaarun tirath na, avirat rah gayi kaani re

It means that in this concept the qualities of four *tirths* are stringed together but *avrat* (non-renunciation) is excluded. *Avrat* is like a bowl of poison, while *vrat* indicates garlands of gems.

Context Multiplies the Value

The explanation of *agaar dharm* is the foundation of *Shravak Sambodh* and has been explained very beautifully. It would have been difficult to imagine the value of dreams if there was no understanding of the dream of two garlands and the advocating of two sets of religious code of conduct. This dream multiplies the value of other dreams because it was an indication of an innovative concept. The context multiplies the significance. In the absence of the relevant context, the value decreases.

One day, a Jain shravak, who was a jeweller by profession, put a gem in front of me and asked, 'What is this? Please have a look.' He then said 'Its cost is twenty lakh rupees. If I get it embedded into a necklace its value will become one crore rupees.'

Where did this value come from? The gem got converted into a necklace and its value got increased. The value of the words when expressed in the right context gets multiplied. On the other hand, if there is no relevant context, the value diminishes.

Comprehensive Code of Conduct

This is a significant section of *Shravak Sambodh*. The description of the origin of *shravak dharm* is given here based on Bhagawan Mahavira's dreams. *Shravak dharm* was present neither in the era of Tirthankar Parshwanatha nor in the era of Tirthankar Arishtanemi. It's surprising to see that such code of conduct formulated by Tirthankar Mahavira for *shravak* is not seen in any other religion. Having studied various religious scriptures, I have not come across such a discrete code of conduct, consisting of twelve vows. Although this code of conduct is 2,600 years old, it feels like it has been recently formulated for it is just as relevant for contemporary concerns. All other available codes of conduct for laymen are not as comprehensive or significant as this code of twelve vows is.

A Representative Scripture of Shravak Dharm

A number of scriptures have been written for *shravak dharm* by Digambar Acharyas such as, *Ratnakarand Shraavakaachaar*, *Vasunandi Shraavakaachaar* etc. Shwetambar Acharyas have also written a lot on this subject. Acharya Haribhadra wrote '*Dharam-Bindu*' and Acharya Hemchandra authored '*Yog-Shastra*'. These scriptures are in Sanskrit and Prakrit.

Acharya Bhikshu has penned a poetic scripture '*Barah Vrat ki Chaupayi*' (the verses of twelve vows). It's a significant work edited

by *Samaaj-Bhushan* Chogmalji Chopda. *Shravak Sambodh* is written in Hindi and it thus is very simple and easy for everyone to learn and understand. It is a representative literature of the religion for house holders. It is comprised of a heart-touching analysis of *shravak dharm* and is therefore worth reading as well as contemplating.

Potentiality : The Base

This book begins with dedicating the verses and explaining the development of the history of *shravak dharm*. Thereafter, Acharya Tulsi said,

*jo ho sambhav anagaar dharm ka paalan,
to karen usi path mein apana sanchaalan.
kshamata yadi alp-analp dharm mein aastha,
saabhaar agaar-dharm ka pakden raasta.
rahe bhakti mein shakti santulan,
maha-anuvrat ka aadhaar.
jin shaasan ki yah vyaapakata,
universal shri veer vichaar.*

This stanza tells that one must take initiation only if he is capable of it, but if he has faith in religion he can practise religion along with living a normal life.

A layman came to a monk and said, 'Bhagawan! I am incapable of becoming a monk. I cannot leave this household life though. So, I want to observe shravak-dharm.'

Some Jain followers previously held a belief that a monk shouldn't preach about the religion of laymen (*shravak dharm*). In fact, first, a householder should be asked to become a monk. It is not apt for a monk to preach about *shravak dharm*, because a householder's life is

bound with acts of both violence and non-violence. He follows non-violence partially; violence is also present in some sense. So, how can a monk preach him? Therefore, first a monk should inspire one to accept the *mahavratas* or to accept complete renunciation from violence. A householder responds, 'Bhagawan! You have shown me the right path but I still find myself incapable of following it. I desire to observe the religion of the laymen. Kindly tell me about *shravak dharm*.' Then he should show the person that path.

There was a time when renowned people would become monks. Grey hair on the head was a sign to take a 'u-turn' or in other words become a monk in their life.

There is an anecdote in 'Ramcharitmanas' which says

Whilst combing the king's hair, the Queen said to him, 'My Bhagawan! Yamadut (the messenger of death) has come!'

King: How did a messenger enter my palace?

Queen: Yes, he is here.

King: It's not possible.

Queen: I'm looking at him.

King: 'Where?'

Pulling out the grey hair from the King's head, the Queen gave it to him and said, 'Here it is.'

The King replied 'Oh! Yes, the messenger has come. Now leave my hair-dress and prepare for my monkhood!'

Those were the days when people would renounce their home, seeing the sign of *Yamadut*. Today nobody is afraid, even if thousands of

messengers of death arrive. Fear has disappeared with the many techniques of dyeing hair. Irrespective of the frequency of dyeing hair, the messenger of death will come for sure. It is said - '*natthi kaalassa naagamo*'- no doors are closed for death, all of them are open. Death can come from anywhere. It seems, in this materialistic world, the fear of death and the feeling of detachment have both waned.

Gurudev Tulsi has written – If it is possible to practise *anagaar dharm*, then one should think of becoming an *anagaar* (monk). If one's abilities are considerably less, but there is a strong faith in living as layman and a firm devotion to religion, then one should try to acquire the knowledge of *shravak dharm* with gratitude. This knowledge can pave the way to a new light and direction in a person's life.

Attributes of a Shravak



Bhagawan Mahavira propounded two types of religion –

1. *Anagaar dharm*– Religion for a monk
2. *Agaar dharm*– Religion for a householder

In *Shravak Sambodh*, the emphasis is laid on *agaar dharm*, thus, *anagaar dharm* is not discussed in detail. The religion followed by a *grihastha shravak* (householder) is put into a separate category known as *vrataavrati* or *dharmaadharmi*.

*yaha vrataavrati dharmadharmi ki shreni,
aadhyaatmik aarohan hit hai nishremi,
is shreni mein jo hi maanav aate hain,
ve sharmanopaasak shravak kahalaate hain.*

Bhagawan Mahavira categorized all living beings into three –

1. *Avrati* (non-abstinent)
2. *Vrataavrati* (partially abstinent)
3. *Mahaavrati* (abstinent)

***Avrati* (Non-Abstinent)**

Avrati is a person who remains completely free. Only two types of souls can remain completely free, either emancipated or non-abstinent. An emancipated soul has no bondage or *karma*. A non-abstinent soul also does not have any bondage in terms of discipline. Such souls travel, eat, sleep, and do anything they want. They do not follow any discipline or vows. So, both the souls are free. A parallel can be drawn between them only from this perspective.

Once a financially deprived scholar entered the king's assembly and stood arrogantly. Everybody thought – How stupid he is! He should at least greet the king. The king and the people both felt embarrassed. One of the assembly members asked him, 'Why are you standing so arrogantly? At least salute the king.'

Scholar: 'I salute poverty only.'

Assembly member: 'Why only to poverty?'

The scholar explained the reason in a Sanskrit verse –

*re daaridiya! namastubhyam, siddhoham tvatprasaadatah,
sarvaanaham cha pashyami, mam na pashyati kaschana.*

i.e. Poverty! I salute you. I have become liberated (siddha) because of your grace. The characteristic of siddha is that he looks at everybody, but nobody looks at him. Similarly, I look at everybody, but nobody looks at me. You are Majesty! Tell me, am I liberated or not?' For this reason, I greet poverty only. His rationale was that the etiquette of greeting does not apply to him. He is free from all such formalities because he is poor.

In the same way liberated souls and *avrati* (non-abstinent) can be compared. A non-abstinent person is free from spiritual practices such as vows and the emancipated soul is also free from any kind of such spiritual activities. Everyone else between these two levels

always remain in vows. Therefore, the first is the category of *avrati* which are free from bondage of discipline.

***Vrataavrati* (Partial Renunciation)**

Vrataavrati is the second category where the person lives with discipline and moves towards liberation. Such a person is known as a *shravak* and is at the fifth stage of *gunasthaan* (spiritual development). Though the householder does not accept the vows completely, he undertakes partial vows with reference to the three-fold activities of mind, speech, and body for his survival. For example, a householder cannot take the complete vow of abstaining from injury to one-sensed living beings, such as vegetables for his survival.

This category is the first step towards *moksha* by accepting the vows partially. *Agaar dharm* is the class of *vrataavrati*. Such people are neither completely *vrati* (monk) nor completely *avrati* (non-abstinent).

***Mahaavrati* (Complete Renunciation)**

The population of India runs into billions, but only a fraction of these people falls into the category of *mahaavrati* because such life is full of restrictions. A *Mahaavrati* accepts the vows entirely with no exceptions. They not only preach, but also practice five *mahaavrats* (great vows) of non-violence, truth, non-stealing, celibacy, and non-possession throughout their life. They do not consume anything before sunrise and after sunset. Their life is full of restraint.

There are many *avrati* while number of *vrataavrati* is small and of *mahaavrati* is even smaller. It is important to increase at least the numbers of *vrataavrati* to make them follow the path of spirituality.

Meaning of Vow

Let us first understand the meaning of *vrata* (vow). *Vrata* means to close the door of incoming *karma* and to gain control over desires. In other

words, *vrata* means to discipline the desires, ambitions, and non-restraint. Some examples of restraints are to limit the activities we do, limit the number of items we eat, limit the number of products we use. Such discipline, control or regulation of desires is known as *vrata*.

The Problem Caused by Non-Abstinence

In *Sutrakritanga Sutra*, we find a description on:

1. *Adharm* (State of non-righteousness)
2. *Dharmaadharm* (State of partial righteousness)
3. *Dharm* (State of righteousness)

The description about non-righteous people is so dreadful that it makes our heart tremble. It can be compared with today's prevalent problems of terrorism, violence, and cruelty. In people with partial righteousness compassion takes the place of cruelty and he begins to avoid unnecessary violence. A disciplined life limits accumulation and consumption of products. The state of righteousness is guided by complete discipline and control. These three states can be compared to *avrati*, *vrataavrati* and *vrati* respectively.

The thriving problem of our modern age is caused by *avrati*. An *avrati* (non-abstinent) society is devoid of code of conduct, rules, and regulations. People living in such a society have no restrictions over their evil activities such as stealing, robbery, murder, cruelty, barbaric activities, kidnapping, terrorism, etc. Therefore, this is the most dangerous segment of the society.

The second category is slightly improved and commencing towards spirituality. Here people are rather thoughtful and inclined towards righteousness.

The third category of *dharmi* or *vrati* leads a puritanical righteous life. The person with an awakened consciousness of *vrati* thinks that uncontrolled consumption is not in favour of spiritual life. It must be disciplined. Life is not good without control and regulation. Therefore, he understands the techniques of restraints and practices them. Practitioners of the third state are totally dedicated towards the spiritual path. Such souls have control over the unlimited desires and consumption of materialistic pleasures. They know the techniques for restricting these and practice them fervently.

Training is Important

Through proper training, even impossible can become possible. On the other hand, without training the easiest task also seems difficult to complete. Training plays a very important role in our life. Here is an inspiring illustration.

One day in the king's assembly, an interesting discussion was going on: Is it possible that a goat refuses to eat the hay if it is kept before him? Is there any such trainer, who can train it to do so?

One of the assembly members stood up and said, 'My Lord! I can do it.' He got two weeks to train the goat.

Two weeks later, the man came with the goat in the assembly of the king. Hay was offered to the goat. Goat turned his face as soon as he saw the hay. Everyone was surprised. The king said, 'How can this be?' Wherever the goat turned its face to, hay was served there and each time it refused.

The king asked with surprise, 'How did you make this impossible task possible?'

The man replied, 'My Lord, I took the goat into the forest and put hay before it. No sooner did it start to eat, I would beat it with an iron rod. Within

three or four days, whenever hay was served it would turn its face away. The goat thinks that if he starts to eat hay, it will be beaten. Now it is completely trained. Whenever you put hay before it, it will not eat it.'

This story is related to desires and ambitions. Desires rise constantly and even in sleep too. During his sleep man does so many things. He dreams and sometimes speaks too. Desires are constantly active during day and night. The cycle of non-abstinence never ceases. As soon as desire emerges, one needs to hammer it with a rod. He should be determined to refuse enticing desires and decide not to fulfil them. The consciousness of rejection can be awakened in the form of – 'I will not accept it; I will not eat this today; I will not speak ill-words; I will not do this work.' Through frequent resolutions, our brain can be trained and the consciousness of abstinence can be awakened. This is the process of training or awakening the consciousness of abstinence.

Continuous Practice Strengthens the Abstinence

Suppose a man decides – '*Padhame bhante! Paanaaivaayam pachhakhaami*' – I will not kill any living being. Merely by saying this resolution, the consciousness of abstinence is not strengthened. It is reinforced only through regular practice. A *shravak* known as *vrataavrati* (partially abstinent) should try to develop the consciousness of more abstinence. Acharya Haribhadra elaborated this topic in his book '*Dharam Bindu*'. He illustrated a story from the Jain canon *Nayadhammakahao* about four daughter-in-laws Ujjhita, Bhogavati, Rakshita and Rohini.

A father-in-law gave five grains of rice to each of his daughter-in-laws and said, 'I may ask you to return these rice grains at any moment.' Ujjhita threw her grains away. Bhogavati ate them. Rakshita kept them safely in a box and Rohini sowed her grains in the farm. After five years, suddenly, the father-in-law asked his daughter-in-laws to return the grains. The first

two were unable to produce the grains, Rakshita brought the grains from the cupboard, while Rohini asked for several carts to carry the grains as the quantity had multiplied enormously.

What should a *shravak* do after accepting the vows? He should not behave as Ujjhita. The vow once taken should not be discarded. It should be followed the way it was accepted, regularly. Consistency will strengthen the vow. A *shravak* should not be like Bhogavati either, as she wasted her grains by eating them. It means a *shravak* should not do spiritual practices like penance just to show off. He should not disrespect or misuse the accepted vows by boasting of it. A *shravak* who wants to strengthen the vows should become like Rakshita and Rohini. He should at least secure them by regular practice and if possible try to increase the vows and restraint.

Vows Make a Man Righteous

A person without any vow is not righteous. *Aagams* clearly define that life of a *pandit* (learned person) and a righteous person begins with the vow. *Aviraim paduchchha baletti ahijai* - a person with non-abstinence is known as *baal* (ignorant) or unrighteous.

Even in the fourth *gunasthaan* a person despite having the right perspective (*samyak drishti*) is not considered as *vrati*. In this state, a person has the right perspective, but lacks righteousness because of the absence of vows. Only after one starts practising the vows, does he become righteous and is categorized as *vrataavrati*. A *shravak* comes under the category of *vrataavrati*.

Shramanopaasak and Shravak

A person who is *vrataavrati* is also recognized as *shramanopaasak* and *shravak*.

The one who stays close to *shraman* (monk) is known as *shramanopaasak*. One who listens to the religious preaching is a *shravak*. From this perspective, a monk is also a *shravak* but not *shramanopaasak*. Only a householder becomes *shramanopaasak*.

*shramanon ki samupaasana, shramnopaasak naam,
shaastron ka shrota sa jag, shravak naam lalaam.
phal upaasana ka shravan, mile shravan se gyaan,
phir vigyaan vivechana, usase pratyaaakhyan.
sanyam pratyaaakhyaan se, ho aashrava avarodh,
tap vodaane nirjara, usase antahsodha.
tatah atul ekaagrata, akriya bane ayoga,
shaashvata siddhi, upaasana se das bol amogh.*

Four words are used in the *Aagams* for a householder following the religion:

1. *Shramanopaasak* – the one who is devoted to monks and nuns.
2. *Upaasak* – the one who remains close to the soul or religion.
3. *Shraddha* – the one who has keen faith in religion.
4. *Shravak* – the one who listens to the preaching of scriptures or monks.

What Leads to Higher Forms of Life?

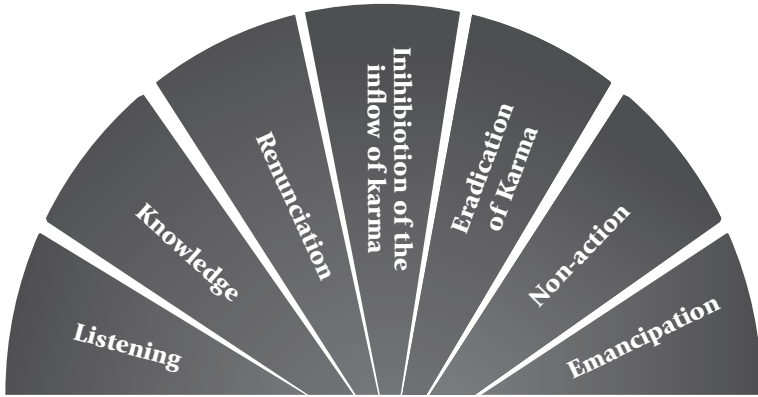
In ancient times, there was no facility of writing and printing. Knowledge was transferred verbally. One, who would stay close to his *guru*, would get the opportunity to listen to the unprecedented knowledge. In *Bhagavati sutra*, we find a very beautiful delineation of ten stages of the spiritual development achieved by staying close to a scholar *shraman* or *maahan*, which is described in the following order:

1. By staying close to *shraman*, one gets the opportunity of *shravan* (listening) *dharm* or spirituality.

2. By listening, one gets *gyaan* (spiritual knowledge). The consciousness of knowledge is awakened.
3. By knowledge, one develops the *vivek* (discrimination) i.e. the power to discriminate between dos and don'ts.
4. Conscience means analytical knowledge. After knowing the right distinction between acceptable and unacceptable, one does *pratyakhyaan* (renunciation) of unacceptable.
5. Renunciation leads to *sanyam* (self-restraint). One can control the senses and the mind only when the conscience of renunciation awakens.
6. Consciousness of self-restraint, when developed, *samvar* (inhibition of *karma*) begins i.e. the inflow of new *karma* is inhibited.
7. Having *samvar* in action, the consciousness of *tap* (penance) is awakened and special auspicious activity takes place.
8. By penance there is *nirjara* (eradication) of past *karmas* and the karmic system becomes less effective.
9. The more the *nirjara* the greater will be the inhibition of the mental, vocal, and physical activities. Such inhibition leads one towards the state of *akriya* (non-action).
10. Non-action leads to *moksha* (emancipation). In this state, all activities or fickleness end. Emancipation is not possible till action exists. The state of complete non-action is must for emancipation. Emancipation is the ultimate stage of spiritual development.

These ten stages have their independent existence. Each stage is

important and accounts for a relation between cause and effect. This can be understood through the following chart –



The *Gita* mentions a process of hearing, contemplating and self-realizing. This leads a person to renunciation. At first, one listens, then he contemplates, awakens the consciousness of knowledge, and then renounces. However, the journey of *anuvrat* and *mahaavrat* is nothing but renunciation of the unwanted action to reach the ultimate destination *moksha*. Without rejecting the unacceptable, emancipation is impossible.

A Historical Dialogue

Sanyama (restraint), *ashrav* (inflow of *karma*), *tap* (penance) and *vyavadaan* (*nirjara*, eradication of *karma*) – these are the principle causes of higher forms of life. In this context, Acharya Tulsi has explained the conversation between the *sthavirs* (scholarly monks), disciples of Bhagawan Parshvanath, and the *shravaks* belonging to the city of Tungiya. This conversation gives a glimpse of the *shravaks* of *Aagam*ic age. Those *shravaks* had intense faith in religion, curiosity to

have profound knowledge, and were socially established. Their code of conduct inspires one to lead a life of self-control and penance.

*'Tungiya' nagari nivaasi shravakon ki sankatha,
'Bhagavati' ki vaachana se mite maanas ki vyatha.
gahan jigyaasa bhare var prashna shri Gautam kare,
samaadhaan pradhaan shri Bhagawan vachanaamrita jhare.*

Bhagawan Mahavira, with his disciples, was sojourning in Magadh. At that time, some sthaviras of Parshvanath's tradition came to the famous city of Tungika. The shravaks of Tungika were well-versed with both social as well as religious aspects. They were prosperous. They did not just aspire to accumulate wealth but would donate actively. They were quite influential amongst the locals and were learned in metaphysics. Being trustworthy to everyone was one of their prominent qualities. They were endowed with unshakable faith in Nirgranth pravachana (the philosophy of tirthankar). They would observe the vows, practice penance and were devotee of the monks.

After knowing the arrival of sthaviras of the Parshvanath order, the shravaks of Tungika visited them. Those sthaviras preached the discipline of four great vows to their laymen. After listening to the discourse, they had some queries. They humbly asked, 'What is the result of self-restraint? What is the fruit of penance?'

The sthaviras replied, 'Self-restraint results in anaashrav (the inhibition of inflow of karma). Penance results in vyavadaan (eradication of the past karma).'

Shravaks: 'If self-restraint results in inhibition of inflow of karma, and penance results in the eradication of the past karma, then what causes one to take birth in heaven as god?'

Among them, a sthavira named Kalikaputra came forward and said, 'Gods are born in heaven on account of their past tap.'

Another sthavira Mehila answered, 'On account of their past sanyam (self-restraint), gods are born in heaven.'

Then sthavira Anandarakhita addressed them and said, 'On account of the karma-satta (existence of past karma), gods take birth in heaven.'

And sthavira Kashyap said, 'On account of aasakti (attachment) gods are born in heaven.'

Gods are born in heaven because of their past austerity, past self-restraint, effect of their *karma* and attachment. All four of them had different answers, but collectively they constitute the complete answer. [Bhagavai (2.102)]

When this conversation between the shravak of Tungika and the sthavira of Parshvanath was going on, some shravaks from Rajagrih were also present there. Those shravaks after returning to Rajagrih explained the entire conversation to the other shravaks. Bhagawan Mahavira was also in Rajagrih during that period. That very day Ganadhar Gautam was finishing his two-days fasting. So, in the afternoon he went to the city to have alms. He listened to the conversation going among the shravakas. It roused some questions in his mind and made him restless. After getting alms, he went back to his place and explained the entire discussion to Bhagawan Mahavira and asked him, 'O lord! Are those sthaviras of Bhagawan Parshvanath able to answer the questions asked by the people of Tungika city? Have they answered correctly?'

Bhagawan Mahavira affirmatively responded, 'Yes Gautam! They are capable of answering the questions. The answers are right. I also say that there are four reasons behind taking birth in heaven – self-restraint, penance, karma, and attachment.'

This incident indicates the religious and social qualities of the *shravaks* of Tungika. The *sutra* (verse) 120 of second *shatak* (chapter) of Bhagavati Sutra explains about those *shravaks*. They were curious, aware of their life, would know their goal and for this reason they were ideals for others. Acharya Tulsi has described the same characteristics of a *shravak* in the following verse:

*shravak hain shraddhaashila vimal vishvaasi,
shravak jeevan jaagarana ke abhyaasi,
shravak ne apana sahi lakshya pahchaana,
maanavata ka pratimaan svayam ko maana.*

A *shravak* is one, who is faithful and trustworthy. This is very important. One, who is devoid of these two attributes, cannot be a *shravak*. He must have faith in religion. A man without faith is dry, null, and worthless. Lack of faith makes life meaningless, but a life with faith is meaningful. With the power of faith, one can face difficult times with ease.

In Jain Vishwa Bharati, some elderly ladies would come to listen to the discourses every day. They were too feeble to step out of the house. It was because of the power of faith they would reach Jain Vishwa Bharati, using the support of walking sticks and by taking few halts on their way.

Who forced them to come? It was just the power of faith. If anyone would ask them, 'Do you feel any pain?' The answer would be a 'no'. It proves that a *shravak* is always faithful.

A *shravak* is always trustworthy. He does not deceive or cheat anybody. If we look at the history of past thousand years, we find Jain *shravaks* to be an embodiment of trust. In princely states of Jaipur, Jodhpur, Bikaner and Udaipur, Jain *shravaks* have always been appointed with prime posts such as treasurer, commander of the army for almost

thirtyfive consecutive generations. The whole administration had been run by Jain *shravaks*. They earned strong trust and therefore the kings would always keep them in top posts. As per *Aagam*, a special title '*avanguyaduvare*' was bestowed on these *shravaks*, which means there was no restriction on their visit even to the king's private harem (queen's palace).

An Illustration of Trust

Bhainsa Shah, a reputed shravak of Rajasthan, once went to Ahmedabad. He needed one lakh rupees which is almost equivalent to one billion today. In those days, grains purchased with 1 anna (6 paisa), could be consumed for one month. What is the current situation? One anna has no value. Even buying breakfast is not possible in one anna. Bhainsa Shah asked his employee to go to one of the businessmen (seth) and request a hundi (a kind of loan) of one lakh rupees. The employee went to get the loan, but was asked by the businessman to pledge against the loan. The employee took out a little container and giving it to the lender said, 'Here is the hair of moustache of Bhainsa Shah. Take it and lend me the money.' To his surprise, the seth kept the small box and contributed him one lakh rupees.

Isn't it a great illustration of trust? Is it possible today to get one lakh rupees against the hair of a moustache? Those were the days when there was a strong trust on Jain *shravaks*' word of honour. During that era, written contracts were not in vogue. The entire business and market would function on verbal agreements. Words once spoken were like an iron rod implying unchangeable. Today's scenario is totally different. People deny admitting their own writing. Often the writing goes for scientific examination to verify the writer.

The Significance of Reputation

The question is not of money, but of reputation. Money has no value

before reputation. Character and reputation supersedes everything. Acharya Tulsi has explained it in the following stanza:

*main jaini hun janata mein dhaak jamaaye,
kho kar bhi laakh na apani saakh gamaae.
shramanopaasak hona saubhaagya ghadi hai,
dhaarmik sanskriti ki sanjeevani jadi hai.*

It means – ‘I am blessed and proud to be a Jain and a *shramanopaasak*’ – this feeling is a matter of good fortune and pride, but along with this feeling, he is determined to live the Jain way of life and leaves an indelible impression on others of being a Jain *shravak*’.

Seeing the growing influence of a *shravak* some people may become jealous and this can be a challenging period for him. In such a situation he may have to bear some harm but a *shravak* should always keep just one thought in his mind – loss of wealth doesn’t matter, but his reputation should remain intact.

A person, who is more conscious about his wealth, puts his energy to secure his wealth even at the cost of his character and reputation. He can change his words. On the other hand, one, who gives value to his prestige and wants to secure it, can bear the loss of millions to protect his reputation or character.

There was a cloth merchant who was famous for his honest behaviour. He would never deceive anyone. Once, the king required some silk fabrics. He called for the merchant and asked, ‘Do you have any silk fabric in your shop?’

The merchant was quite nervous as it was the first encounter with the king and the words slipped out as, ‘I don’t have any silk fabric.’ And the merchant left.

A few people complained to the king, 'Majesty, we have seen piles of silk fabric at the merchant's shop. Perhaps he doesn't want to give it to you.' The king did not believe the people's words, but upon their insistence, he ordered his attendants to investigate the next morning.

After reaching home the merchant asked his son if there was any silk fabric in the shop. The son replied, 'We have one lakh worth of these goods.'

The merchant immediately said, 'Burn it all.' The son was astounded. The merchant explained, 'It doesn't matter if I lose one lakh, but my words must remain intact.' The son followed his father's instructions.

The next morning, the king's men reached the merchant's shop. They didn't find what they were looking for and accordingly reported back to the king. The king ordered the tongues to be cut of those who had complained falsely against the merchant. On hearing this news, the merchant rushed to the king and declared, 'Your Majesty! Those people are right. At that time, silk cloth was there in my shop, but because of nervousness I said that there wasn't any fabric.'

The king asked, 'Where have the goods gone?'

The merchant replied, 'In order to keep my words, I burnt all the fabric.'

Listening to this, the king was very pleased and ordered his treasurer to reimburse the merchant of his loss.

To earn the reputation of being trustworthy is a great accomplishment. Even today this trust exists.

Once, when we were in Chennai, I had a conversation with a reputed industrialist, Mr. Ramnath Goenka. He said, 'Acharya Shree, your Jain shravaks are very trustworthy. You kindly carry on the mission of producing such trustworthy shravaks. May you cultivate two or five hundred such personalities and I am willing to recruit them all in my industry.'

Even in present environment, it can be admitted that comparably Jain *shravaks* are more honest and in general does not deceive anyone. However, there may be exceptions. Generally, Jain *shravaks* can be trusted today due to good *sanskaars* (morals). The *sanskaars* always guide them and prevent them from engaging in immoral actions. Therefore, being trustworthy is a significant attribute of a *shravak*.

Practice to be Awake

Furthermore, Acharya Tulsi writes that *shravak* leads a life of awareness. There are three categories of *shravaks* –

1. Awakened
 2. Dormant
 3. Dormant-Awakened
1. **Awakened:** *Mahaavrati* monks are abstinent and therefore awakened. They observe five *mahaavrats* –
 - a. Non-violence
 - b. Truth
 - c. Non-stealing
 - d. Celibacy
 - e. Non-possession

They remain aware round the clock. They are conscious of the self even while sleeping.

2. Dormant: A non-abstinent person is oblivious to his actions and surroundings. He is not aware of his soul. That's why he is sleeping even while walking, eating, or working. Thus, *avrati* is dormant.

3. Dormant-awakened: It means half awakened and half dormant. *Shravaks* come under this category because they are partial-abstinent. A *shravak* aims to be aware at least for some time. He has conscience. For example, say a *shravak* took a vow not to eat a dessert *rasagulla* for one day. He follows it perfectly because he thinks there are many other things to eat. Not eating is not of essence, but the underlying consciousness of restraint or renouncing the item is great. It is the consciousness of awareness.

End Goal: An Achievement

Until the consciousness of vow awakens, one cannot take resolutions. Awakening of the consciousness of vow is a big achievement. This awakening reflects that *shravak* has recognized his goal. Recognition of goal is again a great achievement. Is the goal of life only to earn, build a big house, and eat or do something else? If materialistic achievement is the only goal, then it's nothing but an illusion. After leaving the world, these things will end. These are just means to run the life. The goal of a *shravak's* life is to proceed towards spirituality. One, who realizes this specific goal, becomes an ideal or icon for humanity. A person who is recognized by his honesty and character becomes a figure of humanity.

Significance of a Shravak



How significant is a *shravak*? The following stanza has the answer –

*jinashaasana ke avibhaajya anga hain shravak,
mati se gati se jinamat ka sada prabhaavak.
shaasan ki unnati mein nij unnati dekhein,
nij unnati mein shaasana unnati aalekhein.*

It means, a *shravak* is an inseparable part of Jain order and one who always enhances the dignity of *tirthankara*'s philosophy.

A question is posed in *Bhagavati Sutra* – '*tittham bhante! tittham, titthagare tittham? Bhagawan! What is tirth? Is Tirthankar tirth?*' Bhagawan answered – '*Goyama, araha tava niyamam titthakare. Tittham puna chauvanne samansanghe, tam jaha – samana, samanio, savaya, saviyao (Bhagavai 20/74)*'.

Tirthankar is not *tirth*. The four-fold *shraman sangh*, comprised of *sadhu* (monk), *sadhvi* (nun), *shravak* (lay-man), and *shravika* (lay woman), is called *tirth*.

Shraman sangh is like a four-wheeler. The front two wheels are monks and nuns and the rear ones are *shravaks* and *shravikas*. This vehicle of *shraman sangh* cannot move without any of its wheels. If the front ones exist and rear wheels do not then the vehicle is incomplete. Thus, it is said that *shravak* plays an important role in *Jain-shaasan*. He is an indispensable part of it.

What makes a *shravak* inseparable? Two qualities make him inseparable– *mati* (knowledge) and *gati* (conduct). *Mati* and *gati* are used by the *shravak* as promotional tools of *Jinashaasan* (Jain religion). Here, *gati* does not mean motion instead it denotes character, attitude, and conduct.

Householder and *Shravak*

There is a difference between a common householder and a *shravak*. The life of a *shravak* has two facets:

1. Layman: He is a layman because he lives in a house, runs a business, earns a living, and nourishes his family.
2. *Shravak*: The second facet is *shravakatva*. Along with performing all duties as a layman he practices religion and always tries to enhance the glory of *Jinashaasan*. One acquires the highly esteemed status of a *shravak* when he increases the dignity of the Jain community.

One should understand both the aspects – religious and worldly. From a worldly perspective, a *shravak* carries on the responsibility of his family and manages his family life. From a religious perspective, he practices religion and enhances the *prabhaavana* (dignity) of *Jinashaasan*. *Prabhaavana* is one of the aspects of right faith. Like monks and nuns, Jain *shravaks* and *shravikas* also enhance its dignity.

Acharya Bhikshu wrote – ‘Oh Lord! What is going on? Today, *Jinashaasan* lacks influential *shravaks*!’

This is a significant fact. If the *shravaks* are influential and powerful, then people accept *Jinashaasan*. If the *shravaks* are weak, they lose the influence in spreading the message of Bhagawan Mahavira.

Ram Kumarji was a tattvagya (scholar of ontology), virtuous and devoted shravak from Kolkata. His faith and devotion became shaky. During Gurudev Tulsi’s chaaturmaas in Kolkata he came with a query, ‘You give importance to those people who neither practice saamaayik (a spiritual practice for forty-eight minutes) nor chant mantras. I don’t appreciate it.’

Due to discontentment, he got extremely frustrated and negative. I heard him patiently and then replied, ‘Ram Kumarji, you are a scholar. Tell me! Who was given more importance, King Shrenik or shravak Puniya? Who would sit in the front row King Shrenik or shravak Puniya?’

He answered, ‘Munishree! King Shrenik was respected with greater importance.’

Ram Kumarji, why was it so? Think upon it. In the context of enhancing the dignity, shravak Puniya was not as powerful as King Shrenik to spread the message of Bhagawan Mahavira amongst the masses. When Shrenik would visit Bhagawan Mahavira and bow down after alighting from his chariot, the public would be amazed to witness this. People would think, what a great saint Bhagawan Mahavira must be, for, the king himself is respecting him. When Vasudeva Krishna got down from his chariot and saluted (vandana) to Muni Dhandhan, people were stunned. Muni Dhandhan was praised everywhere and the esteem of Jinashaasan was elevated.

Ram Kumarji! Consider the other aspect also. Shrenik asked Mahavira, ‘Oh Lord! How can I elude my birth in hell?’ Bhagawan Mahavira explained

some solutions. One of them was, 'If *shravak* Puniya gifts you the benefit of his one *saamaayik*, you can circumvent your birth in hell.'

King Shrenik went to Puniya and requested him to give his *saamaayik*. He promised, 'In return, I can offer money, land or anything you want, but please sell me your *saamaayik*.' Puniya said, 'Majesty, you are the king and I am your subject. I am ready to follow all your orders, but how can I give my *saamaayik* to you? *Saamaayik* cannot be exchanged under any terms. My soul is *saamaayik* and *saamaayik* is my soul. How and to whom should I give it? What should I ask for in return?' The king kept pleading and Puniya kept refusing. Who was more significant at that moment?

I said, 'Ram Kumarji, from social and practical perspective, Shrenik is praiseworthy, whereas in spiritual terms Puniya is more significant. Look at this incidence from a relative (*anekant*) viewpoint and not just from one outlook.'

Ram Kumarji was convinced and his mental agony was satiated.

Necessity of *mati* (Knowledge) and *gati* (Conduct)

There are various modes of *prabhaavana* (enhancing the dignity). Some practice *saamaayik* whilst others do penance. On the other hand, some people do not conduct either of the practices, but are very intelligent and learned. They always make efforts to enhance the esteem of *Jinashaasan* through their knowledge. They keep analysing, 'How to propagate or spread Jain religion? How can we elevate it? How to propagate it to the common mass?' Such people spread the message of *Jinashaasan* with their intellect.

In this way, some *shravaks* augment the influence of *Jinashaasan* through fasting, spiritual practices, conduct, behavior etc. and some through knowledge, while some are expert in both. Hence, *mati* and *gati* both are the important factors that enhance the significance of *Jinashaasan*.

Progress of *Shaasan*: Progress of the self

Acharya Tulsi has explicitly written that a *shravak* contributes to the growth of *Jinashaasan* with his *mati* and *gati*. By promoting the Jain philosophy, he realizes that it actually enriches his own growth. Whenever, our monks and nuns, *samans* and *samanis* travel, people get impressed by them. This impact makes the *shravaks* feel proud. They say, 'How great is our *dharamsangh*! How hard-working are our monks and nuns!' Why do they feel pride? It is because they are an indivisible part of the *dharamsangh*. Thus, they feel that their and *dharamsangh's* progress is directly related.

From another perspective, '*shravak* thinks that his progress is the progress of *Jinashaasan*. When a *shravak* makes any progress, may it be material or spiritual, he should consider his contribution in serving *Jinashaasan*. Thus, he portrays himself in the mirror of *shasan*. The upswing of *Jinashaasan* is always before him.' In this way a *shravak* holds a significant place in *Jinashaasan*.

Authority of a *Shravak*

Acharya Bhikshu had articulated great value of a *shravak*. He had authorized him to expel a monk from the *sangh* when needed. Boradiaji's incident is relevant here.

Acharya Kalugani ordered Muni Nathrajji (in Gangapur) to spend chaaturmaas at Mokhanunda. However, due to his sickness, Nathrajji was staying at Devaria (a village near to Mokhanunda). Devaria was more conducive place with regard to food, water, place, etc., and his health also improved soon. Now Nathrajji didn't want to go to another place, leaving all the comforts and facilities. So, despite getting better, he didn't depart from there. The shravaks were in chaos. Some shravaks visited Muni Nathrajji and asked about his vihar (departure). Muni Nathrajji said, 'I am weak right now. I will go after some time.' After some days the shravaks contacted him once again.

Under the pressure by the shravaks, Muni Nathrajji left for Mokhanunda unwillingly. On the way, his legs started to stumble because of his unwillingness. Noticing his intention, distinguished shravak Juharmalji Boradia said, 'We are willing to be at your service throughout your stay at Mokhanunda. If you do not want to spend chaaturmaas there, return the books of the sangh and you will be free to go wherever you want.' This straightforward statement of Boradiaji compelled Nathrajji to reach Mokhanunda.

When Boradiaji visited Acharya Kalugani and narrated the incident, the Acharya praised him amidst the whole assembly and said, 'Our shravaks are very attentive. They do not hesitate to show the right path even to the monks who get distracted. They know all the disciplines of the sangh.'

The *shravak* plays an important role in our order. If a *shravak* evaluates his own self, he can be very useful to the *dharamsangh*.

The Initiation Point of Shravakatva



What is the beginning point of *shravakatva* or *shravak's* life? It is a common belief that the life of a *shravak* or *shravakatva* begins when the child is born in a Jain family. The account of a child as a family member is created with the birth. Similarly, the title of a *shravak* is labelled with birth in a Jain family. This is a general conception; Jain philosophy believes otherwise. There are three valuable gems according to Jainism – right faith, right knowledge, and right conduct. *Shravakatva* begins only when a person nurtures these gems and incorporates them in their life. Acharya Tulsi writes in *Shravak Sambodh* as:

*Samyagdarsangyaanachaaritraani ratnatrayi moksha path hai,
Umasvati ke shabdon mein, shravakjeevan ka yah ath hai.*

i.e. three gems – right faith, right knowledge and right conduct constitutes the path of *moksha*. According to Acharya Umasvati this is the beginning of *shravakatva*.

Let us understand the starting point of *shravakatva* clearly.

Redefining Value

In the words of a Sanskrit poet:

*prithvyamtrininiratnaani, jalamannamsubhaashitam,
mudhaihpaashaanakhandeshu, ratnasangyaabhidhiyate.*

i.e. Water, grains, and virtuous words – these three are the only pearls and gems on this earth. Only ignorant people consider stones as gems. Generally, gems like diamonds, rubies, sapphires, and emeralds are considered as the most precious jewels. If there is no water to drink then what would be considered more precious – a gemstone or water?

Once, wandering in a forest, a king met a hermit.

Hermit: 'Who are you?'

King: 'I am the king of this country.'

Hermit: 'What do you do?'

King: 'I rule over my kingdom.'

Hermit: 'Do you do something for your life?'

King: 'No, I do nothing.'

Hermit: 'Take a moment and evaluate your life.'

The king responded with pride, 'Why should I evaluate my life? Look at the prosperity of my kingdom. My kingdom is prosperous from all perspectives luxury, army and the wealth.'

Hermit: 'That is fine, but is your life worth more than your prosperous kingdom.'

King: *'So what is the value of my kingdom in your eyes?'*

Hermit: *'It equals to two glasses of water.'*

The king was astonished by these words and said, 'No way! Explain yourself!'

'O king! Imagine for a moment that you are sleeping at night. Suddenly, you feel urine blockage. You are restless and uneasy. The medicine did not work. You panic like a fish out of water. In such a critical situation, an experienced doctor gives you a medicine and you start to feel better. Tell me what will you do?'

The king answered, 'In such a situation, where someone saves my life, I will reward him with half of my kingdom.'

Hermit: 'O king! Now imagine that you are going on a sightseeing visit to a jungle with your family and army. Suddenly you notice that you are all alone and off the beaten path. On an extremely hot day in the month of May, scorching heat makes you thirsty. Your throat is dehydrated and you begin to worry for your survival. At this moment, having noticed your thirst, a stranger comes to you with a glass of water and thus saves your life. What will be his reward?'

King: 'In such a life-saving situation, I will reward him with half of my kingdom.'

Hermit: 'You are a wise man. You gave half your kingdom to the experienced doctor who cured your urine retention and the other half to the person who gave you a glass of water when you needed it the most. So, what is the value of your kingdom – Is it not just two glasses of water?'

Hence you do not know the value of your life which is precious. This is the value of your kingdom, but your life is priceless and more valuable than precious stones. A person who does not evaluate his life can never succeed and thus cannot experience peace and happiness.

Preliminary value of *Shravak's* Life

One must evaluate the true value of *shravak's* life and understand where it begins.

To elucidate the initiation point of *shravak's* life Acharya Tulsi mentioned the name of Umasvati, the author of '*Tattvartha Sutra*'. *Tattvartha Sutra* (the original name, *Moksha Sutra*) starts with the aphorism:

'Samyaktadarshangyaanachaaritraani ratnatrya mokshamaargaha.'

Right faith, right knowledge and right conduct altogether lead to the path of emancipation.

These are not three different paths, but one comprised of the three. In the words of Umasvati, these three gems are the starting point of a *shravak's* life. It is a prerequisite to have faith and follow this path for *shravak's* life. One should contemplate on right faith, right knowledge, right conduct. A person who does not understand and adopt the practices of these three gems, does not qualify to be called a *shravak*. He can just be a follower. Therefore, it can be concluded that a *shravak's* life does not start just by birth or lineage. It begins from the moment he starts practising right faith, right knowledge, and right conduct.

Samyak Darshan (Right Faith)

Right faith, in general, is understood as right perspective. But in fact, it is far beyond this practical definition. Acharya Tulsi explains right faith ontologically. He explains how a soul can achieve this state?

*darshan-saptak aur apratyaakhyaanaavara nvilay paaye
tab sanyamvrat me praveshkar, deshvrati ve kahlaaye.*

A layman becomes *shravak* when he attains right faith (*samayak darshan*). When does he attain right faith? right faith emerges when the seven types of *karma*, collectively called 'DarshanSaptak', are either eliminated (*kshay*), or subsided (*upsham*) or destruction-cum-subsided (*kshayopasham*). *Darshansaptak* means seven types of *mohaniya* (deluding) *karma*:

(1). Four types of *anantaanubandhi* (endless or severe) *kashay* (*passions*): anger, pride, deceit, and greed, (2). Three types of *darshan mohaniya* (faith deluding) *karma*: *mithyatva* (perverse faith) *mohaniya*, *samyaktva* (right faith) *mohaniya* and *mishr* (mixed or unstable faith) *mohaniya*. When these seven *karmas* subside *samyak darshan* is attained.

Naishchayika Samyak Darshan

There are two types of right faith:

1. Pragmatic right faith (*Vyavhaarika*)
2. Realistic right faith (*Naishchayika*)

The *kshayopasham* of *darshansaptak* is realistic right faith. Until *darshansaptak* is conquered partially or completely, right faith does not appear. *Anantaanubandhi* (infinite intensity of passion) is the most dangerous. For example, if a person has grudges against someone and resolves not to maintain any relation with that person forever including all the future reincarnations. It is the state of *anantaanubandhi* anger. Another state of anger occurs when at times a person gets angry, but eventually cools down. Of course, there is anger, but it is not *anantaanubandhi*.

Abhichi Kumar was the son of Udrayan, the valorous king of Sindhusauveer. When Udrayan grew old he thought of getting initiated into monkhood. He was scrutinizing, 'Who should I hand over my kingdom to? Tradition

demands that I entrust it to my eldest son. Since, I know the fact that a ruler ends up in hell (rajeshvari - narkeshwari). I do not want my son to go hell in the next life. Therefore, I shall not crown him.' Thus, his nephew Keshi Kumar became his successor. The intention of the king was spiritual, but the expectations of external world are different. Consequently, the outcome became adverse. Without understanding the reason behind the king's decision, his son, Abhichi Kumar was filled with anger and resolved, 'my father is my enemy and has snatched away my birth right and enthroned my cousin instead of me.'

Udrayan's entire family were devotees of Bhagawan Mahavir. On Samvatsari, they fasted and did pratikraman in the evening. During khamatkhaamana (process of forgiving and forgetting), Abhichi Kumar said, 'I apologize humbly to the eighty-four-lakh species of life except my father Udrayan.'

This is the state of *anantaanubandhi*, where anger is infinitely intense. In such a state, right faith never appears and those who possess it, lose it.

The First Ray of Spirituality

Every *shravak* should strive to rid himself of *darshansaptak*. An unresolved knot of emotions should not exist. If it forms, then the emotions become *anantaanubandhi*. When *darshansaptak* is conquered, only then right faith appears. The emergence of right faith is the first ray of spirituality.

The Nature of Pragmatic Right Faith and Deshavrati



In ancient times, a *shravak* would observe twelve vows. By observing the vows, he would practice renunciation partially. That's why he is known as *deshavrati* (partial restraint). How does a *shravak* become *deshavrati* technically?

Kshayopashama (subsistence-cum-destruction) of *darshansaptak*¹ is the first necessary condition for partial restraint. The consciousness of restraint never gets awakened in the absence of *samyaktva*. The second condition of accepting partial restraint is subsiding-cum-destruction of *apratyaakhyaanaavarana karma* (the cause of non-renunciation). One detests taking any vow or practising restraint, whilst this *karma* exists.

1 seven types of *mohaniya karma* responsible for *mithyaatva*

There are four stages of *Mohaniya karma* (Deluding *karma*):

1. *anantaanubandhi* – Cause of endless transmigration
2. *apratyaakhyaanaavarana* – Cause of non-renunciation
3. *pratyakhyaanaavarana* – Cause of hindrance in complete renunciation
4. *sanjvalan* – Obstacle in *veetaraagata* (state of complete detachment)

Samyaktva cannot take place while the first stage exists. The consciousness of partial renunciation gets awakened with the subsistence-cum-destruction of *apratyaakhyaanaavarana*, which is the second stage. Subsistence-cum-destruction of the third stage *pratyakhyaanaavarana karma* is required for complete renunciation. For *veetaraagata*, destruction of the fourth stage is required.

Attitude of a Non-Abstinent Person

Duryodhana said, '*jaanaami dharmam na cha me pravrittih*'. I know righteousness, but I cannot practice it. '*jaanaamyadharmam na che me nivrittih*'. I know non-righteousness but cannot quit it. The attitude of non-abstinent persons is the same in the modern era. They are aware of righteousness, but do not practice it. They know, yet do not give up the detrimental action. They knowingly do wrong things and do not reform their lives. Many times, they even try to justify their wrong deeds.

It was 9 o'clock in the morning, but a child was still sleeping. His mother woke him up and said, 'Get up! The sun has risen!'

The son said, 'Oh mother! Where is the sun and where am I? Who are you comparing me with? How lazy is the sun! It sleeps the entire evening. I go to bed by 10 or 11 o'clock. So, tell me who sleeps more – me or the sun?'

A man puts excuses or uses logic to prove himself right for his wrong doings until the inner consciousness gets awakened. Determined

work gets done by strengthening the will-power and awakening the consciousness of renunciation. If this consciousness is not awakened, there is no lack of excuses. The awakening of the consciousness of renunciation is life-changing.

Consequences of *Apratyaakhyaanaavarana*

The awakening of the consciousness of renunciation is the outcome of subsistence-cum-destruction of *apratyaakhyaanaavarana karma*. When the subsistence-cum-destruction of both *darshansaptak* and *apratyaakhyaanaavarana* occur, right faith with partial abstinence comes into existence.

Partial renunciation (*deshavrat*) makes a *shravak* feel proud. In ancient time, the lay followers would become *deshavrat*i by observing the vows.

*Anand was a deshavrat*i *shravak*. He accepted the twelve vows of a *shravak*. He gave up all luxuries. He was from an affluent family and owned a lot of property. Value of his property was very high even when compared to today's billionaires and trillionaires. On one hand, he was the richest person and on the other, he led a life of self-restraint. He would possess only one towel, two sets of outfits and would consume only one meal in a day. Today, we find wardrobes full of new and trendy outfits and a vast variety of edibles. Anand was surviving with just little, but with great contentment.

When the consciousness of renunciation awakens, the attraction to material objects decreases. Material objects are the means for them, not the end. This is the difference in outlook. As the perception is, so is the world.

Vows Reduce Attachment

There was a couple leading a life of detachment. One day whilst walking, the husband was leading the way and he saw a necklace lying on the road. He thought his wife may get tempted by looking at it, so he covered it with

sand. His wife saw him covering something and asked, 'What did you cover?'

Husband – 'There's a necklace on the road. To avoid your mind hanging around it I have covered it with sand.'

Wife - 'It seems you have not understood the essence of spirituality yet. You need to begin your practice again.'

Husband - 'Why?'

Wife - 'Do you see gold and sand as different substances? For me, both are the same.'

The consciousness of right faith and renunciation develops the consciousness of detachment.

Once, a few non-Jain people visited Acharya Tulsi. While discussing with them, Acharya Tulsi said, 'We do not keep money in any form.'

They asked surprisingly, 'How is it possible?'

Acharya Tulsi said, 'I don't see any difference between gold and sand. If needed, sand is more useful to us than gold.'

Renunciation reduces attachment and minimizes the desires. Positive perspective transforms our thought process.

It is rightly said, '*yadrikdrishti, tadrikshrishti* – As is the vision, so is the creation.'

Today, man is ruled by his desires and he himself is unaware of his doings. His deeds follow his desires and he has become a puppet of his desires. Once we saw a puppet show in an organization *BharatiyaLok Kala Mandal*. Does a puppet dance by itself? No, it dances the way the puppet-mover wants. The life of human beings has become the same. He takes the steps directed by his desires.

To summarize, taking vow is the initial stage of terminating desires, attachment, and non-abstinence.

Pragmatic Right Faith

Acharya Tulsi had thrown light on practical right faith in the following stanza:

*samyakdarshan ho sravak mein, traikaalik aatma mein aastha,
aaraadhya dev arihanta sada, sadguru aadhyaatmika anushaasta.
arhadbhaashita saddhrma ahinsa, sanyam tap ka aaraadhan,
ho lakshya moksa paramaatmapadam, purushaartha
svayam ka sansaadhan.*

It means, a *shravak* is endowed with right faith if he believes in eternal existence of soul, have faith in *dev*, *guru* and *dharm* and live with the goal of achieving *moksha* (liberation).

In fact, pragmatic right faith is concerned with *dev* (*tirthankar*), *guru* (preceptor) and *dharm* (religion or righteousness). *dev*, *guru*, and *dharm* are defined below:

*arahanto mahadevo, jaavajjivam susaahunno guruno,
jinapannattam tattam, iyasammattam mayegahiyam.*

Arhat (*tirthankar*) is my *dev*, *sadhu* (ascetics, free from internal and external possessions) are my *gurus* and the philosophy propounded by the *Jin* or *arhat* is my religion. I have attained *samyaktva* by having faith in them.

Faith in the Soul

The first factor of pragmatic right faith is - faith in the soul. Faith in its eternal (past, present and future) existence should stay strong. If there is no faith in the eternal existence of the soul, then religious

teachings will not be very fruitful. If one has faith in the soul, his behaviour gets transformed. Bhagawan Mahavira kept the soul in the centre of his life, not the almighty 'God'. No God writes the destiny of any individual. Having faith in the soul means to get rid of all kinds of problems. Realization of the soul is the initial step of being religious.

There is an illustration from *Upanishad – Indra and Vairochan both approached their guru and requested, 'We want to realize our soul.'*

Guru – 'Whatever you see in the river is the soul.'

Both disciples went to the river bank. Vairochan was overjoyed on seeing his reflection as he thought the reflection was Supreme God. They returned to the guru.

Guru – 'What happened? Did you see the soul?'

Vairochan replied in the affirmative.

Indra – 'Whatever I saw was my reflection. I have not seen the soul.'

Guru – 'Go and search again.'

To realize the soul, one needs to go beyond the body. When does one desire to realize the self? 'The body is not everything. I am not the body and the body is not me' - When this thought is reinforced, one achieves right faith and the willingness to realize the soul.

A few days ago, I was having a conversation with a young student of economics from America about life-style. He said, 'I am least interested in such talks. Please teach me about – I am not the body.'

I explained the *sadhana* for realizing the separateness of soul and body. He got satisfied after understanding the technique.

'I am soul, not the body' - until this knowledge is realized, one does not attain right faith. *Bhedvigyaan* means – 'I am not matter. I am

beyond matter. I am the pure soul.' Awakening of such consciousness reduces attachment. Upadhyay Yashovijayji has correctly written, 'Believing material pleasures as everything is an illusion.'

Why is Illusion Created?

Once an inhabitant of the forest went to a city and found it very interesting. He thought, 'I am visiting the city for the first time, so I should buy something unique to show the people of my village.' After browsing through many shops, he found a large mirror and asked the salesman, 'What's inside it?' The salesman replied, 'You.' The villager understood the way of looking in the mirror, bought it and took it to his hut. He said to his wife, 'I have brought a beautiful thing for you.' Immediately, the wife went inside and saw a lady standing there in the mirror. She ran to her mother-in-law and screamed, 'Your son has got a new lady!'

Mother-in-law – 'My son cannot do such a thing!'

Wife – 'Go inside and see by yourself!'

The mother-in-law went inside the hut and looked at the mirror. She saw her own face and started banging her head. 'It's ok to bring a lady with you. But why did you bring a lady who is so old?'

This is self-illusion. Why does an illusion get generated? One, who does not view the original image, and gets entangled in its reflection. Not viewing the original image is the root problem. The soul is the main unit. Man is not observing his original unit, rather he is ensnared in the reflection. Faith in the eternity of soul is the first step of right faith.

Faith in AradhyaDev (Ideal God)

The second factor to pragmatic right faith is the faith in God (*aaraadhydev*). A pertinent question that everyone faces is, 'What

do you want to be?’ The usual reply in the materialistic world is ‘a businessman, a lawyer, an engineer, a minister, a doctor, a politician etc.’ If a *shravak* is posed with the same question, his answer would be to become a *veetaraag* – a state where one leads a life in total detachment. But how and when can he achieve this state? He can attain this state only if his ideal is *veetaraag* soul. If Bhagawan Mahavira would not be *veetaraag*, he could not become our ideal. None of us have seen Bhagawan Mahavira, but we still accept him as our ideal. An ideal for a *shravak* should be *veetaraag* (*arhat*). Recollection of *arhat* inspires us to move in the direction of *veetaraagata* – detached state of soul.

Perfect Guru

The third factor to right faith is faith in *Guru*. One, who maintains spiritual discipline, concentrates on the soul, and shows us the path for self – upliftment, is a true *guru*.

Dharm (Righteousness)

The fourth factor to right faith is faith in righteousness. The truth propounded by *Veetaraag* is *dharm*– righteousness.

Conclusion

Pragmatic right faith includes:

1. Faith in eternal existence of soul.
2. Faith in *Veetaraga* as Ideal.
3. Faith in spiritual guide as *Guru*.
4. Faith in the religion propounded by *Veetaraag*.

This form of pragmatic right faith is permanently imprinted in the heart of a *shravak*.

Characteristics of Right Faith



A 'shravak' is endowed with *Right Faith, Right Knowledge, and Right Conduct*. The question is how do we know that one has attained 'samyaktva' (right faith)? What are the parameters and defining characteristics of *samyaktva*'?

Five essential characteristics of 'samyaktva' have been expounded in the *Aagams*. Acharya Tulsi has explained these in *Shravak Sambodh* as:

*sham-ho kashaay ka sahaj shaman, samveg-mumuksha vritti sabal,
nirved –badhe bhav se viraag, anukampa-karuna bhaav amal.
aastikya-karm aatmaadik mein, janmaantar mein vishvaas prabal,
yeh lakshan samyak darshan ke, jeevan yaatra mein hai sambal.*

It means the five characteristics inherent in a *shravak* should be:

1. *Sham* (Equanimity)
2. *Samveg* (Intense desire for salvation)
3. *Nirved* (Detachment from the world)

4. *Anukampa* (Non-violent compassion)
5. *Aastikya* (Strong faith in soul, law of *karma* and re-birth)

1. Sham

The first defining characteristic of right faith is *sham* (equanimity). Right faith occurs when *kashaay* (passion) is pacified and the mind is at peace. Right faith is not possible in a person who is always ready to quarrel and fight for every minor issue and is not at peace. It is a matter to reflect upon if a *shravak* feels that his mind is unsteady or stressed. Why is his mind puzzled if he has right faith? He may be confronting adverse circumstances or have difficulties and problems in his life. Nonetheless, a *shravak's* mind should remain steady. His mind must stay in equanimity.

***Kashaay* : The Cause of Restlessness**

Anger, Ego, Deceit and Greed are the four types of *kashaay*. In an extreme state they create immense stress. When they are subdued, a person feels peaceful. Weak *kashaay* and strong will power never lets the mind experience stress.

a. Anger

The greater the intensity of anger, the greater is the unrestful mind. Intense anger can make our hormones poisonous. Science has also proved change in body-chemistry during the state of anger and its harmful effects on our health. Thus, it is evident that we should remain calm and refrain ourselves from getting angry.

b. Ego

Ego causes conflicts. A man full of ego thinks that he is the most important person in the entire world. Today he may be a very successful businessman, but what happens when circumstances

change? He may be Prime Minister of the country today, but nobody knows what will happen tomorrow. We have seen many instances of people attaining utmost success and falling abysmally. Situations can turn so drastically that it is difficult to predict what is going to happen next. So, why should one have ego when we are not even sure about tomorrow? In this unstable world, ego reflects nothing but foolishness, ignorance and intense passion. Where there is ego, there will be restlessness.

c. Deceit

Deceit leads to an unstable mind. Law of nature is such that one who tries to entangle others in a web of deceit, himself gets caught in it. One who tells a lie deceitfully has to create a web of conspiracy around him. It is said – *purvamchintaprayogasy asamye jaayate bhayam*. It means, a person lives in anxiety before telling a lie and is fearful of being exposed while telling a lie. The extremity of deceit gives birth to a restless mind.

d. Greed

Though greed exists in each and every person, an intense state of greed causes agitation. It can be in the form of an excessive desire to possess or acquire more than what one needs or deserves, especially with respect to material wealth. Ignorance gives birth to restlessness. To be sorrowful is ignorance. Restlessness of mind and confronting the problems is not one and the same. In the absence of *kashaay* and ignorance mind remains restful. The stronger the *kashaay*, the greater the level of restlessness will be. The weaker the intensity of *kashaay*, mind will be more peaceful.

Who is a Scholar?

A question was raised in a conference: 'Who is a true scholar?' The answer given was:

*shamartham sarvashastraani, vihitaani manishibhi,
sa eva sarvashaastragyah, yasya shaantam sada manah.*

Scholars have devised scriptures for the peace of mind. Therefore, whose mind is always peaceful is a true scholar. *Shaastrambhaaro-avivekinam* - scriptures become burdensome for those who are imprudent. For those who are modest and free from *kashaay*, the scriptures are gift.

Why does conflict occur?

One who has faith in soul, attains peace of mind. Everyone should know their goal. A person whose goal is to realise the soul doesn't go through any kind of conflict. In the situations of conflict, he would think 'I'm a soul, and the other person is also 'soul', not the body. Then who should I fight with?' Such positive thinking extinguishes the spark of conflict. When a person forgets the soul, and lives at the level of physical body, conflict and struggle are inevitable. It also implies that when a person realises the soul, he attains a peaceful state. There is neither conflict nor struggle in this state. Whenever he is at the level of body, his mind becomes restless and consequently, stress and conflict may arise. Belief in the soul confirms the existence of right faith. Our behaviour and instinct are transformed positively by having keen faith in soul.

Staying close to the soul

There's an ancient story. Once upon a time, a king led a procession and the entire public came to witness it. There were myriads of people in the market place who were amazed to see the procession. Just a few steps away, a child was playing with his friends. They were not looking at the procession at all. Suddenly the King's attention was diverted towards these children. The

King couldn't resist. He stopped the procession and went to the children, but they were engrossed in their game.

King: 'Dear children! Look here! Who am I?'

Child: 'I don't know. Who are you?'

King: 'I am the King of this country.'

Child: 'You might be a King at your palace. Why are you here?'

King: 'You seem to be a nice boy. Why are you playing with the clay?'

Child: 'Where else will an effigy of clay play if not in the clay?'

King: 'Will you come with me? Will you stay in my palace?'

Child: 'I can, provided you fulfil two of my conditions.'

King (surprised): 'What are those?'

Child: '1. You will not go anywhere without me. 2. You will have to stay awake when I sleep.'

King: 'It is not possible to fulfil your conditions.'

Child: 'Then I cannot accompany you. My soul is always with me. It has never left me alone. It is constantly alert even if I'm sleeping. How can I go with you, leaving it?'

Once a person focuses his life in and around his soul or consciousness, he will never indulge in any quarrelling. By living close to your soul, there is no chance of any dispute, or conflict. The more you are away from your soul and closer to your *kashaay*, the more instances of conflict will arise. Right faith exists where there is peace of mind and passions are diluted.

5. *Samveg*

The second defining characteristic of right faith is *samveg*. The desire for salvation awakens with right outlook. Right faith begets the desire to be free from worldly bondage. In the absence of right faith people get pleasure in worldly bondage. One cannot get rid of delusion and realise the soul, until the desire for salvation is intensified.

6. *Nirved*

The third defining characteristic of right faith is *nirved*. This means detachment from the world, life and death. Lotus blooms in the mud but it isn't smeared by it, likewise a person who has right faith leads a detached life whilst accomplishing all of his worldly duties. Though, life can be difficult without amenities needed for survival. Clothes, food and shelter are the basic necessities of life, though attachment with them is not commendable. There should be neither attachment while residing in a palace nor hate when living in a hut. One should comprehend the necessity of having materialistic possessions but should be enslaved by them.

7. *Anukampa*

The fourth defining characteristic of right faith is compassion for all living beings. There are two types of compassions: *saavadya* (impure compassion) and *nirvadya* (pure compassion). Compassion which is confined to protection of the life alone or as a result of attachment is called impure compassion (*saavadyaanukampa*). Compassion with the purpose of protection of the very soul from sinful activities is known as pure compassion (*nirvadyaanukampa*). This pure compassion is the defining characteristic of right faith. A person without compassion is devoid of right faith. On the contrary, a person with right faith can never indulge in any kind of violent activities such as murder, terrorism, robbery etc. With development of right faith, a person

realises oneself and develops a feeling of equality for all living beings. In this egalitarian state, his emotions of violence get subdued.

8. Aastikya

The fifth defining characteristic of right faith is *aastikya*. One who has right faith believes in soul, its transmigration and re-birth. If one thinks about his next birth while performing any activity, he can avoid from doing many evil deeds. One has to experience the effects of the *karma* done in the past. There is no escape. Even after knowing this truth, a person without right faith does not remain aware of what he is doing.

Aastikya is having faith and belief in the tenets such as existence of soul, *karma*, rebirth, emancipation and the law of experiencing the consequences of ones' *karma*. Belief in these principles also reinforces the belief in meditation, austerities, and purity.

How to Strengthen Right Faith

We have discussed all the five defining characteristics of right faith. Now the question may arise, when can the state of *sham* be awakened? When can *samveg* be active? When can *nirved* take place? When can the feeling of *anukampa* stay alive? The answer to these questions can be given in one sentence:

By concentrating on our soul, the consciousness of *sham*, *samveg*, *nirvedh* and *anukampa* will get awakened.

A person with right faith contemplates on a specific thought of '*Soham* – I am a soul. I am both the *atma* and the *paramaatma* (pure-consciousness)'. This understanding and contemplation of soul nourishes the right faith.

Foundation of Spiritual Development

The emergence of right faith is a supreme achievement of our life. With the attainment of right faith, ignorance gets transformed into knowledge. In the absence of right faith, true knowledge also gets perverted. This is a vital philosophy of Bhagawan Mahavira expressed in the following stanza:

*Ban jaaye agyaan gyaan yadi samyak darshan,
Mahavira ka mulyavaan yah jeevan darshan.
aarya Bhikshu ka isi disha mein kadam badha hai,
Isa ne janmaandha vyakti se paath padha hai.*

Right Faith is the foundation of spiritual development. Iron becomes gold with the touch of *Paras gem*. Similarly, ignorance becomes knowledge by emergence of right faith. With the awakening of right faith, perspective becomes right, philosophical understanding is rectified, thinking is transformed, and conscience is awakened.

Right Perspective Transforms the Heart

Acharya Bhikshu was strongly influenced by the preaching of Bhagawan Mahavira. He followed the principles of Bhagawan Mahavira throughout his life. It is a common belief that many people can be convinced to practice religion either by coercion (forcefully) or by transformation of heart. Forceful practice is nothing but an effect of perverted perspective (*mithyaatv*). On the other hand, belief of transformation of heart indicates right perspective.

Acharya Bhikshu said, 'Until the perspective is changed, a person cannot be transformed.'

Let alone being religious, a person cannot become even genuine if the perspective is not right. As an illustration, seeing a poor person's grief, someone may have pity and try to make him happy by helping

him by all possible means. It is possible. However, the question arises did his heart get transformed and he became a righteous person by getting pity and help? Can his perspective be made positive through such ways?

Acharya Bhikshu has explained this fact through a heart-stirring illustration.

A butcher was driving some goats to the slaughter house. A pedestrian saw the goats and gave the butcher some money. He then released the goats. Their lives were saved for a while, but what was the true benefit to the butcher? Did he stop killing? Was there any transformation in his outlook? Did his mind be abstained from violence? Until his thoughts are transformed, he will not abstain from slaughtering.

AcharyaBhikshu understood the root cause of the problem and would emphasize on achieving an everlasting solution to the problem. His goal was to inspire people to relinquish their evils willingly by deep contemplation and transformation of their hearts, rather than by coercion or temptation.

Awakening of Insight is Important

Service in Christianity is well-known. Jesus Christ himself served the needy and sorrowful people. Once, a blind youth came to Jesus Christ and started crying. Christ asked him, 'What do you want?' He replied, 'The life of a blind person is a curse. Please relieve me of this curse.' Christ said, 'As you wish' and bestowed upon him. He got the eyesight.

One day the young man was running after a prostitute. Christ recognised him. He said, 'Are you the same person I blessed with the gift of sight?' The young man was astonished. He came to Christ and replied fearfully, 'Yes, My Lord, I am.' Preaching to him Christ said, 'Were you given the gift of sight to run after a prostitute?' The man replied, 'Lord, you gave me the gift

of sight alone. If you would have given me the gift of insight also, I would not be in this situation.'

Having sight is ordinary; but awakening of insight and conscience is extraordinary. This awakening is the attainment of right faith.

The holistic development of human consciousness is based on this concept. A person who is endowed with this achievement can progress spiritually.

Purpose of Shravak's Life



Four scientists were passing through a wild forest. They encountered a dead lion. One of the scientists claimed, 'It is a skeleton, I can generate its flesh again.' He used his skills to regenerate muscles around the skeleton.

Another scientist said, 'I can start blood circulation.' And he did. The third one through his knowledge produced body organs. Now the fourth scientist said, 'I can inject life into it.' All other scientists asked him to wait till they climb a tree. They all said, 'who knows if the lion kills them after regaining life.' They told the fourth scientist to be careful.

The first three scientists climbed up a tree. The fourth one stood close to the dead body. As soon as the lion regained life, he killed the fourth scientist who had bestowed him with life.

Why do such things happen? Why does an obliging person receive thanklessness? Why does ungratefulness take place instead of gratitude? It is all because of dormant consciousness, when only power is awakened, not the consciousness. Until we awaken the soul

and consciousness, our help remains worthless. In other words, good deeds or assistance hurts the doer until the receiver's consciousness is awakened. It occurs when consciousness is not the nucleus. If the consciousness and right faith are the focal point and the spiritual consciousness is awakened, there is no room for negativity. This is the power of right perspective (*samyak darshan*). In fact, right perspective shifts the view.

*jojaisahaivaisadekhe, samyak darshankisahanaani,
kyonchalenishedhaatmakchintan, hosadavidheyaatmakvaani.
shravakjeevankisaarthakata, navatattvonkeanushilan se,
khaate-peete, sote-jagate, aavaajutheantarman se.*

It means the right faith or perspective is to perceive the truth as it exists and to be positive. The life of a *shravak* becomes meaningful if he is aware of the nine *tattva* (fundamentals). Thus, this verse highlights the factors of right perspective. In particular, three factors are discussed here: perception of truth, positive thinking and success.

1. Perception of the Truth

The first identifying factor of right perspective is the perception of truth. 'Knowing the truth' is the essence of right perspective. 'To observe the truth as it exists' - is right faith. Conversely, perverted faith is - 'Not to observe the truth as it exists, or to observe it in another form.'

Bhawani Shankarji was an expert Ayurvedic doctor (vaidhy) in Udaipur. He was not only a vaidhy, but also well-versed with the secrets of spirituality and yog. He was very close to us and visited us frequently to have discussions with us. He would often say, 'Muni Nathmalji, I pray to God to give me enough courage to express myself as I am. This is the only wish I have.'

This is a rare attitude. Generally, everybody wants to project their image magnified than what it actually is. A woman wants to show off her beauty more than she has. She puts on the attractive attire to look beautiful. It's a common desire of human being - 'I should look beautiful and people should accept me as superior person though it may not be true.' To express one's true self demands great practice and it is indeed a virtuous quality. Right perspective helps in developing this quality.

2. Positive Thinking – The End of Eighteen Paap

Second factor is positive thinking. Development of right faith ceases negative thinking and attitude. With right faith, thoughts and words both become positive. Some people are always endowed with disappointment and negative attitude. Optimism or hope is distant from them, while on the other hand some are full of positive energy in thinking and communication. Thinking good is a sign of optimism and thinking evil is a sign of pessimism.

Understanding the concept of eighteen *paaps* (sins) explains a simple form of spirituality in Jain religion. Contemplation on any of the eighteen sins (*paaps*) leads to negative thinking while control over them leads to positive thinking. Negative thinking comprises sinful imagination, sinful communication, and sinful thinking. Many people come and share their problem of evil thoughts and imagination, and they wish to know the reason. None likes to have evil or sinful thoughts, because it alters the situation. Yet it happens. After all what is the reason? The root of evil thoughts is negative thinking.

3. Success

The third factor of right perspective is success. A person with right perspective is always successful. It is because he never enters in the

realm of negative thinking. Thinking and perspective of such a person is always positive. He does all the good in his life and consequently succeeds without facing any failure. A person with negative thoughts fails by himself. Negativity is the sole factor responsible for his failure.

Once, a devotee (*shravak*) came to me and said, 'A man has evil feelings for you.'

I replied, 'I strongly believe that having ill-thoughts for others may or may not harm to the person to whom it is directed to, but it definitely harms the thinker himself. This strong belief never lets me think of evil thoughts, downfall or harm for anyone.'

I intensely follow the *sutra - aayankadansi ahiyaasae* of Jain canonical text *Acharang*. It means the one, who is fearful for his own evil thinking, words, and deeds, anticipates that such attitude will bring harm and downfall for him. A person with such an outlook can never think of hurting anyone. Therefore, a person with right perspective must awaken his consciousness to refrain himself from negative thinking.

Consequences of Negative Thinking

There is an ancient illustration. Once during his tour, Naradji met a devotee along the way. The follower asked Naradji where he is going. Naradji replied, 'I am going to heaven.' The devotee reminded, 'Naradji! You have promised many times to take me to heaven. But you have not shown me yet.' Naradji asked him to go along. On the way to heaven, they first reached Nandanvan - The Garden of deities. Naradji pointing to a divine tree said, 'Listen! This is Nandanvan. You sit under the tree and wait for an hour until I return after a meeting with Indra, the King of the deities.'

With these instructions, Naradji left. The devotee was mesmerized to see the beauty and smell the fragrance of 'Garden of deities'. After some time,

he thought, 'I did not take my morning meal. I am feeling hungry. What can I find here? How blessed I would be if I get some food.' Immediately, delicious food appeared before him. He was amazed to see the food. Its aroma increased his appetite. Overeating made him feel sleepy. As soon as he thought of a bed to sleep, divine and soft bed was ready before him. There was a fragrant breeze all around him and the atmosphere was captivating. Lying down on the bed he started thinking, 'How lucky am I! Whatever I wish for, I get. I have come to heaven all the way from earth. I am quite tired. I will feel relaxed if someone comes to massage my legs.' Without any delay angels appeared and started massaging his body. He was appreciating his luck. In fact, he was sitting under the kalpavriksh (wish-fulfilling tree). Therefore, his wishes were getting fulfilled instantly. He was delightfully enjoying the luxuries of heaven. Suddenly his thoughts took a turn. He imagined his wife. He thought, 'What will happen if my wife comes and sees these charming angels massaging me? She will definitely punch me hard.' And the very next moment, he found his wife before him and she started hitting. He started running to defend himself, while his wife was chasing him. On his return, Naradji saw his devotee and asked the reason behind this spectacle. He explained the entire story. Naradji asked, 'Why did you think negative?' He replied, 'It just happened.'

Negative thoughts always create troubles in our life. Until the moment his mind was engrossed in positive thinking, he was getting achieving success. However, arousal of negative thoughts attracted problems.

Acharya Tulsi has written lucidly – *kyon chale nishedhaatmak chintan, ho sada vidheyaatmak vaani* – our thoughts should be positive not negative. Our thinking pattern and words should both be positive, productive, and active. No negative thoughts should come in our mind. Without right perspective, it's difficult to find a person having positive thoughts. The development of right perspective opens the door of success everywhere.

The Meaningfulness of a *Shravak's* Life

In this context Gurudev Tulsi writes – The life of a *shravak* is meaningful if he has deep understanding of the nine fundamentals (*jiva* etc.). A *shravak* should contemplate repeatedly on the nine *tattvas*.

