

Jain Heritage-Then Now and Forever



**The Jain
Society of
Metropolitan
Chicago**

**Bartlett,
Illinois,
USA**

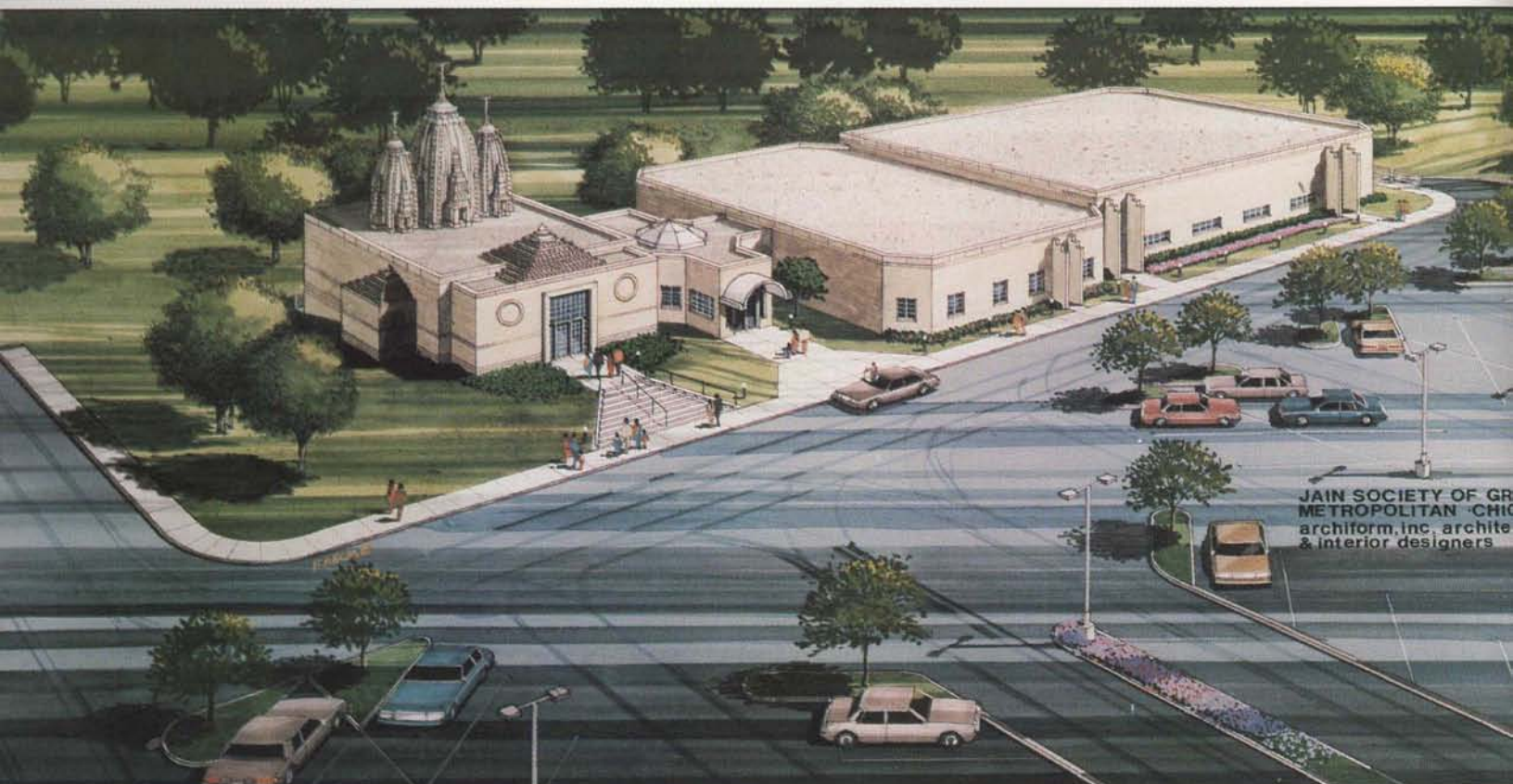
Pratishtha Mahotsav Souvenir

19-28 June, 1993

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THE JAIN CENTER



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Forward

An inspiring Jain Center is dedicated to the active pursuit of promoting non-violence, reverence for all life forms. Protection of environment and a spirit of compassionate interdependence with nature and all living beings.

Pratishtha is the first step in the fulfillment of our dream. It will be activities associated with this center, that will be the real achievement.

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Pratishtha Mahotsav

Vir Samvat 2519, Ashad Sud 8th,
 27th June 1993

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BHAGWAN
SHREE
MAHAVIRSWAMI

Twenty-Fourth Tirthankar
(Image at Jain Center)



Namaskar Maha Mantra The Universal Prayer

Namo Arihantanam -

Obeisance to the Arihantas - perfect souls - Godmen

*I bow to those who have reached omniscience in the flesh and teach
the road to everlasting life in the liberated state*

Namo Siddhanam -

Obeisance to the Siddhas - liberated bodiless souls

*I bow down to those who have attained perfect knowledge and have
liberated their souls of all Karma*

Namo Ariyanam -

Obeisance to the masters - heads of congregations

*I bow down to those who have experienced self-realization of their souls
through self-control and self-sacrifice*

Namo Uvajjhyanam -

Obeisance to the teachers - ascetic teachers

*I bow down to those who understand the true nature of soul and teach
the importance of the spiritual over the material*

Namo Loce Savva Sahunam -

Obeisance to all ascetic aspirants in the universe

*I bow down to those who strictly follow the five great vows of conduct
and inspire us to live a virtuous life*

Eso Pancha Namokaro -

This five folds obeisance mantra

To these five types of great souls I offer my praise

Savva Pavappanasno -

Destroys all demerit

Such praise will help diminish my sins

Mangalanamca Savvesim -

And is the first and foremost of all

Giving this praise is most auspicious

Pudhaman Havai Mangalam -

Auspicious recitations

So auspicious as to bring happiness and bliss

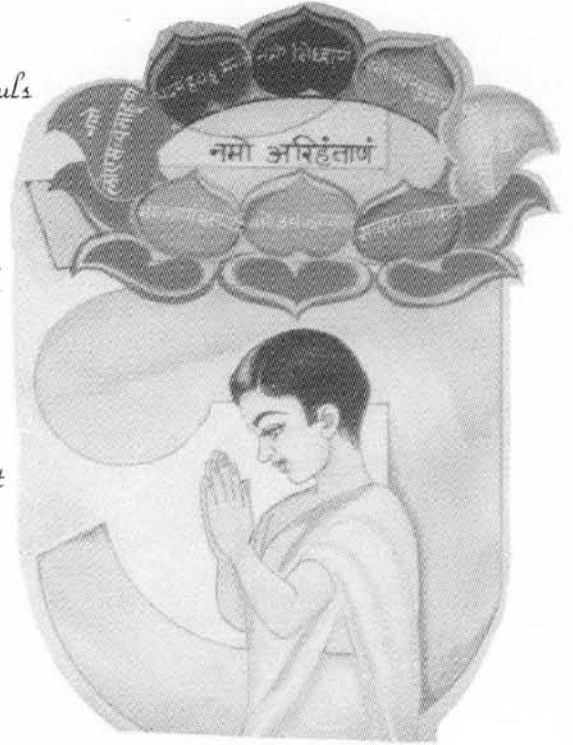


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Editor's Note: I am proud to be an editor of this Souvenir for Jain Society for Chicago. This was possible only by inspiration of my mother, mother-in-law, time, and support of my co-editor wife Jayshree, children Reena-Rishi, friends and well-wishers.

JAI JINENDRA

Executive Editor

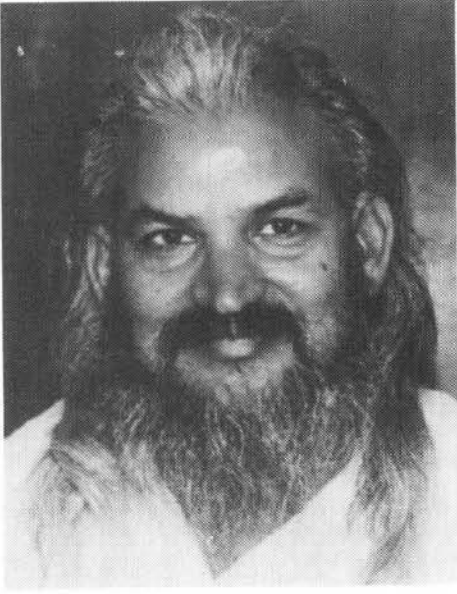
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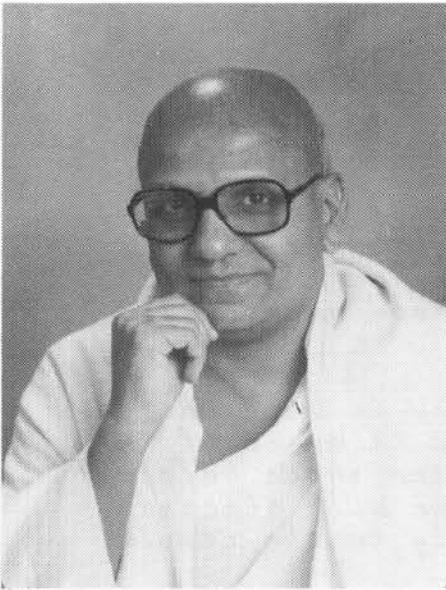
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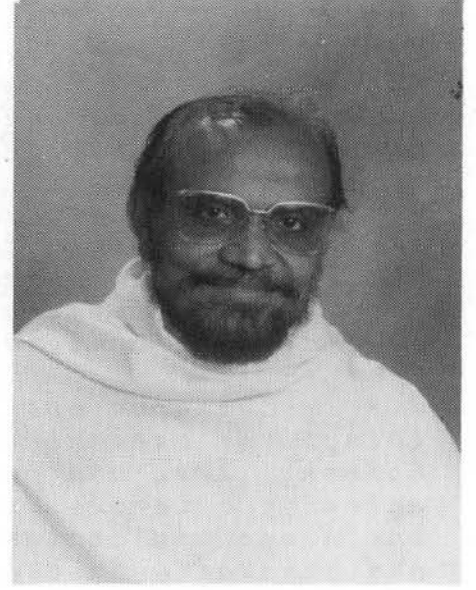
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Jain Center has been made possible by the encouragement and blessing of Acharya Shree Sushilkumarji, Gurudev Shree Chitraubhanu, Triputi Bandhu and other spiritual leaders.



JAIN MEDITATION INTERNATIONAL CENTER

A non-profit educational organization

Founded by Poojya Gurudev Shree Chitrabhanuji

401 EAST 86TH STREET # 20A, NEW YORK 10028 212 534-6090



*My dear Members of The Jain Society of Chicago,
Greetings and Blessings.*

I see that this Chicago Jain Temple will be a monument of peace, harmony and unity in which all Ahimsa lovers will come happily and harmoniously together and worship the Tirthankaras in a pleasant atmosphere.

It is inspiring to know that all religious teachers will sanctify this temple with the highest of vibrations of rituals, pujas and auspicious ceremonies. It will be a living example of tolerance, understanding and appreciation of each other's practice, and as such will be a pilgrim center in this area, bringing together different traditions of Jains under one roof where all Tirthankaras will be presiding in grace and beauty, and will emanate vibrations of prosperity, peace, well-being, reverence for all life and liberation.

While the world is engulfed with hate and violence, destruction and dissection, we are creating this temple as an ant of amity and love, construction and unification. Our dream to create a place, which will represent an all-inclusive blueprint of Ahimsa, peace, loving communication and an inspiration to others, is now becoming a reality.

It is a joyous event that, from the time of inception of the dream for this temple in 1971 to its realization now, this society has prospered throughout various events and experiences and that the feeling of sisterhood and brotherhood among all participants continues to grow.

Everyone who enters this temple will keep in mind one thing: We are entering a temple in which there is music of harmony, love and peace. As people discard their shoes before entering a temple, in the same way every devotee will discard one's ego and sectarian fanaticism, particularly in the temple and generally in every day life.

The reality is that whenever any one of us is in harmony with another religion or with a group of people, we are in tune with an incomparable, incomprehensible and inescapable inner beauty that transcends the world of matter and is capable of loving the self and God in all beings. For a unity-realized

person, Moksha-Liberation is not an idea but a living experience. This individual is already liberated from all isms because what is in front of such a soul is not just a body or crowd but sentient life that is capable of creating a better world around oneself and capable of becoming Paramatma: God-Self.

On this occasion, I am happy to congratulate and bless those who so generously donated wealth, time and effort to make this vision come true. I also appreciate those who continuously are working and carrying on this pioneering cause with devotion and dedication. It was my dream to bring the teaching of Mahavira's Ahimsa to the West and the world-at-large. Through these teachings, the Jain Society of Chicago has been inspired to create this living monument of Mahavira's heritage. So, it is a blessed moment for me to be a part of this dream-realized Pratishtha Mahotsava. This Chicago Community shall be written in golden letters in American history for its magnanimous work.

Let this work of dedication be a beacon to mankind for Ahimsa, Anekantavad, Non-acquisition and Mutual Friendship of one another in the light of Love and Understanding.

Love and Blessings,

Chitralharu



'Live And Let Live'

INTERNATIONAL MAHAVIR JAIN MISSION

United Nations Affiliated N.G.O

Founder/Chairman H.H. Acharya Sushil Kumar Ji Maharaj

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May 15, 1993

The President
The Jain Society of Metropolitan Chicago
Chicago, Il.

It gives me great pleasure to know that the Jain Society of Chicago has accomplished the noble task of constructing a magnificent Temple and is now ready to dedicate the Murtis of Jain Tirthankaras and other Shasan Devis and Devtas. Not only is this temple a reflection of the selfless devotion of the Jain community, but will come to be known as an exemplary expression of the traditional art and culture unique to Jain religion.

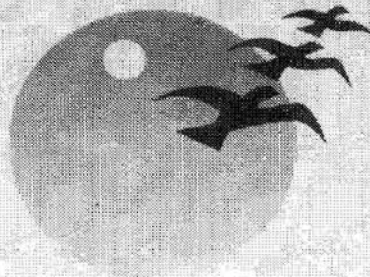
As each statue in the temple is empowered during the Pratishtha, the spirit of these perfected souls will inspire worship and devotion. The temple will fulfil the purpose to practice of self-realization. Furthermore, the establishment of Swami-Vatsalya Hall and a Library will allow the people of Chicago to become well versed in all facets of Jainism and contribute to the upliftment of universal brotherhood.

I truly hope that one day through this temple all the world will accept the multiplicity of truth and embrace the practice of non-violence to live the peaceful life advocated by Lord Mahavir more than 2,500 years ago. The Jain community is truly fortunate to have this center to impart peace, truth and divine wisdom. I send you all my blessings and my very best wishes that this celebration will be remembered as a tremendous success.

With blessings to you all
Yours in Ahimsa

Acharya Sushil Kumar
(Acharya Sushil Kumar)

"Non-Violence Is The Key To Global Survival"



Bandhu Tripudi

SHANTINIKETAN SADHNA KENDRA

TITHAL : 396 006, DIST : VALSAD

GUJARAT (INDIA)

PHONE : (02632) 2674

શુભેચ્છા સંદેશ

શ્રી જેન સોસાયટી ઓફ શિક્ષાગો- જેન સંઘના સહુ સભ્યો જોગ,
ભારતથી બધુનિયુટીના સર્વેમ દર્મલાભ.

અમેરિકાની દરલી ઉચર શિક્ષાગોશહેરના કાર્ગાળે તમારા સહુના પ્રબળ પુરુષાર્થથી વિશાળ જેન સેન્ટરનું અને ભવ્ય જિનમંદિરનું નિર્માણકાર્ય પૂરું થવા આપ્યું છે તે બાબતે અમને ખૂબ જ આનંદ થયો છે.

અમેરિકાની દરલી ઉચર થયેલા જેન દર્મના પ્રસારનો ઇતિહાસ જ્યારે પાઠ લખાશે ત્યારે તેમાં શિક્ષાગોનું નામ સૌ પ્રથમ મૂકાશે. આજથી સો વર્ષ પહેલાં શ્રી વીરચંદ સદાવજી ગાંધીએ મહાન જેનાચાર્ય અને અમારા દાદાગુરુ શ્રી આત્મારામજી મહારાજના પ્રતિનિધિ રૂપે શિક્ષાગોના વિપ્રવદ્ધ સંમંલનમાં ઉપસ્થિત રહીને જેન દર્મનો ફોજનાદ ફૂંક્યો, ત્યારથી આજ સુધી અમેરિકામાં જેન દર્મનો પ્રસાર અને પ્રભાવ ઉત્તરોત્તર વધતો જ ગયો છે. છેલ્લા ૨૫-૩૦ વર્ષોમાં અમેરિકામાં જેન સમાજની વસતી વધતી જ ગઈ છે, અને તેથી જ અમેરિકાના અનેક મહાનગરોમાં જેન સંઘો, જેન સોસાયટીઓ કથાય છે તથા જેન સેન્ટરો અને જેન મંદિરોના નિર્માણ પાછા થતા જ જાય છે. છેલ્લા ચાર વર્ષથી અનેક જેન સંઘોના ભાવભર્યા આમંત્રણો અને આગ્રહના કારણે અમારે પણ દરવર્ષે અમેરિકા આવવાનું બન્યું છે અને અમે અહીં જાતે અનુભવ્યું છે અને નજરો નજર બેઠું છે.

શિક્ષાગોમાં જેન સેન્ટર વિશાળ અને ભવ્ય બને તે માટે તમારા સહુના નિષ્કાલ્યાણ પ્રયત્નો ચાલુ જ હવા અને જે વર્ષ પૂર્વે તમારા સહુના આગ્રહથી અમે શિક્ષાગોમાં પર્યટણા પર્વની આરાધના કરાવવા આપ્યા હતા ત્યારે જેન સેન્ટરની વિશાળ જગ્યા અંગેનો નિર્ણય થયો અને માત્ર જે વર્ષના ગાવામાં જ લગ્ન બધાએ સુંદર આયોજન કરી ૧૫ એકરની વિશાળ જગ્યામાં અનેક સુવિધાઓથી યુક્ત ભવ્ય જેન સેન્ટરનું અને સુંદર શિખરબંદી જિનમંદિરનું નિર્માણ કર્યું છે તે તમારા સહુની ઉત્કટ દર્મભાવના અને પ્રબળ પુરુષાર્થનું પ્રતિક છે.

શિક્ષાગોનું આ જેન સેન્ટર અમેરિકામાં જેન સંસ્કૃતિનું મહાન કેન્દ્ર બનશે એવી અમને શ્રદ્ધા છે. અમારા અંતરની શુભેચ્છાઓ આ પથ દ્વારા પાઠવતા અમે આનંદ અનુભવીએ છીએ.

તા. ૨૩ થી ૨૮ જુન (૧૯૯૩) સુધીનો જે પ્રતિષ્ઠા મહોત્સવ લગ્ન યોજાયો છે, તેમાં તમારા ભાવભર્યા નિમંત્રણને સ્વીકારીને અમારા વતી બધુભંદુ શ્રી જિનચંદ્રવિજયજી માસ ઉપસ્થિત રહેશે.

તમારા સહુનું જીવન મંગલમય બને એવી મંગલકામના....

કીર્તિચંદ્ર વિજય.

(કીર્તિચંદ્ર વિજય)
'શાંતિ નિકેતાન'
વીથલ.



Jain Heritage – Then, Now & Forever

The Jain heritage is a unique one. A living tradition that encompasses every arena of an individual's life and provides a rare insight into some of the problems facing the world today. To call Jainism simply a religion is a misrepresentation since it tries to give a unified scientific basis for the whole cosmos including the living and non-living entities. Thus it is a holistic science which encompasses everything.

The philosophy of the Jain tradition is a complete system on metaphysics, spiritualism, mysticism, theology, psychology, ontology, cosmology, epistemology, logic, ethics, sociology and more. Jain philosophy is an ennobling and optimistic one... of the soul of man evolving to Godhood...when matter no longer has power over the soul.

The Glorious Past

Through the ages, the Jains have made great contributions to the cultural heritage of India. In the field of art and architecture the exquisite beauty of Mt. Abu and Ranakpur temples is unparalleled. How can the glory of Lord Bahubali, the world's largest monolithic statue, be equalled—this grand symbol of victory over ego.

Jain 'Acharyas' and scholars have greatly enriched India's literary wealth. The scholars adopted various languages depending on the time period and geographic region, these include Prakrit, Sanskrit, Kannada, Tamil, Telegu and since the middle ages, Hindi, Rajasthani, Gujarati, and Marathi. Jain scholars have contributed a vast library of manuscripts and notable contributions to religious, yogic, ethical, political and scientific literature.

Jains established many educational, humanitarian and welfare organizations for the betterment of the society, inspiring principles of Ahimsa and Spiritual Awakening. These services and teachings have made a great impact on India and the world. India is known as the country of peace loving and spiritual people with a strong commitment to non-violence. World leaders and philosophers have been inspired and influenced by the Jain philosophy—Mahatma Gandhi, Nehru, George Bernard Shaw, and Aldous Huxley to name just a few.



A Promising Future

In a world rampant with conflicts and disenchantment the effect of the Jain doctrine is to fill the mind with a glad certainty about the future. The Jain doctrine and its concepts relate amazingly to modern science and many of its revolutionary theories. The Jain scriptures emphasize the "prevalence of knowledge over compassion". (Desa vaikalika-sutra, verse 10, Ch. 4). This is consistent with one of the greatest scientists of this century, Albert Einstein, who maintained "Religion without Science is blind, Science without religion is lame". One of Einstein's most revolutionary ideas about the interchangeability of matter and energy has been a concept known to Jainism for centuries. The word "Pudgala" is used to describe matter. Explicit in this word is the fact that matter and energy are two sides of the same coin.

Similarly Jainism inherently addresses the problems of the modern day world. Jainism puts the greatest emphasis on "Ahimsa", usually translated as 'non-violence'. "Himsa" means 'harm', the prefix 'a', is a negative. So Ahimsa is the very negation of harm, it precludes violence not

only in action but also in thought and intention. It is applicable to individuals as well as to nations.

The effect of the adoption of the vow of "Ahimsa" by the world in general, will bring to end the unholy rivalries, unrighteous wars and all forms of racial and religious prejudice.

So, Jainism gives hope, it teaches the negation of harm. It teaches non-acquisitiveness too. The fifth of the five vows of the Jains is to avoid perpetual striving for material possessions beyond a reasonable sufficiency. Today's society measures success in possessions, the Jains are by no means exempt from this. We are not going to change society overnight. But the quest for possessions must not be carried on to the extent of depriving others of their necessities. Perhaps non-acquisitiveness is linked with generosity, and charity is another virtue in the eyes of Jains.

So Jainism has a lot to offer in the light of the problems of the world - A heritage to be re-explored and revived in our lives.

It Is Time We Return Our Gratitude To Jainism

Jain Society of Metropolitan Chicago, established in 1970 has been doing significant work to promote and perpetuate Jainism. Since its inception, it has grown to include more than 500 families actively participating in religious and social work. We celebrate all major religious festivals and have been inviting scholars and sages to address our people from time to time. Our Paryushana celebrations have been occasions for attracting people from distant places. For over a year, we have been publishing a monthly magazine called "Jain Darshan". The magazine has been well received.

The biggest Jain Center in the North American Continent is open for its use from May 23rd, 1993. Major construction work has been already completed. The center is located on a spacious 15 acre lot in Bartlett, a western suburb of Chicago. It includes a temple and a community hall covering 30,000 s.f. of constructed area. The following are the highlights of the Center:

- Sthanak for meditation and other religious activities
- Pathshala for teaching Jainism to our children
- Library for studying Jainism in depth
- Community hall for social and religious functions
- Dining hall
- Youth activity center

With your help, we have the ambition to make this center a place for pilgrimage where rooms can be made available for visitors from outside. Such a comprehensive center, with all its facilities and activities will be one of its kind.

The cost of this project is \$2.5 million.

In the Jain religion, construction of temples and contribution to such construction has been treated as the most meritorious deed. We encourage you to donate to this noble cause generously. By doing so, you will be contributing to the preservation of our heritage and culture which is all so important to us and our future generations in this country.

- Jain Temple with Shvetambar and Digambar idols
- Shrimad Rajchandra Center





Different Stages of Jain Center Construction



Bhoomi Pravesh by Mrs. Pallavi Kobawala, Mrs. Rashmi Shah & Mrs. Lata Vaidya & family.



Mr. & Mrs. Bipin & Rekha Parikh digging the holy ground as part of the ground breaking ceremony on May 26, 1991



Main SAMPUT (foundation stone) ceremony being performed by Manubhai Doshi & family.



Pushpa Varsha (flower shower) on the Shilanyas (laying of the corner stone) ceremony by Mrs. Ramola Mehta & Mrs. Jaya Koradia



Gate structure under construction.



Glimpses of the temple under construction

Population: 21,812 (1991 Estimate).

Change, 1980-1991: + 64.6 percent.

Racial/ethnic mix: White (non-Hispanic), 90.7 percent; Hispanic, 6.4 percent; Black, 2 percent, Other, 7.3 percent.

Area: 15 square miles, in Cook, Du Page and Kane Counties.

Average household income: \$54,227 (1991 estimate).

Per capita income: \$18,324 (1989 estimate), 102nd of 261 in six-county Chicago area.

Median price of single-family home: \$183,900 (1992 estimate).

Average annual property tax on median-priced home: \$3,400 in DuPage County, \$2,900 in Cook County.

Average 1992 resale price: \$161,000.

Public schools:

District (no. of schools)	Enrollment	Pupils Per Teacher	Expenditure Per Pupil
School District 46 (39 Elem. and 3 High Schools)	28,068	18.1	\$4,719

Average American College Test scores: Elgin H.S., 20.4; Streamwood H.S., 20.4

Driving Distances: To Loop, 33 miles; to O'Hare International Airport, 21 miles; to Midway Airport, 33 miles. Rush-hour commute: Milwaukee District West Line express service from Oak and Railroad Streets in Bartlett to Union Station, 47 minutes, \$99.90 for monthly pass.

"Now Bartlett has a new building which includes Bartlett's houses of worship. Among the most impressive are a temple and auditorium being built by the Jain Society of Greater Chicago."

Bartlett Newspaper Article

Sources: Illinois State Board of Education; U.S. Bureau of the Census; Village of Bartlett; Metra; Dunstan & Co. Realty in Bartlett.



Finished Building of Jain Center.

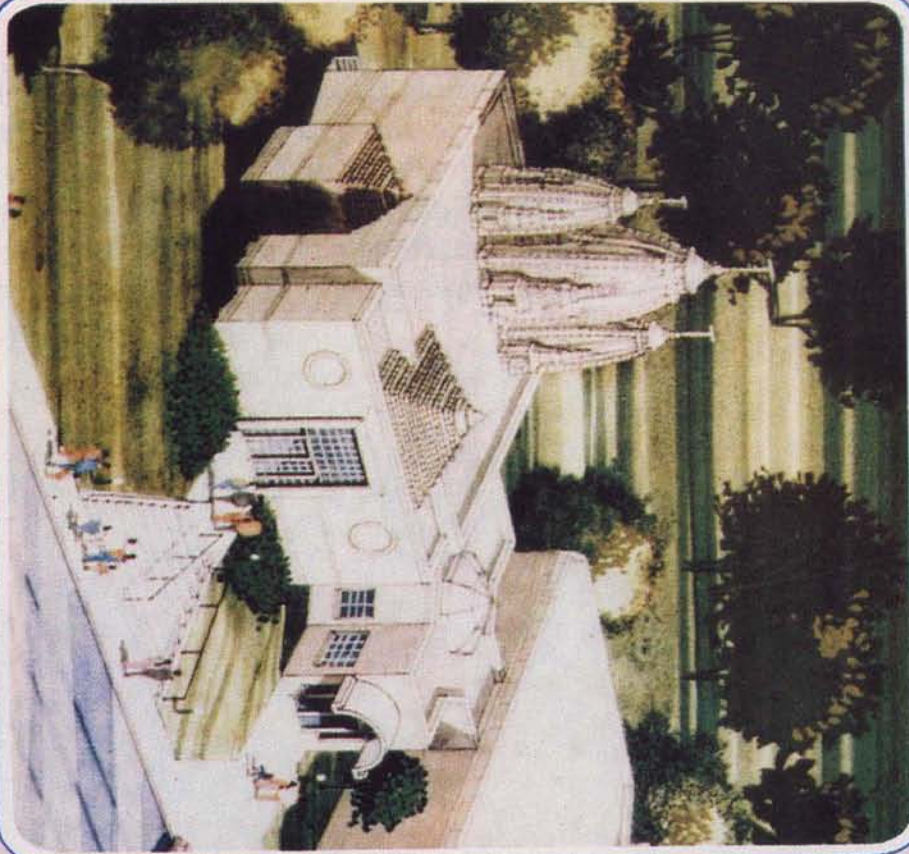


JAIN TEMPLE



PRAYER HALL

PRATISHTHA MAHOTSAVA PROGRAM



Jain Exhibition everyday

June 19 to 27 : Daily at Night Cultural Programme, Bhavana, Aarti & Mangaldivo

PRATISHTHA MAHOTSAVA PROGRAMME

Date	Day	Time	Programme
June 19	Saturday	12.39 p.m.	Shree Chintamani Parshwanath Puja
June 20	Sunday	12.39 p.m.	108 Arhat Abhishek Mahapujan, Grand Opening – Halls, Shrimad Rajchandra Jnan Mandir, Library, Upashray and Youth center
June 21	Monday	2.00 p.m.	Navgraha Pujan, Kumbh Shapana, Deepak Shapana
June 22	Tuesday	2.00 p.m.	Shree Panch Kalyanak Mahotsava (Digambar)
June 23	Wednesday	10.00 a.m.	Discourses on Jainism by Gurudev Shree Chyavan Kalyanak & Jamma Kalyanak Darshan.
June 24	Thursday	10.00 a.m.	Discourses on Jainism by Acharyas Shree Jamma Vadhai, Shree Naamkaran Vidhi, Shree Nishal Gaman
June 25	Friday	10.00 a.m.	Discourses on Jainism by Spiritual leaders Shree Adhaar Abhishek, Shree Lagna Mahotsava, Shree Rajyabhishek, Mosalu, Atmasiddhi Vanchan
June 26	Saturday	10.00 a.m.	Discourses on Jainism by Scholars Shree Siddhachakra Pujan, Final Gheeboli for Pratishtha
June 27	Sunday	8.30 a.m.	Rath Yatra (Grand Procession)
Ashad Sud 8, S.Y. 2049			Pratishtha
June 28	Monday	6.15 a.m.	Dwarodghatan (Door Opening Ceremony)

We are thankful to Pramodaben Chitrabhanu, Manubhai Sheth, Bipin Parikh and Niranjan Shah for their artistic work in designing the Invitation Card.

Trustees

The constitution of the Society specifies the construction and maintenance of the temple as the principal activity of the Board of Trustees. Accordingly, the current Trustees were actively considering the proposal of having our own temple. Eventually they embarked upon the construction of this Center and pursued their goal with all their vigor. For this purpose they did not mind keeping aside their routine activities. The Trustees feel gratified that they could bring into existence a Center that every one could be proud of. In this task they could secure willing cooperation from all those concerned and take this opportunity to thank them all.



Standing: Niranjan C. Shah, Ravindra Kobawala, Bipin Parikh, Dr. Vikram V. Shah, Dr. Dilip T. Shah
Sitting: Lata N. Shah, Pallavi R. Kobawala, Rekha B. Parikh, Jayshree V. Shah, Dr. Bhavana D. Shah

Niranjan C. Shah

Ravindra Kobawala

Bipin Parikh

Dr. Vikram V. Shah M.D.

We are proud and priveleged to present THE JAIN CENTER to our fellow Jains. We are thankful to all the members of the Jain Society of Chicago for their trust, unity, and harmony in making this project a success.

Board of Trustees

Executive Committee

Construction of the temple had been the cherished dream of every one. Once it was decided to go ahead with the project, all the members of the Executive Committee willingly adopted it as their own project and became whole-heartedly associated with every detail. In order to properly coordinate the activities, it was decided to hold joint meetings of the Board and the Committee. The Committee also extended it's help in securing donations for the project. Without the active cooperation of the Executive Committee, the Center would not have been able to take the present shape.



*Standing - Kishor C. Shah, Pravin Katwala, Uttam Jain, Bhupen J. Shah, Prabodh Vaidya, Deepak Kapadia, Keerti Shah, Dr. Kirit Talsania.
Sitting - Rashmi Shah, Daxa Katwala, Anita Jain, Sudha Shah, Dr. Hemlata Vaidya, Priti Kapadia, Hansa Shah, Dr. Urmila Talsania*

President's Message

This is the year of the Pratishta Mahotsav in Chicago, the year of the Jaina Convention in Pittsburgh, and this is also the Centennial Year of the World Parliament of Religions in Chicago. On behalf of JSMC, I request everyone to share your contribution in all three of these events. Every member, directly or indirectly, helped the Jain Society to build the beautiful Temple and make our regular programs most successfull. Even senior citizens and youth members are also taking an active role in our society. Our Temple project is finished and now we are in a new era. It is our responsibility to maintain our Temple, which is our main concern. On behalf of JSMC, I request each and everyone to look after our Temple and think of this as your home, and be a part of this organization.

Bhupen Shah

Construction Committee

After deciding to go ahead with the project of the Center, the Society had to face the problem of securing the services of contractors for undertaking the construction. Due to our inadequate financial resources at the time, contractors were not willing to come forward for the work. Thereupon the Construction Committee decided to undertake the construction of our own. Thanks to the foresight and hard work of the committee, the Center took the present shape in a short time and at a cost far lower than the original estimate.



Sitting - Pravin Shah, Mahasukh Shah, Natu Sheth, Samprati Shah, Pravin Shah, Bhupen Shah (not shown in picture)

Standing - Kiran Shah, Smita Shah, Devika Sheth, Hansa Shah, Jyitsha Shah, Jyotsna Shah, Sudha Shah (not shown in picture)

We are grateful to Natubhai Sheth for his dedication and hard work of constructing this beautiful center with help of other committee members. Also, we would like to thank our architect, Mr. Subhash Nadkarni.

Volunteer Group

The functions of the Society are regulated by a volunteer corps. They provide guidance and service to the participants in various functions. They are the backbone of the society. Their honorary work in food committee and every other aspect is appreciated in numerous ways. With the help of the volunteer group the society has developed in many ways.



Top row (left to right) Mayank Shah, Atul, Narendra Khandwala, Harshad, Sanjay, Mahendra, Rajnikant, Ashok Shah, Pradeep Shah, Arvind Shah, Sunil Shah, Jayanti Shah, Mukesh Shah, Ajay Shah, Shetal Shah, Ashwin Shah, Hemendra Shah, Sunil Vasanwala

2nd row - Anant Mehta, Ramesh Gandhi, Bharat Shah, Girish Chokshi, Dilip Shah, Tarun Shah, Jagdish Doshi, Vibhakar Mehta, Jagdish Mehta, Harendra Shah, Rajendra Shah, Sampati Shah.

3rd row - Rashmi Shah, Niru Shah, Vasu Shah, Chandan Shah, Rekha Gandhi, Kokila Kothari, Rashmi Chokshi, Nalini Shah, Daksha, Pratima Doshi, Sudha Doshi, Hansa Shah, Vimla Shah, Ila Shah, Nirmala Shah, Sonal Shah

4th row - Purav Shah, Bobby Kapadia, Joyti Shah, Manjula Shah, Vasu Shah, Kalpana Shah, Nima Shah, Alka Shah, Sejal Shah, Heena Shah, Hema Shah, Tushur Vaidya, Dinesh Chokshi

Mahila Mandal

One problem that the Society was facing is the proper performance of different Pujas. It was therefore a welcome occasion when three years back it was decided to form the Mahila Mandal that could be used to adequately perform Pujas. The Mandal has been actively undertaking this work since then. It has also started organizing and presenting spiritually oriented programs. The Mandal has been doing excellent work, It is a matter of satisfaction for every one



Top row (left to right) - Daxa Shah, Rashmi Choksi, Kalpana Shah, Vishwa Vasanwal, Vasantika Shah, Nirmala Shah, Kokila Shah, Aruna Tolia, Nirmala Shah, Bharti Shah, Kalpana Shah, Bharti Shah, Hansa Shah, Kusum Mehta, Vimla Raichand, Rekha Parikh
2nd row - Priti Kapadia, Jyoti Shah, Smita Shah, Ina Shah, Nalini Shah, Vimla Shah, Sarla Shah, Kirti Shah, Urmila Kamdar, Usha Doshi, Bharti Shah
3rd row - Sunita Shah, Urmila Talsania, Sudha Doshi, Vasumati Shah, Rekha Gandhi, Kokila Kothari, Manju Shah, Nirmala Shah, Alka Shah, Rita Shah, Jyoti Shah, Pallavi Shah, Taru Qora
4th row - Nayna Shah, Smruti Shah, Kiran Shah, Anita Jain, Chandrakanta Ben Shah (President Mahila Mandal), Anjana Shah, Surya Mehta, Lata Mehta, Jyoti Shah, Jyotsna Shah, Hansa Shah
5th row - Veena Shah, Premila Shah, Rashmi Shah, Vasanti Shah, Mayuri Shah, Pallavi Kobawala, Taru Udani, Manjuc Shah, Manjur Shah, Kiran Shah
(not shown in pictures - Sudha B. Shah and Dr. Hemlata Vaidya)

For the last two and a half years, the editor and sub-editors have been regularly publishing monthly issues of Jain Darshan on behalf of the Society. The monthly endeavors are to explain the pure facets of Jainism while keeping aside sectarian approach. The contents of the monthly issue have been found enlightening and the people like to read the material. The editors feel gratified that they have been able to bring out the periodical punctually every month and are happy that the material being given in the monthly is being widely appreciated.



Published by Jain Society of Metropolitan Chicago



Dilip Shah, Manubhai Doshi, Rajnikant Shah, Chandan Shah

Youth Forum

The Jain youth forum is a youth organization created to give our youth identity and an opportunity for leadership. They can demonstrate their talent, creativity and sincerity. They can also achieve self-confidence, administrative skills and learn to work as a team.

Over the period of 3 years a variety of programs have been organized by youth leaders with support and guidance of adults. They have conducted religious classes, Pratikraman, parties, picnics and cultural programs. There is always an opportunity available for those interested in active participation.

Today's youth are tomorrow's leaders with whom the Jain religion and its principles will prosper. The most needed principles of Jainism such as Ahimsa, vegetarianism, and ecological concern will prevail among Jains and non-Jains under the leadership of today's youth.

It is my humble request to everyone to support, nurture, and nourish these young leaders.

by Dr. Urmila Tulsania



Sitting - Sejal Shah, Meena Shah, Urmila Talsania, Akra Shah, Amisha Shah

Standing - Bobby Kapadia, Pinky Shah, Hemali Shah, Shilpa Shah, Reena Shah, Purav Shah,

(not in picture - Chirag Sandesara and Neha Shah)



Pratishtha Mahotsav Committee

Accommodation/Host:	Pradip R. Shah Pramod Shah Jagdish Doshi Girish Choksi Usha Doshi Jagdish Mehta Arvind M. Shah Parag Shah Pinku J. Shah Shetal M. Shah Harshad Shah	Ashok Shah Kishor/Usha Shah Shetal/Shilpa Shah Girish Choksi Umang P. Shah Ramesh/Rekha Gandhi Keshrichand Shah Rashmi K. Shah
Audio/Video:	Suresh C. Shah	Medical: Dr. Nirmala A. Shah
Budget/Finance:	Ravindra Kobawala Kishor C. Shah	Prabhavna: Pramod C. Shah Hemendra Shah
Cultural Program:	Dr. Mukesh Doshi Dr. Hemlata Vaidya Pallavi Kobawala Dr. Megha Doshi Smruti S. Shah Shobhna Kamdar Trupti Kuvadia Rekha B. Parikh Rashmi K. Shah Bharti K. Shah Vasanti S. Shah Jyoti P. Shah	Procession: Keerti Shah Bharat Kothari Rekha B. Parikh Kirit S. Shah Surendra C. Shah Jagdish Mehta Ashwin/Bharti Shah Yash/Kusum Shah Narendra Velani Jayshree V. Shah Pradip R. Shah Kirtibala A. Shah Dilip Shah Hansa K. Shah Pallavi Y. Shah Keshrichand Shah
Exhibition:	Jayshree V. Shah Kinna S. Shah Hemendra Momaya Niranjan C. Shah Rekha B. Parikh Renuka K. Shah	Publicity: Uttam Jain Jagdish Doshi Suresh C. Shah Niranjan C. Shah
Facilities Management:	Samprati Shah Pravin M. Shah Niranjan Shah Jagdish Mehta	Public Relations: Dr. Bhavna D. Shah Pratibha R. Shah Dr. Pushpa A. Shah
Food/Catering:	Deepak Kapadia Harendra Shah Vasumati H. Shah Jayanti M. Shah Ashwin H. Shah Rohit D. Shah Satish C. Shah Mahendra Tolia Sudha Shah	Puja: Pravin Katwala Chandrakantaben Shah
Hall/Stage Decoration:	Rajnikant T. Shah Chandan R. Shah	Souvenir: Bhupen J. Shah Dr. Vikram Shah Jayshree V. Shah Kishor C. Shah Hemendra S. Shah Prabodh Vaidya Sudha Shah
		Transportation (Bus): Harshad Shah - R. Rajanikant Shah



Volunteers:

Anish Doshi
Chandan Shah
Harendra Shah
Samprati Shah
Anish Doshi
Satish Shah
Tushar Shah
Parshv Shah
Mukesh Shah
Pinku Shah
Pratibha Doshi
Keshrichand Shah
Pinky Shah
Ramesh Gandhi
Mayank Shah
Kishor Shah
Mahendra Shah
Nima Shah
Nehal Shah
Swati Shah
Rajendra Shah
Mitul Shah
Shefali Shah
Pragnesh Shah
Mukesh J. Shah
Chetan Doshi
Bankim Shah
Hasmukh Shah
Sidhdharth Shah
Lata Mehta
Mukesh Doshi
Amit Shah
Kishor Shah
Renuka Mehta
Nilam Shah
Suresh Shah
Asmita Shah
Jayantilal Shah
Nalini Shah
Renuka Shah
Girish Choksi
Rashmi Shah
Rupal Shah
Poyni Shah
Purvi Kobawala
Purvi Shah
Mitul Shah
Tina Shah
Viken Shah
Jagadish Doshi
Jagdish Mehta
Rajendra Shah
Heena Shah
Bobby Kapadia
Jyoti Shah
Ushma Doshi
Neha Shah
Rajni Doshi
Kokila Kothari

Rajnikant Shah
Pradip Shah
Ashok Shah
Harshad Shah
Shetal Choksi
Dipesh Shah
Sidney Jain
Sunil Shah
Sunil Vasanvala
Shetal Shah
Rekha Gandhi
Hema Shah
Rina Shah
Dilip Shah
Bharat Kothari
Sanjay Shah
Chirag Sandesara
Rupak Kobawala
Rakhi Shah
Akta Shah
Vimal Shah
Shilpa Shah
Jay Shah
Mahendra Shah
Chirag Shah
Mahendra Shah
Suresh Shah
Ripam Shah
Vina Shah
Tara Vora
Shama Khandwala
Mahesh Shah
Hema Shah
Daxa Shah
Sidhdharth Jhaveri
Nita Jhaveri
Vasuben Shah
Sarla Shah
Hansa Shah
Rohit Shah
Rashmi Choksi
Chaula Shah
Nita Shah
Trupti Shah
Purav Shah
Binish Choksi
Puja Kobawala
Umang Shah
Ashwin Shah
Anant Mehta
Atul Shah
Ajay Shah
Amisha Shah
Jugnu Shah
Parinda Choksi
Nirmala Shah
Parag Shah
Sudha Doshi
Mahesh Shah

Hema Shah
Smita Shah
Usha Shah
Manju Shah
Bhavin Shah
Shilpa Shah
Chirag Shah
Deepak Jhaveri
Sulay Jhaveri
Pramod Shah
Hemendra Momaya
Kalpana Shah
Megha Doshi
Vaishali Ponda
Mintu Shah
Mahendra Tolia
Bharti Shah
Kalikaben Shah
Ramesh Parekh
Nitish Shah
Rajendra N. Shah
Viren Bavishi
Mita Shah
Mina Mehta
Aruna Mehta
Tejpal Shah
Dr. C.K.shah
Jyoti Shah
Daxay Shah

Mahasukh Shah
Kishor Shah
Girish Shah
Tarun Shah
Niru Shah
Mayur C. Shah
Parul Shah
Vandana Kamdar
Parul Shah
Usha Doshi
Arvind Shah
Parag Shah
Ankur Doshi
Vaibhavi Ponda
Bljal Shah
Aruna Tolia
Nila Shah
Bina Shah
Uresh Shah
Dilip Shah
Durgesh Shah
Nirav Shah
Vina P.Shah
Anil Mehta
Mamta Shah
Ashok Shah
Ashwin Shah
Natu Patel

Former Presidents:

(Since 1969)

Jawahar G. Maniar
Mahendra A. Shah
Jagdish N. Shah
Ramesh T. Solanki
Jyotindra N. Doshi
Hemendra V. Maiseri
Mahendra M. Shah
Uttam K. Jain
Bhupen J. Shah

Please forgive us if your name has not been printed but we would like to acknowledge all volunteers.



Priviledged People Who Donated For Important Occasions

The List of Monetary Contributions Pledged & Received

Updated 5/7/93

	<i>Received</i>	<i>Pledged</i>
MULNAYAK PRATISTHA:	\$	\$
Satish & Kinna Shah		70,001 (*)
SANKHESWAR PARSHWANATH PRATISHTHA:		
Dalpatlal Chimanlal Parikt Family		
Nitin & Meena Shah		60,001 (*)
Sureshbhai Keshavlal Bhansali Family		
AADINATH PRATISHTHA:		
Bhagwan D. & Sharda Jain	10,000	35,001
SHANTINATH PRATISHTHA:		
Anil & Bharti Shah		
Jayanti & Veena Shah		
Ashok & Nirmala Shah		35,001
MUL SHIKHAR DHAJA:		
Motilal and Vimla Raichand	2,501	35,001
SAT GURUDEV SHRIMAD RAJCHANDRA PRATISTHA:		
Kanu & Kailash Shah		
Niranjan & Lata Shah		25,001 (*)

NOTE: HIGHER BIDS WILL BE ACCEPTED ANYTIME UNTIL AWARDED.

MAJOR AWARDED GHEEBOLIS AND SPECIFIC DONATIONS

PRAYER HALL		
Ila & Hasmukh Kamdar	34,000	51,001
GNAN MANDIR		
Vikram & Harsha Mehta		
Niranjan & Lata Shah		
Kanu & Kailash Shah	34,586	41,001
MULNAYAK GHABHARA:		
Mahendra & Chandra Varia, and		
Jagdish & Renuka Mehta	35,001	35,001
AADINATH (DIGAMBER) GHABHARA:		
Vasantha Kumaraiah and family	35,001	35,001
SANKHESHWAR PARSHWANATH GABHARA:		
Pramod and Usha Shah & family	24,000	35,001
STHANAKVASI UPASHRAYA:		
Rajendra and Pratibha Shah	35,000	35,001
YOUTH ACTIVITY CENTER		
Kanakmal & Nirmala Jain, and		
Kirit & Urmila Kamdar	35,001	35,001
GHANTAKARNA MAHAVIR PRATISTHA:		
Hemendra & Alka Shah		
Kamlesh & Rashmi Shah		
Ramesh & Surekha Parekh	35,001	35,001

**PADMAVATI DEVI GOKHALA:**

Kishor & Rashmi Shah		
Dipak & Preeti Kapadia		
Hiren & Lina Shah	35,001	35,001

CHAKESHWARI DEVI GOKHALA:

Narendra & Bela Khandwala	31,001	31,001
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LAXMI DEVI GOKHALA:

Dilip & Bhavna Shah	31,000	31,000
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SARASWATI DEVI GOKHALA:

Kirti & Barbara Shah	31,001	31,001
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BHAIRAVAJI GOKHALA:

Ganpat & Madhu Jain		
Raieev & Rashmi Bhansali		
Anil & Sunita Kothari	19,204	35,001

GAUTAMSWAMI GOKHALA:

Deepak & Himani Dalia and daughters	35,001	35,001
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LIBRARY:

Chimanlal Parikh & Family	25,001	30,001
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BHOOMI PUJAN:

Snehal & Rupa Bhansali		
Praful Kamdar		
Shreyans & Bela Mehta		
Bipin & Rekha Parikh		
Pankaj & Prerana Parikh		
Hiren & Leena Shah		
Jayanti & Veena Shah		
Prakash & Paresha Shah	25,250	25,250

BHOOMI PRAVESH:

Ravindra & Pallavi Kobawala		
Kishor & Rashmi Shah		
Prabodh & Lata Vaidya	14,251	14,251
PUSHPA VARSHA on 4/26/91:		
Satish & Kinna Shah	11,251	11,251

SHILANYAS GHEEBOLIS:

MAIN SAMPUT:		
Manubhai Doshi and family	13,501	13,501

NANDA CORNER:

Jagdish & Pratibha Doshi & family	6,001	6,001
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BHADRA CORNER:

Narendra & Bella Khandwala	4,101	4,101
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JAYA CORNER:

Ramanlal & Prabhavati Shah & family	4,001	4,001
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VIJAYA CORNER:

Vikram & Jayshree Shah		
Dushyant & Parul Khandwala		
Mahesh & Shobha Shah	4,501	4,501

TIME CAPSULE:

Girish & Rashmi Choksi		
Kokila Manhar Shah		
Pramila D Shah, and		
Anonymous donors	1,716	4,001

PUSHPA VARSHA FROM HELICOPTER:

Girish & Ramola Mehta		
Anant & Jayaben Koradia of Detroit	3,001	3,501



Priviledged People Who Donated For Carving the Idols at Jaipur, India

Shree Mahavir Swami Bhagvan:	Upon Inspiration of Gurudev Chitrabhanuji. In memory of Hiralal by Suresh & Usha Shah. In memory of Girdharlal by Hiralal & Shardaben, Ravindra & Pallavi Kobawala
Shree Parshvnath Bhagvan:	Kanchanben Hiralal Shah Manher & Kokila Shah Dinesh & Premila Shah Aekta & Anvi Shah
Shree Adinath Bhagvan:	Dr. Vasantha & Mala Kumaraiah
Shree Ajitnath Bhagvan:	In memory of Shailesh & Jayshree Shah by R. K. Shah & Family Aakash Chemicals
Shree Shantinath Bhagvan:	In memory of Chandulal, Narendra & Usha Shah by Lilavati, Saroj, Anandi & Jitendra, Vasanti & Surendra Shah & Family
Shree Mallinath Bhagvan:	Chandanben Bapala! Shah & Family
Shree Chandraprabhu Swami Bhagvan:	Madras Jain Sangh
Shree Neminath Bhagvan:	Lilavati Chandulal Turakhia (Shah), Niranjan & Lata Shah Jekunverben Purshottam Turakhia
Shree Vasupujya Swami Bhagvan:	Navin & Jyoti Shah (U.K.)
Shree Padmavati Devi:	Kamlaben, Kishor & Rashmi Shah Hemali, Heena & Parshv Shah Dipak & Pritee Kapadia Purav, Sujay & Keval Kapadia Navin & Kanchan Shah, Shailesh & Smita Shah, Hiren & Lina Shah
Shree Chakeshwari Devi:	Narendra & Bela Khandwala
Shree Lakshmi Devi:	Kanchanben & Thakorlal Shah Savitaben & Harakchand Shah Drs. Dilip & Bhavna Shah Samir, Chirag & Jason Shah
Shree Sarasvati Devi:	Kirti & Barbara Shah
Guru Gautamswami:	Himani & Dipak Dalia
Nakoda Bhairavnath:	Ganpat & Madhu Jain Rajeev & Rashmi Bhansali Anil & Sunita Kothari
Ghantakarna Mahavir:	In memory of Shantilal Vadilal by Dipak, Jyoti, Rina, Nishi & Alok
Shreemad Rajchandra:	By Niranjan C. Shah, In memory of his father, Chandulal Jagjivandas Turakhia (Shah) & In memory of Nagindas Dalpatbhai Shah by Kanu & Kailash Shah, Yashvant & Shakuntla Shah



Donors List

The pledges received so far for the temple project are listed hereunder. Requesting for a pardon for any errors we appeal to you to notify us of the same immediately so that the next list will not carry the same disparity.

Privileged Donor	Received	Pledged		
Tamar S. Ainsworth – Barbaras – Nursing Staff	303	\$ 303	Ramesh & Anupama Desai	3,001 3,001
Kirti & Nilam Ambani	51	51	Sunilkumar & Kailash Desai	31 31
Alus-Barbaras Nursing Staff– Shah Medical Center	501	501	Vikram & Pallavi Desai	1,001 2,501
M.S. & Prabha Bapna	501	501	Satya & Bharati Dev	102 102
S. Barkat (NW Spine & Neurosurgery)	500	500	Dinesh & Madhu Doshi	1,001 1,001
Ashwin & Leena Bavisi	1,001	1,001	Harshad & Kalpana Doshi	1,000 1,000
Sevanti & Hasumati Bavishi	6,001	6,001	Nukesh and Usha Doshi	10,000 10,000
Nalini Bhansali	4,000	4,000	Navnit & Rasila Doshi	101 101
Snehal & Parag Bhansali	25,001	25,001 *	Rajani & Sudha Doshi	2,001 2,001
Nikhil & Anjali Bhatt	1,000	1,000	Ranjit & Bharati Doshi	101 101
Farasubhai & Lilaben Bhavsar	101	101	Vijayaben Doshi	1,000 1,000
Jagdish Bhavsar	51	51	Eaglite Chemicals, Inc.	100 100
Bipin & Bharti Bhayani	2,601	2,601	Forest Park Dental Association	1,001 1,001
Dipak & Jyoti Bhayani	111	111	Gunvanti Gabhawala	11 11
Kalpana Ratilal Bilimorawala	51	51	Jayant & Rasika Gala	1,001 1,001
Ratilal & Shantaben Bilimorawala	101	101	Arun and Pratima Gandhi	2,001 2,001
Billiards of Tulsa, Inc.	201	201	Aswin & Rita Gandhi	251 251
Deepak & Sujata Chande	1,001	1,001	Kalavati Gandhi	1,001 1,001
Mahendra & Nita Chhadia	1,001	2,001	Mrugendra & Kalavati Gandhi	2,501 2,501
Tansukh & Gita Chhadia	500	1,001	Nikhil & Rajul Gandhi	2,002 2,002
Kishor S. & Bhadra Chheda	201	201	Ramesh & Rekha Gandhi	4,500 7,501
Ramesh & Manisha Chheda	1,001	1,001	Sanat and Renu Gandhi	3,185 3,185
Nemji and Jaya Chheda	501	501	Vinod & Rashmi Gandhi	501 501
Kishorekant & Varsha Chikani	1,001	1,001	Mayur & Chandrakant Ganger	501 501
Girish & Rashmi Choksi	2,001	2,001	Rashmikant & Chandrika Gardi	2,500 2,500
Kavita Choksi		101	Gem Centre Inc.(R.A.)	500 500
D. C. Exports & Imports	3,500	3,500	Myrtle E. Gerberding	300 300
Praful & Chetna Dand	1,000	1,000	Ashok L. Ghala	201 201
Devchand Dedhia	202	202	Global Diamond, Inc.	1,000 1,000
Dhimant & Rekha Desai	2,501	2,501	Bhamasha & Saroj Gosalia	251 251
Dolat R & Vidya D Desai	51	51	Chandrakant V. Gosalia	51 51
Lalit & Hema Desai	552	552	Satyendra K. Humal	250 250
Pinakin & Meena Desai	51	51	Bina Jain	101 101
			Brahmaiah & Bhar~ti Jain	251 251
			Chandar & Braj B. Jain	5,013 5,013
			Dinesh & Rosalyn Jain	2,000 2,000
			Hema & Himanshu Jain	101 101
			Jagjit & Rani Jain	200 200
			Lucky & Shabanam Jain	1,000 1,000
			Mahavir Jain	1,001 1,001
			Manohar Jain	500 5,000

"Charity literally translated from the original means love, the love that understands, that does not merely share the wealth of the giver, but in true sympathy and wisdom helps men to help themselves."

– Franklin D. Roosevelt



Mukesh & Charlene Jain	1,001	1,001	Hemendra & Hansa Momaya	2,750	2,750
Pukhraj Jain	501	501	Kailash K. Muntha & Kanta K. Muntha	500	500
Uttam K. & Anita U. Jain	5,001	5,001	Subhas & Manda Nadkarni	101	101
Ramesh & Indu Jain	101	101	Kiran and Dipika Nanavati	501	5,001
Dipak & Vishakha Jhaveri	3,500	3,500	Kanu Panchal	2,000	2,000
Mukund R. & Malti Jhaveri	351	351	Manubhai Panchal	501	501
Rupin & Pragna Jhaveri	2,001	2,001	Dipak & Daksha Parekh	51	51
Shantilal Narottamdas Jobalia	100	100	Parimal & Dharmista Parekh	1,001	1,001
Harshad & Vandana Kamdar	2,500	6,001	Bipin & Rekha Parikh	25,001	25,001
Kumar & Yashwani Kamdar	501	501	Kernel & Virendra Parikh	2,500	2,500
Kumud and Neha Kapadia	1,000	1,000	Mahesh & Kunjbala Parikh	1,000	1,000
Chandrakant & Kalpana Katwala	1,000	1,000	Pankaj & Prerana Parikh	5,000	5,000
Pravin & Daksha Katwala	2,001	2,001	Arvindkumar & Bakula Patel	101	101
Dushyant Khandwala	2,001	2,001	Balubhai & Sudhaben Patel	2,001	2,001
Navin & Maya Khandhar	31	31	Chandrakant & Mrudula Patel	500	500
Ravindra & Pallavi Kobawala	10,001	10,001	Dinesh & Pragna Patel	51	51
Nick Kokoshis	51	51	Jagdish A & Hetal J Patel	100	100
Ashok T. Kothari	500	500	Jayanti & Manjula Patel	501	501
Bharatiben S. Kothari(London,U.K.)	151	151	Naginbhai & Arvindbhai Patel	1,501	1,501
Dhiren and Sonal Kothari		1,001	Natubhai & Kantaben Patel	2,000	2,000
Virendra & Bharati Kothari	625	625	Niranjana & Bhanumati Patel	501	501
Harshad & Anila Kuvadia	2,001	7,001	Ramesh & Manjula Patel	101	101
Kishor & Trupti Kuvadia	1,000	1,000	Raman & Manjarika Patel	101	101
Samir & Shipa Mashruwala	1,001	1,001	Vijay & Kapila Patel	2,000	3,001
Anal & Sudha Mehta	1,000	1,000	Mahendra & Bharti Pathak	301	301
Anant & Minaxi Mehta	251	251	Ketan & Vina Ravani	2,000	2,000
Bhadresh & Surya Mehta	1,001	1,001	Ramesh & Vasu Salva	601	601
Bharat & Harshlta Mehta	501	501	Sand & Sage Motel	301	301
Bimal, Mira & Nilesh Mehta	251	251	Surendra & Jyotsna Salagia	653	653
Chandrakant & Lata Mehta	5,000	5,000	Mahendra & Rekha Sandesara	3,001	3,001
Deepak & Heena Mehta.	51	51	Ashok & Daxa A. Sanghvi	501	501
Jagdish Mehta	1,501	1,501	Chhotalal & Vasantben Sanghani	1,000	1,000
Jagdish & Shella Mehta	500	500	Kamlesh & Surekha Sanghavi	51	51
Jitu & Surila Mehta	2,500	5,000	Manoj Sanghavi	1,001	1,001
Kishor & Vimal Mehta	101	101	Aakash Satish Shah	101	101
Premilata Mehta	251	251	Alpa Shah	1,001	1,001
Shreyans & Bela Mehta		3,000	Ambalal & Chandanben Shah & Rajesh & Falguni Shah	1,201	1,201
Subhas & Madhavi Mehta	501	501	Amy Shah	101	101
Virendra M. Mehta	501	501	Anil & Bharati Shah	12,002	12,002
(In memory of Manharlal)			Anjali B. Shah	51	51
Yash and Kusum Mehta	3,001	3,001	Arvind R. Shah	101	101
Mahendra Modi	1,001	1,001	Arvind & Kalpana Shah	2,000	2,000
Sudhir & Sonal Modi	2,000	2,000	Arvind & Kiran Shah	2,500	2,500
Indu & Archana Mody	101	101			
Davendra and Rita Mody	1,001	1,001			

"Each time a man stands up for an ideal, or acts to improve the lot of others . . . he sends forth a tiny ripple of hope."

— Robert F. Kennedy



Arvind & Pushpa Shah	1,001	1,001	Durgesh & Alpa Shah	2,500	2,500
Ashok & Bharati Shah	1,001	1,001	Gautam & Nisha Shah	101	101
Ashok & Nirmala Shah	10,001	10,001	Girish & Charu Shah	1,500	3,000
Ashok & Usha Shah	2,001	2,001	Gunvant & Rekha Shah	1,001	1,001
Ashvin & Bharati Shah	6,001	6,001	Harish & Nila Shah	2,501	2,501
Ashvin & Kirti Shah	2,001	2,001	Harish & Purnima Shah	1,001	1,001
Ashwin & Meena Shah		2,000	Harshad & Hema Shah	500	500
Atul & Vasanti Shah	501	501	Harshad & Vasantika Shah	501	501
Badal Satish Shah	101	101	Hasmukh Shah	2,001	5,001
Bhadresh & Mrudula Shah	2,001	2,001	Hasmukh & Geeta Shah	2,501	2,501
Bharat Shah	101	101	Hasmukh & Kalpana Shah	5,001	5,001
Bharat Shah/El Don Motel	501	501	Hasmukh & Nirmala Shah	3,001	3,001
Bharat & Pragnya Shah	251	1,001	Hemali & Vishal Shah	1,001	1,001
Bharat & Rekha Shah	201	201	Hemant & Dina Shah	51	51
Bharat & Taxashila Shah	251	251	Hemendra & Chandrika Shah	202	202
Bhanukumar & Devila Shah	1,500	1,501	Hemendra & Hansa Shah	1,001	1,001
Bhavesh & Malka Shah	1,000	1,000	Hemendra & Kiran Shah	1,000	1,000
Bhogilal & Bhanuben Shah	2,001	2,001	Hitesh & Arvind Shah	1,001	1,001
Bhupendra & Jyoti Shah	3,001	3,001	Hitesh & Sudha Shah	1,001	1,001
Bhupendra & Shobhna Shah	3,001	3,001	Hitesh C. & Usha Shah	2,001	2,001
Bhupendra & Sudha Shah	10,001	10,001	Indravadan & Aruna Shah	2,001	2,001
Bipin & Kailash Shah	1,001	1,001	Indravadan & Sudha Shah	701	701
Bipin & Nayana Shah	5,001	5,001	J. B. Shah	105	105
Brijesh & Hasmukh Shah	1,000	1,000	Jagdish & Shobha Shah	2,501	2,501
Chandrakant & Indira Shah	4,002	4,002	Jagdish & Urvashi Shah	1,212	1,212
Chandrakant & Nirmala Shah	2,500	2,500	Jagdish & Vandana Shah	4,001	4,001
Chandrakant & Usha Shah	501	501	Jagat & Rita Shah	5,001	5,001
Chandulal & Sushilaben Shah (Jatin & Rekha Shah)	1,001	1,001	Jasbhai & Bhanumati Shah	101	101
Chetan M. Shah	400	400	Jasvant & Kalpana Shah	2,000	2,001
Dakshay & Hema Shah	2,001	2,001	Jay & Bharati Shah	3,000	3,000
Darshan & Amita Shah	501	501	Jayantilal Chimanlal Shah	101	101
Devendra & Bindu Shah	5,000	5,000	Jayanti & Sarla Shah	501	501
Dhara Shah	101	101	Jayanti & Veena Shah	10,001	10,001
Dhaval & Dipika Shah	51	51	Jitendra & Kusum Shah	1,000	2,000
Dilip & Anita Shah	5,001	5,001	Jitendra & Vina Shah	501	501
Dilip & Nalini Shah	2,001	2,001	Jitendra & Ranjan Shah	601	601
Dinesh & Jyoti Shah	501	501	Jitendra and Tarla Shah	1,001	2,001
Dinesh & Nayna Shah	2,252	2,252	Kamalaben Shah & Balubhai Ramaji Shah	501	501
Dipak & Hamangini Shah	500	500	Kamalaben Ramanlal Shah	1,000	1,000
Dipak & Jitksha Shah	5,001	5,001	Kamalnayan & Jagruti Shah	1,001	1,001
Dipak & Neela Shah	151	151	Kamlesh Shah		2,001
Dipak & Niranjana Shah	2,100	2,100	Kamlesh & Renuka Shah	7,001	7,001
Dipak & Nayana Shah	1,000	1,000	Kanak and Saryu Shah	1,001	1,001
Dipak & Madhu Shah	5,001	5,001	Kanu & Kailash Shah	2,000	2,000
Dipak & Ranjan Shah	1,000	1,000	Kanu & Malti Shah	1,001	1,001
Dipak & Smita Shah	3,001	3,001	Keerti & Hansa Shah	6,001	6,001

"Philanthropy: loving mankind; goodwill to fellow men." – Noah Webster

"Where your treasure is, there will also be your heart." – Luke 12:34



Keshrichand & Bhanumati Shah	1,151	1,151
Kirit & Rekha Shah	2,051	2,051
Kinjal Shah	101	101
Kishor & Bharati Shah	2,001	2,001
Kishor & Renuka Shah	2,000	2,000
Kishor N. & Usha Shah	801	801
Laxmichand & Lilavati Shah	1,001	1,001
Lilavati & Shantilal Shah	2,501	2,501
Mahasukh & Smita Shah	2,001	2,001
Mahendra & Bharati Shah	501	501
Mahendra & Ramita Shah	251	251
Chmpaklal Bhogilal Shah (Karamsad)	5,012	5,012
Mahesn & Bina Shah	2,001	2,001
Mahesh & Hema Shah	1,001	1,001
Mahesh & Shobha Shah	500	500
Maniuben & Harilal Shah	21	21
Manish K. Shah	500	500
Manu & Nirmala Shah	500	500
Mayank & Sandhya Shah	1,001	1,001
Mayur C. Shah	251	251
Mital & Harsha Shah	1,001	1,001
Mitsu Yogesh Shah	101	101
Mugatbhal & Induben Shah	1,001	1,001
Mukesh & Sangeeta Shah	1,001	1,001
Mukesh & Suslla Shah	1,001	1,001
Mukund & Indira Shah	2,501	2,501
Mukund & Kokila Shah	10,000	10,000
Naimish & Mehul Shah, Kanan Imports	2,001	2,001
Nalini Shah	101	101
Nalin & Amita Shah	21	21
Narendra & Jyotsana Shah	1,000	1,000
Narendra & Prafuli Shah	101	101
Naresh & Indira Shah	21	21
Naresh & Mrudula Shah	2,001	2,001
Natu & Madhu Shah	151	151
Navin & Shushila Shah		251
Nayan & Harshida Shah	251	251
Nitin & Mina Shah	21,201	21,201
Nitin & Nimisha Shah	501	501
Nitin & Nina Shah	1,001	1,001
Pankaj & Naimisha Shah	2,001	2,001
Pannalal & Induben Shah	251	251
Parag and Jayshree Shah	500	500
Parulkumar & Mamta Shah	501	501
Piyush & Sangeeta Shah	105	105

Pradip and Darshana Shah	5,001	5,001
Pradip & Jyoti Shah	5,001	5,001
Praful & Anjana Shah	501	501
Praful & Vatsala Shah	500	500
Pragnesh Shah	51	51
Pramod & Parul Shah	501	501
Pranav & Rajeshri Shah	151	151
Prashant & Dolly Shah	501	501
Pravin & Bharati Shah	10,001	10,001
Pravin & Daksha Shah	2,501	2,501
Pravin & Jyotsana Shah	2,001	2,001
Pravin & Kiran Shah	7,001	7,001
Pravin & Nalini Shah	500	500
Priyavadan & Hemlata Shah	501	501
Rajani & Divya Shah	2,000	2,001
Rajani & Sunita Shah	500	5,000
Rajendra & Chhaya Shah	1,101	1,101
Rajendra & Darshana Shah	201	201
Rajendra & Kiran Shah	2,501	2,501
Rajendra & Meena Shah	101	101
Rajesh & Darshna Shah	251	251
Ramanlal & Prabha Shah	1,001	1,001
Ramesh & Daksha Shah	4,500	5,001
Ramesh and Nayana Solanki	1,000	2,001
Ramesh & Rashmi Shah	201	201
Ramesh & Vina Shah	2,501	5,001
Rashmikant & Renuka Shah	51	51
Rasik & Ranjan Shah	2,001	2,001
Rasiklal & Lila Shah	1,000	2,000
Rena & Lisa Shah		101
Rohit & Bharati Shah	1,001	1,001
Rohit & Shaila Shah	1,001	1,001
Rupesh Dilip Shah	251	251
Shailesh & Anal Shah	501	1,001
Shailesh & Bhavna Shah	501	501
Shailesh B. & Sudha Shah	1,000	1,000
Samprati & Hansa Shah	2,501	2,501
Sangita Shah	501	501
Sanjay & Purvi Shah and Manekchand Tekchand Shah	1,251	1,251
Saniay S. Shah	151	151
Sanjeev & Kinnari Shah	202	202
Satish & Aruna Shah	1,001	1,001
Satish & Kinna Shah	40,001	40,001
Shashi & Smruti Shah	4,101	4,101
Suman & Urmila Shah	1,500	5,001

"The life worth living is giving for the good of others."

— Booker T. Washington

*"I firmly believe, I'm willing to bet, the more
you give, the more you get."*

— Unknown



*"Much of the joy with which you live, comes from
the joy with which you give."*

—Unknown

Sunder and Uma Shah	1,111	1,111
Sunil and Monika Shah	121	121
Surendra & Bharati Shah	10,001	10,001
Surendra & Vasanti Shah	4,001	4,001
Suresh & Asmita Shah	1,001	1,001
Suresh D. Shah	101	101
Suresh & Dina Shah	101	101
Suresh & Indira Shah	500	500
Suresh & Jayshree Shah	51	51
Suresh & Kapila Shah	2,501	2,501
Vastupal & Asha Shah	101	101
Tarun & Daksha Shah	602	602
Tejpal and Jyoti Shah		2,001
U. B. M., Inc.-Sham Dabadghoe	15,000	15,000
Ujwal & Sheela Shah	750	750
Uresh & Jyoti Shah		2,000
Vijay and Ketaki Shah	2,001	2,001
Vikram & Jayshree Shah	11,001	11,001
Vinod and Archana Shah	2,001	2,001
Virendrakumar & Neeta Shah	251	251
Yashvant & Shakuntla Shah	2,000	2,000
Sherry K. Corporation	2,000	2,000
Bharat & Premila Sheth	1,000	1,000
Kumud and Nila Sheth	1,001	1,001
Shrikant & Jasvanti Sheth	101	101
Sudhakar & Lata Sheth	101	101
Shivani Gems, Inc.(Mahul Shah)	251	251
Ramesh & Nimmi Shroff	501	501
Dilip & Santosh Singhi	501	501
Jack Suconik	25	25
Kirti & Urmila Talsania	7,501	7,501
Mahir & Jayshree Taswala	501	501
Pradip & Varsha Tolat	501	501
Bipin & Daksha Turakhia	1,001	1,001

*"Kindness in words creates confidence.
Kindness in thinking creates
profoundness. Kindness in giving creates love."*

—Lao-Tzu

Parimal & Mira Vadhar		101
Prabodh & Lata Vaidya	15,001	15,001
Navin and Sushila Vanswala	251	251
Srikishan Varadaraj	350	350
Sunil & Vishwa Vasanwala	2,001	2,001

V. Vijaykumar	1,000	1,000
Khushal & Sushila Vira	1,001	1,001
Bipin & Kalpana Vora	2,001	2,001
Narendra & Kishori Vora	501	501
Yatin & Kokila Vora	501	501
Habib T. Zadeh	1,000	1,000
Ramesh & Nina Zhaveri		1,501
Shailesh and Mayuri Zhaveri	5,000	5,000

EXPLANATIONS;

* This is a guaranteed minimum pledge for a donation which can be applied towards any awarded bidding, if any, by the same donors, for a major ritual. Please see under the listing of major biddings the names of these donors and the amount at which the bidding currently stands, followed by an (*).

We strive for 100% accuracy in our donor listings. If you note an error or omission, please contact us so we can correct our permanent records.

Thank you for your generosity

Loans:

Rajesh & Kalpana Chotalia	10,000	10,000
Rajnikant & Chandan Shah	10,000	5,000
Rohit & Shaila Shah	10,000	10,000
Samprati & Hansa Shah	5,000	5,000
Sanjay & Purvi Shah	5,000	5,000
Satish & Sangeeta Shah	20,000	20,000
Suresh & Kapila Shah	10,000	10,000
Tarun & Daksha Shah	5,000	5,000
Vikram & Jayshree Shah	20,000	20,000
Hareesh & Rupa Sheth	25,000	25,000
Kirti & Urmila Talsania	5,000	5,000
Mahir & Jayshree Taswala	50,000	0
Mahendra & Chandra Varia	<u>20,000</u>	<u>10,000</u>
TOTALS	<u>\$1,003,525</u>	<u>\$613,524</u>

We are very thankful to Kishor & Rashmi Shah, Kishor & Bharti Shah for putting their houses as a collateral to obtain construction loan for our center. Now the houses are free & we converted construction loan in to mortgage.



Tapa, the Austerities

With the Grace of God, Akasna & Tap was started on January 1st, 1992. It was started, so Jain Center & Pratistha Mahotsav will be done without any problems. Akasna tap was done everyday until Pratishtha of Jain temple, Bartlett, Illinois.

WE RESPECT ALL OUR TAPSAVI

Pallavi Kobawalla
Chandra Kantuben Shah
Vasu Shah
Vishwa Vasanwala
Vasu Shah
Madhu Doshi
Rekha Gandhi
Niranjan Shah
Hemu Desai
Kusum Mehtu
Anal Shah
Hansa Shah
Vimal Shah
Renuku Mehta
Jagdish Mehta
Smruti Shah
Kalaben Shah
Geeta Shah
Kashmira Shah
Bharat Shah
Suman Shah & Family
Neema Shah
Sheela Dalal
Savita Shah
Chhaya Shah
Sarala Shah
Ranjan Shah
Aruna Vadia
Prina Shah
Meena Shah
Beena Shah

Nayana Shah
Jyoti Shah
Hemali Shah
Neha Shah
Rachna Mehta
Dr. Urmila Kamdar
Falguni Gandhi
Rina Shah
Seema Talsania
Jyoti Shah
Chirag Sandesara
Dr. Megha Doshi

Payal Ambani
Dr. Lata Vaidya
Sudha Shah
Meena Mehta
Surya Mehta
Nalini Shah
Dilip Shah
Saroj Shah
Sejal Khandwalla
Late Chinubhai Shah
Rashmi Shah
Nayana Shah
Kirti Shah
Bharti Shah
Nayna Solanki
Saroj Patel
Jyoti T. Shah
Jyoti D. Shah
Usha Doshi
Binal Shah
Pramila Shah
Dhara Shah
Purvi Shah
Ami Shah
Kiran Shah
Swati Shah
Heena Shah
Meeta Shah
Ramila Shah
Rachna Doshi
Rakhi Shah



HISTORICAL ASPECT OF JAIN SOCIETY OF CHICAGO

One hundred years ago Shri Virchand Raghavji Gandhi (VRG) echoed the Principles of Jainism at the Parliament of World's Religions Conference in Chicago. VRG was a Jain delegate to the 1893 Parliament.

Although the roots of Jainism were planted in Chicago one hundred years ago, it remained dormant for the next several decades. Some of us who lived here in the Late nineteen sixties established the Jain Society in Chicago.

To celebrate PARYUSHANA PARVA, several Jain families gathered at the residence of Ramesh & Naina Solanki on Sunday September 14, 1969 at 6420 North Hamilton, Chicago, IL. At the conclusion of PRATIKRAMANA, a meeting was held. At this meeting, it was felt that a formal organization such as JAIN SOCIETY be formed to fulfill the religious and social need of the Jain community. Thus, on September 14, 1969 the seeds were planted for the first Jain Organization in North America not too far from the present Devon Avenue Shopping Center.

During the next few months, several meetings were held at the residence of members to conduct PUJA and lectures. Behind the scene, many meetings were held to draft the Constitution and to fine tune the details of every program. A general body meeting was called at the residence of Mr. Mahendra Shah (Presently living in California) on Sunday, January 11, 1970 and the constitution was approved and JAIN SOCIETY OF CHICAGO was officially established. The aims and objectives of the organization is to provide a platform for projecting the voice of Jainism in the United States, to strive for increased awareness of Jain Principles, and to promote better understanding with other religions and co-operation among different factions of Jainism.

The next task was to create a logo and a brochure for the Jain Society. After brainstorming for several weeks, a concept was developed. A Maharastrian artist Mr. Prachand developed a logo from the concept. After a good deal of research and exchange of thoughts, a brochure was developed describing the meaning of NAVKAR MANTRA, with a brief description of Jainism, Jains and Jain Society. Several books and periodicals on Jainism were collected and the Library was established. All this work was accomplished during the first year.

Also, during the first year Mr. Mahendra A. Shah visited India. Mahendra and his father Amritlal Shah (Ghatkopar) approached the prominent Jain Acharya in Bombay regarding the possibility of getting the statue of Bhagwan Mahavir for the Jain Society of Chicago. With the blessings and good wishes from His Holiness Archarya Vijay Dharma Surishwarji Maharaj and Munishri Yashovijayji, we received a marble statue of Bhagwan Mahavir by air freight from Bombay, just in time for 1971 Mahavir Jayanti. A temple was kept in Chicago and then moved to Wheaton and those who visited the temple had witnessed the new beginning of Jainism in Chicago.

During the year 1971, Munishri Chitrabhanu visited Chicago, and several other cities and gave several discourses on Jainism. In 1975, Munishri Sushil Kumar visited Chicago and also gave several discourses on Jainism.



FIRST NEWSLETTER OF JAIN SOCIETY SEPTEMBER 1969

DEAR FRIEND,

To celebrate an auspicious occasion of "PARYUSHANA PARVA" some member of the Jain community were gathered at the residence of Mr. and Mrs. Ramesh Solanki on Sunday the September 14, 1969.

It was the feeling of those who were present that Jain Community in Chicago lacked a body, which could provide the platform for active participation.

It was also felt that if a formal organization such as "JAIN SOCIETY" is formed, it will provide an opportunity for mutual exchange of thoughts and create further understanding to project a voice of the Jain Community to the free world.

To further this cause and to get acquainted, we have planned a meeting on Sunday the October 5, 1969 at 3:00 P.M. at the residence of Mr. & Mrs. Pravin M. Shah; 6649 N. Newgard, Chicago.

We look forward to see you at the meeting along with your friends.

For further information please contact

Mr. Ramesh Solanki Phone: 743-1384
Mr. Pravin Shah Phone: 764-0528
Mr. Mahendra A. Shah Phone: 338-8304
Mr. Jay Shah Phone: 9736564

मिच्छामि

दुःखदम्



LOGO OF JAIN SOCIETY: CHICAGO



GOD IS A PERFECTED HUMAN BEING



One of the first prayer offerings (AARTI) on December 7, 1969 at the residence of Mr. Niranjana C. Shah.



Through the years, various locations were kept where Jains could offer their prayers and devotion to several Jain Idols. Since the Jain Temple was not constructed until May 1992, A Jain Temple was kept at the residence of:

Kishor and Rashmi Shah 10307 Marlon Dr. Munster, IN 46321 (219) 922-1470	Pramod and Usha Shah 5444 W. Suffield Ct. Skokie, IL 60077 (708) 966-0573
Dr. Mahendra Shah	Residence of Past President

But, to fulfill the need of social, cultural and religious activities of the community, the JAIN

CENTER was needed. The CENTER for worship, the CENTER for social interaction, and the CENTER for the new generation. With the help of a generous donation from the members, and with the hard work and dedication of the Trustees, the Executive Committee members and the Construction Committee, we have successfully completed this largest Jain monument in the Western World. To all of us who have migrated from our motherland, this Temple is a symbol of our culture and religious faith that we have brought with us. We will pass our heritage to the next generation with a hope that the generations yet to come will treasure this heritage and wealth.

We are thankful to Samprati Shah and other members to buy this land for Jain Center

ॐ Jain Society of Metropolitan Chicago, ॐ
request the pleasure of your company at the upcoming auspicious
CONSECRATION OF LAND (BHOOMI PUJAN)

Our spiritual leaders Acharya Shree Sushil Muni
and Gurudev Shree Chitrabhanuji will grace this ceremony

Time : 12:39 PM
Day and Time : Saturday, November 24, 1990
Location : Jain Center Site
East Side of Route 59, 1/4 mile So. of Lake St.
Hanover Township, Bartlett, Illinois, U.S.A.






Ceremony will be followed by SWAMI VATSALYA

Fundraising was the heart and the major source of the money needed to contribute to the construction. The construction costs were immense, however, through generous donations and innumerable fundraising activities, the construction was finally completed

Dr. Dilip Shah addressing a meeting to solicit pledges of donation for the temple.










