

JAIN SOCIETY OF HOUSTON

**PRATISHTHA
MAHOTSAV
SOUVENIR**

18-26th NOVEMBER 1995

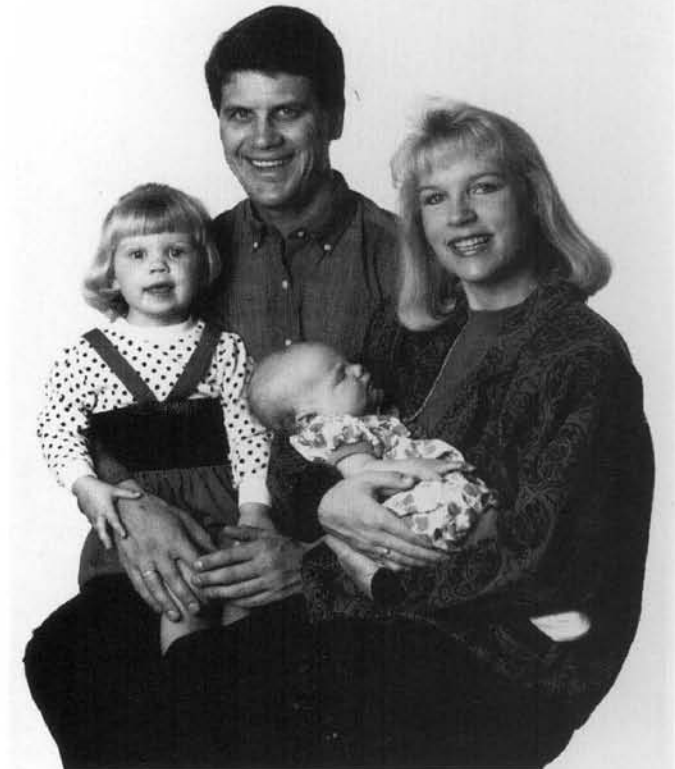


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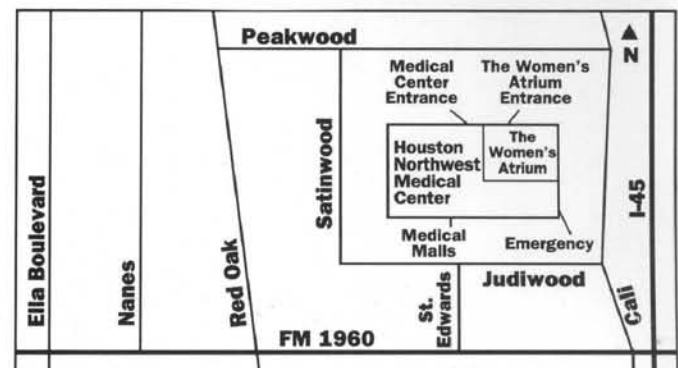


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નામો આરિહંતાણં,
 નામો સ્વૈદ્દાણં,
 નામો આચારિયાણં,
 નામો ઉવજ્જ્ઞાયાણં,
 નામો લોએસવ્વસાહુણં,

એસો પંચળમોક્કારો, સવ્વપાવ પ્પણા સળો।
 મંગલાણંચ સવ્વેસિં, પદમંહવડ મંગલમ્ ॥

FORWARD

**The Temple is our Soul;
The Jain Center is our Dream.**

**The Temple is a monument of
Peace, Harmony and Truth.
Pratishtha is the first step towards promoting:
Peace through Non-violence (Ahimsa);
Utmost reverence to all forms of life;
Harmony with the environment and
compassionate interdependence
with nature and all living beings,
and Truth through the multiplicity of views (Anekant),
as foundations of a civilized society.**

**With the creation of an inspiring Jain Center,
we are fulfilling our Dream
to pass our rich Jain Heritage
to the able hands of our Youth.
Our ultimate accomplishment will be the
active involvement of our community
for generations to come.**

PRATISHTHA MAHOTSAV VIR SAMVAT 2522, MAGSARSUD 5th

26th NOVEMBER 1995

PRATISHTHA COMMITTEE

Kishore Doshi (Chairman)
Suresh Ghelani
Udai Jain
Virendra Kothari
Vijay Sanghani
Bharat Shah
Kishore Shah

BOARD OF TRUSTEES

Udai Jain (Chief)
Mukesh Gandhi
Virendra Kothari
Pallavi Mehta
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Navin Shah (V.P.)
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Vinod Bilakhia
Snehlata Mehta
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Parag Mehta
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Sudhir Kapadia
Sevanti Mehta
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Houston, Texas 77063**

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KWIK KOPY
3330 Richmond
Houston, Texas 77098**

Message from the Pratishtha Committee Chairman



Jai Jinendra,

An humble beginning by a handful of devoted families has been transformed into a strong society with a membership of 275 families, a 10,000 sq. ft. facility to congregate, and now a temple. We all can be proud of our achievement.

This **Pratishtha Mahotsav** brings great joy and happiness. As each idol of our Tirthankars in the temple is consecrated, the spirit of these great souls will inspire worship and devotion. It is believed that the Jineshwar Darshan eliminates our sins, worship fulfills our wishes, and Pooja brings happiness. The presence of Jineshwar Dev is like having a "Kalpa Vruksha" in our temple.

This generation of Jains have tried to fulfill their obligations to provide a base for continuance of our heritage and promote and practice Lord Mahavir's message of peace and non-violence. We are confident that the next generation will spread and practice Bhgawan Mahavir's teachings even further.

On behalf of the society, I congratulate and thank all those who donated funds, time and effort to make this event successful. It has been a very involved project with a lot of time spent, efforts undertaken, and hard decisions made. In the process of this **Pratishtha Mahotsav**, if we have unknowingly hurt anybody's feelings or anyone has found any inadequacy in any respect, I kindly request for your understanding. Michhami Dukkadam !

Kishor Doshi

Chairman, Pratishtha Committee

Message from the President



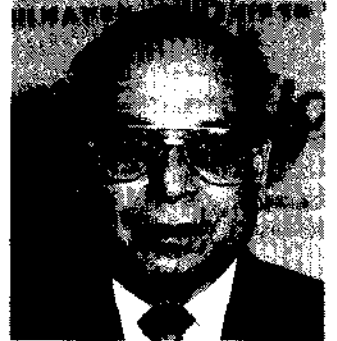
Jai Jinendra,

November 26th, 1995, will be remembered as a very important day in the history of our Jain Society. On this auspicious day, we are celebrating the **Pratishtha Mahotsav** of the idols of our Tirthankars and other deities. On the eve of this joyous day, I would like to thank all the donors and the volunteers who have contributed their time, effort and wealth to make this big dream come true. Our seniors and youth have also participated very actively in the weeks leading up to the **Pratishtha Mahotsav**. On behalf of Jain Society of Houston, I appeal to everyone to get actively involved in all the activities of our center and help us make our center a very thriving center and a beautiful facility.

Bharat Shah

President

Message from the Chief Trustee



Jai Jinendra,

With the Blessings Of our Tirthankars and spiritual leaders, we are celebrating our **Pratishtha Mahotsav** on Sunday Nov. 26, 1995. This day is auspicious, and very important to the Jain Society of Houston. The dream we all had for years is now coming true, which brings joy and happiness to us.

The Jain community of Houston is thankful to our holy Gurus, religious Scholars, dignitaries and all the well-wishers for their spiritual teachings of our Lords. We are also grateful for their inspiration, dedication and great efforts. The whole Jain Sangh has worked very hard with tremendous unity, which makes me very proud of our Sangh. I thank every member of the Jain Samaj.

With this temple and Pratishtha of our Tirthankar Bhagwan's idols, I hope we and our future generations will continue the march towards attaining a higher level of spiritual knowledge.

Uday Jain

Chief Trustee

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We would like to thank all the

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SADHUS
DIGNITARIES
VIDHIKARS
GUESTS**

&

all Jain Center Members

**For making both this Souvenir possible,
and making the
PRATISHTHA MAHOTSAV
a very successful one**

Jain Society of Houston

Namaskar Maha Mantra The Universal Prayer

Namo Arhantanam -

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 Loḥ 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*

Esṇ 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



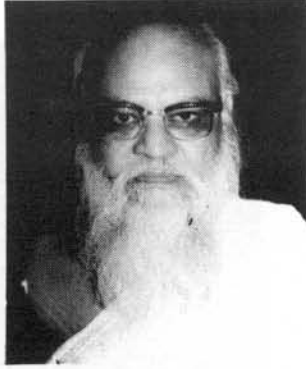
"It is easy to lose interest in the temple if you have never made an investment in it"
(Author Unknown)

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"Serving one's parents and elders with love, respect, and devotion is the utmost gift you can give them"
(Lord Mahavira)

HONORABLE GUESTS Of the Pratishtha Ceremony



**His Holiness Sahitya Bhushan Jyotish
Martand
Muni Shri KasturSagarji**

Muni Shri was born in the year 1932 to Makbai and Sojpalbhai in Samagoga, Kutchh, India. At the age of 20 Muni Shri too *Diksha* from Muni Shri Lakshmi Sagarji of the *Yognishtha Acharya Shri Buddhi Sagarji Samudai*. Muni Shri has in-depth knowledge of *Jainshashtra*, *Karmashashtra* and *Jyotishshashtra* and is an expert in the *Muharatshashtra* and *Muharat Vidhi-vidhan*. He is well versed in Sanskrit, Gujarati, Kutchi, Hindi, Marathi and Rajasthani languages. He has authored many books and has published articles under the 'Jai Jinendra' column of very widely read Gujarati newspaper 'Mumbai Samachar'. Muni Shri has performed Bhoomi Pujan, Khanan Vidhi, and Pratishtha at various places in India, and he is the Thanapati of Shri ChandraPrabhu Shwetambar Jain Mandir, Jalana, Maharashtra, India. His life motto is "Hum sabhi ko jodenge, Hamne yah vrat dhara hai. Dharma samanvaya aur ekta yahi hamara nara hai." (It is my pledge to promote religious harmony and unite everybody.)



His Holiness Shri Bhattarak Charukirtiji

Shri Charukirthiji is a head of the Jain Math at Madbidri, Karnatak, India. He is a Bhattarak of the math (temple). Bhattarak is a long standing Digamber Jain tradition. Bhattarak Diksha requires to renounce the wordly possessions and practice celibacy. Bhattarakji has studied in Banaras in India and holds a master's degree in Hindi language and a Ph. D. in Jainism. He serves on the committees of various Jain organizations as a Member, President or Chairman. His holiness is an outstanding Jain Scholar. Bhattarakji has visited us several times in the past and we are very happy to have him for the Pratishtha Mahotsav.

Babubhai Kadiwala

Babubhai Kadiwala is a devout Jain and a spiritual man. He is a very knowledgeabe man in the matters of Poojas and religious rituals. Babubhai has performed a number of Poojas and Pratishtha ceremonies throuhout the world including Chicago and Dallas.

Babubhai's life is synonymous with Poojas (worship) and Sadhana (meditaion). He practices meditation everyday for several hours. He is author of many books including Poojas, Sadhana and keys to success in life. Babubhai has devoted his life for the sake of religion.

We are very happy to have him here with his group of musicians to conduct our Pratishtha Mahotsav.

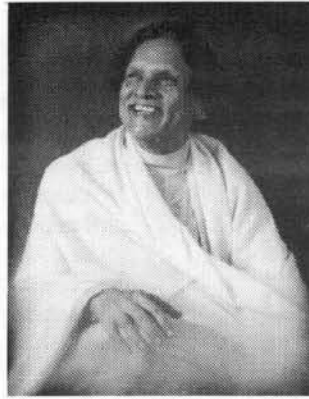
"Do not expect a thousand-dollar answer to a ten-cent prayer"

(Author Unknown)

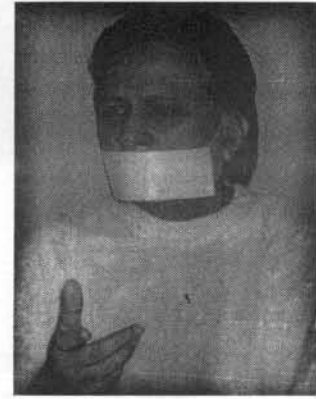
SPIRITUAL LEADERS Of the Pratishtha Ceremony



LATE ACHARYA
SHREE
SHUSHILKUMARJI



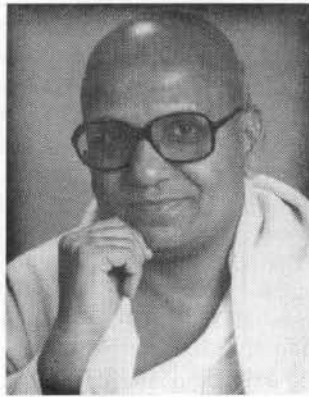
GURUDEV SHREE
CHITRABHANU



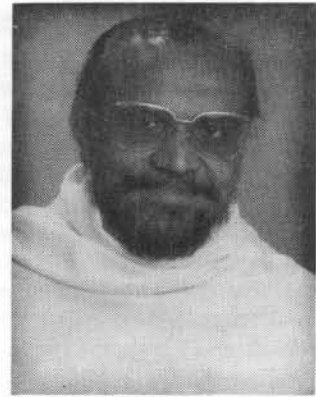
MUNI SHREE
ROOPCHANDJI



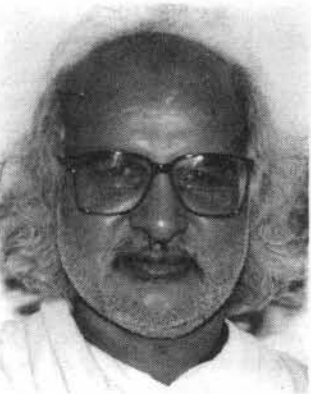
ACHARYA SHREE
CHANDNAJI



SHREE
KIRTICHANDRAJI
MAHARAJ



SHREE
JINCHANDRAJI
MAHARAJ



AMRENDRA
MUNIJ



SAMANIJI
MADHUR PRAGNAJI



SAMANIJI
CHARITRA PRAGNAJI

"Ignorance needs no introduction; it always makes itself known"

(Jawaharlal Nehru)



STATE OF TEXAS
OFFICE OF THE GOVERNOR

GEORGE W. BUSH
GOVERNOR

November 7, 1995

Greetings to:

The Jain Society of Houston, Inc.

Congratulations on dedication of your new temple.

The celebration of faith is central to the lives of many Texans. I know your congregation is blessed by the spiritual guidance that the Jain Society of Houston, Inc. offers.

Best wishes on this special occasion.

Sincerely,

A handwritten signature of George W. Bush in dark ink.

GEORGE W. BUSH



"More people get into trouble by covering up their ignorance rather than admitting it"
(Author Unknown)

KAY BAILEY HUTCHISON
TEXAS

COMMITTEES:
ARMED SERVICES
SMALL BUSINESS
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AND TRANSPORTATION

United States Senate

WASHINGTON, DC 20510-4304

November 8, 1995

The Jain Society of Houston, Inc.
P. O. Box 772313
Houston, Texas 77215-2313

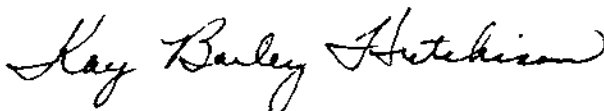
Dear Friends:

I am pleased to send greetings on the occasion of the dedication of your new temple and extend a warm welcome to Muni Shri Kastur Sagarji Maharaj and Bhattarak Charukirthijee from India.

I know the dedication of the temple will be a joyous occasion for Houston area Jain families and friends. The culture of our nation is enriched by the contributions the Jain religion has made to our country.

It is a special honor to participate in your dedication through this message of goodwill.

Sincerely,



Kay Bailey Hutchison

KBH/had

"Faith gives us the confidence to face the present with confidence, and the future with expectancy"
(Author Unknown)

Swashpawan Singh
Consul General



भारत का प्रधान कंसलरावास

ह्यूस्टन

CONSULATE GENERAL OF INDIA
HOUSTON

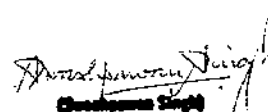
November 10, 1995

MESSAGE

On behalf of the Consulate General of India, I extend warm felicitations to the Jain Society of Houston Inc. on the auspicious occasion of Pratishtha Mahotsav on November 26.

Pratishtha Mahotsav is a reminder of how faith and devotion can bind a community to its roots and provide spiritual sustenance. The significant contribution of Jainism to Indian culture has been well-chronicled, and its fundamental tenet of non-violence continues to have great relevance in our troubled times.

Once again, I wish you a most happy and memorable Pratishtha Mahotsav


(Swashpawan Singh)
Consul General
Consulate General of India
Houston

Shrenik K. Kasturbhai

September 27, 1995

Dear Kishor Doshi:

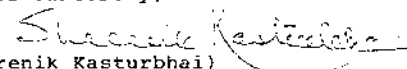
I must thank you for your invitation to the Pratishtha ceremony at Houston, but I am sincerely sorry that owing to previous commitments I am not in a position to accept your invitation.

Indeed religion aims at enhancing spiritual knowledge and human virtues. I am sure that the temple being constructed over there will help achieve this ultimate objective.

Jain religion is a great religion and Jain philosophy is very noble and elevating. It is a matter of pride and joy for us over here that you all are so deeply concerned and active about religion and culture. So far away from here.

I wish that the 'Pratishtha' ceremony will have all the success and the centre for which you all are working will go a long way in providing inspiration and guidance to the younger generation about religion and culture.

Yours sincerely,


(Shrenik Kasturbhai)

Shri Kishor Doshi,
Chairman,
Pratishtha Committee,
Jain Society of Houston Inc.,
3905, Arc Street,
Houston, Texas 77063.
U.S.A.

SKL:htv

'Lalbag', Shahibag, Ahmedabad-380 004-India Phones : Office : 357408; Residence : 886376 Cable : 'Nila'

"Some people know how to live everyone else's life but their own"

(Acharya Sushil Kumar Ji)

શ્રી

Acharya Padma Sagar Suri

14th Aug '95.

Mr. Udal Jain,
Jain Society Of Houston Inc.
3905, Arc St,
Houston Texas-77063, U.S.A

Sri. Udal Jain,
Dharmalabh :

I am happy to receive your letter and learn that Pratishtha Mahotsav is taking place on 26th November, 1995 at Houston. Also, it gives me immense happiness to know that Bhagwan Mahavir's temple has been built there. I am sure His messages and teachings should reach to the people of America through your different medias. I heartily wish and bless the Mahotsav a grand success. Convey my dharmalabh to all the members and friends.

My blessings and best wishes are always there with you.

Let me know if there is anything I can do.

With blessings,

Padmasagar Suri

JAIN TEMPLE, 11-A, KEYSHAM ROAD, BHAWANPORE, CALCUTTA 700020. PHONE NO 4755150

જીવન સિદ્ધ

૧૩/૮/૯૫
મયરનાથજી

મનો ભા: શ્રીચરુનેભિદ્ધ

વિનમ્ર સ્તુતિદાયક

શ્રીશાસ્ત્રીશ્રીકૃષ્ણપાલ દેસાઈ સોમ દર્શના

શ્રીચરુનેભિદ્ધ દ્વારા મળે છે. મનો ભોક્ષી

દેશી

વિ. ત્રીસો તા. રાત્રીનો પત્ર તેમ જોઈએ

તોફ દુધાલનો ૨૬/૧૧નો પત્ર તા. ૧૦/૧૦/૯૫ના મળ્યો છે.

દુધાલ નિમ્મલે ૨૬, ૧૧, ૫૫ ત્રીસોને પ્રતિષ્ઠા

પ્રતિષ્ઠા છે. ભલે ૨૦/૧૦/૯૫ મળ્યો છે.

શ્રી દેવ. ૧૨/૧૧/૯૫ મળ્યો છે. પ્રતિષ્ઠા નિર્મિત થો

મેળ ૨૬/૧૧/૯૫ મળ્યો છે.

૨૦/૧૧/૯૫ મળ્યો છે. પ્રતિષ્ઠા નિર્મિત થો

દુધાલ ૨૬/૧૧/૯૫ મળ્યો છે. પ્રતિષ્ઠા નિર્મિત થો

મનો

શ્રીચરુનેભિદ્ધ

દર્શના

AMRENDRA MUNI



C/O **SIDDHACHALAM**

Founder - H.H. Acharya Sushil Kumarji Maharaj

65 MUD POND RD., BLAIRSTOWN, N.J. 07825 - (201) 362-9793

20 October, 1995

I write to you to express my profound joy and to convey my blessings and good wishes on the historic occasion of Pratishtha Mahotsav being celebrated at the Jain Center of Houston.

I find even greater joy and bliss in writing to you from Siddhachalam. I am therefore writing to you on Siddhachalam stationery, knowing that the work which Acharya Sushil Kumarji Maharaj (Guruji) pioneered and carried out is continuing at Houston, and knowing that Guruji's blessings are with you.

It is a matter of pride that the Jain Center in Houston has done so much work to find a dream come true as it would be upon consecration of the Temple.

I wish you every success in your spiritual endeavours.

With blessings.

Muni Amrendra Kumar

TO: Shri Kishorbhel Doshi, Chairman, Pratishtha Mahotsav Committee
AND TO: Houston Shree Sangh.

INTERNATIONAL MAHAVIR JAIN MISSION • WORLD FELLOWSHIP OF RELIGIONS • KUNDALINI SCIENCE CENTER

ધર્મના ઉદ્દેશ્ય છે આધ્યાત્મિક વિકાસ : ઉત્તરે તિર અંતર્દક્ષિત
ઔર ઔરુદ્ધી હોગા આચાર્યક છે : મહત્ત્વ આર આરંભન તક પર્વેષ કર
મનુષ્ય સ્ક જાતા છે : યદ ધાર્મિક જગત્ત્વ કે તિર ક્ષેત્રસ્કર નહીં હોતા :
આપ અમેરિકા મેં રહેને વાલે પ્રશ્ન મોગ હેં જ્ઞાનિષ્ઠા દ્વાર વિષ્ણુ પર ગણે મેં
ઉત્તર કર વિચાર કરેં : મંદિર આદિ આરંભનોં કો રેત્તા સ્કર દેં,
ખિત્તે અધ્યાત્મોન્મુક્તિ બદે : હમ સંસ્થાગત ધર્મ કો મહત્ત્વ મૂલ્ય નહીં
દેતે : હમારા આરંભ આધ્યાત્મિક વિકાસ કે પ્રતિ છે : હમ વાહો
હેં - આગે ધર્મસ્થ આધ્યાત્મિક વિકાસ કે કેન્દ્ર બનેં : મૌતિકભાદ
કો ઔર જાને તાલે લોગોં કે તિર મી લે જ્યોતિર્મુખ બને : હમારા
ધિરવાસ છે - આપકે દ્વાર વિકસિત ધર્મસ્થ મેં અહંકાર લોગોં કો
અધ્યાત્મ કો નહીં દુષ્ટિ ઔર નહીં જ્યોતિ મિલેગી :

28 અગસ્ટ, 1995
ભાદરુ :

ગયાધિમિતિ કી તુલસી સ્વં આચાર્ય મહાશય

"The things in life that count most are the things that cannot be counted"

(Author Unknown)

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Phone : 6821348

मानव मंदिर मिशन MANAV MANDIR MISSION

संस्थापक
गुरुदेव मुनिश्री रूपचन्द्रजी महाराज

जैन आश्रम, रूप विहार, रिंग रोड,
तराय काले खां बस अड्डा के सामने,
नई दिल्ली-110 013

क्रमिक.....

दिनांक 24-अक्टू-1995

वरिष्ठ श्रावक श्री किशोर भाई

दीपावली और नव वर्ष शुभ मंगलमय हो ।

आपसे यह आशंका बहुत असम्भता हुई कि मतिष्ठा - समारोह के अवसर पर
आप धर्म - भावना और सभावना के लिए एक स्मारिका का प्रकाशन भी कर रहे हैं ।

मंदिरों, उपाध्यों, स्थानों और साहित्य-प्रकाशन का एक ही उद्देश्य होता है कि
इससे प्रेरणा लेकर हम ज्ञान, कर्म, चरित्र की विशेष प्रशंसा करें । क्योंकि यह रत्न-त्रयी
ही उद्धार - शान्ति और सुख का एक मात्र राज-मार्ग है ।

दृष्टान्त - समाज धर्म और समाज - सेवा की दृष्टि में निरंतर अवसर है,-
यह धर्म का विषय है । परमार्थ के पथपर आपके कदम आगे-से-आगे बढ़ते रहें -
यही आशीर्वाद है ।

मणि उपकट्ट

मानव मंदिर मिशन, नई दिल्ली-13

मानव मंदिर मिशन, नई दिल्ली-13

"Money is like knowledge...the more you have the less you need to brag"

(Author Unknown)

File No. 713-789-2340

To,
Kishor Doshi, Houston
U.S.A.