One can ponder over the nine *tattvas* every day. As it is said,

*jaanunjivaaajiva main, punyaapaapkibaat,
aashravsamvarnirjara, bandh moksha vikhyaat.*

i.e. I know *jiva* (living being), *ajiva* (non-living being), *punya* (merit), *paap* (demerit), *aashrav* (incoming of *karma*), *samvar* (inhibition of *karma*), *nirjara* (eradication of *karma*), *bandh* (bondage) and *moksha* (emancipation).

It should always reflect in his thinking, 'I know nine *tattvas*.'

Characteristics of a *Shravak*

Jain Agams describe *shravak* as - '*abhigayajivajiva uvaladdhapunnapava*' – One, who knows *jiva*, *ajiva*, *punya* and *paap*.

Furthermore, it is said - *asavsamvarnijjarakiriyahikaranabandhamokkha-kushala* – A *shravak* is well-versed with a deep knowledge of *aashrav*, *samvar*, *nirjara*, *bandh* and *moksha*.

Contemplation of nine *tattvas* is the characteristic of a *shravak*. Before each action, his inner voice should guide him with the goal of eradication of *karma* and thereby getting merit (*punya*). He must avoid the actions leading to inflow of *karma* and attracting demerits (*paap*). Right perspective becomes the navigator when the inner voice monitors the path in every action. Religion or right faith is only superficial if only money and monetary gain is intended, not the

punya and *paap* while doing any work. In this case, the person has not understood the true meaning of religion.

They have not understood the meaning of *dharm*. Before doing any work, one must think whether it is advisable to do it or not, will this action lead to *punya* or *paap*? Will it be *aashrav*, *samvar* or *nirjara*? If a person believes himself to be spiritual and claiming to be endowed with right perspective does not act as per the above meaning of *dharm*, then there will be no difference between a religious and non-religious person.

Effect of Right Faith

Businessman Chainroop Sampataram Dugar from Sardarshahar was very affluent. He had a successful trading business of importing goods from foreign lands. One day his son Sumermalji Dugar thought – ‘The goods from foreign countries are brought through ships. It causes death of many fishes, crocodiles, and other sea animals. This business should not be done by us.’

Who would think today to leave such a money-making business? Ignoring the underlying inherent violence, people are ready to do business of even mutton and animal-flesh. Man does not think of the merits or sins while doing business. The prime focus of money has led a man to ignore such concepts in the present time.

Seth Sumermalji analyzed the outcome of his business and immediately handed over the business of generating turnover in millions to his accountant. He said, ‘We will not do a business which kills living beings.’

Lord Mahavir has explained about 15 *karmaadaans*(commercial and industrial activities involving huge violence). A *shravak* should avoid business involving extreme violence. Many people don't even

reflect upon it, but they should think– ‘What will be the effect of my business or work? Will it cause *punya*, sin, inflow of *karma*, or eradication of *karma*?’

Each action should be analysed critically. This is the outcome of right faith. Being devout, if one does not think about the consequences of ones’ actions and does whatever he pleases, is merely wearing a body of religion, there is no soul. Until we reach the heart of the religion, right thinking patterns will not be formed.

Money is Not Ultimate

Many people say – Jain monks have prohibited *shravaks* from establishing large industries due to which they could not become big industrialists. The Oswal Jain society is behind in the field of setting up large industries.

Let us look at it from a different perspective. Until today, the Jain community is at the forefront amongst other societies. It is not true that only the millionaires or billionaires hold prime positions in society. A closer look at situation highlights that people of the middle class are happier than millionaires. They do not lack food or any other amenities to lead a comfortable life. The only difference is that they are not millionaires. In fact, most of the rich people do not have a peaceful harmonious life. Their life revolves only around money. Religious preaching has no value for people enamoured with money as their nucleus point. Money is not the nucleus of life. It is just the means of life. Just in as much as the middle-class people are satisfied and happy, the upper-class people are even more sorrowful.

Once, during Gurudev Tulsi's stay in Kolkata an old lady came to him and during the conversation she started crying. Acharya Tulsi asked her the reason for her sorrow. She said, 'What should I tell you? My husband has

passed away and my sons are at loggerheads. Nobody is as distressed as I am.'

It is surprising to know that similar stories can be found in many rich industrialist families of in India. On the other hand, when we look at the older women of middle class families, they are more joyful. It is understandable that living a life under poverty and not being able to satisfy the necessities of life is not a good state. But a person, who has all the luxuries is unhappy because he keeps running after making money and do not think of his demerits. In fact, a person having all the necessities of life should not go for the business that involves considerable violence. While doing business if a person does not think about merits, demerits, bondage, influx of karma, stoppage of *karma*, shedding of *karma* etc., the perspective will be untrue or perverted.

Nine *Tattva*: The Parameters for Action

Whatever activity we do, the nine *tattvas* should become the guiding parameters. Any work you do, if it results in shedding of *karma*, it is worthy, and if not, then the action is worthless. It is an instruction for a *shravak* – You must decide not to engage in a business involving extreme violence because you have attained the right faith. Don't just think of present life of seventy or eighty years but think about the long period of your next lives too. If somebody goes to hell, or takes birth as an animal, in any of the next lives, the life-span may be of numerable, innumerable, or infinite years which is articulated by Bhagawan Mahavira as - '*kaalam sankhaaiyam kaalam sankhijasanniyam, kaalamanantadurantaram.*' Have this awareness before you do any action. Always keep the present and future life in your mind. On one side of the scale weigh the present life, and on the other, your future life, then make your choices.

An inner voice should be constantly breathing, 'I am aware of the nine *tattvas* and I should take decisions only after pondering over them deeply'. Such awareness makes the right faith fruitful.

Nine Tattvas (Nine Fundamentals) - I



Entire universe consists of two entities: living and non-living. They both co-exist. The expansion of the universe is an outcome of their combination. For example, what is a building made up of? Of course, it is constructed of both living beings and non-living material such as stone, sand, water etc. As per Jain philosophy, water is a living being. Thus, living and non-living entities are both utilised. Therefore, it is prudent to stipulate that not only conscious beings but also non-conscious things contribute in the creation and development of this universe.

Existence of Living (*jiva*) and Non-living (*ajiva*)

*jiva chetanaavaan, chetana-shunya ajiva sada jad hai,
jad chetana ki shaashvat satta, jinashaasan akshay bad hai.*

i.e. our body is material, while soul is sentient. They are both eternal.

We are a combination of both material and conscious aggregates. Clothes, buildings etc. are all non-living or material objects. They are utilised by living beings. Sentient beings influence the visible materialistic world.

Both living and non-living entities have an eternal existence. They existed in the past, exist in the present and will continue to exist in the future. Neither of them is a new creation. There is no supernatural power called 'God' which creates them. There are nine real fundamentals according to Jain ontology- *jiva* (living being), *ajiva* (non-living being), *punya* (merits), *paap* (demerits), *aashrav* (inflow of *karma*), *samvar* (inhibition of inflow of *karma*), *nirjara* (eradication of *karma*), *bandh* (bondage) and *moksha* (emancipation).

In fact, all these nine fundamentals can be aggregated to two ultimate realities – *jiva* and *ajiva*. The others are all consequential outcomes, which occur as a result of interaction of these two realities. The understanding of the nine fundamental elements is essential to understand emancipation.

Punya and Paap

There are two elements- merits (*punya*) and demerits (*paap*) which cause pleasure and sorrow respectively. Merits itself do not give pleasure. Similarly, demerits also do not independently give sorrow. They are the instrumental causes of happiness and sorrow. Merits and demerits are both the effect of one's own actions and not of others.

Who is the Creator of Sorrow?

In '*Thanam Sutra*' (3.336) we find a beautiful illustration where Bhagawan Mahavira asked the monks, '*ajjo kim bhaya paana*- What scares living beings?' All the monks pondered over the question but none could answer. They thought there might be some secret behind this question. Eventually they requested Bhagawan to answer the question.

Bhagawan Mahavira said, '*ajjo! dukkhabhaya paana*- All living beings fear sorrow.' This leads to the following question, '*dukkham ken kade* - Who creates sorrow? Who is causing pain?'

Many people think that some supreme power can take our sorrow away. One day, Mulla Nasiruddin was praying, 'Oh God! Please protect me.' A few minutes later he said, 'Oh Devil! Please protect me.' The person sitting by him asked in a surprise, 'What are you doing? Pray to God, not to devil.'

Mulla Nasiruddin responded, 'I don't know who is ruling. If God is the ruler, he will protect me happily and if the devil is the ruler, let him be my protector. My concern is that I should be free from my sorrows.'

Bhagawan Mahavira said, '*attakade dukkhe*'- sorrow is self-created. Self is the source of both joy and sorrow. No one else is responsible for joy or sorrow in one's life.

It is rightly said in Sanskrit, '*sukhasy dukhasy na kopi daata.*' Others are not the creator of joy and sorrow. The soul itself creates joy and sorrow through its own deeds.

Now the question arises- If no one wants to be sorrowful, why does one create sorrow knowingly?

The answer is *pamaayena* - due to unawareness, a person creates a world of pain and themselves weave their web of sorrow.

'Oh Mahavira! How can we wipe out sorrow?' the disciple asked.

Lord replied, '*appamaayenam*- one can be free from pain by developing awareness. This is the principle of *atma-kartritva* (self-creation).

There are two streams of beliefs in this context- one stream believes God as an absolute creator while the other believes soul as an architect. Some schools of philosophy accept that God is the creator of pain

and pleasure. Jain philosophy does not believe in this principle. Jain philosophy believes that the soul is the originator of joy and sorrow. No other power or being can cause joy or sorrow. Merits and demerits are thus a result of one's own deeds.

As Acharya Tusli mentioned in *Shravak Sambodh*

*punya paap sukh-dukh ke kaaran,
krit karani ke ye parinaam.
udayaavali pravishtha subhaasubh,
karma vargana ke aayaam.*

i.e pain and pleasure caused by *punya* and *paap* are the effect of auspicious and inauspicious *karma* attracted by self-action.

Joy and Sorrow: Effect of Karmic Matter

While embarking into any action, very few people think about the consequences of their actions. A person seldom thinks whether their action will lead to bondage of auspicious or inauspicious *karma*. They just keep on performing the activities. A specific *karma* is attached to the soul for each action performed. The performer will experience the results of *karma* when these *karma* particles come into *udayaavalika*. *Udayaavalika* means a state of rising *karma* or fruition. Auspicious or inauspicious *karmas* do not yield their effect immediately at the moment of bondage. As long as they are in the dormant state, the bondage of merit or demerit is not evident, i.e. joy and sorrow respectively will remain subdued in its dormant state. They will only be effective during the rising state.

There are eight types of *vargana*. *Vargana* means a group of material aggregates of the same nature. One of them is *karma-vargana*. Auspicious and inauspicious *karma* are an extension of *karma-vargana*.

Accumulated *karma* particles go through a specific process to become effective. They arrange themselves in a queue. Just as a trained soldier keep walking in a queue, in the same way *karma* particles align

themselves in a queue. They arise and yield their result when their time is ripe. As they come into the fruition queue (*udayaavalika*), people experience joy and sorrow caused by them.

Who Can Understand Restraint?

The context of living beings, non-living things, merit, and demerit can be studied in *Dasvaikalik Sutra*, A Jain canonical scripture.

*Jo jive vi na yaanaai, ajive vi na yaanai,
jivaajive ayaananto, kaham so naahie sanjamam*

Those who do not know living beings and non-living things, how can they know about restraint?

*Jo jive vi viyaanaai, ajive vi viyaanai,
jivaajive viyaananto, so hu naahie sanjamam*

Only those who know about both living beings and non-living entities can be able to practise restraint.

*jaya jive ajive ya, do vi e e viyaanai,
taya gaim bahuviham, savvajivaan jaanai.*

When a person knows about both living beings and non-living things, he also gets to know about the various forms-of-life (*gati*) of living beings.

*jaya gaim bahuviham, savvajivaan jaanai,
taya punnam cha paavam cha, bandham mukkham cha jaanai.*

When he becomes aware of the various types of living beings, he can appreciate merit, demerit, bondage and emancipation.

The Relationship of Merit and Demerit with Life-Forms

Merits and demerits have a significant relationship with various forms-of-life. A person's form-of-life after his death is determined by his auspicious and inauspicious actions in his previous life. A strong inauspicious *karma* will cause *narak* (hell) or *tiryanch* (animal) life

form in next birth. Moderate amount of accumulation of inauspicious *karma* may bring him life of *manushy* (human) or *dev* (deity) of a lower class. An immense accumulation of auspicious *karma* will lead him to a higher state of human or *deva* form. The next life forms according to the quality of *karma* can be categorized in three:

Karma	Forms-of-Life
1. Immense accumulation of inauspicious <i>karmas</i>	<i>Narak</i> (hell) and <i>Tiryanch</i> (animal)
2. Moderate amount of attracted inauspicious <i>karmas</i>	Human / <i>Dev</i> life-form of lower class
3. Immense accumulation of auspicious <i>karma</i>	Human / <i>Dev</i> life-form of higher class

The Soul is the Source

If one gains immense demerits during his human life, he will have to take the next birth in either a hellish or an animal form-of-life. Any human being living a normal life, and not acquiring many demerits may be born as a human again in the next life. One, who accumulates many merits, will definitely attain *dev* form-of-life of a higher order.

To summarize, merits and demerits affect our form-of-life. Our next birth depends on merits and demerits of our present life. Merit and demerit become an instrumental cause of our deeds, but they are not the primary cause. In fact, each living being's soul is the primary cause which attracts its own *karma*.

Think of Present, Past, and Future

Merit and demerit relate to our conduct and form-of-life. A person should think about consequences of each of his action or conduct and ask himself whether it will take him towards merit and thus higher form of life or will it result into demerit and therefore lead to lower forms-of-life? A *shravak* who does not think of his next life and

simply wants to relish his present life, is it indeed a matter of great concern?

One who looks only at the present cannot be a real *shravak* with right faith. A *shravak* is one who reflects upon the deeds of the past, present and future, having thoughts such as - How can I rectify the mistakes done in the past? How to be careful in the current circumstances and stay away from intense inauspicious *karmas* which result in a lower form-of-life in the next birth, and how can the next life can be made more spiritually uplifting and superior. Thus, a *shravak* remains constantly aware of his doings.

Human Life is the Prime Asset

There is a beautiful illustration in Uttaradhyayan Sutra. A man had three sons. He gave thousand gold coins to each of his sons and asked them to start a business independently.

All three sons went to a town. The eldest brother said, 'We have been together till now. Now we have arrived in the town. We need to start our own business. So, we should go apart.'

All of them got separated. The eldest brother caught into company of immoral people and lost all his money on prostitutes. As soon as he ran out of money, the prostitute kicked him out.

The second brother thought, 'Why should I work hard when I can lend the money on interest and relax?'

The youngest brother thought, 'My father has told me to establish a new business so I should work hard for it.' He started his own business and within 5 years, he became a renowned businessman in that town. One day he thought, 'I should return to my native place and find my brothers?' Nowadays, advertisements are published in the newspaper to locate missing people, but in those days, there were neither advertisements nor newspapers. He came up with an idea, 'I can arrange a feast for all the businessmen

in this town. The businessmen will come and I will find my brothers.' As expected, he found his second brother, but the eldest brother did not come to the feast. To search him, the youngest brother again organized a lunch for the common mass. He failed. Finally, the eldest brother was found in a clan of woodcutters. Seeing his pitiable condition, the youngest brother inquired, 'Brother, what happened to you?' The eldest brother replied, 'I became ensnared with depraved people, which has led me to this pitiable situation.' Then the youngest brother gave him new clothes to wear and urged him to return to their native place. The eldest brother said, 'How can I go back and face father?' But the other two brothers kept forcing him and he finally accepted.

When the all three brothers reached home, their father asked them what they had earned. The eldest son was ashamed of himself and could not face his father. The second son handed him the bag of thousand gold coins and said, 'your money is preserved.' The youngest son however, presented the accounts of his business to his father. The father was surprised to find that he had earned bountiful.

There is an apt description in *Uttaradhyayan Sutra*:

*jaha ya tinni vaniya, moolam ghattun niggaya,
egottha lahai laaham, ego mulena aagao.
ego mulam pi haaritta, aagao tattha vaanio,
vavahaare uvama esa, evam dhamme viyaanah.*

i.e. three businessmen started from home with a certain amount of capital. One increases the capital, another preserves the original and the third loses it all. Similarly, one should reflect upon *dharm* (righteousness).

*maanussattam bhava mulam, laabho devagai bhava,
mulache-ena jivaanam, naraga-tirikkhathanam dhuvam*

i.e. the human form-of-life is the main asset. *Dev* form-of-life is a profit. By losing the main asset, one goes to hellish or animal life-form.

Cause of Adverse Intellect

A saying goes - 'When merits and demerits come into action, they don't directly affect the person's behaviour.' Then how do they come into effect? It is by distorting the mind and making it illusive. As demerit arises, thinking becomes adverse. It is said, '*vinaashakaale vipareet buddhi.*' At the time of ruin, one's thinking becomes perverse.

A person imbibed with the negative thought process makes wrong decisions and consequently the intellect moves in a wrong direction. That's how it brings about its effect. On the contrary, if merit arises in the process, thinking becomes virtuous, and his thinking pattern as well as decisions tend to always be right. In this situation, everything moves in the right direction for them. With the rise of merit, even a stone turns into a diamond. Whereas, when demerit rises, even a hidden diamond emerges as coal.

Understand the Secret

It is necessary to understand the secret of merit and demerit. What are merits and demerits? What are their effects? What can happen in our lives through them? It is essential for a *shravak* to know about them. One, who does not analyse and understand merits and demerits, will neither hesitate to do wrong nor will he repent after doing so. One who understands merits and demerits will withhold himself from consciously doing vicious acts. A person, who is aware that putting hand in fire will burn him, will immediately withdraw it. A child having no knowledge of fire will put his hand in it and get burnt. One should know what conduct leads to merits and demerit.

Cause of Pleasure Producing *Karma* (*Saat Vedaniya*)

There is an explicit description in *Agamic* literature, '*paanaanukampaaye bhayaanukampaaye jivaanukampaaye sattaanukampaaye saayaaveyanijjam kammam bandhei.*' What is the cause of bondage of '*Saat Vedaniya Karma*, which brings peace and happiness?' Some of the causes are:

1. To refrain from torturing living beings
2. To not inflict pain or grief on living beings
3. To not kidnap anybody
4. To not deprive others of their rights

The following are some causes of *Asaat Vedaniya Karma* (Pain Producing *Karma*):

1. The torture of living beings
2. Causing trouble to living beings
3. Kidnapping
4. Depriving others of their rights

A *shravak* who knows the above facts will refrain from deeds that lead to bondage of pain producing *karma*. One, who does not understand it, cannot distinguish between what to do and what not to do. Salt and camphor are the same for him. In this context, there is a Sanskrit verse which says:

*re re raasabh! vastrabhaarvahanaat kugraasamasnaasi kim,
raajaashvaavasatham prayaahi chanakaabhyushaan sukham bhakshay.
sarvaan puchchavato hayaaniti vadan tatradhikaare sthitah,
raaja tairupadishtameva manute satyam tatasthaah pare.*

Once a poet saw that a washer-man's donkey was overloaded with a heavy load of clothes. He was an empathetic poet. He had a conversation with the donkey which is depicted in the aforementioned verses and is explained below.

Addressing the donkey, he said, 'Hey, poor being! You are carrying so much weight and you don't even get proper food.'

Donkey: 'Sir, this is my destiny. What can I do about it?'

Poet: 'I will give you a solution. Go to the king's stable and enjoy eating grams there. You will get good quality of food there and you need not to carry any load.'

Donkey: Many exclusive horses are already there. Who will let me enter? The officers will stop my entry.

Poet: Don't worry about it. The officers believe that an animal which has a tail is a horse, so nobody will stop you.

Donkey: The officers might let me in, but what if the king comes there to supervise?

Poet: Don't bother about it. The king believes whatever the officers tell him. He does not supervise.

Donkey: But will the public tolerate it?

Poet: The people are so neutral that they don't care about all this.

The state where the king, officers and the public do not care of the perfect quality and ignore any kind of misconduct, such people do not have conscience. When there is no conscience, salt and camphor seem similar, and even horse and a donkey too. Similarly, when there is no distinction between merit and demerit or auspicious and inauspicious deeds, a *shravaks* life is incomplete. Hence, one should try to improve their wisdom of conscience.

Aashrav: The Cause of Merit and Demerit

Why does the soul bind merit and demerit to itself? What is the reason behind it? The reason is *aashrav* (inflow of *karma*). In simple words, when the door of a house is open, then anybody or anything can enter the house. It can be a man, a pigeon, a dog or even a donkey.

Our soul has an open door, a very big door of *aashrav*. This door has a very powerful force to pull the *karma*. A stream of *karma* is constantly flowing through it. *Aashrav* is a magnetic energy and state of the soul. It pulls merits and demerits in the form of auspicious and inauspicious *karma*.

When Does *Karma* Get Pulled?

A person does not visit without being invited. Everybody has their own ego. How can one visit without being invited? Similarly, *Karma* does not come without being called for. After all, who is inviting those *karma* particles? What is pulling them? It is the *aashrav* which attracts them. For example, a lamp contains oil and a wick. How long will the lamp remain lit? It will remain lit only until the wick absorbs the oil, not otherwise. The wick is what draws the oil. Similarly, within us there resides a power, which attracts *karma* particles of merit and demerit. This power is known as *aashrav*, the vibrating mode of *jiva*. Any sort of movement inside the soul causes vibrations. As an illustration, the heart beats and pumps the blood. This is the vibration of the heart. Similarly, throbbing in the veins (the pulse) is also a vibration. In *Preksha* meditation, meditators are instructed to observe the vibrations occurring in the body. If we can experience those vibrations, our consciousness becomes subtle.

Nerve specialists in *Ayurveda* have a miraculous ability to read the quality of vibrations of nerves. Diagnosis of disease based on vibrations of the nerves can stun the patient. Today the modern expensive scientific instruments used to diagnose diseases may sometimes fail to give an accurate result. However, the diagnosis of an adept nerve-reader can never go wrong.

There was a famous nerve-reader, Kevalchand in Bikaner. People wanted to test his expertise. A man came to him for the diagnosis of a patient and it was not possible to bring him in. He said, 'You can diagnose from

distant also. I will bring the thread connected to him and you make the treatment.' Kevalchand accepted it. The man tied up one end of a thread to the patient's nerve and brought the other end to Kevalchand. He studied the vibrations of the thread for half an hour and said, 'There is nothing wrong with the patient. He just needs to be fed grass.'

The test was successful as the patient was a buffalo. If one learns to study the micro vibrations perfectly many new diagnoses can be done.

Variations in Vibrations

Once we were in Ladnun. A bank manager came to me and asked, 'Can you spare some time for a private consultation?' I said, 'What is the matter? Do you want to ask something?'

Bank Manager: 'I don't want to ask anything. I just want to see your palm.'

Me: 'What will do you do with it?'

Bank Manager: 'No, I just want to see it.'

Me: 'Do you want to study the lines of my palms.'

Bank Manager: 'I don't read palm lines. My strategy is different. On our hands, lie nine different places signifying the nine planets. I neither see the lines, nor mounts. I only capture vibrations. I study their vibrations and based on that, give my predictions.'

This was a new strategy. Usually, astrologers see either the lines on our palm or the mounts, which are the mountains of the planets.

There has been a lot of development based on the study of vibrations. We can also capture the vibrations of the influx of *karma* and know its type – whether it is *mithyaatv* (perversity), *avrat* (non-abstinence) or *pramaad* (remissness). Thus, *aashrav* itself is a vibration that attracts *karma* particles of merit and demerit. Vibration is a mode of *jiva* which receives *karma* particles.

How does *jiva* pull *karma* particles? Let us understand this through an incident.

A soldier died in battle leaving behind his young wife as widow. The widow was always content. One day, some people visited her and asked, 'Your husband has passed away. You are going through such a tough time and yet you are happy. What is the secret behind this?' She replied, 'Listen to me very carefully. There are two identical boats in the sea. One has a hole in it and the other is fine. Which boat do you think will sink and which will reach its destination? Obviously, the boat with the leak will fill up with water and sink. I have closed all the cracks and doors of pain. Since there is no entry of pain, why wouldn't I be happy?'

The widow gave a secret of happiness. A person, who approaches life in this way, manages to stop the influx of karma.

Samvar: Inhibition of Incoming Karma

The inflow of *karma*, *aashrav*, is like an open door. *Aashrav* causes pain. Till the door of pain is open, pain will continue to enter. This inflow will cease only when you find a way to close this door. Just as closing the door during winter protects us from cold, in the same way shutting the door of *aashrav* can protect us from *karma* and thereby pain. This state of shutting the door is known as *samvar*. *Samvar* is the non-action state of the soul.

The result of closing the door is the state of pure consciousness. In this state, the game of merit and demerit both gets over. Merit and demerit exist till *aashrav* exists. Due to *samvar* both *punya* and *paap* along with *aashrav* stop entering the soul.

Nine Tattvas - II



The health of the soul and body are both important. People are very conscious of their physical health. If we suffer from any kind of disease, we immediately consult a doctor and start treatment. However, nobody bothers when the soul is unhealthy. A healthy soul will automatically lead to a healthy body. *Nirjara* (eradication of *karma*) is the cure for an unhealthy soul i.e. it purifies the soul.

Nirjara (Eradication of *Karma*)

Nirjara is the seventh element (*tattva*) out of nine. This is the process of disintegration of relationship or bondage between soul and *karmas*. This is a process for attaining emancipation. The worldly life exists until this bondage exists. In order to come out of this worldly existence, bondage must be broken. The purity caused by the dissolution of the bondage is known as *nirjara* and penance is the tool for *nirjara*.

Tapasa karmavichchedaatma - nairmalyam nirjara' – The process of partial purification of the soul by eradication of *karma* through penance is called *nirjara*.

Penance is two-fold – Internal and External and each is classified in six subdivisions. *praayaschitta* (atonement), *vinay* (humility), *vaiyyaavriya* (service to others), *svaadhyaay* (scriptural study), *dhyān* (meditation), and *vyutsarg* (detachment) are the internal penances. The external is related with body such as *anasan* (fasting), *unodari* (eating less than the diet), *bhikshaachari* (taking food with some predetermined conditions), *ras-parityaag* (giving up *vigay*¹), *kaya-klesha* (physical endurance) and *pratisanlinata* (sensual-restraint). It is essential to keep the lamp of penance ignited constantly for the *nirjara*. The process of removal of *karma* slows down by diminishing this lamp. On the contrary, the dissociation of *karma* from soul will be faster with strong light of this lamp. Dissociation of *karma* is essential for self-realization.

Nirjara means dissociation of bondage and its result is partial purification of the soul. It means one *burst* of *nirjara* does not purify the soul completely. *Nirjara* is an ongoing process and each time it purifies the soul partially. *Nirjara* always purifies the soul. The greater the expulsion of *karma*, the better the health of the soul is. Acharya Tulsi explains the *nirjara* in the following verse as:

*bandhan ka vichhed nirjara, hai yah aanshik ujvalata,
mand mandatar, teevr teevratar, tap ka deep rahe jalata.*

i.e. *nirjara* is disconnection of bondage and thereby partial purification of the soul. The lamp of *tapa* should stay ignited for *nirjara*. *Nirjara* is the elimination of accumulated foreign matter from the self. According to naturopathy, accumulation of foreign matter is the only root cause of any disease. A naturopathy generally does not prescribe any medicines. He treats through enemas as well as a bandage of wet clay on the sick part of the body to flush out the foreign material. As

1 *ghee* (butter, clarified butter), milk, curd, sugar, oil, oily/ghee- food are known as *vigay*.

soon as the body gets free of the foreign matter, the person becomes healthy. *Nirjara* is a similar process. It takes out the deposited foreign matter of *karma* from the soul and makes it healthy.

Storehouse of *Sanskaar*

Everybody has a huge accumulation of *karmas*. As per the *Aagams*, a soul consists of innumerable *pradesh* (spatial points). On each of these spatial points reside an infinite number of *karma* particles. If these particles were to be split and spread, the area of the whole world is not sufficient to accommodate them. So much is the accumulation within us. The psychologists accept that a huge accumulation of *sanskaars* (life influences or impressions) remain dormant in the subconscious mind and affect a person only when they become active. Likewise, we have a storehouse of bondages that is filled with *karma* within us. *Nirjara* purifies the soul. The body becomes healthy by flushing out the foreign matter. Similarly, when attached *karma* gets out, the soul becomes purified.

What Leads to *Nirjara*?

Penance is the instrument of *nirjara*. Metaphorically, *nirjara* is categorized in twelve types. In fact, these are the types of *tap* (penance). Penance leads to *nirjara*. Since there are twelve types of penance which were mentioned earlier, thus there are the twelve types of *nirjara*.

Fasting is penance, but this is not the only way of penance. If one wants to destroy *mohaniya karma* (deluding *karma*), they should practice the contemplation (*bhaavana*) of the opposite state. For each type of existing bondage there is analogous practice and penance to destroy them. A person devoid of any penance lives a life like an extinguished candle.

Everybody knows that without penance a person cannot be successful. Even in business, a person has to do penance in terms of hard work and patience. As far as the field of spirituality goes, penance is necessary and *nirjara* is an integral part of self-purification. *Karmas* remain inside us. These particles formulate our *sanskaars* (impressions) and those *sanskaars* influence our conduct and behaviour. Unless the nails of *sanskaars* are pulled out one cannot proceed further with soul purification.

Strong is the Nail of Sanskaar

I would like to share an incident that happened in my life. I have a habit of removing my glasses every time I need to clean my eyes. One day, my glasses were already off my eyes. As usual my hands reached up to my frames, forgetting that I had already taken off them. This is a deep-rooted habit i.e. sanskaar.

You step up the stairs in your house. When you climbed up for the first time, you were careful. After repeated movements of up and down, you become habitual and your legs move mechanically because the movement has become a *sanskaar* for the nerves of your legs. Therefore, as our nerves get accustomed to it, it comes into our conduct and behaviour.

Once, a herd of camels was travelling. They stopped by to rest at a dharmashaala (charitable shelter) during the night. The owner was staking and tying up the camels and made them sit one by one. Meanwhile, he found one stake short. He asked the manager of the dharmashaala for a stake.

Manager: 'I don't have any stake. Why do you want it?'

Owner: 'I am short of one stake for a camel. It might run away at night if it is not tied.'

Manager: 'It will not go anywhere.'

The manger got a hammer, acted as if he was putting stake and tying him up and made the camel sit.

In the morning, the owner uprooted all the stakes for departure. All the camels got up and started to move except the one not tied. Despite a lot of effort, it did not move. The owner approached the manager and asked, 'What did you do? That camel is not getting up.'

The manager asked, 'Did you uproot its stake?'

How to uproot a stake which was never pitched? The manager brought the hammer again and pretended to release the stake and untying him and the camel got up. The owner was surprised to see it. It was the magic of sanskaar.

Sanskaars are deep rooted habits. Until and unless we uproot them, transformation does not occur. Nirjara is the rectification of sanskaar. The more the sanskaars are rectified, the more the soul is purified.

Nirjara: A Maxim of Progress

What brings progress? *Nirjara* brings progress and achievement. For example, *nirjara* of *gyaanaavarniya karma* (knowledge-obscuring *karma*) leads to achievement of knowledge. *Nirjara* of *antaraay karma* (hindrance producing *karma*) helps in developing energy. *Nirjara* of *mohaniya karma* (deluding *karma*) aids in attainment of bliss.

Nirjara sheds the *karmas*, whereas *samvar* inhibits the incoming of new *karma*. *Karmas* are very subtle and none can perceive them. If a person could perceive the web of *karmas* accumulated within him, he would be shocked and become restless. Therefore, it is necessary to shed the *karmas* through penance.

Bandh (Bondage)

It is the eighth *tattva*. The relation between *jiva* and *karma* is *bandh*. The question arises whether *jiva* gets attached to *karma* or *karma* gets attached to *jiva*? The answer to this question can be found in the text *Shad-darshan Samuchchay*. Acharya Haribhadra has written in it:

*bandho jivasya karmanah,
anyonyaanutmaatma tu yah sambandho dvayorapi.*

The bondage is the relationship of oneness between *jiva* and *karma*.

Jiva (sentient being) and *karma* particles are separate. Assimilation of karmic matter with the soul, i.e. mutual coalescence like the blending of milk and water, is called bondage. Milk and water do not lose their intrinsic identity, even though they are assimilated as one. Likewise, *karma* particles and spatial points of the soul, maintain their separate identities. As long as they stay assimilated, this state of assimilation is called *bandh*.

When *karma* particles and soul come into contact they blend. For example, when an iron ball is heated to a high temperature, it becomes a fire ball, i.e. fire and iron become one. There is not a single point in the ball where they both do not exist. Both co-exist at every single point. Similarly, the spatial points of *karma* and the spatial points of the soul become one. This oneness of *jiva* and *karma* particles is termed as bondage.

There are three stages of *karma* particles (*karma vargana*) – *karma praayogyā pudgal* (basic units of *karma*) – *pudgal* (matter) which have the capacity of being *karma* but have not been attracted yet by the soul. When *karma praayogyā pudgal* are pulled, they become *karma*, and after elimination through *nirjara* they turn into *no-karma* (annihilated particles).

Who is Free from Bondage?

Who do you think is not bound? Many people think – ‘I am free-minded. I have my independent point of view. I do not get influenced by others. I don’t fall prey to misconception. So, I am free.’

In fact, no social being is independent. Man is dependent, his soul is bound also. If a person says that he is free - he is living with a false belief.

One evening, a few people came and asked, ‘Are we dependent or independent?’ I answered, ‘We are both dependent and independent.’

I explained through an illustration. Once, Ali asked Mohammed Sahab, ‘Tell me, am I dependent or independent?’ Mohammed Sahab asked him to stand up and Ali stood up. Then Ali was asked to raise one leg and move it little forward. He did as he was instructed. Then he was asked to raise his other leg also. He said, ‘I will fall down if I raise the other leg too. How can I move it forward?’ To this Mohammed Sahab replied, ‘You are independent in standing up and raising one leg but dependent in raising both.’

It is quite true that every individual is dependent as well as independent. None of the worldly souls, who are bound with *karma*, are absolutely independent. Jain Acharyas have explained it beautifully. A person climbing a coconut tree has free will in climbing up, but dependent in climbing down. He has two choices in climbing up. The first is Yes and the second is No. But, after going up he has just one choice of coming down and he has to come down whether he likes or not. Take another example, a feast is arranged. You are offered a heavy and spicy meal. You are independent in eating, but not in digesting it. If the intestines are damaged, the digestive system is weak, and you have eaten a heavy dessert, what will happen?

Naturopaths say that eating such rich foods is like eating mercury. You eat it, because the tongue likes it and this is of course your free will. But in digestion, you are dependent.

Can anyone be completely independent in this world? An Acharya of Terapanth is the supreme head with all the authorities, but even an Acharya has to abide by so many restrictions and regulations. He also has to follow the rules explained in *Aagam*, norms made by previous Acharyas, religious traditions and devotee's considerations. He has to be aware of his predefined protocol constantly. An ordinary sadhu can go alone anywhere he wants to, but if the Acharya does so, people will say, 'O Gurudev! There are no saints with you. How are you moving alone?' This is how an Acharya of Terapanth is bound with protocol.

Multiplicity of Bondages

Once a monk came to Acharya Kalugani and said, 'I don't like this particular monk.' Kalugani replied, 'You might not like him, but I require him because I would not be able to do any work without monks. I need them when I get up, sit down, and for everything.' An unthoughtful person might say that he does not want 'that' *sadhu*, *sadhvi* or *samani*, but an Acharya cannot say so. There are so many restrictions. Hence no person can be completely independent or dependent.

We should accept the fact that bondage is in multiplicity which causes dependency. A person while chanting mantras, suddenly gets a train of thoughts. He starts thinking about the price of shares, gold, silver etc. Now the mantras are left behind and he gets entangled in the prices. Immediately, he stops chanting and gets lost in his thoughts. Is he truly independent in thinking? If he would have been independent, he would have followed his resolution of chanting. Likewise, within

us there are various forms of dependencies (or bondages). Therefore, one cannot focus on the work at hand.

Why is Mind Unstable?

In Rajaldesar, there was an unstable-minded man belonging to 'sevag' tribe. He was working for other people. One day, he was given a bag by someone to get vegetables from the market. As he was leaving, another person requested him to buy grains. On seeing this, the third person said, 'Since you are going to the market, please buy the oil tin for me.' When the man was passing by, one lady standing at her door and looking for someone to help, said, 'There is some urgent work. Please get my daughter back from Ratangarh.' The man then left for Ratangarh in the bus, carrying the empty bags for vegetable and grains, and an empty tin for oil. All people kept waiting for him.

When mind is in an unstable state, one can take on several responsibilities at the same time without thinking about how to complete them. Often one commences one task and without completing it jumps to another one. Consequently, none of the tasks are completed. This instability of mind is due to inner bondage of *karma*.

Moksha (Emancipation)

Moksha is the ninth element. Until and unless these bondages are eliminated or rectified, the problem of passions and instability persists. Continuous *nirjara* or rectification will one day result in the complete purification of the soul. Consciousness will then become free from the friction of duality (*dvandv*) caused by *karma*. In the absence of duality bondage does not exist.

Friction of duality implies conflict due to two things in proximity. Conflict does not arise if there is just one entity. In the worldly state,

the soul is always accompanied by *karma*. This state of duality of soul and *karma* becomes the basis for bondage. Beyond the state of duality is the state of absolute oneness. As soon as *karma* is totally eradicated, duality ceases and only the soul remains. The soul achieves a state of freedom and independence. Thereafter, bondage can never occur for that soul. This pure and single state of soul is *moksha* (emancipation). *Moksha* is nothing but getting free from the bondages.

In Jain literature, we find many synonyms of *moksha* such as *siddhi*, *apavarg* etc. *siddhi* means to achieve the goal and *apavarg* means without any division or classification. Since, *moksha* is the ultimate goal and there is no classification or diversity in the emancipated souls, it is also known as *siddhi* and *apavarg*.

This was a brief elucidation of the nine *tattvas*. Amongst them, eight can be paired as follows: *jiva-ajiva*, *punya-paap*, *aashrav-samvar*, and *bandh-nirjara*. *Moksha* stands alone *tattva* because it is a state of non-duality of the pure soul.

Nine Tattvas - Types and Sub-Types



Jiva (sentient beings) and *ajiva* (non-sentient things) are the two fundamental realities of Jain metaphysics. This is a collective classification which can be further extended into nine divisions known as nine *tattva* as mentioned earlier – *jiva*, *ajiva*, *punya*, *paap*, *aashrav*, *samvar*, *nirjara*, *bandh* and *moksha*. In *Tattvartha Sutra*, *punya* and *paap* are not counted as independent elements, and thus the number becomes seven.

We can understand the nine elements in detail by classifying them into various types and sub-types. We find 115 types of *tattva* in some literatures. In the present context, 85 types have been explained. Some references define this classification of 85 types based on the nature and some other references based on the cause of the elements which are mentioned in the following verse:

*Jiva aur ajiva choudah bhed aagam-bhitti hai,
Punya ke nava hetu, dvigunit paap dushit vritti hai.*

*Paanch aashrav, paanch samvar aur baarah nirjara,
bandh chaar vimoksha chaar vichaar kar dekhein jara.*

i.e. according to *Aagams* there are 14 categories of *jiva* and *ajiva* each, 9 of *punya*, 18 of *paap*, 5 types of *aashrav* and *samvar* each and 12 types of *nirjara*, four types of both *bandh* and *moksha*.

Fourteen Types of *Jiva*

‘*Choudasahin bhuyagaamehin pannatta*’ – The fourteen types of *jiva* are related to their worldly embodiment. There are two states of *sansari jiva* (worldly living beings) – *vyakt* (revealed) and *avyakt* (unrevealed) or *paryaaapt* (developed) and *aparyaaapt* (undeveloped). In undeveloped state *jiva* is unrevealed. It is manifested only when it is developed. A living being becomes *paryaaapt* when it gets all the essential *paryaaapti* (bio-potentiality). *Paryaaapti* is the bio-potential power by which it collects all the essential material aggregates to construct the body during the initial moments of the life. For example, a human being needs six *paryaaapti* namely *aahaar* (alimentation), *sharir* (body), *indriya* (senses), *shvaasochchhavaas* (breath), *bhaasha* (speech), and *man* (mind) at the very first moment of the life in the womb.

Jiva is revealed only after being *paryaaapt*. Similarly, sense-organs are also instrumental in displaying the intrinsic form of mundane life. Therefore, *paryaaapti* and senses are both essential for life. On the basis of bio-potentials (*paryaaapti*) and sense organs (*indriya*), *jivas* are classified into the following fourteen categories –

Types of <i>Jivas</i>	Sub-types of <i>Jivas</i>
1. <i>Sukshma ekendriya</i> - Subtle beings (invisible to the naked eye) possessing one sense organ of touch.	1. Undeveloped
	2. Developed

2. <i>Baadar ekendriya</i> - Gross beings (visible to the naked eye) possessing one senses organ of touch	1. Undeveloped
	2. Developed
3. <i>Dvindriya</i> - Beings possessing two sense organs of touch and taste	1. Undeveloped
	2. Developed
4. <i>Trindriya</i> - Beings possessing three sense organs of touch, taste, and smell.	1. Undeveloped
	2. Developed
5. <i>Caturindriya</i> - Beings possessing four sense organs of touch, taste, smell and sight.	1. Undeveloped
	2. Developed
6. <i>Asangi panchendriya</i> - Beings possessing five sense organs of touch, taste, smell, sight and hearing but devoid of mental faculty.	1. Undeveloped
	2. Developed
7. <i>Sangi panchendriya</i> - Beings possessing the five sense organs and endowed with mental faculty	1. Undeveloped
	2. Developed

It is important to understand the various types of *jivas*. A *shravak*, who accepts *ahimsa anuvrat* cannot practice non-violence without knowing the classification of *jivas*. In general, the visible and mobile beings are easily acceptable as living beings. However, invisible, immobile, and subtle living beings also exist. They all exist in two forms- developed and undeveloped.

At the very beginning of birth, the state of the *jiva* when the necessary bio-potentials (*paryaaпти*) are not completed is referred to as undeveloped. After completion of all the required bio-potentiality, *Jiva* becomes developed. On the basis of these two states one can easily understand the aforementioned fourteen classifications. In the

Jain *Aagams*, the concept and classification of *jiva* has been explained at length. A *shravak* must have knowledge of at least these fourteen classifications.

Fourteen Types of *Ajiva*

There are five kinds of *ajiva* – *dharmaastikaay*, *adharmaastikaay*, *aakaashaastikaay*, *kaal* and *pudgalaastikaay*. These substances exist either as one whole entity or in fragments. As a single entity each existence is known as *skandh* (aggregate of atoms). *Desh* is any imaginary fragment of *skandh*, which is not separated from it. *Pradesh* is the smallest indivisible unit of *skandh*, which is also integral to the *skandh*. *Paramaanu* is the smallest indivisible separate unit of matter (*pudgal*). *Kaal* being a metaphorical substance has no types. Thus, it is counted only one. On this basis, *ajiva* can be categorized into the following fourteen divisions –

Substance	Types			
1. <i>Dharmaastikaay</i> - the medium of motion.	1. <i>Skandh</i>	2. <i>Desh</i>	3. <i>Pradesh</i>	
2. <i>Adharmaastikaay</i> - the medium of rest	4. <i>Skandh</i>	5. <i>Desh</i>	6. <i>Pradesh</i>	
3. <i>Aakaashaastikaay</i> -space	7. <i>Skandh</i>	8. <i>Desh</i>	9. <i>Pradesh</i>	
4. <i>Pudgalaastikaay</i> - matter	10. <i>Skandh</i>	11. <i>Desh</i>	12. <i>Pradesh</i>	13. <i>Paramaanu</i>
5. <i>Kaal</i> -time	14. <i>Kaal</i>			

Nine Types of *Punya*

This is the third *tattva*. Effect of auspicious *karma* is known as *punya*. It is impossible to count the number of *punya* and *paap*. The number of

punya and *paap* is equivalent to the number of positive and negative actions. These are infinite in number. Therefore, it is impossible to classify them. We can enumerate the actions which result in *punya*. Deeds of *punya* are applicably related to the life of a monk.

In *Sthanang sutra*, it is mentioned '*navavihe punne pannate*' - There are nine types of the *punya*

1. *Anna punya* – Offering food to monks
2. *Paan punya* – Offering water to monks
3. *Layan punya* – Offering accommodation to monks
4. *Shayan punya* – Offering sleeping mats or blankets etc. to monks
5. *Vastra punya* – Offering clothes to monks
6. *Man punya* – Purity of thoughts
7. *Vachan punya* – Purity of speech
8. *Kaay punya* – Purity of physical actions or deeds
9. *Namaskaar punya* – Greeting to monks

However, it has not been specified in *Sthanang sutra* that who will receive these offerings monk or someone else, which can result into merit. There is indication only for the last one *namaskaar punya*. '*asanjati na vandijja*' – Non-ascetics (who is not a monk) are neither worshipped nor greeted. Only ascetics (monks who lead a detached life) are to be respected by bowing down. Therefore, these nine merits are related to monks, who live the life of complete detachment. Pure offerings of food, water, shelter, bedding mats, clothes and keeping purity of mind, body and speech, and paying salutes to ascetics are nine ways of accruing *punya*.

The Bondage of *punya* is Not Independent

Acharya Bhikshu has explained the concept of merit in detail. He states bondage of merit is not autonomous. A good deed immediately

does not result into merit. He firmly believed that *punya* is a marginal effect of the action. Without shedding of *karmas* there can never be an inflow of *punya*. There will be *punya* only if there is eradication of *karma* through virtuous action. He explained that merit is just an incidental by-product of *nirjara*, as chaff is an incidental by-product of grain. Here grain is the prime product. Farming is done not for the husk but for the grain. Hay, chaff, straw etc. are merely or simply by-products of farming.

Similarly, when a man practices righteousness and performs auspicious activities with the prime objective of shedding the *karma*, he earns merit as a bonus. For an illustration, if you offer food to a monk, this auspicious action eradicates the inauspicious *karma* and simultaneously attracts auspicious *karma* which results in *punya*. That is why bondage of merit is not autonomous or independent.

Eighteen Types of *Paap* (Demerits)

The fourth *Tattva* is *paap* (demerit). The effect of inauspicious *karma* is demerit. It is of eighteen types –

1. *Praanatipaat* (injury to life)
2. *Mrishaavaad* (falsehood)
3. *Adattaadaan* (stealing)
4. *Maithun* (sexual activity)
5. *Parigrah* (possession)
6. *Krodh* (anger)
7. *Maan* (arrogance)
8. *Maaya* (deceit)
9. *Lobh* (greed)
10. *Raag* (attachment)
11. *Dvesh* (aversion)
12. *Kalah* (quarreling)
13. *Abhyaakhyaan* (accusation)

14. *Paishuny* (back-biting)
15. *Para-parivaad* (criticizing)
16. *Rati-arati* (worldly-attraction and spiritual repulsion)
17. *Maaya-mrishaavaad* (deceitful untruth)
18. *Mithyaadarshan shaly* (false faith, or belief)

A monk is in a constant state of *saamaayik* and a *shravak* practices *saamaayik* for a limited period. During *saamaayik*, a *shravak* says *-karemi bhante! Saamaaiyam saavajjam jogam pachchakkhaami - I* relinquishes all sinful activities (*saavady yoga*), i.e. eighteen demerits. In fact, all negative thoughts and activities come under this category, which make the soul impure.

Five Types of Aashrav

The fifth *tattva* is *aashrav* which is the door for inflow of *karma*. It is fivefold –

1. *Mithyaatv* – Perverted belief
2. *Avrat* – Non-abstinence
3. *Pramaad* – Reluctance for religious activity
4. *Kashaay* – Passions like anger, ego etc.
5. *Yog* – Physical, mental and verbal activity

Five Types of Samvar

The sixth *Tattva* is *Samvar*. *Samvar* means to stop the inflow of *karma*. It has five types –

1. *Samyaktv* – Right faith
2. *Vrat* – Abstinence or taking vow
3. *Apramaad* – Vigilance or awareness for the consciousness
4. *Akashaay* – Absence of passions
5. *Ayog* – Refraining from activity

There are 20 types of *aashrav* and *samvar*. Five types of *aashrav* and *samvar* are mentioned above. The remaining fifteen are an extension of *yoga aashrav* and *vrat samvar*.

Twelve Types of Nirjara

The seventh *tattva* is *nirjara* which means eradication of *karma*. It is divided in twelve types –

1. *Anashan* – Fasting
2. *Unodari* – Semi-fasting or Consuming less
3. *Bhikshaachari* – Taking food only after fulfilment of predetermined conditions
4. *Rasa-parityaag* – Abstinence from *vigay* like milk, curd, sugar, oil etc.
5. *Kaay-klesha* – Performing *aasanas* (yogic exercise) and physical endurance
6. *Pratisanlinata* – Control of the sense organs
7. *Praayaschitt* – Atonement for sins
8. *Vinay* – Reverence/Discipline/Humility
9. *Vaiyaavrity* – Service of worthy and virtuous souls
10. *Svaadhyaay* – Scriptural study and study of self
11. *Dhyan* – Meditation
12. *Vyutsarg* – Relinquishment of the attachment for all

Four Types of Bandh

The eighth *tattva* is *bandh* which means binding of new *karma*. Some characteristics are determined during the bondage of *karma*. It is of four types –

1. *Prakriti Bandh* – Nature (what will be the result) of the binding karmic matter.

2. *Sthiti Bandh* – Duration of the karmic matter.
3. *Anubhaag Bandh* – Intensity of fruition.
4. *Pradesh Bandh* – Quantity of karmic aggregates.

Four Ways to Moksha

Emancipation (*moksha*) is one in itself. It is the pure state of soul free from all impurities of *karma*. There are no further classifications of it. The path of attaining *moksha* is explained in four ways –

1. *Gyaan* – Right Knowledge
2. *Darshan* – Right Faith
3. *Chaaritr* – Right Conduct
4. *Tap* – Right Penance

The book '*Nav Padaarth ki Choupai*', authored by Acharya Bhikshu describes on these nine *tattvas*. Shreechandji Rampuria has written a commentary on it. In this text, the nine *tattvas* are explained distinctly in detail. In *Shravak Sambodh*, a concise and clear explanation has been rendered by Acharya Tulsi.

Mathematics in Jain Philosophy

Classification of nine *tattva* is possible with the use of mathematics. Mathematics and numbers play a major role in Jain philosophy. Without numbers, it is impossible to understand Jainism. Today many ancient scriptures are well preserved. The knowledge of numbers is very essential in order to study them. It is believed that one cannot study the *Karma-Granthas*, *Gommatsar*, *Panch-Sangraha* and *Karma Prakriti* without having knowledge of numbers. We find the usage of large numbers like one digit followed by 20, 40 or even 50 zeros to explain the concepts. Without knowing mathematics, those expositions cannot be understood. That is the reason Jainendraji, a great scholar, remarked that Jain philosophy is based on Mathematics. If we look at the *25 Bol* (ontology explained with classification of 25 concepts), numbers are used to explain every concept. The first *bol*

(concept) – 4 *Gati* (life-span), second *bol* – 5 *Jaati* (classes), third *bol* – 6 *Kaaya* (bodies) etc. *Thanam Sutra*, *Samavao Sutra*, *Anuyogadvar* etc. are all full of number theory. In the ancient days, monks, nuns and *shravaks* would learn *thokada* (treatises) of *Daala-Paala*. Today very few even know name of this *thokada*. Mathematics is widely used in this treatise.

One Alphabet: Infinite Modes

The base of classification is modes. We find the elaboration of 9 *tattvas* and 6 substances in Jain philosophy. Number of substances are very few but the modes are infinite. Even a single alphabet, let's say 'a', can have infinite forms. It may be difficult to understand and accept it. In the *Aagams*, it has often been mentioned that the Universe is eternal and goes through infinite *Utsarpini* (progressive time-cycle) and *Avasarpini* (regressive time-cycle) period. According to Jainism, *samay* (instant) is the smallest indivisible unit of time. It is incomprehensible how small one instant is!

Today, time is measured in seconds, milliseconds, microseconds and even nanoseconds. The concept of time is incredibly minute in Jain philosophy. An instant is an innumerable fraction of a blink of an eye. A blink of the eyelids may not take even a second but consumes innumerable *samays*.

Tangible objects can be known easily. To know the subtle, mathematical knowledge is essential. Today's inventions are predominantly based on mathematics. Science will be lame if mathematics is absent.

One Jain Acharya said, 'An alphabet has infinite modes.' He tried to make others understand this concept by giving eight lakh (800,000) meanings of eight letters in Hindi – Raajaano dadate saukhyam. He further said, 'I

have given eight lakh meanings, someone else may be able to interpret even more.'

Substance does not change. It is the mode which constantly changes its form. If we try to understand the concept of mode, many mysteries can be unfolded.

A young man approached me and said, 'His relative had premature death.' What is death? What is life? They are simply modes. The fundamental reality is the soul. Modes are in a continual state of change. Let's analyse the concept of mode. At the very moment of birth, does a child die or not? In the very first moment, if he does not die, will he be immortal? The very moment a person is born, he begins to die.

Age can be considered in two ways. If you count from birth, a person's age is always increasing. However, if you count from death, his age is constantly reducing. These states are 'Mode'.

Death is also a Mode

During journey of life a person goes through many stages such as childhood, adulthood, old age and death. If a person leads an auspicious life with compassion and humility, it is highly probable he will get human birth again in his next life. Moreover, if one lives with spirituality and *sadhana* such as fasting etc., he will ultimately be happier in his next life too. After death, he will attain heavenly abode. On the other hand, a person who leads a very selfish life, full of ego and does not even practice penance will not achieve so. These are again various modes of the mundane soul.

In ancient times, Medata was a famous and prosperous city of Rajasthan. Once, Yogi Anandghanji visited there. As soon as people came to know of his arrival they just thronged there, not to hear the sermon, but to know

the process of making gold. Anandghanji knew this process, but he was a spiritual man and followed Jain principles. He was a great yogi and also a lyricist. Songs composed by him are very spiritual. Gandhiji used to hum a song penned by him, 'Amar bhaye ham ab na mareng.' People used to come to him when he was alone. They vehemently requested him to teach them the process of making gold. Anandghanji became perturbed and thought, 'Have I come here for this?'

Suddenly, he left for the forest, but even there he used to be surrounded by people. The king came to know of his miraculous powers. The king himself approached the yogi, bowed down to his feet and requested him for something.

Anandghanji asked him, 'You are a great king. You have everything. What more do you need?'

The king replied, 'I have a huge and vast empire. Alas! I have no son. Please bless me with a son.'

On his insistence Anandghanji thought that it would not be nice to send him back disappointed. He took a piece of paper, wrote something, folded it and said, 'Take it and tie it to the queen's hand. Furthermore, if you desire a son, you must control yourself and observe the following vows:

- 1. From today, you will not go for hunting.*
- 2. You will not increase your subjects' taxes.*
- 3. You will restrain eating habits.*
- 4. You will have to abstain from non-vegetarian food.*
- 5. You must not tell a lie.'*

The king accepted the five vows.

As time passed, the king was blessed with a son. He was overjoyed. As the son gradually grew up, the king wanted to take him to Anandghanji to take his blessings.

The king brought his son to the yogi and said, 'This is your gift.'

Anandghanji said, 'No, this is not mine.'

The king reminded him of their last meeting and of the piece of paper he had given for the queen.

Anandghanji asked for the paper, opened it, and asked the king to read it. The words written on the paper was, 'If the king has a son, why should Anandghanji bother, and if the king does not have a son, why should Anandghanji bother?'

Reading this, the king was stunned. Anandghanji said, 'Oh King! You had a son only because you followed the vows and so your wish was granted.'

Science of Mode

Let's view this incident in this context – Every effort towards penance, observance of vow and self-restraint results in attaining merit. Fruition of merit always accompanies penance. If there is no penance, vows, and auspicious practices, how is it possible to enjoy the fruits of merit? The desire for various spiritual practices results in various modes of the souls. The modes of the soul keep changing with change in our mental and emotional state. Thus, they are infinite.

This concern of modes is very important. If we exclude the modes, then the domain of substance is limited. It is said that there are infinite souls in a space as small as an iota of an onion or a radish. The soul is very subtle, but its extension, due to modes, is unimaginable.

Take any pillar – what is it? It is the mode of matter and *prithvikaay* (earth-bodied) living being.

What is a human being? Is it a substance or a mode? It is a mode. Soul is a substance and its modes are constantly changing. The soul

takes different forms, a man or an animal or a bird or a hellish or heavenly being. Therefore, each substance has infinite modes.

The Fundamental Substance

Soul is a fundamental substance and the various phases are modes. It is therefore necessary to understand modes. One, who comprehends modes and the fundamental substance, never feels sad. He knows – the soul had its existence in the past, it exists in present and will exist forever. Before birth, the soul was there. When a man is living, there is a soul and when a man dies, the soul goes into another life-form. The existence of the soul will never cease, only the body changes. We should not merely look at the body. Rather, we should look at the soul existing inside the body. When we look at the soul along with the body, there is neither sorrow nor attachment. This makes us realize a spiritual truth.

Hence, the understanding of nine *tattvas* and their modes is vital to practice spirituality.

Panchaastikaay (Five Substances)



We are living in *lok* (cosmos) which is mostly referred to as a '*vishva*' or '*jagat*'. The question arises – What is a cosmos? During the Vedic age, *Rishis* pondered upon what the space is, how vast is it, etc. They became curious and tried to understand the space or cosmos.

The Source of Knowledge

Curiosity is the prime stimulator of knowledge. One, who does not have a quest for knowledge, will never strive for it. Only a person who is curious can acquire knowledge. For example, curiosity inspired Newton to discover 'Gravity', after simply having seen an apple fall from a tree. Curiosity to know about space, planets, and asterism led to the knowledge of astrology.

The Five Real Existents and the Six Substances

Bhagawan Mahavira said, 'The cosmos comprises five-real existents, which is known as *panchaastikaay*.' They are *dharmaastikaay* (auxiliary

medium of motion), *adharmastikaay* (auxiliary medium of rest), *aakaashaastikaay* (space), *pudgalaastikaay* (matter), *jiva* (living beings). If *kaal* (time) is included, it becomes six-fold and is called *shaddravaya atmak.*' The same is threaded in the following verse by Acharya Tulsi-

*astikaay hain paanch hi, kaalsahit saddravay,
saddravayaatmak lok hain, shesha alok alabhy*

A thoughtful person often ponders what is the cosmos that we are living in? What are its constituents? What is its nature? What is the root cause of creation?

Philosophers are not unanimous regarding the creation of cosmos. Some theorists believe that there was a complete void before the cosmos was formed. According to them, (*sat*) real came out of *asat* (non-real). Jain philosophy believes in *Anekant*. It accepts both existence and non-existence in relativity. From the viewpoint of *dravyarthik nay* (substantial view point), *panchaastikaay* exists, existed, and will always exist. From the *paryaayarthik nay* (viewpoint of modes), *panchaastikaay* is real as well as non-real. Modes are constantly changing. States in the present are real, while those existed in past and will exist in future are not real at present. By considering both the viewpoints together, we can understand that the cosmos is real and its changing forms are both real and non-real.

Some theorists accept that the cosmos is permanent, eternal, indestructible, and infinite. Jain philosophy does not concur with this in totality. From the viewpoint of *dravyarthik nay*, Bhagawan Mahavira said that this cosmos is permanent, eternal, and indestructible, however from the point of view of *paryaayarthik nay*, this cosmos is temporary, transitory, and perishable. Therefore, according to Jain philosophy cosmos is permanent and temporary as well.

With respect to substance and space, the cosmos has a finite limit, and from the viewpoint of time and quality (*bhaav*), the cosmos is infinite. Bhagawan Mahavira has explored the cosmos from various perspectives. Here are three definitions of *lok* (cosmos):

Lok is a place,

1. Where sentient beings and non-sentient things exist
2. Where there are five *astikaay* (real substances – The auxiliary medium of motion and rest, space, matter and soul)
3. Where there are six *dravys* (substances)

In fact, the cosmos is one. The three definitions are a result of three distinct viewpoints. Bhagawan Mahavira propounded the concept of only five fundamental substances. In the philosophical era, *kaal* (time) was also included. The doctrine of the six substances was a later development after the concept of five *astikaays*. Other theorists and philosophies discuss cosmos (*lok*) also. However, the concept of *alok* (supra-cosmos) is unique to Jain philosophy only. The word supra-cosmos (*alok*) is not found in any other philosophy. As per Jain belief, the cosmos extends only up to the existence of *dharmaastikaay* and *adharmastikaay*, and beyond this, there exists only space, devoid of animate and inanimate entities, which is known as supra-cosmos. It is infinite. This concept of cosmos and supra-cosmos is exclusive to Jain philosophy.

The great scientist Einstein alluded to the entire concept of cosmos and supra-cosmos. He introduced the idea of matter and anti-matter to the world by establishing the theory of relativity. Jain philosophy has explained this principle since ancient times. Without anti-matter, there can be no matter. Supra-cosmos (*alok*) is anti-existence of *lok*. This concept is a foundation of Jain cosmology.

The World is a Stage

What is this world? Who am I? What does happen all around? Is it a play? People come and go. The world is a stage, where a person appears, performs, and disappears. Acharya Tulsi repeatedly remarked, 'I have seen five generations of a family coming and going before me. How strange the world is!' Without understanding the reality of this world, how can one make decisions on questions such as – Where am I? What should I become? What should I do? Such decisions can be made effectively only with the right knowledge.

Defining Characteristics of *Panchaastikaay*

The defining characteristics of *panchaastikaay* are given in this verse –

*gati me saadhak dharmaastikaay, hai adharmaasti sthiti-sahayogi,
avakaashad aakaashaastikaay, jad-chetan sabake upayogi.
vah pudgalaasti jo drishy ajagat, chetanaayukt jivaastikaay,
samajhe tattvagysudhi shravak, gaharaai se panchaastikaay.*

i.e. *dharmaastikaay* is an auxiliary medium of motion, whereas *adharmaastikaay* is that of rest. Space provides accommodation, which is useful for both, matter as well as soul. The entire visible world is comprised of matter. *Jiva* is endowed with consciousness. A *shravak* must understand them deeply.

House, body, books, etc.–all are matter. The soul, *dharmaastikaay*, *adharmaastikaay* and *aakaashaastikaay* are invisible. Even the visible blue sky is composed of matter. The space is intangible.

Soul and matter, are both dynamic. They have the capacity to move but are incapable to do so without the presence of *dharmaastikaay*. *Dharmaastikaay* does not trigger anyone or anything to move but supports movement without exercising any activity itself. Let us take

an illustration, a fish swims in water. The water does not stimulate it to move. When the fish moves, the water helps in movement. In the same way, *dharmaastikaay* is helpful in the movement of the living and non-living. Without it, any movement is impossible. Therefore, it is an exclusive medium of motion.

Adharmaastikaay is an auxiliary medium of rest. An exhausted traveller walking in the blazing sun stops to rest under the shade of a tree. Likewise, soul and matter require *adharmaastikaay*, which enables rest without halting any action.

Aakash provides accommodation to *jiva* and *pudgal*. In space, where *dharmaastikaay* and *adharmaastikaay* exist, soul and matter can also be accommodated.

Substance is of two types – *murta* (corporeal) and *amurta* (incorporeal). *Dharmaastikaay*, *adharmaastikaay* and *aakaashaastikaay* are incorporeal substances. There are two states of *jiva* – *siddha* (emancipated) and *sansaari* (worldly life). The emancipated soul is incorporeal whereas the worldly soul is corporeal as it is in an embodied state. *Pudgalaastikaay* contains touch, taste, smell, and colour and is called matter (corporeal). *Pudgal* (matter) is classified in two forms –

1. *Skandh* (conglomerated compound) – An aggregate composed of two or more than two *paramanus*
2. *Parmanu* (atom) – The smallest indivisible unit of matter

A *paramaanu* is so subtle that it is not perceived by sense organs, but it has form and has the properties of touch, taste, smell and colour. All matter having form, subtle or gross, are collectively called *pudgalaastikaay*.

The defining characteristic of a soul is *upayog* (cognitive activity). It is the activity of sentience comprising knowledge and intuition.

The substance, which has the capability to apply knowledge and intuition, is known as *jiva*.

The concept of *panchaastikaay* has been very well explained in *Bhagwati Sutra*. One must read the conversation between Madduka *shravak* with other theorists to understand this concept. How learned a *shravak* should be, is illustrated through Madduka's deliberations on this subject mentioned in the following verse in *Shravak Sambodh*:

*astikaayastitvivechak, sutra Bhagwatimeinvyakhyaan,
shreeMaddukakihuiprashansa, sunepadheitihaasmaahaan.*

Once, BhagawanMahavira was staying at GunashilakChaity in Rajgrih. Many other heterodox theorists like Kalodayi, Shailodayi etc. were also residing in the surrounding area. They heard the discussion regarding *panchaastikaay* propounded by BhagawanMahavira. They learnt that four of the *panchaastikaay* are intangible, only the *pudgalaastikaay* is tangible. *Dharmaastikaay*, *adharmaastikaay*, *aakaashaastikaay* and *pudgalaastikaay* – all these are non-living and only *jivaastikaay* is the living one. They were curious about the incorporeal *astikaays*.

Shramanopaasak Madduka from Rajgrih was going to visit Bhagawan Mahavira. As he was passing by the residence of those theorists they all came to him to find the answers to their questions.

In ancient times, people were strong in their beliefs, but not intolerant about other sects. They said to Madduka, 'Your preceptor ShramanGyatputra has propounded five *astikaays*: *dharmaastikaay*, *adharmaastikaay*, *aakaashaastikaay*, *pudgalaastikaay* and *jivaastikaay*. Madduka, how is that?'

Madduka: 'We, sense-organs-dependent human beings know the object by its utility only. We perceive them by their action, not otherwise. The work of *dharmaastikaay*, etc. is not visible to us. That is why we can neither perceive, nor know them.'

Theorists: 'Madduka, what sort of a shravak are you, who has neither known nor seen it!'

Madduka: 'Is the wind blowing?'

Theorists: 'Yes.'

Madduka: 'Do you see the form of the blowing wind?'

Theorists: 'No.'

Madduka: 'Do the particles of smell enter your nostrils?'

Theorists: 'Yes.'

Madduka: 'Do you see the form of particles entering your nostrils?'

Theorists: 'No.'

Madduka: 'Does wood contain fire?'

Theorists: 'Yes, it does.'

Madduka: 'Do you see the form of fire in wood?'

Theorists: 'No.'

Madduka: 'Are there visible objects across the ocean?'

Theorists: 'Yes, there are.'

Madduka: 'Can you see them?'

Theorists: 'No.'

Madduka: 'Are there visible objects in heaven?'

Theorists: 'Yes, there are.'

Madduka: 'Do you see those objects of heaven?'

Theorists: 'No.'

Madduka: 'If you are unable to know or perceive things which are invisible and consequently conclude that invisible things do not exist – if such is your belief then the world known by you will be very small.'

After having a long discussion with the heretical scholars, Madduka came to worship Bhagawan Mahavira. Mahavira praised him with these words, 'Well done Madduka. The existence of things cannot be denied simply because they are beyond your sight.'

What is 'To know'?

Invisible does not exist – if this is true, then the whole world will disappear. Suppose you are in a closed room. Does everything out of the room cease its existence? It is not justified. If you cannot see any object, it does not mean that it does not exist. Many people say, 'How can we accept that the soul exists when we cannot see it?' Sometimes, even monks may think – 'We are accepting what is invisible and escaping what we see.' Why do we practice spirituality? It is done simply for the sake of realizing the soul. Has anybody visualized the soul?

I once wrote, 'I accept the soul, but do not know it.' It became a big issue amongst enlightened scholars. People began to say that Muni Nathmalji has become an atheist. One who does not know the soul, how can he be a true monk? Many known shravak started complaining to Acharya Tulsi through letters. Acharya Tulsi called me and asked, 'What have you written? Look at the number of letters coming in.'

Shortly after, some prominent shravaks came. Acharya Tulsi asked me (the then Muni Nathmal), to talk with them. I sat there with the visiting shravaks and the local officials of the organization Mahaasabha. They asked me, 'You have written – 'I accept the soul, but do not actually know it.' Without knowing the soul, how can you have the right faith and without knowing the soul, how can one be a shravak or a monk? We don't understand it.'

I raised a counter question – 'Do you know the soul?'

Shravaks: 'Yes, we do.'

Muni Nathmal: 'If you know, kindly tell me so I can also know.'

Shrivaks – 'Look into our Aagams like Uttaradhyana etc, you will find the description of the soul.'

I said, 'You will give the reference of the Aagams, I can refer you to many more, but all these are only for acceptance. 'Mahavira has said so and so'- it means, I accept it. Should we accept any of the scriptures? The process of knowing means to realize directly. I have a book in my hand, but do I know it? Even though I have this book in my hand, I do not know it fully. We do not know about the past modes of the atoms of this book and the future also. Complete knowledge needs keval-gyaan (omniscience). Whatever is mentioned in the Aagams, we believe and accept it. Truly knowing it will only be possible when we realize the soul.'

They politely apologized, 'Munishree! We could not understand the difference between acceptance and realization.'

The Difference between Acceptance and Realization

Accepting and knowing (realizing) are two different states. I would like to share one illustration.

There was a servant at the house of a prostitute. He was humble and obedient. Once, there was no electricity and an unexpected guest arrived in the night. The prostitute ordered her servant to get clarified butter (ghee) to cook the food for the guest. The servant replied – 'I am scared of darkness and hence cannot go out in the dark.'

Prostitute: 'Do not worry, assume that there is no fear, it's just an imagination.'

At her insistence, the servant went out, but immediately after going just a few steps he ran back after encountering the darkness. He said, 'I am really nervous. I cannot go.'

The prostitute tried repeatedly to encourage her servant to presume that there was no such thing as fear. The poor boy went again but could not go and he returned. She forced him once more.

Eventually, to satisfy her, he came back with the bowl filled with yellow urine. The prostitute smelt and tasted it, and spontaneously she spat it and was disgusted. In fact, the servant had just found a donkey and got its urine. Furiously she asked the servant why he brought this and he told her to presume that it was ghee. She said, 'How can I imagine when I know it is not clarified butter?' The servant said, 'How can I assume that there is no fear, when I know there is?'

Acceptance is not enough. One must strive for realizing the truth. 'To know' is the most important. We must not simply accept what we are told or do what we are taught, but also endeavour to search for and realize the truth, i.e. the soul. This is the ultimate aim of a *shravak*.

Centre and Circumference

Matter and soul – these are the two principle substances of *panchaastikaay*. Body is matter and the conscious soul resides in it. Body is visible, whereas the soul is invisible. We recognize an effect by its cause. The body itself does not have the capability of knowing, but the soul does. Just as the core of an atom is nucleus and everything else revolves around it, similarly, the soul must remain in the centre and all other things should move around it. Without nucleus, there is nothing. Without soul, there is nothing. A spiritual person who does not keep the soul as a nucleus can get astray.

There is an illustration from Jain and Buddha literature.

A disciple once went to his guru and asked for permission to go out to propagate the religion.

Guru: 'If you do so, be prepared to face many difficulties. People will curse you. How will you feel and respond?'

Disciple: 'I will think how great they are. They are just abusing only with words and not hitting me physically.'

Guru: 'What if they do physical violence?'

Disciple: 'I will think at least they did not kill me.'

Guru: 'Suppose they do kill you, then?'

Disciple: 'I will think, at least they did not take away my beliefs and religion. I will always look on the bright side.'

Guru: 'With this positive attitude, you may go forth with my blessings.'

Positivity in attitude and thinking is only possible when the soul becomes the prime entity.

Observe the Soul, not the Skin

Few years ago, Acharya Tulsi was in Ludhiana. One day, he was scheduled to deliver a speech in a college. After seeing the monk's appearance with cloth covering his mouth, the students mocked at him. One commented, 'These are doctors. They have come here to operate. Only doctors keep their mouth covered.' Another said, 'No, they have got operated.' Everyone doubted whether Acharya Tulsi would be able to deliver his speech or not to such an unruly crowd. On the contrary, he was confident and unperturbed. 500 students and professors gathered there. Acharya Tulsi addressed them, 'You are all observing the skin, not the soul. You only see the exterior not the interior. If you would have learnt how to see inside, you would never laugh at me.' The entire atmosphere changed. When we focus on the soul, everything else seems trivial.

We find an incident of Ashtavakra in Upanishad. His body was malformed and ugly at eight places. Once, king Janaka invited him in his assembly. As he entered the hall, the members burst out into laughter. Ashtavakra took his seat and the king requested him to commence his speech. Ashtavakra said, 'I was under the impression that I have been invited to address seers, who

visualize inner beauty, but I find myself among those who give importance to external appearances, not the soul.'

The audience was left stunned. Despite his crooked body, he had extraordinary spiritual knowledge.

Why is There Conflict?

If the soul is not in the center of thoughts, one's life is only based on matter desirous of fascinating sights, pleasant fragrances, delicious foods, attractive houses and eye-catching attires which leads to getting entangled in various problems.

Why do brothers have dispute? How can brothers fight with each other? Money is the root cause of such conflicts. Money becomes more important than relationships. One loves wealth and material things more than his brothers or relatives.

It is very common for brothers to fight for land or inheritance. Why does this happen? It happens when the soul is not in the center. At this stage, people lose conscience of what is important. Conflicts, fights, jealousy, criticism, and backbiting are common when matter is in the nucleus and important. The thinking pattern shifts if the soul becomes the focus. A soul-centred person before doing any action will analyse – will it be good or bad for my soul? Will this action make my soul heavier or lighter? Will it stop and solve many problems? Such contemplations will resolve many conflicts and problems.

If soul becomes the focus, then we will think – 'I am not immortal, and no one is immortal. Everybody has to die leaving all material things behind. Only the soul is immortal.' The things like wealth, house or land etc. go in the hands of others after death. Sometimes

man loses these assets during his life also. Materialistic asset is not stable. Only the soul is stable asset. People generally focus on material things instead of immortal soul. That takes away their peace.

Utilitarianism and Spiritualism

It is essential for a *shravak* to know *panchaastikaay* and especially the soul. If there is no soul, there would be no need to strive for good deeds. In today's world, only utility becomes the prime motive. If the object is useful, keep it, otherwise throw it away. Even old people, if not useful, are ignored. In the same way, if a girl child is considered a burden, she is killed in the womb. When focus is on utilitarianism only, spiritualism has no place.

Today, every man is busy in his own life. He spends most of his time in office, factory, shop, etc. He has no time for spiritual pursuits. *One day, two responsible shravaks from Malaysia came to me. I asked, 'Do you study any religious literature?' They said, 'We are too busy to devote time for that.' I said, 'That's alright but why is the more important work (spiritual pursuit) in life being ignored.' Now days, 'unimportant' jobs are in priority and the 'important' are omitted.*

If even a couple of pages of spiritual literatures are read every day, negative thoughts do not enter the mind and you will never face any kind of conflict. Therefore, it is essential for a *shravak* to have faith in the soul and accomplish all tasks keeping the soul in mind. If you encounter any problem, contemplate –

'I am the soul, not the body.'