The Jain Society of Metropolitan Chicago cordially invites you to
the gracious occasion of inauguration of

The Jain Center

Our spiritual leaders Acharya Shree Sushil Muniji and
Gurudev Shree Chitrabhanu will grace the ceremony

Ribbon Cutting ceremony will be performed by Shree Natubhai Sheth
and "Kumbh Sthapan" will be performed by Pallavi & Ravindra Kobawala

	<p>Time: 12:30 P.M.</p> <p>Day and Date: Saturday, May 23, 1992</p> <p>Location: Jain Center 1/4 miles So. of Lake St. on Route 59 Bartlett, Illinois, 60103 U.S.A.</p>
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The inauguration ceremony symbolized the achievements made through our ambitious efforts in revitalizing the Jain faith in America; it also proved that Jainism can persist through history.

We are greatly thankful to the main project coordinator, Ravindra Kobawala, and also to the co-coordinators Bipin Parikh, Niranjana Shah, Dr. Vikram Shah, Dr. Dilip Shah, Executive Members and Natu Sheth and other Construction Committee Members for their endless and diligent efforts in making this project a great success.

On May 30, 1993, the Shikhar installation ceremonies proceeded in the presence of Rajendra Suturia and Manubhai Sheth who coordinated the Snatra Puja. Many people enthusiastically participated in this memorable event. The following pictures demonstrate the cooperation and dedication involved in the Shikhar Puja.



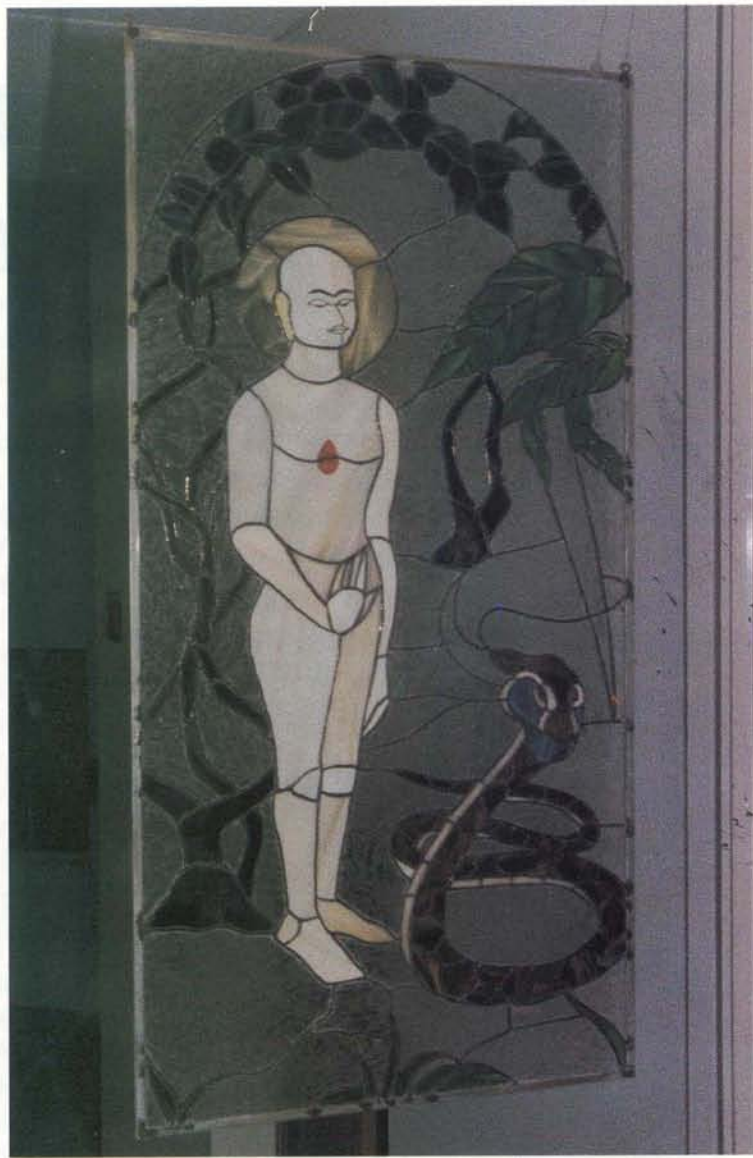
President Bhupen Shah is doing Shikhar Puja in presence of members of Society of Chicago and Shikhar.



DHAJA - Specially made from a Religious Point of View at Bhavnagar, India. These three DhaJa will be flown on three Shikhar at Jain Temple of Chicago

Source from Mr. Ramesh Solanki and Dr. Vikram Shah

A stained glass form depicting Lord Mahavira pacifying a deadly and poisonous cobra. "LOVE ALWAYS WINS OVER ANGER & HATRED". This 45" x 24" glassframe was prepared in total of over 6 months by Ms. Jayshree Shah for the Jain Center.



SAMPUT



*Purna -
Nanda -
Bhadra -
Jaya &
Vijaya -
Samput
in the
founda-
tion of
the Jain
Temple.*



PRATISHTHA - THE GREAT OCCASION

Religion is the supreme bliss. It consists of nonviolence, restraint and austerity.

Even gods bow to those whose minds are always occupied with religion.

The Dashavatkalika Sutra is one of the few prominent Jain scriptures. It was composed by Shayambhavaswami who, according to Shwetambar tradition, was the 4th successor to Lord Mahavir and is considered 2nd Shrutkewali. In his early age he was a ritualistic Brahmin. After coming in contact with Prabhavaswami, the first Shrutkewali, he adopted Jain faith and became his pupil. At the time of his renunciation his wife was pregnant. She gave birth to a son who was named Manak. The boy grew up under the care of his mother. Then he went to his father and became his pupil. Being aware of Manak's short life, Shayambhaswami decided to compose for his benefit this Sutra that covers the entire code of conduct for monks. Though it was meant for monks, its precepts are of equal importance to the laymen as well. The book starts with the above quoted verse that mentions nonviolence, restraint and austerity as the basis of religion. It was the time when people at large believed in existence of gods and thought that they could be propitiated by animal sacrifices etc. Jainism however considers nonviolence as the anchor sheet of the religion. In this verse Shnyambhavaswami therefore emphasizes that gods too appreciate the attributes of nonviolence, restraint and austerities.

We had mentioned in an earlier issue that these three aspects are the pillars of Jainism. The term 'Nonviolence' has negative derivation, but it has positive connotations. It denotes affection and compassionate feeling for every living being. It can be easily practiced, if one tries to understand true nature of soul. He can

then realize that every living being has soul that has identical attributes. He would therefore respect the inviolability of all souls and would refrain from hurting any living being. Compassion would be automatically flowing from his heart. As such, he would not only be willing to forego his own pleasures and conveniences but would also be ready to face hardships for the sake of others. This forbearance amounts to restraint and willingness to undergo hardships is austerity. Thus restraint and austerity are essential components of nonviolence. This trio functions for the benefit of all. Its observance can therefore be considered essential and inevitable for every one.

It is thus incumbent upon every religious person to keep this trio in mind while undertaking any activity. Lord Mahavir had rigorously observed this during 12 years of spiritual pursuit, prior to His attainment of omniscience. All other Tirthankar's also had gone the same way, before they became Arihantas. We worship them because they have taught us the right way of gaining true and abiding happiness. Arihantas are thus ideal models for us and we worship them so that we can also be imbibed with their attributes. They have however been liberated and are not available to us in physical form. They are unembodied souls and do not have any shape or form. They are therefore known as Niranjan and Nirakar meaning crystal like pure and shapeless. How can we possibly worship such formless, shapeless and intangible entities?

It is hard to conceive of intangible aspect. We happen to have shape and form and are accustomed to visualize everything in some form. We therefore need some physical shape for worshiping too. Very few people can attain the state that would enable them to visualize intangibles. Such people do not need any physical image for worship and can rightfully claim to be non-idolators. Most of the people howev-



er need tangible objects for worship. Major sects of Hinduism, Jainism and Buddhism therefore endorse Idol worship. For this purpose we raise temples in which we install idols of our worshipable entities. Such idols have however to be prepared of stone, metal, wood or any other lifeless material. These objects are intrinsically unsuitable to represent unembodied, liberated souls. In our Jain temples we therefore install idols that represent the embodied Arihanta state of Tirthankar's. Such installation is known as Pratishtha. It is a sacred ceremony and has to be undertaken in all serenity, because thereby we intend to incorporate in the idols the attributes of Arihantas.

All of the Tirthankar's were born in respectable families and were blessed with all the material comforts and amenities. They however realized that all worldly comforts and relations are ephemeral and unendurable. Such transitory aspects can not provide everlasting happiness. The Lords therefore gave up everything and became possessionless for the sake of spiritual pursuit. By rigorously pursuing the sense of detachment, they got rid of all sorts of craving and aversion. Eventually they got shorn of all defiling Karmas that obscure or obstruct the manifestation of true qualities of soul. Thereby they could attain the state of omniscience and gained experience of infinite knowledge, perception, vigor and happiness that are inherent within the soul. Thus detachment and possessionlessness are the main attributes of Arihantas. While preparing their idols we therefore carve them unclad in token of their possessionless state.

In India the Shwetambaras and Digambaras happen to have different traditions for their idols and temples. In this continent however Jains of all denominations have been putting their heads together and luckily get organized under the same umbrella. This is not without reason. Despite the outward differences, Jains of all the sects subscribe to the same common principles in all major areas, whether they be in the realm of six Dravyas, nature of soul, its state under the bondage of Karma and its potentiality for liberation, eight types of Karmas, nine fundamentals, 12 categories of

austerities and of restraint, Syadvad etc. Similarly they hold identical beliefs about the nature of universe, four states of life, time cycle, names of 24 Tirthankar's, five Kalyanakas etc. Differences that exist are at the surface and are more or less at the superficial level. It is therefore high time that all the Jains, here, cast aside the outward differences and converge on the major issues.

Ideally this should cover the issue of worshipable idol as well. That may however take some time. In our temple, we are therefore going to have separate idols as per Shwetambara and Digambara traditions. This is tolerance of each other's views and is in conformity with the theory of Syadvad. The Idols are getting ready at Jaipur and are expected to be flown here next month. Installing the Shwetambar and Digambar idols side by side also happens to be a sign of progress towards unity. That will provide exposure of Shwetambar traditions to Digambaras and Digambar traditions to Shwetambaras and will give them opportunity to better understand each other. This too is not a small gain.

Installation ceremony is a great occasion for all of us. Importance of this occasion cannot be overestimated. Our tradition considers such installation as wholesome enough to lead to the state of Tirthankar because it amounts to raising of Tirth. Installation here is specially important because thereby we are going to raise a Tirth on this foreign soil. In fact, the people from far and wide have already started visiting our Center that every one can be proud of. There is therefore hardly any exaggeration to state that after the installation, our Center is going to be a place of pilgrimage. It is now incumbent upon all of us to celebrate this occasion appropriately and with utmost enthusiasm. We therefore implore all the Jains and other well wishers to treat this occasion as their own and contribute their physical, mental and economic capabilities to the extent befitting the ceremony.

Source - From Jain Darshan vol. 3, No. 6 of Jain Society of Chicago,
Manubhai Doshi



શ્રી બાબુભાઈ કડીવાલાનો પરિચય

આધ્યાત્મ યોગી પૂ. પં. શ્રી ભદ્રૂકર વિજયજી મહારાજનો મેળાપ આજથી ૩૬ વર્ષ પહેલાં શ્રી બાબુભાઈ કડીવાલાને થયેલો. ૨૩ વર્ષ સુધી પૂજ્ય ગુરુ મહારાજ પાસેથી આધ્યાત્મ વિદ્યા પ્રાપ્ત કરીને જીવનમાં ઉચ્ચકોટીની સાધના કરી રહ્યા છે. દરરોજ ત્રણ કલાક ધ્યાન તથા સિધ્ધયક પૂજન, મંત્રજાપ, સ્તોત્ર પાઠ, ભાવના આદી છ કલાકની સાધના છેલ્લા ૩૪ વર્ષથી નિયમિત કરે છે. દરરોજની સાધના પૂરી થયા પછી જ ખાવા-પીવાનું છુટું કરે છે. આ દૈનિક સંકલ્પ પૂર્વક નિયમિત સાધના કરે છે.

પરમ પૂજ્ય ગુરુ મહારાજની અસીમ કૃપાથી શ્રી સિધ્ધયક પૂજન, પ્રતિષ્ઠા અંજનસલાકા મહોત્સવ, સાલંબન ધ્યાનની

શિબીરો, શ્રીપાલ રાસ આદી કાર્યક્રમોમાં જીન ભકિતની રસગંગા વહાવે છે તે સાંભળી શ્રોતાજનો જીન ભકિતમાં સભર બને છે.

આત્માની અખૂટ સંપત્તિના ખજાનાને ખોલવાની યાવીરૂપ અનેક પુસ્તકો તેમને લખ્યા છે.

૧. જીવનની શ્રેષ્ઠ કળા શ્રી નવકાર
૨. શ્રીપાલ અને મયણાના આધ્યાત્મ જીવન રહસ્યો
૩. સાલંબન ધ્યાનના પ્રયોગો
૪. જવલંત સફળતાની યાવી
૫. આત્મ સાક્ષાત્કારની અનુભવ પ્રક્રિયા. આદી ગ્રંથો તેમને રચ્યા છે. તેમનું સાધક જીવન સૌને પ્રેરણારૂપ છે.

To

The Board of Trustees, Members of
Executive Committee and all the Members of
The Jain Society of Metropolitan, Chicago

I heartily appreciate your vision, hard work, pursuance for Jain temple at Jain Center Chicago. It was indeed a dream come true.

The IDOL of TEERTHANKA is a key to cosmic secret. To worship this IDOLS is supermost art of cosmos. Through meditation of this IDOLS we can realize our real-self i.e. ATMA. The deep observation of this IDOL is the MASTER KEY to enter into the soundless ocean of JOY, initiate power, universal love and divine light within ourself.

May God bless you with supermost art to realize ONENESS with HIM (GOD) and discover the limitless glory of Jainism.

May God bless you with Marvelous, Fantastic and tremendous success.

EVER yours,

BABUBHAI KADIWALA

We are Grateful to BABUBHAI KADIWALA
for his ritual ceremonies.



Village of Bartlett

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Welcome to the Village of Bartlett!

On behalf of the Village of Bartlett Board of Trustees and the residents of the Village, I would like to welcome you to our community.

The Village is pleased to have the Jain Society as part of our religious community. Your generous invitation to the residents of Bartlett to share in your celebration will foster a greater understanding of the various cultures and customs that exist within our Village.

It is the sincere hope of the Village that your celebration of Pratishtha Mahotsava is an enriching and enjoyable experience for all. This exciting event in the life of your temple will no doubt be an unforgettable affair for your membership and invited guests.

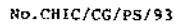
In addition, I hope that during your visit, you will have the opportunity to enjoy the small town charm and beauty for which Bartlett is noted.

Sincerely,

VILLAGE OF BARTLETT

Catherine J. Melchert
Catherine J. Melchert
Village President

CJM/kam



150 NORTH MICHIGAN AVENUE
CHICAGO, ILLINOIS 60601
TEL: 781-6270 or 781-6271

May 24, 1993

Dear Mr. Niranjan Shah,

This is to acknowledge the receipt of your kind invitation to be with you on the auspicious occasion of the "Pratishtha Mahotsava" on 20th June at the Jain Center of Chicago. My wife, two children and I shall be privileged to be with you and participate in the prayers.

Yours sincerely,

{K.R. Sinha}

Mr. Niranjan C. Shah,
Jain Society of
Metropolitan Chicago,
9 N 151 Rt. 59, Bartlett,
IL-60103.

Message from Dr. Sulekh C. Jain
President of JAINA & Board of Directors

I congratulate the Jain Society of Metropolitan Chicago for taking a major step in this direction. Your decision to establish a place of worship and do Pratishtha of Jain deities is remarkable and deserves recognition by the entire Jain Community in North America.

This is the year of the first centenary (100 years) celebration of first Parliament of World's Religions in Chicago where a Jain scholar, Mr. Virchand R. Gandhi, through his eloquent and scholarly speeches, introduced Jainism in North America.

Through the establishment of such Tirathas, I feel the future of Jainism is very bright indeed.

Let us proudly say our temples are non-sectarian and truly places of worship where people find peace, satisfaction, and spiritual uplifting.

I, on behalf of JAINA, send you our very best wishes for the success of this auspicious and historical event.

Jai Jinendra.

MAJUBAI 36511
19. 3-1-1961 10:00
21-1-1961 11:00, 22-1-1961 10:00

2018.11.19 2018.11.19 2018.11.19 2018.11.19 2018.11.19

[illegible]

Dear Mr. Niranjnabhai Shah,

Trustees of Omar-Park Jain Sangh Warden Road Bombay convey congratulations and best wishes for auspicious Pratishtha ceremony. "Sarva Mangala Mangalyam, Sarva Kalyana Karanam, Pradhanam Sarva Dharmanam, Jainam Jayati Shasanam." Do not hesitate to write us for urgent work in Bombay in lieu of Prathistha - Thanks

Devichand K. Shah's Jay Jinendra.
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ALL INVITED GUEST AND ALL OTHERS.

VAGHJI VELJI GUDKA. 

TRUSTEES.

SHREE JAIN DERAWASHI SANGH. MOMBASA (KENYA)

AND

SHREE VISA OSHWAL VANIK COMMUNITY MOMBASA.



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Vote of Thanks

Mr. Shyam Dubhadguon & U.B.M. Inc. for Construction Manpower.

Material Service Corp. for Concrete.

Mr. Pravin M. Shah of Shah & Anderson Co. for Roofing.

Mr. Yash Mehta for Electrical Design Review.

Mr. Kishor C. Shah and Mrs. Rashmi K. Shah, Mr. Kishor R. Shah and Mrs. Bharti K. Shah for keeping their house as Collateral for Construction Loan.

Mr. Sudhir Modi for Stage Curtains.

Mr. Prashant Jhaveri, Mr. Niranjana Mehta & Manubhai Sheth for arranging News Conference in Bombay, India.

Mr. Kumarpal Desai, Dr. Manher Shah, and Mr. Jitubhai Shah for arranging News Conference in Ahmdabad, India.

Mr. Hirubhai Shah (Kobawala), Mr. Arvinandbhai J. Shah, Mr. Ashvin Shah, Mr. Rajendra Sutaria, Mr. Babubhai Shah, and Mr. Khodidus Shah for Shikhar Design, Preparation and Shipping from India.

Mr. Niranjana Shah, Mr. Bipin Parikh, Mr. Ravindra Kobawala, and Mr. Manubhai Sheth for Preparation of carving the Idols from Jaipur, India.

Mr. Parsmalji for Granite in Shrimad Rajchandra Gnan Mandir from India.

Mr. Niranjana Shah, Mr. Jitendra A. Shah, Mr. Jashmin N. Shah for Carving, Photographs and Books for Shrimad Rajchandra Gnan Mandir.

Mr. Jitubhai Shah for Fund Collection at Barodu, India.

Mr. Ashok Sonai Basuthakur for Air Transportation.

Mr. Bipin Parikh, Mr. Amrish, and Kamlesh Parikh of Rajanikant Parikh & Co., Bombay for Exports from India.

Mr. Manubhai Sheth for Exhibition Materials and Memento from India.

Mr. & Mrs. Rajnikant Parikh, Mr. Natver T. Shah for Processing Prabhavna Items from India.

Mr. K. R. Sinha, Consul General of India, Chicago for Transportation.

MaryBeth of Berdanido, Custom Broker who helped us to clear the Cargo from Chicago free of Charge.

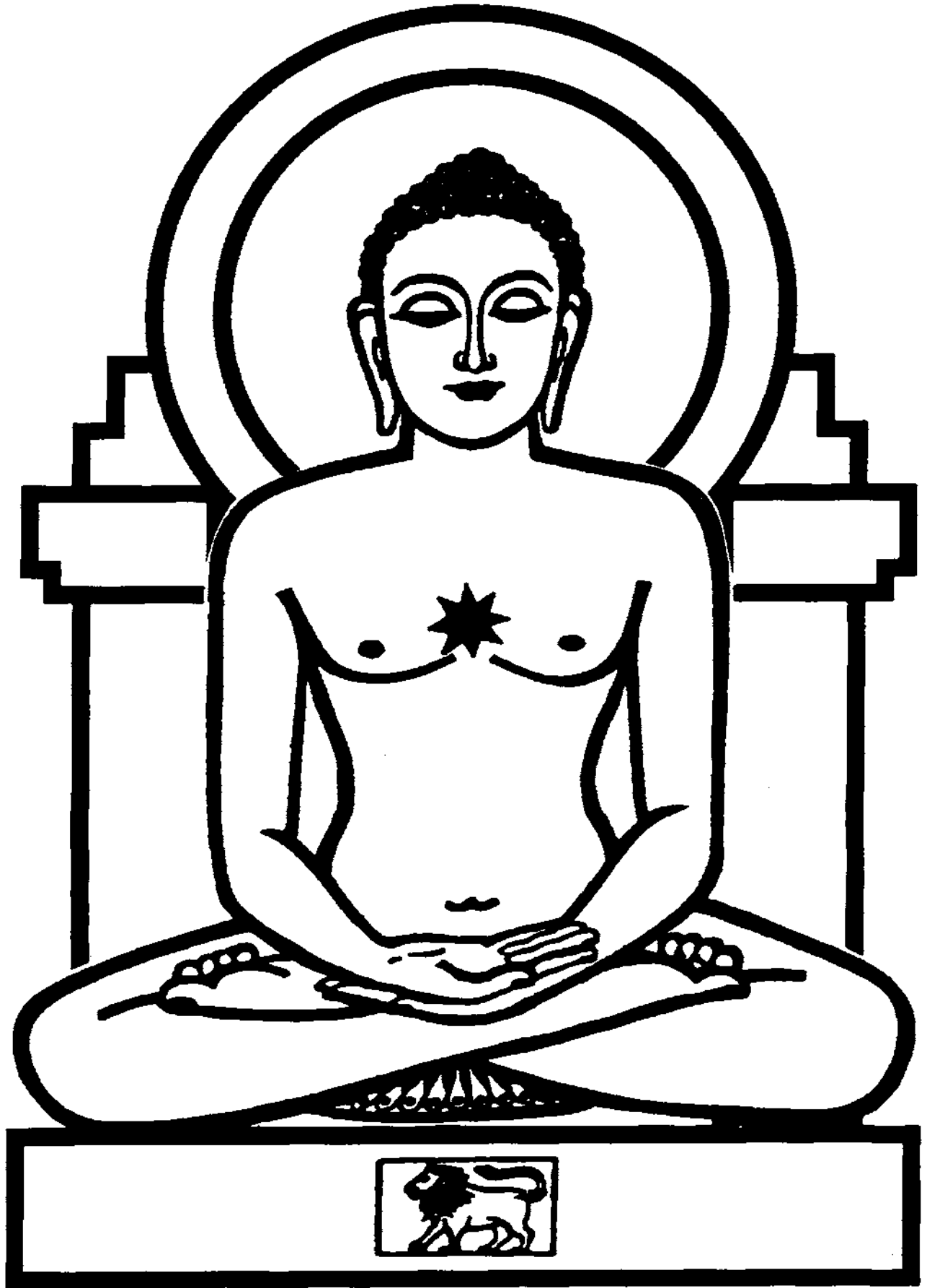
Kishorbhai Venilal Family, Bombay for Dhaja.

Shree Swami Narayan Mandir, Wheeling, IL for food preparation on Pratishtha Mahotsav.

We are thankful to all Bartlett Village Citizens; Mayor - Ms. Catherine J. Melchert; Village Administrator - Valerie L. Salmons; Village Clerk - Linda Gallien; Trustees - T.L. Arends, Orlo W. Benjon, Margaret Fostiak, Thomas A. Floyd, Sally Hodge, James Patlyek; Former Mayor - Mr. John Stark; Community Development Director - James Plonczynski; Village Attorney - Brian Mraz; Police Chief - Mr. William Mohugh & his Department; Fire Chief - Elmer Hecht & his Department.

We are thankful to all Village Administrators for giving us a permit for our Pratishtha Mahotsav activities.

From the Board of Trustees and Executive Committee Members.





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JAINISM

*Jainism is society-oriented and condemns individualism (selfishness).
It dispels false logic, it is true for all times and is the destroyer
of the darkness of ignorance.*

COMPASSION

*To make other creatures happy is the greatest happiness.
To give them pain or to remain callously indifferent to their
suffering is the greatest misery.*

*Congratulations to the Jain Society
of Metropolitan Chicago
on this auspicious occasion
Pratishtha Mahotsav*

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*"Belief in the self and other reals is Right faith,
their comprehension is Right knowledge,
non violence, self control and austerity is Right conduct.
These together constitute the way to freedom."*

Lord Mahavira.



AN OUTLINE OF JAIN HISTORY

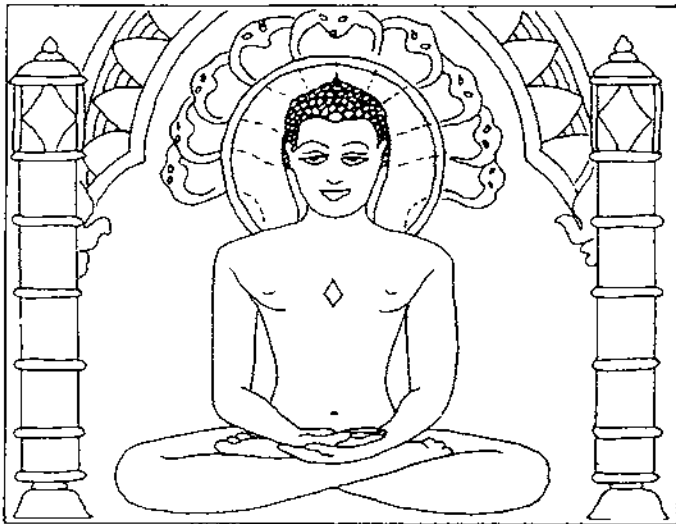
Origins

The Jains have always claimed that, like space and time, their religion is eternal. Modern scholarship now recognizes that the origins of Jainism are far older than the 6th century BC when Mahavira, the last of the great Jain teachers of the present time phase, certainly lived. The Jains look back on 24 such teachers called Tirthankar's (literally 'Ford-Makers') or Jinas ('Victorious Ones' - a title from which the name 'Jain' originates), who were spiritual leaders

tirthankar's, Rshabdev (literally Lord 'natha' Bull 'rsabha') and his symbol today in Jain temples is that of a bull. Some of the figures discovered at the Mohenjo Daro site in the Indus Valley depicts standing nude males in a characteristic Jain yoga posture ('kayotsarga') which is particularly associated with Rshabdev. The Jains' claims to antiquity are soundly based on the historical notion Parsva and Mahavira were reviving, restoring and reforming a religious tradition which stretches back into pre-historic times.

The Tirthankar

The Jain canon recounts the lives of the Tirthankar's, attributing to each of them dates and time-spans. Three of them are referred to in the Hindu scriptures, the Vedas. The Rig Veda mentions Rshabdev and Neminatha (the 1st and 22nd) and the Yajur Veda mentions these two and also Ajitanatha (the 2nd). Some scholars have linked the Jains with the Vratyas (literally 'the makers of vows') mentioned in the Athurva Veda who were a group distinguished from 'those who performed sacrifices'. In modern Jain iconography the tirthankar's are often depicted as identical with only the symbol under the image identifying the specific teacher.



PARSVA

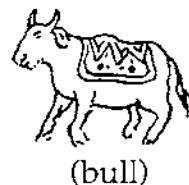
The 23rd Tirthankar (877 – 777 BC)

who found the path across the ocean of suffering demonstrating the way to salvation. There is now clear historical evidence that the 23rd teacher, Parsva (877-777BC), and the 24th Mahavira (599-527BC), lived and taught an austere life in north-eastern India with a considerable number of followers.

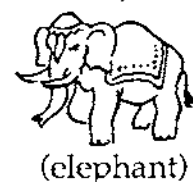
Historical evidence suggests that the religion of the recently discovered Indus Valley civilization of 3000 BC may reflect Jain origins. It is true that the most frequent animal motif on the famous Indus Valley seals is the hump-backed bull, which is the name of the first Jain

The Symbols of the 24 Tirthankar

1. Rshabdev



2. Ajita



3. Sambhava



4. Abhinandana



*The Symbols of the 24 Tirthankar (con't)***5. Sumati**

(bird)

6. Padmaprabha

(lotus)

7. Suparsva

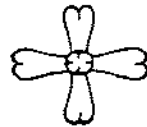
(swastika)

8. Chandraprabha

(moon)

9. Suvidihi

(crocodile)

10. Sitala

(four petalled emblem)

11. Sreyamsa

(rhinoceros)

12. Vasupuiya

(male buffalo)

13. Vimala

(boar)

14. Ananta

(hawk)

15. Dharma

(thunderbolt)

16. Shanti

(deer)

17. Kunthu

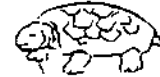
(goat)

18. Ara

(Swastika diagram)

19. Malli

(water jar)

20. Munisuvrata

(tortoise)

21. Nami

(blue lotus)

22. Nemi

(conch shell)

23. Parsva

(snake)

24. Mahavira

(lion)

Jain scriptures record Parsva, the 23rd tirthankar, as being born the son of a Queen of Benares and describe him as 'the Awakened', 'the Best', and 'the Omniscient'. Numerous excavations in north India have uncovered images of Parsva who is usually depicted seated under the hood of a cobra. He is said to have attained liberation 246 years before Mahavira which fixes him in the 8th century BC. He travelled extensively through Bihar and West Bengal, where Jains today still give him special honor, teaching the fourfold path of restraint of non-violence, truth, non-stealing and non-possession. It is claimed that he systemized the Jain religion by dividing its followers into four groups: Sramana (monks); Sramani (nuns); Sravika (female Laity); and Sravaka (male laity). He is described as teaching for 69 years and 11 months before retiring to the Sammeda



Hill where he died at the age of 100. The hill today is a centre for Jain Pilgrimage and is called the hill of Parsvanatha.

In the Jain canon the life of Mahavira receives the fullest treatment although it is recounted in two divergent and irreconcilable narratives which reflect the positions of the two major sects of Jainism, the Digambara ('the atmosphere-clad' ie naked) and the Svetambara ('the white-clad'). For a century after Mahavira's death the Jains appear, from Buddhist scriptures to have been relatively unimportant. Both Buddhist and Jain scriptures, seem to see the Ajivikas, another ascetic religious group of the time, as their chief rival. Jainism seems to have flourished more in the days of the Mauryan Empire when a strong Jain tradition maintains that the first Mauryan Emperor, Chandragupta (317-293 BC), was a patron of the Jains and eventually became a Jain monk. Schisms within the Jain tradition are recorded from the earliest of times and seven are mentioned before the divide between the Digambaras and Svetambaras became fixed.

Digambara and Svetambara Divide

The issue at stake in the separation of the Digambaras and the Svetambaras seems not have been about fundamental points of doctrine or philosophy but rather about points of ascetic discipline such as whether Jain monks should wear clothes or not. The two sects explain the breach in different accounts and it seems likely that it may originate from as early as 360BC when a severe famine in the north



caused one group of Jain monks, led by Bhadrabahu, to migrate to South India. When they returned, the monks in the north had relaxed their rules to allow the wearing of a piece of cloth to cover their genitals. The dispute which followed resulted in the division which seems to have become fixed by

79 or 82 AD: It is significant that even today the majority of Jains in south India are followers of the Digambara sects whilst the majority in the north are followers of the Svetambara sects.

The differences between these two major sects of Jainism are in fact very small. The Svetambaras claim that Mahavira married and lived the life of a householder and generally held a positive attitude to women claiming that one of the tirthankar's, Mallinatha (the 19th) was a woman. The Digambaras teach that women cannot attain moksha and deny that Mahavira married. Generally Digambara monks tend towards a more severely ascetic, conservative, orthodox outlook having only two



A Svetambara monk.

possessions, whilst the Svetambaras have 14 and display a more liberal, progressive approach particularly in matters of social concern and education. Yet the philosophy and ethics which form the foundation of the tradition remains exactly the same for the two sects.

Jainism Today

The Muslim invasions of India probably served to bring further developments in Jainism during the 15th century when both the Digambara and Svetambara sects experienced further schisms over the issue of idolatry.

In the Digambara sect, the Taranapanth sub sect was established by Tarana Swami (1448-1515), who rejected idol worship and turned to the texts of the canon as a source of worship and respect.

In the Svetambara sect, a similar reform movement originated in Ahmedabad, the Gujarati city most under Muslim influence. A Jain layman, Lonka, who earned his living transcribing the Jain scriptures realized that they made no reference to idolatry. He raised his questions with the monks of the sect and dissatisfied



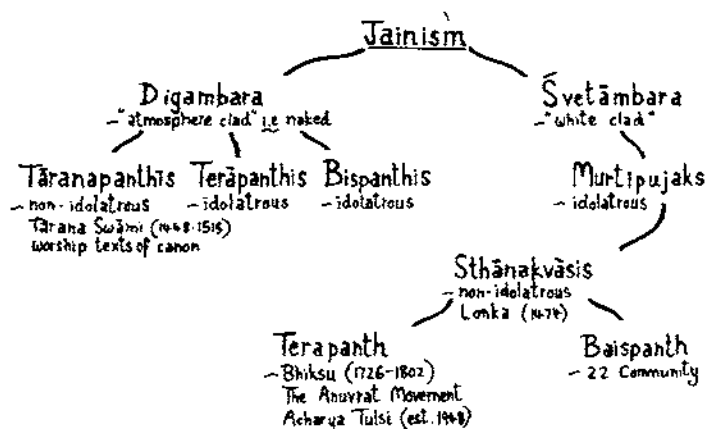
with their responses he established in about 1474 his own school which abjured idolatry and forbade its followers to celebrate many of the festivals for which he found no scriptural foundation. Schism within the Lonks sect soon came about when some members of the sect disapproved of their ascetics whom they considered were living lives less strict than Mahavira had enjoined. A Lonkalayman, Viraji of Surat, received initiation in 1652 and gained many followers who called themselves Sthanakvasis ('stayers in halls' as opposed to temples). When Dharmadasa became acharya of this sect in 1659, he had 99 followers and on his death they divided into 22 branches. The lineage of these branches became popular in Gujarat and Rajasthan by the name of Baistola (Bais=22) and today Jains in this group often call themselves the Baispanthis or the 22 community.

Both the Digambara and the Svetambara sects have Terapanth sects (Tera = 13 hence the 'path of the thirteen') which can confuse because the two sub-sects are very different. The Digambara Terapanthis, who are idolatrous, originated in the 17th century as a reform movement against the degenerating tendencies and corrupt practices of the leaders of the time.

The Svetambara Terapanth sect originated in the 18th century in Rajasthan when a Sthanakvasi monk, Bhiksu (1726-1802), broke away in 1760 because of the corruption as he saw it, in the lives of the ascetics of the order. He and 12 other monks broke away, teaching a severely puritanical form of Jainism. The present acharya of this sect, Acharya Tulsi, in 1948 launched the Anuvrat Movement (literally Anu atomic ie small and vrata= 'vows' movement) which is a movement attempting to share Jain values with all the communities in India. The movement has attempted to restate the five central values of Jainism in an effort to purge corruption and uplift the moral tone of the lives of individuals who are encouraged to make small, attainable vows. The movement which includes members of all the religious communities in India seeks to foster goodwill, tolerance and universal love. In 1984 in Jaipur an international branch of the movement was established and in 1988 an international con-

ference for Peace and Non-Violent Action was convened under Jain auspices bringing together peace activists from around the world to seek ways of coordinating their work.

Developments such as the Anuvrat Movement reflect the vitality of the Jain tradition in India today, holding firmly to ancient values but making great efforts to re-express them as dynamic and relevant forces much needed in a rapidly changing society.



Source: Hindu Temple and Cultural Center of
Kansas City, MO, 1991

*Heartiest Congratulations and
Best Wishes*

To

*Jain Society of Chicago
on this auspicious occasion of
Pratishtha Mahotsav*

From:

**Dr. Rashmikant D. Gardi, M.D.
D (obst) R.C.O.G. (U.K.)
F.R.C.O.G. (U.K.) F.A.C.O.G. (USA)
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*"Non-violence and kindness to living beings is kindness to oneself.
For thereby one's own self is saved from various kinds of sins and resultant sufferings
and is able to secure his own welfare."*

— Lord Mahavira

CONGRATULATIONS TO THE JAIN SOCIETY
of METROPOLITAN CHICAGO
on this auspicious occasion

PRATISHTHA MAHOTSAV

When the one man loves the one woman and
the one woman loves the one man, the very
angels leave heaven and come and sit in that
house and sing for joy.

Brahama

With Best Compliments

From

Kanti & Renu Gandhi

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KNOWLEDGE is not brought about by any means other than vichara (enquiry), just as an object is nowhere perceived without the help of light.

Everything is produced by ignorance and dissolved in the wake of knowledge.

When the mind becomes purified like a mirror, knowledge is revealed in it. Care should therefore be taken to purify the mind.

SRI ADISANKARA



Jainism – A Way of Thinking and Living

by Gurudev Shree Chitabhanuji - This paper was presented at the Second Spiritual Conference in Geneva 1970

It is customary with us to commence our day and work with a brief prayer and I will do so now.

अस्मै सु सैत्री गुणितु प्रमोदः भिक्षु जीवेतु कृपा परमेश्वर
माध्यस्थ्याय विपरीतदृष्टौ सदा समात्मा विदितानु देवः

The prayer just recited is a prayer offered by the Jains. I have prayed that our conduct in life be guided by four principles – maitri (amity) pramoda (appreciation), karunya (compassion) and madhyasthya (equanimity).

I shall endeavour to explain these at a later stage in my discourse.

Today humanity lives in a world which is full of strife and frustration. Commercial values keep gaining precedence. People seem to be full of greed, envy and pride. Not only do we try to keep up with the Joneses but we try to reach out for their throats. There is a sense of isolation within human beings and hate-spinning ideologies keep gaining more ground. Our different faiths have a common aim, "to make us realize the essential family which we are". In practice they make us more aware of the divisions among us.

Why have we all met here today from the four corners of the earth? Not to argue dogmatically over differences, but to break the barriers of racism and sectarianism - to learn something from each other, to see the same object from one another's point of view so that we can understand each other and help each other in solving our problems. The goal for each of us is the same, though the approach may be different. Argument will not take us any nearer the goal. I am here reminded of an incident which will bear out my point.

At an eye clinic where many patients were waiting for treatment, there were four men who were blind. One of them inadvertently touched a window pane and importantly announced to the others, "This is a window-pane, it is red; my son told me so."

Another cut him short, with the assertion that it was green and cited, with equal emphasis, the authority of a brother. The other two contradicted them, each with a different color and different authority, but with the same querulousness and the same conviction. The storm in the tea cup was quelled by another patient who explained to them that the window panes were multi-colored, much to the amusement of everybody.

A trivial quarrel, no doubt, and perhaps a trivial incident to be related here. But I ask you, "have not men of different religions argued with the same triviality, the same intolerance and the same vehemence, over the centuries?" You will all share my feelings when I say with the poet:

And much it grieves my heart to think
What man has made of man.

Jainism is neither a sect nor just one more conflicting ideology. It is a way of thinking and living.

The beauty of Jain philosophy lies in the fact that its teachings assure the greatest happiness of the greatest number, not only of humans, but of all living beings, under all circumstances.

Its philosophy is not essentially founded on any particular writing or external revelation, but on the unfolding of spiritual consciousness which is the birthright of every soul. Mere words cannot give full expression to the truths of Jainism which must be felt and realized within.



The Jains are advocates of the development theory; hence, their ideal is the development of the individual in all aspects: physical, mental and spiritual. Through knowledge and endeavour, the individual develops and unfolds the potential within him.

The word Jain is derived from the generic term "Jina". A person who conquers his lower nature, i.e. passion, hatred and the like, and achieves the state of the supreme being is called a Jina. There have been several Jinās and there can be many more in the future. A Jina who is a guiding force to his followers, renews principles of religions and regenerates the community is called a "Tirthankara".

According to Jain tradition, Adinatha, who dates back to the beginning of the world, was the first Tirthankara, and founder of the Jain religion. Today, we live in the era of Bhagwan Vardhman Mahavir, the 24th and last Tirthankara. Bhagwan Mahavir was born in 599 B.C. in modern Bihar, lived to the age of 72 years and attained *moksha*, i.e. liberation, in 526 B.C. He revived the Jain philosophy 2500 years ago. Since that time Bhagwan Mahavir has been the spiritual guide of the Jains.

Even now about ten million Jains of India practice the teaching of Bhagwan Mahavir and it is the duty of their mentors to guide them in practicing it in its spirit in this rapidly changing world. "What then is the essence, the spirit of Jainism?" - you may ask.

Jainism, viewed as a whole, rests on the four pillars which are *ahimsa* (non-violence), *anekantwad* (theory of relativity), *aparigraha* (non-acquisition) and *karma* (fruit of actions).

NON-VIOLENCE, THEORY OF RELATIVITY, NON-ACQUISITION AND FRUIT OR ACTIONS

Of *ahimsa*, Bhagwan Mahavir has said:

सर्वे जीवा वि इच्छन्ति जीविषुं
न परिजिह्नु ।

The instinct of self-preservation is universal. Every animate being clings to life and fears death.

The universe is not for humanity alone; it is a field of evolution for all living beings. Live and help let live is the motto of Jainism. Life is sacred, irrespective of not only caste, color, creed or nationality, but also species - at all levels - right down to the tiny ant or the humble worm.

The entire Universe is full of living beings. We cannot even sit quietly and breathe without killing and harming life around ourselves.

Then the question will arise, "How can we live in this world without taking life and thereby committing violence? Life at this rate will become impossible."

An answer is given in the Dasavaikalika Sutra as follows:

नमो नो जयं निरुद्धे

Perform all your activities, but with great care. It demands constant wakefulness. Where an action is done with due care not to hurt anyone, no violence is committed. The emphasis has been laid on the word "care".

As long as we live as members of society, besides what we owe to ourselves for our spiritual betterment, we owe great deal to the society in which we have to live.

In our desire to continue our life so that we may do the highest good while living, we are obliged to destroy life, but the fewer and the lower the forms of life we destroy, the less harmful the *karmas* or deeds we generate. This leads to strict vegetarianism to minimize violence.

The doctrine of *ahimsa* is both an individual and a collective virtue. The principle of *ahimsa* has great potential significance, because it is basic in concept and universal in its moral principles, which are full of depth. *Karuna* and *Ahimsa* are two sides of the coin of Reverence



for Life. Karuna means tender mercy and understandings: *Ahimsa* means refraining from violence. This is love for all living beings.

A great Jain scholar of the 10th Century, Acharya Hemacandra, said in Yogashastra:

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाप्रिये ।
चित्त्यन्तात्मनो निष्ठां हिसामन्यस्य नाचरेत् ॥

"In happiness or suffering, in joy or grief, we should regard all creatures as we regard our own self. We should, therefore, refrain from inflicting upon others such injury as would appear undesirable to us, if inflicted upon ourselves."

Ahimsa in Jainism is not only physical non-violence, but it is also non-violence of speech and thought. One can harm others by harsh speech or even by uncharitable thoughts and this form of violence must also be abjured.

The practice of non-violence does not stop with the devotee, himself following the principles of non-violence. It goes further, inasmuch as no violence shall be commissioned or consented to by an honest devotee of non-violence.

We now turn to *anekantwad* (theory of relativity). Gunratna Suri, the commentator of a Jain work on "Comparative Philosophy" says: "Although the various schools of philosophy, through sectarian bigotry, differ from and contradict one another, still there are certain aspects of truth in them which would harmonize if they were joined into an organic whole."

The age-old saying of "a coin having two sides" is well known to this gathering. Jainism, however, makes this one of its basic principles. It requires that any object, situation or controversy be looked at from all aspects.

An individual who allows his vision to be narrowed by turning a deaf ear to the opinions of others, or a community or nation that does this, is heading for self-destruction.

Jainism promises to reconcile all the conflicting schools, not by inducing any of them necessarily to abandon their favorite standpoints but

by proving to them that the standpoints of all others are tenable. They may be representative of some aspects of truth which can, with some modification, be represented. The integrity or truth consists in this very variety of all its aspects. This philosophy makes the Jains catholic in their outlook and ever ready to understand the nature of other systems of theology.

This brings us to the third pillar of Jainism, *aparigraha* (non-acquisition).

Has it not been said: "It is easy to free oneself from iron chains but not from the attachments of the heart?" What are these "attachments of the heart?" Things that you desire so much that you spend all your energy in acquiring them and when you have acquired them, you get so attached to them that their loss would render your life most unhappy. The principle of non-acquisition teaches us not to give too much importance to acquiring worldly things - a house, a car, comforts of various kinds, and not to value them so much that their loss would mean the end of the world for us. Everyone needs things to make life comfortable. Jainism does encourage a layman to renounce everything; that is only for the Sadhu - the ascetic. But Jainism does enjoin that even a layperson should set a certain limit to his desires, his wants, so that he does not keep on acquiring and accumulating and in the process deny others what they need. The ideal is to cut his requirements to the bare minimum.

This non-acquisition or non-possession should extend even to attachments to human beings - to our dear ones. It would be unnatural for a parent not to love his or her child, but there should be no possessiveness about this love. It is this possessiveness that is called attachment, and one should try not to be bound by it.

How strange the mind is! It does not appreciate what it has and hankers after what it has not. Neglecting the light of the soul that burns within it, how long will it grope in the darkness of the world without chasing shadows that ever elude it?

Let me cite here how a Muni, a monk, was given a practical lesson in this matter by a



number of stray dogs. The Muni, engrossed in his philosophical thoughts of acquisition and renunciation, was passing through a street. Suddenly he was disturbed by the savage barking of dogs.

He saw that a dozen dogs were chasing one dog who was running away with a bone in his mouth. Soon they caught up with him and mauled him. Bleeding from the wounds, the dog dropped the bone and was left in peace. No sooner had he dropped the bone than another picked it up and he too met with the same fate; and so the chase for the bone and the consequent punishment went on.

Reflecting on this ugly incident the Muni realized the truth. So long as the dog clung to the bone, he had to bleed for it; the moment he gave it up he was left in peace. Did not man bleed mentally and spiritually to gratify his lust for acquisition, and would he not attain serenity if he renounced it? thought the Muni.

It is only human desire, but our noblest desire should be to attain a state of "desirelessness" - when he can accept things as they come to him, and can look on with equanimity when they leave him.

This ancient principle of limited possession is extremely significant and valuable in the context of the economic conditions prevailing in the world today. A social order based upon this principle will certainly prevent unnecessary accumulation of wealth and its inseparable counterpart, poverty and wretchedness. It will lay the foundation of a welfare society - a modern term.

The principle of *aparigraha* can guide every individual, society, or nation in its positive efforts to enhance the happiness of mankind in general.

After having dealt with non-violence, the theory of relativity, and non-acquisition, we come to the last pillar on which Jainism rests, the law of *karma* (deeds or action).

Destiny is shaped by deeds done during the previous incarnation as well as deeds done during this life. We enjoy the fruits of those good deeds now, during our present life. But we should be careful not to fritter away or

misuse these fruits - rather we should think of molding our destiny for the next incarnation, ever progressing in our spiritual evolution. It is easy to waste these fruits; much more difficult to utilize them in shaping our future destiny.

Jainism explains joy and sorrow, prosperity and adversity, and differentiation in physical, mental and spiritual abilities through the theory of *karma*. It explains the problem of inequality and apparent injustice in the world. *Karma* denotes that substance which we continuously absorb as the result of our bodily and mental activity. We produce *karma* through all our daily activities. Different kinds of activity produce different kinds of *karma* which may ripen either immediately or after some time, or even in one or another of our subsequent existences.

And yet, Jain philosophy does not view the soul as hopelessly condemned to act and react upon the consequences of its earlier deeds, as if it were an automatic machine, and beyond all responsibility for its moral attitude and action. On the contrary it clearly states that the individual is gifted with a certain amount of freedom of will. It emphatically declares that the soul is invested with the freedom to exercise its own resolution. Acting under its own free will, it can break the heaviest fetters of this *karma*. The lord of its own fate.

Good deeds that spring from love, compassion, charity, hospitality and selfless service secure the basis of happiness, whereas bad or undesirable deeds will sow the seeds of future sorrow.

Life existed before this birth and will continue to do so after death. It is here on this shore and will be there on the opposite shore, too. In between is the flow of birth and death. Because of *karma* and attachments, the soul has to revolve in the cycle of birth and death.

Bhagwan Mahavir while explaining the true nature of the soul said:

"The nature of the soul is like that of a hollow gourd, i.e. it keeps afloat. But when this hollow gourd is given several coats of clay, then, even though its inherent capacity is to keep afloat, it will sink."



Similarly a soul coated with violence, falsehood, dishonesty, intemperance, anger, pride, hypocrisy and greed becomes heavy; despite its original virtue to keep afloat, it sinks to the bottom. But when the layers on the gourd peel off one after another, it will gradually recover its tendency to keep afloat. So, too the soul. Were it to get rid of the eight vices by acquiring eight corresponding virtues - non-violence, truth, honesty, temperance, forgiveness, modesty, simplicity and generosity - it could unburden itself and regain its natural virtues of lightness and volatility.

Having explained the four pillars of Jain philosophy, let me get back to the prayer in which I have asked our conduct to be guided by: amity, appreciation, compassion and equanimity.

By amity we mean the attainment of a mentality which would want to be friendly with and bare goodwill towards, one and all.

Just as the dry bed of a lake is criss-crossed with a myriad of cracks because it is devoid of fresh water, similarly a religion that is not sweetened with the milk of human kindness is soon weakened by the cracks of internal dissensions.

Mere austerity may shrivel up our nature. Even as we do penance and practice renunciation, our heart must be full of love.

What supports this on a wide-world basis? Surely not the much tumpeted deeds of the blustering heroes but the silent sacrifice of the humble servers of humanity: little deeds of amity such as the one you will hear presently.

A young Brahmin trudging along was startled by a scream of terror. A Harijan girl - an out-caste - had been bitten by a cobra. Failing to get anything to check the venom from spreading through the blood stream, he snapped his holy thread with his pen-knife, tied it tightly round the foot and saved her life.

A cry of sacrilege was raised by the orthodox. Could anything be more sacrilegious than the holy thread being tied around the foot of an untouchable? The answer given by the youth was very brief, but to the point. What could be more humane than the saving of a human life

with a holy thread? A humanitarian approach to life is holier than the mere wearing of a holy thread. Religion has to be practical and not theoretical. It should pulsate with life.

The aim of religion is to establish peace and harmony both at home and in society. Love and tolerance alone can promote concord at home and elsewhere. The spirit of amity if understood well can bridge the gulf between one religion and another as between one nation and another.

Appreciation and compassion are in a way two other aspects of amity.

Appreciation: In this world we come across those who are better than we are in many different ways. Too often we see the sad spectacle of men filled with envy for those who are more fortunate than themselves. Our prayer teaches us that we should learn to appreciate those who are better, admire them if they are worthier than we are, whether or not they are of the same religion, race or country. If this is practiced, much of the envy and jealousy we find in this world will be removed.

Compassion: Compassion should govern our attitude towards those who are less fortunate than we are. It should extend even to the erring and the criminal. After all, when Jainism believes that living beings often suffer because of their past misdeeds, does it not behoove a true Jain to extend compassion rather than criticism to one who pays for misdeeds of the past?

Equanimity: Equanimity is more of an introspective virtue. It governs our attitude towards ourselves, irrespective of the world around us. We achieve a certain balance of the mind that remains unruffled in spite of the vicissitudes of life. Whether the world treats us well or ill, whether we reap a reward for our good deeds or not, we should maintain that serenity of mind that brings contentment in its wake.

When a tiny pebble is dropped into the still waters of a pool, the pool is soon covered with ripples. It is in the very nature of water to break into ripples. But when the pool is frozen, even if you drop a stone in it there is hardly any disturbance in its smooth, hard surface.



The mind reacts to circumstances by breaking into ripples of disturbance. One would say that this is but natural. Perhaps, but is it inevitable? When the mind is trained to resist stoically all outward disturbances, it will acquire a calm that nothing can ruffle.

I hope I have succeeded in making it clear that these four principles, when put into action, guarantee the highest amount of happiness and peace within the family of all living beings. I wish them to be universally adopted and followed for the benefit of all living beings.

This then is the basis of Jain philosophy in a nutshell.

It is a philosophy which can be practiced by a follower of any religion.

It is indeed very difficult to distill the elusive essence of religion so as to use it in one's daily life, but he alone is truly religious who carries out the precepts of his religion in all his dealings with the world. We have spoken at some length to explain to each other; the fundamental principles of our religions and how the essential elements in all are very similar.

Coming to the problems that face us, they, too, are essentially the same: the menace of destructive weapons of war, the malaise of racialism, the problem of economic imbalance, the unrest among our youth.

After having discussed *ahimsa* what is left for me to add about missile or bombs? If the killing of a worm is an act of cruelty to a Jain, it would be superfluous to talk about the atrocity of wiping out the human race! So, too, we have already covered the ground for the malaise of racism. If we recognize the fact that the soul is the same, whatever outward form it may be given, where then is the reason for racial prejudices? In *aparigraha* (non-acquisition) lies the solution for the unequal distribution of wealth. There need not be any "ism" about it. Jainism is not like any of the modern "isms". 2,500 years ago Bhagwan Mahavir gave us the antidote to unequal distribution of wealth in his doctrine of *aparigraha*.

The last problem - youthful unrest - calls for a more detailed analysis. I will endeavour to show how we may deal with it.

WHAT IS THE RELEVANCE OF RELIGION TO MODERN YOUTH?

Is not modern youth justified in demanding why so many crimes have been committed in the name of religion? He has read in his history books lurid accounts of persecution and atrocities by religious fanatics in all parts of the world. He is fully conscious that it is might, and not right, that rules the world. He sees the truthful and the just belabored by the selfish and the unscrupulous, and no gods rush down to the rescue in their heavenly chariots as one is told in legends. How can he then believe that "God's in His heaven - All's right with the world?" He sees for himself that all's wrong with the world, and he doubts whether there is a God in heaven or anywhere, and if He exists, whether He is as omnipotent as they make Him out to be.

Jain philosophy, with its theory of *karma* can explain to him that sufferings - of an individual or a nation or a race - are the result of misdeeds of the past, that there is a causal relationship between the woes of this life and the evil done during an earlier incarnation, and so he cannot maintain that there is not justice in the world. As for religious persecutions that fill him with revulsion, the tolerance and broad-mindedness that Jain philosophy emphasizes might persuade him to modify his outlook on religion. Amity and appreciation would not be incomprehensible to him, for youth is not wicked. If approached with sympathy and understanding, he will respond. Think of the stress and strain of modern life. The speed, the noise, the hectic bustle of today has robbed the young man of the opportunity to move in life with measured strides. The machine has taken the place of hands. The bubbling creative energy of youth was formerly channeled into constructive crafts, be it spinning, weaving, pottery, metal-work, wood-work, carving or whatever. Today that energy is turned into destructive channels.

In what way can religion help to divert this flow of energy once again into constructive channels? The simplifying of religion may do it. Stripped of rituals, prejudices, superstitions, even separated from the noble but complicated philosophy that is the bed-rock of religion, the



simple essence of religion - friendliness, sympathy, tolerance, justice - this the youth will understand, and will not reject summarily as humbug or trickery, or as something beyond his mental powers.

If homes and teaching institutions would sow the seeds of religion as here suggested, emphasizing particularly the oneness of all religions, we could be reasonably optimistic that this early initiation to religion would bear fruit in good time.

The aim of all religions and philosophies is to seek the freedom of man from the bonds of ignorance and blind faith, from the meshes of prejudice, superstition and ritual. Religion means freedom. Only when man rids himself of his mundane bonds does he free himself from the bonds of *karma*. Just as gold attains its pristine purity only when the dross is separated from it, so, too, the soul, only after it has shed all desire and *karma* will attain a state of blissful tranquility and immortality.

Song of Peace

*"We are the living graves of murdered beasts,
Slaughtered to satisfy our appetites,*

*We never pause to wonder at our feasts,
If animals, like men, can possibly have rights,*

*We pray on Sundays that we may have light,
To guide our foot-steps on the paths we tread.*

*We're sick of war, we do not want to fight,
The thought of it now fills our hearts with dread*

*And yet we gorge ourselves upon the dead.
Like carrion crows, we live and feed on meat,*

*Regardless of the suffering and pain
We cause by doing so. If thus we treat*

*Defenseless animals for sport or gain,
How can we hope in this world to attain*

*The PEACE we say we are so anxious for?
We pray for it, o'er hecatombs of slain,*

*To God, while outraging the moral law,
Thus cruelty begets its offspring - War."*

—George Bernard Shaw

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An arhat who has conquered them, commits no sin nor causes it to be committed.

— Lord Mahavira

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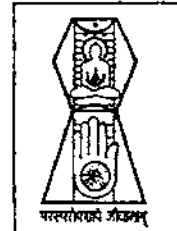
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LEARNING

The object of learning through learning scriptures is to destroy vices like pride, malice, jealousy, greed and desires in general. If these remain even after learning, then there is hardly any difference between a learned man and a fool. If one wants to become truly learned, he should take care to remove these vices from his heart.



JAINISM

Ramesh T. Solanki Wheaton, Illinois

1.0 INTRODUCTION

Given the size of India, the vast diversity of its people, religions, cultures, languages and terrain, it is not surprising that people believe and worship more than one God and Goddess. This is quite contrary to the western civilization. However, the faith and belief in religion have made strong family ties in India.

India's ancient religions are Hinduism, Buddhism and Jainism. Like other religions, Jainism is a rational religion and has much to offer for the survival of humankind.

2.0 DIWALI

In India there are a variety of festivals being celebrated through the year. But, Diwali is the most joyous and widely celebrated festival. Diwali is a shortened version of the sanskrit word DEEPAWALI, meaning row or cluster of lights. The historians have given different meaning and origin of this celebration.

According to the HINDU legend, the origin of Diwali is attributed to the coronation of RAMA as the King of AYODHYA.

Rama, believed to be one of the greatest Kings, is dearly loved by his followers. On the day of his coronation, it is believed that there was illumination all over the country. More than this, Rama's glorious reign marked the removal of spiritual darkness from the world and the illuminations symbolize Rama's leading of the world to light from darkness.

According to another Hindu legend, Diwali marks the coronation of King VIKRAMADITYA. The era that goes with his name in Indian History is 48 years older than the Christian era.

According to the followers of Jain religion, Diwali is the day when God Mahavir attained Nirvana, meaning salvation. People at that time decided that the light of God Mahavir's

knowledge, his spiritual greatness and his preachings would be kept alive symbolically by lighting the lamps. This is the reason why Jains celebrate Diwali. The era that goes by Mahavir's Nirvana is called the Vir savant in Jain calendar. In Indian History, this is 527 years prior to that of the Christian era.

3.0 JAINISM

Let us briefly overview the life of Bhagvan Mahavir and Principles of Jainism. Jainism is one of the most ancient systems of thought.

According to Jain literary traditions, twenty-four Tirthankar's have been born on the earth at various times to propagate and revitalize the great principles and philosophies of Jainism. The life of a Tirthankar is marked by five auspicious events.

- 1) Descent from the heavens
- 2) Birth on the earth
- 3) Initiation into ascetic life
- 4) Achievement of perfect knowledge or Keval-Jnana
- 5) Attainment of Nirvana

Of the 24 Tirthankar's, the first Jina is Adinath also known as Rushabdev and the last Jina, Mahavir holds a place of honor along with the other Tirthankar's.

4.0 LIFE OF BHAGVAN MAHAVIR

Numerous literature is written in several languages about the life of Mahavir.

Mahavir, originally known as Vardhamana was born as a prince to King Siddhartha and Queen Trishaladevi in the town of Vaishali in northern India. He later married the beautiful princess Yashoda and they had an adorable daughter Pryadarshana.



Mahavir as a prince, having excellent connections with ruling dynasties of his times, was expected to rule with authority and enjoy the pleasures of a prosperous career after his father. But this did not turn out to be. At the age of 30, Mahavir decided like a hero to relinquish the comforts of his princely life and undertake the life of an ascetic with a view to attain spiritual happiness and also to carry out his resolutions. Attachments and possessive instincts have been the greatest obstacles in the attainment of spiritual peace and purification; and this is what Prince Mahavir gave up in an ideal manner. For the next 12 years he resorted to silence and meditation. In pursuit of spiritual accomplishments, he performed several penance. At the age of 42, Lord Mahavir attained Keval-Jnana which is the highest type of knowledge. During the last 30 years of his life he traveled around and preached Ahimsa (the doctrine of non-violence), Sapekshavada (the Theory of relativity of truth) and Sayam (self control). At the age of 72, Lord Mahavir attained Nirvana at Pavapuri in northern India.

5.0 JAIN PRINCIPLES

Let us briefly review the principles of Jainism that Bhagvan Mahavir preached. Jainism offers five Mahavarta or great vows, otherwise known as a code of conduct for people living in our society.

- 1) AHIMSA: He shall protect all life.
- 2) SATYA: He shall speak the truth.
- 3) ASTEYA: He shall take only what is given, meaning he shall not steal.
- 4) BRAHMACHARYA: He shall not commit adultery.
- 5) APARIGRAHA: He shall limit his possessions.

All of these constitute nice and simple codes of conduct. And observance of it will bring peace, tolerance and happiness to all.

Let us look at the principle of Ahimsa: non-violence, a little bit more in depth.

The principle of Ahimsa, meaning non-injury to any living beings is known throughout the world. Jainism's pre-eminent discipline, Ahimsa (Non-violence), deeply influenced Mahatma Gandhi and it altered the course of Indian History.

This principle has frequently been misunderstood and misrepresented. Primarily, the preaching of Ahimsa was directed against the institution of animal sacrifices in which hundreds and thousands of harmless animals were butchered in the name of religion. And the question was raised by the Jain saints, "Is this shedding of blood really necessary for the betterment of the soul?" The answer was that the shedding of blood was not only not necessary, but it was against all principles of civilized, settled and peaceful life.

If I were to explain the principle of non-violence in a couple of sentences I would merely state that, "THIS UNIVERSE IS NOT FOR MAN ALONE, BUT IS A THEATER OF EVOLUTION FOR ALL LIVING BEINGS. LIVE AND LET LIVE IS OUR GUIDING PRINCIPLE. AHIMSA PARMO DHARMA: NON-INJURY IS THE HIGHEST RELIGION".

We live in a society, in an environment where, while performing our everyday chores, we're obliged to destroy some form of life, but the less and the lower form of life we destroy, the less harmful Karmas we generate.

Jainism does not prohibit a householder from committing Hinsa (meaning injury) which may be called accidental, occupational and protective. Rather, it would be considered as delinquent if a person does not perform his duty in the name of Ahimsa.

Jainism believes in strict vegetarianism. The vegetarian diet is more likely to promote longevity and a healthy life.

6.0 THEORY OF KARMA

Jainism believes in the theory of Karma, thereby asserting that man alone is responsible for all that is good or bad in life. Jainism believes that man is the ARCHITECT of his own fortunes and misfortunes.



This universe is infinite and eternal and, Jainism does not attribute the creation of universe to God, nor hold him responsible for the sorrows of life.

7.0 JAINISM AFTER MAHAVIR

During the life time of Mahavir, the Jain religion was confined to regions which included modern Bihar, Uttar Pradesh and Bengal. But today, there are very few Jains living in the area where Jainism was originated. Jains are scattered all over the country. The digambara Jains are mostly settled in the southern states and the central India, while the Svetambara Jains are predominantly in the northern states and western part of India.

8.0 JAIN FESTIVALS

Among the Jain festivals, Paryusana, an eight day festival, is considered to be an important occasion. These eight days are considered as holy convocations. During these eight days, Jains voluntarily impose some restraints and hardships on themselves to keep their minds firmly fixed on religion. The last day of Paryusana, is the most solemn occasion of forgiveness and the examination of one's own thoughts and feelings. On this day, Jains ask for forgiveness from their relatives and friends for any offense they may have committed by deed, word or thought. Another popular Jain festivals are Mahavir Jayanti, the birth anniversary of Bhagvan Mahavir; and the festival of Diwali, the day Bhagvan Mahavir attained Salvation.

9.0 ART AND ARCHITECTURE

The Jain community has made important contribution to the art and architecture of India. The Jains have erected beautiful temples either on hilltops or in the secluded valleys. The fine torso of a Jain image found in Lohanipur Bihar, is said to have belonged to the Chandragupta Mauryan period, which dates back to 300 B.C. The gigantic statue of Gomateswara Bahubali in Mysore is like one of the seven wonders of the world. The statue is 57 feet high and carved

out of solid rock and is visible within a radius of 15 miles. It was built in the tenth century, A.D. A great festival of Abhisheka (a bathing ceremony) is held approximately every 12 to 13 years. The two marble temples at Abu, in Rajasthan are known for their delicacy of carving and richness of design. They are also considered notable achievements of the Jains in the domain of art. A beautiful temple built in the lake, called Jal Mandir in Pavapuri, Bihar is well known to all Jains. It was there in Pavapuri, that Mahavir attained Nirvana. Temple cities have been built on the Shatrunjaya hills at Palitana and on the 4,000 feet high Girnar mountain in the state of Gujarat. The largest temple at Girnar is of Lord Neminath, the twenty second Tirthankar, connected with the legend of Lord Krishna. At the Ajanta-Elora caves, the Jain temple carved from the solid rock is a symbol of the ancient architecture.

10.0 JAINISM TODAY

For more than twenty five hundred years, Mahavir and his message of Ahimsa has profoundly influenced Indian thought and culture. His teachings have been inspirational to both poets and artists. The temples built by his devotees in various parts of the country constitute a great heritage to his followers and all of India. The Jains constitute a small community, but they have made a tremendous contribution in the economic, political, social and cultural life of India.

During the last several decades, the Jain families have travelled and settled all over the world. During the last decade, Jain temples have been built in North-America, Europe, Far East and Africa. Mahavir and his message of Ahimsa has crossed the Indian Ocean for the benefit of humankind.

11.0 FOOTPRINTS

In conclusion, I would like to recite a story of a man's dream. The dream that many of you have probably heard before, is known as 'FOOTPRINTS'.



ONE NIGHT A MAN HAD A DREAM. HE DREAMED HE WAS WALKING ALONG THE OCEAN BEACH WITH GOD. ACROSS THE SKY FLASHED SCENES FROM HIS LIFE. FOR EACH SCENE, HE NOTICED TWO SETS OF FOOTPRINTS IN THE SAND; ONE BELONGED TO HIM, AND THE OTHER TO GOD.

WHEN THE LAST SCENE OF HIS LIFE FLASHED BEFORE HIM, HE LOOKED BACK AT HIS FOOTPRINTS IN THE SAND. HE NOTICED THAT MANY TIMES ALONG THE PATH OF HIS LIFE THERE WAS ONLY ONE SET OF FOOTPRINTS. HE ALSO NOTICED THAT IT HAPPENED AT THE VERY LOWEST AND SADDEST TIME IN HIS LIFE.

THIS REALLY BOTHERED HIM AND HE QUESTIONED GOD ABOUT IT. "GOD, YOU SAID THAT ONCE I DECIDED TO FOLLOW YOU, YOU'D WALK WITH ME ALL THE WAY. BUT I HAVE NOTICED THAT DURING THE MOST TROUBLESOME TIMES IN MY LIFE, THERE IS ONLY ONE SET OF FOOTPRINTS. I DON'T UNDERSTAND WHY WHEN I NEEDED YOU MOST YOU WOULD LEAVE ME'.

GOD REPLIED, 'MY PRECIOUS, PRECIOUS CHILD, I LOVE YOU AND WOULD NEVER LEAVE YOU. DURING YOUR TIMES OF TRIAL AND SUFFERING, WHEN YOU SAW ONLY ONE SET OF FOOTPRINTS, IT WAS THEN THAT I CARRIED YOU'.

JAI JINENDRA

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THE SOUL

*To remove all hostility and malice from the mind and never to let them creep back again,
only forgiveness in such a pure form can make the soul advance spiritually.*

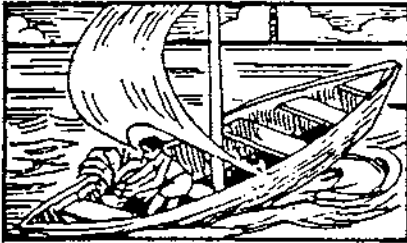


The Jain Philosophy: Nine Fundamentals

Jainism believes the whole universe which is uncreated, everlasting and has no beginning, can be traced to two categories:

- Souls (JIVAs)
- Non-living (AJIVAs)

The non-living entities include matter and energy, space, time, etc. It is the combination of soul and Karmic matter that is at the root of the cycle of births and rebirths causing the sufferings of worldly souls. Salvation (MOKSHA) is the dissolution of this combination. Thus the ultimate aim of human life is to liberate soul then destroy the bondage of Karmic matter and to regain the pure form of soul. A soul achieves this goal in stages - in a number of reincarnations.



The water flooding the boat
ASHRAV

The concept of Karma, its relationship to worldly souls and the process of salvation is analogous to person standing on the bank of a river who wants

to cross the river in his boat.

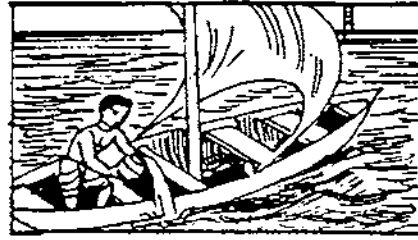
He starts rowing, but soon the river water floods his boat, making it difficult for him to move any further. He discovers a few holes in the boat. He seals them and manages to stop the inflow of water



The process of sealing the holes
SAMVAR

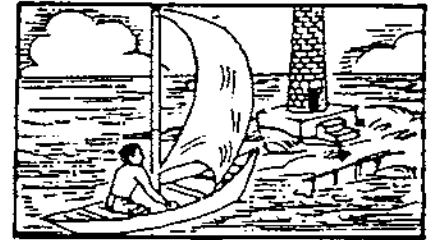
in his boat. But this is not enough since the boat still has lots of water. With the help of a little pail, he gets rid of the accumulated water and crosses the river.

In the same manner, a soul desires freedom from worldly sufferings and cycles of births and rebirths. The soul wants to attain (MOKSHA). Human life (the boat in the example) is the instrument to attain liberation. Soul in this innate form is pure, pos-



Getting rid of collected water
NIRJARA

sessing infinite consciousness, knowledge and bliss. However, the veil of Karmic matter eclipses its true nature. The soul receives these Karmas like particles of dust in everyday life, through the actions of mind, speech and body, as shown in the schematic chart below. This



This lead to salvation
MOKSHA

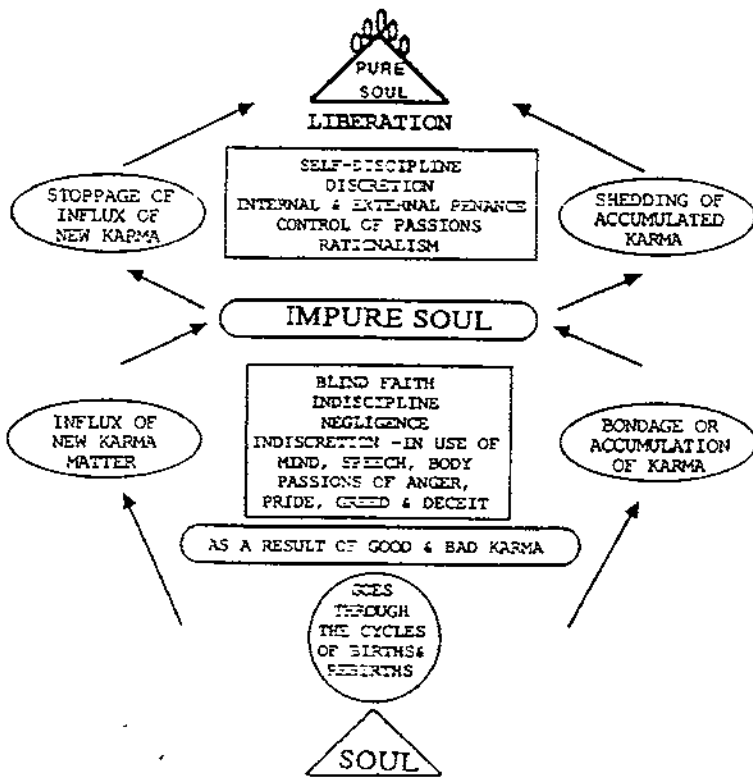
influx (ASHRAV) of Karmic particles leads to misery and sufferings. The holes in the boat are blind faith, wrong knowledge and undesirable conduct. The layers of Karma accumulated in this manner (like the water flooding the boat) constitute bondage (BANDHA). The process of sealing the holes, that is, preventing the influx of new Karma is called SAMVAR. The shedding of accumulated Karma particles (NIRJARA) is analogous to getting rid of the collected water in the boat, which leads to salvation (MOKSHA). The influx of good Karma is called PUNYA and the influx of bad Karma is called PAAP. These last two fundamentals are sometimes considered as part of influx (ASHRAV) and bondage (BANDHA).



Thus the nine fundamentals are:

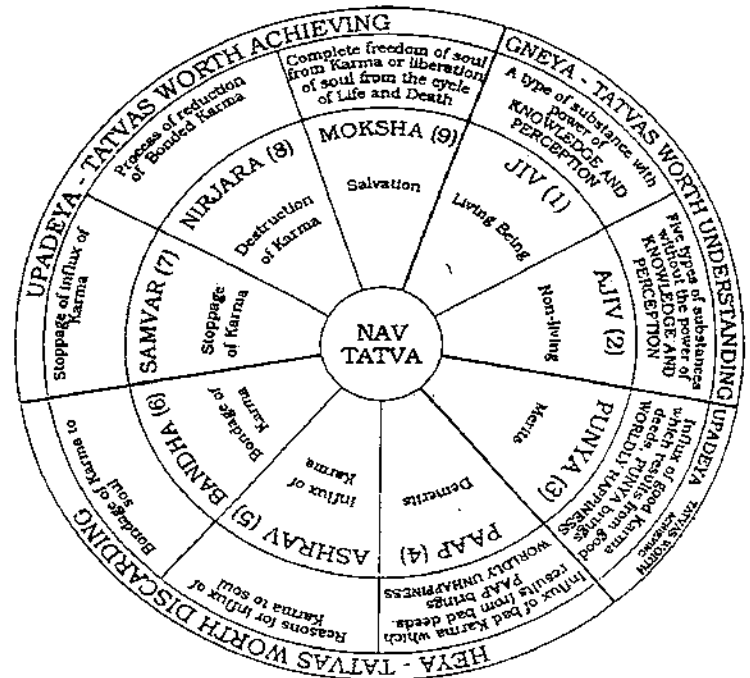
1. JIVA-Living
2. AJIVA-Non-Living
3. PUNYA-Good Karma
4. PAAP-Bad Karma
5. ASHRAV-Influx
6. BANDHA-Bondage
7. SAMVAR-Stoppage
8. NIRJARA-Shedding
9. MOKSHA - Liberation

These nine fundamentals describe the journey of soul from the impure state to the state of perfect bliss. This theory logically explains the secrets of birth, death, pain and suffering, pleasure and enjoyment, and, of our goals.



Source: Edited version of the article that appeared in the Jain Study Circular Vol. 9, #1, 1988.

NAV TATVA



Karma Doctrine:

"The soul needs and seeks salvation the state of pure happiness (Anant Sukha), pure and infinite knowledge (Anant Gnyan) and infinite perception (Anant Darshan). Matter (Pudgala) is the basis of all worldly existence, keeps the soul in bondage and prevents it from obtaining salvation."

The Jain theory of Karma is founded on the simple law of cause and effect. No effect is without a cause. One has to bear, sooner or later, the consequences of his or her acts of commission and omission, good and bad; it is not possible to escape them. **YOU REAP WHAT YOU HAVE SEWN.**

From a scientific point, it can be viewed as the Newton's law of action and reaction taken up on the spiritual plane.



Since the beginning, every soul (Jiva) has been tied to matter (Ajiva). The consequences of all the acts done cannot be worked out in one and the same life-time. Therefore, there follows a future birth to enable their fruition; and the process goes on. Owing to the inclinations generated by its past Karma, a Jiva comes to inhabit different bodies successively. Trees, plants and animals come into existence owing to the Karma or actions of previous lives. The same also holds true in the case of human beings.

The ideology of Karma is common to all of the Indian religious or philosophical systems. Ordinarily, Karma means a "balance sheet" of human actions maintained by "someone supernatural", as leading to the good or bad results which the performer of the action is to enjoy or suffer in one's present or future life.

But in Jainism, Karma is conceived as something essentially material which gets attached to the soul just as dust gets attached to the cloth. One may imagine the soul as a magnet and Karma as molecules or matter. This matter is subtle and imperceptible. The whole cosmic space is full of it. And just as a magnet attracts metal, the soul attracts Karma.

The action of mind, speech and body continually produce Karma matter which pour themselves on the Jiva and stick there. The Karmic bondage is in the form of either merit (Punya) or demerit (Paap).

"The Jain ideal is to free the soul from the bondage of this Karmic matter - good or bad to achieve Nirvana or Moksha."

In dealing with the Jain doctrine of Karma, it is necessary to understand the nine fundamentals (Nav Tatva) on which the entire Jain philosophy rests.

The nine fundamentals of the Jain doctrines are Jiva, Ajiva, Ashrav, Bandha, Punya, Paap, Samvara, Nirjara and Moksha (Nirvana).

Jiva and Ajiva

According to the Jains, the universe has neither any beginning nor any end. The entire cosmos is composed of substances of different kind. The substances (Dravya) are divided into two kinds:

- 1. Soul - Jiva (living)
- 2. Matter- Ajiva (non-living)

Jiva (Atman, soul) is the very antithesis of matter and cannot be perceived by the senses. It is essentially constituted of sentiency (Chetana) which makes organized beings alive, in the sense of having feeling, awareness and self-consciousness.

The Jains make a distinction between the two states of matter (Ajiva) or Pudgala into subtle and gross. Things perceived consists of gross matter while the subtle matter is super-sensus. It is this subtle matter that gets transformed into different kinds of Karma.

Ashrav

When owing to the impact of matter, the mental, vocal or bodily activities of the embodied soul cause vibrations which attract Karmic matter, influx of Karma takes place. The actual inflow of Karma matter into the Jiva is known as Ashrav (influx).

Bandha

The Karmic matters pour themselves into the Jiva and stick there by coming into contact with its passions. These passions are collectively called Kasaya. These passions cause the incoming Karma particles to adhere to the Jiva and amalgamate with it. Says a Jain text, "as heat can unite with iron and water with milk, so Karma unites with the soul." This process is known as Bandha (bondage).

After being absorbed in the passion tainted Jiva, the Karma matter gets transformed into any one of the eight type of the eight type of Karmas:

- 1. Gnyanavarniya: which obscures right knowledge
- 2. Darshanavarniya: which obscures right intuition
- 3. Vedaniya: which arouses emotions and feelings of pleasure and pain
- 4. Mohaniya: which deludes right faith and right conduct
- 5. Ayush: which determines the age of the individual



- 6. Naam: which determines the special qualities that collectively make up an individual's physique and personality
- 7. Gotra: which determines the family and social standing of the individual
- 8. Antaraya: which obstructs the inborn energy of the soul preventing it from doing good actions

Punya and Paap:

Each of these Karmas has its own cause and effect. The Karmic bondage is in the form of either merit (Punya) or demerit (Paap), according to whether the passionnel states causing it are good or evil, auspicious or inauspicious. The fruit of the former is worldly happiness - healthy body, economic prosperity, fame, power, prestige, happy marital life, sincere friends, capacity and will to do good to others, and so on. The fruit of demerit is the reverse.

Those Karmas, the effects of which have been borne by the Jiva, are treated as discharged. Meritorious actions are needed for extinguishing the existing Karma and to stop its further influx. If this process is allowed to continue uninterrupted then all Karma matter will be expurgated from the Jiva leading to liberation. The exercise of expelling old Karma and that of admitting new Karma goes on simultaneously. The act of wiping out one's Karma matter however, can be performed only during the span of time when a Jiva is born as a human being. In all other births, it is powerless in this matter. And therefore, Jainism emphasizes that we should value the fact that we are born as a human being - an existence which comes after traversing through many births - and use the opportunity for the destruction of Karma burden. For the dissipation of Karma, the Jain religion advocates a procedure in two stages.

Samvara

Influx and bondage, whether good or bad, constitute the source of embodied existence of the soul. But when the individual soul realizes the truth and determines to end this condition

it first tries to curb and stop the influx of Karma by disciplining and controlling its mental, vocal and bodily activities, and the spiritual vibrations caused by them. This is Samvara.

Nirjara

The process of burning up the existing Karma, till the very seed of Karma-Karmabeej - is burnt up. The purging off of the Karmas is of two kinds:

- Bhava meaning the change in the soul by virtue of which the Karma particles are destroyed
- Dravya, the actual destruction of the Karma particles in the blaze of Tapas, i.e. by strong will and conscious effort in the form of ascetic penance and austerities

Moksha

When the Jiva is freed from all bondage of Karma and has passed for ever beyond the possibility of rebirth, it is said to have attained Moksha or liberation. It is the state of pure happiness (Anant Sukha), pure and infinite knowledge (Anant Gnyan) and infinite perception (Anant Darshan).