Date: 31-10-95

Total Page: Four

શ્રીજીને આદરે

જૈન સોમાયટી ઓફ ડ્યુરન દ્વારા પ્રતિષ્ઠા મહોત્સવનું આયોજન કરવામાં આવ્યું છે અને તે અત્યંત આહર્ષની વાત છે. આપણે એક બીજાને લીધે કે આ જિનશ્રુતિ અને આ જિનાગમ એ તપ્ય આત્માને તપસાગરથી તરવાનું અનન્ય સાધન છે. આ અમરે તમે પ્રતિષ્ઠા મહોત્સવ દ્વારા જૈન ધર્મની ભાવનાઓને જયદોષ કરી રહ્યા છો. જૈન ધર્મના સાત કોત્રોમાં જિનમંદિર અને જિનશ્રુતિ કેવા રોચક છે જ્યારે આપક અને શ્રાવિકા અને એના પાયાના પથ્થર બનીને જિનશાસનને ઝડપી રાખવા માટે તમને અને દુનિયા પ્રયત્ન કરે છે. ભારતથી આપણે દૂર હોવા છતાં તમે એક પ્રતિષ્ઠા મહોત્સવ માટે જે અથાગ પ્રયત્ન કરો છો તે જોઈને મારું હૃદય આહર્ષ અને ઉત્સાહ અનુભવે છે. જૈન ધર્મના સંસ્કારોની ફેરફારી પ્રથમતા હોય છે તેનો અનુભવ ~~અને~~ તમારી મહેનત જોઈને અમભય છે.

હું આશા રાખું છું કે આ જિનમંદિરના પ્રતિષ્ઠા મહોત્સવ બાદ આપણી યુવાન પેઢીને જૈન ધર્મના વધુને વધુ સંસ્કારો મળશે અને વડીલોની આરાધના અને ભક્તિમાં ભરતી આવશે. આ તપ્ય પ્રસંગની હું સંપૂર્ણ સફળતા ઇચ્છું છું.

અમરવિંદ નાલાક ના
જય જયે
(અમરવિંદનાઈ પળાલાલ)

"Revenge is the sword that wounds the one who wields it"

(Abraham Lincoln)

શુભેચ્છા-સંદર્શ

જૈન સમાચારી બોર્ડ ઇન્કુરેશન પ્રતિષ્ઠા મહોત્સવ સમયે આપ સહુને હૃદયની ઊંડી શુભેચ્છાઓ પાઠવનાં આપારે આજે પ્યકા કું કું આપણા જિજ્ઞાસુઓ, આપણી ધર્મભાવના, વૈવિધ્ય અને સ્થાપત્યના મહાન સતીકો છે અને તેમાં પણ એની સ્થાપનાનો વિચાર એટલે પ્રતિષ્ઠાનો મહિમાવંતો મંગલમય વિચાર. એમાં જિજ્ઞાસુઓની પ્રતિષ્ઠા થશે ત્યારે આપણને સહુને આપણી ભાવનાઓ સગર કરવાનું અને સહુ પાસે વેતુનિ કરવાનું અવલંબના માટે. આપણા ધર્મશાસ્ત્રોએ કહ્યું છે કે જિજ્ઞાસુતા યથાર્થ દર્શનથી મળવા શુભદુઃખ ભરી માથ છે અને અને સિતની નિર્મળતા પ્રાપ્ત થાય છે. આપણા મહાન શાસ્ત્રકાર આચાર્ય હરિભદ્રશ્રીજીવજીએ પણ તેમની આગાહી કરવામાં આવે છે. ચૈત્યવન્દનતઃ સચ્ચ શુભા ભાવઃ પ્રગમતે ।

ભસ્માન્ કર્મકાયઃ સર્વ, તત કલ્યાણમશ્નુતે ।।

"ચૈત્ય એટલે કે જિજ્ઞાસુતા અથવા જિજ્ઞાસુતાને પ્રોત્સાહન કરવાથી ઉત્કૃષ્ટ શુભ ભાવ મળે છે. આ શુભ ભાવથી કર્મનો કાય થાય છે અને કર્મના કાયથી સર્વ કલ્યાણની પ્રાપ્તિ થાય છે."

આ રીતે ~~શુભેચ્છા~~ જૈન સમાચારી બોર્ડ ઇન્કુરેશન દ્વારા પ્રકારે પ્રતિષ્ઠા સમારોહ વચ્ચે આત્માઓના હૃદયમાં ધર્મના ઉત્કૃષ્ટ ભાવોની પ્રતિષ્ઠાને સમારંભ બની રહ્યો. આનું કારણ એ છે કે જિજ્ઞાસુતા હૃદયની શક્તિ અને જ્ઞાનના ભાવોનું કલ્યાણ કરવારી છે. આપણા મહાન ધર્મગ્રંથો નોંધે છે કે જિજ્ઞાસુતા એ સંસારરૂપી સમુદ્રને તરી જવા માટેની નૌકા. જ્યાં છે અને માનવેષ્ટપ મારુઓ પર જય અપાવવારી છે. આદિ, પ્રાદિ અને ઉપાધિના ત્રિવિધ તાપથી બાધા-કાળા આત્માને વિશ્વાસી બનાવવાનું ઉચ્ચ આશિષસ્થાન છે અને બધારથીનાં ભૂતા પડેલા શુભાક્રમને આપો માર્ગ બોધવી દીવાદાંડી છે.

આ પ્રસંગે આપ સહુની આપાર મહેનત, ઉચ્ચ ધર્મભાવના અને અનન્ય ઉત્સાહ બેઠી ચર્ચામાં આજે અને ઉત્સાહનો અનુભવ થાય છે. તમારા સહુના હૃદયમાં વસતા જિજ્ઞાસુતા પ્રત્યેની ઉચ્ચ ભાવનાને તારા કોરિ કોરિ પ્રજ્વાલ !

જય જિજ્ઞાસુ

(કુમારમાળ દેસાઈ)

"It's not the load that breaks you down, it's the way you carry it"

(Percy Shelley)

PRATISHTHA MAHOTSAV

Dignitary/Scholar Appreciation

We express our sincere appreciation and highest regards
to the following Jain Scholars and Munis for
sharing their spiritual knowledge, great aspirations and for visiting
Jain Society of Houston within the last few years

Shri Amrendra Muni
Shri Anita Jain
Bandhu Tripotiji
Shri Bhattarak Charukirti
Shri Chandnaji
Shri Chitrabhanuji
Shri Dhirajlal Pandit
Shri Dineshbhai Mody
Dr. Hukamchand Bharill
Shri Jaismitaji
Shri Kumarpal Desai
Shri Madhusmitaji
Shri Manak Muni
Dr. N. P. Jain
Acharya Shri PushpaRaj
Shri Rupchandji
Dr. Suman Jain
Shri Saman Samaniji
Shri Shashikant Mehta
Shri Subhamji
Shri Sunandaben Vora
Acharya Shri Sushil Muni
Shri Vibhaji
Shri Yogesh Muni
and
Many Other Respected Scholars

"Our aim should be service, not success"

(S. R. Radhakrishnan)

PRATISHTHA MAHOTSAV

Dignitary/Scholar Appreciation

Our sincere thanks and appreciation
to the following dignitaries
for their blessings, guidance and well wishes
on the occasion of Pratishtha Mahotsav

His Holiness Acharya Shri Chandroday Suri
His Holiness Acharya Shri JayantSen Suri
His Holiness Acharya Shri Yasodev Suri
His Holiness Muni Shri Kastursagarji
His Holiness Shri Charukeerti Bhattarakji
His Holiness Muni Shri Amrendra Kumar
His Holiness Shri Chritrabhanuji
His Holiness Shri Atmanandji

Shri Arvind S. Sanghvi
Shri C. N. Sanghavi
Shri Damji L. Shah Anchorwala
Shri Dhirajlal Pandit
Shri Dineshbhai Mody
Shri M. C. Shah
Shri Pratap Bhogilal
and
Many Other Respected Dignitaries & Guests

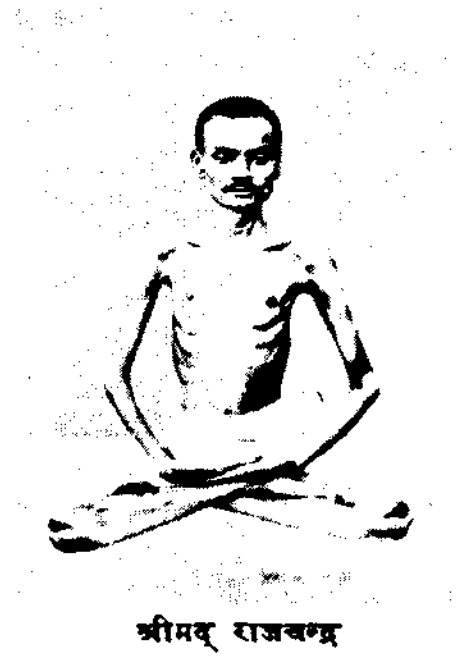
"You can give without loving, but you cannot love without giving"

(Author Unknown)

**WITH BEST WISHES
AND
CONGRATULATIONS**

FROM

**Virendra, Bharati
and
Prashant Kothari**



**With Best Compliments
to the Jain Society of Houston**

from

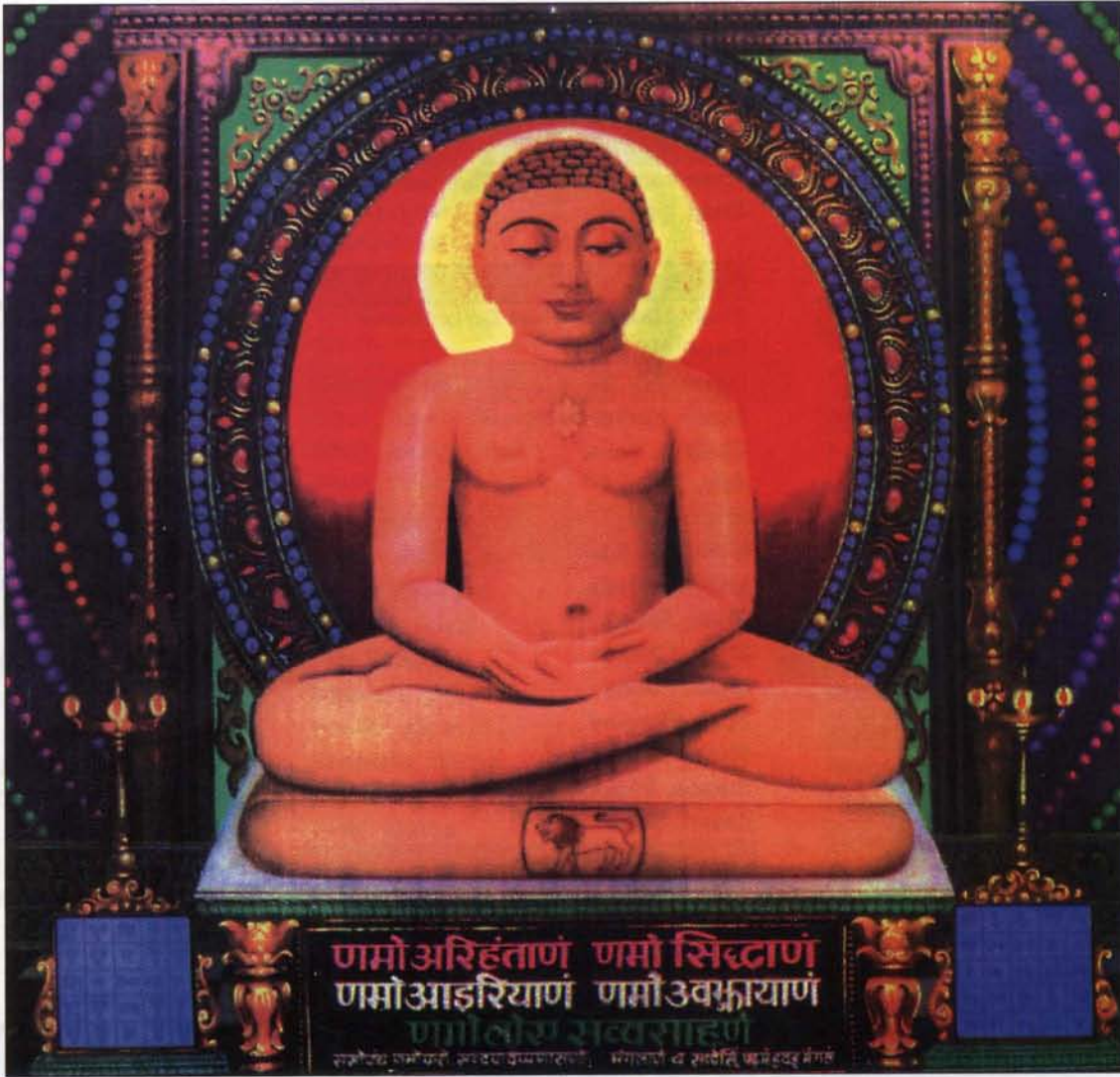


**MUKESH, KIRAN
NEIL & NIRAV GANDHI
AND
JASUMATIBEN,
CHANDRAKANTBHAI
& JINESH GANDHI**

"Be as kind as you can today; tomorrow you may not be here"

(Gautam Buddha)

Shree Mahaviray Namah



With Best Wishes On The Auspicious Occasion Of
Pratishtha Mahotsav

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"Happiness is only achieved with true knowledge, faith, and conduct"

(Author Unknown)

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"Generosity always leaves a more pleasant memory than stinginess"

(Author Unknown)

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"A small house will hold as much happiness as a big one"

(Author Unknown)

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"People who do most for the world's advancement usually demand the least"

(Alfred Nobel)

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"The only time some people don't interrupt in when you're praising them"

(Author Unknown)

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"Strength in prayer is better than length in prayer"

(Percy Shelley)

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"Arguing about religion is much easier than practicing it"

(Gautam Buddha)

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"Religion is not only a way of looking at certain things. It is a way of looking at all things"
(Author Unknown)

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"Reputation is a large bubble which bursts when you try to blow it up yourself"
(Author Unknown)

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"A man may be able to trade his reputation for money, but he can't trade back"

(Author Unknown)

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"The greatest reward for serving others is the satisfaction found in your own heart"
(Satya Sai Baba)



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"People are generally about as happy as they want to be"

(Swami Premenanda)

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Shah**

"Faith is something like electricity; you can't see it but you can see the light"
(Author Unknown)

MESSAGE OF BHAGAWAN MAHAVIR

After attaining 'Kaivalya' or omniscience through great penance and meditation, Bhagwan Mahavir, in His infinite compassion, relayed his vision of reality for all those who sought the path of enlightenment.

It is a vision that encompasses all things living and nonliving and transcends the boundries of time and place.

Bhagwan Mahavir revealed to us that our existence is much more beyond this mortal body. The force that powers this ephemeral body is ageless and eternal. He identified this force as 'Atman' or the soul. He showed us the way to unshackle the full potential of the 'Atman' from the bondage of mundane passions through the threefold path of right cognition, right knowledge and right conduct. At the pinnacle of enlightenment on this path, the 'Atman' achieves a state of ultimate bliss and freedom from the cycle of incarnation.

He explored the realm of mind and matter in a most unique fashion. He propounded that reality is not singular but multifaceted; seemingly paradoxical but essentially unified. This unique vision is 'Anekant'.

'Anekant' guides us to the fact that all differences arise out of limitation of our perception. In accepting this limitation we learn to forgive rather than to fight, to synthesise rather than to segregate and thereby achieve understanding and harmony. He said that all things living aspired life and happiness just the way we did. Therefore, we should not inflict pain upon, or kill any living being .

His guidance as to our relationship with our fellow living beings and the world at large shows that His vision envelops every aspect of human life.

He said that our relationship with those better placed than us should be that of delight at their happiness, that with our colleagues should be that of friendliness, that with our inferiors and those in misery should be one of compassion, and with the cruel and incorrigible it should be one of indifference.

In a world torn apart by war and strife, Bhagwan Mahavir's message of love, compassion and nonviolence has eternal and irreplaceable value.

"A life in which we do no good, act no good, and think no good, is no good"

(Dr. S.W. Johanson)

CONSTRUCTION OF OUR TEMPLE

The members of Houston Jain Samaj, desirous to have their own place of worship to perform religious activities per Jain Traditions, bought a hall with land 1989. The plan began soon thereafter for renovating the hall. Due to our changing needs the final plan was completed and approved in 1994. Shri Ashok Mungara, a talented architect, prepared the final design and construction drawings.

The Houston Jain Center, acting as the general contractor, managed the construction of the project with the assistance of the architect. The temple master plan was developed in keeping with the temple requirements and future expansion programs. The planning and design work was done to most satisfaction of the Jain Samaj.

The design of the temple complex included the main temple, meditation room, dining hall, kitchen, assembly hall, class rooms and administrative areas. The total area of the complex is 10,000 square feet. The design involved the separation of the temple areas from the areas activity of the Samaj. This resulted in a grand Foyer entrance connecting these two areas. The main temple hall will have a marble Gabharo, designed and fabricated in India. The temple hall flooring is marble with intricate design pattern in the middle of the hall. The walls have gokhalas carved out of marble in India. The temple functions are supported with chandan room and shower area. The dining hall and kitchen facilities are designed to accommodate serving of 250 members.

The assembly hall and class rooms were remodeled in the existing building. Due to the height restraints, the hall was cleverly designed to give the feel of a generous space with coffered ceiling of gyp board soffits and suspended acoustical ceiling. Green rooms, storage, office space with restroom facility and a stage form the support facility of the hall. The class rooms, library and guest quarters form the rest of the facility.

Bhoomi Pujan (ground breaking) was done on April 17, 1995. The construction process did not interrupt the use of the facility and was completed in November 1994. Future expansion plans for the temple include priest's quarters, library, additional classrooms and an exterior facade of Jain architectural expressions.

The Murti Pratishtha ceremony, which is underway is very auspicious for the Houston Jain Samaj. The dream of having a Jain Temple has become a reality. Finally Houston has become a pilgrim center where all Jains from north America can come and worship.

Many Jain Society member dedicated significant time and effort during various phases of the project in realizing this dream come true. During final phase of building construction committee consisted of Virendra Khemsara (Chairperson), Manoj Shah and Kirti Doshi. Valuable support activity were provided by Vinod Bilakhia, Kiran Dalal, Parimal Desai, Kishor Doshi, Suresh Ghelani, Uday Jain, Dinesh Lakhia, C. V. Parikh, Bharat Shah and Mahesh Wadhawa. The completion of the temple Gabhoro is being managed by the committee headed by Kiran Dalal.



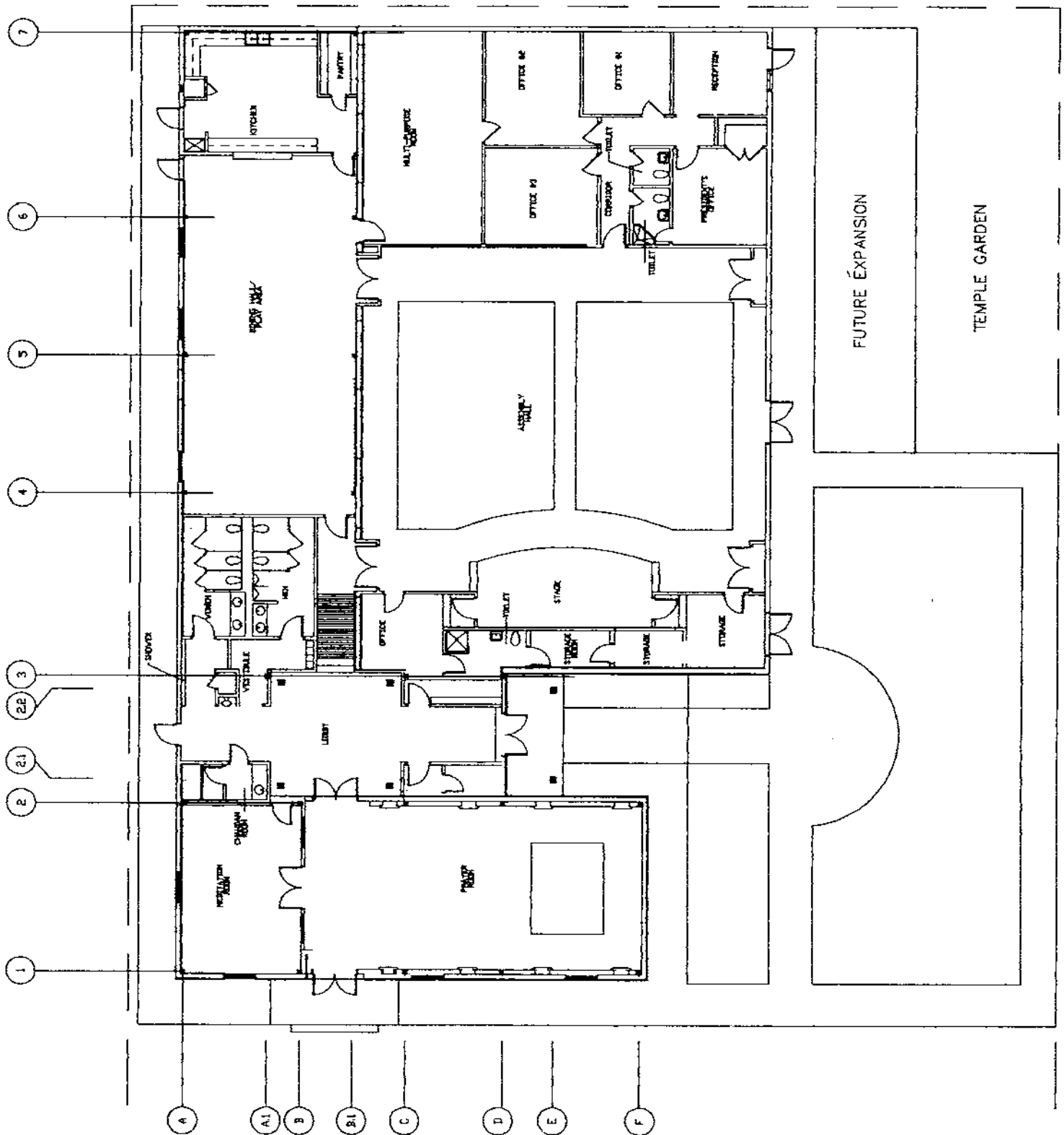
**Architect/Construction
Manager**

Mr. Ashok Mungara

"Living luxuriously leads to more desires, which ultimately cannot be fulfilled"

(Acharya Sushil Kumar Ji)

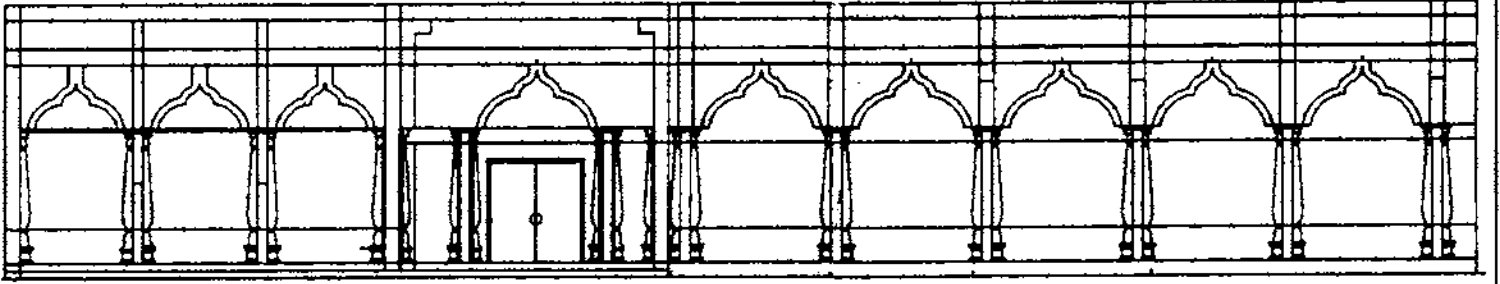
PROPOSED NEW ELEVATION



"You cannot prove your religion by its noise"

(Mahatma Gandhi)

FLOOR PLAN



"Don't give till it hurts, give till it feels good"

(Author Unknown)

PRATIMA SPONSORSHIP

Donations

PRATIMA NAME	AMOUNT	SPONSOR
(1) Mahavir Swami	\$ 4500	Pallavi & Subodh Mehta Parag, Shraddha, and Samir Mehta
(2) Rushabdev	\$ 1500	Neelima & Virendra Sèthi
(3) Simandar Swami	\$ 1400	Lt. Sarlaben R. Shah (India)
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(8) Chakreshwari Mata	\$ 1000	Chandulal Mulchand Shah c/o Pravin Jain & Mahendra Shah
(9) Saraswati Devi	\$ 1101	Panna & Bharat Shah
(10) Laxmiji Devi	\$ 1501	Saroj & Suresh Ghelani Pallavi & Subodh Mehta Shalini & Jatin Sheth

"The reason many successful men are lonely is that they sacrificed too many friends on the way up"
(Author Unknown)

BHAGAWAN HISTORY

Parshvanath

Tirthankara 23 : Parsvanatha

Parsva was born of king Asvasena of Varanasi and queen Bamadevi on the 10th day in the first half of Pausa with a snake as his emblem. On the attainment of his youth, he was married to princess Prabhavati. So goes the story about his marriage :

The princess Prabhavati of Kusasthala had heard of the beauty and youth of the prince Parsva and in her mind she had courted him to be her husband. When the Yavana king of Kalinga heard of the princess' beauty, he sought her hand and laid siege of her father's city. Prasenajita, the ruler of the small state of Kusasthala, was no match for the ruler of Kalinga. So he sought the aid of the king of Varanasi. When the king was preparing to march in aid, Parsva induced his father to allow him to lead the army of liberation. The king reluctantly agreed.