'I am the soul, not the house.'

'I am the soul, not the wealth.'

This attitude of 'I am the soul' – will transform your entire world and vision. Consequently, an individual and the society will both benefit.

Shadjivanikaay (Six Categories of Jivas)



The entire analysis of nine *tattvas* is a process of *sadhana*. The path of emancipation and spirituality is imbibed in the nine *tattvas*. Five real substances or six substances are the benchmark to know the universe. The principle of *shadjivanikaay*, i.e. six types of *jivas*, has also been propounded by Bhagawan Mahavira. All worldly living beings can be classified in two divisions – *tras* (mobile) and *sthaavar* (immobile). *Tras* are beings who are capable of movement to get rid of pain and to get the pleasure. *Sthavaars* are beings who cannot move whatsoever. The knowledge that *tras jiva* can move is very well known. However, very few people even in the past knew about the five *sthaavars*. Perhaps for this reason, most of the philosophical and religious schools have not accepted life form in them.

Mahavira acknowledged their consciousness through *keval-gyaan* (omniscience). Today, with the support of instruments such as microscopes etc., many scientists are constantly trying to discover the microscopic form of life. Do you know how many living organisms

are there in your human skin? Current scientific discoveries mention that up to one billion living organisms can be found on the skin of a person who has taken a bath eight hours ago. Innumerable living beings are present on our skin and no one knows about them. One who bathes daily, feels very hygienic, yet remain unaware of the millions of living beings still present on every part of their body.

Jiva and Parasite

There are again two types of *jivas* – *jiva* and *jiva-nishrit jiva* (parasite). Parasite is an organism that lives in or on another organism (its host) and benefits itself by deriving nutrients at the host's expense. Our body consists of one soul, which is the fundamental *jiva* and the owner of the body, but innumerable parasites are there. Doctors find germs and bacteria everywhere in the body. As long as our immune system is strong, germs can do no harm; however as soon as it becomes weak, germs start attacking our body and cause disease. Therefore, *jivas* are everywhere. That's why the question was raised:

*jale jivaah sthale jivaah, jivaah parvatmastake,
asmin jivaakule loke, katham bhikshurahimsakah.*

i.e. 'How can a monk be completely non-violent, when there are *jivas* everywhere – in water, on land, and even on top of the hills?'

Six Categories of Jivas

Bhagawan Mahavira propounded six kinds of *jiva* – *prithvikaay* (earth-bodied), *apkaay* (water-bodied), *tejaskaay* (fire-bodied), *vaayukaay* (air-bodied), *vanaspatikaay* (plants) and *trasakaay* (mobile creatures). Amongst them, the first five are *sthaavar*, having one sense only. The following verse from *Shravak Sambodh* elucidates these six categories of *jiva*.

*prithvi ap taijas tatha, vaayu vanaspatikaay,
tras jainaagam mein vidit, ye sadjivanikaay.*

Jain philosophy has a unique conception about living beings –

1. There are living beings in Earth.
There are living beings in Water.
2. Earth itself is a *jiva*.
Water itself is a *jiva*.

Generally, it is believed that there are living beings in soil or earth and in water etc. According to scientists, a spoonful of soil may contain more than billions of living beings. The soil ordinarily looks lifeless, but when examined through a microscope, it proves the existence of living beings. Jain philosophy explains it very well. According to Jain *Aagams*, earth, water, fire, air, vegetation and mobile creatures are *jivas*. There are innumerable living beings in a handful soil or a drop of water.

The defining characteristics of *tras jiva* are described in *Dasavealyam* (4/9) –

Se je pun ime anege bahave tasa paana, tam jaha – andaya poyaya jaraauya rasaya sanseima sammuchhima ubbhiya uvavaaiya.

Jesim kesinchi paananam abhikkantam padikkantam sankuchiyam pasaariyam ruyam bhantam tasiyam palaaiyam aagai-gaivinnaaya – je ya kidapayanga, ja ya kunthupiviliya savve beindiya savve teindiya savve chaurindiya savve panchindiya savve tirikkhajoniya savve neraiya savve manuya savve deva ... eso khalu chattho jivanikaao tasakaa ti pavuchchai.

i.e. there are many types of mobile beings according to their birth, such as – *andaj* (born from eggs), *potaj* (born as fully formed infants), *jaraayuj* (placental), *rasaj* (born out of liquid), *samsvedaj* (born out of sweat), *sammurchchhanaj* (produced asexually through excreta), *udbhij* (through breaking open the earth), *aupapaatik* (born spontaneously on bed or pit).

Living organisms which have actions such as, forward movement, backward movement, contraction, expansion, making sound, moving here and there, being frightened, running, etc. and can move are called mobile beings.

All insects, moths, worms, and ants, having two, three, four or five senses, all animals, all hellish beings, all human beings, and all celestial beings – all these forms of life fall under the sixth category of the living beings known as mobile beings (*trasakaays*).

Knowledge of Living Beings is Essential

There are living beings all around us and therefore it becomes difficult to be non-violent.

In VS 2005 we were in Chadavas before *chaaturmas* in Chhapar, a naturopathic doctor suggested to us clay treatment on the belly. He also advised that the soil of the uppermost surface level of the earth is not useful. It must be from under the surface. I confronted him saying, 'Jain monks cannot use the soil taken about one feet deep under the ground because it contains life. Therefore, a monk himself also cannot dig the earth deep. Moreover, it is said, *suddha pudhavi nasisie* - a monk is not allowed to sit on bare ground without spreading a piece of woollen cloth on it. For, body heat may harm the life forms living in the sitting place on the earth, which may cause violence.' Not only is there living organism on the earth, but earth itself is a living being. Therefore, in scriptures we find two words - *pudhavi jiva pudhavinissiya jiva* – earth-bodied beings and the parasites, living organism are dependent on the earth for survival.

Why is the knowledge of *jiva* emphasized in Jainism? Bhagawan Mahavira propounded three gems – right faith, right knowledge, and right conduct. Non-violence is the basis of right conduct, and the

knowledge of *shadjivanikaay* is the basis of non-violence. This is a unique contribution of Bhagawan Mahavira. Without understanding it thoroughly, the principle of non-violence is beyond anyone's comprehension. It has been given a great deal of importance from a spiritual as well as an ecological point of view. Non-violence has become an integral part of life because of the credence it has received from science.

The knowledge of *shadjivanikaay* is essential for a *shravak* as he accepts the minor vows (*anuvrat*) of non-violence. Until and unless one knows about the living organisms, how can they practice non-violence? As such the concept of *shadjivanikaay* is very significant. Furthermore, the prevalent critical problem is that of ecological protection. It can be solved by understanding these life-forms and applying the philosophy of minimising violence.

Lifestyle and Environment of a Jain *Shravak*

Since the last two decades of twentieth century, focus has been shifted to environmental cleanliness. What is the environment? Earth, water, air, plants and living beings are the main constituents of the environment. The environment remains healthy in an ecologically balanced state. Their imbalance creates pollution. This is why Bhagawan Mahavira has put emphasis on self-restraint in the consumption of these constituents.

Once, I came across a newspaper where the headline read – 'Indian government has prohibited excavating. No stones and minerals can be dug out as it pollutes the environment.' It is a praiseworthy step in favour of environment. The whole universe is worried about the security of the environment. The principle of *shadjivanikaay* and care for the environment go hand in hand.

Jain Vishva Bharati held an international conference on ‘**Training in Non-violence and the Environment**’. The Chief Secretary John Varner Reed of the U.N.O. and environmentalists from all over the world participated in it. They knew that Jain *shravak’s* lifestyle is related to the principle of environment. Some directives given to them were –

1. Not to excavate the earth more than required.
2. Not to misuse water.

They agreed with this idea that adoption of such principles comprehensively, will help in restoration of the resources related to environmental degradation.

In ancient times, water was considered precious and advised to use it as cautiously as a poor person uses *ghee*. During those days, there was good awareness for it. Rupchandji Sethia, would use only 52 *tola* (606.5 gm) water for bathing is often cited as an example of self-discipline.

Jain Values in Mahatma Gandhi

Jain values were very strongly embedded in Mahatma Gandhi. He would use minimal water to bathe. As a matter of fact, people don’t really understand the reason of taking bath. The real purpose of bath is to unclog the blocked pores of the skin. Bath can be taken by massaging with a wet towel, with the use of as little water as possible. The use of excessive water, in fact does not result in the proper cleansing of the skin. We also undertake dry baths. During our exercises, we massage our skin with a dry towel. This leads to opening up of the skin pores, which is similar to having a bath and aids in maintaining good health.

The Virtue of Self-restraint and Compassion

Scientists of WHO (World Health Organization) proclaim – ‘One day, the problem of water scarcity will become so acute that one

would have to re-cycle drain water and drink it.' At present, in many countries that is occurring.

In this context, one should study the Jain *Aagam Gyatasutra*. We find an illustration that minister Subuddhi served recycled water to king Jitashatru. Even today, shortage of water is a pressing problem. Therefore, it is advised to use water wisely, not to misuse electricity, and not to pollute the air. Vehicles are essential to use and it is noteworthy that hybrid and electric cars are becoming popular to promote a pollution-free environment.

Jain *Aagams* have always been suggesting - don't cut forests, don't chop the trees. There is a word in Prakrit language, *Bachho*. It has two meanings – tree and boy. It has been said that a tree is your son. The *Bishnoi* community is very firm in this aspect. They do not allow the cutting of trees. In fact, there must be a feeling of compassion while felling them. How generous the trees are! There are some empathetic people who ask permission from trees before snapping the twigs even to use as toothbrushes. They request to the tree, 'Look tree! I am obliged to do it. I cannot survive without brushing my teeth. Therefore, I am cutting one twig. I know it will pain you. Please forgive me in advance.' In the western world, there have been many such compassionate people. This compassion reflects that we do not have right to make the trees endure pain.

Does only man have the right to live? Do plant kingdom and small creatures not have the right to survive? Everybody has the right to live. Man, out of his arrogance or ignorance, has created such an atmosphere that are indifferent to others pain at the expense of their own comforts.

Not only plants, but animals are also the victims of human devastation. Man has become so cruel that he does not hesitate in killing living beings for his luxurious cosmetics, perfumes and other

decorative articles. A large number of animals are killed for their fine skin and fur. Women use cosmetics, probably because most of them don't know what these cosmetics are made of. Surely, if they know the truth, they will refrain from using them.

Living beings are also decimated in the pharmaceutical industry. Scientists kill innumerable rats, monkeys, frogs, etc. for their research hoping to find solutions for various human diseases.

In an International meditation camp in Delhi, we met a Canadian lady, Irena, who was a very firm Jain shravika. She would not use any medicines. I asked her the reason. Irena replied, 'I do not use medicines made by hurting and killing animals.' I asked, 'What is the harm to take medicines which are free from alcohol, non-veg, etc.' She said, 'Even if there is no non-veg in the medicines, yet many animals are being killed during the experiments for the invention of the medicines. The medicines are the outcome of violent experiments. That is why I do not like to use any allopathic medicines. I once fractured my leg as I met with an accident. I cured myself through my will power.'

This is an example of strong will power.

Some people have become so cruel, that animals and infants are killed just for their entertainment. In some countries, infants aged around two are tied up to a camel's back for camel races. The screaming of the children becomes their entertainment. This is amusement for them. Similarly, at some places people set the rabbits free and dogs chasing them. Watching rabbits run to save their life and the dogs chasing them is entertaining for them. Is this not cruelty and purposeless barbarism?

For non-vegetarian diets, many animals get butchered. When it comes to their survival, man does not care for others. Some countries have

started pondering that if they don't restrict the excessive slaughtering of animals, they might face a scarcity of animals.

What is Cheap and Easily Available?

Once, King Shrenik asked in his assembly of ministers, 'Nowadays, what is cost-effective and easily available food in the market?' Many members replied, 'Meat is the cheapest thing.' Abhaykumar, the Chief Minister thought - This is not right. It will encourage the consumption of meat. He said, 'What is the cheapest in the market will be decided tomorrow.' The matter was closed.

At midnight, Abhaykumar visited a minister. The minister inquired, 'I am grateful to you. What brought you here without any invitation? What is the purpose of your visit?'

Abhaykumar replied, 'I have come here for a specific purpose. King Shrenik has suddenly become sick. The doctors have advised that the king can only be saved if he gets two tolas (twenty grams) of human flesh, else he will not survive. That is why I have come to you. You are faithful to the king and also his top official. Please donate two tolas of your flesh and you can have anything in return.'

The ministers begged for pardon and said, 'I am highly obliged with the trust of the king for me. But my situation does not permit me to do so. I have a young son and there is nobody to take responsibility of my household after me. Instead, it would please me if you take 10,000 gold coins from me in exchange and relieve me.'

Abhaykumar took the coins and set him free. Abhaykumar went from one minister to another, but none was willing to share a portion of their flesh, but instead gave him gold coins in exchange.

The next day, when the assembly gathered for a session, all were surprised to find the King in perfect health. Abhaykumar said, 'I was told by all the ministers yesterday that meat was the cheapest thing available in the market. Last night, I went to most of the ministers. In place of meat, I got thousands of gold coins. Now tell me, what is cheaper – flesh or wealth?'

Abhaykumar then narrated the entire incident of the night. All the ministers were ashamed.

Abhaykumar said, 'All living beings should be considered at our own level. Whatever I feel, others also go through the same experience. The feeling of equality for all beings can keep people away from cruelty and unnecessary violence. Such feeling will not let them do anything without being thoughtful.'

Thoughts such as I am the superior, I want happiness, I want comforts, and I want to stay relaxed lead a person to commit violence and hurt others. Conversely, if one thinks, 'everyone wants to survive like me and I am not the only one in this world'- there would be minimal violence. The principle of *shadjivanikaay* is nothing, but a principle of ecology.

Ethics of *Shravak* and *Shadjivanikaay*

We are analysing *shadjivanikaay* in the context of ethics of a *shravak*. The question arises – If a *shravak* decides not to kill earth-bodied and water-bodied living beings, then who will build a house for him to live. If one abstains from violence of fire-bodied and air-bodied beings, how can he cook his food? What will he eat? Complete non-violence is very difficult for a householder. In this context, a pragmatic view is to understand equality of all living beings, but at the same time accept the impossibility of survival without hurting or killing them. However, if one endeavours to commit minimal

violence, excavate the earth for necessity of survival, use water and electricity economically and avoid unnecessary violence, then he has become aware of the environment.

A *shravak* cannot renounce violence absolutely, but he can give up unnecessary violence.

Minimization of Violence

A foreign scholar wrote – Jains say to commit a smaller amount of violence - this is a good idea, but I refute it. I wrote, 'Jains do not ask to commit less violence, but they advise to minimize it as much as possible. There is good difference between 'doing less violence' and 'minimizing the violence'. Committing less violence is a good idea, but it is endorsing violence and thereby supportive of it. Instead, it is better for a *shravak* to minimize the violence. This advocates non-violence. How can I minimize it? How can I avoid unnecessary violence? In this competitive world, where a millionaire is aspiring to be a billionaire, a billionaire to be a multi-billionaire and so on, how can one think of minimizing it?'

Who is *Tyaagi* (Practitioner of Renunciation)?

A person, who always thinks of staying at the topmost, does not discriminate between necessary and unnecessary. Only by altering this objective, and reducing one's ego and ambitions, can one have the discrimination between them. It is difficult to disconnect with competition, ostentatious displays and unnecessary acts until the ego exists. Even for a monk observing five great vows, it is not very easy to abandon ego and be modest. For a householder, it is even more difficult.

A merchant once planned to show off his wealth to others. He called a pandit and said, 'I want to worship my mother. Will you help me?' The

pandit replied in the affirmative. The merchant got his mother seated on a small chauki (short-height stool) and the rituals were performed. The merchant stood up and said, 'You have done well. I am very pleased with your work so I wish to gift you a gold chauki.' Everybody applauded the merchant's generosity. The merchant further said, 'Panditji, have you seen any better charitable person than me?'

The pandit was a man of great restraint and contentment, who had no greed of wealth but with high self-esteem. He soon changed the entire scenario. He stood up, took out a Rupee note from his pocket and put it on the chauki and said, 'I return the chauki to you with one more Rupee. Have you seen anyone more restraint than me?' Hearing this, the merchant's ego was shattered.

Shravak who understands the secret of spirituality, should not fall in the race of wealth, or display his superiority and false pride. He should treat others (living beings) like him and equal. He should always think and resolve – 'I will control consumption. I will not commit unnecessary violence of earth-bodied organisms, water-bodied organisms, fire-bodied organisms, air-bodied organisms, plants and mobile living beings.' A *shravak's* life becomes meaningful and true when the consciousness of minimizing the violence and feeling of equality with others is awakened.

Path to Bliss



In this world, there are two types of human beings –

1. Those who feel more joy and less sorrow
2. Those who feel more sorrow and less joy

Does joy and sorrow choose which person to stay with? Who is responsible for it? This is explained very clearly in *Shravak Sambodh*.

*nyunatam nav tattva-vidya ka sahaj sangyaan ho,
aur samyag-drishti samyag gyaan ka sandhaan ho.
bina pratyakhyaan, shravak bhumi me kaise badhe?
bina akshar-gyaan, jeevan granth ko kaise padhe?*

i.e. a *shravak* must have the knowledge of at least nine *tattva* along with right knowledge and faith. Reading is not possible without knowledge of alphabets, likewise, without abstinence (*pratyakhyaan*) a layman cannot become a *shravak*.

Joy, Sorrow and Knowledge

The basic prerequisite for being a *shravak* is to have knowledge of the nine *tattvas*.

A question may arise how this knowledge can bring about joy or sorrow. There is a strong relation between the two. *Charak Sushrut* is the main scripture of *Ayurveda*. A verse from this text illustrates this beautifully:

*sukhaartham sarva-bhutaanaam, mattah sarvaah pravrittayah,
gyaanaagyaan-vishshaattu maargaamarg-pravrittayah*

All activities are done in the pursuit of happiness. No one does any action for being sorrowful. Man seeks happiness and all his moves are directed towards happiness. The question arises that if he does everything for happiness, then why does he get sorrow? Knowledge and ignorance are the reasons behind it. If one knows the path leading to happiness, he gets happiness by following it. Otherwise, he walks on the path of sorrow because of his ignorance. Therefore, the secret of joy and sorrow is knowledge and ignorance. True knowledge leads to the path of happiness and ignorance to the path of sorrow. If one wants happiness, and follows the path of sorrow, how can he be happy? Path as well as the means, both should be correct to be happy.

A farmer's wife told her son, 'We will go to the fair today. I will make the *chapaati* (bread) and you churn the curd. If a bit of *ghee* (clarified butter) comes, then we will put it on the *chapaati* and eat it.' The son started churning and the mother cooked the *chapaati*.

The son said, 'I have been churning for such a long time but *ghee* is not produced. What happened today?' The mother approached and saw two pots kept together, with curd in one and *raabari* in the other. She astonishingly said, 'How can you get *ghee* by churning *raabari*?' His process or path was right but not the means.

When the means of achieving happiness are wrong, how can one achieve it? The selection of path depends upon knowledge. One, who

has right knowledge, selects the right path and one who is ignorant, chooses the wrong path. This is important to know whether the selected path leads to happiness or sorrow.

Adjoining Glands of Sorrow and Happiness

One cannot buy happiness or sorrow in this world. Millions of items are available to buy anywhere we go, be it a village, town, city or a metropolis. But, we have never heard, read, or seen, happiness or sorrow available in the market. The source of happiness and sorrow lies within us.

According to physiologist, there are two associated glands in our brains akin to sunrays and shadow. When the gland of happiness is activated through any means, there is only happiness, and when the gland of sorrow awakens, then despite having everything, one is unhappy. I have seen people who are very affluent, yet sorrowful. I have also seen some underprivileged people leading a very content and happy life.

Joy and Sorrow Stay Within

Joy and sorrow, both reside within us. A person who has right knowledge is never sorrowful. Whenever any adverse situation is faced, he overcomes it easily. Just as rain-water does not stay at the top of a hill, it falls. Similarly, for some people sorrows might come, but do not last. Some people see sorrow in petty things, whereas others realize happiness even in sorrowful situations.

A cheapskate once was asked how joy can be felt after sorrow. The intelligent miser said, 'when a guest visits my house and out of courtesy I ask him for tea, which if he accepts, I become very sad and if he says no, I become very happy. This is happiness after sorrow.'

Some people choose sorrows even in happiness. Let's see an illustration. A poor man won one lakh Rupees in the lottery. When his friends got the news, they rushed to congratulate him but they found him disappointed.

They were confused and confirmed if the news they had heard was true. He replied in the affirmative.

'Then why are you disappointed?' friends asked.

'I am very sad.' he replied.

Friends asked with surprise, 'Why?'

'I invested two Rupees for two tickets. I got 1 lakh, against one ticket, but lost the other Rupee. Hence, I am very sad.' he explained.

Happiness in Sorrow

The reason for such sorrow is ignorance. In the absence of true understanding one does not enjoy the life and adopts the path of sorrow. Man wants joy but goes on the sorrowful path. This difference is due to wrong knowledge and ignorance. So, the first step is the knowledge of nine realities. One, who is well versed in nine realities, gets the key to happiness. One can extract happiness even from sorrow.

Here are two propositions : Withdrawing sorrows from happiness is ignorance or perverted knowledge and extracting happiness from sorrow is right knowledge. Was Bhagawan Mahavira ever sad? Human beings, animals and divine beings, all inflicted pain to Mahavira. Did he ever feel sorrow? Did Acharya Bhikshu ever become distressful? Did Acharya Tulsi ever come across grief? Hundreds of posters of Gurudev Tulsi were set on fire in Raipur. Yet, he never became miserable. What could be the secret? They all knew to discover happiness in sorrows.

Jayacharya in his treatise *Chaubisi* wrote in Mahavira's eulogy – '*jaga uddhaar huve mo thaki re e dube ina kaal!*'

When Bhagawan Mahavira was being tortured by Sangam dev, Mahavira did not curse him. Instead he contemplated: Oh! How strange! On one hand people in the world are trying to uplift themselves because of me and this poor dev is going to downfall by torturing me. Mahavira was compassionate even for him and had no ill feelings for him.

Once, a person told Acharya Bhikshu – ‘The one, who sees your face, goes to hell.’ This statement may make a person annoyed and aggressive, but Acharya Bhikshu was not dejected at all as he was endowed with right knowledge.

He counter-questioned the person, ‘Where does one go when he sees your face?’

The person said, ‘Heaven.’

Acharya Bhikshu said, ‘That is good for me. I saw your face. Thus, I will go to heaven according to you.’

One who has right knowledge and perspective, transforms adverse situations into favourable ones. This is important, not only for saints and nuns, but also for *shravaks* and *shravikas* (women householder). An ideal *shravak* grasps happiness out of sorrows and converts unfavourable situation to favourable. Every person has evil as well as good inside him. What makes a difference is the perspective?

Right Knowledge: A Positive Attitude

Birbal was a very prudent man. It seems that his knowledge and vision was right and progressive. One day the emperor Akbar and Birbal went for a walk towards the jungle.

The emperor said, ‘Birbal, tonight I had a dream. In the dream, we were walking together and we came across two tanks. One of the tanks contained nectar, while the other was full of mud. I fell into the tank of nectar and you fell into the tank of mud.’

Birbal was smart and immediately he responded, ‘Your highness! Even I had the same dream. But my dream did not finish with us falling in the tanks. I saw that later we both came out of the tanks. I was licking you and you were licking me.’

When a person understands the truth and has right attitude, they do not get angry. They create an aura of positivity and people around them also feel blissful.

Every *shravak* should have the knowledge of nine realities. One, who has this right knowledge, never gets sad. Secondly, a *shravak* with right faith and positive attitude will never be encircled by negativity.

Renunciation – The Power of Rejection

Samyak darshan, *samyak gyaan* and *samyak chaaritr* are all essential in Jain philosophy. Without the combination of these three constituents, *sadhana* (spiritual practice) remains incomplete. *Samyak darshan* is directly related to the faith of an individual in the existence of soul, *karma*, re-birth, ex-birth, universe, etc. To know their existence, the knowledge of *panchaastikaay* is essential, though in the context of conduct, knowledge of nine *tattva* is essential. Without understanding them, the practice of right conduct is not possible.

The role of knowledge is confined to listening, knowing, and contemplating upon the nine realities. The next step of spiritual practice is renunciation. Due to *kshayopasham* (destruction-cum-subsidence) of *apratyaakhyaanaavarana* (cause of non-renunciation) *karma*, the will of accepting partial vows awakens. Then what should one renounce? For this, let's understand the *tattva* from another perspective. In fact, realities can be categorized into three groups as follows:

1. *Heya* –to be abandoned
2. *Gyeya* – to be known
3. *Upaadeya* – to be practiced

All nine realities are worth knowing (*gyeya*). What needs to be rejected are five *heya* out of nine: *ajiva*, *punya*, *paap*, *aashrav* and *bandh*. Impure state of *jiva* is also subject of denunciation. These *tattvas* pollute the soul with *karma* and bring sorrow. Therefore, they should be rejected. Whatever is left is *upaadeya* (worthy of practice) and those are – pure state of *jiva*, *samvar*, *nirjara* and *moksha*.

When a statue is carved on a piece of rock, nothing is required from

outside. It can be given a form of a statue simply by removing the extra or unnecessary parts of the stone. The same principle is applied to *heya* and *upaadeya*.

Why Renunciation?

Renunciation is an embodiment of a *shravak's* life. Even with right knowledge and right faith, a *shravak* without renunciation cannot truly become a *shravak*. For this reason, renunciation is equally important to understand the art of life as the learning of alphabets to read the scriptures.

Renunciation is the highest strength. There are multiple powers in this world, but none is more powerful than renunciation. A person, who can renounce, can change the situation. If there is conflict between two and one says, 'ok, I leave it.' The conflict comes to an end. When two people fight for the same object and one renounces it, then the struggle is finished.

Acharya Kalugani used to give one illustration. Two people were holding a rope from opposite ends and trying to pull it towards themselves. What will happen? If the rope snaps, both will fall. If accidentally the rope was missed from one end, then also both would fall. The wise thought, 'Why should I pull it?' So, he let the rope go loose and stood straight. The person, who was holding the rope tightly, fell down.

Therefore, one who knows how to relinquish or give up is more happy and free from many conflicts.

The Effect of Detachment

Renunciation is the biggest power of the world. Whatever is offered, if you just accept, you will get entangled in attachment. Jain monks fulfill all their needs with the offerings of the house-holders. Acharya Bhikshu instructed the monks to accept food, water, clothes or any other requirements from the *shravaks* after hearty and humble

request. He said this would increase the power of renunciation in the monks. It will also increase the respect for the monks in the heart of the followers.

Once, Acharya Kalugani arrived in Pali city with large number of his disciples, monks and nuns. At that time, very few families residing there belonged to Terapanth community. We had to go for alms to the families of other sects. There we saw the effect of polite refusal of food by the monks and humble offerings by the people. At our surprise, shravaks offered food with great pleasure. We thought, 'What is the reason?' The reason was the instinct of detachment and refusal. There was a belief in the monks– 'just put the pots before shravak and do not stop them while they are giving food or anything. Prohibiting or stopping them while offering may cause bondage of antaraay (hindrance-producing) karma to him.' In fact, it's not true. Acharya Bhikshu removed the concept of 'antaraay' (being obstacle) for some reasons.

Firstly, the *shravak* has a family. He wishes to offer food and water to the monks, but the monks should be judicious regarding the quantity of the food they take by being sensitive of the needs of the *shravak* family. Secondly, if *shravak* keeps giving then it may raise a doubt in his mind that monks accept everything. Monks do not demonstrate restraint. It may decrease their enthusiasm of offerings.

A monk should always have the mentality and habit of 'saying no' to the offerings. It reflects his detachment. If he takes less alms, *shravaks* will want to offer more. Even if monk's needs are not fulfilled, he should take in small quantity. Taking alms is only a necessity of life. One should not get attached to it. It is only possible when renunciation becomes strong. Therefore, the power of renunciation is the greatest power in the universe.

How Long Terapanth will Survive?

Someone asked Acharya Bhikshu, 'How long will Terapanth survive?'

Acharya Bhikshu replied, 'As long as the monks and nuns do not accumulate clothes, pots, etc., follow the rules and regulations and maintain the discipline according to the constitution, *Terapanth* will survive.'

In addition, it can also be said, '*Terapanth* will not face any problem till the monks and nuns are keen in following renunciation.'

In the materialistic world, two powers dominate - the power of governing and the power of wealth. The power of ruling or governing includes police and military forces. Sometimes the power of wealth overrides the power of governing when the materialistic gift or money brings their (ruler's) moral down. But the power of renunciation is stronger than the other two. If this power is strengthened it can bring great change in the nation.

Gurudev Tulsi : A Role Model of Relinquishment

A gentleman said, 'Once a person achieves any position, he does not want to leave his position and give up his rights. Sometimes even after leaving the post he wants his subordinates to ask him for permission before starting any work. Despite of not having authority, he is unable to detach from it.'

I said, 'Gurudev Tulsi led Terapanth as an Acharya for fifty-five years. In spite of being capable of working more he relinquished his post and entrusted it to me (his successor Yuvacharya Mahaprajna). He was not attached to his leadership position. He also gave up all responsibilities of the organization.'

This is a great example of renunciation.

Renunciation : Superior Power

In the absence of power of renunciation other powers also get suppressed. We find multiple examples in Indian history. People

who practiced renunciation or relinquishment attained success and happiness, whilst those who did not kept on quarrelling. In this way we can say that renunciation is the supreme power.

The verse in the beginning depicts three guiding principles for a *shravak* –

1. Basic knowledge of the nine realities,
2. Right perception, and
3. Development of the power of renunciation.

This is the path to happiness. Perverse knowledge, perverse attitude, and non-renunciation lead only lead to sorrow. People are often asked, 'Are you addicted to anything like smoking, drinking or drugs? These are harmful to health and hence their consumption must be stopped.' They reply, 'It's difficult to quit.'

Peoples who cannot quit have weak will power and poor vital energy. Without will power relinquishment is not possible. When there is right knowledge and right faith, only then, willpower is increased and power of renunciation is strengthened.

It is suggested that a *shravak* should regularly renounce one item for a day. It increases the power of renunciation.

There are three powers – physical, mental and emotional. Muscles impact physical health. The stronger the muscles are, the stronger will be the physical power. The stronger the nervous system, stronger will be the mental will power. The stronger the endocrine system, stronger will be the emotional power.

Right knowledge, right faith, right conduct and the power of renunciation lead to the development of physical, mental and emotional powers, and this is the key to happiness in your hands.

Eligibility of a Shravak



A scholar from Mumbai asked me through a letter – ‘In spite of many religious people, why is there a constant increase in the rate of crime, violence and corruption?’ I would like to share the answer I gave him which I have often repeated in my public discourses.

I raised a question in response to the above question, ‘What is the population of India?’

Answer: 900 million (90 crores that time), which has increased even more today.

My question: How many amongst them are religious people?

Answer: There should be about 850 million such people.

My question: How many of so-called religious people are honest?

There was pin drop silence.

The fourth question was, ‘Aren’t there at least four or five hundred million?’

People denied even this number.

I again asked if there were a hundred million such people.

The answer was, 'If we find even a hundred million honest people, then it is very good.'

Amongst a population of 900 million, 850 million people are so-called religious but probably five hundred million of them are not leading an honest life. Isn't it ridiculous? In this situation how can we expect a crime and corruption free country? What is the reason behind this? The reason is people are just *anuyayi* (followers) of religion but are not true practitioners of the religion.

Believing and following the religion is one thing and being religious is an entirely different aspect. We need to understand the distinction between a follower of a religion and a religious person clearly. *Shravak* and *anuyayi* are two different words. Generally, they are regarded as synonymous though there is a great difference between the two. A follower means one who has faith and a *shravak* means one who observes vows and puts the religion into practice. In the age of Bhagawan Mahavira we find many *shravaks* observed twelve vows. People went to listen Bhagawan Mahavira's sermon, accepted vows, and became *shravak*. There were 156,000 *shravaks* and 318,000 *shravikas* during his period. There is no estimation regarding the number of followers. People who had faith in him were his followers, and only those who properly observed the vows were counted as his *shravaks* and *shravikas*. Followers follow behind and *shravaks* walk together. One needs to become a co-walker. Acharya Tulsi said frequently, 'I don't want mere followers, instead I want you to become *shravaks*.'

Eligibility of a *Shravak*

Those, who believe in religion, relish it and have faith in it. They are just interested in religion but do not practice it. There is neither

authenticity nor honesty, and neither self-restraint nor penance in their life. They only believe that religion is good, but do not apply in their life. Such people are merely followers of the religion. There are many religions in this world.

Followers of Christianity are the highest in number, then comes the Islam community followed by the Buddhists and then the Vedic tradition. If we analyse the numbers of followers and practitioners in all the religions, we will find that most of them are followers but not religious. If a Christian follower follows the ten commandments of Jesus Christ, then he is a real devotee of Christianity. One who is Jain and observes the twelve vows can be considered a *shravak*. *Shravak* and religious person are both synonymous. The eligibility for being a *shravak* is acceptance of the twelve vows. It can be said that one who accepts the twelve vows, is a *shravak* and one who does not is just a *anuyyaayi* of Jainism. *Shravak* comes in a separate category. One who practices self-restraint is a *shravak*. How can a person with limitless violence and limitless possessions be called a *shravak* or religious?

The Value of Limit

This is an ancient illustration. Once, a traveller during his journey stopped by in a village for rest. During that period, there were neither hotels nor restaurants. An old lady used to run an eatery. The traveller had his meal and asked if he could stay overnight.

Lady: 'Yes, you can.'

Traveller: 'How much will it cost?'

Lady: 'There is a bed here. You can use to sleep and it will cost you 25 paisa only.'

The traveller wondered why to spend even 25 paisa. There was enough space in the courtyard and he decided to sleep on the floor.

Traveller: 'There is no need for a bed. I can sleep in the courtyard itself.'

Lady: 'That will cost you 1 rupee.'

Traveller: 'What is this? You are charging 25 paisa for a bed and one rupee for the place on floor?'

Lady: 'There is limited space on the bed but the courtyard is large. You can use the entire place to sleep. Hence, it will cost one rupee.'

It's very true. When there is no limit, trust becomes very limited because the person can desire and move to any extent.

People find it easier to trust a person who has some self-control and limits. Self-control is the key to a happy life. Very few people understand its significance. Many people limit their consumption to five or ten food items a day. This is a significant concept of Jainism. The quantity of consumables and temptation of tongue will be reduced by limiting consumption. If a person resolves that he will not eat more than ten items a day, and after having eaten all ten items even if delicious food is served before him, he will not be tempted. Therefore, limit strengthens the will power. This resolution has a three-dimensional benefit. It increases mental power, power of restraint of taste, and physical health.

Restraint Makes Identity

Restraint defines one's personality. A person who is identified through his restraint, vow and renunciation is commendable in this world. On the other hand, a person who has no self-control, limits or renunciation cannot be an outstanding personality. According to *Agams* there are three types of personalities: superior, medium and lower. From a spiritual point of view, one who does not have self-control or restraint at all belongs to lower level. Self-restraint, limitation of wants and desires gives specific identity of a human being.

Attitude Makes Identity

In ancient literature, we find differentiating characteristics between noble and evil personalities. Both have diverse attitude and behavioural pattern. Therefore, attitude also defines personality.

Once, a miser person was going somewhere. His attention was diverted, and he fell into a deep pit. Crowd gathered and people said, 'Give us your hands!' He listened to them but still didn't raise his hands up. People could not understand the reason. Meanwhile, the miser's neighbour looking at the crowd stopped by and asked about the incidence. People told him, 'Look! How foolish he is! He has fallen in the pit. We are telling him to give his hands, he is not doing so.'

The neighbour said, 'You do not know his habit, but I am aware of it. I will show you a miracle.'

The neighbour went near the pit and extending his hand said, 'Take my hand! Take it! Take it!' The miser raised his hand immediately. People were surprised. In fact, miser was used to taking only and not the giving. So, he understood the language of taking rather than giving.

Therefore, attitude reflects the personality who you are.

Identity of a *Shravak*

Everybody has their own identity. What is the identity of a *shravak*? Who is a *shravak*? One, who observes the vows and keeps control in their life, is known as a *shravak*. A *shravak's* resolutions are:

1. I will not commit unnecessary violence.
2. I will not kill innocent living beings.
3. I shall not tell a lie which hurts others.
4. I will not indulge in big thefts.
5. I will confine myself only to my spouse for my sexual satisfaction.

6. I will practice controlling my desires.

The above characteristics identify a *shravak*. A *shravak* commands respect and value as long as he is endowed with these characteristics. Without these characteristics his value goes down.

Once, an incident took place in Udaipur. Two people were quarrelling with each other. On one side there was a trader, and on the other, a royal attendant. The trader said, 'You are nothing in front of me. I am sparing your life as you bear the royal sign (badge).'

Hearing this, the officer said, 'I will remove this royal insignia', and threw the belt on the ground. No sooner did he remove the belt, the trader hit him. The officer went to the king and complained, 'I am your employee and that trader hit me.' The king lost his temper, summoned the trader and asked, 'Did you beat my employee?'

Trader: 'No, I did not.'

Pointing to his employee, the king said, 'Did you beat him up?'

Trader: 'Yes, I did but he was not your employee.'

King: 'What are you saying? He is my employee.'

Trader: 'I beat him up, but he was not your employee.'

The trader described the entire incident to the king. The king asked his employee if that was true. The employee replied in the affirmative.

King responded, 'You are forgiven. The employee is the offender. The moment the belt was unfastened, identity was lost and he was no more a government employee.'

When he lost the identity of a royal worker, the king could not help him. Therefore, identity is precious and to safeguard oneself it is necessary to maintain it.

Why to be a *Shravak* as an Observer of Vows

We have already discussed extensively on who is a *shravak*? The question is why should one become a *shravak*. Normally, it appears that observing vows is a difficult task, however, on the contrary those who do not observe vows face more difficulties. In fact, wanton people are more unsafe, aggressive, cruel, and stressful. Today, the increasing flamboyant display of wealth has raised the problem of terrorism, extremism, and kidnapping. Criminals think, 'What is the need to earn money? Just kidnap someone and enjoy the ransom which will be sufficient for the next several generations?'

Here comes the importance of being a *shravak*. A *shravak* takes the vow of not committing unnecessary violence. He discriminates between what to do and what not to do, limits his consumption and practices self-restraint. He thinks, 'I cannot abstain from violence completely, but I can limit it. I will not have the possession or assets more than predefined amount or need.' So, limit in earning and consumption can bridge the social disparity and reduce crimes.

Everyone should ponder over their life style. Adopting the life style of a *shravak* is the need of our present era. Those who are interested in religion, visit monks and nuns, and listen to sermons are mere followers. They have faith in religion but do not follow any vows or keep any limitations. Being just a follower or listener is not enough for being a *shravak*.

One should think of taking up vows, limitations or restraints in one's life. Life without limits is not acceptable or praiseworthy. You live in a house. Inevitably, you are limiting your space of living. Thus, limitation is the order of life. Without limiting or disciplining your life, you can't do anything.

Once, the principal of Udaipur University, an intellectual personality, came to me and said, 'You are confined to the sect. It is a boundary or a limitation. You should remain unbounded. You are for all. You should not confine yourself.'

I asked him, 'You have come here. How did you come here?'

Principal: 'I came by car.'

I said, 'You have confined yourself to come here. You should have come here without confining yourself.'

Principal: 'If I had not limited myself I would have never reached here.'

I said, 'For transportation whether you come by car or an airplane you have to limit yourself.'

There is a utility of limitation. If you are sitting in a car, train or an airplane, you restrain yourself and it leads you to your destination. If you go unbounded, you lose motion, and lose life. To be in limit, is essential. Those who only talk about unlimited are playing hide and seek game with the truth. Space may be unlimited, but life of a man is not. Therefore, one should understand the importance of limitation and accept vows wholeheartedly.

In *vikram samvat* 1999 (1942 AD), Acharya Tulsi was staying in Churu for his *chaaturmas* and composed a touching and inspiring song, '*shravak vrat dhaaro*'. When he sang it before the huge assembly many people accepted the twelve vows and became *shravak*.

Healthy Tradition of Accepting Twelve Vows

There has been a healthy tradition to be a practitioner of the twelve vows. It makes one's life pure. One who practices these vows, leads a peaceful life and does not make life of others risky. At present, people are not evaluating the importance of vows.

With a diamond in his hand, a trader went to a gardener and asked, 'This is a shining stone. Tell me its price.' Gardener replied, 'Two radishes.' The trader then went to a potter and asked the same thing. The potter said, 'Two pitchers.' A clothes dealer said, 'Two bundles of cloth.' The jeweller was surprised to see it. He said, 'It is a precious diamond.'

Trader: 'What does it cost?'

Jeweller: 'Do you want to sell it?'

Trader: 'No. I only want to know the price.'

Jeweller: 'It costs one lakh rupees.'

The diamond whose cost was evaluated at two radishes, two pitchers, two bundles of cloth, was more than one lakh rupees.

In this context we should evaluate the vows properly. The best solution to current problems is to lead a life of vows.

Acharya Tulsi was in Mumbai. Jayaprakash Narayan, one of the eminent leaders of India, visited and stayed there for three days. The discussion led to anuvrats. Appreciating the idea of vows Jayaprakashji said, 'The concept of anuvrat is a unique and good concept. Gandhiji has also explained about eleven vows.' Acharya Tulsi said, 'Bhagawan Mahavira has propounded twelve vows for a shravak which lays the ground work for building a non-violent society. It can also be known as the code of conduct of building a healthy society free from exploitation. As a matter of fact this is a panacea for the present problems prevailing in our society.'

The Definition of a Shravak

A sulabh-bodhi (a person having inclination for spiritually) and samyaktvi (a person having faith in dev, Guru and dharm) both are also called a shravak, but a real shravak is one who practices the twelve

vows. This is a unique definition. Acharya Tulsi has written in *Shravak Sambodha* –

*jo shraddhaalu shree veer-charan mein aaye,
baarah vrat dhaaran kar shravak kahalaaye,
unaka samagr jeevan hi pathdarshak hai,
vaha saptmaang ka varnan aakarshak hai.*

Uvasagadasao is the seventh *Aagam* in *Dvaadasaangi*. Here, the life sketch of prominent *shravaks* of Bhagawan Mahavira has been described in a lucid way, which is interesting and easy to understand. The life story of these *shravaks* is an inspiration to the society. The life they lived can become a model for constructing a healthy society. Almost five lakh people (men and women) accepted the twelve vows by Bhagawan Mahavira. How many *shravaks* are observers of the twelve vows today? If the entire Jain society proceeds to adopt this tradition, it will pave the way for well-being of individuals as well as society.

Non-Violence: The Vow of Amity and Compassion



The word '*dharm*' (religion) has been the most important and Utopian word in the Indian tradition and culture. State, power, administrator or emperor – none of these words are as cherished as '*dharm*'. Even people with prosperity and position took shelter of religion. People feel reassured under the haven of religion.

Three Practices of Religion

Religion can be practiced in three forms:

1. *naitikata* (Morality)
 2. *upaasana* (Rituals)
 3. *adhyaatm* (Spirituality)
1. **Morality:** Morality is the first aspect in the practice of religion. Without morality, religion cannot be inculcated. Morality plays

its role when there is interaction or contact between two or more people. The foundation of morality lies on behavioural patterns of one person with another. Each person behaves with others in a different way. One person can behave cruelly with someone, but the victim may behave compassionately with the doer. For example, cruelty and morality cannot co-exist. On the other hand, compassion can exist with morality. There is a significant difference between both the behaviours. Cruelty is an immoral behaviour, whereas compassion is a moral behaviour. Similarly, honesty, integrity, truthfulness, absence of deception are also moral behaviours. A person with moral attitude can be considered as religious initially.

2. **Rituals:** Rituals are the second type of religious practice. Chanting the name of one's religious preceptor is a way of paying respect. Sitting in the pious presence of one's religious ideal and offering prayer etc. are rituals.
3. **Spirituality:** Spirituality is the third practice of religion. Spirituality means to realize the self. This practice needs the person alone. Morality needs at least two parties. Spirituality is staying within the self, realizing the self, enhancing inner qualities such as knowledge, intuition and conduct etc.

Importance of Morality

When people do not believe in morality, but practice rituals only are deceiving others. There is, then deception in the rituals. Rituals without morality become counterfeit. Let's understand this with an illustration.

A devotee had keen faith in God. Upon fulfilment of his wish, he wanted to worship God. On the way to the temple, he thought, 'My wish has been fulfilled by the grace of my God. I should make some offerings at the temple.' He went to the market and bought some bananas. Having taken them in his hands, he approached the temple. As he stepped inside the temple, a

thought arose, 'What should I offer to my deity – the upper part of the banana or the inner one?' Biased by greed, he offered only the peels to the Deity and ate the bananas.

Four months later, the deity fulfilled his wish again. This time he bought some fresh dates and went to the temple. As he climbed the steps, his mind again conceived a thought, 'It is not good to offer the same things always. Last time I offered the upper part of the fruit. Hence, this time I should offer the inner part of the fruit.' Having decided so, he offered only the seeds to the deity while he saved the dates for him.

Why does one deceive at all? When life is devoid of morality, one deceives others.

The first step of religion is morality. Therefore, it should be developed in life. *Anuvrat* (small vow) is the code of conduct of morality. Bhagawan Mahavira explained the twelve vows for a *shravak*. Acharya Tulsi explained these vows clearly relating with all living beings and which can be applied by all human beings easily. As an illustration, in *Shravak Sambodh*, *ahimsa* is explained as:

*hai paanch anuvrat pratham ahimsa vaani,
hantavya na isamen niraparaadh tras praani.
sthaavar ki seema, vrat vyaapak ban jaaye,
aatankavaad ka ant svayam aa jaaye.*

i.e. *ahimsa* is the first *anuvrat* out of five. This vow tells not to harm any innocent mobile beings. Beyond that, a *shravak* should limit the violence of one-sensed beings too. The problem of terrorism will be minimized by the practice of these vows.

Ahimsa Anuvrat

The *anuvrat* of non-violence is first of the five *anuvrats*. This is concerned with *ahimsa* and needs to be carefully understood. A

householder who follows this *anuvrat* refrains from unnecessary violent activities as far as it is feasible for him.

Once, Acharya Tulsi was residing in Kanpur. Vinoba Bhave raised a question expressing that Jainism gives highest importance to non-violence, while he laid much emphasis on the vow of truth. Mahatma Gandhi has also accepted truth prior to non-violence. Without truth, there is no ahimsa. Acharya Tulsi explained it through an example of laddu (Indian sweet). He stated that every part of laddu is sweet. Each segment has the same taste. Similarly, purity of soul and the character attained through any practice would always be favourable. Irrespective of non-violence being predominant or truth, the practice of both are necessary.

Furthermore, Acharya Tulsi continued, 'in our view non-possession (*aparigrah* - the vow of limiting the desires of possessions) should be the first *anuvrat*. If we delve on the reason for violence, the answer is that violence is being done for acquiring possessions or accumulation of wealth. If the yearning for possession is curbed, occurrences of violence will correspondingly diminish.

If there is no greed for wealth, violence will not increase. The main cause of violence is the never-ending greed for possession, accumulation of wealth and the desire of getting civil or human rights. *Ahimsa*, as a first vow in Jainism, is accepted by carrying out a deep analysis. Jain Acharyas said, 'We give prime value to the vow of non-violence as it is easy to understand and practice. Anyone can accept the concept of not killing or hurting any being.' It is also said by Acharyas

ahimsa payasah paalibhutaanya – nyavrataani yat

i.e. *ahimsa* is akin to water and all other vows are boundary to protect the water of *ahimsa*.

A boundary is must to make a pond. Similarly, the vows of truth, non-stealing, celibacy and limitation of desire for possessiveness are the boundaries for protecting the water of non-violence.

The Practices of *Ahimsa*

In fact, non-violence, truth and non-stealing are not distinct categories but different form of *ahimsa*. These have been classified due to their practical utility. Not to tell a lie is the vow of truth. Not snatching other's rights is non-stealing, to control one's sense organs or not to indulge in sexual pleasures with anybody other than spouse is the vow of celibacy and to limit the desires is the *anuvrat* of non-possession. These are all, in fact, various practices or extensions of non-violence. They differ only in their way of expression and perspective.

From the viewpoint of Anekant, there is no rigidness of accepting any of the other vows as an extension of non-violence only. Other vows can be accepted as practices of truth or non-stealing also. The concept of non-violence is broad and easy to comprehend. For this reason, *ahimsa* is at the forefront. '*aparigrah parmo dharmah*' – when this voice was raised, Dr. D. S. Kothari approached Acharya Tulsi and said, 'Non-possession cannot be the foremost principle but non-violence can be. *Ahimsa* is applicable to everyone while non-possessiveness does not apply to a poor one.' To this, Acharya Tulsi replied, 'Man, generally, commits violence for accumulating possession. If he refrains from earning and collecting more than his needs, there will be no room for violence. Possession is the root cause of violence. Yet, we do not have any objection in giving priority to non-violence. It is just the matter of perspective.'

***Ahimsa* at Ground-level**

A religious man believes in non-violence. He wants to lead a non-violent life. However, a householder cannot survive without violence.

In this situation, what should a *shravak* do? Preaching about the non-violent life-style for a *shravak*, Bhagawan Mahavira said, 'A *shravak* should begin his life with non-violence at ground-level.' It means, avoid unnecessary violence and thereby the violence will be minimized. The ground level of ahimsa can be practiced by resolving that he would not kill any innocent mobile living being deliberately.' This is the starting point of non-violence.

This resolution focuses on three key words: deliberately, innocent and mobile living beings. It can be explained as follows:

1. It might be difficult for a *shravak* to protect himself from the possibilities of killing a creature unexpectedly, but he can save himself from killing any specific being intentionally. Any violence occurring with this resolution can save the *shravak* and help him in practicing non-violence.
2. It seems impossible not to take any action against those who are trying to attack, rob, kidnap or harm him or his family members in any way, to protect their wealth and family from the culprit. Nevertheless, *shravak* should ensure that no innocent life is harmed.
3. It is impossible for a householder to avoid killing immobile living beings, such as earth-bodied, water-bodied and plants etc. Though, these beings satisfy his basic necessities. However, with little awareness one can minimize violence of mobile living beings. A *shravak* can refrain from such violence completely. A *shravak* needs to sustain his life, but even in doing so, he can limit the violence against immobile living beings by avoiding unnecessary violence.

Building a Non-Violent Society

A question then arises why is unnecessary violence done? In fact,

a person gets inclined towards the path of purposeless violence, when he is under the spell of delusion and desires. Worldly pleasure, attachment, greed and the like are primarily the causes of violence in the society today. By putting on the armour of resolution, cruel and unnecessary violence can be avoided. One who believes in leading a restrained life can limit the violence of immobile living beings.

'I will not kill any innocent life'- practice of this small vow can solve and uproot the prevalent burning problem of terrorism, because terrorists kill innocent lives who have not done any harm. Simply to intimidate the government, they harm innocent masses. To avoid the harm of innocent mobile beings, this vow is introduced. Therefore, this simple vow can become a panacea for such senseless terrorism.

A man willing to build a non-violent society should practice the following vows:

1. Not to kill mobile living beings.
2. Not to kill innocent living beings.
3. Not to kill any being intentionally.

Ahimsa for animals

The era of Bhagawan Mahavira was the age of agriculture. Those days, people were predominantly dependent on agriculture. Animals were an integral part of agriculture. Bhagawan Mahavira emphasised that a *shravak* should not behave cruelly with animals. A common misconception is that killing mobile living beings is the only form of violence. In fact, violence has other forms too. During the period of Bhagawan Mahavira, five types of violence against animals were in trend:

- i. *Vadha* – to beat with brutality
- ii. *Bandhan* – to bind up strongly
- iii. *Anga-bhang* – to peel the skin and cut off the organs like nose, ears etc.

- iv. *Atibhaar* – to load with heavy weight
- v. *Vriti-vicched* – reduction in livelihood or food intake of the dependent beings.

Such violence is not necessary for man's survival. However, most of such vicious actions are stimulated by greed. It is essential to refrain from such violent instincts not only from a religious viewpoint, but also from the humanitarian viewpoint. Recently the system of agriculture has improved. Now animals are not required as much due to the advent of technology. Nasty behaviour with animals is still surprisingly prevailing. For instance, people continue to load animals with heavy burden.

Apart from agricultural utility, animals are treated heartlessly for entertainment, cosmetics, medicines, etc. Bull fighting and other barbaric entertaining activities involving animals are an outcome of hobbies of rich people. Small and big creatures are killed in brutal ways to produce cosmetics and accessories. Luxurious desires of few people take the life of many innocent beings. Even for scientific research, thousands of animals are tortured and succumb to death. It is evident that humans today are selfish. They think of themselves as the whole and sole of the universe, with no respect for any other living beings. Just for their transitory happiness, they are indifferent to the life of animals.

Acharya Bhikshu once said, '*raankaan nei maar dhangaan nai pokhe a to baat ghani chhe geri.*' The killing of small creatures to save the lives of big creatures is not genuine, but inhumanity. Organizations such as the Human Rights Commission are conscious more about the security and comforts of humans at the cost of life of other beings, assuming man as supreme amongst all living creatures. Why those voiceless creatures are not protected?

On one hand, security for mankind is paramount whilst on the other hand, terrorism is increasing daily. Terrorism means a planned killing of humans. Neither the government nor the public have been able to curb the problem of terrorism that is prevailing globally. Such cruelty against animals, humans and all other innocent living beings is despicable. Therefore, in the following verse Acharya Tulsi says, binding, cutting of organs etc. should be stopped and compassion should take place of cruelty. *Shravak* must have *maitri* (amity) for all living beings.

*vadha bandhan anga bhanga atibhaar nahi ho,
vichchheda vritti ka kyon bekaar kahin ho.
kyun rahe krurata? karuna komalata ho,
shravak jeevan mein maitre nirmalata ho.*

Ahimsa and Amity

'Don't kill' is a phrase of non-violence in negation. The affirmative form of non-violence is amity and compassion i.e. '*mitti mein savva bhueshu*' – I have amity with all living beings. One nation has the feeling of enmity with another nation. Development of amity can reduce the problem of poverty. Poverty is somehow related with enmity. If, for instance, there is no enmity, i.e. there is amity, between India and Pakistan, then the budget allocated for purchase or production of armaments and the preparation of war could easily be directed to alleviate poverty. Even though there are millions who starve every day, countries continue to spend billions of dollars in acquiring weaponry, missiles, arms and ammunitions. Due to enmity such expenditure cannot be prevented. In the presence of enmity there will always be some misuse of money; In the presence of amity such misuse can be prevented.

Such hostility exists within nations and within families too. If family disputes are taken to court, considerable fortune is spent on lawyers and bribery. For example, during the distribution of wealth among brothers, if there is some inequality neither side will tolerate it. One reports a case in the court, hires a lawyer and tries to resolve the matter in court. The amount they wanted to get, goes in the pockets of lawyers. Why does this occur? Resentment and bitterness are the root causes of wastage of money. Amity creates a positive atmosphere and paves the path towards non-violence, and of course, saves money.

Terminate the Root of Conflict

An incident took place in Saurashtra. Two brothers owned adjoining mansions. A betel nut tree was planted in the elder brother's property and the tree and fruits leaned towards the younger brother's house. The younger brother took some betel nuts from the tree. Taking this into consideration, the elder brother was upset and the brothers quarrelled. They filed the case in the general court and then it was forwarded to High Court. The fruits would cost hardly two or three thousand rupees but they spent lakhs of rupees on the case, and yet it brought the brothers no peace. The judge of the High Court finally thought that these gentlemen were fighting over such a petty issue. He decided to do something about it. One day the judge visited the property and analysed the situation. He then got some labourers and got the tree cut down. Upon seeing what had happened, both the brothers questioned him, 'What have you done?' To this, the judge replied, 'I have uprooted the cause of your struggle.'

Long-Term and Short-Term Effect

Man does not think of the long-term effect of his action. Short termism is not praiseworthy. Unfortunately, today people are more interested in instant gratification. In the corporate world, there are two types of policies:

i) Long-term goals or results, and ii) Short-term goals or results.

Those businessmen who think for the long future get success, whereas those who focus on short term measures failure.

In the religious domain, both long-term and short-term policies are prevalent. It has been explained in *Isibhasiyaim* through an illustration. If you throw a stone in front of a dog, it will lick it. It will focus only at the stone. If you shoot a lion with a bullet, instead of thinking of bullet, it will focus on the source of the bullet. A person with a dog's instinct thinks only about the present instant whereas a person with a lion's instinct will think about the future.

Bhagawan Mahavira's philosophy was based on long-term result. If we think from a long-term perspective, we will realise that the feeling of enmity is never good. Enmity always results in loss. Amity creates a favourable atmosphere.

Ahimsa and Compassion

Compassion is an affirmative form of non-violence. Compassion ceases all the evils. Five flaws of non-violence such as beating etc. mentioned earlier are due to cruelty. Death punishment is also the ultimate form of cruelty. As long as the instinct of cruelty is not transformed, punishment will not work. As a matter of fact, death penalty is undesirable. In this scientific age, such death is irrelevant. With the development of compassion, transformations of instincts also occur.

Bhimdeva, the King of Gujarat, was a very cruel emperor. Once during his tenure there was drought in his kingdom. This affected farming adversely. Farmers requested the king, 'We have no money. We cannot pay our taxes because we are unable to farm.' Bhimdeva refused to empathise with the farmers and ordered his officers to imprison all the farmers. One day, his

successor, Mularaj visited the jail. Seeing the trouble of the imprisoned farmers, his heart empathised. He pondered, 'How can I release them from prison? If I will request Bhimdeva, he will not accept it.' Mularaj was very genius. He came out with an idea. He thought, 'the king is fond of horses. If someone grooms the horses and rides on them then it would please the king.' Mularaj thus decorated the horses, made them ready and brought before the king.

The king asked, 'Who groomed these horses?'

The officer replied, 'Your successor, your highness.'

Delighted king said, 'Mularaj! Whatever you wish for, ask for a boon.'

Mularaj said, 'I will not ask for a boon. Let it be due.'

The king replied, 'Mularaj! Why don't you ask for it?'

Mularaj then said, 'Oh King! I know that whatever I demand, I will not get it. Then why should I demand for it?'

King said emotionally, 'You ask whatever you want. I will approve it.'

Mularaj asked, 'Oh King! If you really want to give me something, I request you to release all the imprisoned farmers and relieve them from their taxes.'

The king was overjoyed with his empathy. He embraced his son and said, 'I am so heartless and cruel and my son you are so compassionate.' He ordered for immediate release of the prisoners.

Feeling of amity and compassion enrich social relationships whereas enmity, cruelty and greed fill the society with bitterness. This first *anuvrat* of non-violence is the vow of amity and compassion. Through this vow, both society and individuals become healthy.

Awakening of the Consciousness of Vow



Can non-violence exist without truth? Can truth exist without non-violence? Are truth and non-violence completely different from one another or the same? The demarcation between them is simply due to utility and understanding. If we interchange truth and non-violence, it doesn't make any difference. Where does the distinction lie then? In fact, both are the same. They have two different perspectives but in essence are the same, two names but the same objective.

Non-violence and truth are both interrelated. Existence of one is impossible without the other. If someone says that they will not commit violence, but tell lies, how is this possible? Telling a lie is violence. Non-violence and truth cannot be separated from each other. Both are intimately intertwined. For instance, whilst sewing if someone takes a needle and starts to sew without putting thread through it, there will be holes in the fabric but no sewing. Despite working tirelessly throughout the day without thread, there will

be no output. Similarly, in the absence of truth, one cannot lead a non-violent life. It is essential to practice truth for a non-violent life. Where there is truth, non-violence becomes feasible. The following verse describes it very well.

*kya kabhi ahimsa saty bina jee sakati?
sui dhaage ke bina vastra si sakati?
ateva ahimsaka satyanishtha hota hai,
vishvast svasth nija paap-pank dhota hai.*

In the opinion of Mahatma Gandhi and Acharya Vinoba, truth is superior to non-violence. However, in Bhagawan Mahavira's doctrine, *ahimsa* has been given prime importance and vows of truth and others principles are an extension of non-violence.

Truth has two forms – existential and utilitarian. '*saccham loyammi saarbhuayam*', '*sacchansi dhitim kuvvah*' etc. are the guiding maxims which reflect the existence of magnanimous form of truth. Its utility is in the form of speech. In the present context, the utilitarian view of truth and non-violence is desirable.

Vow of Truth is Essential

Once, a monk came to a village, A youth visited him to listen to his discourse. The monk preached about five anuvrats (small vows) namely non-violence, truth, non-stealing, chastity, and control over desires. The youth was very impressed. He said to the monk, "These vows are very good. I want to accept them." The monk agreed and the youth accepted the vows. Later, when he reached home his father asked him about his whereabouts.

Father – 'Where did you go today?'

Son – 'I went to listen to the monk.'

Father – 'What did you do there?'

Son – ‘I heard about religion and then accepted the five vows.’

Father – ‘Why did you accept the vows without asking me? Whatever you have accepted, you will have to return.’

The father had never come into contact of the monks. He did not get any opportunity to hear or know about religion. Some people, in spite of being adults, do not understand the principles of religion due to lack of exposure to spirituality. Therefore, age does not matter in the domain of religion. After having the desire for knowledge, a person learns many things and are able to discern between right and wrong.

Father, along with his son, was visiting a monk to terminate son's vows. On the way, they saw a young man hitting another man. The father couldn't prevent himself and interfered, ‘Why are you beating him? Have you no compassion? How foolish you are!’ The father set the injured young man free. The son asked his father ‘Is beating not good?’ The father answered, ‘Yes, to afflict others is not good.’ The son then said, ‘I have accepted this vow of ahimsa. It says don't kill others, and don't hurt others.’ The father realised the benefit of the vow and told his son, ‘This, is great. You need not give it up.’

They moved further along and came across a shopkeeper. Reminded of his old debt, the father spoke to the shopkeeper, ‘You have not reimbursed my money yet.’ The shopkeeper said, ‘I have returned the money to you on such and such date. You are so old now that you have forgotten it.’ The father scolded the shopkeeper, ‘You are telling a lie.’ The son then asked his father, ‘Father, why did you scold the shopkeeper?’ To this, the father replied, ‘He was telling a lie.’ Again, the son questioned, ‘Is telling a lie not virtuous?’ and the father replied, ‘Indeed, it is not.’ Then, the son said, ‘Father! I have accepted this vow of satya (truth). It is the vow to not tell a lie.’ The father said, ‘Fantastic, truth is necessary in our lives.’

The father then understood the utility of all the five vows. He also took the vows and became an anuvrati with his son. He came to know that these five vows were so virtuous that there was no question of abandoning them. Anuvrats comprise virtues that are required for leading a good life.

Here is one more illustration in this context. A father once took his young son to a monk. The monk preached to the son to give up his bad habits. The son refused and said, 'I will not leave it.' The monk made him understand so lovingly that the son was ready to take the vow. He said to the monk, 'I will not tell a lie.' and he took the vow of satya from the monk.

After returning home, in the evening the son was going out to drink wine. The father asked, 'Where are you going?' He could neither tell a lie nor tell the truth to his father. He decided not to go out. The next day, he had the urge to gamble. Again, when his father asked him about his visit, he was in the same dilemma. He could not tell the truth, so he chose to just stay home. The third day, he was planning to go to a prostitute. Coincidentally, his father questioned him again. He was again helpless and left with no choice but to stay silent, dropped his plan and stayed home. Slowly, as time passed, he gave up these vices. Hence, one single vow kept him away from evil and changed his life for the better.

A Truthful Person is Always Trustworthy

In fact, deceits or falsehood are the leading cause of evil. If one gives up the habit of telling a lie, many other bad habits are automatically discarded. Therefore, it is truly said, '*ateva ahimsak satyanishtha hota hai*' – Thus, a non-violent person is always truthful. If a *shravak* observes the *anuvrat* of non-violence, he will have to be truthful and renounce falsehood.

There are four main reasons of uttering lies – anger, greed, fear and fun. By controlling their intensity, practice of truth is possible.

'Not to tell a lie' is negation form of truth. Another form is in affirmation. According to this, truth can be classified into four parts:

1. *Kaay rijuta* – Physical action expressing the true meaning
2. *Bhaasha rijuta* – Verbal activity expressing true meaning
3. *Bhaava rijuta* – Thoughts expressing true meaning
4. *Avisamvaadan yoga* – Non-hypocrisy or harmony between words and deed

A *shravak* observing the *anuvrat* of truth cannot blame anyone without any valid proof. He does not tell a harmful lie owing to greed, anger, fear and fun. He never discloses a hidden secret, does not misguide others, does not become a false witness and never writes illegal documents. A person becomes an offender by not following any one of the above.

Truth is the supreme bedrock for gaining trust. Everybody believes a person who is truthful, while a liar is never trustworthy. Falsity is the cause of distrust. An untruthful is never reliable may it be spouse, brother, parents, offspring, and friend. If a person is not true to his word, he can commit any flaw. A truthful person is always healthy and content with himself.

The Vow of Non-Stealing (*Achaury*)

The third *anuvrat* is that of non-stealing. *Shraavakaachaar* elucidates non-stealing *anuvrat* in a very detailed manner. Theft is defined as an action of taking things that belong to others with the intention of stealing. Stealing is the underlying instinct of immorality or dishonesty. Until the awareness of morality is awakened, it is challenging to refrain from committing economic crimes. To control such crimes, morality should not become part of laws. It should become part of the life through training.

Religion and morality advocate not behaving cruelly with other humans. Cruelty can be done at two levels i) physical level ii) economic level. Physical cruelty is violence. Economic cruelty is stealing. Therefore, instinct of protecting oneself from economic cruelty is related with the *anuvrat* of non-stealing.

People having faith in ethical values try to avoid all value-degrading activities, which plunge them towards the dark tunnel of immorality. Today, why are both lifestyle and religion devoid of morality? How can religion survive when there is no morality or honesty?

*jo naitikata se shuny, shuny jeevan hai,
isaliye achary anuvrat sanjeevan hai.
aarthik अपराधिकारण स्वयं चोरी है,
प्रामाणिकता श्रवक की स्थिर theory है.*

i.e. life becomes lifeless in the absence of morality. Therefore, *achary anuvrat* is a panacea to bring the life back. Economic crime is a theft. Honesty is an eternal philosophy of a *shravak*.

It is astonishing that religious people do practice religion, but do not value morality. The heart of morality is 'how to behave with others'. Everyone wants to be treated fairly, but today this is rare. For example, when a person goes to the market and finds adulterated food such as *ghee*, spices etc., he detests this dishonesty, which is immoral. He feels conned to see duplicity in the things. Sometimes it becomes very difficult to distinguish between pure and adulterated.

Once, Acharya Tulsi was staying at Kathotia Bhavan situated near the vegetable market in Delhi. A monk brought some cloves for treatment and started to rub them. He was, however, finding it difficult to grind them. Eventually, he went to Acharya Tulsi and explained the problem. After

examining the clove, Acharya Tulsi said with surprise, 'This is not a clove, it is something else.' He broke it and found out that it was a piece of wood, shaped as a clove.

Various food items such as black pepper, cloves, dried ginger etc. are adulterated. When the brain of a person is polluted, how can things remain pure? In fact, our brain is responsible for adulteration. If thinking is pure, everything remains pure, but as our thought becomes infected, every thing else becomes contaminated.

Criminal Brain

The *anuvrat* of non-stealing promotes morality and denounces criminal tendencies. Today, criminalization has entered every field of life, whether it is business, politics, governance or even religion. Society is often afflicted with a series of scandals. Every now and then, newspapers highlight various scams. It seems as though the human brain itself is criminalised. Crime has become a passion. When the elite and affluent people are caught in such frauds, the entire society and nation gets adversely affected.

Though *anuvrat* is essential for everyone, it is even more essential for those who are in power. Generally, a person lives in his own house and performs his own tasks. His mistake can have a minimal effect, whereas when a person with power commits a crime, his repercussions can affect the society and the nation as well.

Once, the king of Jodhpur and the court minister were standing at the pinnacle of the fort. The king asked, 'What will happen if we both fall down?' The court minister answered, 'If we both fall, my bump will be limited to my family, while your bump will be felt throughout the state of Jodhpur.'

As the Leader, so is the Follower

Why does this occur? Why do people with power tend to misuse it? It happens because the consciousness of vow is not awakened. For appointment of coveted positions in India such as I.A.S. (Indian Administration Service), S.P. (Superintendent Police) etc., one needs to undergo intense training. Along with this certification, qualification of being an *anuvrati* should be mandatory for these high-level administrative positions. Unless the person is *anuvrati*, he should not be able to be nominated for any post. A question is often raised before us, 'Gurudev! What is the benefit of trying to transform the juniors, if the senior bureaucrats and administrators are not transformed? First, we need to transform the people in authority and all the subordinates will automatically get transformed.'

This logic is not futile. As it is nicely written in the Gita, '*yad yadacharati shreshthah tad tadevetaro janah*' – The public will follow the footprints of the leader of the community. In ancient times, it had been said that, as is the King, so are the subjects. The ideas and policy applied by the leaders affect the common mass. If they are beneficial, the subjects feel good, but if they are malevolent, their impression on the public will be negative.

There is an illustration in the Mahabharat epic. A question was raised, 'Is time (era) the cause of the King or is the King the cause of time (era)?' Bhishma answered that the King is the cause of time.

The public follows the ruler. A good ruler spreads positivity amongst his masses, whereas a bad deed of the ruler spreads negativity. The current accelerating rate of crimes is an outcome of the moral deterioration of human beings. These economic crimes have increased corruption rate. The current situation of the whole world demands consideration of adopting *anuvrat*.

How to Prevent Crimes?

The aforementioned incidences highlight the need of spirituality in life. In the absence of spirituality or abstinence, there is no way to sojourn the crimes because there will hardly be any authority to control them. Often bureaucrats and officials are appointed to control the rate of crime within the country. The most astonishing fact is that those who are supposed to keep an eye on the corruption or crime are themselves indulging in such deeds. Income tax officers audit others' financial records, but it is so surprising to learn that often the investigating officers themselves possess an abundance of jewellery and acres of illegal property. Religion can play an extremely important role in such contexts. One would often wonder about the need of religion in life. If there were no religion or vow in life, it would be almost impossible to prevent crimes. Until the spiritual consciousness or the consciousness of vow is awakened, the cycle of corruption and crimes cannot be broken.

The best approach of combating crimes at its root is the consciousness of vow. The power of police, jail or punishment cannot prevent or uproot crimes absolutely. Today, it seems necessary to awaken the awareness of vows. When the concept of *anuvrat* reached abroad, people working in the field of ahimsa and world-peace highly appreciated it. They laid emphasis on this concept of vows for controlling the crime as hitherto the only option was punishment or policing. They were not familiar with this noble concept. When they understood it, they respected the power of vows.

Non-abstinence is a Danger

There is no limit for an *avrati* (non-abstinent person) and it is very dangerous. Such people have no control. They do whatever they want. Such people cannot fence out negative urges or impulses and the resultant behaviour is often despicable.

Each person should accept some vow in their life. In the morning, after listening to the '*mangal-paath*' (an auspicious prayer), it is advised to take one resolution of giving up one thing for the day. One can give up any negative behaviour for the day. Some examples are, not consuming any food item, not doing any negative action or not quarrelling with anyone. Taking a small vow will encourage peaceful behaviour. If someone abandons quarrels, abuse, back-biting, criticizing and other such activities, then it would lay the foundation of harmony within the family and society. If such a vow continues, the person will always be at peace and abandonment of the vice will be a boon for them. Those who are used to intoxicants such as tobacco can start with a daily vow of avoiding such things. Gradually, over a period of time, the duration of the vow can be increased and non-consumption of such intoxicants will become a habit. The person will find it easy to overcome his addiction. Since such habits are addictive, there are always temptations and thus they cannot be quit without a vow. '*vraten dikshaamaapnoti*' – the *diksha* (initiation), can be acquired by a vow. Therefore, the idea of vows propounded by Bhagawan Mahavira is very significant.

The Vow of Celibacy

The fourth *anuvrat* is that of celibacy. Presuming a person's life span to be of a hundred years, it is divided into four phases of twenty-five years each. These are:

1. *Brahmacharya* – student life
2. *Gaarhasthya* – family life
3. *Vaaanaprastha* – retiring into a forest
4. *Sanyaas* – ascetic life

The practice of celibacy is the main constituent for the first quartet.

This stage is for studying and training in Gurukul¹. To achieve a higher state of consciousness, special *sadhana* is required. This is why they emphasize on avoiding the contact of male and female and practicing celibacy.

In Jain scriptures, there is no such system of Gurukul, but celibacy holds a significant place. It is considered as a unique efficacy by ancient sages, which provides a divine and long life. Virile semen (*veerya*) is the prominent constituent (*dhaatu*) out of seven of the human body and is a prime cause of *oja* (vitality). It is the source of life force.

To observe complete celibacy is not impossible for a householder, though it is extremely difficult. For this reason, the word *svadaar-santosh* is used for the spiritual practice of a householder. Accordingly, sexual impulses are centred on one point analogous to the *Garudi mantra* which removes the serpent's poison pervaded throughout the body by accumulating it at one point. Similarly, by observing *svadaar-santosh vrat*, sexual instinct is limited to just one person that can be overcome eventually.

The concept of marriage emerged to harmonise the social system in a meaningful way. The vow of *svadaar-santosh* plays an important role in establishing the foundation of this system. Societies or culture where this vow is ignored, unrestrained sex continues even after marriage. Due to multiple sexual partners, before and even after marriage, spouses tend to quarrel often and families are broken. From this point of view, the vow of *svadaar-santosh* can be credited as the foundation of strong and healthy family life.

1 In ancient times, the system for the study of the student with residence right from childhood.

*hai brahmachary apane se apana rakshan,
bhogechchha parisiman ka saghan prashikshan.
apane ghar mein santusht niyam mein nishtha,
shravak jeevan ki sabase badi pratishtha.*

i.e. celibacy is a way of self-protection and a personal challenge of limiting sexual impulses. By limiting oneself with his spouse and with firm determination in this conjugal resolution, a *shravak* can make his life meaningful.

Having knowledge of celibacy is very essential in the present age. Very few people know its importance. If understanding about celibacy is developed right from childhood, then a person can live a better life. Those who are ignorant about it, deteriorate their health and strength by satisfying their sensual urges. Today's society is a victim of sexually produced diseases. AIDS is a life-threatening disease and its prime cause is lack of celibacy. There was a time when tuberculosis was considered as an incurable disease, but it is now under control. Cancer is also dangerous, but it is also not incurable to some extent. Cancer however is not contagious. AIDS is alarmingly contagious that even using the cloths of the patient of AIDS can spread the disease to another person. It is very painful disease leading to premature death for the patient. The main reason is uncontrolled sex. Thus, practising celibacy or restricting sexual activities to only one person can prevent the spread of many such diseases.