A being who has attained Moksha is called a Siddha or perfected one, and only a human being can directly be a Siddha. A Siddha is a being without Karma, without body or form, without birth or death, without feeling, without hunger or pain, sorrow or joy, eternally enjoying an endless bliss.

The tenets of Jainism show that this religion is not passive, but one that calls for exertion on the part of the individual to destroy all crystallized particles of Karma. In his striving for Moksha, man must make the effort himself, he cannot depend on any outside agency to help him, as there is none.



Thought of Mahavira

"A man is born individually, individually he dies, individually he falls (from his state of existence) and individually he rises (to another). His passions, consciousness, intellect, perceptions and impressions belong exclusively to the individual. The bonds of relationship are not able to help or save him."

More than a religion, Jainism is an ethical doctrine with rigorous self-discipline as its core. It recognizes no God, no Supreme Being but only Tirthankars, or those enlightened ones, each of whom was ~originally a man like other men, and who nevertheless by his own power has attained omniscience and freedom and out of pity of suffering mankind teaches us the way to salvation that he has found."

Thus Jain Prayer

"I bow down to that spiritual power or energy which is the cause of leading us to the paths of salvation, which is supreme: I bow down to that power because I wish to become like that power."

Navkar Mantra pays respect to the following Panch Parmeshthi:

- 1. The Arahantas or the perfect souls who await the attainment of Moksha
- 2. The Siddhas or the liberated souls
- 3. The Acharyas, or heads of ascetic groups
- 4. The Upadhyayas, or teaching saints
- 5. Sadhus, a class which includes the monks

Source: Edited version of the article written by Chandrakant Premchand Dodhia which originally appeared in the VISA OSHWAL COMMUNITY NEW TEMPLE SOUVENIR BOOK, NAIROBI. KENYA. 1984.

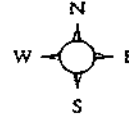
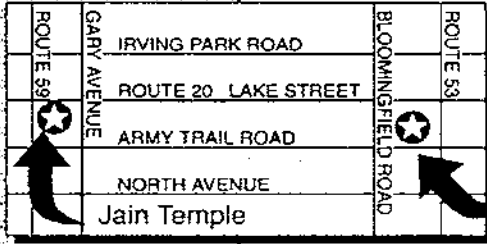
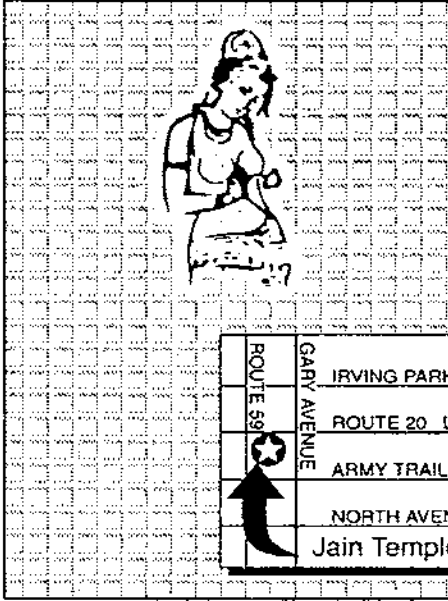


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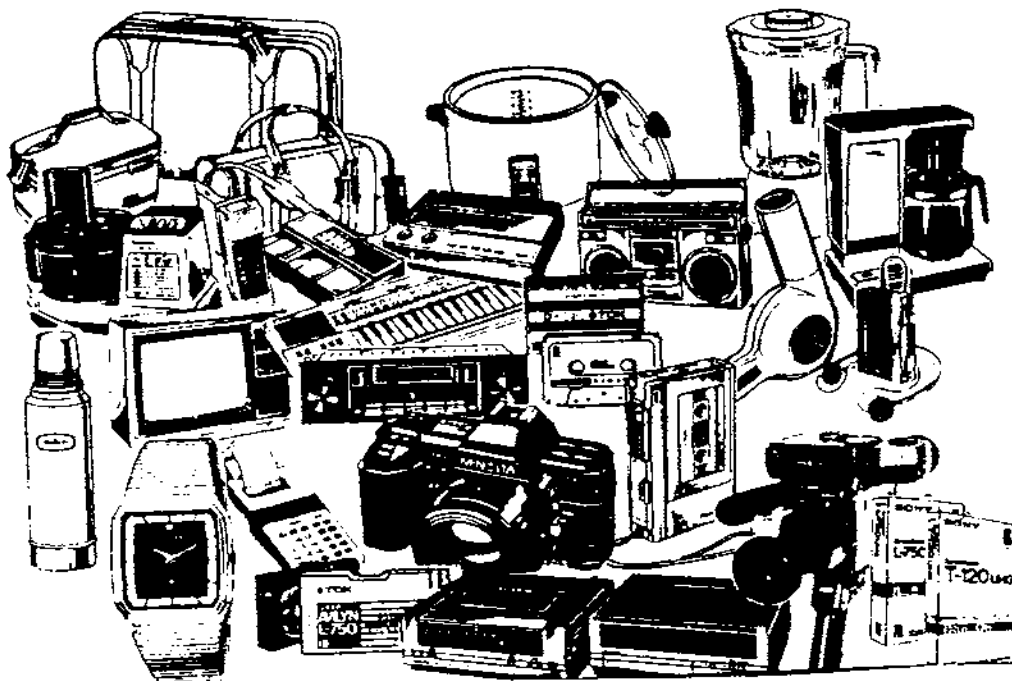
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*He who is careless (not observing Right Knowledge, Right Conduct, etc.)
is in danger from everywhere. He who is careful is not in danger.
(3.4.210) Acharange Sutra*

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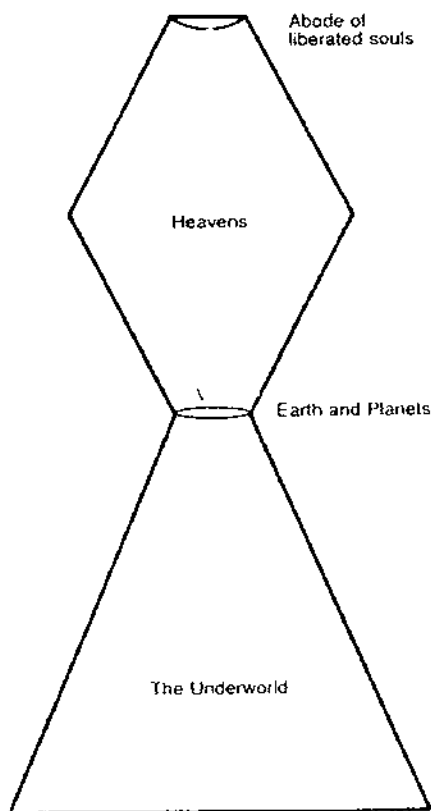
Taking a Jain World-View

All religions give their followers a world-view and if we are to understand a religion, we need to try to look at the world through the eyes of the believer. This is a very demanding thing to do and some people claim it is simply not possible. By meeting the believers and visiting their places of worship and particularly through listening to the stories, they tell a much brighter picture of a religion and its meaning can be gained.

Jainism has a detailed cosmology and a clear view of time. The universe is visualized in a shape which has been described as that of a headless human divided into three: trunk; waist; and legs. The legs contain an under-

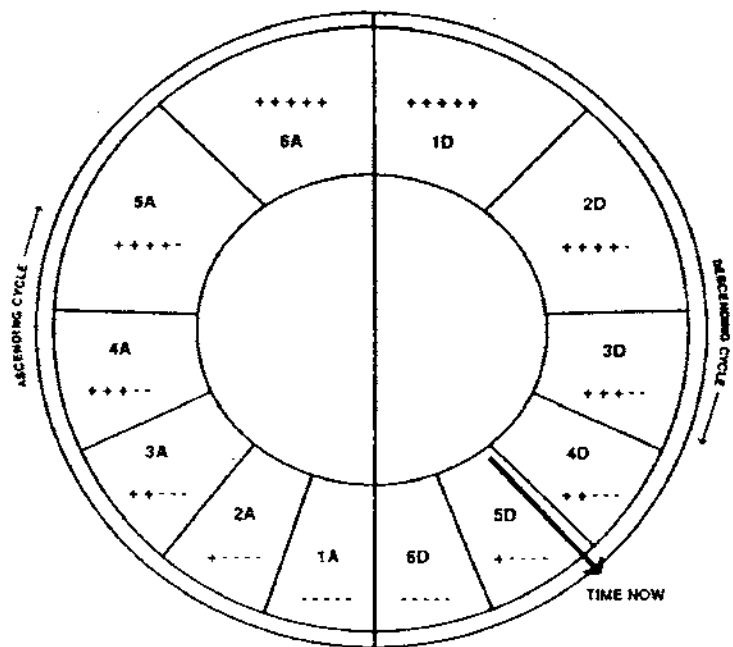
world of hells in which demons range. The middle region of the waist is where this earth and the planets are located. This earth is visualized as an eight-ring-shaped continent separated by eight oceans. The upper region contains, in its lower parts, sixteen heavens inhabited by gods under their king, Indra. Above the heavens and the gods is the home of the liberated souls, the tirthankar's.

The Jain Conception of the Universe.



The recently adopted Jain symbol (see inside back cover) takes its shape from this image

The Jain Wheel of Time



Time is seen as cyclical and compared with an eternally revolving wheel which divides time into two recurring periods or 'kalpas'. The upwards course of time (utsarpini) consists of six progressively improving ages of happiness and prosperity. The downward course (avasarpini) involves six gradually degenerating ages of misery. Unlike Hindu concepts of time, this does not lead to destruction but simply to the beginning of another utsarpini. Jains believe that during each upward and downward phase twenty-four tirthankar's appear on earth. In Jain belief we are at present in the fifth phase of the descending cycle.



The Jain Symbol

A symbol to represent the Jain community was chosen in 1973, 2,500 years after Mahavir Swami's Nirvana. The symbol summarizes much of Jain teaching. Its outline is the shape attributed to the universe by ancient texts.

The stylized hand is in a gesture of blessing, and on the palm is inscribed "Ahimsa," which for many is the essence of Jain ethical teachings.

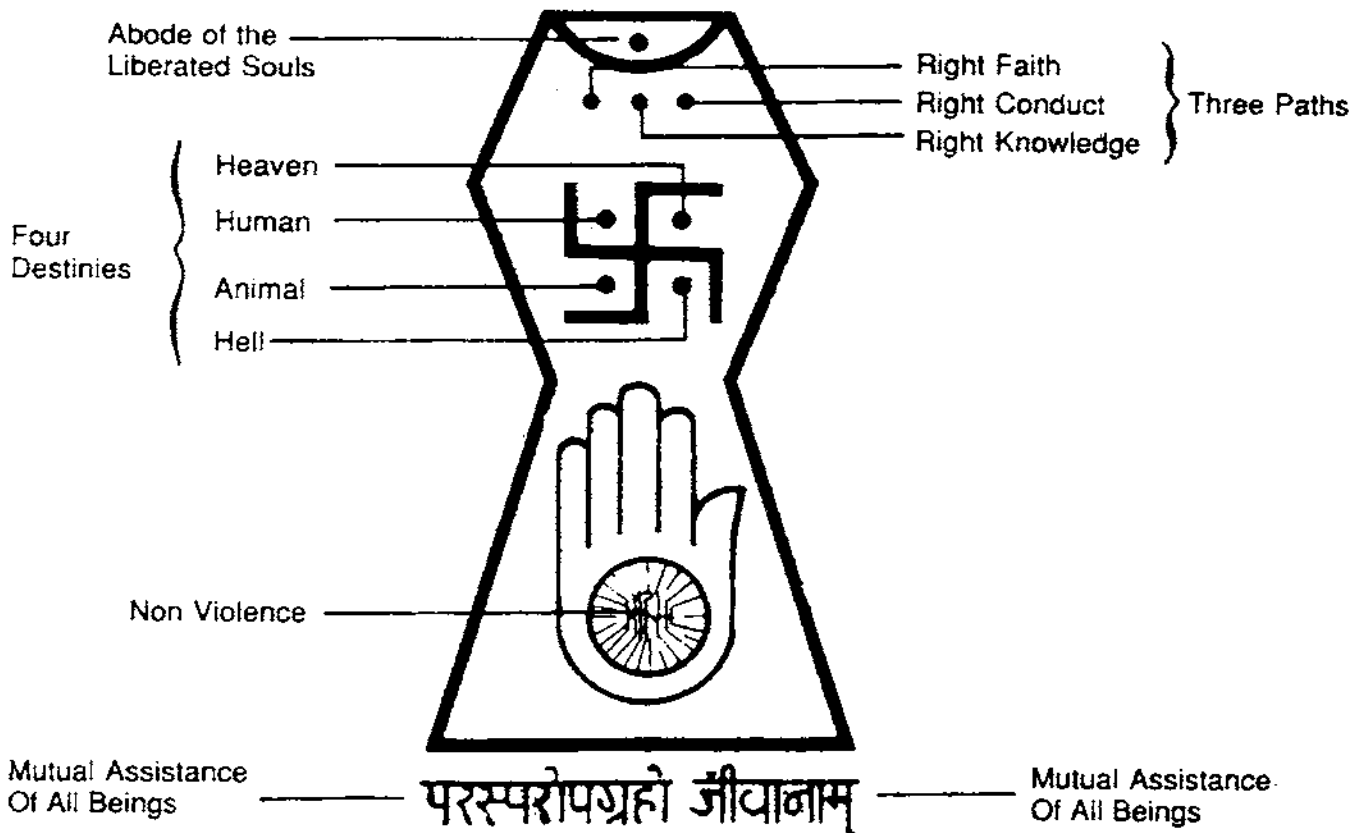
The phrase at the bottom of the symbol might be translated as: "All life is bound together by mutual support and interdependence." As we enter the 21st Century, it reminds us of our relationship with the environment.

The Swastika represents four types of birth which an embodied soul might attain. One might attain a heavenly or hellish existence, or a birth as a human or animal.

Only as a human can one attain MOKSHA, liberation, the ultimate goal of life. This is represented by the crescent shape and the dot within it.

Lastly, but not least, the three dots represent the Three Jewels of Jain philosophy by which liberation can be attained. Samyak Darshan, right faith or perception, is a belief in the self and its relationship with its surroundings. Samyak Gnan, right knowledge, is knowledge informed by such belief. Samyak Charitra, right conduct, is conduct of full awareness brought about by an understanding of the above.

In Tatthvarta Sutra, the opening aphorism is: "Right Faith, Right Knowledge and Right Conduct constitute the path to Liberation".



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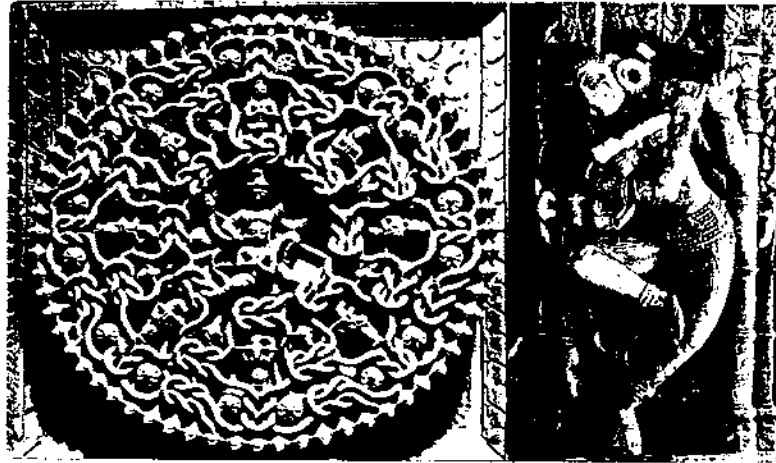
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KARMA

'The doctrine of **karman** is the central dogma of

the Indian religions'. These are the opening words of the Preface to Helmuth von Glasenapp's book (and doctoral thesis) **The doctrine of karman in Jain philosophy** (Leipsig 1915; English translation, Bombay 1942). The idea that every action of ours involves a reaction, an effect which has to be worked out in this life or a subsequent life, is axiomatic in the thought of practically every Indian religious school. Different schools of thought have analysed the question of **karma** in different ways and have produced different explanations of its nature and operation. Probably no Indian thinkers have written in greater detail on this subject than the Jain scholars. Jain scholars have always had a genius for meticulous (the uncharitable might say at times pernicky) classification of every possible religious and philosophical phenomenon. Anyone who reads Jain texts will be struck by the multitudinous divisions into ten categories of this, fifteen categories of that and so on. (Undoubtly this practice has mnemonic purpose : the feats of memory required when written material is scarce or non-existent are made easier when there is a framework of numbered categories on which to hang the detail). Thus Jain scholars over very many centuries have investigated the nature and operation of **karma** through a process of dissection of every aspect into smaller and smaller modules.

The doctrine of **karma** will usually presuppose a universe which is not controlled nor created by an omnipotent deity. It provides an explanation of the motive force which powers the changes and fortunes of life, not only of human life but also the life of the heavenly beings or of the minutest living creatures. In Western thought life (and the whole order of the universe) depends on God, understood (most commonly in a more or less anthropomorphic form) as a being having intelligence, controlling power and choice. Choice is an important characteristic of the Christian God, the ability to choose between different lines of action. Sometimes choice can be seen as arbitrary, even whimsical : men and women are led to wonder if they are simply the playthings of the Almighty. To the Jain there is no controlling deity, choice lies with the individual. The individual's actions 'generate' his or her **karma**. The individual is in one sense in control, in another sense he is not. He can control his actions and thoughts and thus the nature of his **karma** : in this sense he has control. But **karma** acquired in the past must either work itself out or be annihilated. Every creature, every living being, brings to its new life the accumulated **karma** of the past : in this sense he has no control. Thus the doctrine of **karma** can lead at the one extreme to fatalism, to the attitude 'It's my **karma** : there's nothing I can do about it'. At the other end of the scale, however, the individual will realise that his actions alone can control his destiny,



that he, or she, has control of the influx of **karma** and that there are ways in which the elimination of past **karma** may be hastened.

A few lines earlier it was said that the individual 'generates' his own **karma**. The inverted commas were used because this is a very loose way of describing the way in which **karma** becomes associated with the individual soul. Jain scholars have, over many centuries, rationalised and explained the process by which this association takes place. To simplify to the extreme, certain particles are caused to flow to the individual soul (**jiva**) by 'vibrations' in the soul set up by activity, whether of body, speech or mind. This inflow is called **asrava**. If in fact activity is linked with passion (**kasaya**) then the soul is receptive to the particles and they become associated with the soul as **karma**, a process known as 'binding' (**bandha**). Perhaps 'passion' is not the best translation of **kasaya**, for the English word connotes generally feelings of great strength. It is better to define **kasaya** as 'violating the limits of equanimity': it may be violent, or only moderate.

At this point a word needs to be said regarding the Jain view of the nature of **karma**. All things in the universe are either **jiva** (souls) or **ajiva** (non-soul). A major category of **ajiva** is matter, **pudgala**. One kind of matter is in the form of particles so fine that they cannot be perceived by the senses. These particles are capable of becoming karmic matter on association with the soul. Whilst many schools have described it as a kind of matter. It would not be correct to think of 'matter' in quite the same sense as the English word would convey: the word **pudgala** refers not only to gross matter proper, but also to such things as shade, sunshine, scent, sound, sweetness. The karmic particles are finer, less gross, even than these.

The effects produced by **karma** cannot be numbered. If every action causes a karmic reaction, there are probably as many different ways in which the reaction may work out as there are possible actions producing it.

However broad systems of classification have been established, though different writers differ quite markedly on the details.

First of all there is a division into two categories depending on whether the vibratory activity of the soul is, or is not, accompanied by passion. If not (possible only for a soul in the higher stages of spiritual accomplishment), then the inflow of (karmic) particles is only fleeting and transient. Otherwise, when passion (as defined above) is present, the inflow to the soul results in the binding of karmic particles to it, with the effects described below.

The causes of inflow have been analysed: 39 kinds of cause are given in a typical classification. Five result from the activities of the five senses, four from the four passions, five from the five major sins, and 25 from a miscellaneous collection of actions such as deliberately misinterpreting scriptural injunctions, inventing new sensory pleasures, or carelessness in various ways of the possibility of harm to living beings. These, again, may be subdivided according to the intensity of the activity, its intentional or unintentional nature, and in other ways. The different kinds of causes of karmic inflow result in the production of the different types of **karma**.

The different types of **karma** are basically eight (though these are in their turn subdivided into, typically, 158 sub-categories). These indicate the sort of effects which the particular type will produce when associated with the soul, and are as follows:

- 1 **Karmas** which obscure in various ways the soul's faculty of knowledge;
- 2 Which obscure the faculty of **darsana** (indetermine apprehending);
- 3 which produce feelings;
- 4 which cause delusion as to right belief and right conduct;
- 5 which determine the duration of life in any of the four fields or rebirth, celestial, human, sub-human, hellish;



- 6 which determine the individual characteristics of body and disposition;
- 7 which determine the individual's social position or standing in life;
- 8 which obstruct the faculties of charity, gainful activities, enjoyment and will-power.

If the list above is examined it will be seen to give an explanation which can cover possible permutations of physical and psychological characteristics, and the general nature of life in this or the next rebirth. Thus the individual's life is predetermined within broad limits. To that extent, the doctrine of **karma** is fatalistic. However, this is true only to a certain extent : the individual is still left with a good deal of freedom of action, both to improve (or otherwise) his or her lot in this lifetime and, particularly, to influence the circumstances of the next rebirth.

So far this account of **karma** has dealt with what may be described as the negative aspects, the nature and cause of karmic bondage. The positive aspect may now be dealt with. There are two aspects to this, firstly, stopping the inflow of further karmic particles (**samvara**) and, secondly, ridding the soul of the **karma** which is already bound to it. Here we are in the field of ethical and spiritual training.

The inflow may be reduced (or even halted) by following certain practices and restraints. These, again, are organised by Jain scholars into numerous sub-categories, but essentially they fall into six groups:

- 1 proper control of mind, speech and body;
- 2 care in all actions to avoid harm to living beings;
- 3 observance of ten virtues, including forgiveness, humility, austerities, truth, chastity;
- 4 meditation on the nature of the universe, the soul, **karma**, and the path to liberation;
- 5 calm acceptance of hardship and suffering;
- 6 right conduct, in the form of equanimity, freedom from passion, total non-violence.

It is axiomatic that a particular 'unit' of **karma**, once attached to the soul, will in the normal course of events produce its appropriate effect and thus work itself out, leaving the soul free of it. This is a slow process : a given unit of **karma** may reach fruition and complete its effect in the current lifetime or it may carry over into future lives. However, the process may be hastened. By the observance of the practices and restraints enumerated in the preceding paragraph a reaction is set up which neutralises the contrary **karmas** before their full effect is worked out. This is one way of hastening the 'shedding' (**nirjara**) of **karma** from the soul.

There is another way, the deliberate practice of **tapa**, usually (though not entirely satisfactorily) translated as 'austerities'. Jainism is often described as an ascetic religion, and this is in a large measure true. Austerities involve lifting the mind above the demands and impulses of the body, deliberately assuming restrictions on the more pleasant things of life and rising above the desire for them. Whilst various forms of mortification of the body may be engaged in, the commonest is fasting, ranging from total abstinence from all intake of food and drink for a given period, through reduction in quantity, to avoidance of the tastier items. In addition to these 'external' austerities, certain 'internal' austerities are recognised, including service to monks, study, meditation.

The doctrine of **karma** can be looked at as involving both a short-term and a long term perspective. In the short term the perspective is limited to a more favourable reincarnation the next time around. But the ultimate aim is the total liberation of the soul from the cycle of worldly existence. The soul which ascends the spiritual ladder ultimately becomes free from all **karma** and achieves that permanent state of total knowledge and total bliss which is called **nirvana** or **moksha**.



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JAIN CULTURE

1. INTRODUCTION

Culture is the sum total of man's learned behavior in a society. How a Jain behaves in a radically different society such as in European society can bring out his individual makeup more clearly. How does he react to affluence and permissive elements? How does he react to ever increasing modern developments? How does he combat racial prejudices? How does he give his children a Jain culture especially where there are very few Jains or their preachers? How does he convince others of 'Jainness' when he himself, at the most, has been trained through rituals only? We briefly answer these questions after introducing the foundation of Jainism in the modern context.

2. SCIENCE AND THE FOUNDATION OF JAINISM

To call Jainism simply a religion is a misrepresentation since it tries to give a unified scientific basis for the whole cosmos including 'living and non-living' entities. Thus it is a holistic science which encompasses everything. In Jain scriptures it has been emphasized that

'knowledge comes first and then compassion'
(Desa-vaikalika-sutra, verse 10, Ch. 4)

This is consistent with one of the greatest scientists of this century, Albert Einstein, who maintained

'Religion without science is blind, Science without religion is lame'.

The main contributions of science in this era and their parallels to Jainism are as follows:

1) Particle Physics and Quantum Physics. It is only in this century that technology has advanced to the point where atomic processes and elementary particles may be studied and understood in detail. However, it is interesting to note that Jains had formulated their ideas presumably one step further by evolving the

concept of karmic particles (**Karmons**).

Whether such particles exist or not may be debatable but it is interesting that they fit in well with a self-regulatory universe and the life in it.

Quantum physics is very much probabilistic. In some cases it is very near the probabilistic Jaina principle of **Syadvad**. The principle is partly a probabilistic principle connected with the reductionistic principle of science. Jain would complement this principle with the holistic principle **Anekantvad**. At present, science is moving within these two principles.

2) Evolution. One of the greatest achievements of the biological science of the last century has been the evolution theory of Darwin. It is interesting to note that through the density of karmic matter in living species, one goes beyond evolution of any theory of Darwin, and tries to encompass the whole of creation. It tries to answer the fundamental question of evolution of life as an individual mechanism.

3) Exchangeability of Matter and Energy. One of the most revolutionary ideas of Albert Einstein was the claim that matter can be converted into energy and vice versa, i.e. matter and energy are exchangeable. This concept has been with Jains for centuries. The word that is used is **Pudgala** to describe the matter. Explicit in this word is that matter and energy are the two sides of the same coin. As we know there is no terminology to describe this phenomenon in the Greek language and therefore no such scientific expression. The best one can do is write mass-energy for this profound concept.

4) Fundamental Forces. Science recognizes at present four fundamental forces:

gravitational, electro-magnetic, weak nuclear, and strong nuclear.

Investigations are in progress to reduce the number of these forces to 'superforce'. Importantly, Jain's concept of karmic force/



animation force, must be an additional force which requires further studies but might explain various non-physical phenomenon such as mind over matter. If such forces do exist, the underlying particles behind this force are Karmons which have subtle properties because of their absorption into anything living. Thus it will make their tracking down much more difficult.

3. JAINISM IN PRACTICE

The contamination of the soul by karmic matter keeps the soul at an inefficient state. The density of karmic matter attached to a soul is also a determining factor for different types of life as well as the cycles of birth and death. Complete removal of this matter will bring the soul with its perfect qualities including absolute knowledge, bliss and energy. The process also eliminates the cycle of birth and death. For Jains, the fundamental importance in practice is to **Ahimsa** which can be translated as 'harmlessness' to all living creatures. In general, the effective use of Ahimsa not only reduces existing karmic matter but also restrains the inflow of new Karmons. Its implementation requires full alertness in any action physical, mental or through speech. (Mahavira prefixed various statements to Gautoma in Uttradhyana Sutra Ch. 10 by

'Never to be careless even for a moment').

It has four practical components: Amity, Compassion, Appreciation and Equanimity as described in the following quotation:

"To develop a feeling of friendliness in relation to beings in general, a feeling of gladness in relation to those superior to oneself in merits, a feeling of compassion for those in misery, a feeling of neutrality in relation to those in an idiot-like fashion who are unworthy of instructions".

(Tattvartha Sutra, Verse 6, Ch. 7)

The effective use of these four fundamental components of Ahimsa with complete alertness can virtually answer all the questions raised in S 1. As an analogy, it is like driving a car (a vehicle with tremendous power) towards one's destination. It is not only how

you drive and what route you take, but carefulness plays a role each second. In principle, Right conduct which reduces the karmic matter is also non-acquisitiveness (**Aprigraha**), which is antagonistic to materialistic values, e.g. love of money for its own sake. It has been suggested that beyond one's own needs a small percentage of one's income should go to worthy causes for a true Jain. Elimination of karmic matter is also through meditation etc.

It is mentioned, anyone who makes self-conquest would be regarded as a Jain. He starts from the Right Knowledge and then balances it with Right Conduct, coming through the Right Conviction grown out of the Right Knowledge. It is a pity that most of the main recitations summarizing Jain principles, are still in Arda-Magadhi. This is not in the spirit of Mahavira who preached in the common language of that time.

It very much requires Jains to come forward to try to re-interpret various concepts in terms of modern science as objectively as possible. One of the major difficulties in reinterpretation is that Jain terms are based on Prakrit/Sanskrit languages whereas modern science takes its roots in the terminology from the Greeks. To specialize in a small area of science, one works towards research degrees after many years of labor but it is amazing that one expects to understand the technical basis of Jainism at a stroke. Jains should come forward with a gradual scheme of learning through a center such as the one in Leicester.

by **Professor K.V. Mardia**
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– PRATISHTHA MAHOTSAV –



Temples of India

Although the Indian civilization is very ancient its early history is still obscure. We know that four thousand years ago an advanced culture was present in the north, in the valley of the Indus. Excavations of two cities, Mohenjodaro and Harappa, have revealed to us some details, tantalizingly incomplete, of the material remains of the Indus valley civilization. The lower walls of brick-built dwellings and some larger buildings have been uncovered by the archaeologists. Perhaps some were for religious use but we cannot yet be certain. The architecture, so far as the surviving remains can show, was functional and plain. If decorated at all, the decoration, perhaps of carved wood, has long since perished. We cannot look for the origins of Indian temple architecture in the utilitarian buildings of Mohenjodaro.

The Indus valley civilization came to an end early in the second millennium BC as the nomadic Aryan tribes moved in from what is now Afghanistan and Baluchistan. Historical research is only very slowly uncovering the early story of India and our knowledge of the long ages before the seventh century BC is very patchy. If there were temples in this period they have long since vanished: made of wood or mud-brick they would not have survived the ravages of time. Probably there were no temples: the daily rituals would be performed in a little sanctified place in the home. Communal or public sacrifices would take place in a sacred enclosure out of doors where the altar was set up according to the prescriptions in the sacred texts, and a temporary shelter for the participants erected. This was the period of the Vedas, the primary texts of Hinduism, which give details of the religious ceremonies but do not refer to temples.

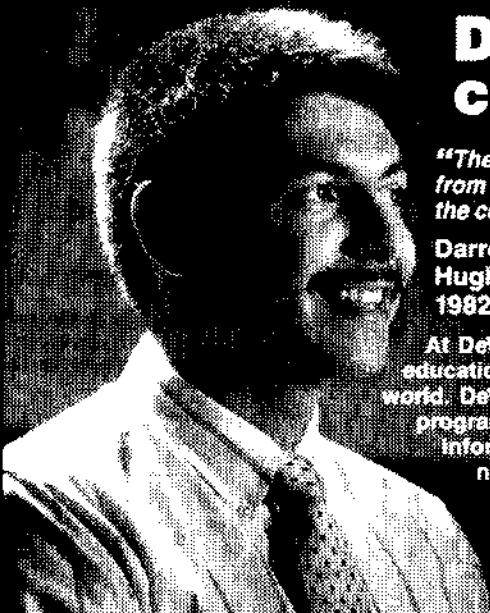
Indian religious architecture, if we can call it such at this stage, comes into focus around 250 BC with the emperor Asoka who made

Buddhism the state religion all over his wide dominions, which took in most of the sub-continent except the extreme south. Asoka caused to be erected in various places tall stone pillars, sometimes fifty feet high, crowned by a Buddhist symbol: the triple lions and wheel of the law on the pillar at Sarnath have been taken as the state emblems of modern India. At about the same time the stupa, a hemispherical mound over a grave or over sacred relics came to be faced in stone and became, in various forms, a characteristic Buddhist monument wherever Buddhism spread. In India the stupa stood on a round or square base, it was faced with worked stone on a foundation of stone rubble. A mast at the top bore an umbrella-shaped finial. A stone railing with one or more entrance gates formed an enclosure around the stupa and steps led up to a circumambulatory processional path at a higher level. Some stupas were of great size. Others were sufficiently small to be enclosed within a building or chaitya hall. The word 'chaitya' was occasionally used to designate a stupa but more generally can refer to a shrine or temple or any sacred place. Here we have something which can be looked upon recognizably as a temple.

From around 200 BC temples cut into rock faces appear in various parts of India. The chaitya hall at Bhaja near Bombay dates from the first century BC: it is high-arched and is cut deep into the rock with a stupa carved from solid stone at the inner end. A still grander example is at Karli, also near Bombay. Constructed some two hundred years later, like the earlier one it has a line of columns on each side of the main hall separating it from side aisles: the columns are beautifully carved.

Cave temples continued to be constructed for over a thousand years. Perhaps the most famous of all are at Elura in Hyderabad. Here there are no fewer than thirty-four temples, chaitya halls and monastic quarters cut into the

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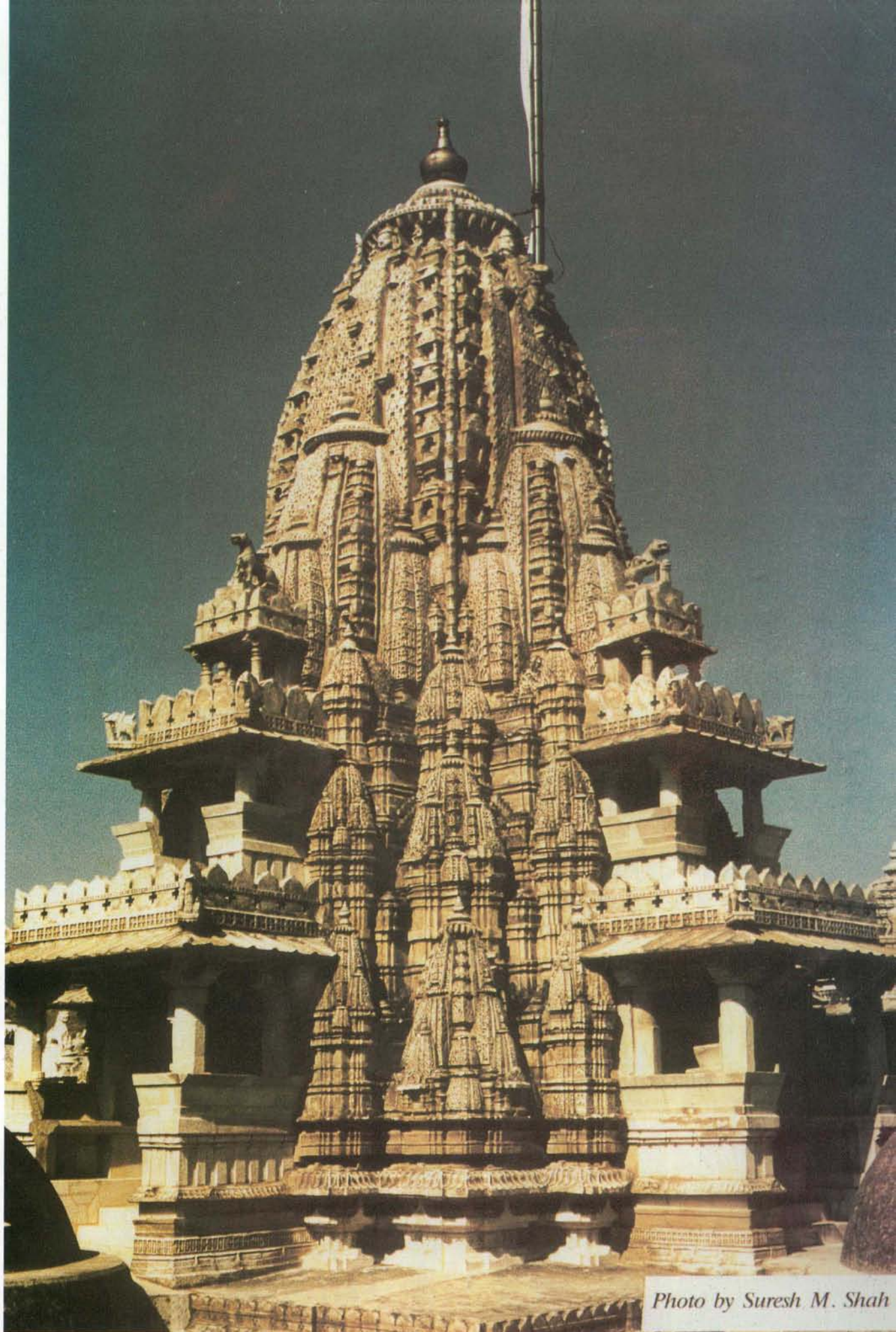
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rock. The earliest are Buddhist but from the early sixth century AD some seventeen Hindu temples were constructed. Perhaps the most astonishing is the Kailasa temple which is carved from a solid mass of rock 276 feet long and a hundred feet high left standing after the hillside had been trenched on three sides around this rock mass. This incredible structure took a hundred years to complete. This is a unique example, the remaining temples, including five Jain ones, are true cave temples, cut into the rock of the hillside. The cave temples vary considerably in plan but basically consist of a large hall with a small shrine at the end for the sacred image of the particular cult. Other smaller rooms may open off, or sometimes two wings give a cruciform plan. The five Jain temples are among the latest and probably were begun early in the ninth century AD, though the images could have been completed later. Each of the Jain temples has the basic plan of a main hall and shrine, with a few exceptions. Most notable amongst the exceptions is a temple in the caumukha tradition with four seated images in a central position facing the four directions.

The earliest Hindu temples which survive today do not date any earlier than 400 AD. Indian temples, both Hindu and Jain, are usually classified on the basis of their architectural style into two main groups. In the south the so-called 'Dravidian' style developed on different lines from the 'nagara' or 'Indo-Aryan' style of the north. A third style is also identified, described as the 'intermediate' style, or (from the ruling dynasty) the 'Chalukya' style, which flourished in the Deccan from the eleventh century AD. The term 'intermediate' is not completely satisfactory for the basic characteristics of this style were nearer to those of the southern temples than the northern, though with certain characteristics of plan and decoration which distinguish it. In particular the rich ornamentation of this style suggests the dominance of the sculptor rather than the architect. It is not possible to draw a firm line across the map between the different styles: although the Dravidian 'style' is mainly confined to the southernmost fifth of the sub-

continent, there are some examples much farther north, while examples of the northern style may be seen in the south.

In the broader architectural features there is no major difference between the temples of the main branches of Hinduism, nor between those of the Hindus and the Jains. The distinctions become apparent only on examination of the images of other sculptures. In its fully developed form the temple is entered through a porch which leads into the main hall, the mukhashala or mandapa, a more or less spacious pillared area, where the faithful can assemble for worship. Sometimes there may be side wings giving a cruciform plan. A vestibule, antarala, will connect the hall with the vimana, the sanctuary area within which is the garbha griha, the shrine containing the holy image. The vimana is usually continued upwards as a pyramidal or spire-shaped sikhara which may be of considerable height and which is often the dominant feature from the exterior view. Often an ambulatory way allows the worshipper to pass around the garbha griha and the image within. The Indian temple is essentially the house of God: the image in the garbha griha (which is frequently a small dark cell) is the focal point, the *raison d'être* for the temple, its location clearly marked from outside by the high-rising sikhara tower. While the architecture of the temple developed over the centuries, it developed within the broad framework of the rules of architecture laid down in the ancient traditional Vastusastra which formed the basic textbook for the architect and builder. The techniques of the Indian temple builder were simple. Arches and domes were constructed from horizontal overlapping slabs of stone kept in place by the weight of those above. Thus the Indian temple is weighty, resting solidly on the ground, not free and loose like the later Gothic cathedral in the West with precisely calculated stresses in its keystone arches and minimal columns and buttresses. The solidity of the Indian temple is concealed by its decorative treatment with its walls and columns, outside and in, often richly carved into a breathtaking splendor.



The most noticeable difference between the northern and southern styles of temple architecture lies in the treatment of the *sikhara* tower. The northern temple commonly has the sugar-loaf shaped tower, tapering with gentle convex vertical curves to a rounded finial or cap stone at the top. Basically square in plan, such a tower can have smaller shorter versions of the same shape protruding from the sides giving a star-shaped plan; and where there are several levels of these smaller elements, producing an elegant curved cone, vertical emphasis leads the eye upwards. It has been suggested that the shape of this tower developed from an early shelter for an image the framework of which was made by setting four bamboo rods vertically in the ground and then bending and tying them together at the top. This derivation sounds fanciful but certainly the resultant form is very pleasing to the eye.

Over the main hall, the *mukhashala*, of the northern temple the roof may be flattened or pyramidal, or may perhaps have a low dome. In some examples two or three pyramidal roofs rise from the porch to the main hall and lead the eye up to the overtowering *sikhara* tower.

In the Dravidian style the tower rests on a square base and is pyramidal in form, commonly with two sides steeper than the others so that the top of the pyramid is a ridge, not a point. Marked horizontal emphasis is given by lines of ornament and figures repeated around the sides of the tower so that it seems to rise in a series of horizontal bands. The straight lines (although broken by ornament) of these towers are not so pleasing to the eye as the magnificently proportioned convex-sided towers of the northern style. It is probably safe to say that the finest gems of Indian temple architecture, whether Hindu or Jain, are in the northern style. Another characteristic of the southern temples is the development after around 1000 AD of magnificent gate towers to the temple enclosure, sometimes exceeding the *sikhara* itself, in size.

Temple building continues in India today. Families of hereditary temple architects still design temples on traditional lines. Indeed

construction and endowment of temples has always been seen as a pious religious work: many of the finest examples, both Hindu and Jain, were built in relatively recent times. The Indian temple may be a tiny building or a vast edifice of cathedral-like proportions. It is highly stylized, traditional and conventional, but nonetheless usually beautiful. What does seem to be lacking is any really innovative modern style comparable with that of some of the more successful modern churches in the West, one thing we must not forget. The temple is not constructed as a museum piece, but as a work of art pure and simple. It is the locus of the god whose image is found within the inner shrine. It is a religious building and its artistic qualities are there at the service of and subsidiary to its spiritual functions.

THE JAIN TEMPLE

In the middle world of Jain cosmography is the continent of *Nandisvaradvipa*, the island of the gods. Here, according to Jain tradition, are situated the fifty-two eternal temples which figure frequently in Jain art as stylized buildings on a plaque or conventionally represented by fifty-two Jina images around a stone or metal pyramid. The temple is central to Jainism and these representations indicate its importance as the building which houses the image of the Jina. Meditation on the Jina and reverence to the Jina image is a fundamental part of the religious life of the Jain: this may be before a small shrine in the home, or it may be in the temple. The building of temples is a highly meritorious act. In past times rulers, and more recently wealthy merchants and businessmen, have caused the Jain temples to be built which are an important feature of Indian religious architecture. In this they follow the example of *Bharata*, son of the first Tirthankar, *Rsabha*, who is traditionally said to have erected the first temple, dedicated to his father. Not only individuals but also a whole community may take the initiative in the construction of a temple.

Jain temples come within the wider tradition of Indian temple building and their architecture follows the style of the region and era in which



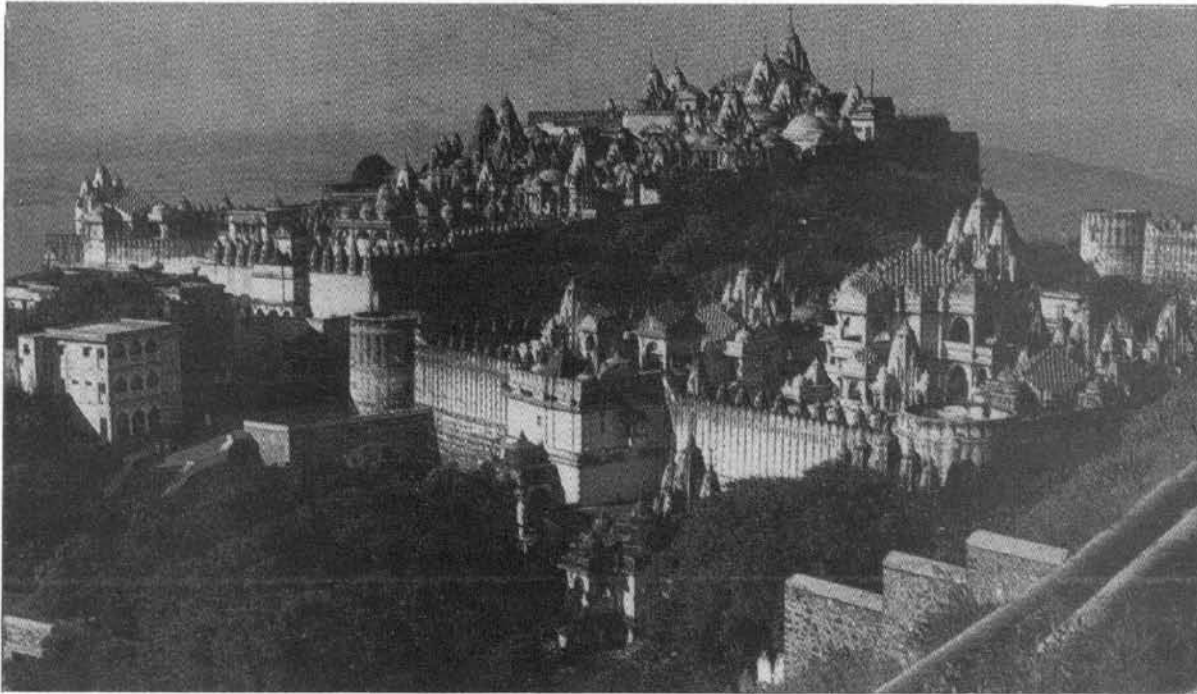
they are built. The finest temples are found in those areas where the nagara or northern style of temple architecture was dominant. The Jain temples of the areas of the Dravidian style in the south are generally less splendid and simpler in concept than the most magnificent examples of more northern parts. The focus of the temple is the shrine or garbha griha in which the Jina image is placed. There will normally be space around the garbha griha for the circumambulation of the image in the rituals of worship. Above this the dome or spire (sikhara) will rise. Before the shrine there may be a vestibule and then the main hall. The exact layout may vary but basically the temple needs a hall where the worshippers may assemble and the shrine at one end. One variant found in some Jain temples is the caumukha or caturmukha layout. An especially splendid example is the temple at Ranakpur dating from the fifteenth century AD. The shrine holds a grouping of four images (at Ranakpur they are of Rsabha, the first Tirthankar) facing the four directions. In the caumukha temple the group of images will be centrally situated facing towards four entrances to the temple. Sometimes, as at Ranakpur, the images are of the same Tirthankar, sometimes of different ones.

While Jain temples are often situated in towns and villages where they serve as places of worship for the local Jain community, many others are located at places associated with events in the lives of the twenty-four Tirthankar, or having other sacred associations. Often the sacred location, or tirtha, is on the top of a mountain or hill, frequently in a location of wild and secluded natural beauty. From the medieval period at least, pilgrimage to these places has been an important feature of Jain piety. On some of these holy hills veritable temple cities have been erected containing hundreds of temples and smaller shrines, not laid out on any ordered plan but constructed wherever a level or potentially level space presents itself. With few exceptions the temples as they stand today date from the fifteenth century AD or later and most of the earlier ones have been reconstructed. Strong walls surround these aggregations

of temples, and also the inner tuk or courts within which groups of shrines stand, a precaution against vandalism and destruction, perhaps, in earlier troubled times.

One of the most famous temple cities is Satrunjaya, south of Palitana in Kathiawar, Gujarat, the place where the first Tirthankar achieved nirvana. The ridges of the two hills, two thousand feet above sea level, are crowded with an incredible collection of temples and shrines of very varied description and size. The holiest part of the mountain tops is occupied by the Sri Adisvara temple, a particularly ornate building dating from 1530 AD but situated on the site of a very much earlier temple dating from the tenth century and perhaps before. There is a fine caumukha temple dedicated to Rsabha, built in 1618, also on the site of an earlier one. The eastern entrance to the vimana, sanctuary, leads from the main hall, while the other three open through elegant two-storied porches into the courtyard. About a hundred miles away to the west, near the town of Junagadh, stands the notable collection of temples at Girnar. They are not so numerous as those at Satrunjaya but at least one, dedicated to Neminatha, the twenty-second Tirthankar, dates back before the thirteenth century. Very interesting and unusual is the Vastupala temple. An inscription claims that the wealthy ministers Vastupala and his brother Tejapala had erected a crore of temples in various places. Allowing for considerable exaggeration, the brothers were certainly very generous patrons of temple building and restoration in the thirteenth century. The Vastupala temple is unusual in having a central shrine leading from the east side of the main hall, dedicated to Mallinatha, while two further shrines on the north and the south sides of the hall contain massive representations of the sacred mountains Sumeru and Sametsikhara.

Although the temples of Girnar, Satrunjaya and Mount Abu follow the style of the northern or nagara temples of the Hindus, they are built of marble which the wealthy Jain businessmen who founded many of them were able to afford. Moreover it was usual to establish a committee to see to the upkeep of the



*Shatrunjaya Jain Tirth
Palitana, Gujarat – India*



*Bird's Eye View of Jain Temple
Complex-Girnar Jain Tirth
Gujarat – India*



*Bird's Eye View of Jain Temple
Complex-Girnar Jain Tirth
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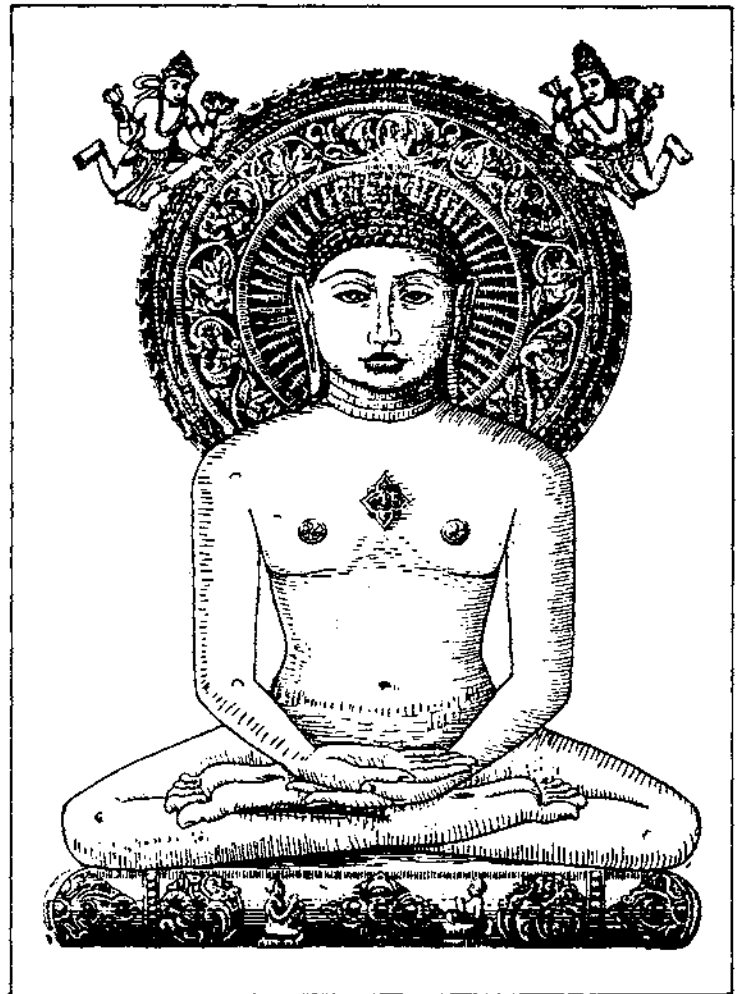
Jain temples so they are often kept in particularly good repair. Mount Abu, just on the Rajasthan side of the boundary with Gujarat, rather more than fifty miles west of Udaipur, is noted for the famous Delwara temples. One of the large temples there was founded by the brothers Vestupala and Tejapala mentioned above. The temple has a large outer hall or rangamandapa. To keep a wide space clear of pillars, the low dome has pushed to the extreme the technique of constructing such a dome with overlapping stone slabs and the technique of support which has allowed the structure to stand for many centuries is something of a puzzle to modern architects. Mount Abu was already the site of a temple erected two hundred years earlier by Vimala Shah, a minister of the king of Gujarat. It is said that he built it as a penance for the blood shed when he was sent as a military commander to quell a rebellion. The outstanding feature of the Mount Abu temples is the extraordinary intricacy of the marble carving. Practically every surface and every structural detail is covered with figures and delicate tracery.

Jainsim has made a considerable contribution to the architectural heritage of India; not only in the splendors of the great temple cities but also in other countless edifices, great and small throughout the length and breadth of the sub-continent. New temples, some of them very splendid, keeping to the traditional forms, are still being erected. Unhappily there are old temples in areas where the Jain population has declined which have fallen into decay. In a way, though, this shows that the Jain temple is a vital living institution, not simply an artistic museum piece. The temples of the great pilgrimage centers attract throngs of the devotees. But the smaller less well-known temples as well are centers for active religious life. It is right to beautify the edifice which houses the Jina image, as a sign of pious devotion and because the beauty of the surroundings can lead people to a spirit of religious worship. Some, it is true, prefer to worship in plain surroundings: they are, or should be, respected by those who prefer more elaborate outward forms. The object of Jain worship is not really confined within walls, but the temple, hal-

lowed by the presence of the Jina image and by the prayers of devotees is a most important institution of the living faith of the Jains.

THE IMAGES OF THE TEMPLE

The Jain temple is sanctified by the presence of the Jina image. The image of the Tirthankar is the focus of worship by the faithful, approached with reverence, treated almost (but not quite) as a living god. An image which has undergone the ritual consecration is highly venerated and must receive daily worship and care. Such an image is a great responsibility for



the guardians of the temple: if the services of a permanent pujari, a temple custodian, are not available the community must make arrangements for the daily attention to the image, the ritual bathing, offerings and worship, and the arati ceremony of waving lights before it.

The Jina image is most commonly depicted in a

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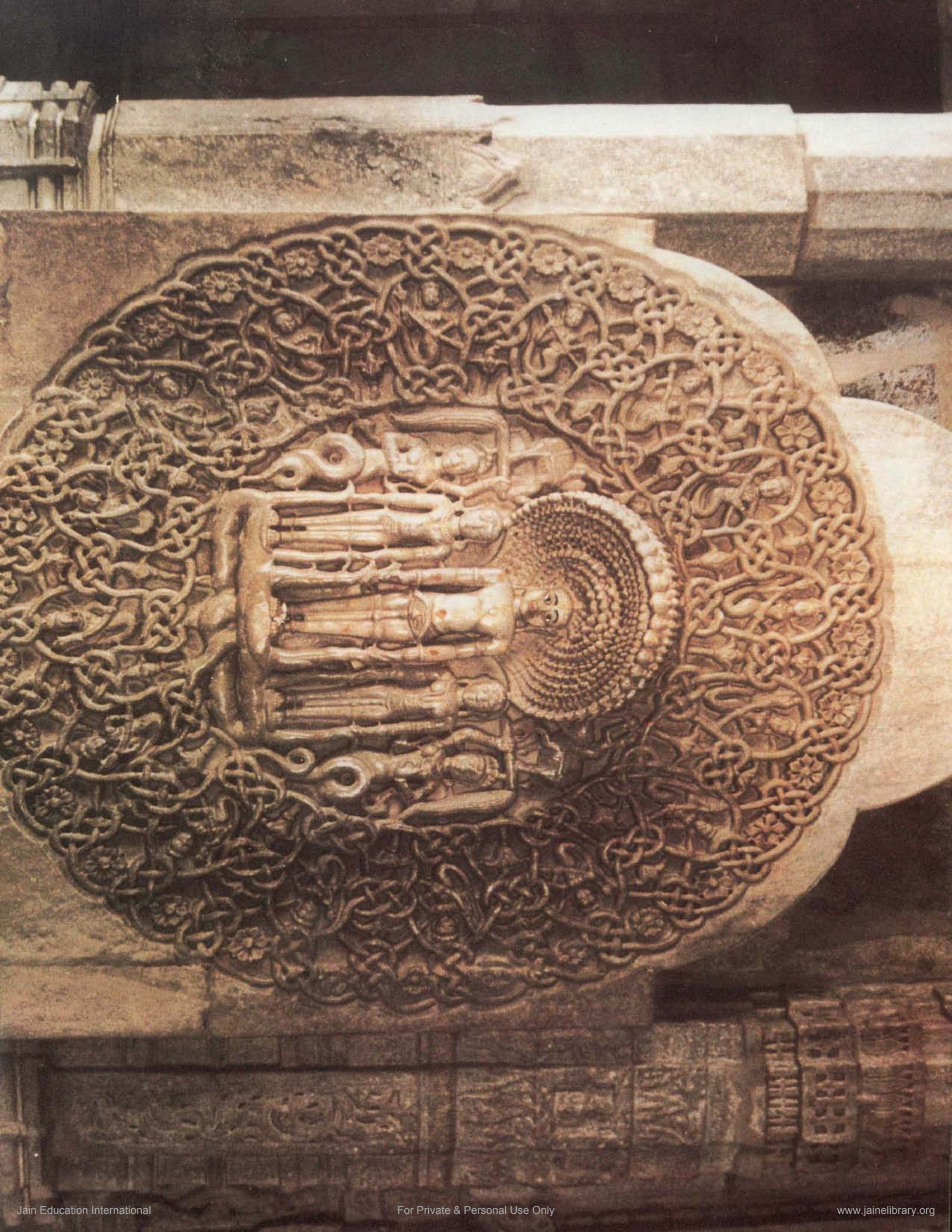
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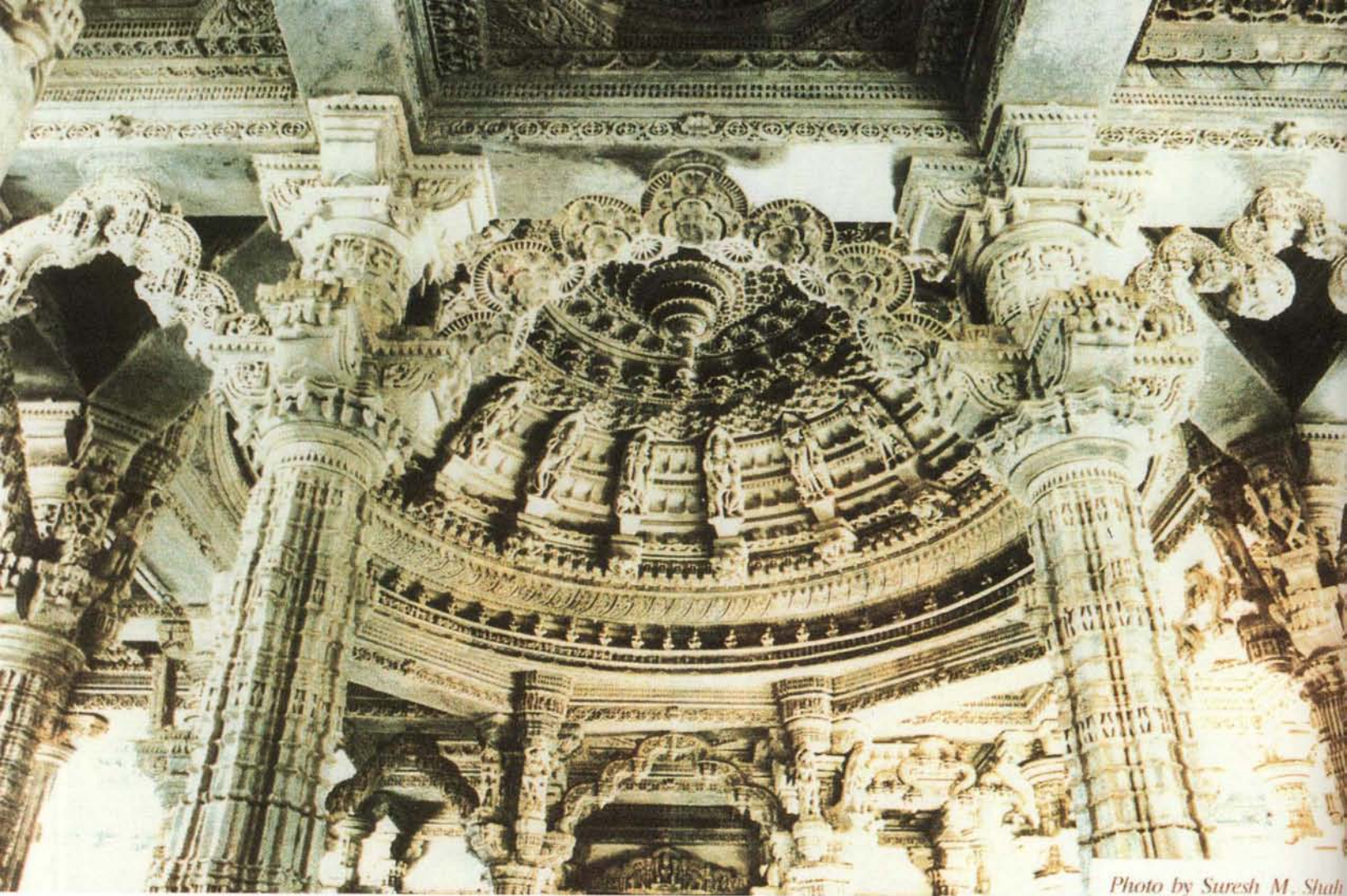


Photo by Suresh M. Shukla





seated position. Usually the 'full lotus' (padmasana) posture is shown, the right foot on the left knee and the left foot on the right knee, the hands laid in the lap, right over left. The 'half-lotus' posture with the right foot under, not over, the left knee is sometimes seen, more often with images from south India. Although, according to Jain tradition, twenty-one of the twenty-four Tirthankar achieved enlightenment in the standing posture of meditation (kayotsarga), this is not so frequently depicted in Jain iconography. Standing figures are, however, by no means rare: when shown standing the Jina figure is in a natural, rather relaxed, position, indicative of meditative detachment, with the feet slightly apart and the arms hanging by the sides. The sculptural convention makes the arms rather long and the shoulders (as with the seated figure) broad. The Digambara image is completely naked (in the tradition of Digambara monks): the Svetambara often show the Jina clothed in a simple garment and the image may be adorned with a crown and jewels. Usually, but not always there is a diamond-shaped, four-petaled srivatsa symbol on the chest of the Jina image, this symbol and the absence of a dot on the forehead, as well as the total nudity of many Jain images, distinguish these from the Buddha images with which they can sometimes be confused with. Conventionally the ear-lobes are elongated, the hair of the head is carved in close stylized curls. Only Rsabha, the first Tirthankar, is shown with pendant locks of hair: in an account of his renunciation he is said to have desisted from pulling out the last locks of hair on the intervention of a follower.

The nineteenth Tirthankar, Mallinatha, is believed (though not by the Digambara) to have been a woman but this is rarely indicated in sculpture. Indeed the conventional representations of the twenty-four Tirthankar's may usually only be distinguished by the accessory emblems and figures. Parsva, the twenty-third Tirthankar, has a canopy of seven hooded snakes, an allusion to the account of his having saved a snake from fire. As the immediate predecessor of Mahavira, though some two and a half centuries earlier, Parsva is one of the most

commonly represented Tirthankar in Jain iconography. However, images of the seventh Tirthankar, Suparsva, also show a canopy of snakes (leading sometimes to wrong identification of ancient images). Suparsva's canopy has, however, one, five or nine snakes, not the seven which is the (almost) invariable number shading the head of Parsva.

Clear identification of each Tirthankar is provided by the distinctive emblem on the pedestal. There are a few variants in these: in one or two cases the Svetambara and Digambara traditions differ. The bull of Rsabha, the deer of Shantinath, Parsva's snake (appropriately) and Mahavira's lion, to give a few examples only, are accepted in both traditions.

The Jina image will probably be placed in a more or less elaborate setting or shrine. It may be seated on a stylized lotus, supported by lions, escorted by elephants, protected by a carved triple umbrella. The dharmachakra, wheel of the law, flanked by two bulls or two deer, is often shown. Worshippers, musicians and attendants, depicted smaller than the main image, throng around. Each Jina may have his attendant Yaksha and Yaksini, male and female demi-gods, on either side, appointed by Indra, god of the heavens, to serve the Jina: they are sometimes explained as originating from the principal male and female disciples of the Tirthankar. Each Yaksha and Yaksini has his or her distinctive characteristics and emblems held in two or more hands.

Many other divine beings are depicted in the Jain temple but they are, of course, regarded as subsidiary to the Tirthankar. The outer wall of a temple may be adorned with the figures of the Dikpala, lords of the directions, east, south-east, south and so on, the last two governing the upper and lower regions respectively. The nine planets are given iconographic form and are usually depicted as a group, often over the entrance door of a Jain temple. They receive respect in certain Jain rituals. Particular regard is paid by the Jains to two Indian goddesses, Sarasvati, or Sutra-devi, the goddess of learning, and Lakshmi, or Sri, the goddess of wealth. Jains have always placed emphasis on learning



and Sarasvati is honored on certain days with special devotions and fasting. She is depicted by the Svetambara riding on a swan, the Digambara show a peacock. It may seem at first a little incongruous that a religion of austerity should honor the Indian goddess of wealth. As a largely mercantile community the Jain laity have seen nothing improper in riches if properly applied to fourteen dreams of Mahavira's mother. The Kalpa Sutra has a beautiful description of her as she appeared in the dream, seated on a lotus. The lotus is a particular emblem of Laksmi.

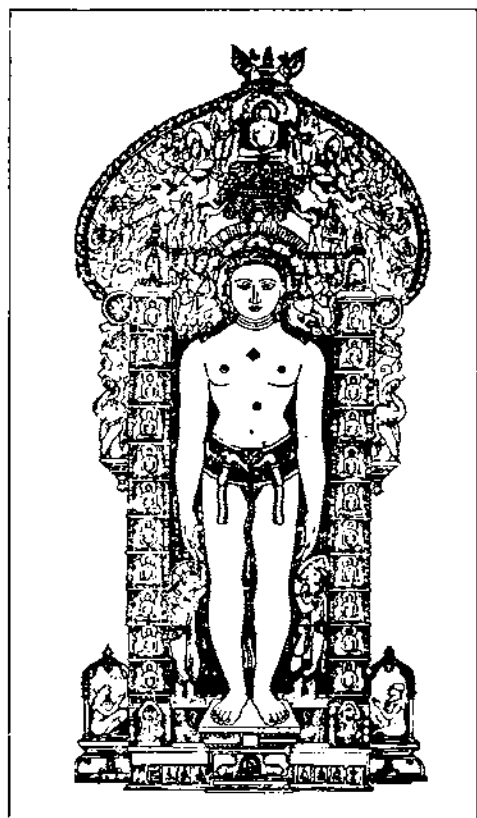
Often depicted in Jain art and sculpture are the Panca Paramesthin, the five specially revered beings, the liberated soul, the enlightened soul,

tion which is venerated in Jain rituals. The Siddha, the liberated soul, has form but no material substance and is depicted as a blank outline or sometimes as an empty cut-out shape in a metal sheet. The Digambara especially, but also the Svetambara, pay great honor to Bahubali, the son of Rsabha who was the first Tirthankar. It is believed that Bahubali was the first individual to achieve total liberation in the present cycle of time. Although this is not universally accepted, his noble sanctity ensures the respect of all Jains. He is shown, most notably in the great monolithic statue at Sravana Belgola, as standing in such deep meditation that plants are growing over his limbs unheeded.

The images of a Jain temple are rich, varied and beautiful, however the simple figure of the Tirthankar is of prime wealth. Laksmi is especially revered at Divali, the festival focus of Jain worship, in spite of the austere simplicity of Mahavira's nirvana. The Worshipper's respect can wander nevertheless freely across the regions of the gods. But central to the worshipper's faith is faith in the Jina, as an example to be followed, not as a donor of gifts or a judge of merit and demerit, still less as the awesome bearer of divine retribution. In the final resort the individual has no external gods to grant him or her salvation but must strive onward by individual effort and self-cultivation.

SRAVANA BELGOLA AND ITS TEMPLES

Probably the most famous Jain religious center in the southern part of India is Sravana Belgola. Situated some sixty miles from Mysore in Karnataka, it is known for the great monolithic statue of Bahubali or Gommatesvara. Nearly fifty-seven feet high, this is the largest free-standing monolithic statue in the world and outstrips by fifteen feet another similar gigantic statue of Bahubali at Karkala. There is a third statue, thirty-five feet high, at Yenur, also in Karnataka. The Sravana Belgola statue is by far the oldest having been consecrated in 981 AD, about four hundred and fifty years before the Karkala statue. The one at Venur dates from 1604 AD. Although



the religious teacher, the religious leader and the monk. They are commonly depicted as five seated figures in a group, as on the siddha-cakra, a lotus-shaped disc or other representa-



both are fine examples of sculpture in the Jain iconographic tradition the two later images have never become so well-known as the oldest and largest of the three. All three represent their sainted subject standing in the kayotsarga



posture of meditation with those slight distortions of the figure which are a familiar convention in Jain images, the elongated arms hanging loosely by the sides, the exaggerated breadth of the shoulders and the long pendant ear-lobes. The creepers which grew unheeded over the deeply meditating saint are represented as curling tendrils over his limbs, a slight rendering of the thicket of vegetation in which,

according to one version of the story, he was almost completely hidden.

Sravana Belgola owes its present fame and its importance as a pilgrimage center to this great statue but the religious significance of the site is far older than that. Traditionally Sravana Belgola was the place where Bhadrabahu, the last srutakevalin, one who knew all the fourteen purva of the Jain scriptures by heart, settled some 2300 years ago in company with his disciple the great emperor Candragupta Maurya. and where both the emperor, according to the tradition, and his spiritual master ended their lives by sallekhana, the voluntary ritual death by refusal of food.

Certainly Sravana Belgola was very early one of the major centers of south Indian Jainism. Details of the great acharya Kundakunda, of whose life, and indeed his dates (perhaps second, third or fourth century AD), are obscure, is associated with this place. It does appear that Jain ascetics found the tranquil atmosphere conducive to meditation and came to Sravana Belgola from very early times. It is said that one of the many temples originated as early as the third century BC.

As they stand today the temples are of much later date. There are about thirty in all in the vicinity. The oldest is the Chamundaraya Basti named after the general who commissioned the carving of the great statue. There are inscriptions stating that he built the temple. It is a building of austere beauty, rectangular in plan. A porch leads into a pillared hall. Beyond that a vestibule contains figures of the Yaksha and Yaksini attendants of Neminatha, the twenty-second Tirthankar, and the statue of Neminatha is in the inner shrine. The three statues are in a later style and must have been placed in the temple at a later date. The Neminatha image has a solid and abiding air. There is a second-story shrine with an image of Parsva. Externally the plain lower walls with rectilinear emphasis contrast with a richly ornamented roofline and two-level rectangular tower.

The Parsvanatha Basti dates from the twelfth century AD. Its rectangular lines, the walls broken by ornamented niches, with the roofline



decorated but level, give it an austere grandeur. The standing image of the Tirthankar, with his sevenfold canopy of snakes, is fifteen feet tall. Outside is a tall manasthamba, a 'pillar of glory', of graceful proportions, a round column surmounted by a square platform with four niches holding images. This dates from the late seventeenth century AD.

While most temples house the image of one, or perhaps two or three Tirthankar's, the 'Chauvisa Tirthankar's images of all twenty-four form a feature to some. In the Bhandari Basti built by the king's treasurer in the mid-twelfth century the garbha grinha or shrine is long enough to house the twenty-four images in a single long line.

The Sravana Belgola temples are on the whole simple in style and ornamentation: only one or two have the lavish decoration which we see in the splendid Jain temples of the more northern parts of India. Perhaps the simplest of all the shrines is the small natural cave in which Bhadrabahu is said to have died: two carved footprints are traditionally believed to be those of Bhadrabahu.

A cluster of temples of varying size, splendor and date is very characteristic of Jain holy places. Although it is the colossal statue of Bahubali which attracts most attention at Sravana Belgola, enough has been said to indicate that the temples of this ancient holy site testify to the appeal of Sravana Belgola and to the faith of those who built them.

TEMPLE WORSHIP

Worship is of two kinds. It can be worship in the presence of an image or alternatively worship of the God without any image. The latter is regarded as a higher form of worship but for most people it is valuable to have a physical representation of the God before their eyes. It focuses attention and the mind and spirit are immediately directed to the object of worship instead of wandering loosely around failing to center in on the object and act of worship. Some decide this as mere idolatry but that is to mistake the whole nature of worship of a holy image. The lump of stone is not itself God but

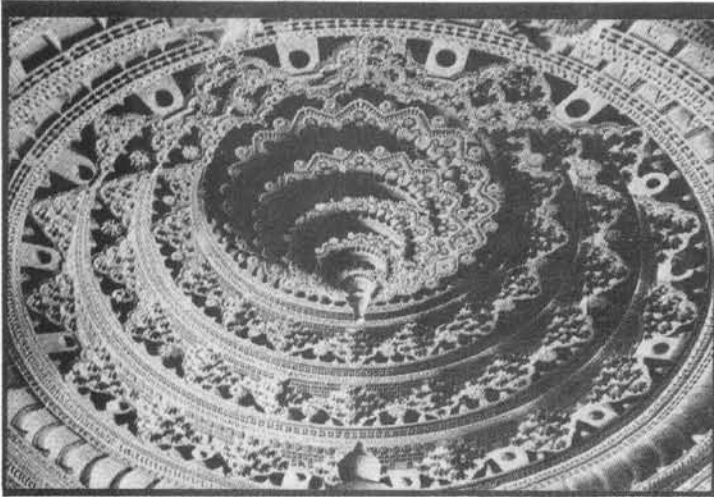
is a sacred symbol of the God. The Tirthankar or siddha is far beyond our reach, but, in a way difficult to explain in words, the Tirthankar is present in the holy image for the worship of the faithful. The focal point of the temple is the holy image of God and the temple is a place for the worship of the God.

Many ancient writings, and modern ones too, describe the rituals of worship. The rituals put order and structure into worship, again focusing the devotions of the faithful. The beauty of the words and music, with the beauty of the image and its setting, inspire in the devotee the beauty of religious faith and worship. Hence worship should be performed with due and proper ceremony, with proper preparation and with full understanding.

The first requirement for the devotions in the temple is purity. This is a rather vague word. What it means here is first of all actual physical cleanliness of the body and clothes. One should bathe before worship and it is right to keep special clothes, simple and clean: a dhoti and scarf are ideal for a man, simple clothing for a woman. This is the exterior aspect of inner purity: bad, coarse, irrelevant thoughts should be kept away. The surroundings of the image should be kept clean and swept. The objects used in worship and offered before the God should be pure, fresh and good, purchased with money honestly earned. Lastly, the ceremonies of worship should not be interrupted or distracted by worldly affairs or cares.

The process of formal worship may be summed up in ten groups of triple actions or considerations. First there is the triple utterance of the word 'nisihi'. It symbolizes the putting aside of former activities. On entering the temple one leaves outside activities behind. On approaching the inner shrine even the activities concerned with the outer temple are set aside. Thirdly, the word marks the completion of the physical acts of worship before the abstract worship or chaitya vandan begins.

Second comes the triple circumambulation of the image from right to left. Third is the reverence to the image with folded hands and the



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*“DANCING FIGURES IN
TARANGA JAIN TIRTH
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“MOUNT ABU TEMPLE (INDIA)”



words 'Namo Jinanam', with a deep bow and with complete obeisance. Then, as the fourth set of actions, come the three kinds of puja, anga puja with water, sandalwood paste and flowers, agra puja with incense, lights, the swastika symbol in rice grains, with sweets and with fruit, and bhava puja or chaitya vandan, worship with songs and prayers which follows the others. Then the fifth trio consists of contemplation during the puja on three stages of the Tirthankar's life, childhood, kingship and the ascetic life. Restraining the gaze from wandering in any of three directions away from the Jina image, and gently brushing tiny creatures to safety in threefold action, constitute the sixth and seventh.

Eighthly, during the prayers and hymns of the chaitya vandan three things should be borne in mind, to enunciate them clearly rather than rushing over them, whilst following the meaning with understanding, and keeping gaze and contemplation on the image. Three mudras, positions of the hands, are appropriate during the chaitya vandan, firstly the ten fingers folded in lotus form, secondly the hands hanging loosely whilst standing, and then the hands brought together, hollow, against the forehead. The tenth point for attention is that the chaitya vandan is followed with triple concentration of mind, voice, action.

If the previous paragraphs are re-read it will be seen that the ordered tenfold sequence leads the worshiper through from entrance into the temple to reverence of the image, then into the ritual acts and offerings, and lastly into the prayers and hymns and to the conclusion of worship. Jain rituals can be very beautiful and very moving. The actions and words become familiar to the devotee so that the whole flows graciously from one stage to the next. Ritual can get mechanical, however, and it is necessary to keep the mind fixed on the object and purpose so that the familiar does not degenerate into the mindless repetition of sterile and token obeisance.

The rituals, the ceremonies, the formal prayers and hymns lead the faithful onwards in spiritual development. These are not the final

stages of the spiritual training. Beyond a certain stage the Jain will find that he or she has less and less need for external aids to devotion and worship will reach that higher level when the God is present in abstraction, not in physical image. This stage is not yet for everyone and the temple and its worship are there to help the aspirant onwards on the path.

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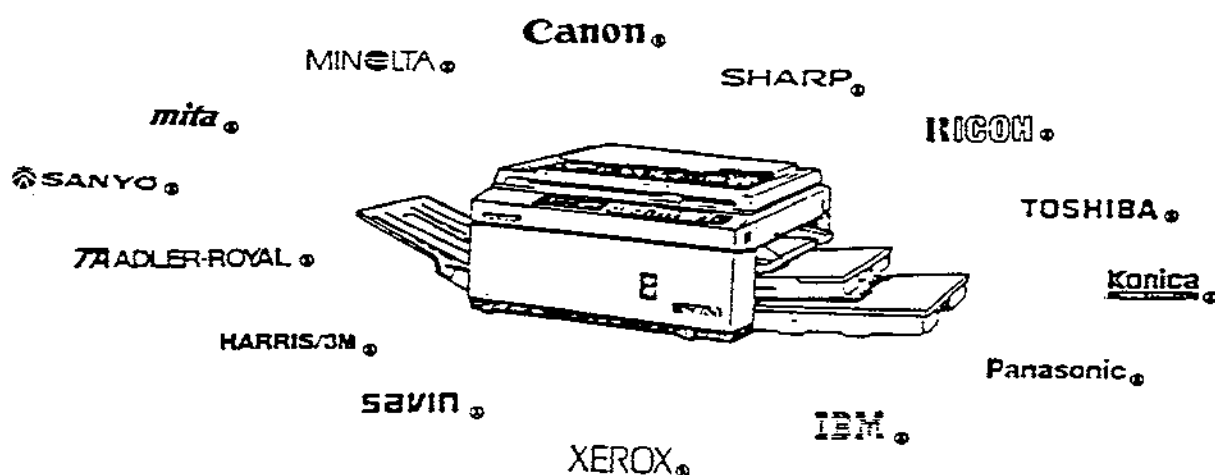
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JAIN LITERATURE

From very early times right up to the present century the scholarly language of India has been Sanskrit. As the language of serious communication it has long occupied a position similar to that of Latin in Western Europe, indeed there was a serious proposal that Sanskrit should become the official language of the Republic of India, updated, doubtless, with modern technical and other vocabulary. Closely related to Sanskrit were the ancient languages spoken by the general populace of northern India: these are known as Prakrit languages. The early Buddhist writings are in one such Prakrit, called Pali. The early Jain scriptures are in the Prakrit which Mahavira is presumed to have spoken, Ardhamagadhi. In pious Jain belief Ardhamagadhi was the original language from which all others descended, and was understood by all the creatures to whom Mahavira preached.

The earliest religious texts of Jainism, those which make up the accepted canon of the Svetambaras, were originally transmitted orally and were not written down until many centuries after their compilation. The Svetambara tradition is that the canonical works were preserved in the memory of the monks for many generations, being handed on by word of mouth in the Jain community. There came a time when there was danger that the holy scriptures would be forgotten. Accordingly a large council of monks was held at Pataliputra (Modern Patna, in Bihar) to collect all the scriptures and preserve the authentic text. The date of the council at Pataliputra cannot be determined with historical accuracy: if it was indeed, as tradition holds, some 160 years after Mahavira's nirvana, that would place it in the early fourth century BC. Modern critics, however, are fairly confident that at least parts of the ancient texts are of later date. At any rate, tradition holds that the 12 texts known as the **Anga** texts were set in order at this council.

The Digambaras do not accept this tradition: they believe that the original 12 **Anga** texts have long been lost and they revere a different collection of sacred scriptures. Leaving these problems aside, there is no doubt that the texts as they exist today are of very ancient origin. Although oral transmission long remained the norm, it is probable that some texts at least were written down by the first century AD. Setting in order, and preserving the canon was not by any means a short simple process: two more councils were held, at Mathura and at Valabhi (in modern Saurashtra), before the final council, also at Valabhi, took on the task of producing a definitive written collection of the old texts, and it is believed that this collection was the same as the Svetambara canon as it exists today.