On reaching Kusasthala, Parsva demanded that the king of Kalinga should either withdraw or face the consequences. The encounter ended in an withdrawal by the Yavana king who was prevailed upon by his own counselors. The king then wanted to offer the princess to Parsva which he was not ready to accept. He had come to save the city and not to take a wife. Prasenajita then brought his daughter to Varanasi where the marriage was celebrated with due pomp.

One day Parsva saw people carrying sweets to the outskirts of the city. On enquiry he came to know that a monk named Katha was practising hard penance there. Katha's body sheltered the same soul that was once known as Kamatha. Kamatha and Marubhuti (now Parsva) were then brothers. Marubhuti was pious but Kamatha was crafty and had carried away his brother's wife. When Marubhuti complained to the king, Kamatha who was the officer of high rank under him was dismissed and turned out of the city. But Marubhuti became penitent and went to the king to seek forgiveness for his brother but this was rightly refused. Then Marubhuti approached his brother to seek forgiveness of him.

But Kamatha's passion would take no bridle when he saw his younger brother approaching. He hurled a heavy stone at him which killed Marubhuti on the spot. This was all in the previous birth but the undercurrent of animosity was not yet dead. Parsva came to see the monk Katha and challenged if he was really practising religion. He told him that one of the burning logs in front of him contained a pair of snakes which were getting roasted for want of an outlet and ordained that *ahimsa* was the real way. But Katha would not agree that the snakes were being roasted. Then at Parsva's order, his men took the log out and pierced it when the snakes already half-roasted were released from inside. Parsva uttered *namokara* to the dying serpents.

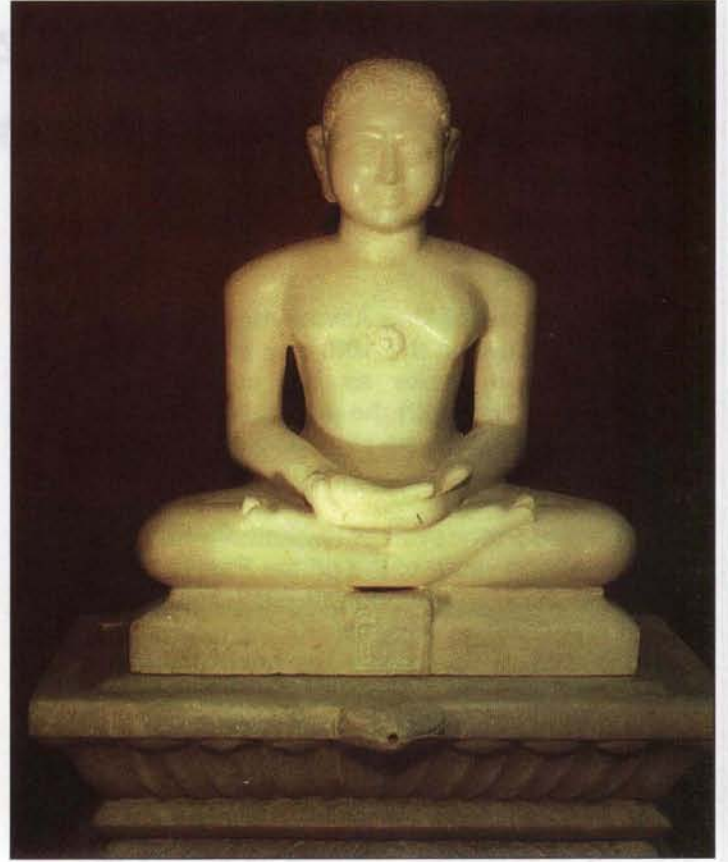
On the completion of his career as a prince, Parsva was initiated into monkhood in the Asramapada park and broke his fast by accepting offering from a lay man Dhanya. Thereafter he wandered for 84 days before he settled down again in the park of his initiation to attain later the knowledge of the free. During his penances he was disturbed by the soul of Kamatha who had now become a god in heaven and hurled a heavy downpour to drown him but Parsva was protected by the souls of the snakes who too were now lodged in heaven as gods. But it was all immaterial for a *Jina*. Parsva organised the orders, named 10 *ganadharas* and was claimed by Sammeta Sikhara at the time of his liberation.

"Jainism's history is ancient, authentic, and rich in value and tradition. If I was to be born again, I would choose to be a Jain"

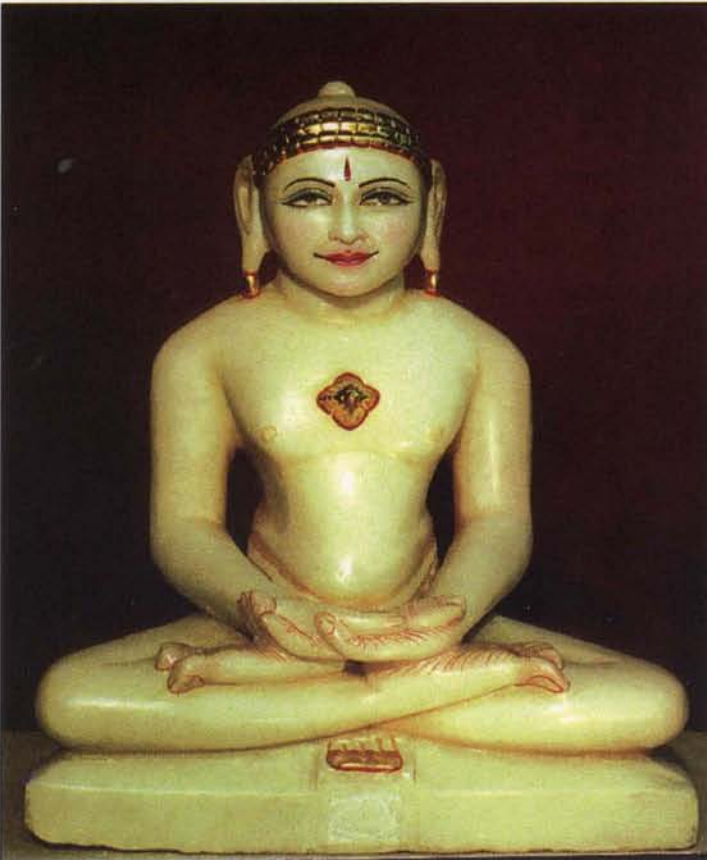
(John Jeffers)



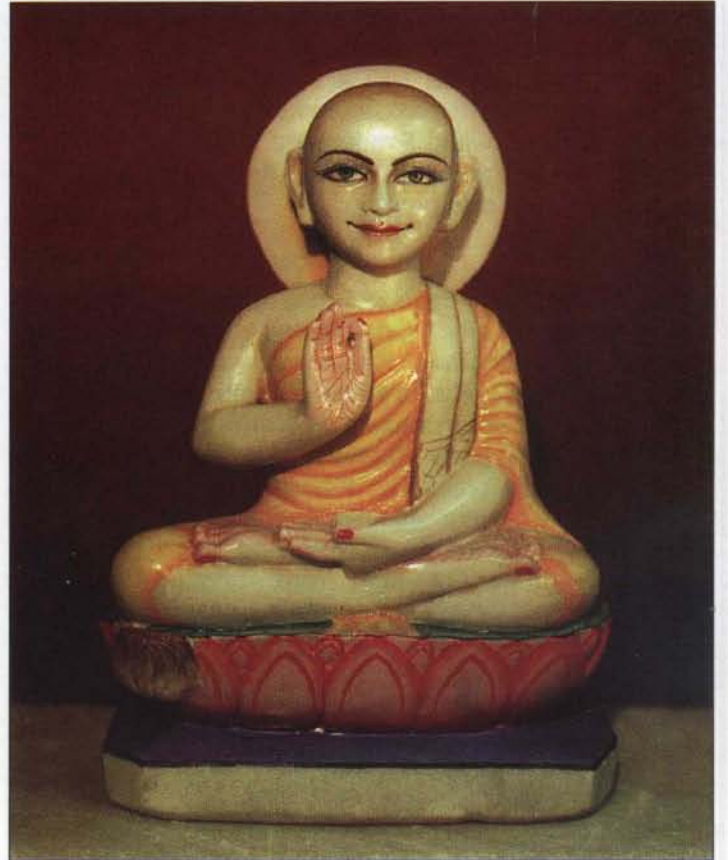
Shree Sankeshwar Parshvanath Bhagawan



Shree Adinath Bhagawan



Shree Simandar Swami



Shree Gautam Swami

BHAGAWAN HISTORY

Mahavira

Tirthankara 24 : Mahavira

Mahavira the last *Tirthankara*, is a fully historical person, the senior contemporary of the Buddha. As per records, he first entered the womb of a Brahmin lady Devananda, wife of Rishabhadatta who lived in Magadha. But a *Tirthankara* could not remain in the womb of an inferior being which a Brahmin was by dint of his being a professional seeker of gifts and donations. So Indra before long arranged the transfer of the embryo to the womb of a Kshatriya queen Trisala, wife of Siddhartha who was in the ikshvaku line and who ruled at Kshatriyakunda. The embryo of a girl that Trisala was carrying was placed in the womb of the Brahmin lady. When in her sleep Devananda saw the fourteen dream-objects moving out of her mouth, she cried out but was helpless. Mahavira was born of Trisala on the 15th day in the second half of Chaitra with the emblem of a lion and was named

Vardhamana because of the growing affluence of the state treasury. He was married to princess Yasodhara and had a daughter by her named Priyadarsana. He lost his parents by 28 and renounced the world by 30 with the permission of his elder brother. He broke his fast by accepting offering from a Brahmin named Vahula. He wandered for 12 years, 6 months and 15 days and then settled on the bank of the Rajuvaluka where he attained the knowledge of the free. He lived a full life of 72 years visiting many a place all over the country initiating and enlightening the living beings. He organised the orders, named 11 *ganadharas* and predicted the disappearance of the knowledge of the free after Jambusvami who would be a disciple of Sudharmasvami, one of Mahavira's own *ganadharas*. The curtain of his life was at last drawn at Pawapuri (in Bihar) on the 15th day of the dark half of Kartika. On the occasion of passing out of the beaconlight, which was the light of knowledge, nine Malla and nine Lichchhavi kings who were present in the throng burnt earthen lamps to prevent total darkness from enveloping the world.

The day is still commemorated by all the Indians irrespective of religion by the burning of lamps and is named *Dipavali* or the festival of lights.



"Upon reading the doctrines of Jainism, I wonder how I could ever have eaten meat"
(Dr. Wagnus Erons)

BHAGAWAN HISTORY

Rushubdeva

Tirthankara 1: Rishabhadeva (Adinatha)

The first tirthankara of the Jainas, Rishabha, is not only the founder of the Jaina four-fold order, but is also the originator of the social organization, the first lord of the earth and also the first to renounce the world to embrace and indicate the spiritual path.

In the Jaina view, the advent of the first *tirthankara* became necessary in that phase of the time-cycle when lapses had just started appearing on the part of human beings and when due to the growing barrenness of the subsistence trees (*kalpa-brikshas*), food was becoming more difficult to get. So some leader of men was necessary to establish order and to impart training in the art of living.

We need not go into the details of the previous birth experiences of Rishabha nor into his ancestry which consisted of a line of twins who later lived as man and wife. His own parents were patriarch (*kulakara*) Nabhi and his consort Marudevi. His conception and birth were duly celebrated by the celestial beings. He was born on the eighth day of the dark half of Chaitra. As was the natural order of the time, along with him was born his sister and would-be consort Sumangala. The boy was named Rishabha, since he bore the mark of a bull on his thigh and his mother too saw a bull in her first dream. When he was one year old, seated on the laps of his father, he received a piece of sugarcane (*ikshu*) as a homage from Indra, the leader of gods, by virtue of which the line took the name as Ikshvaku. At the ripe age he was married to his partner-at-birth Sumangala, and also another Sunanda who, so goes the story, had lost her partner-at-birth in an accident and was recovered weeping from the wilderness. In fact, the marriage between Rishabha and Sunanda was the first ceremonial marriage outside a partner-at-birth and, it appears, was so ordained in order to introduce the ceremonial. Prior to this, twins, initially brother and sister, used to live as man and wife on the attainment of youth without any social ceremony. Then Rishabha, in deference to the wishes of his people, ascended the throne as the first monarch, his ancestors being all patriarchs by consent, without full royal authority. At the divine order, a city was then constructed to be his capital. Initially called Vineeta because of the obeisance of the people to their first lord, the city later became famous as Ayodhya.

Most illustrious was the reign of the first monarch, who looked on his people as his children. He took ministers to assist him in the administration of the state-craft; he organised the police, the army, the cavalry and the elephant corps; he built chariots and appointed commanders; he introduced the art of raising good breed of camels, cows, buffaloes, bulls and mules. He taught men to cultivate food, to make fire and use it in cooking. He taught them how to make vessels and built houses for a comfortable living. He trained people as barbers to give hair-cut, as porters to produce utensils, as painters, masons and weavers. In fact, these were the first artisan classes of the human society. But above all, he raised a huge progeny of hundred boys and two girls in order to inculcate a love of procreation among human beings. He established seventy-two arts and crafts and evolved a script and transmitted them to posterity through his own children. Some of the early inscriptions of Indian history have made use of this script. He organised the society into fourfold order, viz., *ugra* who were city dads, *bhoga* who were ministers, *rajanya* who were members of the king's household and *kshatri* who comprised the rest. From him also the people learned private ownership of property- to call a thing to be one's own.

With all these things accomplished, his mission as a monarch was now nearing its completion. At right moment he had realisation of this. He then decided to renounce the world and spend a year in making gifts out of riches provided by the gods. He renounced his kingdom in favor of his eldest son Bharata and gave suitable territories to others. Then started his mission as a spiritual man and spiritual leader. Needless to add, the moment of his renunciation was availed of by many others, kings as well a lay people, who followed in the footsteps of the great leader.

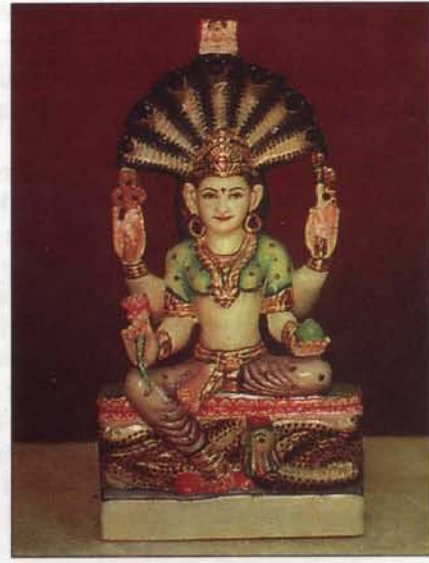
Followed by a large retinue of monks, Rishabha now took to a wandering career, sleepless and without food and drink. The lay people did not know how to make an offer of food and drink to a monk. The monks that were following him were all exhausted. Utterly starved and breathless, they broke away from him, took fruits and roots from a forest and drank the nectarine water from the Ganga. But the lord was unperturbed and thus the year rolled off.

"Truth comes only from being alone, without attachments and karmic matter of any kind"

(Author Unknown)



Shree Chakreshwari Devi



Shree Padmavati Devi



Shree Sarasvati Devi



Shree Lakshmi Devi



Shree Manibhadra Dev



Shree Ghantakarna Veer

He was now at Hastinapura and he broke his fast here with cane juice offered by his own grandson Sreyansa Kumara who was resigning here. For, at the very sight of the Lord the prince could know what type of food was acceptable to a monk and the mode of offer and accordingly he made the offer which was accepted. This event took place on the third day in the second half of Vaisakha when the gods arranged a non-ending shower of gems to celebrate the occasion which henceforth became known as the *akshaya-tritiya* day. This day is held auspicious by all Indians- Jaina as well as Hindu. After the lord's departure, Sreyansa Kumara erected a holy altar at the place where the Lord had broken his fast and engaged himself to worship it.

Once, in the course of his wanderings, the Lord reached the kingdom of Bahuvali. He halted in the park outside the city of Taxila. The king having received the news of the Lord's arrival gave orders for a full decoration of the town and an elaborate reception. All this, however, took time and when at last the king reached the park, the Lord had already departed. This was highly distressing and the king was penitent. The ministers prevailed upon him to have a *darsana* of the Lord's holy footprints and to feel himself to be in the presence of the Lord. Bahuvali did accordingly.

The Lord's wanderings continued. He passed speechless through the lands of the non-pure (*mlechchhas* and *yavanas*) and impressed him through his austerities. In this way, many years passed by and he reached the Sakatakumukha park which was to the north of Purimatalla. In this park, he practiced various austerities, got rid of *karma*-bondage that envelops right knowledge and right vision and that is obstructive of spiritual ascent, and thus reached a higher stature. At this stage, he attained the knowledge of the free and the occasion was duly celebrated by the gods.

The news of the Lord attaining omniscience was conveyed to king Bharata who was at this moment on a visit to his grand-mother Marudevi, Rishabha's own mother, who had become blind through sorrow after her son's departure. The king in the company of his grand-ma, and the rest from the royal household, set out for the congregation park where preparations for one were in vision and witnesses the illustrious assemblage with its pomp and grandeur. By another miracle she herself acquired the knowledge of the free, discarded her mortal frame right on the elephant's back and became the first to enter the domain of the *siddhas* in the current decision. Her body was duly consecrated to the Ocean of Milk by the gods themselves.

Bharata now took his seat in the congregation and listened to the Lord's discourses. Several hundred sons and grandsons of Bharata renounced the world to join the holy order. Brahmi along with many other ladies of the royal household was initiated into nun-hood. But Sundari was prevented by her brother, the king; for, she was needed to accept the vow of a *sravika*, as the king himself accepted the vow of a *sravaka*. It was in this way that the four segments of the Jaina spiritual order, monks, nuns, lay disciples female, were provided at the first congregation held by the Lord. These four segments characterise the Jaina spiritual order to this day.

Even the order of *ganadharas* (spiritual stalwarts who were named leaders of different *ganas* or church-segments under the Lord) was named by the Lord. This order was headed by one of Bharata's sons. He gave the fundamentals of the Jaina religion - the *sutras*, *sutrarthas*, *dravyas*, *gunas*, *paryayas* and *nayas*. Thus, the Lord established the *tirtha* and equipped it with complete tenets, because of which he became the First *Tirthankara*.

When Rishabha was at the height of spiritual power, Bharata, by dint of his world conquest, was at the acme of his temporal power. A *chakra-ratna* was born in his armoury. With the help of this he conquered the six segments of the land and became a *chakravarti* monarch. So goes the tradition, that the country took its name as Bharata-varsha.

With his earthly mission nearing completion, the Lord gave up his mortal frame through fasting. His final moment was spent on the Ashtapada mountain (Mount Kailasa). This was an occasion of great sorrow for all the categories of beings, a great event for the universe, the exit of *tirthankara*. The Lord had left behind a huge family of spiritual stalwarts who were to uphold the Lord's path on the earth and propagate it to generations yet to be born.

The life of Rishabha as recorded in the Jaina scriptures is corroborated by the *Bhagavata* wherein he has been acknowledged as an incarnation of Vishnu. Even the *Rig Veda* contains a high praise about him as follows:

*Rishabham masamananam sapatnanam bisasahim
Hantaram satrunam kridhi biralam gopitam gabam.*
-Rig veda, X. 12.166

(Oh Divinity! Do thou produce amongst us, of high descent, a great god, like Rishabha, who by becoming an *arhan*, which is the epithet of the first World Teacher, may become the destroyer of enemies.)

"The truth is out there somewhere; it is man's ultimate destiny to go look for it"

(Author Unknown)

YAKSHAS & YAKSHINIES

Chakreshware Devi

She is the dedicated attendant deity of Lord Adinatha (Rishabhdev). She is also called by another name i.e. Apratichakra. The color of this goddess is golden. Her vehicle is the eagle. She has eight arms. In her four right hands she holds the blessing mudra, arrow, rope and wheel. In her four left hands she holds the rein, the bow, the protective weapon of Indra and the wheel.

Padmarati Devi

She is the dedicated deity of Lord Parshvanath, the 23rd Tirthankara. Her color is golden and her vehicle is the snake with a cock's head. She has four arms, and in her her two right hands , she holds a lotus and a rosary. The two left hands hold a fruit and a rein.

Saraswati Devi

Saraswati, the goddess of knowledge, is considered to be the source of all learning. This divine energy is the source of spiritual light, remover of all ignorance and promoter of all knowledge. She is respected and adored by all faiths, worldly persons and saints. She has four arms, one holding a book, the other a rosary and two hands holding a musical instrument *Veena*. Her seat is a lotus and the peacock is her vehicle, representing equanimity in prosperity. In some places it is mentioned that the swan is her vehicle.

Lakshmi Devi

Goddess Lakshmi represents wealth. People worship her as the goddess of wealth, power, money etc. In the upper two hands, she is holding a lotus with an elephant, in the lower right hand a rosary and in the lower left hand a pot.

Manibhadra Dev

Shri Manibhadra is a 'Vyantar Indra Dev' and has been worshipped by Indian masses since old times. He has six arms, and is holding a trident, tabor, drum, a snake in 5 arms, symbol of 'Siddhachal Temple' on his face, with Lord Adinatha in his eyesight, and an elephant as his vehicle. He is worshipped for protection from diseases, poverty, trouble and anxiety; and also for receiving good health and wealth.

Ghantakarna Veer

This deity is worshipped for protection and for driving away the evil influence created by lower types of negative energy. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call him by mistake Ghantakarna Mahavira, which creates confusion between Lord Mahavira and Ghantakarna Veer. He is not connected to Lord Mahavir in any way.

"I like the doctrines of Jainism greatly. If I were to be reborn, I wish to be reborn as a Jain."

(George Bernard Shaw)

TEMPLE WORSHIP

Worship is of two kinds. It can be worship in the presence of an image or alternative worship of the God without any image. The latter is regarded as the higher form of worship, but for most people it is valuable to have a physical representation of the God before their eyes. The mind and spirit are immediately directed to the object of worship instead of wandering loosely around. Some deem this as mere idolatry, but that is to mistake the whole nature of worship of a holy image. The slump of stone is not itself God but is the sacred symbol of God. The Tirthankara or Siddha is far beyond our reach, but, in a way difficult to explain in words, the Tirthankara is present in the holy image for the worship of the faithful. The focal point of the temple is the image of God and the temple is a place for the worship of God.

Many ancient writings, and the modern one, too, describe the rituals of worship. The rituals put order and structure into worship, again focusing the devotion of the faithful. The beauty of the words and music, along 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 full understanding.

The first requirement for devotion in the temples is purity. This is a rather vague word. What this means is that the actual physical body and its clothes must be clean. 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 Gods should be pure, fresh, and good. purchased with money honestly earned. Lastly, the ceremonies of worship should not be distracted or interrupted 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 *nisih*. It symbolizes the putting aside of former activities. On entering the temple, one leaves former activities outside; upon approaching the inner shrine, even the activities associated with the outer temple are left behind. Thirdly, the word marks the

completion of the physical acts of worship before the abstract worship or *chaitya vandan* begins.