The culture of discos and nightclubs has trodden the rules and systems of pious family and society. There is neither any discipline nor self-restraint. This situation is an indication of increasing problems as a result of of undisciplined sexual desires. The *anuvrat* of celibacy is the right way of self-protection and it secures a person from unruly sexual activities. The practice of this vow is a special practice of control over sense organs.

The vow of *svadaar-santosh* is a way to limit non-celibacy. Complete celibacy is possible for monks. If a householder or ordinary person wants to lead a good and peaceful life, they should consider this vow of *svadaar-santosh* and thus limit their sexual urges.

The Vow of Disciplining the Desires (*Ichchha Parimaan*)

The fifth *anuvrat* is control over desires which means not accumulating more than one's requirements which is difficult in the current age of materialism. Today, one's needs have become limitless. The possession of extreme wealth creates problems.

Once a wealthy merchant passed away. After his funeral, the son asked his accountant, 'How much property did my dad leave behind?' The employee answered, 'Don't worry; your father has left behind enough property for seven generations to live comfortably.' The son then said, 'What about the eighth generation?'

Such thinking reflects unlimited ambition. We do not know about the next generation, yet people are worried about the eighth generation. This unlimited ambition drives people towards crimes and destroys peace of mind. Vow of controlling desires is the vow of restraining accumulation and ambition.

*ichchha-parimaan anuvrat aparigrah ka,
ho jaata shaman svayam aarthik vighrah ka.
aavahsyakata aakaanksha ek nahin hai,
aakaanksha par ho ankush, yahi sahi hai.*

i.e. the vow of non-possessiveness controls economic crisis. Need and greed are not the same. There must be control over greed.

The ideologies are also changing with time. Modern economics focuses on expansion of the needs. It suggests that an increase in

desires increases production and this will lead the nation on the path of development. This economic growth model is the concept of development in the 20th century.

To glance back in the age of Bhagawan Mahavira, we will have to go back around twenty-five centuries. The classification of *sadhu dharm* and *shravak dharm* was the fundamental contribution of Bhagawan Mahavira. He propounded a complete format of the lifestyle of a *shravak*. An important maxim of code of conduct of a *shravak* is to control or limit desires.

These are two opposite poles – one is expansion of desires while the other is limitation of desires. But the philosophy of *anekant* suggests that every ideology contains partial truth. Thus, today's concepts are not meaningless. It has surely brought progress, but in the materialistic world. It's true that material development always creates complications. For solving these problems, now the ideas of regulating the desires are being appreciated.

Bhagawan Mahavira introduced the principle of non-possession. Some people claim that Jains emphasize on non-possession, though on the contrary they are more inclined towards possession. On account of this contradiction, Jains become the subject of gossip. Such conversations are caused by misunderstanding the reality. Bhagawan Mahavira never said that a householder must be non-possessive. There are three maxims of non-possession in the context of a householder:

1. Morality in earning – Not to use impure means
2. Limitation on earning – To retire from business after attaining a certain stage
3. Limitation of personal consumption - Control over the individual consumption of the earned wealth

An observer of *anuvrat* of non-possession does not only restrain themselves from consumption and accumulation of wealth, but also protects themselves against craving and ego.

Hit Pause on Unlimited Desires

A person who has faith in religion but does not awaken the consciousness of practicing non-violence, truth, non-stealing, celibacy and non-possession is religious at an external level. However, in the true sense, his religious consciousness is dormant.

In *Shravak Sambodh*, Acharya Tulsi has elaborated five *anuvrats* applicable to the present context. To uproot the crimes, the attitude of limit or restraint needs to be spread. Greed for wealth is the root cause of crimes such as terrorism, extremism, kidnapping etc. Excessive accumulation of wealth is unsafe. Earning and accumulation are not the same. When earned wealth is used for the good cause of the society, it does not create any problems. When people spend the money in crores (millions) unnecessarily just for personal consumption, marriages and ostentatious display, it stimulates the emotion of envy and inequality in others and thus ignites the flame of violence. This leads to crimes.

Therefore, it becomes vital to give importance to the five *anuvrats* and live a life with some vows. Each faithful *shravak* should think and resolve of being a *vratī* (abstinent). Desires should not be endless. One should learn to control over their temptations and to put a brake on unconstrained wants. If a driver does not know how to apply the brake, an accident is inevitable. Therefore, man should truly consider the path of restraint and gradually inhibit increasing materialistic desires. This will lead to a path of inner and outer peace.

Three Qualifying Vows



Tents are usually made by fastening the fabric to the stake or pole in the ground to make it stable. Without support of stake or pole, tent cannot be secured. Similarly, limitation of desire for possession (*Ichchha Parimaan*) is like a tent in our life. Three stakes are required to make it sustainable:

1. Spatial limitation - Limiting the movement in all directions (*Digvrat*)
2. Material limitation - Limiting the consumption of material objects (*Bhogopabhog-Parimaana vrat*)
3. Violence limitation - Limiting any purposeless acts of violence (*Anarthadand Viraman vrat*)

These three are the supplementary vows for *Ichchha Parimaan vrat*. The will for limiting the desires cannot be achieved without observing these three vows.

1. *Digvrat*

Imperialism is a type of advocacy of empire who believes in the

extension of the power and influence of country. Imperialists basically have two policies:

1. Extension of land or area
2. Extension of business

In ancient times, area was being extended by colonization. Today, trading colonialism is prevalent. In the present circumstances, none of the countries normally thinks of taking hold of other nations directly, but they keep looking for an opportunity to capture the financial aspects. It is considered that the entry of multi-national companies in India is for the sole purpose of establishing their economic dominance. This psychology of economic dominance is an expression of spatial desire. *Digvat* can play an important role in curbing economic dominance. The observer (*shravak*) of this vow does not expand his business beyond the accepted limit.

During the Indian Independence Movement, Mahatma Gandhi started *svadeshi* movement, an indigenous campaign for self-sufficiency. The participants and supporters of the campaign started burning imported garments and goods. Gandhiji did not intend the clothes to be burnt. He simply wanted to convey the patriotic feelings in the heart of the Indian citizens in the villages and the entire nation. He motivated to start cottage industries in each and every village to make people financially independent. He insisted that every Indian should only use domestic products in their daily lives.

The *svadeshi* movement was not only against foreign products but was an important solution to the problem of unemployment in the nation. The educated youth were getting depressed and disappointed because of not finding any employment. Gandhiji instilled self-confidence in them by explaining the importance of self-dependence. By convincing them the value of self-dependency and economic units in the villages, he awakened their faith for productive efforts.

In the code of conduct of a *shravak*, the first vow, *digvrat* controls the imperialistic tendency of trade on foreign land. The effect of this vow is reflected in the resolution of not using the things produced out of an accepted territory and not to trade beyond accepted area-limit.

2. Bhogopabhog – Parinaam Vrat

The second vow, *bhogopabhog-parimaan vrat* restricts consumption and accumulation. *Bhog* means things can be used only once and *upabhog* means things which can be repeatedly used. The word '*upabhog-paribhog*' is also used for '*bhogopabhog*'. It controls excessive craving and inappropriate industries and trades.

Things are limited in the world. However, consumers have unlimited desires. Once entangled in this vicious cycle, a person does not know how to come out of it. The mentality of consumerism is increasing problems day by day. It is not that there is no way out, but man is ignoring the solutions and getting increasingly entangled in the problems.

Unlimited desires are causing environmental imbalance. This imbalance is not a problem of a specific place or nation, but the entire world is under its grip. Nations in this world are divided into three categories:

1. Developed
2. Developing
3. Under-developed

Developed nations are consuming the maximum, developing nations a little less and the under-developed consume very little in proportion.

The reason behind scarcity in availability of material objects is due to imbalanced consumption. This imbalance cannot be controlled until consumers learn the art of restraint.

Due to over-consumption and less supply of goods, natural resources are getting excessively exploited. This is dangerous. Therefore, consumption and exploitation both need to be circumscribed.

More extraction of natural resources will increase their deficiency. This situation will develop a psychology of competition to get the things before their end. Therefore, the solution to this chain of rising problems is to change the mindset of consumption. From this perspective, the vow of *Bhogopabhog-parimaan* becomes very significant.

a. Two Spheres

Upabhog-parimaan basically includes two spheres:

1. Food
2. Profession

When any vow is broken, it is known as *atichaar*. There are five *atichaar* (blemishes) related to food.

1. *Sachittaahaar* – In spite of renunciation, eating live-food
2. *Sachittapratibaddhaahaar* – In spite of renunciation, eating restricted live-food
3. *Apakva-aushadhibhakshan* – Eating uncooked grain
4. *Dushpakva-aushadhibhakshan* – Eating half cooked grain
5. *Asaaraushdhibhaksan* – Eating non-nutritional grain

Everyone recognises poverty is a problem, but wealth is a bigger problem. That is why it is called a curse. Begging is a problem, and to create a situation for begging is even more dangerous. In fact, both poverty and luxury are undesirable. One of the main basis of luxury is the industries and huge factories. There are two viewpoints regarding this.

1. People with humanitarian view are not in favour of large industrial enterprises for three reasons - Non-violence, Self-dependence, and Management with no exploitation. The bigger industries create possibility of violence. A few people only control large industries. The workers and laborers

working at these industries are entirely dependent on them. They are exploited because due to their monopolistic power.

2. The second viewpoint is finance based. People of this view are in favour of big industries. They opine that considering the increasing population, it is essential to increase the number of industries. Big industries can be the stepping stones for reaching the top of the visualized progress. Based on this idea, big industries have been established. As a result, the rich became richer and the poor, poorer. The gap between the rich and the poor has grown wider. A middle path, which neither increases poverty nor richness, is required in order to bridge this gap.

Farming or trading becomes the source of the livelihood of a *shravak*. This secures his independence and they can live and work with self-respect. He cannot survive without violence, but he is still inclined towards non-violence and moves in the direction of minimizing it.

b. Prohibited trades for a Shravak

Two types of industries or trades prohibited for a *shravak* are -

1. Socially disapproved
2. Involves cruelty

Industries such as export of meat are prohibited. Exploitation of workers and brutal behaviour with animals and birds are few examples of cruelty. Violence for the sake of luxuries and cosmetics is never praiseworthy and unacceptable for a *shravak*.

In ancient literature, fifteen types of *karmaadaan* (prohibited trades) have been mentioned. Some of them are considered to be undesirable from a cruelty viewpoint and some are from social view point. Today, ecological aspects are equally important. Everyone knows that deforesting is a *karmaadaan* and this profession is compounding ecological problems.

The fifteen types of *karmaadaan* are worth knowing. A *shravak* should not do them.

1. *Angaar karma* – Industry involving heavy fire
2. *Vana karma* – Industry involving in the deforestation (destruction of the forest)
3. *Shaatak karma* – Industry of pollution-causing vehicles
4. *Bhaatak karma* – Industry involved in transportation of goods which leads to pollution
5. *Sfot karma* – Industry involved in uncontrolled mining of minerals
6. *Dant vaanijya* – Trade of ivory
7. *Rasa vaanijya* – Trade of alcohol or drugs
8. *Laksha vaanijya* – Trade of lac-animal products
9. *Visha vaanijya* – Trade for poisonous substances
10. *Yantrapeelan karma* – Oil extracting industry
11. *Kesha karma* – The animal fur trade
12. *Nirlaanchhan karma* – Business of castrating bulls etc.
13. *Davaagnidaapanata* – Industry which leads to burning down of forests
14. *Saradraha-tadaagashoshan* – Profession of dehydrating the river or water resources
15. *Asatijana-poshan* – Profession of poultry and nurturing of wild animals for their products

The above *karmaadaans* are related to *bhogopabhoga-parimaana vrat*.

3. *Anarthdand Viraman Vrat*

The third vow *Anarthadand viraman vrat* prevents from the violence unnecessary and caused by extreme cruelty.

Only a person with endless desires can have an instinct of extreme cruelty. Only a person with ceaseless desires can have an attitude of immeasurable consumption. Only a person with unlimited desires can have a drive for expansion of land or nation. Therefore, all three vows are connected to *Ichchha Parimaan vrat* which are also called *gunavrat*.

Four Supplementary Vows



Out of the twelve vows for a *shravak*, the last four vows are *Shiksha vrat* (supplementary vows) which need to be practiced repeatedly over time:

1. **Saamaayik**: Abstinence from all sinful activities for a limited period – One *muhurt* (48 minutes)
2. **Deshaavakaashik**: Additional restraint of the first eight vows
3. **Paushadhopavaas**: Observing *upavaas* on sacred days and living like a monk for certain period.
4. **Yathaasamvibhaag**: Offering food to *sadhu* or *sadhvi*.

Out of the four *sikshaavrata*s, two – *Saamaayik* and *Deshaavakaashik* are to be practiced daily while *paushadhopavaas* and *yathaasamvibhaag* are observed occasionally – the former on sacred days and the latter is to be practiced whenever one has an opportunity.

1. **Saamaayik**

Saamaayik means abstinence from sinful activities for a specific period. *Saamaayik* is the first *shiksha vrat*. It is an applied form of religion. It includes three practices:

- a. Practice of mental balance
- b. Practice of harmony among body, speech, and mind
- c. Practice of developing positive attitude

In Digambar literature, the word '*samaya*' is used for soul. The word *saamaayik* literally means to reside inside or to be with one's inner-self. A person staying with the self does not encounter the problem of imbalance in life. He can concentrate his mind, control his speech, and attain physical stability. He is always aware of developing positive attitude by refraining himself from eighteen sinful activities.

Equanimity in thinking and consciousness can be attained only by practice; to attain or implement it not just by talking. People who do not believe in religion or spirituality, but emphasize on developing equanimity at social level, need to develop equanimity at mental and consciousness level.

A person is always under stress caused by circumstances. Sometimes everything is favourable and other times everything turns unfavourable. A true *sadhana* or spiritual practice of equanimity or balance is to remain unaffected in both situations. Frustration or agitation arises when external influences are dominant. The objective of *saamaayik* is to culminate these outer influences.

How should we perform *saamaayik*? This question can be answered through two live-illustrations of Mishrimalji Surana and Mohanlalji.

Mishrimalji was a noteworthy anuvrati and an honest person full of positive energy. The harmony between his mind, speech and body was extra-ordinary. His consciousness was endowed with equanimity. Performing saamaayik in shirshaasan (head down) was quite common for him. He also practiced saamaayik in supta Garbhasan. In 1981, while Acharya Tulsi was in Delhi, Mishrimalji was also present there. While he was performing saamaayik in

his cabin before sunrise and meditating in standing posture, a creature like rat bit his leg. It started bleeding but he did not move. The creature bit him repeatedly infecting his foot but he was completely absorbed in meditation. Only a man who has activated the vibrations of equanimity in his thoughts can withstand such an act.

Mohanlalji Khater had a deep faith in saamaayik. He used to practice saamaayik every day. He would not even take water without doing saamaayik. Once he was traveling in train and his journey was two days long. He could not do saamaayik. He observed fasting during his travel. During his journey, sometimes he would deliberately miss the train, practice saamaayik at railway platform and then get on the next train. He would repeat it few times until he reached his destination. He fulfilled his resolution despite many difficulties. While in Ladnun, he would practice saamaayik in religious environment and listened to the sermons with full concentration. He used to chant the eulogy of 24 tirthankar before the sermon. People around him would experience immense joy hearing his songs. His physical steadiness and engrossment would reflect that he had become 'saamaayik'.

Importance of Saamaayik

Once, Bhagawan Mahavira was in Rajagriha. King Shrenik along with his queen Chelana, his son Abhaykumar and other respected citizens visited Gunashilak chaitya to see Bhagawan Mahavira. Kalasaukarik, the heartless butcher, also visited him to satisfy his curiosity. Suddenly an old leper reached the gathering. Pus was secreting from his body. He approached Bhagawan and started rubbing his pus on his body. Bhagawan sneezed at that moment and the old man said, 'Lord, Die immediately'. When the king sneezed, the man said 'Live long!' Similarly, when Abhaykumar and Kalasaukarik sneezed he responded 'Either you live or you die' and 'Neither you live nor you die' respectively.

There was a chaos in the audience due to uncivilized behaviour of the old man. King Shrenik ordered his soldiers to grab the leper. He disappeared

as soon as the soldiers tried to get hold him. King Shrenik out of curiosity asked Bhagawan about the old man. Bhagawan responded, 'He was not a human but a heavenly being. The pus from his body was nothing but fragrant sandal. Whatever he said was just a manifestation of truth.'

To satisfy King Shrenik's curiosity, Bhagawan disclosed the secret. 'The old man asked me to die, which means that in renouncing this body I will attain emancipation.' The king asked why he asked him to live long. Bhagawan replied 'after death, you will take birth in hell. It is better for you to live here for long time'

The king was perplexed listening this from Bhagawan. He asked, 'Lord, is it fair that your follower goes to hell?' Bhagawan explained him, 'Your destiny of hell-being is already determined. You became my devotee after your future was determined. You will have to suffer for the karma you have accumulated. You are doing pious activities now as a result of which you will be the first Tirthankara in the next cycle (Chaubisi).' King Shrenik was satisfied with this reassurance.

Bhagawan further explained, 'Abhaykumar is leading a life of self-awareness. He will live happily here and will be born as God (Deva) in Anuttara vimaan in his next birth. Therefore, life or death does not make a difference to him.'

About Kalsaukarik Bhagawan explained, 'Kalsaukarik is the most wicked man on earth. He indulges himself in violence round the clock. He is facing difficulties in this life which will continue in his next birth in the 7th hell. It does not make a difference whether he lives or dies.'

King Shrenik had doubts even after the assurance of being born as Tirthankara in the future. He asked Bhagawan if there was a way to protect himself from his life in hell. Bhagawan advised, 'If you can get the benefit of saamaayik practiced by Puniya shravak, you may save yourself from hell. The answer amazed King Shrenik and his son Abhaykumar.'

King Shrenik approached the house of Puniya shravak the very next day. Seeing the King in his house, Puniya shravak was extremely pleased, though had trepidation at the same time. He did not understand purpose of king's visit. He was an ordinary man who would make cotton rolls for a living. Puniya politely said, 'You have blessed my cottage by visiting me. Please let me know how I can serve you?'

Shrenik replied, 'I don't need anything else, but your saamaayik'. Puniya was perplexed on hearing this. Shrenik added, 'Don't worry, I will pay you whatever you ask for.' Puniya replied, 'Whatever I have is yours. I would be fortunate if I could be of any use to you. O King! Each material thing has its own price, but saamaayik is related to soul. It is a spiritual practice. Can anybody monetise it using material things?'

Shrenik was ready to buy saamaayik and Puniya was ready to give it away, but the problem was the price. They approached Bhagawan Mahavira to seek solution to this problem. Bhagawan said, 'The price of saamaayik is more than your kingdom. Can you imagine how much price of saamaayik is?'

King Shrenik was surprised at this answer, but eventually understood that saamaayik is an intense spiritual practice which cannot be evaluated with material things. He accepted that going to hell was in his destiny which could not be altered.

This incident verifies that in the context of saamaayik, the respect or value Puniya shravak had, was much higher than extremely wealthy King Shrenik.

2. Deshaavakaashik Vrat

Deshaavakaashik vrat is the second supplementary vow. *Desh* means small or fractional. In this vow, *shravak* accepts small resolutions for a

short time. This simple vow becomes very useful for those who cannot make resolutions for a longer duration. It can be considered as preliminary steps for development of conduct. For example, a novice meditator cannot practice meditation for prolonged period, but can practice for 5 to 10 minutes easily. Similarly, a *shravak* who cannot practice non-violence, truth and other virtues for a whole day can strengthen his *sadhana* by resolving these vows for few hours. This short term *sadhana* makes our resolution more powerful.

3. *Paushadhopavaas Vrat*

Four types of diet (such as food, water, dry fruits and mouth-fresheners) as well as all sinful activities are forsaken for the whole day and night in this third supplementary vow. It is known as *Ashtaprahari paushadh*. The word *paushadh* is also used for this *vrat*. It is complete fasting along with giving up sinful worldly activities and living a life like a monk for a certain period. It can be practiced in three ways:

1. *Paushadh* done only at night (from sunset to sunrise) with fasting
2. *Paushadh* done only during day time (from sunrise to sunset) with fasting
3. *Paushadh* done through entire day and night (from sunrise to next sunrise) with fasting

In Jain *Aagams*, we also find description of *paushadh* done with having meals i.e. without complete fasting. In present times, *paushadh* is practiced for four *prahars*, six *prahars*, and eight *prahars* and for a longer time too. A *prahar* means one-fourth time of the day (sunrise to sunset) or night. *Paushadh* is a special kind of spiritual practice.

4. *Atithisamvibhaag Vrat*

It is the fourth supplementary vow and is related with saints. Saints renounce all worldly relationships and mundane life. They do not possess any property, house or any means of making a living. All they have is their body. Body helps them for spiritual practice. Therefore, it becomes necessary for them to take care of their body. They take alms to support their body. Words used for alms are *gochari*, *bhikshaachari*, *maadhukari*, *vritti* etc. The tradition of alms is exclusively for saints and prohibited for householders. Anyone who practices five *mahaavrata*s and is free from all possessions is worthy for getting alms.

Saints are supposed to get alms through a special process known as *Nav koti parishudhha bhiksha*. It means having pure alms from nine aspects. This process involves the following rules:

1. A saint should neither commit any violence nor get it done by others or approve any violence done by others
2. A saint should neither cook food nor get it cooked by others or approves cooking by others
3. A saint should neither buy food nor get someone to buy it for them or approve purchase of food by others

Jain saints are absolutely free from possessions. They have no possession of money, land or other valuables. Under such circumstances, a question arises – How do they survive? *Uttradhyayan sutra* mentions, '*savvam se jaaiyam hoe, natthi kimchi ajaaiyam*' – Anything a saint has is acquired by offerings. '*goaragga-pavitthassa paani no suppasaaraye*' – Asking for alms from householders is not an easy task.

A monk's survival is dependent on a householder. According to Jain discipline, a householder cannot cook food solely for a saint.

Then how can he offer something to others? The concept of sharing addresses this question. A householder should have the feeling of sharing and offering whatever they have. Traditionally, fourteen types of things can be offered to saints such as food, water, nuts, mouth-fresheners, wooden-table to sit, clothes, utensils, blanket, sitting mat (*peeth*), wooden bed (*falak*), sleeping-mat, and medicine. These are just few things. Other necessary things are also received from a householder only.

It is important for a householder to awaken the feeling of sharing rather than being duty bound to the act of giving alms. For a *shravak*, eating food after offering or after doing contemplation of offering alms to a monk is important. Some people do not eat food without sharing it with guest or any other needy people. It is a practice for awakening the attitude of charity. However, alms given to householder is not as laudable, except in dire conditions such as poverty, natural calamities etc. These days begging has become a profession. Some people deliberately become handicapped for begging. Increasing number of beggars has become a curse for the country and to partake in its increase is a sin. According to Jain tradition, householders who earn a livelihood have no right to beg at all.

A Jain saint is aware of the discipline of accepting alms. They do not flatter, insinuate or make use of their status to get alms. They only get alms on the basis of scriptural norms. They accept food if it is in accordance with the prescribed rules, otherwise without any reaction avoid taking them. Accordingly, it is the responsibility of a *shravak* to be cognizant of the saint's requirements and offer food from their share. They must wait for the saints visit irrespective of whether they come or not hoping to share their portion. It is the twelfth vow of a *shravak*.

Importance of Bhaavana

In 1938, Acharya Tulsi was in Bidasar. Prof. F. W. Thomas from Oxford University visited him. He was a great scholar of Jain philosophy. He knew Sanskrit language and was interested in learning Prakrit language. He travelled on foot with Acharya Tulsi from Bidasar to Sujangarh and learned about Jain philosophy and Terapanth in detail. During his conversations, Prof. Thomas mentioned, 'I know a scholar who lives in England. He is knowledgeable about Jain religion and writes about it. He is a Jain in true sense as he observes twelve vows of shravak. He has written a text on Jainism. His name is Herbert Varen. I will give you his contact details and you can communicate with him through letters.'

Shri Shubhakaranji Dasani contacted Dr. Varen using the information provided by Dr. Thomas. They exchanged many letters. Dasanij asked him, 'How do you observe the 12th vow even while residing in England? How do you offer alms to monks?' Dr. Varen answered, 'As you know there are no monks in England. I still practice the 12th vow. Before having my meals, I close my eyes and contemplate, 'Guru Maharaj! Kindly, visit me and accept my food. I will be very grateful. In this way, I practice my 12th vow.' After listening to Dr. Varen's thought I felt that feeling and desire for offerings is more important than actual offerings itself. A shravak can continually benefit by kindling their spirit of charity to monks.

Sanlekhana: Fasting till Death

Bhagawan Mahavira was a truth-seeker. He realized the ultimate truth after spiritual practice of twelve years. His truth was not confined to the objective world. He exposed every layer of truth of life. One of his realizations was the integrated understanding of life. There are two ends of life – birth and death. The starting point of life is birth and the end is death. The course of life does not stop after death but gets

associated with the next life. From this point of view death is an end of the current life and a beginning of another new reincarnation.

All great men in the world have made efforts to teach the art of living. How should you lead your life? Many workshops and seminars are organized to teach how to have a better life, but none have ever attempted to teach the art of death. Bhagawan Mahavira preached both – the art of living as well as dying. Only a person who knows the art of dying can achieve complete *samaadhimaran* with *sanlekhana*. The entire spectrum is included in the code of conduct defined for a *shravak*. To practice twelve vows is an art of life and doing *sanlekhana* is an art of death.

Everyone who is born dies for sure, but no one knows when. So, when should he start *sanlekhana*? This is an important question. In general, three lengths have been recommended for practising *sanlekhana*. According to the 35th chapter (36/250-255) of *Uttaradhyayan*, minimum period for *sanlekhana* is six months, medium is for one year and the highest is for twelve years. One who practices the higher level of *sanlekhana* renounces milk, ghee, and *vigay* etc. in first four years or practices *aayambil*. Then he observes fasting for one day, two days and three days in next four years and takes desired food when he concludes every fast. In the 9th and 10th year he practices alternate day fasting and does *aayambil* while concluding the fasting. In the first six months of 11th year he practices fasting for one, two or more days and concludes each one of them with *aayambil*. In the remaining six months, he does rigorous fasting of three days, four days and more and *aayambil* in conclusion. In the 12th year, there are two types of fasting.

1. Continuous *aayambil*
2. Alternate day *aayambil* with any type of fasting in the conclusion.

In the last fifteen or thirty days of the 12th year, *anashan* (life-long fasting) is practiced. Man fears disease, old age, and death. *Sanlekhana* is a spiritual practice embraced during the last moments of life to relieve one from the fear of death. A conscious *shravak* desires for *sanlekhana*. He renounces food intake when he foresees the right time. He also gives up water and accept lifelong fasting. During *anashan*, he renounces care for his body and becomes free from its attachment. After accepting *anashan*, he neither longs for life nor thinks about death. His sole purpose is to realize the soul.

The Vital Element of *Shraman* Culture

There are two cultures cultivated in India

1. *Shraman* culture
2. Brahman culture

Before the Aryans came to India there was a well-flourished culture in India. The remains found in the excavation of Mohanjodaro and Hadappan civilization have proved that these do not belong to Brahmic or Vedic culture. Archaeologists believe that the remains are related with the *shraman* culture. The terms used in Vedas and other contemporary texts such as *Vaatarashan muni*, *Vaatrashan shraman*, *Keshi*, *Vraaty*, *Aaryan* etc. speak about the antiquity of *shraman* culture.

Shraman culture has a tradition of vows right from the beginning. Some scholars believe that *Vraaty* culture is the ancient name of *shraman* culture. 'Vrat' is the root of word 'Vraaty'. It means *samyam*, (self-restraint) or *samvar* (inhibition of *karma*). Vow connects a person with the soul and disconnects him from the outer world. It is a vital element of the *Shramanic* culture. *Vraatya-kaanda* of *Atharvaveda* indicates the culture of vows.

Vow is a fundamental part of *shramanic* culture. Religious traditions such as Jainism and, Buddhism have given immense importance to vows for improving the purity of life. In this consumption-centric era, few vows are being accepted as a spiritual practice even today in Jain tradition. It is the sign of uninterrupted tradition. In spite of continual changes in the era, having keen faith in vow echoes its eternal value. Humans of the twenty first century being surrounded by the enticing dangers can secure their upliftment by accepting the vows.

Distinct Sadhana of Shravak



Vishraam (Repose)

Today, humans are living a stressful life. The root cause is economic and social competitions. The race for reaching the pinnacle in a highly competitive environment gives rise to tensions. A failure in this rat race stimulates a feeling of inferiority which results in a stressful life. Violence, untruthfulness, and such negative emotions lead to a life devoid of vows which are responsible for a chaotic and stressful life. According to Jain philosophy *moha* (attachment) is the biggest cause of distress. Man cannot become free from stress as long as the attachment is powerful. In order to eliminate the weariness caused by attachment, *vishraam* (repose) is required. It is nothing but the process of subsidence of delusion.

Vishraam of a Shravak

In *Thanam* (4.362), for a weight-bearer (man loaded with heavy luggage) four ways to repose have been depicted which are elucidated in the following verses:

*bharvaahi shramik ke vishraam ki parikalpana,
padhen Thanam mein chaturvidh sahaj sukhad vikalpana.
shravakon ke liye tyon vishraam vrat-aaraadhana,
sada savidhi vivekapurvak shaantaman ho sadhana.
sheel-anuvrat-guna-aaraadhan, shravak ka pahala vishraam,
saamaayik deshaavakaashvrat, aatmaraman ka duja dhaam.
chaturdashi ashtami aadi ko, purnrup se ho paushadh,
antima sanlekhan santhaara, anupam aadhyaatmik aushadh.*

The four ways of repose are:

1. Shifting the weight from one shoulder to another
2. Put down the weight in order to be free from physical fatigue
3. To halt for a night in a public resort or inn etc.
4. To unload the weight after reaching the destination

In the same way, four reposes have been described for a *shramanopasak*:

1. To accept the vow of *sheelavrat* (vows for development of celibacy), *Gunavrat* (qualifying vows), *viraman* (abstinence), *pratyaaakhyaan* (relinquishment) and *upavaas* (fasting)
2. To practice the vow of *saamaayik* and *deshaavakaashik*
3. To practice *pausadhopavaas* on four sacred days (*ashtami, chaturdashi, amaavasya and poornima*)
4. With the practice of *sanlekhaana* accepting *santhaara* by renouncing food and water unto death without expectation of death

From spiritual perspective, repose means remedy of attachment. This remedy is done in four levels:

1. Acceptance of vows, which in turn reduces the weight of non-abstinence
2. Strengthening of vows through the practice of equanimity
3. Special *sadhana* on *parvatithi* (sacred days)
4. Contemplation of separateness of body and soul by reducing the attachment for the body. *Sanlekhana* (penance unto death) is a process of culminating the delusion of the body

A person would feel light and become holistically healthy after going through the above-mentioned four levels of medication for delusion.

The eighth, fourteenth and fifteenth day of the lunar half-month are considered as the *parvatithis*. A *shravak* is supposed to observe fast without water and desist from all sinful activities and remain conscious and aware during the entire length of the fasting on these days. The relevance of these specific sacred days can be investigated in the context of astrology, physiology and science. Sea level increases as the phase of the moon increases during these days. Likewise, the water in our bodies increases during these sacred days. It makes our mind perplexed. During these days, excessive intake of water or eating food that contains high levels of water intensifies the air (gas) element in the body and which can lead to mental instability. In ancient time, due to practice of complete *paushadh* during those sacred days, use of green vegetables and water was avoided naturally. The tradition of restraining the intake of green vegetables seems to be introduced later.

***Manorath* (Spiritual Aspiration)**

Manorath means strong wish or aspiration. It is, in fact, a technique of goal-setting and enhancing ones will power. In *yog*, it can be compared with contemplation. Each person should have a clear goal. What does he want to be? Where does he want to reach? Without

a definite goal, how can he choose the direction to move? Acharya Tulsi in the following verse says that a *shravak* must contemplate on three *manorath* and practice them.

*shravak ke tin manorath sahi shravy hain,
manasa vacha sasatatam dhyaatavya navya hain.
praayogika hai, prayog karana yadij aane,
jeevan parivartan ki sarani pahachaane*

Furthermore, he describes three *manorathas*:

*kabaayegavahdhany divas, jab aparigrahibanunga main
kabaayegavahdhany divas, ghartyaagmunivratlunga main
kabaayegavahdhany divas, anashanaamarankarunga main
jeenakemohmauthbhay se ban muktsamaadhivarunga main.*

Three types of *manorath* have been described in *Thanam* (3.497):

1. When shall I renounce my possession small or big?
2. When shall I get initiated renouncing my worldly life?
3. Following the course of *apashchimmaarnaantiksanlekhana*, when shall I renounce all food and water accepting the *praayopagamansanthaara* without the expectation of death?

A *shramanopasak* attains *mahaanirjara* (eradication of big amount of *karma*) and *mahaaparyavasaan* (the great end of life) by contemplating through pure mind, speech and body with the above-mentioned *manorath*. It indicates his spiritual enrichment. The question arises, how can *mahaanirjara* and *mahaaparyavasaan* be possible in *shramanopasak* because he is on the 5th *gunasthaan* (stage of spiritual development) while *mahaanirjara* and *mahaaparyavasaan* occur at the 14th stage? The solution to this discrepancy lies in the second *manorath* wherein the desire is to be a saint. After becoming a saint, he can

ascend onto the 14th stage, where *mahaanirjara* and *mahaaparyavasaan* both are possible (where intense level of eradication of *karma* takes place.).

Looking at these *manorath*, a question arises, 'Why is the concept of non-possession emphasized more than that of non-violence?' In fact, the method of *manorath* reflects the far-sightedness of Bhagawan Mahavira. He knew that the ever-increasing greed for possession is the root cause of violence and immorality.

Manorath focuses on the root cause, which is possession and thereby emphasizes upon relinquishment of possessions. Seizing this underlying idea, Acharya Tulsi devised a new concept concentrating upon non-possessiveness. However, Jainism is considered as a religion of non-violence. The principle of '*ahimsa paramodharmah*' is an outcome of such philosophy, but if analysed deeply, then non-possession seems more important than non-violence. The possibilities of violence, falsehood, stealing etc. occur under the shelter of greed for possession. Thus, once the possession is gone, negative attitudes and habits can never become effective. From this point of view, the principle of '*aparigrahparamodharmah*' seems more applicable.

It becomes easy for a person to become a saint once he develops detachment for possessions. Renouncing violence is not difficult for a saint. It transpires after he becomes a saint. Describing the eligibility of a saint's life, *Uttradhyayan* quotes '*sanjogavippamukkassanagarassbhikkhuno*' – one, who is disconnected from wealth, property, luxuries, and family, accepts the path of monkhood. Because of being devoid of all sorts of possessions the concept of alms is established for the survival of a saint. As long as attachment with house, family and wealth remains, possession remains. Unless these delusions and possessions are eliminated, one cannot think about becoming a saint.

The third *manorath* is an experiment of *SamaadhiMaran*. It is an art of death. During *samaadhimaran*, the pull towards life and fear of death are disposed of. This is a unique idea of Jainism. It is also termed as *sanlekhana*, *santhaara* and *anashan*.

The very first instruction given is for curtailing possessions and then later on, giving it up to practice these three *manorath*. In some exceptional cases, it is possible to abandon possessions completely in one stroke but commonly, it needs gradual practice. In the next step, one accepts monkhood in which one abstains from violence. In the third step, reduction of attachment and care of one's body occurs. Therefore, it is a holistic procedure for transformation.

Shravak Pratima (Intensive Courses)

There are four stages of a *shravak* on the basis of his development of faith and spiritual practice:

Sulabbabodhishravak: The development of religious interest is the first stage. They like to visit monks, and listen to religious discourses etc., but do not attain *samyaktv*.

Darshanshravak: He attains *samyaktva* alongside growing religious interest, but do not want to practice any vow.

Vratishravak: He follows twelve vows of a *shravakin* this stage.

Pratimaadharishravak: They practice intensive *sadhana*.

Pratima means conditional practice. In this practice, special kind of time-bound vows are observed. Some Acharyas have classified *shravaks* observing *pratima* into three categories. Those observing the first six *pratima* are considered as *grihastha*, those observing the seventh to ninth are known as *varnior brahmachaari* and those accepting the

last two are called *bhikshu*. The Acharyas have categorized them as *jaghany*(lowest), *madhyam*(intermediate) and *uttam*(highest).

Eleven types of intensive courses have been described in *Dashashrutskandha*. Although there is a prescribed order in accepting *pratima*, it is not necessary to follow *them* altogether. Some *shravaks* stop after practicing 2-4 *pratimas*, while some reach up to the 10th stage. Some also complete all eleven *pratimas*.

*avasara par gyaarahpratimashravakdhaare,
karsavidhisadhanajeevansvayamnikhaare.
darshan se shramanabhauuttakbadhatejaaye,
jainaagaminakavivaranvishadbataaye.*

The above verse says that a *shravak* should accept the spiritual practices of eleven *pratimas* to beautify their life which are elucidated in Jain scriptures.

In *Samavaao* (11/1), the eleven *pratimas* have been mentioned without any description. The life sketches of ten *shravaks* like Anand, have been explained in the *Upaasakadasha*. Here, each *shravak* accepted the *pratimas*, but *Upaasakadasha* does not mention the name and description of *pratimas*. Description of *pratima* accepted by Anand is documented as, 'Accepting first *upaasakpratima*, Anand *shramanopaasak* practiced *pratima* from first to eleventh according to the scriptures, rules, guidelines and description.' The intense elucidation has been found in *Dashashrutskandha* (3/8-18). Based on this, a brief explanation of each *pratima* is as follows:

1. Darshan pratima

Duration – 1 month

Technique – To have conviction (faith for truth) in religion at all points, to abandon the infringement of *samyaktv*.

2. *Vrat pratima*

Duration – 2 months

Technique – Observance of the five *anuvrats* and three *gunavrats* and doing *paushadh*.

3. *Saamaayik pratima*

Duration – 3 months

Technique – Observance of the vow of *saamaayik* and *deshaa-vakaashik*.

4. *Paushadh pratima*

Duration – 4 months

Technique – Observance of *paushadh* on the 8th and 14th day of the lunar half month, the last day of the dark half of a lunar month and the full moon day.

5. *Kayotsarg pratima*

Duration – 5 months

Method – Practice of *kayotsarg* at night. One, who observes this 5th *pratima*, does not take a bath, does not eat after sunset, uses an unfolded dhoti (loin-cloth), observes celibacy during the day and limits the non-celibacy in the night.

6. *Brahmachary pratima*

Duration – 6 months

Technique – Observance of complete celibacy.

7. *Sachitt pratima*

Duration – 7 months

Technique – Abstinence from eating *sachitt* (food which contains life).

8. **Aarambh pratima**

Duration – 8 months

Technique – Not doing the activities involving injury to life.

9. **Preshy pratima**

Duration – 9 months

Technique – Not getting the activities done by servants etc. that involve injury to life.

10. **Uddishtavarjak pratima**

Duration – 10 months

Technique – Not consuming any food cooked solely for them. In addition to this, they shave their head with a razor or keep a tuft of hair. For household affairs, they simply reply 'I know' or 'I don't know'.

11. **Shramanbhut pratima**

Duration – 11 months

Technique – Similar to an ascetic life. They may use a razor or simply pluck their hair. They accept the conduct, outfits and objects akin to a saint. They following the discipline of a saint such as *iryasamiti* (comportment in movement) live their life. They restrict their alms to their relatives, as they have not disconnected their attachment to them. In spite of living a life like a saint, they accept them self as a *shramanopasak*.

The discipline of all former *pratimas* continues in the succeeding *Pratima*.

Refraining from *Mahaaskandh*

There has been a tradition of practicing various kinds of abstinence to fortify vows in a *shravak's* life. The practice of twelve vows with

sanlekhaana is the fundamental conduct of a *shrivak*. *Vishraam*, *manorath* and *pratima* are practiced in order to enrich the vows. These are based on the *Aagams* and have been prevalent since the era of BhagawanMahavira. The practice of refraining from *mahaaskandh* is not mentioned in the *Aagamic* texts. When and how this practice started is a matter of research. In this matter, it can be said that this is a posterior practice. The names of four *mahaaskandh* are mentioned in the following verse:

chaarmahaashrvadvaar, mahaaskandhnamnavidit,
aajeevanparihaar, varsakshamshravakkare.
mahaaskandh se muktmahaashravakkahalaaye,
jeevanbharabrahmacharyatyagnibhaaye.
nishibharkhaannapaan, sachittanabhakshybanaaye,
kandamulabhojivahkabhinahinkahalaaye.

i.e. complete celibacy, no food and water after sunset, not eating food having life and not eating root vegetables are *mahaaskandh*. A *mahaashrivak* follows these four vows for - his life.

Acharya Tulsi has used the term '*mahaaskandh*' for four '*skandhs*'. These are termed as *mahaaskandh* because of being major causes of inflow of *karma*. *Karmas* are attracted through the doors of *aashrav* (influx). A *shrivak* inhibits the inflow of *karma* as far as possible. Inhibition is possible by taking vows. However, a number of vows are accepted with some exceptions. They depend upon *dravy*(object), *kshetr* (place) and *kaal* (time). For instance, if one takes a vow of not eating any specific green vegetable, he can consume pickle, candy etc. One who has renounced fresh apples and gooseberries (*aamala*), can eat candied or pickled apples and gooseberries. But in the context of *mahaaskandh*, the vows are resolute. There is no exception at any cost in any form or time.

Traditionally, four types of *skandhs* were – incontinence, eating at night, *sachitt* and green vegetables. It can be assumed that the first three *skandhs* are adopted from the *pratimas*. These are also related to the vows of *shravak*. However, the fourth *skandh* regarding green vegetables has neither been mentioned in the *pratimas* nor in the vows. Moreover, it is also not included in the *manorath* and *vishraam* also. In this case, the intake of green vegetables is considered as a *skandh*, due to the specific perspective of time and place. In ancient times, apart from *chaaturmaas*, green vegetables were scarcely available. In dry areas such as Rajasthan, its production was very limited. Under these situations, the intake of dried green vegetables was prevalent. It can be presumed that natural availability of dried vegetables might have led some monks and nuns to use them for avoiding *avrat* (non-abstinence).

While composing '*Shravak Sambodh*', Acharya Tulsi pondered over the nature of the four *skandhs*. He realized the globalization and connectivity of the world through medium of transportation. He studied the regional conditions and focused on the psychology of the common man. He sensed that, green vegetables and fruits have become inevitable for the present way of life. Those people who had given up the four *skandhs* previously, were experiencing difficulties. In order to solve this contemporary problem, Acharya Tulsi replaced green-vegetable with *kandamul* (root vegetable) as a fourth *skandh*.

New Form of *Mahaaskandh*

Religion sustains the old traditions but establishes something new also. The tradition of abandoning four *skandhs* for a *shravak* is neither mentioned in the *Aagams* nor was it considered a compulsory act to be followed. Along with the practice of *shravakdharm*, the *skandhs* were renounced for special spiritual practice. Acharya Tulsi, the author

of *ShrivakSambodh*, has commemorated the *skandhs* in a new form to make them more effective and create a positive impact on the thinking and lifestyle of a *shrivak*.

Those who praise the significance of *anekant*, are free from persistence of thoughts and believe in practicing the pragmatic form of religion can become *mahaashrivak* by quitting these *skandhs*, irrespective of their observance of the 12 vows. It is articulated through the following verse:

*naividha se bhihomaaskandhkavarjan,
rudhimukti, aasaktimuktiaavesha-visarjan.
apraamaanikvrittikabhikyonjagehridaymein?
anaagrahi chintan ho anekant ki lay mein.*

The new four *mahaaskandhs* have been narrated as follows:

- i. Superstitions (Rudhi)
- ii. Craving (Aasakti)
- iii. Negative impulses (Aavesh)
- iv. Dishonesty (Aprramaanikata)

A human being is contingent on tradition. His behaviour is based on conventions. Rites that become endemic are known as conventions. This meaning is not applicable in this context. The conventions that become meaningless, encourage reaction, violence and competition, are thus worth abandoning. Instead of blindly following traditions, a change is necessary. The tradition, that increases financial pressure, intensifies the superstitions and leaves an adverse impression on the values, is an indication of discretion. The transformation of such tradition is possible through conscience.

Renouncement of craving is a great practice of spirituality. It is the second *skandh*. By renouncing objects, one can make himself free from craving, but life is not sustainable without objects. Consuming objects without being engrossed in them is a special spiritual practice. To be free from craving is one of the internal eligibility of being a *mahaashravak*.

Anger is the third *skandh*. It acts as an important factor in tarnishing human-behaviour, which in turn causes bitterness within families and society. In addition to behavioural efficiency, getting free from anger is also a secret of success. Airhostess, nurses and sales-girls are being trained in communication skills. Their ever-smiling face and warm cooperative behaviour with customers can promote them to higher posts. Control over anger is necessary in both personal and professional life. The concept of being free from anger is a practical implementation of religion in the life.

Dishonesty is the fourth *skandh*. Honesty is given a special value in the field of business and behaviour. Usually, people believe that the policy of honesty does not work in the field of business, as it seems easier to earn more through dishonest means. But the thought of quick easy money through ill means is a short-sighted experience. In the long term, an honest person achieves success. Only an honest person is seen to be successful in the export business. It is truly said, 'It is a foolish fish that is caught with the same bait'. In this age of fierce competition, any person would not conduct repeated business with a dishonest dealer and thus, the dishonest businessperson will not be able to compete with the honest businesspersons in the end. Therefore, in business and all spheres of life, 'honesty is the best policy.

Guidelines for a Healthy Lifestyle



Awareness is a significant maxim of religion. Bhagawan Mahavira has propounded profound instructions to a monk to have awareness in all daily activities such as walking, sitting, eating, speaking and sleeping to avoid violence. In the absence of awareness, any action of a monk becomes sinful. For example, walking of a monk becomes sinful in the absence of awareness, even if a single living being is not killed. A *shravak*, like a monk, can also prevent himself from the sins of non-abstinence (*avrat*) by being aware of his daily activities.

Out of the twelve vows of *shravak*, *Deshaavakaashik* is the tenth vow. This vow adds the restraint to the first eight vows i.e. five *anuvrat* and three *gunavrat*. It allows a *shravak* to take vow at small scale. There is an ancient tradition of observing the fourteen vows (*chaudah niyam*), which is prevalent today also. The observer limits the number of the things mentioned in the vows. The following are the fourteen vows:

1. *Sachitt* – Food having life
2. *Dravy* – Number of food items
3. *Vigay* – Delicacies and stimulating food products
4. *Panni* – Shoes
5. *Tambu l* – Mouth-fresheners
6. *Vastr* – Outfits
7. *Itra* – Perfume and scents
8. *Vaahan* – Transportation
9. *Shayan* – Bed
10. *Vilepan* – Lotions etc.
11. *Abrahmchary* – non-celibacy
12. *Disha* – Movement or travelling in the various directions
13. *Snaan* – Bath
14. *Bhakt* – Intake of food and water etc.

These resolutions or vows are in practice even today. Acharya Tulsi realized the current lifestyle and thus designed a beautiful array of nine restraints. The nine beautiful adornments answer the question of how to live an ideal life. The following verse frames these guidelines very well which are explained below.

*mahaneeya mahaashravak ki ho dincharya,
badhati hi jaaye jeevan ki jaagarya.
jo har hamesha vrat ki seema sankoche,
nav niyam nirantar praatah pratyaloche.
khaadyon ki seema vastron ka parisiman,
paani bijali ka ho na apvyaya dheeman!
yaatra parimaana maun pratidin svaadhyaayi,
har roja visarjan anaasakti varadaayi.*

*ho sada sangha seva savivek safai,
pratidivas rahe in niyamon ki parachhaai.*

Control over Food

The life routine of a *shravak* includes many activities such as eating, talking, walking, working, entertaining and many more. Some people, who are fond of eating, keep eating throughout the day, whereas others eat multiple items at a time.

A king named Nero was a food-lover. His sole purpose of having food was to satisfy his taste-buds. He used to consume variety of delicious food and would vomit it right away using medication. This would cause him have multiple intakes of food in a day. Such people do not eat for health or hunger, but for taste. People who can limit their food intake not only benefit the soul through restraint but also their health.

Control of Outfits

A person's attire is a symbol of his culture and civilization. It helps him survive in various seasons such as winter and summer and also helps him maintaining his social status. However, some people are extremely focused on their outfits. They change their clothes a couple of times a day. For such people, attires become the parameter of their personality. Having too many clothes in wardrobe for an individual reflects his inner cravings. After observing the latest fashion in the market, intense desire to acquire them is a symbol of ceaseless craving and consumption.

Limiting the Water-Usage

There was a time when water was used efficiently because it was rare and not easily available. Rain was the primary source of water. Wells were an alternate source in the absence of rain. The development of

technology in the latter half of twentieth century has made water available in every house. This abundance has resulted in free use of water.

Mahatma Gandhi's life is an inspiration for careful use of water resources. Once, in Anand Bhavan, Pandit Jawaharlal Nehru was pouring water to help him wash his hands. He poured some water unnecessarily. Gandhiji interrupted Jawaharlal Nehru saying, 'Do you know the way you are pouring water? Look! How much water has been wasted?' Nehru responded. 'I am an inhabitant of Sangam (a place where three rivers meet), where there is no scarcity of water.' Gandhiji replied, 'What are you talking about? Millions of people are deprived of drinking water and you claim that water is available in abundance? Efficient use of water can conserve water resources.' These words of Gandhiji were a very powerful message for Nehru.

Save Electricity

In ancient times, there was no electricity and humans were living with prevalent natural resources. The invention of electricity and its consumption has made man dependent on modern amenities. Now they cannot live in the dark, cannot sleep without fan or cooler and cannot work without these facilities. The rate at which water and electricity are being consumed can bring crisis in the coming years. Therefore, one must think to minimize the usage of electricity.

Limiting the Travelling

In ancient times, people would not prefer unnecessary traveling. The invention of vehicle changed this outlook dramatically. People, possessing vehicles, find it difficult to walk even a mile on their foot. It has influenced the life of common mass also. Unnecessary travelling has led to increasing fuel prices and increasing pollution. Excessive traveling has also created shortage of fuel, growing number of road accidents and traffic problems. A simple solution to these

problems is to limit traveling. This idea may not sound appropriate in the modern era, but it is a special practice to manage daily routine supporting the vow of *dig-parimaan vrat*.

Power of Silence and *Svaadhyaay*

Humans possess a wonderful power of communication and the exchange of ideas depends upon this power. Unreasonable and meaningless talk, back-biting and criticizing others reduce this power. Silence and *svaadhyaay* (scriptural studies) can develop this power. One can be endowed with power of *vachan-siddhi* (spoken words turn into reality) by practicing it. Time management is required to practice silence and scriptural studies regularly. One should analyse and manage time to be spent on regular activities, scriptural study and silence. Such reflection can transform the daily routine.

Act of Donation

Detachment is accepted as an important part of a religious life. The consciousness of '*visarjan*' or donation is a practical experiment of detachment.

Serving the Society

Spending time in spiritual activities is a contribution towards the religious order.

Cleanliness

Along with that cleanliness is also important. Cleanliness depends upon awareness about it. It definitely has effect on the health.

The first four guidelines listed below directly relates to the vows of *shravak*, while remaining five are not. Yet they are very useful for life.

In summary, the difference between healthy and unhealthy life style can be traced as:

Healthy Life Style	Unhealthy Life style
1. Limiting food consumption	1. No limit on food consumption
2. Limiting number of attires	2. No limits of attires
3. Restricting use of water and electricity	3. Misuse of water and electricity
4. Limiting travel	4. Unnecessary travelling
5. Practicing silence and moderate talk	5. Unnecessary talk
6. Scriptural study	6. Indolent talking
7. Donating	7. Possessiveness
8. Serving the society	8. Self-centered
9. Cleanliness	9. Unorganized life

These guidelines are helpful to answer some important questions of life – How do you spend your life? How do you manage your everyday life? A man by being aware of his life style and daily routine can make his life beautiful and healthy.

Jain Lifestyle



The modern lifestyle is a prime factor in accelerating crimes and ailments prevailing in the world. Campaigns and policies are instituted globally to advocate lifestyle changes and alleviate these issues. It can be concluded that this is of concern not only for an individual, class or nation, but for the entire world.

In 1989, 'Yogakshem Year' was celebrated at Ladnun. During the celebrations, Acharya Tulsi focused on the way of life and after thorough study and analysis of the scriptures, introduced a contemporary Jain life-style (*Jain JeevanShaili*) consisting of nine key points. This life-style is very significant for a Jain *shramanopaasak*. Jain *tirthankars* established the category of *shramanopaasak*, who acted as torch bearers of one of the prominent religious-culture of the world. The thought of why people should be belonging to this category live a problem-ridden life excited Acharya Tulsi. He analyzed the prevalent problems against the backdrop of Jain *Aagams* and introduced a new lifestyle to solve these problems.

The life-style of a Jain *shramanopaasak* is a strong basis for new social reformation. The challenges of non-restraint, intolerance and materialism can be accepted only by an abstinent society. Jain Life-style is the most modern version of *shramanopaasak*. It can be most beneficial to the masses by disseminating it extensively.

This life-style consists of three constituents – body, mind and emotion. The only way to get relief from physical, mental and emotional imbalance is by renovation of one's life-style. A noble life-style is one in which one has a healthy body, rhythmic breath, efficient sense organs, dynamic vital energy, focused mind, refined emotions, and awakened consciousness. Keeping these outcomes at the forefront, the following nine maxims are formulated which are the basis of an idealistic Jain life-style.

1. *Samyak Darshan* (Right Faith)
2. *Anekant* (Relative Perspective)
3. *Ahimsa* (Non-Violence)
4. *Shraman Sanskriti* (Ascetic Culture)
5. *Ichchha Parimaan* (Restraint over Desires)
6. *Samyak Aajivika* (Right Livelihood)
7. *Samyak Sanskaar* (Right Values)
8. *Aahaarshuddhi, Vyaasan-mukti* (Vegetarian and Addiction-free diet)
9. *Saadharmik Vaatsaly* (Ethnic Affection)

1. Right Faith (*SamyakDarshan*)

Life of human beings revolves around *darshan*. Here, '*darshan*' means perspective. Knowledge and conduct of a person can be analyzed through this parameter. It can be undoubtedly said, '*yaadrikdrishtitaadrikshrishiti*' – as is the vision, so is the creation.

Perspective connotes a vast meaning. It has many forms. The word 'samyaktv' is also used for 'darshan' in Jain philosophy. 'yatharthatattvashraddhasamyaktvam' –samyaktvor samyak-darshanis to comprehend and understand the truth as it is. In other words, samyaktv means having faith in the truth.

Another form of samyaktv seems more practical. It can be assumed that this form is introduced to attract people towards religion. In this context, the definition of samyaktvis,

*arahantomahadevojaavjjeevamsusaahunoguruno,
jinapannattamtattamiyasammattammaegahiyaam.*

i.e. the arhatis my dev (God). Monks observing five maahavrats for their whole life are my gurus and the doctrine propounded by arhatis my dharm (religion). I have accepted this samyaktv.

Why has this form of samyaktv been introduced? The answer is the life of a shravak is endowed with attachment. The life can become healthy only if attachment is disciplined by detachment. Thus, the above verse encapsulates detachment – arhat is completely detached, sadhu is on the way of detachment and the religion propounded by arhat is the path of detachment. Therefore, having faith in dev, guru and dharm can help in curtailing attachment.

*arhatdevakinchanguruvar, dhaarmiktripadidhyaayein,
samay-prabandhansvaasthya-nibandhan, samuchitlaabhuthaayein.
pratidinapanaaaparakhein, dharkarhridayatheli.
badalehridayvyavasthabadale, bane vidhaayakdrishti,
nahinnishedhakbhaavbadhe, yah samyagdarshanshrishti,
avivekiandhaanukarankiyan ho vrittivishaili.*

The ultimate aim of a shramanopaasak is to become veetaraag (completely free from attachment). Arhat is the ideal for a shramanopaasak. The Guru teaches them the process in becoming a veetaraagi. Religion is

the practice of detachment. One accepts Guru as their preceptor and religion as a path to salvation.

Acharya Tulsi presented *samyag-darshan* in an absolutely innovative way by relating it with time-management. It reveals an underlying secret. It is difficult to maintain right perspective without time management. For example, a person is a liar from someone else's perspective if he does not arrive at the scheduled time and is always delayed. He is perceived as untrustworthy. Consequently, he changes behavior alters others perspective towards them. This is how time management is associated with *samyag-darshan*.

Time management is also interlinked with health. A person who is punctual in his daily routine remains physically healthy. A happy mind resides in a sound body. Mental happiness leads a person to be elevated spiritually. One should not ignore this fact that time management plays an important role in attaining holistic health.

Some people emphasize on transformation of the system, whereas other emphasize on transformation of the heart. Coordination of both is the key to right faith. Life-style cannot become appropriate without synchronization of system and the heart. Hence, it can be concluded that both are essential.

Negative thinking is an obstacle in understanding and living a perfect life. Intense negative thinking perverts one's attitude. In Jain terminology, eighteen sins such as violence, untruthfulness etc. are considered as negative thoughts. By strengthening positive thinking negativity can be prevented.

Superstition and blind faith which are prevalent in the society are also caused by perverse faith. Firm right faith helps in getting rid of the instincts of blind faith.

In a nutshell, having faith in truth is the nucleus of right faith. Everything else remains in the periphery.

2. Relative Perspective (*Anekant*)

Anekant is one of the fundamental principles of Jain philosophy. It implies that each element, person or object is a confluence of various attributes. To analyze any issue or object from various aspects is *anekant*. With *anekant* there is no room for persistence. Man is a social being. Relativity, harmony, tolerance, peaceful co-existence etc. are essential for social life. Non-relative viewpoint creates obstinacy, which in turn leads to conflict. The best way to avoid this conflict is through *anekant*.

The doctrine of *anekant* plays an important role in changing the attitude of persistence (stubbornness) and hence in subsiding conflicts. How is it possible? The philosophy of *anekant* and *veetaraagata* both go hand in hand. In the presence of intense attachment and aversion *anekant* cannot become effective. When attachment, hatred and passion (*kashaay*), are ineffective *anekant* becomes effective. One can reduce his passions by understanding the fundamentals of *anekant*. *Anekantis* automatically understood when passions are subdued. Acharya Tulsī has explained this idea in the second verse of 'Jeevanshaili':

*anekantsiddhaantsaamanetike na koivigrah,
prekshadhyanprayogon se aaveshvritti ka nigras,
soch bane saapeksh lachili, kyon anamani akeli.*

i.e. conflict cannot survive in the presence of *anekant*. Preksha meditation can overcome anger. Thinking should be relative and flexible, not persistent.

Uncontrolled emotion is one of the leading causes of social conflict. The practice of Preksha Meditation is helpful in controlling emotions. This practical aspect associated with *anekant* is indeed a unique idea. In fact, people know the philosophical aspect of *anekant*, but it does not solve behavioural conflicts. People keep on quarrelling due to unrestrained *kashaay*, even though having faith in *anekant*. Therefore, its practical approach needs to be practiced to bring radical changes.

Development of collective consciousness is an outcome of relative outlook. This consciousness flourishes on the ground of relativity. In the absence of relativity, individualistic attitude increases. This is why a person experiences loneliness and suffers from depression.

A farmer cultivates crops. How does it happen? While analyzing the sequence of factors, a long list can be prepared. In this context, Acharya Kalugani composed the following verse:

*koikaheketi hot barasesaghanghan,
dujokaheketibhoomisetinipajatihai.
tijokahebeejseti, chauthokahehalseti,
halisetipaanchavobataave so hi chhathihai.
chhathokahe bail seti, saatavonishedhaiyaar,
khetibhaagsetiaisihiyedarasatihai.
ek baat maanein yaanmein so hi mithyaadrishti jiva,
saatbaatmaaneinbo hi sachojainmatihai.*

i.e. one farmer says, farming is possible because of rain. Another says land is the cause. In the same way remaining five people suggest that seeds, plough, farmer, bull and luck enable farming to occur. According to *anekant*, any person accepting just one cause has perverse viewpoint, while the one who accepts all seven causes of farming) is true according to Jain philosophy.

To comprehend one out of the infinite attributes of an object at any particular instant of time is called *nay*. Every thought about any object is a *nay*. *Anekant* knows all the attributes simultaneously, but while expressing it uses the approach of what is intended whilst other factors (or notions or truths) are subordinate. It implies that using this approach the prime attributes are conveyed while not rejecting the existence of other factors. The above-mentioned illustration of farming manifests this truth.

3. Non-Violence (*Ahimsa*)

Violence and life are interrelated. The life of a householder (*shravak*) is difficult without engaging in violence of some form. On one hand, there is indispensability of violence for leading a worldly life, and on the other hand a non-violent lifestyle is suggested. It is a paradoxical concept. Focusing on this contradiction, if a person aligns to the violent way of life, it will result in greater danger for the society. In such a situation, there will be no way to protect oneself from violence. Jain Acharyas, after deep analysis, have suggested that the middle path of minimization of violence. It can be regarded as a practical path in the field of spirituality.

There are three dimensions of lifestyle:

1. *Mahaarambh*(Huge violence)
2. *Alpaarambh*(Minimum violence)
3. *Anaarambh*(No violence)

Aarambh means violence. Violence and possessions are two prime roots of many problems in the world. Life-style with all dimensions of violence is known as *Mahaarambh*. *Mahaarambh* lifestyle is never desirable for a healthy society. *Alpaarambh* means minimization of

violence, which is the middle path. *Anaarambh* lifestyle is that where violence is absolutely avoided. *Anaarambhi* lifestyle is not possible for a social being.

Alpaarambhis possible for a common man. How can a person minimize violence? There are four ways to reduce the violence:

1. Abandoning of unnecessary violence
2. Abandoning of instigating attack/starting war
3. Abandoning suicide
4. Abandoning feticide

All these forms of violence are worthy of abandonment. The aforementioned four levels are vital in developing a non-violent lifestyle. The following verse elucidates it very well:

*bacheinanaavashyakhinsa se, anaakramankivritti,
aatm-hananyabhrun-hanankikyohokrurpravritti,
vikasithokaarunyachetana, apanisajagsaheli.*

Mahatma Gandhi can be illustrated as an ideal for living a life free from unnecessary violence. For example, he used a fibrous twig for cleaning his teeth. He never preferred to pluck the entire branch for getting the twig, but simply the twig. He even cautioned others who were inadvertently plucking the entire branch. Moreover, he never permitted anyone to drag his bed while moving it to another place. He was conscious about not killing any living beings unreasonably through any thoughtless actions.

The instinct of not attacking is also a step towards minimizing violence. Attack does not imply war only, but various aspects of life are also encapsulated by it. Mental aggression is also dangerous. Literatures and magazines are also opposed or criticized, which is

also a form of violence. To refrain from all such unnecessary attacks are part of leading a non-violent life-style.

Increasing figures of suicides illustrate the seriousness of this social curse. Even intellectuals and rich are victims of this problem. Competent scientists are committing suicide as well. This is an outcome of our stressful world. Sometimes, even the tiniest of unfavorable situation begets negative reactions which lead to suicide. According to viewpoint of the advocates of non-violence, committing suicide is equivalent to murder.

Feticide is an outcome of this present, money-dominant era. With recent medical advancements, it has become possible to detect the gender of the fetus. In fact, this technique was developed to study the chromosomes to avoid physical disability and heredity diseases. However, in spite of having no diseased feticide, selective abortion to female fetus is totally inhumane and callous attitude. The ratio of male to female population will be severely imbalanced if the percentage of female feticide keeps on increasing at the current rate. According to the annual report of Medical Institutions from April 1995 to March 1996, the figure of abortions was around 125,000 during the year. Another report says that in 8,722 abortion centers, approximately 570,000 abortions took place. The actual figure is assumed much higher than the official report.

According to the Family Welfare Statistics published by the Indian Union Health ministry in 2009 India recorded 725,000 MTPs in 2005, 721,000 in 2006 and 682,000 induced abortions in 2007.

Feticide is the effect of a cruelty-dominated lifestyle, whereas Jain life-style advocates compassion and total prohibition for such violence. According to law, killing of any human being is illegal. A murderer

is a criminal in the court of law. Logically, there is no difference between killing a human and a fetus. Even killing of a criminal is not permitted, then how can it be legal to kill an innocent fetus?

4. Ascetic Culture (*Saman Sanskriti*)

Since ancient times, two streams of culture are prevalent in India – *Brahman* Culture and *Shraman* Culture. Only one culture does not constitute the entirety of the society. All the diverse cultural streams collectively contribute to form the culture of a society. However, culture is recognized by the prominent factors prevailing during any epoch of time.

The word *Shraman* has its origins in the Sanskrit word *saman*. The lifestyle of a *samanis* is worth adopting for a healthy society even today. Today, three things are emphasized:

1. Equality – The development of equality
2. Equanimity – Peaceful co-existence
3. Endeavour – Respect for hard work (intensive efforts)

These three vital elements- *sam* (equality), *sham* (equanimity) and *shram* (endeavour) of the *Shraman* culture are considered as the foundations for a healthy society. Therefore, erudite Jain Acharyas have included these three elements in the word '*saman*' as mentioned below:

*sam sham shramkasangam, sadashramansanskritikaraasta,
pravanchanakakyonprapanch, apanepaurush me aastha,
kaduvaahatkibaatna, sabakomeethigudkibheli.*

Sam (Equality)

Shraman culture is divided into two main streams – Jainism and Buddhism. The fundamental elements of Jain ethics are equality and equanimity. From a worldly point of view, equality at financial

level is encouraged, along with other social factors. From a spiritual viewpoint, the most comprehensive aspect is equality of all souls. External visible differences are marginal. In fact, in the presence of principle of equality of souls, external disparity cannot sustain.

Sham (Equanimity)

Control over emotions brings peace. The practice of controlling emotions is very significant in *shraman* culture. The anecdote for a *shraman*(monk) is '*uvasamsaaram saamannam*', which means that the essence of monkhood is equanimity. This can be translated in modern context as '*uvasamsaaro khu vavahaaro*' i.e. the essence of human behaviour is equanimity. Therefore, behaviour of humans should be calm and composed. Peaceful and humble behaviour is essential for a happy, spiritual life.

Shram (Endeavour)

Endurance and endeavour are both necessary for a society to flourish. A hard worker cannot succeed in the absence of power of tolerance and endeavour. The increasing complacent lifestyle can only be altered by imbibing values of hard work. Physical health and mental happiness cannot be secured in the absence of endeavour. Ironically, in this materialistic world desire for growing luxurious mentality is possible only through the *sanskaar* of hard work. Jain lifestyle emphasizes the value of physical effort, which is diminishing in the current mechanical life.

5. Control over Desires (*IchchhaParimaan*)

Luxurious lifestyle stimulates affluent people for more consumption. There was a time when many family members would sleep under a single fan. Today, the same family is not satisfied even after having separate fan for each. This led to the advent of air-coolers and air conditioners. In ancient times a single vehicle was enough for a family's convenience. Today, every member desires their own vehicle.

In the era of late 20th Century, some problems have been increasing globally at an alarming rate. Amongst them, many are related to rampant consumerism:

1. Lack of limiting materialistic consumption
2. Lack of limiting of accumulation of goods
3. Increasing temptation towards use of cosmetics
4. Accumulation of goods without contribution (*visarjan*)
5. Mounting cravings for material goods

Solution of these problems is being proposed by every field of the society. Principle of self-restraint or vow is proposed as an effective solution by spiritual leaders. People who ponder over these issues nationally endeavor to bridge the economic gap between the rich and poor.

Consumption and utility of goods is necessary to sustain life, but only consumption cannot be the goal of life. Moral and ethical values of life have gone wayward by considering materialistic consumption as the primary goal. To re-establish the importance of a restraint life, one has to curb the instinct of unlimited possessions and over-indulgence. This aspect cannot be controlled by laws or force. The desire to limit materialistic consumption must come from within. However, training of mindset can induce such control.

Man is a beauty-lover by nature. Cosmetics have been in use even during ancient times for physical adornment. However, the source was nature. Herbs, fruits and similar plants were used as ingredients. Unfortunately, mankind today in the race of satisfying unchecked desires has overlooked humanity and ecology. For instance, thousands of wild cats are killed every year merely to produce perfumes.

Certain cosmetics are manufactured by crushing the eyes and livers of 'Loris' monkeys. For testing of cosmetics, chemicals are applied at

the surface of the skin or injected under the skin of guinea pigs to determine the skin sensitivity of lotions. Fragrant cats are tortured terribly to produce perfumed scents. Beaver rats are killed for their oil and skinned for making leather and fur-coats. Innumerable items are manufactured from this leather. Karakul sheep too are mercilessly slaughtered for their leather.

Earning money is necessary for one's survival, but unfair means of earnings indicate the boundless desires of mankind. The instinct of unrestrained accumulation is not laudable. Money should circulate. It means that if there is *visarjan*(donation) along with earning, then wealth will not be misused and hoarded in the hands of a few. Furthermore, *visarjan* helps in curtailing unlimited desires. The theory of donation is the theory of detachment. Intensive attachment for money and materialistic things may cause tragedy. To protect oneself from harm, sense of charity needs to be awakened. Therefore, it is said:

*ichchhakaparimaanbhog-sangrahkaseemaakaranam,
hinsaajanyaprasaadhan-saamagrikaasvikaranam,
arjansaathvisarjan ho, yah anaasaktialabeli.*

On one hand, people are inspired to increase their desires and have an ambitious strategy to satiate them. On the contrary, they are advised to limit their desires and consumption to solve life problems. This is a contradiction in itself. Limiting one's individual accumulation and consumption is the solution to overcome this contradiction. Neither it ceases progress nor does it help in growing the problems aroused by unlimited consumption and accumulation.

6. Right Livelihood (SamyakAajivika)

The question of livelihood is eternal. It is not affected by time and land. Every individual from all walks of life is conscious of his career

just to earn money, without ensuring the means of his livelihood. We live in this money-oriented modern age which is wealth and material centric. Therefore, financial outlook is at the center of life. Since, money is the axis of the worldly system, purity of the means of earning needs due consideration. BhagawanMahavira, BhagawanBudhha and even in '*Manusmriti*' discuss this concept well.

Livelihood is directly associated with sustaining life. Human ambitions have grown so lofty that common people earn not only to maintain their life, but aim to earn, accumulate and consume. Consequently, morality and the environment are affected adversely. Nonetheless, in Jain life-style the focus is on right means of livelihood which takes three factors into consideration:

1. Market-atmosphere
2. Morality
3. Social purity

Immorality is the main contributor of the environment's degradation. Decline of morality causes series of the social vices to emerge. Therefore, pure livelihood is very important.

Boundless desires are the root cause of financial impurity. Mounting desires drive people to work extra to earn even more. Such mindset in turn compels people towards accumulating wealth. More accumulation stimulates more consumption. This is a vicious cycle which impels people to acquire wealth through improper means which affects their behaviour.

An honest person cannot earn is a common perception amongst people with unbridled ambition in accumulating wealth. An insightful way of thinking can be that honesty may not make one

a millionaire or billionaire, but it can certainly provide them with a happy life. Some people resort to unethical means to earn excessively which is the prime cause of the gap between the rich and the poor. A small minority have made the entire society unstable by their illicit methods of earning. Seeing the grandeur of such people, immature people tend to follow their footsteps which ultimately increase the crime rate.

It is true that having money is an absolute necessity to sustain life. It has its own importance. Nevertheless, to earn money at the expense of losing values is never admirable. People should think of the approach to secure their identity – is it possible through prudence or consumption? Is accumulation of wealth, the only parameter of success or do life-values have any merit? As long as human instinct is not disciplined by spirituality, the detriment caused by a money-centric world will continue. Why are problems such as insurgency and terrorism increasing? In fact, limitless prosperity of some is creating outrageous discontentment amongst the terrorists. Robberies, kidnapping, murders and such crimes are a result of disparity in the society. One of the best solutions for maintaining a healthy society and protecting it from the prevailing problems is to promote right and fair means of livelihood.

In the following verse Acharya Tulsi, suggests accepting any occupation using pure means and rejecting socially unacceptable ventures.

*aay-niyaamakduvidhaashaamak sutra Jain jeevanka,
lok-ghrinitvyavasaay-vivarjanlakshyshuddhsaadhanka,
pravaahpaatipradushanon se, kyon ho Ganga maili.*

The doctrine of right livelihood is the philosophy of healthy society. It suggests to avoid three types of businesses.

1. **Businesses involving fraud** – adulteration, promoting fake items as genuine, discrepancy between showing and selling an object, fake documents etc. are fraudulent
2. **Businesses which are socially violent or harmful** – Business of meat, wine, eggs etc., child and girl trafficking, smuggling of toxic ingredients and charging high interest on loan are all deplorable trades in society
3. **Businesses which pollute the environment** – Deforestation, intense exploitation of earth, dumping of factory-waste in rivers (without proper treatment) create ecological imbalance. The sewage dumped in rivers has disastrous effect on health

Jain life-style inspires purity in business and it is possible by following the philosophy of non-possession propounded by BhagawanMahavira. Solutions to major problems related to business are available in Jain life-style.

7. Right Values (*Sanskaar*)

In Vedic tradition, sixteen *sanskaars* (sacraments) of life have been accepted:

1. ***Garbhaadhaan*** (Conception): Conception, a ceremony performed by Hindus when a woman conceives (becomes pregnant)
2. ***Punsavan*** (Fetus protection): A ceremony which is performed on the third month of pregnancy
3. ***Seemant*** (Satisfying the cravings of the pregnant mother): A Vedic rite performed in the sixth or eighth month of pregnancy
4. ***Jaatakarm*** (Child birth): The ceremony performed on the birth of a child

5. *Naamkaran* (Naming the child): The ceremony of naming a child
6. *Nishkraman* (Taking the child outdoors for the first time): The ceremony in which the child (four months old) is taken out of the house for the first time
7. *Annapraashan* (Giving solid food): The ceremony of feeding a child (six months old) for the first time. The child is fed with rice cooked in milk
8. *Chudaakarm* (Hair cutting): The tonsure ceremony
9. *Karnavedh* (Ear piercing): The ceremony of piercing the ear of an infant (boy child)
10. *Upanayan* (Sacred thread ceremony): The initiation of the born child with a sacred thread
11. *Vedaarambh* (Study of Vedas): The study of the Vedas
12. *Samaavartan* (Returning home after completion of education): A Vedic rite which is performed when a student returns from the Gurukul to his household, after finishing his studies
13. *Vivaah* (Marriage): Wedding ceremony
14. *Vaanaprasth* (Preparation for renunciation): The third part of the life preparing for renunciation
15. *Sanyaas* (Renunciation): The fourth stage of a Brahmin's life, the abandonment of all worldly desires
16. *Antyeshti* (Cremation): The funeral rite

Jain scriptures do not mention about these sacraments, yet few of these *sanskaars* have been adopted by the Jain society as part of tradition. Historical analysis illustrates that Jain followers have faced tough situations from a religious point of view. To protect their existence, Jains have had to adjust with other religions. They had no

other way to escape from this. AcharyaSomadevSuri said:

*sarvev hi Jainaanaamsammatahlaukikovidhih,
yatrsamyaktvahaanirnayatrnavratadoshanam.*

i.e. Jain people can accept any kind of worldly traditions, but they should keep in mind and abide by the following two rules:

1. Protection of *samyaktv*
2. No infraction of vows (*vrata*)

By following some of the traditions, *samyaktv* is not compromised. However, there are some traditions which go against the Jain principles and vows of *shravak*. It is advised to follow Jain *SanskaarVidhi*¹ to avoid such traditions. Jain traditions can be inherited by all future generations by following Jain *SanskaarVidhi* (following rituals as per the Jain code of conduct) regularly in events such as Deepawali, birth of a child, marriage or any other general occasion. This idea is expressed in the verse:

1. *samyaksanskaaronkesanrakshankakaarysukar ho,*
2. *parv-utsavon me vyavhaaron me Jainatvmukhar ho,*
3. *sanskaariaalekhchitrsajjaghar-gharrasareli.*

Many people want to live a better life, but due to ignorance they fail to achieve this. Only thoughts cannot change life. *AkhilBharatiyaTerapanthYuvakParishad* came up with an idea of Jain *SanskaarVidhi*. The organization has published a useful booklet that outlines the method and process of ceremonies such as naming, marriage, cremation etc. Diwali is the day of emancipation of BhagawanMahavira. The Jain way of celebrating this pious day has

1 A process with sacred mantra for worldly rituals, festival, ceremony and tradition based on Jain scriptures

also been included in the same booklet and with extensive use Jain values can be kept evergreen.