The recension of the canon in the fifth century AD marked the end of the use of Ardhamagadhi as a language of literary composition and Jain writers thereafter turned to writing in Sanskrit or in the languages which were current by then. Much of the earlier noncanonical literature of the Jains is in the regional Prakrits: the relationship of these to Ardhamagadhi and to the later languages is too complicated for consideration here. Suffice it to mention Maharastri, a western form of Prakrit, which is used widely by the Svetambara writers in the version known by scholars as Jain Maharastri, and Jain Sauraseni, a dialect from the central regions, used by Digambara writers.

From around the seventh century AD a literary form of Prakrit developed, Apabhramsa, and Jain writers wrote extensively - in this language. Apabhramsa came to connote the literary form of the speech of the provincial cultured classes.

By the twelfth century AD it had become crystallised as a classical literary language rather than a spoken vernacular as the various modern northern Indian languages,



Hindi, Gujarati and others, developed out of Apabhramsa and began gradually to assume their modern forms. Once again, Jain writers are found writing in these languages, and, of course, the output of Jain writings in Hindi, Gujarati and other modern Indian languages is considerable at the present day. However, we must not get the impression that Jain literature was composed solely in the less learned Prakrits and vernacular tongues. The literary language, the language of scholarship **par excellence** in India, was Sanskrit, and Jain scholars wrote extensively in this language. Sanskrit writings by Jain authors are of great importance and by the eighth century AD Jain Sanskrit works were being written in both the north and south of India.

Collectively the canonical works recognised as such by the Svetambaras are known as **Agama**. The number of these texts is not quite fixed but is taken by most as 45 (though the Sthanakvasi, the non-image worshipping sect, recognises only 32). The oldest texts are the **Angas**, believed to have been originally 12, but only 11 survive. The word **anga** means a limb, that is a part of the canon. The remaining 34 texts are called **Angbahya**, they are regarded as subsidiary to the **Anga** collection. There are 12 **Upanga** texts which parallel the 12 **Angas**. Then there are 10 **Prakirnas**, six **Chedasutras** four **Mulasutras**, and two **Chulikasutras**.

Let us now look at the contents of the **Angas**. Needless to say, this is only a very sketchy summary. Extensive commentaries have been written by later writers on these texts, described as **curni**, **nijjutti**, **bhasa**, as well as various other explanatory writings. One difficulty is that the names of these scriptures take various different forms, as the title may be given in Sanskrit or Prakrit. Problems of Romanisation of Indian languages add to the complications. Modern critical scholarship, Jain and non-Jain (including the work of European scholars), has done much to elucidate the process of compilation of these texts, without detracting from their religious importance, and has shown that they are generally made up of various sections brought into or-

der and put together in many cases a considerable time after they were originally produced. Here, then, are the eleven surviving **angas**. They are, of course, in the Ardhamagadhi Prakrit, and they were transmitted for many centuries in manuscripts written on palm leaf strips often held together by cords. When paper came into use the same oblong shape was retained, and this, indeed, continued in modern printed editions. Many of these have been translated into European languages, especially German and English, though the translated versions are not always easy to come by.

1. **ACARANGA** This is certainly one of the oldest texts. The contents are varied, dealing with, amongst other matters, **ahimsa**, the life of Mahavira, and rules for the conduct of monks. Much incidental detail of life in early India may be found in the text.
2. **SUTRAKRTANGA** This **anga** contains much detail on non-Jain philosophical systems. Like other texts it contains a variety of material: the different forms of life are described in one section, the hells and their tortures in another.
3. **STHANANGA** is concerned not with the teachings of Mahavira but with a miscellaneous collection of matters arranged in categories.
4. **SAMAVAYANGA** (probably one of the latest) is similar.
5. **VYAKHYAPRAJNAPTI** The most important **anga**, this gives a wide-ranging survey of the teachings of Mahavira, largely in the form of answers to questions given by Mahavira to his close disciple Gautama Indrabhuti. There is a great deal of incidental information on society and political history near the time of Mahavira. The life of Gosala, leader of the Ajivikas, is given. (The Ajivikas were a rival religious group arising around the time of Mahavira and the Buddha, and surviving at least to the twelfth century AD.)
6. **NAYADHAMMAKAHAO** is more readable than many Jain scriptures as it contains a lot of improving stories. For example, Mahavira expounds the virtue of patience by



telling how, as an elephant in a previous incarnation, he patiently protected a hare beneath his uplifted foot.

7. **UPASAKADASA** Ten (**dasa**) accounts of pious layman in Mahavira's time.

8. **ANTAKRDDASA** Various narratives, grouped partly in tens, and referring in many cases to the time of the twenty-second Tirthankar, Aristanemi, said to have been the contemporary of Krsna.

9. **ANUTTAROPAPATIKADASA** Also in ten parts: two only are of real interest and originality, these concern persons reborn in the highest heavens.

10. **PRASNAVYAKARANA** The titles of the two parts of this work are **Asvara** (inflow of **karma**) and **Samvara** (cessation of inflow). The five great sins and the five great-renunciations appear, together with much information on social life of ancient times, crime and punishment and other topics.

11. **VIPAKASRUTA** Two groups of ten quite readable stories illustrating the consequences of **karma**, respectively evil and good. (12 the twelfth **anga** has been lost.)

The next section of the Svetambara canon comprises the texts known as **Upangas**. Although these, like the **Angas** are 12 in number, there is no correspondence between the two sets of texts. As with the **Angas**, numerous commentaries on the **Upangas** have been written by Jain scholars through the centuries.

1. **AUPAPATIKA** This is probably the most important work in this group. There is a description of the visit of Mahavira to the vicinity of the town of Campa where he delivered a sermon before the king Kunika Ajatasatru, ruler of Anga-Magadha. Various other topics are dealt with in the second part of the text, mainly in the form of replies by Mahavira to questions by his disciple Gautama on reincarnation and **Moksha**.

2. **RAJAPRASNIYA** Much of this work consists of a dialogue between a monk, Kesi, who is a follower of the twentythird Tirthankar, Parsva, and a king, Paesi by name, and it includes a discussion on the nature of the soul.

3. **JIVAJIVABHIGAMA** gives a detailed classification, in the manner beloved of Jain scholars, of the different categories of animate beings, that is beings having a soul, **jiva**.

4. **PRAJNAPANA** The longest of the **upangas**, written by, or at least based on the work of, one Arya Syama. It is a methodical collection, in question and answer form, of definitions or categories relating to a wide variety of subjects, eg. living and nonliving things, speech, passions, **karma**, and many others.

5. **SURYAPRAJNAPTI** starts in questions and answer form (but does not continue in this style). Once again, Gautama and Mahavira are the speakers. It is a treatise on astronomy, dealing with the sun, moon, and stars.

6. **JAMBUDVIPAPRAJNAPTI** A description of the geography of Jambudvipa, the inhabited central part of the universe.

7. **CANDRAPRAJNAPTI** This **Upanga** repeats (with minor variants) the latter part of the **Suryaprajnapti** (above), dealing with the moon and stars.

8. **NIRAYAVALIKA** forms, with the four following **Upangas**, a single work in five parts. These contain various accounts, sometimes repetitive, of the lives and reincarnations of various people. The hells and heavens of Jain belief are mentioned, and there are references to historical events. The four remaining parts of this composite work, the last four **Upangas**, are as follows:

9. **KALPAVATAMSIKA**

10. **PUSPIKA**

11. **PUSPACULIKA**

12. **VRSNIDASA**

The number of the, predominantly metrical, compositions comprising the **Prakirnas** is not exactly settled, but is generally taken as ten. The name signifies 'scattered pieces' or 'miscellaneous' and these works give the impression of hasty compilation. The subject matter is very varied. Apart from ritual hymns, much of this collection is devoted to the preparation for holy death and to various aspects of monastic life and discipline.

1. **CATUHSARANA** is concerned with seek-



ing protection with the enlightened ones, the liberated souls, the mendicants, and the religious doctrine (**dharma**), four refuges in all.

2. **ATURAPRATYAKHYANA** Renunciation of evil by the sick in preparation of death.

3. **BHAKTAPARIJNA** Ritual on giving up food.

4. **SAMSTARA** Regarding the rituals and preparation for the death bed.

5. **TANDULAVAITALIKA** A collection of varied material in prose and metre concerning, for example, the duration of life, a discussion on physiology between Mahavira and Gautama, measures of capacity and time.

6. **CANDRAVEDHYAKA** Various questions relating to monastic discipline and education, and to dying.

7. **DEVENDRASTAVA** concerns heavenly kings and praise of Mahavira.

8. **GANITAVIDYA** Propitious dates and omens for monastic life.

9. **MAHAPRATYAKHYANA** The great renunciation at the time of death.

10. **VIRASATVA** Praise of Mahavira

The six surviving **Chedasutras** (one other has been lost) are concerned with monastic life and rules. The Buddhists have a rather similar collection dealing, like the Jain collection, with the minutiae of the life of a monk, and making, it must be admitted, rather difficult reading. Included in one of the **Chedasutras** are the rules for a monk's conduct in the rainy season. This section has been combined with a set of biographies of the Tirthankaras, and lists of religious leaders, to form a separate work, probably the best-known and loved religious text of the Svetambara Jains, the **Kalpa Sutra**.

1. **NISITHA** Deals with monastic transgressions and punishments. Contains much incidental information on the social and cultural life of early India. The longest of the **Chedasutras**

2. **MAHANISITHA** Related to the Nisitha: this text contains some interesting stories, making it more readable.

3. **VYAVAHARA** This also contains rules for monks and nuns and it is similar to the **Brihatkalpa** (below). It is ascribed to Badrabahu.

4. **DASASRUTASKANDHA** (or **ACARA-DASAH**) contains lists of monastic transgressions as well as the required qualities of a monastic leader and other matters of monastic life. The **Kalpa Sutra** forms part of this **Chedasutra**.

BRJHATKALPA Another work detailing rules for monks and nuns. One interesting point is that the geographical limits beyond which monks should not travel are mentioned: these exclude the further western and southern parts of India, suggesting that the work was composed at a time before Jainism had spread that far beyond its original homelands.

(**PANCAKALPA** This work does not survive in its original form and the present text under this name is apparently a much younger work. Details of the original **Pancakalpa** may be deduced from references in other works.)

6. **JITAKALPASUTRA** This text, compiled by Jinabhadra, is often regarded as a **Chedasutra**, making the number up to six (if the missing **Pancakalpa** is excluded). It deals with ten kinds of punishment.

The **Angabahya** texts (those outside the **Angas**) are frequently arranged according to the decreasing number of texts in the various groups (though this order is not inflexible.) Hence, after six **Chedasutras** we pass on to four **Mulasutras**. Actually only three survive today though sometimes another text is brought in to make up the number to four.

1. **UTTARADHYANA** This is traditionally described as the last sermon of Mahavira before he achieved **moksa**. However in its present form modern scholars believe it to be a composite work containing subject matter of various dates. Nevertheless it is a very important and well-known text. The contents are concerned with various topics. Matters discussed include temptations, chastity, daily duties, austerities, and nature of **karma**, and other subjects.

2. **DASAVAIKALIKA** The meaning of the title is 'Ten (lectures going) beyond (pre-



scribed study hours). The chapters deal alternately with monastic life in detail, and monastic life in general, the former being the odd-numbered lectures, and the latter the even-numbered.

3 AVASYAKA Another very important work, loosely constructed around the six essential daily formulae of recitation, with a lengthy introduction which appears to have been intended to introduce a longer work of which the present text is the earlier part.

(The fourth **Mulasutra** has been lost.)

There are two other texts, not always regarded as canonical. These are sometimes called the **Chulikasutra** (meaning 'Appendix'), but commonly they are listed separately without any collective title.

1. NANDISUTRA In this text there is a study of cognition and a survey of the other texts of the Svetambara canon, together with other miscellaneous material.

2. ANUYOGADVARA ('Investigations'). Like the Nandisutra this work contains summaries of the other canonical works and other matters of Jain belief.

Finally, before leaving the Svetambara canonical works, mention may be made of the 14 **Purvas**. These are now lost, though references in other works give us an idea of the contents which included much early Jain belief on the nature of the universe and of the soul. They are believed to have formed the twelfth **Anga** (now lost).

THE SAMAYASARA OF KUNDA-KUNDA

The author of the SAMAYASARA, attributed to one Kunda-kunda, is an obscure figure. This work is one of a number of texts written in a Prakrit language known as Jain Sauraseni and said to be written by the same author. (The Prakrits were based on the popular speech of their time and contrasted with the more formal Sanskrit.) However it is nowadays accepted that they cannot all be by the same writer. Even the date of Kunda-kunda is a matter for dispute by scholars: there are some biographical details available

but they are so late as to be unreliable. Probably he lived and wrote in south India around the first century BC or the first century AD. His works, and perhaps particularly the Samayasara, have been widely read and studied. They have been translated into several Indian languages, and some of them (including the Samayasara) into English. They have attracted many traditional commentators of whom one very important was Amrtacandra around 1000 AD, who wrote in Sanskrit. A commentary in Kannada (a major south Indian language) was written by Balacandra about the thirteenth century AD.

An edition of the Samayasara with English translation and with an English commentary (largely based on Amrtacandra) and introduction by the late Professor A. Chakravarti, of Madras, was published by Bharatiya Jnanapith, Delhi (second edition 1971).

Samaya means "self" and is used in the same sense as "atman" in Hindu philosophy. It can be very loosely rendered "soul". Professor Chakravarti in his lengthy introduction deals with the concept of the Self in many Western and Indian schools of thought.

After a sentence of homage to the Siddhas, the liberated souls, the Samayasara commences by pointing the difference between that jiva (or individual soul) which rests on the "three jewels" of Right Conduct, Faith and Knowledge, which pure soul is the real Self, in contrast to that which is contaminated by the material of karma. (Jains see karma as a sort of cloud of dust which clouds over the blissful all-knowing qualities of the pure soul). This is the basic message of the Samayasara and in the subsequent chapters it is fully developed. The true Self is pure. However emotional states such as attachment to things, lead to the bondage of karma. The realisation of one's true nature leads to repentance and renunciation and eventually to liberation and moksa.

The Samayasara is easy to read, at least in the English translation, and the reasons for its success are clear. It describes simply and basically the processes by which we are bound by the effects of our actions and attitudes,



and the path of understanding and self-control which can lead us to our full potentiality, unfettered by the things of the world.
(Reprinted from The Jain, JULY 1983)

THE LOST PURVA TEXTS

The sacred scriptures of the Jains are of great antiquity. Inevitably, with writings of great age there is a lot of dispute amongst scholars about their age, their authorship and of course their authenticity. With books which may have been originally compiled over two thousand years ago it can be very difficult to know whether the text which we have today is a faithful copy of the ancient version. Even if we have a very early manuscript, say a thousand years old, that is still many centuries after the compilation of the original work. In that time all sorts of changes could have been made, pieces added or taken out, mistakes made in copying and so on. Indeed these difficulties have led some Jain scholars to be very cautious about the authenticity of writings which are accepted by others: by and large the Digambara are not happy about the scriptures of the Svetambara as they exist today.

Some people are afraid to apply scholarly research and criticism to their sacred writings: it is quite natural to be upset at the possibility that scholars will come to conclusions which are different from the traditional views. This is true of other religions as well as Jainism. When scholarly research began to be applied to the Christian Bible large numbers of more conservative Christians were upset by the results. But in fact, now that the fuss has died down and the conclusions of the experts have been shown to be generally right the fact that Christians know the way in which their sacred writings were compiled, which parts were added later, which are interdependent on each other or come from a common source, which can be regarded as genuine history and which are only edifying stories (but not necessarily less valuable for that), after this the value of the Bible has been strengthened not weakened. We must believe that there is no conflict between modern

scientific research methods and true religion. This is a fact which should be particularly evident to Jains, whose religion is particularly well able to fit in with modern scientific world.

One of the fascinating problems of Jain writing relates to the collection known as the **PURVAS** (also spelled **PUVVAS**). These were fourteen works which were believed to go back to the time of Parsva 250 years before Mahavira. They were passed down by word of mouth (none of the Jain 'writings' was actually written down until very many centuries later) until the middle of the fourth-century BC. It is generally agreed by ancient writers that the great Jain leader Bhadrabahu was the last man to know all fourteen of the Purvas. After his time there were some people who knew parts of them but they too died without passing on the texts to their successors. A few parts only seems to have been preserved in the memory of some monks and were passed on in the Digambara tradition until they were finally put in the written form around 200 AD. Of course quite a lot of material in the Purvas has probably been incorporated in other writings. The twelfth work in the group or Jain writings known as the **ANGAS** is believed to have included much of the Purvas, but unfortunately the twelfth Anga have been largely lost (though the other eleven have survived). the matter is quite complicated and doubtless scholars of the future will have a difficult but fascinating job unraveling it. From other references, however, it is possible to get some idea of what the Purvas contained. There seems to have been some material about the nature of the universe as understood by Jain thinkers in antiquity and with this, of course, astronomy (and its sister science-less acceptable nowadays - astrology). The nature of karma seems to have been discussed as well as the practice of yoga. Indeed it seems possible that the Purvas were related to the wider body of very early Indian religious literature. It has been argued that the Purvas preserved an important body of ancient ascetic literature which is referred to in many other Indian writings.



One day perhaps researchers will have managed to reconstruct the probable text of the Purvas. Perhaps in the great Jain libraries of India there are manuscripts which have not yet been fully studied but which will help in this world. The scientific study of the ancient Jain literature is a very valuable work, difficult it is true, but ultimately very rewarding. Reprinted from THE JAIN, December 1982.

THE TATTVARTHA SUTRA

DATE, AUTHORSHIP AND IMPORTANCE

Like so many early Jain texts, the Tattvartha Sutra is difficult to date. The author, Umasvati, or Umasvami, is a shadowy figure and scholars have suggested various dates for his life. Some Jain sources place him as early as the first century of the Vikrama Samvat* (in European terms around the beginning of the Christian era): Guerinot (1926, p61) suggests 44-85 AD. P.S. Jaini (1979, p81) dates him without comment to the second century AD in agreement with many Digambara sources. On the other hand, the fourth or fifth century AD is accepted as probable by von Glasenapp (1925, pl06).

Not only his date but other information about Umasvati's life is uncertain. Digambara tradition would put him as a student, or at least in the line of succession of, the famous south Indian scholar Kundakunda (whose dates and life are equally uncertain) whilst Svetambara and the Digambara claim Umasvati, or Umasvami, as their own: there are naturally some differences between the Svetambara and Digambara versions of the Tattvartha Sutra. Modern scholars have been unable to resolve this question: it may well be, as suggested by von Glasenapp (1925, p 106), that the division between the two sects had not yet hardened by Umasvati's time. According to early commentators the Tattvartha Sutra was written at Pataliputra, modern Patna in Bihar in northern India. Umasvati has been credited with the authorship of five hundred works: only a few of those ascribed to him are still extant.

Despite the uncertainty about its origin one thing is certain, the Tattvartha Sutra of Umaswan is one of the most important religious texts of the Jains, respected and widely read by Svetambara and Digambara alike. It is probably the most important work which is accepted by both major branches of Jainism. Although it falls outside the collection of most ancient texts accepted as the sacred canon by the Svetambara, yet it is regarded by them as a most authoritative exposition of Jain belief.

The Tattvartha Sutra is also known as the Tattvarthadhigama Sutra. A *sutra* is a religious text, generally a manual of short aphorisms. The title 'Tattvarthadhigama' is made up of three Sanskrit words *tattva*, true nature, *artha*, thing, and *adhigama*, knowledge. It may then be translated 'a manual for the knowledge of the true nature of things'.

The most ancient sacred books of the Jains, those which are recognised as the canon, at least by the Svetambara, were compiled in Ardha-Magadhi, a Prakrit or popular spoken language as distinct from the Sanskrit of the scholarly stream among Jain thinkers (Succeeding centuries were to see, of course, a vast output of Jain literature in Sanskrit.) The Tattvartha Sutra is short: it consists of 357 terse aphorisms of a few words each, the whole divided into ten chapters of uneven length. Taken together these chapters present an epitome of Jainism. The ideas are not new, they are to be found in the *Agama* canonical texts in scattered form, but here they brought together for the first time in a structured system. So short and pithy is the text in some places that it has more the characteristics of an aide-memoire easily committed to memory than a full and detailed manual, to be filled out by the commentators whether in writing or orally.

FUNDAMENTALS OF JAINISM AND THE NATURE OF COGNITION

The first verse of the first chapter expresses the three jewels', *ratna traya*, of Jainism: *samyag darsana jnana charitrani moksa margah(l*.



I) 'right faith, knowledge and conduct are the means to moksa'. 'Right faith' is a rather simplistic translation of *samyag darsana*, though it is commonly encountered. Right faith, in this context, means rather the inclination towards validly determining the nature of things' as Pandit Sukhlalji puts it (1974, p5), or 'the holding of the truth as true' (das Fur-wahrhalten der Wahrheiten) in Jacobi's words (1906, p292) (1.2). This right faith originates either spontaneously by nature or through instruction (1.3). The seven fundamental truths are listed in verse 4: *jiva*, soul, and *ajiva*, non-soul, *asvara*, inflow of karma to the soul *bandha*, binding to the soul, *samvara*, cessation of inflow, *nirjara*, shedding of accumulated karma, and the goal of the preceding four, *moksa* or final liberation. This list of seven *tattva* omits two which are added in many other texts, *punya* and *papa*, merit and demerit or good and bad results in karma: these may be regarded as subsumed in *asrava* and *bandha*.

These first four verses, then, sum up the basic fundamentals of Jainism. The remaining thirty-one verses of Chapter I discuss the process of cognition, the different types of knowledge and their acquisition being analysed and classified in some detail. In other words, the mechanism of right faith and knowledge is discussed (right conduct being deferred to Chapters VII and IX). After this the subsequent chapters take up the seven fundamental truths in order: these are in effect the objects of right faith and knowledge.

SOUL, NON-SOUL AND THE NATURE OF THE UNIVERSE

Three chapters, II to IV, are concerned with the soul, *jiva*, in all its manifestations. The main characteristic which defines a soul is *upayoga* (11.8). Jain thinkers refer to three qualities of the soul, consciousness, bliss and energy. Umasvati here takes the application of consciousness, that is cognition, *upayoga*, as the defining characteristic. Souls fall into two major categories, those which are still subject to the cycle of birth and death (*samsara*) and those which have achieved final liberation

(*moksa*) (11.10). Chapter II then continues in detail with an analysis of the different kinds of soul in *samsara*, in other words of living beings, their senses and types of body, transmigration and birth and so on.

Chapter III is a short chapter of eighteen verses, describing very tersely the lower and middle portions of the *loka*, or inhabited universe, and their inhabitants, according to Jain tradition. In the lower portion are the seven hells and the beings suffering there. The middle portion is the abode of humans and animals and consists of a series of concentric continents and oceans. Like Chapter III, Chapter IV is rather cryptic without the aid of a commentary: it lists the four species of gods or heavenly beings who reside in the upper regions of the inhabited universe.

From a consideration of *jiva* or soul, the Tattvartha Sutra moves on in Chapter V to discuss *ajiva* or non-soul. The categories of non-soul, according to the Jains, are matter (*pudgala*), space (*akasa*), time (*kala*), and the principles of motion and rest (*dhanva* and *adhanva*). The last two are concepts apparently unique to Jain philosophy. There is some dispute as to whether time is to be included in the 'substances' described as non-soul: the Tattvartha Sutra is ambivalent on this point. In verse I *kala* is omitted from the list of *ajiva* substances but its results are mentioned in verse 22, whilst verse 38 states that certain authorities regard it as a 'substance'.

THE KARMIC PROCESS

It will be seen that the first five chapters of the Tattvartha Sutra outline the nature of cognition and the Jain view of the universe. The remaining five chapters explain the karmic process, wrong and right behaviour in their relation to this process, and hence the path to final liberation. In Chapters VI and VIII the inflow and binding of karma to the soul are discussed, Chapter IX takes up the reverse process, the stoppage of inflow and the shedding of karma. Chapter VII interposes a consideration of ethical behaviour, and the other facet of the disciplined Jain life, austerity, links naturally with the subject matter in



Chapter IX.

Inflow of karma to the soul is called *asrava*. It is the activity or vibration of body, speech and senses which brings about this inflow. This activity or vibration, as it affects the soul is called *yoga* (here given a specialised meaning). Chapter VI analyses the various types of karma and the several actions and emotions which cause their inflow into the soul. The analysis is interesting for it brings an explanation of the complicated effects which previous actions have in the life of the individual. This discussion continues in Chapter VII where the causes of *bandha*, binding of karma to the soul are given. They are the absence of right faith, the failure to abstain from vicious acts, carelessness as to right and wrong behaviour, passion, and activity. This leads on to complicated listing of the subtypes of karma.

RELIGIOUS DECIPLINE IN THE TATTVARTHA SUTRA

While Chapters VI and VIII deal with the negative side of the karmic processes, giving detailed analysis at a fairly abstract level, Chapter VII and IX are largely concerned with the moral and disciplinary life of the individual which can lead to the halting and reversal of the karmic inflow. There are five *vrata*, translated vows' or 'restraints': when kept partially (by the lay person) they are known as *anuvrata*, or when they involve total renunciation they are *mahavrata*. These are the five main ethical principles of Jainism. They are listed in the first verse of Chapter VII, nonviolence, truthfulness, nonstealing, chastity and nonacquisitiveness. They are briefly defined in subsequent verses and elaborated in verses 19 to 32. Verses 4 to 7 are a guide to mental attitudes: one should regard violence, stealing and so on as detestable and nothing but misery. One should cultivate friendship to all beings, pleasure for those whose merits are superior to one's own, compassion for those who are suffering and neutral feeling towards the dull and unteachable. One should reflect on the nature of the world and the body and view them with detachment. The householder, like the homeless

monk, may observe the five restraints, albeit in a reduced fashion. Certain supplementary restraints for a fixed time, fasting on certain days, foregoing bodily adornment or sleep, restraint on use of food, drink and other articles of daily use, and donation of food and the like to worthy recipients. Lastly there is *sallekhana* or the fast to death.

The cessation of the inflow of karma is called *samvara*: it is achieved through seven forms of religious discipline detailed in Chapter IX, restraint, watchfulness, rules of righteousness, deep reflection, endurance of afflictions, right conduct, and austerities. The process of shedding the accumulated karma is *nirjara*: austerities are also the means to *nirjara*. Each of these disciplines is defined and subdivided.

Restraint (*gupti*) means restricting the activities (*yoga*) of body, speech and senses, avoiding what is not necessary. Watchfulness (*samiti*) is its complement, involving positive caution in movement, speech, procurement of necessities, handling and disposing of things, to avoid harm.

The rules (*dharma*) of righteousness are ten in number: they involve the qualities of forbearance, humility, sincerity, absence of greed, truthfulness, self-restraint, austerity, renunciation, absence of feelings of ownership.

Deep reflection (*anupreksha*) on the true nature of things as a means of stopping the karmic inflow involves reflection on the transient nature of life, the solitariness of the individual in the cycle of birth and death, the nature of karmic inflow and cessation...*Caritra*, translated as right conduct, in this context describes the endeavour to remain steady in a state of spiritual purity. Its main characteristic is *samayika* or equanimity, a term often used for a period of quiet reflection for the cultivation of equanimity practiced daily by the pious Jain. A monk's initiation, with the promise of continued spiritual purity, is a form of *caritra* as here defined.

Parisaha, discomforts to be overcome, *tapa*, penances deliberately undertaken, are both instrumental in teaching restraint of the passions. Twenty-two afflictions are listed which the monk has to learn to endure, these are



less applicable to the lay person. However the twelve penances or austerities, six external or bodily and six internal or mental, apply both to the monk or nun and to the lay man or woman. It is made clear (IX.3) that austerities not only halt the further inflow of karma to the soul but also are instrumental in the actual shedding of already accumulated karma.

The Sanskrit word *dhyana* is usually translated 'meditation': 'mental concentration' is another possible translation. Meditation is discussed and analysed in verses 27 to 46 of Chapter IX. It involves fixing the mind on one subject of thought for a space of time up to one *muhurta* (one thirtieth of a day, forty-eight minutes). It is possible only for someone with the right bodily power. Meditation can take various forms, some of which are beneficial and lead to *moksa* whilst others are harmful. Thus, concentration on acquisition of an agreeable thing or getting rid of something unpleasant is harmful, so is constant reflection on violence, untruthfulness, theft, protection of possessions. Persons in the lower stages of spiritual life are susceptible to these. In the higher *gunasthana* stages of spiritual development, the valuable forms of meditation are possible. *Dharma-dhyana* concentration on the sacred teachings, the elimination of defilements, the consequences of karma and the nature of the universe. *Sukla-dhyana* is possible only for a person highly spiritually advanced and versed in the sacred texts, indeed the highest levels of *sukla-dhyana* can be approached only by a kevalin, a person who has achieved omniscience.

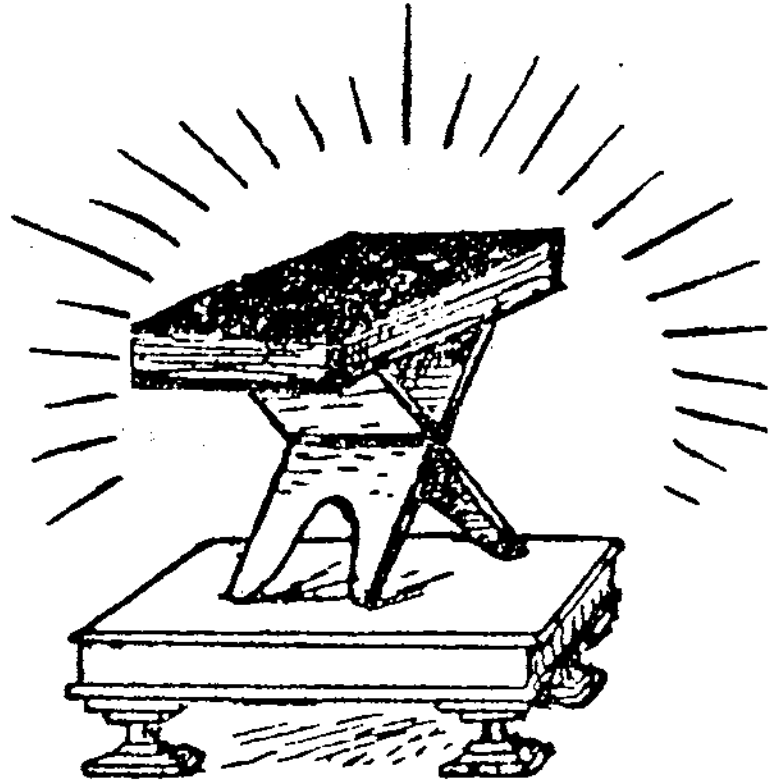
Ten stages of the process of *nirjara*, shedding of karma, are listed in verse 47, from the finding of right faith to complete enlightenment, whilst another listing on different principles of five stages of spiritual progress is found in the next two verses.

THE FINAL COAL

All this leads up to the final goal of the spiritual path, *moksa* or complete liberation of the soul. This is the subject matter of the tenth

and final chapter of the Tattvartha Sutra. It is very short chapter, just seven verses, but it marks the culmination of the work. Indeed the Tattvartha Sutra. is sometimes called the *Moksastra*, the Moksa scripture. The true nature of the soul includes, it must be remembered, total knowledge but until the final elimination of all karma this total knowledge is obscured and dimmed. The last and most powerful forms of karma ultimately succumb to *nirjara*, shedding off, and *kevala*, omniscience, appears. The complete destruction of all karma is called *moksa*: the liberated soul. By its natural unhindered motion, now rises upwards to the uppermost part of the universe. With verse 6 the Tattvartha Sutra reaches its culminating point. However the author cannot resist adding a further note (verse 7) listing twelve ways in which the souls achieving liberation may be classified .

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The Jain Teachings

1. Ahimsa (non-violence)

The Jain philosophy is virtually synonymous with the principle of ahimsa (non-violence) which runs through the Jain tradition like a golden thread. "*Ahimsa parmo dharmah*" (non-violence is the supreme religion).

Mahavira, the 24th and last Tirthankar (Pathfinder) of this era, who lived 2500 years ago in north India consolidated the basic Jain teachings of peace, harmony and renunciation taught two centuries earlier by the Tirthankar Parshva, and for thousands of years previously by the 22 other Tirthankars of this area, beginning with Adinatha Rishabha. Mahavira threw new light on the perennial quest of the soul with the truth and discipline of ahimsa. He said:

"There is nothing so small and subtle as the atom nor any element so vast in space. Similarly, there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life."

Ahimsa is a principle that Jains teach and practice not only towards human beings but towards all nature. It is an unequivocal teaching that is at once ancient and contemporary. The scriptures tell us:

"All the Arhats (Venerable Ones) of the past, present and future discourse, counsel, proclaim, propound and prescribe thus in unison: Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature of living being."

In this strife-torn world of hatred and hostilities, aggression and aggrandizement, and of unscrupulous and unbridled exploitation and consumerism, the Jain perspective finds the evil of violence writ large.

The teaching of ahimsa refers not only to wars and visible physical acts of violence but to violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for the natural world. Ancient Jain texts explain that violence

(himsa) is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion, that makes action violent. Without violent thought there could be no violent actions. When violence enters our thoughts, we remember Tirthankar Mahavira's words:

"You are that which you intend to hit, injure, insult, torment, persecute, torture, enslave or kill."

2. Parasparopagraho jivanam (interdependence)

Mahavira proclaimed a profound truth for all times to come when he said:

"One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them."

The ancient Jain scriptural aphorism Parasparopagraho jivanam (All life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and perspective. It defines the scope of modern ecology while extending it further to a more spacious 'home'. It means that all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teaming with interdependent constituents.

3. Anekantavada (the doctrine of manifold aspects)

The concept of universal interdependence underpins the Jain theory of knowledge, known as anekantavada or the doctrine of manifold aspects. Anekantavada describes the world as a multifaceted, ever changing reality with an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed.



This leads to the doctrine of syadvada or relativity, which states that truth is relative to different viewpoints (nayas). What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe.

Because it is rooted in the doctrines of anekantavada and syadvada, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings.

4. Samyaktva (equanimity)

The discipline of non-violence, the recognition of universal interdependence and the logic of the doctrine of manifold aspects, leads inexorably to the avoidance of dogmatic, intolerant, inflexible, aggressive, harmful and unilateral attitudes toward the world around. It inspires the personal quest of every Jain for samyaktva (equanimity) towards both jiva (animate beings) and ajiva (inanimate substances and objects). It encourages an attitude of give and take and of live and let live. It offers a pragmatic peace plan based, not on the domination of nature, nations or other people, but on an equanimity of mind devoted to the preservation of the balance of the universe.

5. Jiva-daya (compassion, empathy and charity)

Although the term 'ahimsa' is stated in the negative (a=non, himsa=violence), it is rooted in a host of positive aims and actions which have great relevance to contemporary environmental concerns.

Ahimsa is an aspect of daya (compassion, empathy and charity), described by a great Jain teacher as "the beneficent mother of all beings" and "the elixir for those who wander in suffering through the ocean of successive rebirths."

Jiva-daya means caring for the sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

Jains, whether monks, nuns or householders, therefore, affirm prayerfully and sincerely, that their heart is filled with forgiveness for all living beings and that they have sought and received the forgiveness of all beings, that they crave the friendship of all beings, that all beings give them their friendship and that there is not the slightest feeling of alienation or enmity in their heart for anyone or anything. They also pray that forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other.

From the Jain Declaration on Nature, presented to HRH Prince Philip, the Duke of Edinburgh, October 1990.



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Jain Life-Styles

The everyday life of Jains whether monks or laity is marked by a reverence for all life and a great sense of gentleness in all relationships and activities. For example, life begins in many Jain households with the floor being swept very gently so that dust and insects are removed unharmed. Jain monks and nuns begin the day inspecting their clothing to ensure that they do not damage any creatures which may have become caught up in the night.

The Namaskara-Mantra

For monks and laity alike the first words of the day include repeating their great mantra:

Homage to the Jinas

Homage to the souls that have attained liberation

Homage to the ascetic leaders of the Jain order

Homage to the preceptors

Homage to all the holy ones in the world

This five-fold salutation, which destroys all sin, is of all auspicious things the most auspicious!

It is the most repeated mantra of the Jains learnt from childhood and spoken by some Jains as many as nine times each day. It often forms the last words of the day and is much chanted during the final hours of the life of a Jain especially those who have taken the sacred death rite of *sallekhana*.

Quiet and Meditation



Most Jains try to spend some part of their day in quiet reflection and meditation. Traditionally this is a period of 48 minutes called *SAMAYIKA* (Lit 'attaining equanimity' - an evenness of mind). It is often observed at sunset after the day's activities are almost over when Jains sit in peace and quiet in a yogic position both seeking forgiveness for any misdeeds or selfish thoughts and forgiving others for any injury committed. This discipline is believed to be of very ancient origin. Forty-eight minutes is a standard Indian unit of time called a *muhurta*. It is one thirtieth of a day, just as a day is one thirtieth of a month.

Vegetarianism

For all Jains their commitment to non-violence or non-harming is the most important principle directing their lives so abstaining from eating meat, fish and eggs and maintaining a vegetarian diet is central to their way of life. Because eating the roots and bulbs of plants causes the destruction of the entire plant, many Jains will not eat potatoes, carrots, onions and other vegetables growing under the ground. During the rainy season when green vegetables grow quickly and insects abound, many orthodox Jains eat dried vegetables or grain products. Fruits and vegetables are often opened by hand to avoid the use of a knife. Several times in a month Jains observe a full or a partial fast. Alcohol, tobacco and honey are also prohibited for Jains. Traditionally Jains do not eat after sunset (for monks and nuns this is strictly observed) so that even by accident no insect may be damaged. Since light attracts insects, efforts are made in both Jain homes and temples not to keep lights burning too late.

Out of respect for Jain principles many Hindus living alongside Jain communities, have copied Jain vegetarian habits just as in many other aspects the Jains have been influenced by Hindu customs and rituals.



Daily routine of monks and nuns

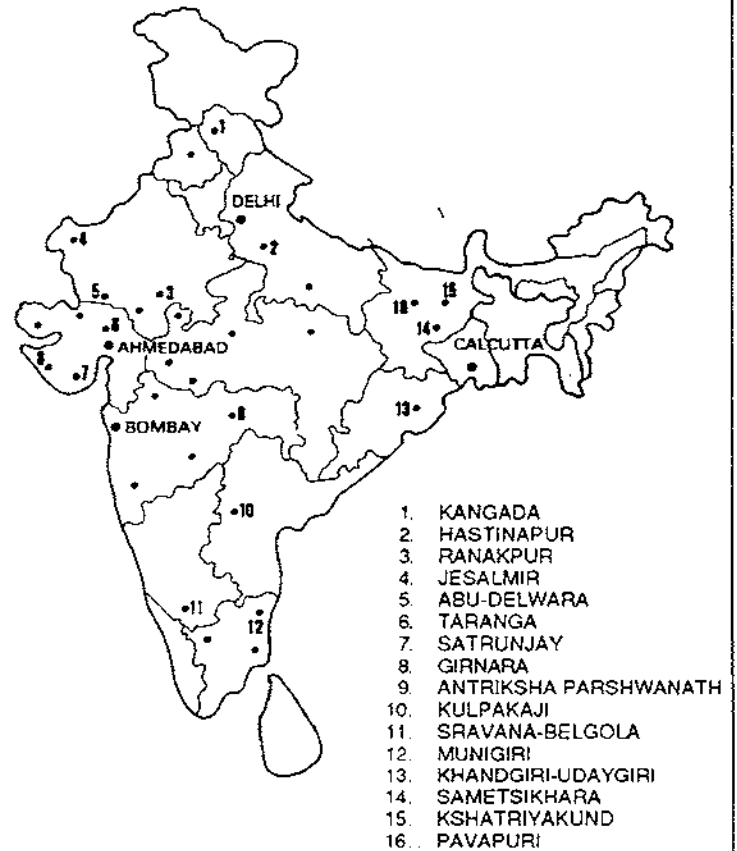
Jain monks and nuns have renounced the world completely and left home and families to travel without possessions teaching and preaching and living an extraordinarily ascetic life. Digambara monks go entirely naked but Svetambara monks wear two pieces of white cloth to cover their nakedness. The ascetics never travel alone but always in company to ensure that they hold fast to their strict practices.

They rise before 4:00 a.m. after having slept on the floor in summer or on a wooden board in winter. Apart from the four monsoon months when their walking may damage the many living creatures about at that time, they wander, never staying more than a few nights in one place, because they must not become attached to a place or a particular group of people. While wandering they are not allowed to use any vehicle or boat neither are they allowed to swim. They must beg for their food. The Digambara monks must eat in a standing position from the hollow of their hands. The Svetambara sects carry wooden pots for begging. Neither sect allows its monks or nuns to light a fire or cook food. Digambara monks drink only boiled water surplus to the needs of their laity. Svetambara monks drink water which has been strained and wear or carry a piece of cloth to cover their mouths when speaking. In both sects the ritual of plucking out hair is observed so that insects may not be killed as a result of scratching the head or combing the hair. The monks and nuns can only fulfill their strict codes of living by reliance on their laity who see it as their duty to care for their ascetics in a unique kind of relationship.

Pilgrimage

Pilgrimage to sites associated with the lives of the tirthankaras and Jain saints is an important aspect of Jain religious practice. Jain pilgrimage centers are often set in stunningly beautiful and isolated locations which foster a sense of the sacred. At such sites there are often great complexes of temples and shrines.

Map of India Showing Important Places of Pilgrimage



Mount Parsvanatha and Parvapuri in Bihar are particularly important. It is believed that twenty of the twenty four tirthankaras attained liberation and died on Mount Parsvanatha. Mahavira is said to have attained liberation at Parvapuri where his body was cremated on an island set in a lake which for much of the year is covered in lotus flowers. Jains remember this event during the Indian festival of Diwali.

Other great pilgrimage centres are to be found at the temples at Ranakpur and Mount Abu in Rajasthan and at the temple complexes of Satrunjaya and Gimar in Gujarat. In South India the great colossus at Sravana Belgola in Kamataka is the focus of much Jain pilgrimage.



Festivals

Pilgrimage often takes place at festival times and the greatest of the Jain festivals PARYUSANA takes place over an 8-10 day period in August/September time in the western calendar. It is a festival of self-discipline marked by fasting, repentance and expressions of universal goodwill. It is held at the time when the monks and nuns of the Jain sects are in retreat for the monsoon season and so are available for a fixed period to teach and preach and read the scriptures to the laity. It is not unusual for many Jains to fast for the whole period of the festival which means an 8 day fast for Svetambara sects and a 10 day fast for Digambaras. Those who find this too demanding may eat only one meal a day throughout the festival often fasting fully on the final day. This last day SAMVATSARI is marked by Jains visiting friends and relatives seeking forgiveness for any pain or harm they may have caused knowingly or unknowingly in the previous year. To friends and relatives away from home at the time, letters are dispatched admitting faults openly and asking forgiveness. It is a time when every care is taken to ensure that no animal should be injured and food is offered to pigeons and other animals. In some areas Jains pay for slaughter houses to be shut down for the duration of the festival. It is a time of universal friendship and goodwill when Jains repeat the verse:

*I ask pardon of all living creatures
may I have friendly relations with all beings
and be unfriendly to none.*

The other much celebrated festival by Jains today is that of Mahavira's birthday, MAHAVIRA JAYANTI. It falls in March or April and is often marked by processions and special meetings where Mahavira's life and teachings are celebrated. The festival ends with the breaking of a coconut and the distribution of its small pieces.

Along with Hindus and Sikhs, the Jains celebrate the great Indian festival of DIWALI in October or November when the Jains particularly remember Mahavira's attainment of liberation. Diwali is the beginning of the new year in India and for the business community to which so many Jains belong, it is especially important because all accounts of the previous year must be settled by that date and the account books closed and new ones opened. It is a time for sweets and presents and of course lights when Hindus, Sikhs and Jains join together in their celebrations, each giving them their own special meaning.

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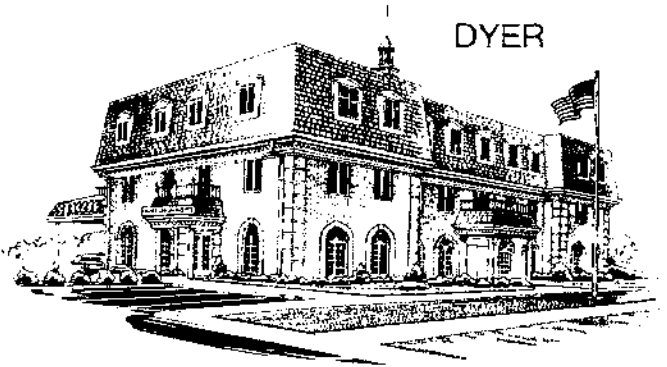


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THE FESTIVAL OF FORGIVENESS

PARYUSHAN PARVA BY GURUDEV SHREE CHITRABHANUJI

Each year either toward the end of August or the beginning of September, Jains throughout the world celebrate the "Festival of Forgiveness," known as Paryushan Parva, which means "to come close to the real Self: Atma - so the mind can experience the presence of Divinity within. Paryushana can be translated literally as "coming together from all directions and staying near the Self." This meaning is a rich symbol for our growth and transformation since the purpose of this life according to Jain teaching is to realize oneself: to experience wholeness, peace, and reverence for life. For this, there are two aspects: 1) becoming complete, perfect within oneself, as the Siddhas have become, and 2) feeling communion and unity with all other life, whether it be in vegetable, animal, human or angel form. These are like two sides of a coin; they can never really be separate. We can talk about them separately, but the experience is oneness with life, the essence, and the Soul.

The following are the ten auspicious practices of Jainism which are meditated upon and assimilated during these eight days to remind us that they will not only improve our present lives but will bring us closer to our ultimate goal of freedom.

1. FORGIVENESS - The three jewels of Jainism - right faith, right knowledge and right conduct - can only be adopted when forgiveness is practiced, for forgiveness brings many merits and successful blessing in our everyday life. Forgive the shortcomings and weaknesses of others with calmness. Forgive their unpleasant action, word and thought, and demerit no one. Also, ask for forgiveness from all beings who in past or present life may have suffered because of you. Forgive others and ask forgiveness for our deeds.

2. HUMILITY - Behave in humility toward all living beings by giving up self-conceit. Humility is the root of compassion which benefits all living beings, and is responsible for controlling all the five senses and the mind. Through the practice of humility one can evaporate wrong intentions toward others. We learn from humility to honor all beings. Material and false knowledge differ from the true nature of our soul and thus in our everyday life we bear in mind not to be proud of our status, caste, family, education, wealth, strength and beauty. Dismiss the ego to get an imprint of divinity.

3. SIMPLICITY - Practice the simplicity of mind, speech and body; do not think or act deceitfully. To be split in mind, speech and action is to deceive others. Also, the observance of vows and penance becomes meaningless without actively practicing simplicity and straightforwardness. Mind and action are the same. In our everyday lives, therefore, be simple and not manipulative, and in this way we avoid tensions in our lives.

4. TRUTH - All good deeds blossom from truth. Speak words which do not hurt others and do not criticize or speak behind others' backs. The minor and greater vows are observed more perfectly by practicing truth. Only human life is gifted with speech; thus, we avoid misusing our power of speech. We remember in our everyday life to speak truth in its every form and at all times.

5. CLEANLINESS - We keep ourselves clean; we practice the diorama of right cleanliness to purify our body, mind and soul. Our mind must be clean from deceit and falsehood and the soul must be cleansed from anger, greed and hatred. In our everyday lives we practice right cleanliness by conquering conceit of knowledge, wealth, family, caste, physical strength, superhuman psychic achievement, penance and physical appearance. Purity is surety.



6. SELF-CONTROL - Only humans are gifted with the two forms of selfcontrol: the outer and the inner. The control of the five senses is the outer control and the inner control is the control of the four passions: anger, conceit, deceit and greed. To practice right self-control, we set limits of all forms: fasting, controlling the activities of the mind, giving up ambition for possession, etc.. Self-control also consists of controlling the three yogas: mind, speech and body. Abstaining from killing of other living beings is another self-control. One also observes penance for discipline. In our everyday lives we constantly bear in mind both outer and inner self-control.

7. PENANCE - We perform tapas by endeavoring to control the five senses and mind. It prepares us to face the challenges and crises in life and to have the awareness of the nature of the soul and matter. With the help of tapas, we remove karma and that day we give freedom to all life. When we fast, we refrain from eating grain, legumes, vegetables, etc.. and in this way we do not cause pain to any living being; we give them freedom to live, we help them live, and we are also eliminating our pleasures and attachments to our bodies.

8. OPEN HEART - Share with others whatsoever we have and let it flow from our head, heart and hand in a generous feeling of amity. This practice will help us become less materialistic.

9. NON-POSSESSIVENESS - Possessiveness can be given up after having conquered greed in the mind. Stop the mind from wandering and forsake lust of the body. In your thoughts separate the body from soul, and worldly possessions will mean nothing to you. Understand that the body is the best vehicle and useful means to achieve freedom.

10. CELIBACY - Observe some form of brahmacharya by thoughts, speech and action which helps us to remain centered and to see and feel the essence and the pure nature of our being so that we can refrain from indulgences of lustful and sensual pleasures.

During Paryushan, we learn, we review, we observe these ten practices to purify ourself and to live in the spirit of maitre: amity and forgiveness.

This special eight-day festival is not for outward show; it is a time for introspection. It is a time to scrutinize ourselves within. At the same time it is a happy holiday, celebrated with various events, elective fasting, and introspective meditation appropriate to each day's significant practice.

On the **first day**, many start fasting to cleanse the body and to have time for introspection.

The **second day** we consider our own self, our moods. We work on overcoming projections, paranoia, and on having a feeling of amity.

The **third day** is for introspection on relations with others. Whom have we hurt in thought, word or deed; include animals, plants and the whole universe. Compassion and non-possessiveness are part of this contemplation.

The **fourth day** is to check out our ego in order to have accurate inner perception. We meditate on equanimity: the healer and peacemaker.

The **fifth day** is to look at greed. Do we always want more? Do we share? Do we appreciate the good in ourself and in others? Appreciation sweeps out jealousy and clears the ground for acceptance.

The **sixth day** people think of the Tirthankaras - the prophets, the enlightened ones - who once struggled, overcame their inner enemies and reached freedom, omniscience. This helps us to be inspired. If they were able to do it, so can we.

The **seventh day**, especially, the people go to be with the Teacher and to absorb the teaching with openness. They aspire to put into practice the teaching, to transform a mental idea into one's own inner experience.

The **eighth day** is the special day for forgiveness. Whether in person, by letter or phone, in meditation or prayer, we forgive and ask for forgiveness. If a person will not give for-

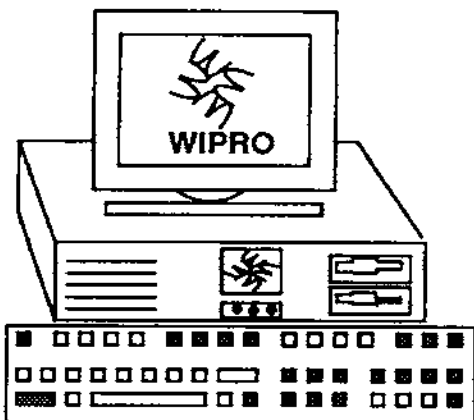


giveness, there is no need to worry; you have untied the knot from your end. But you must feel deep, sincere forgiveness and have a feeling of love for the other and yourself.

Many people find it difficult to forgive certain past hurts, but when a large group of sincere participants gather each day to celebrate the eight days of this Festival, strong waves of positive feelings are generated. This inspiring energy gives support to individual efforts to forgive, forget, and start the new year afresh! The past year is reviewed, and in introspection we see what wounds and bottoms there are to heal and to prevent their re-occurrence. With affirmations and help of meditation, we are able to shed painful memories, grudges and other mental burdens which have been stifling the natural happiness, the bliss, the peace of the Soul. Only when we come out of the negative mind can we forgive. And we forgive not for outward show or for others but for our own Self, for cleansing our own consciousness. The resentful mind will always be vindictive and keep score. That is its nature. But the them of resentment lodges in one's own foot. Feelings of resentment and hate consume an enameled amount of energy and generate negative energy that often creates many more problems in loving relationship with oneself and others. Only the loving mind can pull it out with the instrument of meditation. So, throwing off our burdens during these days of introspection, the mind becomes clear and can commune with the soothing, natural happiness of the Soul, and provides mankind the opportunity to burn their cameos, to see the real Self, and to reach the ultimate goal of **Moksha: Liberation in Enlightenment.**

These excerpts from talks on Pension by Gurudev Shari Chitnabhanuji are a guide for renewals during the entire year.





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Shree Hemacandra Acharya– A TRIBUTE Shree Vijay Vallabh Surishwarji Maharaj

Hemacandra Acharya was born in 1089 A.D. near the City of Ahmedabad. He entered the monastic life when he was four years old. This was not an uncommon practice at that time. Hemacandra lived in the monastery until adulthood and learned from various monks during his stay in the monastery. During his middle twenties, Hemacandra travelled to the capital of Gujarat, Anahillapura, and met with King Siddharaja. The king was not Jain and he prayed to Lord Siva. Hemacandra soon acquired a royal position in Siddharaja's kingdom. Due to the time the king spent with Hemacandra, he eventually was converted to a Jain and truly believed in Jain philosophy.

The king used the philosophy incorporated in Jainism in ruling his kingdom. Changes were made in his kingdom such as no slaughtering of animals, drinking, or gambling were allowed in the premises of his kingdom. Hemacandra's grammar, lexicography, and philosophy were exceptional for the time. He wrote a dictionary of nouns, a botanical dictionary, a dictionary of Prakrit (spoken language), and collection of words having more than one meaning. He also wrote lengthy biographies of the twenty-four Tirthankars and twelve of the world monarches at that time.

We undertake, in all humility, a benevolent mission of setting up an Institution to serve as a beacon of knowledge and learning to enshrine the imperishable holy ideals of Jainism and ennobling aspirations of Late Shree Vijay Vallabh Surishwarji Maharaj, an exalted Jain saint, savant and reformer, who at the age of 84 left for his eternal abode in 1954 at Bombay.

This dedicated divine was one of those luminaries in the galaxy of immortal beings, who did not only shine but also radiated his light and transmitted the same divine spark of wisdom and truth to others for continuity in the future. He elucidated the relevance of Jainism in the present day context; thus to him goes the credit of bringing about numerous essential humanitarian reforms, with a new approach to solve the present day complex problems.

He was a seer and a saint with a vision. The core of his dynamic personality lay in his realization of the prime needs of the society especially, middle class as well as the lower and accordingly in stressing on the media of education to improve the contemporary life. He served mankind with undiminishing zeal and

devotion. He preached and worked for unity amongst all the 4 sects of the Jain community—nay the whole mankind. None was high or low in his eyes. His life was a saga of sacrifice. He renounced the worldly life when he was in his teens. Born at Baroda (Gujarat), he untiringly worked in Punjab, Rajasthan, Bombay and Gujarat as his main fields and spheres of activities, from where flowed the fountains of love and learning to all parts of India.

He practiced and propagated Hindi and wore Khadi throughout his life. He was a patriot without ostensible fanfare. Swadeshi found an echo in his speeches. His sermons brought a veritable renaissance of ancient Jain Values of life; and through his instrumentality, a number of social, cultural, religious and educational institutions took concrete shape as back as 75 years ago. In this pursuit, his contribution was the most outstanding. Shri Mahavira Jaina Vidyalaya, Bombay with seven branches, Shri Atmanand Jain College, Ambala City, Shri Atmanand Jain Gurukul, Gujranwala (now in Pakistan) were just the starting points in his long and arduous pursuit of the rehabilitation of the Society. This serves as a landmark in the cultural history of India.



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NOW - WAY - GOAL: EXTERIOR, INTERIOR, TRANSCENDENTAL

There are three words: NOW - WAY - GOAL. NOW means what is the condition of our soul right now? WAY means on what road or in what process do we find ourselves? GOAL means the ultimate resting place, a state of peace in which one feels completion, perfection and fulfillment. In this state there is no fight, no movement, no journey, no desire to go anywhere because one has reached the ultimate fulfillment.

In the words of Bhagwan Mahavira, NOW - WAY - GOAL are expressed as BAHIRATMAN, ANTARATMAN - PARAMATMAN. ATMAN means SOUL. The three adjectives used to describe soul are:

BAHIR EXTERIOR;

ANTAR, INTERIOR;

PARAM, TRANSCENDENTAL.

BAHIRATMAN describes our condition now. We are exterior souls. We are using our energy to get joy from the outside world through the senses. This we have to recognize. There is no need to pretend and say, "I am spiritual. I don't look for pleasures which come from sense objects. We may call ourselves spiritual, but still we are using energy on what to see, hear, speak, smell, eat and touch, and on how much to see, hear, speak, smell, eat and touch. This engages our brain which is connected with the senses. With the help of these senses, we are running the show of our day. The whole day we see how much we get from the world. That is our game. If you have satisfied your senses, that day you are happy. If you don't get enough from the senses, that day you feel a vacuum, a kind of sadness.

That is the condition of our soul; we are out. We are in the BAHIRATMAN condition.

There are two religious approaches to stop the processes of turning outward, to curb or

reduce the desires, and to turn the soul inward. One comes from the West; another from the East, in particular from Bhagwan Mahavira. Both agree that in order to evolve, sense desires must be reduced and soul must become ANTARATMAN. The EASTERN APPROACH is to watch and meditate, see and understand. It is to see that the senses are not to be blamed. They are neutral.

When you understand these two approaches, you will see how, through them, different feelings and attitudes towards the philosophy of soul are built in our life. Our five senses are nothing but doors. They let the outer world in and the inner world out. Through them, we see, hear, create and function.

So, one approach is to blame the sense object in order to create disgust toward it. You use the eyes to see beauty, but you go on making it ugly with your blaming. Woman is a state in which some beauty is revealed but in order to bring yourself back from sense desire, you start blaming woman as the cause of temptation. Eve was made the cause for Adam's fall. Birth is considered evil because it is born from desire, and desire is not good. So, all of us are born from mistakes. As a result of this approach, you criticize everything; we let the inner world out. Life comes from inside feelings, from unity, but in this negative approach, there is no unity.

Anything you do with two ends pulling you in opposite directions may give you temporary pleasure, but it does not give you life. You will see the day you are unhappy, you may eat good food, but it will not turn into health. You have burned it up in the oil of worry. The whole process is caught up in fight. A person who is fighting is not free. Always his hands are caught up. Whom are you fighting? Your left hand wants to win over your right hand. You become exhausted.



On the other approach, you do not fight, you don't make an effort to give up. You choose something better. You transcend. When you go up a staircase and are about to take the sixth step, you don't kick back at the fifth step and say, "Oh, I am leaving the fifth step behind. I am going-on to the sixth." When you go onto the sixth step, the fifth naturally goes. You do not fight it; you choose something better.

ANTARATMAN means to find something better. When you find better, good is left behind. When you go to the best better is left. What is the process of turning inward? To see that the same doors which take you out have the power to bring you in. You have not to make two doors: one to go out and another to come in. It is a matter of changing your direction: facing this direction instead of that; turning inside instead of out.

BHAGWAN MAHAVIRA says, "Have SAMYAK DARSHAN! Watch! Don't fight!" Watch the nature of these senses. When you turn inside, you start using your senses to see your inside world. As you see beauty in the sky, you see radiance in meditation. As you hear music outside, so you hear the soundless sound and the inner music within. Your whole approach changes because you are not fighting. You are not impatient either. You know, "It cannot be done overnight. Only I have to grow in my understanding". As you grow in your understanding, your outward approach becomes inward.

PARAMATMAN is the GOAL. It is transcending both sides. There is no outside, no inside. It is "I am in myself. I am in my own light of awareness". The highest soul has reached its own state of peace. There is nothing to get, to win, or-to achieve. If we keep our eyes on PARAMATMAN, our attachments, expectations and - demands gradually fade away and we will feel that we are there without any fight or flight to experience the state of being which is LIGHT, LOVE AND PEACE. Otherwise, life will be competitive and a constant fight in which we live in turmoil and frustration.

When we change and turn the senses inside, we go from BAHIRATMAN to ANTARAT-

MAN. Eventually all duality ceases. What is felt is inside unity, fulfillment: the transcendent state of PARAMATMAN.

by PUJYA SHREE CHITRABHANUJI

TRANSLATION OF MAITRI BHAVA

May the sacred stream of amity flow forever in my heart may the Universe prosper, such is my cherished desire.

May my heart sing with ecstasy at the sight of the virtuous. And may my life be an offering at their feet.

May my heart bleed at the sight of the wretched, the cruel and irreligious And may tears of compassion flow from my eyes.

May I always be there to show the path to the pathless wonderers of life. Yet if they should not hearken to me, may I bide in patience

May the spirit of goodwill enter all our hearts May we all sing the chorus, the immortal song of human concord.

by P.S.S.



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May all beings devote themselves to
doing good to others!
May all evils be removed from the world!
May all be happy in all ways and everywhere!

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A Meditation on Ahimsa

by Gurudev Shree Chitrabhanu

Dear friends. Today our meditation is on Ahimsa, because the world needs it now. The word Ahimsa means non-violence. When our life is a meditation on Ahimsa, we live with reverence for all.

A for Awareness

The letter "A" stands for awareness. We need to see our own self in the mirror of consciousness. And seeing ourselves, we draw our own portrait of what we want to become and of

"Unless we create peace inside, we won't be able to create peace outside."

what we really are. If we go lovingly closer to ourself and experience ourself, we will be able to experience with others as with ourself. We will experience a conviction that goes so deep and says, "I am the one who is animating everything. So, why do I not animate myself and those who come in touch with me?" "And then we slowly, slowly portray our own picture in harmony with the universe.

We are realizing our real Self, and in that way we experience that "I am animating the body, I am animating the senses, and I am animating whatsoever I touch."

This is the journey to self realization. And, though we often resist this, that journey has to start with ourselves. But the light of self realization can be dazzling. Because even day light can be dazzling to a person who has been sleeping for a long time. One has to train one's eyes to be ready to take the light of such realization, and we do that with meditation and increased awareness.

As we become aware of our energy, we go deeper, and deeper, and deeper. And we

experience that "I am here to know. I have the power to know." With this power, when it dawns, when we realize it, our life becomes a manifestation of Ahimsa, of peace. Ahimsa starts from this.

H for Harmony

Then comes "H" for harmony. "I will be a harmonious presence on this earth, and cause no harm." That can happen with reverence for life. I will respect my life. And I will respect the life in all other living beings.

The vibrations of violence beget violence. If we focus on violence, then violence will be our experience. But if everyday we think, "I am going to experience the presence of peace," we start to create peace. And slowly, slowly we engulf ourselves with this vibration. If we live in that way, that will become our shield. That will become our support. That will become our protector from outside violence.

The vibrations of violence or peace do not come from outside. They come from inside. In the beginning, there will be resistance. There will be argument. There will be logic. There will be some kind of conflict. But respect your life. Say, "I am not going to create any violence to myself." And if any violence comes—hate, anger, resentment—say, "No, I don't want it. I am peace." Tell those thoughts, "Get out," and take them out. Just as we tell children, "Don't make noise, I want to sleep," so, we tell our mind what to do. But it is easy to tell others. It is much more difficult to tell our own self.

Violence percolates from inside. It comes from inside out. Each individual has to take charge of oneself, and create harmony in oneself. Unless we create peace inside, we won't be able to create peace outside. To tell others we use words, but to tell ourselves, we have to have the experience of peace. It is easy to say



words, but it is difficult to tune into the experience. To connect, we meditate and experience loving emotions of peace and reverence for life. This way, the practice of harmony gradually permeates us.

I for Integration

Then comes the "I" in Ahimsa. Integration, integrate everything. Let us bring equanimity, equality, and consideration to all races, all religions, all ethnic groups, and all life. Take out the division from your mind. Take out that, "She is a Christian, he is a Jew, she is Chinese, he is Indian." These are all walls. These walls are not outside, they are built inside our mind. And they are separating us from others and the presence of life.

Integrate. Bring integration. We need now a heart which integrates all. A heart which understands that all want to live, all want to have peace, all want to eat; there is no difference. Love does not have time to waste on hate. Love knows how to forgive. Love knows how to forget. Love knows how to move on. This way we are working on integration. And slowly, we emanate this integration.

First we start with the mind, then with the words, then with the deeds. We integrate the way we think, speak, and act. When we say, "Thank you," the thanks is first in our thinking, then it comes in our words, and then our hand extends. And then the vibration of the thanks, which has parted from thinking and has gone to the words, now parts from our fingers. And if the person is receptive, if he does not wear "gloves," then it touches him or her. But for the vibrations to be sincere, they must be a harmonious, integrated whole. So Ahimsa means integration of the thoughts, expressions, and deeds.

M for Mastery

"M" stands for "I am the master of myself." My teacher once told me, "I am not your master." I asked, "Why?" He answered, "I don't want to be your master." But I said to him, "You are our master, we call you master." He said, "Yes, I am a master, but not yours. I know how to master my emotions, I know how to master my thoughts, I know how to master my deeds. But sometimes I

relapse. And when you call me 'master' again, you remind me of my being a master." Somebody once asked me, "What is the secret of success." I answered, "To err... but less... and less." This is the secret. Nobody is going to grow without erring. You make mistakes. Don't beat yourself over the head. Don't say, "I am a sinner, I am guilty, I am bad." Don't punish yourself day and night.

If you drop ink on your clothes, there will be a stain. But you then wash it, and then you wash it again. Each time you wash it, there is less and less of the stain, and one day you see the stain is no more.

So, be kind with yourself. Be gentle. Love will erase all stains and then you will be your own master.

S for Service

The "S" in Ahimsa stands for service. Serve somebody. So many people and things serve us. We breathe the air, we drink water, we eat vegetables, we wear clothes, always we are receiving the services of other living beings. And in exchange, what are we giving. We exploit people, animals, and the earth. Day by day, the earth is losing its beauty, its energy. If we don't respect the earth, we will not respect life on the earth.

So, we need to serve and make service a part of our living. We need to live, and help to let live. Some people ask, "Where can I go to serve?" I say, "Serve wherever you are. There is no need to go anywhere." You can do service in many ways. Just ask, "Today, what do I do to serve other living beings?" In this way we contribute. And one more person serving is a blessing to the earth.

A for Abstinence

The last "A" of Ahimsa stands for abstinence. Abstinence from those things which pollute our vibrations. Abstinence from products which cause pain and suffering. Abstinence from liquor which confuses our thinking. Abstinence from foods which do not give health. Unhealthy food may taste good, but it hurts our body, thinking, and life. Our cells are created from the foods we eat, and according to that our vibrations are created. It influences



our thinking, our reasoning, our sensing. The senses become a gateway to invite all kinds of vibrations. Therefore, to promote vibrations of peace and harmony, we need to abstain from harmful products, foods, and thoughts.

So my friends, as we meditate we realize that, "I am a living presence in this body. I am sentient, conscious energy. I am love. I am peace. I am compassion. I am animating this body, these senses, these brain cells, and all my existence as I feel myself. I am Ahimsa." This way we can live with reverence for life and be a blessing to this world.

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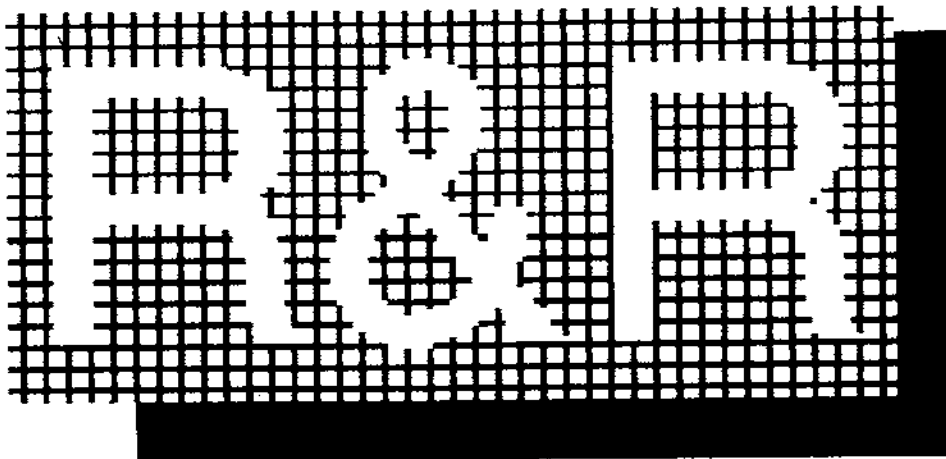
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PURPOSE OF PRACTICE AND EIGHT STEPS OF YOGA — H. H. ACHARYA SUSHIL KUMARJI MAHARAJ

How can we attain Perfection?
thru the **EIGHT STEPS OF YOGA**

1) **YAMA** These five abstinences are for the benefit of the society as well as the individual. These are the five vows of renunciation for monkhood, and are modified for household life.

NON-VIOLENCE (Ahimsa) - Non-injury to any living being (including oneself) by thought, word or deed. All other abstinences and observances lead up to ahimsa, and have their root in ahimsa as well. Without non-violence there is no meaning to any practice. Non-violence creates love, respect and kinship with all life.

TRUTH (Satya) - To present things as they are, with the aim of doing good, in sincere and friendly thoughts, words and deeds, without any deceit. The words of one who is firmly rooted in truth carry great creative power.

NON-STEALING (Asteya) - Not to steal or take away the possessions of another in any way, by thought, word or deed. Nature grants all things to one who practices non-stealing.

CHASTITY (Brahmacharya) - The absence of erotic desire in mind, senses or body. The Brahmachari knows how to raise up his energy from the base of the spine to meet the Supreme at the top of the head. One who practices chastity has great physical, mental and spiritual power.

NON-ATTACHMENT (Aparigraha) - To abstain from accumulating in any way the means for enjoyment involving word, touch, form, taste or smell. To abstain from possessive attitudes and actions. One who is non-attached is fearless and can know the reality of past, present and future lives.

2) **NIYAMA** These are five observances or rules of conduct for the spiritual progress of the individual, leading to detachment and liberation.

PURITY (Saucha) - By practicing various disciplines one attains purity. There is inner and outer purity. To cleanse the body, to eat pure and healthy food and to observe all the rules of right-living, is outer purity. Inner purity is gained through right-attitude. With it comes control of the senses and the mind.

CONTENTMENT (Santosh) - To maintain mental balance in any situation, whether one meets with love or hatred, pleasure or pain, success or failure. With contentment there is no obstacle to perfect happiness.

AUSTERITY (Tapa) - The practice of abstinence such as fasting, keeping silence or bearing discomfort for the sake of controlling the mind and the senses. There are three types of austerity - physical, that which is related to speech, and mental. The practice of austerity removes negativities, greatly increases willpower and awakens the siddhis (super-natural powers).

SELF-DEVELOPMENT (Svadyaya) - The study of the Self leading to the awakening of knowledge of the perfection of the Soul. This involves watchfulness in all aspects of life, study, mantra repetition, contemplation, meditation and listening to the Guru's teachings.

DEVOTION (Bhakti) - Devotion is the surrender of the individual "I" - surrendering our ego, false identities, like and dislikes. Without devotion one cannot realize oneness with all living beings and cannot realize his Godhood. The object of our devotion may be God, Guru, Truth or divine principles.



3) ASANA "Postures for health and the achievement of meditation." Hatha yoga postures help to strengthen the body and stabilize the mind. "Ha" represents sun energy, "tha" represents moon energy. These two main energies govern all functions of the body. Hatha yoga balances the two.

4) PRANAYAM "Control of life forces and the mind."

"Prana" means life force; "ayam" means length. Pranayam means increasing the length between inhalation and exhalation, and voluntarily interrupting the normal shallow flow of the breath. If the breath is controlled then the mind is controlled. Where one goes, there goes the other.

5) PRATYAHAR "Pratyahar creates stability of mind."

This is the withdrawal of the senses from external objects. Whenever the activity of the mind is interrupted, the withdrawal of the senses takes place automatically. This way one makes his senses work for the higher mind, and controls the constant wanderings of senses in gross involvements.

6) DHARANA "Dharana is concentration of the mind."

This is concentration on the elements, their symbols, shape and form, also concentration on various parts of the body, chakras, and pranic system. Before this stage one has controlled all physical and mental obstacles, now he is ready for the inner journey.

7) DHYANA "When in meditation, meditator and object of meditation are one; this is meditation." This is a very subtle practice. It is the total concentration of the inner mind on one object. For example, first one goes inward with the breath, then one contacts the more subtle inner breath and the inner current of pranic light and sound. Then you go even deeper and reaching beyond sound, you experience the original vibration of the universe. There is only one thing-no dualism, and no dualistic thinking. The chittam (mind-stuff, the perceptual mechanism) is at rest.

8) SAMADHI

In Samadhi first one is in a state of meditation where there is total concentration of the mind on one object, then one goes beyond this object. This state cannot be adequately described by language. It is beyond words or expectations. In Samadhi there is no form, no limitation of time or space, or cause and effect, and nature. This is the state of completeness and the realization of the perfection of the soul. Total bliss.

According to the Jain system meditation is defined in the following terms. These four categories actually include dharana (concentration), dhyana (meditation) and samadhi (total bliss): -

- 1) PINDASTHA - This is translated as staying or dwelling in the body, which encompasses concentrating on the elements, various parts of the body, chakras, breathing systemes, five airs etc.
- 2) PADASTHA - Staying in word or sound. This is concentration on sound ranging from the gross spoken word to the highest level of subtle sound.
- 3) RUPASTHA - Staying in appearance. This is meditation by inner eyes on appearance of light, colour, form, eventually appearing in its subtlest Level.
- 4) RUPATEET- Beyond appearance, beyond sound, beyond all limitations. This is the state of samadhi.

LORD MAHAVIR HAD FOUR EXTRAORDINARY ATTAINMENTS:

- 1) He had the power to remove all obstacles in life, physical, mental and spiritual.
- 2) He had no attachments, no hates, no prejudices, therefore he was worshiped, respected and loved by all.
- 3) He attained complete knowledge and perfection.
- 4) The current of his sound (words or subtle sound) touched the hearts of all living beings - man and animal alike. All could understand him in their own "language". This is true kinship with all life.



**THROUGH SPIRITUAL PRACTICE WE
TOO CAN ATTAIN THESE SAME POWERS.**

ANALYZE YOURSELF.
ASK YOURSELF EVERYDAY:

“KIM KICHCHA”—

What have I done by my actions and deeds?

“KIM BHUCHCHA”—

What have I eaten? (Have I eaten pure food
and in moderation?)

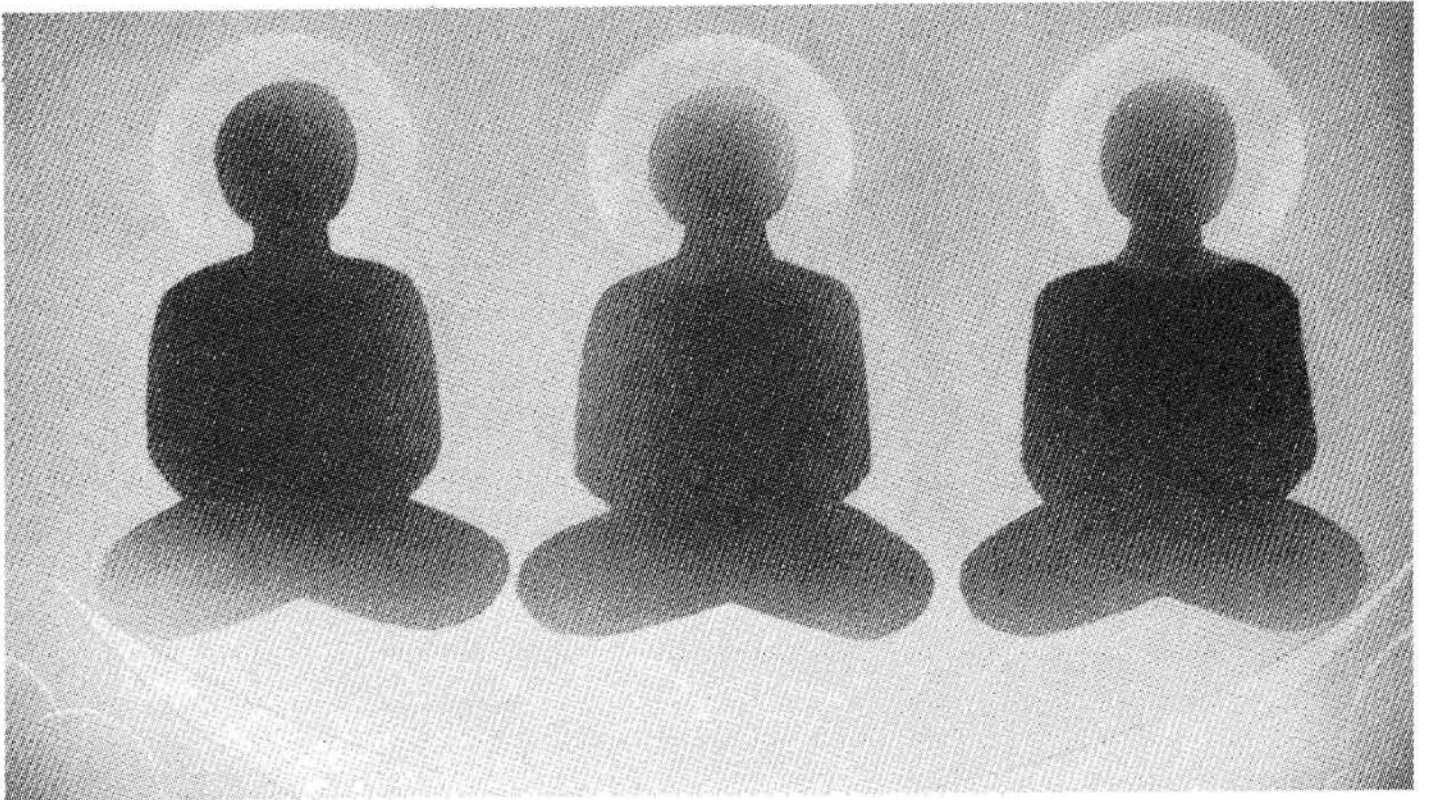
“KIM DACHCHA”—

What have I given? (Have I been generous?)

“KIM SAMAYRITTA”—

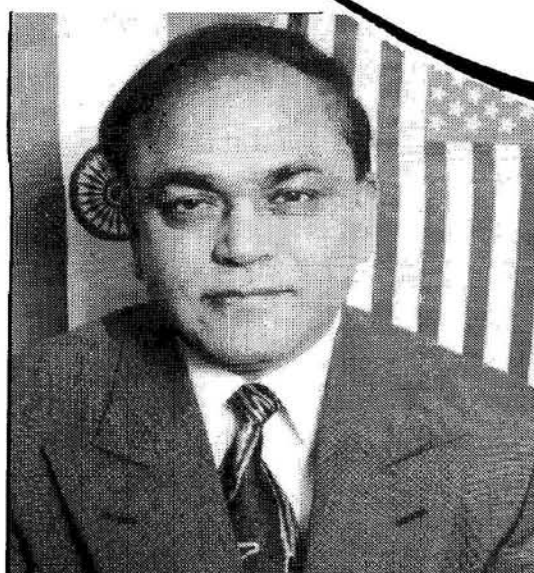
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- from Jain Scripture -





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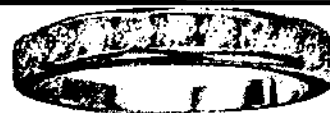
Objective: Retire with financial independence.
Goals: Plan for Retirement Income.
Review present retirement sources.
Reduce taxes paid on Social security benefits.

IV. RISK MANAGEMENT (INSURANCE)

Objective: Protect self, family and property from financial loss as a result of health condition, disability or death.

V. ESTATE PLANNING

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- Swami Vivekananda

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SHRIMAD RAJCHANDRA

Shrimad Rajchandra had a short life, yet in that brief space of less than 34 years (1867-1901) he achieved much and left behind him the memory of a very great soul and an example which has inspired many to follow him.

He was born in early November 1867 in a small seaport town or village called Vavania, lying on the northern coast of Kathiawar, or Saurashtra, now the western part of the state of Gujarat. In those days there were very many small princely states in Kathiawar, and Vavania was in the state of Morvi : the state capital, the town of Morvi, lay about 20 miles inland. Nowadays the sea has receded and Vavania has decayed, but in those days it was a prosperous enough place with a large Vanik, or trading, community. His parents, Rajivbhai and Devbai, were comfortably off, if not wealthy. Rajivbhai followed in the footsteps of his own father as a moneylender, and by hard work and shrewd business acumen he did well. The family belonged to the Dasa Srimali caste and whilst Rajivbhai adhered to the worship of Krishna, his wife was a Jain. Religious boundaries were not regarded as barriers to marriage and intermarriage between Hindus and Jains was by no means uncommon. Raichand, or Rajchandra, was the second child and elder son.

Various stories are told about Raichand's future destiny having been foretold to his mother, indeed miraculous events are attached to other phases of his life. He was a remarkably intelligent child, blessed with a prodigious memory : it is said that he covered the seven-year school curriculum in two years. His formal education ended when he was eleven years old but he continued the study of Hindi, Sanskrit and Ardha-Magadhi (the language of the oldest Jain scriptures). His native language, of course, was Gujarati, and it was in that language that he wrote the letters and other writings which contained his teachings. He did also start to study English but does not seem to have progressed very far with it. During his late teens Shrimad gave evidence of his remarkable

intellectual powers in contests or exhibitions in which he would carry on a considerable number of intellectual activities simultaneously, a game of chess, a game of cards, counting beads, counting strokes of a bell, and so on, to the number of even a hundred separate simultaneous feats of memory. (It is perhaps not quite correct to use the appellation 'Shrimad' for the youthful Raichand, but his followers were to call him thus in future and it is convenient to use it here).