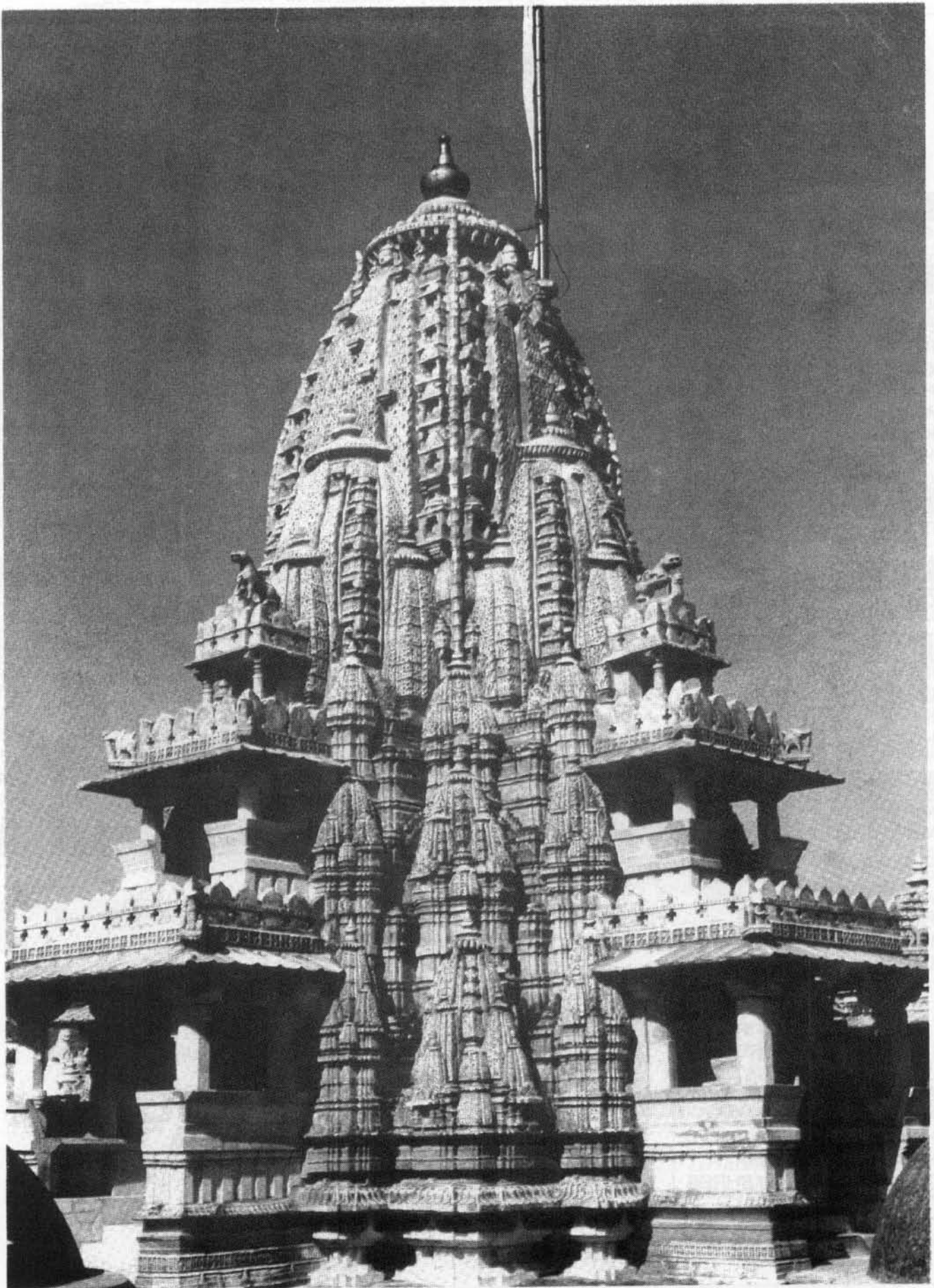
Second comes the triple circumambulation of the image from right to left. Third is the reverence to the image with folded hands and the words '*Namo Jainism*,' with a deep bow and with complete obeisance. Then, as the fourth action, comes the three kinds of puja, *anga puja* with water, sandalwood paste, 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 prayer which follows the others. Then the fifth trio consists of contemplation during the puja on three stages of the Tirthankara's life : Childhood, Kingship, and the Ascetic life. Restraining the gaze from wandering in any of the three directions away from the Jina image, and gently brushing tiny creatures to safety in threefold action, constitute the sixth and seventh actions.

Eighthly, during the prayers and hymns of *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 while 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, and action.

It can be seen that the ordered tenfold sequence leads worshippers through from entrance to the temple to reverence of the image, then in to 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 words and actions become familiar to the devotees, so that the whole process flows gracefully from one stage to the next. 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. Beyond a certain stage, the Jain will find that he needs fewer and fewer external aids to devotion, and worship will reach that higher level where God is present in abstraction, not in physical image.

"It is better to keep a friend from falling rather than helping up him after he falls"

(Author Unknown)



TAPASYA LIST

Adult Tapasya & Pratishtha Tapasya

MAJOR TAPASYA (ADULT)

VARSI TAP

GADIYA	ANANDI
KOTHARI	BHARATI
MEHTA	ANASUYA
SANGHANI	RANJAN
SHAH	BHARAT
SUTARIA	MRUDULA
THAKKAR	SANDHYA

30 DAYS UPWAS (Mas Khaman)

MEHTA	ANASUYA
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16 DAYS UPWAS

SANGHANI	RANJAN
----------	--------

11 DAYS UPWAS

MEHTA	HARISH
SANGHANI	VIJAY
SHAH	KISHOR
SHAH	SUREKHA

8 DAYS UPWAS

DALAL	DHARINI
DALAL	ROMOLA
DESAI	ASHABEN
DESAI	PARIMAL
DOSHI	KALPANA
DOSHI	USHA
GADIYA	ANANDI
GANDHI	MUKESH
JAIN	BHAKTI
JAIN	BIMALA
JAIN	LATIKA
JAIN	SUREKHA
JAIN	SWATANTRA
KANANI	PATUBHAI
KAPADIA	RANJAN
KOTHARI	BHARATI
KOTHARI	USHA
MEHTA	JAYSHREE
MEHTA	JITU
MEHTA	PARAG
MEHTA	PRAVIN

R

MEHTA
MEHTA
MEHTA
MEHTA
MULANI
PATEL
PUROHIT
SANDESARA
SANGHANI
SANGHANI
SANGHANI
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SHETH
SHETH
SHINGAVI
SUTARIA
VORA
ZAVARI

SHEWANTIBHAI
SHEWARITI
SHRADDHA
SNEHALATA
SARITABEN
DEVENDRA
BHAVAR
SWATI
ANIL
KIRTI
LINA
BHARATI
JITENDRA
KOKILA
MEENA
MOHIT
NAYANA
NIRA
NIRMALA
RAJASHREE
SANDEEP
VASHABEN
PRITI
SHEELA
ASHOK
SURESH
BHANUBEN
SHEFALI

Dr.

7 DAYS UPWAS

SUTARIA	MRUDULA
---------	---------

CONTINUOUS TAPASYA UNTIL PRATISHTHA MAHOTSAV

We planned to have continuous TAPASYA from SHEELANYAS to PRATISHTHA MAHOTSAV. The following people have done more than 30 days of Tapasya to make the program successful.

KHEMSARA	VIREN
KOTHARI	BHARATI
MEHTA	ANASUYA
PAREKH	SUDHA
SANGHANI	KIRTI
SHAH	KISHORE
SUTARIA	MRUDULA

"The secret of happiness is to count your blessings while others are adding up their troubles"
(Author Unknown)

TAPASYA LIST

Youth Tapasya

MAJOR TAPASYA (YOUTH)

EKASANA VARSITAP

MEHTA	PRITI
MEHTA	SAPNA
SUTARIA	SANGEETA

BESANA VARSITAP

SHINGAVI	PREETAM
----------	---------

16 DAYS UPWAS

DOSHI	SUDHA
SANGHANI	NIPA

11 DAYS UPWAS

DOSHI	SEEMA
-------	-------

8 - 10 DAYS UPWAS

DEDHIA	PALU
DESAI	RUPAL
MEHTA	NEHA
MEHTA	PRITI
MEHTA	SAPNA
PAREKH	SHARMI
SANGHANI	SONAL
SANGHANI	ZARNA
SHAH	AVNI
SHAH	DIMPLE
SHINGAVI	PREETAM
SUTARIA	SANGEETA



AUM

Aum or *Om* means completeness; it is really a symbolic word, meaning infinite, the perfect, the eternal. The very sound is complete, representing the

wholeness of all things.

Aum is the seat of the five benedictions, salutations or supreme beings. The word is made up of five letters i.e. a+a+a+u+m = *Aum* in Sanskrit.

The first letter 'a' is for *Arihanta*. The second letter 'a' is for *Ashariri* without body (*Siddha*). The third letter 'a' is for *Acharya*. The fourth letter 'u' is for *Upadhyaya*. The fifth letter 'm' is for Muni. In this way all the five letters put together constitute *Aum* or *Om*.

The tradition has it that when the *Arihanta* (*Jina*) attains absolute knowledge or omniscience, all the parts of *Arihanta* emanates a loud sound — a mega utterance of '*Aum*' called the Divine Sound. It is an involuntary, spontaneous, melodious sound which emanates from the *Tirthankar* because of the catalytic presence of the positive vibrations of the people. Thus the power of purity and silence of heart is evident from the above phenomena.



HRIM

It is a seed *mantra*. It is a mystical symbol — representing the invisible sound, infinity and divine energy of 24 *Tirthankars*. Meditating on *Hrim*, one experiences sublimating energy of *Tirthankars*.

"It's difficult to inspire others to accomplish what you haven't been willing to try"
(Stephen Covey)

PRATISHTHA MAHOTSAV

Building Fund Donations (9/30/95)

\$ AMT	LAST NAME	FIRST NAME
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\$ AMT	LAST NAME	FIRST NAME
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1000	Agrawai	Durga & Sheela
1203	Bhandari	Dev & Madhu
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1103	Boradia	Shirish & Bharti
1001	Chheda	Dinesh & Prabha
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1001	Dalal	Nalin & Jyoti
6604	Dedhia	Samji & Rekha
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5368	Mehta	Jitendra & Aruna
3000	Mehta	Prabodh & Sheela
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"Discretion is the better part of valor"

(Shakespeare)

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Dilip & Dharmishta Shah	501
Dineshbhai & Bhanuben Shah	51
Dipal Shah	101
Dr. Arun & Vibhuti Shah	251
Dr. K.T. & Vasantben Shah	5001
Hasmukh & Aruna Shah	501
Himat & Kanak Shah	101
Jatin & Vasanti Shah	1001
Jayanti & Nirmala Shah	501
Jesal Shah	51
Jitendra & Mamta Shah	101
Kantilal & Madhuben Shah	151
Kiran & Pranati Shah	101
Kirit & Meena Shah	1001
Kirti & Aruna Shah	501
Kishor & Pratibha Shah	1001
Lalit & Niru Shah	1001
Mahendra & Meeta Shah	501
Manoj & Deena Shah	1001
Manoj & Jagruti Shah	1001
Meghji & Jyoti Shah	501
Meghkumar & Neelaben Shah	101
Mohit & Meeta Shah	1001
Mukulesh & Upma Shah	151
Narendra & Surekha Shah	251
Naresh & Daksha Shah	751
Naresh & Nilu Shah	501
Navin & Dr. Kokila Shah	2001
Pankaj & Mala Shah	2501
Rajani & Veerbaal Shah	351
Rajendra & Harsha Shah	1001
Ramesh & Rashmi Shah	3251
Ravi & Rajani Shah	101
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Viren & Preyna Shah	1001
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Lalithbai & Sheelaben Sheth	1001
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Sunil & S&hya Thakkar	151
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"It is far better to forgive and forget than to hate and remember"

(King Hussein)

JAIN SOCIETY HISTORY

Jains in Houston...the beginning...

No one really knows when a first Jain arrived in Houston. However, the significant inflow of Jains in Houston occurred in early 70's. It was during this time that the booming oil industry in Houston welcomed a lot of young Indian engineers. During the early influx period, the Jains quickly felt a need to satisfy spiritual fulfillment for themselves and to provide religious heritage to their offspring. A few young Jains started meeting at each others' houses to chant religious songs and do samvatsari pratikraman. The meetings were irregular, however.

The first Samvatsari Pratikaman was performed in 1974 at Ramesh and Rashmi Shah's house. The first milestone occurred in January 1981 when the first monthly Bhavna was held at Krishna Gosavi's house. He started a tradition of meeting once every month, an unbroken tradition the Jain Society has continued until today. Several visits by Acharya Sushilkumarji during this time encouraged Jains to organize themselves into what is today the Jain Society of Houston. The Jain Society of Houston (JSH) was chartered in 1982.

The members were meeting regularly every month. Many members, notably Ashok and Ujjawala Singhavi, Suresh Sutaria, Prabodh Mehta and Pradeep Shah felt a need for some program for younger generation. Their persistence resulted in the beginning of Jain Pathshala in May 1986. The first class was taught by Shri A.L. Mehta and a tradition of meeting and learning religion every Sunday started, has continued and still flourishing today. Only about eight young children and their parents attended the first class. It was customary for parents to sit in the class with their children and many learned the basics of religion with them. Soon adults felt a need for a separate class for them. Three more classes were added to the pathshala to meet the needs of the different age groups better. Shankheshar Parshvanath Pooja Mandal was formed in 1984.

During 1988, a few young adults of the Jain community under the leadership of Sandhya Sanghani and Kalpesh Shah founded the 'Jain Fellowship Group' to better meet the need of young Jains.

During all these years the society was renting different places to met. This rented places were not big enough for our needs. Often classes were taken in aisles. Often during dignitaries' lectures in Houston, the gathering to hear the sermons were so large that there was hardly any standing room. Everyone realized a need for a bigger and permanent place. A tidy sum of money was needed and the community accepted the challenge. The result of the hard work of many resulted in the purchase of the present JAIN Center on Arc Street.

During the following year, the Society's activities kept growing. A notable sadhu/sadhvi or scholar was invited from India for every Paryushan. Numerous guests were invited to give sermon every year.

The list of Tapasvis was growing. There were more and more Athais(fasting for 8 days) every year. Fasting for sixteen days by Ms. Neepa Sanghani and Ms. Zarana Sanghani, two youngsters, provided encouragement to many. A month fasting (mas khaman) by Mrs. Ansuyaben Mehta was the enlightenment for the community. Varsitap, a year long penance, was done by many adults as well as young adults.

A Jain library was initiated by Mrs Pallavi Mehta, Mrs. Rashmi Shah, Mrs. Mala Shah, and Nilesh Meisher. The library started with a modest collection of books is now a full scale library with 88 videos, 850 audio cassettes and 900 books.

Leaders of the community felt a strong need for an expansion. The center was too small for the society's activities. Again the members donated with open hand (and check books). The result of the hard work of the leaders, the unsung heroes of the community, is what we all are seeing now. The Jain community is finally seeing the fulfillment of their long time desire, a temple and the pratishtha.

"There is no limit to the amount of good a man can do if he doesn't care who gets the credit"

(Author Unknown)

ESSAY COMPETITION

Topics are given by age groups :

- 12 and Below : a. What Jainism means to me
b. Mahavir Swami
- 13 to 15 Yrs : a. History of Jainism
b. Principles of Jainism
- 16 to 21 Yrs : a. Am I a true Jain in the USA ?
b. Western philosophical impact on Jainism
c. Jain philosophy & modern science : similarities in thought processes to arrive at relativities

The Essays printed in this Souvenir include :

- 12 and Below : First Place : Anjly Shah
- 13 to 15 Yrs : First Place : Vimal Chheda
- 16 to 21 Yrs : First Place : Snehal Shingavi

"The optimist views the glass as half-full; the pessimist views it as half-empty"
(Author Unknown)

IMPORTANT INFORMATION

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Central Library	236-1313
Mayor's Office	247-2200
901 Bagby, Houston 77002	
Parks & Recreation	845-1000
2999 S. Wayside Dr., Houston 77023	
Houston Zoo	523-5888
County Clerk (Fort Bend)	341-8685
301 Jackson, Richmond 77469	
County Clerk (Harris)	755-6405
101 Preston, Houston 77002	
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7800 Airport Blvd	
Intercontinental Airport	
2800 N. TERMINAL Road	
Health & Human Services	247-2411
Texas Tourist Information	1-800-452-9292
Driver's License Information	681-6187
Texas Employment Commission	956-4170
2040 North Loop West, Houston 77098	
Federal Job Information	210-805-2402
IRS 1-800-829-3676	
International Trade Administration	229-2578
500 Dallas, Houston 77002	
Post Office General Information	227-1474
Employment Post Office	226-3872
1002 Washington Ave., Houston 77002	
Express Mail Information	226-3403
Special Delivery	226-3830
US Passport Agency	653-3153
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"Humility makes a man feel smaller as he becomes greater"

(Author Unknown)

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"Supervising evil does not make it good"

(Jesus Christ)

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"Love is the glue that cements friendship; jealousy keeps it from sticking"

(Author Unknown)



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"You can't see the flaw in a bridge until it falls down; you can't see the flaw in a man's character until he meets with temptation"

(Author Unknown)

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"A person usually criticizes the person whom he secretly envies"

(Author Unknown)

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(Thurgood Marshall)

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"Some people think that religion, like aspirin, should only be used to relieve pain"
(Author Unknown)

A WAY OF THINKING & LIVING

By Gurudev Shree Chitrabhanu

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.

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 endeavor 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 windowpane, 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 queued 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 endeavor, 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 Jinas 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".

"No one gives advice with more enthusiasm than an ignorant person"

(Author Unknown)

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 BC in modern Bihar, lived to the age of 72 years and attained moksha, i.e. liberation, in 526 BC. 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 OF ACTIONS

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.'

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.

'In happiness or suffering, in joy or grief, we should regard all creatures as we regard ourselves.. 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 called '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.

"We are like beasts when we kill; like men when we judge; like God when we forgive"
(Leonardo da Vinci)

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.

"Before a person sets out to test his faith by moving a mountain, he should try to move an anthill first"
(Lord Mahavira)

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 afloat, it sinks to the its original virtue to keep afloat. 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 crisscrossed 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 trumpeted 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 outcaste - 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 hollower 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.

"Small deeds done are better than great deeds planned"

(Author Unknown)

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.

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 racism, 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.

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.

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 tranquillity and immortality.

"The faults of others are like headlights on a passing car. They seem more glaring than our own"
(Author Unknown)

Best Wishes for the
grand success of
the historic
Pratishtha Mahotsav
of the
Jain Society of Houston
from

**Drs. Suresh & Sunita
Joohee
&
Saurabh Moonat**

"Forgiveness saves the expense of anger, the high cost of hatred, and ultimately the waste of energy"
(Mahatma Gandhi)

PRATISHTHA MAHOTSAV

The Great Occasion

The Dashavaikalika 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. He was born a Brahmin.

After meeting Prabhavaswami, the first Shrutkewali, he adopted the Jain faith and became his pupil. At the time of his renunciation, his wife was pregnant. She gave birth to a son who they named Manak. Early in his life, the boy became his father's pupil. Being aware of Manak's short life, Shayambhavaswami 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 laymen as well.

The book mentions nonviolence, restraint, and austerity as the basis of religion. It was the time when people believed in existence of gods and thought that they could be propitiated by animal sacrifices etc. Jainism however considers nonviolence as the anchor of religion. In this verse, Shayambhavaswami therefore emphasizes how much the gods appreciate the attributes of nonviolence, restraint, and austerities.

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, which 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.

We should keep this trio in mind while undertaking any activity. Lord Mahavir had rigorously observed this during 12 years of spiritual pursuit, prior to the attainment of omniscience.

All other Tirthankaras also observed the same trio before they became Arihantas. We worship them as they have taught us the right way of gaining true and abiding happiness. Arihantas are worshipped so we can be imbibed with their ideal attributes. But they have 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 Niranjana and Nirakarar, meaning crystal like pure and shapeless. How can we possibly worship such formless, shapeless and intangible entities?

It is hard to conceive intangible aspects. We happen to have shape and form and are accustomed to visualize everything in some form. We therefore need some physical shape for worshipping 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 however need tangible objects for worship. Major sects of Hinduism, Jainism and Buddhism therefore endorse idol worship. Thus, we build temples in which we install idols of higher beings. Such idols must be prepared of stone, metal, wood or any other lifeless material, materials that are intrinsically unsuitable to represent unembodied, liberated souls. In our Jain temples, we install idols that represent the embodied Arihanta state of Tirthankaras. Such installation is known as Pratishtha. It is a sacred ceremony and has to be undertaken in serenity, because we intend to incorporate in the idols, the attributes of Arihantas.

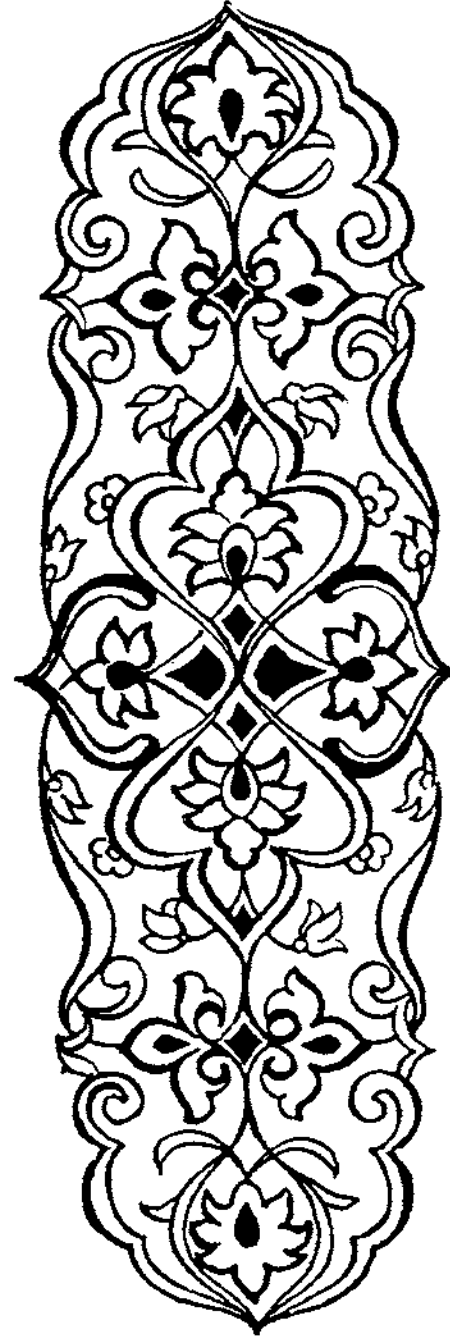
All of the Tirthankaras were born in respectable families and were blessed with all the material comforts and amenities. They realized that all worldly comforts and relations are ephemeral and unendurable. Such transitory aspects cannot provide everlasting happiness. The Lords therefore gave up all possessions for the sake of spiritual pursuit. By rigorously pursuing detachment, they got rid of all 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 carve them unclad in token of their possessionless state.

"He, who himself hurts creatures, or gets them hurt by others, augments the world's hostility towards himself"
(Lord Mahavira)

In India the Shwetambaras and Digambaras happen to have different traditions for their idols and temples. But in America, Jains of all denominations have been putting their heads together and organizing under one 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 Tirthankaras five Kalyanakas etc. Differences that exist are at the surface and are more or less at the superficial level. Thus, it is time that all the Jains here cast aside outward differences and converge on the major issues.

Ideally, this should cover the issue of worshipable idol as well. In our temple, we are therefore going to have separate idols as per Shwetambara and Digambara traditions. This reflects tolerance of sect views, and is in conformity with the theory of syadvad. The Idols have been prepared at Jaipur. Installing the Shwetambar and Digambar idols side by side also is a sign of progress towards unity. That will provide exposure of Shwetambar traditions to Digambara and Digambar traditions to Shwetambar and will give them opportunity to better understand each other. This, too, is not a small gain.