The interior décor and setting of a house, in many ways, influences the mindset of family members. There should be a separate unit in the house for family members to pray and study the scriptures. It should also include culture-expressing slogans and the pictures of Acharyas and *tirthankars*. In this way any guests visiting the house can identify it as a Jain family.

Furthermore, in ancient times, Jains were recognized instantly by their way of life such as not having food at night. This is however, lost in the current era. Currently, Jainism can be propagated through two ways – *upaasana-vidhi* (doing the spiritual activity) and *sanskaar-vidhi* (imbibing Jain values). These two approaches play an active role in the formation of values or *sanskaars* in children. Therefore, Jain lifestyle includes the maxim of right *sanskaar*.

8. Vegetarianism and Addiction-Free Diet (*Aahar-shuddhiaurVyasan-mukti*)

Tremendous emphasis is laid on vegetarianism in Indian literature. Each Indo culture speaks and pens about it. Indian scholars have written about *satvik*, *rajasik* and *tamasik* food extensively. Jain lifestyle talks of avoiding alcoholic drinks, meat, eggs and addiction. The eighth maxim of Jain lifestyle can be summarized as:

aamishmadyanashiledravyonkasamparkkabhikyon?
vyasan-muktcharyashravakki, isametarkkabhikyon?
khaane-peenekasanyam, kyonulajhesvaasthya-paheli.

Purity of food is necessary for a healthy and balanced lifestyle. Food plays a vital role in achieving physical, mental and emotional well-

being. It is also an essential factor for controlling the emotions and protecting the society from criminal inclinations. These objectives are achieved by non-addiction. Along with religious perspective, non-addiction and purity of food are essential for a healthy family and society.

Consumption of alcohol and meat has been prohibited in Vedic Tradition. In Buddhism, use of intoxicants is prohibited, not specifically meat. In Jainism, consumption of meat along with alcoholic items has been prohibited by BhagawanMahavira. The word *amadyamaansaashi* is found for the monks, to make them aware of the food they consume. BhagawanMahavira did not allow the intake of meat and alcohol under any situations or conditions, for the ascetics, and the *shravaks* as well. The rules on this subject are same for both sections of the Jain society.

Acharya Tulsi has outlined in '*Shravak Sambodh*', that the food habits of a *shravak* should remain completely free from intoxicants including liquor, meat and eggs. These things should never be part of their meal. Narcotics and addictive drugs such as heroin, opium, hashish, marijuana and tobacco-product like *gutaka* etc. should also be avoided completely.

Medical science has also drawn attention to the diseases caused by consuming non-vegetarian food. In his book entitled '*Uric Acid as a Factor in the Causation of Disease*', Professor Alexander Haig of England has written that meat and eggs contain uric acid which can give rise to diseases such as arthritis, paralysis, respiratory problems, insomnia, ocular weakness etc. Detrimental medicines given to the birds in poultry farms are transferred to their eggs. Consumption of such eggs leads to intellectual and emotional decay. Likewise, a person faces multiple problems by using intoxicants.

Acharya Tulsi has further emphasized on restraint on eating, along with non-addiction and purity of food. Along with spiritual benefits, it boosts physical health too. However, health awareness has brought a positive shift in modern lifestyle. A great transformation in life style is taking place for better health in the western world. People are giving up non-vegetarian food in Europe and America because of health issues. For a Jain *shravak*, the concept of purity and restraint in diet is equally important from ethical, spiritual perspective as well as health. If considered carefully, it can help solve the enigma of health.

9. Ethnic Affection (*Saadharmik²Vaatsalya*)

Right faith is the backbone of a *shravak's* life. Without it, a *shravak* can only hear about religion (*dharm*), but his faith will not be strengthened. Right faith is reinforced by eight characteristics. The first four of them are related with Jain tenets, while the remaining four deals with attitudinal aspects.

1. *Nishanka*: Absence of skepticism and having keen faith in the words of *veetaraag*
2. *Nishkaanksha*: Not to have any inclination towards thoughts or words of religion other than *Veetaraag*
3. *Nirvichikitsa*: Not to have doubt regarding the fruit of religious activities
4. *AmoodhDrishti*: Not to be influenced and attracted by religious activities of other faiths

The aforementioned are more concerned with faith.

- *Upabrinhan*: Appreciating people for their qualities
- *Sthirikaran*: Channeling the mind of the people who are distracted towards religion

2 People belonging to same ethnical group

- **Vatsalata:** Respectful and loving attitude
- **Prabhaavana:** Putting effort for integrated development of the society

SaadharmikVaatsaly is the ninth aphorism of Jain lifestyle.

*shailikaaayamaakhirisaadharmikvatsalata,
bhraatribhaavkeabhisinchankesangh-kalpatarufalata,
dakshinkaitivrittshrutishrut, dilkochhuta daily.*

SaadharmikVaatsaly is a technical term in Jainism which is equivalent to fraternity. It concerns how one should behave with another member of the same ethnicity or religion? The answer is with affection. This is the heart of organizational unity. The prime reason behind propagation of Jain religion in South India was ethnic affection. The history of South India is a testament to the number of Jain followers which increased exponentially there. A large number of farmers accepted Jain religion.

The Jains of South India won the heart of the local people by four kinds of generous contributions. Their charity was not aimed for fame but was purely to enhance fraternity. To fulfill the basic needs of the ethnic people, they arranged four kinds of *daan* (charity): food (*ann*), medicine (*aushadhi*), education (*gyaan*) and fearlessness (*abhay*). Charity of food was not simply by distributing food but by providing livelihood to everyone. Medical treatment was made available through the donation of medicine. They encouraged education and reassured their wellbeing and safety under the umbrella of fearlessness.

Food, clothes, residence, education and medication are the basic necessities of life. Compared to all, the assurance of safety or protection is the most important. Humans always want to lead a stress-free life. Government spends vast amounts for defense to secure the physical

well-being of the population, but they cannot assure complete safety under all situations and circumstances. They cannot promise that they will be available whenever people need help. In fact, such assurance of help and empathy is *abhay-daan*. The aforementioned four contributions are ways to express ethnic affection.

Everyone in this world is worried and thinking about their life. Positive changes triggered by such thinking will definitely affect Jains too. Then, why this new concept of Jain lifestyle is introduced? The answer lies in the second line of the following verse:

*nav-aayamishubhparinaamishailisatatpravaahit,
traikaaliktaatkaalikvividhsamasyasvayamsamaahit,
'Tulsi' var vivek-jaagarana, paayichitraabeli.*

Man is surrounded by various problems. Some issues are eternal. They exist in all ages-past, present and future, while some are contemporary and keep on changing. Problems such as perverse faith, negative attitude, arrogance, persistence, perseverance, anger, cruelty, craving, non-restraint, etc. disturb the human life in each era. Some problems get intensified during specific time such as disbelief, slavish imitation, feticide, possessiveness, goods produced by violence, lavish lifestyle, terrorism etc. Solution to both types of problems, permanent and contemporary, is provided in Jain lifestyle.

Acharya Tulsi has used the illustration of a creeper 'Chitra' as an analogy of Jain lifestyle. This creeper is like *aksheenmahaanaslabdhi* (limitless power). The holder of such *labdhi* (power) is able to feed thousands of people through only a small amount of food. Even after feeding so many people, food does not deplete.

A villager once went to the forest. He uprooted a creeper and made a round strap out of it. He placed a pitcher of ghee (clarified butter) on it. The

villager was on his way to the city to sell the ghee. On the way, he met a wise and experienced man. He looked at the strap and recognized it as the Chitrabel. The wise man was willing to buy the ghee, but with a condition of buying the strap with it. Hearing this, the villager became suspicious and refused to sell his ghee. After a while, the villager asked the wise man, 'Sir, please tell me what is so special about this strap?' The wise man replied, 'Don't you know that this strap is made of Chitrabel? If any pot with eatables is kept on it, it will never get exhausted even after constantly taking the items out of it.' Hearing this secret, the villager became very happy.

Similarly, the possessor of 'Chitrabel' of Jain JeevanShaili gets endless happiness. Jain lifestyle is an extraordinary and miraculous way of living. By following it, man will have everlasting health and can lay the foundation for a healthy society.

Upshot of Jain Lifestyle



*A*yurveda aims not only at curing diseases, but also intensely focuses on preventing them from recurring in the future. In spite of many therapies and medicines, diseases are increasing. It is apparent that a major cause is the current life style which has several shortfalls.

The Aspects of Present Lifestyle

The key aspects of present lifestyle are competition, rashness, impatience, intolerance, and non-restraint. These factors imbalance the secretions of endocrine glands and consequently ailments are invited. Heart specialists invariably suggest changing one's lifestyle.

Today, mental imbalance, instability and negative attitude have increased, which have raised the rate of mental disorders. Therefore, psychologists also advocate altering lifestyle.

Problems such as violence, terrorism, family-conflict, quarrels, divorce, dowry-related violence, feticides, etc. are growing. Spiritual leaders believe that all these are a consequence of a lifestyle devoid of spirituality. Therefore, there is need to change the way of life.

Similar voice for changing the lifestyle echoes from every corner. Acharya Tulsi has voiced his concerns directly or indirectly and presented a systematic structure of Jain way of life. This structure is designed by keeping Jain followers at the core and all human beings at periphery because it is based on the Jain values and principles. Simultaneously, it paves the path towards a healthy life which any human being can adopt. The maxims of this structure are a panacea for physical and mental ailments, valuable for emotional cure and awakener of the spiritual consciousness.

Life is an amalgamation of body, breath, sense-organs, vital energy, mind, emotion and consciousness. Such lifestyle is praiseworthy which results in a healthy body, rhythmic breath, well-functioning senses, vibrating vital energy, focused mind, pure emotions and awakened consciousness. The nine maxims of Jain lifestyle are based on this foundation.

1. Right Faith (*SamyakDarshan*)

Worldly life is concomitant with attachment. It is necessary and benevolent if it is controlled by detachment thereby keeping it in balance. A balanced life is the specific motto of a Jain lifestyle.

To have faith in *dev (arihant)*, *guru* and *dharm* is right faith.

The upshots of right faith:

1. Development of right perspective
2. Development of positive attitude
3. Subsidence of intense anger, conceit, deceit and greed

Perverved perspective becomes a barrier for peaceful co-existence, humility, brotherhood, amity, simplicity and honesty in business. Right faith overcomes these obstacles and endows life with energy.

2. Relative Perspective (*Anekant*)

Relative perspective, harmony, and peaceful co-existence are fundamentals for a social life. Life is interdependent and for this reason along with giving importance to one's own views, one must understand views of others. Whoever practices relative perspective and non-persistence can live a healthy social life.

What I think is partial truth and what others think is not the truth is against the concept of Relative Perspective. A person can maintain happy relationships only if he maintains harmony between his own thoughts and those of others.

The development of relative and non-persistence perspective is the foundation of peaceful co-existence. Absolute perspective and persistence make the life dry, disappointed, and depressed. Lifestyle with relative perspective develops humbleness. Consequently, quarrels and disputes are reduced and family and social life become beautiful, happy, and charming.

The entire world is in dire need of improving human relationships. It can only occur with relative perspectives.

The upshot of relative perspective is as follows:

1. Development of relative perspective
2. Development of harmonious attitude
3. Development of attitude of adjustment within controversial issues
4. Development of attitude of non-persistence and humbleness

3. Non-violence (*Ahimsa*)

Worldly life and violence are difficult to be independent of one another, yet a person endowed with right faith considers minimizing violence. This thought is an important step towards development of

non-violence. The first maxim of minimizing violence is avoidance of unnecessary violence.

Man commits unnecessary violence due to remissness, attachment or craving. A person living a non-violent life should try to minimize necessary violence and avoid unnecessary violence.

Cruelty is the cause of violence. It is the underlying essence for assassination and feticide. Anger seems to be the reason behind suicide. Moreover, the obvious motive behind production of cosmetics seems to be beauty and glamour, but the implicit cause is brutality.

Anyone, who renounces unnecessary violence, does not misuse natural resources such as soil, water and plants.

The upshots of a non-violent lifestyle are:

1. Development of empathy or care
2. Prevention of environmental pollution
3. Development of amity for all living beings

4. Ascetic Culture (*SamanSanskriti*)

The vital element of Jain lifestyle is *saman* culture. '*saman*' is a Prakrit word, which has three forms viz. *saman*, *shaman* and *shraman*.

saman: One who is endowed with pure mind and believes in the equality of all living beings akin to his own soul.

shaman: One who purges his impulses and anger.

shraman: One who is an ascetic, industrious and self-dependent.

If I ask, 'would you like yourself to be considered inferior or lower than others, while others accept themselves as superior? Would you

like someone to be aggressive frequently and misbehave with you?
Would you like others to exploit you'?

If the answers are all in negation, then you need to change your way of life. Respect all living beings as you would respect yourself. Never treat others inferior. Treat others the way you want to be treated. Practice to pacify your aggression and impulses. Do not impede others livelihood.

The upshots of the lifestyle of *Saman* culture are:

1. Unity of mankind
2. End of racial disgust and apartheid
3. Peaceful co-existence
4. Balanced behaviour
5. Development of self-reliance

5. Control of Desires (*IchchhaParimaan*)

The quantity of material goods is limited, though consumption is more. The desires of consumers are even much more. To solve this problem Bhagawan Mahavira has given the maxim of limiting desires. Man does not like to live with limited ownership, whereas unlimited ownership is not acceptable for a healthy society. Therefore, the middle path is to control desires and limit one's personal ownership, accumulations and personal consumption.

Although controlling desires is a challenge in today's blind race of economic competition and growth, yet there is a solution.

The upshot of controlling the desires are:

1. Contribution while earning
2. Healthy society

6. Right Livelihood (*SamyakAajivika*)

One cannot survive without food, and begging is denounced. Thus, the only acceptable means left for survival is establishing a livelihood. Each householder is dependent upon it for his survival. Anyone believing in non-violence and limiting desires becomes aware of pure means of making money. He does not earn simply by any means. He chooses means which harms neither his own character nor the social fabric.

The upshots of right livelihood are:

1. Purity and honesty in business
2. Avoiding businesses dealing with intoxicants such as liquor etc., non-edibles such as meat, fish, egg etc.
3. Avoiding smuggling
4. Not engaging in adulteration
5. Avoiding cosmetics business which implicitly involves violence
6. Avoiding deforestation

7. Right Values (*SamyakSamskaar*)

An aimless life leads nowhere. Direction which leads to a destination can only be the true direction. The destination of life should be the ground of equanimity, balance and self-victory. The inculcation of such values is required right from the onset of life. Personality is judged through values and deportments during specific occasions such as ceremony of birth, naming, wedding, festival and at the time of someone's demise. The values of Jain lifestyle should not go against space and time, should not be entangled in unrealistic traditions, should not lead to blind imitation and unhealthy entertainment and should not sow the seed of violence and antagonism in the society.

The upshots of right values are:

1. Use of the word 'JaiJinendra' in greetings, letter writing etc.
2. Priority of the Jain pictures and quotations in house decorations

8. Purity of Food and Addiction-Free Life **(AaharShuddhiaurVyanMukti)**

Purity of food is not a subject matter confined only to religious books but has also become the concern of medical health and behavioural psychology. As per an old saying – as is the food, so will be the mind. Science has contributed marginally more – as is the food, so will be the neurotransmitter and as is the neurotransmitter, so will be the behaviour.

Non-vegetarian food cause contraction of blood capillaries and increase possibility of heart problems and diseases.

Liquor affects lungs and liver. Tobacco contains nicotine which is a harmful element. Anyone who consumes tobacco in the form of cigarette, bidi, zarda or pan-parag (indigenous tobacco addictions), nicotine gets accumulated in the body, which causes contraction in the blood vessels and the consumer is more prone to having heart disease, cancer and many other diseases.

Other addictions such as gambling create stress. Therefore, a man wishing for mental peace and happiness, gambling is a curse. It is necessary to stay away from it.

The upshots of purity of food and addiction free life are:

1. Healthy and balanced life
2. Improvement in physical, mental and emotional health
3. Away from criminal attitudes

9. Ethnic Affection (*SaadharmikVaatsaly*)

Many factors are responsible for the establishment of social organization. Organizations are based on tribes and some are based on clans within the tribe. Some associations are religion based. People having faith in the same religion have the feeling of unity. To strengthen such feelings, a powerful maxim is – the one who believes in NamaskarMahamantra is my brethren.

The first purpose of *saadharmikvaatsaly* is to keep the homo-ethnic person stable in religion.

The second purpose is – the person who is not Jain by birth can become Jain through his actions and can lead a good life by accepting purity of food and addiction free life with right faith.

Jain religion could reach to the common masses in south India because of its pragmatic form of the four-fold charity applied due to *saadharmikvaatsaly*.

The four types of charity are that of – education (*gyaan*), health-treatment (*chikitsa*), livelihood (*anna*) and fearless environment (*abhaya*).

The upshots of *saadharmik vaatsaly* are:

1. Love for non-violence
2. Communal harmony
3. Religious or sectarian harmonys

Relevance of Jain Life-style



*L*ife is the most precious thing compared to any other thing in the world. Things are valuable only if life is. Without life, things have no value.

The Purpose of Life

Quality of life depends upon lifestyle. The question is how should one live? Just to live is different from how purposefully one lives? A skilful life becomes meaningful and successful. The life becomes dry, stressful and purposeless if a person does not know how to live an artfully. Therefore, it is important to know right way of living. Today's lifestyle does not appear idealistic and purposeful. Life is becoming meaningless because of perspectives that have intruded life such as rat-race, cut-throat competition, lack of time, and impatience.

The primary focus of life is good health. Having a healthy and happy mind is the second objective. The third is to develop healthy and pure emotions, staying away from negative thoughts, having constant flow of positive emotions, amity and compassion for all. Such attitudes are necessary to maintain the beauty of the garden of life.

The Solution is *Veetaraagata*

Today everyone is voicing that lifestyle needs to be changed. Understanding the needs of the current era, Acharya Tulsi realized the necessity of bringing some new lifestyle maxims. He found Jain life style as the solution which is based on *veetaraagata* (detachment). In this world of attachment and attraction for exuberant materialistic affluence, *veetaraagata* is the only solution. Therefore, nine maxims of Jain life style are propounded. Let's understand their relevance in the present context.

Samayk Darshan: Entering the Right Lifestyle

The first maxim of Jain lifestyle is – *Samayk darshan* (right faith). Negative perspectives have increased violence, terrorism and doubt which cause mistrust between one another. Life is not secure for anyone, anywhere. There are no assurances in life. People are entangled with negative and perverse attitudes leading them to making erroneous decisions. However, in worldly life attachment is a life-chord which can itself become a death-chord when it surpasses the limit. Today this very attachment is becoming harmful because there is no other power to control it. The only principle which can discipline it is *veetaraagata* (detachment).

Veetaraagata, which is reflected through right faith, should be our goal, and navigator to guide our path. *Dev*, *Guru* and *Dharm* are the trinity of right faith – *dev* propounds *veetaraagata*, *guru* guides the path and the *dharm* is the path. Right faith can discipline the attachment if it becomes embedded in our life. Our lifestyle will become peaceful, justice and indifferent between rich and poor by managing the biases towards caste, religion, language, state, and materialistic things. Therefore, the first maxim *samyak darshan* is very significant. This is an entrance to a puritanical lifestyle leading to happiness and trouble-free life.

Co-existence, Harmony and Relatively

The second maxim of Jain life style is *anekant*. This unique philosophy of the Jains should become an integral part of our life. Differences in interest, thoughts and opinion are quite natural within a family or a group of people. Unison is not possible. Amid such differences, struggle and conflict are inevitable. Will people live a struggled life forever? Will they continue fighting? No, such lifestyle can be altered by applying the principle of *anekant*. *Anekant* is the trinity of co-existence, harmony and relativity.

How can one stay and live together with people having conflicting ideas and thoughts? *Anekant* implies co-existence of many is indeed possible. Along with diversity in nature, seeds of co-existence are also concomitant. We should endeavour to sprout the seeds of co-existence. Co-existence demands empathy and giving importance to the thoughts of others. Everyone believes themselves to be correct. Quarrels commence when one disagrees with another. Here *anekant* solves the tension as, 'Ok, you accept yourself as correct, but try to find possible truth in others opinion too.' Such guidance prepares the ground for co-existence. Struggles can be avoided if every person considers others thinking as true as his own.

The second maxim of *anekant* is *samanvay* (harmony). It is required to understand and explore the harmony among diverse thoughts and beliefs.

The third maxim is *saapekshata* (relativity). Life is interdependent. Everyone needs one another. To illustrate, for *chapaati* (bread) the effort of many hands is implicitly behind it. A chain of many people is involved in the process from sowing the seeds, watering, cutting the harvest, bringing to the market, grinding the wheat and finally making the *chapaati* to the person who eats it. Only after a long chain of arduous toil is the *chapaati* is ready to eat. Thus, our life is completely dependent on others.

Anyone elder or younger, senior or junior cannot deny the need of mutual dependency. Life cannot sustain without relative attitude. Contributions of thousands of people make our life fulfilled. The root cause of conflict and strife is due to false ego and ignoring the dependency on others.

Humility is intertwined with *anekant* based life style, which embraces relativity, harmony and co-existence. These three constituents make life meaningful and blissful.

Avoid Unnecessary Violence

Ahimsa is the third maxim of Jain life style. Not killing is non-violence. It is an incomplete definition of *ahimsa*. Compassion, sympathy, amity and equanimity are the grounds of non-violence and the true nature of a soul. Without living at the level of soul or consciousness, one cannot practice non-violence. It is just a minimum level of practicing *ahimsa* but not at a higher level. Minimum *ahimsa* in the form of avoiding unnecessary violence must be part of social life. Necessary violence is inevitable for survival - this truth is acceptable, but it does not mean that violence is always favourable. 'Avoid unnecessary violence' is a basic code of conduct of non-violence to enter the realm of *ahimsa*. Harmonious people give value to *ahimsa* from a social perspective, develop a non-violent society and do not want the society to be a battlefield of violence and terror.

The greatest benefit of avoiding unnecessary violence is the culmination of environmental pollution.

Unnecessary violence is a prime factor behind increasing pollution. Examples behind the rates of increase of pollution are wastage of excessive water, deforestation, barbaric hunting of animals and birds, destruction of plants, exploitation and excavation of land for selfish needs. Advocating unnecessary violence can bring peace on earth and lead to a happy life.

Sensitivity is a Necessity

Sensitivity is essential for *ahimsa*. Sensitivity is to feel the pain oneself, before inflicting pain to others. In the absence of sensitivity, society becomes bedrock of criminals, murderers and inhumane people. Such society cannot be called civilized or disciplined. Therefore, sensitivity must be nurtured in the society. Feelings of amity strengthen sensitivity.

In fact, lack of trust causes mutual enmity. Avalanche of distrust between people and countries is increasing constantly. Therefore, enhancing feeling of amity and eradication of doubt is of necessity. When the feeling of amity is extended, life becomes harmonious and the world takes a new dimension.

The Pious Ganges

The fourth maxim of Jain lifestyle is *Saman Sanskriti*. 'Saman' is a symbol of equality, equanimity or tranquillity, penance, effort, and endeavour. *Saman sanskriti* gave rise to *tripathaga* (The Ganges), which flows in three different paths of equality, equanimity and endeavour. Thus, *Saman sanskriti* gave rise to three dimensional cultures.

Equality is the first dimension which should be developed not only for human beings, but for every single living being. Without it one cannot perceive others as himself. Awakening such attitude will help minimise violence. Therefore, the very first step taken by *Saman* culture to minimize violence and advocate non-violence, is the feeling of equality.

Equanimity or tranquillity is the second dimension. Peace is possible if negative emotions are dormant, and the four passions of anger, ego, deceit, and greed are at minimum level.

The third dimension is endeavour or putting efforts. Hard work, self-reliance and to believe in one's own efforts is a lifestyle endowed with

endeavour. Problems are increasing because of lack of will of being laborious. Man, because of ego, wants to live in comfort-zone with no efforts. Employees or servants work to satiate our requirements. Such mentality has declined interest in hard-work. Here is an illustration.

Once, a man went to the house of a merchant, in the need of some vessels. He asked, 'sir, I need some vessels.'

Merchant: why?

Man: Tomorrow I have a marriage in my house.

Merchant looked around and replied, 'I cannot give you now because there is no one to give.'

The man came back after a while and requested, 'sir! I badly need the vessels please provide me.'

The merchant again looked around and replied, 'right now there is no man.' The man could not control and replied with reaction, 'I came here thinking that you are a man.'

And the man left the place.

What a surprise when master cannot do any work and for him his employee is man not he.

Saman culture therefore emphasizes culture of endeavour and promotes, 'Do hard work, and believe in yourself.'

Let our lifestyle be the life of equality, equanimity and endeavour and not of aggressiveness, anger, dependence and indolence.

Unlimited Desires are the Problem

The essence of three maxims *anekant*, *ahimsa* and *Saman* culture of Jain lifestyle can be equated as – limit desires, which is the fifth maxim of Jain lifestyle.

Each one of inequality, indolence, and aggressiveness begets unlimited desires, which consequently stimulates violence and

does not allow *anekant* to thrive. Excessive desires have made life imbalanced. Therefore, limiting desires is a significant maxim of life and one must control the desires. After all, where will desires cease? How long will people chase relentlessly after desires?

Once, after a king was pleased, he promised a man to reward land as far as he could run. The man in temptation of getting more, kept running throughout the day without pause. In the evening, when he could run no more, he fell and lost his life.

Extreme desires are an invitation to death. Therefore, curbing and limiting desires are a benchmark of physical as well as social health. Restraining desires does not lead a person to become a beggar. Such life, of course is not for anyone. He lives his life according to his dreams. Insatiable cravings and desire for limitless possessions is not beneficial.

The Solution is *Visarjan* (Donation)

The simple solution to curb unlimited desires is *visarjan*. Acharya Tulsi coined a new maxim, *visarjan*, when he was travelling in Kerala. This maxim is very significant for all. *Visarjan* is a powerful maxim to eradicate social inequity caused by possessions and accumulations. Desires will be curbed, if *visarjan* is applied along with earning.

Economic fabric is responsible to some extent for creating or destroying the society. Economists, sociologists and politicians have accepted this truth. It is surprising to observe that supporters of socialism and communism are rejecting the idea of limiting desires and not curtailing personal ownership. Society cannot be healthy if there is limitless personal ownership and desires. Curbing desires is significant from a spiritual as well as social and pragmatic perspective.

Means of Earning

Right livelihood is the sixth maxim of Jain lifestyle. Earning is essential for a social being. Profession, business or trade is a must

for survival, but the means of earning should be pure. Quality of means should also be taken into equal consideration along with earning. Businesses dealing in meat, animal's products and liquor are not laudable. A person accepting Jain life style always avoids such trades. Activities which increase crimes, cruelty and theft can never become true means of earnings. Hence, the means of earning needs attention.

The biggest barrier of right means is smuggling. It seems that trade of weapons is a prime cause in enhancing violence and terrorism. Terrorism will abate if widespread selling of weapons and usage is banned. Easy access to weapons creates desire acquire and use it which consequently stimulates a person towards violence. Students of developed countries carry guns in schools. Then, how can one even contemplate of establishing *ahimsa*. How can *ahimsa* become part of life when bombs and guns are used over trivial issues? Therefore, to control such issues, right livelihood is a panacea.

Sanskaar: The Foundation of Life

Sanskaar (morals) is the seventh maxim of Jain lifestyle. Life stands on the foundation of *sanskaar*. As the *sanskaar* is, so is the behaviour. Positive nurturing in early childhood makes the life bountiful.

Once, two brother parrots were raised at two different places. The one who was receiving good values welcomed the King as soon as he saw him. Another parrot as a result of getting negative sanskaar said to visiting King, 'come! kill him! cut him! rob him!' The king was surprised to see such great differences between the two. The parrot answered, 'We are real brothers. I was raised in the hermitage of a sage and imbibed those values, but my brother lived among the thieves where he learned their language.'

Life moves according to the *sanskaars* it receives. Jain lifestyle has encapsulated some basic *sanskaars*. For example, using *Jai Jinendra*,

while greeting, means 'hail to *veetaraag*'. The decoration and aura of the house should remind the goal of achieving *veetaraagata*. In brief, our values should lead us towards detachment. Inclination towards attachment is easy, but a lifestyle of detachment is more effective.

Vegetarianism

Purity of food and addiction-free life is the eighth maxim of Jain lifestyle. Food has been discussed in spirituality since ancient times. Science is coming up with new researches regarding effect of food on our life. Thus, it is an old as well as new subject of discussion.

Our conduct, thoughts and behaviour are closely associated with food. Therefore, food demands close attention. Food should not stimulate aggressiveness and contort our values. Every animal is endowed with their own *sanskaar*. Besides immense cruelty, meat is prohibited as the instincts of the slain animal is transferred to the consumer. How can the consumer escape from those *sanskaars*? Awakening of animal instincts in human brain is possible. Human brain consists of a layer of animal brain and frequently eating meat activates this layer which stimulates craving to eat more.

Vegetarianism is considered to be more beneficial for physical health. A person who is aware of purity of food will discriminate the food which includes intoxicants. Food is also associated with addiction as many stimulants make people addicted. Purity of food makes easy for a person to be free from addictions. Gambling, drinking, robbery etc. are addictions triggered by impure food. There is an old illustration.

Once, a monk received unhealthy food in alms. Consequently, he stole a necklace from a house of a businessman. He vomited all the food he had eaten in the jungle. Immediately after vomiting he became conscious of his act of stealing. He returned the necklace to

the owner. The bad effect of eating contorted food can be realized through a microscopic analysis of body and mind.

The Comprehensive Radius of Ethnic Affection

Ethnic affection is the ninth maxim of Jain lifestyle. Spirit of affection and brotherhood for people belonging to same ethnicity is desirable. It is said – *jonamukkaardhaarao, so me parambandhavo* – the one who has faith in and chants *Namaskar Mahamantr* is my ultimate brethren. It does not mean that others are despised. In fact, this concept is developed to strengthen the feeling of affection among the people of the same ethnicity. This statement does not ignore and condemn others, but to have the feeling of love and intimacy, help in progress, religious stability etc. is included in ethnic affection. Gurudev Tulsi inspired for being *Karmana* Jain. The underlying feeling was ethnic affection. Any person who is Jain by action, is also my brother. Thus, the radius of ethnic affection becomes very comprehensive. We should think of strengthening it and being helpful and supportive to one another.

The nine maxims of *Jain Jeevan Shaili* becomes the lifestyle of every human if the word 'Jain' is removed from it. In fact, the word Jain is prefixed because of utilising the maxims preached by Jain philosophy, otherwise these nine maxims are equally important for all humans. We should think, analyse, practice and apply these maxims in our life. Life, based on such lifestyle, will bring about health and happiness to an individual, family, and the society as well.

Identity of a Shravak



To be born as a human means, being blessed with a superior brain and having the power of reasoning. Man can think of self as well as the universe. Any rational being would think, 'Who am I? What is the universe?' These questions have been prevailing since time immemorial, whenever when human beings started to perceive through their inner self.

Who Am I?

The first and foremost question that arises in us– Who am I? For a *shravak*, from a spiritual perspective, this is the most fundamental question. A person who does not believe or have faith in religion thinks only of the present. On the other hand, a spiritual person thinks of the past, the present and the future – Who was I in the past? Who am I now? What will I be in the future? All three phases of time remain in his focus. A *shravak* should reflect upon this eternity.

*shravak apane aap se, kare satat ahvaan,
main kya hoon, main kaun hoon, kya meri pahchaan?*

i.e. a *shravak* should question himself – What am I? Who am I? What is my identity?

A philosopher as well as a spiritual person both has the same curiosity. The knowledge of anything cannot be true in the absence to the answer of the question ‘who am I’? It is because if we believe only in the universe and not in its observer, our knowledge will remain incomplete and one-sided.

Perceiver and Perception

There are two realities – perceiver and perception, knower and knowable. Our outlook and perspective will be imperfect and perverse if only the object is considered and the knower and perceiver are ignored.

When the perceiver and perception (object) become one, it creates illusions and the perceiver considers the object as the only reality. When we are aware of the knower, then object and subject become two different entities. A person who does not believe in religion and soul, runs his life based on visual materialistic world. Therefore, his actions and thoughts never extend beyond wealth, matter, and material world. The concept of the soul is beyond his imagination. On the other hand, when the question ‘Who am I?’ arises, the mind begins to comprehend the truth such as – ‘I am not merely a body, matter, object or unconscious. I am conscious, non-corporeal, knower and the observer. I have knowledge. I am the perceiver.’ This experience develops understanding of two distinct worlds – the world of matter and the world of the soul. Many problems arise if we ignore the soul. The question ‘Who am I?’ is in fact an indication and thought of the soul. If we disregard the soul, a human and a non-living pillar will not have any difference. A pillar is devoid of consciousness. By ignoring the soul, in spite of having consciousness,

a person will behave like an unconscious entity. Consequently, in spite of being a perceiver, he becomes like an object.

Albert Einstein, one of the great scientists of the modern times, was asked once, 'What would you like to be in the next life?' He replied, 'I have explored the objective world in this life. I would like to explore and study the world of the subject in my next life.'

It is important to know and to understand the soul. If a religious person is not concerned with the soul, it can thus be deduced that he has not understood religion in its entirety. A religious person must focus on the soul and ponder over – Who am I? What is my identity?

Existence and Personality

Humans are an important species in this universe. Human life fundamentally comprises two things: existence and personality. The word existence can be understood in two forms: being and nature. From the perspective of 'being', humans are existing equally amongst other living beings, but from the perspective of nature, humans are superior amongst other beings.

Human Characteristics

The distinguishing characteristics of human beings are an important subject of discussion. Several viewpoints such as human anatomy, brain, consciousness, and environment are considered to understand this subject. Human characteristics have been analysed through multiple approaches in Jain Philosophy. Among them, birth, life span, anatomy, expression of consciousness, physical power, vital energy, micro and macro body, karmic body, values, spiritual development, modes of consciousness, perspective, flow of thoughts, and emotions are all important. Acharya Tulsi presented these fourteen characteristics to understand this subject. One cannot determine his core nature unless the primary knowledge of these characteristics is

acquired. And without understanding them, development is also not possible.

Human nature cannot be predicted based on spiritual and emotional levels, because of the inconsistencies in their states. Yet, generally, based on the following characteristics a *shravak* can identify his existence.

What is My Identity?

A *shravak* must be curious to know his identifying characteristics. In ancient times, people used to memorize *thokada*¹ based on elementary concepts of Jainism. They were taught to learn their identifying factors of life. A *shravak* should ask himself about his identifying characteristics which are mentioned in the following verse.

meri gati, jaati, kaay kya hai? kati indriy shakti samaasrit hoon?

paryaaapti, praan kitane shareer, kitane karmon se aavrit hoon?

kis gunasthaan mein main sthit hoon, kis aatma mein kin bhaavon mein?

drishti-tray dhyan-chatushk shatak leshya ke prabal prabhaavon mein.

In Jain Metaphysics, soul is the first identity of life. The second identity is *gati* (abodes of birth). There are four abodes of birth—hellish (*narak*), animal (*tiryanch*), human (*manushy*), and celestials (*dev*). The second identity for human being is *manushy gati* (human).

The third identity is *jaati* (class of organism). There are five classes of organisms. Class is determined based on the innate sense organs—one-sensed, two-sensed, three-sensed, four-sensed and five-sensed. A *shravak* is a five-sensed human being. This is the third characteristics.

1 collection of ontological knowledge

The fourth identity is *kaay* (body). Living beings are categorized into six classes based on their type of the body: earth-bodied, water-bodied, fire-bodied, air-bodied, plant-bodied – these five are immobile and mobile-beings who having the ability to move. Humans come under the category of mobile beings according to this classification. This is the fourth identity.

The fifth identity is that we are complete with respect to bio-potentiality (*paryaapti*). We are endowed with *praan* and are fortunate enough to possess all six bio-potentials (ability to revitalize the body) – of food, body, sense-organs, respiration, speech, and mind. Having bio-potentiality implies that the living organism can intake of various life-sustaining substances (*aahaar*) and sustain the body. Our bio-potentiality keeps functioning until our body can regenerate the cells, and vice-versa. Our body is made of cells. They are microscopic. Around 50 million cells in human body die each second. One can thus imagine how the count grows exponentially within a day. If regeneration of cells does not occur, it can lead to death. With degeneration, regeneration also takes place. What is death? Cessation in regeneration of cells is death.

Other four life supporting bio-potentials are:

1. Sensory bio-potential – It refers to be able to see, smell, listen etc.
2. Respiratory bio-potential – It refers to be able to breathe.
3. Speech bio-potential – It refers to be capable of speaking.
4. Thought bio-potential – It refers to be endowed with thinking power.

The sixth identity is the body. It is classified into five types – the *audaarik shareer* (gross body), the *vaikriy shareer* (protean body), the

aaharak shareer (communication body), the *taijas shareer* (luminous body) and the *kaarman shareer* (karmic body).

Gross body is made up of seven corporeal ingredients such as post-alimentary liquids, skin, flesh, fat, bones, marrow and sperm. It is stated in the *Aagam Suyagado*, '*dullahe khalu maanusviggaha*' –it is rare to attain a human body. Human body possesses extraordinary power compared to all other life forms. This is the sixth identity.

Besides these, there are eight more queries regarding identity.

'How many *karmas* are circumscribing my soul? Which is my *gunasthaan*²? Which state of the soul am I in? Which mode (*bhaav*) am I in? What is my perspective (*drishti*) and state of meditation? Which psychic state (*leshya*) is effective on me?' All these are the characteristics of human existence.

The above mentioned *shravak's* characteristics can be summarized as follows:

1. *Gati* (Abode of birth) – human life.
2. *Jaati* (Class of organism) – five-sensed being.
3. *Kaay* (Class of body) – mobile beings.
4. *Indriy* (sense organs) – five sense organs.
5. *Paryaaпти* – six bio-potentials.
6. *Praan* – ten bio-energies.
7. *Shareer* – three (Gross, Luminous and Karmic).
8. *Karmas* – eight types of *karma*.
9. *Gunasthaan* (stage of spiritual development) – 5th (Right belief with partial abstinence).

2 stages of spiritual development

10. *Atma* (soul) – seven (except *Charitra atma*).
11. *Bhaav* (states of soul) – rising state (*audaayika*), elimination cum subsidence (*kshaayopashamika*), intrinsic change (*paarinaamika*).
12. *Drishti* – right perspective (*samyak*).
13. *Dhyan* (Meditation) – three, concentration on worries (*aarta*) and misery due to anguish and anger (*raudra dhyan*), pertaining to nature of the soul (*dharmya*).
14. *Leshya* (Psychic colour) – six types.

A person who thinks about all these components can appreciate the spiritual realities.

Singularities and Personality

Every person has a unique existence. A person's nature and behaviour comprising such characteristics distinguish them from other people. That distinguishing characteristic is called personality. Body, mind and character all constitute personality. In other words, sensation, imaginations, memory, intellect, wisdom and mental prowess integrate to create the basis of personality. Psychology defines only a few parameters of personality. It is categorized into two types – extrovert and introvert. Introvert people prefer to be with themselves. Though they appear to be selfish, their inner self is always keen to help others. Extroverts tend to live a materialistic life. They gloat in praise. They chase deeds which can earn admiration.

All living beings including humans have their own personality traits. Even deities are not an exception to this. Sanat Kumar is the God of 3rd Heaven. *Ganadhar* Gautam wanted to know about the personality of Sanat Kumar. He asked Bhagawan Mahavira and the dialogue became a distinct doctrine of Jain Philosophy.

- *Bhavya* – A person capable of attaining emancipation.
- *Abhavya* – A person incapable of emancipation.
- *Samyag Drishti* – A person having right faith in realities, truth and who is free from perverse perspectives.
- *Mithya Drishti* – A person with perverse perspectives.
- *Pareet Sansaari* – A person who has limited worldly cycles of life.
- *Apareet Sansaari* – A person who has unlimited worldly lives.
- *Sulabh Bodhi* – A person having the possibility of attaining *samyaktv* easily.
- *Durlabh Bodhi* – A person who attains right perspective through hard effort.
- *Aaraadhak* – A person who practices knowledge, faith and conduct without blemishes.
- *Viraadhak* – A person who has not repented for misconduct during *sadhana*.
- *Charam* – Who does not take rebirth in the same form realm and who gets liberation in his current life.
- *Acharam* – A person who does not get liberation in their current life.
- *Shukl Pakshi* – A person who would attain liberation within a definite time (*ardha pudgal paraavart*³)
- *Krishn Pakshi* – A person who would remain in worldly life for more than *ardha pudgal paraavart*.

3 *Pudgal Paraavart* – The time taken for a soul to utilize atoms (*paramanu*) of all the seven *varganas* (group of material aggregates such as *audaarik* etc.) in of sequence, with reference to substance, space, time, and modes is called *Pudgal Paraavart*.

Addressing queries of *Ganadhar* Gautam, Bhagawan Mahavira said:

1. The King of Gods, Sanat Kumar is *bhavy*, not *abhavy*.
2. He has right perspective, not perverse.
3. He has limited his worldly life-cycle (*pareet sansaari*).
4. He can easily attain *samyaktv*.
5. He practices ascetic conducts without blemishes.
6. He will attain liberation in his present birth.

In the third *shatak* of *Bhagavati Sutra* (3/72, 73), the above six questions have been mentioned in the form of dialogue between Bhagawan Mahavira and *Ganadhar* Gautam. Acharya Tulsi added one more question. This question is aligned with the remaining six.

Q: Is Devendra Sanat Kumar krishn pakshi or shukl pakshi?

A: Devendra Sanat Kumar is shukl pakshi, not krishn pakshi.

Gautam was satisfied with the answers provided, but another doubt emerged and he asked, 'Oh Lord! According to you Sanat Kumar is bhavy, samyag drishti, pareet sansaari, sulabh bodhi, aaraadhak and charam. I want to know, how did Devendra Sanat Kumar attain these capabilities in his life?'

Bhagawan Mahavira replied, 'Gautam! Devendra Sanat Kumar wishes for the well-being and happiness of monks, nuns, shravaks and shravikas as well as being free from miseries. He is ever compassionate and wishes for their emancipation. He is always alert for their welfare, happiness and emancipation of others. This has enabled development of the above qualities in him.'

A question further arises, 'Why was *Ganadhar* Gautam so curious about *Devendra* Sanat Kumar?' The answer to this question is available in this following sentence indirectly - '*prashn prakaranagat sahetuk*'. Acharya Tulsi indicates towards a chapter of *Tamali Baalatapasvi* in the third *Shatak* of the *Bhagavati Sutra*. Tamali Tapas was born as the

God (*Indra*) in the 1st Heaven. When conflict flared between the *Indra* (King of God) of the 1st and the 2nd Heaven, they requested Sanat Kumar, the *Indra* of the 3rd Heaven. He visited them and resolved the conflict. After listening to this incident, *Ganadhar* Gautam had more questions and Bhagawan answered them all.

The following verse where Gautam is asking the aforementioned questions is significant for enriching the knowledge of metaphysics of a *shravak*.

*prashn saptak har upaasak ke liye adhigamy hain,
kiye Gautam ne vinay se veer-charan pranamy hain.
bhavy hai ki abhavy? samyagdrishti-mithyaadrishti hain?
hai pareet bhav-bhraman, apareet bhav ki srishti hai?
sulabh-durlabh-bodhi Sanatkumar Surapati he prabho!
sahi aaraadhak-viraadhak charim ya acharim vibho!
shuklapakshi-krishnapakshi? prashn ki antim kadi,
samaahit ho khili Gautam-dil-kamal ki paankhadi.
prashn prakaranagat sahetuk samaadhaan mahaan hai,
'Bhagavati' tije shatak Shri Veer ka avdaan hai.*

Complete Overview of Human Life

At present, the philosophical world is focused on a new concept – What is human existence? A lot has been written on this subject in the Western world. Jain scriptures discuss it elaborately. Jain literature deals not only with structural and physiological aspects, but also inner aspects. Humans are analysed based on *gati*, *jaati*, *indriy*, *kaay*, *paryaapti*, *gunasthaan* and inner development. These aspects provide complete picture of human personality. Nowadays many people are pursuing jewellery business as it is a good source of earning. It is easy to know the quality of a diamond, but difficult to know oneself. Earlier children would easily answer questions such as what is his *gati*

and *jaati* etc. Today the real identity is getting lost in the materialistic world. Acharya Tulsi in the following verse has tried to motivate all to realise their identity.

*aise uhaapoh mein shravak ho sanlagn,
svasth chetna mein satat nishchit rahe nimagn.*

A *shravak* should reflect upon the nature of the self, like - Who am I? What am I? etc.

Realisation is Essential

Adi Shankaracharya has given deep thought for the self. Jayacharya addressed the self and said, '*jeeta janam sudhaar tun*' i.e. 'O Jeet! Rectify your life.' It is essential to address the self and understand oneself. Until and unless one knows and understands the self, it is improbable that one can know the world.

There are two subjects of cognition:

1. Cognition of the self
2. Cognition of the world

The problem with cognition is concealment. Cognizing means to go into the deep and remove the veil. Verbal expressions like, 'I am a soul' are not enough. Realization is very essential which demands a lot of penance and removal of concealments.

Magic of Refining

Once, a King invited some artists and asked, 'You are here to create a new art gallery. The artist who makes the best paintings and completes them within six months will be rewarded.' Several skilled artisans arrived with high hopes. The King tested them and only two artists met his requirements. They were assigned to the job. The gallery was divided into two parts and

separated with a large curtain. They were directed to complete the given task without glancing at each other's work. Both were working independently. Six months passed by and time was over. Both artists came to the King and said, 'We have completed our task, My Lord. Please come and evaluate our work.'

The King visited the gallery and inspected the work of first painter very keenly. The pictures were very vivid. Pictures can be living or dead. Some pictures repel our eyes and others are attractive. The work of the first painter was very much blooming, vital and wonderful. The King praised the artist in superlatives, patted his back and said, 'Excellent! You are really an expert. You have commissioned a wonderful art gallery. I would like to reward you with a great gift, for I am very pleased with your job.'

The King then visited the second part of the hall. He found nothing there. He looked at the artist and asked, 'Do you at all remember my instructions? I had specifically ordered you to complete your job within the span of six months or be ready for death punishment. You remained careless in following my orders. I guess you do not value life.'

The artist remained silent and went on listening. Finally, he replied, 'My Lord! I am an artist. I know the core of art, but I know the core of life too. He who is unaware of the core of life can never know the core of art. I must live, for my aspiration for life is still prominent. I wish to live, so I did what could sustain my life.'

The King said, 'What did you do then?'

The artist asked the King, 'Have you finished saying what you wanted?'

The King got angry and admonished the artist, 'How dare you speak like this to me? You did not carry out the instructed task, and yet you speaking brazenly to me.'

The artist realized that King's anger had escalated to its height. He indicated to remove the curtain. As the curtain was being removed, the whole hall

was resplendent like a bright shining light. The king was surprised, 'What happened, is this magic? All the walls were bare, but now beautiful painting can be seen in every corner. All the walls of the hall are adorned with attractive pictures. How did this occur?' He could not trust his eyes.

Many times, what a person perceives is unbelievable. Judging the situation, his temperament calmed down. The King asked, 'After all what did you do?' He pulled down the curtain. There were no more pictures. The King was surprised again. He came close to the artist, putting hand on his shoulder, king asked, 'O man! What is this? I did not understand your art. In a moment, the wall is full of portraits and at the other moment there is nothing.'

The artist said, 'My Lord! I know the art of polishing. I put all my efforts in refining the wall and casted everything which created this effect. By using this skill, I can turn the hall with pictures or without pictures as per my wish.' 'But what is the secret behind this?' The King asked. 'Oh King! Turn back and see.' The King turned back. The artist said, 'The other artist has put in hard efforts with his brush and colours and created beautiful pictures. I did nothing like that. I spent six months in polishing this wall. The result is when curtain falls down, the wall becomes blank and when curtain is lifted up, pictures are seen. This wall is acting like mirror and reflects the pictures of the front wall.'

The Barrier is a curtain

Our *karmas* act as a curtain enveloping of the soul. How much *karma* has covered the soul? One can ask how many *paramanu* (smallest unit of matter) are present in a finger. The number is infinite. In spite of huge quantities, nothing can be seen because of cover. Physiology claims that millions of germs exist, yet they are out of our physical sight.

When there is a storm, most of us shut the windows and doors to stop the inflow of dust. When sunlight passes through open window

we can see the tiny particles of dust floating all over the room. How can we stop this? It implies that our micro world is widespread, but due to veil, it is out of our perception. The existing curtains are *Gyaanavaraniy*, *Darshanaavaraniy* and other *karmas*. They prevent us from cognizing beyond sensory perception. Just remove the curtain and the whole visible world will be exposed to us.

Understanding matter and soul

Understanding of the concept of soul and matter are equally important for both a *shravak* and an ascetic. A *shravak* should think, 'I am soul, not the matter then why should I be attached to matter? I know the truth that matter correlates with matter and soul with soul, then being a soul why am I attached to matter or materialistic things?' These are all important questions and thoughts for a *shravak*. Let us think upon the nature of matter and of soul. We enjoy matter until it has utility and later it becomes worthless.

Once, a poet went to a sugarcane field. Gazing at them, his creative mind began to imagine. The poet's mind analyses the situation and brings forth a new thought. The poet said, 'O Sugarcane! You look appealing. You contain sweet nectar, but I find a drawback in you. Your sugary sap remains intact until you are chewed and squeezed. After being chewed, nothing remains except the peels.'

This is the nature of matter. They give pleasure until they are useful. Thereafter, they become disposable. The food once eaten becomes spoiled. New clothes turn into rags after some time. This is the nature of matter and we must analyse it. Reflection is the greatest cause of detachment.

Knowledge and Calmness

The question is, what is more important – knowledge or calmness

(subsidence of passions). In the absence of knowledge, peace cannot be attained. Knowledge causes subsidence. Primarily attempt should be made to gain knowledge. In ancient times, scriptural study was a major part of the daily routine of Jain ascetics. *Uttaradhyayan* states this as:

*padhamam porisi sajjhaayam beeyam jhaanam jhiyaayayi,
taiyaaye bhikkhaayariya chauttham sajjhaayam puno.*

Every quarter of the day is well-scheduled. The first quarter of day is set for studies, the second quarter for meditation, the third quarter for alms and consumption of food and the fourth quarter for studies again. In this routine, only one quarter of the day is allotted for tasks essential for body. The other three quarters are set aside for studies and meditation. Analysing this with our lifestyle, the routine appears quite misaligned.

How can knowledge be improved and how passions be subsided? Knowledge is very important. Without it traditions cannot be passed on through generations. Many a times people are suggested to read at least one page of good literature a day. But even that becomes onerous for them as they are too busy with other worldly affairs. Hence, scriptural study gets marginalized.

It is essential for monks and nuns to devote at least three hours a day for scriptural study and meditation. Though they may find themselves busy in other spiritual chores, scriptural study must remain in focus. *Gurudev* Acharya Tulsi had an extremely busy schedule in his life. Myriads of issues came before him. He would still spend about six hours a day for spiritual study. Why can't we do the same? If we manage time effectively, it is possible. Today is the age of management, but Jain *sutras* already contain beautiful dictums

on management. '*kaale kaalam samaayare*' – The work should be done at the right time. A person who despite knowing this *sutra* does not live a managed life is surprising.

Thus, let us peruse and engage to remove the veil of *karma* through spiritual studies and meditation. As knowledge increases, the intensity of peace will reach newer pinnacles.

Outlook of a Shravak



There are two kinds of lives – individual life and social life. At individual level man is free to live his life as he so desires. The question is – how to live in a society? What sort of behaviour should an individual have while living in a group or community? Quality of social life is directly related to peace of mind which can be attained if a person lives a balanced lifestyle within a group or society. If a person does not know how to lead a good life among a group of people, he will feel restless. This can result in loss of appetite and insomnia. Mind is occupied by negative thoughts and emotions leading to instability. Mind creates negative images and prejudices. Therefore, art of living is the greatest art. The *Aagam, Uttaradhyayan*, states, 'If one gets an opportunity to do so, then one should live in a qualitative society and under the guidance of a qualitative mentor. If you do not find such, then stay alone.'

gunaahiyam va gunao samam va, ekko vi paavaai vivajjaaye.

The option of living alone is possible only under special conditions. Most of us will have to live in a society. Therefore, the first need for everyone is to seek a Guru or a group wherein they can live in

peace. The maxim of peace is *anekant*, which is explained in *Shravak Sambodh* –

asti-naasti, anitya-nitya, anek-ek vikalp hain.
sam-visham ya vaachy aur avaaachy bhi avikalp hain.
yon virodhi yugal se syaadvaad ka aasvaad len.
anekant svaroop ka avabodh aprativaad len.
chaturbhangi saadi-saant, anaadyanant svayam gadhen.
dravy, kshetr, sakaal bhaav chatushtayi pratipad padhen.

i.e. according to *anekant* the opposite pairs such as *asti – naasti* (existence-non-existence), *anitya-nitya* (eternal-non-eternal), *anek-ek* (many-one), *sam-visham* (similar-dissimilar) and *vaachy-avaachy* (expressible-inexpressible) can stay together without opposing other. Similarly, four-fold combinations and *dravya, kshetr, kaal, and bhaav* are various perspectives to explain any object or situation.

How Should the Perspective Be?

What perspective a *shravak* should have after realizing his existence and recognizing his personality? The aforementioned verse presents an answer to this question. Perspective is a part of one's personality. One-sided or insistent perspective is a symbol of frustrated mentality. *Anekant* is one of the fundamental doctrines of Jain Philosophy. Acceptance of the existence of multiple attributes in a single object or thought is *anekant*. *Anekant* accepts each object accommodating both similar and contradictory attributes. *Anekant* is both philosophically as well as pragmatically important. Acharya Siddhasen has expressed the pragmatic aspect of *anekant* through the following couplet –

jen vina logass vi vavhaaro savvaha na nivvadai,
tassa bhuvanekkekaguruno namo anegaantavaayassa.

i.e. 'I bow down to only one Guru - *anekantavaad*, without which no worldly interaction is possible.'

Efficacy of *Anekant*

A dialogue among people of diverse thoughts and opposing political parties is an experiment of *anekant*. *Anekant* can play an important role in bringing harmony in the corporate world, social organizations, family and religious communities. Unilateral viewpoint is the progenitor of stress, whereas *anekant* helps to release and avoid stress.

Five opposing pairs of views are listed as – existence and non-existence, temporary and permanent, many and one, identical and dissimilar, expressible and inexpressible. Acharya Tulsi, the author of *Shravak Sambodh*, through these fundamental pairs, has put forth the co-existence of many opposite pairs.

The first pair implies that each object exists from its own substantial, spatial, temporal and qualitative viewpoint. The moment, in which it exists with reference to the self, it does not exist with reference to others substance, space, time and quality (attribute), in the very same moment. Let's take an example of a golden chain. From a substantial viewpoint, it is a golden chain and not other metals. From a spatial viewpoint, say it is made in Mumbai and not in Delhi. As per temporal viewpoint, it is made in 2008 and not at any other time. Qualitative viewpoint says, it has its own unique attributes of gold. Thus, it exists with reference to the self from the four aforementioned viewpoints, but at the same time does not exist from other various viewpoints

From the substantial viewpoint, each entity is eternal because the substance remains the same, only form changes. From the modal viewpoint, the same object is non-eternal with many modes because of transformation of states of the substance. Any two entities are identical from the view point of substance only. As an example, American and Indian men are same considered from the perspective of humanity. When the substance is marginalized, opposite attributes are reflected in the same object. However, only one attribute can be

expressed through words at a time. Multiple attributes cannot become the subject of words simultaneously. Therefore, contradictory pairs can be expressed only through *Syaadvaad* (doctrine of epistemological relativism).

In this way, the aforementioned five pairs can be understood.

Chaturbhangi (Four-Fold Combinations) and Anekant

A variety of *Chaturbhangi* (fourfold combinations) are discussed in Jain *Aagams*. They are formed using the concept of *anekant*. Using bi-particulate terms, four-fold combinations can be framed in the following way –

1. *Saadi-saant* – The entity which has both beginning and end.
2. *Saadi-anant* – The entity which has the beginning, but no end.
3. *Anaadi-saant* – The entity which has no beginning but has an end.
4. *Anaadyanant* – The entity which has neither beginning nor end.

There are four applied forms of *anekant* – substance (*dravy*), space (*kshetr*), time (*kaal*), and quality (*bhaav*). The eminent scientist, Albert Einstein introduced space and time to understand an object. Bhagawan Mahavira propounded the aforementioned four. On this basis, all entities, living and non-living can be known in totality. *Anekant* is the fundamental basis of contradictory pairs, the four-fold statements and the four perspectives.

Panchasheel and Anekant

Co-existence of contradictory pairs within the same substance is possible. *Pandit* Nehru had introduced the principles of *Panchasheel*, and co-existence was one of them. He upheld the same principle of *anekant* that people of divergent viewpoints can live together

harmoniously which was then considered unimaginable. There was a view that either of capitalism or communism could survive.

Let's look at an incidence from the epic Ramayana: Once princess Bhavini was annoyed and went to sleep in the Kopaghar. During that era, there was a room in the palace where a member of the royal family would go to when he or she became angry and wanted convey it to others. The King went there and asked the princess, 'What happened? Why are you here?' The Princess did not reveal the cause of her anger immediately.

Reassuring her, the King asked her again, 'Something is surely wrong!'

The Princess then said, 'Either I will stay here or Rekhala! Both of us cannot live here together.'

The king asked, 'What is his fault?'

'He is not at fault.' replied the Princess.

'Then what is the problem?'

The Princess replied, 'I have just told you my wish. Either he or I will stay.'

Both were unable to reside together due to their opposing natures. Co-existence of the people with contradictory nature has been problematic in all times. Therefore, the belief, that either capitalism or communism should prevail was prevalent. Only one could sustain, both could not co-exist.

Pandit Nehru, the prevailing prime minister of India, explicated the principle of co-existence. The world was astonished with the notion of people having harmony with contradictory viewpoints. This was quite a novel idea. How did the idea of Panchasheel arise? To analyze this, we have to understand the thoughts of Dr. S. Radhakrishnan, the President of India. He was a politician as well as a philosopher. Once, he delivered a heartwarming talk on the occasion of Mahavira Jayanti in Delhi. He said, 'Our democracy is working on the basis of anekant,

the doctrine propounded by Mahavira'. Dr. Radhakrishnan elaborated further, 'Co-existence, independence, equality, and relativity – all these are the doctrines of democracy and of *anekant* as well.'

It can be said endorsed that Bhagawan Mahavira first elucidated the doctrine of *anekant* – that, two different attributes can co-exist simultaneously; two contrary thoughts can be in unison. How long will they remain? No definite duration. It's not a matter of a few days. Since time immemorial, they have been in perennial coexistence; they co-exist at present and will continue to co-exist in the same way in the future.

Eternal and Non-eternal

Two attributes – eternal and non-eternal, exist in any object. Each substance consists of three attributes - *dhruvatv* (permanence), *utpaad* (origination) and *vinaash* (cessation). Bhagawan Mahavira, in response to Gautam's query of nature of reality propounded these three terms. Origination, cessation and permanence – these tripartite are known as *tripadi*. Origination means having the nature of production or construction. Cessation means – having the nature of destruction. Every object in this world has the nature of origination and cessation. This process of origination and cessation is related to permanence. Permanence means stable or having an eternal nature. Each object is eternal in respect of its nature. Origination and cessation are its modes. Modes keep changing, but its main substance is constant.

According to Jain philosophy, substance is the substratum of attributes and modes. Attribute is defined as the inherent intrinsic nature of an object and mode is defined as its transforming quality. A *shravak*, who understands the principle of transformation of substances, attributes and modes, can understand the science of universe. It is essential

for a scholar of a Jain Philosophy to have an in-depth knowledge of the *tripadi* (trinity) of substance, attribute, mode and the *tripadi* of origination, cessation and permanence. On this basis, knowledge of metaphysics persists. Acharya Tulsi has expressed it in the following verse:

*pratikshan utpaad-vyaya, par mula men dhruva tattva hai,
uppanne vigame dhuve va' tripadika ka satva hai.
dravya gun paryaaya-parinati-prakriya jo seekh le,
prakriti ka vigyaan, shravak-gyaan ki vanika phale.*

i.e. science behind every existence is that origination and destruction of each entity is occurring at every moment but its quality of permanence is maintained. Substance is steady whereas modes are transforming. It is the essence of '*tripadika*'. A *shravak* must know it.

Base of Identity

Jiva (soul) is an eternal reality. Its existence is eternal – was in the past, is at present and will be in the future. It remains as *jiva* for eternity. Only its states keep changing. Birth and death are a perfect example of transformation. Each living being of this universe takes birth. This is origination. Eventually, the living being will die. This is cessation. After death, the cycle of rebirth begins anew. Consequently, it can be said, the existence of *jiva* continues after death and before rebirth. *Jiva* is an eternal substance and birth and death are its changing modes.

Acharya Tulsi narrates the concept of substance and mode beautifully through the example of gold. A person ordered for a gold bangle. When the bangle became old, he got it melted and constructed a ring and other ornaments. Even after these changes, gold retained its original characteristics. Likewise, in the cycle of life and death, the soul remains eternal. This concept is explained intelligibly in the verse below through the principle of *anekant*:

*chakra udbhav- maran ka, par sada shaashvat jiva hai,
svarn-kankan mudrika ka udaaharan sajiva hai.
har virodhi yugal ka saapeksh sah-astitva hai,
pramukhata ya gaunata hi vyakti ka vyaktitva hai.*

An object has infinite attributes – this philosophy is accepted by other philosophers also. However, *anekant* extends further. It says that infinite pairs of opposite attributes can coexist in an object. These attributes justify their existence relatively (from various perspectives). For example, person 'B' may be senior to 'C' but simultaneously 'B' may be junior to 'A'. Similarly, many other contradictory attributes are possible in a single entity. It is considered essential to have an opposition party along with the ruling one in a democratic political system, otherwise democracy is impossible. Co-existence of opposing parties is possible only on the basis of *anekant*. 'You exist and I too' – this is the language of *anekant*.

Question arises as to what the foundation of identification and acceptance of existence is, of various opposite attributes in an object. This question has been answered logically by Acharya Tulsi. He asserts that the contradictory nature of a substance can be identified by relegating some of its base characteristics into prominence whilst subordinating the rest. It means by focusing on the attribute we wish to highlight whilst discounting the other existing attributes. In the aforementioned example, when we are talking about the 'senior' attribute of 'B', he is junior to 'A' is being ignored.

If all the members of any society, family or a community become the heads, there cannot be a good management. It is necessary to establish one person as the head of the family or institute for maintaining good management. Similarly, there is no difficulty in identifying the nature of any substance on the basis of highlighting the intended characteristic.

Infinite Contradictory Pairs

Existence and non-existence are both contradictory attributes. If you are to ask a Jain philosopher, showing a book – ‘is this a book or not?’ They will reply – ‘Is this a book and at the same time, it is not a book.’

Posing the next question, ‘Is this book permanent or temporary?’ The response will be, ‘It is permanent as well temporary.’ From the viewpoint of atom (*paramaanu*), this book is permanent. These atoms have not been created and have been in existence since time immemorial, however in the form of a book they are temporary. By analyzing each attribute of an object in this way, we can know that infinite attributes and infinite contradictory pairs remain in unison.

An adult was sitting in a room. A young man said to him, ‘Why is there darkness in your room. How will you work?’ The experienced person replied, ‘There is enough light to see. It’s not dark.’ One person says that there is light and the other says that there is darkness. The young man says again, ‘I have a letter written in a very small script and the letter has to be read. The light here is not enough to read it. Come out in sunlight.’ From this point of view, there is darkness. ‘There is light’ – this statement is relative too. Otherwise, how can it be seen that there was a person in the room?

Party and Anti-Party

Two contradictory ideas or attributes can exist together. Can people with diverse ideologies not live together? It is a subject of consideration and discussion. A pair of infinite contradictory attributes can exist simultaneously together. Why can’t people with contradictory ideas live together? Can people with divergent thoughts not co-exist in an institute, parliament or legislative assembly? They do exist and work there.

Once, Lal Krishna Advani came to Ladnun. We were having conversation in the presence of Acharya Tulsi. I said to Mr. Advani, ‘You are in the

parliament, but that is an incorrect term to use. There is a ruling party, which is an appropriate term, and you are in vipaksh (opposition). This word means enemy. If you use this word, then how can you behave cordially with the other party? Advani Ji asked, 'Which word should be used in place of vipaksh?' We suggested, 'Use 'pratipaksh' in place of vipaksh.' It would be a novel interpretation of the essence of anekant. There is no party which does not have its opposition, similar to night which is the antidote of day. This is owing to the fact that these two concepts are complementary. Without its antidote, an entity loses its stability. This is essential. If we use the word 'pratipaksh', we will get a fresh perspective. pratipaksh party does not exist to be in opposition only, instead it should also support the ruling party.'

Advani Ji replied, 'It is really a good concept.' Truly, he started using this word. In Delhi, a letter was received from Vajpayee Ji. At the end of the letter, he wrote as – sent by 'neta pratipaksh'. This term became popular in media as well and is accepted and used widely today.

Both the ruling party and opposition party can exist in harmony. A person can feel both coolness and warmness simultaneously. How can we measure coolness and warmth? Difference is of degree. Upon reaching one's tolerance, they will feel cold or warm.

Once, in the evening I was walking with Mahashraman's support. I said, 'Your hand is cold.' Mahashraman replied, 'Your hands are warm.' I said, 'I have had my meal, so my body is radiating heat. You are fasting, so your hands are cold.'

Cold and hot are relative. If a person with cooler hands would have touched my hands, he would find it warmer and vice-versa. These contradictory forms coexist. We should try to apply this principle practically. We should develop the view that despite having different natures, we can peacefully coexist.

Anekant: To Understand the Hellish Suffering

Some souls suffer in hell and go through rigorous pains. *Aagams* state that suffering in hell is of two kinds –

1. Due to region
2. Due to *parasparodeerit vedana* (caused by each other)

One region of hell is extremely hot like desert regions and the other is extremely cold like Polar Regions. Another suffering which arises is due to the conflict between the hellish beings.

Umasvati has written in *Tattvartha Sutra* – Hellish beings having the right view (*samyak drishti*) do not trouble and create further pain to others. Hellish beings with wrong views (*mithya drishti*) suffer pain of the region and in addition multiply their suffering manifold by fighting amongst each other. Do all beings in hell suffer equally or not? From the viewpoint of *anekant*, the suffering arising due to region is same for all, whereas suffering arising by conflict amongst the hellish beings differs from one another.

Hellish beings with right perspective do not fight each other as they believe that they are there because of their wrong deeds, so why to invite new *karmas*. Otherwise, they will have to suffer more. They live with each other peacefully in a friendly manner. Other beings do not understand this and blame each other for their current state. They fight inordinately such that they ultimately increase their sufferings. Where has this suffering come from? It arises due to region, people, time and feelings. Sufferings due to location can be the same, but sufferings arising due to emotions differ. The latter is comparable to calling and inviting the pain. One must remember the maxim that, '*mithyaadrishtayah parasparodeerit vedana* – the hellish beings endowed with wrong faith inflict pain to others.

Collective Life and Perspective

Let us discuss within the context of communal lifestyle. Let's say a

few people live together under the same circumstances. When the weather is cold or hot, the sensation of coolness or heat is same for all. In winter, if they start fighting then body is shivering due to the cold, but their temperament is hot. People having positive attitude will not suffer much, keep themselves relaxed and the surrounding atmosphere will be calm. Thus, no conflict will arise. Clashes on petty issues are caused by a fanatical attitude. Many conflicting situations are probably created intentionally without any valid reason to justify it. We come across many instances. People themselves admit that they are probably making a mountain out of a molehill. I firmly believe that often conflicts occur over minor and trivial issues. For example, while distribution of goods in the family if one object was not distributed, one person gets an extra tree, vessels etc. Major issues are always evident; there remain ample reasons for conflicts. Even history bears witness to the fact that big battles have often been an outcome of small conflicts and issues.

Sometimes even insignificant harsh words and actions of a person hurt others and create immense stress and struggle among people. If our perception is in the right direction, then we do not easily get angry and are able to control our emotions, whereas if our perception is wrong, we cannot control our emotions and get angry, creating further troubles.

Definition of Right View (*Samyak Drishti*)

One who knows and understands the concept of *jiva* and *ajiva* (living and non-living) is endowed with right view. Those who don't know the nine realities (*tattva*) are away from the truth. Acharya Tulsi gave a new spiritual definition of right view – anyone who finds happiness in sorrow is a person with right view and one who finds sorrow even in happiness is a person with wrong view.

The following incident took place in Bhiwani. Some people visited Acharya

Tulsi. He asked them, 'Tell me! What has brought you here?' The people were straightforward, 'Gurudev! We would like to have a debate on the scriptures (shaastraarth) with you.' Acharya replied, 'This tradition of debate is now outdated. It is an old tradition. Why would you like to do it now?'

'No, we want to have a debate', they replied.

Acharya Tulsi said, 'First we need to appoint a mediator, an arbitrator and then organize people to speak for and against the topic. It is complicated. You should reconsider.' The people were adamant. Acharya then asked, 'What do you want to achieve by this debate?'

They bluntly said, 'We want to prove that we have defeated Acharya Tulsi.'

The objective was inflammatory, but Acharya Tulsi remained calm. Acharya Tulsi responded, 'Kindly don't go through so much trouble to defeat me. Please go to the local market square and declare that you have been victorious over me. I accept my loss to you and you can say so too, on my behalf to everyone.'

How is it possible that someone can proclaim without any debate that one has lost and the other has won? Generally, when you ask someone, 'Why have you done this? Why have you displayed such magnitude of anger?' Then they would reply, 'I did not start this. They started and I had to respond accordingly.' These are the commonly used words - 'Had they not instigated me, I would not have done this.'

This is the way of thinking. If we wish to live in peace then let us correct our view, then we should subside our aggressiveness in desires and develop the habit to feel joy even in the worst of conditions. If this art of living is assimilated, we can lead a very peaceful life in the society.

There are several examples before us. These are mantras to resolve conflicts, but when can this actually happen? From the metaphysical viewpoint, it happens when higher *gunasthaan* (stage of spiritual development) is attained – right world-view is developed. From a conventional and spiritual viewpoint, one who experiences happiness even in miserable conditions possesses *samyak drishti* and one who tends to experience misery even in favourable situations is a person of perverse view.

Turn the Direction of Thinking

If we analyze human nature, we will find that a large number of people experience misery in favorable conditions. They do not look at the positive side. They are in search of shortcomings only. Let's divert the direction of thinking. For the peace of mind, one must have the right perspective. Try to calm down the infinitely recursive anger (*anantaanubandhi krodh*) and extract happiness out of sorrow. If the art of living is mastered, then man can live happily and peacefully in a collective or communal life.

Let us understand the verses of *Shravak Sambodh* from both metaphysical and conventional viewpoints. Contradictory pairs can co-exist. People with opposite nature and opposite thoughts can live harmoniously with each other without disturbing peace of mind. If this conventional form is understood properly, life can attain purity par excellence.

Stability is Essential



Indian Philosophy acknowledges four kinds of *purusharth* (purpose or effort) for people – *kaam* (pleasures, psychological values), *arth* (prosperity, economic values), *dharm* (righteousness, moral values), and *moksha* (emancipation, spiritual values). Out of these four, only righteousness and emancipation are desirable for a monk. A householder has a family and earning is essential for them to maintain their life. Therefore, they cannot lead their life with these two purposes only. The objectives of *kaam* and *arth* are pertinent for them. In this regard, a beautiful insight can be found in Jain *Aagams*. Guidelines for a balanced life are found in the code of conduct set forth for Jain *shravaks*. It is elaborated in *Shravak Sambodh* –

*shravak sachet aniket-sant-samupaasak,
dhritidhaari svayam svayam ke hain anushaashak.
dhaarmik dharmaanug dharmaakhyaayi hote,
dhammenam cheva vritti apani sanjote.*

This verse mentions that a *shravak* is patient, righteous, self-disciplined, spiritual and earns with morality.

Qualities of a *Shravak*

Monks in spite of living in a society are free from social responsibilities. Their primary goal is spiritual practices. A *shravak* is influenced from their spiritual practices and therefore, they seek spiritual guidance from them. Veneration (*upaasana*) towards monks (*shraman*) and the religion (*dharm*) endow unparalleled virtues in the life of a *sharavak*. In the aforesaid stanza, some of these qualities are mentioned. On this basis, *Aagamic* literature presents a list of qualities for a *shravak* enumerated below:

1. *Alpaarambh* – A person who avoids purposeless and cruel violence.
2. *Alpaparigrah* – A person who avoids excessive material accumulation and attachment.
3. *Dhaarmik* – A person who practices scriptural knowledge and conduct.
4. *Dharmaanug* – A person who follows the path of righteousness.
5. *Dharmishth* – A person who is superior amongst righteous people.
6. *Dharmakhyaati* – A person who preaches righteousness.
7. *Dharmapraloki* – A person who considers righteousness worthy of acceptance.
8. *Dharm-vrittikar* – A person who sustains his life without deviating from righteousness.
9. *Sushil* – A person who is endowed with righteous character/conduct.
10. *Suvrat* – A person who practices vows.
11. *Paap-parihaari* – A person who aims to refrain from committing sins, as far as possible.
12. *Shramanopaasak* – A person who venerates monks.