Whilst still in his teens Shrimad was writing regularly on religion and other topics. The age of twenty seems to have marked a watershed, for over the next few years he became convinced that he had a special calling to a spiritual life and he began to attract around himself a band of disciples. In parallel with his developing spiritual life, however, went the normal stages of the secular life. When he was 21 he married a wife, Zabak, and the first of his four children was born a year or so later. He left Kathiawar about this time for Bombay where he entered the jewellery business. He acquired considerable expertise in this field, and the business in which he was a partner operated on a large scale, with overseas connections with the Middle East and Britain.

It is well-known that Shrimad Rajchandra had a considerable influence on Mahatma Gandhi. They first met soon after Gandhiji's return to India in 1891 after studying law in England. The younger lawyer was deeply impressed by Shrimad, who was only slightly older than him, and Mahatma Gandhi was later to record his impressions of Shrimad in his **Autobiography**. He noted Shrimad's wide knowledge of the sacred writings and his religious zeal, as well as his simple habits and carelessness about clothes. He remembered that Shrimad would always have some religious books on his desk to which he would turn in the intervals of business. After the initial contact they met only rarely, for Gandhiji left India shortly afterwards for South Africa, but they corresponded over the years and some letters survive. Perhaps the greatest result of the contact between Shrimad and Gandhiji was that at a period when Gandhi was uncertain of the direction of his faith (he was, perhaps, near conversion to Christianity) Shrimad gave him an anchor and a confirmation of the value of the Indian religious tradition.



Although actively and successfully engaged in business, Shrimad was increasingly being turned to by people seeking spiritual guidance and his many letters (some 800 are known) bear witness to his insight. But his letters show that he too was subject to doubt and uncertainty, and it was not until he reached his mid-twenties that his letters reveal a more settled mind. In his later years he would spend much of his time away from the stresses of the great city of Bombay, staying in various places in Gujarat, and, as well as his own closer associates or disciples, numbers of people would seek him out to hear him speak on spiritual matters. Inevitably, as a layman, he aroused some opposition among a section of the more orthodox Jains who were accustomed to the doctrinal leadership of the monks and tended to view with hesitation or suspicion a layman who assumed (however modestly) a position of spiritual leadership. This did become rather serious when a small group of half a dozen monks from the Sthanakvasi (non-image worshipping) sect became followers of Shrimad and a good deal of tension arose between them and other members of their sect.

There is no doubt that the life of a monk had attractions for Shrimad but he remained a layman to the end of his life. In his last two or three years he reduced his business commitments, giving more time to religion, practising meditation, fasting and austerities, and becoming a celibate (though within the married state, his wife was to survive him by twelve years : Mahatma Gandhi was to follow the same course). The austerities took their toll on his body. Although he was fit when a young man, he became thin to the point of emaciation : a well-known photograph of Shrimad, taken at this time, shows him sitting in a posture of meditation, his body reduced to a waif-like thinness, but his gaze keen yet placid. His health was failing and in spite of medical attention it became apparent that his life was nearing its end. He died at Rajkot on 9 April 1901 in his thirty-fourth year.

Shrimad Rajchandra's memory and teachings are honoured today, not only by those who feel a special devotion to him and consider themselves to be in a particular way his followers, but also by many others. He does not fit easily into any category. Brought up in a home where Jainism and Vaishnavism were both practised, he turned to the Jain way of life.

Yet he was frequently critical of the ritualism and formalism which he saw as a departure from the message of Mahavira, as also of the sectarian divisions which had emerged over the centuries. Yet he was tolerant as well : in one letter he advised that any person who devoted his time to the orthodox rituals should not be encouraged to abandon them, but rather to devote an equal space of time to reading, meditation and hearing sermons. Once one of his disciples enquired of him how they should answer if asked what was their **gaccha** (sect or division) and what form of the ritual of penitence they followed. Shrimad replied 'We are Jains of the eternal sect and our only **pratikramana** (penitence) lies in retracing our steps from the path of sin...'

Shrimad left many writings in Gujarati, most of which were not published until after his death. The large collection of his letters has been published in book form : more than half of these were to three particularly close companions. The letters cover a wide range of spiritual and ethical topics, giving guidance and help to his correspondents. Before he was 17 he had written a simple guide to the main principles of the Jain faith, aimed particularly at the young. Perhaps the best-known of his works is **Atma-Siddhi**, a fairly short poetical work, written in Gujarati in 1895. It was published after his death and has been translated into many languages. It centres on and expounds what may be seen as the fundamentals of Jain faith, (1) the soul exists, (2) it is eternal, (3) it is the doer of its own actions, (4) it enjoys the fruits of these actions, (5) there is Liberation, and (6) there is a means to achieving Liberation. The work is straightforward, easily understood, avoiding theological subtleties : it can be seen as a practical guide for the ordinary person. Shrimad Rajchandra wrote in the language of his home country, not in Sanskrit which was still the language of learned religious discourse. He expressed the truths which arose from his own spiritual life, and those who were close to him knew that they were in the presence of a great soul. Today, nearly a century after his death, the light of this great soul still burns bright.

The information for this article has been taken from: Saryu R. Mehta and Bhogilal G. Sheth. Shrimad Rajchandra : a great seer. Agas, 1971.

Digish Mehta. Shrimad Rajchandra : a life. Ahmedabad, 1978.

J. L. Jaini The Self-Realisation, being the translation of Atma-Siddhi. 5th ed. Ahmedabad, 1978.



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ચાર ભાવના

સૌ પ્રાણી આ સંસારના, સન્મિત્ર મુજ વડાવાં થજો,
સદ્ગુણમાં આનંદ માનું, મિત્ર કે વેરી હજો;
દુઃખીયા પ્રતિ કરુણા અને, દુશ્મન પ્રતિ મધ્યસ્થતા,
શુભ ભાવના પ્રભુ ચાર આ; પામો હૃદયમાં સ્થિરતા. ૧

પંચપરમેષ્ઠી નમસ્કાર

જઘનધાતિ કર્મ વિહીન ને ચૌત્રીશ અનિશય યુક્ત છે,
કૈવલ્યજ્ઞાનાદિક પરમગુણ યુક્ત શ્રી અર્હન છે. ૨
છે અષ્ટ કર્મ વિનષ્ટ, અષ્ટ મહાગુણે સંયુક્ત છે,
શાશ્વત, પરમ ને લોક - અગ્રવિરાજમાન શ્રી સિદ્ધ છે. ૩
પરિપૂર્ણ પંચાચારમાં, વળી ધીર ગુણ ગંભીર છે,
પંચેન્દ્રિ ગજના દર્પદલને દક્ષ શ્રી આચાર્ય છે. ૪
રત્નત્રયે સંયુક્ત ને નિકાંક્ષ ભાવથી યુક્ત છે,
જિનવર કથિત અર્થોપદેશે શૂર શ્રી ઉવચાય છે. ૫
નિર્ઐશ છે નિર્મોહ છે, વ્યાપારથી પ્રવિમુક્ત છે,
ચઉ વિધિ આરાધન વિષે નિત્યાનુરક્ત શ્રી સાધુ છે. ૬

જીવ અજીવનો ભેદવિજ્ઞાન

આત્મા અને આસવતણો જ્યાં ભેદ જીવ જાણે નહિ,
કોધાદિમાં સ્થિતિ ત્યાં લગી અજ્ઞાની એવા જીવની. ૭
જીવ વર્તતાં કોધાદિમાં સંચય કરમનો થાય છે,
સહુ સર્વદર્શન એ રીતે બંધન કહે છે જીવને. ૮
જીવ બંધ બન્ને, નિયત નિજ નિજ લક્ષણે છેદાય છે,
પ્રજ્ઞા છીણી થકી છેદતાં બને જુદા પડી જાય છે. ૯
જીવ બંધ જ્યાં છેદાય એ રીતે નિયત નિજ નિજ લક્ષણે,
ત્યાં છોડવો એ બંધને જીવ ગ્રહણ કરવો શુદ્ધને. ૧૦
એ જીવ કેમ ગ્રહાય? જીવ ગ્રહાય છે પ્રજ્ઞા વડે,

આત્મ ભાવના ધ્યાન

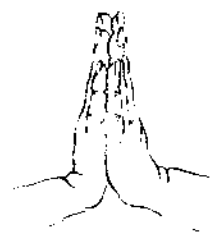
પ્રજ્ઞાથી જયમ જુદો કર્યો ત્યમ ગ્રહણ પણ પ્રજ્ઞા વડે. ૧૧
પ્રજ્ઞાથી ગ્રહવો-નિશ્ચયે જે દેખનારો તે જ હું,
બાકી બધા જે ભાવ તે સૌ મુજ થકી પર-જાણવું. ૧૨
જે જાણનો અર્હનને ગુણ, દ્રવ્ય ને પર્યયપણે,
તે જીવ જાણે આત્મને, નસુ મોહ પામે લય ખરે. ૧૩
હું દેહ નહિ; વાણી ન, મન નહીં; તેમનું કારણ નહીં,
કર્તા ન, કારણિતા ન, અનુમંતા હું કર્તાનો નહીં. ૧૪
હું બાળ-વૃદ્ધ-યુવાન નહિ, હું તેમનું કારણ નહીં.
કર્તા ન કારણિતા ન, અનુમંતા હું કર્તાનો નહીં. ૧૫
હું ક્રોધ નહિ, નહિ માન, તેમજ લોભ-માયા છું નહીં,
કર્તા ન કારણિતા ન, અનુમંતા હું કર્તાનો નહીં. ૧૬
હું પર તણો નહીં, પર ન મારા; જ્ઞાન કેવળ એક હું,

સિદ્ધિ પ્રાપ્તિ દશા

-જે એમ ધ્યાવે ધ્યાન કાળે જીવ તે ધ્યાતા બને. ૧૭
સૌ ભૂતમાં સમતા મને કો સાથ વેર મને નહીં,
આશા ખરેખર છોડીને પ્રાપ્તિ કરું છું સમાધિની. ૧૮
મારો સુશાશ્વત એક દર્શન જ્ઞાન લક્ષણ જીવ છે,
બાકી બધા સંયોગ લક્ષણ ભાવ મુજથી બાહ્ય છે.
હું એક શુદ્ધ સદા અડપી જ્ઞાનદર્શનમય ખરે,
કંઈ અન્ય ને મારું જરી પરમાણુમાત્ર નથી અરે!
છું એક, શુદ્ધ, મમત્વહીન હું, જ્ઞાનદર્શન પૂર્ણ છું,
એમાં રહી સ્થિત, લીન એમાં શીઘ્ર આ સૌ ક્ષય કરું. ૨૧

પંચ પરમ ગુરૂ તથા જ્ઞાનમાર્ગને નમસ્કાર

અર્હન સૌ કર્મો તણો કરી નાશ એ જ વિધિ વડે,
ઉપદેશ પણ એમજ કરી નિવૃત્ત થયા, નમું તેમને. ૨૨
ચૈતન્ય જ્યોતિ તે સમે ભાસે અનુપમ ત્યાં અહો,
તે એક સર્વોન્કૃષ્ટ જગમાં સર્વદા જયવંત હો. ૨૩
શ્રમણો, જીનો, તીર્થંકરો આ રીતે સેવી માર્ગને,
સિદ્ધિ વર્ધા; નમું તેમને, નિર્વાણના તે માર્ગને. ૨૪
તું સ્થાપ નિજને મોક્ષપથે; ધ્યા અનુભવ તેહને,
તેમાં જ નિત્ય વિહાર કર, નહિ વિહાર પરદ્રવ્યો વિષે. ૨૫



કુન્દકુન્દાચાર્ય કૃત પ્રવચનસાર,
અમિતગતિ આચાર્ય કૃત
સામાયિક પાઠ, શ્રીમદ રાજચંદ્ર
કૃત આત્મસિદ્ધિ શાસ્ત્ર

સન્સંગી ભાઈ-બેનો તરફથી

**ક્ષમાપના**

હે ભગવાન ! હું ખહુ ભૂલી ગયો, મેં તમારાં અમૂલ્ય વચનોને લક્ષમાં લીધાં નહીં. તમારાં કહેલાં અનુપમ તત્ત્વોને મેં વિચાર કર્યો નહીં તમારાં પ્રણીત કરેલા ઉત્તમ શીલને સેવ્યું નહીં તમારાં કહેલાં દયા, શાંતિ, ક્ષમા અને પવિત્રતા મેં ઓળખ્યાં નહીં. હે ભગવન્ ! હું ભૂલ્યો, આચડ્યો, રજખ્યો અને અનંત સંસારની વિટખનામાં પડ્યો છું. હું પાપી છું. હું ખહુ મદોન્મત્ત અને કર્મરજથી કરીને મજીન છું. હે પરમાત્મા ! તમારાં કહેલાં તત્ત્વ વિના મારો મોક્ષ નથી. હું નિરંતર પ્રપંચમાં પડ્યો છું. અજ્ઞાનથી અંધ થયો છું. મારામાં વિવેકશક્તિ નથી અને હું મૂઢ છું, નિરાશ્રિત છું, અનાથ છું. નિરાગી પરમાત્મા ! હવે હું તમારું, તમારા ધર્મનું અને તમારા મુનિનું શરણ ચાહું છું. મારા અપરાધ ક્ષય થઈ હું તે સર્વપાપથી મુક્ત થઈ એ મારી અભિલાષા છે. આગળ કરેલાં પાપોનો હું હવે પશ્ચાતાપ કરું છું. જેમ જેમ હું સૂક્ષ્મ વિચારથી ઊંડો ઉતરું છું તેમ તેમ તમારા તત્ત્વના ચમત્કારો મારા સ્વરૂપનો પ્રકાશ કરે છે તમે નિરાગી. નિર્વિકારી, સન્નિવદાનંદસ્વરૂપ, સદ્ગુણનંદી, અનંતજ્ઞાની અનંતદર્શી, અને ત્રૈલોક્ય પ્રકાશક છો. હું માત્ર મારા હિતને અર્થે તમારી સાક્ષીએ ક્ષમા ચાહું છું. એક પણ પણ તમારાં કહેલા તત્ત્વની શંકા ન થાય. તમારા કહેલા રસ્તામાં અહોરાત્ર હું રહું એ જ મારી આકાંક્ષા અને વૃત્તિ થાયો ! હે સર્વજ્ઞ ભગવાન ! તમને હું વિશેષ શું કહું ? તમારાથી કંઈ અજ્ઞાણ્યું નથી. માત્ર પશ્ચાતાપથી હું કર્મજન્ય પાપની ક્ષમા ઇચ્છું છું.

ॐ શાન્તિ: શાન્તિ: શાન્તિ:

સત્સંગી ભાઈ-બહેનો તરફથી



અપૂર્વ અવસર

(પરમપદ પ્રપિની ભાવના)

અપૂર્વ અવસર એવો કયારે આવશે?
કયારે થઈશું બાહ્યાંતર નિર્ગથ જો?
સર્વ સંબંધનું બંધન તીક્ષ્ણ છેદીને,
વિચરશું કવ મહત્પુરુષને પંથ જો. અં ૧



સર્વ ભાવથી ઔદાસીન્યવૃત્તી કરી
માત્ર દેહ તે સંયમ હેતુ હોય જો;
અન્ય કારણે અન્ય કશું કલ્પે નહીં,
દેહે પણ કિંચિત્ મૂર્છા ન વ જોય જો. અં ૨
દર્શનમોહ વ્યતીત થઈ ઊપજ્યો બોધ જો,
દેહ ભિન્ન કેવલ ચૈતન્યનું જ્ઞાન જો
તેથી પ્રક્ષીણ ચારિત્રમોહ વિલોકિયે,
વર્તે એવું શુદ્ધ સ્વરૂપનું ધ્યાન જો. અં ૩
આત્મસ્થિરતા ત્રણ સંક્ષિપ્ત યોગની,
મુખ્યપણે તો વર્તે દેહપર્યત જો;
ધોર પરીષદ કે ઉપસર્ગભયે કરી,
આવી શકે નહીં તે સ્થિરતાનો અંત જો. અં ૪
સંયમના હેતુથી યોગપ્રવર્તના,
સ્વરૂપલક્ષે જિનઆજ્ઞા આધીન જો;
તે પણ ક્ષણક્ષણ ધટતી જતી સ્થિતિમાં,
અંતે થાયે નિજ સ્વરૂપમાં લીન જો. અં ૫
પંચ વિષયમાં રાજદ્રેષ વિરહિતતા,
પંચ પ્રમાદે ન મળે મનનો ક્ષોભ જો;
દ્રવ્ય ક્ષેત્ર ને કાળ ભાવ પ્રતિબંધવાળું,
વિચરવું ઉદયાધીન પણ વીતલોભ જો. અં ૬
ક્રોધ પ્રત્યે તો વર્તે ક્રોધ સ્વભાવના
માન પ્રત્યે તો દીનપાણાનું માન જો;
માયા પ્રત્યે માયા સાક્ષીભાવની;
લોભ પ્રત્યે નહીં લોભ સમાન જો. અં ૭
બહુ ઉપસર્ગકર્તા પ્રત્યે પણ ક્રોધ નહીં,
વેદ ચક્રી તથાપિ ન મળે માન જો;
દેહ જાણ પણ માયા થાય ન રોમમાં,
લોભ નહીં છો પ્રબળ સિદ્ધિ નિદાન જો. અં ૮
નંદ્રભાવ, મુંડભાવ, સહ અસ્થાનતા,
અદંતધોવન આદિ પરમ પ્રસિદ્ધ જો;
કેશ; રોમ, નાભ કે અંગે સંચાર નહીં.
દ્રવ્યભાવ સંયમમય નિઝંથ સિદ્ધ જો. અં ૯
શત્રુ મિત્ર પ્રત્યે વર્તે સમદર્શિતા.
માન અમાને વર્તે તે જો સ્વભાવ જો;
હૃદય કે મરણે નહીં ન્યૂનાધિકતા,
ભવ મોક્ષે પણ શુદ્ધ વર્તે સમભાવ જો. અં ૧૦
એકાકી વિચરતો વળી સ્મશાનમાં,
વળી પર્વતમાં વાઘ સિંહ સંયોગ જો;
અગ્રેજ આસન, ને મનમાં નહીં ક્ષોભતા,
પરમ મિત્રનો જાણે પામ્યા યોગ જો. અં ૧૧

ધોર તપશ્ચર્યામાં પણ મનનો તાપ નહીં,
સરસ અન્ને નહીં મનને પ્રસન્નભાવ જો;
રજકણ કે રિદ્ધિ વૈમાનિક દેવની,
સર્વે માન્યા પુદ્ગલ એક સ્વભાવ જો. અં ૧૨
એમ પરાજય કરીને ચારિત્ર મોહનો,
આવું ત્યાં જ્યાં કરણ અપૂર્વ ભાવ જો;
શ્રેણી ક્ષપક તાણી કરીને આરૂઢતા,
અનન્ય ચિંતન અતિશય શુદ્ધ સ્વભાવ જો. અં ૧૩
મોહ સ્વયંભૂરમાણ સમુદ્ર તરી કરી,
સ્થિતિ ત્યાં જ્યાં ક્ષીણમોહ ગુણસ્થાન જો;
અંત સમય ત્યાં પૂર્ણ સ્વરૂપ વીતરાગ થઈ
પ્રજટાવું નિજ કેવલજ્ઞાન નિધાન જો. અં ૧૪
ચાર કર્મ ધનધાની તે વ્યવસ્થેદ જ્યાં,
ભવનાં બીજતાણે આત્મનિક નાશ જો;
સર્વ ભાવ જ્ઞાતા દ્રષ્ટા સહ શુદ્ધતા
કૃતકૃત્ય પ્રભુ વીર્ય અનંત પ્રકાશ જો. અં ૧૫
વેદનીયાદિ ચાર કર્મ વર્તે જહાં,
બળી સીંદરીવત્ આકૃતિ માત્ર જો;
તે દેહાધુષ આધીન જેની સ્થિતિ છે,
આયુષ પૂર્ણ, મટિયે દૈહિક પાત્ર જો. અં ૧૬
મન, વચન, કાયા ને કર્મની વર્ષણા,
છૂટે જહાં સકળ પુદ્ગલ સંબંધ જો;
એવું અયોગી ગુણસ્થાનક ત્યાં વર્તતું,
મહાભાગ્ય સુખદાયક પૂર્ણ અબંધ જો. અં ૧૭
એક પરમાણુ માત્રની મળે ન સ્પર્શતાં,
પૂર્ણ કલંકરહિત અગ્રેજ સ્વરૂપ જો;
શુદ્ધ નિરંજન ચૈતન્ય મૂર્તિ અનન્યમય,
અગુર-લધુ અમૂર્ત સહજપદરૂપ જો. અં ૧૮
પૂર્વ પ્રયોગાદિ કારણના યોગથી,
ઝાંવેગમન સિદ્ધાલય પ્રાપ્ત સુસ્થિત જો;
સાદિ અનંત અનંત સમાધિ સુખમાં,
અનંત દર્શન, જ્ઞાન, અનંત સંહિત જો. અં ૧૯
જો પદ શ્રી સર્વજ્ઞે દીઠું જ્ઞાનમાં,
કદી શક્યા નહીં પણ તે શ્રી ભગવાન જો;
તેહ સ્વરૂપને અન્ય વાણી તે શું કહે?
અનુભવગોચર માત્ર રહ્યું તે જ્ઞાન જો. અં ૨૦
એહ પરમપદ પ્રપિનું કર્યું ધ્યાન મેં,
ગજા વગર ને હાલ મનોરથ રૂપ જો;
તો પણ નિશ્ચય રાજચદ્ર મનને રહ્યો,
પ્રભુ આજ્ઞાએ થાણું તે જ સ્વરૂપ જો. અં ૨૧

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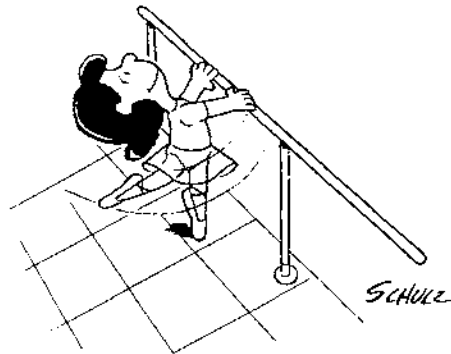
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KNOW THYSELF

by: Manubhai Doshi

*He who knows one (soul), also knows all;
he who knows all, knows the one.*

When one talks of religion, the question may arise, Why do we bother about religion? Could we not be happy in this life without worrying about religion? One may be healthy, have a lovable spouse and children that they love, may have enough earning from job or profession and possess all the amenities that one needs. What more is religion going to offer?

These are legitimate questions. Let us therefore examine them. The concept underlying these questions revolves round our body. Its health, its relations, its well being, comforts and luxuries it can indulge into, are supposed to bring forth happiness. Accordingly, when such situations are to our liking, we happen to consider ourselves happy. Unfortunately however the body with which we identify ourselves and also everything around it happen to be transitory. All the situations are ephemeral. The happiness that we might be experiencing from such situations, can disappear at any time. We do not know what is going to happen the next moment. As such our so called happiness happens to be unstable and short-lived.

Even if situations conducive to our interest were likely to continue indefinitely, peace and happiness may not result therefrom. As poet Shelley put it in one of his poems, we are prone to 'look before and after and pine for what is naught.' Hardly any one feels satisfied with what he has. We have the tendency to desire what we don't have. Our desires are endless and as long as desires remain unsatisfied, no one can ever feel happy and experience real peace that can lead to blissful pleasure. We may strive hard for achieving that pleasure but hardly any one attains it any time during the life.

This is because we hardly try to explore who we are and what is our true nature. Nothing against our nature is going to give us lasting happiness or real satisfaction. Jain scriptures therefore define religion as '*Vatthu Sahavo Dhammo*'. It means that religion is the nature or property of matter. Without knowing ourselves and without realizing our own nature, we have been trying to gain happiness. No wonder that it eludes us, because we have been trying to gain it from extraneous circumstances. In a way, we have been dwelling, all the time, in a state of delusion about ourselves. We can as well say that we have been pursuing a mirage.

Herein comes the role of religion. A generally accepted definition of religion is '*Dharayati Iti Dharmah*'. It means that what holds (from falling) is religion. Our remaining in the deluded state constitutes a fall and religion tends to protect us therefrom. It teaches us that the physical body with which we identify ourselves is live on account of the soul that abides within it. That soul is our real self. We are the consciousness pervading the body and our association with body terminates at the end of life. The true nature of consciousness is to know whatever happens without any sense of craving or aversion. It is therefore futile to be pleased or displeased with different situations. Thus by revealing our true nature, the religion helps in extricating ourselves from the deluded state in which we have been entangled since the time without beginning. Religion teaches us to know ourselves.

The quotation at the top of this chapter taken from *Aacharang Sutra* therefore states that he who knows the soul, knows every thing else. This is so because knowledge of true Self as pure, enlightened, unaging, immortal and ever blissful soul can lead to the state of desirelessness.



This, of course, does not mean that we should not try to change an undesirable situation; nor does it endorse inaction. As long as the soul is embodied, it would stay active. There are different types of activities that a monk or a layman should undertake. Religion however prescribes that every one should undertake activities destined for him, vigorously but without any degree of attachment. This would mean facing any situation dispassionately without reacting in terms of craving or aversion. In Jain terminology this is called Jnata-Drashta approach which is similar to *Nishkam Karmayoga of Geeta*. The common objective is to enable one to view every situation, comfortable or uncomfortable, with equanimity, and without any way getting agitated. That would amount to knowing oneself and abiding in one's own blissful nature.

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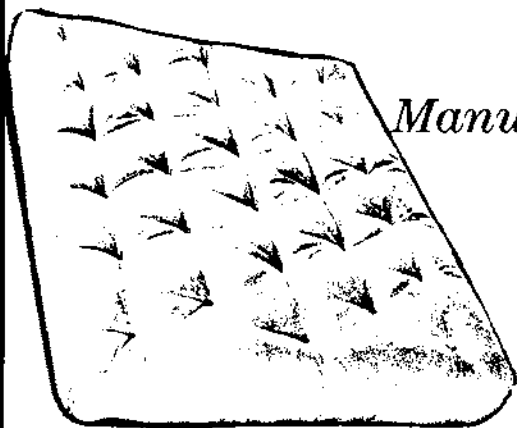
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The Importance of a Jain Center In America *by Nirali Shah*

As the Jain Center was recently built last year in Bartlett, Illinois, many Jains thought of this as one of the best things that have happened to them since they have moved to America. By having this new temple right here in Illinois, not only would Jains be able to spend religious holidays in a real temple, like in India, but they would also be able to take part in special meetings and activities, as well as learn more of their religion and keep it continuing. The Jain Center is an important building to us all, and will help to keep our religion continuing. Without this building the next generation may have no understanding of the Jain culture and religion.

The Jain Center's importance in America lies in the fact that many Jains are now able to spend religious holidays in a real temple with friends, rather than at home, being alone. Instead of allowing religious holiday to pass by because there is no central meeting place for Jains, we now are able to celebrate holidays as eventfully as do Jains in India because of the Jain Center. It brings the culture closer to home, and by celebrating in the temple, and meeting old or new friends, the sorrow of not spending these holidays with the family is diminished. Why celebrate with sorrow and be alone, if one can celebrate holidays and festivities just as Jains do in India?

Another advantage that the Jain Center brings is its adult and youth programs. Not only are both the adults and youths able to meet new friends, through these programs, but they also take interest and look forward to coming to the next event. This is a way to get children, as well as adults involved in the temple's activities. It also makes those unwilling to come, want to come to the temple.

The last reason, but equally as important, is that the temple has brought a way to help

continue the Jain religion throughout the next generation and there after. As our parents came to America, many traditions were passed on to us, but lost as well. If we do not know of our religion and culture, then soon it will end. By being able to spend time in the temple, we are learning what will be necessary to us in the future. Without the Jain Center, this could not be possible.

All in all, the Jain Center has brought many advantages to America. To name all of those advantages would take days. Of those most important are being able to spend religious holidays similar to those spent in India. Programs for both adult and youth groups the temple provides, and make it possible to continue the Jain religion throughout the next generation. The temple is a basic necessity to our life, and without it many opportunities could not be possible. Having this temple built has been one of the greatest things to happen to our community.





The Importance Of Prayers

What is a Prayer? Is it a few words or sentences recited in Sanskrit, a language not greatly known to the present day generation, or chanting in a chorus by a group of people, or singing devotional songs to the tune of music? Yes, Prayer encompasses all of these, and when done with deep sincerity and a compassionate heart, and with love overflowing and eyes brimming with tears of gratitude, it takes us to heights so great that we are able to communicate with our Lord.

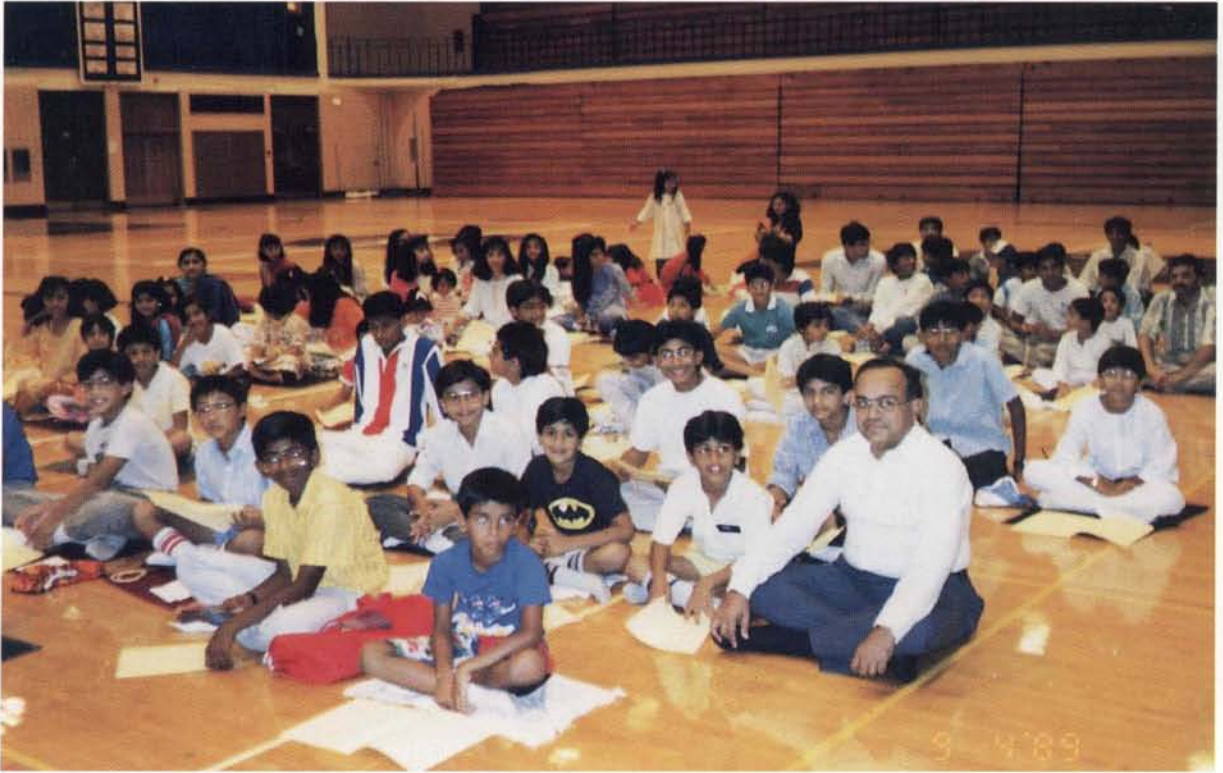
Prayer is not only an exercise in the purification of the mind, but it is also a sincere call to the Lord. It fills our hearts with happiness; all the mischievous elements like anger, hatred, jealousy, ego and lust are removed and as we continue praying, our heart is filled with love. The more we PRAY, the more Love is generated, and then it starts overflowing, making those who comes in contact with us happy. We create an orbit charged with the energy called happiness and everyone entering this circle becomes influenced. Therefore, the person who offers prayer is always humble and happy, and develops the capacity to make others happy. For this reason, when we see a happy person, we must conclude that he must be leading a prayerful life.

In order that we understand the essence of prayer and its usefulness in our daily life, we must look for a master (Guru) because he is nearer to God and becomes our leader in our journey to achieve happiness, which though within our reach, appears far.

Timir C. Mehta







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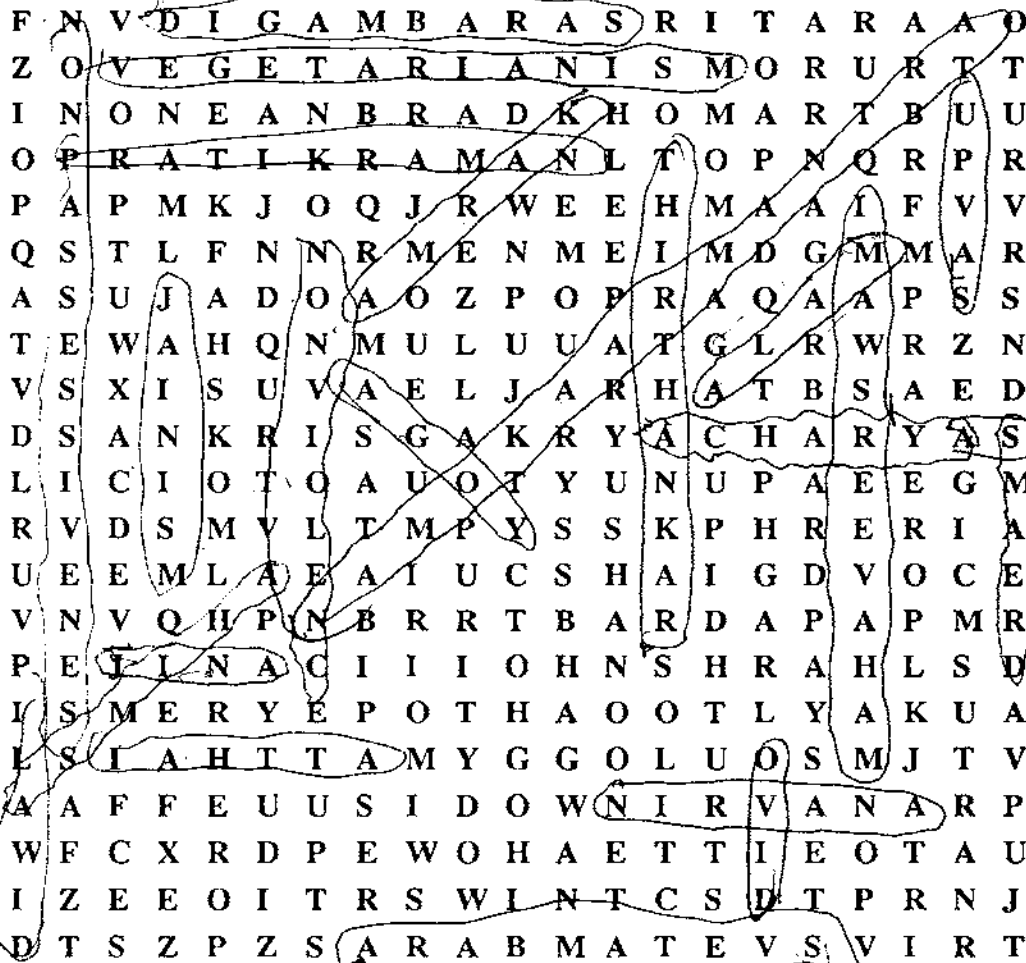


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Evolution of Jainism in North America*

by Surendra S. Singhvi

**The author expresses his appreciation to Mr. Arkant Jain of Toronto, Dr. Jagat Jain of Buffalo, Dr. Sulekh Jain of Cincinnati, Master S. Jain of Buffalo and Dr. Dhiraj Shah of Grand Island, N.Y.*

A Jain Scholar, Mr. Virchand Raghavji Gandhi, left India and along with Swami Vivekanand set foot on the North American continent. He delivered lectures on the Jain philosophy at the International Congress of Religions in Chicago in 1893. His discourses convinced the elite of America of the fact that Jainism is an authentic and rational religion. Almost a century later, it is estimated that there are about 40,000 followers of Jainism in North America. The objectives of the paper are to i) provide a historical perspective on the evolution of Jainism in North America, ii) share the results of a recent survey on various local Jain Centers' activities, iii) discuss major Jain activities of national importance, and iv) comments on future direction in continuing Jain evolution

HISTORICAL PERSPECTIVE

Mr. Virchand Gandhi made such a great impact that the conveners and scholars of the 1893 International Congress of Religions awarded a silver medal to him. One week after Mr. V.R. Gandhi's arrival, Shri Lalan came to the U.S.A. where he stayed for 4 1/2 years and taught Jainism. In 1894, an American lady, Mrs. Howard, became his disciple, adopted pure vegetarianism and other codes of conduct of Jainism and practiced Samayika. The replica of Palitana Jain temple was sent to St. Louis Fair by the Government of India for display at the exposition in 1904-1905. In August 1933, Barrister Champatrai Jain delivered a paper on "Ahimsa as the key to World Peace" in Chicago under the auspices of the World Fellowship of Faiths.

Since the turn of the century, several scholars in the U.S.A. started research on Jainism and published many books such as:

1. Professor Maurice Bloomfield translated from Sanskrit and Prakrit texts the life of Lord Parshvanath, and the University of Maryland Press published his book in 1919 entitled *Life and Stories of the Jain Savior Parshvanath*.
2. Professor William Norman Brown of the University of Pennsylvania, Philadelphia was an important Jain scholar and he published the following three books:

a) *Story of Kalakacharya*, published by Smithsonian Institution, Freerer Gallery of Art, Oriental Studies #1, Washington, D.C., 1933.

b) *Descriptive & Illustrative Catalogue of Miniature Paintings of the Jaina Kalpasutra*, published by Baltimore Press, 1934.

c) *Manuscript Illustrations of the Uttaradhyana Sutra*, published by New Haven American Oriental Society, (Series Volume #21) 1941.

3. Professor Hellen Johnson, a student of Professor Brown, translated Acharya Hema Chandra texts and published *Trishashti Shalaka Parusha Charitra* in six volumes during 1931-1962.

4. Professor Zimmer Henrich's book on Jainism and Philosophies of India was published under Bollinger Series by Princeton University Press in 1951.

With growing interest of Americans in Jainism, U.S. Library of Congress, Harvard University, University of Pennsylvania, University of Maryland, Princeton University, Columbia University and others have built up a good collection of Jain books during the last 50 years. During 1940s and 1950s many Americans were influenced by the writings of Dr. Kamata Prasad Jain and others in a monthly journal entitled *Voice of Ahimsa*, published in English from India.



After India's independence in 1947, a few Jains came to the U.S. and settled down here:

- Dr. Mahavir Prashad, M.D. came to the U.S. in 1950.
- Mr. Navin Shah from Poona came to earn a M.S. in Engineering at the University of Minnesota in 1952.
- Dr. Ajit Prasad, M.D. from Bangalore came to Pennsylvania in 1953.
- Late Professor Narendra Sethi from Indore came to earn a Ph.D. in Management at New York University in 1958.

During 1960s, a lot of Jains came from India to the U.S. and Canada as a result of liberalized immigration laws.

Gurudev Shree Chitrabhanuji was invited by Harvard Divinity School to address the Third Spiritual Summit Conference in 1971. There, he created such a good impression that the Boston Globe on October 12, 1971, described him as the "hit speaker of the day."

In 1973 the Jain Meditation International Center was founded in New York City. Many Americans began to turn to the Jain teaching of Ahimsa and Anekantavada, as well as Meditation, and many even traveled to India for pilgrimages to Jain Temples.

In 1974, Munishree Sushil Kumarji organized a conference for the World Fellowship of Religions in Delhi. There, some of Gurudev's American students recited the Navkar Mantra, to the astonishment and delight of those present. At the end of the day, Sushil Kumarji told Gurudev that the Jains had begun to accept the reasons for Chitrabhanuji's traveling to the West because they saw how his presence and teaching inspired Americans to be vegetarians and to practice the essence of Jainism.

In the same year, Gurudev sponsored Sushil Kumarji to come to America so that they could share the Mission. The Jain Meditation International Center in New York City gave him and Swami Chidananda, president of Divine Life Society of Rishikesh, a welcomed reception.

Jain Conferences

During the last decade, a lot of Jain conferences and conventions were organized in North America, England, India and other countries. A few local Jain centers are represented in these meetings. The survey shows that 14 Jain centers sent their delegates to these meetings (i.e. JAINA biennial conventions, IMJM conference, World Congress, etc.) Needless to say, these national and international meetings are useful in uniting Jains and promoting Jainism in the world.

Cooperation with other religions

14 Jain centers undertook projects (i.e. Inviting outside speakers, raising funds, community work, feeding the homeless, etc.) with other religious groups, particularly Hindu Religious Societies. There are four responding centers which participate in Hindu Temples by having one or more deities of Tirthankars. The Hindu-Jain temple in Pittsburgh and the Buffalo Hindu-Jain communities are good examples of such cooperation, where Hindu and Jain mantras and aartis are sung together.

Special Projects

A few local centers have undertaken special projects which are worth noticing:

- Celebration of Ahimsa Day on Thanksgiving Day or Mahatma Gandhi's birthday by feeding homeless people.
- Awarding scholarships to Jain youths based on academic performance and practice of Jainism (three centers).
- Sponsoring Jain scholars/monks from India to Lecture in North America.

Jain Activities of National Importance

The previous section presented Jain activities at the local Jain center level, mostly for the benefit of the local Jain community. There have been a lot of Jain activities at the national level during the last two decades which are presented here:

I. Jain Meditation International Center: In 1971, Gurudev Chitrabhanuji came to the U.S. and established the Jain Meditation International Center in New York City in 1973, Gurudev lectures on Jainism at The United



Nations, universities, New Age institutions and to Jains throughout North America, Europe, Asia, India. He has numerous books and video/audio cassettes on Jainism. His three special books on meditation were published by Dodd, Mead. His videos include *The Vegetarian World*; *A Pilgrimage to Jain Temples: Journey to Awareness*; and many more educational and basic informative practices of Jainism. The Center publishes a newsletter which is mailed out to about 3,000 at no cost. When Gurudev is in the U.S., he conducts weekly classes on meditation and Jainism. In his absence, trained disciples continue his teaching. Dr. Bruce Costain - Balabhadra - of Canada, has become a pure vegetarian and plans to become a Jain monk. He now has his doctorate in Philosophy of Jainism. Thousands others have become vegetarians and are practicing Jainism in its purest form and are initiated. Gurudev's main theme of his lectures is "Relativity in Thinking and Non-Violence in Action." His books, videos and audios can be obtained from The Center: 244 Ansonia Station, New York NY 10023; telephone or fax 212/ 362 6483.

2. Siddhachalam: In 1974, Acharyashri Sushil Kumarji came to Canada and the U.S. along with a few monks. He traveled throughout North America, lectured on Jainism and established numerous International Mahavir Jain Mission Centers. In 1983, Acharya Sushil Kumarji established his Ashram at Siddhachalam in Blairstown, New Jersey. This 108 acres of hill-top property is located near the Pocono Mountains and provides the ideal peaceful environment for the practice and study of the science of Arhum Yoga. Retreats and seminars are offered for adults with special summer camps for children to teach Jain principles. Siddhachalam is a resident community for monks and nuns, laymen and laywomen. It is the headquarter for the International Mahavira Jain Mission, the World Fellowship of Religions and the Kundalini Science Center, all founded by Sushil Kumarji. The Ashram is the first Jain community of its kind in North America for Jains of all sects. A newly-built temple at Siddhachalam houses

beautiful statue of various Tirthankaras. Information about Siddhachalam activities can be obtained from RD4., Box 374, Blairstown, N.J. 07825, telephone 201362-9793

3. Jain Center of Boston: The center was established in 1973. It has published directories of all Jains in North America in 1977 and 1986, and is planning to publish the third edition in 1991. In addition, the center has been sponsoring an annual Jain essay competition for youth since 1980. The top three youths in each age group are given prizes and their essays are published in the Jain Study Circular. These two activities initiated by the Boston Jain Center are of national interest, and the information can be obtained from: 83 Fuller Brook Road, Wellesley, MA 02181, telephone 617-237-5997.

4. Jain Study Circle: the Circle was formally established in 1987 to propagate the fundamental principles of the Jain religion through publication of the quarterly Jain Study Circular and other Jain literature, and organization of study groups/seminars. Prior to 1987, the Circular was published by the Boston Jain Center. The first issue of it was published in 1980. It is distributed at no cost to about 4,700 families. The circle has published *Studies in Jainism: Reader I* in 1990. Dr. Dulichand Jain is the editor of the quarterly magazine and other publications. Information about the Jain Study Circle can be obtained from: 99-11,60 Avenue Apt.3D, Flushing NY, 11368, telephone 718-6994653.

5. Federation of JAINA: The Federation of Jain Association in North America was established in 1981, representing four local Jain Centers. Today, JAINA represents more than 50 Jain centers. Being an umbrella of associations, its objective is to provide a forum to foster fellowship and unity among various Jain Associations and to take up religious causes and issues that will benefit its member organizations. Some of the major activities of JAINA are listed below: (see for details, an article by Dr. Sulekh Jain in the July 1990 issue of Jain Digest.)

1. Jain Digest—This quarterly magazine was initiated in 1985 and is mailed to about 5,500 families in North America and other countries.



2. Convention—Since its founding in 1981, JAINA has held six biennial conventions in Los Angeles, New York, Detroit, Chicago, Toronto and San Francisco. The Seventh Biennial Convention will be held in Pittsburg in July 1993.

3. Libraries—JAINA has established two libraries - one in Lubbock, TX, with more than 4,000 books and journals, and the second in Toronto, Canada with more than 500 books.

4. Youth Activities—Over the years, JAINA has organized several youth seminars and symposiums. Some youth leaders have been identified in North America and a national organization—"Young Jains of America" is becoming a reality.

5. Marriage Information—To meet this need, JAINA provides two services: (a) free matrimonial ads in the Jain Digest and b) computerized data bank referrals of eligible boys and girls.

6. Chair in Jainology—JAINA is in the process of establishing a chair on Jainology at Harvard University. Dr. Nathmal Tatiya of Ladnu, India was a visiting professor at Harvard and taught a course on Jainology during 1990-91.

7. Visiting scholars—JAINA has been sponsoring and coordinating the visits of Jain scholars, monks, nuns, and Bhattarakas to North America for several years.

8. TV Programs—JAINA, along with others was instrumental in the production of a one hour documentary on Ahimsa, which was shown on PBS Television in the U.S. in 1987. The documentary is available in a video cassette.

9. Jain Declaration on Nature—In October 1990, the JAINA delegation headed by Dr. Sulekh Jain joined the World Jain Community in presenting the 16-page "Jain Declaration on Nature" to H.H. Duke of Edinburgh Prince Philip, in London, U.K.

There are a lot of other activities sponsored or to be sponsored by JAINA such as publication of non-sectarian literature on Jainism, youth exchange program between the U.K. and North America, contacts with Jains in other continents and promotion through news media. Information about JAINA can be

obtained from: 9831 Tall Timber Drive, Cincinnati, OH 45241, telephone 513-777-1554.

1. **Bramhi Society:** In 1989, the Bramhi Society was established by a group of twelve individuals from the U.S. and Canada to make a contribution in a contemporary environment to the study and promotion of Jain reflection in the West. It has begun the publication of *Jinmanjari*, a semi-annual journal, with the first issue in October 1990. Debut of *Jinmanjari* is an earnest endeavor to provide a plank for academics and scholars to pursue applied study of Jain philosophy. Information can be obtained from: Mr. S.A.B. Kumar, editor, 4665 Moccasin Trail, Mississauga, Ontario L4Z 2WS, telephone 416-890-3363.

Other Activities

a. Professor P.S. Jaini of the University of California, Berkely has published two books on Jainism through the Berkely Press:

* "The JAINA Path of Purification" in 1979

* "Gender and Salvation: JAINA Debate on the Spiritual Salvation of Women" in 1990.

b. Dr. Paul Knepherle of New Jersey produced a Jain documentary entitled: "Frontiers of Peace" in 1987. This won the best documentary award of the year on a non-christian subject in Europe.

c. In cooperation with other Indian communities, the Jain Society of Toronto has started a cable TV program on Jainism beginning in 1990.

d. In 1988, the Encyclopedia of World Faiths published an 8-page chapter on Jainism, along with write-ups on other eleven major religions (Facts on File Publications Inc., 460 Park Avenue South, New York NY, 10016).

e. In 1987, Dr. Jagat P. Jain of Buffalo worked in getting Jainism included among the major religions of the world by the National Conference of Christians and Jews (NCCJ), which has branches in over 70 North American cities. Consequently, NCCJ publishes the Jain symbol and information about Jain festivals in its calendar which is sent to schools all over North



America. NCCJ also invites Jains to its inter-faith activities. Now other U.S. and Canadian non-Jain organizations have been increasingly using the Jain symbol and, therefore, providing a distinct identity. Information on NCCJ can be obtained from 71 Fifth Avenue, New York, N.Y. 10003.

f. In 1990, the Roop Lal Jain Trust at the University of Toronto was established by Mr. Hans Raj Jain of the International Mahavira Jain Mission of Toronto. The first inaugural lecture was given by Professor P. Jaini of Berkely.

g. In 1990, Neal Shah, a high school student in a catholic school in Buffalo, succeeded in offering Jainism for religious studies instead of Christianity. He has been studying it as an independent study and the teacher has been provided with one set of books on Jainism. It has had such a deep impact that now two more Jain youths have decided to offer Jainism for religious studies. Gradually, it may spread all over North America.

The latest development is the emergence of the Jain Center at Bartlett, IL. The Jain Society of Metropolitan Chicago had been thinking to construct a temple according to established Jain tradition. For that purpose the Society had bought a 15 acre lot in Bartlett, IL. in 1987. It was decided to construct a large complex that would include a temple, with traditional Jain steeple, Shri Rajchandra Center, Sthanak, Library, spacious performance hall, dining hall, etc. The work has been completed at an estimated cost of \$2.5 million. the hall was inaugurated in May 1992 and regular installation ceremony has been scheduled from the 19th to 27th of June this year. That temple can be considered the most significant single development of the Jain world in North America.

Source: Surendra S. Singhvi, Gurudev Chitrabhanuji, Manubhai Doshi



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V.R. GANDHI: EXPONENT OF JAINISM TO THE WEST

by Kumarpal Desai

Certain personalities leave indelible footprints on the sands of time, their legacy is not affected by the constantly revolving wheel of time.

At the World Religions Conference held in Chicago, U.S.A., almost a century ago, America, and the west, for the first time heard determined, spirited, resonant voice of ancient India, and the message of Indian philosophy and culture. Two Indian delegates participating at this conference awakened the Western world to the spiritual heritage of India. One of these was Swami Vivekanand whose success in the world Religions Conference of Chicago is fresh in everyone's memory today. But the contribution of another Indian delegate to the same conference, Shri Virchand Raghavji Gandhi, the representative of the Jain religion, has a claim to equal attention by a virtue of the success he achieved at the Conference and also by his work as a religious thinker.

Hundred years ago in 1893, more than three thousand delegates of different nations and religions had assembled at the conference. The conference was inaugurated September 11, 1893, and Virchand Gandhi, Swami Vivekanand, P.C. Majmudar and other eminent scholars from India were present as distinguished participants. The aim of this religious conference was to impart to the world the knowledge of different religions, and to promote a feeling of fraternity between followers of diverse religious persuasion, and so to pave the way for world peace.

Virchand Gandhi, a young man of twenty-nine years of age, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. He wore a long and loose kurta, a white shawl on his shoulder, a golden-bordered Kathiawadi turban on his head, and country shoes. This external appearance bore the imprint of India. The scholarship, the

impartiality of outlook and the oratorical skill of this man fascinated the delegates at the Conference of World Religions. An American newspaper wrote, "of all Eastern scholars it was this youth whose lecture on Jain faith and conduct was listened to with the interest engaging the greatest attention."

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the text of his lecture in full. He had a most effective way of handling the otherwise abstruse terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. As he expounded his views, he would give his own interpretations of some of the most difficult points. His lectures demonstrated the fact that the study of Sanskrit and Prakrit alone was not enough for a proper understanding and exposition of Indian philosophy; it was also necessary to assimilate and to realize India's past culture in its proper context. Virchand Gandhi had realized the cultural context and that is why he was never dogmatic: he spoke as a Jain and yet he often took sides with Hindus but above all, he always spoke as an Indian.

At the conference, Virchand Gandhi made a brief but striking presentation on the fundamentals of the Jain religion. He expounded the Jain religion in two of its main aspects, namely, Jain philosophy and the Jain way of life. He elucidated the nine elements, the six types of Jivas, the subtle strands of thought in Jain philosophy regarding DRAVYARTHIK and PARYAYARTHIKANAYA, the Syadvad and other philosophical aspects which fascinated all. He illustrated the specific Jain code of conduct, the Jain way of life and explained the cardinal principles of Jain cosmology, comparing it with Buddhism and other religions. He also established the fact that Jainism is older than Buddhism. His discourses convinced the elite



of America of the fact that the Jain religion has an authentic and rational religious tradition. Expressing his joy about this new knowledge, an American gentlemen gave his opinion about Virchand Gandhi in these words:

"In this religious gathering a number of philosophers, preachers and scholars came from India and delivered lectures and each one of them presented a new perspective and presented a new element so as to convince that their religion ranks high with the great religions of the world. Moreover, their oratory and devotion presented distinct types and were full of wisdom and contemplation. Among them was an outstanding young man of Jain religion who gave new ideas about morality and philosophy. Though he is only a house-holder and not a monk or religious preacher, he can expound so well. Who must then be his gurus? His simple but striking philosophy of life is worth knowing, worth understanding".

Another special characteristic of Virchand Raghavji Gandhi's lectures on the Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt expression of the Jain who practices Ahimsa in life and Anekanta in thoughts. His lectures were marked by a fusion of natural sentiments, profound study, and genuine enthusiasm. The lectures served to educate the American society regarding the salient features of Indian culture. Virchand Raghavji Gandhi is the author of *The Yoga Philosophy*, *The Jain Philosophy* and other books of which *The Karma Philosophy* may be regarded as his best contribution. In discussing the Jain doctrine of Karma in the book, the author reveals his profound devotion to studies and his awakened and discerning religious sentiments.

Virchand Gandhi was not only a philosophical thinker-but he also had the welfare of the nation at heart. There prevailed in America the belief that India was a country of tigers, serpents, magicians and the Kings. Christian missionaries also presented to foreign countries a distorted picture of the people in India. Virchand Gandhi made as great an effort as

Vivekanand did to give to the people abroad the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, ~It is an astonishing fact that foreigners have been constantly attacking India and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze.

"Cultural distinctions, agriculture, art, artistic skill, literature, good conduct, means of knowledge and science, hospitality, feminism, love and respect - all these are found in India in quite a different form. If that culture was purchasable, England could have purchased it, adopted it. But it has not happened, it cannot happen."

As early as in the year 1893 Virchand Gandhi talk-ed of the economic and political freedom of India. he said to the American people,

"India is at present under the foreign heel. She is independent in the field of religion but when India will be free, she well not invade any country in a violent manner."

Virchand Gandhi had a rare ability to see beyond the immediately visible world. He could see beyond this world, he could know the future. Even before the dawn of political independence, Virchand Gandhi had foreseen the proper role of India.

"If India becomes free, she will live in political co-operation with all countries". Five decades before the independence of India, Virchand Gandhi had the prophetic sense; he said in his lecture on -'The Jain Philosophy' - "You know my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the 'defender of the faith', but if we are a nation in all that name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and for ever maintain peaceful relations with all the nations of the world."

Virchand Gandhi made such a great impact that the conveners and scholars of the conference of world religions awarded a silver medal



to him. Subsequently on 8th August 1894 the citizens of Kasadova awarded a gold medal to him. In this city he delivered a lecture on "Some mistakes corrected". The newspaper, Buffalo Courier, recorded the immense success of the lecture. In America Virchand Gandhi founded two institutions namely, "The Gandhi Philosophical Society" and "The School of Oriental Philosophy". In Chicago he founded the institution name "Society for the Education of Women of India". The secretary of this institution was Mrs. Howard who had adopted pure vegetarianism and other codes of conduct of Jainism under the influence of Virchand Gandhi. As sister Nivedita became Swami Vivekananda's disciple, so Mrs. Howard became Virchand Gandhi's disciple and like Jains she practiced Samayika.

Later, Virchand Gandhi went to England, where he fulfilled his desire to be a barrister but he did not use this training for monetary gain. Considering the curiosity for Jainism in England, he started a coaching class. Later he founded the 'Jain Literature Society' in London. Herbert Warrent, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He took notes of Virchand Gandhi's lectures and wrote in English a book on the Jain religion. Moreover, Charles C Bonny, the President of the Conference of world religions, was impressed by him. At the time of the famine of 1896-97 in India, Mr. Bonny was the president of the Famine Relief committee founded in America by Virchand Gandhi. This committee immediately sent to India forty thousand Rupees and a steamer full of corn. During this travel Virchand Gandhi delivered as many as 535 lectures. He had the command of fourteen languages including Gujarati, Hindi, Bengali, English, Sanskrit, and French.

Thus a young man of twenty-nine, he preached religion in foreign countries in the face of opposition from his own community who objected to travel abroad. He toured abroad twice to spread the message of Jain Philosophy and he was equally a spokesman of Indian philosophy.

The short life span of Virchand Raghavji Gandhi is full of multifarious achievements. He was the first graduate of the Jain society to get his BA with honors in 1884. When his father died in 1890, he did not allow the primitive practices of wailing and breast-beating during mourning. At the age of twenty one, as the secretary of 'Shri Jain Association of India' he worked for the abolition of poll-tax levied on pilgrims to Palitana.

Annoyed by poll-tax and other forms of harassment, the Anandji Kalyanji firm had filed a suit against the ruler of Palitana. But Sursinghji, the ruler (Thakor) of Palitana, was a right-hand man of the Political Agent. The Political Agent did not give fair justice. Virchand Gandhi took up the problem. In those days to protest against the dictates of the ruler was to invite severe punishment and even death. He often went up from Mahuva to Palitana and prepared the ground for compromise. He met Lord Ray, the Governor of Bombay, and Colonel Watson, the Political Agent and made a strong representation and eventually forced the abolition of the poll-tax. An English man set up at Mt. Sametshikhar, a place of pilgrimage in Bihar, a factory for extracting pig's fat on order. Virchand Gandhi went all the way to Calcutta to have the work on the project stopped. He stayed in Calcutta for six months studying the papers regarding the case and learnt the Bengali language and ultimately got this verdict issued.

"Sametshikhar is a place of Jain pilgrimage and nobody else has any right to interfere there". He did not give up his fight until he achieved his objectives and got the factory closed down. He brought the dispute regarding the temple at Kavi to a happy resolution. He attended the International Commerce Conference as an all-Asia delegate. As a delegate from Bombay, he attended the Indian National Congress held at Pune in 1895. He was a strong advocate of Rashtriya Mahasabhd of the congress. He seems to have come in intimate contact with Mahatma Gandhi. In a letter written to Virchand Gandhi's son, Gandhiji sends his blessing and asks:

"Have you adopted any ideals of your father?"



Virchand Gandhi passed away in 1901 when he was only thirty seven. He rendered yeoman service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western worlds. In this respect he enjoys the pride of place in the galaxy of Indian thinkers and philosophers and his name will continue to be remembered as a great champion of Jain religion.

Kumarpal Desai

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Vegetarian Diet and Its Important Value from Jainism Way of Thinking by Vikram V. Shah, M.D.

The term vegetarian is derived from the latin root "vegatare". This means one who abstains from the use as food of flesh, fish and fowl. At present, most of the vegetarians in the world are lactovegetarians who live on vegetables, food, milk, and milk products. There are lacto-vegetarians who generally do not take eggs. People who abstain from animal products like milk and milk products are known as "vegan vegetarians." Some people live only on fruits and are called "Fruitarians"

It is falsely believed that animal proteins alone supply all the proteins required for good health. Many vegetarian products contain enough protein and nutritive elements which are even higher in biological values than animal proteins. It has been found that cancer and heart disease are related partly to the dietary intake. High fat and low fiber diets are stated to increase the incidence of cancer of the colon, pancreas, breast, ovary, prostate and womb.

The role of dietary fiber is a significant part of a vegetarian diet in the prevention of coronary artery diseases, stroke, chronic constipation, piles, kidney failure, skin disease, etc. has been recognized recently. The rising trends of these diseases in the western countries have been considered to be due to low dietary fiber intake as a result of animal food intake.

Flesh foods are not the best nourishment for human beings and were not the food of our primitive ancestors. There is nothing necessary or desirable for human nutrition to be found in meats or flesh which is not found in, and derived from vegetable products.

Dr. J.H. Kellogg

It must be honestly admitted that, weight for weight, vegetable substances, when they are carefully selected possess the most striking advantages over animal food in nutritive value.

Sir Benjamin W. Richardson, M.D.

Dietary requirements depend upon age, sex, height, weight and activity. The objective of a proper diet is to achieve and maintain the desirable composition.

PROTEINS: Needed daily to provide for the growth and repair of tissues. The main source of proteins are dairy products, nuts, grains and legumes. Legumes such as lentil, split peas, garbanzos, soy, kidney, black, white and navy beans can be turned into soups, casseroles and veggieburgers. You can create nut and seed butters from sunflowers, sesame, cashew, almond and other sources for school lunches on whole wheat bread. Sandwich spreads made from soy, tofu, avocado and hummus, for example, also may be used as dips or salad dressings. The above foods are high quality proteins which supply a wide range of vitamins and minerals.

CARBOHYDRATES: These provide one of the cheapest sources of energy for the body. Most of our foods contain carbohydrates. Breads, pasta, rice, cereals, dried peas, beans, fruits and vegetables are all good sources of complex carbohydrates. They are all excellent substitutes for foods high in saturated fatty acids and cholesterol.

FATS: Fat provides heat and energy and the surplus is of course stored as fat. Fat is composed of:

A. SATURATED FATTY ACIDS: It raises your blood cholesterol more than anything else in your diet. They are found in animal products, whole milk and dairy products as well as from some oils. For example, red meat, butter, cream, cheese, palm and coconut oils.

B. UNSATURATED FATTY ACIDS: A type of fat that is usually liquid and is not as harmful for you as saturated fat. Studies indicate that these fatty acids help lower the blood cholesterol. There are two types of unsaturated fatty acids.



1. MONOSATURATED FAT: These slightly unsaturated fats are found in foods from plants. These include olive and canola oils.

2. POLYUNSATURATED FAT: Is highly unsaturated fat found in foods from plants. These include safflower, sunflower, corn and soybean oil.

Many people consider eggs as part of a vegetarian diet, which is not correct. Eggs fertilized as well as unfertilized have high cholesterol contents.

MINERALS: These are calcium, phosphorus, iron, sodium, potassium, magnesium and zinc. They are essential for the regulation of certain body processes and growth. Fruits, vegetables, and milk give us necessary minerals.

VITAMINS:

Necessary to maintain health and to protect against specific dietary disorders. The main sources are green vegetables, cauliflower, cabbage, celery, tomatoes, peppers, lemons, sprouts and fruits

UNSATURATED FATTY ACID CONTENT OF SELECTED FOODS
(Listed in Order of Polyunsaturation)

* TABLESPOON	POLY- UNSATURATED FATTY ACID (GRAMS)*	SATURATED FATTY ACID (GRAMS)*	MONO- UNSATURATED FATTY ACID (GRAMS)*
Polyunsaturated Oils			
Safflower Oil	10.1	1.2	1.6
Sunflower Oil	8.9	1.4	2.7
Corn Oil	8.0	1.7	3.3
Soybean Oil	7.9	2.0	3.2
Monounsaturated Oils			
Canola Oil	4.5	0.8	8.7
Peanut Oil	4.3	2.3	6.2
Olive Oil	1.1	1.8	9.9
Margarines			
Safflower Oil Margarine (tub)	6.3	1.2	3.3
Corn Oil Margarine (tub)	4.5	2.1	4.5
Corn Oil Margarine (stick)	3.3	2.1	5.4
Soybean Oil Margarine (tub)	3.9	1.8	5.1
Soybean Oil Margarine (stick)	3.6	1.8	5.4
Nuts			
Walnuts, Black	2.9	0.3	1.0
Brazil Nuts	2.1	1.4	2.0
Peanuts	1.4	0.6	2.2
Pecans	1.1	0.4	2.8
Almonds	1.0	0.4	3.0
Cashew	0.7	0.8	2.3
Pistachio	0.6	0.5	2.6
Macadamia	0.1	0.9	4.9
Seeds			
Sunflower	2.9	0.5	0.9
Sesame	2.0	0.6	1.7
Pumpkin/Squash	1.8	0.7	1.2
Shortenings			
Soybean and Cottonseed	3.3	3.2	5.7

*Per 1 Tbsp

When plants are the direct source of nourishment, they provide the most efficient fuel for maintaining the body in a state of wellbeing. Witness the elephant, bull, gorilla, and horse, along with many other of the strongest animals; all are vegetarians, gaining their nutrients from plants; we can also. Plants receive energy directly from the sun, air, water, and soil, which gives them the capacity to transmit vitality and energy to us. By the time plants have been digested by animals, their original energy has already been used up by the animal. Humans who ingest flesh foods are therefore taking plants in a second-hand, devitalized form.

A movement in favor of vegetarianism has now been growing in many parts of the world. Upsurgence of vegetarian societies, vegetarian clubs, vegetarian league etc., is the clear indication that even the conventionally meat eating west has now woken up to the cause of vegetarianism realizing that vegetarian food is healthy food. We should hope that the coming era would be the vegetarians—who are decidedly the more rational and peaceful people. Let us work together to spread the message of Peace and build a new age of brotherhood.

Attesting to this rare heritage,
American scientist Carl Sagan said in
a Time Magazine, Oct. 20, 1980 inter-
view: *There is no right to life in any
society on earth today, nor has there been
any former time with a few rare
exceptions, such as among the Jains of
India. We raise farm animals for
slaughter, destroy forests, pollute rivers
and lakes until no fish can live there,
hunt deer and elk for sport...*

Mahatma Gandhi acknowledged the powerful impact the Jain Philosophy of Ahimsa had upon his personal and political decisions. His example inspired pacifists around the world, including the Reverend Martin Luther King Jr.



CALORIE RECKONER

CALORIES RELATE TO 100 GRAMS WHERE
QUANTITY NOT SPECIFIED.

CEREALS AND CEREAL FOOD	Calories
Bajra	361
Barley	336
Wheat	346
Millets	334
Maize Flour	355
Maize Tender	125
Weetabix, Shredded Wheat	125
Corn Flakes, Rice Crispies 1 oz	104
Popcorn 50gms	170
Ragi	328
Rice, Raw Milled	345
Rice, Puffed	325
Rice, Cooked 3 Table Spoons (60g)	70
Rice-Khichri 1 Vati (210g)	250
Sago	351
Suji	348
Wheat Flour	341
Biscuits 1 small 16gms	129
Chapati (Thin) 16gms	40
Chapati (Small) 24gms	80
Chapati (Medium) 35gms	119
Bread, White 1 slice (3½" x 4" x 0.4")	60
Bread, White 100gms	245
Bread, Brown 100gms	244
Bun 100gms	280
Oat Meat ½ cup 27gms	110
Dosa, Plain 1 Medium (9" Diameter)	130
Dosa, Masala 100gms	210
Idli 1 Medium (3½" Diameter)	100
Macaroni ½ cup cooked 30gms	115
Puri 1 16gms	70
Paratha 1 70gms	250
Chakali (Wheat Flour) 100gms	550
Chat 100gms	474
Chevra (Fried) 100gms	420
Dal Vada 1 30gms	200
Dhokla 100gms	122
Gharvada 100gms	364
Pakora 100gms	200
Samosa 100gms	256
Potato Kachori 100gms	166
Potato Chips 10 pieces 20gms	110
Upama 100gms	230

PULSES	Calories
Bengal-Gram (Roasted, dehusked)	369
Bengal-Gram, Chana Dal	372
Black-Gram, Urad Dal	347
Green-Gram, Whole (Moong or Mug)	334
Red-Gram, Tuver	335
Lentil (Masur)	343
Soya Bean	432
Dal (Cooked, Thick-Consistency ½ cup 113gms)	145
Dal (Cooked, Medium-consistency ½ cup 92gms)	92
Rasam 1 Cup	12
Sambar ½ Cup	105

VEGETABLES, LEAFY VEGETABLES	Calories
Bengal Gram, Green (Channa)	66
Brussels Sprouts	15
Cabbage	45
Colocasia Leaves (Arbi-ka-Patta)	56
Fenugreek Leaves (Maithi)	49
Mustard Leaves (Sarson)	34
Redish Leaves (Moli-ka-Patta)	28
Sarli Sag	86
Spinach-Palak	26

ROOTS	Calories
Carrot-Gajar	48
Colocasia-Arvi	97
Lotus Root-Kamal-ki-Jarh	53
Onion	50
Potato	97
Sweet Potato (Shakarkand)	120
Tapioca-Mara Valli Cassava	157
Turnip - Shalgam	29
Yam-Kand	79

OTHER VEGETABLES	Calories
Ash Gourd-Dudhi	10
Bitter Gourd - Karela	25
Bottle Gourd - Toriya	12
Brinjal - Baingan	24
Broad Beans - Phansi	48
Cauliflower	30
Cardamom	229
Chillies - Green	29
Chillies - Dry	246
Cloves - Dry	285
Coriander	288
French Beans - Phali	26
Garlic - Dry	145
Ginger - Fresh	67
Ladies Finger - Bhindi	65
Mushrooms	42
Mogra	25
Papaya - Green	27
Parval	18
Peas - Matar	93
Pepper - Dry	304
Pepper - Green	98
Plantain, Green-Kela	64
Pumpkin - Kaddu	25
Tindora	21
Turmeric	349
Vegetable Marrow - Ghei	25
Water Chestnut, Fresh Singhada	115
Choli	26
Gubar	16
Green Mangoes	93
Papdi	44
Cucumber	13
Tomatoes	23
Kothmir	44

SWEETS & SUGARS	Calories
Badam Halva	570
Balushahi	469
Burfi 1 Piece 25gms	100



Fruit Jelly	75
Gulab Jambu 1 Piece 25gms	100
Jalebi	412
Mysore Pak	357
Nankhatai	584
Penda 1 Piece 50gms	83
Ras Gulla 30gms	100
Shakarpara	570
Sohan Halva	400
Suji Halva	136
Gur (Jaggery) 15gms	57
Honey 1 Teaspoon	30
Jam 1 Teaspoon 5gms	20
Sugar 1 Teaspoon 5gms	20
Sugar 1 Cube	12

BISCUIT AND CAKES

	Calories
Biscuits - Salted 1 3gms	15
Biscuit - Sweet 1 4gms	24
Cheese - Tit Bits 10 3.5gms	20
Coconut - Macroon 1 13gms	80
Cake - Chocolate 1 slice 45gms	165
Cake - Fruit 1 slice 30gms	117
Cake - Plain 1 slice 40gms	146

MILK & MILK PRODUCTS

	Calories
Milk 1 Cup 100gms	100
Milk Skimmed 1 Cup	45
Milk Condensed 1 Cup (Sweetened)	320
Milk Powder	496
Butter Milk Skimmed 1 Glass	25
Cheese	348
Curds (Yoghurt) Low Fat	60
Ice Cream	205
Kheer	178
Milk Cake	331
Ghee	900
Oil	900
Cream 1 Tablespoon 15gms	50
Butter	755
Margarine	755
Peanut Butter	620

NUTS

	Calories
Almond (10-12) 10gms	65
Cashew Nuts (8-10) 10gms	66
Coconut (Dry)	662
Coconut Tender	41
Chestnuts, Fresh	150
Ground Nuts	560
Walnuts (8-10 Halves) 15gms	102
Pista	626
Jardalu	53
Berries (Bor) - Dry	64

FRUITS

	Calories
Apples	56
Apricot	53
Banana	153
Cape-Goose-Berry (Raspberry)	53
Cherries	70
Dates (Fresh)	283
Dates (Dried)	317
Figs (Tender=Fresh)	75
Figs (Dried)	320
Guavas (Peru=Jamfal)	51
Grapes (Blue)	45
Grapes (Dried)	290
Jackfruits (Ripe)	88
Jambu	47
Lichis	61
Lime	59
Loquat	43
Malta	36
Mandarine	44
Mangoes (Green)	39
Mangoes (Ripe)	50 to 80
Melon (White)	21
Melon (Water Melon)	16
Mulberry	53
Orange	53
Papaya	32
Peaches	50
Pear	51
Pineapple	46
Plums	56
Prune	75
Pomme Granate (Red)	77
Sapota (Cheeku)	94
Tomatoes (Ripe)	112
Strawberry	44
Sitafal	104

SOUPS & BEVERAGES

	Calories
Clear Vegetable Soup 150ml	12
Tomato Cream Soup 150ml	65
Vegetable Soup 150ml	65
Tea, Lemon no sugar - 1 cup	1
Tea, milk no sugar - 1 cup	20
Tea, milk and sugar - 1 cup	75
Cocoa, ½ milk with sugar - 1 cup	145
Coffee - black with milk - 1 cup	25
Coffee black - 1 Cup	5
Coffee - Milk and sugar - 1 cup	75
Cola drinks - 8 fl oz	104
Fruit Juice (Unsweetened) 3½ fl. oz	75
Orange Juice 3½ fl. oz.	110
Lemon, Grapefruit & Squashes 3½ fl. oz.	110
Chocolate drinks with milk 5 oz	115
Horlicks Powder 15gms	56
Lucozade 6 oz	114
Ovaltine Powder ½ oz	54



NUTRITIOUS VALUE OF VARIOUS FOOD VEGETARIAN FOOD

Name of Food	Protein Content-%	Fat-%	Mineral Matter-%	Carbo- hydrates-%	Calcium-%	Phosphorus %	Iron Units	Calories per % Grs
Wheat Flour	12.1	1.7	1.8	72.2	0.04	0.32	7.3	353
Bajra (Cambu)	11.6	5.0	2.7	67.1	0.05	0.35	8.8	360
Juar (Cholam)	10.4	1.9	1.8	74.0	0.03	0.28	6.2	355
Barley	11.5	1.3	1.5	69.3	0.03	0.23	3.7	355
Maize Dry	11.1	3.6	1.5	66.2	0.01	0.33	2.1	342
Rice	8.5	0.6	0.9	77.4	0.01	0.28	2.8	349
Rice Puffed	7.5	0.1	3.4	74.3	0.02	0.16	6.2	328
Green Gram	24.0	1.3	3.6	56.6	0.14	0.28	8.4	334
Black Gram	24.0	1.4	3.4	60.3	0.20	0.37	9.8	350
Red Gram	22.3	1.7	3.6	57.2	0.14	0.26	8.8	353
Lentil	25.1	0.7	2.1	59.7	0.13	0.25	2.0	346
Peas	22.9	1.4	2.3	63.5	0.03	0.36	5.0	358
Bengal Gram	22.5	5.2	2.2	58.9	0.07	0.31	8.9	372
Cow Gram	24.6	0.7	3.2	55.7	0.07	0.49	3.8	327
Soya Beans	43.2	19.5	4.6	22.9	0.24	0.69	11.5	432
Mint	4.8	0.6	1.6	0.8	0.20	0.08	15.6	57
Rape seed leaves	5.1	0.4	2.5	7.1	0.37	0.11	12.5	52
Spinach	1.9	0.9	1.5	4.0	0.06	0.01	5.0	32
Bitter Gourd	2.9	0.1	1.4	9.8	0.05	0.14	9.4	60
Cluster beans	3.7	0.2	1.4	9.9	0.13	0.05	5.8	56
Ladies finger	2.2	0.2	0.7	7.7	0.09	0.08	1.5	41
Mango Green	0.05	0.1	0.4	8.8	0.01	0.02	4.5	39
Singara	4.7	0.3	1.1	23.9	0.02	0.15	0.8	117
Tomato green	1.9	0.1	0.7	4.5	0.02	0.04	2.4	27
Almond	20.8	58.9	2.9	10.5	0.23	0.49	3.5	655
Cashew nut	21.2	46.9	2.4	22.3	0.05	0.45	5.4	596
Coconut	4.5	41.6	1.0	13.0	0.01	0.24	1.7	444
Sesame seeds	18.3	43.3	5.2	25.2	1.44	0.57	10.5	564
Peanut	31.5	39.8	2.3	19.3	0.05	0.39	1.6	549
Mustard seed	22.0	39.7	4.2	23.8	0.49	0.70	17.9	541
Pistachio nut	19.8	53.5	2.8	16.2	0.14	0.43	13.7	626
Walnut	15.6	64.5	1.8	11.0	0.10	0.38	4.8	687
Dhania	14.1	16.1	4.4	21.6	0.63	0.37	17.9	288
Cumin	18.7	15.0	5.8	36.6	1.08	0.49	31.0	356
Fenugreek seeds	26.2	5.8	3.0	44.1	0.16	0.37	14.1	333
Kandanthippi <i>काण्ठपिप्पली</i>	6.4	2.3	4.8	65.8	1.23	0.19	62.1	310
Mace	6.5	24.4	1.6	47.8	0.18	0.10	12.6	437
Nutmeg	7.5	36.4	1.7	28.5	0.12	0.24	4.6	472
Omum <i>अजवायन</i>	15.4	18.4	7.1	38.6	1.42	0.30	14.6	379
Pepper	11.5	6.8	4.4	49.5	0.46	0.20	16.8	305
Turmeric	6.3	5.1	3.5	69.4	0.15	0.28	18.6	349
Dates (Persian)	3.0	0.2	1.3	67.3	0.07	0.08	10.6	283
Cheese	24.1	25.1	4.2	6.3	0.79	0.52	2.1	348
Khoya	14.6	31.2	3.1	20.5	0.65	0.42	5.8	421
Ghee	—	98.0	—	—	—	—	—	900
Skimmed Milk Powder	38.0	0.1	6.8	15.0	1.37	1.00	1.4	357

Source: Health Bulletin No. 23 of Indian Government

I prefer to die than to eat meat.

—Mahatma Gandhi

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**DESIRABLE WEIGHTS¹ FOR MEN
(AGES 25 AND OVER)**

<i>Height²</i> <i>Feet Inches</i>	<i>Small</i> <i>Frame</i>	<i>Medium</i> <i>Frame</i>	<i>Large</i> <i>Frame</i>
5 2	112-120	118-129	126-141
5 3	115-123	121-133	129-144
5 4	118-126	124-136	132-148
5 5	121-129	127-139	135-152
5 6	124-133	130-143	138-156
5 7	128-137	134-147	142-161
5 8	132-141	138-152	147-166
5 9	136-145	142-156	151-170
5 10	140-150	146-160	155-174
5 11	144-154	150-165	159-179
6 0	148-158	154-170	164-184
6 1	152-162	158-175	168-189
6 2	156-167	162-180	173-194
6 3	160-171	167-185	178-199
6 4	164-175	172-190	182-204

To determine your ideal weight, find your height in the left-hand column. Then move across the page to the body frame that best describes you. For the purpose of this table, your body frame is "small" if you can wrap your left thumb and middle finger around your right wrist and have these two digits overlap. If the thumb and finger barely touch, then you have a "medium" body frame. If they don't touch at all, you have a "large" build.

¹ Weight in pounds according to frame (indoor clothing).

² With 1-inch heel shoes on.

**DESIRABLE WEIGHTS¹ FOR WOMEN
(AGES 25 AND OVER)**

<i>Height²</i> <i>Feet Inches</i>	<i>Small</i> <i>Frame</i>	<i>Medium</i> <i>Frame</i>	<i>Large</i> <i>Frame</i>
4 10	92-98	96-107	104-119
4 11	94-101	98-110	106-122
5 0	96-104	101-113	109-125
5 1	99-107	104-116	112-128
5 2	102-110	107-119	115-131
5 3	105-113	110-122	118-134
5 4	108-116	113-126	121-138
5 5	111-119	116-130	125-142
5 6	114-123	120-135	129-146
5 7	118-127	124-139	133-150
5 8	122-131	128-143	137-154
5 9	126-135	132-147	141-158
5 10	130-140	136-151	145-163
5 11	134-144	140-155	149-168
6 0	138-148	144-159	153-173

To determine your ideal weight, find your height in the left-hand column. Then move across the page to the body frame that best describes you. For the purposes of this table, your body frame is "small" if you can wrap your left thumb and middle finger around your right wrist and have these two digits overlap. If the thumb and finger barely touch, then you have a "medium" body frame. If they don't touch at all, you have a "large" build.

¹ Weight in pounds according to frame (indoor clothing).

² With 2" heels on.

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Exercise and Meditate Your Way to Good Health

by Vikram V. Shah, M.D.

Exercise is a vital companion activity for your healthy life. It helps in improving muscle tone, burning the calories and improve the efficiency of your cardio-vascular system.

Before starting any exercise program, check with your physician. Any aerobic exercise – such as walking, cycling or jogging – that cause the heart to beat faster than its normal for a sustained period – more than twenty minutes – is good.