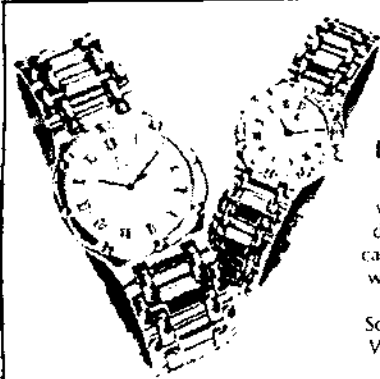
Installation ceremony is a great occasion for all of us. The importance of this occasion cannot be over-estimated. Our tradition considers such an installation as wholesome enough to lead to the state of Tirthankara, because it amounts to raising of Tirth. Installation here is specially important because we are raising a Tirth on foreign soil. In fact, people from far and wide have already started visiting our Center. 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.



"A true friend is he who dispenses a dose of bitter advice solely to see our healthy success"
(Swami Pradipananda)

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"Humility is elusive. It is such a fragile plant that the slightest reference to it will cause it to wilt and die"

(Dr. Pradeep Narayan)

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"The open hand usually holds more friends than the closed fist"

(Subash Chandra Bose)

JAIN CODE OF CONDUCT

by Dr. L. M. Singhvi (Declaration of Nature)

This declaration was presented to His Royal Highness Prince Philip, President of the World Wide Fund (WWF) for Nature International on 23rd October 1990, at Buckingham Palace.

1. The five vratas (vows)

The five vratas (vows) in the Jain code of conduct are : (1) Non-violence in thought, word, and deed; (2) To seek and speak the truth; (3) To behave honestly and take nothing by force or theft; (4) To practice restraint and chastity in thought, word, and deed; (5) To practice non-acquisitiveness.

The vow of ahimsa is the first and pivotal vow. The other vows may be viewed as aspects of ahimsa, which together form an integrated code of conduct in the individual's quest for equanimity and the three jewels (ratna-traya) of right faith, right knowledge, and right conduct.

The vows are undertaken at an austere and exacting level by monks and nuns and are called maha-vratas (great vows). They are undertaken at a more flexible and moderate level by householders and are called anu-vratas ('atomic' or basic vows).

Underlying the Jain code of conduct is the emphatic assertion of individual responsibility towards one and all. Indeed, the entire universe is the forum of one's own conscience. This code is profoundly ecological in its secular thrust and its practical consequences.

2. Kindness to Animals

The vow of non-violence include all forms of cruelty to animals and human beings. Jains have condemned as evil the common practice of animal sacrifice to the Gods. It is generally forbidden to have animals in captivity, to whip, mutilate, or overload them, or to deprive them of adequate food and drink. The injunction is modified in the case of domestic animals to the extent that they may be roped or even whipped occasionally, but always mercifully with due consideration and without anger.

3. Vegetarianism

Except for allowing themselves a judicious use of one-sensed life in the form of vegetables, Jains would not take any life for food or sport. As a community they are strict vegetarians, consuming

neither fish, meat, nor eggs. They confine themselves to vegetable and fish products.

4. Self-Restraint and the avoidance of waste

By taking the basic vows, the Jain laity endeavor to live a life of moderation and restraint, and to practice a measure of abstinence and austerity. They must not procreate indiscriminately lest they overburden the universe and its resources. Regular periods of fasting for self-purification are encouraged.

In their use of the earth's resources, Jains take their cue from the 'bee that sucks honey in the blossoms of the tree without hurting the blossom, and strengthens itself.' Wants should be reduced, desires curbed, and consumption levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a part of theft.

5. Charity

Accumulation of materials and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community, religious, and social projects generously is a part of a Jain householder's obligations. That explains why the Jain temples and Jain pilgrimage centers are well-endowed and well-managed. It is this sense of social obligation that has led Jains to found and maintain innumerable schools, colleges, hospitals, clinics, hostels, orphanages, and relief & rehabilitation camps for the old, handicapped, sick, poor, and disadvantaged. Wealthy individuals are advised to recognize that beyond a certain point, their wealth is superfluous to their needs, and that they should manage the surplus as trustees for social benefit.

The five fundamental teachings of Jainism and the five-fold Jain code of conduct outlined above are deeply rooted in ins living ethos in unbroken continuity across the centuries. they offer the world today a time-tested anchor of moral imperatives and a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace, and harmony in the universe.

"The enemy you make now may be the only one to help you 25 years from now"

(Author Unknown)

Shree Shatrunjay Maha Tirth



સૌથી જાનો પવિત્ર છતાં સૌથી મહાન,
વર્ષોથી અવિરત પ્રભાવ ધરાવનાર,
જગતને ધર્મકલાનો સર્વપ્રથમ સંદેશ

આપનાર લેખક : શ્રી કુમારપાળ દેસાઈ
અમદાવાદ

શત્રુજય તીર્થનું આટલું બધું મહત્વ શામાટે ?

તારે તે તીર્થ.

તીર્થને પ્રવર્તીને તે તીર્થ કર.

તીર્થ એટલે ઘાટ-કિનારો.

ઘેર સંસાર સમુદ્રમાં ખેંચ કરતા
નહાએને, ખેંચ પૂરી કરાવી કાઢે
પહેંચાડે તે તીર્થ ! તારણ સ્થળ ! અહીં
પહેંચ્યા પછી માનવીને જાત્રા જેનમ
વેદવાનાં હોતાં નથી !

આવા તારણસ્થળો એટલે કે તીર્થો
એ પ્રકારના કલ્પવામાં આવ્યા છે.

એક ભાવ તીર્થ !

ગીર્ણ દ્રવ્ય તીર્થ !

અનેનો ઉદ્દેશ આત્માની પવિત્રતા
જગાડવાનો છે. રાગ દ્વેષના અંધ દીસા કરીને
આત્માને નિર્મુળ કરવાનો છે. ભાવતીર્થ
એટલે અશિલ્પિ, સિદ્ધો, આચાર્યો,
ઉપાધ્યાયો, સાધુઓ અને સંન્યાસીઓ.

સંઘને પણ એક તીર્થ લેખવામાં
આવ્યું છે.

દ્રવ્યતીર્થ એટલે મંદિરો, દેરાસરો,
સ્તૂપો, ગુફાઓ અને ચૈત્યો.

દરેક ધર્મને જેમ તીર્થો હોય છે
તેમ વિશાળ ભારત વર્ષમાં જેનોના દેર
દેર નાનાં મોટાં તીર્થો પથરથેલાં છે.

પાંચ મુખ્ય તીર્થ

જેનોના સકલ તીર્થોમાં પણ પાંચ
તીર્થો આંગળીને વેદે ગણવામાં આવે છે :
અષ્ટાપદ, સમેતશિખર, આણુ, મિરનાર
અને શત્રુજય.

આ પાંચમાં અષ્ટાપદ તીર્થ આજે
વુલ્ફપ્રાય : છે, તે ભવિષ્યના કોઈ ચાન્કો
હી ગામાની શોધનો વિષય છે.

સમેતશિખર ઉત્તર ભારતમાં ગિરનાર-



માં આવેલો ભવ્ય પહાડ છે. અને એની
પરમ પાવનતા એક બે નહીં, પણ વીસ
વીસ તીર્થ કરોની નિર્વાણ ભૂમિને
આભારી છે.

બાકીના ત્રણ તીર્થો ગુજરાતમાં
આવ્યાં છે. આણુ અગિયારમી સદીમાં
શિલ્પ સ્થાપત્યની જગમગાદુર કાતિથી
સુવિખ્યાત છે. મિરનાર મહાભારત-
કાળથી પંકાયેલો, ભગવાન અશ્વિનેમિ
અને મહાસતી રાજુલાનો ચરણસ્થળ
પવિત્ર થયેલો પહાડ છે. આ ચાર પહાડો-
માં આણુ સૌથી જાણીતો છે. તે પછી
સમેતશિખર આવે છે, પછી મિરનાર
અને તારણાહ સહુથી છેલ્લો આવેલો
પણ હંમેશા સકલ તીર્થોમાં વધુ તીર્થ
ગણાતો શત્રુજય નાનામાં નાનો છે.

શાશ્વતું તીર્થ

આશ્રયની ઘટના એ છે કે શત્રુ-
જયને સર્વ તીર્થોમાં શાશ્વતું તીર્થ
લેખવામાં આવે છે.

તીર્થ કરોના જીવનના પાંચ પ્રસંગો
જેનો દીક્ષા, કેલ્પજાન અને નિર્વાણ :
આ પાંચ કલ્યાણ-કારકમાંનું એક પણ
કલ્યાણક કોઈ એક તીર્થ કરવું પણ આ
શત્રુજય પવિત્ર પર થવું નથી અને
જતાં શત્રુજયનું મહત્વ અત્યંત કલ્પવા-
માં અને વલુવવામાં આવ્યું છે.

‘આ તીર્થની એકવારની યાત્રા
અન્ય તીર્થની સાત વખતની યાત્રા
બરાબર છે.’

પોતાને જીન કહેવડાવતો કોઈ પણ
નામધારી સાધુ કે શ્રાવક આ પવિત્ર
તીર્થની યાત્રા વગરના પોતાના જીવનને
હીન લેખે છે. અને સાધુ, શ્રાવક કે

“If men cannot forget hatred for their enemies, then they risk sowing the seeds of hatred
among themselves”
(Bill Clinton)

વિદ્વાન પોતાની સરસ્વતી કે લક્ષ્મીના અસ્પાંશ કે મહાંશ આદી અર્ચનામાં જીવનની ધન્યતા માને છે.

શ્રી કાર્તિક પોતાના પ્રસિદ્ધ ગ્રંથ 'રાસમણા' માં લખે છે,

‘સિંધુ નદીથી તે મંગાના તટ સુધી ને હિમાચલથી કન્યાકુમારી સુધી ભારત વર્ષમાં એક પાણી એવું ગામ નમર નહીં હોય, જગ્યાથી એક યા ખીજી વેળાએ ધનલેલવની બેઠ આ પહાડ પર નહીં પહોંચી હોય.’

સદાની રટણા

સામાન્ય લોકોકિત છે કે કોઈ પણ જન આ તીર્થની યાત્રા કર્યા વગર મરી જાય તો, સિદ્ધાચલની આગુણ્ણુ જ જન્મ ધરે છે, કારણ કે એના સ્વાસો-ચ્છ્વાસમાં આ તીર્થની યાત્રા કરવાની રટણા હોય છે.

શત્રુજયની તીર્થભૂમિને અગ્રજુ મધુ મદસ્વ મગવાનું કારણ એ છે કે એની સાથે જન ધર્મના પહેલા તીર્થ કર આદિનાથની પવિત્ર રમૂતિ જોડાયેલી છે. કોઈ ભૂમિ જ અડભાગી હોય છે. આદિ-સ્વર ભગવાન જન્મ્યા ઉત્તર દિંદના અયોધ્યા નગરમાં, નિર્વાણ પામ્યા અહ્યા પદ પર્વત પર અને મદસ્વ મધુ શત્રુ-જયને. આહીં તેઓ પોતાના સાધુકાળ દરમ્યાન રહ્યા અને આહીં આવેલા રાષણ પ્રક્ષ નીચે લોક કલ્યાણકારી ધર્મદેશના આપી અને આ પર્વતના પથ્થર-કંકર,

ધૂળ-પ્રક્ષ અને શિખર પવિત્ર બની ગયા. જગતને સર્વપ્રથમ સર્વકલા, સર્વ વિદ્યા, બક્ષનાર આદિરાજ, આદિ સાધુ અને આદિતીર્થ કર ભગવાન ઋષભદેવને પગલે અને પવિત્ર ખોલે આ પહાડ, પાણી અને હવા પવિત્ર થઈ ગયા.

આ દિવસે આ તીર્થ વિખ્યાત થયું.

આ પાવનભૂમિ પર ભગવાન આદિ-સ્વરની પવિત્ર ચરણરજને જગતના મહાન ચક્રવર્તીને ભગવાન ઋષભદેવના પુત્ર ભરતદેવે મસ્તક પર ચડાવીને જાહેર કર્યું કે સંસારમાં ત્યાગ વડો છે. સાચા સન્યાસીને-ત્યાગીને ચક્રવર્તી પણ વહે છે. ધર્મ મહાન છે.

એ દિવસે મહાન તારણહારની રમૂતિમાં મહાન ચક્રવર્તી ભરતદેવે આહીં પહેલું મંદિર સંજયું અને રત્નમય ગિંબ ધડાવીને સ્થાપન કર્યું.

સતત આકર્ષણ

જ્યાં ભગવાન ઋષભદેવની રમૂતિ હોય અને જ્યાં ચક્રવર્તી ભરતદેવ સ્થાપનાર હોય એ તીર્થ વિખ્યાત કેમ ન થાય? એ દિવસે પુનિત જનની આ ભૂમિ મહાન બની. જન ધર્મના અંતિમ ઉદ્ધારક ભગવાન મહાવીર મગધમાં જન્મ્યા, ત્યાં વિચર્યા, ત્યાં ઉપદેશ આપ્યો. આગમેશ્વરી ત્યાં જન્મ થયો છતાં મગધને એ ભાગ્ય ન વધ્યું! શત્રુજય સર્વ તીર્થોમાં વડું બની ગયું.

શત્રુજય ઉપરની ટૂંકોની સ્થાપનાની વિગતો

- ૧ નરહી કેશવજીની, વિ. સં. ૧૬૨૧માં.
- ૨ સવા-સોમાની અથવા ચામુજીની, વિ. સં. ૧૬૭૫માં.
- ૩ છીપાયસીની, વિ. સં. ૧૭૬૧માં.
- ૪ સાકરવસી-સાકરવંદ પ્રેમચંદની, વિ. સં. ૧૮૬૩માં.
- ૫ ઉજ્જવલની, વિ. સં. ૧૮૬૩માં.
- ૬ દેમવસી-દેમાભાઈ શેઠની, વિ. સં. ૧૮૮૬માં.
- ૭ પ્રેમવસી-પ્રેમચંદ મોદીની, વિ. સં. ૧૮૮૩માં.
- ૮ ગાલાવસી-ગાલાભાઈની, વિ. સં. ૧૮૬૩માં.
- ૯ મોતીયાની, વિ. સં. ૧૮૬૩માં.



શ્રી શત્રુજયની અનોખી માહિતી.

શ્રી શત્રુજય તીર્થ પર એક હજાર જેટલા જિનમંદિરો અને દેવકલિકા છે. ધાતુ, પાપાણુ વગેરે બધી મૂર્તિઓની મણતરી કરીએ તો આવી ૧૧૦૦૦ મૂર્તિઓ છે.

શત્રુજય તીર્થની જિંચાઈ ૧૬૦૦ ફૂટ છે. તળેટીથી શિખર સુધી પહોંચવાનો રસ્તો સવામે માર્ગલ-નો છે. છેક ૧૬૫૧ સુધી શત્રુજય તીર્થ ઉપર જવાનો રસ્તો સુખમ નહોતો. ઇ. સ. ૧૬૫૨ માં આ મારે પગથિયાં બાંધવાનું કામ શરૂ કર્યું. ચાર વર્ષ બાદ ચાર લાખ અને સાઠ હજાર રૂપિયાનો ખર્ચ કરીને પગથિયાં તૈયાર કરાવ્યાં. પગથિયાંની બાંધણી એવી છે કે ચડતાં શ્વાસ ન ચડે. પગથિયાંની સંખ્યા ૩૨૧૬ છે. એ પછી થેટીની પાગથી ઉપર ચડવાના પગથિયા તૈયાર કરાવતાં એક લાખ અને અઢાર હજારનો ખર્ચો થયો. આમ શત્રુજય પર પાંચ લાખ અને અઢીએનેર હજારનો ખર્ચો પગથિયાં તૈયાર થયા.

સર્વ કાળમાં સરખું આકર્ષણ રહ્યું!

ભગવાન ઋષભદેવના પૌત્ર શ્રી પુંડરિકે રાજ્ય ન લેતાં, ધર્મરાજ્ય લીધું અને સાધુ થયા. પોતાના પિતા, મહા-કુરૂ અને મહાજિન ઋષભદેવે પવિત્ર કરેલ પહાડ પર જીવનની અંતિમ ક્ષણોને ઉજમાળી કરવા મારે આવી પહોંચ્યા. એ મહાગુણધર પાસે પોતાનું વિશાળ શિષ્યમંડળ હતું. આ સ્થળની પવિત્રતા એમના સિદ્ધિપદ્મ કારણ બની. પોતાના વિશાળ સમુદાય સાથે તેઓએ અર્ધા દેહોત્સર્ગ કર્યો.

સાધનાનો સ્થંભ

એક સમયે એવી લોકમાન્યતા પ્રચલિત હતી કે કાલીમાં મરેલો કાગડો પણ મોક્ષે વધ. જન આલમમાં એ

“Don't reach out with your hand unless you are prepared to extend your arm”

(Elizabeth Fuller)

ચાત સર્વ વિદિત બની મઈ કે શત્રુજય
પર જે સમાધિ લે, પુંડરિક સ્વામીની
જેમ દેહોત્સર્ગ સાધે, એને સિદ્ધિપદ
લાધે. શત્રુજયનું નામ જ સિદ્ધિગિરિ
કે પુંડરિકગિરિ બની ગયું. જૈનોમાં
શત્રુજયના એકસોને આઠ જેટલા નામો
સંભળાય છે. એની પાછળ શોધકને આવે!
કોઈ ઇતિહાસ મળવાનો પૂરેપૂરો સંભવ છે!

સંસારમાં મહિમા માનવીના મનની
ભાવનાનો જ છે! જેમ રાજકારણનો
જીવ તન, મન ને ધન છોડી શકે હોમ
કરીને એમાં ઝુકાવી દે છે, એમ ધર્મ-
ક્ષેત્રની પ્રણા પુણ્ય હવામાં માણસ
કાંચન અને કામિનીને કાંકરાની જેમ
તણને આત્માની શોધમાં નિષ્કાંચન
બનીને નીકળી પડે. એ વખતે એને
આત્માનો ખપ રહેતો, 'બોળિયું' બરડ
પડે એટલી વાર ગદલતો! મૃત્યુ એને
માટે આઘાત નહોતું અને જીવન એને
માટે આશિષ ન હતું. જીવન અને મૃત્યુની
મુશ્કેલીમાં એ અમર મુખનું જળ.
શોધતો! આધ્યાત્મિક જગતના આ
મહાન ધામ તરફ આત્માથીઓનું આક-
ર્ષણ વધી ગયું. ભારતવર્ષના ખૂણેખૂણા-
માંથી જાની, ધ્યાની, અને મુનીવરોની
દાર આ પર્વત પર અવિરત આવતી
થઈ.

સેંકડો મુનિવર સાધના માટે એરો
ગયા. એ દિવસે આત્માથીઓથી આ
આ પદાડ સંકુલ બની ગયો.

શત્રુજય પહાડનો હરેક પાણી,
પથ્થર, ધૂળ કે કાંકરા આવા આત્માથી-
ઓની પાયાઓના સ્પર્શથી સ્વયં તીર્થ
બની રહ્યો.

કૌશાટ્ટમાં આવેલ શ્રી શત્રુજય-
ગિરિ ભગવાન આત્મદેવના સમસ્તસર્વાતે
લીધે પરમ પવિત્ર મહાતીર્થ તરીકેનું
જોરવ મેળવતું છેક પ્રાચીન સમયથી
જૈન સંઘની ઉંડી શ્રદ્ધા અને ભક્તિનું
સ્થાન બની ગયેલ છે. અને આ તીર્થ-
ધરાજ તરફની શ્રી સંઘની શ્રદ્ધા-
ભક્તિમાં ઉત્તરોત્તર કેટલો જંદા વધારો
થતો રહ્યો છે એ ચાતની સાક્ષી આ
ગિરિરાજ ઉપરના નાના-મોટા સેંકડો
(૬૮૦) જિનમંદિરો અને એમાં પ્રતિ-

ષ્ઠિન થયેલ હજારો (૧૦૬૫૦)
જિનગિરિઓ પણ આપે છે.

વિશેષ જાહેરાત

આ તીર્થની વિશેષ જાહેરાતોની
શરૂઆત કલિકાલ સર્વજ્ઞ શ્રી હેમચંદ્રાચાર્ય
તથા મહારાજા કુમારપાળના સમયમાં
મહામંત્રી ઉદયનના પુત્ર બાહ્ય મંત્રીએ
વિ. સં. ૧૨૩૩ ની સાલમાં કરાવેલ
ચોદમા ઉપધારથી થઈ હતી. અને સત્ત-

રમી સદીમાં આ તીર્થનો વહીવટ
અમદાવાદના શ્રી સંઘના હાથમાં અને
સમય જતાં શ્રી સંઘની શેઠ આણંદજી
કલ્યાણજીની પેઢીના હાથમાં આવ્યો,
ત્યાર પછી નવ ટૂકોની રચના થવાને
કારણે આ તીર્થ વધારે સમૃદ્ધ અને
પ્રભાવશાળી બન્યું. અનેક આત્માઓએ
આ મહાગિરિ ઉપર આત્મસાધના કરીને
સિદ્ધિપદ પ્રાપ્ત કરેલું હોવાથી આ
મહાતીર્થ સિદ્ધિગિરિ નામે પણ ઓળ-

જૈન તીર્થોના વહીવટ કરનાર શેઠ આણંદજી કલ્યાણજીની પેઢી શું છે વળી ?

જૈન તીર્થ ક્ષેત્રોના વહીવટમાં શેઠ આણંદજી કલ્યાણજીની પેઢીનું
નામ ધણું ઉજળું છે. શ્રી શત્રુજય તીર્થનો વહીવટ છેક જહાંગીરના
શાસનકર્તાથી શુભરાતના પાટનગર અમદાવાદના જૈનસંઘ સંભાળનો
આવ્યો છે. જહાંગીરના સમયમાં અમદાવાદના કુનેહશાળી શ્રીમંત ત્રી
શાંતિદાસ જવેરીના સમયથી આ વહીવટ અમદાવાદનો શ્રી સંઘ સંભાળતો
હતો.

અહીંસા વર્ષ પહેલાં આ મહાતીર્થનો વહીવટ શેઠ આણંદજી કલ્યા-
ણજીની શ્રી સંઘની પેઢીને હસ્તક આવી ગયો છે. સત્સાનમાં શેઠ આણં-
દજી કલ્યાણજીની પેઢી માત્ર શ્રી શત્રુજય મહાતીર્થનો જ વહીવટ
સંભાળતી હતી પણ છેલ્લા એંશી વર્ષ દરમિયાન અને તેમાં પણ શેઠ
શ્રી કરનુભાઈ જાલભાઈની આગેવાની હેઠળ આ પેઢીએ સુંદર વિકાસ
સાધ્યો. બીજા છ તીર્થોના વહીવટ પણ આ પેઢીને સોંપવામાં આવ્યો છે.
જેમાં રાણપુર, ગિરનાર, તારંગા, શેરીસા, કુંભારિયાજી અને મહીજી
તીર્થોનો સમાવેશ થાય છે.

વળી શેઠ આણંદજી કલ્યાણજીની પેઢી આણું અને એવા અન્ય
સંખ્યાબંધ તીર્થ-સ્થળો અને જિનમંદિરોમાં જીર્ણોધ્ધાર માટે આર્થિક
મદદ અને સલાહસૂચનો આપે છે. શ્રી સમેતશિખર મહાતીર્થના પહાડના
જૈનસંઘ મેળની લીધેલા માલિકી હક્કોની સાચવણીની જવાબદારી પણ
પેઢી જ સંભાળે છે.

(શ્રી સિદ્ધાચળજીનું ચૈત્યવંદન)

શ્રી શત્રુજય સિદ્ધ-ક્ષેત્ર, દીઠે દુર્ગતિ વારે;
ભાવ ધરીને જે ચઢે, તેને ભવ પાર ઉતારે (૧.)
અનંત સિદ્ધનો એહ ઠામ, સકલ તીર્થોના રાય;
પૂર્વ નવાજી રિખવ દેવ, જ્યાં ઠવિઆ પ્રભુ પાય (૨.)
સુરજ કુંડ સોહામણો, કવડ જક્ષ અભિરામ;
નાભિ-રાયા-કુલ-મંડુજી, જિનવર કંઈ પ્રણામ (૩.)

"Always have faith. Disaster is just one of those fate-enduring things that can only be
relieved with faith" (Anwar el-Sadat)

માથ છે- ન્તજે સિદ્ધિના ઉધ્ધારને
પહેંચવાની નિસરણી જ સમર્થ.

આજે આ મહિમાવંતુ તીર્થ
સકલ જગતમાં આત્મિક જાગૃતિ
પતી પતાકા લહેરાવી રહ્યું છે.