13. *Tattvagya* – A person who knows the nine realities i.e. living-beings and non-living things etc.
14. *Sahaayanapekshi* – A person who does not seek help from deities in difficult situations.
15. *Dridhashraddhaalu* – A person having deep faith in righteousness.
16. *Svachchh-hriday* – A person who desists from deceit.
17. *Vishvast* – A person who is trustworthy for all.
18. *Dharmaaraadhak* – A person who adores religion.
19. *Atithisamvibhaagi* – A person who assists the monks in practicing restraint by offering alms such as water and food to them as per their norms.
20. *Bahyaadambarvarjak* – A person who abstains from external pomp and refrains from ostentatious display.
21. *Dhairyavaan* – A person who is patient in every situation.

Problem of Economic Disparity

Today, making money is a universal phenomenon. The root of most of the current problems is that of chasing money. I have often read in the newspapers – There are millions of people in this world who do not get two meals a day, and in many cases not even a single meal.

Shree Jai Narayan Gaur, who is a retired administrative officer as well as a social worker of anuvrat, once narrated a story, 'I was the District Collector of Banswara. Once I had to visit a school. I observed that one of the students was very sad and depressed. I asked him the reason for his sadness. He said he was hungry. I asked again, did you not take your breakfast? He replied that it was not his turn that day. I was surprised and asked him what he meant. The student said that he was one of two brothers and it was the turn of his brother to eat that day, not his, so he had to remain hungry. Listening to this I was shocked that such young children come to school but remain hungry.'

The problem of economic disparity is worldwide which can be solved by earning and utilizing the money with morality.

The Problem of Flamboyance

Once, a child from a well-off family was kidnapped demanding ransom. After a few days, the child was released. He visited us with his family. The family said, 'This incident has taught us a lesson. We will lead a simple life without showing-off of wealth from now on.'

The flamboyance of prosperity, wealth or extreme luxury invites unfortunate incidents in the current social environment. The description of the kidnapping given by the family was heart-rending. Why do kidnappings occur? Why are such crimes committed? Terrorists and miscreants carry out such deeds to fulfill their financial needs. If a person is kidnapped, millions are extorted. This trend is increasing. Display of wealth has provided an atmosphere for its nourishment. In the present age, if one ignores this fact, then he is living in a dark illusion and inviting a number of problems for himself deliberately.

An ancient illustration goes as – women from well-to-do families used to wear bangles (*chura*) on their arms up to their elbows in those days.

A woman named Chandubai, who came from an ordinary background, had a keen desire to wear the chura. Somehow, she saved money and bought a set and wore it. As she belonged to an average family, she used to live on the outskirts of the village. She wore the precious bangles, but no one came to see her. If a lady wears new ornaments and others do not come to admire them, it is believed to be a disappointing response. A woman's happiness and satisfaction are based on the premise that others see her jewels and praise them. She thought, 'I spent all my money in buying and wearing the chura, but no one came to even look at them. What should I do?' She

conjured a plan. She kindled a match and set her hut on fire. It started burning. People gathered. They tried to extinguish the fire by sprinkling water and sand on the hut. Chandubai sat on her bed wearing the chura. When the fire was put out, the ornaments drew the attention of people. They asked, 'Oh Chandubai! How did the fire catch? When did you get this chura?' Chandubai said, 'Foolish people! Had you asked me this before, the hut would not have been reduced to ashes.'

People can go to any extent to boast of their wealth. People who do not reflect upon the current problems and worry only about displaying their personal economic status are putting themselves at a major risk. Today economic disparity is very high in the world. A reality of terrible poverty and immeasurable affluence is present in the world today. Millions are being spent in organizing opulent wedding ceremonies. People strive to outshine each other's wedding arrangements. This is giving birth to many problems. It is necessary for life to be simple. Money is for utility and not for flaunting.

Two Directive Principles

Many adjectives are bestowed upon a *shravak*. A *shravak* is spiritual, a *dharmaanug* – a person who follows the path of righteousness, *dharmajivi* – a person whose livelihood is guided by righteousness i.e. *dhammaanuya dharmajivi dhammenam cheva vittim kappemaane*. This implies that a *shravak* follows morality in their profession and earns money with honesty.

Acharya Tulsi was in Delhi. Once national poet, Ramadhari Singh 'Dinkar' came to meet him. He said, 'You preach your shravaks to not earn more than a limit. This harms the nation. People, who have talent and are capable, if they do not aim high and earn as much as they can the nation will become poor.'

I said, 'We do not preach not to earn.'

Dinkar Ji enquired, 'What do you preach then?'

I said, 'Bhagawan Mahavira has given two guidelines to a shravak –

1. The means of producing money should be pure. Earning should not be through dishonesty, deception, cruelty and exploitation.
2. One should maintain control over their desires and consumption.

These are the two vows a shravak ought to follow – I will not earn the money dishonestly and, I will restrain my desires in personal life.'

Dinkar Ji replied with accord, 'Muni ji! There must be these two morals in the life - honesty in business and control over consumption.'

A Healthy Tradition: Accumulation and Donation

Acharya Tulsi also emphasized the concept of '*visarjan*' (relinquishment or donation) in relation to earning by a *shravak*. It means do not be mere consumer, give up what is worth abandoning. If we just keep eating and do not excrete, our body cannot remain healthy and we will surely fall ill. *Visarjan* is a beautiful solution for modern age problems. One should not accumulate excessively and have inordinate possessions but should develop a habit to donate. Do not elevate your mountains by digging ditches for others!

The principles recommended for earning and donations are pragmatic. We assimilate and eliminate infinite atoms every moment. No activity is possible without this discharge. When I give a discourse, people listen. How does a speaker speak? A speaker first attracts the speech atoms (*bhaasha vargana*) then emits them in the cosmos. Without discharging them one cannot speak. Speech or vocal sound is nothing but the emission of speech atoms. On the other hand, a listener in the beginning pulls the *mano vargana* (thought atoms) and relinquishing them one cannot think. Attraction, transformation and emission – these three activities go on to perform a task. Similarly, in a healthy tradition a person should earn, utilize his remuneration and donate. Earning and only stockpiling aggravates problems.

An insightful philosophy is presented – A *shravak* is a *dharmajivi*, who sustains life and earns with righteousness. This is a balanced way of life. A *shravak* is never prohibited to earn money. Poverty is a curse for a householder. No one likes begging. Even the greatest saint scholars have not supported poverty as a desirable trait. The saying goes – *daaridrayam jagatapakarakamidam kenapi dagdham na hi* i.e. why doesn't someone burn this poverty which is burning this world? To be affluent beyond comprehension is equally not desirable. Being extremely wealthy may also become a curse. Balanced state of affluence is worthwhile. Transformation of one's outlook is necessary to maintain this balance.

Transcendental Appraisal and Conventional Estimate

Bhagawan Mahavira explained two types of viewpoints – *nishchay nay* (transcendental appraisal) and *vyavahaar nay* (conventional appraisal). *Nishchay nay* means to see an object in totality. In modern science, the word 'totality' is prevalent, whereas in *Nyaya Shastra* (science of logic), two words are prevalent – *saakaly* and *vaikaly*. *Saakaly* means 'totality' and *vaikaly* means to see the object from one angle. There may be innumerable angles to perceive a single object. If a thousand people are to see it then, it is viewed from thousand angles, and thousand notions. Bhagawan Mahavira propounded the viewpoint of *nishchay nay* – if you see anything entirely, with the outlook of totality, no attribute of an object will remain hidden. Suppose a booklet is in my hand having many colours. If asked about its colour, it can be answered as yellow. Is it not red, green or white? If you are to observe with concentration, it cannot be called yellow. Yellow is just manifested. What actually exists? All the colours are present. Moreover, the other attributes such as smell, taste, touch are also present. So, it may be true that the booklet may taste sweeter than some sweets. People take aspirin pills that are sweeter than sugar. Where does this sweetness come from? How much sugar can we get from petroleum refining? Petroleum has been found to be sweeter

than sugar. Though, we usually only identify the smell of petroleum, it has taste as well. It can be understood from *nishchay nay*.

Colour, smell, taste and touch – all exist in each object. When an attribute of sweetness is expressed, we feel that it is sweet. The thing which is sweet also has bitterness hidden in it, and the thing which is bitter has concealed sweetness in it. Thus, to see an object with totality is *nishchay nay* and to see only the expressed attribute is *vyavahaar nay*.

A *shravak* perceives reality from both views – *nishchay* and *vyavahaar*. We live in a community with a religious order where there is a Guru, disciples and followers. Whenever there is an occasion, many people come, a big *pravachan pandaal* (a fabricated structure tent for the discourses) is set up. What is all this for? All this is explained from the viewpoint of *vyavahaar nay*. According to *nishchay nay*, there is no Guru and no follower, merely a soul. Where there is only a soul, there is no Guru, no disciple, no lecture, and no discourse, no need to listen nor to follow anyone. Nothing has to be done, except for perceiving your soul. It is arduous to reach *nishchay*. One has to work hard to reach at this level. By practicing *vyavahaar nay*, one can reach the stage of *nishchay nay*. Nobody can reach *nishchay nay* directly. It should not be misunderstood that we have to meditate upon the soul only. Why do we require anything else? Why should we have faith in Guru? Why do we have to accept discipline and follow regulations? One needs to understand, without churning curd, one cannot make butter. Nothing can be acquired simply. Labour is required to achieve anything.

The Pragmatic Life (*Vyavahaar ka Jeevan*)

Once, a thaakur (landlord) was riding a horse in Marwar (a region in Rajasthan). He passed by a well on the way. The thaakur stopped by, so

that the horse could drink some water. The thaakur asked the owner of the well to give some water to the horse. The owner agreed and started drawing water with the help of a small water-wheel. It was making a lot of noise. Listening to the noise, the horse got frightened. The thaakur asked the owner to stop the noise. The owner stopped the water-wheel which was making the noise. The water stopped as well. The thaakur asked, 'Why have you stopped drawing the water?' The owner said, 'Sir! The water can be drawn only if the noisy water-wheel is used. If the noise stops, then will the water-wheel and water.'

We need to understand and accept the pragmatic aspect of the life.

There was once an acrobat. He was demonstrating his acrobatic skills. A ringleader of thieves was also watching. He observed that the acrobat was an expert. The artist walked on the rope up to the roof without any support. The thief thought that if this acrobat joins his gang, his trade would become very easy. His gang wouldn't need to bore any holes in walls to break into houses. The thief spoke to the acrobat and tempted him with money. Where there is a greed for money, people often fall for it. If someone doesn't, then it is indeed a matter of surprise. Because of greed, people do many wrong things.

The acrobat joined the gang of thieves. The next day, they planned to rob the house of a rich man. The acrobat accompanied them. They reached the house. The head of the thief said to the acrobat, 'Climb on top of the roof of the house.' The acrobat replied, 'I cannot do so.' The thief said, 'How can you not climb? How did you manage to climb on when you were displaying your skill?'

The acrobat said, 'My feet get activated only when I hear drumbeats. Beat the drum and I will climb up immediately.'

How could the thief beat drums? Without beating the drum, the acrobat cannot climb up.

According to *vyavahaar nay*, if you wish to climb up, you will have to beat the drum of practical life. If you can attain the state of *nishchay nay*, pragmatic behaviour is not necessary. However, we cannot reach this state directly.

The Necessity of Balancing *Nishchay* and *Vyavahaar*

In summary, it can be said that it is necessary to balance *nishchay nay* and *vyavahaar nay*. Do not accept just *nishchay nay* or merely *vyavahaar nay*. It is advisable to follow *vyavahaar nay* alongside *nishchay nay*. There is a religious order, certain requirements of discipline and regulations and if the soul is not cared for, then everything will languish. What should be the foundation? Self-realization is the basis. One has to see the soul and reach it. If one forgets this, he will stray from his goal.

All monks, nuns and laymen should focus their attention on keeping balance between *nishchay* and *vyavahaar*. Acharya Haribhadra wrote, 'Where *vyavahaar nay* is abandoned, the four-fold *tirth* disintegrates and consequently, so does *nishchay nay*. As a result, the soul itself will be destroyed.' After the departure of the soul, only the dead body remains. This is why we should evaluate both the *nays*. We should neither ignore the *vyavahaar nay* nor forget the *nishchay nay*. We should concentrate on the soul and realize it, but simultaneously, keep our behaviour pure. A balanced life of this nature can give our life newer direction.

Awakening of Discretion



It is believed that adulteration is rife nowadays. Every object is adulterated. One wonders whether there was any era without any kind of adulteration. Adulteration occurs not only in tangible objects but in our thoughts as well. Even *laukik* (mundane) and *lokottar* (super-mundane) activities are both intensely amalgamated with each other that truth about each one of them is lost.

Acharya Bhikshu analyzed the difference between the worldly path and the path of salvation. The path related to the world is known as mundane and the latter is called super-mundane. He did not discover anything new but expressed the prevailing truth unequivocally.

Expression of Reality

Why should we give importance to Acharya Bhikshu? What has he accomplished? He did not discover any novel facts, but simply revealed the truth and differentiated between the path of mundane life and the path of salvation. He did not manipulate the truth or contribute further to the facts. He faced many difficulties in this exposition and

was opposed by many. He was labeled as an opponent of charity, uncompassionate, and by many other defamatory allegations. Terapanth was branded as the religion parallel to the conduct of cats and mouse. Credit goes to Acharya Tulsi to clear the air and discard the jeer of 'cat and mouse' attributed to Terapanth. Consequently, all opponents understood the teachings of Acharya Bhikshu as explained by Acharya Tulsi and removed the misconceptions they had regarding Terapanth.

A conference on Anuvrat was organized in Jodhpur. The venue was quite distant from where Acharya Tulsi was residing. He was supposed to address at the venue. Some protestors glued the posters of Acharya Tulsi on the road leading to the venue. It was midday with scorching heat. Acharya Tulsi went there and addressed the gathering and said, 'The people were very compassionate! The road was practically aflame and the people showed their affection towards me by spreading my posters on the street so that my feet don't burn. There was just one thing missing. There was a little gap between the two consecutive posters. It would have been better if the posters were pasted continuously.'

People opposed the current concepts of charity and compassion as advocated in Terapanth. However, opposition did not last long as the concepts were neither imposed nor fake but they were truth.

The Path of World and Emancipation are Distinct

Acharya Bhikshu discriminated between the path of worldly life and the path of emancipation. Both the dimensions are not to be interspersed. Their meaning should be understood distinctly. Just as sunlight and its shadow are concomitant, but not identical, similarly, violence and non-violence cannot be considered as one. It is expressed in the following verse by Acharya Bhikshu:

*hinsa ri karani mein daya nahin chhe, daya ri karani mein hinsa nahi ji,
daya ne hinsa ri karani chhe nyaari, jyun taavdo ne chhanhi ji.*

Acharya Bhikshu presented the following example to explain the concept.

*Jim koi ghrīt tambaaku vinaje, pin vaasan vigat na paade re,
ghrīt lei tambaaku mein ghaale, te donoī vasat bigaade re.*

A merchant was trading butter and tobacco. Coincidentally, both the commodities were sold at the same price. One day he had to travel to a neighboring village. He asked his son to take care of the shop during his absence. He instructed the boy to sell the butter and tobacco at the same prices. The son took over and the merchant embarked for the journey. The son saw that many containers of butter and tobacco were only half full.

He thought that his father's idea had become outdated and archaic. He had unnecessarily used two containers where one would have been sufficient and has inundated the shop with these half-full containers. He started emptying the containers of tobacco into the butter and vice-versa to free the seemingly unnecessary vessels. The boy became very pleased with his own intelligence in organizing the shop.

Shortly a customer came to buy butter and asked, 'Where is your father?' The son replied that his father was on tour and asked the customer what he wanted. The customer said that he wanted butter.

The son showed him the pot which he had amalgamated.

The customer was shocked and asked. 'What is this?'

'This is butter' was the reply.

Customer, 'Where is the butter? This is the mixture of butter and tobacco.'

The son said, 'This is what I have. If you want, take it.'

The customer, admonishing him, said, 'You, foolish boy! You have wasted both the tobacco and the butter.'

An argument ensued, after which the customer went back. After a while, another customer came to buy tobacco. The son kept the same container before him.

The customer was annoyed to see the contents and said, 'What is this? Is this tobacco or its pudding?'

The son replied, 'Whatever, it is before you. This is what you'll get, take it or leave it.'

A number of customers came to buy butter and tobacco but everyone left empty handed stunned with the boy's foolishness. Two days passed by, without any sale. The merchant returned and asked his son, 'How is everything going on? What is the collection from your sales?'

The son replied, 'All the customers are foolish. They know nothing except quarrelling and wasting time. They came and went back without buying anything.' The merchant went to the shop and saw the containers. He was shocked to see the blend. The son, wishing to express his intelligence, said, 'All the goods were scattered. Look! I have managed everything and now the shop looks so beautiful. I have filled the containers with the things that have common prices.' The merchant was annoyed and scolded the boy, calling him a fool.

The son said, 'All the customers were saying that I am a fool and now even you are saying so.'

The merchant replied, 'What else should I say? What you have done is so insane! Can tobacco and butter be mixed together?'

The son said, 'The prices for both butter and tobacco are the same and thus I mixed them to save space.'

The merchant elaborated, 'You have tainted both, butter and tobacco, by mixing them. Both are distinct, with each having its own unique qualities. Both may have the same cost, but now they have become useless. Neither,

the one who wishes to buy butter will take this, nor the one who needs tobacco. This mixture is now useless. Throw it away.'

Acharya Bhikshu has written – The boy did not know the individual qualities of each product and therefore mixed them, rendering both useless. Similarly, if the activities of both mundane and super-mundane worlds are mixed, both will become faulty.

Shravaks are social beings. They practice religion and are supposed to follow rules laid down by the society. Neither can they leave the society nor can they abstain from practicing religion. They therefore, generally follow the path of life on the basis of *nishchay nay* (transcendental viewpoint) and *vyavahaar nay* (pragmatic viewpoint). According to *nishchay nay*, the soul is the only focal point. However, by focusing only on the soul, people cannot be social, and therefore they have to follow *vyavahaar nay* as well. It is mentioned in the following verse of *Shravak Sambodh*:

*dono hi nay nishchay vyavahaar nibhaate,
laukik-lokottar mein santulan bithaate
unaka kar mishran nahi mudha kahalaate,
ghee tambaaku ki ghatana bhul na paate*

There are two paths a *shravak* can follow – mundane and beyond-mundane. According to *nishchay nay*, the beyond-mundane or spiritual path is the most auspicious. On the other hand, the worldly life too cannot be ignored. It says that the soul exists, but its worldly existence is insignificant without a body. Any emancipated soul, which is devoid of body, cannot guide someone to lead their life. *Tirthankars* possess infinite knowledge, but even they are unable to express it in its entirety. To impart their knowledge to others, they must use *shrut gyaan* (verbal knowledge). Failing this, knowledge will not be beneficial for the welfare of society. *Vyavahaar nay* advocates

that *lokottar* is supreme but ignoring the *laukik* duty is not proper. That is why a *shravak* must establish a balance between *mundane* and *beyond-mundane* activities. If there is lack of understanding and balance, then both activities will be intermixed and the *shravak* will not achieve his goal in life.

Let not Social Activities Stamp Religious

The doctrine of Acharya Bhikshu helps us to understand that *mundane* and *beyond-mundane* should be studied and understood separately. This has become more relevant in today's world. Social activities should not be perceived as religious. It is paradoxical if the same is perceived to be true. Currently, many social practices are prevalent in the name of religion, which is tainting each other.

In 1987, a program was organized at Anuvrat Bhavan in Delhi. Many intellectual litterateurs were present there. I explained this principle of Acharya Bhikshu with the following illustration.

A customer arrived at a shop one early morning with a copper coin. The shopkeeper took the coin and touching his forehead, remarked that the day had begun with good omen. The next day, the same customer arrived with a silver coin. Again, since the shopkeeper's day had started with silver coin, he touched it to his forehead and felt it as an auspicious sign. On the third day, the customer brought a counterfeit coin. Looking at this, the shopkeeper threw the coin and said, 'You have brought me an ill omen by bringing this coin so early in the morning'.

The customer said, 'Why are you getting angry? The other day when I brought a copper coin you were pleased and were equally happy when I brought a silver coin. The coin that I have brought today contains both copper and silver. You should have admired it even more.'

The shopkeeper irritatingly, 'Only independent copper and silver coins are worthy because of purity. However, today the coin you have bought is neither of pure copper nor pure silver. This is sheer chicanery. This coin has a copper core with a silver coating. This makes it inauspicious.'

An eminent journalist Khushwant Singh reported in the Hindustan Times, 'The story that I have heard today plays a vital role in this adulterated age of politics.'

Acharya Bhikshu has differentiated between the path of mundane and beyond-mundane. Each path has its own value. Social necessities can be fulfilled through the path of *laukik*. Misunderstanding of the two will deform the both society and the religion. A *shravak* should know the difference between religion and social practices.

Laukik and Lokottar

This issue is to be understood as follows—social activities should be perceived only from the social viewpoint and not from a religious viewpoint, and vice versa. Social and religious outlook should be kept separate. There should be clear distinction in the mind of a *shravak* regarding both.

A question arises – what is the difference between charity (*daan*) and donation (*visarjan*)?

A person donates one hundred thousand rupees as charity. Another person renounces the same amount. The bank balance of both is reduced by one hundred thousand. What is the difference between the two words – visarjan and daan? Both have, in essence, donated one hundred thousand rupees. A man who donates his money for the welfare of society is laukik. It is not related with spirituality. On the other hand, the man who has limited utility of money, has placed a limit on his possessions to a certain point. He

has resolved to renounce his belongings beyond that point.

Keshi svami delivered his sermon before King Pradeshi, who became a shravak and was detached from administration of the kingdom. This was his religious act that is – lokottar. He distributed the management of administration into four parts –

1. Army
2. Granary (storehouse)
3. Treasury
4. Large bunker

It is necessary to understand that renouncing the kingdom was *lokottar* or a spiritual act, whereas the distribution of the administration of kingdom was *laukik*. A wise person manages his social life along with renunciation.

Another illustration is Balchandji Sethia, a resident of Sardarshahar, who resolved to not earn beyond a certain limit within a year. This limit is visarjan. Once, his turnover exceeded the self-imposed limit. Since he could not retain the extra money because of his resolution, he planned to contribute his surplus. He distributed the balance among his relatives and friends. Deciding the limit was a lokottar act and the distribution was laukik.

Visarjan and donation, therefore are different from each other. The underlying intent of visarjan is to renounce and limit his possessions. Therefore, a shravak should have a clear understanding about the concept of laukik and lokottar.

Usage of the Word Dharma (Righteousness)

The word '*dharm*' can be used in various contexts and each context gives a new connotation. Therefore, a *shravak* should understand

the meaning of *dharm* as per the context and with his conscience. There are two forms of *dharm* – spiritual and mundane (*laukik*). Mundane *dharm* is related with the duties for family, society and the nation. Spiritual *dharm* is associated with the soul. Two definitions of spiritual *dharm* are found on the basis of general or *Aagamic* norms.

1. General: '*aatmashuddhisaadhanam dharmah*' – all means to purify the soul are *dharm*.
2. *Aagamic* – '*yatra jinaagya tatra dharmah*' – the commandments of the *Tirthankara* (Bhagawan Mahavira) are *dharm*.

Bhagawan Mahavira said, *aanaae maamagam dhammam* - my religion lies in my commandment'. In this statement expresses the reality not the ego, because a *veetaraag* cannot give permission for an action which is not spiritual in nature.

It can be concluded as,

1. The commandments of *tirthankar* is religion.
2. The action which is not allowed by *tirthankar* is neither religion nor spirituality.

Considering the *Aagamic* definition, Acharya Bhikshu explained the nature of *dharm*. On the same basis, Acharya Tulsi described the understanding of religion in *Shravak Sambodh*. Such clear demarcation of religion and non-religion is rare to find anywhere else. Accordingly, religion can be defined in three ways –

1. Restraint is where there is religion. Where there is no restraint, there is no religion.
2. Abstinence is where there is religion. Where there is no abstinence, there is no religion.
3. Non-violence is where there is religion. Where there is no non-violence, there is no religion.

Any action related to non-restraint, non-abstinence and violence is not under the commandment of *tirthankar*. These cannot be considered as religion or righteousness at any cost as they are beyond the tenets.

Violence Can Never be Non-violence

A *shravak* is not like a monk who renounces his home. He lives with his family in his house. For survival, violence becomes necessary. Though he may believe in non-violence and may practice also, but he cannot survive in the society without violence. It is important to understand that violence, though it may be inevitable, cannot be justified as non-violence under any situations. Acharya Tulsi explained it through an illustration.

*hinsa kya kabhi ahimsa ho sakati hai?
kaakaali kabhi kaalima dho sakati hai?
shravak grihasth grihatyaagi sant nahin hai,
karana hi hoga ankan sahi-sahi hai.*

The crow is black in colour and will always remain so. It cannot convert its colour into white even if hundreds or thousands of crows attempt to. Likewise, if one kills a living being unknowingly or under some obligation, it cannot be considered as non-violence. To interpret violence as non-violence is *mithyaatv* (perverse belief). Violence committed by a *shravak* is not a matter of surprise. To accept necessary violence as non-violence is indeed surprising.

Therefore, *shravak* must evaluate the true value of both violence and non-violence.

A Beautiful Depiction of Insight

Shravak lives a worldly life. Is it possible for him to not commit any violence? Can he live without wealth? It is not possible. *Shravak* keeps his insight awakened. He is conscious and aware of his doings

and non-doings. He does not believe in wasting an iota of money on anything unnecessary but can spend his entire savings for purposes he deems worthy.

Acharya Tulsi has depicted it beautifully through an illustration in his treatise, *Shravak Sambodh* as–

*anapekshit ek bund bhi ghee kyun jaaye,
ho agar apeksha man tan svayam bahaaye.
paayi bhi vyarth gamaai hui hataasha,
hit nihit saamane to shravak Bhaamaasha*

A man wished to build a house. He called a contractor and discussed with him. The contractor recommended the quantity of ghee required to build a strong house. In ancient times, ghee was used to provide the house a strong foundation. Cement was not invented then. The material used for cementing would be so solid that even cement fails before it. In Rajsamand, four or five hundred years old gateway at Nauchowki is very famous. Its concrete material is extremely strong even today and looks as though it's built of stone. The composition of concrete used then was known as vajralepa (diamond concrete) and ghee was being used in preparing it. History reveals that for constructing the temple in Ranakpur a fair amount of ghee was used.

The merchant listened to the words of contractor attentively. Soon after, a customer came. He purchased some ghee. A few drops of ghee fell on the ground while container was being filled. The merchant, thinking that the ghee would go waste, wiped the ghee off from the ground and licked it off from his fingers. The contractor was startled thinking that the merchant was miserly and would not agree to use ghee. For, he had licked the meager drops on the ground, that too, along with the soil. How can the merchant spend money on ghee for building a house!

The merchant grasped the facial expression of the contractor and asked,

'How much ghee will be required?'

The contractor said, 'I'm sorry sir! I cannot work for you.'

The merchant probed, 'Why? What's wrong with you?'

The contractor requested the merchant, 'Whatever happened, just leave it. Do not pursue the matter.'

The merchant persisted and said, 'Tell me. After all what happened?'

The contractor said with hesitation, 'I had believed you to be a benevolent person. I thought that you wanted to make a good, strong house with strong foundations and hence, I suggested using ghee but...'

The merchant asked curiously, 'But what? Please speak without hesitation.'

The contractor continued, 'Sir! I am sorry but when I saw you licking those few drops of ghee, I understood that how can you use ghee to build your house.'

The merchant explained, 'See! I am a Jain shravak. I do not believe in wasting a single drop of ghee. But if necessary, I am ready to use even tons. Here are the containers. You may take them and use as much ghee as required.'

It is important to have such prudence in a *shravak* that they do not waste a single penny, but if deemed necessary they should be benevolent to donate their assets as willingly as Bhamashah.

Once, emperor Akbar attacked Mewar. During that time, Mahaaraana Pratap was ruling the region. He along with his army fought the armies of Akbar but failed to secure victory over the gargantuan army of Akbar. Later, he fought war again at Haldighati. There, the army of Mahaaraana displayed their great valor, but Mahaaraana Pratap suffered a great loss and was advised to withdraw from the battlefield and to collect all the necessary material for war. Consequently, he left the battle and Akbar took

over Mewar. Mahaaraana left Mewar with his family and took shelter in safe place located in the forests and mountains. They did not get sufficient food and started to starve. Akbar kept sending messages to Mahaaraana to accept his subjection and in return the whole kingdom would be handed over to him, but Mahaaraana did not agree.

One day, the Queen gave roti to her hungry children. Even that was snatched away from them by a wild cat. The children started crying due to extreme hunger. Mahaaraana Pratap could not bear to see his children in this state and decided to leave the forests of Mewar. The news soon spreads like wildfire. When they were about to leave, a bhila (forest man) came running towards them and informed Mahaaraana that Bhamashah was visiting him.

Bhamashah came and requested, 'My Lord! Kindly reconsider your decision. Mewar will be orphaned without you.' But Mahaaraana was helpless. He said, 'I have no option. What should be done if a king does not have army to protect the kingdom, grain to feed them and salary to offer?' Filled with empathy, Bhamashah replied, 'It is unbearable for me that you are leaving Mewar due to lack of funds. Kindly wait for a while, my camels are on their way with hordes of wealth, which is sufficient to feed twenty thousand soldiers to fight the war for twelve years continuously.' The generosity of Bhamashah encouraged Mahaaraana to re-assemble his army and soon he declared war against the Mughals. The Mughal did not expect the uprising and were not ready. Bhamashah was with Mahaaraana during the war. The armies of Mewar were victorious. Mewar once again became an independent territory. According to historians, the credit for the victory goes to Bhamashah.

After all who was this Bhamashah? He was the son of Bharmalji, the chief of the famous fort of Ranthambhore, during the reign of Mahaaraana Sangram Singh. Bharmalji was born in a Jain family (Kavadia gotra) of

Mewar. He had two sons – Tarachand and Bhamashah. After the demise of Bharmalji, Mahaaraana Pratap appointed Bhamashah as his minister.

Illustration of Discerning Consciousness

Jagadushah was a reputed shrvak of Gujarat. Famine once gripped the land of Gujarat. The King was worried, as the treasury was severely depleted. People started starving. The King commanded his officials to contact the affluent people of Gujarat and ask for their contributions. The officers reached Saurashtra. Jagadushah, looking simple in his appearance, was going towards the forest with a pot. On the way he met the officers and asked for their introduction and the purpose of their visit. They said, 'We are government officers. Gujarat is gripped with famine. People are starving and we wish to help them. We have come here to collect donations from well-off people, so that we can make food available for the public.'

Hearing this Jagadushah said, 'Would you accept my favour.'

The officers hesitated, looking at his simple attire, said, 'We were seeking the assistance of the affluent people. Please, let's know the names of such people, so that we can get good amount of wealth at once.'

Jagadushah replied, 'I am not a great man. But at least visit my home. I will definitely give you something.'

The officers refused the offer and were insisting to know about the wealthy people. Jagadushah forced them to follow him. They reluctantly agreed. Jagadushah welcomed them with delicious meals. He then took them to his basement. The officers were astounded when they saw bountiful diamonds and other gems. It was beyond their imagination that a simple looking man like Jagadushah could possess such treasures. Jagadushah requested them, 'Sir, please! Take as much you require and distribute the food among the people of Gujarat on my behalf.' The officers received such a huge donation that they did not have to seek help from anyone else.

There have been many renowned Jain *shravaks*, like Bhamashah, Jagadushah, Vastupaal, etc. who generously contributed to the society. They, living a simple life, restrained their individual life. They did not waste unnecessarily but donated openheartedly wherever required. These are some illustrations of discerning consciousness.

Work of Religion: Work of Society

Mahatma Gandhi's values resemble with those of a Jain shrivak. Once, he was travelling by train, accompanied by two of his secretaries – Pyarelal bhai and Mahadev bhai. They were discussing their accounts of income and expenditure and during the process they came across a difference of two paisa (Indian penny). A discussion ensued for over an hour about the trivial difference. The other people sitting in the compartment said to Gandhi Ji, 'Bapu! Why are you scolding your companions for this negligible difference? We will pay this amount.' Gandhi Ji politely replied, 'It is not a question of the amount. The issue here is that the money belongs to the public and if this is wasted, it becomes debt. Be it a penny or a rupee.'

Indeed, the words of Mahatma Gandhi were poignant. It is the discretion of a *shrivak* for not wasting even the smallest fraction of money when unnecessary. It is notable, that a small village like Charwas (Rajasthan) was rejuvenated by the contribution of generous people when there was a need. The *Maryaada Mahotsav* was celebrated in Charwas in 1997. The *shravaks* of Charwas contributed their money for the availability of facilities. This highlights the fact that the discretion in a *shrivak* is important.

Regarding possessions, Bhagawan Mahavira has propounded his ideas clearly in the statement that do not accumulate the material possessions needlessly and do not consume unnecessarily. Hence, have limit on possession and consumption both.

Not having unnecessary possessions is a virtue of religion. Consuming as per need is the virtue of social life. These two concepts should be very clear.

The Context of Violence and Non-Violence

A Jain *shravak* is instructed not to commit any needless violence. He is not supposed to kill even an ant. But, if required he can fight in the battlefield. Jain *shravaks* have fought in a number of wars. Many people denounce Jain followers as cowards. But they are unaware of the bravery of many Jains in the wars they have fought in.

History of about two and a half millennia ago has witnessed a number of Jain commanders in the armies of Rajasthan and Gujarat. They have shown remarkable bravery during the war.

As an illustration, once in Gujarat, the King set out with his army to attack the enemy kingdom. Seizing the golden opportunity, another enemy king attacked in the absence of the first King. The queen became worried and ordered the commander of the army, who was a Jain follower, 'Make the arrangement for battle. I shall lead the fight'. The commander humbly replied, 'Your Majesty! You need not fret. You need not battle.'

*The commander led his army towards the battlefield. The two opposing battalions set up their respective camps and started preparing for the combat. In those times, wars were not fought at night. A ceasefire was imposed with the setting of the sun. Coincidentally, it was the semi-monthly day on which the pratikraman¹ was recited. The commander spread his mat in the battlefield and started pratikraman. He recited, 'If I have hurt any being one-sensed (*ekendriy*), and two-sensed (*dvindriy*) etc. knowingly or unknowingly, then I apologize for my conduct - Michhaami Dukaddam.'*

1 A process of introspection for the deeds done in the past in Jainism

Hearing this, the other officers, who were standing nearby were dumbfounded. They immediately approached the queen and expressed their dismay, 'Our victory is not possible'. Queen was taken aback and asked for the reason behind their belief. They exclaimed that the commander is apologizing for the killing of even flies and ants etc. then during the war, a great number of people are certain to be killed. 'What will he do then? How can we win?'

The queen too got apprehensive and summoned the commander. She asked him respectfully, 'I have received a complaint regarding you, General. May I discuss this with you or not?'

The Commander replied, 'O Queen! Please speak without hesitation.'

The Queen elaborated, 'Our soldiers are confused. They are questioning your ability as a commander, as you proclaim the acceptance of your sins for killing even insignificant beings like ants. They doubt that you will kill any human beings to secure victory over the opposing army. How do we eliminate their doubts?'

The commander said, 'Your Majesty! It's true that I am a Jain shravak. I do not commit any violence unnecessarily. I have just completed my pratikraman on the battleground where I have shown repentance for any violence done in the last fifteen days. I stand by what I have said – I will not hurt any being unnecessarily. I will atone for such deeds if done. But if it is indispensable and is the question of the security of our people and nation, you may observe in the battle tomorrow, what I do and my valor.'

Queen regained trust on her commander. The next day, war commenced at sunrise. The commander fought with such a commanding courage in the battlefield that the army of enemy had to escape even before sunset. The commander returned victorious.

Acharya Tulsi has articulated it in the couplet in *Shravak Sambodh* –

*chinti bhi kyon apane pramaad se maare,
anivaarya agar samaraangan main lalakaare.
shravak parivaar-samaaj-bhumika main hai,
duniyaadaari daayitva haath thaame hai.*

Religion and Responsibility

The *Oswaal* community descended from the *kshatriys*. They got converted into Jainism through inspiration of Jain Acharyas. They continued to fight wars for hundreds of years, due to their inherent identity of being *kshatriyas*, for the defense of their nation even after accepting Jainism. They would believe that without purpose, killing of even an ant is a sin but when the protection of the nation and duties is at forefront, even war is not prohibited. On account of this belief, Jain *shravaks* became commander in the army and they did fight the battles. These deeds were done not as the part of religion but for the sake of duty.

Many people have a misconception that Jain *shravaks* cannot provide administrative services at state or social level because some rules of management go against the religion. It must be clear that such restrictions are applicable to only Jain monks, not to Jain *shravaks*. There are no such rules for a Jain shravak, which can hold them back from fulfilling their social or national duties. The outlook of Jainism is not unilateral. Religion which does not consider all aspects of life becomes unilateral. Jain *shravaks*, practitioner of the twelve vows, are householders and therefore their participation in the management of the society or state becomes essential. Fulfillment of mundane duties can run parallel to the practice of the religion defined for *shravaks*. This can be illustrated through the examples of King Chetak and Varun, the grandson of Rathik Nag as mentioned in the following verse:

*chetak samraat aur vah Varun kahaani,
naitik nishtha ki ran mein hui na haani.
the Shanti Kunthu Ara chakrishvar Tirthankar,
pahale laukik kartavya tatah lokottar.*

King Chetak was an almighty ruler of Vaishali. There were nine constituencies each governed by the Mallavi and the Lichhavi clans in the state. King Chetak's influence surpassed that of the other rulers. Moreover, he was the maternal uncle of Bhagawan Mahavira, as well as a shravak who followed the twelve vows. He had to engage in a number of wars to protect his kingdom. He was efficient in archery and had undertaken an oath to shoot his arrow not more than once a day.

The war between Chetak and Kaunik, known as Mahaashilaakantak, is well-known in Indian history. During the course of the war, Kalik Kumar and his nine brothers were killed by Chetak, one by one, in ten days through only one arrow a day. King Kaunik attained victory over Chetak with the help of the Devendra (king of God). King Chetak was faced with defeat, yet he resolved not to break his promise. One and all were impressed by his morality.

Varun, the grandson of Rathik Naag was a devotee of Bhagawan Mahavira and was an observer of the twelve vows. He was the commander of the army of King Chetak. Being the commander-in-chief, he had to fight in many wars, but he took an oath of not initiating an attack and he stood by his words.

Once, a battle, named as Rathamushal, commenced between Chetak and Kaunik. Varun was instructed to go to the battlefield. He was on two days fasting and went to the battlefield after extending his vow by one more day. The commander of Kaunik challenged Varun to attack. Varun said, 'I shall respond if you attack me. I shall not initiate it.' The commander of Kaunik initiated the attack and injured Varun most severely. Varun, in reply fired a single shot arrow and the opposing commander passed away. Varun left the

field and went to a place where he could find solitude. He properly accepted anashan or fast-unto-death. With pure emotions, he passed onto his next life and took birth in the first heaven.

Bhagawan Shantinath (the 16th Tirthankar), Bhagawan Kunthunath (the 17th Tirthankar) and Bhagawan Aranath (the 18th Tirthankar) were born in royal families and became *Chakravartis*. They discharged their royal duties, fulfilling their *laukik dharm* (mundane duties) and living a life of luxury for thousands of years. They did not get stuck in worldly pleasure. At an appropriate time, they accepted life of asceticism and attained *kevalgyaan* (omniscient knowledge) after succeeding in their spiritual practices. Thereafter, they established the *dharm-tirth* and became *tirthankars*. Here starts the life of spiritual responsibilities. It becomes clear that both sides of life are equally important.

*hinsa ko sabane hinsa hi maana hai,
anivaary bhale aadey nahin jaana hai.
dasavidh mithyaatvdhrishti se bachane vaale,
samyagdarshan ke svastik rachane vaale*

i.e. the occurrence of violence is acceptable while observing mundane duties, but violence will always be violence. Violence may be necessary in a layman's life, but no truth-seeker will rationalize it. Considering non-violence as violence or accepting it as beneficial is *mithyaatv* (perverse faith). *Mithyaatv* is categorized into ten types:

1. To believe non-religion as religion.
2. To believe religion as non-religion.
3. To believe the erroneous path as the right path.
4. To believe the right path as erroneous.
5. To believe non-living being as living being.

6. To believe living being as non-living.
7. To believe the fake-monks as true monks.
8. To believe true monks as the fake-monks.
9. To believe the non-liberated souls as liberated.
10. To believe the liberated souls as non-liberated.

The outlook of a *shravak* is right and hence he proceeds in the right direction, saving himself from ten types of *mithyaatv*.

Perfect Time Management

Shravaks live in society with their family. They are not ascetics. They shoulder the responsibilities of their families, society and the nation. Saints must guide them to lead a balanced life so that they can spend balance time for spiritual practices along with fulfilling his worldly duties. They should be inspired to manage and balance time for their soul, their family, society, their business and their nation. Along with filial and social duties, they must keep their soul in the center, otherwise their role as a *shravak* will be diminished.

Time management is an art. We often ask – do you chant *mantras*? People reply that they do not get the time as they are too busy. They clarify the reason, ‘We go to sleep at 11 pm and wake up late around 10 am then immediately rush to our office. We do not get time for chanting.’

It is not a commendable lifestyle. If a person does not think about oneself or his soul, and focuses only on materialistic things, such life-style indirectly invites diseases and premature death. The reason is crystal clear –one who is busy, lives a stressful life and with the chronic stress he may end up with a heart attack. To avoid this, they must relax their body and mind which can be achieved by chanting

mantras for at least half an hour, doing self-introspection, and practicing meditation on a daily basis.

Every *shravak* must manage his time. At least some part of his time must be devoted to the society and some must be invested on himself. Monks and nuns are also advised to divide their time in three parts:

1. For his/ her spiritual practice.
2. For interaction with the *shravaks*.
3. For the society/nation.

Time management can help accomplishing many projects in life. Similarly, a *shravak* must manage his time in such a way that he is able to provide sufficient time for himself, his family and the society. Such inspiration is given by Acharya Tulsi in *Shravak Sambodh*. If a *shravak* understands it and his consciousness is aware, he can successfully avoid diseases and untimely death. He can lead an extremely peaceful and happy life.

Responsibilities of a Shravak



'Shramanopaasak' is another name of *shravak* as they venerate (*upaasana*) *shramans*. *Upaasana* means to stay in the proximity of the saints. Being in the presence of *shramans* is very fruitful *Shravak* as they get an opportunity to have conversation and listening to the saints. The Sanskrit verse below signifies this thought:

*paricharitavyah santo, yadyapi te kathayanti no sadupadesham,
yaastesham svaraikathaasta, eva bhavanti shaastraani.*

i.e. even if saints do not preach, one still should sit with them. Sometimes just observing the subtle conversation amongst the saints, may benefit similarly as listening to the scriptures.

A *shravak* should understand the benefits of *upaasana*. However, the duty of a *shravak* does not end here. Their responsibilities also include taking care and managing the proper functioning of the *sangh* (religious order), contribute in enhancing the glory of the *sangh*, and avoiding the actions, which can lead to defamation.

Relationship between monks and *shravaks* does not grow by chance or any circumstances. The monks reward *shravaks* with constant spiritual guidance. A *shravak* may have some personal, family, social or national issues, which he cannot discuss with anyone. However, he feels free in expressing his problems to the monks as they are trustworthy and hence can share with an open heart. Therefore, *shravaks* dearly need monks in their life. On the other hand, monks also need assistance of the *shravaks*. Monks may face hindrances in their spiritual practices, if appropriate help is not provided by *shravaks* at the opportune time.

Sangh is constituted into four folds – monks, nuns, *shravaks* and *shravikas*. Together, these four components make the *sangh* complete. All of them uphold their respective roles in the progression of the order. Just as monks and nuns have responsibilities for the *sangh* (order), similar responsibilities apply to the *shravaks* and *shravikas* as well.

Shramanopaasaks have been equated to parents for the monks and nuns in the *Sthanang Sutra* (Verse 4:430). Just as parents are affectionate towards their children, in the same way *shravaks* are affectionate to the monks and nuns in every field, be it spiritual discussion or personal life. This analogy has increased the dignity of a *shravak*.

Five *nishras* (haven) are described in the *Sthanang Sutra* (Verse 5:192) – the six kinds of *jiva*, *sangh* (the four-fold order), the king, the householder (who provides place to live in) and the body. *Nishra* means supportive place. Here, the word householder is used for *shravak*. *Upaashray* occupies an important place in a monks' life. There is an ancient Sanskrit verse –

*dhritisten datta matisten datta, gatisten datta sukham ten dattam,
gunashreesamaalingitebhyo varebhyo,
munibhyo muda yen datto nivaasah.*

A person, who provides a place for monks to live in, indirectly gives them everything – patience, intellect, motion, and happiness.

Acharya Tulsi remarked, in *Shravak Sambodh* –

*shraman-gan-samupaasana sab shravakon ka dharm hai,
sangh ki sambhaal bhi kya nahin unaka karm hai?
shravakon ke liye pathdarshak sada se sant hain,
sadhuon ke liye shravak apekshit atyant hain.
sangh ki samvardhana sthaayitva ka abhiyaan hai,
saadhuon ki tarah shravak shravika ka sthaan hai.
kaha 'ammaapiyusamaana' shravakon ko sutra mein,
aur nishraasthaan hitasandhaan atr amutr mein.*

The Responsibility of Pointing Out Faults

There is a spiritual relation between monk and *shravak*. Hence, they have some mutual responsibilities. If a *shravak* commits any mistake, it is duty of a monk to indicate so. It is generally not taken in a derogatory sense. However, Acharya Tulsi has said that it is responsibility of a *shravak* to point out mistakes committed by a monk, if any.

*anguli nirdesh santan ke liye shravak karen,
samay par anushaasanaatmak kaaryavaahi bhi karen.
nahin hastakshep kinchit maatr nirhetuk kabhi,
sada apane kshetr mein shaalinata saadhein sabhi.*

It is not a big deal in pointing out the fault but taking disciplinary action against the fault is a big deal. Acharya Bhikshu has given authority to *shravaks* to initiate disciplinary action against adverse conduct of a monk. Many such incidents have been registered in the history of Terapanth.

As an illustration, muni Lachchhiramji was father of Rishiramji (Sisay) in the worldly relation. Earlier, both were effective monks of the order. A few years later, the outlook of Rishiramji changed. He became obstinate and egoistic. Therefore, he was subjected to complaints many times.

In Vikram samvat 1989, Acharya Kalugani was residing in Rajaladesar. During the stay, Lachchhiramji committed a mistake. Acharya Kalugani summoned him and advised him to accept atonement for it. Lachchhiramji did not accept. In accordance with the traditions and rules of the order, Acharya Kalugani expelled him from the organization. When muni Rishiramji heard this news, he approached Acharya and said, 'There is partiality in your commendation for punishment. Some are not punished adequately for big offences, whereas others are heavily punished for the smallest offence.'

Acharya Kalugani said, 'I know more than you about your father. He has committed the same mistake many times. Our Aagams say that if a monk commits the same mistakes repeatedly, even though the mistake may be small, the atonement may be big.' Muni Rishiramji kept on debating the issue. Kalugani warned him that his behaviour could lead to his separation from the organization. He then became cool. Muni Rishiramji explained this to Lachchhiramji and made him agree to take the atonement. On special request, he was associated back into the organization.

In Vikram Samvat 1990, Acharya Kalugani ordered muni Rishiramji to stay

in Pachpadra for chaaturmaas. Muni Chiranjilalji was in his group. He left the sangh because of not having harmony within the group. He departed from Pachpadra and arrived at Sujangarh. He met Acharya Kalugani and narrated the entire story. After giving him appropriate atonement, Acharya Kalugani included him back into the organization. When muni Rishiramji and Lachchhiramji came to know about this incident, they said, 'How can Kalugani include him in the sangh without consulting us?' Their mind was still upset because of the earlier incident. After this incident, they started criticizing Kalugani, other monks and nuns as well.

When Acharya Kalugani heard about the situation, he called shravak Vridhichandji Jirawala from Samdari and asked him to investigate. He went to Pachpadra and studied the situation minutely. Khubchandji Chopra and Bastimalji Chopra, two shravaks of Pachpadra accompanied him. They reported details of the situation to Kalugani. He immediately expelled both the monks from the organization on account of their disrespectfulness.

Upon reaching Pachpadra, the shravaks conveyed the orders of Kalugani, which infuriated both the monks. The shravaks requested them to return the books and papers related to the sangh. They refused and approached the local authorities. The officers said, 'We are government employees. We get all our office supplies from the government. When we retire or quit the service, we cannot take anything with us. In the same manner, you have no right to carry anything with you.' On hearing this, both the monks remained silent. They returned the books and documents to the shravaks. During that time sadhvi Sohanaji, who was completing her chaaturmaas in Balotra went to Pachpadra and collected all the returned belongings.

Shravaks such as Vridhichandji Jirawala (Samadri), Khubchandji and Bastimalji Chopra (Pachpadra), Pratapmalji Mehta (Jodhpur) and Manakchandji Bhandari (Jodhpur) performed their duty with their far-sightedness and devotion. In this way, shravaks have fulfilled their

responsibility with discretion and efficiency. They have contributed tirelessly in enhancing the dignity of the *sangh*.

Daily Routine of a Jain Shravak



Jainism is one of the twelve major religions in the world. It is based on the teachings of Bhagawan Mahavira. The name 'Jainism' is relatively modern. During ancient times, it was entitled 'Nirgranth Pravachan' or 'Shraman Dharm'. Jainism is a religion expounded by enlightened souls or those who have vanquished worldly attachment. Two classes follow Jain religion – *sadhu* (ascetics) and *shravaks* (householders). The prescribed disciplines of spiritual practices for Jain ascetics are five *mahaavrat* (great vows), five *samiti* (compartments) and three *gupti* (control over mind, speech and body). These in aggregation form the thirteen rules. One can become a monk only by observing all these thirteen disciplines.

Bhagawan Mahavira has also explained the twelve types of *shravak dharm*. A *shravak* is supposed to follow these twelve vows. In fact, one who observes these twelve vows can be justifiably entitled be called as *shravak*. This word has somewhat become generic in the sense that just by simply taking birth in the family of a *shravak*, one is

by default labelled as a *shravak/shravika* without any merit. A doctor's son cannot become a doctor without studying, and similarly, an engineer, scientist, lawyer etc. One can be qualified in any discipline only after completing the requisite studies and getting an official certificate. Thus, how is it possible to be called a Jain simply by birth right without any effort to understand the religion and practicing its principles. Acharya Tulsi has raised a pertinent question on –

*shravak kul mein le janm Jain kahalaana,
kya badi baat sidhi dhaarmikata paana.
jainatv gyaan se aur karm se aaye,
shraddhaapurvak guru-dhaaran-vidhi apnaayein.
anivaary kaary yah anusthaan ke star par,
pidhi-dar pidhi karein sabhi ek svar.
parichay prasang mein nirbhay ho muh kholein,
shramanopaasak ki charya bhi khud bole.*

i.e. it is not much of an achievement to be known as a Jain *shravak* simply by taking birth in a Jain family. There are two foundations of being a Jain – knowledge and conduct. Taking birth in a community, family or religion is beyond anyone's control. However, after taking birth in a Jain family, one must become a *shramanopasak* and introduce himself as one.

Karna, in *Mahabharat* said – '*devaayattam kule janm, madaayattam tu paurusham*' – taking birth in any family depends on destiny. Only effort is within my remit. I have shaped my personality by my efforts, even so, why is it being ignored? Considering the importance of effort, Acharya Tulsi has integrated the concept of being a Jain with knowledge and conduct.

Faith occupies a higher place than knowledge and conduct. Until the faith is right, knowledge and conduct cannot be right. Therefore, it is advised to accept Jainism primarily with faith. In this context,

Gurudhaarana is a technical term used in Jainism. This practice is neither blind superstition nor social compulsion. It is concerned with the minimization of worldly attachments or *moha-karma*. There are two procedures of accepting *gurudhaarana*. The first method, though not widely prevalent, is comprehensive.

Method of *Gurudhaarana*

Acharya Tulsi, accepting this tradition as a part of spiritual practice, reframed it.

Method 1:

- *Inamev niggantham paavyanam sachcham.*
- *Ittham thiya jiva sijjhanti bujjhanti muchchanti parinivvaayanti savvadukhaanamantam karenti.*
- *Tassa dhammass kevalipannattassa abbhuthiomi aaraahanaaaye.*
- *Annaanam pariyaanaami, naanam uvasampajjaami*
- *Amaggam pariyaanaami, maggam uvasampajjaami.*
- *Micchatam pariyaanaami, sammattam uvasampajjaami.*
- *Namo arhantaanam, namo siddhaanam, namo aayariyaanam, namo uvajjhaayaanam, namo loye savva saahunam*
- *Arhante saranam pavajjaami, siddhe saranam pavajjaami, saahu saranam pavajjaami, kevali pannattam dhamman saranam pavajjaami.*
- *Arhanto mahadevo jaavjjivam susaahuno guruno,*
- *Jinpannattam tattam iya sammattam maye gahiyam.*

Arhat is my *dev*. The monks observing the five great vows with purity are my gurus. The real entities (*tattva*), propounded by the *Jineshvar* (*Tirthankar*) is my religion. I accept this right path.

The Resolutions for *Gurudhaarana*

- I will believe in the equality of all souls.
- I will believe in the unity of human race.
- I have faith in the soul. The soul is the creator and destroyer of *karma*. Hence, I'll put in all my efforts to purify my soul.
- I will have faith in the principles of *anekant* (multiplicity of viewpoints).
- I will follow vegetarianism and will not use intoxicants.
- I will celebrate the supreme Jain festival of *samvatsari* as the festival of morality once a year and seek forgiveness from all. I will be compassionate towards all living beings.
- I will not commit suicide due to unrestrained emotions.

Method 2

The second method of *gurudhaarana* is abridged. It is more commonly used.

- *Namo arhantaanam, namo siddhaanam, namo aayariyaanam, namo uvajjhaayaanam, namo loye savva saahunam.*
- Bhagawan Mahavira is my *dev*.
- The present Acharya of Terapanth is my Guru.
- I follow the principles of Jain Terapanth. The same is my religion.

I am a Jain Terapanthi, therefore –

- I will keep faith in *dev*, guru and the *dharm*
- I will not commit any sin due to uncontrolled emotions, such as suicide, killing others, running away from home etc.
- I will not consume intoxicants.

- I will not uproot massive trees.
- I will observe *upvaas* (fasting) on *samvatsari*.
- I will chant the *Namaskaar Mahaamantra* every day.

A *shravak* can be recognized through two characteristics – verbal expression and conduct.

1. To identify on the basis of religion, one should introduce themselves clearly as a Jain Terapanthi.
2. At first glance the lifestyle of a *shravak* should reflect his identity as a Terapanthi *shravak*.

Daily Routine of a *Shravak*

How should a *shravak* begin his day? What should be included in the daily routine from a spiritual aspect? There are a few important questions which need to be pondered over. Acharya Tulsi has explained and answered these questions just in three stanzas.

*jap namokkaar ka pratidin praanaayaami,
kram chale sukhad saamaayik ka aviraami.
svadhyaay pusht pathey bane jeevan ka,
ho aakarshan garimaamay guru darshan ka.
panchaang pranati jaino ke vandan vidhi hai,
mushkil se milati santan ki sannidhi hai.
avsar par charan sparsh karein dhime se,
hai sabase achchhi bhaav vandana vaise.
'pamnesthi vandana' 'Arhat vandan' ka kram,
sanskaar-jaagaran ka hai safal upkram.
ho pratikraman paakshik shravak ki charya,
phir khamatkhaamana ki prashast upcharya*

It means, a *shravak* should start his day with *Namaskaar Mahaamantra*. Thereafter he should do a *saamaayik*, *svaadhyaya* (spiritual study), *Guru-darshan* (visit to guru or monk) if they are available, prayers such as '*parmesthi vandana*' and '*Arhat vandana*' daily. He should also do *pratikraman* once in a fortnight and ask for forgiveness.

This is the minimum routine suggested for a *Shravak*.

1. The Recital of the *Namaskaar Mahaamantra*

The chanting of *Namaskaar Mahaamantra* is a foremost task. In Jain Tradition, this mantra is considered to be the most powerful mantra. Chanting this mantra with full devotion can unravel the complex enigma of life. Ego is the biggest hurdle in attaining bliss. *Namaskaar Mahaamantra* is the mantra of ego-abandonment. It teaches us politeness and helps develop positive energy and immunity.

If chanted along with *praanaayaam*, the mantra becomes even more beneficial. *Praanaayaam* implies control over breathing. This helps develop concentration power. Chanting the mantra in this state of concentration can take one into the depths of internal journey. How can one expect to find precious stones that are found in the depths of the oceans just by swimming over its surface? One has to dive deep to achieve these pearls.

2. *Saamaayik*

Saamaayik is an important practice of a *shravak's* daily routine. *Saamaayik* is an infallible practice for introspection and developing equanimity. Without redirecting the extrovert consciousness internally, equanimity cannot be achieved in life. Chanting mantras, meditation, spiritual study, self-contemplation etc. are practiced during *saamaayik*. These practices play a major role in awakening our inner consciousness. If one practices to live with the soul for 48 minutes (the duration of a *saamaayik*) at least once a day, he can transform his direction of life.

3. Spiritual Study (*Svaadhyaay*)

Spiritual study is also a significant *sadhana*. Just as food is essential for body, spiritual study is crucial for the development of thinking power. It develops the consciousness of knowledge, concentration, enhances the capacity of understanding and leads to achieving new dimensions in thinking. Undertaking spiritual study for even fifteen minutes daily can lead to great transformations. To accomplish all this, *svaadhyaay* should be integrated in the daily routine of a *shravak*.

4. Visit to Guru (*Gurudarshan*)

The attraction for *Gurudarshan* or to go pay obeisance to one's guru should be constantly in a *shravak's* mind. The tradition of visiting the guru is not merely a protocol. It reflects the superiority of renunciation over consumption. If a *shravak* is in the vicinity of monks who have renounced worldly affairs, even once a day, can be inspired to follow an iota of restraint in their lives. He can develop confidence that life with renunciation is possible. Visiting the guru is not predicated on a mere encounter, rather it is to bring the *shravak* in contact with an atmosphere of relinquishment.

5. *Vandan-Vidhi* (The Process of Paying Obeisance)

Vandana, in Jain tradition follows the process of *panchaang pranati* (way of salutation in which five parts of the body – two hands, two knees and head touch the ground). This is scientifically significant. *Panchaang pranati vandana* regulates the adrenal gland. This results in the control of emotions. Therefore, the appropriately performed *vandana* is greatly significant.

There is also another way of doing *vandana* - touching the feet to seek blessings. The area where the forehead comes in contact with the feet is considered to be a centre of energy. However, one must be aware of the purpose and the decorum while doing so. If the activity

of touching the feet continues all throughout the day, it would become inconvenient for the guru. That is why it should be done carefully and only at an appropriate time. The action itself should not be stereotypical. Of the types of *vandana*, *bhav-vandana* (mental greeting) is given the most importance.

6. ***Parmesthi Vandana: Arhat Vandana***

Parameshthi vandana and *Arhat vandana* occupy an important abode in a *shravak's* life. *Arhat*, *siddh*, Acharya, *upaadhyaay* and *sadhu* (ascetic) are collectively called *panch* (or five) *parameshthi*. They have been eulogized in *Namaskar Mahamantra*. *a-si-aa-u-saa-namah* is the abbreviated form of *Namaskaar Mahaamantra*. *Parameshthi Vandana* is its extended form in which five *parameshthis* are venerated in detail. Both the *vandanas* have been compiled by Acharya Tulsi.

Arhat Vandana is a compilation of some verses from the *Aagams* or the preaching of *Veetaraag*. Self-exertion has been particularly emphasized in it. It is performed while sitting in the lotus position (*padmaasan*), with awareness and rhythm, in a manner which mesmerizes not only the person who sings the hymns, but also spellbinds the audience. The verses are followed by a devotional prayer which can be sung in chorus.

7. **The Fortnightly *Pratikraman***

Another aspect in a *shravak's* life is the fortnightly (or *paakshik*) *pratikraman*. It is a procedure of self-purification and is also known as soul-bath. It aims to rectify the mistakes committed knowingly or unknowingly. Explaining its importance, Acharya Tulsi has written –

*nhaayaan jeeyan nidagh mein, hai tan main halkaas
tyun padikamane syun prabal, aatmashakti aabhaas
abhinav kaayaakalp syun, yovan ro ullaas
tyun padikamane syun hue, aatmashakti aabhaas*

*paanth shraant nishraant hue, puni pahunchya gharvaas
tyun padikamane syun prabal, aatmashakti aabhaas
suvihit vidhi padikaman syun, puny-bandh utkrisht
tirthankar ro gotra hai, appaanam vyutshrisht*

i.e. bathing brings lightness in the body and makes one feel energetic. Similarly, *pratikraman* makes one realise his inner power. The essence of *Pratikraman* is for the practitioner to return to their soul and earn auspicious *karma* of high intensity.

8. Forgiveness (*Khamatkhaamana*)

Khamatkhaamana is part of *pratikraman*. It is a practice of seeking and giving forgiveness to all beings and it is done after *pratikraman* with self-introspection. This is an efficient method of making an abstinent mind healthy.

9. Abstinence from Night-Meals (*Raatribhojan Virman Vrat*)

Jain *Aagams* describe various stages for a *shravak* just as they have narrated for a monk. Twelve vows have been discussed in the context of *shravak dharm*. *Ratribhojan Viraman* has not been described independently in those vows. *Dashashrutskandh Sutra* describes the eleven *pratimas*. The fifth *pratima* incorporates the abstinence from consuming food after sunset as one of the principles to be followed by a *shravak*. From this context, it can be deduced that this guideline was propounded in the *Aagamic* era and has become applicable to every Jain *shravak* today. Today, this mindset has been changing gradually with the progression of this era. Busy lives and unmanaged lifestyle results in a culture of having dinner at night which is in contrast to what has been propounded in Jain *Aagams*. One can practice to eat before sunset if one defines his goal to uphold the Jain tradition.

According to religious point of view, to abstain from night-meals is part of religion or culture. Scientific study too, does not consider late

meals appropriate for physical health. The digestive system is active during daytime after sunrise and becomes dormant in the evening. Due to late night meals, a *shravak* can intake neither enough water nor work efficiently. Keeping these facts in mind, a *shravak* should avoid eating after sunset which is favourable for health reasons as well.

*jaini sanskriti-sanrakshan par jo bal hai,
nishibhojan – viraman kyon smriti se ojhol hai.
ati mukhar ghosh yah 'sanyam hi jeevan hai',
sanyam sharamnopaasak ka jeevan-dhan hai.*

Dhaarmik Anusthaan (Religious Practices)

The lifestyle of a *shravak* should be systematic. Therefore, religious practices are essential. Five such practices have been mentioned in this stanza –

*upaasana upsampda, yogaasan dhruwayog
kam-se-kam Preksha shivir ka ho ek prayog*

1. Upaasana (Staying in the Presence)

The first religious practice is *upaasana*. *Upaasana* means staying around or in the aura of the monks. The spiritual aura of monks influences the human mind. Observing their life, consciousness of renunciation awakens. Listening to the scriptures in their presence enhances the capacity of understanding the *tattva* (essence) of religion.

There are two types of religion – *aachaar* (conduct) and *upaasana* (staying in the presence of a saint). Conduct is an internal phenomenon, whereas *upaasana* is concerned with external religious practices. Religious practices which are undertaken with understanding and discretion are beneficial. Chanting *mantras*, doing *saamaayik* etc. are part of religious rituals.

2. *Upsampada* (Guiding Principles)

Before practicing Preksha Meditation, a practitioner must accept initiation, in cross-legged or lotus posture and by folding both the hands. Then the following verses should be spoken aloud:

- *Abbhutthiomi aaraahanaaaye* – I present myself to practice Preksha Meditation.
- *Maggam uvasampajjaami* – I accept the path of spirituality.
- *Sammattam uvasampajjaami* – I accept the path of inner realization.
- *Sanjamam Uvasampajjaami* – I present myself to the path of spiritual practice.

There are five resolutions in the routine of *upsampada*:

1. *Bhaavkriya* (mindful action) – Living in the present, act consciously, constant awareness.
2. *Pratikriya Virati* (restraint of reaction) – Practice of abstaining from reaction to stimuli.
3. *Maitri* (universal amity) – Developing a friendly attitude towards all.
4. *Mitaahaar* (restraint in food) – Keeping a limit on the number of items and quantity of food.
5. *Mitabhaashan* (restraint in speech) – Practicing a vow of silence, avoiding unnecessary talk.

3. *Yogaasan* (Exercise)

Kaayaaklesh (physical exercise) is one of the twelve types of penances. The body is controlled through it. *Kaayaaklesh* is an *Aagam* word. The word *yogaasan* is used today in the manuals of yoga. A *shravak* should practice yogic postures such as *vajraasan* (diamond posture),

padmaasan (lotus posture), *shalabhaasan* (locust posture), *taaraasan*, *pavanmuktaasan*, *mayuraasan*, etc.

4. Dhruvayog (Essentials)

Dhruv means essential. Spiritual activities essential to be done every day are included in *dhruvayog*. The recitation of *Namaskaar Mahaamantra*, *saamaayik*, spiritual study, *Guruvandana*, *yogasan*, *paramesthi vandana*, *arhat vandana*, fortnightly *pratikraman*, the practice of abstaining from eating at night, *Preksha* meditation etc. constitute *dhruvayoga*.

5. Preksha Meditation Training Camps

The practice of *Preksha* meditation is a *dhruvayog*. Its systematic training is imparted through meditation camps. It is necessary for a *shravak* to undertake this training at least once in order to learn the techniques of meditation properly.

Anuvrat and Preksha Meditation

'*Annaha nam paasaaye pariharejja*' is a verse from *Aayaro*. It means that the behaviour of an observer should be different or distinct from a common person. A *shravak* is also a human being, but in comparison to others, his life must be remarkable. This uniqueness should be reflected not only in the spiritual routine, but in worldly life too. Eating, drinking, sleeping, waking-up, clothing, walking, travelling etc. are necessities of a human life. Growing ambitions, luxuries and attitude of unbridled comforts has led to the masses consuming things limitlessly. Acharya Tulsi has opined that the path of unrestrained consumption is not conducive for a healthy life. A person should regulate even the smallest of their activities. This constitutes a great outlook. Based on this ideology, the concept of restraint with eating and drinking has been associated.

*khaana peena sona jagana sayant ho,
anuvrat aachaar sahinta jeevan vrat ho.
preksha prayog ke jhule mein nit jhulein,
anupreksha sahisunta ko kabhi na bhulein*

Restraint is a foundation of *anuvrat*. '*sanyamah khalu jeevanam*' – Restraint is life, is the motto of *anuvrat*. '*Nij par shaasan: phir anushaashan*' is the base of *anuvrat*. Today, we live in a nuclear age – the age of atom bomb. Nothing can defeat atomic weaponry, except the atom itself. The code of conduct of *anuvrat* is an infallible solution to the problems of the present age. A *shravak* cannot practice the Great Vows (*mahaavrats*). Therefore, Bhagawan Mahavira defined *anuvrat* as a suitable alternative for the *shravaks*, which is a great model. To transform one's life on the basis of *anuvrat* should be objective of a *shravak*.

The structure of *anuvrat* was formulated and introduced. Nevertheless, human life and behaviour did not change. Is it possible that one eats food and still remains hungry? After deep thought, Acharya Tulsi put forth the concept of Preksha meditation. How can a person change his life after embracing *anuvrat*? The answer to this question is Preksha meditation. Upon understanding the complete process of meditation, if practiced regularly, the secretion of the endocrine glands (hormone) can change. Transformation of conduct starts from here.

The Contemplation (*Anupreksha*) of Tolerance

Contemplation or *anupreksha* means a repetitive practice of any feeling or thought. The transformation of instincts can be achieved through contemplation of forbearance, harmony, amity and fearlessness. In this context, the contemplation of tolerance is emphasized. The maxim for peaceful social life is harmony. Tolerance is a prerequisite. The practice of contemplation is undertaken in order to develop

tolerance. The method is as follows:

1. *Mahaapraan Dhvani* (humming sound, 2 minutes)
2. Relaxation (*Kaayotsarg*) (5 minutes)
3. Breath in blue air and experience with each breath that blue atoms are entering the body (3 minutes)
4. Concentrate on the centre of purity (*Vishuddhi kendra*) with the colour blue. (3 minutes)
5. Focus on the centre of enlightenment (*Jyoti kendra*) with the following contemplation:
 - My tolerance power is developing.
 - Mental balance is increasing.

Recite the above phrases aloud nine times and then repeat mentally nine times. (5 minutes)

6. Contemplate the following:
 - Physical sensation – caused by weather and diseases
 - Mental sensation – pain, pleasure, favourable and unfavourable situation
 - Emotional sensation – opposite thoughts-nature-interest

These sensations do affect me, but I must reduce their influence. If they become dominant, my powers will be blocked. The lesser I am influenced by these, the stronger my powers will become. So, developing tolerance is the key to success in my life. (10 minutes)

7. Conclude the meditation with *Mahaapraan Dhvani* (2 minutes)

Outcome of Tolerance

Tolerance is not a matter of memorizing, but a practical virtue. One who learns to tolerate, can bring about unprecedented changes in his life. Endorsing this fact, Acharya Tulsi pointed out an illustration in *Shrivak Sambodh* -

*sahishnuta ho, sahisnuta ho keval rat se,
sahanshil sahasa koi kaise ban paaye.
ho prayog 'Tulsi' preksha-prayogshaala mein,
paramaadhaami pati bhi parmaatma ban jaaye.*

After a long wait, a baby girl was born into a prosperous family. She was named Samta. The family brought her up in an utmost pampered environment. Consequently, she grew up as an undisciplined girl. When she became an adult, the family started to find a groom for her. Unfortunately, no one was ready to marry her. Finally, she was engaged to a boy who lived in a distant village. The wedding was celebrated as scheduled. The groom's family was much pleased to find a beautiful daughter-in-law from a reputed family.

Samta went to live with her in-laws. All members of the family were distressed with her behaviour within a week. She was both neither humble and thoughtful nor efficient in her work. Her relations with all her in-laws were sour. After a few days, her brother came to bring her back to her parents' home. Samta's mother-in-law readily agreed to send her back with him. When Samta arrived at her parents' home, she wept bitterly. On being asked, she said, 'What kind of family have you chosen for me?'

Her father asked, 'What is the matter? Are you not comfortable at your in-law's house?'

Samta replied, 'It is terrible, worse than hell.'

The father probed, 'How is your mother-in-law?'

Samta, 'She is no less than a witch.'

'What is your sister-in-law (jethaani) like?'

'She is a hellcat.'

Her father questioned, 'What about your other sister-in-law (nanand)?'

Samta cursed, 'She is predatory.'

'And my son-in-law?' inquired her father.

Samta replied, 'What should I say about him, he is absolutely a demon.'

The father realized that the root of the problem was Samta. How could it be possible that the entire family is wicked? He consulted his wife and then one day told Samta about a miraculous mantra and explained its effect. Samta was very eager to learn the mantra as her father had advised her that the mantra had the power to hypnotize the world. He elaborated, 'the mantra, though very small, is very difficult in practice. It would be necessary for you to remain peaceful and calm during its practice and you need to stay among the people whom you want to control. Moreover, during the practice you must bear their hostile attitude.'

Samta was ready to try the mantra, but she wanted to do so at her father's home. She became restless hearing of her in-law's house. Her father persuaded her and consequently, she agreed to go back for six months. Without any communication, her father sent her back with her brother. On seeing her back unexpectedly, Samta's mother-in-law became annoyed. His brother gave a letter sent by her father to Samta's father-in-law and departed. Immediately after her brother's departure, Samta's in-laws started criticizing her, but she remained silent and kept chanting the mantra given by her father. Observing her silence, her mother-in-law was astonished. The insults continued for more than a week, but Samta did not react at all. Seeing this, the heart of mother-in-law became full of sympathy. She

praised Samta. That moment was the most blissful for Samta. The effect of the mantra was visible just within a week instead of the six months.

In a span of four months, the atmosphere of the house was transformed. Samta won the hearts of all the members of the family by her soft behaviour. Now it had become agonizing for her mother-in-law if Samta went away from the house even for a day. After six months, her brother came and requested the mother-in-law to send his sister with him. She agreed on the condition that Samta would have to return on the same day. On seeing Samta, her father understood that she had been successful. He asked her the same questions about her in-laws. Samta stated, 'My in-law's home is like heaven. My mother-in-law is a goddess. My both sisters-in-law are as dear to me as my sisters. My husband is the most divine person. It was my fault that, 'I had misunderstood them earlier.' Her father was now satisfied. The miraculous mantra was none other than 'Om Arham'. Its contemplation coupled with tolerance changed her perception towards her husband to be godly.

Family Life and Associated Training

Acharya Tulsi remarked about the relevance of the tradition of joint families and development of collective consciousness. To continue the tradition of joint families learning and training through family meeting is essential. In the following stanzas Acharya Tulsi has sketched his pain for broken joint families.

*yug yug tak chali fali-fuli, vyaapak sayunt parivaar pratha,
vah chinn-bhinn ho gayi aaj kaisi hai usaki karun katha
jo toot-foot ho gayi, gayi jo bachi surkashit rahe vahi
parivartan-parishakaar se bhi milate jaaye sanskaar sahi*

This means, what a pity that the ancient tradition of joint family is now shattered. There is no way to revert to it, but at least the prevalent tradition must be preserved.

According to sociologists, family is the fundamental unit of society. It can be assumed to be the first stage of community life. The concept of family is very ancient. The use of the word 'joint' with family is relatively modern. It should be understood with relative perspective. Its progress is possible only on the basis of higher consciousness. The tradition of joint families can be carried on only if there is absence of selfishness and presence of virtues of tolerance, harmony, equal distribution, service, help, politeness, and affection. This is a distinct application of non-violence. These values are base for the large organizations and can cultivate collective consciousness.

In the 20th Century, a change in family tradition began. Individual mindset, highly selfish attitude, intolerance, disharmony and decrease in attitude of helping others etc. shattered the essence of joint families. Professional competition, problems of residence in developed cities and highly competitive education, have caused family breakdown. It has affected everyone. Values which would be imbibed in joint families cannot be learnt in nuclear families. Consequently, religious, social and political parties are devoid of collective consciousness.

There may be difficulties in living in joint families, but it has its own advantages as well. Many people stand ready to help one another in joint family which is not possible in nuclear families. Handicapped, ill or elderly people never become burdensome in joint families. However, the present situation has changed. Society at large has started preferring nuclear families. No one has the time to instill moral values into the younger generation. The smaller the family is, the greater the confinement is. Joint families play an important role in protecting the heritage of tradition over generations. There are various reasons which highlight the necessity of returning to the tradition of joint families.

The present age is the age of training. Training centres have cropped up in every new field. In ancient times, only training in manufacturing of goods was imparted. At present, however, training courses in personality development are being introduced. In spite of these diverse trainings, there is no course for family harmony and management. A *shravak* should initiate principles to maintain harmony, co-existence and impart the values in their family. Family meeting and discussions can be one of the advantageous steps in implanting such values.