Energy Expenditure Chart

Activity	Approximate Number of Calories Used Per Hour
Lying down or sleeping	80
Sitting	100
Driving a car	120
Standing	140
Domestic work	180
Walking, 2-1/2 mph	210
Bicycling, 5-1/2 mph	210
Gardening	220
Golf, mowing the lawn	250
Bowling	270
Walking, 3-3/4 mph	300
Swimming, 1/2 mph	300
Square dancing, volleyball, roller skating	350
Wood chopping	400
Tennis	420
Skiing, 10 mph	600
Squash or handball	600
Bicycling, 13 mph	660
Running, 10 mph	900

Source: Figures are for a 150-pound person and are based on material prepared by Robert E. Johnson, M.D., Ph.D., and colleagues, University of Illinois.

Meditation has existed from the time the immemorial man has been in search of his hidden powers. His deepest longing is to discover that power, and to bring that power into action to make this life as happy, peaceful and creative as possible.

Meditation is at the heart of all religions: Hinduism, Janism, Judaism-Christianity or Zoroastrianism. Meditation opens the door to higher consciousness where our treasure is hidden.

With the help of meditation you discover your inner potentiality. You explore that area which is untrodden and untouched. You reach that core of peace where tranquility resides. In meditation you reach the summit of joy and bliss.

When you meditate you find your own real home, inside yourself. When you learn to experience this, outside things do not disturb you as they do now. You develop the power to keep them out. You discover a castle inside where you are safe from all attacks. This is the whole idea of meditation. Meditation is not a religion; it is a means of learning the art of living, growing and communication.

Keep 24 minutes in 24 hours for yourself – 1 minute for each hour of the day – and mediate – that will take you to the road of Happiness and a Healthier Life.



Collection from different literature.

We are thankful to all of them.

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Idols At The Jain Center

BHAGWAN

MAHAVIR SWAMI TIRTHANKAR

Mahavir was the twenty-fourth Tirthankar and the idol is the center piece at the Jain temple. He was born to a wealthy king and queen. His mother's name was Trishala and she gave her son the name "Vardhamana" to mean one who is born with wealth, glory, power, and prosperity. On account of his physical strength, Vardhamana was also called Mahavir. He told his parents that he would live the life of an ascetic and remain celibate. He did not remain celibate and married Yashoda, a royal princess. At the age of thirty, Mahavir plucked off all his hair and only wore one piece of cloth. He would fast for many days and also without drinking water. Mahavir, at the age of forty-two reached keval-jnana, and thus became Lord Mahavir.

ADINATH TIRTHANKAR

Adinatha, the first Tirthankar, is one of the images at the temple. The Jain tradition holds that from his teachings, all of the civilizations developed and there are also many temples specifically devoted to Lord Rshabdev. One of the main temples dedicated to him is Satrunjay.

PARSVNATH TIRTHANKAR

Parsvnath, the twenty-third Tirthankar was the beloved son of King Aswsen and Queen Vamadevi. Once he was seen saving the life of a snake couple. In return, they protected him from evil powers when he was meditating, thus he is depicted with a hood of an infinite number of snakes.

NEMINATH TIRTHANKAR

Neminath was the twenty-second Tirthankar and this Bhagwan's idol is in the Jain temple. He is traditionally believed to have been the

cousin of Lord Krsna. A well known story tells how he was shocked by the cries of the animals ready to be slaughtered for the non-jains present at his wedding feast. At an instant he decided to leave this life of misery and hatred and instead lead the life of a monk. He eventually achieved the state of keval-jnana. His intended bride followed the example and became a monk.

VASUPUJYA SWAMIJI TIRTHANKAR

Our twelfth Tirthankar at the Jain Center is Vasupujya Swamiji. He was the son of King Vasupujay and Queen Jayadevi. As is common with mothers of all the Tirthankar's, Queen Jayadevi saw fourteen auspicious dreams stating that her baby will be a mentor to the religions world. At an early age, the child Vasupujya, was not attached to materialistic wealth and he also refused marriage in his adulthood. Instead, Vasupujay decided to follow the path leading to "Diksha Mahotsav"; and eventually his ultimate goal was to reach the enlightened state of keval-jnana. He accepted his Diksha with 600 kings. His yaksh was Kumar and his yakshihi was Chandra. He attained "Nirvana" in the city of Champapuri in the state of Bihar. We still worship Vasupujya Swamiji even after hundreds of years.

SHANTINATH TIRTHANKAR

Shantinath is the sixteenth Tirthankar, and is one of the idols at the temple. He was born to a wealthy king and queen. The queen had fourteen auspicious dreams and had dreamt that she would give birth to the incarnation of peace. During his life he had become a king and had attained the sign of ultimate power, the Chakra. But, Shantinath decided to dismiss the materialistic life and of spirituality. He attained moksha with 900 muni's.

Idols in Jain Temple



SHREE NEMINATH



SHREE ADINATH



SHREE VASUPOJYA SWAMIJI



SHREE AJITNATH



SHREE MAHAVIR SWAMI (MAIN IDOL)



SHREE SHANTINATH



SHREE MALLINATH



SHREE PARSVNATH



SHREE CHANDRAPRABHUJI



BHAGWAN (CONTINUED)

AJITNATH TIRTHANKAR

Our second Tirthankar (prophet) was Ajitnath and this idol is at the center. The name itself means undefeated by all inner enemies such as greed, jealousy, anger, etc. In the same tradition as all of the previous mothers of the Tirthankar's, Vijyadevi, his mother, had fourteen dreams with specific significance. The meaning behind her dreams revealed her son as being brave, handsome, courageous, and all-powerful. As he grew into adulthood he became a king and he gave up his throne to his younger brother for the enlightenment of his soul. As a few years had passed he eventually attained Moksha.

MALINATH TIRTHANKAR

In the Jain Center, there is only one idol representing a female which is named Malinath, the nineteenth Tirthankar. The Jain religion gives equality to both man and woman since they both arise from a single source. There were once six princes who were all close friends. When it came time to fast, one of the princes was dishonest in telling of his fasting. This prince did not fully understand the Karma theory and was destined to become a woman in his next birth. On a bed of flowers, a queen once had fourteen different dreams. After the time of the baby girl's birth, all of her past live friends (princes) had one desire, and that was to marry her. She placed a statue of her replica where the six princes saw it and inside the statue arose a foul smell; at once the princes retreated. Malinath taught the princes a lesson in detachment from that which is unreal or impermanent (maya). She lead her six friends, 6000 men, and 300 woman onto the path to salvation. It took Malinath 55,000 years before she reached the state Moksha.

CHANDRAPRABHUJI TIRTHANKAR

One of the idols at the Jain Center is of Chandraprabhuji Swami. There was once a town named Chandranan. In this town resided a king named Mahasen and a queen named Laksmana. She was to give birth to the eighth Tirthankar and, this was revealed to her during a set of fourteen auspicious dreams. Chandra proudly grew up and sought different activities and he eventually became married to many different princesses. As a result, he finally became a King. 250 years had passed and he now had decided to follow the path to enlightenment. He then travelled to Shikkerjee (a forest atmosphere) which is a place where the transformation into Tirthankar occurs. Chandraprabhuji attained Moksha after 10,000 years of his life had passed by.



DEV/DEVI

SHREE CHAKESHWARI DEVI

Chakeshwari is the female divine guardian of Rshabdev, the first Tirthankar. She is also known as Shasan Devi and is highly respected by the Jain community as she gives spiritual help to devotees.

SHREE PADMAVATI DEVI

Padmavati is the Yaxini, the divine guardian associated with Parsvanath. She protects his worshippers and all faithful Jains as well.

SHREE SARASVATI DEVI

Sarasvati is the goddess of learning. She is shown riding on a swan. She has four hands, in the left she holds a lotus and a vina (a stringed instrument) and in the right hand she holds a book and a rosary. She is considered as the goddess of knowledge and a symbol of the Agamas.

SHREE LAKSMI DEVI

Laksmi is the goddess of wealth. In the Kapla Sutra there is a description of her as the subject of the fourth dream of Mahavir's mother. Laksmi is depicted with four hands, holding in the upper two hands a lotus flower, one lower hand holds a jar (kalash) and the other is raised in blessing. She is worshiped particularly at the festival of Diwali. She is depicted in beautiful form arrayed in rich jewels.

GURU GAUTAM SWAMI

Gautam Swami was one of Mahavir's eleven disciples. He was born as a Brahman and was very knowledgeable in many religious activities. When Bhagwan Mahavir lead processions of many people, Gautam Swami was angered and did not understand how someone could surpass his power. He finally convinced himself that Mahavir was supreme and he decided to follow Mahavir's path and so he became a devote follower of Mahavir. When Lord Mahavir was approaching old age, Gautam Swami was sent to spread the philosophy of ahimsa. Gautam Swami attained moksha soon after the passing of Lord Mahavir.

SHREE NAKODA BHAIKAVAJI

This idol is at the temple and is a vir (hero) which protects the Tirthankar's in places of worship.

SHREE GHANTAKARNA MAHAVIRA

Ghantakarna Mahavira is the thirteenth of the fifty-two vir, (heroes). He is a celestial being and protects the faithful Jains. His image is also installed at the temple.



SHREE CHAKESHWARI DEVI



SHREE PADMAVATI DEVI



SHREE SARASVATI DEVI



SHREE MAHALAXMI DEVI



GURU GAUTAM SWAMI



SHREE NAKODA BHAIRAVAJI



**SHREE GHANTAKARNA
MAHAVIRA**



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જૈન સેન્ટરમાં પ્રસ્થાપિત પ્રતિમાઓ

ભ.મહાવીર સ્વામી નમઃ

આ દેરાસરના મુળ નાયક છે. તીર્થંકર ભ. મહાવીર અને ભ. બુદ્ધ સમકાલીન હતા. ભ. મહાવીર ભ. બુદ્ધ કરતા ૩૦ વર્ષ મોટા હતા. એવા ઉલ્લેખ છે. ભ.મહાવીર ના નામે આજે જૈન શાસન ચાલે છે. ભ. પાર્શ્વનાથ પછી ૨૫૦ વર્ષ પછી ચૈત્ર સુદ તેરસ ના રોજ ૨૫૮૪ વર્ષ પહેલા બિહાર પ્રાંતના ક્ષત્રિય કુંડ ગામમાં મહારાજ સિદ્ધાર્થ અને મહારાણી ત્રિલાની કુક્ષિએ તેઓ જન્મ્યા હતા.

નાનપણથી જ તેઓ નિડર અને વૈરાગ્ય ભાવથી પ્રેરિત હતા. બાલ્યાવસ્થાનો સર્પ પ્રસંગ અને અન્ય પ્રસંગો તેમની નિડરતા સાબિત કરે છે. તેમના ગુણો ને લીધે વર્ધમાન, સન્મતિ, વીર, અતિવીર અને મહાવીર પાંચ નામો નો ઉલ્લેખ મળે છે. ભર યુવાનીમાં દીક્ષા લઈ ૧૨ ૧/૨ વર્ષ સુધી કઠીન તપ આદર્યું. તપસ્યા કાળમાં અનેક ઉપસર્ગો સહન કર્યા. ચંડકોશીયા નાગ હોય કે ગોવાળ ધ્વારા કાન મા ખીલા ઠોકી દેવાનો પ્રસંગ હોય કે જંગલી પશુઓનો ત્રાસ હોય સર્વે તેમની તપસ્યા સામે પરાસ્ત થયા કેવળજ્ઞાન પ્રાપ્ત કરી તેઓએ ચતુર્વિધ સંઘની સ્થાપના કરી હિંસાત્માક ક્રિયાકાંડોથી ત્રસ્ત લોકોને અહિંસા-સત્યનો માર્ગ ચીધો. તે યુગના મહાન ક્રાંતિકારી આ યુગ પુરુષ હિંસાત્મક

યજ્ઞનો વિરોધ કર્યો, અપરિબ્રહ્મવાદનો પ્રચાર કરી સમતાની દેશના આપી. સ્યાદવાદનો ઉદ્ધોષ અને અનેકાંતવાદ દ્વારા સમન્વવાદી દ્રષ્ટિ અપનાવી. નારી ઉદ્ધાર, જાતિ-પાતિના ભેદોનું નિરાકરણ કર્યું અને જનભાષા માં પ્રચાર કરી વિશ્વને નવું દર્શન આપ્યું. બ્રહ્મચર્યવ્રતને અલગ સ્થાપી ભ.પાર્શ્વનાથના ચતુર્યામ ધર્મને પંચ મહાવ્રતવાળો બનાવ્યો. ધર્મના નામે ચાલતા પાખંડ તંત્ર-મંત્રના નામે ઉત્પન્ન ભય અને બ્રાહ્મણવાદને લીધે થતા અન્યાય સામે શંખનાદ કર્યો. ૩૦ વર્ષ સુધી જ્ઞાન પ્રકાશનાર વિભૂતિ આસો વદ અમાસ ના રોજ ૭૨ વર્ષની આયુમાં પાવાપુરીમાં મોક્ષગામી બન્યા. તેમનું લાંછન સિંહ છે. તેમની ઉંચાઈ ૭ હાથ અને રંગ સોનેરી પીત માનવામા આવે છે.

ભ.આદિનાથ નમઃ

ભ.આદિનાથ આ અવસર્પિણી (પતનકાળ) ના ધર્મ પ્રવર્તક પ્રથમ તીર્થંકર હતા. હજારો-લાખો વર્ષ પૂર્વે અયોધ્યા ના મહારાજ નાભિરાય કે જેઓ ને કુલકર અને વેદો માં મનુ માનવામા આવે છે. તેમની મહારાણી મરૂદેવીની કુક્ષિ એ જન્મ્યા હતા. ઈક્ષ્વાકુવંશીય કાશ્યપગોત્રીય ઋષભ



ભગવાનને બે પત્ની સુમંગલા અને સુનંદા હતા. સુમંગલાની કુખે ચક્રવર્તી ભરત અને બ્રાહ્મી. સુનંદાની કુખે મહાન તપસ્વી બાહુબલી અને સુંદરીનો જન્મ થયો હતો. સુમંગલાની કુખે અન્ય ૪૯ યુગલ પુત્રો જન્મ્યા હતા. અને આ રીતે ઋષભ દેવને ૧૦૦ પુત્રો અને બે પુત્રીઓ હતી. ઋષભ દેવે તે કાળે નષ્ટ થયેલ અને વિસ્મૃત સંસ્કૃતિનો પુનરુદ્ધાર કરી જીવન યાપન માટે ખેતી, વિદ્યા, કારીગીરી અને વિવિધ કળા શીખવી. તેઓએ પુરુષોને ૭૨ કલાઓ, બ્રાહ્મીને ૧૮ લિપિ, સુંદરીને ગણિતનું જ્ઞાન આપ્યું. અને સ્ત્રીઓ માટે ૬૪ કળાઓ સર્જી. સંસારને જીવવાની કળા શીખવી. પુત્રોને રાજ્ય સોંપી ચૈત્રવદ ૮ ના રોજ સ્વયં દીક્ષા લઈ કેશ લોચન કરી દીક્ષિત બન્યા. કેવળ જ્ઞાન પ્રાપ્ત કર્યા પછી જ્યારે ગોચરી માટે વિહાર કર્યો ત્યારે લોકો ગોચરીની વિધિથી અજાણ હોવાથી તેઓને લાંબા સમય સુધી નિરાહાર રહેવું પડ્યું હતું. સંઘસ્થ સાધુઓ આ ભુખ સહન નહીં થવાથી ગૃહસ્થ બની ગયા કે જટાધારી તાપસ બની ગયા. જ્યારે મહારાજ શ્રેયાંસ ને જાતિ સ્મરણ થયું ત્યારે શેરડીનો રસ બ્હોરાવીને આહાર કરાવેલ આમ પ્રભુએ ૧૩ માસ પછી વર્ષાતપનું પારણું કર્યું. જો કે આ વિલંબ માં તેમનો અંતરાય કર્મજ કારણભુત હતો. ભ. ઋષભ પ્રથમ રાજા, માનવસંસ્કૃતિના પ્રણેતા અને પ્રથમ જીન હતા. તેમની ઉંચાઈ ૫૦૦ ઘનુષ, રંગ સોનેરી અને ઉંમર ૮૪ લાખ વર્ષ પુર્વની માનવામાં આવી છે. કેલાસ પર્વતથી મુક્તિ પ્રાપ્ત કરી તેઓ મોક્ષગામી બન્યા. તેમનું લાંછન વૃષભ છે.

ભ.પાર્શ્વનાથ નમઃ

ભ.પાર્શ્વનાથ ૨૩મા તીર્થંકર હતા. ભ.મહાવીર પુર્વે ૨૫૦ વર્ષ પહેલા આ ભુમિ પર વિચરતા હતા. કાશી (વારાણસી) ના પ્રતાપી રાજા અશ્વસેન અને પટરાણી વામા દેવી તેમના માતા - પિતા હતા. પિતા શુરવીર - ધર્મપરાયણ હતા. તો માતા રૂપ - ગુણ - પવિત્રતાના સાક્ષાત અવતાર હતા. ગર્ભમાં આવતાજ માતા અને કુટુંબીજનો સહુ હર્ષ અનુભવે છે. દેવીઓ માતાની સેવા કરવા સ્વર્ગથી આવે છે. કિવદંતી છે કે જ્યારે પાર્શ્વનાથ ગર્ભમાં હતા ત્યારે અંધારીરાતે વામાદેવીએ એક કાળસર્પને પાર્શ્વ પાસે થી પસાર થતો જોયો એટલે બાળક નુ નામ પાર્શ્વનાથ પાડ્યું. તેઓ નીલમ દેહધારી અત્યંત તેજસ્વી બાળક હતા. મહારાજ પ્રસેનજીતની પુત્રી પ્રભાવતી સાથે તેઓનું પાણી ગ્રહણ થયેલ. વીર યોદ્ધા પાર્શ્વકુમારના બાળ અને પ્રતિભા જોઈને યુદ્ધ માટે આવેલ યવન રાજામા ચમત્કારીક પરિવર્તન થાય છે અને શરણે આવે છે. કોમળ હૃદયના પાર્શ્વનાથ તેને ક્ષમા આપી પ્રેમ અને અહિંસાની શીખ આપે છે.

કહેવાય છે કે માત્ર પિતા-માતા ની આજ્ઞા-પાલન માટે જ તેઓએ લગ્ન કર્યું હતું. અન્યથા નાનપણથી જ તેઓનું મન વૈરાગ્ય તરફ વળ્યું હતું. એક વખત જ્યારે પંચાગ્નિ તપ અને અન્ય બાહ્ય ચમત્કારીક ક્રિયાઓથી કમઠ નામનો સાધુ લોકોને ભ્રમિત કરી રહ્યો હતો. ત્યારે પાર્શ્વનાથે પોતાના જ્ઞાનથી જાણીને કમઠને કહ્યું કે તે જે પંચાગ્નિ માટે લાકડા બાળે છે તેમાના અમુક લાકડા માં જીવતા સાપ યુગલ છે અને તે હિંસા કરી રહ્યો છે. સત્યની સાબિતિ માટે જ્યારે અડધા બળેલા લાકડાને બહાર કાઢી ફાડીને જોવામાં આવેછે તો ખુબજ



દાઝી ગયેલા નાગ-નાગિની બહાર નીકળે છે. તેસાપ યુગલને અંતિમ સમયે નમસ્કાર મંત્ર સંભળાવવામાં આવે છે. જેથી મરણ પામી તેઓ ઘરણેન્દ્ર અને પદ્માવતી નામે દેવ-દેવી બને છે. કમઠ ની પોલ ખુલી જતા લોકોને આવી અંધશ્રદ્ધા પરથી વિશ્વાસ ઉઠી જાય છે. ગુસ્સે થઈ કમઠ આર્ત-રૌદ્ર ધ્યાન માં મૃત્યુપામી મેઘમાલી નામે દેવ થયો.

દીક્ષા લીધા પછી જ્યારે પાર્શ્વનાથ જંગલમાં અડગધોર તપસ્યા કરી રહ્યા હતા ત્યારે આ પૂર્વ ભવના દુશ્મન કમઠે બદલો લેવાના ભાવથી ધોર ઉપસર્ગ કર્યા. ધુળવૃષ્ટિ, જલવૃષ્ટિ, હિંસક પશુઓ દ્વારા આઘાત કરાવ્યા. પાણીમા ડુબાડી દેવાની યુક્તિ કરી પરંતુ પૂર્વ ભવના નાગ-નાગિની એ (ઘરણેન્દ્ર-પદ્માવતી) પોતાના ફણનુ છત્ર બનાવી અને કમળની રચના કરી આ ઉપસર્ગ માં તેમની તપસ્યા માં ખલેલ ના પડવા દીધુ. ભ. પાર્શ્વનાથના મસ્તકે જે ફણ છે તે ઉપસર્ગકાલની યાદ આપે છે અને પ્રેરિત કરે છે કે ભયંકર કષ્ટમાં પણ જે અડગ છે તેજ પાર્શ્વનાથ બની શકે છે. તેઓનો દીક્ષા કાળ વિ. સં પૂર્વે ૭૮૦ પોષ વદ ૧૧ માનવામાં આવે છે. દીક્ષા ના ૮૪ મા દિવસે વારાણસી પાછા ફરી ધ્યાનસ્થ બને છે. અને કેવળજ્ઞાન પ્રાપ્ત કરે છે. તેમના માતા-પિતા જ તેમની પાસે દીક્ષાગ્રહણ કરી શિશ્યત્વ ગ્રહણ છે. તેઓની શાસન દેવી પદ્માવતી હતા. જે આજે ખુબ પૂજ્ય અને આરાધ્ય છે. ઈ. પૂ. ૭૨૦ શ્રાવણ સુદ ૮ નાદિવસે વિશાખા નક્ષત્ર માં ૨૩ મુનિઓ સાથે સમેતશિખર ઉપર મોક્ષ પામ્યા. ભારતમાં સોથી વધુ પ્રતિમાઓ પાર્શ્વનાથની મળે છે. તેઓ અનેક ચમત્કારીક નામો થી દિગંબર-

શ્વેતાંબર સંપ્રદાયમાં પૂજ્ય છે. તેમને સઘ:સુખદાતા માનવામાં આવે છે. તેમનું લાંછન સર્પ છે. તેમની ઉંચઈ ૯ હાથ અને ઉંમર ૧૦૦ વર્ષની માનવા માં આવે છે.

ભ.નેમિનાથ નમ:

૨૪ તીર્થંકરોમાં ભ. નેમિનાથ ૨૨ મા તીર્થંકર હતા. તેઓ પૌરાણિક પુરુષ હતા. ભ.શ્રી કૃષ્ણના પિતરાઈ હોવાના અનેક ઉલ્લેખ વેદ, ઉપનિષદ, ભાગવત અને ગીતામાં ઉપલબ્ધ છે. તેમનો જન્મ શૌર્યપુર (વર્તમાન શૌરીપુર) માં થયો હતો. તેમના પિતા મહારાજ સમુદ્રવિજય અને માતા શીવાદેવી હતા. તેમનું એક નામ અરિષ્ટનેમિ પણ મળે છે. શ્રી કૃષ્ણની આયુષ શાળામાં સદર્શનચક્ર કુંભારના ચક્રરડાની જેમ ફેરવતા અને પાંચજન્ય શંખ હુંકતા. શ્રીકૃષ્ણ તેમની સંકિત થી અંજાયા અને શંકિત પણ બન્યા કે કદાચ નેમિનાથ તેમનું રાજ્ય લઈ લેશે. પણ આકાશવાણીથી જાણ્યું કે નેમિનાથ યુવાવસ્થામાંજ દીક્ષા લઈ લેશે. શ્રી કૃષ્ણે તેમનું જોર ઘટાડવા પોતાની પટરાણીઓ દ્વારા લગ્ન કરવા પ્રેરિત કર્યા. નેમિકુમારના મૌનને સ્વીકૃતિ ગણી જૂનાગઢના મહારાજા ઉગ્રસેનની પુત્રી રાજમતી સાથે લગ્ન નક્કી કર્યા. નેમિકુમારની જાન જ્યારે જૂનાગઢ ના પાદરે પહોંચી ત્યારે તેઓના કાનમાં આર્તનાદ કરતા પશુઓનો કડ્ડણ પુકાર સંભળાયો. અને જ્યારે પૂછતા ખબર પડી કે આ પશુઓનો વધ જાનૈયા-મહેમાનોને જમણ માટે કરવામાં આવનાર છે. ત્યારે નેમિકુમારના મનમાં અનુકંપા અને કડ્ડણાનો જન્મ થયો. આત્મા દ્રવી ઉઠ્યો અને અશ્રુપ્રવાહથી અંતરની વેદના પ્રગટી.



લગ્નમંડપમા જતા પગ ગિરનાર તરફ આત્મકલ્યાણાર્થે વળ્યા. પશુઓને મુકિત અપાવનાર આત્માની મુકિત માટે દીક્ષિત બન્યા. માતા-પિતા-કુટુંબીજન કે રાજુલનો સ્નેહ તેમને રોકી ન શક્યો. મનથી જેમનું વરણ કરી ચુક્યાછે એવા રાજ કુમારી રાજુલે તેમના પંથનું અનુસરણ કરી તપસ્યાર્થે ગિરનાર તરફ પ્રયાણ કર્યું. નેમિનાથને ૫૪ દિવસની છઠ્ઠાવસ્થા(સાધુ-અવસ્થા) ની સાધના પછી આસો વદ અમાસને દિવસે સહસ્ત્રવનમા કેવળજ્ઞાન ની પ્રાપ્તિ થઈ. ૭૦૦ વર્ષ સુધી કેવલી પર્યાયમાં રહ્યા. હજાર વર્ષનું આયુષ્ય પૂર્ણ કરી અષાઢ સુદ ૮ ના રોજ ગિરનાર પરથી નિર્વાણ પ્રાપ્ત કર્યું. તેમની ઉંચાઈ ૧૦ હાથ(૧૫ ફુટ) રંગ નીલકમલ અને લાંછન શંખ છે.

ભા. વાસુપૂજ્ય સ્વામી નમઃ

ચંપા નગરીના રાજા વાસુ પૂજ્ય અને રાણી જયાદેવીને તીર્થકરના જન્મને સુચવનાર ૧૪ મહા સ્વપ્નો થકી એક પુત્રરત્ન ને જન્મ આપ્યો. નામ વાસુપૂજ્ય રાખ્યું. યૌવનકાળ પસાર થતા માતા-પિતાએ રાજ કન્યાઓ પરણાવવાની તૈયારીઓ કરવા માડી. તેમણે માતાપિતાને કહ્યું કે મારી રાજ્ય સંભાળવાની તથા પરણવાની જરાય ઈચ્છા નથી. તમારે જોવો હોય તો દીક્ષા, કેવળજ્ઞાન તથા મોક્ષ સમયના મહોત્સવો જુવો. મારે કોઈ ભોગ કર્મ ભોગવવાનું બાકી નથી મારે હું દીક્ષા લઈશ. જૈન ધર્મમાં વાસુપૂજ્ય, મલ્લિનાથ, નેમિનાથ, પાર્શ્વનાથ એ ચાર વિવાહ વગર મુકિત પામ્યા છે. ફાગણમાસની અમોવાસ્યા ૧૫ને દિવસે છસો રાજાઓ સાથે દીક્ષા લીધી તેમને કુમાર નામનો યક્ષ અને ચંદ્રાનામે શાસનદેવી થઈ.

અષાઢ સુદ ૧૪ ચતુર્દશી ને દિવસે છસો મુનીઓ સાથે ચંપાપુરીમાં નિર્વાણ પામ્યા. તેમનું આયુષ્ય ૧૮ લાખ કુમાર વય વ્રતમા ૫૪ લાખ વર્ષ એમ ૭૨ લાખ વર્ષનું આયુષ્ય પૂર્ણ કર્યું.

ભા. શાંતિનાથ નમઃ

ભા. શાંતિનાથ ૨૪ તીર્થકરોમા ૧૬મા તીર્થકર છે. તેમનો જન્મ હસ્તિનાપુર ના ધર્મ પ્રિય-વીરરાજા વિશ્વસેન અને ધર્મપરાયણા માતા મહારાણી અચિરાદેવી ની કુક્ષીએ થયો હતો. બાળક શાંતિનાથ ગર્ભમા આવતા જ પ્રદેશની સુખ- શાંતિ- સમૃદ્ધિ અને ધર્માચરણ વધવા લાગ્યા. દેવ દેવીઓએ તેમના ચ્યવન (ગર્ભ) કલ્યાણ ની ઉંજવણી કરી. કિશોરવયમા જ તેઓએ શસ્ત્ર-શાસ્ત્રનું જ્ઞાન પ્રાપ્ત કર્યું. અને યુવાવસ્થામા રાજા અને ચક્રવર્તી બન્યા. (૨૪ તીર્થકરોમા ત્રણ શ્રી શાંતિનાથ, કુંથુનાથ, અને અરનાથ ચક્રવર્તી હતા.) ચક્રવર્તી રાજા શાંતિનાથને દર્પણના પ્રતિબિંબમા ક્ષણિક પરિવર્તન જોતા જ જાતિ સ્મરણ થાય છે-જ્ઞાન ઉદ્ભવે છે. ભૌતિક સર્વસુખનો સ્વામી, મોક્ષ સુખની કામના અને ભાવનાથી પ્રેરિત બની વૈશાખ સુદ ચૌદશના રોજ દીક્ષા ગ્રહણ કરી તપસ્યાલીન બને છે. પોષ સુદ અગિયારસના રોજ કેવળજ્ઞાન પ્રાપ્ત કરે છે. અને વિવિધસ્થળે વિહાર કરીને ધર્મોપદેશ દ્વારા પ્રાણીને સત્ માર્ગ દર્શન કરાવે છે. તેઓ વૈશાખ વદ ૧૪ ના રોજ મોક્ષલક્ષ્મીને વર્યા. શાસ્ત્ર પ્રમાણે તેમની ઉંચાઈ ૪૦ ઘનુષ રંગ સોનેરી અને ઉંમર એક લાખ વર્ષની હતી. નિર્વાણભુમિ સમ્મેદશિખર હતી. તેમનું લાંછન હરણ છે. ભા. શાંતિનાથ અશાંતિથી મુકિત અપાવનાર



સમ્યક્ત્વ અને શાંતિ ના દાતા છે. વ્યક્તિ સમાજ, અને વિશ્વની શાંતિ માટે તેમની આરાધના કરવામા આવે છે.

અજીતનાથ સ્વામી નમઃ

અજીતના સ્વામીના પિતાનુ નામ જીતશમુ હતુ. માતા નુ નામ વિજયા દેવી. વિજયા દેવી ચૌદ સ્વપ્નો જોઈને પુત્ર રત્નોને જન્મ આપ્યો. તેમના ભાઈ સુમિત્રવિજય અને તેમની પત્ની વૈજંતી એ પણ ચૌદ સ્વપ્નો જોયા. એમ માતાનો પુત્ર ચક્રવર્તી અને બીજી માતાનો પુત્ર તીર્થંકર થયા. ચક્રવર્તી નુ નામ સગર રાજા અને બીજાનુ નામ અજીત રાખ્યુ. દેવોએ જન્મ મહોત્સવો કર્યા. ચૌવનવય મા બંને ને ઘણી રાજકન્યાઓ સાથે પરણાવ્યા. સગર ને રાજય ગાદી આપી. તેમણે દીક્ષા લીધી. સગર કુમારે દીક્ષ મહોત્સવ ભવ્ય રીતે ઉજવ્યો. મહા મહિનાની ૮મી ને દિવસે દીક્ષા લીધી. છેવટે વિહાર કરી સહસ્ત્રાવનમા આવ્યા. ત્યાંવૃક્ષ ની નીચે કાર્યોત્સર્ગ કર્યો. પોષમાસની સુદ એકાદશી એ કેવળજ્ઞાન પામ્યા. કર્મ, વિવાહ ઉપર ઉપદેશ આપ્યો. તેમનો મહા યક્ષ નામે યક્ષ અને અજીતબલા નામે દેવી થયા. સમ્મેતશિખર ઉપર ચૈત્ર સુદ પંચમી ને દિવસે અંતસત કરી એક હજાર શ્રવણ સાથે નિર્વાણપામ્યા. તેમનુ આયુષ્ય ૭૨ લાખ વર્ષનુ હતુ. સગર મુનિ રોપણ મોક્ષ પદ પ્રાપ્ત ક્યુ.

શ્રી મલ્લીનાથ સ્વામી નમઃ

વીતશોકા નામે નગરી તેના રાજાનુ નામ બલ રાણીનુ નામ ધારણી ને મહાબલ નામનો પુત્ર તેના છ બાળપણ ના મિત્રો હતા. તેઓ સાથે જ

ભોગ ભોગવતા અને સાથે જ છ મિત્રોએ વરધર્મ મુનિરાજ પાસે દીક્ષા લીધી. સાતે મુનિઓમા મહાબલ મુનિ સર્વથી પોતાને અધિક ફળ મળે તે ઈચ્છા થી આજ મારુ મસ્તક દુઃખે છે. આજે મને ભુખ નથી આવુ કહીને પારણાના દિવસે આહાર કરતા નહી. આમ કપટ થી મિત્રોને છેતરી વધારે તપસ્યા કરી ને માયા મિશ્રી તપ કરવાથી સ્ત્રી વેદ નામનુ કર્મ બાંધ્યું.

એજ કર્મ પ્રમાણે મિથિલાનગરીમા કંથરાજા, પ્રભાવતી રાણીને ત્યાં માગસર સુદ ૧૦ ને દિવસે કન્યા રત્ન નો જન્મ થયો. નામ રાખ્યુંમલ્લીકુંવરી. માને ફુલની શૈયામાં સુવાની દોહદ (ઈચ્છા) થઈ હતી અને ચૌદ મહાસ્વપ્નોને મુખમા જોયા હતા. તેમના છ મિત્રોએ પણ રાજકુમાર ઉત્પન્ન થયા. અનુક્રમે મોટા થતા બધાને મલ્લિકુંવરી સાથે જ પરણવાનુ મન હતુ. તેમને અશોકવાડીમા સુંદર એક મહેલ એક ખંડ માં બરોબર વયમા પોતાની પ્રતિકૃતિ સુવર્ણ ની સ્થાપન કરી, તાળવાના ભાગમા છીદ્ર(કાણુ) કર્યુ. ઓરડાને છ દ્વાર બનાવ્યા પછી રોજ પ્રતિમાના તાળવા ઉપરનો એકએક પિંડ મુકવા લાગ્યા. પછી ભોજન કરે. આ બાજુ છ રાજા ત્યાં સાથેજ આવ્યા. એકએક કરીને તેમને બોલાવ્યા. મલ્લિકુંવરીએ તાળવાનુ ઢાંકણ ખોલી નાખ્યું. તેમાથી કહોવાઈ ગયેલા આહારની દુર્ગંધ મારવા લાગી. આ દુર્ગંધ સહન ન થવાથી મલ્લિકુંવરી એ ક્ષણભંગુર શરીરનો બોધ આપી બધાને સન્માર્ગે લઈ ગયા. તેજ વખતે તેમણે પણ દીક્ષા અંગીકાર કરી. શ્રી મલ્લીનાથ સ્વામીએ પણ એક હજાર પુરુષો અને ત્રણસો સ્ત્રીઓના પરિવાર સાથે માગસર સુદ અગિયારસ ના દિવસે સવારે દીક્ષા અંગીકાર



કરી. તેમના છ મિત્રોએ પણ દીક્ષા લીધી. તેમને કુબેર નામે યક્ષ અને વૈરોધ્યા નામે શાસન દેવી થઈ. તેમણે સમ્મેતશિખરે જઈ અનશન કરી નિર્વાણપદ મેળવ્યું. શ્રી મલ્લિનાથ પ્રભુએ કૌમાર અવસ્થા માં, વ્રતમા મળીને ૫૫ હજાર વર્ષ આયુષ્ય પુરુ કર્યું. દેવતા ઓએ આવીને મહોત્સવ કર્યો જય મલ્લિનાથ, જય જય જય જય જીતેન્દ્ર.

શ્રી ચંદ્રપ્રભુ સ્વામી નમઃ

ચંદ્રાળના નામની નગરી તેમા મહાસેન નામે રાજા તેની રાણી લક્ષ્મણા તેમની કુખે તીર્થંકર ના જન્મને સુચવનારા ચૌદ મહાસ્વપ્નો થકી એક પુત્રને જન્મ આપ્યો. પોષ વદ બારસ ના દિવસે ચંદ્ર નિશાન વાળા પુત્રનું નામ માતાને ચંદ્રપાન કરવાની દોહદ (ઈચ્છા) થઈ હતી તેથી ચંદ્રપ્રભુ એવું નામ રાખ્યું. વિવિધ ક્ષિપ્રામા બાળપણ પસાર થયું. લગ્ન કર્યા. રાજ્ય સુખ ભોગવ્યું આમ અઢીલાખ વર્ષ પસાર થઈ ગયા. પછી મનોરમા નામની શીળીકામાં બેસી હજાર રાજાઓ સાથે દીક્ષા લીધી. ચંદ્રપ્રભુ સ્વામીને દત્ત વગેરે ૮૩ ગણધર થયા તેમને વિજય નામે છ યક્ષ ભૂકુટિ નામે શાસનદેવી થયા. તેઓ એક હજાર મુનિઓ સાથે સમ્મેતશિખરે અનશન કરી મોક્ષ ગયા ભાદરવા વદ ૭ ને દિવસે તેમનું આયુષ્ય અઢી લાખ કુમાર અવસ્થા સાડા છ લાખ રાજ્ય કાર્યમા એક ૨૪ પર્વ રહિત એક લાખ વ્રત પાલન માં એ રીતે ૧૦ લાખ પુર્વનું આયુષ્ય ભોગવ્યું. શ્રી ચંદ્રપ્રભુ સ્વામી મોક્ષે ગયા તેમનો દેવોએ મહોત્સવ કર્યો.

શ્રી ચક્રેશ્વરી માતા

પ્રથમ તીર્થંકર ભ. ઋષભદેવ ના શાસન દેવી ચક્રેશ્વરી માતા છે તેમનું વાહન ગરુડ અને હાથમા ચક્ર ધારણ કરેલ છે. તેમની મૂર્તિ ઓ ચાર - આઠ - બાર અથવા ૧૬ હાથ વાળી જોવા મળે છે. હાથમા ચક્ર માળા - વજ્ર તલવાર - ધનુષ્ય સાથે વરદ મુદ્રા પણ છે. જે અભયતાનું સુચક છે. તેમની મૂર્તિ ભ. ઋષભદેવની પ્રતિમાના પરિકર માં હોય છે. જુના ખોદકામમા મળેલી ભગવાન ઋષભ દેવની મૂર્તિની બાજુમા ચક્રેશ્વરી માતાની મૂર્તિ સાથે મળી છે. ચક્રેશ્વરી માતાની મૂર્તિ હિંદુ માન્યતા મુજબ વિષ્ણુ -પત્ની લક્ષ્મી પણ માનવામાં આવે છે.

શ્રી પદ્માવતી માતાજી નમઃ

શાસન દેવ-દેવીઓ જે-તે તીર્થંકર ભગવંતોના સમયમાં તેમની તપસ્યા વગેરે કાર્યોમાં ઉપસર્ગ ના થાય તેનું ધ્યાન રાખનાર હોય છે.

પદ્માવતી માતા પાશ્વનાથના શાસન દેવી હતા. આજે સર્વ યક્ષણી કે દેવીઓમાં તેઓની સૌથી વધુ માન્યતા - પૂજા થાય છે.

તપ કરનાર પાશ્વનાથના સમયમાં તેઓના જ્ઞાન થી કમઠના પંચગિન તપમાં નાખેલ લાકડામાં થી નાગ-નાગણીનું જોડું બચી જાય છે. પણ આખા શરીરે દાઝી ગયેલ હોય છે. પાશ્વનાથ દ્વારા સંભળાવવામાં આવેલ નમસ્કાર મંત્રથી તેઓ મરણ પામી નાગનિકાય દેવોમાં ઘણેન્દ્ર અને પદ્માવતી દેવ-



દેવી બને છે. જ્યારે તપસ્યામાં લીન પાશ્વ પ્રભુ કમઠ ઉપસર્ગ કરી વિવિધ ઉપદ્રવ કરે છે ત્યારે આંધી તૂફાન અતિવૃષ્ટિના ઉપસર્ગ કાળે દેવી પદ્માવતી અને ઈંદ્રાણીઓ સાથે આવી એક કમળની રચના કરે છે. અને જેમ જેમ પાણી વધે તેમ તેમ કમળને ઉચ્ચ કરતા જાય જેથી પાશ્વપ્રભુની સાધનામાં કોઈ વિક્ષેપ ન પડ્યો. ઉપસર્ગનું નિવારણ થયું આ કારણે પદ્માવતી શાસન દેવી તરીકે સ્થપાયા તેઓએ સઘ્ય: (તુરત જ) ફળ આપનાર દેવી માનવામાં આવ્યા. અને અનન્ય ભક્તિથી સ્તોત્ર-ભજનો લખાયાં. મંદિરોમાં મૂર્તિ સ્વરૂપે સ્થપાયા-તેઓ ઈચ્છિત ફળ આપનાર હોવાથી 'કામદા' અને ઐશ્વર્યશાળી હોવાથી 'ભગવતી' અને દુષ્ટોનો નાશ કરનાર હોવાથી કાલી તરીકે પ્રસિધ્ધિ પામ્યા તેઓનું રૂપલાવણ્ય અદ્ભૂત પવિત્ર છે. આંખોમાં વાત્સલ્યની અમી ઝરે છે. તેઓ અનિષ્ઠથી શાસનની રક્ષા કરે છે - તેઓની સિધ્ધિ પ્રાપ્ત કરવા પૂજન - સ્તોત્ર પઠણ - મંત્ર જાપ અને ધ્યાન કરવામાં આવે છે.

શ્રી સરસ્વતી દેવી નમ:

સરસ્વતીને વિદ્યાની દેવી માનવામાં આવે છે. તેમનું વાહન હંસ અને મુખારકૃતિ લાવણ્યમયી અને કરૂણા - વાત્સલ્યથી ભરેલી સફેદ વસ્ત્ર ધારિણી હોય છે. તેમના ચાર હાથ હોય છે. ડાબી બાજુના હાથમાં કમળ અને વીણા છે. જમણા હાથમાં પુસ્તક અને માળા છે, આ દેવી સરસ્વતિ શ્રુત દેવી શારદા અને વાગીશ્વરીના નામે ઓળખાય છે. ઉત્તમ વિદ્યા,

બુધ્ધિ, સદાચાર અને સુવિચાર જન્મે તે માટે તેમની આરાધના કરવામાં આવે છે. સવિશેષ કારતક સુદ ૫ (પાંચમ) કે જ્ઞાન પંચમીના રોજ તેઓની પૂજા થાય છે. જે શાસ્ત્ર પૂજા જ છે. તેઓ સફળ શાસ્ત્રના જ્ઞાતા હોય છે. જૈન દર્શન પ્રમાણે સરસ્વતી એટલે આગમ વાણીના સાક્ષાત પ્રતિક છે. સકળ જ્ઞાનની દેવી છે, તેમની ભક્તિ ગીત - સંગીતથી કરવામાં આવે છે.

શ્રી લક્ષ્મી દેવી નમ:

દેવી લક્ષ્મી પદ્મા, રમા, શ્રી કમલા અને ઈંદિરા વિગેરે નામોથી પણ ઓળખાય છે. આચાર્ય નેમિચંદ્રજીએ આ નામોનો ઉલ્લેખ કર્યો છે. જૈન સાહિત્યમાં સૌંદર્ય શક્તિ અને સમૃદ્ધિના દેવી તરીકે તેમનો ઉલ્લેખ છે. કલ્પસૂત્રમાં તિર્થ કરમી માતાના પવિત્ર સ્થાનોમાં લક્ષ્મીનું ચોથું સ્થાન છે, જેમાં તેના પર હાથીના દ્વારા કળશથી અભિષેક કરતા બતાવવામાં આવે છે. લક્ષ્મીના ચાર હાથ દર્શાવવામાં આવે છે. જેમાં ઉપરના બે હાથમાં કમળ, અને નીચેના બે હાથમાં કળશ અને વરદ મુદ્રા છે. જે આશિર્વાદ અભયતાનું સૂચક છે. તેમનું આસન કમળ છે. કેટલી જગ્યાએ હાથી દ્વારા કળશાભિષેક દર્શાવાયું નથી. વિવિધ સ્થળોએ તેમની વિવિધ કલાત્મક બેઠેલી મુર્તિઓ જોવા મળે છે. તેઓને ધન - સંપત્તિની દેવી માનવામાં આવે છે. સુખ-સમૃદ્ધિ ભૌતિક સુખ માટે તેમની આરાધના થાય છે. દિવાળીના સમયે તેમનું પૂજન કરવામાં આવે છે. તેમની મુર્તિ અલંકૃત અને સૌમ્ય મુદ્રામાં બતાવવામાં આવે છે.



ઘંટાકર્ણ વીર નમઃ

ઘંટાકર્ણ મહાવીર બાવન વીરોમાં ત્રીસમાં છે. તેઓ ચોથા ગુણ સ્થાન વાળા દેવ મનાય છે. તેઓ પ્રત્યક્ષ અને ચમત્કારિક મનાય છે. રિધ્ધિ-સિધ્ધિ આપનારા કષ્ટનિવારક દેવ માનવાનાં આવ્યા છે. મહુડીમાં અતિ ચમત્કારિક ઘંટાકર મહાવીરના મંદિરની પ્રતિષ્ઠા વિ. સં ૧૯૮૦ માં આ શ્રી બુધ્ધિસાગરસૂરીશ્વરજી એ કરાવેલ હતી જ્યાં હજારો જૈન - જૈનતર ભાવિકો મનોકામના પૂર્તિ માટે આવે છે. દર વર્ષે આ. શુ . ૧૪ ના દિવસે ધામધૂમથી હવન થાય છે. શ્વેતાંબર સમુદાયમાં તેની વિશેષ માન્યતા છે.

ગુરુ ગૌતમ સ્વામી નમઃ

તેઓ ભ. મહાવીર સ્વામીના ૧૧ ગણધરોમાં પ્રમુખ ગણધર હતા. બ્રાહ્મણ કુળમાં જન્મેલા, વેદો શાસ્ત્રોના જ્ઞાતા, વૈદિક જ્ઞાનના પ્રખર વિદ્વાન હતા. કહેવાય છે કે જ્યારે ભ. મહાવીર રાજગૃહીમાં સમવશરણમાં વિરાજમાન હતા ત્યારે ઈંદ્રભૂતિ પોતાના શિષ્યો અને ભક્તો સાથે જઈ રહ્યા હતા તે સમયે હજારો લોકો મહાવીરના સમોવસરણમાં જઈ રહ્યા હતા. આ વાત તેને રૂચિ નહીં અને પોતાના કરતા પણ વિદ્વાન છે તે જાણવા તે પણ સમોવસરણ તરફ વળ્યા ઉચાસને ભવ્ય-સૌમ્ય મુદ્રામાં વિરાજેલા ભગવાન મહાવીરને જોતા જ તેના ભાવોમાં પરિવર્તન થાય છે. અભિમાન ઓગળવા લાગે છે. ભ. તેને તેના નામ થી સંબોધન કરે છે. અને તેના મન ની

શંકાઓ જાણી તેમનું નિરાકરણ કરે છે. આ ચમત્કાર સર્જાતા તે ગર્વમુક્ત બની ને ભ. મહાવીરનું શિષ્યત્વ સ્વીકારે છે. અને ગૌતમ સ્વામીને નામે પ્રસિધ્ધિ પામે છે. તેઓ એટલા તો પ્રખર જ્ઞાની હતા કે જેને ઉપદેશ આપતા તેની મુક્તિ થઈ જતી પણ ભ. મહાવીર પ્રત્યેના રાગભાવને કારણે તેમની મુક્તિ થતી ન હતી. આ કારણે જ ભ. મહાવીરે પોતાના નિર્વાણકારની અવધિ જાણીને તે સમયે ગૌતમને અન્ય ગામે પ્રતિબેઘ કરવા મોકલ્યા અને નિર્વાણ પામ્યા. આ સમાચાર જ્યારે ગૌતમે જાણ્યા ત્યારે વિહ્વળ બનીને રાગને કારણે મહાવીર, વી શબ્દોનું રટણ અન વિલાપ કરવા લાગ્યા. થોડા સમય પછી તેમને જ્ઞાન થયું કે અરે હું વીતરાગની કેવા રાગ ભાવથી ઉપાસના કરું છું. આ જ્ઞાન થતા જ વીતરાગભાવ ધારણ કરી આસો વદ અમાસની પાછળની રાત્રે કેવળ જ્ઞાનની પ્રાપ્તિ કરે છે. બાર વર્ષ સુધી વિચરન કરી ભ. મહાવીરની વાણી ને જન-જન સુધી પહોંચાડે છે. ૯૨ વર્ષની ઉંમરે દ્વાદશાંગવાણીના જ્ઞાતા તપસ્વી અને કેવળજ્ઞાની સંઘની જવાબદારી સુધર્મા સ્વામીને સોંપી મુક્ત પંથના પંથે પ્રયાણ કરે છે.

શ્રીમદ્ રાજચંદ્ર નમઃ

વર્તમાન યુગના યુગપુરુષ, આત્મજ્ઞાની, શુદ્ધ શીલવંત, આત્મચિંતક, મહાપુરુષ શ્રીમદ્ રાજચંદ્રનો જન્મ સૌરાષ્ટ્રમાં વવાણીયા ગામે સંવત ૧૯૨૪ માં થયો હતો. બુદ્ધિ-વિચક્ષણતાને કારણે ચાર વર્ષમાં



ગુજરાતી શાળાનો અભ્યાસ પૂર્ણ કરી ૧૩માં વર્ષે પિતાની સાથે દુકાને બેસવું શરૂ કર્યું, પિતા વૈજ્ઞાનિક ધર્મોવલંબી અને માતા સ્થાનકવાસી હતા. કીશોર અવસ્થામાં રાજચંદ્રના હાથમાં જ્યારે પ્રતિક્રમણનું પુસ્તક આવ્યું અને પ્રાણી માત્ર પ્રત્યે મૈત્રીનું પ્રતિપાદન જોયું.. તો તેઓને રૂચી ગયેલ.

દિવસે દિવસે તેમની વૈરાગ્ય ભાવના સમૃદ્ધ બની અને તેઓ ત્યાગમય જૈન ધર્મ તરફ આકર્ષાયા. ૧૬ મા વર્ષે તેઓએ મોક્ષ માલા લખી જેનાં જૈન દર્શનનું નિરૂપણ કર્યું. જે ખૂબ સરળ ભાષામાં છે. નાનપણની એક વ્યક્તિને સાપ કરડવાથી અકાળ મૃત્યુ અને તેનો અગ્નિદાહ જોઈને વેદના થઈ અને તે સમયે તેને તેમના સાતસોભવ જુના ભાવોનું જાતિ સ્મરણ થયું. ત્યારબાદ તેઓએ બુદ્ધિની વિલક્ષણતાને કારણે અવધાનના પ્રયોગો કર્યા તેઓ જ્યોતિષોના પ્રખંડ જ્ઞાતા હતા. પણ ૨૦ વર્ષની ઉંમરમાં તેઓને જ્ઞાન થયું કે આ બધા પ્રયોગો મુક્તિ અપાવી ના શકે. પરિણામે તે બધાનો ત્યાગ કર્યો. ૧૯ વર્ષની ઉંમરે લગ્ન કરી મુંબઈમાં ઝવેરાતના ઘંઘામાં જોડાયા. ૧૦ વર્ષ સુધી પ્રમાણીકપણે ઘંઘો કર્યો પણ ચિત્તમાં વૈરાગ્ય જ વધતા તે પ્રત્યે ઉદાસીન રહ્યા આ વેપારકાળમાં પણ મુમુક્ષો સાથે સતત સંપર્કમાં રહેતા અને કેટલીક વખતે એકાંત સાધનામાટે ઈડરના પહાડોમાં - જંગલમાં ચાલ્યા જતા. ૨૮ થી ૩૩ વર્ષના ગાળામાં વેપાર તપસ્યા આદરી અને પછી જૈન દર્શનના માધ્યમમાંથી મુમુક્ષો-સાધુઓને માર્ગદર્શન આપતા રહ્યા. સૌભાગ્યચંદ ભાઈની પ્રેરણા અને માગણીથી પ્રસિધ્ધ-આત્મસિદ્ધિ ગ્રંથની રચના કરી જે જૈન દર્શનનો અદ્ભૂત ગ્રંથ છે - દોહરા-છંદમાં ગહન તત્ત્વજ્ઞાનને

૧૪૨ શ્લોકમાં સમજાવી દીધો તેઓ શરીરની ચિંતા કર્યા વગર જ્ઞાન - તપસ્યાને મહત્વ આપતા . અપૂર્વ જ્ઞાન હોવા છતાં ઉપદેશ ન આપવો એવો નિર્ણય તેઓએ કરેલ. માત્ર ૩૩ વર્ષની વયે ૧૯૫૭માં ચૈત્ર વદી ૫ (પાંચમ)ને મંગળવારે રાજકોટમાં દેહ ત્યાગ કર્યા.

તેઓનું લખાણ અંતસ્કુરણનું પરિપાક છે, તેના સાહિત્યમાં મોક્ષમાળા-ભાવના બોધ-આત્મસિદ્ધિ શાસ્ત્ર-મુની સમાગમ પ્રતિમા સિદ્ધ-સ્ત્રી નીતિ બોધ-પુષ્પમાળા-બોધ વચન-વચનામૃત ઉપદેશ નોંધ-ઉપદેશ છાયા-ઉપદેશ છાયા-પંચાસ્તિકાયા-દ્રવ્યસંગ્રહ-દશવૈશાલિક-સૂત્રનું ગુજરાતી ભાષાંતર છે.

તેઓ સાધુ ન હતા પણ ચારિત્રમાં કોઈ સાધુ કરતાં ઓછા ન હતા. જૈન દર્શનને પચાવીને જીવન જીવતા તેઓને આવડ્યું હતું. ગાંધીજીએ તેઓને અહિંસા વિગેરે ગુણોને કારણે જ પોતાના આધ્યાત્મિક ગુરુ માન્યા હતા અને જેનો એકરાર ગાંધીજીએ ૧૯૨૧માં અમદાવાદમાં જાહેર સભામાં કર્યા હતો.

(.....સંકલન 'ધી જૈન' અંકોના આધારે.)

ખૂબ જ ટુંકા સમયમાં સુંદર ગુજરાતી ટાઈપ સેટીંગ્સ કરી આપવા બદલ જૈન ટેમ્પલ 'કવીક કંકોત્રી સેન્ટરનો' આભાર માને છે.



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આશુપ્રજ્ઞ શ્રીમદ્દનો સહજ- પૂર્ણ દર્શનોધ્યાર

વૈશ્વિક આત્મીયતાથી વિહરતા દિગ્ગ્રકાલાતીત મહાનુભાવ આત્માઓ સવ્યસાચીની અદાયી અતીત - અનાગતને સનાતનતાથી સજ્ઞાસારી યુગનિર્માણ અર્થે સ્વયં જન્મ ધારણ કરે છે ત્યારે વ્યોમ- વસુધા રોમાંચ અનુભવે છે, અને જગદીપનકરા અમીતેજા સંનિધિ સર્જી ધન્યતાથી પ્રોજ્જવલ પ્રહુલ્લતા માણે છે. એવો હતો કાર્તિક પૂર્ણિમાનો ધન્ય દિન - શ્રીમદ્ રાજચંદ્રનો જન્મદિન, વિક્રમની વીસમી સદીના ચોવીસમા સંવત્સરનો કલિકાલસર્વજ્ઞ શ્રી હેમચંદ્રાચાર્યના જન્મની યાદ આપતો. ત્યારે પૂર્ણિમા રવિતેજા સંવાદિતા સ્થાપતી સુધાસાગર રેલાવતી કલ્યાણી બની રહી. શ્રીમદ્ શ્રી મોક્ષમાળાના પૂર્ણમાલિકા મંગલને ‘‘ અરિહંતા મંગલમ્ ’’ સિધ્ધામંગલમ’ ની ચરિતાર્થતાને સહજ સંવાદી આકાર અર્પતી મંગલ પંકિત સર્જે છે:

‘‘ તપોપધ્યાને રવિરૂપ થાય એ સાધીને સોમ રહી સુહાય ! ’’

નવસો ભવના શ્રીમદ્દના જાતિસ્મૃતિજ્ઞાનમાં સૂર્યસમા મહાવીર દેવના સત્ત્વને ઝીલતા તેમના અંતેવાસી છેલ્લા શિષ્ય શ્રીમદ્ રાજચંદ્રની આવી છે સહજસ્વરૂપ જ્ઞાનની પૂર્ણિમા

પ્રભાવના!

શ્રીમદે આ ધન્યતાને ચરિતાર્થતા અર્પી છે. જો કે તીર્થંકર થવા ઈચ્છા નથી પણ તીર્થંકરે કર્યા પ્રમાણે કરવા ઈચ્છા છે. - સત્ય ધર્મનો ઉધ્યાર. સમષ્ટિ ને અસ્મિતામાં વિશ્વંભર ઋતરૂપે પ્રગટાવતી -પમરાવતી સ્મૃતિ-શ્રુતિના સખ્ય દર્શન - સર્જનની પારાવરતા બની રહે છે. ‘‘ સહજ સ્મરણે પ્રાપ્ત થયેલું જ્ઞાન શ્રી વર્ધમાનને વિષે હતું. ’’

‘‘ પૂર્ણ વીતરાગ જેવો બોધ તે અમને સહજ સાંભરી આવે છે. ’’ (વ.૩૧૩)

‘‘અમને સહજસ્વરૂપ જ્ઞાન છે.’’ તેથી યોગાદિની પ્રવૃત્તિ કરી નથી. આશુપ્રજ્ઞના આવા છે આસાનીના એકરાર! જ્ઞાન કેવળથી કળતા ક્ષાયિક સમ્યગ્દર્શનનાં નૈગમ- નિશાન લક્ષ્યવેધીનાં છે.પ્રત નહી પચખાણ નહી નહી ત્યાગ વસ્તુ કોઈનો ; મહાપદ્મતીર્થંકર થશે શ્રેણિક, ઠાણંગ જોઈલો.’’ કારણ, ‘‘ કેવલ નહી બ્રહ્મચર્યથી, કેવલ નહી સંયમ થકી, પણ જ્ઞાન કેવળ થી કળો જિનવર કહે છે જ્ઞાન તેને , સર્વ ભવ્ય સાંભળો. ’’

જે જ્ઞાન કેવળથી કળે છે તેને વર્તે નિજ સ્વભાવનો અનુભવ લક્ષ્ય , પ્રતિત અને વૃત્તિ આત્મભાવમાં વહે છે એટલે નિજ સ્વભાવનું કેવળ અખંડ સદેહનિર્વાણી.- જ્ઞાન - કેવળજ્ઞાન સહજ સુલભ છે. કેવલ ભાવથી આત્માની ખુદાઈ નિજિતા સહજ સ્વભાવે સહજ સ્વરૂપે અખંડ પ્રગટે છે. અને દેહ છતા અબદ્ય -



અખંડ પ્રગટે છે. અને દેહ છતાં અબધ્ધ - સ્પૃષ્ટ, અનન્ય, નિયત, અવિશેષ અસંયુક્ત કેવળ આત્મા દેહ છતાં નિર્વાણ સ્વરૂપે વર્તે છે. સ્વભાવજ્ઞાનની આજ બલિહારી છે. વિભાવજ્ઞાન અને વૈભાવિક સંસારસ્વરૂપ નિરાકારતા પામે છે. બન્ને દ્રવ્ય નિજ નિજ રૂપે સ્થિત થાય છે. આવી છે સહજ સ્વભાવની સહજસ્વરૂપી નિયમસારતા-અવશ સમયસારા ! સઘળાંય નિયમનોથી પર અને સર્વ નિયમના સારરૂપ, આધારરૂપ (Source & Force) થી પ્રગટતી સહજાત્મસિદ્ધિ સર્વાથસિદ્ધિ પૂર્ણકામતા ! કેવલ સ્વભાવરૂપ સ્વભાવજ્ઞાન તો લોકસ્વરૂપ અલોકે દેખાવાની દર્શન કલા છે. જાણે ઉપયોગ દીધા વિના સોપયોગી રહેવાની સર્વજ્ઞતાની ચાવી !" એગમ જાણાઈ સો સવ્વં જાણાઈ" એક આત્મા ને જાણ્યો તેણે સર્વ જાણ્યું !

શ્રુતની કેવલ સાથે, શ્રુતકેવલની સર્વજ્ઞતા સાથે ગૌતમ-વીરની જોડની જેમ સહ જ જોડી છે, સહ જ યુગ્મ છે, સહજ (Effortlessness) આ છે સચ્ચાઈ અને પ્રેમનો નાતો, પરાત્પર પરાભક્તિ એ પરાભક્તિના અવતાર સમા પ્રભુશ્રીજીને શ્રીમદે સંબોધીને મુનિવર્ય બનાવી દીધેલા. 'મુનિ, તમારું શું ? એક આત્મા.' ઝટ બેસી ગયું એટલે તો એમને ચોથા આરાના મુનિ તરીકે શ્રીમદે ગણાવ્યા. શ્રીમદે તેમને એક પત્ર (વ. ૮૭૫) પાઠવ્યો છે. તેમાં સમગ્ર ધર્મસાધના અને તેના Source રૂપ ધર્મત્રિવેણી વહાવતા સ્વભાવ-સ્વરૂપની અથેતિ બેવડી ત્રિપદીની માંગલ્યપૂર્ણતા છે. શ્રીમદની આર્ષતા સત્પુરુષોના વચન, મુદ્રા અને સત્ સમાગમને નિર્દોષ અપૂર્વ સ્વભાવની આત્મિયતા ભરી પ્રેરકતાથી આત્મસાક્ષાત્કારથી માંડી પૂર્ણ વીતરાગ નિર્વિકલ્પ સ્વભાવના

સાક્ષાત્ કારણરૂપ દર્શાવી અંતે અયોગી સ્વભાવ પ્રગટ કરી અનંત અવ્યાબાધ સ્વરૂપમાં સ્થિતિ કરાવનાર મંગલમયતા પ્રગટાવે છે. ત્યારે સયોગી - અયોગી કેવલીની જોડ સહજ સ્વરૂપે પ્રતિત થાય છે. સહજાત્મસ્વરૂપી અરિહંતા મંગલમ સાથે સિદ્ધામંગલમ્ સહજ સ્વભાવે પ્રતીતિ, ખ્યાતિ, સ્થિતિ, સિદ્ધિ પામે છે.

પારાવરનો પ્રેમસહજ સ્વભાવે કેટકેટલા યુગ-યુગલ રચી જાય છે. વીરના આદિમ શિષ્ય શ્રી ગૌતમ સ્વામી અને અંતિમ શિષ્ય શ્રીમદ ! બન્ને કેવી માંગલ્યપૂર્ણતા પ્રગટાવે છે ! ભગવાન મહાવીરને કેવળ જ્ઞાન પ્રગટ્યું છે. સમવસરણ રચાઈ ગયું છે. બધી બાજુએ પર્ષદા ગોઠવાઈ ગઈ છે, સઘળા ભવ્યો ભગવાનનો પડતો બોલ ઝીલવા એકતાર થઈ રહ્યા છે પણ ભગવાન મૌન છે. કારણ, ભગવાનની વાણીને ખોળાધરી આપનાર અને સકલ સંઘની ખોળાધરી લેનાર ગણધરદેવની જ હયાતિ હાજરી નથી. ઈન્દ્ર અવધિજ્ઞાનથી પરિસ્થિતિ કળી જાય છે એટલે એ ગણધર પદ યોગ્ય વેદવિદ ભૂદેવ ગૌતમ સ્વામીને તેડી લાવે છે, સાથે તેમના ભાઈઓ પણ છે. આત્માના અસ્તિત્વ, નિત્યત્વ, કર્તૃત્વ આદિ પદોની તેમની શંકાઓનું ભગવાન સમાધાન કરે છે. માત્ર એકેક પદની સમજથી બ્રાહ્મણો પારાવરના પ્રેમે ગણધરો બની જાય છે. ગણધરવાદની આવી લોકોત્તર ભૂમિકા છે - આ મુળ પદોની સમજથી તો ગૌતમસ્વામી સર્વદર્શનસમન્વયી શ્રુતસાગરા દ્વાદશાંગી રચવાનું સામર્થ્ય મેળવે છે અને ભગવાન મહાવીર દેવ માત્ર ત્રિપદી રૂપ ગુરુગમ આપી દ્વાદશાંગી રચવાનો આદેશ આપે છે. - ત્રિપદી આજ્ઞા બની રહે છે - પણ એ ત્રિપદીનું



ય રહસ્ય શ્રીમદ્ સહજે પામી જાય છે - તેઓ પ્રજ્ઞાની આર્ષતાથી એ દ્વાદશાંગીને આત્મસાત્ કરવાની સમગ્ર દ્રવ્યાનુયોગની સમજસૂઝનુ રહસ્ય નોંધે છે: 'દ્રવ્યાનુયોગ સુસિધ્ધ સ્વરૂપદષ્ટિ થતાં અને એ સ્વરૂપ દષ્ટિથી છ એ ય દર્શનના આધાર - સારરૂપ માતૃદર્શનસમી ષટ્પદાત્મક શ્રી આત્મસિધ્ધિ રચે છે. - 'સહજ સ્વરૂપે જીવની સ્થિતિ થવી તેને શ્રી વીતરાગ મોક્ષ કહે છે. . સહજસ્વરૂપથી જીવ રહિત નથી પણ તે સહજસ્વરૂપનું માત્ર ભાન જીવને નથી. જે થવું તે જ સહજ સ્વરૂપે સ્થિતિ છે. ' 'સર્વ જીવ છે સિધ્ધસમ, જે સમજે તે થાય, સદ્ગુરુ આજ્ઞા જિનદશા નિમિત્તકારણમાય.' આ નથી ઉપાલંભ, આ નથી આહ્વાન, આ તો છે આમંત્રણ - જિનેશ્વરો અને શ્રીમદ્ની સ્થાપનાના આ મંગલ મહોત્સવે શ્રી શિકાગો તીર્થે જૈન સેન્ટરના વિશાળ વિશ્વમંગલ પ્રાંગણપટે ઓં શાંતિ: શાંતિ: શાંતિ:

... ડો. શાન્તિ પટેલ

સંઘ-ગરહ: વિવિધતામાં એકતા

પ્રભુ મહાવીરના ધ્વજ નીચે એક બનીએ.
ભલે તમારી ક્રિયામાં ફેર હોય
ભલે તમે જાદુ જાદુ પ્રદેશનાહો
ભલે તમારા આચાર્ય જાદુ જાદુ હોય
ભલે તમારામાં થોડા વિચાર ભેદ હોય - પરંતુ
તમારામાં એક વસ્તુ સામાન્ય છે કે:-

તમો સૌ પ્રભુ મહાવીરને તમારા
પ્રભુ માનતાહો - તો પ્રભુ મહાવીરના
ધ્વજ (ઝંડા) નીચે સૌ એક થઈ જૈન સમાજનું
કલ્યાણ થાય તથા પ્રભુના સિંધ્યાતોનો
પ્રચાર થાય - જૈન સમાજની એકતા થાય -
તે માટે સૌ એકત્રીત થઈ સંગઠીત બની
પ્રચાર કાર્ય શરૂ કરો.

સંગઠનથી ચમત્કારિક લાભ થશે.

(વિજય વલ્લભસૂરિ)



કર્મની થીયરી

જિન સો હી હૈ આત્મા, અન્ય હોઈ સો કર્મ

કર્મ કરે સૌ જિન વચન, તત્વજ્ઞાની કો મર્મ

તત્વ જ્ઞાનીઓનું કહેવું છે કે કર્મ કાપતા જ આત્મા પરમાત્મા તેમજ સિદ્ધને પદે પહોંચે છે. આ કર્મ શું છે ? તે કેમ બંધાય છે. કહે છે કે પ્રત્યેક જીવ અનાદિકાળથી કર્મમાં બંધાયેલો છે. આત્મા અને પરમાત્મામાં શો ફેર ? આત્મા એજ પરમાત્મા છે તો બંને વચ્ચે અંતર શું છે ? જરૂર તેમા અંતર રહેલું છે. અને તે છે શક્તિનું. આત્મા ની બધી શક્તિઓ આવરણથી ઘેરાયેલી છે જ્યારે પરમાત્માની બધી શક્તિ પૂર્ણ રૂપે ખીલી ઉઠે છે. અને દરેક આત્મા પરમાત્માની સ્થિતિએ પહોંચવાની ક્ષમતા ધરાવે છે.

આ સૃષ્ટિ ક્યારે નવી નથી. અનાદિકાળ થી આ જગત ચાલતું આવ્યું છે. અને તેમા પરિવર્તન થતા જ રહે છે. તે માટે ઈશ્વર આપણી સૃષ્ટિ નો કર્તા તેમજ ફલદાતા છે. તે માની શકાય નહીં. પ્રાણી જેવું કર્મ કરે છે તેવું તેને ફળ ભોગવવું પડે છે. 'જૈસી જીસકી કરણી વૈસી ઉસકી ભરણી' એજ જૈન ફિલોસોફી નો પાયો છે. પોતાના વિઘ્નનું કારણ તુ પોતેજ તારો જીવ છે. જ્યારે પણ કોઈ નવું કામ લઈએ ત્યારે વિઘ્ન તો નડવાનું જ છે અને એનો સામનો તો કરવો જ પડે. પણ મારા વિઘ્ન નું આંતરિક અને મુળ કારણ મારી અંદર જ

હોવું જોઈએ. એ વિઘ્ન કરવામાં કોઈ બીજી અન્ય કોઈ વ્યક્તિ નિમિત્ત હોઈ શકે. પણ એ વ્યક્તિ વિઘ્નનું બીજ નથી એ વિશ્વાસ આપણને 'કર્મ ની ફિલોસોફી' શીખવે છે.' આ વિઘ્નનું મુળ કારણ પોતાની જાતમા નિહાળીએ અને એ માટે ન તો બીજા પર દોષારોપણ કરાય કે ન તો જીવ પોતે ગભરાય. આ ઉદાર તેમજ ઉત્તમ જીવન જીવવાની ફિલોસોફી કર્મની થીયરી શીખવે છે.

પ્રાણી જેવું કર્મ કરે એવું જ ફળ એને કર્મ ધ્વારા મળે છે. કર્મ જડ છે પ્રાણી પોતે કરેલા ખરાબ કર્મનું ફળ મળે એમ નથી ઈચ્છતો. પણ કર્મમા જીવ ચેતનના સંસર્ગ થી એવી શક્તિ પેદા થય છે કે પોતાના સારા તેમજ ખરાબ લક્ષણો ને નિશ્ચિત સમયે જીવ વિશે પ્રગટ કરી દે છે. બધા જ જીવ ચેતન છે. તેઓ જેવું કાર્ય કરે છે એવી એમની બુદ્ધિ. થઈ જાય છે. જેથી કર્મના ફળ ની ઈચ્છા ન હોવા છતાં તેઓ એવું જ કામ કરી બેસે છે કે જેથી એમને પોતાના કર્મ પ્રમાણે ફળ મળી જાય છે. કેવળ ઈચ્છા નહીં હોવાથી કરેલા કર્મનું ફળ મળતું અટકતું નથી. એક વખત સામગ્રી એકત્ર થયા પછી કાર્ય પોતાની મેળે જ થવા માડે છે. (ચેઈન રીએક્શન) કર્મ કરતી વખતે એના આત્મા ના પરિણામ પ્રમાણે જીવમાં એવા સંસ્કાર રોપાઈ જાય છે કે જેથી પ્રેરાઈ ને કરતા - જીવ કર્મ ના બળને આપ મેળે ભોગવે છે.

મિથ્યાત્વ ક્ષાય વગેરે કારણ એથી પ્રેરાઈને જીવ જે પ્રવૃત્તિ કરે છે તે કર્મ કહેવાય છે. ક્ષાયમા રાગ અને દ્વેશ એવા બે પ્રકાર છે. અજ્ઞાન, મિથ્યા જ્ઞાન વગેરે જે કર્મ ના કારણો છે એ પણ રાગ દ્વેશ ને લીધે. જેવી રાગ



દેશની માત્રા વધી કે જ્ઞાન વિપરિત રૂપે બદલાવા લાગ્યું. રાગ દેશનો અભાવ કે ઘટાડો થતા જ અજ્ઞાનપણુ ઓછુ થવા લાગે છે અને નાશ પામે છે. મહાભારત તેમજ ગીતામાં પણ કર્મનો અર્થ રાગ અને દેશ જ છે એમ ભાર પૂર્વક કહ્યું છે. આવી દશા મા કરેલા કર્મો આઠ પ્રકાર ના છે જ્ઞાનાવરણી, દર્શનાવરણીય, વેદનીય, મોહનીય, આયુષ્યનામ, ગોત્ર, અને છેલ્લે અંતરાય કર્મ.

આ આઠ પ્રકાર ના કર્મમાથી જૈન દર્શને ત્રણ ઉપાયો બતાવ્યા છે. સમ્યગજ્ઞાન, સમ્યગદર્શન, અને સમ્યગચારિત્ર. પહેલુ સમ્યગજ્ઞાન એજ ખરેખરુ જ્ઞાન છે. અને એજ એનો માર્ગ છે. ભકિતમાર્ગ એજ સમ્યગદર્શન છે. કારણકે ભકિતમા શ્રદ્ધાનો અંશ મુખ્ય હોય છે. એજ શ્રદ્ધારૂપ છે. સમ્યગચારિત્ર મા મનોનિગ્રહ, ઈન્દ્રિયજય, ચિત્તશુદ્ધિ, સમભાવ અને એ માટે લેવામા આવતા ઉપાયોનો સમાવેશ થાય છે.

કર્મ ઉપર શ્રદ્ધા ત્યારે જ સાબિત થાય જ્યારે આપણે આત્મા નુ સ્વતંત્ર અસ્તિત્વમા અને પુર્નજન્મમા માનતા હોઈએ ત્યારે. ચેતન એક સ્વતંત્ર તત્વ છે. અને એ જાણતા અજાણતા જે કાંઈ સારુ ખોટુ કર્મ કરે છે એનુ ફળ ભોગવવુ પડે છે. અને એ માટે જ પુર્નજન્મના ચક્કરમાં ફરવુ પડે છે.

ચેતન જો નીજ ભાનમાં, કર્તા આપ-સ્વભાવ,
વર્તે નહી નીજ ભાવમાં કર્તા કર્મ-પ્રભાવ
છુટે દેહધ્યાસ તો, નહી કરતા તુ કર્મ,

નહી ભોક્તા તું તેહનો, એજ ધર્મનો મર્મ....

જયશ્રી વી. શાહ

સાઉથ બેરીગટન, ઈલીનોઈસ

શ્રી મહાવીર સ્વામી નમઃ

પૂણ્ય અને પાપ તત્વ

જગત દર્શન અને જૈન ધર્મના નવ (૯) તત્વો

આ જગતનું સ્વરૂપ સમજવું ખૂબ જ મુશ્કેલ છે. સંસાર અનેક સમજી ન શકાય તેવી ઘટનાઓથી ભરપૂર છે. જગતની રચના અને ગોઠવણ કેવી રીતે થયાં, ક્યારે થઈ અને શા માટે થઈ એ હજી પણ કોઈ સંપૂર્ણ પણે જાણી શક્યું નથી.

ભારતના તથા અન્ય દેશો ના પ્રાચીન દર્શનકારોએ આ કોયડા નો જુદી જુદી રીતે ઉકેલ કરવા પ્રયત્ન કર્યો છે. યાવક દર્શન, વેદાંતદર્શન, બૌદ્ધદર્શન, ઈસ્લામ, ખ્રીસ્તી વગેરે અનેક જુદાજુદા દર્શનોએ આ બાબતમા યથા યોગ્ય ખુલાસા કર્યા છે. પણ જૈન દર્શન જેવું સર્વ દર્શનોને સમાવે તેવું દર્શન કશે જોવા મળતુ નથી.

માનવજીવનનો મુળ હેતુ મોક્ષ પ્રાપ્તિનો છે. એ કારણે જૈન દર્શને જગતનુ સ્વરૂપ નવ તત્વથી સમજાવેલુ છે. નવ તત્વો એ જૈન દર્શનનો એ પાયો છે. અ નવ તત્વો ના નામ



નીચે પ્રમાણે છે. (૧) જીવ (૨) અજીવ (૩) પુણ્ય (૪) પાપ (૫) આશ્રવ (૬) સંવર (૭) નિર્જરા (૮) બંધ અને (૯) મોક્ષ
આ નવ તત્વો જે બરાબર સમજે અને એ પ્રમાણે પોતાનું જીવન વિતાવે તે અવશ્ય થોડા ભવમા મોક્ષ પામે.

આ નવ તત્વોમાંના પુણ્ય અને પાપ તત્વો વિશે થોડો ઘણો બધાને ખ્યાલ હશે. અને તેના અનુભવો બધાને થાય છે. ચાલો, આપણે તેના વિશે થોડું ઘણું સમજીએ.

પુણ્ય એટલે શું ? પુનાતિ શુભાંકરોતિ ઈતિ પુણ્ય । જીવનું જે શુભ કરે તે પુણ્ય એટલે કે જીવને મોક્ષ તરફ લઈ જવા માં મદદ કરે તે પુણ્ય. આવી રીતે પાપ એટલે શું ? પાપયતિ ઈતિ પાપ । (જીવને) પાડે તે પાપ. એટલે કે જીવને મોક્ષ તરફ જતો પાછો પાડે તે પાપ.

પુણ્ય તત્વ :

શ્રી નવ તત્વ પ્રકરણની ૧૫, ૧૬, ૧૭ મી ગાથા મા પુણ્ય તત્વ વિશે કહેલું છે. સંક્ષેપમાં નીચે પ્રમાણે છે.

ખાસ તો અહીં (અમેરીકામાં) સ્વાભાવિક રીતે દુઃખી થયેલા સાધર્મિક બંધુઓને તત્કાળ અને પરિણામે ધર્મ પોષક થાય એ રીતે વિવેકપૂર્વક સહાય કરી સમ્યક માર્ગમાં સ્થિર રાખવા અહીં જન્મેલા અને ઉછરેલા બાળકો ને જૈન ધર્મનું જ્ઞાન મળે તથા જૈન ધર્મ પ્રત્યે અત્યંત શ્રદ્ધા રહે તેવા કાર્યો કરવા - અને કરાવવા તે જરૂરી અને પુણ્ય કાર્ય છે. ઉપરના કાર્યો પુણ્યાનુબંધી પુણ્ય મોક્ષમાર્ગમાં વળાવવા સરખા છે.

પુણ્ય તત્વ જાણવાનો ઉદ્દેશ

પુણ્યમાં એક મહા સદ્ગુણ છે. કે જે આત્મા ને સંસારના નિરંતર ભ્રમણ માંથી છુટકારો અપાવે છે. જ્યાં સુધી જીવ ગૃહસ્થવાસમાં હોય ત્યાં સુધી તેને પુણ્ય કરવું જોઈએ.

પાપતત્વ :

શ્રી નવ તત્વ પ્રકરણની ૧૮, ૧૯, અને ૨૦ મી ગાથામાં પાપ તત્વ વિશે સમજાવ્યું છે. સંક્ષેપ માં નીચે પ્રમાણે છે.

જ્ઞાનવરણીય અને અંતરાયકર્મ પાપના મુખ્ય કારણો છે. અજ્ઞાનતાથી આપણે અનેક ખોટા કાર્યો કરીએ છીએ. અને અંતરાય કર્મથી આપણે અનેક દુઃખો ભોગવીએ છીએ.

દાનાંતરાય કર્મ બાંધ્યા હોયતો આપણે સુપાત્રની પ્રાપ્તિ થયા છતાં દાન આપી ન શકીએ. દા.ત. શહેરમાં જીનાલય થઈ રહ્યું હોય, તેનો ઉપયોગ કરવાના હોઈએ, પૈસાની છુટ હોય, બીજી મોજ મઝા કરતા હોઈએ છતાં જીનાલય માટે દાન આપવાનું મન ન થાય.

લાભાંતરાય કર્મ બાંધ્યા હોય તો સારા મિત્રો હોય, તેમની પાસે યોગ્ય વસ્તુ હોય વિનયથી માંગી હોય છતાં તે વસ્તુ મળે નહીં

ભોગાંતરાય કર્મને લીધે ઘરમાં મેવા -મિઠાઈ હોય પણ રોગના કારણે ખાઈ ન શકાય. સુંદર સ્ત્રી હોય પણ તે માંદી રહેતી હોય, પ્રેમાળ બાળક હોય પણ તે પરદેશ રહેતા હોય.

પાપ કર્યા હોય તો નીચ ગોત્ર, કદરૂપું શરીર કજ્યાળું કુટુંબ, અસંતોષ, ઈર્ષા,



માંદગી, કડ્ડણ ઘટનાઓ, દેવ કે મનુષ્ય સિવાયનો અવતાર મળે. ભગવાન કે ધર્મમાં શ્રદ્ધા ન રહે.

પાપ કેવી રીતે બંધાય ?

પાપ બાંધવાના ૧૮ પ્રકાર છે. તે પાપ સ્થાન નુ સ્તોત્ર સમજવાથી પાપ કેવીરીતે બંધાય તેનો ખ્યાલ આવશે. હિંસા, અસત્ય, અદત્તાદાન, મૈથુન અને પરિગ્રહ આદિ પાપો લગભગ બધાને ખબર હશે.