* * *

તીર્થોના ઉધ્ધારોનો

આ મહાન તીર્થોના અપાર
મહિમા જરાયર જળવાઈ રહ્યો છે. એની
પ્રાચીનતા અને પવિત્રતાનું સદૃઢ કોઈએ
તન, મન અને ધનથી જતન કયું છે.
વળતો વખત એના ઉદ્ધારો થતા
રહ્યા છે. અને પરિણામે શૈવજીય તીર્થો-
ની પ્રભાવિતતા અને ભવ્યતા વધતી
રહી છે.

શૈવજીય પર કુલ સોળ ઉદ્ધાર
થયા છે. આમાં ચાર ઉદ્ધારો ઇતિહાસ
પહેલાના સમયમાં થયા છે, બ્યારે ચાર
ઇતિહાસકાળમાં થયા છે.

ચારમો ઉદ્ધાર આવીસમા તીર્થ કંઠ
ભગવાન નેમિતાથના શાસનમાં પાંચ
પાડવોએ કરાવ્યો હતો. તેને જૈનકાળના
પ્રમાણે પંચાશી હજાર વર્ષ પૂર્વે
થયેલો ગણવામાં આવે છે.

ઇતિહાસકાળમાં થયેલા ૧૩, ૧૪,
૧૫ અને ૧૬મા એમ ચાર ઉદ્ધારોની
માહિતી આ પ્રમાણે છે.

મધુમતી નગરીના શ્રેણી જવડશાળે

આપણા તિર્થ સ્થાનો
એ આપણો ભવ્ય સાંકૃતિક
વાસ્તવો છે, એનું સંસ્કૃત એ
આપણી ફજ બને છે.

ઇતિહાસ.

આ મહાતીર્થોનો તેરમો ઉદ્ધાર વિ.સં.
૧૦૮ માં કરાવ્યો.

પાટણના બાહડ મંત્રીએ ચૌદમો
ઉદ્ધાર વિ. સં. ૧૨૧૩માં કરાવ્યો હતો.

પાટણના શ્રેણી સમરાશાએ પંદરમો
ઉદ્ધાર વિ.સં.- ૧૩૭૧માં કરાવ્યો હતો.

ચિત્તોડગઢના શ્રેણી કર્મશાએ
સોળમો ઉદ્ધાર વિ.સં. ૧૫૮૭માં
કરાવ્યો હતો.

આ પછી ગિરિરાજ પર દાદાની
ટૂકમાં પ્રતિષ્ઠા થવાનો અનેરો અવસર
આશરે સાડા ચારસો વર્ષ બાદ ૧૬૭૬ની
સાતમી ફેબ્રુઆરી અને શનિવારના શુભ
દિવસની સવારે ૯-૩૬ મિનિટે થયો. આ
સમયે જ આરાના નામે યોજામાના
વિશાળ યોજાનમાં મો કૂટ લાંબી અને
ત્રેસા કૂટ પહેાળી જમીનમાં આવન
જિનાલયથી શોભતા નૂતન ભવ્ય જિન-
પ્રાસાદનાં જિન મિંચોની પ્રતિષ્ઠા
કરાવામાં આવી. આ પ્રતિષ્ઠાનો અવસર
એ જૈન ઇતિહાસનો એક મહાન
અવસર બની ગયો

કેટલું પ્રાચીન છે આ તીર્થ ?

તીર્થોધિરાજ શ્રી શત્રુજીય
કેટલું પ્રાચીન છે ? છેક પુરાતન-
કાળથી ચાલ્યા આવતા એના મહા-
ત્મ પ્રમાણે પ્રાચીનમાં પ્રાચીન
કાળમાં કેટલાય માનવ આત્માઓ આ
તીર્થમાં જીવનસાધના કરીને ધન્ય
બની ગયા. જે આગમમાં ભગવાન
મહાવીરનો ઉપદેશ સંમ્મદાયેલો છે.
તેમાં પણ આ તીર્થનો ઉલ્લેખ

મળે છે. તે પ્રમાણે આ તીર્થ એ
ભગવાન મહાવીર પહેલાના સમયનું
પ્રાચીન અને પવિત્ર તીર્થ કહેવાય.

તીર્થ પરના શિલાલેખોમાં
સૌથી પ્રાચીન લેખ વિ. સ. ૧૦૬૪-
નો છે. એ લેખમાં શ્રી શત્રુજીય
પરત પર સંગમસિધ્ધ નામના
મુનિવરે અંતિમ સલેખના (આજ-
વન અનશન) વ્રત સ્વીકારીને દેહ-
ત્યાગ કર્યો તેની નોંધ છે.

સોલંકી મુગ મુધી અહીં
લાકડાનું દેરાસર હતું. ગુજરાતના
મહામંત્રી ઉદયને એને સ્થાને

૧૭૫ ઇ. નો ડોળીનો ફેરો

ગિરિરાજ પર ચડવા માટે
અશકત વ્યક્તિ ડોળી કરે છે. ડોળીના
ભાવમાં યાત્રાળુઓના ધસારા પ્રમાણે
વધવટ થતી રહે છે. સામાન્ય રીતે
દસથી વીસ રૂપિયા ડોળીવાળા લે
છે. તાજેતરમાં પ્રતિષ્ઠા મહોત્સવ
સમયે એના એકસો પંચોતેર રૂપિયા
થઈ ગયા હતા. અહીં વ્યક્તિની
ભાવ નક્કી કરાય છે. એક-માત્ર
ગિરનારમાં વ્યક્તિના વજન પર
ડોળીવાળા ભાવ નક્કી કરે છે.

૪૨ ધર્મશાળા

જૈન દેવાલયોથી ખીચીખીચ
આ તીર્થ પર એક મુસલમાનોનું
પણ સ્થાનક છે. જે અંબારશા પીર
તરીકે જાણીતું છે. સંતાન વારે ધણા
એની માનતા રાખે છે. આથી ત્યાં
લાકડાના નાના નાના થોડિયાં ધણાં
જોવા મળે છે.

પાલિતાણામાં કુલ ૪૨ ધર્મ-
શાળા છે અને હજી વધુને વધુ
ધર્મશાળાઓ વિશેષ સમજડવાળી
તંષાર થઈ રહી છે.

★



પચ્ચરનું મંદિર બનાવવાનો વિચાર
કર્યો. ઉદયનના પુત્ર બાહડમંત્રીએ
પાપાણનું ભવ્ય મંદિર બંધાવ્યું.
કાલિકાલ સર્વશ્રી હેમચંદ્રાચાર્ય
અને રાજા કુમારપાળના સમયથી
આ તીર્થનો જે વિકાસ થયો તે
ઉત્તરોત્તર ચાલુ છે.

"Always serve others before yourself, this is the meaning of true happiness"

(Author Unknown)



આણંદજી-કલ્યાણજીનો સંક્ષિપ્ત પરિચય

અમદાવાદના નગર
શેઠને ત્યાં પાલિતાણા
પરગણું ગીરે હતું.
આણંદજી - કલ્યાણજી
કોણ હતા ?

વિષ્ણુનાત 'આણંદજી કલ્યાણજી' ની પેઢી જૈન તીર્થંતરી સાયવણી અને જીર્ણોદ્ધાર માટે અપાતનામ છે. નવાઈની હકીકત એ છે કે આ પેઢીનું નામ કોઈ વ્યક્તિના નામ પરથી પાડવામાં આવ્યું નથી. આનંદ અને કલ્યાણ એ એ લાવના ઉપરથી આનું નામ આણંદજી કલ્યાણજીની પેઢી પડ્યું છે.

આણું લાવનાલયું નામ કોણે પાડ્યું તે પણ નિશ્ચિત રીતે જાણવા મળતું નથી. એમ લાગે છે કે પહેલા અમદાવાદની કોઈ જૈનસંઘની પેઢીનું આ નામ હોવું જોઈએ. એનો પુરાવો એ છે કે વિ. સં. ૧૭૮૭ના શ્રી શત્રુઙ્ગના ચોપડામાં 'આણંદજી કલ્યાણજી રાજનગરો' એવું જાતું મળે છે. રાજનગર એટલે અમદાવાદ. પરંતુ આ પછી ત્રીસેક વર્ષે પાલિતાણાનો વહીવટ કરનાર પેઢીનું નામ "આણંદજી કલ્યાણજીની પેઢી" એવું થયું.

સિદ્ધાચલજીનું કારખાનું

તો આ પહેલાં પાલિતાણાની પેઢી કયા નામે ઓળખાતી હતી ? વિ. સં. ૧૭૬૦, ૧૭૬૨ અને ૧૭૬૫ના ચોપડાઓ તપાસતાં એના પર સિદ્ધાચલજીના કારખાનાનો ચોપડો, એમ મળે છે અને એ પછી વખત

ગતાં "આણંદજી કલ્યાણજી પેઢી" નો ચોપડો એમ મળે છે.

રાજની લાલચ

આ પવિત્ર તીર્થધામમાંથી જે સા રાજાની લાલચ રાજકર્તા કેમ રોકા શકે ? વિ. સં. ૧૮૨૧માં યાત્રીઓના પાસેથી છુટક વેરો લેવામાં આવતો હતો. વિ. સં. ૧૭૦૭ માં અમદાવાદના નગરશેઠ શાંતિદાસ શેઠ, રતનાસર અને પાલિતાણાના દરબાર વચ્ચે પહેલો રખોપાનો કરાર થયો અને તેમાં પાલિતાણાના દરબારને કાચક સ્વીચ્છવસ્તુઓ આપવાનું નક્કી થયું. રાજકર્તાને જેસાની જરૂર પડતાં ફરી દમલ થઈ. ઈ. સ. ૧૮૨૧માં કાઠિયાવાડના પોલિટીકલ એજન્ટ કેપ્ટન જનરલેની દરમ્યાનગીરીથી પાલિતાણાના દરબારને ૪૫૦૦૦ રૂ. આપવાનું નક્કી થયું.

અમદાવાદના નગરશેઠને ગીરે

પાલિતાણાના રાજકુટુંબમાં કલહ જાગ્યો. 'આપ-દિકરાના કલહને કારણે રાજની તિજોરી સાફ થઈ ગઈ. અમદાવાદના નગરશેઠ વખતચંદ જેઠને ત્યાં આણું પાલિતાણા પરગણું ગીરે મુકાયું. વાર્ષિક ૪૭૦૦૦નું ગીરો ભત થયું. વખતચંદ શેઠે પાલિતાણા રાજને દર વર્ષે ૪૭૦૦૦ રૂ. આપવાના અને રાજનું તમામ મહેસુલ જેઠને મળે. એ દાયકા સુધી પાલિતાણા પરગણું અમદાવાદના નગરશેઠને ત્યાં ગીરે રહ્યું.

પાલિતાણાની ગાદીએ પ્રતાપસિંદ આવતાં એણે અંગ્રેજો પાસે માંગણી કરી અને ગીરો ભતમાંથી રાજ છુટકું કરી વ્યક્તિગત વેરો લેવાનું શરૂ થયું. સવા રૂપિયાથી માંડીને ચાર રૂપિયા સુધીના વેરો લેવામાં આવતો. ઈ. સ.



૧૮૬૫માં વર્ષે દસ હજાર આપવાનો કરાર થયો. ૧૮૮૬માં ફરી વર્ષે પંદર હજાર આપવાનો કરાર થયો. ઈ. સ. ૧૯૨૬માં વર્ષે એક લાખ રૂપિયા આપવાનો કરાર થયો.

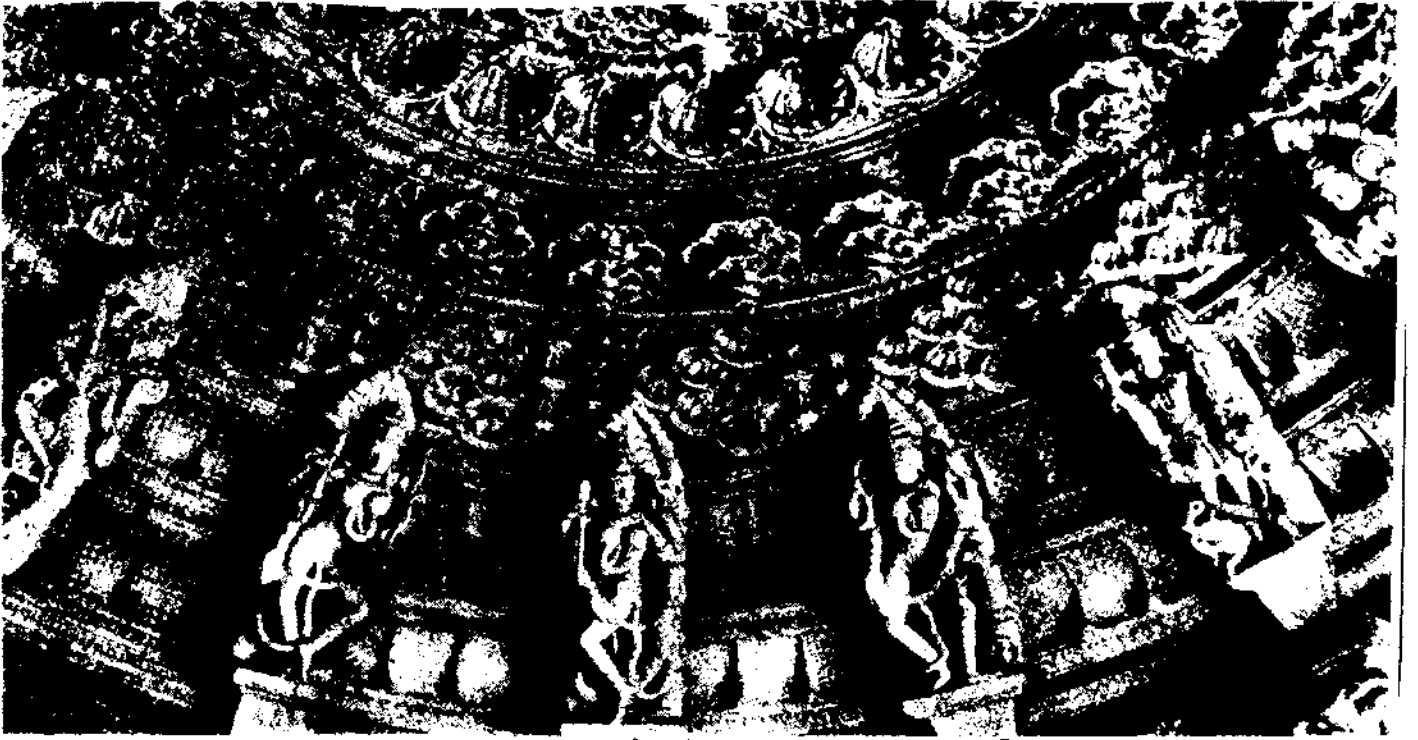
જીર્ણોદ્ધાર યુગના જનક

ઈ. સ. ૧૯૨૮ માં શેઠ શ્રી કર્તુરભાઈ લાલભાઈ આના પ્રમુખપદે આવ્યા. એ સમયે વર્ષે સાઠ હજાર આપવાનો પાંત્રોસ વર્ષનો કરાર થયો. શેઠ શ્રી કર્તુરભાઈના સમયને જીર્ણોદ્ધારનો સમય કહી શકાય. રાજકુપુર, આણું, કુંભારિયા, શત્રુઙ્ગ, ગિરનાદ અને મક્કીજી તીર્થંતરી જીર્ણોદ્ધાર કરાવ્યો. શિવ રથાપત્તની એમની મુક્ત મુક્તો લાભ થયો. શત્રુઙ્ગ તીર્થ પર શિવ, શાસ્ત્ર કે આશાતનો કથોષ વિચાર કર્યા વિના ઠેર ઠેર મતાં આ જનારાની દત્તી ને પ્રવ્રત્તિ પર યોગ્ય નિયંત્રણ લાવ્યા. ૧૯૬૨માં પાંચમો ઉપરાંત મતાં આણું ઉત્થાપન કર્યું. અને ૧૯૭૬માં એની પ્રતિષ્ઠા કરી.

શ્રી આણંદજી કલ્યાણજીની પેઢીના અંધારણમાં પણ તમકકે સુધારા વધારા થયા છે. ઈ. સ. ૧૮૮૦માં પ્રેમાભાઈ જેઠે સુધારાઓ કર્યા. ઈ. સ. ૧૯૧૨માં શેઠ શ્રી કર્તુરભાઈ માણીભાઈએ સુધારા કર્યા. છેલ્લા સુધારા ઈ. સ. ૧૯૬૬-૬૭માં શેઠ શ્રી કર્તુરભાઈના સમયમાં થયા.

"The person who blows his horn the loudest is usually in the thickest fog"

(Author Unknown)



જીવનની બે જ મહેચ્છા-પ્રતિમા પધરાવવી, ભાતું ખવડાવવું

વર્ષોથી રાત્રીનજીવ તીર્થ વિશે પ્રગટ આસ્થા પ્રવર્તે છે. એમાં પણ એ જામત મારે ધાર્મિકજનો સતત ઉત્સુક રહે છે. એક તો આ પવિત્ર તીર્થ પર પ્રતિમા પધરાવવી અને બીજું યાત્રાગુને ભાતું ખવડાવવું. તીર્થયાત્રા કરીને ભાતું યાત્રાગુઓને આપવામાં આવે છે. પહેલા દાળિયા આપવામાં આવતા. શેઠ શ્રી કર્તુ-રલાલ લાલભાઈના દાદીમા ગંગાબાએ આ પ્રવૃત્તિ ઉપાડી લીધી. આજે લાડવા અને માંદિયા વગેરેથી આપવામાં આવે છે. ચોમાસાના ચાર મહિના યાત્રા બંધ રહેતી હોવાથી ભાતા મારે આ મહિનાની તિથિએ લખવામાં આવી. પચાસ-સાઠ વર્ષ પહેલાં એ તિથિ લખવા મારેની

રકમ ભરાઈ મઈ. હજી પણ આવી તિથિ લખાવવા મારે ભાવિકજનોનો સખત ધસારો ચાલુ રહે છે.

હલની યાત્રા

ચાર તિથિએ રાત્રીનજીવની યાત્રાનું મુખ્ય મહત્વ મળાયું છે. એ છે કાર્તિકી પૂનમ, ફાગણ સુદ તેરસ, ચૈત્રી પૂનમ અને અક્ષયતૃતિયા. આમાં પણ સૌથી વધુ મહત્વ અક્ષયતૃતિયાને દિવસે યાત્રા કરવાનું છે.

ધાર્મિકજનોમાં હલ યાત્રાનું મહત્વ વિશેષ છે. કેટલાક તો દિવસમાં બે વખત યાત્રા કરે છે. જોનાતા પ્રથમ તીર્થ કરી ભગવાન ઋષભદેવ હલ વખત અહીં આવેલા તેની શાદાસ્તમાં આ પ્રકારની યાત્રા કરવામાં આવે છે.

આ સિવાય છ ગાઉની યાત્રા પણ જાણીતી છે. આમાં જુદી જુદી રેકરીને સ્પર્શીને છ ગાઉની પ્રદક્ષિણા કરવામાં આવે છે. ફાગણ સુદ તેરસના દિવસે ખાસ કરીને

ધાર્મિકજનો છ ગાઉની યાત્રા કરે છે.

દોઢ લાખથી વધુ બોલી

તાજેતરમાં થયેલા પ્રતિષ્ઠા મહોત્સવ વખતે બોલી બેલવામાં આવી હતી અને તેમાં મૂળનાથક આદિશ્વર ભગવાનની બોલી એક લાખ પાંચદ હજાર પાંચસો ને પંચાચ્ચ રૂપિયાની બોલવામાં આવી હતી.

આ તીર્થની પવિત્રતા જાણવા માટે સહુ કોઈ તકેદારી રાખે છે. પરંતુ પર કોઈ પણ જાતની હાજત કે ખાવાપીવાનું રાખતા નથી. કેટલાક તો કંઈપણ ખાધા વિના આ યાત્રા કરે છે. યાત્રા દરમિયાન પાણીનું ડીંપું સુધ્ધા લેતા નથી. યાત્રા પૂરી થયા પછી જ બોજન લે છે. વંતે ક હવે કેટલાક મોજલા માણસો ટ્રાન્ઝિસ્ટર લઈને યાત્રા કરે છે. એને કારણે તીર્થના માંભીમને હાનિ પણ પહોંચે છે. અને ત્યાં સુધી યાત્રાગુ જાને જ આ પર્વત પર ચડવાની વૃત્તિ ધરાવે છે.



તિર્થનું ગાંભીર્ય જળવાય તે જોવાની

આપણા સૌની ફરજ છે.

"If you would like to hear about all the troubles in the church, ask someone who has not been there in months"

(Author Unknown)

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"Most people spend half their time making promises and the other half making excuses"
(Dr. William Hopkins)

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Saurabh
Gopi
&
Baiju Shah**

"Those who are the most successful at making excuses have no energy left for anything else"
(Confucius)

JAIN LITERATURE

By Paul Marret

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.

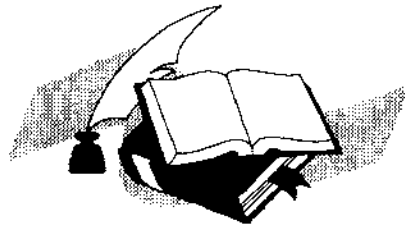
The earliest religious texts of Jainism, those which make up the accepted canon of the Svetambaras, were originally transmitted orally and were not written down until many centuries after their compilation. The Svetambara tradition is that the canonical works were preserved in the memory of the monks 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 non-canonical 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 crystallized 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.



"He who is careless is in danger from everywhere. He who is careful is not in danger"
(Acharange Sutra)

Collectively, the canonical works recognized 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, recognizes 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**, **nijutti**, **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 Romanization 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 order, 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 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, though it was not all composed at the same time. 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 Tirthankara, Aristanemi, said to have been the contemporary of Krishna.

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 12th **Anga** has been lost.

"The finest path to salvation is gaining possession of the 3 Gems : Perfect Vision, Perfect Knowledge, and Perfect Character"
(Author Unknown)

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 Aiatasatru, 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 subjects such as reincarnation and **Moksha**.

2. RAJAPRASNIYA Much of this work consists of a dialogue between a monk, Kesi, who is a follower of the twenty-third Tirthankara, Parshva, 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, e.g. living and non-living 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 from the latter part of the **Suryaprajnapiti** (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 seeking 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 meter 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.

"Let me not pray to be sheltered from dangers, but be fearless in facing them"

(Rabindranath Tagore)

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. However, included in the 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, 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 **ACARADASA**) 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**.

BRIHATKALPA 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 **moksha**. 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 (prescribed 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.

4. The fourth **Mulasutra** has been lost.

There are two other texts, not always regarded as canonical. These are sometimes called the **Chullikasutra** (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).

"Jainism...is more simple, more rich, and varied than Brahmanical systems and not negative like Buddhism"

(Dr. A. Guernot)

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 are 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 Amritacandra 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 Amritacandra) 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 realization of one's true nature leads to repentance and renunciation and eventually to liberation and moksha.

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.

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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.

"Man's life is a mine of precious stones: Vision, Knowledge, and Character are the three most important gems"

(Author Unknown)

One of the fascinating problems of Jain writing relates to the collection known as the **PURVAS** (also spelled **PUWAS**). These were fourteen works which were believed to go back to the time of Parshva 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 of 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). 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.

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THE TATTVARTHA SUTRA

(DATE, AUTHORSHIP AND IMPORTANCE)

Like so many early Jain texts, the Tattvartha Sutra is difficult to date. The author, Umasvati, or Umaswami, 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 suggests 44-85 AD. P.S. Jaini 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.

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 Kunda-Kunda (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 is one of the most important religious texts of the Jains, respected and widely read by Svetambara and Digambara alike. Indeed it has (with some exaggeration) been compared with the Koran of the Muslims or the Christian Bible. It is read and studied both privately and in temple worship: among the Digambara it occupies the same central place in the religious observances during Paryushana that the Kalpa Sutra does for the Svetambara. 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. As a short terse text, it has needed further explanation and has been supplemented by a very large number of commentaries, the oldest of which has been ascribed in Svetambara circles (though improbably) to the author of the main text himself.

The Tattvartha Sutra is also known as the Tattvarthadhigama Sutra (though it has been argued that this name referred originally to the oldest commentary on the Sutra).