In ancient times, newly married girls would hesitate to speak to their mothers-in-law for several years. Speaking directly to their fathers-in-law was out of question. Even during those times, the elders of the family used to assemble all family members and train them in their values and religion. Today, families are much closer. Daughters-in-law are treated equally as daughters. She can share her feelings freely and openly with her in-laws. Therefore, a meeting can be easily organized, which can play a very positive role in preventing the deterioration of culture in today's era.

In earlier times, people would be mentally prepared to tolerate even the most difficult situations. In present times, to tolerate something is mistaken to be cowardice. Even the least adverse situation causes depression in people who live with such a mindset. In family meetings, all the family members get an opportunity to sit together and converse openly upon many issues and discuss the issues which are problematic. Many issues arise due to misunderstanding. Such delusions are sorted out through conversations during the discussions. A healthy tradition can flourish through these discussions by including religious practices such as *Guruvandana*, *Arhat Vandana*, reading the *Vigyapti* (the weekly bulletin of Terapanth *sangh*) etc. These thoughts are narrated in the following stanzas:

*paarivarik goshtiyhaan saaptaahiki ya paakshiki
maasiki jab-tab yathochit dharmshikshan-saakshiki
parspar samvaadita se granthiyaan man ki khule
vandana vigyapti vaachan premamay imarat ghule*

Secure the Tradition of Memorizing the Knowledge

The current generation has seen the advent of computers and technology at the expense of memorizing anything. Memory cells in the brain have contracted because of dependency on the technology. The new generation counteracts, 'Why should we memorize? It is senseless and likely to cause headache. What is the point in wasting time in memorization when we will ultimately forget everything in a short span of time?' This ideology is slowly gaining a strong footing and spreading from person to person. Such mindset will affect the next generation and consequently, the human race will become highly dependent on gadgets.

Acharya Tulsi continually searched for the solution to each problem in order to refute the challenges arising from the deterioration of memory power. He indicated towards a list of the topics to memorize for safeguarding the tradition of memorizing:

*'Jain Tattva Pravesh' aur 'Pacchis Bol' mukhasth ho,
Amrit Kalash' kitaab ghar ghar mein padhein vishvast ho.
gyaanshaala chale har pur tattva-bodh-vikaas mein,
Terapanth-Prabodh ka sangaan harshollaas mein.
gambhir gyaan hit nischit 'Pustak-Panchak',
taattvik geeton ke gunje svar romaanchak.
'Sambodh' aur 'Shravak-Sambodh' svayambhu,
padahte smriti-path mein rahe Sudharma Jambu.*

In the above verses Acharya Tulsi has emphasized on memorizing of at least two literary works – *Pacchis Bol* and *Jain Tattva Pravesh*. In this

series *Kaalu Tattva Shatak*, *Tattva Charcha*, *Karmprakriti*, *Laghudandak*, *Ikkees Dvaar*, *Baavan Bol* etc. can be included. In earlier times, ladies without any formal education used to memorize many scriptures merely by listening. Can highly educated people of today not memorize even three or four?

Amrit Kalash, a treatise distributed in three volumes is a compilation of the topics that are meant to be read, memorized and learnt by heart. The perusal of this book is essential from both viewpoints – utility and to know the authentic facts.

'*Gyaanshaala*' is a platform for the formation of moral values or *sanskaar* in children. *Gyaanshaala* is the best approach to protect and secure the children from the attack on moral values due to influence of social media and modern technology. The relevance of *Gyaanshaala* can be proved on the basis of the talent of trainer and the process of training.

'*Terapanth Prabodh*' is a special hymn-work composed by Acharya Tulsi. Life and philosophy of Acharya Bhikshu along with the history of Terapanth has been presented exquisitely. The primary objective of this creation is '*Dhamma Jaagarana*' (singing for entire night). It is a composition that is worth singing time to time in every home, to popularize it as a group song in the coming centuries.

A good number of deeply insightful scriptures are available in Hindi, Sanskrit and Prakrit for the people who are interested in understanding Jain Philosophy. These scriptures should be studied thoroughly. Five elementary books were decided initially:

1. *Bhagawan Mahavira* : Acharya Tulsi
2. *Bhikshu Vichar Darshan* : Acharya Mahapragya
3. *Jain Tattvavidya* : Acharya Tulsi

4. *Jain Parampara Ka Itihas* : Acharya Mahapragya
5. *Jain Siddhant Deepika* : Acharya Tulsi

In Terapanth, Acharyas have composed volumes and volumes of literatures in the form of songs as well as prose. Some of the songs, which are philosophical, devotional as well as widely recited, are:

1. *Teen Gunthaana Amar Kahya Chhai*
2. *Kirpan Deen Anaath Ae*
3. *Shaasan Kalpataru*
4. *Jin Bhaakhya Paap Athaar Ae*
5. *Siriyaari Ro Sant*

In this series, the study of *Sambodh* and *Shravak Sambodh* books is also suggested. *Sambodh* comprises of *Aachar-bodh*, *Sanskaar-bodh* and *Vyavahaar-bodh* which guide the path of spiritual practice, moral values and behaviour. *Shravak Sambodh* explains the origin and history of the *shravak dharm* from various viewpoints in a lucid manner.

The present tradition of knowledge in Jainism, is available from the dialogue between Arya Sudharma and Jambu. Therefore, it is important to memorise them whilst studying and during discourses.

Jain Culture



*M*onks and *shravak* are interrelated with one another. A monk cannot sustain his life without *shravak*, and a *shravak* cannot get spiritual guidance in the absence of monks. They both have their thriving tradition and culture.

Ascetics do not speak from an uncovered mouth. They put on a *mukhavastrika* (mouth mask) on their mouth. There are three basic reasons behind it:

1. Non-violence is the prime vow of a monk. *Mukhavastrika* is useful while speaking as it prevents violence of air-bodied living beings (*vaayukaayika jiva*).
2. *Mukhavastrika* is a symbol of moderation in speech. It reminds a spiritual practitioner that they should not speak unnecessarily.
3. Spit should not come out from the mouth while preaching or discussing. *Mukhavastrika* helps in preventing this from occurring.

Keeping these three aspects in mind, a *shravak* should also use *mukhavastrika* during *Saamaayik*, talking with monks and doing spiritual discussion. Thus, a *shravak* can also practice non-violence naturally.

When *shravak* talk with each other, they use the word 'Yes' for affirmation. Some people also use this word while talking with monks, nuns and Acharyas. Though, the use of this word is common for all, as per Jain culture, the word '*tahat*' is being used in affirmative answer to the monks or nuns. There are two phrases especially prevalent in Jain tradition - '*sevam bhante!*' and '*tahatti Guruvar*'. These phrases are in Prakrit language. In simple, it is spoken as '*Tahat Gurudev!*'.

Guru rewards and disciplines the *shravaks* as per the situation. If the action of a disciple is praiseworthy, he gets rewarded and on committing mistakes he is admonished. It is necessary for a disciple to stay balanced in both the situations and express his gratitude towards the Guru saying 'Gurudev! You have blessed me. You keep on bestowing your kindness on me, mendowing my life with virtues, enriching me with the pious nectar of your teaching and direct me constantly. I will never forget your blessings.'

*shishtata sanmaym ahimsa sadhana sanskaar ho,
aur jayana sa jagata se dharm ka vyavahaar ho.
'sevam bhante!', 'tahati guruvar' sir jhukaakar vinay se,
badon ke guru ke vachan svikaar hon sthir hriday se.
ki kripa karuna anugrah kiya karate hi rahen,
sada aabhaari rahoon sadbhaav bharate hi rahen.*

Such etiquettes with Guru is prescribed mainly for monks and nuns. *Shravak* and *shravikas* should also adopt it. This is a *lokopachaar vinay* (behavioural humbleness). One of the seven acts of humbleness explained in *Aagam*. Such behaviour is a yardstick of a civilized society.

The Practice of Jain Rituals

A *shravak* leads a social life. Each society has its own traditions. There may be two underlying motives behind these traditions. One is to follow them blindly and the other is with prudence.

In blind following, attention is not paid on what is applicable and what is not. People merely follow the rituals blindly which carry on through generations. However, prudent people also follow rituals, but not blindly. They give importance to their culture whilst following social and religious rituals.

The tradition of celebrating festivals is not new. Each community has its own reasoning and way of celebrating festivals in a certain manner. Jain society also had its independent traditions and culture. There was a period when Jain religion was on the verge of extinction. During that period, *Shraman Sanskriti* (Jain culture) protected itself by joining hands with Vedic culture.

A mutual influence is inevitable when two cultures meet with each other. One culture cannot exist without effect of the other. Social and religious festivals of Jains have been influenced by Vedic culture by taking assistance of Vedic scholars who greatly influenced Jain rituals.

This intercultural influence becomes the foundation of social and cultural development. Every development comes with associated risks. One should remain conscious about those cultural customs, which compromises faith and fundamentals. For this reason, '*Jain Sanskaar Vidhi*' (Jain methods of practising rituals) was developed which has its own importance. The technique is based on three fundamentals: faith, self-restraint, and non-violence. A person who recites a *mantra* he has faith in goes to strengthen their faith. A Jain follower has strong faith in *Namaskar Mantra*, *Mangal Paath*, *Logassa*

and *Uvasaggahar Stotra*. The words of *Arhats* (*tirthankar*) are powerful reinforcement in developing faith. The belief is that these prayers eliminate obstacles and empowers every *mantra* or prayer. Acharya Tulsi through following stanzas has inspired to follow *Jain Sanskaar Vidhi*.

suta janm vivaah bhavan ki niva lagaayen,
laukika lokottar jo bhi parva manaayen.
shri veerjayanti charam-diwas Diwali,
nija varshgaanth ya akshay teeja suhaali.
har prasang me jo upayogi, uplabdh jain sanskaar vidhi,
samyag-darshan me sahayogi, bhaavi pidhi ki nayi nidhi.
kyon chhoda ise andhaanukaranamay-bhedachaal ki dhaal banen,
kar samay shakti ka durupayoga, bematalab hi behaal banen.
shri namokkar mangal-paati, logassa mantra uchchaaran ho,
shri veetaraag ki vaani se sab baadha vighna nivaaran ho.
dekhaadekhi ki vritti chhoda, apane vivek ko hi bal den,
putron pautron mitron sabako samyak sanskriti ka sambal den.

The dignity and identity of Jain culture lies in promoting self-restraint and non-violence while celebrating festivals like Holi, Diwali and occasions such as birthday, wedding, death etc. A common person normally does not think about non-violence and to have restraint on such occasions. The influence of non-violence and restraint in the lifestyle of a Jain *shravak* is necessary. On this basis, an independent process of celebrating social and religious festivals is developed and suggested to *shravaks*. The Jain culture will be revitalized in an individual's life by following the culture formulated by prominent people. The society can be uplifted from excessive exuberance of wealth, extravagance, fanatic following and purposeless violence.

The Practice of *Jai Jinendra*

Faith is formless. It is expressed through behaviour of an individual. Behaviour is a part of collective or group life. What does a person do? What does he say? How does he act? These questions are related with group. These questions have no relevance for a person spending a solitary life. There are certain etiquettes when a person meets with a familiar or new person, takes part in special functions such as festivals, and ceremonies. In this way, there are certain norms of communication and letter-correspondence, which reflects person's center of faith.

A Jain *shravak* accepts '*veetaraag*' (detached being) as his ideal. The goal of his life is to be *veetaraag*. As a constant reminder for this goal, it is essential to remember the name of *veetaraag* frequently. The word *Jin* or *Jinendra* are synonyms of *veetaraag*. The words *Jai Jinendra* is coined to keep his goal in the mind. One strengthens his faith through eulogy of *veetaraag* and it reminds him belonging to the Jain culture. Hence, it's important for Jain *shravaks* to use the word '*Jai Jinendra*' in greetings and correspondences.

*paraspar vyavahaar shishtaachaar patraachaar me,
jain-gaurav jai-jinendra kahen likhen har baar me.
shabd shraddhaashikt sanskritiparak aur yatharth ho,
'paay laagun paandiya, kyon kahaani charitaarth ho.*

Some people are not firm in their tradition and they follow the culture of the people they meet. Usually, people greet in the manner of the tradition they grew up. Anyone who is not proud of their culture keeps on changing the traditions. Some people consider it as harmony among the cultures, but the preservation of cultural value has its own importance and one should not ignore it.

Paryushan Mahaaparv

One of the most important festivals surviving to this day in Jain tradition is *Paryushan Parva*. It is celebrated for eight days. The last day is *Paryushan Parva*. Later, it was known as 'samvatsari'. The word *samvatsar* means a 'year'. This festival happens annually, so it is termed as *samvatsari*. Synonymous of *Paryushan* have been mentioned in '*Nishith Bhasya*'. The word '*Paryavasaan*' is one of them. It is concerned with the sojourn of monks. This sojourn period is divided in two: *ritubaddh* (seasonal) and *varsavaas* (monsoon). There are differences in the practice of routines in these periods. During monsoon, if the selection of place and activity is favourable then the spiritual routines are carried out without any hindrance.

Just as a financial year begins on 1st April, the first day of *Savan* month in Indian calendar marks the beginning of the spiritual year according to Jain Astronomy. From this day, the monsoon-stay (*chaaturmaas*) for the monks commences. In case a suitable place is not available on this day, there has been a tradition to start the stay on the fifth day of the same month. If a place still has not been found, the monks have to keep searching consecutively every five days until the fiftieth day, which is final. Thereafter, monk has to stay there until the *chaaturmaas* ends. This day is regarded as *Paryushan Parva*. Its transgression is not accepted.

According to the norm of that day, fasting is a must for a monk. As time passed, this tradition was established for *shravaks* too. As per custom, *shravak* celebrates this day as fasting, '*paushadh*', listening to sermons, *pratikraman*, *khamatkhaamana*, etc.

The following verses explain about the same.

*jo mahaaparva pajjosavana, sab jain manaayen ek saath,
to ho aanand anirvachani, vah aayega svarnim prabhaat.*

*tha aadi divas samvatsar ka, usako atimaatr mahatv mila,
bhaadrav ki Shukla Panchami ko, aakhir sabaka apnatv mila.
usa din upavaas aur pausadh, prvachan saamuhik pratikraman,
aadan-pradaan kshama ka ho, agyaat gyaat yadi atikrman.
mila baal vriddh ahamahmikaya, upavaas karenge sabhi kahan,
pajjosavana ki parampara, nirbaadh surakshit rahi rahe.*

In the era of Bhagawan Mahavira, there was no tradition of establishing *varshaavaas* (*chaaturmaas*) in the month of 'Bhaadrpad Shukla Panchami'. Bhagawan Mahavira once did *varshaavaas* on this day (*chaturthi*). As time passed by, it became a common practice. At times, *samvatsari* is celebrated on *chaturthi* (fourth day) of *Bhaadrpad Shukla*, but normally its on *panchami* (fifth day). Unfortunately, despite being the greatest festival of Jain religion it does not have universal uniformity. There is a clear difference between Digambar and Shvetambar tradition regarding this festival. Digambar tradition celebrates *Dasalakshan Parva* which starts on *panchami* and ends on *Ananth Chaturdashi* (fourteenth day) and is almost like *samvatsari*. However, among Shwetambar sects there is difference in the day of celebration as *chaturthi* and *panchami*.

Acharya Tulsi was an advocate of Jain-unity. The pioneering effort he put for the harmony among the Jain sects, has become an invaluable asset in the history of Jain tradition. For Jain unity, he advocated celebrating samvatsari on one common day. In 1985, during his stay at Udaipur he held a meeting of prominent representatives of Jain sects. As the conclusion of that encouraging meeting, 'Bharat Jain Maha-Mandal' (All India Jain Forum) was entrusted with the responsibility to convince all the Jain Acharyas to celebrate samvatsari together either on chaturthi or panchami. This institution made every effort and contacted all the sects. In a grand conference organized in Mumbai, the officials declared Bhaadrpad Shukla Panchami as the unified day for celebrating samvatsari, but unfortunately,

this declaration did not materialise and the page of the historical chapter of Jain unity remained blank. Acharya Tulsi kept waiting for the golden morning when all Jains will celebrate samvatsari together.

Jainism and Terapanth



Diversity in thoughts is an eternal part of human nature. The history of diverse thoughts begins with the history of birth of the human thinking ability. Freedom of thought is of course necessary for each human being. Thoughts of a person become social when they are useful for the society. Ideas with strong persistence or selfishness divide the communities. Difference in ideas has been a prominent factor in the extended division of Jain sects.

In the present era, Bhagawan Mahavira is the founder of Jain religion. Diversity of thinking must have existed during his time too. However, in spite of such diversities, all accepted the fundamental aspects as there was no ambiguity in his preaching. At that time, a few monks would put clothes on and some were bare. But this difference was not substantial. Unfortunately, in the course of time, this difference became the reason for the division of Jain Religion in two streams – Shvetambar and Digambar.

A thorough analysis can conclude that wearing clothes is not a significant issue. It is surprising to accept that this difference is

the main cause of division. Probably, there must have been some differences in the ideologies amongst the monks, which later led to the division. There had been some philosophical differences. They were not even unanimous regarding compiling of the *Aagams*. Some monks believed that compiled *Aagams* were original preaching of Bhagawan Mahavira. On the contrary, few Acharyas rejected the authenticity because they believed that during the compilation of *Aagams* originality was not maintained. Differences in thoughts caused differences in practices also, which finally created the foundation for secular division.

A strong leadership can never cause breakdown in any organization in spite of the differences of thoughts. It becomes difficult to avoid disintegration when the organizational leadership is weak and ineffective. The arrogance of some people can also cause breakdown in the organization. Jain religion was fortunate for remaining undivided for long period. Unfortunately, as the course of division started, it kept continuing. On the ground of wearing the clothes (*sachel*) and not wearing, (*achel*), two branches Shvetambar and Digambar emerged from one root of Jain. It dates back approximately 600 to 700 years after the emancipation of Bhagawan Mahavira (*Veer Nirvaan*). Thereafter, in 9th century of *Veer Nirvaan* (850) *chaityas* were established. This led to further deterioration in conduct. *Samvign* or *Suvihitmargi* came into existence to oppose this tradition. During the same period, the tradition of *murtipujak* (idol-worshiper) and non-*murtipujak* emerged. Once the division starts, it becomes difficult to control and stop. Thus, many subsects of the sects started to take birth.

During the 16th century of Vikram Lonkashah Muntha revolted against idol worshipping. In spite of being a householder, he raised his voice against the flourishing ethical sluggishness and presented the strict path of conduct. Some people got inspired and took initiation. This movement gave rise to sthanakvasi sect.

*isa yuga ke antim tirthankar, Vardhaman shri jin devaary,
kiya pravartan dharm chakra, ka jisaka hona tha anivaarya.
shramani shraman shravika shravak, tirth chatusthay ki dhaara,
anekant siddhaant bana ha, sabaki aankhon ka taara.
patadhar pratahm Sudharama svami, Jambu Prabhav aadi abhidhaan,
ekya raha shaashan me jab tak, tha saksham netritva mahaan.
shataabdiyon ke baad sangh ka, huva vibhaajan anchaaha,
vighatan-vritti-rasik logon ka, phala manorath manchaaha.
shvet-vastradhaarak muniyon ka, vyaapak shvetambar aamnaay,
vastra-viraagi bane Digambar, apana chinatn apani raay.
gachchhon panthon aamnaayon ka, phir bahdata hi gaya pravaah,
pratima-puja ke pratipanthi, lunka muntha ki nav raah.*

Terapanth

The contemporary sect of Jain tradition is Terapanth. Acharya Bhikshu was the founder of Terapanth. He was initiated in *Sthanakvasi* sect by Acharya Raghunath ji V. S 1808. He stayed with his guru Raghunath ji for eight years. He had incredible intellect. He studied all the *Aagams*. While studying *Aagams*, he experienced a new light. He had strong faith in Bhagawan Mahavira and his preaching. He was completely dedicated towards his preaching. He was deeply influenced by the philosophy of non-violence propounded by Bhagawan Mahavira. He discussed with many Acharya's and monks regarding this context but did not find satisfactory response. To find the new path, he walked out from the sect on the 9th day of lunar fortnight of *Chaitra* month in V.S.1817 at Bagari. This step created a big excitement in the Jain society. He along with common mass travelled from Mewar to Marwar to spread the light of his thoughts. Finally, on the full moon day of *Ashadh* of V. S. 1817 he resolved for new initiation. His initiation rooted the foundation of Terapanth sect at that moment.

*shri jin shasahan ka gagan, atbhut atul anant,
usame abhinav udit hai, taarak terapanth.*

*attharah satarah sama, shani punam aashaadh,
san satarah sau saath shubh, pratitit punya pragaadh.*

From the philosophical viewpoint, it can be said that the origination of Terapanth is the origination of the principle of *ahimsa*.

A great many people believe that the creation of Terapanth is an outcome of ethical revolution by Acharya Bhikshu, which does not seem true. In fact, it was a revolt against certain ideologies or thoughts. He presented a new dimension of the existing ideologies and brought renaissance in the field of conduct. He explained *ahimsa* (non-violence), *daan* (charity), *daya* (compassion), and *upakaar* (welfare) in noble way. His clear explanation of the demarcation between *laukik* (mundane) and *lokottar* (supra-mundane) was a novel ideology. He never imposed ideas on anyone. He simply presented the parameters to examine the reality. Elucidating the concept of religion and duty he said, 'Every practical aspect of religion is a duty, every duty is not religion'. Acharya Bhikshu believed that conduct could survive for long only if there was depth in understanding. He penned many texts and presented his fundamental concepts in systematic and structured format. This helped in deep and strong understanding of his teachings.

*sant bhikhan svayam terapanth path ke praan hain,
sahi sanyam ki kasauti, kshama ki khar shaan hain.
vilakshan chintan vishad vairaagya ka var yog hai,
veer-vaani ke samarpan ka suramy prayog hai.*

Acharya Bhikshu was the bedrock for Terapanth. In spite of being the founder of the organization, he never imposed his ideas. He presented some touchstones to understand the religion. The prime motif was '*sanyam*'(self-control). He at first examined himself. He said *lokottar dharm* exists if there is *sanyam* (restraint), *vrat*

(vow), *tyaag* (renunciation) and *ahimsa*. It has no concern with *asanyam* (non-restraint), *avrat* (non-vow), *bhog* (consumption), and *himsa* (violence). This idea and definition was quite different from the existing belief regarding the religion. It hammered upon the selfishness of the people. He faced extensive opposition to his principles. He was successful in managing controversial situations by his forgiving attitude.

The Vital Factors in Terapanth

Developing a powerful organization is more important than establishing an organization. Organizations are demolished in the absence of power and leadership. Acharya Bhikshu analyzed the organization before establishing it and after founding it, he meticulously studied it deeply for 15 years. He pondered upon its potentiality for future.

He focused upon the future-oriented problems and designed a constitution. He emphasized upon five factors to make any organization powerful and everlasting.

*paanch ghatak isa sangh ke, hain svaabhaavika set,
samajhen sab shravak inhe, gahare paani paith.
sthir shraddha aachaar-uchhata, aur vayavastha nutan bhor,
sarvamaanya anushaashan shaili, eka haath me gan ki dor.*

1. **Faith** – Faith, belief and trust all are synonyms. The question may arise – faith should be for whom? The answer is one must have faith in his purpose, the means of purpose, the self, his team members, and his leader.
2. **High Conduct** – Conduct is the greatest asset for a monk. The conduct can remain pure if he practices the defined norms

- and disciplines set by the organization with a firm resolution. The monkhood without right conduct is a deception.
3. **Management** – Each organization needs management to run perfectly. Any organization be it be small or big, religious or social, its root becomes unstable without sound management. A system of management is strongly required for justice, equal distribution and peaceful co-existence.
 4. **Discipline** – To discipline is not sublimation, but a secret of training. The system, which begets inferiority in few and strengthens superiority or ego in others, can never be known as discipline. Inferiority develops frustration and superiority breeds non-discipline. It is not desirable to cease progress because of frustration or to stimulate the indiscipline through ego. The working system of discipline in Terapanth takes care of both the extremes.
 5. **Single Leadership** – The above mentioned four factors can flourish under one organizational head. In the absence of one leader there is no ground for faith. Who can decide the norms for conduct? Who will take the responsibility of management? Who will discipline? The leadership of Acharya in Terapanth is the original contribution of Acharya Bhikshu. It is very important factor in the development and extension of Terapanth.
 6. **Fundamental Norms** – Acharya Bhikshu was a truth seeker. He moved on the path of *sadhana* in search of the truth. After finding the truth, he aimed to practice and preach the truth. The obstacles on his way helped him to find a new way and progress towards the goal. The outcome of adverse situation is Terapanth. When he started his journey to seek the truth, he never aimed at establishment of a new organization. When the organization was established and named automatically, he then focused upon strengthening the organization. In

V.S. 1832 he structured a constitution (*likhat*). Thereafter in the passage of time, he revised the constitution many times. Finally, in V.S.1857, the 7th day of lunar month of *Magh* on Saturday he wrote the final constitution, which included some of the norms of the first constitution. Even today, Terapanth follows this very constitution (*Maryaada-Patra*).

*aarya Bhikshu ki shaasvat vaani, likhat haajari vardaayi,
shravak nishtha patr sughad, hai shaashan maryaada sthaayi.*

In the presence of Acharya Bhikshu, the structure of Terapanth became stable. Later the forth Acharya Shrimad Jay Acharya presented it in pragmatic form and tried to bring those articles more into practice. He introduced many '*haajari*' and would articulate or discuss one every day. Based on the last constitution he started a big celebration known as '*Maryaada Mahotsava*'. On this occasion, the constitution is read in presence of all the members (monks, nuns, day-man, day-women). The '*haajari*', which was read every day, was revised many times. Acharya Tulsi created a new '*haajari*' on the basis of those '*haajari*', code of conduct, and a new oath-letter (*lekh-patr*).

He started to read the '*haajari*' once in a fortnight, the constitution before *chaaturmaasik pakkhi* among all the disciples and the oath-letter every day in the morning before *pratikraman*. This is a beautiful way to develop the organizational values. Repetition of anything strengthens the values. Some of the articles or disciplines set forth by Acharya Bhikshu are still in use. The following Acharyas are ruling the organization on that ground. Today, the format of those norms is as follows:

1. All the monks and nuns should follow the words of one Acharya.
2. Travelling (*vihaar*) and stay (*chaaturmaas*) should be as per the instruction of Acharya.

3. Don't make the personal disciple.
4. Acharya should initiate the eligible and capable person. However, after initiation if someone seems imperfect then Acharya can extricate him/her out of the organization.
5. All the monks and nuns should accept willingly the successor chosen/selected by the Acharya.

Shravak Nistha Patra (the oath-letter for the followers) *shravak* (laymen) and *shravika* (laywomen) are also inseparable part of the organization akin to monks and nuns. They also contribute in oneness and unity of the organization. Acharya Tulsi wrote an oath letter for *shravak* also, which is:

I am a *shravak/shravika* following the Terapanth religion. I am proud of it. I believe it as the prime ground in my personal development and solving the problems of my life. Therefore, to fulfill my duties and strengthen my faith I accept the following resolution:

1. I will be devoted to norms given by Acharya Bhikshu, Terapanth *sangh* and the Acharya.
2. I will be aware of the integrity of the organization. I will not promote groupism.
3. I will not promote the extricated person of the order.
4. I will not support any activity against the instruction of Acharya.
5. If I get to know of any flaws in any monk or nun then, I will inform the monk/nun or or the Acharya and will not spread it.
6. I will maintain purity of the food.
7. I will practice one *saamaayik* every day or any spiritual practice for at least 20 minutes.

The Meaning of Being Jain



It is fortunate to be spiritual. It is a rare phenomenon to search for truth beyond physical matter in this materialistic world. Being spiritual means, the person wants to go beyond sensual awareness and lead a life at the level of higher consciousness. It is to believe that matter is neither his identity nor his aim. He engages himself in the pursuit of the soul. To search for the soul means to know the self. This is a rare and singular phenomenon.

The Search for Truth: A Scientific Outlook

To accept Jainism is important. It is a religion which aims on discovering and defining the truth. In this religion, there is no room for purposeless rituals or blind-followings. It emphasizes on the search and practice of truth alone. Bhagawan Mahavira's widely known saying is '*appana sachchamesejja*' – search the truth by yourself. The path of searching the truth never ends.

'Since I am a Jain, my fundamental principle is – I will myself pursue the truth. I will not follow blindly believing in another's postulations

of the truth' – This is a scientific outlook. Science stands for searching the truth continuously. What has been discovered to date is not the ultimate. There is much more to discover. The ultimate truth can be conceptualised but cannot be expressed fully as the truth is infinite. Our lifespan to discover it is short and expression through words is very limited. Nobody can advocate the absolute truth. It is beyond our capacity. What is known is just a drop in the ocean of knowledge.

The letter 'A' is the first letter of the alphabet, which has infinite forms. If one were to explain 'A' in all its modes and synonyms, it would take an eternity. When we observe the basic fundamentals of Jainism, we find that the whole truth can neither be expressed by Mahapragya nor by Gurudev Tulsi; neither by Jai Acharya nor by Acharya Bhikshu. Even if Bhagawan Mahavira or any other omniscient tried to explain the infinite modes of 'A', they too would not be able to do so. Lifespan of a person is finite, whereas truth is infinite and cannot be completely explained within a limited time. How is it possible for one to convey the infinite modes? In fact, only a part of the truth can ever be expressed and understood. We should have a clear understanding of this fact.

Quest Results in the Discovery of New Gems

I am a Jain which means that I am not a blind follower; my fundamental principle and message is to continue the eternal search for truth. During my discovery process, new forms and meanings of the truth will transpire. Shree Jai Acharya, the 4th Acharya of Terapanth Order, was a rare scholar of Jain Scriptures. It takes centuries to produce such a scholar.

Once, whilst analysing a Jain scripture 'Uttaradhyayan,' a relatively easy to understand scripture, he came across a new interpretation. He was very

excited on his new findings and said to his successor Maghava, 'Maghaji! Today I have found a new gem!' That gem was neither a diamond nor a ruby. It was a new finding, a new fact, a new angle of the truth. It's so astonishing that a great scholar who had composed the grand 'Bhagavai Joda' (kind of commentary on the exclusive and esoteric scripture Bhagavai, which is very tough) would be excited to find a new perception in Uttarakhyayan Sutra. This is an example of the continuous quest for truth.

Many times, people question – Why have things which have not been done until now, are being done now? Why are matters not propounded before, being propounded now? I tell them, 'What we know is a drop, what is new and unknown are an ocean and we should carry on our quest for the truth forever.'

The World of Mode

The process for searching truth, as laid down by Jain religion, is unique by itself. It describes two perspectives – transcendental (*nishchay nay*) and empirical (*vyavahaar nay*). *Nishchay nay* means to know the truth in totality and *vyavahaar nay* means to know partially. For example, you are a soul as per *nishchay nay* whereas you are human or male or female according to *vyavahaar nay*. Without knowing the totality, if one tends to define the matter, it will not be the whole truth. If there is no means to know the totality which is infinite, how can one know the truth? Both appear to be problematic. Understanding this state of affairs, Bhagawan Mahavira laid out an easy path – to get to know the true nature of the matter, keep your quest burning towards the discovery of totality; keep analysing the matter until you reach its depth, keep practicing to know the existence. Through empirical world, the world of object, know the substantial world.

There are two worlds: subjective (substance) and objective (modes). We all are modes or states. Is human being a substance? No, human is a mode, animal is a mode, even deity is a mode, hellish being is a mode. The whole world of modes is before us. Where is the world of substance? Substance is beyond our perception. We do not see the substance, we don't visualise it; our whole discussion is the discussion of the world of modes. The nature of mode is to change. Today's mode will change tomorrow and a new mode will emerge. It's not just tomorrow, modes change at every instant. The world of mode is a state of flux; it is ever changing.

Goal and Path

We should understand this principle: we are living in the world of modes. We know the modes and visualise the modes. We are living in a transitory world.

The soul is the substance. To live in the form of animal or human is mode. We have to reach the pure soul by travelling through these lives.

We should think 'Being a Jain, what is my goal?' The goal is to reach the soul, the fundamental substance.

What is the path of reaching there? *Right Knowledge, Right Faith and Right Conduct* – This is the path. This is the path of emancipation, the path of realising the soul. In *Uttaradhyayan* this path is known as *Moksha marg* – the path of emancipation, as it is said,

*naananm cha dansanam chev, chaarittam cha tavo taha
es maggotti pannatto jinehim varadansihim*

That is, right knowledge, right faith, Right conduct and penance (*tap*) is the path propounded by *tirthankar*.

Knowledge, Devotion and *Karma*

Many people believe in *bhakti-yog* (devotion). They say, 'Just have complete devotion in god, nothing else is needed.' Some people believe in *gyan-yog* (knowledge). Their emphasis is on knowledge. Others believe in *karma-yog* (action) who believe that there is neither a need of devotion nor of knowledge. 'You need to work to fill your stomach, rather than sitting with a group of devotees or reading books in a library. Work, farming or productive effort will satisfy one's stomach.' Thus, there are three *yog*– *gyaan yog*, *bhakti yog*, *karma yog*.

Supporters of *bhakti yog* say – 'All efforts are useless. Just practice devotion and remember The God.' Monks and Nuns go to the villages or cities to inspire people to worship God. Ever since I was initiated, I have been hearing a phrase. '*atthaavan ghadi paap ki, do ghadi aapaki*', which means 'keep 58 *ghadi* (1 *ghadi* = 24 mins.) or 23 hours and 22 minutes for sin and 2 *ghadi* or 48 minutes for prayer or spiritual activities.' The question arises here that if you keep on committing sins for around 23 hours then how would it be possible to turn towards God for the remaining meagre 48 minutes? In *bhakti-yog* it has been postulated that whatever sins you commit, praying to god for two *ghadi* (48 minutes) can wash away all your sins. Similarly, *gyaan yog* and *karma yog* also have such unilateral views.

I am a Jain, which means that I am not a unilateral follower of devotion, knowledge or action only. I believe in combination of the triad. I practice devotion, knowledge and right actions. The collectiveness of the three clarifies the path, making it free from

obstacles. In *Uttradhyayan* this path is called the path of emancipation. In *Tattvartha Sutra*, Acharya Umasvati wrote an aphorism - '*samyag darshan gyaan chaaritraani moksha maargh*'- The path of right faith, right knowledge and right conduct is the path to emancipation.

The Relative Truth is rewarded

To be a Jain means not to accept any one doctrine unilaterally. Each pillar is accepted relatively rather than absolutely. Absolute acceptance creates adamant insistence. Where adamant insistence exists, there arises conflict and struggle. Insistence and struggle go hand in hand. When one feels proud of being Jain, it implies that he will not lead himself to adamant insistence, bias or struggles. He perceives each and every event with a relative point of view and their decision depends upon the prevalent context. The parable below illustrates this idea of relativity.

Ranjeet Singhji, the King of Punjab was single-eyed. One day he proclaimed that whoever would make his elegant portrait will be rewarded. Many painters came with their canvases, but only three pictures were shortlisted and presented before the King. The king saw the first painting and said, 'The picture is beautiful, but it is not factual. I have only one eye, but two eyes are depicted in this picture. A misrepresenting picture cannot be rewarded.'

The King then expressed his views regarding the second picture, 'This painting is also adorable, but I am explicitly portrayed with my one-eye. This is the bitter truth. One should tell the truth, but unpalatable truth is neither liked nor appreciated.'

On viewing the third painting the king stood spellbound. He duly praised, 'Look! The true art of the painter is observed in this painting!' The king was

portrayed with a bow in his hand, hunting. The king was shown in such a pose that his blind eye was hidden behind the arrow. The king said, 'This is relative expression. Neither is it false nor is it the bitter truth.' Conclusively, the painter illustrating relative truth was rewarded.

Criteria Will Be Relative

In Jain philosophy, the doctrine of relativity is profoundly important. A person may say, 'I do the best work.' You accept his statement from his point of view. Why should we judge whether one has done right or wrong; whether one has done well or not? In fact, good or bad is a relative term. We should accept each mode in a relative perspective. There are thousands of beautiful pictures, but choices are different. Some may like one, others may like something else. There are millions of people in this world who can give their own suggestions. There are so many different opinions on any given subject – Which one should be considered good or bad; pure or impure? Our judgement should be relative. If we judge things from various angles and points of view, then there will not be any conflict. Disputes and struggles will end. If this doctrine of judging relatively is practiced daily, the behaviour of the person will clearly depict that they are Jain.

In Ramagadh, Acharya Tulsi was discussing on religious subject with Brahman pandits. The discussion was logical. At that time, one of them said, 'We don't want to hear much elaboration from you. Just tell us whether it is a merit (punya) or a sin (paap).' A complicated situation was created there. Acharya Tulsi said, 'It is both merit and demerit, depending on the perspective.' This answer put an end to the debate. All questions were therefore answered.

A Clear Outlook

A Jain's outlook is very clear. They do not get entangled in arguments. If they do, how can they be regarded as Jain? If they get entangled into

conflict, it implies that they have not understood the fundamental principle of Jainism. They have not understood *anekantvaad*, *syaadvaad* or the doctrine of relativity. One, who has understood these doctrines deeply will never get entwined in arguments and become competent to solve all situations amicably.

Acharya Tulsi was in Jodhpur in 1953. One day, during his discourse he spoke about the fundamental doctrine of Terapanth. People from different sects were present there in great numbers. After the discourse, when Acharya Tulsi was simply walking, a man stepped forward and asked, 'Acharya Shree! I have a problem.'

Acharya Tulsi asked 'What is your problem'?

Person said 'Acharya Shree! My son is lost!'

Acharya Tulsi asked with sympathy, 'When and how?'

The man, without responding, asked, 'Should I search for him or not? Will it be a merit (punya) or a sin (pap)?'

Acharya Tulsi replied, 'At the time of giving birth to your child you did not ask me, if it was a merit or sin to do so. Now why you raise this question when you need to search for him?' Hearing these words, the man left the place immediately.

Those who understand Jainism, understand the doctrine of *anekant* and their perspective is clear. Their intelligence level is developed greatly that they can solve their crucial problems with ease. To them a problem is a challenge and not a curse.

The Meaning and Significance of Being Jain

There is a plethora of factors to portray a Jain, though I have discussed

only some attitudinal features of being a Jain. If I am a Jain, what should be my way of thinking? What should be my lifestyle? How should my conduct and behaviour be? An example of an ideal life can be projected if one adopts the Jain way of life and follows the Jain conducts. One can conduct life with dignity and uphold the lofty principles of a Jain lifestyle if life is guided by Jain ideologies. Leading a Jain way of life means to feel blessed. One then realizes, 'I have benefitted by living Jain life. Of course, it will lead me to a bright future; even the quality of present life is also enhanced. There is nothing wrong in my life; life is moving without obstacles. Everything in my life is smoothly aligned.' Thus, the ease of living a joyful life will always be there.

Each monk, nun, *shravak* and *shravika* should realize – 'I am Jain. I am proud of being Jain. I am blessed to have this right faith. What a gracious life I am leading and can lead.'

What happens if one calls himself a Jain but doesn't know the fundamentals, the philosophy, the conduct and the behaviour of a Jain? If he doesn't lack the knowledge of these basics, then he is merely a follower of the Jain tradition, but not a true Jain. In fact, one should definitely ponder over why one is a Jain. If he contemplates deeply, then he will realise the importance of being a Jain.

Acharya Tulsi was staying in Sujangarh. A talented youth from the Kothari family visited him and said, 'Acharyaji! I wish to study Jainism.' He asked, 'Why do you wish to do so?' The boy replied, 'Gurudev! I went to Germany for further studies. When the university professors and students came to know that I am a Jain, they asked me to talk about Jainism. It was challenging for me. Then, I studied some of your books. Somehow, I managed to get more information, prepared some lectures, and introduced them to Jainism. Now I have a keen desire to study thoroughly the Jain religion.'

A person taking birth in a Jain family or accepting Jainism, must at least know the answer to the basic fundamental question, 'Why am I a Jain? What are the core principles of Jainism?' If one understands Jainism on this basis, his life would be exceptional and he can be justifiably happy for being a Jain.

Meaning of Being a Terapanthi



Terapanth holds an exclusive status amongst various religious Orders existing today because of its solid foundation, strong structure, shape, and background that staunchly relies on spiritual reasoning or soul-oriented outlook.

The premise of Terapanth is the abandonment of '*ahankaar*' (ego) and '*mamakaar*' (possessiveness). Only those who let go of *ahankaar* and *mamakaar* will truly understand the essence of Terapanth. Eliminating the ego has been regarded as one of the most important spiritual practices in Terapanth. There has been a tradition of the saints believing in mysticism in the history of Indian spirituality. They were not confined to any sect. They emphasized more on eliminating the ego. The tradition does not emphasize on vows and great vows. They proclaim that if one wants to attain spirituality, he need to overcome his ego. It is said, based on the experience of the great saints, that where ego and duality dissolve, materialism disintegrates and one's feelings can be put forward as such:

*jab main tha guru naahi, ab guru hai main naahi,
prem galli ati saankari, taa main do na samaahi.*

It means this path of love, non-violence and amity are so straight, that dualities cannot coexist. As long as ego and I remain dominant, I could not find guru. When I found guru, ego and I melted down. Overcoming ego is an arduous practice. A person who goes beyond ego obtains everything in life.

Vital Elements of Terapanth

Elimination of ego is a vital element of Terapanth. Ego causes various conflicts and struggles in all spheres of life, be it social, political or religious. Ego is the root cause of breakdown and conflicts. To be a Terapanthi means:

1. The elimination of *ahankaar*
2. The elimination of *mamakaar*

A follower of Terapanth should practice and preach the following: 'Being a Terapanthi, I believe in the spiritual practice of terminating ego. Hence I will always value this practice and I will abandon *ahankaar* and *mamakaar*.'

Simple Definition of Religion

'I am a Terapanthi because I have understood the principles of spirituality.' Understanding spirituality is an intensely difficult task. It has several definitions. Thus, a person may get confused. To make it easier for comprehension, Acharya Bhikshu gave a perfect and easy definition of religion. He outlined religion in a simplistic way that draws a fine line between religion and non-religion:

- Renunciation materialism is religion; consumption is non-religion.

- Abstinence is religion, non- abstinence is non-religion.
- Self-restraint is religion, non-restraint is non-religion.

The aforementioned is the easiest definition of religion and non-religion, which guides people to analyze the nature of religion. The demarcation line between religion and non-religion clarifies that the greater the renunciation is, the more the spirituality will be.

Critical Examination, A Necessity

I understand the aspects of Terapanth, hence I am a Terapanthi. Being a Terapanthi does not imply being a blind follower. The practical assessment (testing) of aspects in Terapanth is very important and that's what Acharya Bhikshu advised. He has explained this through an illustration.

When someone goes to buy a clay pot and before finalizing his purchase, he examines the pot for cracks and other defects by tapping it. If a person goes to great lengths to examine a mere pot before buying, then how can one accept religion or guru without scrutinizing?

*kaanch tano dekhi minkalo, ansamajhu ho jaanai ratan anamol.
nazar padai jauhari tani re, kar deve ho kodyan ro mol*

Acharya Bhikshu further elaborates on this fact through the following parable:

Two brothers ran a jewelry business. When the older brother passed away, his widow gave a bag full of diamonds to her son and instructed him to get them evaluated from his uncle. As directed by his mother, the son went to his uncle to ascertain the value of those diamonds. When he opened the bag in front of his uncle, he assessed the value and advised the boy to give it back to his mother to keep in safety. His uncle said that he would

inform them when a good customer was interested to purchase them. The son returned the diamonds to his mother.

Meanwhile, the uncle trained his nephew in the business, teaching him how to assess the quality of diamonds. The boy took great interest in every minute detail his uncle explained to him. Eventually, he became an efficient assayer. One day, his uncle asked him to bring the bag of diamonds. He brought the bag and as soon as he opened and examined it, he threw away all the items. The uncle asked about what he was doing.

He replied, 'Uncle! These are all glass pieces, not diamonds. Why did you tell me that they were diamonds?'

To this, his uncle replied, 'If that day I would have told you that the bag was full of glass pieces and not diamonds, your mother would have accused me of stealing them and replacing them with glass pieces. Hence, I did not examine them myself that day and I wanted you to do it yourself. Today you have become expert in it and have ascertained its value.'

From this, we learn that to an ignorant, who does not know the facts, even glass pieces may be valued as diamonds. For the one who knows, glass is only glass and not diamond.

Acharya Bhikshu emphasized on scrutinizing religion, truth and guru. Scrutinizing minute details makes one an unbiased person. Thus, it helps to develop an important characteristic of a Terapanthi i.e. being an unbiased assayer.

A monastery was under construction. A shravak named Parakhji happened to visit the site and met a monk there. The monk explained the layout of the monastery to Parakhji. He supplied details of the living quarters being made for the saints, shelves for the monks to keep books and other belongings of the saints etc. Parakhji could sense the monk's indulgence

in worldly pleasures. He said to the monk, 'You should construct one more shelf in the store room.'

The monk asked the reason for this observation.

Parakhji replied sarcastically, 'To shelve your five Great Vows (mahaavrats)!' He said so because monks are supposed to renounce all worldly pleasures and material objects. Hence, no rooms should be specially constructed for the monks' comfort.

Surprised the monk asked Parakhji, 'Are you Terapanthi?'

'Yes', replied Parakhji.

This anecdote shows the distinctive character of a Terapanthi. They are always alert and evaluate the situation they are in. They do not accept anything blindly. They prefer to study things before accepting and affirming them.

Not just the Terapanthi monks, but Terapanthi *shravaks* too possess this quality. There have been many such incidents where their wisdom is evident.

Definition of Non-Violence

'I am Terpanthi' means I know the definition of non-violence. Acharya Bhikshu has presented a detailed analysis of violence and non-violence. Very few Acharyas have done such extensive analysis over the millennia. The systematic presentation of all dimensions of non-violence reaffirms the absoluteness and completeness of Acharya Bhikshu's philosophy. A vast majority have mistaken violence for the sake of religion and necessary violence (*avashyak himsa*) as non-violence. To clarify this, Acharya Bhikshu has said that any kind of violence is simply violence and there can be no affirmative reasoning

that can establish even necessary violence as non-violence. No instance of violence, for any reason, can be said to be non-violence. It can be equated to the impossibility of obtaining butter by churning of plain water.

Belief in Humility

'I am a Terapanthi' directly implies 'I believe in being humble.' If a follower of Acharya Bhikshu and the lineage of Terapanthi Acharyas is not polite, he has not yet understood the essence of being a Terapanthi. Similarly, if one is clumsy, disorderly, and impolite, it means he does not possess the characteristic of a true Terapanthi. Acharya Bhikshu was very humble towards finding the truth.

During that era, a monk was not supposed to open the door. But Acharya Bhikshu said,

maune to kivaadia me dosh na bhaasai, jaani ne shudh vyavahaar

'I do not find any flaw in opening the door. I find it pure. If in future my successor considers it to be illicit, then it can be prohibited.'

Acharya Bhikshu has expressed in numerous illustrations, 'I have made the decision as per my perspective; if my successors do not agree with any of the views, then they have the liberty to reform them accordingly.'

This is a unique example of politeness. Usually, people are egoistic. Their ego makes them believe that whatever they have said will remain true forever and can never be altered. They think anyone who does or says otherwise is bound to run into problems.

Providing his successors, the freedom to change the prescribed limits reflects the humble attitude of Acharya Bhikshu.

Impoliteness Creates and Aggravates Problems

Politeness is a primary characteristic of one who is a disciple of Acharya Bhikshu and has faith in Terapanth whether he/she is a monk, nun, *shravak* or *shravika*.

All Acharyas of Terapanth have laid great emphasis on the virtue of politeness. Humility is the most demanding virtue needed for peace in social life. It removes thousands of hurdles, whereas impoliteness may cause myriads of problems. In Terapanth there has been a healthy tradition of politeness. Even when rebuked by the Acharya, the disciples reply with purity in humility, saying, '*Tahat Gurudev* (i.e. you are right *Gurudev*).' This behaviour never complicates the situation. On the contrary, if one protests and interrogates the reason for the reprimand, the circumstances may become more critical.

Polite behaviour begets the same in return and does not give an opportunity for problems to arise.

In 1931 (the first year of my monkhood), Acharya Kalugani's chaaturmaas was in Bidasar. One fine day, when I was sitting and learning from him, one of the monk was called in. Acharya Shree gave the monk five parishthaapan (an atonement to compensate for any mistake made by a monk), as the monk had erred on some count. The monk retaliated immediately, saying, 'I haven't done anything wrong.' Seeing this impolite behaviour, Acharya Kalugani increased the penalty from five to ten. The monk continued to retaliate, and Acharya Shree continued to increase the penalty. Ultimately, Acharya Kalugani had to warn the monk about his behaviour and advise him that if he continued with such an attitude then he would not be able to live within the order. On hearing this, taking him to a different room, another monk made him understand his mistake. Ultimately, he apologized to Acharya Kalugani in all modesty and politeness.

Hence, it is evident that in the absence of politeness, problems keep on escalating. Politeness is the key to solving all problems.

Each member of Terapanth should think – I am Terapanthi and along with it I have received the boon of politeness. The most powerful characteristic of all etiquettes is humility. The greater the status, the greater should be one's politeness. Some of the greatest politicians have set examples for us emulate on how to be polite, irrespective of the status they held.

On the invitation of the first President of India, Dr. Rajendra Prasad, Acharya Tulsi visited the Rashtrapati Bhavan. The president requested Acharya Tulsi, to sit on the higher seat and he sat down on the floor like an ordinary man. Similarly, the first Prime Minister Pt. Jawaharlal Nehru presented an example of impeccable politeness. In Trimurti Bhavan, in the presence of Acharya Tulsi, he sat on the floor and made Acharya Tulsi seat on a higher level.

A pompous person can never become great and a great person should not be pompous. No one wants to stay with a disorderly person. It's a fact that politeness attracts everyone in every phase of life.

Faith in Discipline

Being disciplined is one of the characteristics of being a Terapanthi. I am Terapanthi – it means I am disciplined. Acharya Bhikshu had strongly emphasized on discipline. Discipline is a dominant force and is integral in developing a strong foundation of Terapanth. It was difficult and not an easy task to establish discipline amongst his disciples. However, Acharya Bhikshu accomplished it. To awaken the disciplined consciousness in the mind of someone is not an easy job and if you succeed then, it's a great achievement. However, once achieved, the door of progress is wide open. In the absence of

discipline all the opportunities for development are curtailed. This is the burning problem of the society and the nation today. Everywhere, the application of discipline is a dire necessity. People do endeavour, but it is arduous to achieve.

It was indeed a miracle for Acharya Bhikshu to awaken the consciousness of discipline in the Terapanth order.

Acharya Kalugani and Acharya Tulsi used to say frequently that it is very difficult to discipline these monks. To the monks, who have left their home, and have no worldly affairs, to discipline them is as difficult as controlling the watermelons as illustrated in the story below!

Once, a thief stole some watermelons from a farm. He was carrying them and suddenly found the owner ahead. He ran away and to hide them and placed them into a pond on his way. He pushed them down in the water. Obviously, as soon as he pushed one down another sprang up. It was difficult for him to hide them all at once.

Similarly, in the absence of the will to be disciplined, it is hard to regulate someone. Fortunately, in Terapanth, the will is strong and every member accepts the instructions of the Guru with gratitude. Therefore, Terapanth holds singular place in the world for its discipline.

Once, when Acharya Tulsi's chaaturmaas was in Kanpur, Jainendra Kumarji visited him. During his conversation he said, 'Acharyaji! I have travelled around the world, visited countries such as USA, Russia, and Europe etc. but have never come across any religious sect as disciplined as Terapanth.'

Discipline is the hallmark of Terapanth. 'I am Terapanthi' means, 'I believe in discipline, I value discipline and accept it as the key to success and progress.'

A Leaf Cannot Move Without Permission of Acharya

There is a well-known incident from Acharya Bharamalji's era:

Muni Maujiramji stayed in a village called Lavasardargadh without Acharya's permission. After completing his stay, the monk was going for Guru-Darshan to the place where Acharya Bharmalji was staying. Acharya Shree forbade the monks to receive, take his luggage and to greet him. It was like a curfew. Muni Maujiramji was shocked to find that no one was there to receive him, to take his luggage and greet him. He was trying to think of the reason behind such behaviour. Even Acharya Shree did not give him his blessing (by putting his hand on the muni's head), when the muni touched his feet. It is a tradition in Terapanth, that when a monk comes from afar into the presence of the Acharya, he is greeted by fellow monks (who offer their respects or vandana) and help him with his luggage. The Acharya blesses the monk by placing his hand on the monk's head when he touches his feet. Seeing this unusual behaviour, Muni Maujiramji realized that something had gone wrong. He asked Acharya Shree politely if he had done anything wrong. Acharya Bharamalji said to him, 'I prohibited you to stay at Lavasardargadh. There was no need to stay there. Why did you stay there without my permission'?

Muni Maujiramji replied politely, 'Acharya Shree, I was not aware of this order. Had I known your directive, I would have never gone there. I am sorry for my mistake.' He continually requested Acharya Shree to forgive him. Considering the muni's politeness and discipline, Acharya Shree forgave him and asked the monks to follow the custom of welcome.

Discipline is highly emphasized here. It is said that without the permission of Acharya even a leaf cannot move.

Once, when a monk took excess of water, more than what was actually distributed (a potful), he was expelled from the *sangh* (order).

Along with discipline, constitution and management also played an important role in *Terapanth*. These are the secrets of its longevity and progress.

Development of Mutual Harmony

Another pillar of progress in *Terapanth* is the development of a harmonious attitude. Inspiring words from Acharya Bhikshu's last sermon:

sagala re sagala saadha nai saadhvi raakhjyo het vishekh

This means that *sadhu-sadhvis* should always maintain a harmonious attitude. An institution, where the members do not maintain harmony, criticize each other, try to bring each other down, ultimately loses its unity, and becomes weak and ultimately gets ruined. On the other hand, where members have mutual harmony, appreciate each other then such an organisation flourishes.

Mutual criticism or complain among the members of the organization is not desirable. If members of the various units of *Terapanth* do not maintain harmonious relations and try to belittle others, then it implies that they have not understood the true meaning of being a *Terapanthi*. Therefore, to maintain the esteem of *Terapanth* each member of the community should maintain brotherhood and harmony. This will raise *Terapanth* to new heights.

Identity of Terapanth: A Bird's-eye View

In this chapter, the major aspects of *Terapanth* have been discussed. They include:

- The elimination of *ahankaar* and *mamakaar*
- The scrutinizing of religion and non-religion
- The importance of politeness

- The advantages of a discipline, constitution and management
- The importance of mutual harmony.

These are the five yardsticks of Terapanth. Those who have imbibed all these qualities can proudly call themselves true Terapanthis. People who look upon these qualities lead a good life and are assets to the community. Where one feels blessed to be a Jain, he should also feel the same on being a Terapanthi. It is a matter of pride that whatever has been inherited right from the era of Acharya Bhikshu to the present era has been a contribution of the lineage of Acharyas, the *sadhu-sadhvis*, and the *shravak-shravikas*. Everyone has worked very hard and is dedicated to further strengthen further the strong foundations of Terapanth.

It is never a one-man show. All of us together with the entire organization have contributed for its development. Arguably, one can say that he is a *Terapanthi* as Terapanth has given him ample and most importantly Terapanth has given him a unique identity.

Some Distinguished Shravaks of Aagamic Era



1. Anand

Upasakdasha Sutra gives a description of the ten great shravaks of Bhagawan Mahavira. Shravak Anand holds the prime place among them. He belonged to Kollaga-Sannivesh of a village named Vanijya. He was a rich farmer who owned 12 crores (120 million) gold coins as well as 40,000 cows. Once, he went to listen to Bhagawan Mahavira's sermon. Immense respect and unconditional faith aroused in his mind towards the nirgranth-pravachan (preaching of monk). He accepted the twelve vows (Five anuvrats, four gunavrats and three shiksha vrats). Later, his wife Shivananda accepted the 12 vows as well.

Anand was observing the shravak-vows meticulously. Later, he accepted eleven pratima (the intensive course of sadhana prescribed for a shravak) one after another. While attaining these pratimas, he practiced different types of austerities. At a favourable time, he accepted santhaara i.e. complete

prohibition of food except water thereby spending life in spiritual quest, not desiring death or life. Because of his pious determination and pure mental state, he attained avadhi gyaan (clairvoyance).

Those days, Bhagawan Mahavira and his disciples stationed themselves at the outskirts of Vanijyagram. That day Gautamsvami was supposed to break his two days fast. So, he came to the city during the third prahar (afternoon) for seeking alms. He heard about Anand accepting the santhaara. He decided to visit him and thus proceeded towards the paushadhashaala where Anand was meditating.

The following verses describe spiritual life of Anand and the dialogues between Gautamsvami and Anand which is explained below:

Anand Shivananda saha dasa pramukhon mein,
pahala shravak samabhaavak sukhon dukhon mein.
kya jeevan jeeya sanyam shrama samata ka,
vaha maut bhavaambudhi-pot pavitra pataaka.
de darshan 'Gautama' animisha-nayan nihaare,
yah avadhi tumhe! ma mrisha-vachan santhaare.
prabhu-nirdeshan, 'Gautam'! tum sahi nahin ho,
pratikaar bhul ka kshamaayaachana hi ho.
aaye 'Gautam' apana parimaarjan karane,
Anand-hriday Anand-srota se bharane.
kaisa vah kshamaayaachana ka avasar tha,
adbhut atmaalochan ka antah-svar tha.

Seeing Gautamasvami coming, Anand was overjoyed. He requested Gautam, 'Bhagawan! I am physically incapable of visiting you and perform Vandan-Namaskara by touching your feet. Please come close to me so that I can fulfill my earnest desire.' Gautamasvami came forward and Anand bowed down his head three times at the feet of Gautamasvami while performing Vandan-Namaskara.

Anand enquired, 'Bhagawan! Can a householder residing in his house attain clairvoyance?'

Gautam said, 'Yes Anand, he can.'

Anand then said, 'Bhagawan! I can see area up to 500 yojans (ancient measurement of distance, almost equivalent to eight thousand miles) in the south, west and east directions of the Lavan samudr (ocean), up to Chull-himavant Varshadhar Parvat (hill) in north directions, up to Loluyachyut of Ratna-prabha (the first hell) in the upper direction.

Gautamaswami got astonished and replied, 'Though a householder residing in his house can attain Avadhigyaana, it is not possible to attain it to this extent. You should seek pardon for your falsehood and accept penance as a repentance for your mistake.'

Anand: 'Bhagawan! Does a person need to atone when he is speaking the truth?'

Gautama: 'No you don't need to accept repentance for speaking truth.'

Anand: 'Bhagawan! Then, you will have to accept repentance for such statements.'

Without arguing further, Gautamasvami left with a doubtful mind. With imprecise understanding of the situation, he came to Bhagawan Mahavira and narrated the whole incident and asked, 'Bhagawan! who should repent for falsehood – me or Anand?'

Bhagawan Mahavira looked upon his disciple and said, 'O Gautama! Anand has attained such a huge Avadhigyaan. So, you should go there and seek forgiveness and repentance.'

Gautama was noble and humble at heart and a true devotee of Mahavira.

He followed the advice of Bhagawan Mahavira with modesty saying, 'tahatti'. Immediately, he went to the paushadhashaala of Anand. With humility, he accepted his mistake, agreed to the fact of Anand attaining Avadhigyaan and asked for forgiveness for his mistakes. Anand bent his head before the generosity of Gautamasvami. After one month of observing anashan (lifelong fasting), his soul took birth as a celestial being (dev) i.e, he was born as a god in first Sudharma heaven. He lived his life as a Jain shravak for around twenty years.

2. Saddalapuztra

Once upon a time, there was a city named Polaspur. There lived a prosperous potter whose name was Saddalaputra (Shakdalputra). He belonged to Aajivak sect. His main business was to make pot from clay and sell them. He had a factory with five hundred shops in the city. His wife was Agnimitra. One day he was sitting at Ashok-Vanika (garden) and contemplating deeply over religious matters. Suddenly a celestial being appeared and said, 'Devaanupriya! Mahaamahan (great saint) will be visiting your city tomorrow. He is sarvagy (omniscient) and sarvadarshi (perceives everthing). You go to him, bow down to him, do his paryupaasana (worship) and provide him peedh, phalak etc. to sit or to sleep.' Saddalaputra thought, 'My guru (preceptor) is Mankhaliputra Gaushalak. He is Mahaamahan, sarvagy and sarvadarshi. Perhaps, he will be coming tomorrow. It is my fortune. If he comes I will serve him my best.'

Next day, after the sunrise, Saddalaputra was waiting for the arrival of Gaushalak. Then, he came to know that Bhagawan Mahavira had come to Sahasraamraavan (an orchard) of the city. For some time, he got lost in a dilemma. He started thinking adversely over the voice of the divine soul. Immediately, he concluded that Bhagawan Mahavira is also 'Mahaamahan'. It might be possible that divine soul was suggesting to me about him only. I should go.

*Saddalaputra aajivak-mat-anugaami,
sur-prerit shreeprabhuvar-charanam pranamaami.
nirmul ho gai niyativaad ki dhaara,
shree Vardhaman Bhagawan atal dhruvataara.*

Saddalaputra went to Bhagawan Mahavira and heard his sermon. After the sermon, Bhagawan Mahavira asked him, 'Saddalaputra! Yesterday afternoon a celestial being informed you regarding arrival of Mahaamahan and you assumed it to be Gaushalak's arrival sign. Is it right?'

Saddalaputra agreed it.

Then Bhagawan added – 'Now have you understood that those words were not for Gaushalak.'

Saddalaputra even agreed to this fact of Mahavira.

Saddalaputra requested Bhagawan Mahavira to come to his pottery factory. Bhagawan came there and stayed after taking his permission. Saddalaputra was taking the pots outside the factory to dry them. Bhagawan asked, 'Saddalaputra! How are these clay-pots prepared?'

Saddalaputra replied, 'Bhagawan! First, the clay is made wet by adding water to it. Then, carbon-dust and cow dung are mixed with it. Then, it's (the mixture) kept on potter's wheel. Through this process clay-pots of different shapes and sizes are manufactured.'

Bhagawan asked second question – 'Aren't the clay pots made because of utthaan (progress), karma (action), bal (strength), viry (power), purushaakaar (effort) and paraakram (courage)?'

Saddalaputra replied, 'Bhagawan! utthaan, karma etc. are not required

in its construction. Their formation was predestined, and thus is made by destiny.'

Bhagawan asked third question - 'Saddalaputra! If any person steals or breaks the pots whilst they are getting dried outside or behaves unchastely with your wife Agnimitra, then what punishment would you give them?'

Saddalaputra replied, 'Bhagawan! I will curse that person, beat him and kill him.'

Bhagawan asked fourth question, 'Saddalaputra! How can you do this? You believe that everything that happens is destined. Then who is the one to break your pots? Who is the one to misbehave with your wife? And, who is the one to give punishment? If any person behaves such manner and you think of punishing him, then does the theory of destiny not go wrong?'

The questions asked by Bhagawan Mahavira created doubts in his mind regarding the philosophy of destiny. At an opportune time Bhagawan explained him true philosophy and he understood it. Then, he desired to listen to religious sermons from Bhagawan. Bhagawan preached him. Saddalaputra showed his unconditional faith towards nirgranth-pravachan and he became a shravak observing twelve vows. He even inspired his wife, Agnimitra to accept those. Getting inspiration from Bhagawan, she became shravika. Thereafter, Bhagawan Mahavira departed from there.

Gaushalak came to know that Saddalaputra had changed his religion. He went to his pottery-factory to make him understand, but Saddalaputra did not pay heed to him. Gaushalak had not expected such cold welcome, so he got disappointed. Then Gaushalak started praising Bhagawan Mahavira to impress Saddalaputra. Saddalaputra asked Gaushalak, 'Devaanupriy (O dear)! Can you participate in religious discussion with my dharmachaary Bhagawan Mahavira?' Gaushalak expressed his incompetency. Saddalaputra said, 'Devaanupriy! Since you have praised my dharmachaary, therefore I request you to stay at potter factory.'

Gaushalak stayed there. He made a lot of effort to change his mind but failed. After getting disappointed, he left the place.

From the above-mentioned incident of Saddalaputra, two points can be deduced:

1. Non-obstinacy
2. Unwavering faith towards truthfulness

Initially, he was a true follower of *Aajivak* sect so he had keen faith in the doctrine of destiny. When Bhagawan Mahavira proved the invalidity of the concept of destiny, he accepted the *nirgranth pravachan*. If he would have been persistent then he would not have changed his faith despite realizing the truth. He was flexible in behaviour but persevered for the truth. He achieved the truth from Bhagawan Mahavira. Gaushalak tried his best to divert him but he remained unmoved. The *shravak*, who after understanding the truth remains firm to it, can become the icon of inspiration for others.

3. Sudarshan

Rajgriha was a famous town in Magadh. There was a flower-garden in the outskirts of the town where there was a temple of demi-god named Mudgarpani. There lived a gardener named Arjun with his wife Bandhumati. He used to worship demi-god and sell flowers. One day, Arjun was praying to demi-god and his wife Bandhumati was gleaning the flowers. At that time, six men who lacked moral character came to the garden from the town. They saw Bandhumati and became intensely lustful. They tied Arjun to the idol of demi-god. Bandhumati got nervous. They came after her and gang-raped her. Arjun was so helpless that he was standing there and watching helplessly without being able to save his wife. He became furious and lost his temper.

In anger, Arjun shouted at the demi-god and warned loudly that if revenge for this despicable incident did not take place, he would break down the temple of the demi-god. The anger within Arjun stimulated the demi-god and it entered Arjun's body. Now, Arjun became mighty. In a spur of the moment, he broke all his shackles. He took the club from the hand of demi-god and ran after the culprits. He killed the six men one after the other as well as Bandhumati with the club and yet his anger did not subside. He rushed to the town. Whoever came in his way was instantly killed. The whole city was in a state of uproar. This news spread throughout the town and king Shrenik also came to know about it. He ordered to close the entrance door of the town.

At the other end of the city Arjun resolved that he would kill six men and one woman daily. Focused to fulfill his resolution, he started roaming around the four-walls of the town with a club in his hand. He started killing everyone who came before him.

It so happened that Bhagawan Mahavira arrived at Rajagrih. He stayed in a garden at the outskirts of the town. People of Rajagrih were eagerly waiting to visit Mahavira and king Shrenik too. Nobody dared to open the doors of the town fearing Arjun. Yet they thought that Bhagawan was omniscient and knew the circumstances of Rajagrih. They decided to worship Mahavira from their own homes and satisfy themselves.

In Rajagrih, there was a wealthy merchant named Sudarshan. He also heard about Mahavira's arrival. A wish aroused in his heart to visit Bhagawan Mahavira. He informed his parents and asked for permission to go to the garden. His parents said, 'Son! Arjun (under influence of demi-god) is in the same direction where Mahavira is staying. So, we cannot grant you the permission to go there. You pay vandana - namaskar to Mahavira from here.'

Sudarshan did not concur with his parents. He said, 'How is it be possible

that Bhagawan Mahavira comes to our city and I do not go to him? Please give me permission so that I can go and pay my obeisance.' Sudarshan eventually convinced his parents who half heartedly granted their son permission.

Sudarshan left for Mahavira's sojourn. Arjun (under the influence of the demi-god), standing close to the temple of demi-god, saw Sudarshan approaching towards him. With his incessant anger he raised the whirling club and walked towards Sudarshan who despite seeing Arjun approaching him menacingly he did not get frightened. He was firm fearless, bold, courageous and stood firmly. He accepted saagaari anasan (lifelong fast with exceptions) with kayotsarg pratima (intense relaxation). The demi-god threw the club in the sky towards Arjun, but Sudarshan remained unaffected. The demi-god was unable to stand in front of Sudarshan's firm determination and ran away leaving Arjun's body. Arjun became unconscious and fell. Sudarshan finished his kayotsarg pratima.

After a while, Arjun came to consciousness. He asked Sudarshan to introduce himself. Listening to the entire episode from Sudarshan, Arjun also went to the samavasaran (the place of sermon) of Bhagawan Mahavira. After listening to his blissful, Arjun's inner consciousness got awakened. He became a monk and engaged himself in special spiritual practices. The entire story is summarized as:

Arjun-aatank Rajagrih mein, us paar veer ka samavasaran,
bhayabit mauta-bhay se shravak, tatrasth vandana charan-sharan.
chal pada sudarsan saahas dhar, 'Mudgarpaani' paani- paani,
pahunchaaya veer padaambuj mein, ithihaas abhay ki sahanaani.

This context highlights the power of faith and resolution of Sudarshan. Despite seeing the *upsarg* (uprising), he did not tremble in fear. This incident portrays his will power. Sudarshan knew many techniques to overcome *upsarg* and he undertook *kayotsarg*. Such

type of *kayotsarg* is called 'abhibhav *kayotsarg*'. With this *kayotsarg* he immediately overcame the demi-god. This not only freed Sudarshan from the *upsarg*, but the entire town became free from terror.

4. Shankh

There was a city named Shravasti which was inhabited by many shravaks of Bhagawan Mahavira. Among them, Shankh, Pokhali were prominent. Once Bhagawan Mahavira arrived there and stayed at Koshtak chaity near the outskirts of the city. Citizens visited him there. Bhagawan delivered his sermon and after listening to it people went returned though Shankh, Pokhali and some others went to Bhagawan. They asked few questions and after getting the solutions from Bhagawan, they came out of Kosthak chaity. Addressing all the shravaks, who were ready to go to their homes, Shankh said, 'Devaanupriyo! We should arrange food and water in large amount, have feast, do paakshik (fortnightly) paushadh¹ and practice religious activities 'during night.'

Everyone liked Shankh's proposal. They went to their homes and returned to the mutually agreed location with their preparations. Almost every shravak reached there except Shankh. The shravaks present there mutually agreed to call for Shankh. Pokhali volunteered and said, 'Friends! You all sit here peacefully and take rest. I will go and bring Shankh.'

After reaching his home, Shankh had a change of heart. He thought, 'Today is the day of paakshik pratikraman. Thus, I should refrain from violence and should go to paushadhashala (place to do do paushadh) to perform paushadh to practice spirituality. After this thought, he informed his wife Utpala and accepted paushadh at the paushadhashaala. Being occupied in spiritual practice, he was not able to reach for the feast at the decided place.

Pokhali reached Shankh's house to take him. Shankh's wife Utpala

1 To practice *sadhana* like a monk for one day and night

welcomed him. When Pokhali asked about Shankh, she replied that he is performing paushadh at the paushadhashaala. Pokhali immediately went to the paushadhashaala. He requested him to come along to the decided place convincing him that all the shravaks are waiting there for a long time for the meal. Shankh replied, 'Friend! I have accepted paushadh for eight prahars (24 hours), and hence I am unable to come with you.' Pokhali did not like his attitude and immediately returned to where other shravaks were still waiting. He informed the people about the impossibility of Shankh to join them and said, 'Now you people are free to have the food.' All the shravaks had food, did paushadh and engrossed themselves in religious activities.

Shankh decided to complete his paushadh after visiting Bhagawan Mahavira. Next morning, he arrived where Bhagawan was on time. Pokhali and other shravaks were also present there. Bhagawan Mahavira preached them and the shravaks became blissful. After paying salute to Bhagawan, they went to Shankh and complained, 'O Shankh! How royally you cheated us! We got the food prepared as per your direction and you did not come.'

Interrupting the conversation among shravaks Bhagawan said, 'Aaryo! You should not disrespect Shankh or blame him. Shravak Shankh is priydharmi (who loves spirituality), dridhadharmi (having firm devotion and determination) and is aware of sudrashta ki jaagarna (the awakening of seer). Hearing the words of Bhagawan, all the shravaks became ashamed. They all bowed down to Bhagawan with heartfelt politeness. After that, they went to Shankh and apologized with courtesy. Acharya Tusi in Shravak Sambodh has illustrated the incidence as:

Shankh pokhali ki katha, sutra Bhagawati saar,
khamatakhaamana saral man, antahshalya nivaar,
mat heela ninda karo, sushravak hai Shankh,
sudakkhu jaagariya satat, dridhadharmi nihshank.

If the above incident is analysed, casually it may be concluded superficially that the behaviour of Shankh was deceiving, but if one thinks deeply, the acceptance of complete paushadh by Shankh was inspired by intense spiritual feelings. That's why Bhagawan had approved and supported his spiritual performance. Bhagawan had neither the attachment towards Shankh nor aversion to shravaks. By appreciating Shankh, Bhagawan proved that Shankh's outlook was not wrong. Just because of spiritual inspiration, he accepted paushadh at the paushadhashaala. The asking of forgiveness from Shankh by all other shravaks teaches us that wherever there is transgression in one's behaviour, the superior way to rectify is forgiveness.

Shravikas of Aagamic Age



1. Jayanti

There lived in Kausambi a reputed shravika called Jayanti. She was the daughter of King Sahastranik, sister of King Shatanik and niece of King Udayan. Jayanti was as knowledgeable of Jain philosophy as she was beautiful. She knew the fundamentals of spirituality. During Bhagawan Mahavira's time she was the first *sayyaatri*¹. She would always be the first to offer her house to the monks or nuns. She would often put forth her spiritual queries to Bhagawan Mahavira and receive solutions and answers from him directly.

Study of shravika Jayanti's life depicts how conducive social standing for women was during Bhagawan Mahavira's time. Women were influential and had a prominent role in visiting the monks and nuns, asking queries and offerings alms and satisfying the necessities of

1 person who offers her home to spiritual monks and nuns as accommodation during their stay

the ascetics. Jayanti was a dynamic princess possessing great talents in many fields. She had a healthy and positive divine connectivity towards Bhagawan Mahavira and his disciples. It appears that her residence was located on the outskirts of Kausambi, which was a convenient accommodation for monks and nuns entering and leaving Kausambi. She had an extensive knowledge of the nine fundamentals (tattavas) mentioned in the Jain philosophy (jiva, ajiva etc.) We find a brief mention of her religious discussion with Bhagawan Mahavira in the following stanzas of 'Shravak Sambodh.'

*nrip-sahasraanik putri, Jayanti sushravika,
pratahm sejjaatari gahari dharm-marm-prabhaavika.
bhaagya ki kya baat, varnit khyaat dekho Bhagavati,
pravar prashnottar vidha se sati-mahima mahakati.
jiva kyon bhaari bane? halka bane? jigyaasitam,
nija shubhaashubh vrittti se hi Jayanti Jinabhaashitam.
jiva sote jaagate balavaan ya nirbal bhale?
udyami ya aalasi? yon mukta prashnottar chale.*

Jayanti's questions and Bhagawan Mahavira's logical answers are found in *Bhagavati Sutra* (12/41-65). Here are some questions and their answers, which have been mentioned in 'Shravak Sambodh.'

Q : How does a soul become heavy?

Ans : Jayanti! by getting involved in sinful activities such as praanatipaata (violence) etc.

Q : How does a soul become light?

Ans : Jayanti! by abstaining from sinful activities.

Q : Is it better to sleep or be awake for a living being?