શુભ અનુભવ- ફક્ત ધન રૂપ સંસ્કારી કુટુંબ વગેરે હોવુ તે નહી પણ તેનો સંતોષ અને તેનો નિર્દોષ આનંદ હોય તથા તેનુ અભિમાન ન હોય તેને શુભ અનુભવ કહેવાય અને તેને પુણ્ય કહેવાય.

મનુષ્ય અવતાર, ઉચ્ચ કુટુંબમાં જન્મ અને એમા પણ જૈન ધર્મ મળે તે પુણ્યનો મહીમા સમજવો. સૌંદર્ય, સુઘડ શરીર (બહુ લાંબુ નહી તેમ ટુંકું નહી, બહુ હલકુ નહી તેમ ભારે નહી) મળવુ તે પુણ્યનુ પરિણામ છે.

આપણને અમુક વખત એવા મહાન માનવો જોવા મળે છે કે જે બળવાન ન હોય કે સુંદર ન હોય છતા પણ તેની સામે બળવાન અને સુંદર લોકો પણ નમી પડે છે(દા.ત. પુ. ગાંધીજી, સોક્રેટીસ) તેપણ પુણ્યનો પ્રતાપ છે.

સૌભાગ્ય (સર્વ જનનો પ્રેમ) મળવુ, તથા અમુક વખતે અયોગ્ય બોલવા છતા લોકો નો આદર મળવો, જશ, કિર્તિ મળવી એ સર્વ પુણ્ય નુ પરિણામ સમજવું.

પુણ્ય સંપાદન કરવાના માર્ગો :

હવે આપણે એ જાણવુ જોઈએ કે આવુ પુણ્ય

કેવી રીતે મળે . સંક્ષેપમાં પુણ્ય નવ પ્રકારે પ્રાપ્ત થાય. સુપાત્ર (મુનિ મહારાજ વગેરે) પાત્ર(સાધર્મિક ભાઈ - બહેનો) અને અનુકંપ્ય (ગરીબ - અપંગ) ને

- (૧) અન્ન આપવાથી
- (૨) પાણી આપવાથી
- (૩) સ્થાન આપવાથી
- (૪) શયન આપવાથી
- (૫) વસ્ત્ર આપવાથી
- (૬) મનના શુભ સંકલ્પ રૂપ વ્યાપારથી
- (૭) વચનના શુભ વ્યાપારથી
- (૮) કામોના શુભ વ્યાપારથી
- (૯) દેવ - ગુરુ ને નમસ્કાર વગેરે કરવાથી

વળી જીનેન્દ્ર શાસનની પ્રભાવના કરવી, વિવેકપુર્વક દેવ મંદિર બંધાવવા, જીનાલયના નિર્વાહ અર્થે વિવેકપુર્વક દેવધ્યની વૃદ્ધિ કરવી - કરાવવી તે પુણ્યનુ કામ છે. પુણ્ય - પાપના પ્રત્યક્ષ ઉદાહરણ

શિકાગો શહેરમાં જીનાલય બન્યું છે. સાધુ - સાધ્વીઓનો ધર્મ લાભ મળે છે. જૈન પર્વોની વ્યવસ્થિત ઉજવણી થાય છે. તે આપણા પુણ્ય છે. અને આ બધુ હોવા છતા તેનો લાભ ન લઈએ કે તે કાર્યોમાં યથાયોગ્ય ફાળો ન આપીએ તો આપણા એ પાપનુ પરિણામ છે.

ગુણવંત કાંતિલાલ શાહ
મેટાસન, ઈલીનોઈસ

અનુસંધાન:

શ્રી નવતત્ત્વ પ્રકરણ - માસ્તર ચંદુલાલ નાનચંદ રચિત

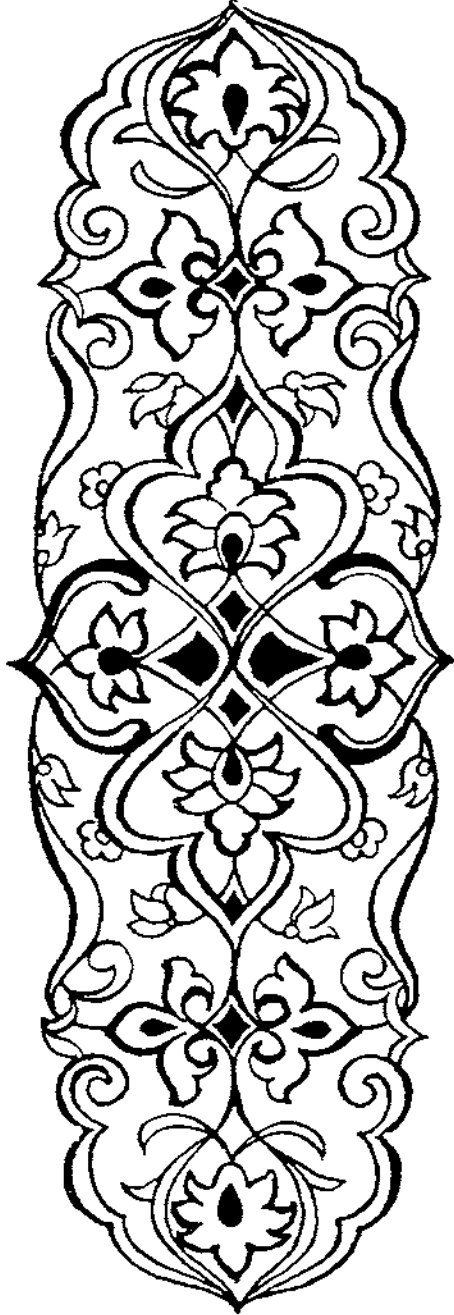
પ્રકાશક - શ્રી બાબુલાલ જેસિંગલાલ મહેતા

- ડો મફતલાલ જે. શાહ

-શ્રી જૈન શ્રેયકર મંડળ - મહેસાણા



મહાવીર



નામ કરતાં વિશેષ
સ્વયં એક યુગ છે.
સ્વયં એક દર્શન છે.
સ્વયં એક કોતિ છે.

મહાવીર!

જેઓએ

હિંસાના તાંડવવચ્ચે

અહિંસા ની જગાવી આલ્લેક,

અબોલ પશુઓના હિંસાના સ્થાને,

આત્માની સાથે ચોટેલા પાપ કર્મોને,

આહુતિ આપવાનો મંત્ર આપ્યો.

મહાવીર!

જેઓએ

પતિત, કચરાયેલા, તિરસ્કૃત, લોકોને

પ્યારનું અમૃતપાન કરાવ્યું.

તેઓના તે આધાર બની ગયા તે

પંચ પરમેષ્ઠીના શરણનો માર્ગ ચીંધ્યો.

મહાવીર!

જે લોકો સાથે લોકોની વાણીમાં વાત કરતા.

જેઓઓ પોતાની કંઠાની ગંગામાં,

પતિતોને પાવન બનાવ્યા.

ડંથ દેનાર સર્પને પણ

દુગ્ધનું પાન કરાવ્યું.

મહાવીર!

જે નારી ઉત્થાન માટે

સતત પ્રયત્નશીલ રહ્યા.

જેઓએ

સમતાવાદ નો સંદેશો આપીને

લોહીયાળ કાંતિથી દેશને બચાવ્યો.

જે સમતાનું બીજ

વિનોબા ના સર્વોદયમાં અંકુરિત થયું.

મહાવીર

જે વિવિધ વૈચારિક દ્રષ્ટિનાં સમર્થક હતા.

જેઓએ

સ્યાદવાદના મંત્રથી,

વિશ્વની સંઘર્ષ રક્ષા કરી.

મહાવીર!

શસ્ત્રની સંહારક ભૂમિ પર વિહરતા,

અવિશ્વાસ અને ત્રાસના વમળમાં ફસાયેલા,

યુધ્ધની અગ્નિમાં સપડાયેલા, વિશ્વને

કાલ કરતા આપની વધુ જરૂર છે આજ..

મૂળ: ડૉ. શેખરજીન, ભાવનગર

અનુવાદક: મનુભાઈ શેઠ, ભાવનગર

દિવસો		ગોદડીયા					
ચાવ	સામ	મગજ	બુધ	ગુરુ	શુક્ર	શન	
ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	ચલ	કાળ	
ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	
લાલ	શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	
અમૃત	રોગ	લાલ	શુભ	ચલ	કાળ	ઉલ્લ	
કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	ચલ	
શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	
રોગ	લાલ	શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	
ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	ચલ	કાળ	

રાત્રિનાં		ગોદડીયાં					
ચાવ	સામ	મગજ	બુધ	ગુરુ	શુક્ર	શન	
શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	
અમૃત	રોગ	લાલ	શુભ	ચલ	કાળ	ઉલ્લ	
ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	
રોગ	લાલ	શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	
કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	ચલ	
લાલ	શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	
ઉલ્લ	અમૃત	રોગ	લાલ	શુભ	ચલ	કાળ	
શુભ	ચલ	કાળ	ઉલ્લ	અમૃત	રોગ	લાલ	

• પરચક્રખાણો •

નમુકકારસહિત મુદ્ધિ સહિત

ઉગ્ગાએ સૂરે, નમુકકારસહિત મુદ્ધિ સહિત પરચક્રખાણ (પરચક્રખાણ) ચક્રિવિહારિ આહાર, અસણ, પાણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહ-સાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

પોરિસિ-સાઈપોરિસિ

ઉગ્ગાએ સૂરે, નમુકકારસહિત, પોરિસિ સાઈપોરિસિ મુદ્ધિ સહિત, પરચક્રખાણ (પરચક્રખાણ) ઉગ્ગાએ સૂરે, ચક્રિવિહારિ આહાર, અસણ, પાણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, પરચક્રખાણેણ, દિસામોદેણ, સાહવયણેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

સાચંજિલ નિવિ-એકાસણું-નિયાસણું

ઉગ્ગાએ સૂરે, નમુકકારસહિત, પોરિસિ, સાઈપોરિસિ, મુદ્ધિ સહિત પરચક્રખાણ (પરચક્રખાણ) ઉગ્ગાએ સૂરે, ચક્રિવિહારિ આહાર, અસણ, પાણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, પરચક્રખાણેણ, દિસામોદેણ, સાહવયણેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ) અન્નત્યાણભોગેણ, સહસાગારેણ, લેવાલેવેણ, ગિહત્યસંસદેણ, ઉકજિતવિવેણ, પડચ્યઅજ્જિએણ, પાસિદાવણિયાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, નિયાસણું, એકાસણું, પરચક્રખાણ (પરચક્રખાણ) તિવિહારિ આહાર, અસણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, સાગારિયાગારેણ, અકિટણ-પસારેણ, ગુરુઅન્નભૂણેણ, પારિદાવણિયાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયા-ગારેણ, પાણસ લેવેણ વા, અલેવેણ વા, અચ્છેણ વા, બહુ-લેવેણ વા, અસિત્થેણ વા, અસિત્થેણ વા, વોસિરઈ (વોસિરામિ).

(સૂચના: જો નિયાસણું પરચક્રખાણ કરવું હોય તો 'નિયાસણું' અને એકાસણું પરચક્રખાણ કરવું હોય તો 'એકાસણું' પાઠ ભણવો.)

ચક્રિવિહાર ઉપવાસ

સૂરે ઉગ્ગાએ અહતતદું, પરચક્રખાણ (પરચક્રખાણ) ચક્રિવિહારિ આહાર, અસણ, પાણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, પારિદાવણિયાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

તિવિહાર ઉપવાસ

સૂરે ઉગ્ગાએ, અહતતદું, પરચક્રખાણ (પરચક્રખાણ) તિવિહારિ આહાર, અસણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, પારિદાવણિ-યાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, પાણહાર પોરિસિ, સાહુપોરિસિ, મુદ્ધિ સહિત પરચક્રખાણ (પરચક્રખાણ), અન્નત્યાણભોગેણ, સહસાગારેણ, પરચક્રખાણેણ, દિસામોદેણ, સાહવયણેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, પાણસ લેવેણ વા, અલેવેણ વા, અચ્છેણ વા, બહુલેવેણ વા, અસિત્થેણ વા, અસિત્થેણ વા, વોસિરઈ (વોસિરામિ).

(જો ઉપવાસ માટે છદ્ધત, ત્રણ માટે અદ્ધત, ચાર માટે દસમત્ત, પાંચ માટે દ્વાદશમત્ત, આ રીતે પાઠ બોલવો.)
(એક થી વધુ ઉપવાસવાળાએ બીજા દિવસથી 'પાણહાર' નું પરચક્રખાણ લેવા 'પાણહાર પોરિસિ' થી 'વોસિરઈ' સુધીનો પાઠ બોલવો.)

દેશાવગાસિક

દેશાવગાસિયં, ઉવભોગં, પરિભોગં, પરચક્રખાણ (પરચક્રખાણ) અન્ન-ત્યાણભોગેણ, સહસાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

• સાંજના પરચક્રખાણો •

પાણહાર

પાણહાર દિવસચરિત્તં પરચક્રખાણ (પરચક્રખાણ), અન્નત્યાણભોગેણ, સહસાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

ચક્રિવિહાર

દિવસચરિત્તં પરચક્રખાણ (પરચક્રખાણ), ચક્રિવિહારિ આહાર, અસણ, પાણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

તિવિહાર

દિવસચરિત્તં પરચક્રખાણ (પરચક્રખાણ), તિવિહારિ આહાર, અસણ, જાઈમ, સાઈમ, અન્નત્યાણભોગેણ, સહસાગારેણ, અહતરાગારેણ, સ્વસમાહિવતિયાગારેણ, વોસિરઈ (વોસિરામિ).

(પરચક્રખાણ કરનારે 'પરચક્રખાણ' અને 'વોસિરામિ' શબ્દ બોલવો.)

ૐ કહ્યાણુ ભાવના



મૈત્રીભાવનું પવિત્ર ઝરણું મુજ હૃયામાં વહ્યા કરે,
શુભ ધાઓ આ સકલ વિધનું, એવી ભાવના નિત્ય રહે.

ગુણથી ભરેલા ગુણીજન દેખી હૃદયું મારું નૃત્ય કરે,
એ સંતોના ચરણ-કમલમાં મુજ જીવનનું અર્થ રહે.

દિન, રૂર ને ધર્મ-વિદ્યાના દેખી દિલમાં દર્દ રહે,
કરુણાલીની આંખોમાંથી, અમુનો શુભ સ્રોત વહે.

માર્ગ બૂલેલા જીવન પથિકને માર્ગ ચીંધવા બોલો રહું,
કરે કૃપેશા એ મારગની તોયે સમતા ચિત્ત ધરું.

અન્નપ્રભની ધર્મ ભાવના, હૃદયે સો માનવ લાવે,
વેર-ઝેરનાં પાપ તણને મંગળ ગીતો એ ગાવે.





જૈન ધર્મ: તેની ફિલસૂફી - સિધ્ધાંત અને આધુનિક જીવનમાં તેની જરૂરીયાત

‘જૈન’ શબ્દની વ્યાખ્યા:-

‘જૈન’ શબ્દ તે શ્રમણ સંસ્કૃતિના સંદર્ભમાં અત્યંત આધુનિક શબ્દ ગણાય કારણ કે ‘વૈદિક’ અને ‘શ્રમણ’ શબ્દ અત્યંત પ્રાચીન છે. જ્યારે ‘હિન્દુ’ અને ‘જૈન’ શબ્દ આધુનિક છે. પ્રાચીનકાળમાં વૈદિક અને શ્રમણ સંસ્કૃતિ શબ્દો લગભગ એકજ અર્થમાં વપરાતા. કાલક્રમે શબ્દો ઘસાયા અને તૂટયા. કેટલાક બૌદ્ધિકોએ બુદ્ધિના અતિરેકમાં પોતાની મહત્તા સિધ્ધ કરવા નવા નવા પંથો સ્થાપ્યા, અને ધર્મની વિશાળ ભાવના તૂટતી ગઈ. અને જૈન ધર્મ કે હિન્દુ ધર્મમાં અનેક શાખા પ્રશાખાઓ બનતી ગઈ. સાધારણરુપે ‘જૈન’ શબ્દ ની વ્યાખ્યા કરીએ તો તે કોઈ જાતિ કે કોમ માટે વાપરવા માટેનો શબ્દ નથી. પરંતુ પોતે ધર્મવાચક શબ્દ છે. જૈનની વ્યુત્પત્તિના મૂળમાં ‘જિન’ શબ્દ રહેલો છે. અને ‘જિન’ એ છે કે જે પંચ પરમેષ્ઠી છે. જેણે વિવેક જ્ઞાન-પ્રાપ્ત કરીને રાજાદિક ભાવોથી દૂર રહી ઈન્દ્રિય સંયમ ધારણા કર્યા છે. જે મહાવૃત્તોનો પાલક છે. અન જે આત્મા ના ઉત્તમતા માટે પરોક્ષ રુપે સંસારમાંથી દુઃખ દૂર કરવા માટે તપશ્ચર્યા કરે છે, આત્મચિંતન કરે છે. અને જે સંસારમાં, ચતુર્થનીમાં ભટકાવનાર ચંચળ ઈન્દ્રિયોને જીતી લે છે, જે પંચ પાપો ઉપર વિજય પ્રાપ્ત કરે છે, જે અનેક પ્રકારના પરિસહો સહન કરીને પણ અડગ રહે છે. તેવા ઈન્દ્રિયવિજેતા ને ‘જિન’ કહેવાય છે. એવા ઉત્તમ ‘જિન’ તે ભગવાન જિનેન્દ્રદેવ અને પંચપરમેષ્ઠી છે. વિશ્વના કલ્યાણ માટે તેમની જે વાણી પ્રવાહિત થઈ છે અને તેમના આદર્શો અને સિધ્ધાંતોને જે માને છે તે જૈન છે આ રીતે ‘જૈન’ શબ્દ તે સંયમવારી, ત્યાગી, કષાયો ઉપર વિજય મેળવનાર મૈત્રી, પ્રમાદ, ક્રુણા, અને મન્યસ્થ ભાવ ધારણ કરનાર છે તે જૈન છે. ‘અહિંસા’ નો જેણે સર્વાંગ રુપે અને સર્વાંશરુપે સ્વીકાર કર્યો છે. તે જૈન છે જે આત્માના કલ્યાણની સાથે સાથે વિશ્વકલ્યાણની ભાવનાથી ઓતપ્રોત છે. જે પોતાના દ્રષ્ટિકોણ સાથે અન્યના દ્રષ્ટિકોણ ને પણ સમજવાનો પ્રયાસ કરે છે. અર્થાત જે સ્વાદ્વાદી છે તે જૈન છે જ્યારે આપણે જૈન શબ્દનો પ્રયોગ કરીએ છીએ ત્યારે કેટલાંક તત્વો સ્પષ્ટ થાય છે સર્વ પ્રથમ

‘જૈન’ શબ્દ સંયમ વાચક છે અને હિન્દુધર્મના સંદર્ભે તે અવતારવાદી નથી તેમાં કર્મની મહત્તા છે જૈન ધર્મ અને એના સંપ્રદાય વિષે આગળ ચર્ચા કરીશું. અહીંયા આપણે એક સ્પષ્ટતા કરી કે જૈન તે ગુણવાચક શબ્દ છે કોઈ જાતિ વિશેષ માટે નથી.

જૈન ધર્મની પ્રાચીનતા:

જૈન ધર્મ તેની ફિલસૂફી સિધ્ધાંતોની દ્રષ્ટિએ વિશેષતા ધરાવે છે અને તેનો નાત્વિક સિધ્ધાંત જ તેના વિશિષ્ટ દર્શન તરીકે વેદકાલ જેટલાંજ પ્રાચીન દર્શન સ્વરુપે સર્વ સ્વીકૃત છે. જૈન ધર્મની પ્રાચીનતા વિશે જુદેથી સંશોધનાત્મક જુદોજ લેખ લખી શકાય, પરંતુ અત્રે અતિ સંક્ષેપમાં માત્ર ઉલ્લેખ પ્રસ્તુત છે. જે લોકો પૌરાણિક અને ઐતહાસિક સત્યને જાણે છે તેવા જૈન-અજૈન વિદ્વાનોએ જૈન ધર્મ અથવા શ્રમણ સંસ્કૃતિને વેદ કાલ કરતાં પણ જુની માની છે. અને ઘણાંયે વૈદિક અને શ્રમણ સંસ્કૃતિને સમકાલીન માની છે. પરંતુ જેઓ જૈન ધર્મને હિન્દુ ધર્મની એક ઉપશાખા કહે છે તેઓ ઐતહાસિક સત્યની ઉપેક્ષા કરે છે. ડો. વાસુદેવશરણ અગ્રવાલ, ડો. પી. સી. રાય ચૌધરી, ડો. જયશંકર મિશ્ર, વિશુધ્યાનંદ પાઠક, દિનકર, લોકમાન્ય નિલક વગેરે એ જૈન ધર્મ પ્રાચીન હોવાના અનેક ઉદાહરણો, પૌરાણિક દાખલાઓ અને પુરાવાઓ પ્રસ્તુત કર્યા છે. શ્રમણ સંસ્કૃતિના મૂળમાં ત્યાગ, અહિંસા અને સર્વકલ્યાણની ભાવના રહેલી હતી. આ રીતે પુરાણ, બ્રહ્મણ ગ્રંથ, ભાગવત, સૂરસાગર, વાલ્મીકિ-રામાયણ, વૈરાગ્ય-શતક, સ્કંદપુરાણ, નાટયશાસ્ત્ર વગેરે અનેક ગ્રંથોમાં તેનો ઉલ્લેખ તેની પ્રચીનતાના સ્પષ્ટ પુરાવા છે.

જૈન ધર્મ વૈદિક ધર્મથી ભિન્ન કે વિશેષ જુદા દર્શન તરીકે તેની કેટલીક વિશેષતાઓને લીધે જુદો પડે છે. સૈથી પહેલા તો હિંસા અને અહિંસા તેનો મુખ્ય સ્વતંત્ર આધાર છે. તેવીજ રીતે ઈશ્વર, ષડ્દ્રવ્યની કલ્પના, સંસાર રચના, ઈશ્વરનું અસ્તિત્વ, કર્મવાદ, સ્વાદ્વાદ તેના મૌલિક સિધ્ધાંતો છે અને તેજ તેની ફિલસૂફીના વિશિષ્ટ સિધ્ધાંતો સ્વરુપે તેને અન્ય દર્શનોથી જુદાં અને સ્વતંત્ર દર્શન તરીકે પ્રસ્થાપિત કરે છે.

જૈન ધર્મનો દર્શનપક્ષ:

જૈન ધર્મના કેટલાક મૌલિક દાર્શનિક સિધ્ધાંતોને આ સંદર્ભમાં સમજશુ. જૈન ધર્મમાં ઈશ્વરની કલ્પના, સંસારની રચના તેનો સ્વાદ્વાદ વગેરે એવા તત્વો છે કે જે અન્ય દર્શનોથી મૌલિક અને જુદાં પડે છે.

ઈશ્વર:

જ્યાં સુધી ઈશ્વરની કલ્પના છે ત્યાં જૈન ધર્મ હિન્દુ ધર્મની જેમ અવતારવાદ માં માનતાં નથી. અન્ય ધર્મોમાં અને વિશેષકર હિન્દુ ધર્મમાં ઈશ્વર સંસારનો કર્તા છે, પાલક છે અને સંહારક પણ છે. તે સંસારમાં પાપ વધવાથી અવતાર લે છે, લીલા કરે છે. અને



Jain Religion: Philosophy, Principles and Relevance to modern life.

Jainism is perhaps the oldest Indian philosophy. The Vedic religion is mainly concerned with rituals, with the descent of god from heaven, and with the creation of the universe by god. Jain belief is different. Jains believe that every individual has the power of becoming god and that the universe was not created by any god. Everything in the universe is permanent but its form changes in time. Jains believe in **syadvada**, that truth is relative, and in the five great vows, of non-violence, truthfulness, non-stealing, chastity and non-acquisitiveness. Jainism seeks to show the path of non-violence in this era.

દુષ્ટોનો સંહાર કરે છે. જૈન ધર્મમાં કોઈ વ્યક્તિ વિશેષ ઈશ્વરની કલ્પના નથી, તેમાં કોઈ અવતાર લેતું નથી. પ્રત્યેક માનવ મુક્તિ પ્રાપ્ત કરવાની ક્ષમતા ધરાવે છે. અને જો માણસ સત્કાર્ય કરે તો તે શુદ્ધ સ્વરૂપે ઉત્તરોત્તર ઉન્નયન કરીને મોક્ષ એટલે કે મુક્તિ પ્રાપ્ત કરી શકે છે. બીજા શબ્દમાં કહીએ તો જૈન ધર્મ માનવને ભગવાન બનાવવાની પ્રક્રિયાનું નામ છે. આ કારણે જ હિન્દુ ધર્મની દ્રષ્ટિએ તે ના સ્તિકવાદી ધર્મ છે કે અનીશ્વરવાદી ધર્મ છે, કારણ કે તે બ્રહ્મા, વિષ્ણુ, મહેશના અવતાર ની કલ્પનાને માનતું નથી. વેદો ઈશ્વરપ્રાણી છે તે પણ તેને સ્વીકાર્ય નથી, જૈન ધર્મમાં નીર્થકારો ની માન્યતા છે. પ્રારંભમાં 'જૈન' શબ્દ વિશે આપણે છાણાવટ કરી છે. જેઓ 'જિન' છે અને જેઓએ સમસ્ત પ્રકારના કર્મોનો શ્રય કર્યો છે. જેઓના ગર્ભાદિક પંચકલ્યાણકો થાય છે. અને જેઓ સંપૂર્ણ સત્યને જોઈ શકવાની કેવળ જ્ઞાનરૂપી દ્રષ્ટિ પ્રાપ્ત કરે છે. અને તે જ્ઞાન પ્રાપ્ત કર્યા પછી જેઓ આ વિશ્વના પ્રાણી માત્રને ઉપદેશ આપવા માટે ભ્રમણ કરે છે. જ્યાં પશુ-પક્ષીઓ, દેવ, નારકી, મનુષ્ય અથવા પોતપોતાની ભાષામાં જન્મજાત વેર ભૂંડીને આત્મકલ્યાણની વાણી શ્રવાણ કરે છે જેને 'સમવશરણ' કહેવાય છે. અથવા જીવતા તીર્થોની સ્થાપના તેઓ કરે છે માટે તીર્થંકર કહેવાય છે. અને અંતમાં અષ્ટકર્મોનો નાશ કરીને તેઓ સિદ્ધ અને છે.

સૃષ્ટિ-રચના:

જૈન ધર્મમાં સૃષ્ટિની રચના વિશે પણ ખ્રીષ્ટ નાર્કિક અને વૈજ્ઞાનિક માન્યતા છે. હિન્દુ ધર્મમાં માન્યતા છે કે સંસારનો પ્રલય થાય છે અને બ્રહ્મા સૃષ્ટિની રચના કરે છે. જૈન ધર્મમાં આ રીતે સૃષ્ટિના સંપૂર્ણ વિનાશની કોઈ કલ્પના નથી અને તેનો રચયિતા કોઈ વ્યક્તિ નથી. સંસાર નિરંતર નિર્મિત થાય છે, ક્ષય થાય છે ન્યા ઉત્પાદ-વ્યય અને ધ્રોવ્ય નો સિદ્ધાંત છે. કોઈ પણ પદાર્થ

સંપૂર્ણ નાશ પામતો નથી. કાલ ક્રમાનુસાર તેના સ્વરૂપમાં પરિવર્તન થઈ શકે, નવા રુપો ધડાય પરંતુ તે સંપૂર્ણ નાશ થતો નથી. કર્મો અનુસાર સંસારની પણ ઉત્પત્તિ અને ક્ષય થયા કરે છે. આજના વિજ્ઞાને પણ આ વાતનો સ્વીકાર કર્યો છે. પ્રત્યેક વસ્તુને પરિવર્તનશીલ માનવામાં આવી છે. તે ક્ષણ-ક્ષણે થયા કરે છે. ગુણપર્યાય અનિત્ય દ્રવ્ય છે. સાધારણરૂપે ગુણ નિત્ય છે, પણ પર્યાય અનિત્ય હોય છે. આ પરિવર્તન એટલું સૂક્ષ્મ છે. કે જે આપણે આંખોથી જોઈ શકતા નથી. ઉપર કહેલા ત્રણ ગુણો ઉત્પાદ, વ્યય અને ધ્રોવ્ય એજ મુખ્ય લક્ષણ છે. દા.ત. સોનું તે કોઈ પણ ઘરેણાનું રુપ પ્રાપ્ત કરે તેને તોડાવીને બીજુ ઘરેણું બનાવવામાં આવે પરંતુ સોનાના મૂળ સ્વરૂપમાં પરિવર્તન થતું નથી, તે મૂળ દ્રવ્ય છે. જૈન દર્શનમાં દ્રવ્ય એજ એવું તત્વ છે કે જે છ પ્રકારનું છે અને પ્રત્યેક પદાર્થ દ્રવ્યાટિક દ્રષ્ટિથી નિત્ય છે અને પર્યાય દ્રષ્ટિથી અનિત્ય છે. જૈન ધર્મમાં જીવ અગેરે છ દ્રવ્યોની કલ્પના કરવામાં આવી છે. અને કાલ, આકાશ વગેરેને પણ દ્રવ્ય માનવામાં આવ્યા છે. વંચકાપિક પદાર્થો એટલે પૃથ્વી, જલ, અગ્નિ, આકાશ અને વાયુ પ્રત્યેક માં જીવની કલ્પના કરવામાં આવી છે. અને એ રીતે જૈન ધર્મ સંસારને એક સ્વતંત્ર સત્તા તરીકે સ્વીકારે છે. તેનો કોઈ કર્તા નથી. અહીં સંસાર રચનાના સંદર્ભે પણ જૈન દર્શન પુરુષાર્થનેજ મહત્વ આપે છે.

સ્યાદ્વાદ:

જૈન દર્શનની સૌથી વિશિષ્ટતા અને મૌલિકતા છે. અન્ય ભારતીય દર્શનોમાં જ્યાં એકાન્તવાદ અર્થાત 'મારું કથન જ સત્ય છે' તેમ કહ્યું છે ત્યારે જૈન ધર્મમાં અનેકાન્ત વાદ ને મહત્વ આપવામાં આવ્યું છે. અર્થાત કોઈ પણ વસ્તુને જુદાં જુદાં દ્રષ્ટિકોણથી જુદી જુદી અપેક્ષાએથી જોઈને તેનું કથન કરવાની કે જોવાની ક્રિયા તે અનેકાન્તવાદ છે. એકાન્તવાદ માં 'આજ સત્ય છે' ન્યાં અનેકાન્તવાદમાં 'આ પણ એક સત્ય હોઈ શકે' તેમ કહી અન્ય અપેક્ષિત સત્યને નકારતા નથી. આ કથનને જે રીતે ભાષામાં પ્રસ્તુત કરવામાં આવે છે તે સ્યાદ્વાદ છે. 'સ્યાન્' શબ્દ વિશે ઘણી ભ્રમણા છે કેટલાક લોકો તેને કદાચિત અને અનિશ્ચિતતા અથવા બંને બાજુની ઢોલકી વગાડનાર શબ્દ માનીને તેની ટીકા કરી છે પરંતુ આ સાચું નથી. કારણ કે 'સ્યાન્' શબ્દ વિશે જૈન દર્શન ખૂબ સ્પષ્ટ છે તે કદાચિતનો નહિ પરંતુ અપેક્ષા અને દ્રષ્ટિકોણ નો પ્રતિભાવ વાચક શબ્દ છે. અહીં તે અવ્યયરૂપે અનેકાન્તનો સૂચક છે.

લેમચંદ્રાચાર્યે 'સિદ્ધાંતેશ્વર શબ્દાનુશાસન' માં આની સ્પષ્ટતા કરી છે. સામાન્ય રીતે આપણે પણ જાણીએ છીએ કે પ્રત્યેક વસ્તુમાં અનેક ધર્મ અને ગુણ વિદ્યમાન હોય છે એટલે આ દ્રષ્ટિએ પણ વસ્તુની મૂલવણી તેના વિવિધ ગુણ અને ધર્મોની અપેક્ષાએ થઈ



શકે. જૈન ધર્મના આ સિધ્ધાંતે મોટામાં મોટું કાર્ય કે પ્રદાન એ કર્યું કે જયારે વિવિધ દર્શનના અનુયાયીઓ 'અમારું સાચું છે' એમ માની પરસ્પર વેર વધારી રહ્યા હતા ત્યારે સ્યાદ્વાદે દરેક દ્રષ્ટિથી જોવાની કળા વિકસિત કરી સંઘર્ષ ને દૂર કર્યો. અને બીજાઓની ભાવનાઓને સમજવાની દીર્ઘદષિટ આપી જેથી વૈરભાવ ઘટયા, વાણીમાંથી કટુતા દૂર થઈ અને આ રીતે હિંસાથી બચ્યા. 'સ્યાત' 'અસ્તિ'નું પ્રતીક છે. અર્થાત જયારે અપેક્ષાથી એક વસ્તુ નો સ્વીકાર કરીએ છીએ ત્યારે અન્ય ગુણધર્મોને નકારતા નથી. ડો. મહેન્દ્ર જૈને લખ્યું છે કે જ્યાં અનેકાન્ત દર્શન ચિન્તમાં માધ્યસ્થભાવ, વીતરાગતા અને નિષ્પક્ષતા નો ઉદય કરે છે. ત્યાં સ્યાદ્વાદ વાણીમાં નિર્દોષતા વ્યક્ત કરવાનો સંપૂર્ણ અવસર આપે છે. એમ કહી શકાય કે 'સ્યાત' શબ્દ એવી અંજનશલાકા છે કે જે દ્રષ્ટિને વિકૃત નથી થવા દેતી. તેને નિર્મળ અને પૂર્ણદર્શી બનાવે છે. આ દ્રષ્ટિથી મનના સંશય દૂર થાય છે. મનના સંકલ્પવિકલ્પ દૂર થાય છે. માટેજ શ્રીમદ રાજચન્દ્રજી કહે છે, "કરોડો જ્ઞાનીઓની એકજ વિકલ્પ હોય છે જયારે એક અજ્ઞાની ને કરોડો વિકલ્પ હોય છે" આ અનેકાન્ત અને સ્યાદ્વાદ થી મહાવૈર સંપૂર્ણ દર્શનને સમજવાની અને વસ્તુના સંપૂર્ણ અસ્તિત્વને જાણવાની દ્રષ્ટિ આપી. આચાર્ય અકલંક દેવ, આચાર્ય સિદ્ધસેનગણી, અભયદેવ સૂરી, ઉપાધ્યાય યશો વિજયજી સૌએ આના ઉપર ઉત્તમ ગ્રંથો લખ્યા છે. જૈનેન્દ્ર સિધ્ધાંત કોશ 'માં લખ્યું છે કે મુખ્ય ધર્મને સાંભળતા - સાંભળતા શ્રોતાને અન્ય ધર્મોનો પણ સ્વીકાર થતો રહે, તેમનો નિષેધ ન થઈ જાય. આ પ્રયોજનથી અનેકાન્તવાદી પોતાના પ્રત્યેક વાક્ય સાથે 'સ્યાત' કે કથંચિત' શબ્દોનો પ્રયોગ કરે છે. સ્યાદ્વાદનો વ્યવહારિક પક્ષ વ્યક્તિઓ વચ્ચે પ્રેમ, મૈત્રી અને સમભાવ ને વિકાસિત કરે છે. ચિન્તને રાગદ્વેષ થી મુક્ત બનાવે છે. વર્તમાન યુગમાં મહાન વૈજ્ઞાનિક આઈન્સ્ટાઈન ની સાપેક્ષવાદની દ્રષ્ટિમાં આ સ્યાદ્વાદ ના મૂળ પડેલાં છે.

કર્મવાદ:

કર્મવાદ જૈન દર્શનનું એક વિશિષ્ટ દર્શન છે. અહીં કર્મનો અર્થ ભાગ્ય નથી, પરંતુ કાર્યોની ક્રિયા-પ્રક્રિયા સાથે સંબંધ છે. હિન્દુધર્મ અને જૈન ધર્મ બન્નેનાં કર્મવાદ ઉપર ધણું લખાયું છે. પૂર્વાર્ધમાં બન્નેમાં લગભગ સામ્ય છે. એટલે કે દરેક માણસ કાર્ય કરે છે. પરંતુ ઉત્તરાર્ધમાં ભિન્નતા છે. હિન્દુ ધર્મમાં જ્યાં એમ માનવામાં આવે છે કે કર્મ માણસ કરે છે જયારે તેનું પરિણામન ઈશ્વરની કૃપાથી થાય છે. અર્થાત કૃણ આપનાર ભગવાન છે. અને ત્યાં ભગવાન એક વિશિષ્ટ વ્યક્તિની કલ્પના રૂપે છે જયારે જૈન દર્શનમાં કર્મ પણ મનુષ્ય કરે છે અને તેના પરિણામનો ભોક્તા પણ તે સ્વયં છે કારણ કે જૈન દર્શનમાં કોઈ ભગવાન વિશિષ્ટ ની

કલ્પના નથી. દરેક આત્મા સ્વતંત્ર છે તે પોતાના કર્મો અને ભોક્તા છે માટે જે કર્મ જે કરશે તેના સુખદ કે દુઃખદ ધાર્મિક પરિભાષા માં 'પાપમય' કે 'પુન્યમય' પરિણામ તેને ભોગવવા પડશે. જૈન દર્શનમાં કર્મ એક પ્રકૃતિ છે. જેનું નિરંતર આગમન થાય છે. એનું બંધ થાય છે. અને એની નિર્જરા પણ થાય છે. નવા નવા કર્મો નિરંતર આવ્યાજ કરે છે. તે તેના પરિણામોની દ્રષ્ટિએ શુભ કે અશુભ હોય છે. આ કર્મોનું આગમન જૈનદર્શનની ભાષામાં 'આશ્રવ' કહેવાય. શુભ કે અશુભ મનુષ્યની ભાવનાઓને કારણે, થતી ક્રિયા-પ્રક્રિયા કર્મોના આશ્રવના કારણ છે. અને ભાવનાની મલીનતા ના પરિણામમાં તે બંધાય છે. દા. ત. ભીંતના બે ભાગો છે. એક ભાગ શુષ્ક છે, અને બીજા ભાગ ઉપર તેલ ચોપડેલું છે. તો રીતે ધૂળના કણ તેલ વગરની ભીંત ઉપરવધુ સમય ટકતા નથી અને ખંખેરાઈ જાય છે જયારે તેલવાળી ભીંત પર ધૂળ હમેશા માટે ચોટી જાય છે, અને ગંદગી વધારે છે તેવીજ રીતે જો મનમાં દુષ્ટ વિચારો ન હોય પરંતુ વ્યવહારિક જીવનમાં કરવા પડનાં કેટલાક કાર્યોથી જે કર્મ બંધાય છે તે તેલ વગરની ભીંત પર પડેલ રજકણ જેવા હોય, જયારે દુષ્ટ મનોવૃત્તિ હિંસાભાવથી કરવામાં આવેલ કર્મો આત્મપ્રદેશ સાથે ગાઢ રીતે ચોટી જાય છે. આ રીતે શુભ અને અશુભ કર્મો બંધાય તેને બંધ કહે છે. જાગૃત આત્માને જયારે ભાન થાય છે ત્યારે તે નવા અશુભ કર્મોને આવવા દેતો નથી અને સંચિત કર્મોનો ક્ષય કરવાનો પ્રયત્ન કરે છે જેને સંવર કહેવાય છે, અને પોતેજ આ કર્મોનો ક્ષય કરવા માટે વિવિધ અંતર અને બાહ્ય તપસ્યા કરીને તેમને દૂર કરે છે તે નિર્જરા કહેવાય. આ રીતે કર્મોની નિર્જરા કરીને તે આવાગમનથી મુક્ત એવા મોક્ષના સુખને પ્રાપ્ત કરે છે. જૈનદર્શન માં શુભ કર્મોને પણ બંધન માન્યા છે જો અશુભ કર્મને લોઢાની બેડી માનવામાં આવે તો શુભ કર્મને સોનાની બેડી માનવામાં આવી છે. વ્યવહારથી નિશ્ચયના પ્રદેશ માં અથવા સંસારથી આત્માના પ્રદેશમાં સ્થિત આ જીવ શુભ-અશુભ બંધોનોથી મુક્ત બને છે અને માટેજ મોક્ષ પહેલા શુભ અને અશુભ સર્વ કર્મોથી સ્વયંમ મુક્ત બને છે. સુખદુખ, આયુ, ઉત્તમકુલ, વિદ્યા, ધર્મ ભાવના કે જે કંઈ માણસ ભોગવે છે તે સર્વ તેણે કરેલા કર્મોને કારણે છે. જૈન ધર્મમાં આઠ કર્મો માન્ય છે. જે વિશ્વના સમસ્ત પ્રાણીઓને જે તે દશામાં ભોગવવા જ પડે છે. માટેજ નરકગતિના દુઃખો, પશુગતિની વેદનાથી બચવું હોય તો ઉત્તમ કર્મ કરવાં જોઈએ અને અનંત સુખ પ્રાપ્ત કરવું હોય તો સર્વ કર્મ ખપાવી મોક્ષગામી બનવાની કોશિશ કરવી જોઈએ.

ષડ્દ્રવ્ય એટલે છ દ્રવ્યો ની કલ્પના અને તેની વાસ્તવિકતા જૈન દર્શનની વિશિષ્ટ દેન છે. પંચા સ્તિકાય જીવોનું જ્ઞાન સર્વ પ્રથમ જૈન દર્શને આપ્યું છે. વનસ્પતિ, અગ્નિ, વાયુ, ધરતી સર્વમાં

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એકેન્દ્રિય જીવ છે. તે સિધ્ધ કરનાર જૈન દર્શન છે. જીવ અને અજીવ બે મુખ્ય દ્રવ્ય જુદા પાડીને અજીવમાં પુદ્ગલ, ધર્મ, અધર્મ, અકાશ અને કાલની જે વ્યાખ્યા અને વિશાળતા જૈન દર્શને આપી છે તે અદ્ભુત છે. આજુ સ્કન્ધની કલ્પના, ગતિ કરવામાં અને રોકવામાં સહાય ધર્મ અને અધર્મની ચર્ચા અકાશના લોક અને અલોક વિભાજન, તેનો વિસ્તાર તેમાં સમાહિત પદાર્થો અને કાલના ઓછામાં ઓછા વિભાજનને પ્રસ્તુત કરી વિશ્વને અનેરું જ્ઞાન આપ્યું છે. વૈજ્ઞાનિક જગદીશચંદ્ર બોઝ જેવાએ પણ એકેન્દ્રિય જીવની જૈન ધર્મની કલ્પનાને પ્રયોગાત્મક રીતે સિધ્ધ કરી છે. ઘણાં લોકો તો હવે એમ માનવા માંડ્યા છે કે જૈન ધર્મની આજુની કલ્પનાથીજ બોમ્બ બનાવવાની પ્રેરણા પ્રાપ્ત થઈ હતી.

પંચમહાવ્રત:

જૈન ધર્મના પંચમહાવ્રતો અહિંસા, સત્ય, અસ્તેય, બ્રહ્મચર્ય અને અપરિગ્રહ છે. તેમાં અહિંસા તો જૈન ધર્મનો પાયો છે. વિશ્વના સર્વ ધર્મોએ અહિંસાનો સ્વીકાર તો કર્યો છે, પરંતુ જે દ્રઢતા અને સૂક્ષ્મતાથી જૈન ધર્મે સ્વીકાર કર્યો છે - તે તેનો પાયોજ બની ગયો છે. જૈન ધર્મ માં કોઈના પ્રત્યે ખરાબ વિચાર કરવા પણ હિંસા છે કટુવચન બોલીને બીજાના દિલને દુઃખાવવું તે પણ હિંસા છે અને કોઈને ભયભીત બનાવવું, ધમકી આપવી, માનસિક ત્રાસ, ક્રોધ કરવો તે સર્વ હિંસાનાજ અંગો છે. એટલે કે દ્રવ્ય અને ભાવ બન્ને પ્રકારની હિંસાને ત્યાજ્ય ગણી છે. 'જીવો અન જીવવા દો' નો મૂળ મંત્ર ભગવાને આપ્યો છે. એવીજ રીતે સત્ય, અસ્તેય, બ્રહ્મચર્ય માનવમાત્રના જીવની ઉન્નમતા અને પરસ્પર વિશ્વાસનાં સૂત્રો છે. અપરિગ્રહવાદ તે અહિંસા જેટલું જ મહત્વનું વ્રત છે. ભગવાન મહાવીર એના સૌથી વધુ સમર્થક હતા. આ અપરિગ્રહવાદ તેમના સમતાવાદના નામે પ્રસિધ્ધ થયો. માણસ માણસનું શોષણ ન કરે, સંગ્રહ-કાળા બજાર ન વધે, કોઈ ભૂખ્યું ન રહે માટે જેની પાસે છે તે જરૂરિયાત વાળાને આપે. અનાવશ્યક સંગ્રહ ન થાય એવી શુભભાવના આ વ્રત માં રહેલી છે. વર્ગસંઘર્ષ ટાળીને સમાજમાં શ્રદ્ધા અને પ્રેમના વિકાસ માટે આ અપરિગ્રહવાદ સૌથી મહત્વપૂર્ણ છે માટેજ બાર વ્રતોમાં જે પરમાણુવ્રત છે, તે માણસને સંયમી બનાવે છે, લોભ-લાલચથી રોકે છે, સમતાવાન બનાવી પદાર્થો પ્રત્યેની મમતાથી રોકે છે. જીવન સાદુ, ભોગોથી દૂર બની માણસ સંતોષી બને છે.

આધુનિક જીવનમાં જૈન સિધ્ધાંતોની ઉપયોગિતા:

જૈન ફિલસૂફી માત્ર શાસ્ત્રોમાં વર્ણન કરવા માટે કે પંડિતોની ચર્ચા માટે કે પુન્યનું ભાથું બાંધવા માટે નથી તે. હંમેશા સમાજને માર્ગદર્શક, બુરાઈઓથી બચાવનાર, પરસ્પર મૈત્રી અને વ્યક્તિ તથા સમાજના ઉન્નયન માટે ઉપયોગી રહ્યાં છે. વર્તમાનયુગમાં તેની વિશેષ જરૂરિયાત ઉભી થઈ છે. જે તેના સ્વાદ્વાદ ને વિશ્વ

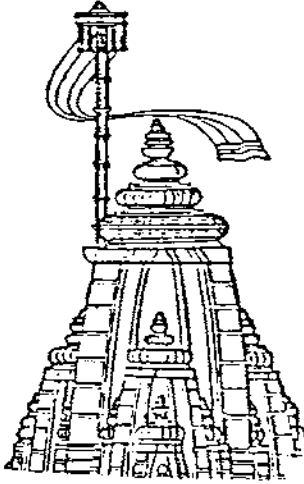
અપનાવે તો શાંતિ કોઈ અધરું કાર્ય રહે નહિં. કારણ કે પ્રત્યેક વૈમનસ્ય યુધ્ધનાકારણમાં અહમ્ હોય છે. મારોજ ક્રકો સાચો અથવા હું તેજ સત્ય છે એના સ્થાને જો આપણી ભાવનાની સાથે આપણે બીજાની ભાવનાની કદર કરીએ, બીજાના દ્રષ્ટિકોણને સમજીએ તો વિચારોની આપલે થઈ શકે અને પરસ્પરના દ્રષ્ટિકોણને સમજવાથી મનભેદ દૂર થાય અને સંઘર્ષ ટાળી શકાય. એવી જ રીતે અહિંસાનો સ્વીકાર એટલે સર્વ યુધ્ધોનો નિરસ્કાર. એકાન્તવાદના મદમાં દૂબેલો આ માનવી ભયંકર યુધ્ધને સર્જે છે. બાજુ તેની લાલચુ વૃત્તિ, સંગ્રહવૃત્તિ, રાજ્ય વધારાની ઘેલછા તેને અસંતોષકારી બનાવે છે. અને તે શોષક બને છે. સંપૂર્ણ વિશ્વ ઉપર રાજ્ય કરવાની ઘેલછાને અપરિગ્રહવાદથી જ નાથી શકાય. લાલચ, લોભ, ભોગની લાલસા આ બધાથી બચવા માટે અહિંસા અને અપરિગ્રહ નોજ માર્ગ સ્વીકારવો પડશે. અન્યથા વિશ્વ પોતાનાજ નિર્મિત સુંદર સંસારને પોતેજ નષ્ટ કરી નાખશે. અહિંસા ના આ પ્રચાર માટે સૌથી પહેલા હિંસાત્મક વૃત્તિ બદલવી પડશે. અને તેને માટે હિંસાત્મક માંસાહાર નો ત્યાગ કરવો પડશે. તેને માટે આત્મસંતોષી બનવું પડશે. શસ્ત્રોની ભાષા ત્યાગીને શાસ્ત્રોની ભાષા સમજવી પડશે. જે માનવમાત્ર ને સુખી કરવાની ભાવના હશે તો તવંશર લોકોએ પોતાના અઢળક ધન નો ઉપયોગ વિલાસમાં નહિ, પરંતુ ગરીબ, ભૂખ્યા, અશિક્ષિત અને ઉપેક્ષિત લોકો માટે કરવો પડશે. અન્યથા રૂસ અને ચીનની લોલિયાળ ક્રાંતિ આપણાં બારણાં પણ ખખડાવી રહી છે. મહાવીરના સમતાવાદ ના પ્રચારની આજે જરૂર છે. હિંસાત્મક વૃત્તિમાં પરિવર્તન લાવવું પડશે. ભોગવિસ્તા અને રાજવિસ્તા પર સંયમની લગામ લગાવવી પડશે. વૈચારિક વિશાળતાને પ્રેમમય ભાષામાં વ્યક્ત કરવાની કળા શીખવી પડશે. આજે યુધ્ધના અપ્રગટ જવાળામુખી પર બેઠેલા આ વિશ્વને દમનની નહિ પણ અહિંસા, સત્ય, સ્વાદ્વાદ, મૈત્રી, દયા, ક્ષમાના શીતળ જળની જરૂર છે.

લેખક: ડૉ. શેખરચંદ જૈન, M.A., Ph.D., LL.B.
ભાવનગર (ગુજરાત)



સમરો-મંત્ર

સમરો મંત્ર બલો નવકાર, એછે ચૌદ પૂરવ નો સાર
 એના મહિમાનો નહીં પાર, એનો અર્થ અનંત અપાર ॥૧॥
 સુખમા સમરો, દુઃખમા સમરો, સમરો દિન ને રાત
 જીવતા સમરો, મરતા સમરો, સમરો સૌ સંગાથ ॥૨॥
 જોગી સમરે ભોગી સમરે, સમરે રાજા રંક
 દેવો સમરે દાનવ સમરે, સમરે સૌ નિઃશંક ॥૩॥
 અડસઠ અક્ષર એના જાણો, અડસઠ તીરથ સાર
 આઠ સંપદા થી પરમાણો અડ સિદ્ધિ દાતાર ॥૪॥
 નવપદ એના નવનિધિ આપે, ભવ ભવ ના દુઃખ કાપે
 વીર વચન થી હૃદય થાપે પરમાત્મ પદ આપે ॥૫॥



નવકાર મંત્રનો છંદ.

સમરો મંત્ર ભલો નવકાર, એ છે ચૌદ પૂરવનો સાર;
 એના મહિમાનો નહિ પાર, એનો અર્થ અનંત અપાર. ૧
 સુખમાં સમરો, દુઃખમાં સમરો, સમરો દિવસ ને રાત;
 જીવતાં સમરો, મરતાં સમરો, સમરો સાધુ સંઘાત. ૨
 યોગી સમરે, ભોગી સમરે, સમરે રાજા રંક;
 દેવો સમરે, દાનવ સમરે, સમરે સુખ નિઃશંક. ૩
 અડસઠ અક્ષર એના જાણો, અડસઠ તીરથ સાર;
 આઠ સંપદાથી પરમાણો, અડ સિદ્ધિ દાતાર. ૪
 નવપદ એનાં નવનિધિ આપે, ભવોભવનાં દુઃખ કાપે;
 વીર વચનથી હૃદયે વ્યાપે, પરમાત્મ પદ આપે. ૫

SAMARO MANTRA

SAMARO MANTRA BHALO NAVKAR, YE CHHE CHAUD PURAV NO SAAR.
 YE NA MAHIMA NO NAHI PAAR, YE NO ARTH ANANT APAAR.

SUKH MAA SAMARO, DUKH MA SAMARO, SAMARO DIN NE RAAT.
 JEEVATA SAMARO, MARATA SAMARO, SAMARO SAU SANGAATH.

JOGI SAMARE, BHOGI SAMARE, SAMARE RAAJA RANK.
 DEVO SAMARE, DANAV SAMARE, SAMARE SAU NISHANK.

ARSATH AKSHAR YE NA JAANO, ARSATH TEERATH SAAR.
 AATH SAMPADA THI PARMAANO, AR SIDDHI DAATAAR.

NAVAPAD YE NA NAV NIDHI AAPE, BHAV BHAV NAA DUKH KAAPE.
 VEER VACHAN THI HRIDAY THAAPE, PARAMAATAM PAD AAPE.



- પ્રભાવના -

‘પ્રભાવના’ શબ્દ જૈનોમાં વિશેષ પ્રચલિત છે. સામાન્ય રીતે મંદિરો-ઉપાશ્રયોમાં ‘પ્રભાવના’ નો શબ્દ પ્રયોગ સ્નાત્રપૂજા કે કોઈ મોટી પૂજા, વ્યાખ્યાન, પ્રતિક્રમણ અથવા વિશેષ ધાર્મિક અનુષ્ઠાન પછી ભાગ લેનાર સહુને પનાસા, શ્રીફળ, લાડુ કે રોકડ નાણું આપીને ભેટ આપવામાં આવે છે. કેટલીક વખતે કોઈ ગૃહસ્થના ઘરે તપશ્ચર્યા કે મંત્રલ ભક્તિસંગીત પછી પણ આવી ભેટ આપવામાં આવે છે તેના માટે પણ આ શબ્દનો પ્રયોગ કરવામાં આવે છે. સ્થૂળ અને રૂઢ અર્થમાં આ શબ્દ જેનાથી ધર્મની પ્રભાવના કે આકર્ષણ વધે- તેવી નિમિત્તરૂપ વસ્તુ માટે વપરાવવા લાગ્યો છે.

આ ‘પ્રભાવના’ શબ્દની છણાવટ કરીએ અને વિશેષ અર્થમાં સમજીએ તો પ્રભાવના શબ્દ પ્રભાવના થી બનેલો છે. પ્ર એટલે વિશેષ. અર્થાત વિશેષપણે પ્રવર્તેલી ભાવના. આવી ભાવના અન્ય વ્યક્તિઓમાં પણ વિશેષ ભાવના જન્માવે છે એમ પણ ભાવાર્થ કરી શકાય. કેટલાક આ શબ્દને ‘પ્રભા’ એટલે વિશિષ્ટ તેજ અથવા પ્રકાશના અર્થમાં લે છે. જેનો અર્થ થાય છે-જે કિયાથી આત્માનું તેજ વધે તે કિયાને પ્રભાવના કહી શકાય.

વ્યવહારિક દૃષ્ટિએ ‘પ્રભાવના’ લોકોમાં ધર્મ પ્રત્યે આકર્ષણ અને પ્રભાવ વધારવા માટે અપાતી ભેટ વસ્તુઓ માટે વપરાય છે જયારે નિશ્ચય દૃષ્ટિએ તે રત્નત્રય દ્વારા આત્મપ્રકાશ કરનાર તત્વ છે. અને આવો સમ્યગ્દૃષ્ટિ ભગવાન જિનેન્દ્રના જ્ઞાનની પ્રભાવના કરે છે. મોહરૂપી શત્રુનો નાશ કરતાં જઈ શુદ્ધમાંથી શુદ્ધતર અને શુદ્ધતરમાંથી શુદ્ધતમ ભૂમિકા ઉપર પહોંચવાનો પુરૂષાર્થ તે આત્મ પ્રભાવના છે. આમ નિજ જ્ઞાનને નિરંતર વધારી આત્મા-પ્રત્યે જાગૃત થવું નિશ્ચય પ્રભાવના છે.

પ્રભાવના અનેક સ્વરૂપે થઈ શકે છે. જે જીવો સ્વકલ્યાણ સાધવા અને અનેક જીવોને ધર્મના પંથે વાળી શકે તેઓ ધર્મની પ્રભાવના વિશેષપણે કરી શકે છે. આ પ્રભાવના ઉત્પન્ન કરવા માટે ધર્મ પ્રત્યે સમજણપૂર્વકની ઉંડી શ્રદ્ધાની પ્રથમ આવશ્યકતા છે. સમ્યક દૃષ્ટિ વ્યક્તિ જ ધર્મની સારી પ્રભાવના કરી શકે. પ્રભાવનાનો તેથીજ સમ્યગ્દર્શન સાથે ગાઢ સંબંધ છે.

જૈન ધર્મ આચાર પ્રધાન ધર્મ છે. દરેકે દરેક બાબતમાં શું-શું

કરવા યોગ્ય છે અને શું-શું ન કરવા જેવું છે તેની છણાવટ તેમાં કરવામાં આવી છે. મોક્ષ માર્ગ માટે સમ્યગ્દર્શન-જ્ઞાન-ચારિત્ર પર ભાર મુકવામાં આવ્યો છે. અને તેની પુષ્ટિ આપવા તપ અને વીર્ય પર ભાર મુકવામાં આવ્યો છે. તે માટે ૧-વિધિપૂર્વક દોષરહિત થઈને જ્ઞાનગ્રહણ કરવું તે જ્ઞાનાચાર છે. ૨- શંકાવગર દોષોનો ત્યાગ કરીને શુદ્ધ સમ્યકત્વની સાચી આરાધના કરવી તે દર્શનાચાર છે. ૩- પાંચસમિતિ, ત્રણગુપ્તિનું શુદ્ધ પાલન કરવું તે ચારિત્રાચાર છે. ૪- આત્મકલ્યાણ માટે ભાર પ્રકારનું તપ યથાશક્તિ કરીને કર્મની નિર્જરા કરવી તે તપાચાર છે. ૫- ધર્મકરણીમાં શક્ય તેટલી શક્તિ સ્ફુરાવવી તે વીર્યાચાર છે.

સમ્યગ્દર્શન કે દર્શનાચારના આઠ અંગોમાં પ્રભાવના એક અંગ છે. જેમાં પ્રવચન, ધર્મકથા, વાદીવિજય, દુષ્કર તપ વગેરે કરી ધર્મનો પ્રભાવ વધારવાનો ઉલ્લેખ છે. એવાં કાર્યો કરવાં જેથી અન્ય લોકો પણ ધર્મની પ્રસંશા, અનુમોદના કરે અને ધર્મનું આલંબન સ્વીકારવા પ્રેરાય. ધર્મની પ્રભાવના નીર્ધારક ભગવાન કરતા હોય છે પણ તેમની અનુપસ્થિતીમાં આચાર્યો, સાધુભગવંતો પોતાના આચાર-ધર્મકથન દ્વારા કરતા હોય છે. સમકિતના સઢસઠ બોલમાં પ્રભાવનાનો નિર્દેશ બે વખત કરવામાં આવ્યો છે. સમકિતના પાંચ ભૂષણોમાંથી એક ભૂષણ તે પ્રભાવના છે. પ્રભાવનાને નીર્ધારક નામ કર્મના કારણરૂપ માનવામાં આવે છે.

પ્રભાવના ધર્મ પ્રચાર માટે ઉપયોગી તત્વ છે. પરંતુ વર્તમાન યુગમાં પ્રચાર શબ્દમાં પરિશુદ્ધતા કરતા રાજનીતિક દાવ-પેચ નો ભાવ વધુ હોવાથી ‘પ્રસાર’ શબ્દ વધુ યોગ્ય છે. અને તેનાથી વધુ ચઢિયાતો શબ્દ પ્રભાવના છે. જેમાં વ્યક્તિને ધર્મની પ્રતીતિ થાય, શ્રદ્ધા વધે અને સ્વેચ્છાએ તે પ્રભાવિત બની ધર્મને જીવનમાં ઉતારવાનો સંકલ્પ કરે. અહીં પ્રચાર જેવી છેતરપિંડી લાલચ કે પ્રસાર માટેનો ખર્ચ કે પ્રયાસ નથી પણ સ્વયં સ્ફુરિત ભાવના હોય છે. જૈનધર્મમાં પ્રભાવ વધારનાર આઠ પ્રકારની વ્યક્તિઓનો ઉલ્લેખ છે જેમાં- પ્રવચન પ્રભાવક, ધર્મકથા પ્રભાવક, વાદી પ્રભાવક, નિમિત્તવેત્તા પ્રભાવક, તપસ્વી પ્રભાવક, વિદ્યા પ્રભાવક, સિદ્ધ પ્રભાવક અને કવિ પ્રભાવક. આ બધામાં દ્વાદશાંગવાણીનો પ્રવચન પ્રભાવક સૌથી વધુ મહત્વપૂર્ણ હોય છે. વિવિધ ધર્મકથા



દ્વારા અંતરને પ્રભાવિત કરી ધર્મપ્રત્યે શ્રદ્ધા વધારી શકાય છે. ભગવાને કહ્યું છે- ‘ધર્મકથા સાંભળવાથી કે સંભળાવવાથી જીવ સૌભાગ્ય શાળી બને છે અને કર્મની નિર્જરા કરે છે.’

કેટલીક વખતે ઉત્તમ દલીલો, શાસ્ત્રોક્ત તર્કો દ્વારા વાદવિવાદ થી પણ ધર્મની પ્રભાવના વધે છે તેનાં ઘણાં ઉદાહરણો ઉપલબ્ધ છે. કેટલાક ભદ્રબાહુ જેવા મહાન નૈમિત્તિકો કાળ, ચોઘડિયું, પશુ પક્ષિઓનાં આવાજ દ્વારા નિમિત્તજ્ઞાનનો ઉપયોગ કરી ધર્મપ્રભાવના વધારતા હતા. ઉગ્ર તપશ્ચર્યા સ્વયંની શ્રદ્ધા અને અન્યમાં પ્રભાવના વધારનાર મહત્વપૂર્ણ બાબત છે. ભ. મહાવીરની ૧૨ ૧/૨ વર્ષની તપસ્યા કે સાધુ-શ્રાવકોની સલ્લેખના, કે માસક્ષમાણ વગેરે તપસ્યા પ્રભાવનાને વધારે છે. કેટલીક વખતે યોગી-યનિઓ પોતાની લબ્ધિ-મંત્ર-તંત્રથી પણ ચમત્કાર સર્જી ધર્મ-પ્રભાવના વધારતા રહ્યા છે. ઉત્તમ કાવ્યશક્તિ દ્વારા પદ રચના કરીને લોકોમાં પ્રભાવના વધારવા માટે સિદ્ધસેન દિવાકર, માનનુંગસૂરી, હરિભદ્રસૂરી, હેમચંદ્રાચાર્ય, ઉ.યશોવિજયજી, આનંદધનજીએ ખૂબજ ઉત્તમ રચનાઓ કરી છે.

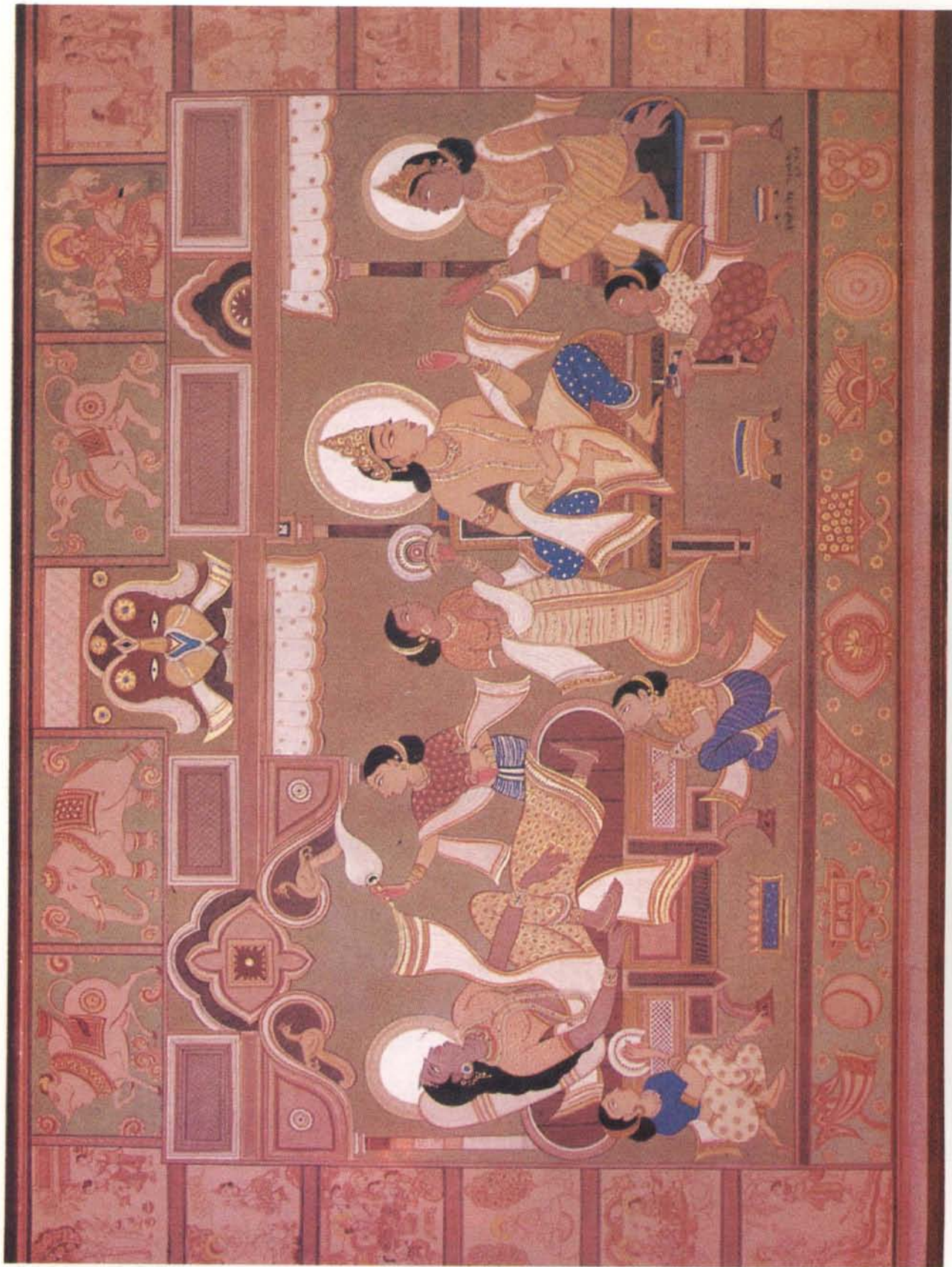
સારરૂપે કહી શકાય કે ‘પ્રભાવના’ તે સાધર્મી બંધુઓ અને જેનેતરો દ્વારા ધાર્મિક ઉત્તમ ક્રિયાઓ, ઉત્સવો ઉજવીને ઉત્પન્ન કરી શકાય છે. પંચ કલ્યાણક, અંજન શલાકા, પ્રતિષ્ઠા ઉત્સવો જેવા વિધિ-વિધાનોનું આયોજન, ઉત્તમ મંદિર-ઉપાશ્રયો, ધર્મ-સ્થળોનું નિર્માણ કરાવીને તથા ધાર્મિક ઉત્સવો ઉજવીને, શોભાયાત્રા કાઢીને, પોસ્ટર-બેનર લગાવીને, આચાર્ય ભગવંતો, વિદ્વાનોના પ્રવચન ગોઠવીને, ધર્મની વીડીયો બતાવીને, સ્વાધ્યાય-ધ્યાન શિબિર યોજીને, સત્સંગ યોજીને, વિવિધ પ્રકારે ધર્મની પ્રભાવના કરી શકાય. અને આવા શુભ પ્રસંગે સ્વામી વાન્સલ્લ, નવકારશી દ્વારા સમૂહ ભોજનનું આયોજન તથા અન્ય ‘પ્રભાવના’ (વસ્તુ-પનાસા-લાડુ) હેયવાથી પણ પ્રભાવના વધે છે. મંદિર જેવા સ્થળેથી ખાલી હાથ પાછા નહિં ફરવાની ભાવના પણ પ્રભાવનામાં વધારો કરે છે.

લૌકિક રીતે પ્રભાવના વધારી આત્મ પ્રભાવના તરફ વધીએ એ સંકલ્પ કરીને ધર્મચરણ કરવું જોઈએ.

પ્રો. રમણલાલ ચિ. શાહ.

કવિતા.....

ઓ પ્રભુ તારા ચરણ કમલમાં
આ જીવન કુરબાન છે.....
મારા જીવનની નૈયા કેરૂ
તુજ હાથે સુકાન છે.....
જ્યાં લઈ જા ત્યાં જાવું મારે
તું મારૂ નિશાન છે.....
મારે ડુબાડે કે તુ તારે
પરવશ મારા પ્રાણ છે.....
લોક કહે ના આગળ વધશો
સાગરમાં તુફાન છે.....
મારા મનના એકજ સ્વામી
તારા ભજનનું તાન છે.....
આંધી આવે ભરતી આવે
મારૂ તુજમાં ધ્યાન છે.....
પણ મુજને તું સાચવનારો
જગનો તાત મદાન છે.....
તારી મંજીલ દૂર છે કેટલી
તેનું ન મુજને ધ્યાન છે.....
સંસાર સાગર પાર કરી દે
આ ભવ સાગર પાર કરી દે
એ દિલમાં અરમાન છે.....
આ જીવન કુરબાન છે.....
આ જીવન કુરબાન છે.



પ્રથમ તીર્થંકર ભગવાન રૂપભદ્રેવ કે જીવન પ્રસંગ - ૧

● સમ્યગ્દર્શન કી પ્રાપ્તિ વ પ્રથમ ઘવનકલ્યાણક ●

ભગવાન રૂપભદ્રેવ કી આત્મા કો વિકાસપથ કી અર્થાત્ સમ્યગ્-દર્શન કિંવા બોધિબીજ કી પ્રાપ્તિ હુઈ, ઉસ ભવસે લેકર બાદ કે કુલ મિલાકર બારહ પૂર્વભવ તક ઉનકી આત્મા યથાક્રમ ઉન્નત હોતી ચલી । તેરહવે ભવ મેં ઉન્હોને તીર્થંકર રૂપ સે નામિરાજા કી રાની મરુદેવા મેં અવતરણ કિયા । ઇસસે સંબંધિત ઘટનાયેં પહેલે ચિત્ર મેં આલિખિત હૈ । ચિત્ર કી દાહિની ઓર બોંચી ઓર છ-છ છોટી તરિખયોં મેં ભગવાન કે બારહ પૂર્વભવ મેં સે કુછ કે આલેખન હૈ ।

ઘવન કલ્યાણક : ચિત્ર કે બીચ કે ભાગ મેં દાહિની ઓર ભગવાન રૂપભદ્રેવ કી આત્મા મરુદેવા કી કુશિ મેં અવતરણ કરતી હૈ । ઇસ મંગલ ઘટના કે ઇંગિત કે રૂપ મેં મરુદેવા કો વૃષભ, હાથી ઇત્યાદિ ચૌદહ સ્વર્ણોં કા દર્શન હોતા હૈ । યે સ્વર્ણ ચિત્ર મેં ઉપર તથા નીચે આલિખિત કિયે ગયે હૈ । ચિત્ર કી બોંચી ઓર રાની મરુદેવા નામિરાજા સે અપને ઇન સ્વર્ણોં કી બાત કર રહી હૈ ।

(ચિત્રકાર : શ્રીમતી બહન ટાગોર ઓર શ્રી ગોપેનરાય)

પ્રથમ તીર્થંકર ભગવાન રૂપભદ્રેવના જીવનપ્રસંગ - ૧

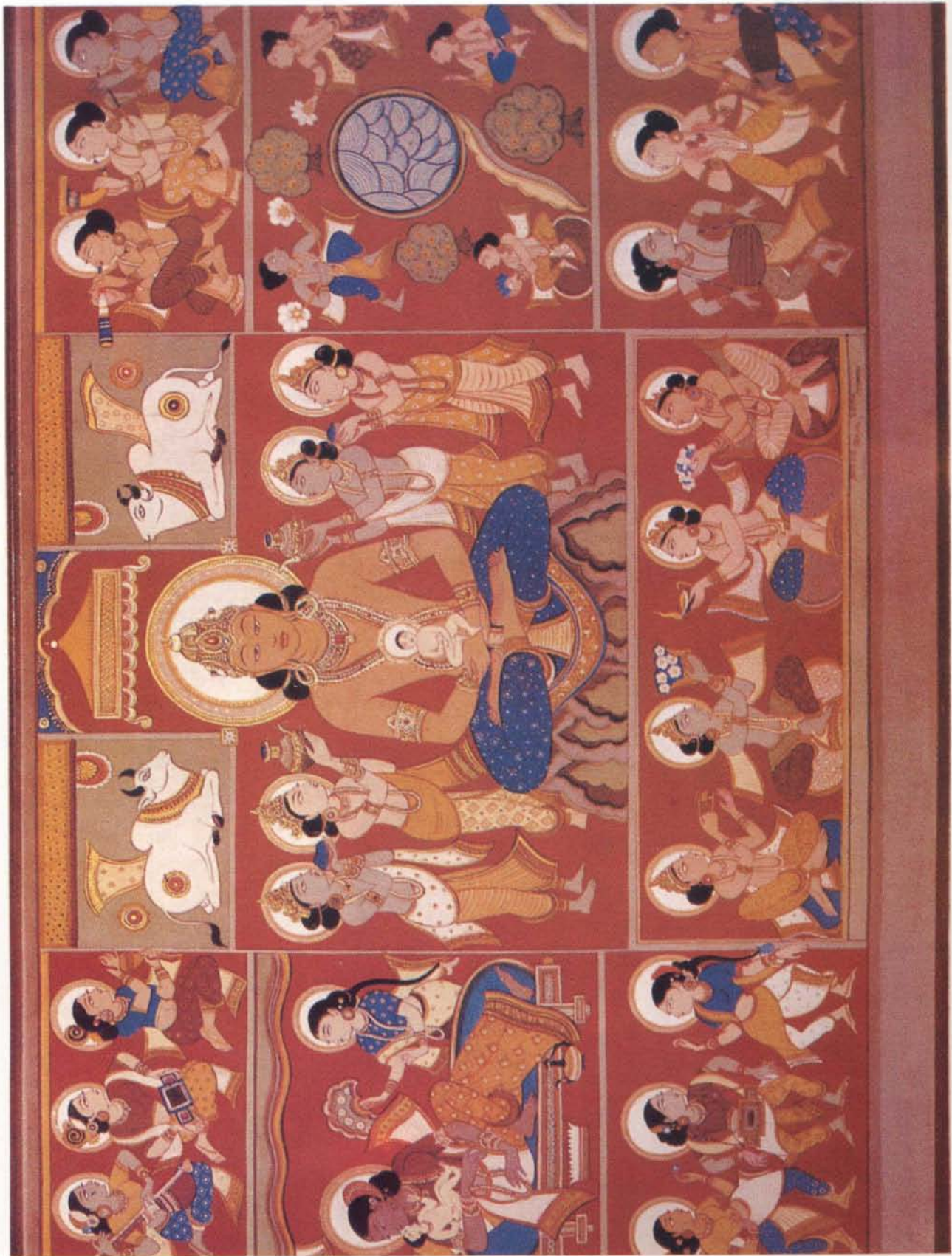
● સમ્યગ્દર્શન ની પ્રાપ્તિ તથા પહેલું અવન કલ્યાણક ●

ભગવાન રૂપભદ્રેવના આત્માને વિકાસના માર્ગની એટલે કે સમ્યગ્દર્શન ધાને બોધિબીજની પ્રાપ્તિ થઈ, તે ભવથી શરૂ કરીને કુલ બાર પૂર્વભવોમાં એ આત્માએ ક્રમિક વિકાસ સાધીને, તેરમે ભવે, તીર્થંકર રૂપે, શ્રી નામિરાજાનાં રાણી મરુદેવાની કુશિમાં અવતરણ કર્યું એને લગતા પ્રસંગો પહેલા ચિત્રમાં આલેખવામાં આવ્યા છે. ચિત્રની જમણી તથા ડાબી બાજુ છ છ નાની તકતીઓમાં ભગવાનના બાર પૂર્વભવોમાંથી કેટલાક પૂર્વભવોના ચિત્રો આપવામાં આવ્યા છે.

અવન કલ્યાણક - ચિત્રની વચ્ચેના ભાગમાં જમણી બાજુ, ભગવાન રૂપભદ્રેવનો જીવ મરુદેવાની કુશિમાં અવતરે છે; અને એ મંગલ ઘટનાના સૂચન તરીકે મરુદેવા વૃષભ, હાથી વગેરે ચૌદ સ્વર્ણ જીવો છે. તે સ્વર્ણ ચિત્રમાં ઉપર તથા નીચે આલેખવામાં આવેલ છે. ડાબી બાજુ રાણી મરુદેવા નામિરાજાને પોતે જોયેલ શુભસૂચક સ્વર્ણોંની વાત કરે છે.

(ચિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેનરાય)

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પ્રથમ તીર્થંકર ભગવાન ત્રણભદેવ કે જીવન પ્રસંગ - ૨

● દૂસરા જન્મ કલ્યાણક; દેવ-દેવિયો કે દ્વારા જન્મહોત્સવ કી મનોતી ●

બીચ કે મુખ્ય ચિત્ર મેં સૌધર્મ ઇન્દ્ર, ભગવાન કો મેરુ પર્વત પર લે જાકર, ઉનકો અપની ગોદ મેં બિઠાકર દેવ દેવિયો કે સાથ ભગવાન કા જન્માભિષેક કરતે હૈં । દૌંથી ઓર બીચકે ચિત્ર મેં માતા, શિશુ ઓર દાસી કા હૃદયગમ ઓર સુરેખ આલેખન દિખાઈ દેતા હૈં । બાકી ચિત્રો મેં દેવ-દેવિયો ભગવાન કે જન્માવસર પર અનેક ઢંગસે અપના હર્ષ એવં ઝલ્લાસ પ્રદર્શિત કરતે દિખાઈ દેતે હૈં ।

(ચિત્રકાર : શ્રીમતી બહન ટૅગોર ઓર શ્રી ગોપેન્રાય)

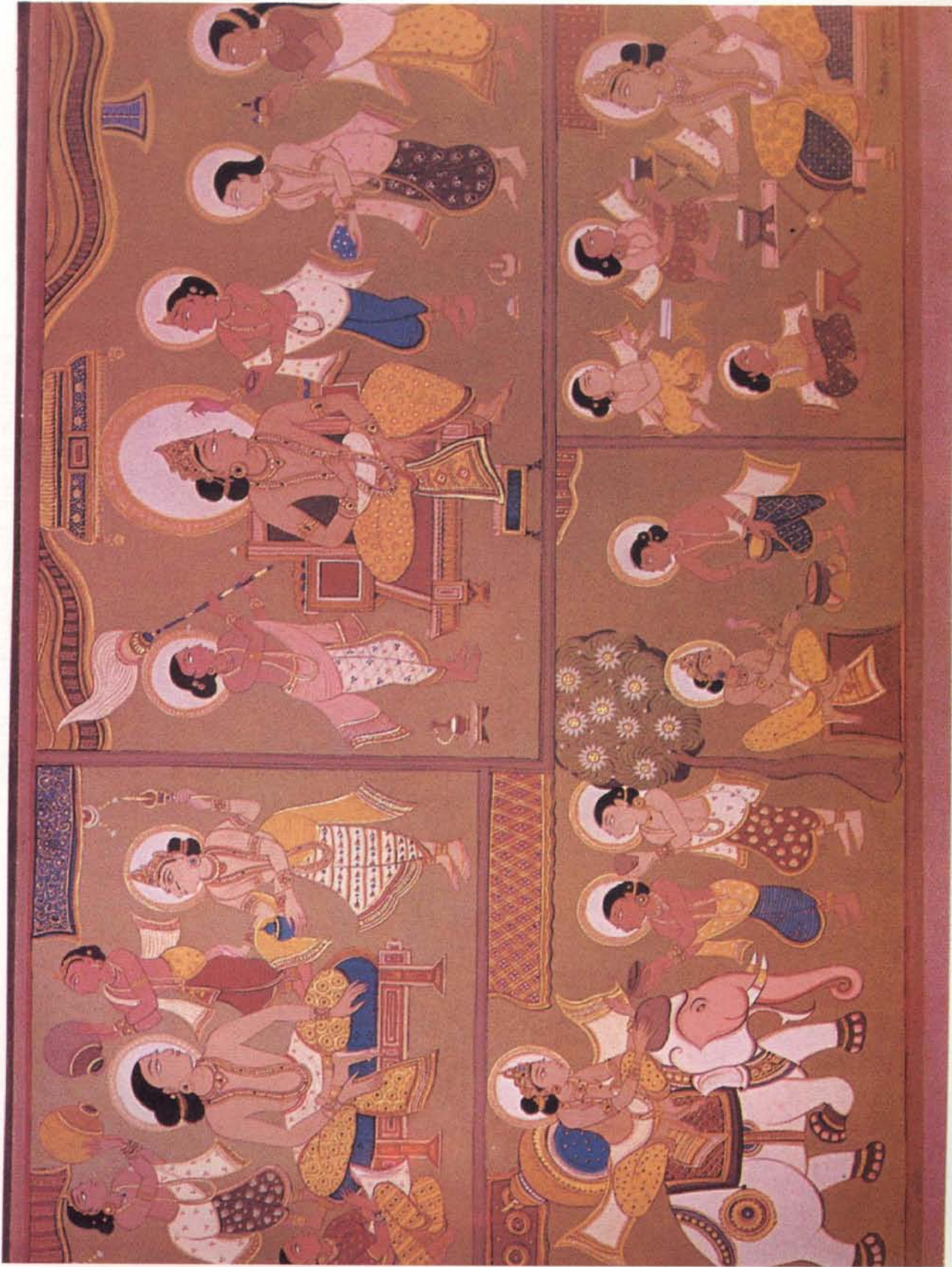
પ્રથમ તીર્થંકર ભગવાન ત્રણભદેવના જીવનપ્રસંગ - ૨

● બીજું જન્મકલ્યાણક; દેવ-દેવીઓ દ્વારા જન્મમહોત્સવની ઉજવણી ●

વચ્ચેના મુખ્ય ચિત્રમાં સૌધર્મ ઈન્દ્ર ભગવાનને મેરુ પર્વત ઉપર લઈ જઈને અને એમને પોતાના ખોળામાં બિરાજમાન કરીને, દેવ-દેવીઓ સાથે, ભગવાનનો જન્માભિષેક કરે છે. જમણી બાજુના વચ્ચેના ચિત્રના ચિત્રમાં માતા, શિશુ અને દાસીનું હૃદયગમ અને સુરેખ આલેખન જોવા મળે છે. બાકીનાં ચિત્રોમાં દેવ-દેવીઓ, ભગવાનના જન્મ નિમિત્તે, જુદી જુદી રીતે, પોતાનો હર્ષ અને ઉલ્લાસ પ્રગટ કરે છે.

(ચિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેન્રાય)

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પ્રથમ તીર્થંકર ભગવાન રક્ષભદેવ કે જીવન પ્રસંગ - ૩

● રાજ્યવ્યવસ્થા અને વિદ્યા વ કલા કી શિક્ષા કા યુગકાર્ય ●

ઉસ સમય 'યુગલિક યુગ' સમાપ્ત હો રહા થા ઔર કામ કરકે જીવનયાપન કરને કા 'કર્મયુગ' શુરુ હો રહા થા । એસે સંક્રાંતિકાલ મેં જીવન નિર્વાહ કેસે કરના ઇસકી કુછ મી સૂઝબૂઝા ઉન યુગલિક મનુષ્યોં કો ન થી । એસે કઠિન સમય મેં કુમાર રક્ષમ ને યુગલિકોં કો જીવન કી રહન સહન, નીતિ અને કલા વ વિદ્યાઓં કી અને ધર્માચરણ કી સમજદારી દેને કા - સંક્ષેપ મેં, સંસ્કૃતી કી નીવ ડાલને કા - યુગકાર્ય કિયા । અતઃ વે 'યુગાદિદેવ' કે રુપ મેં મી પહચાને જાને લગે । ઇસ ચિત્ર મેં ઉનકે ઇસ યુગકાર્ય કા તાદશ દર્શન બઢિયા રુપ - રંગ કે સાથ કરાયા ગયા હૈ ।

ઇસ ચિત્ર મેં ઉપર દો ઔર નીચે ત્રીન દ્રશ્ય આલિખિત હૈ । ઉપર પ્રથમ ચિત્રમેં કુમાર રક્ષમ રાજ્યવ્યવસ્થા કી આવશ્યકતા કે બારે મેં સોચ રહે હૈ । ઉસકે પાસ કે ચિત્ર મેં ઉનકે રાજ્યાભિષેક કા આલેખન હૈ । ઇસ તરહ કુમાર રક્ષમ ઉસ સમય ઇસ ધરતી કે પ્રથમ 'પૃથ્વીપતિ' યાને રાજા બનતે હૈ । નીચે કે પહલે ચિત્ર મેં રાજા રક્ષમદેવ હાથી પર બેઠકર લોગોં કો મિટ્ટી કે ઘડે ઇત્યાદિ કા નિર્માણ સિખાતે હૈ । ઉસકે બાદ કે ચિત્ર મેં વે રસોઈ કા ઢંગ બતલા રહે હૈ । અન્તિમ ચિત્ર મેં વે લિપિ અને વિભિન્ન વિદ્યાઓં કી શિક્ષા દે રહે હૈ ।

(ચિત્રકાર : શ્રીમતી બહન ટૈગોર ઔર શ્રી ગોપેનરાય)

પ્રથમ તીર્થંકર ભગવાન રક્ષભદેવના જીવનપ્રસંગ - ૩

● રાજ્યવ્યવસ્થા અને વિદ્યા તથા કળાઓના શિક્ષણનું યુગકાર્ય ●

એ સમયે યુગલિક યુગ પૂરો થતો હતો અને કામ કરીને જીવનનિર્વાહ કરવાનો કર્મયુગ શરૂ થતો હતો. આવા સંક્રાંતિકાળમાં જીવનવ્યવહાર કેવી રીતે ચલાવવો એની યુગલિક માનવીઓને કશી સમજણ ન હતી. આવા કપરા સમયમાં કુમાર રક્ષભે યુગલિકોને જીવન જીવવાની પદ્ધતિ, નીતિ-રીતિ અને કળા-વિદ્યાઓની તેમ જ ધર્મકરણીની સમજણ આપવાનું એટલે કે સંસ્કૃતિની સ્થાપના કરવાનું યુગકાર્ય કર્યું હતું, તેથી તેઓ યુગાદિદેવ તરીકે પણ વિખ્યાત બન્યા હતા. આ ચિત્ર તેઓના આ યુગકાર્યનાં, સુંદર રૂપ-રંગમાં, હૂબહૂ દર્શન કરાવે છે.

આ ચિત્રમાં ઉપર બે અને નીચે ત્રણ દશ્યો આલેખવામાં આવ્યાં છે. ઉપરના જમણી બાજુના ચિત્રમાં કુમાર રક્ષભ રાજ્યવ્યવસ્થાની જરૂર અંગે વિચાર કરે છે. એની બાજુના ચિત્રમાં એમનો રાજ્યાભિષેક થાય છે. અને એ રીતે કુમાર રક્ષભ, તે કાળે, આ પૃથ્વીના પ્રથમ પૃથ્વીનાથ-રાજા બને છે. નીચેના પહેલા ચિત્રમાં રાજા રક્ષભદેવ હાથી ઉપર બેસીને લોકોને માટીના ઘડા વગેરે બનાવવાનું શીખવે છે; તે પછીના ચિત્રમાં તેઓ રસોઈ કેમ કરવી તે સમજાવે છે; અને છેલ્લા ચિત્રમાં લિપિ તથા જુદી જુદી વિદ્યાઓનો તેઓ અભ્યાસ કરાવે છે.

(ચિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેનરાય)



પ્રથમ તીર્થંકર ભગવાન રક્ષભદેવ કે જીવન પ્રસંગ - ૪

● રાજા રક્ષભદેવ કા વિવાહ મહોત્સવ ●

રાજા રક્ષભદેવ કા વ્યાહ સુનંદા ઔર સુમંગલા નામ કી દો કન્યાઓ કે સાથ હુઆ । ઇસ મહોત્સવ કે અવસર પર ઈંદ્રો ઔર ઇંદ્રાણીઓ કો ઁવં દેવ-દેવિઓ કો જો ઉહાસ તથા આનન્દ કા અનુભવ હુઆ ઁસકા ઘિત્રણ ઇસ ઘિત્ર મેં ઁસે મનમાવન રંગો વ રેઁઁાઓ મેં ક્રિયા ગયા હૈ કિ માનોં વે ઘિત્ર કા વશીકરણ કર લેતે હૈં । યુગલિક યુગ કે અંત ઁવં કર્મયુગ ક પ્રારંભ કે સંધિકાલ મેં રાજા રક્ષભદેવ કા ઁહ વિવાહ આદિ વિવાહ મહોત્સવ કે રુપ મેં ઘિરસ્મરણીય બન ગયા ।

(ઘિત્રકાર : શ્રીમતી બહન ટૈગોર ઔર શ્રી ગોપેનરાય)

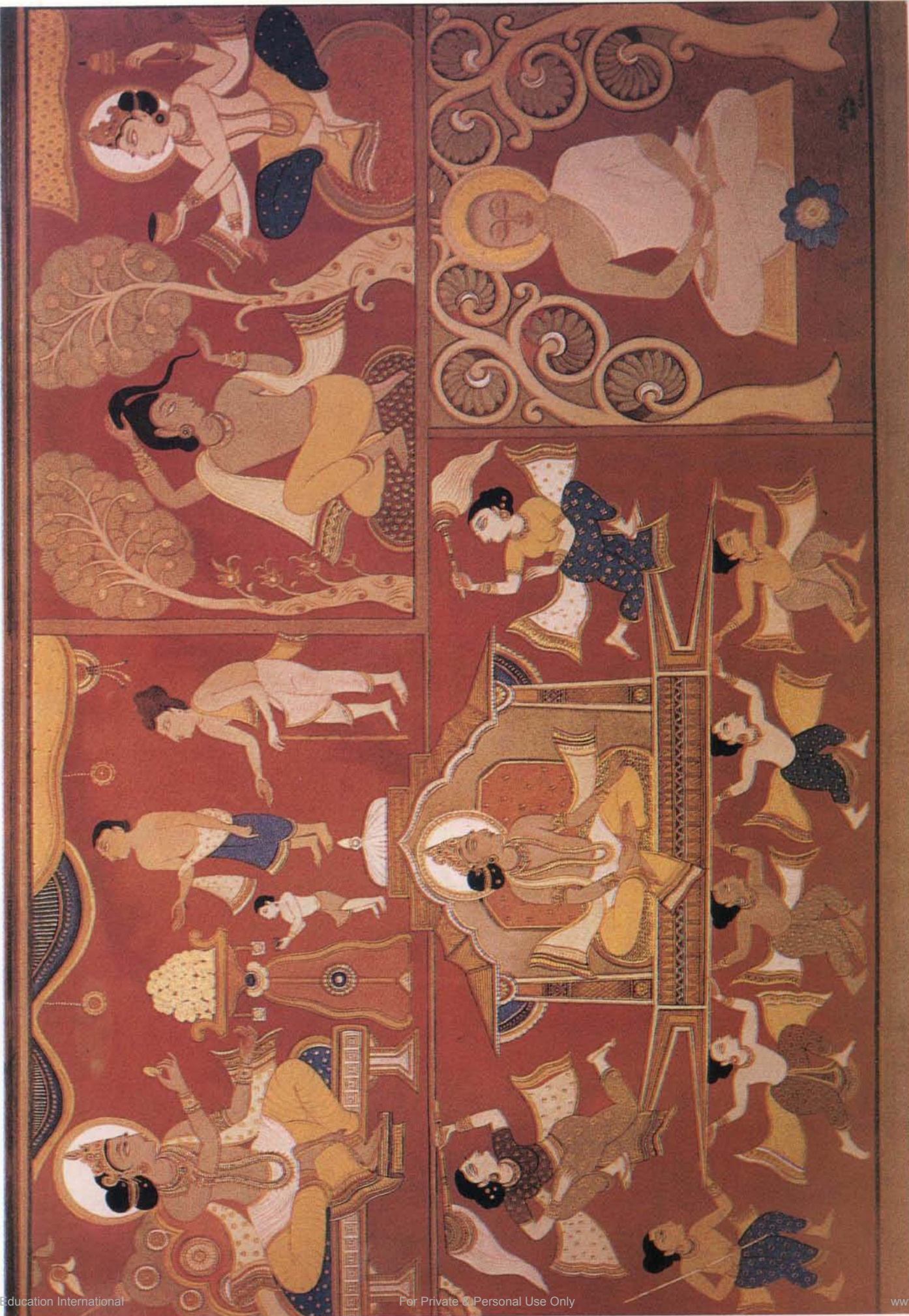
પ્રથમ તીર્થંકર ભગવાન રક્ષભદેવના જીવનપ્રસંગ - ૪

● રાજા રક્ષભદેવનો લગ્નોત્સવ ●

રાજા રક્ષભદેવનાં લગ્ન સુનંદા તથા સુમંગલા નામની બે કન્યાઓ સાથે થયાં તે મહોત્સવના પ્રસંગનો ઈંદ્રો-ઈંદ્રાણીઓ તથા દેવ-દેવીઓનો ઉલ્લાસ અને આનંદ, આ શિત્રમાં એવી આકર્ષક રંગરેખાઓમાં આલેખવામાં આવ્યો છે કે, જાણે એ ચિત્રને વશ કરી લે છે. યુગલિક યુગના અંત અને કર્મયુગના આરંભના સંધિકાળમાં રાજા રક્ષભદેવનું આ લગ્ન પહેલા લગ્ન તરીકે યાદગાર બની ગયું હતું.

(ઘિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેનરાય)

PUBLISH BY - SHETH ANANDJI KALYANJI, AHMEDABAD. PHOTO - KANTI RANKA



પ્રથમ તીર્થંકર ભગવાન ઋષભદેવ કે જીવન પ્રસંગ - ૫

● તીસરા દીક્ષા કલ્યાણક : પ્રથમ ત્યાગી એવં ચૌથા કેવલજ્ઞાન કલ્યાણક : પ્રથમ તીર્થંકર ●

રાજા ઋષભદેવ ને જીવન ઢંગ, કલા, વિદ્યા, રાજ્યશાસન, સમાજવ્યવસ્થા, વિવાહ, દીક્ષા इत्यादि કે સંસ્થાપક એવં પથપ્રદર્શક બનકર સંસ્કૃતિ કી સ્થાપના કરને માત્ર સે સંતોષ ન માનકર શિષ્ટ જનસમૂહ કો તપ-ત્યાગ-સંયમ-વૈરાગ્ય કી સાધના કે માધ્યમ સે આત્મકલ્યાણ કરને કે સર્વમંગલકારી ધર્મમાર્ગ કી પહિચાન દેને કે લિયે, સ્વયં ત્યાગધર્મ કે અંગીકાર કા કદમ ઉઠાયા । વે પ્રથમ ત્યાગી, સંયમી, દીક્ષિત બને ।

इस चित्र के चार विभाग हैं । ऊपरवाले पहले आलेखन में वे सालभर दुःखी-दरिद्री लोगों को दान देकर संपन्न करते और इस तरह त्याग मार्ग के अंगीकार के लिये तैयार होने के लिये धन-वैभव-संपत्ति के प्रति अपनी मूर्छा-माया-ममता को छोड़ते दिखाई देते हैं । उसके नीचेके चित्र में राजा ऋषभदेव पालकी में बैठकर धामधूम के साथ महाभिनिष्क्रमण (अर्थात् दीक्षा) के लिये उद्यान में जा रहे हैं । ऊपर के दूसरे चित्र में ऋषभदेव अपने बालों का लुंચन कर रहे हैं और देवराज इन्द्र उन बालों को बड़ी भक्ति के साथ ग्रहण करते दिखाई देते हैं ।

उसके नीचे के चित्र में भगवान ऋषभदेव केवलज्ञान पाकर प्रथम तीर्थंकर बनते हैं इसका आलेखन है । इसमें भगवान को शान्त, सौम्य, स्थिर, ध्यानस्थ मुद्रा में अंकित किया गया है ।

(चित्रकार : श्रीमती बहन टैगोर और श्री गोपेनराय)

પ્રથમ તીર્થંકર ભગવાન ઋષભદેવના જીવનપ્રસંગ - ૫

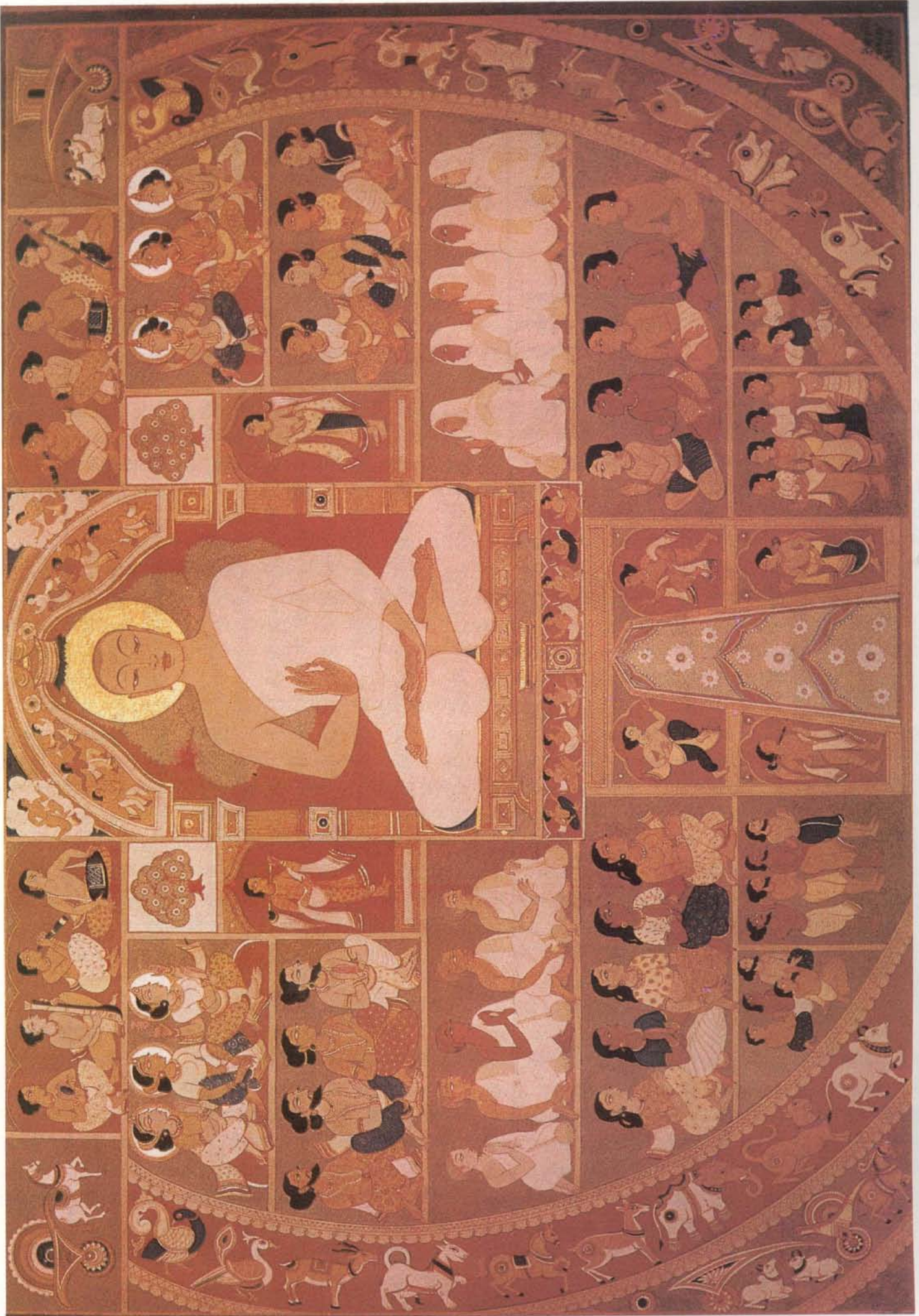
● ત્રીજું દીક્ષાકલ્યાણક : પ્રથમ ત્યાગી તથા ચોથું કેવળજ્ઞાનકલ્યાણક : પ્રથમ તીર્થંકર ●

રાજા ઋષભદેવે જીવવાની પદ્ધતિ, કળાઓ, વિદ્યાઓ, રાજ્યવ્યવસ્થા, સમાજવ્યવસ્થા, લગ્ન-જીવન વગેરેના સંસ્થાપક-માર્ગદર્શક બનીને, અને એ રીતે સંસ્કૃતિની સ્થાપના કરવા માત્રથી, સંતોષ ન માનતાં, ભદ્રિક જનસમૂહ તપ-ત્યાગ-સંયમ-વૈરાગ્યની સાધના દ્વારા આત્મકલ્યાણ કરવાનો સર્વમંગલકારી ધર્મમાર્ગ સમજે એ માટે, પોતે જ ત્યાગધર્મનો સ્વીકાર કરવાનું પગલું ભર્યું અને પોતે પ્રથમ ત્યાગી, સંયમી, દીક્ષિત બન્યા.

આ ચિત્રના ચાર ભાગ છે. ઉપરના પહેલા આલેખનમાં તેઓ એક વર્ષ સુધી દીન-દુઃખી જનોને દાન આપીને સુખકરે છે અને ત્યાગમાર્ગના સ્વીકારની પૂર્વતૈયારીરૂપે, ધન-વૈભવ-સંપત્તિ ઉપરની મૂર્છા-માયા-મમતાને દૂર કરે છે. અની નીચેના ચિત્રમાં રાજા ઋષભદેવ શિબિકામાં બેસી, મહોત્સવ સાથે, મહાભિનિષ્ક્રમણ (દીક્ષા) માટે, ઉદ્યાનમાં જઈ રહ્યા છે. ઉપરના ચિત્રમાં ઋષભદેવ પોતાના વાળનું લુંચન કરે છે, અને દેવરાજ ઈંદ્ર એ વાળને ભક્તિપૂર્વક ઝીલી લે છે.

અની નીચેના ચિત્રમાં ભગવાન ઋષભદેવ કેવળજ્ઞાન પામીને પ્રથમ તીર્થંકર બને છે, તે પ્રસંગ ભગવાનની શાંત, સૌમ્ય, સ્થિર ધ્યાનસ્થ મુદ્રામાં આલેખવામાં આવ્યો છે.

(ચિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેનરાય)



પ્રથમ તીર્થંકર ભગવાન ઋષભદેવ કે જીવન પ્રસંગ - ૬

● તીર્થ સ્થાપના, સમવસરણ, ધર્મદેશના ●

કેવલજ્ઞાન અર્થાત્ પૂર્ણ જ્ઞાનાવસ્થા કો પહુંવકર ભગવાન ઋષભદેવ જગત કે જીવો કો આત્મકલ્યાણ કી રાહ દિઁનાને કે લિયે શ્રમણ, શ્રમણી, શ્રાવક ઓર શ્રાવિકા સે ઘટિત ચતુર્વિધ સંઘરૂપ તીર્થંકી સ્થાપના કરતે હૈં ઓર સમવસરણમેં બેઠકર બારહ પ્રકાર કી પર્ષદા કે સમક્ષ ધર્મદેશના કરતે હૈં. તીર્થંકર ભગવાન પરિપૂર્ણ સમતા, અહિંસા ઓર મહાકરુણા કે અવતાર હોનેકે કારણ ઉનકી ધર્મદેશના સુનને કા અધિકાર કેવલ મનુષ્યો કો હી નહીં, પશુ-પક્ષિયો કો બી હૈ. માનો ઉનકે સાન્નિધ્ય મેં સૌંપ-નેવલે જૈસે જન્મવૈરી જીવ મી અપના વૈર-વિરોધ મૂલકર મિત્ર બન જાતે હૈં ઓર ચારો ઓર ‘મિત્રી મે સર્વમૂણસુ, વેરં મજ્જા ન કેળઈ’ ઇસ તીર્થંકર ભગવાન કી ધર્મજ્ઞા કા સામ્રાજ્ય ફેલ જાતા હૈ. ભગવાન કે સમવસરણ મેં સે સર્વત્ર ફેલતી હુઈ ઇસ વિશ્વમૈત્રી કી ભાવના કો પ્રદર્શિત કરને વાલા યહ ચિત્ર હૃદયસ્પર્શી બન ગયા હૈ. ઇસ ચિત્ર કે કેન્દ્રમેં ઉપદેશમુદ્રા મેં આલિખિત કી ગઈ ભગવાન ઋષભદેવ કી આકૃતિ દર્શક કો, બિના કુછ બોલે, ધર્મમાર્ગ દિઁલાતી હુઈ મહસૂસ હોતી હૈ.

આદિમં પૃથિવીનાથ માદિમં નિષ્પરિગ્રહમ્ । આદિમં તીર્થનાથં ચ ઋષભસ્વામિનં સ્તુમ : ॥

- કલિકાલસર્વજ્ઞ શ્રી હેમચંદ્રાચાર્ય

(ચિત્રકાર : શ્રીમતી બહન ટૅગોર ઓર શ્રી ગોપેનરાય)

પ્રથમ તીર્થંકર ભગવાન ઋષભદેવના જીવનપ્રસંગ - ૬

● તીર્થસ્થાપના, સમવસરણ, ધર્મદેશના ●

કેવળજ્ઞાન એટલે કે પૂર્ણ જ્ઞાનદશાને પ્રાપ્ત કર્યા પછી ભગવાન ઋષભદેવ જગતના જીવોને આત્મકલ્યાણનો માર્ગ સમજાવવા સાધુ-સાધ્વી-શ્રાવક-શ્રાવિકાના બનેલા ચતુર્વિધ સંઘરૂપ તીર્થની સ્થાપના કરે છે; અને સમવસરણમાં બેસી બાર પ્રકારની પર્ષદા સમક્ષ ધર્મદેશના આપે છે. તીર્થંકર ભગવાન પરિપૂર્ણ સમતા, અહિંસા અને મહાકરુણાના અવતાર હોવાથી એમની ધર્મદેશના સાંભળવા આવવાની છૂટ કેવળ સમગ્ર માનવજાતને જ નહીં, પણ પશુ-પંખીઓને પણ હોય છે. અને એમના સાંનિધ્યમાં સાપ નોળિયા જેવા જન્મથી વૈરી ગણાતા જીવો પણ પોતાના વૈર-વિરોધને વીસરી જઈને મિત્ર બની જતા હોય અને ચોમેર મિત્રી મેં સર્વ મૂણસુ, વેરં મજ્જા ન કેળઈ - એ તીર્થંકર ભગવાનની ધર્મઆજ્ઞાનું સામ્રાજ્ય પ્રવર્તી રહેતું હોય, એવું લાગે છે. ભગવાન સમવસરણમાંથી સર્વત્ર પ્રસરી રહેલી વિશ્વમૈત્રીની ભાવનાને દર્શાવતું આ આલેખન અંતરને સ્પર્શી જાય એવું છે. અને આ ચિત્રના કેન્દ્રમાં ઉપદેશમુદ્રા કે આશીર્વાદમુદ્રામાં આલેખવામાં આવેલી ભગવાન ઋષભદેવની આકૃતિ જાણે દર્શકને, મૂકભાવે, ધર્મનો માર્ગ સમજાવતી હોય એવો ભાસ થાય છે.

આદિમં પૃથિવીનાથ માદિમં નિષ્પરિગ્રહમ્ । આદિમં તીર્થનાથં ચ ઋષભસ્વામિનં સ્તુમ : ॥

- કલિકાલસર્વજ્ઞ શ્રી હેમચંદ્રાચાર્ય

(ચિત્રકારો : શ્રીમતીબહેન ટાગોર તથા શ્રી ગોપેનરાય)



प्रतिष्ठा का महत्व

जैन समाज में सबसे बड़ा महोत्सव प्रतिष्ठा का होता है। पंचम काल में भरत क्षेत्र में तीर्थकरों का जन्म नहीं होता है। चतुर्थकाल में ही तीर्थकरों के पंच कल्याणक देवो, मनुष्यों द्वारा मनाये जाते हैं उसी परम्परा में इस काल में तीर्थकर की मूर्तियों की प्रतिष्ठा हेतु पंचकल्याणक किये जाते हैं। और जैन लोग मूर्तियों को, साक्षात् भगवान मानकर दर्शन और पूजन करते हैं।

तीर्थकर भगवान की पूजा करने वाले को स्वर्ग और मोक्ष की प्राप्ति होती है जैसा कि दर्शन मात्र से भी कल्याण होना बताया है

दर्शनं देव देवस्य दर्शनं पाप नाशनम् ।

दर्शनं स्वर्गसोपानं दर्शनं मोक्ष साधनम् ॥

अर्थात् -- उन प्रतिष्ठित मूर्तियों के दर्शन करने से जन्म २ के पाप नाश होकर स्वर्ग और मोक्ष की प्राप्ति होती है। आचार्य कहते हैं कि भगवान के दर्शन नहीं करने वाला मनुष्य पशु के समान माना जाता है।

जैन समाज में स्थान २ पर मन्दिरों का निर्माण कर मूर्तियों की प्रतिष्ठा की जाती है। प्रतिष्ठा महोत्सव में भाग लेने वाले, दान देने वाले, मन्दिर बनाने वालों को तीर्थकर गोत्र का बंध होता है।

भगवान के पांच कल्याणक होते हैं। गर्भ कल्याणक, जन्म कल्याणक, तप कल्याणक, ज्ञान कल्याणक और मोक्ष कल्याणक ये पांचो कल्याणक प्रतिष्ठा महोत्सव में होते हैं। इन्द्र इन्द्राणियों के रूप में भक्त जन भगवान का कल्याणक महोत्सव मनाते हैं। भगवान की भक्ति में अनन्त शक्ति है और उस अनन्त शक्ति से मुक्ति प्राप्त होती है। इसी भक्ति के कारण जैन लोग तीर्थङ्करों का पंचकल्याणक मनाकर बड़ा भारी उत्सव करते हैं।

गर्भ कल्याणक

सौधर्म इन्द्र अवधि ज्ञान से तीन लोक के स्वामी तीर्थङ्कर का भूलोक में अवतरित होने की बात कुबेर को बताता है। कुबेर नगरी की रचना कर रत्नों की वर्षा करता है। तीर्थकर की माता को सोलह स्वप्न आते हैं उसका फल तीर्थकर के पिता बताते हैं कि तीन लोक के स्वामी भगवान का अवतार होगा। ५६ कुमारिकाएं माता की सेवा करती हैं। अष्ट कुमारी देवियां सुगन्धित वस्तुओं द्वारा माता का गर्भ शोधन करती हैं। रहस्य भरे सिद्धान्त के प्रश्न पूछ कर माता के गर्भ में बालक होने का निश्चय करती हैं। जिस तीर्थङ्कर की प्रतिष्ठा होती है उसी के नाम से गर्भकल्याणक की क्रियाएं की जाती हैं जैसे आदिनाथ, शान्तिनाथ, पार्श्वनाथ, महावीर भगवान आदि।

जन्मकल्याणक

प्राची के गर्भ से सूर्य के समान जननी के गर्भ में धर्म सूर्य जिनेन्द्र भगवान का जन्म होता है, तीनों लोकों में आनन्द छा जाता है। भवनवासी, व्यंटर, ज्योतिषी, और कल्पवासी देवों के भवनों में अनहद बाजे बजते हैं। भगवान के जन्म होते ही पुनः सौधर्म इन्द्र का आसन कम्पायमान होता है। उसकी अवधि में बात याद आती है कि "संभावयामि नेदृक्षं प्रभावं भुवनत्रये प्रभू तीर्थङ्करादन्यम्" भरत क्षेत्र में तीर्थङ्कर भगवान का जन्म हुआ है। कुबेर को आज्ञा देता है कि "नगर की रचना करो, रत्न वृष्टि करो"। सौधर्म ऐरावत हाथी पर बैठकर नगर की परिक्रमा करता है। फिर राजा के महल में जाकर शची द्वारा प्रसूतिगृह से सौधर्म तीर्थङ्कर बालक को लाकर पाण्डुक शिला पर ले जाकर १००८ कलशों से अभिषेक करते हैं। सौधर्म भगवान को ले जाते हैं। ईशानइन्द्र प्रभू पर छत्र लगाते हैं। सनतकुमार और महेन्द्र प्रभू को चंवर ढोरते हुए आते हैं। भगवान को पालने में झुलाते हैं। बालक्रीडा करते हैं।

राज्याभिषेक

भगवान के राज्याभिषेक के समय ३२ हजार मुकुट बद्ध राजा देश विदेश से आकर अपनी भेंट चढ़ाते हैं। शची क्षीर सागर का जल लाकर इन्द्र को देती है। उस पवित्र जल से राज्याभिषेक होता है। तीर्थङ्कर के पिता राजतिलक कर राजमुकुट भगवान को अर्पण करते हैं।

भगवान धर्मनीति + राजनीति का उपदेश देते हैं। वैराग्य --- आदिनाथ को नीलांजना का नृत्य और उसकी मृत्यु पर संसार की असारता का अनुभव होता है। लौकान्तिक देवों द्वारा सम्बोधन करने पर वैराग्य को प्राप्त होते हैं।

तप कल्याणक -- भगवान की पालकी को उठाकर लौकान्तिक देव तपोवन में ले जाते हैं जहाँ भगवान ध्यानस्थ बैठकर अपने ही हाथों से पंच मुष्ठी केशलौच करते हैं।

सिद्धों की साक्षी में मुनि दीक्षा ग्रहण करते हैं। ज्योंही भगवान दीक्षा लेते हैं उन्हें मनःपर्यय ज्ञान की प्राप्ति हो जाती है। तपश्चरण के फलस्वरूप चार घातियाँ कर्मों का नाश हो जाता है। पूर्ण संयमित जीवन व्यतीत करते हुए निर्जन वन में घोर तपस्या करते हैं। आहार चर्या के लिए नगर में आते हैं जैसे भगवान आदिनाथ को छः माह तक आहार नहीं मिला तत् पश्चात् राजा श्रेयाँस के यहाँ एक वर्ष बाद अक्षय तृतीया के दिन इक्षुरस का आहार होता है। जैन धर्म में त्याग और तपस्या का बहुत महत्व है। तीर्थङ्कर भगवान बनने के लिये भी



तपस्या अत्यन्त आवश्यक है। दीक्षा कल्याणक महोत्सव भी देव ही मनाते हैं।

ज्ञान कल्याणक --- कठिन तपस्या के द्वारा अनादि काल से इस जीव के साथ जो कर्मों का बन्ध है उसको क्षय किया जाता है। ज्योंही तीर्थङ्कर भगवान् घातिया कर्मों का नाश करते हैं, उन्हें अनन्त दर्शन, अनन्त ज्ञान, अनन्त सुख और अनन्त वीर्य इस प्रकार अनन्त चतुष्टय प्रगट हो जाता है। तीन लोक और तीन काल का सम्पूर्ण ज्ञान एक साथ झलकने लगता है। अठारह दोषों से रहित होकर जो ज्ञान प्रगट होता है उसे केवल ज्ञान कहते हैं। ऐसे केवल ज्ञानी भगवान् को हम सकल परमात्मा भगवान् मानकर पूजा, अर्चना और दर्शन करते हैं।

समवशरण --- सौधर्म इन्द्र का आसन कम्पायमान होता है, इन्द्र अवधि से यह विदित करता है कि प्रभू को केवल ज्ञान हो गया है तत्काल ही वह धनपति कुबेर को भव्य समवशरण की रचना करने का आदेश देता है। समवशरण की रचना में बारह सभाये होती हैं जिसमें चार प्रकार के देव, मनुष्य देव देवाङ्गनाएं मुनि आर्यिकाएं और पशु पक्षी बैठते हैं। वर्ण भेद, जाति भेद आदि के बिना सब एक साथ बैठकर भगवान् का धर्मोपदेश सुनते हैं। भगवान् समवशरण के मध्य गन्धकुटी में विराजमान होते हैं। उनके ऊपर तीन छत्र जो त्रैलोक्यनाथ की उपमा बताते हैं। भामण्डल जो ज्ञान सूर्य की तरह प्रकाशमान होता है। कमल के ऊपर अधर भगवान् विराजमान होते हैं। चारों दिशाओं में चार मानस्तंभ जिसमें जिन बिम्ब विराजमान होते हैं उनके दर्शन मात्र से मानियों का मान गलित होकर मिथ्यात्व रूपी अधकार दूर हो जाता है।

धर्मोपदेश --- “ ॐ कार ध्वनि सार, द्वादशांग वाणी विमल ” भगवान् की दिव्यध्वनि ॐ शब्द से खिरती है। भगवान् की वाणी ग्यारह अंग एवं चौदह पूर्व युक्त होती है जिसमें जैन सिद्धान्त झलकता है। सभी प्राणी भगवान् की वाणी को अपनी २ भाषा में समझ जाते हैं ऐसा तीर्थंकर की वाणी में अतिशय है दिनरात भगवान् का धर्मोपदेश होता है। इस बात को झेलने वालों को गणधर कहते हैं जैसे भगवान् महावीर के प्रमुख गणधर गौतम गणधर हुआ है। समवशरण में सभी लोग परस्पर राग द्वेष को छोड़कर शान्त एवं विशुद्ध परिणामों से उपदेश सुनते हैं। अहिंसा, सत्य, अचौर्य, ब्रह्मचर्य, एवं अपरिग्रह इन पांच सिद्धान्तों को भगवान् ने मुनियों का महाव्रत और गृहस्थों का अणुव्रत बताया है। सम्यग्दर्शन, सम्यक् ज्ञान और सम्यक् चारित्र को रत्नत्रय धर्म बताकर मोक्ष मार्ग की ओर प्रवृत्त होने की बात बताई। तत्वों की पूर्ण श्रद्धा एवं देव, शास्त्र, गुरु की उपासना से सम्यग्दर्शन प्राप्त होता है। पूर्ण आत्म ज्ञान और मति, श्रुत, अवधि, मनःपर्यय एवं केवल ज्ञान को सम्यक्ज्ञान बताया है।

आत्म ध्यान में लीन होने के लिये सांसारिक मोह ममता, राग द्वेष परिणति को छोड़कर चारित्र मार्ग की ओर प्रवृत्त होते हैं। बाह्य एवं अभ्यन्तर परिग्रह को त्याग करने पर सम्यक् चारित्र धारण किया जाता है। इसी बात को आचार्य देव “ सम्यग्दर्शन ज्ञान चरित्राणि मोक्ष मार्गः ” ऐसी जिनेन्द्र देव की वाणी बताते हैं। ॐ शब्द के उच्चारण में पंच परमेष्ठी का नाम गर्भित है, अरहन्त, सिद्ध, आचार्य, उपाध्याय और सर्व साधू। जैन धर्म में णमोकार मंत्र को महामंत्र माना है। जिसमें इन पंच परमेष्ठी को नमस्कार किया है। चार घातिया कर्मों का नाश करने वाले अरहन्त भगवान्, आठों कर्मों का नाश कर जिनने मुक्ति प्राप्त करली हैं वे सिद्ध हैं। जो संघ का संचालन करने वाले पंचाचार तपको तपते हैं वे सूरि या आचार्य हैं। जो ११ अंग और १४ पूर्व के पाठी जो मोह माया से दूर रहकर तप करते हैं वे पाठक या उपाध्याय कहलाते हैं। पांच महाव्रत, पांच समिति और तीन गुप्ति इस प्रकार तेरह प्रकार के चारित्र को पालन करने वाले साधू कहलाते हैं। इस प्रकार पंच परम पद में स्थित परमेष्ठी भगवान् वन्दनीय हैं।

इस प्रकार भरत क्षेत्र में वर्तमान काल के प्रथम तीर्थंकर आदिनाथ एवं अन्तिम तीर्थंकर महावीर स्वामी २४ तीर्थंकरों के समवशरण लगे एवं दिव्य ध्वनि में लोक कल्याण कारी उपदेश भगवान् के हुए।

मोक्ष कल्याणक --- पूर्ण शुद्धोपयोग की दशा में जब भगवान् शुक्ल ध्यान में लीन हो जाते हैं तो शेष अघातिया कर्मों का भी अर्थात् आठों कर्मों का नाश हो जाने पर सिद्ध अवस्था को प्राप्त होते हैं। अग्रिकुमार देव अपने मुकुट से अग्नि द्वारा जब संस्कार करता है तो भगवान् का शरीर कपूर की उड़ जाता है। स्वर्ग के देवता भगवान् का निर्वाण कल्याणक मनाने के लिये आते हैं। निर्वाण कल्याणक की पूजा कर आनन्द मनाते हैं। जब महावीर स्वामी को निर्वाण हुआ तो देवों ने उत्सव मनाया। उसी परम्परा में आज भी भारत में दिवाली पर्व मनाया जाता है। इस प्रकार तीर्थंकरों का पंच कल्याणक देवों द्वारा सम्पादित किया गया था। नूतन मन्दिर निर्माण कर जो जिन बिम्ब विराजमान किये जाते हैं उनकी प्राण प्रतिष्ठा हेतु पंच कल्याण प्रतिष्ठा के लिये निम्न प्रतिष्ठापाठ उपलब्ध है।

- 1) प्रतिष्ठापाठ --- जयसेन वसुनन्दि आचार्य,
- 2) प्रतिष्ठितिलक --- नेमिचन्द्र आचार्य,
- 3) प्रतिष्ठापाठ --- पं. आशाधरजी,
- 4) पंचकल्याणकदीपिका --- ब्र. शीतलप्रसादजी,

दिगम्बर जैन संमाज में सर्वत्र उक्त प्रतिष्ठापाठों के आधार पर ही पंचकल्याणक प्रतिष्ठाएँ कराई जाती हैं। प्रतिष्ठाचार्य संयमी और शास्त्रों का ज्ञाता होना चाहिये। अंग भंग या रोगी प्रतिष्ठाचार्य एवं प्रतिष्ठाकारक प्रतिष्ठा के लिये वर्जित बताया है।



प्रतिष्ठा महोत्सव मुहूर्त -- प्रतिष्ठा के लिये शुभ मुहूर्त का होना अनिवार्य है अन्यथा अनेक प्रकार के विघ्न आते रहते हैं। गुरु और शुक्र के उदय में ही पंच कल्याणक होते हैं। वृषभ, सिंह, वृश्चिक, कुम्भ आदि स्थिर लग्न, उत्तरायन सूर्य तथा रवि, सोम, बुध, गुरु व शुक्रवार उत्तम हैं। रिक्ता तिथि वर्जित है। हवन के लिये वह्नियोग देखना चाहिये। इसी तरह प्रतिष्ठा मंडप व मन्दिर का उत्तम स्थान हो

। उत्तर या पूर्वाभिमुख भी आवश्यक है।

इस प्रकार जैन समाज में जो प्रतिष्ठा महोत्सव होते हैं उनकी सफलता के लिये क्रियाकाण्ड, आचार्य एवं शुभ मुहूर्त का महत्वपूर्ण स्थान है।

लेखक-- संहितासूरि प्रतिष्ठाचार्य पं. फतहसागर शास्त्री, धानमण्डी, उदयपुर (राजस्थान) भारत.



CONGRATULATIONS TO THE
JAIN SOCIETY of METROPOLITAN CHICAGO
on this auspicious occasion
PRATISHTHA MAHOTSAV

from

Well Wishers



दर्शन - पूजन

प्रभु दर्शन की शुभ-भावना तथा प्रभु दर्शनार्थ घर से प्रयाण :

तीर्थंकर परमात्मा की स्थापना निक्षेप रूप जिन प्रतिमा के दर्शन-पूजन का एक मात्र ध्येय श्री तीर्थंकर के स्वरूप को प्राप्त करना है, अतः घर से प्रयाण पूर्व श्रावक विचार करे कि मेरे देवाधिदेव राग-द्वेष से मुक्त बन कर अजरामर पद को पाये हैं, अतः संसार-भ्रमण के हेतु-भूत राग व द्वेष से मुक्त बनने हेतु, साक्षात् तीर्थंकर के अभाव में, जिन प्रतिमा ही मेरे लिए परम आधारभूत है, प्रभु-प्रतिमा मेरे लिए तो साक्षात् प्रभु ही है....! इत्यादि शुभ-भावनाओं से मन को सुवासित कर जिन मन्दिर दर्शनार्थ प्रयाण की तैयारी करे।

जिन-मन्दिर यह परम पवित्र स्थल है, अतः राग को उत्पन्न करने वाले उद्धटवेश का त्याग करना चाहिये और और स्वच्छ व शुद्ध वस्त्रों को पहनना चाहिये। जिसके बाद यदि मात्र दर्शन हेतु ही जाना हो तो दर्शन के योग्य सामग्री (वासक्षेप पूजा हेतु-वासक्षेप, अग्र पूजा हेतु-घूप दीप-अक्षत नैवेद्य-फल-रूपये आदि) साथ में ले जावे और यदि प्रभु-पूजा के लिए जाना हो तो पूजा के योग्य स्वच्छ और सुन्दर कपड़े पहनकर पूजा की सामग्री (केसर, चंदन, कटोरी, घूप, दीप, नैवेद्य, फल, फूल, चावल, आंगी की सामग्री-वरक, बादला, आभूषण इत्यादि) यथा शक्ति साथ में लेकर जावे।

केसर, चंदन, घूप-दीप की सामग्री तो मन्दिर में होती ही है फिर घर से ले जाने का क्या प्रयोजन ?

उत्तर : श्रावक को मन्दिर में रही केसर आदि सामग्री से प्रभु-पूजा करना योग्य नहीं है। प्रभु की द्रव्य-पूजा तो घनादि पर की मूर्च्छा को उतारने के लिए ही है, अतः वह मूर्च्छा तभी उतर सकती है, जब श्रावक अपने स्व-द्रव्य से प्रभु पूजा करे। स्वयं की शक्ति होते हुए भी मन्दिर में रही सामग्री अथवा अन्य व्यक्ति की सामग्री से प्रभु-पूजा करना, यह तो स्व-शक्ति को छुपाने की ही प्रवृत्ति है, जिसके फल-स्वरूप घनादि द्रव्य की मूर्च्छा उतरने के बजाय बढ़ने की ही है।

सार यही है कि यदि मोक्ष की तीव्र उत्कंठा हो और घनादि की मूर्च्छा उतारनी हो तो स्व-सामग्री से ही प्रभु पूजा करनी चाहिये। यदि स्वयं शक्ति-हीन हो तो मन्दिर के अन्य कार्यादि करके भी व्यक्ति प्रभु-भक्ति का लाभ ले सकता है, अतः श्रावक को यथाशक्ति प्रभु-पूजा में स्व द्रव्य को खर्च कर ही लाभ लेना चाहिये।

जिन मन्दिर दर्शन तथा प्रवेश-विधि :

श्रावक अपने घर से निकलने के बाद मार्ग में यतना पूर्वक (जीव-रक्षा, ईर्या-समिति पालन) तथा शुभ-भावों से भावित होता हुआ आगे बढ़े और ज्योंही दूर से जिन-मन्दिर का शिखर दिखाई दे, त्योंही उल्लसित हृदय से मस्तक झुकाते हुए 'नमो-जिणारा' बोले। मन्दिर के निकट आते आते तो सांसारिक विचारों का भी त्याग कर दे, और ज्योंही जिन मन्दिर के मुख्य द्वार में प्रवेश करें, त्योंही उच्चारण पूर्वक 'निसीही' बोलें। इन 'निसीही' के द्वारा व्यक्ति सांसारिक समस्त प्रवृत्तियों के त्याग का नियम करता है। इस 'निसीही' बोलने के बाद मन्दिर में किसी भी प्रकार की बातचीत न करें और प्रभु-भक्ति के अतिरिक्त संसार के विचार भी न करें।

प्रदक्षिणा व मुख्य द्वार प्रवेश :

जिन-मन्दिर में प्रवेश के बाद बायीं ओर से (मूल गभारे के चारों ओर) रत्नत्रयी की प्राप्ति हेतु तीन प्रदक्षिणाएं प्रदक्षिणा के अन्तर्गत यदि जिन-मन्दिर सम्बन्धी पुजारी आदि को सूचना करनी हो तो सूचना करें और उसके बाद मुख्य गभारे के द्वार पर पुनः 'निसीही' बोले। इस 'निसीही' द्वारा मन्दिर सम्बन्धी कार्यों का त्याग किया जाता है।

उसके बाद प्रभु के दर्शन होने के साथ ही मस्तक झुकाकर, हाथ-जोड़कर शुभ-भावपूर्वक, प्रभु के गुणों की तथा आत्मदोष को प्रकट करने वाली स्तुतियों द्वारा प्रभु की स्तवना करें।

प्रभु सन्मुख बोली जाने वाली कुछ स्तुतियां :

दर्शनं देवदेवस्य, दर्शनं पापनाशनम् ।
दर्शनं स्वर्गसोपानम्, दर्शनं मोक्षसाधनम् ॥ १ ॥
कमठे धरणन्द्रे च, स्वोचितं कर्म कुर्वति ।
प्रभुस्तुत्यमनोवृत्तिः, पार्श्वनाथः श्रिये स्तुवः ॥ २ ॥
आदिमं पृथिवीनाथ-मादिमं निष्परिग्रहम् ।
आदिमं तीर्थनाथं च ऋषभस्वामिनं स्तुमः ॥ ३ ॥
अर्हन्तो भगवन्त इन्द्र महिताः सिद्धाश्च सिद्धिस्थिताः ।
आचार्या जिनशासनान्तिकराः, पूज्या उपाध्यायकाः
श्रीसिद्धान्तमुपाठका मुनिवरा रत्नत्रयाराधकाः
पञ्चैते परमेष्ठिनः प्रतिदिनं कुर्वन्तु वो मङ्गलम् ॥ ४ ॥
सरस-शान्तिमुधारससागरम् ।
शुचितरं गुणरत्नमहागरम् ।
भविकपंकजबोधदिवाकरम् ।
प्रतिदिनं प्रणमामि जिनेश्वरम् ॥ ५ ॥

उसके बाद प्रतिमाजी पर जहाँ-जहाँ वरक आदि लगाना हो, उस भाग पर बरास व चन्दन का विलेपन करें, तदुपरांत भक्ति-भाव से प्रभुजी की सुन्दर अंग रचना करें। चन्दन-



पूजा समय निम्नोक्त दोहा बोलें—

शीतल गुण जेहमां रह्यो, शीतल प्रभु मुख अंग ।
आत्म शीतल करवा भरी, पूजा अरिहा अंग ॥

चन्दन-पूजा व अंग-रचना के बाद प्रभुजी की केसर से नवांगी पूजा करें। नवांगी पूजा करते समय निम्नोक्त दोहे बोलें—

१ चरणांगुष्ठ पूजा—

जलभरी संपुट पत्रमां, युगलिक नर-पूजंत ।
ऋषभ चरण अंगुठडे, दायक भव जल अंत ॥

२ जानु पूजा—

जानु बले काउसग रह्या, विचर्या देश विदेश ।
खडा खडा केवल लह्या, पूजो जानु नरेश ॥

३ हस्तकांड पूजा—

लोकांतिक वचने करी, वरस्या वरसी दान ।
कर-कांडे प्रभु-पूजनां, पूजो भवि बहुमान ॥

४ स्कंध पूजा—

मान गयुं दोग्य अंसथी, देखी वीर्य अनंत ।
भूजा बले भवजल तर्या, पूजो खंध महंत ॥

५ सिर-शिखर पूजा—

सिद्धशिला गुण उजली, लोकांते भगवंत ।
'वसिया' तेणे कारण भवि, शिर शिखा पूजंत ॥

६ भाल पूजा—

तीर्थकर पद पुण्यथी, त्रिभुवन जल सेवंत ।
त्रिभुवन-तिलक समा प्रभु, भाल तिलक जयवंत ॥

७ कंठ पूजा—

सोल प्रहर प्रभु देशना, कंठे विवर वरतुल ।
मधुर ध्वनि सुरनर सुने, तिणे गले तिलक अमूल ॥

८ हृदय पूजा—

हृदय कमल उपशम बले, बाल्या राग ने रोष ।

जे दृष्टि प्रभुदर्शन करे, ते दृष्टिने पण धन्य छे,
जे जाभ जिनवरने स्तवे, ते जीभने पण धन्य छे,
पीये मुदा बाणी सुधा, ते कर्णयुगने धन्य छे,
तुज नाम मंत्र विणद धरे, ते हृदयने नित धन्य छे ॥ ६ ॥
मुण्या हणे पूज्या हणे, निरुष्या हणे पण को क्षणे,
हे ! जगत् बंधु ! चित्तमां, धार्या नहि भक्तिपणे;
जन्म्या प्रभु ते कारणे, दुःख पात्र हूँ संसारमां,
हा ! भक्ति ते फलती नथी, जे भाव शून्याचारमां ॥ ७ ॥

हिम दहे वन खंड ने हृदय - तिलक संतोष ॥

९ नाभि पूजा—

रत्नत्रयी गुण उजली, सकल सुगुण विश्राम ।

नाभि कमलनी पूजना, करता अविचल धाम ॥

इस प्रकार उपरोक्त क्रम के अनुसार ही बहुत ही शान्त व एकाग्र चित्त से नवांगी पूजा करनी चाहिये ।

उसके बाद सुगंधित व अखंडित पुष्पों से पुष्प-पूजा करनी चाहिये । पुष्प-पूजा समय निम्न दोहा बोलें—

सुरभि अखंड कुसुम ग्रही, पूजा गत संताप ।

सुमजंतु भव्य ज परे, करिये समकित छाप ॥

इस प्रकार उपरोक्त विधिपूर्वक मूलनायक अथवा अन्य प्रतिमाजी की भक्तिपूर्वक पूजा करने के बाद मन्दिर में रहे हुए अन्य जिन बिम्बों की भी भावपूर्वक अंग-पूजा करनी चाहिये ।

इस प्रकार भक्तिरसपूर्ण हृदय से उपरोक्त अथवा पूर्वाचार्य कृत अन्य स्तुतियों द्वारा प्रभु की स्तवना करने के बाद प्रभु की छद्मस्थावस्था, केवली अवस्था तथा सिद्धावस्था का भावन करना चाहिये ।

तदुपरांत यदि मात्र दर्शनार्थ ही आये हो तो शुद्ध वस्त्रधारी श्रावक अष्टपटक-मुखकोश बांध प्रभुजी की वासक्षेप पूजा करे, उसके बाद अंगपूजा कर चैत्यवन्दन करना चाहिये । (जिसके विस्तृत वर्णन हेतु आगे के पृष्ठ देखें) और यदि प्रभु-पूजा हेतु आये हो तो पूजा के योग्य सामग्री को तैयार करना चाहिये । प्रभु-पूजा के पूर्व अपने भाल पर तिलक करना चाहिये (तिलक हेतु प्रभु-पूजा से अतिरिक्त केसर का उपयोग करे) भाल पर तिलक कर पूजक प्रभु की आज्ञा को सिर पर चढ़ाता है ।

अंग-पूजा विधि :

प्रभुजी को स्पर्श कर, की जाती हुई पूजा अंग-पूजा कहलाती है । जल-चन्दन-केसर-पुष्प तथा आभूषण आदि द्वारा प्रभुजी की अंग-पूजा की जाती है ।

प्रभुजी के मुख्य गभारे में प्रवेश पूर्व ही अष्टपटक वाला मुख-कोश बांधना चाहिये । सर्वप्रथम प्रतिमाजी पर रहे पुष्पों को उतार कर मोर पिछ्छी से यतनापूर्वक प्रभाजना करनी चाहिये । उसके बाद कुएँ के स्वच्छ व छाने हुए जल से प्रभुजी का अभिषेक करना चाहिये । जलाभिषेक के बाद गत दिन की आंगी (बरक-केसरादि) को साफ करना चाहिये । प्रभुजी के किसी भाग में केसर आदि रह गया हो तो उसे बहुत ही कोमल हाथ से व धीरे धीरे वालाकुंची से साफ करना चाहिये । दात में फंसे हुए कण आदि को निकालते समय सली के सावधानी पूर्वक के प्रयोग की तरह ही, वालाकुंची का प्रयोग करना चाहिये । वालाकुंची जोर से घिसने में देवाधिदेव की बड़ी भारी आशातना होती है ।



सामान्यतः केसर आदि के साफ हो जाने पर दूध आदि पञ्चामृत से प्रभुजी का हर्षोल्लास के साथ प्रक्षालन करना चाहिये। प्रक्षालन समय अपने शुभ-भावों को व्यक्त करने वाले निम्नोक्त दोहे भी बोलें—

जल-पूजा जुगते करों, मेल अनादि विनाश।
जल-पूजा फल मुज होजो, मांगो एम प्रभु पास ॥
ज्ञान कलश भरी आत्मा, समता रस भरपूर।
श्री जिनने नवरां वता कर्म थाये चकचूर ॥

दूध आदि पञ्चामृत से प्रक्षालन के बाद पुनः जल से प्रक्षालन करें। इतना ख्याल में रखें कि न्हवण का जल भूमि पर इधर-उधर बिखरे नहीं और पैर में आवे नहीं। इस हेतु बाल्टी आदि की समुचित व्यवस्था पूर्व से ही कर दें।

प्रक्षालन के बाद कोमल हाथों से तीन अंगलुछन द्वारा प्रतिमाजी को पोंछ लें। जल को पोंछने में यदि सलाई का का प्रयोग करना पड़े, तो बहुत ही कोमल हाथों से व सावधानी पूर्वक करें।

मन्दिर में रहे समस्त जिन-बिम्बों की पूजा करने के बाद पुनः मूल-नायक अथवा अन्य जिन-बिम्ब के समक्ष अग्र-पूजा करनी चाहिये। (अग्र-पूजा समय मन्दिर में इस प्रकार बंठें कि जिससे दूसरों को आने-जाने में तकलीफ न हो और अपनी एकाग्रता में भी भंग न हो)

अग्र पूजा विधि :

प्रभु के सन्मुख धूप-दीप-अक्षत आदि द्रव्य पदार्थों से की जाती हुई पूजा अग्र-पूजा कहलाती है। अग्र-पूजा का क्रम निम्न प्रकार से है—

१ धूप पूजा—

सुगंधित धूप को जलाकर प्रभुजी की धूप-पूजा करनी चाहिये। द्रव्य-पूजा स्वद्रव्य से करनी चाहिये, अतः धूप आदि भी अपना ही लावें।

यदि स्वयं की शक्ति न हो अथवा धूप नहीं लाये हो तो इतना ध्यान रखें कि यदि धूप-दानी में अगरबत्ती जल रही हो तो नई नहीं जलावें।

धूप पूजा के समय निम्न दोहा बोलें—

ध्यान घटा प्रगटावीये, वाम नयन जिन-धूप।
मिच्छत दुर्गध दूरे टले, प्रगटे आत्म स्वरूप ॥
धूप-पूजा के बाद—

दीपक-पूजा :

शुद्ध घी के दीपक को जलाकर दीपक-पूजा करें दीपक-पूजा के समय निम्न दोहा बोलें।

द्रव्य-दीप सुविवेकथी, करता दुःख होय फोक।
भाव दीप प्रगट हुए, भासित लोका-लोक ॥

दीपक-पूजा को समाप्ति के बाद दीपक को इस प्रकार ढँक दें कि दीपक भी जलता रहे और उसमें अन्य सूक्ष्म जन्तु भी गिरें। उसके बाद—

अक्षत पूजा :

कंकड आदि से रहित तथा अखंड अक्षत से स्वस्तिक आदि की रचना कर अक्षत पूजा करें।

अक्षत अथवा चावल। अक्षत-पूजा का ध्येय आत्मा का अक्षय पद प्राप्त कराने का है। अक्षत शब्द अक्षय-पद का सूचक है। अक्षत द्वारा की गई (स्वस्तिक की) रचना—



स्वस्तिक की रचना कर व्यक्ति परमात्मा के समः अपना आत्म-दर्द प्रस्तुत करता है। स्वस्तिक के चार पक्ष (देव-मनुष्य-तिर्यञ्च व नरक) चार गति के सूचक हैं। उसके ऊपर की गई तीन दगलियाँ सम्यग्ज्ञान-सम्यग्दर्शन व सम्यग्चारित्र्य रूप रत्नत्रयी की सूचक हैं तथा सबसे ऊपर अर्ध चन्द्राकार की आकृति सिद्धि-शिला तथा उसके ऊपर अक्षत-श्रेणि सिद्ध-भगवन्तों की सूचक हैं।

इसके द्वारा साधक परमात्मा से प्रार्थना करता है कि हे परमात्मन्! इस चार-गति रूप भयंकर संसार में अनादि काल से मैं भटक रहा हूँ। आपकी इस पूजा द्वारा मुझे रत्नत्रयी की प्राप्ति हो, कि जिसके पालन से मैं भी सिद्धि गति को प्राप्त कर संसार से मुक्त बन जाऊँ।

स्वस्तिक-रचना समय उपरोक्त भाव को व्यक्त करने वाले दोहे :

चिह्न गति भ्रमण संसार मां, जन्म मरण जंजाल।
अष्ट कर्म निवारवा, मांगु मोक्ष फल सार ॥
अक्षत-पूजा करता थका, सफल कर अवतार।
फल मांगु प्रभु आगने, तार-तार मुज तार ॥
दर्शन ज्ञान चारित्र्या, आराधनथी सार।
सिद्ध-शिलानी उपरे, हो मुज वाम श्रीकार ॥
उपरोक्त भाव-पूर्वक अक्षत-पूजा के बाद—

नैवेद्य-पूजा :

अनादि काल से आत्मा में रही हुई आहार की मूर्च्छा का



उतारने के ध्येय से नैवेद्य-पूजा करने की है।

नैवेद्य अर्थात् मेवा-मिष्ठान्न इत्यादि।

स्वस्तिकादि के ऊपर नैवेद्य रख कर नैवेद्य पूजा करनी चाहिये।

नैवेद्य-पूजा के समय निम्नोक्त दोहा बोलें—

अणाहारी पद में कर्मा, विग्रहईय अनंत।

दूर करो ते दीजिये, अणाहारी शिव-संत ॥

भावार्थ :- आत्मा एक गति से दूसरी गति में जाते समय यदि विग्रत गति में गई होवे तब (मात्र एक दो या तीन समय) सम्पूर्ण आहार का त्याग करती है, अर्थात् विग्रह-गति के अन्तर्गत आत्मा आहार ग्रहण नहीं करती है, परन्तु विग्रह-गति के सिवाय समस्तकाल में आत्मा आहार ग्रहण करती ही है, इस स्तुति द्वारा पूजक परमात्मा से यह प्रार्थना करता है कि हे परमात्मा ! विग्रह-गति के अन्तर्गत तो मैंने अनंत-बार अणाहारी अवस्था को प्राप्त की है, परन्तु यह श्रमिक अवस्था तो मेरी आत्मा को कैसे आनन्द दे सकती है, अतः उस अणाहारी अवस्था को छोड़कर शाश्वत मोक्ष रूप अणाहारी अवस्था मुझे प्रदान करें।

फल पूजा :

नैवेद्य-पूजा के बाद अंग-पूजा की अंतिम पूजा फल-पूजा है। अंग-पूजा की समाप्ति समय फल की याचना स्वरूप यह पूजा है। सुगंधी, ताजे व कीमती फलों से फल-पूजा कर परमात्मा से सर्व अनुष्ठान के फल रूप सिद्ध-पद और तत्साधक संयम रूप फल की याचना करने की है।

फल-पूजा के समय निम्नोक्त दोहा बोलें।

इन्द्रादिक-पूजा भरी, फल लावे धरी राग।

पुरुषोत्तम पूजी करी, मांगे शिव फल त्याग ॥

चामर व नृत्य पूजा :

अष्ट प्रकारी पूजा की समाप्ति के बाद पूजक का हृदय हर्ष से भाव-विभोर हो उठता है, अतः उस भक्ति भाव से पूजक का देह भी नाच उठता है। 'मुक्तिथी अधिक तुज भक्ति मुज मन वशी'—भाव को व्यक्त करने वाली चामर व नृत्य पूजा करनी चाहिये।

मस्तक झुका कर चामर विभ्रते हुए नृत्य सहित यह पूजा करनी चाहिये।

अंग व अंग पूजा की समाप्ति स्वरूप आरती तथा मंगल-दीप :

अनंत उपकारी श्री तीर्थंकर परमात्मा की अत्यंत उत्साहपूर्वक अंग व अंग स्वरूप अष्ट प्रकारी पूजा की

समाप्ति के बाद भाव-मंगल की प्राप्ति हेतु आरती व मंगल दीप करना चाहिये।

आरती व मंगल दीप अपनी बायीं ओर से ऊँचे ले जाते हुए, दायीं ओर नीचे से उतरना चाहिये, इसके साथ ही नाभि से नीचे तथा मस्तक से ऊपर भी नहीं ले जाना चाहिये। आरती व मंगल दीप उतारते समय अपनी दृष्टि परमात्मा के सन्मुख रखें।

: आरती समय बोले जाने वाले दोहे :

जय-जय आरती आदि जिण्डा,

नाभिराया मरुदेवी को नंदा; जय० ॥१॥

पहेली आरती पूजा कीजे,

नरभव पार्माने लाहो लीजे. जय० ॥२॥

दूसरी आरती दीन-दयाला,

धूलेवा नगरमां जग अजवाला; जय० ॥३॥

तीसरी आरती त्रिभुवन-देवा,

सुरनर इन्द्र करे तेरी सेवा. जय० ॥४॥

चौथी आरती चउगति चूरे,

मन वांछित फल शिवमुख पूरे. जय० ॥५॥

पंचमी आरती पुण्य उपाया,

मूलचन्द रिखव गुण गाया. जय० ॥६॥

: मंगल दीप के दोहे :

दीवा रे दीवो प्रभु मंगलिक दीवो,

आरती उतारो ने बहु चिरंजीवो.

सोहामणी घेर पर्व दीवाली,

अम्बर खेले अमरा बाली.

दीपाल भणे अणे कुल अजुआली,

भावे भगते विघ्न निवारी.

दीपाल भणे अणे कलिकाले,

आरती उतारी राजा कुमार पाले.

अेम घेर मंगलिक तुम घेर मंगलिक,

मंगलिक चतुर्विध संघने होजो.

दीवा रे दीवो.....

चीफ श्रीमती सूरज भंडारी

18, फोरेन्स मेन्सन, वीवीन एवेन्यू-हेनडन सेन्टर, लन्दन



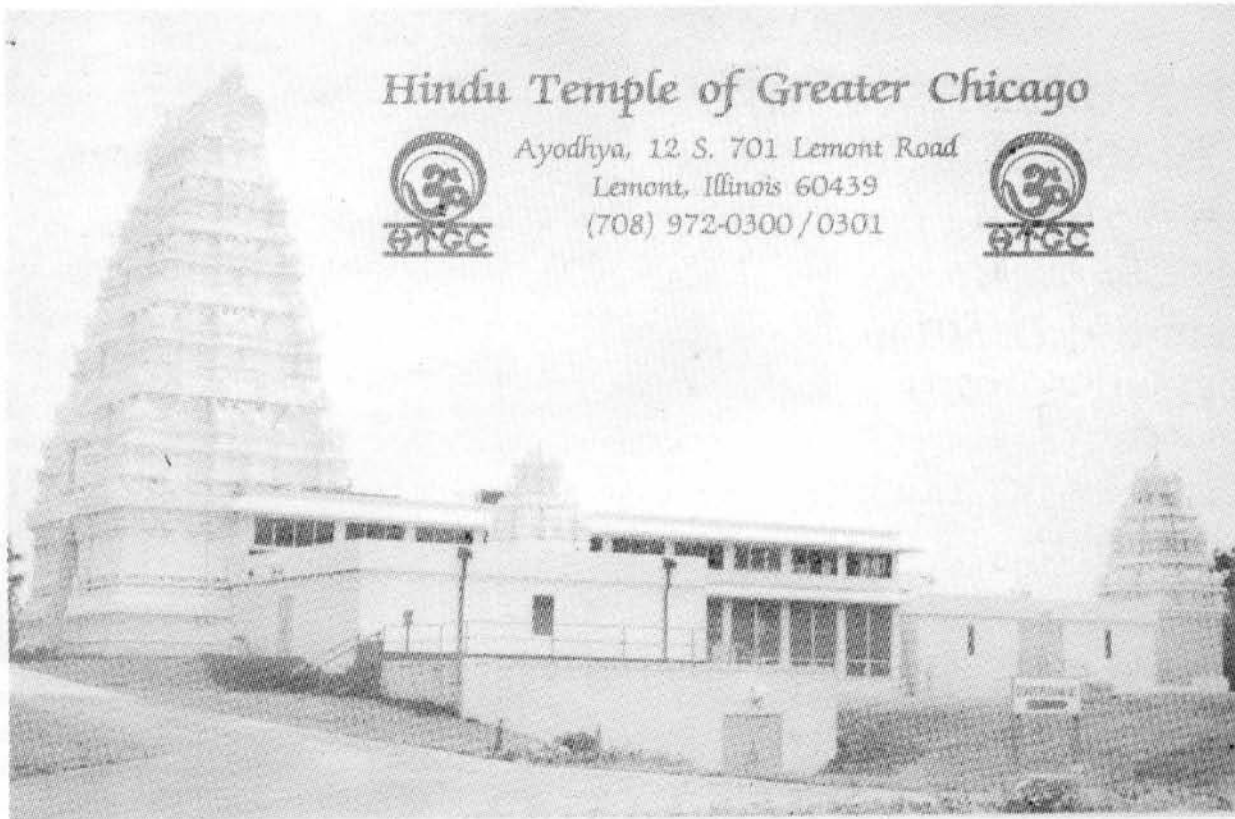
Temples of Indian Origin Around Chicago

Collection by Vikram Shah, M.D.

We bow to all different temples of Indian origin around the world on our Pratishtha Mahotsav. As we believe in Anekantvad (theory of relativity) – we respect all religions. Gunratnu Suri, the Commentator of a Jain work on Comparative Philosophy says: "Although the various schools of Philosophy,

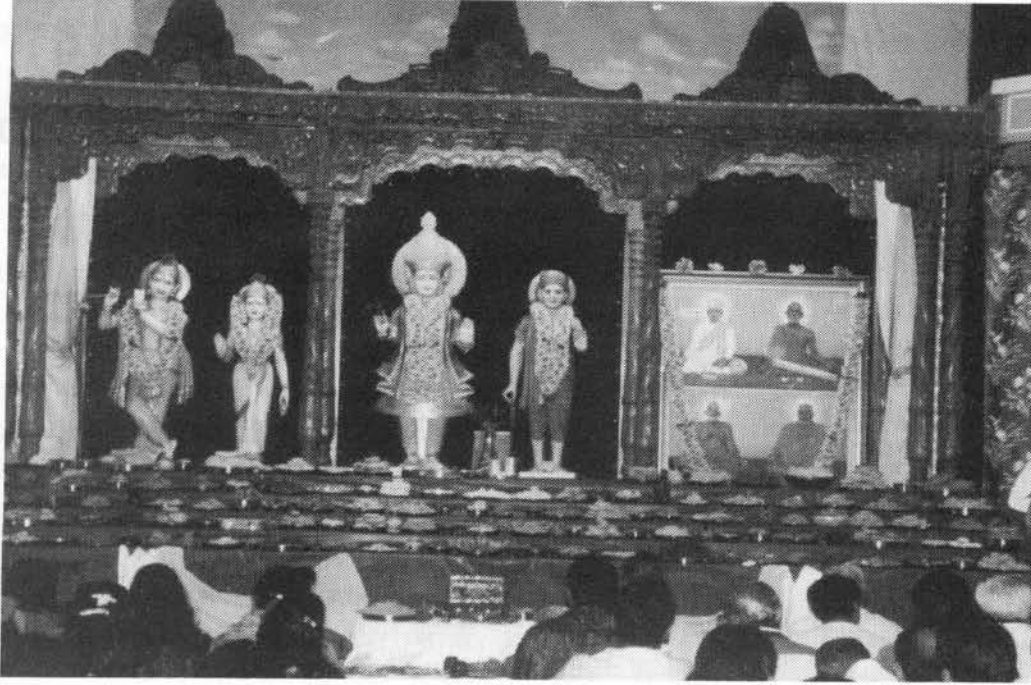
through sectarian bigotry, differ from one another, still there are certain aspects of truth in them which would harmonize if they were joined into an organic whole."

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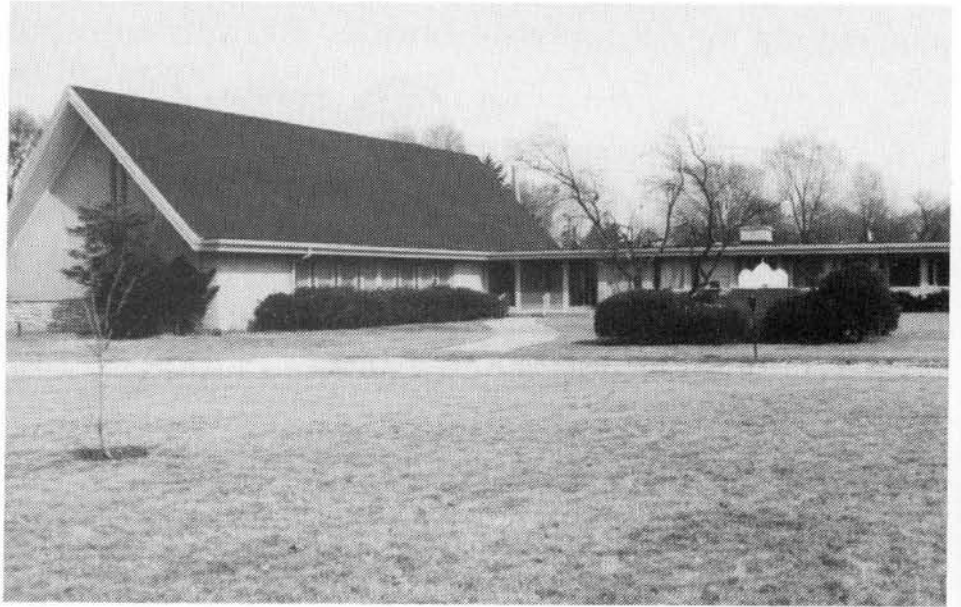
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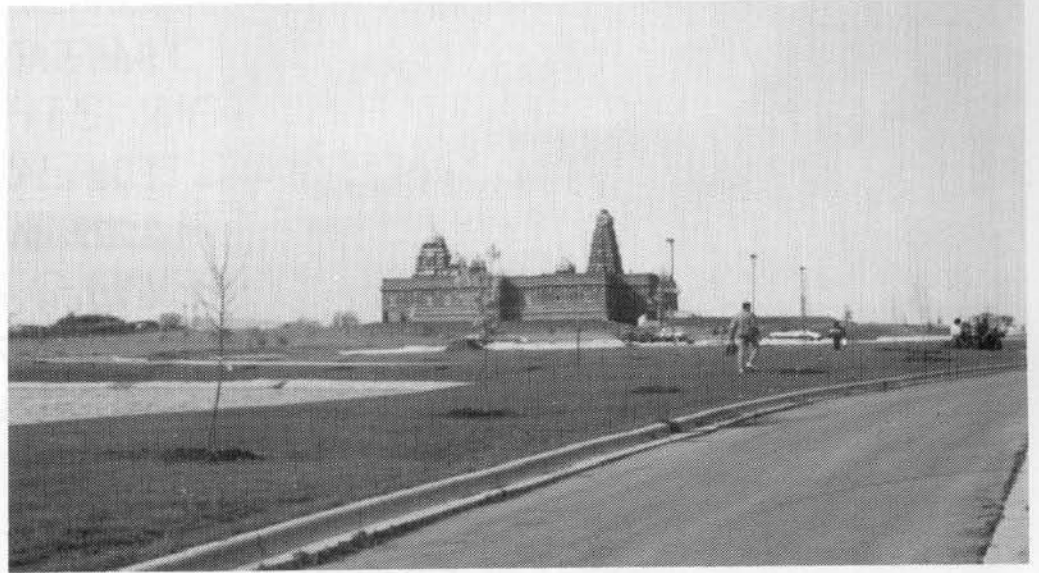
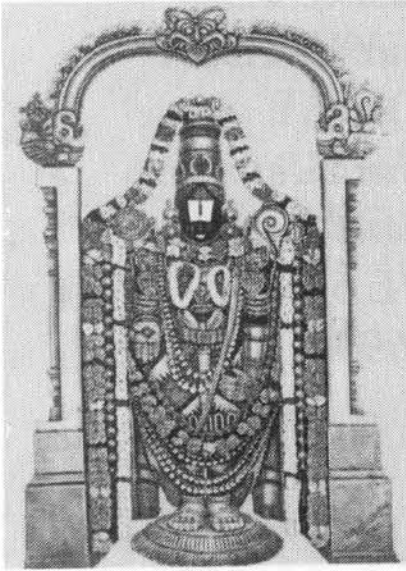
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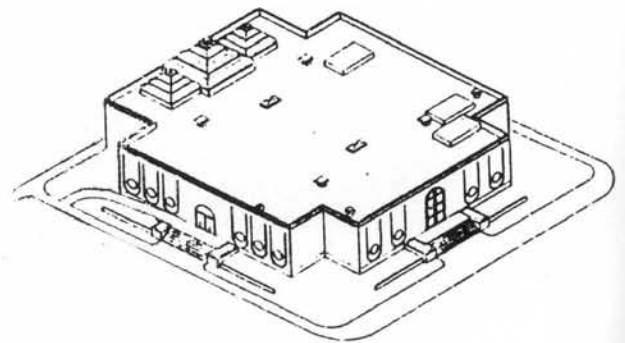
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TO FREE OUR SOUL
FROM CYCLE OF
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*Best Wishes & Congratulations to the
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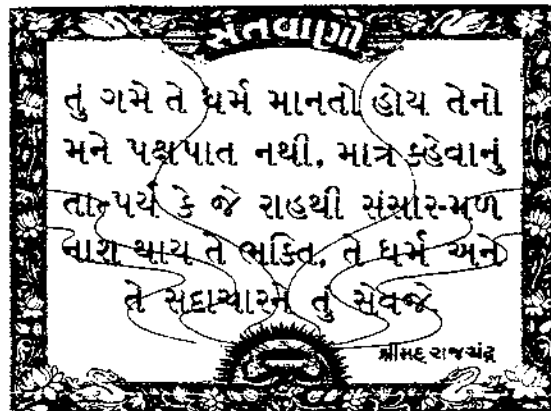
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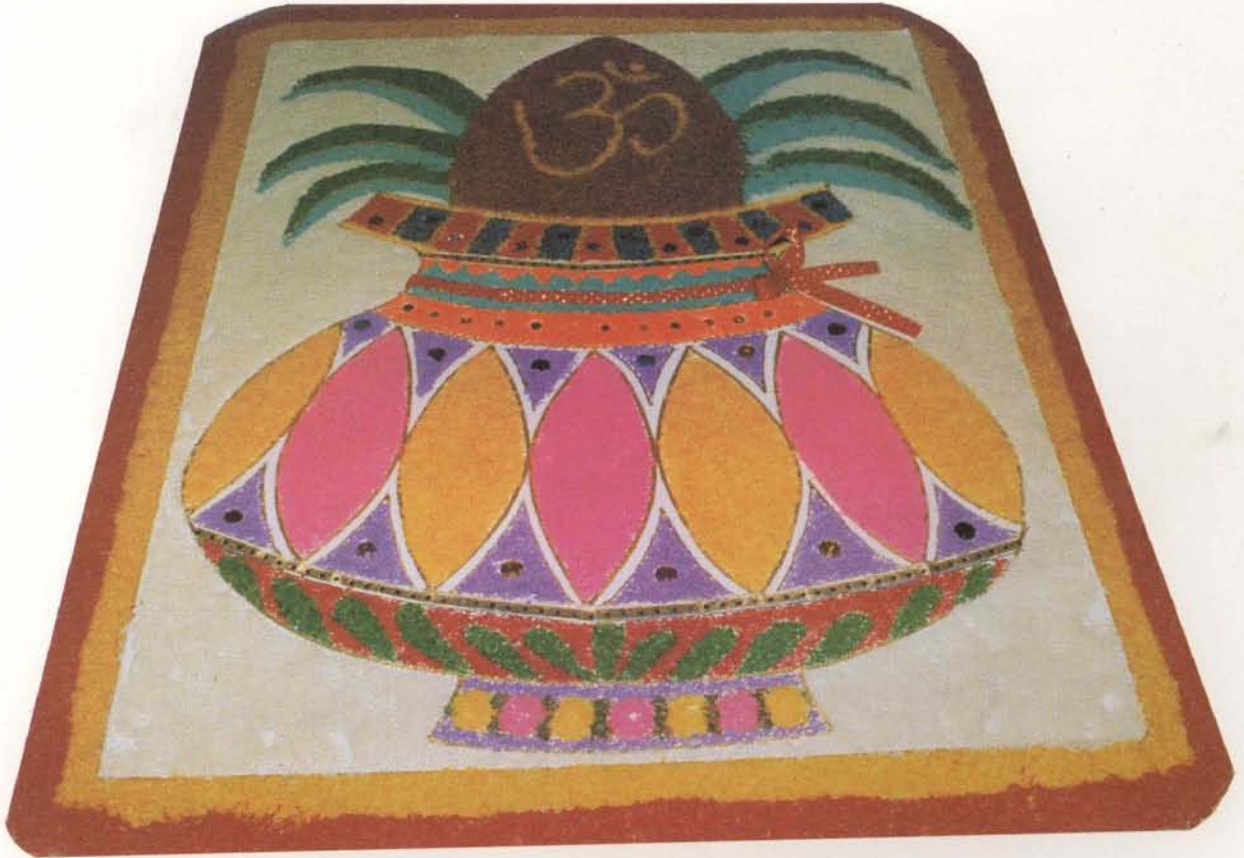
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This picture is a Kumbh. It represents the auspicious beginning of any human venture.

Artist: Dr. Megha Doshi



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