"As soon as I know the truth in vegetarianism, and I continue to eat meat, I am not more innocent & ignorant of my mistake"
(Benzion Liber)

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 recognized 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 jnane charitrani moksa margah

'Right faith, knowledge and conduct are the means to moksha'. '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 thing' as Pandit Sukhlalji puts it, or 'the holding of the truth as true' in Jacobi's words. This right faith originates either spontaneously by nature or through instruction. 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, *moksha* 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 analyzed 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 taken up the seven fundamental truths in order: these are in effect the objects of right faith and knowledge.

SOUL, NON-SOUL AND NATURE OF THE UNIVERSE

Three chapters, II to IV, are concerned with the soul, *jiva*, in all its manifestations. The characteristic which defines a soul is *upayoga*. Thinkers refer to three qualities of the soul, consciousness, 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 (*moksha*). Chapter II then continues in detail with an analysis of the different kinds of soul in *samsara*.

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 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 (*dharma* and *adharma*). 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'.

"All religions teach non-violence; urging us to meet one another with love, not violence"
(Author Unknown)

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 behavior 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 behavior, 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 specialized 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 behavior, passion, and activity. This leads on to complicated listing of the subtypes of karma.

RELIGIOUS DISCIPLINE 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 non-acquisitiveness. 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 unreachable. 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 ... *Charitra*, translated as right conduct, in this context describes the endeavor 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 *charitra* as here defined.

Parisaha, discomforts to be overcome, *tapa*, penances deliberately undertaken, are 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 fit is made clear that the flow of karma to the soul but also are instrumental in the actual shedding of already accumulated karma.

"The trouble with most people is that everytime they think, they think only of themselves"
(Author Unknown)

The Sanskrit word *dhyana* is usually translated 'meditation': 'mental concentration' is another possible translation. 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 lead to *moksha* 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 GOAL

All this leads up to the final goal of the spiritual path. *moksha* 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 *Moksasastra*, the Moksha 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 *moksha*: 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.



જૈન ધર્મ ને જાણો...

જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો,
જન સિધ્ધાંતો જાણી, જાણો જૈન ધર્મ નો પાયો....!

આત્મા જ પરમાત્મા, એમ જૈન દર્શન માને,
કર્મ ખપાવી આત્માઓ, સિધ્ધ શિક્ષા પર જાયે,
ફરી નહીં કદી જનમ લે એ આત્મા કદી ટાણે....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

આત્મા ના ગુણો જાણી, ગુણ-સ્થાનક પણ જાણો,
ગણાવ્યા છે ચોદ સ્થાનકો, આત્મા ના પરિણામો,
એ ચોદ ની જ્યારે સીડી પકડે, સિધ્ધ શિક્ષા પર જાયો....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

કર્મ ના પ્રકારો કેવા, એ પણ જાણી જુઓ,
આઠ કર્મ ના ભેદ ઘણા પણ, આઠ ને પહેલાં જાણો,
ધાતી-અધાતી ભેદ જાણી, મોહનીય મોદું માનો....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

નવ તત્વો થી જગત આ છે, જૈન દર્શન માને,
જીવ ને અજીવ મુખ્યે, બીજા સાતે જાણો,
જ્યારે જાણો આ તત્વો ને, જીવ ની ગતિ જાણો....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

જૈન ધર્મ ના ઘણા સિધ્ધાંતો, સ્વાદ વાદ છે મોટો,
રગડ ઝગડ મટી જાય જ્યારે સ્વાદ વાદ ને જાણો,
હું એ સાચો, એ પણ સાચો, જુદી જુદી છે દૃષ્ટિ....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

નવકાર મંત્ર નો મહિમા મોટો, પંચ પરમેષ્ઠિ જાણો,
એ માળા ના મણકા માં જાણો, એકસો આઠ ગુણો,
પંચ મહાવત ગુણો જાણી, અણુવત ઉચ્ચારો....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો

દર્શન, જ્ઞાન, ચારિત્ર જાણી, ક્રિયા કરો શુધ્ધ ભાવે,
મિથ્યા દૃષ્ટિ છોડી દઈ ને, જન વચન માં માનો,
આ ક્ષમાપના નો ધર્મ મેળવી, "સંત" પામે લ્હાવો....!
જાણો જાણો જાણો આજે જૈન ધર્મ ને જાણો



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૫ નવેમ્બર ૧૯૯૫

"It is easier to point a finger than to offer a helping hand"

(Author Unknown)

'Love all, Serve all'

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"A good way to forget your troubles is to help others out of theirs"

CHATURVIDH SANGHA

Monks & Nuns in Jainism

The monastic order plays a very important part in Jainism. Whilst society is divided into four groups, forming the **Chaturvidh Sangha**, laymen, (lay) women, monks and nuns, the lay life is seen as a lower stage, in a way preparatory for the monastic life.

Whilst the laity have religious duties enjoined upon them, and the pious layman or woman will, at best, lead a life of devotion and religious observance, it is only when the interests and distractions of the world are set aside that the individual can pursue his or her spiritual development to the fullest extent. The monastic life is hard, demanding the utmost dedication from those who follow it. Whilst, indeed, the ideal of monastic renunciation is found in many religions, most notably in Christianity and in Buddhism, there is probably no harder religious discipline than that of the Jain monk or nun. Hence monks and nuns are accorded a very high degree of respect by the Jain laity. A layman (or woman) will greet members of the religious order with the very greatest deference, and ministering to their knees, is regarded as highly meritorious. The Five Greatly respected Beings, **Panch Paramesthin**, saluted in the most widely-used religious invocation, the **Namaskara Mantra**, include, after the enlightened and the liberated souls (**arihant** and **siddha**), the monastic leaders (**acharya**), the monastic teachers (**upadhyaya**), and fifthly all monks (**sadhu**) of the world.

Throughout the centuries monks have been the scholars and teachers of the Jain faith. Nuns have been much less involved in scholarship but have also taken a prominent part in expounding the faith to the Jain laity. Not only work of a religious nature but also scholarship of great importance in science, medicine, mathematics, logic, language and other fields was, and is, produced by the monks. The tradition continues today, certainly in the area of religious writing, though lay scholarship in Jain religion has developed considerably in recent times.

In Buddhist countries, the orange-robed monk is a familiar sight. Jain monachism differs from Buddhist in many aspects. Whilst a Buddhist will often enter the order for a short period, even as a sort of religious finishing school, the career of a Jain monk or nun begins with the ceremony of renunciation and the acceptance of the obligations of the five great vows, and continues unbroken to the end of life. The Jain monastic state is a permanent commitment and those who leave are few.



"There is nothing unusual in my saying that Jainism was in existence long before the Vedas were composed"
(Dr. S. Radhakrishnan)

The discipline of the Jain monastic life is in most ways harder and stricter than that of the Buddhist. Frequent fasting is enjoined, as well as other mortifications involving indifference to all bodily pains and discomfort. The practice of **ahimsa**, non-violence or harmlessness, is governed for the Jain monk or nun by meticulous regulations to reduce to the minimum the possibility of harm to the least of living creatures. The monk or nun must be ever-vigilant in walking, sitting, and indeed in every movement or action, to see that no minute creature will suffer. Whilst non-possession is a normal rule of monasticism in all religions, the monks of the Digambara sect of Jainism practice this to the extreme, renouncing even the use of clothing (whence the word 'Digambara', meaning 'clothed in the sky'). A Svetambara ('white-clothed') monk will dress in three pieces of white cloth and will have the minimum of changes of clothing. In addition he will possess a couple of pots for food and other uses, a walking staff and a soft brush (more like a small mop) to dislodge insects gently from his path. He may have a few other necessities such as books, writing materials, spectacles and the like. One other difference from the Buddhist monastic order is the far greater proportion and importance of Jain nuns. Although the writings on the discipline of the mendicants tend to be very largely male-oriented, nuns have always made up a high proportion of the mendicant order and take an active part in the religious instruction of the laity. In this, indeed, they may be compared with Christian nuns.

Although the mendicant order is seen as unitary, it has for very many centuries been divided into many stems or groups (**gaccha, gana**), traditionally 84 in number. These may take their names from original geographical location, from association with a particular caste, from their founders or from particular points of doctrine or ritual. The **gaccha** may be subdivided in different ways, most commonly into groups studying under particular teachers. References to these divisions of the mendicant order are found around the eighth and ninth centuries AD and some of those existing today are undoubtedly very ancient. For example the Kharatara Gaccha, widespread in Gujarat and Rajasthan, is mentioned in an inscription of the late eleventh century AD. Some **gaccha** can trace the line of succession of their leaders back through quite a long history. The practice of solitary religious retreat is known in Jainism, but the Jain monk (or nun) is to be seen as a member of a group, attached to his (or her) spiritual director or guru. Although study, scholarship and preaching are important activities in the mendicant order, the primary aim of the monk or nun is the purification of his or her own soul. To this end, all the austerities and monastic discipline are directed. In this, the Jain monastic life is closer to that of the great

Christian contemplative orders like the Carthusian monks or the Carmelite nuns rather than to that of the active Christian orders the members of which devote their lives to running schools or hospitals or to social work for the needy and distressed. Charitable service to humanity is a virtue and duty of the Jain laity, but the mendicant is seen as a highly deserving object of charity, not as the author of charity himself.

The daily routine of the monks and nuns is meticulously regulated. The first daily duty of the mendicant around sunrise is to examine his clothing and necessities carefully to make sure that no small living beings are trapped or harmed. Afterwards he (or she) will go to the temple and, bowing before the holy images, perform an act of mental worship. (The elaborate rituals of bathing the images and making offerings to them are performed by the laity but not by monks or nuns). Frequently this will be followed by a lecture to the laity, for monks and nuns are the instructors and teachers in matters of religious doctrine. The word 'mendicant' means one who begs, and there are detailed rules regarding the daily tour to beg food. The Svetambara mendicant accepts food in a bowl, brings it back to the monastic hall (**upashraya**) or monastery, and eats after a ritual act of confession to his or her senior. A Digambara monk takes food in his hand and eats it on the spot, standing. It is, of course, regarded as a meritorious act for a householder to provide food for the mendicants.

The afternoon will be filled with a rest, a further examination of clothing and necessities, a period of study, or perhaps lecturing to the laity. (There is no equivalent in Jain monasticism to those Christian orders of monks who support themselves by manual labor, indeed it is very difficult to make comparisons between Jain and Christian Monasticism. Jain monks partake of some of the characteristics of those learned orders like the Dominicans, whilst resembling in other ways the hermit orders such as the Carthusians whose life is devoted to prayer and meditation. In their emphasis on the strictest poverty, and in their lack of permanent settlement in a fixed monastery they resemble, perhaps, the Franciscans.)

In a country like India, where insect life proliferates, lights can be a danger to small living beings: for the avoidance of **ahimsa** (harm), monks and nuns use no lights, so they will retire to sleep early, taking care first to examine the resting place for any tiny creature which may suffer harm. These meticulous rules emphasize the fact that, whilst a certain amount of **ahimsa** is unavoidable for the lay person in ordinary daily life (though it will be avoided as far as possible), the monk or nun should take precautions far beyond those

"He who desires to see the living God face to face should not seek Him in the empty firmament of his mind, but in human love"

(Fyodor Dostoevsky)

possible to the laity. This constant watchfulness does not only result in the protection of life but also has its effects in the spiritual development of the individual mendicant. During the rainy season (**chaturmas**) the mendicant will stay in one place so that the harm to the burgeoning life of this time, which might be occasioned by the monk or nun traveling around, is minimized. Towns and villages seek mendicants who are particularly respected for their piety and teaching to stay with them during **chaturmas** and give religious instruction. At other times of the year the monks and nuns travel in groups from one place to another (so that they do not get attached to a particular location) always on foot, for the use of any form of transport is forbidden. (For this reason Jain monks, unlike the Buddhists have not been able to spread their faith overseas). The greater danger of harm to small creatures resulting from the use of wheeled vehicles is the main reason for this prohibition.

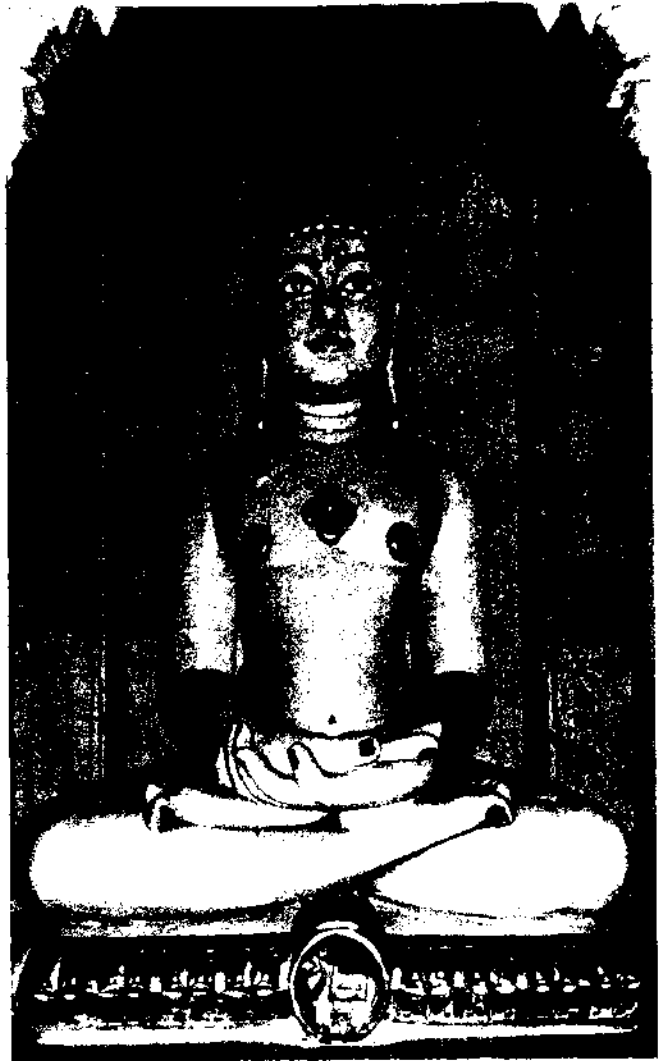


The rigors of the mendicant life means that relatively few people enter it. This is particularly true of the Digambaras: the total number of Digambara monks had fallen a few years ago to around 150. Hence some of the religious functions which in the Svetambara sect are carried out by monks, are undertaken among the Digambaras by religious 'ministers' (the word 'priests' would not be accurate) called **bhatarakas**.

Nowadays, of course, with much greater opportunities for education for the laity, there are many distinguished lay scholars of Jain religion and practices, but the tradition of monastic scholarship is still strong. The ceremony of **diksa**, or initiation as a monk or nun is a great step in the life of a religious Jain. The rituals are carried out with the greatest solemnity and frequently with much ceremony. The aspirant solemnly takes the five great vows of :

Non-violence
Truthfulness
Non-Stealing
Celibacy
Renunciation of possessions.

The hair of the head is plucked out (as it is recorded was done by Mahavira). It is a lifetime commitment to a life which needs the greatest determination and strength of will but brings, it is certain, great rewards.



"Even the Gods bow down to he whose mind is always centered in religion"
(Das Vaikalika Sutra)

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"Some people remember a lie for 10 years, but forget the truth in 10 minutes"

(Swami Satchidananda)

आत्मा और परमात्मा

“संपिक्खए अप्पगमप्पए”

—आत्मा से आत्मा को देखो, परमात्मा बन जाओगे।

नमि राजर्षि प्रव्रजित हो रहे थे। एक बूढ़ा ब्राह्मण आकर बोला—
‘राजर्षि ! तुम प्रव्रजित हो रहे हो, राज्य को छोड़ संन्यासी बन रहे हो ?
क्या देख नहीं रहे हो कि तुम्हारी मिथिला, तुम्हारा अन्तःपुर, तुम्हारा
राजभवन—ये सारे के सारे धाय-धाय जल रहे हैं। इनको आग लगी है।
जरा आंख उठाकर देखो तो सही कि यह क्या हो रहा है ?’

राजर्षि ने शान्तभाव से कहा—‘ब्राह्मण ! मैं देख रहा हूँ। मेरी
मिथिला नहीं जल रही है। मेरा अन्तःपुर और मेरा राजभवन भी नहीं
जल रहा है। मैं जहां हूँ वहां कुछ भी नहीं जल रहा है। जहां कोई आग
नहीं है, कोई चिनगारी नहीं है और कोई चिनगारी डालने वाला भी नहीं है,
जहां कोई जलने वाला भी नहीं है और जलाने वाला भी नहीं है, मैं वहां
हूँ। मैं सुख से जी रहा हूँ, सुख से रह रहा हूँ। मेरी राजधानी जल नहीं
सकती। मेरा प्रासाद जल नहीं सकता। मेरी सम्पदा को कोई नहीं जला
सकता। मिथिला जल रही है, जले उसमें मेरा क्या ?’

राजर्षि के उत्तर ने ब्राह्मण को विस्मय में डाल दिया। मिथिला जल
रही थी या नहीं जल रही थी, यह कोई महत्त्व की बात नहीं थी और वह
सचमुच नहीं जल रही थी। यह एक कसौटी थी। कसौटी करने वाला था
ब्राह्मण और वह कसौटी कर रहा था उस राजर्षि की जो घर छोड़कर जा
रहा था। सब कुछ छोड़कर जा रहा था। ब्राह्मण जानना चाहना था कि
राजर्षि वास्तव में सब कुछ छोड़ रहा है या भावावेश में छोड़ने का बहाना
कर रहा है। बहुत बार ऐसा होता है कि हम छोड़ने का बहाना करते हैं
और छूटता कुछ भी नहीं। स्मृति का भार और अधिक सिर पर लद जाता
है। छोड़ने की स्मृति सताने लगती है। तो क्या नमि राजर्षि सचमुच छोड़-
कर चला जा रहा है या स्मृति का भार ढोने जा रहा है ? वासना नहीं
छूटती, अहं नहीं छूटता तो छोड़ने का बहाना मात्र होता है, वास्तव में कुछ
भी नहीं छूटता। किन्तु राजर्षि सचमुच छोड़कर चले जा रहे थे। वे अपनी
चेतना में लीन हो गये थे। उन्होंने संकलनात्मक मन का विसर्जन कर दिया
था। वे चेतना से बाहर किसी पदार्थ पर ध्यान दे सकें, वैसा मन उनके पास
नहीं रहा था। हम सोच सकते हैं कि मिथिला जल रही हो और राजर्षि

“Be sincere with your compliments; most people can tell the difference between sugar and
saccharine”
(Acharya Sushil Kumar Ji)

उसे आंख उठाकर देखने के लिए भी तैयार न हों, यह अव्यावहारिक बात है व्यवहार उन लोगों के लिए है जो व्यवहार के घरातल पर जीते हैं। चेतना के घरातल पर जीने वाले लोग उसकी गहराई को देखते हैं और उसी के आधार अपना निर्णय लेते हैं। व्यवहार के निर्णय उन्हें मान्य नहीं होते। व्यवहार पर जीने वाले लोगों को चेतना की गहराई पर होने वाले निर्णय मान्य नहीं होते। दोनों की मान्यताएं भिन्न होती हैं। इसमें कोई संदेह नहीं कि चेतना की गहराई में जाने पर जलने की बात समाप्त हो जाती है। समस्या है चेतना की गहराई में जाने की। जो चेतना की गहराई में चला जाता है वह सचमुच परमात्मा बन जाता है।

चेतना के दो छोर हैं—एक आत्मा और दूसरा परमात्मा। एक बीज और दूसरा विस्तार। आपने देखा होगा कि बरगद का बीज कितना छोटा होता है और आपने बरगद के विस्तार को भी देखा होगा, वह कितना बड़ा होता है। नन्हा-सा बीज उतना फैल जाता है, उसकी कल्पना होना भी कठिन है। आत्मा बरगद का बीज है और परमात्मा उसका विकास। आत्मा का लक्ष्य है परमात्मा होना। यह लक्ष्य आरोपित नहीं है, किन्तु सहज है। उसकी सिद्धि में बहुत विघ्न हैं। इसलिए यह दूरी एक साथ ही नहीं पट जाती। उसके लिए आत्मा को एक लम्बी यात्रा करनी होती है। इस यात्रा के पहले चरण में अपने अस्तित्व का बोध होता है। आत्मा क्या है? वह कहां से आई है? वह कैसे उत्पन्न हुई है? ये उलझे हुए प्रश्न हैं। ये सुदूर अतीत में ले जाते हैं—इतने सुदूर अतीत में कि उसका आदि-बिन्दु खोजना कठिन है।

आत्माओं का एक अक्षय-कोष है जिसमें से वे निकलती रहती हैं। वह है वनस्पति। इसमें अनन्त-अनन्त आत्माएं होती हैं। वनस्पति की एक श्रेणी है। उसका नाम है 'अव्यवहार राशि।' उसमें ऐसी अनन्त-अनन्त आत्माएं हैं जिनका कभी विकास नहीं हुआ। वे अनादिकाल से उमी योनि में रह रही हैं। काल-मर्यादा, नियति और कर्म का समुचित योग होने पर कोई आत्मा उस राशि से निकलकर 'व्यवहार राशि' में आती है। यहां उसका विकास प्रारम्भ हो जाता है। वह एकेद्रिन्य से विकसित होते-होते पंचेन्द्रिय और मनुष्य की अवस्था में पहुंच जाती है। 'अव्यवहार राशि' की आत्माएं अविकसित और 'व्यवहार राशि' की आत्माएं विकसित होती हैं। 'व्यवहार राशि' एक नन्ही-सी-बूंद है और 'अव्यवहार राशि' एक महान् समुद्र है, अथाह समुद्र जिसका कोई आर-पार नहीं है। वहां कोई भाषा

"Death is not a period, but a comma in the story of life"

(Author Unknown)

नहीं, चिन्तन नहीं, स्मृति नहीं, कल्पना नहीं, अभिव्यक्ति का कोई साधन नहीं। 'व्यवहार राशि' में भाषा है, चिन्तन है, स्मृति है, कल्पना है, अभिव्यक्ति के साधन हैं।

आत्मा की शक्ति समान है। 'अव्यवहार राशि' की आत्मा में जो शक्ति है वही 'व्यवहार राशि' की आत्माओं में है। दोनों में शक्ति का कोई अन्तर नहीं है। अन्तर है केवल अभिव्यक्ति का। 'अव्यवहार राशि' की आत्माओं में चेतना की केवल एक रश्मि प्रकट होती है। वह है स्पर्श-बोध। हमारे जागरित व्यवहार का प्रारम्भ वाणी से होता है। वाणी नहीं तो व्यवहार नहीं, वाणी है तो व्यवहार है। हमने जैसे ही 'अव्यवहार राशि' को पार कर 'व्यवहार राशि' में प्रवेश किया वैसे ही हमें सर्वप्रथम भाषा की उपलब्धि हुई, रसनेन्द्रिय का विकास हुआ। उस रसनेन्द्रिय से स्वादानुभूति और भाषा दोनों का कार्य सम्भाला। चेतना की दूसरी रश्मि, दूसरी किरण फूट पड़ी। हमने बोलना आरम्भ किया और स्वाद का अनुभव किया हम व्यवहार के जगत् में आ गए। हम अपनी चेतना को प्रकट करने की स्थिति में आ गए। 'अव्यवहार राशि' में हम चेतना को प्रकट नहीं कर पा रहे थे। जैसे ही हम 'व्यवहार राशि' के जगत् में आए वैसे ही हमने यह जानना शुरू कर दिया कि हमारा भी अस्तित्व है। हम भी हैं। अपने अस्तित्व को प्रकट करने के लिए वाणी मुखर हो गई। हम दो इन्द्रिय वाले हो गए।

अब हमारे लिए विकास का स्रोत खुल गया। हमने सामाजिक जगत् को निकट से जानना प्रारम्भ किया। हमें चेतना कि एक किरण और मिली। उससे हमने गन्ध का अनुभव किया। हम तीन इन्द्रिय वाले हो गए। हमने सूँघकर बाह्य जगत् से सम्बन्ध स्थापित करना सीख लिया। हमने अनुभव किया कि फूलों में गन्ध होती है केवल फूलों में ही नहीं, मनुष्य में भी गंध होती है। इस जगत् की कोई वस्तु ऐसी नहीं, जिसमें गंध न हो।

हम और आगे चले। चेतना की चौथी किरण प्रस्फुटित हुई उसके द्वारा हमने अपने जगत् को देखा। रंग को देखा, रूप को देखा। हम चकित रह गए। कितनी वस्तुएं! कितने रूप! कितने आकार और कितने प्रकार! हम चार इन्द्रिय वाले हो गए।