Ans : For some people it is better to sleep and for others it is better to be awake.

Q : *From what perspective it is said that for some people it is better to sleep and for others it is better to be awake ?*

Ans : *It is better to sleep for irreligious people because whilst sleeping they will stay away from cruel and irreligious activities that they may otherwise get involved in by being awake.*

It is better to remain awake for religious people as by being awake, they can remain engrossed in religious activities.

Q : *Is it better to be strong or to be weak?*

Ans : *Jayanti! for some it is better to be strong and for others it is better to be weak.*

Q : *From what perspective it is said that for some it is better to be strong and for others it is better to be weak?*

Ans : *Jayanti! for irreligious people it is better to be weak, whereas for religious people it is better to be strong.*

Q : *Is it better to be active or to be inactive?*

Ans : *For some people it is better to be active and for others, it's better they are inactive.*

Q : *From what perspective it is said for some people it is better to be active and for others, it's better they are inactive?*

Ans : *Irreligious people are better to be inactive, on the contrary it's better to be for active religious person.*

She also asked about causes which can prolong or reduce worldly transmigrations, potentiality or non-potentiality of living beings regarding emancipation (i.e. *bhavyata* etc.), lack of *bhavya* beings in the world, bondage caused by sensual pleasure etc. Bhagawan answered all her queries. Not only did Jayanti benefit from these clarifications, but other people present in the *samavasaran* (spiritual campus) were enriched as well. Even today, one can get great knowledge and get

answers to many queries through the study of these conversations which have been recorded in 'Bhagwati Sutra.'

2. Sulasa

Naga was a personal charioteer of King Shrenik of Magadh. He was trustworthy and dear to the king. Naga lived with his wife Sulasa in Rajgriha. Sulasa was firm in her religion and a faithful, virtuous woman. She was one of the prominent shravika of Bhagawan Mahavira. She was not a blind follower, but a firm and pragmatic adherent of living a life of equanimity preached by Bhagawan Mahavira. Once in a congregation of gods, Indra (Head of the gods) praised her equanimity. One of the celestial gods doubted such compliments and tested whether she was worthy of such praise. Sulasa surely succeeded the test.

During the era of Mahavira there was a hermit named Ambad. He observed the twelve vows of a shravak and undertook penance of bela-bela (two days fasting followed by one-day break). On account of the penance, he acquired various labdhis (supernatural powers). Once, he went to Champanagari to listen to the sermon of Mahavira. After the sermon, he said to Bhagawan Mahavira, 'I am going to Rajgriha straight from here. If you have time, please come to Rajgriha'. Mahavira said shravika Sulasa is there. She is very firm in her faith. Ambad thought, 'Bhagawan is praising her, let me test her faith in dharm.'

Hermit Ambad reached Rajgriha. Using his mystical powers, he personified himself as a renowned hermit to influence the common masses and sat at the eastern door of the city where thousands of people flocked towards the gate, except Sulasa. On the second day he disguised himself as another hermit and sat at the southern gate. Again, a crowd assembled but Sulasa wasn't amongst them. On the third day, near the western gate he disguised himself as a hermit in a new form. Tales of his wonders were narrated throughout the city and people flocked to where he was, but Sulasa did not visit. On the fourth day he appeared in the guise of Bhagawan Mahavira

near the north gate where he also created a samavasaran. People flooded there on hearing the name of Mahavira. Sulasa was also informed but she had no curiosity and continued her daily chores.

Ambad, disguised as Mahavira, reached Sulasa's home. Addressing Sulasa he said, 'You have exceptional faith in me but you didn't visit. I wonder why you never came to my samavasaran.

Sulasa – I do have firm faith in Bhagawan Mahavira.

Ambad – Am I not Mahavira?

Sulasa – My dharmaachaary Bhagawan Mahavira is sojourning in Shravasti right now. How can he be here in Rajgriha?

Ambad – Am I not Mahavira?

Sulasa – Bhagawan Mahavira's eyes never turn red out of anger, but I see anger in your eyes.

Ambad sannyaasi ne ki kadi kasauti,

Sulasa jeevan ki rahi ucchatam koti.

Seeing the resoluteness of Sulasa, Ambad was astonished. He appeared in his original form and said, 'Sulasa! you have passed the examination successfully. You have proved the words of Bhagawan Mahavira in appreciatng you. I am very much delighted.'

Sulasa recognized Ambad. She asked him about the health of Mahavira. Since Ambad was a devotee of Mahavira, Sulasa respected him, regarding him as an ethnic brother.

*A person whose faith is indomitable towards religion and the religious Acharyas can remain firm like Sulasa, otherwise due to inquisitiveness and curiosity one can easily go astray. Blessed are such *shravak-shravikas* whose loyalty is applauded by spiritual Guru.*

3. Revati

Once, Bhagawan Mahavira came to a city named Shravasti. The propounder of Aajivak Sect, Mankhaliputra Gaushalak also happened to be there. He spread some misconceptions and misunderstandings among the people, to which Bhagawan Mahavira refuted. It caused Gaushalak to lose his temper and he immediately reached Mahavira's samavasaran. Two monks, Sarvanubuti and Sunakshatra protested against the words of Gaushalak. Gaushalak became even more enraged and threw tejo labdhi (a power of destruction through fire balls, obtained by penance and abstinence) on both the monks and they passed away. Bhagawan Mahavira reminded Gaushalak of the moments he spent in his presence. On hearing his words, Gaushalak lost all his senses and used the same tejo labdhi on Bhagawan Mahavira.

As Bhagawan Mahavira was charamshariri (sure to attain emancipation in the present life) he did not die. Instead, the tejo labdhi bounced back on to Gaushalak. Bhagawan Mahavira did however suffer from severe bile heat (pitta jvar) and diarrhoea with bleeding for six months.

Mahavira departed from Shravasti and reached the city of 'Mindhagram' where a shravika named Revati was living. She had strong faith in Mahavira. Revati had prepared 'Kushmaandpaak' and 'Bijoraapaak' (two herbal fruit mixtures) at her home.

Bhagawan called Muni Singh and said, 'Singh! go to shravika Revati's home where she has cooked two types of marmalade (confection), Kushmaandpaak and Bijoraapaak. Kushmaandpaak has been prepared purposefully for me so that is prohibited, but 'Bijorapak' has been made for her horses. Bring some of that for me.'

Honoured to have been given this task, Muni Singh went to Revati's house. She asked him the purpose of his visit. Muni Singh explained that he wanted to take 'Bijoraapaak' as Kushmaandpaak was unacceptable.

Revati asked, 'O Muniji! How did you know my internal secret!'

Muni Singh said, 'Shravika Revati! Bhagawan Mahavira is omniscient and omnivisioned. He told this secret to me.' Hearing this, Revati was overjoyed and she gave alms of Bijoraapaak. With this herbal mixture, the bile heat became cool and eventually Bhagawan was completely cured.

Bhagawan Mahavira had instructed Muni Singh to go to Revati's house. This shows how fortunate Revati was! Such recognition is rare and cannot be achieved without good fortune, which is depicted in the following verse:

*Revati sati ne jeevan dhany banaaya,
jisase pravhuvar ne paak bijora paaya.*

4. Chandanbala

King Dadhivahan once ruled the city of Champa. He had a wife named Dharini and his daughter was called Vasumati. Naresh Shatanik, King of Kaushambi suddenly attacked Champa. Overnight, the entire kingdom was surrounded by enemy troops. Dadhivahan was perplexed and decided to flee to avoid bloodshed. Shatanik ordered his soldiers to loot the city. The soldiers of Shatanik forcefully entered the homes of citizens. In this fervour, a soldier entered the palace and captured queen Dharini and princess Vasumati into his custody. The soldier's aim was to have queen Dharini as his wife and get wealth by selling the princess.

Queen Dharini analyzed the situation. She was afraid and suspicious about the behaviour of the soldier who had captured her and thus she chose to die. This heart-rendering incident made the soldier stressful. He thought that if the princess follows her mother then it would be a double blow for him. Therefore, without any misdemeanour he took her straight to the slave market. A businessman called shresthi Dhanaavah happened to be at the market as well. He saw the princess, who was looking adorable even without any ornaments.

Dhanaavah felt that Vasumati must belong either to a royal family or from a family of rich merchant. To protect her from facing any problems in future life, he bought her at a high price and took her to his home. Dhanaavah inquisitive about Vasumati's past asked, 'O lady! Who are you?' She remained silent. Dhanaavah without compelling, accepted her as his daughter and Vasumati began to live happily in his house.

Vasumati, because of her good character and politeness, earned love from everyone. People would praise her as cool sandalwood (chandan) and thus she was nick-named, Chandana.

Dhanaavah's wife, Mula, grew jealous of Chandana. She doubted her husband's intentions and thought that if he married Chandana one day, she would no longer be the sole mistress of the house. This thought made Mula constantly suspicious.

One day, Dhanaavah came home and Chandana brought a pot of water to wash his feet. Dhanaavah declined the offer, but she insisted. While washing his feet, her pretty and long hair were touching the floor. Thinking her hair would get dirty, Dhanaavah lifted it up.

Mula was watching this from her window and her doubt turned into belief. She became determined to root out this situation. The next day when Dhanaavah was out of town, Mula called a barber to shave off Chandana's hair. She then locked her in the basement after having her hands and feet chained and shackled. Mula terrified her servants by saying, 'If any of you utter a single word to Dhanaavah about Chandana's whereabouts, you will be fired from your jobs.' The servants got scared and Mula went out.

When Dhanaavah returned home he asked for Chandana, but nobody dared to speak. Dhanaavah guessed that she might be sleeping. He did not see Chandana around the next day either. When he did not see her on the third day, he took the matter seriously and started enquiring about her

whereabouts. He asked everybody, 'Where is Chandana?' An old maid said that Chandana had been locked in the basement for the past three days.

Dhanaavah opened the door of the basement and found Chandana suffering in pain due to hunger. He immediately went to the kitchen to get some food. The kitchen was empty except for some stale steamed urad baakala made of pulses. Dhanaavah gave the baakala to Chandana in a wooden vessel. Then he went to call a blacksmith to get her unshackled. Dhanaavah kept the stale baakala before Chandana, who was now sitting by the front door threshold. Suddenly, she recalled incidents of her kidnap and tears started to trickle down. At that moment, Bhagawan Mahavira came there. She requested Bhagawan to take alms and he accepted it. At that moment the divine sound of aho daanam-aho daanam was heard and five divine substances were manifested. Chandana's shackles broke on their own, her handcuffs turned to bangles and her hair grew again.

Even in the face of multiple adversities, such as kidnap, separation from her mother, being sold, maltreatment by Mula etc. princess Chandana could have retaliated, but her power of patience was so resolute that she was not distressed even for an instant. She endured each situation with equanimity accepting all as fruits of her previous karma. Acharya Tulsi was surprised by her patience. He was not content merely by appreciating her, but recalling her nunhood bowed down to her with devotion as mentioned in the following verse:

sheel rakhsa ke liye savivek praanon ki bali,
sanna sa rah gaya saarathi Dhaarini khilati kali.
parishthityon se bani balashaalini vah chandana,
dhany Tulsi dhany sau-sau bar vidhivat vandana.

It has been traditional since the time of Aagams for monks and nuns to do vandana to their fellow ascetics who initiated earlier than them. When

did this tradition change is a subject of research as in the current tradition prevailing since over a thousand years, each nun does vandana to each monk whether he is younger or elder in initiation. Believing the philosophy of equality of Bhagawan Mahavira, Acharya Tulsi became restless. He instructed monks to bow down to nuns elder in initiation which was a revolutionary step in Terapanth Organization. There are some occasions when he himself paid salutation to the nuns and this action astonished the audience. Literature is a mirror of its era. Through his work 'Sharavak Sambodh' Acharya Tulsi paid his respects to Chandanbala (princess Vasumati), the head of the nuns in the era of Mahavira and by saluting her he had conceived his idea.

5. Subhadra

Subhadra was the daughter of Minister Jinadas and Tattvamalini, living in the city of Basantpur during King Jitsatru's reign. She was religiously inclined ever since her childhood. Everybody admired her virtues. When Subhadra was in her youth, Jinadas started looking for a perfect groom for her. He was determined to marry her to a Jain boy.

There was a youth named Buddhadas in Champanagar. He was sa follower of Buddhism. Buddhadas was enamoured by Subhadra's beauty and virtues. Buddhadas' family conveyed proposal for marriage, however Jinadas refused due to divergent religious beliefs. Buddhadas realized that he would have to be a Jain shravak in order to entice Subhadra.

Pretending to be a Jain shravak, Buddhadas became fully engrossed in Jain religious activities and accepted anuvrat (minor vows). People started believing Buddhadas to be a true Jain shravak, and eventually Jinadas considering him to be a religious Jain shravak married his daughter to him.

Subhadra went to her in-law's house. She was not devoted to Bauddha monks. This attitude caused her mother-in-law and sister-in-law to

be annoyed with Subhadra. One day, they told Buddhadas, 'Your wife's character is not good, she is having illicit relationships with Jain monks clad in white robes.' Buddhadas did not believe their allegations. Once, a Jinakalpi² monk came to Subhadra's house. She devoutly gave him alms whole heartedly. When he was leaving, she noticed tears falling due to a piece of straw that was stuck in his eyes. She knew that Jinakalpi monks do not take care of their body and physical ailments whatsoever. Thus, she went close to him and drew the straw out with her tongue meticulously. However, red bindi of sindoor from her forehead got imprinted on monk's forehead.

Subhadra's sister-in-law was nearby and noticed this. She was waiting for such an opportunity and she informed her mother. Both of them summoned Buddhadas immediately and said, 'Now, look with your own eyes!' Buddhadas finally believed them. Consequently, his behaviour towards Subhadra changed and she was accused to be immoral. The Jain monk was also blamed and the reputation of Jain religion was tarnished. This became intolerable for Subhadra. She decided to abstain from food and drink until she was cleared of the false accusations against her. She immediately began practicing kayotsarg. During the night a deity appeared and asked, 'What can I do for you?' Subhadra said, 'I am very sad, as because of me the Jain religion is defamed.' The god said, 'I will shut the four doors of Champa. Then I will proclaim that only a virtuous lady can open the gate. You open the door and thus the dignity of Jain religion will be restored.'

Because of her resolution, she fasted for three days. On the 4th day of her fast, all four doors of Champanagar were closed by the god. All efforts to open the gates by the guards were in vain. On learning this, the king ordered untamed elephants to charge at the gates, but even they could not open them. Everyone in the city were worried as they could not get out.

2 a category of Jain monk, where they do not resist or remove any type of obstacle or danger to life. This practice ceased in Bhagawan Mahavira's period.

Suddenly, a divine voice was heard, 'If a virtuous woman, having tied a sieve with a thin thread, draws water from the well, and sprinkles it on the doors, they will be opened.' The King proclaimed, 'Any lady who can perform this noble deed will be rewarded.' Many women gathered on the eastern door. The well near this gate was filled with sieves as their threads had broken and none could draw any water out.

Amidst this failure to get the doors opened, Subhadra asked her mother-in-law, 'If you allow me, may I go and open the door?' Her mother-in-law rebuked her severely. Subhadra drew water from their home-well with a sieve to persuade her mother-in-law. Finally, Subhadra got permission from her and went to the well. She tied the sieve with a thin thread, drew water in the sieve from the well and sprinkled water on the east, west and north doors. The doors immediately got opened. She omitted the 4th one with the thought that let there be any opportunity for any other chaste woman, if there was one to open the door.

dvaar champa ke khule vishrut Subhadra sheel se
chakit vismit log usaki ojapurn apeel se
mai nikaalun kup-jal chaalani kachche sut se
sangh ki sushama Subhadra ke sashakt sabut se

i.e. the doors of Champa were opened because of the chastity of Shubhadra which a miracle for everyone was. Subhadra by drawing water through sieve proved her chastity and thereby the esteem of Jain religion.

As the doors of the city were opened, everybody was rejoicing and people were hailing Subhadra's victory. The King sent her home with royal honours. The news of her chastity had already reached her family by the time she arrived home. Her family was incredibly embarrassed and unable to look at her eye to eye. They apologised for their maltreatment. Subhadra, without any ill feeling, forgave them. Her tolerance, politeness and modesty influenced the whole family to adopt the Jain way of living. This incident enhanced the glory of Jain religion.

A Few Distinguished Shravaks and Shravikas



1. **Shobha Chandji**

Shobhaji was an exclusive and renowned shravak of Acharya Bhikshu. He belonged to Kothari family of Kelava. In Vikram Samvat (u.s.) 1817, his father Netasi accepted Acharya Bhikshu as his Guru (Shobhaji was then in his mother's womb) during the first chaaturmaas of Acharya Bhikshu.

As he was born in a religious family, Shobhaji had inclinations towards religion since an early age. He had immense faith in Acharya Bhikshu. Being a passionate and proficient poet, he wrote many songs (bhajans) and was determined to pen one-tenth of the total verses composed by Acharya Bhikshu. This resolution inspired him to become a prolific poet. Acharya Bhikshu composed 38,000 verses and consequently Shobhaji penned 3800 and one of his renowned creations is 'Pujagani'. It contains thirty songs. His songs portray the faith he had in Acharya Bhikshu. Listed below are a few famous ones:

1. *Puj Bhikhanji ro samaran kijiye.*
2. *Hun balihaari ho Bhikhanji ra naam ri.*
3. *Svaamiji ra darshan kin vidh hoi?*

Shobhaji was equally acquainted and adept in both religious and worldly affairs. Along with his filial responsibilities, he was Chief Minister of the royal family of Kelava for many years. He worked with honesty and efficiency. Once, Shobhaji had a disagreement and dispute with the Thakur (landlord) which made it difficult for him to remain in Kelava. He made the necessary arrangements and surreptitiously moved to Nathdvara. This made Kelava's Thakur even more furious. He connived with the renowned Jaagiradar (grantee) Gusainji of Nathdvara, and through false accusations imprisoned Shobhaji.

Coincidentally, Acharya Bhikshu was travelling in the proximate areas of Nathdvara. Shobhaji used to visit Acharya Bhikshu once every four to five days. These routine visits were now disrupted due to his imprisonment. On arriving Nathdvara, Acharya Bhikshu enquired about Shobhaji and after learning that he was in prison immediately went to see him. After inquiring with the prison officer, Acharya Bhikshu found his cell and saw that Shobhaji was deeply engrossed in his singing:

*moto phand in jeev rai re, kanak kaamini doy,
ulajh rahyo nikal sakun nahi re, darshan ro padiyo bichhoy.
svaamiji ra darshan kin vidh hoy?
bhaaun inavidh bhaavna mein, pan jor ne chale koi.
svaamiji syun milano kinavidh hoy?*

He was saying that he was entangled in a large web of materialistic world and now it was difficult to overcome it. I am praying to see my Guru Acharya Bhikshu but how can it become possible?

Listening to his devotional song, Acharya Bhikshu said, 'darshan inavidh

hoy (this is how, you can see me). Look! I am here to meet you.' Hearing the voice, Shobhaji immediately opened his eyes and was overwhelmed to see his Guru. As he moved forward to greet Acharya Bhikshu, the shackles around his feet fell apart. On observing this the officers and security guards were stunned. It was a divine miracle for them.

Gusainji was informed about this incident. Initially he was confused, but later realizing travesty of justice, ordered Shobhaji to be released.

Shobhaji was fervently faithful as well as learned and would disseminate the awareness and understanding of the principles of Terapanth religion to people wherever he travelled. He was the one who taught and convinced the principles of Terapanth to the reputed shravak Kesarji Bhandari of Jodhpur.

2. Maheshdasji

Maheshdasji was an inhabitant of Kishangarh. He later settled in Jaipur. Once, Acharya Bharimalji visited Kishangarh where many were opposed to his ideologies. Maheshdasji was the chief of the opposition party. Later in, the same year Muni Hemarajji was instructed for his chaaturmaas in Kishangarh. The circumstances created by the people was very unfavourable at the beginning of chaaturmaas. Not a single person performed paushadh during samvatsari. Eventually, however, a few people understood the tenets of the Terapanth religion and accepted Acharya Bhikshu as their Guru. Surprisingly, Maheshdasji, the most opposing person, was one of them.

Although Maheshdasji had become a Terapanthi, his wife did not have faith in Acharya Bhikshu and so did not become his disciple. Maheshdasji didn't impose his faith on his wife but continued his efforts in earnest to make her understand. He tried to convince his wife by singing the bhajan (holy song) composed by him. A few lines from his bhajan named 'Guru-olakhana' are very famous:

*eiya guru mhaara,
eiya guru mhaara, they karlyo ni thaara,
eiya guru mhaara.*

*thaane khote maarag ghaalun nahi, mhaari rakho antarang parteet,
liya vrat chokha paljyo, the to jaasyo jamaaro jeet.
apaan naata aage anant karya, bale bhogavya ananti baar bhog,
punya tana sanjog thi, abake miliyo ehavo sanjog.*

i.e. please accept my Guru as yours. Believe me I will not lead you to erroneous path. By practising the vows perfectly, you will make your life meaningful. During past lives we may have been in relations often and enjoyed the worldly pleasures. Fortunately, in this life we have such a wonderful opportunity of practicing spirituality.

The above lines encapsulate codes of conduct, request of accepting Acharya Bhikshu as Guru, relation of past lives, and the blessed present life. Various other bhajans composed by him are renowned such as: 'diharo', 'bhent bhaavi charan le sharan,' etc. He convinced and converted many people along with his wife to become followers of Terapanth. That is why he was well-known as 'patni-pratibodhak' (Awakener of wife).

3. Gumanji Lunavat

Gumanji Lunavat, resident of Pipad, was a religious man and very curious in learning the tenets of Jainism. He had immense faith in Acharya Bhikshu and would relentlessly study scriptures which intensified and extended his knowledge. Once, an idea kindled in his mind- 'If I collect all the scriptures of Acharya Bhikshu, I will have sufficient material for 'svaadhyay'.' Being an ordinary man, this task was difficult as Acharya Bhikshu would never give his writings to others. There was only one way left, to memorise the scriptures and then put them in writing. He applied

this idea by memorising a few verses and then going away to write them down. In this way, he recorded all the scriptures of Acharya Bhikshu and combined them into a single 'Mahaagranth.' This manuscript known as 'Gumaanji ka Potha' is even today preserved in the library of the Terapanth order (Sanghiy Granthaagaar).

Gumanji was one of the trustworthy, devoted disciples of Acharya Bhikshu and a well-wisher of Terapanth.

Once, Acharya Bhikshu called for Muni Veniramji thrice but he was in the opposite shop and could not hear him. Acharya Bhikshu thought that the Muni was ignoring his words. He said to Gumanji who was sitting nearby, 'What's the matter? It's like Veniram doesn't want to stay in our order?' Instantly Gumanji went and alerted Muni Veniramji, who immediately rushed to Acharya Bhikshu and apologised for his impolite behaviour and assuring to be more careful in future. Due to Gumanji, Veniram ji could preserve his place in the heart of his Guru. Acharya Bhikshu was assured that it was safe and in the favour of the order to discuss confidential matters with Gumanji. It reflects that Gumanji was a trustworthy shravak of Acharya Bhikshu and he was also well-wisher of Terapanth order.

Vijaychandji Patawa

Vijaychandji Patawa from Pali (Marwar) was one of the prominent religious shravaks amongst the Sthanakavasi sect. Once, Acharya Bhikshu was in Pali and his inspirational discourses and erudition became the 'talk of the town.'

Owing to fear of the society, Patawaji couldn't gather enough courage to visit Acharya Bhikshu during the daytime. However, one night, after Acharya's sermon, Patawaji along with his friend Vardhaman Shrishrimal (an idol-worshipper) went to see Acharya Bhikshu. At that time, Acharya Bhikshu was getting ready to sleep, but noticing the two gentlemen, he instructed his

monks, 'Please go to sleep, I shall have a discussion with them.' Some monks slept while others sat nearby to listen to the discussion. Acharya Bhikshu sat on his *aasan* (monk's woollen mat) and both men were standing. Patawaji and his friend kept asking questions to Acharya Bhikshu. He replied to each and every query. The principles of Terapanth were discussed throughout the night and by the morning both men understood all the facts and accepted 'samyaktv diksha' (for accepting Terapanth religion).

Vijayji Patawa became a follower of Acharya Bhikshu by thoroughly understanding the Jain Tenets. His faith in Acharya Bhikshu and Terapanth order was so resolute that it remained firm under all circumstances.

Once, Muni Chandrabhanji (monk expelled from the sangh) visited Pali and came across Patawaji. He openly condemned Acharya Bhikshu, but Patawaji didn't speak a single word in front of him. People standing nearby considered his silence in favour of Chandrabhanji.

Later, when Acharya Bhikshu reached Pali, people complained about Patawaji. Acharya Bhikshu waited for Patawaji to clear his doubts if any. Acharya Bhikshu did not hear from Patawaji and therefore asked him, 'I heard that Chandrabhanji had a talk with you criticizing me. Do you want to clarify anything?' Patawaji replied 'Swamiji! I have no doubt in my mind! I know that the person who has abandoned all his resolutions taken in the presence of the infinite siddhas will never hesitate to lie. Had I started an argument with Chandrabhanji, it would have been a waste of my time.'

Once, Askaranji Danti told Patawaji: Swamiji believes that it is a misconduct to open *kivaad* (A type of door, found in ancient buildings of Rajasthan), but he himself opened the *kivaad* in certain villages.

Patawaji: 'He can never do such a thing.'

Dantiji: 'Believe me, he has done it.'

Patawaji: 'I believe that you are not capable of telling the whole truth regarding this issue.'

Acharya Bhikshu came to know of this incident. Praising the unparalleled devotion of Patawaji, Acharya Bhikshu stated, 'Even though some people try to show flaws in monks to divert the devotion of Vijaychandji Patawa, he never enquires about them. It seems that he is endowed with kshayak samyaktv (everlasting right faith).'

In fact, anyone who does has no doubts and has unflinching faith in dev, Guru and dharm never loses his samyaktv.

Such words, by Acharya Bhikshu for any shravak, signify their keen faith in Terapanth religion.

4. Kesar Singhji Bhandari

A well-known follower, Kesarji was son of Devrajji Bhandari of Kapasana, who settled in Udaipur. Kesarji was trustworthy and had gained the favour of Mahaaraana Bhimsinghji of Udaipur. Mahaaraana entrusted him with many important responsibilities. He worked as a tax officer of the state. Impressed by his honesty and hard-work, Mahaaraana rewarded Kesarji four villages (Jawasia, Akalya, Astipura and Lodiya) as a token of his appreciation. Kesarji worked as an executive officer of the palace for many years before becoming the chief justice. Over the years, Kesarji became close to Mahaaraana, and the royal family would treat him as a member of the family.

Kesarji became a follower of Terapanth during Acharya Bhikshu's tenure and the credit goes to Shobhaji, who made him Terapanthi. He accepted Acharya Bhikshu as his guru after comprehensively understanding the faith and conduct of Terapanth. However, Kesarji did not declare himself as the follower of Terapanth for many years, as in those days people who converted to Terapanth had to face many social hardships, which he wanted to avoid.

In V.S. 1875, Acharya Bharimalji came to Udaipur where his fame was spreading and attaining great heights. This was intolerable for opponents, who devised a plan to misguide King Mahaaraana Bhimsinghji. They said 'Famine occurs in the place where the Terapanthi monks reside. They oppose the principles of *daan* (charity) and *daya* (compassion). The sojourn of such monks is not good for the city.' Mahaaraana became a victim of their conniving plan and ordered the monks to leave the city. Acharya Bharimalji left and moved to Rajnagar. The opponents got encouraged and subsequently started a new plan to exile the monks out of the Mewar state. When Kesarji came to know about it, he went to the Mahaaraana and said, 'Oh Lord! What have you done! The monks who don't even hurt an ant, have been ordered to leave the city? Now I hear plans are being made to drive them out of Mewar. On your order, they will indeed leave the country. Remember that the result of abusing such great monks will never be beneficial. These days even the nature is wrathful to the city. Poverty is spreading, people are dying every day; the king's son-in-law expired suddenly; Prince Jawaharsingh has fallen ill and now if you exile them, it will be difficult to predict what will happen soon.'

Under the influence of the wrong counsel, Mahaaraana said, 'Kesar! You know nothing. Those monks should not stay in the city. They prevent rain and there is a possibility of famine because of their stay. Therefore, I ordered them to decamp.' Hearing this, Kesarji explained the essence of Terapanth and the jealous attitude of the opponents.

The Mahaaraana asked with surprise, 'Do you know these opponents?' Kesarji realized the opportune moment for his revelation said, 'Yes, Acharya Bharimalji is my Guru.' The Mahaaraana heard the complete story of the rise of and opposition faced by the Terapanth religion. He regretted his actions and after discussing with Kesarji, sent a letter to Acharya Bharimalji requesting him to return to Udaipur. Owing to his old age, Acharya Bharimalji could not go back, but instead sent Muni Hemrajji, an influential monk, to Udaipur. Muni Hemrajji earned good favour and

acceptance for Terapanth. At that critical juncture, Kesharji Bhandari had whole heartedly served the sangh by his foresightedness.

5. Bahadurmalji Bhandari

Bahadurmalji Bhandari, a prominent personality of Jodhpur, was a prudent, wise, judicious, and intellectual person. Not only was he religious, but he was also endowed with good administrative skills. He was a good shravak, successful bureaucrat and had even served as a Court Minister for a short period. He accomplished all tasks assigned to him with devotion. Bhandariji immeasurably served the Terapanth sangh at crucial times. The following incident in particular illustrates the importance of his services.

In V.S. 1920, Jayacharya initiated Munipatji in Churu, whose mother was initiated six months later. Munipatjis' father had been adopted by Thanji Chopra of Jaipur. However, the father-son relationship was always stressful and the relation did not last long. Munipatji's father soon passed away. Munipatji and his mother became spiritually involved and got initiated. When Thanji Chopra knew about their initiation, he misled, Takhatsinghji, the king of Jodhpur. He complained of this initiation, claiming that Munipatji was his grandson by adoption and that he should be returned to the family. Without investigating the reality, the king ordered to arrest both the Guru and disciple (Jayacharya and Munipatji). Ten men on horseback were sent to Ladnun, where Jayacharya was staying for his chaturmasa.

Bhandariji came to know about the conspiracy and immediately tried to contact the king. It was night and the king had gone to his personal chamber. However, Bhandariji was able to meet him and exclaimed, 'Your Highness, your order to arrest Jayacharya is based on false information. He happens to be my Guru; the head of my religion and I can assure you that he would not initiate anybody without family consent. It's very important and necessary to investigate this issue. Jayacharya has thousands of followers. They will not hesitate to lay down their lives for their Guru. It will make a large section of the society revolt against the kingdom.'

After listening to Bhandariji, the king was worried and asked for possible solutions to resolve the problem. Bhandariji said, 'Kindly issue a new order cancelling the previous order. I will send this order with my elder son, Kishanmal. In his leadership send a few horsemen and order them to ride quickly and let the previous group of horsemen return without presenting your edict.' The king accepted Bhandarijis' suggestion and instantaneously actioned it. Kishanmalji carried the order, met the previous group of horsemen and showing the new order asked them to return. Kishanmalji along with his horsemen went to Ladnun and met with Jayacharya and narrated the entire affair.

After a few days, when Bhandariji visited Jayacharya, he praised his foresight and prudence. Jayacharya wanted to reward him for this extraordinary contribution to the order. In a happy mood, Jayacharya asked 'How should you be rewarded? If you were a monk, even declaring you as yuvaachaarya (successor of the order) would not have been enough.' Bhandariji in all humbleness replied, 'I do not even have the competency required to be a monk. It is your kindness that you are bestowing on me for such a small contribution.' Jayacharya still wanted to reward him in some way. Bhandariji requested, 'Please oblige me by hosting your next chaaturmaas (4 month stay) in Jodhpur. Jayacharya accepted his request and for V.S. 1921 chaaturmaas in Jodhpur was declared.

Bhandariji is also credited with handling a similar situation that arose during Sadhvi Bhurajis' initiation, for which Bhandariji was again rewarded with chaaturmaas in Jodhpur in V.S. 1925.

6. Duli Chandji Dugar

Dulichandji Dugar was a distinguished shravak of Ladnun, famously known as as Dulji Dugar. He was the son of Mangiramji Dugar, but was adopted by his uncle, Shivaramji. Dulji's family had accepted samyaktv diksha by Acharya Rishiraya. Dulji had been blessed with the opportunity to serve

through the tenure of Rishiraya to Kalugani. Dulijis' mother, Gulabaji, was initiated as a nun by Jayacharya. Dulijis' selfless services have become embellished in history.

Regarding Munipatjis' initiation, the order was issued by the king to arrest Jayacharya in Ladnun who was unaware of this conspiracy against him (as mentioned in the previous section).

Meanwhile, after becoming aware of this incident, Bahadurmalji Bhandari from Jodhpur immediately sent a message to the shravaks in Ladnun requesting their assistance in getting the order repealed.

The shravaks of Ladnun pondered on this unexpected and highly critical situation impinging over the sect. A defensive strategy was formulated as follows:

- 1. To stop the horsemen coming from Jodhpur.*
- 2. To contact the king of Jodhpur to halt the advancing horsemen.*
- 3. To face the situation if the riders reach before any change in the orders.*
- 4. To seek assistance from thakursab of Ladnun.*

After much deliberation, it was concluded that Jayacharya would need to be relocated urgently to a safe place to avoid him getting into any trouble by the sudden arrival of the king's men. People were also prepared for any kind of sacrifice. Dulji requested Jayacharya to continue his discourses from his home instead of the outdoor location. After copious requests by shravaks, Jayacharya reluctantly agreed. The shravaks further explained that if he was safe, they would have time to convince the people advancing to Ladnun and hopefully implementation of the king's order could be delayed. By then it would also be possible to get a retraction order from Bhandariji's efforts in Jodhpur. After humble request, Jayacharya went to his house.

Dulji had made all proper arrangements and the first strategy was marked out to explain to the horse-men the actual incident. The second was to build of a chain of the people to protect Jayacharya in case the horsemen could not be convinced and thirdly, keeping local Rajputs on stand-by who had expertise in safeguarding at the cost of their lives in case any of the above plans failed.

Owing to Dulji's immense dedication towards his Guru, Jayacharya, the shravaks of Ladnun, under his guidance prepared themselves to tackle any untoward incidents.

After all security arrangements were executed, the shravaks awaited the arrival of the horsemen and were ready to confront the impending dangers. Fortunately, due to Bhandariji's prudence, the king issued a new order cancelling the previous one. Kishanmalji, Bhandariji's son, along with other horsemen arrived at Ladnun in time with the new ordinance that revoked the previous one.

Introducing himself, Kishanmalji assured the shravaks of the safety of Jayacharya. Kishanmalji approached Jayacharya and narrated the entire episode. In this incident, not only Bhadurmalji Bhandariji's effort is praiseworthy, but also the efforts made by the shravak Dulichandji to face the situation which reflects his allegiance for the sangh and devotion towards his Guru.

7. Chainroopji Shrishrimal

Chainroopji Shrishrimal lived in Lototi. He was a faithful and tattvagy (well-learned in the knowledge of real entities, ontology) shravak. He had the opportunity to serve Acharya Bharimalji and Acharya Rishirayaji. Once, Shri Pujya Jinachandra Suri of Khatargachcha¹ visited Lototi. He was delivering his discourses in the upaashray (religious place) and explaining the nine

1 One of the Jain sects

tattvas. In his lecture he said, 'aashrav (inflow of karma) is non-living (ajiva).' Chainroopji was knower of ontology. He stood up saying, 'aashrav is jiva (living), how can you say it ajiva (non-living)?' They had a long debate on this topic, but Chainroopji was firm on his views. Suriiji requested him to discuss after discourse. Discussions started but ended without any conclusion. The final decision was to refer to the Aagams for clarity.

Suriiji called on scholar Yatiji to study the Aagams thoroughly to find the answer. Yatiji concluded that according to Aagams aashrav is jiva.

Suriiji was a spiritual soul and immediately accepted that aashrav was in fact jiva. Suriiji apologised to Chainroopji and said micchaami dukkadam (may all the evil that has been done be fruitless) for his erroneous explanation of aashrav.

Shravak Chainroopji was highly impressed by Suriiji's generosity and aatmaarthikata (higher consciousness). He apologised for interrupting the sermon by questioning in public. As Chainroopji was about to leave, Suriiji said, 'We have personally discussed it, but I will clarify this matter tomorrow in my discourse.'

The next morning, Suriiji accepted his mistake in the assembly and admitted that Chainroopji was right. He publicly apologised for his incorrect explanation. The public hailed both the personalities, Suriiji for his inner simplicity and Chainroopji for his authority in tattva gyaan.

8. Gerulalji Vyas

Gerulalji Vyas was a Pushkarana Brahman from Jodhpur and fond of visiting saints. He would visit the Jain monks occasionally and evinced an interest in Jain tattva gyaan.

In V.S.1816 Acharya Bhikshu had chaaturmaas in Jodhpur prior to his religious revolution (establishing Terapanth) and there he for the first time met up with Gerulalji Vyas. Vyasji was intensely influenced by

Bhikshu's revolutionary insights. A few months later, Acharya Bhikshu quit the Sthanakavasi sect and came to Jodhpur where Vyasji and other shravaks extended great support to his unconventional teachings. Vyasji accepted Jain religion in spite of being a Brahman and was amongst the thirteen keen shravaks from Jodhpur who initially became his devotee. Vyasji comprehended the belief-system and principles of the newly founded Terapanth and its radical spiritual teachings by Acharya Bhikshu impeccably that people would approach him to learn about Terapanth.

When Terapanth got its name in Jodhpur, Acharya Bhikshu was not present there. Shravaks who understood the new conduct and philosophy of Acharya Bhikshu, started to perform their religious activity including 'saamaayik' in the shops. It was on one such evening when divaan (a court minister) Fatehmalji Singhvi was passing through the market when he saw some shravaks doing saamaayik. He curiously asked them the reason for doing so. It was Vyasji who then described Acharya Bhikshu's religious revolution to him. Being thirteen in number, Fatehmalji composed a verse and recited the name 'Terapanth'.

One more such illustration showing his devotion to Acharya Bhikshu is as follows:

Singhviji was managing the properties of a Mahant, follower of Vedic tradition of Mandavi (Kutch) located in Pali and Jodhpur. He appointed Vyasji as a supervisor of both the properties. Vyasji would frequently travel to Mandavi to inform Mahant about the the income and management issues related to these properties. On these frequent visits, Vyasji would have his night stay at Jain upaashray (religious place) or sthaanak (place where Jain monks or nuns stay). He would do Saamaayik and recite the songs composed by Acharya Bhikshu which would enhance his conduct and faith. He would also have discussions with religious people. Thus, Vyasji spread the message of Acharya Bhikshu in several villages and towns. Realising the essence of religion, many people became sulabh bodhi and samyaktvi.

We can convincingly say that Vyasji was the first shravak of Terapanth sect and amongst the initial shravaks to spread the principles of Terapanth far and wide.

9. Santok Chandji Sethia

Ridi is a village situated between Bidasar and Shridungargarh. It was densely populated by the Oswal community who were all Terapanthi. Santok Chandji Sethia was an authoritative personality. He adorned Jayacharya as his Guru. Santokji was a dedicated and a devoted shravak who abided by the rules and regulations of the sangh. He was very aware of permissible and prohibited activities of the order. In V.S. 1937 muni Chhogji and some other monks quit the sangh along with sadhvi Harkhuji and other nuns. Once, sadhvi Harkhuji reached Ridi before Chhogji. She visited Santokji's home and said, 'Puji Maharaj, a title used only for the Acharya of Terapanth, is reaching your village today.' Hearing this, Sethiaji questioned surprisingly, 'As far as I know, Puji Mahaaraaj (Jayacharya) is in Jaipur. I haven't received any message of his arrival here. I don't understand you.' sadhvi Harkhuji replied 'Not he, but Chhogji Puji Mahaaraaj is coming here.'

Santokji already knew of Chhogji's separation from the sect, but he continued to pretend ignorance and asked, 'sadhvi! There is only one Acharya in Terapanth sect. How can you address Chhogji as Puji Mahaaraaj?' This embarrassed sadhviji who was at a loss of words. Eventually she said, 'Don't you know he has formed his own Sect?' Sethiaji replied 'sadhvi! During reciting the Maryaada Patra (an oath of Terapanth constitution), Chhogji committed to follow the rules and regulations of the sect until his last breath. Now, has he changed his body or is it the same?' sadhvi Harkhuji was completely perplexed and speechless. With disappointment, she returned quietly to her place.

This incident reveals the fact that shravak Santokchandji was fairly acquainted with the rules and regulations of the Terapanth sect and made decisions with his wisdom.

10. Bhuri devi (Mother of Lajpatji)

The entire family of Lala Ranjitsingh Jain of Tuhana were devout Jain followers. He had four sons namely Lajpatrai, Madanlal, Omprakash and Kamal, and four daughters Rakhi, Shanti, Shakuntala and Ilaichi. Bhuri devi, the wife of Lalaji, had enormously contributed to inculcate values in her children. Recognizing her devotion, Acharya Tulsi awarded her with the title 'shraddha ki pratimurti'. One of the illustrations of her dusk of life shows her great devotion.

In V.S. 1938 some of the expelled monks of Terapanth, namely Dhanya muni, Chandan muni and others visited Tuhana. They asked Lalaji whether they could stay at his residence. Monks were staying at the upper floor and the family at the ground floor. They stayed there for seven days, but Bhuri devi never went upstairs to meet them. The last day Dhanya muni intentionally came to her and asked, 'Mother! We stayed here for seven days and you did not come even once. It is beyond our understanding how could you live without meeting us. If you recall, during our last visit we stayed here for a month and we taught you tattva gyaan for which you honoured us heartily.'

Listening to Dhanya muni she responded, 'Maharaj! It is beyond my understanding why a monk like you left the sangh? I do remember your past stay and teachings. You know that we are devotee of the sangh. When you have broken the discipline of the sangh, then how can I come to you? If you follow the discipline of the sangh, then observe whether we come to you or not.' Listening to her honest answer, the monk became speechless.

11. Jhamakuji (Wife of Lalchandji)

Acharya Shri Kalugani initiated Muni Champalalji (Chanchiya) from Bidasar in 1979. He was selected as a group leader in V.S. 1991. He was a diligent monk and spread the religion in places far and near. Muni Champalalji's chaaturmaasik stay in V.S. 2010 was in Daulatgarh

(Mewar). There he criticized the sect and the Acharya before the shravaks. Acharya Tulsi got this news through devout shravaks. After completion of chaaturmaas, Champalalji came to Acharya Tulsi. Owing to his negative attitude, he was suspended from his group-leadership. In spite of numerous attempts, Champalalji could not regain his leadership and his efforts were in vain. Consequently, the same year he quit and disconnected himself from the sangh in Ranavas.

After separation from the sect, muni Champalalji inveigled some people and stayed in Chhapar for some time, holding his discourses. Lalchandji Kothari from Chhapar was under his influence. Lalchandji and some people would attend his discourses. However, not a single woman would participate in his discourses. Muniji persuaded them to request their wives to attend the lectures along with them. The presence of women will make the sessions more effective. At Muniji's, insistence, Lalchandji said to his wife Jhamaku, 'Muniji delivers effective discourses, why don't you get benefit of the opportunity? Moreover, the assembly is incomplete without ladies and so muniji is less interested in giving discourses. Don't be adamant in going there.'

Indian women are quiet, obedient and respectful towards their husbands, but in religious matters their thinking is crystal clear. Jhamkuji retorted, 'Your wish for me to attend the discourses of Chanchiyaji will never be fulfilled. If the presence of ladies in Chanchiyaji's assembly is important, then you may disguise yourselves as a lady. Put on the lady's outfit and serve the purpose of the monk.' Lalchandji never expected such a bold reply from his wife and from that day onwards, he never made any request to Jhamkuji. The religious firmness of an illiterate common housewife made history in the Terapanth sect.

12. Jay Chandlalji Kothari

Acharya Tulsi started Anuvrat movement in 1949. At that time, many

people were engaged in promulgating the message of Anuvrat. Jaychandlalji (Ladnun) was one of them. He was a devoted shravak, social reformer, and a personality dedicated to make everyone aware of the moral values. He participated actively in cultural, literary, and social institutions. He had actively contributed in establishing the publishing organization 'Adarsha Sahitya Sangha', and worked as a journalist for the magazine 'Jain Bharati'. His motto was 'simple and restrained living'. He was always ready to execute any task assigned to him by his Guru Acharya Tulsi, no matter how demanding it was.

Kothariji was a great scholar of Jain ontology. Without any formal education, he was gifted with the boon of insight. People, who opposed the beliefs of Terapanth, would stand speechless by his irrefutable logic. Opponents would use rude and harsh language, but Kothariji would always respond in a polite and peaceful demeanour through his reasoning power which would render them silent. Sometimes, he would pose the question in such a manner that even learned nuns and monks would be constrained to answer. Many monks and nuns studied Aagam from him and understand the thokada (ontological concepts). The nuns residing in Ladnun Seva Kendra would learn the tricks of learning the thokadas. He was passionate in working in the field of ontology. His aim was to simplify thokadas, and to make the necessary amendments but the cruel hands of destiny didn't allow him to do so as he passed away. His name will always be remembered with immense respect amongst the tattvagya shravaks.

In the conclusion of *Shravak Sambodh* Acharya Tulsi has mentioned the name of a meritorious pair of shravaks, Jaychandji and Shrimad Rajchandra. They perfectly blended faith, conduct and knowledge. *Shravakbhushan Shri Rupachandji Sethia* was also an outstanding shravak. Every moment of his daily routine was a conscious living.

13. Shrimad Rajchandra

Shrimad Rajchandra was born in 1967 in a village named Vavana in

Maharashtra in a merchant's family. Initially his name was Laxminandan but was later renamed as Rajchandra and became famously renown as Shrimad Rajchandra. His father was a devotee of lord Krishna and his mother believed in the Jain religion. Shrimad Rajchandra had the combination of both beliefs. He was endowed with a remarkable intelligence. He went to Mumbai from Vivania at the age of 21 and engaged in the jewellery business.

Shrimad Rajchandra once made a deal for diamonds with a businessman. The businessman promised to deliver a quantity of jewels. The price of the jewels and the date of delivery were decided. The agreement was written up and signed. Unexpectedly, just before the date of delivery, the prices of jewels went high. The businessman realized that if he delivered the jewels, he would suffer a heavy loss. Shrimad Rajchandra knowing the market value went to merchant, who was under stress. Ripping the contract paper into pieces, he said, 'You are bound to pay as per this document, and with rising prices, it amounts to 60,000/70,000 rupees. I am very much aware of your financial situation and know that you cannot pay such a huge amount. Shrimad Rajchandra can take milk but not blood! Now be relaxed.' Such a compassionate behaviour of Shrimad Rajchandra made the merchant obligated to him forever.

Shrimad Rajchandra was a spiritual personality. His insight was continuously enhancing. He was a good writer, poet and excellent composer. His popular works are Atmasidhi, Pushpamala, Mokshamala etc. He translated Panchaastikaay in Gujarati which was authored by Acharya Kundakund. He had a good relation with Mahatma Gandhi, who considered Shrimad Rajchandra as his spiritual Guru. Gandhiji writes, 'I am impressed by three people: Tolstoy, Ruskin and Rajchandra bhai. Whenever I had any doubt about Hindu religion, it was Rajchandra bhai who resolved my queries.'

Shrimad Rajchandra was the one who developed deep understanding of ahimsa in Mahatma Gandhi. Gandhiji was highly fascinated by his

behavioural skill and dutiful attitude. On Shrimad Rajchandra's birthday, Gandhiji had written, 'I have learnt many things from a great many people, but the most from the life of Shrimad Rajchandra. I've learnt the most prominent ahimsa dharm (the principle of non-violence) from him.' In fact, Shrimad Rajchandra was a bright mentor in the spiritual world. He had enlightened the spiritual path by his philosophy and practices of life. Many people have achieved great spiritual inspiration from his life and writings.

*jinamat-mani Shrimad Rajchandra se shravak,
pure aadhyatmika path ke param prabhaavak.*

14. Rupachandji Sethia

Shri Rupachandji was an extraordinary shravak in Jain tradition. Acharya Tulsi had addressed him as a gem of the Jain society and a supreme practitioner of spirituality. Recognising their contributions, irrespective of differences in sects, Acharya Tulsi has narrated in the book:

*shri Rupa-sethia jaise shravak –bhushan,
jinaki charya jeevant bolati kshan-kshan
tattvagy shravakon ka yah vimal yugal hai,
aastha aachaar gyaan ka aviral bal hai.*

Shravak Rupachandji Sethia from Sujangarh was a man of vision. He had strong faith in religion and was endowed with prudence. He would practice religion in his daily life. His main objective was to apply non-violence in every walk of life. He would try to avoid even mental violence. Despite being affluent, he would lead an austere and simple life. Observing his self-restraint, people used to say, 'He lives like a monk, despite having a family.'

Rupachandji Sethia's life is a splendid example of renunciation and detachment. At the age of 32, he started practicing celibacy for five years, and subsequently took a vow for life.

Rupachandji's self-control was very strong. He would use very little water for baths. In the initial years, the usage of water was approximately 4.5 litres a day and gradually it decreased to about 450 ml. He would not use cotton cloths for any purpose. He had a limit (around 8 meter) of cloth, even in severe cold season. He would attentively observe his daily routine: saamaayik, pratikraman – two times a day, raatri-chauvihaar (no intake during the night), not drinking live (sachitta) water and so on.

Rupachandji was true and honest in his business. He had even instructed his staff not to cheat any customer. Once, a customer came to his shop and the employee sold the cloth. The transacted price was much less than the display price. Rupachandji questioned his staff regarding it. He answered, 'The customer was not ready to purchase at our indicated price. Therefore, I sold it at the customer's rate, but correspondingly gave him less amount of cloth. Rupachandji did not like this deceptive behaviour and immediately called upon that customer to be given an extra two metres of cloth and apologised on behalf of his staff, and he fired the staff.

Shrivak Rupachandji loved studying and was a scholar of Jain ontology. He had memorized many of the thokadas. Because of his deep understanding of the thokadas, he held a significant status amongst the Jain shravaks. He also learnt many eulogies and tattvik (ontological) bhajans. Jain values were an integral part of his life. Therefore, he had no interest in the worldly rituals and deities. Rupachandji was a well-wisher of the sangha. He had witnessed the tenure of five Acharyas of Terapanth. Shri Dalgani, the seventh Acharya had distinct respect for him and he even discussed with him regarding the selection of his successor. During the last stage of his life, he was fortunate to get the blessings of the eighth acharya Kalugani. In his lifespan of 60 years Rupachandji became an example of an ideal shrivak. His faith, knowledge, distinguishing power, and pure conduct conveys to us about his gracious life.

Acharya Tulsi concludes his work as:

*'Shravak-Sambodh' sangh mein mangalmay ho,
Shri Jinshaasan ki 'Tulsi' sada vijay ho.*

May this *Shravak Sambodh* bring auspiciousness in the sangh and pray for the victory of *Jin shaasan*.

Glossary

S.No.	Words	Meaning
1.	<i>Aagams</i>	Jain Canonical literatures consisting of preaching of Bhagawan Mahavira and other scholarly acharyas
2.	<i>Abhay</i>	Fearlessness
3.	<i>Abhyaakhyaan</i>	Accusation
4.	<i>Achaury</i>	Non-stealing
5.	<i>Adattadaan</i>	Taking the things without asking the owner
6.	<i>Adharm</i>	State of non-righteousness
7.	<i>Adharmaastikaay</i>	Auxiliary Medium of rest
8.	<i>Adhyaatma</i>	Spirituality
9.	<i>Agaar-dharm</i>	Religion for laymen
10.	<i>Aahaar shuddhi, Vyasana-mukti</i>	Vegetarian and Addiction-free diet
11.	<i>Aahaarak shareer</i>	Communication body
12.	<i>Ahimsa</i>	Non-Violence
13.	<i>Aho daanam-aho daanam</i>	Divine sound while offering alms to Tirthankar
14.	<i>Ajiva</i>	Non-living thing
15.	<i>Aakaashaastikaay</i>	Space
16.	<i>Akashaaya</i>	Absence of passions
17.	<i>Alok</i>	Supra-cosmos
18.	<i>Alpaarambh</i>	Less violence
19.	<i>Amadyamansashi</i>	One who does not intake meat and liquor
20.	<i>Amurta</i>	Incorporeal
21.	<i>Anagaar-dharm</i>	Religion for monks and nuns
22.	<i>Aanand</i>	Bliss

23.	<i>Anant</i>	Infinite
24.	<i>Anantaanubandhi</i>	Cause of endless transmigration
25.	<i>Anaarambh</i>	Non-violence
26.	<i>Anarthadand Virman vrat</i>	Vow to abstinence from purposeless violence
27.	<i>Anashan</i>	Fasting for a day upto life long
28.	<i>Andaj</i>	Living organisms born from eggs
29.	<i>Anekant</i>	Relative Perspective
30.	<i>Anga-bhang</i>	To peel the skin and cut off the organs like nose, ears etc.
31.	<i>Angas</i>	Scriptures consisting of preachings of Bhagawan mahavira
32.	<i>Ann</i>	Food
33.	<i>Ann Punya</i>	Auspicious karma due to offering food to monks
34.	<i>Antaraay karma</i>	Hindrance producing karma
35.	<i>Anubhaag Bandh</i>	Intensity of fruition of karma
36.	<i>Anukampa</i>	Non-violent compassion
37.	<i>Anuttar vimaan</i>	Type of heaven
38.	<i>Anuvrat</i>	Small vows
39.	<i>Anuyaayi</i>	Followers
40.	<i>Aparyyaapt</i>	Undeveloped living being
41.	<i>Apkaay</i>	Water-bodied living beings
42.	<i>Apramaad</i>	Vigilance or awareness
43.	<i>Apratyaakhyaanaavarana karma</i>	The cause of non- restraint
44.	<i>Aarambh</i>	Violence
45.	<i>Arhat</i>	Tirthankar
46.	<i>Arhat Vandana</i>	Prayer composed by Acharya Tulsi
47.	<i>Artha</i>	Prosperity, economic values
48.	<i>Aasan</i>	Monk's woollen mat, exercise

49.	<i>Asat</i>	Non-real
50.	<i>Aashrav</i>	Inflow of karma
51.	<i>Ashtanga Nimitta</i>	The ancient science of predicting dreams
52.	<i>Astikaay</i>	Real substances
53.	<i>Aastiky</i>	Strong faith in soul, law of karma and re-birth
54.	<i>Atibhaar</i>	Overload
55.	<i>Atma-kartritva</i>	Self-creation
56.	<i>Aatmarthikata</i>	Higher consciousness
57.	<i>Audaarik shareer</i>	Gross body
58.	<i>Audayika</i>	Rising state of karma
59.	<i>Aupapaatik</i>	Born spontaneously on bed or pit
60.	<i>Aushadhi</i>	Medicine
61.	<i>Avasarpini</i>	Regressive time-cycle
62.	<i>Avisamvaadan yoga</i>	Non-hypocrisy or harmony between words and deed
63.	<i>Avrat</i>	Non-abstinence
64.	<i>Avrati</i>	Non-abstinent person
65.	<i>Avyakt</i>	Unrevealed being
66.	<i>Aayambil</i>	Fasting with eating one type of grain once in a day
67.	<i>Ayog</i>	Refraining from activity
68.	<i>Baal</i>	Ignorant
69.	<i>Bandh</i>	Bondage
70.	<i>Bandhan</i>	To bind up
71.	<i>Bela-bela</i>	Two days fasting followed by one-day break
72.	<i>Bhagavati Sutra</i>	5 th canonical text
73.	<i>Bhagawan Parshwanatha</i>	23 rd Tirthankar in Jain religion
74.	<i>Bhajans</i>	Holy song

75.	<i>Bhaasha rijuta</i>	Verbal communication expressing true meaning
76.	<i>Bhaasha vargana</i>	Material aggregates helping in speech
77.	<i>Bhaav rijuta</i>	Thoughts expressing true meaning
78.	<i>Bhaavitatma Anagar</i>	A soul assured of realisation
79.	<i>Bhavya</i>	A soul capable of attaining salvation
80.	<i>Bhed vigyan</i>	Realisation of separateness of soul and body
81.	<i>Bhikshaachari</i>	Taking food with some conditions
82.	<i>Bhila</i>	Forest tribe
83.	<i>Bhogopabhog-Parimaan vrat</i>	Vow for material limitation
84.	<i>Brahmacharya</i>	Celibacy
85.	<i>Chaitya</i>	Jain temple
86.	<i>Charamshariri</i>	Sure to attain emancipation in the present life
87.	<i>Chaaritr</i>	Conduct
88.	<i>Chaaturmaas</i>	Four months stay in rain season
89.	<i>Chaturyam</i>	Four great vows for monks
90.	<i>Chaubisi</i>	The prayer of 24 Tirthankar
91.	<i>Chauki</i>	Short-height stool
92.	<i>Daam-yugal</i>	Two garlands
93.	<i>Daan</i>	Charity
94.	<i>Darshan</i>	Faith
95.	<i>Darshan saptak</i>	Seven types of karma responsible for mithyaatv
96.	<i>Daya</i>	Compassion
97.	<i>Desh</i>	Any imaginary fragment of skandh
98.	<i>Deshavrati</i>	Partial restraint
99.	<i>Dev</i>	Arhat, deity
100.	<i>Dharamshaala</i>	Charitable shelter

101.	<i>Dharm</i>	Righteousness, moral values
102.	<i>Dharmaachaarya</i>	Spiritual guru
103.	<i>Dharmaadharm</i>	State of partial righteousness
104.	<i>Dharmaadharmi/ Vrataavrati</i>	Partially abstinent or shravak
105.	<i>Dharmaastikaay</i>	Auxiliary Medium of motion
106.	<i>Dharmy</i>	Spiritual
107.	<i>Dhaatu</i>	Metal
108.	<i>Dhruvatv</i>	Permanence
109.	<i>Dhruwayog</i>	Essentials
110.	<i>Dhyan</i>	Meditation
111.	<i>Digvrat</i>	Vow of spatial limitation
112.	<i>Diksha</i>	Initiation
113.	<i>Divaan</i>	A court minister
114.	<i>Dravyaarthika nay</i>	Substantial viewpoint
115.	<i>Dravy</i>	Substance
116.	<i>Dvaadasaangi</i>	12 Aagams
117.	<i>Dvandva</i>	Dilemma
118.	<i>Dvesha</i>	Aversion
119.	<i>Falak</i>	Wooden bed
120.	<i>Gati</i>	Conduct
121.	<i>Ghevar</i>	Type of a sweet
122.	<i>Gaarhasthya</i>	Man done or household life practicing the vow
123.	<i>Grihastha shravak</i>	House holder
124.	<i>Gunasthaan</i>	Stage of spiritual development
125.	<i>Gunavrat</i>	Qualifying vows
126.	<i>Gupti</i>	Refrainment from activities
127.	<i>Gurudhaarana</i>	Oath for accepting Guru and Terapanth religion
128.	<i>Gutaka</i>	One type of tobacco-drug

129.	<i>Gyaan</i>	Knowledge
130.	<i>Gyanavarniya karma</i>	Knowledge-obscuring karma
131.	<i>Gyeya</i>	To be known
132.	<i>Heya</i>	To be abandoned
133.	<i>Hundi</i>	Kind of loan
134.	<i>Ichchha Parimaan</i>	Restraint over desires
135.	<i>Irya samiti</i>	Comportment in movement
136.	<i>Jaagiradaar</i>	Grantee
137.	<i>Jain Jeevan Shaili</i>	Jain life-style
138.	<i>Jaraayuj</i>	Placental
139.	<i>Jaati</i>	Class
140.	<i>Jeevan Vigyan</i>	Science of living
141.	<i>Jinashasan</i>	Jain order
142.	<i>Jiva-nishrit jiva</i>	Parasite
143.	<i>Jyoti kendra</i>	Center of enlightenment
144.	<i>Kalah</i>	Quarreling
145.	<i>Kaal</i>	Time
146.	<i>Kalpriksha</i>	Wish-fulfilling tree
147.	<i>Kaam</i>	Pleasures, psychological values
148.	<i>Karmaadaans</i>	Commercial and industrial business involving large violence
149.	<i>Karman shareer</i>	Karmic body
150.	<i>Kaay rijuta</i>	Physical action expressing the true meaning
151.	<i>Kashaay</i>	Passions-anger, ego, deceit, greed
152.	<i>Kaay Punya</i>	Auspicious karma due to pure physical actions or deeds
153.	<i>Kaay-klesha</i>	Physical endurance
154.	<i>Kaay</i>	Body
155.	<i>Kayotsarg</i>	Relaxation
156.	<i>Kevali</i>	Omniscient soul

157.	<i>Khamatkhaamana</i>	Asking forgiveness
158.	<i>Khatargaccha</i>	A sect of Jain religion
159.	<i>Kivaad</i>	A type of door in ancient Rajasthan
160.	<i>Kshaayak samyaktv</i>	Everlasting right faith
161.	<i>Kshayopashama</i>	Subsidence-cum-destruction
162.	<i>Kushmaandpaak and Bijoraapaak</i>	Two herbal fruit mixtures
163.	<i>Labdhis</i>	Supernatural powers
164.	<i>Laukik</i>	Mundane
165.	<i>Layan Punya</i>	Auspicious karma due to offering accommodation to monks
166.	<i>Leshya</i>	Aural state of the consciousness
167.	<i>Lobh</i>	Greed
168.	<i>Lok</i>	Cosmos
169.	<i>Lokottar</i>	Beyond-mundane
170.	<i>Man</i>	Ego
171.	<i>Maaya</i>	Deceit
172.	<i>Maaya-mrishaavaada</i>	Deceitful untruth
173.	<i>Mrishaavaad</i>	Falsehood
174.	<i>Mahaanirjara</i>	Eradication of big amount of karma
175.	<i>Mahaaparyavasaan</i>	The great spiritual end of life
176.	<i>Mahapran Dhvani</i>	Humming sound
177.	<i>Mahaarambh</i>	Violence in big amount
178.	<i>Mahaaskandh</i>	Action involving big amount of karma
179.	<i>Mahaatapasvi</i>	The great ascetic
180.	<i>Mahaavrati</i>	A monk accepting 5 great vows
181.	<i>Maahavrats</i>	5 great vows
182.	<i>Maithun</i>	Sexual activity
183.	<i>Man Punya</i>	Auspicious karma due to pure thoughts
184.	<i>Mangal-paath</i>	An auspicious prayer

185.	<i>Mano vargana</i>	Thought atoms
186.	<i>Manorath</i>	Spiritual Aspiration
187.	<i>Maanushottar</i>	A mountain in Pushkar dvip
188.	<i>Manushy</i>	Human
189.	<i>Maryaada Mahotsav</i>	A festival of rules and discipline in Terapanth
190.	<i>Mati</i>	Sensory Knowledge
191.	<i>Micchami dukkadam</i>	May all the evil that has been done become fruitless
192.	<i>Mithyadarshan shalya</i>	False faith or belief
193.	<i>Mithyatv</i>	Perverted belief
194.	<i>Moha/mohaniya karma</i>	Deluding karma
195.	<i>Moksha</i>	Emancipation
196.	<i>Muni</i>	Monk
197.	<i>Murta</i>	Corporeal
198.	<i>Namaskaar Punya</i>	Auspicious karma due to paying respect to monks
199.	<i>Naitikata</i>	Morality
200.	<i>Narak</i>	Hell
201.	<i>Nirgranth pravachana</i>	The philosophy propounded by tirthankar
202.	<i>Nirjara</i>	Eradication of karma
203.	<i>Nirvady</i>	Free from violence
204.	<i>Nirved</i>	Detachment from the world
205.	<i>Nishchay nay</i>	Transcendental appraisal
206.	<i>Nishra</i>	Haven
207.	<i>No-karma</i>	Annihilated karma
208.	<i>Oja</i>	Vitality
209.	<i>Paan Punya</i>	Auspicious karma due to offering water to monks
210.	<i>Paap</i>	Demerit

211.	<i>Padmaasan</i>	Lotus posture
212.	<i>Paishuny</i>	Back-biting
213.	<i>Pamayena</i>	Because of unawareness
214.	<i>Panchaang pranati</i>	Way of salutation to the monks
215.	<i>Panchaastikaay</i>	Five substances (Five realities of the universe)
216.	<i>Pandit</i>	Learned person
217.	<i>Para-parivaad</i>	Criticizing
218.	<i>Parigrah</i>	Possession
219.	<i>Paarinaamik</i>	Intrinsic state of change
220.	<i>Parmeshthi vandana</i>	A Jain prayer to five great souls
221.	<i>Parva tithi</i>	Sacred days
222.	<i>Paryaapt</i>	Developed living beings
223.	<i>Paryayaarthik nay</i>	Conventional appraisal
224.	<i>Patni-pratibodhak</i>	Spiritual awakener of wife
225.	<i>Paushadh</i>	A perfect spiritual or monkhood life for certain time
226.	<i>Peeth</i>	Sitting mat
227.	<i>Pitta jvar</i>	Bile heat
228.	<i>Potaj</i>	Born as fully formed infants
229.	<i>Prabhaavana</i>	Dignity
230.	<i>Pradesh</i>	Spatial points
231.	<i>Pradesh Bandh</i>	Quantity of karmic aggregates
232.	<i>Prahar</i>	One-fourth time of the day
233.	<i>Prakriti Bandh</i>	Nature of the binding karmic matter
234.	<i>Pramaad</i>	Reluctance for religious activity
235.	<i>Praanaatipaata</i>	Injury to life
236.	<i>Pratikraman</i>	A process of introspection for the deeds done in the past in Jainism
237.	<i>Pratipaksh</i>	Anti-party
238.	<i>Pratisanlinata</i>	Sensual-restraint

239.	<i>Pratyakhyaan</i>	Renunciation
240.	<i>Pratyakhyanaavarana</i>	Cause of obstacle in complete renunciation
241.	<i>Pravachan pandaal</i>	A fabricated structure tant for the discourses
242.	<i>Praayaschitta</i>	Atonement
243.	<i>Preksha</i>	To see the self
244.	<i>Prithvikaay</i>	Earth-bodied living organism
245.	<i>Pudgal</i>	Matter
246.	<i>Pudgalaastikaay</i>	Material aggregates
247.	<i>Pujagani/Puji Mahaaraaj</i>	Guru
248.	<i>Punya</i>	Merit
249.	<i>Purushaarth</i>	Purpose
250.	<i>Raag</i>	Attachment
251.	<i>Raajasik</i>	Type of food
252.	<i>Rasaj</i>	Living being born out of liquid
253.	<i>Ras-parityaag</i>	Giving up vigay
254.	<i>Rati-arati</i>	Worldly-attraction and spiritual repulsion
255.	<i>Raatribhojan Virman/ratri-chauvihaar</i>	No intake of any kind of edible after sunset till sunrise
256.	<i>Raudra</i>	Anger
257.	<i>Sachitt</i>	Food which contains life or living organism
258.	<i>Saadharmik Vaatsalya</i>	Ethnic Affection
259.	<i>Sadhu</i>	Jain monk
260.	<i>Sadhvi</i>	Jain nun
261.	<i>Saakalya</i>	Totality
262.	<i>Sam</i>	Equality
263.	<i>Samaadhimaran</i>	Death with santhaara or anshana
264.	<i>Samaj-Bhushan</i>	A title given to Terapanthi shravak

265.	<i>Samanway</i>	Harmony
266.	<i>Samavasharan</i>	A place for the preaching of Tirthnkan
267.	<i>Samay</i>	The smallest indivisible unit of time
268.	<i>Saamaayik</i>	A Jain spiritual practice done for 48 minutes
269.	<i>Saamaayik charitra</i>	The begining state of initiation
270.	<i>Samiti</i>	Compartments
271.	<i>Sammurcchanaj</i>	Living organism produced asexually through excreta
272.	<i>Samsvedaj</i>	Living organism born out of sweat
273.	<i>Samvar</i>	Inhibition of karma
274.	<i>Samvatsari</i>	A Jain festival
275.	<i>Samveg</i>	Intense desire for salvation
276.	<i>Samvaktva diksha</i>	To accept Terapanth religion
277.	<i>Samyak Aajivika</i>	Right Livelihood
278.	<i>Samyak Sanskaar</i>	Right Values
279.	<i>Samyak-darshan/ samyaktva</i>	Right faith
280.	<i>Samyaktvi</i>	Person having right faith
281.	<i>Sangh</i>	Religious order
282.	<i>Granthaagaar</i>	Library
283.	<i>Sanjvalan</i>	The passion obstacle in veetaraagata
284.	<i>Sanlekhana</i>	Fasting done before santhaara
285.	<i>Santhaara</i>	Fast unto death
286.	<i>Sanyam</i>	Restarint
287.	<i>Sanyaas</i>	Ascetic life
288.	<i>Saapekshata</i>	Relativity
289.	<i>Saatvik</i>	Pure and healthy food
290.	<i>Sayyaatri</i>	The person who gives accommodation to Jain ascetic to stay
291.	<i>Seth</i>	Merchant

292.	<i>Shadjivanikaay</i>	Six types of living organisms
293.	<i>Shalbhaasan</i>	Locust posture
294.	<i>Sham</i>	Equanimity
295.	<i>Shaanti</i>	Peace
296.	<i>Shatak</i>	Chapter
297.	<i>Shayan Punya</i>	Auspicious karma due to offering sleeping mats or blankets etc. to monks
298.	<i>Sheelavrat</i>	Vows for development of celibacy
299.	<i>Shisksha vrat</i>	Supplementary vows
300.	<i>Shraddha</i>	Faith
301.	<i>Shram</i>	Endeavour
302.	<i>Shraman</i>	Jain monk
303.	<i>Shraman Sanskriti</i>	Jain Culture
304.	<i>Shramanopaasaka</i>	Shravak who is devoted to monks and nuns.
305.	<i>Shravak Pratima</i>	Intensive Courses for shravak
306.	<i>Shravakbhushan</i>	A title given to Terapanthi shravak
307.	<i>Shravak</i>	A male follower of Jain religion who accepts twelve vows
308.	<i>Shravika</i>	A female follower of Jain religion who accepts twelve vows
309.	<i>Shrut gyaan</i>	Verbal knowledge
310.	<i>Siddha</i>	Emancipation or emancipated souls
311.	<i>Skandh</i>	Aggregate of atoms
312.	<i>Sthaanak</i>	A place where Jain monks or nuns stay
313.	<i>Sthanakavasi</i>	A Jain sect
314.	<i>Sthaavar</i>	Immobile living organism
315.	<i>StHAVir</i>	Elderly monk
316.	<i>StHiti Bandh</i>	Duration of the karmic matter.

317.	<i>Sulabh-bodhi</i>	A person having inclination towards spiritually
318.	<i>Sutra</i>	Verse
319.	<i>Svaadhyaay</i>	Scriptural studies
320.	<i>Syaadvaad</i>	A Jain concept of expressing relative perspective
321.	<i>Taijas shareer</i>	Luminous body
322.	<i>Taal Pisaach</i>	Kind of ghost
323.	<i>Tap</i>	Penance
324.	<i>Tattvagya</i>	Well-learned in the knowledge of the real entities, ontology
325.	<i>Tejaskaay</i>	Fire-bodied living organism
326.	<i>Tejo labdhi</i>	A power of destruction through fire balls, obtained by penance and abstinence
327.	<i>Terapanth</i>	A Jain sect established by Acharya Bhikshu
328.	<i>Terapanthi</i>	Follower of Terapanth
329.	<i>Thaakur</i>	Landlord
330.	<i>Thokada</i>	Ontological concepts
331.	<i>Tirth</i>	The four-fold shraman sangh, comprised of sadhu (monk), sadhvi (nun), shravak (lay-man), and shravika (lay woman)
332.	<i>Tirthankars</i>	Omniscient soul who establishes Tirtha
333.	<i>Tiryanch</i>	Animal kingdom
334.	<i>Tola</i>	A unit of measurement
335.	<i>Tras</i>	Mobile beings
336.	<i>Tyaagi</i>	Practitioner of renunciation
337.	<i>Udayaavalika</i>	A queue of rising karma

338.	<i>Udbhij</i>	Living organism born through inside the earth
339.	<i>Unodari</i>	Eating less than hunger
340.	<i>Upaadeya</i>	Worthy of practice
341.	<i>Upaadhyaay</i>	Spiritual teacher
342.	<i>Upaasak</i>	The one who remains closest to the soul or religion
343.	<i>Upaasana</i>	Staying close to monks or nuns
344.	<i>Upashray</i>	Religious place
345.	<i>Upavaas</i>	One day fasting
346.	<i>Upayog</i>	Cognitive activity
347.	<i>Urad bakala</i>	Kind of steamed bread
348.	<i>Utpad</i>	Origination
349.	<i>Utsarpini</i>	Progressive time-cycle
350.	<i>Vritti-vichched</i>	Reduction in livelihood or food intake of the dependent beings
351.	<i>Vachan Punya</i>	Auspicious karma due to purity of speech
352.	<i>Vachan-siddhi</i>	Spoken words becoming true
353.	<i>Vadh</i>	To beat with brutality
354.	<i>Vaikaly</i>	To see the object from one angle
355.	<i>Vaikriya shareer</i>	Protean body
356.	<i>Vaiyyaavritya</i>	Service to others
357.	<i>Vajrarishabha-narach</i>	Strongest physical configuration
358.	<i>Vajraasan</i>	Diamond posture
359.	<i>Vaanaprastha</i>	Retiring into a forest
360.	<i>Vanaspatikaay</i>	Plants
361.	<i>Vandana</i>	Way to salutation to Jain ascetic
362.	<i>Vargana</i>	A group of material aggregates of the same nature
363.	<i>Varni or brahmachari</i>	A person practicing complete celibacy

364.	<i>Vastr Punya</i>	Auspicious karma due to offering clothes to monks
365.	<i>Vaayukaay</i>	Air-bodied living beings
366.	<i>Veetaraag</i>	A soul completely free from attachment
367.	<i>Vigyapti</i>	The weekly bulletin of Terapanth order
368.	<i>Vihar</i>	Travelling on foot
369.	<i>Vikram Samvat (V.S.)</i>	Hindi calendar
370.	<i>Vinaash</i>	Cessation
371.	<i>Vinay</i>	Humility
372.	<i>Vipaksh</i>	Opposite
373.	<i>Viraman</i>	Abstinence
374.	<i>Visarjan</i>	Donation or charity
375.	<i>Vishraam</i>	Repose
376.	<i>Vishuddhi kendra</i>	Center of purity
377.	<i>Vrat</i>	Vows
378.	<i>Vyakt</i>	Revealed
379.	<i>Vyavadaan</i>	Nirjara or eradication of karma
380.	<i>Vyavhaar nay</i>	Conventional or empirical appraisal
381.	<i>Vyutsarg</i>	Detachment
382.	<i>Yaksh</i>	Demi-god
383.	<i>Yamadut</i>	The messenger of death
384.	<i>Yog</i>	Physical, mental and verbal activity
385.	<i>Yuvaachaarya</i>	Successor of Acharya