हमारा विकास-क्रम और आगे बढ़ा। हमें श्रोत की उपलब्धि हुई। हमने सुनना प्रारम्भ किया। व्यवहार जगत् के पहले चरण में हमने बोलना अर्थात् सुनना शुरू किया और चौथे चरण में सुनना शुरू कर दिया। इस चरण में हमने शब्द का दान और आदान—दोनों प्रारम्भ कर दिए। अब हमारा व्यवहार-जगत् के साथ पूर्ण सम्पर्क स्थापित हो गया हम पांच

"One of the hardest secrets for a man to keep is his opinion of himself"

(Author Unknown)

इन्द्रिय वाले हो गए। हमारी चेतना की खिड़कियां खुल गईं, पांचों रश्मियां प्रस्फुटित हो गईं।

चेतना के सूर्य की अनन्त रश्मियां हैं। उनमें से पांच रश्मियां हमें उपलब्ध हो गईं। हमारे केन्द्र में प्रकाश ही प्रकाश है उस पर एक आवरण पड़ा है जो प्रकाश को बाहर की ओर जाने से रोक रहा है। जैसे-जैसे उस लोहावरण को हटाकर हम आगे बढ़ते हैं, वैसे-वैसे हमारी चेतना की रश्मियां प्रकाश देने लग जाती हैं एक बार विकास का क्रम प्रारम्भ होता है, वह रुकता नहीं। वह आगे से आगे बढ़ता चला जाता है। हमारे विकास का क्रम आगे बढ़ा, हमने एक दरवाजा खोल लिया। पहले खिड़कियां खुली थीं और अब एक दरवाजा खुल गया। हम मनवाले प्राणी हो गए। मन बहुत बड़ा दरवाजा है। इन्द्रिय छोटी खिड़कियां हैं। मैं देखता हूं। मेरे सामने एक आदमी बैठा है। आंख ने देखा। उसका काम पूरा हो गया। यह पहले क्या था? आंख नहीं जानती। बाद में क्या होगा—यह भी नहीं जानती। मन का काम पहले-पीछे को जानना भी है। वह भूत और भविष्य को भी जानता है। इन्द्रियां केवल वर्तमान को जानती हैं। मन, भूत भविष्य और वर्तमान—तीनों को जानना है। इन्द्रियों के द्वारा प्राप्त जानकारी का संकलन करना मन का काम है। उसके बिना पृथक्-पृथक् जाने हुए ज्ञान का संकलन नहीं हो सकता। १, १, १—प्रत्येक अंक के अर्ध-विराम लगाते चले जाइये, प्रत्येक अंक अलग रहेगा। अर्ध-विराम के न होने पर ही वे ग्यारह या एक सौ ग्यारह बन सकते हैं। यह जोड़ मन का काम है। वह अतीत की घटना से निष्कर्ष निकालता है, वर्तमान को बदलता है और भविष्य को अपने अनुकूल ढालने का प्रयत्न करता है। वह अतीत की स्मृति और भविष्य की कल्पना करता है। यदि स्मृति और कल्पना नहीं होती तो हमारी दुनियां बहुत छोटी होती। हमारी दुनियां का विस्तार स्मृति और कल्पना के आधार पर हुआ है।

मन और बुद्धि का विकास होने पर मनुष्य ने सोचा—मैं कौन हूं? मेरे सामने है वह कौन है?' अस्तित्व की खोज शुरू हो गई। उस खोज ने हमें आत्मा और परमात्मा की चर्चा तक पहुंचा दिया। जब मन और बुद्धि हमारे साथ नहीं थे तब आत्मा और परमात्मा की कोई चर्चा नहीं थी। वह चर्चाहीन जगत् था। चर्चा के जगत् में हमने प्रश्न पूछे अपने से कम दूसरों से अधिक। उनके उत्तर मिले, अपने से कम और दूसरों से अधिक। हमारी चेतना इतनी विकसित नहीं हुई कि हम अध्यात्म की गहराई में जाकर अपने आप से पूछें और अपने आप उसका समाधान पा जाए। समाधान का सही उपाय है अपने आप से पूछना। जो मनुष्य अपने आप में समाधान खोजता है,

"The nearer the time for our death comes, the more we regret our wasting most of our life"
(Author Unknown)

उसे वह मिल जाता है। जो दूसरे से समाधान लेना चाहता है, उसका मार्ग बहुत जटिल है।

एक युवक बोधिधर्म के पास गया। वे बहुत बड़े साधक थे युवक ने पूछा—‘भंते ! मैं कौन हूँ ?’ बोधिधर्म ने एक चांटा मारा और भर्त्सना के स्वर में कहा—‘चले जाओ, मूर्ख !’ युवक विस्मय में डूब गया। इतना बड़ा साधक, इतना बड़ा ज्ञानी और मैंने छोटा-सा प्रश्न पूछा और उसका उत्तर मिला चांटा। वह दूसरे साधक के पास जाकर बोला—‘भंते ! मैंने बोधिधर्म से पूछा कि मैं कौन हूँ ? उन्होंने उत्तर नहीं दिया, मुझे चांटा मारा।’ साधक ने कहा—‘बोधिधर्म ने तुम्हें चांटा मारा और यदि वही प्रश्न मुझसे पूछते तो मैं डंडा मारता।’ वह कुछ समझ नहीं पाया, परेशान होकर चला गया। दूसरे दिन युवक फिर बोधिधर्म के पास गया। उसने कहा—भंते ! मैंने आपसे प्रश्न पूछा था। आपने उसका कोई उत्तर नहीं दिया और चांटा मारा। क्या उत्तर देने का यह भी कोई तरीका है ? भंते ! आपने यह क्या किया ?’ बोधिधर्म ने कहा—‘इस प्रश्न को मत छोड़ो। यदि छोड़ोगे तो कल चांटा पड़ा था और आज कुछ और पड़ सकता है।’ युवक घबरा गया। वह भरीए स्वर में बोला—भंते ! तो मैं क्या करूँ ?’ बोधिधर्म बोले—‘तुम मूर्ख हो।’ ‘मैं मूर्ख कैसे ?’ युवक ने पूछा। बोधिधर्म ने कहा—‘जो बात अपने से पूछनी चाहिए वह बात तुम दूसरे से पूछ रहे हो। इसलिए तुम मूर्ख हो। जाओ, यह प्रश्न अपने आप से पूछो कि मैं कौन हूँ ?’ बात समाप्त हो गई। युवक का समाधान हो गया।

हमारी दुनिया बड़ी विचित्र है। जो बात अपने से पूछनी चाहिए वह दूसरों से पूछते हैं और जो दूसरों से पूछनी चाहिए वह अपने से पूछते हैं। दूसरों से पूछना चाहिए ‘तुम कौन हो ?’ वह हम अपने आप से पूछते हैं। अपने आप से पूछना चाहिए कि ‘मैं कौन हूँ’ उसे हम दूसरों से पूछते हैं। ‘मैं कौन हूँ ?’—इसका उत्तर मैं दूसरों से चाहता हूँ, इसलिए उसका उत्तर नहीं मिलता और तब तक नहीं मिल सकता जब तक उसके उत्तर की खोज बाहरी जगत् में चलेगी। ‘मैं कौन हूँ ?’—इसका उत्तर पाने के लिए हमने एक चरण आगे बढ़ाया और हम चेतना को बाहर से भीतर की ओर ले गए। वहां हमें अपने अस्तित्व का अनुभव हो गया। हमारी इन्द्रियां, वाणी और मन—ये चेतना को बाहर की ओर ले जा रहे थे। हमें बाह्य-दर्शन हो रहा था। प्रज्ञा ने चेतना को भीतर की ओर मोड़ा तो हमें आत्म-दर्शन होने लगा। हमारी बहिर्आत्मा की यात्रा समाप्त हो गई और अन्तर आत्मा की यात्रा प्रारम्भ हो गई। चेतना की रश्मियों को मूल चेतना के साथ जोड़ने का प्रस्थान शुरू हो गया। आत्मा और परमात्मा के बीच का एक सेतु निर्मित

“The strange thing is that man is satisfied with so little in himself but demands so much from others”
(The Dalai Lama)

हो गया। इस पार आत्मा और उस पार परमात्मा। दोनों के बीच का सेतु हो गया अन्तर् आत्मा।

‘जो मनुष्य परमात्मा होना चाहता है उसे परमात्मा को जानना-देखना होता है जो अर्हत् को जानता है वह अपनी आत्मा को जानता है। जो अर्हत् को नहीं जानता वह अपनी आत्मा को भी नहीं जानता।’ आचार्य कुन्दकुन्द का साधना-सूत्र परमात्मा होने का मूल्यवान् सूत्र है। साधारणतया कहा जाता है कि पहले आत्मा को जानो, फिर परमात्मा को जानो। वास्तविकता यह है कि पहले परमात्मा को जानो, फिर आत्मा को जानो। परमात्मा को जाने बिना आत्मा को नहीं जाना जा सकता। परमात्मा की उपासना किए बिना आत्मा परमात्मा नहीं हो सकती। परमात्मा की उपासना में लम्बा समय लगता है, परमात्मा होने में लम्बा समय नहीं लगता। जो परमात्मा को नहीं देखता, वह कभी परमात्मा नहीं बन सकता।

आत्मा के विकास की एक सीमा है। चेतना के सूर्य की अनन्त रश्मियों में से कुछेक रश्मियां उसमें प्रकट होती हैं। शेष सारी परदे के पीछे रहती हैं। दूसरी सीमा यह है कि शक्ति के अनन्त स्रोतों में से कुछेक स्रोत उसमें प्रवाहित होते हैं। तीसरी सीमा यह है कि उसका आनन्द विकृत रहता है। वह आनन्द को खोजती है—वस्तुओं में, शब्दों में और वातावरण में भीतर में आनन्द का अक्षय कोष होता है। उसकी ओर भी ध्यान नहीं जाता। क्या खाना कोई आनन्द है। आपके शरीर पर कोई फोड़ा हो रहा है। उस पर मरहमपट्टी की जा रही है। क्या फोड़े पर मरहमपट्टी करना कोई आनन्द है। फोड़े पर मरहमपट्टी करने में थोड़े आनन्द का अनुभव होता है। कुछ आराम मिलता है। ये पेट के फोड़े कुल-बुलाने लगते हैं, यह जठराग्नि कष्ट देने लगती है, तब आदमी थोड़ा-सा भीतर डाल देता है। वे शान्त हो जाते हैं। आदमी सोचता है, बहुत आनन्द मिला। यह आनन्द है या फोड़े का इलाज? शरीर को खुजलाने में आनन्द का अनुभव होता है। भला शरीर को खुजलाना भी कोई आनन्द है? हमारी सीमा बन गई। जिसमें आनन्द नहीं है उसमें आनन्द खोजते हैं। जिसमें आनन्द नहीं है उससे आनन्द पाने का प्रयत्न करते हैं।

आत्मा की तीन सीमाएं हैं—

- ज्ञान का आवरण।
- शक्ति का स्खलन।
- आनन्द की विकृति।

जैसे-जैसे हम परमात्मा की ओर बढ़ते हैं, उस दिशा में हमारा प्रयाण होता है, वैसे-वैसे ये सीमाएं टूटती चली जाती हैं। आवरण समाप्त होता

“Happiness will never come to those who fail to appreciate what they already have”
(Gautam Buddha)

चला जाता है। बादलों से ढंका हुआ सूर्य प्रकट होने लग जाता है और एक दिन वह पूरा का पूरा प्रकट हो जाता है। यह है परमात्मा की स्थिति।

जैसे-जैसे हम परमात्मा की ओर बढ़ते हैं, वैसे-वैसे शक्ति के अवरोध समाप्त होते चले जाते हैं। वे ऊबड़-खाबड़ भूमि में होते हैं। समतल में कोई अवरोध नहीं होता। समता के चरम बिन्दु पर पहुँचते ही सारे गढ़े भर जाते हैं और शक्ति के सारे स्रोत प्रवाहित हो जाते हैं। यह है परमात्मा की स्थिति।

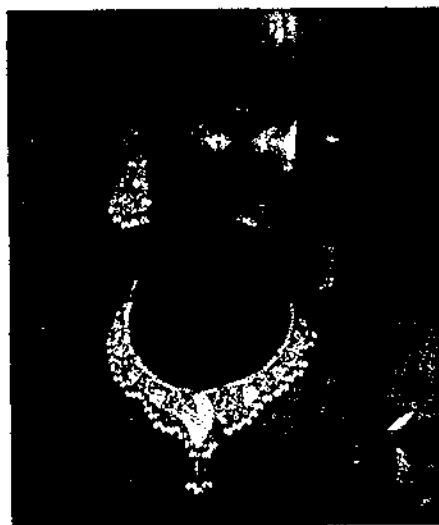
जैसे-जैसे हम परमात्मा की ओर बढ़ते हैं वैसे-वैसे आनन्द का सागर लहरा उठता है। आवेश और एषणा के समाप्त होते ही विकृति के तूफान शांत हो जाते हैं। आनन्द के सिन्धु की ऊर्मियाँ आत्मा के चरण पखारने लग जाती हैं। यह है परमात्मा की स्थिति।

शिष्य ने पूछा—‘गुरुदेव ! मैं परमात्मा कैसे बन सकता हूँ।’

गुरु ने उत्तर दिया—‘तुम परमात्मा बनना चाहते हो तो उसका ध्यान करो। उसे देखते रहो। परमात्मा का ध्यान नहीं करने वाला कभी परमात्मा नहीं बन सकता। परमात्मा वही बन सकता है जो परमात्मा को देखता है, उसका मनन करता है, उसका चिन्तन करता है और उसमें तन्मय रहता है।’

परमात्मा के प्रति होने वाली तन्मयता आत्मा में छिपे हुए परमात्मा के बीज को अंकुरित करती है और वे अंकुर बढ़ते-बढ़ते स्वयं परमात्मा बन जाते हैं।

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*“Think right, act right; it is what you think and do that makes you what you are”
(Author Unknown)*

CONGRATULATIONS TO THE
JAIN SOCIETY OF HOUSTON
on the auspicious occasion of
PRATISHTHA MAHOTSAV

from

*Mukesh, Darshana,
Maulish, & Kintan Jhaveri*

Best Wishes for the grand success
of the historic
Pratishtha Mahotsav
from

**Ramesh, Daxa,
Kaushal & Milap Shah**

WITH BEST WISHES
TO THE
JAIN SOCIETY OF HOUSTON
from

*Vijay, Lina, Nipa,
Rachana, Akada, &
Gaurav Sanghani*

*Best Wishes for the grand success
of the historic
Pratishtha Mahotsav
from*

**Jagdish, Varsha,
&
Parin Shah**

*Best Wishes for the grand success
of the historic
Pratishtha Mahotsav*

from

**Ashik, Gira,
&
Nupur Shah**

Best wishes for the grand success
of the historic
Pratishtha Mahotsav

from

**Hasmukh, Meena,
Jheel
&
Amy Shah**

"More people get into trouble by covering up their ignorance rather than admitting it"
(Author Unknown)

108 Tirth (Holy Places)

GUJARAT

1. Shree Shatrunjay Maha Tirth
Palitana.
2. Shree Hastagiri Tirth
Palitana.
3. Shree Shatrunjay Dam Tirth
Palitana.
4. Shree Kadumbugiri Tirth
Palitana.
5. Shree Taldhvajgiri Tirth
Talaja, Bhavnagar.
6. Shree Mahuva Tirth
Mahuva, Bhavnagar.
7. Shree Datha Tirth
Datha, Nr. Mahuva, Bhavnagar.
8. Ghogha Tirth
Ghogha, Bhavnagar.
9. Shree Vallabhipur Tirth
Vallabhipur, Nr. Palitana.
10. Shree Shiyani Tirth
Shiyani, Nr. Limbdi, Surendranagar.
11. Shree Ajahara Tirth
Ajara, Nr. Una, Saurashtra.
12. Shree Prabhaspatan Tirth
Nr. Somnath, Saurashtra.
13. Shree Gimar Tirth
Junagadh, Saurashtra.
14. Shree Vanthali Tirth
Vanthali, Nr. Junagadh, Saurashtra.
15. Shree Jamnagar Tirth
Jamnagar, Saurashtra.
16. Shree Bhadrachvar Tirth
Bhadrachvar, Kutchchha.
17. Shree Suthari Tirth
Ruthari, Kutchchha-Bhuj.
18. Shree Kutchchha-Bhuj Tirth
Bhuj, Kutchchha.
19. Shree Mandavi Tirth
Mandavi, Kutchchha.
20. Shree Kothara Tirth
Nr. Bhuj, Kutchchha.
21. Shree Jakhu Tirth
Nr. Bhuj, Kutchchha.
22. Shree Nalia Tirth
Nr. Bhuj-Kutchchha.
23. Shree Tera Tirth
Nr. Bhuj-Kutchchha.
24. Shree Bhiladiyaji Tirth
Bhiladiya, Dossa Banaskantha.
25. Shree Prahladanapura Tirth
Shree Prahlavia Parshvanath, Patanpur, Gujarat.
26. Shree Shankhalapur Tirth
Nr. Becharaji Station.
27. Shree Taranga Tirth
Nr. Mehsana.
28. Shree Shunkheshvara Tirth
Nr. Amdavad.
29. Shree Kamboi Tirth
Nr. Mehsana.
30. Shree Chanasma Tirth
Nr. Mehsana.
31. Shree Patan Tirth
Patan.
32. Shree Charoopa Tirth
Nr. Patan.
33. Shree Panasara Tirth
Pansar, Nr. Amdavad.
34. Shree Vamaj Tirth
Nr. Amdavad.
35. Shree Mehsana Tirth
Mehsana.
36. Shree Gambhu Tirth
Nr. Mehsana.

37. Shree Uporiya Tirth
Nr. Shankheshvar-Amdavad.
38. Shree Bhoyani Tirth
Nr. Kalol-Bahucharaji.
39. Shree Serisa Tirth
Nr. Kalol.
40. Shree Idar Tirth
Nr. Abu-Ambaji.
41. Shree Bhorol Tirth
Nr. Dossa.
42. Shree Kalikunda Tirth
Nr. Dholka-Amdavad.
43. Shree Sarkhej Tirth
Nr. Amdavad.
44. Shree Karmavati Tirth
Amdavad.
45. Shree Matar Tirth
Dist. Kheda.
46. Shree Paroli Tirth
Nr. Godhra.
47. Shree Khambhat Tirth
Khambhat.
48. Shree Kavi Tirth
Nr. Varoda.
49. Shree Gandhara Tirth
Bharuch.
50. Shree Bharuch Tirth
Bharuch.
51. Shree Jhagadiya Tirth
Nr. Bharuch.
52. Shree Amaroli Tirth
North, Surat.
53. Shree Agamandir-Surat Tirth
Surat.
54. Shree 108 Jaina-Tirthdarshan Surat
Surat.

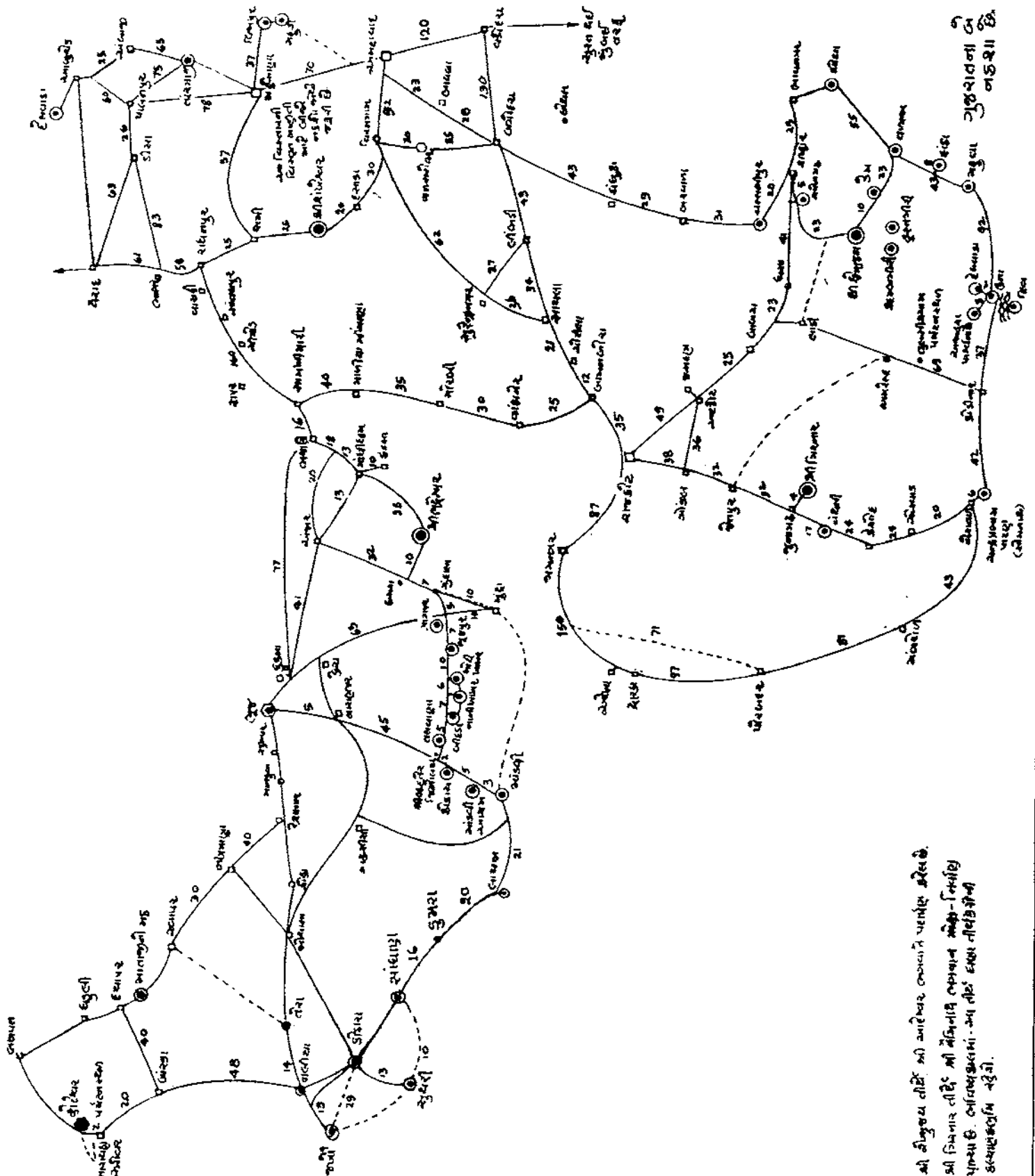
RAJASTHAN

55. Shree Delvada (Abu) Tirth
Abu.
56. Shree Achalgadh Tirth
Abu.
57. Shree Kumbhariaji
Nr. Abu.
58. Shree Jirawala Tirth
Nr. Abu.
59. Shree Bamanvad Tirth
Sihori Road.
60. Shree Diyana Tirth
Sarupaganj, Nr. Abu.
61. Shree Lotana Tirth
Nr. Sihori Road.
62. Shree Nadyia Tirth
Nr. Sihori Road.
63. Shree Nana Tirth
Nr. Sihori Road.
64. Shree Korata Tirth
Korata, Nr. Sihori.
65. Shree Varkana Tirth
Nr. Ranakpur.
66. Shree Muchhala Mahavir Tirth
Nr. Ranakpur.
67. Shree Ranakpur Tirth
Ranakpur.
68. Shree Hathundi Tirth
Nr. Ranakpur.
69. Shree Faleudhi Tirth
Nr. Medata Rd. Station.
70. Shree Svamagiri Tirth
Nr. Jalor Fort.
71. Shree Kaparda Tirth
Nr. Siladi Rail station.
72. Shree Nakoda Tirth
Mevadnagar.

73. Shree Schore Tirth
Raniwada Rail Station.
74. Shree Osia Tirth
65 Kilometer from Jodhpur.
75. Shree Lodrava Tirth
Nr. Jesalmer.
76. Shree Jesalmer Tirth
Jesalmer.
77. Shree Jammu Tirth
Jammu City, KASHMIR.
78. Shree Hastinapur Tirth
Hastinapur, UTTAR PRADESH.
79. Shree Sauripur Tirth
Nr. Agra, UTTAR PRADESH.
80. Shree Kangada Tirth
Nr. Hoshiarpur, PANJAB.
81. Shree Svamamandir Tirth
Hoshiarpur, PUNJAB.
82. Shree Sametshikhar Tirth
Parasnath Station, BIHAR.
83. Shree Pavapuri Tirth
Pavapuri, BIHAR.
84. Shree Rajgruhi Tirth
Rajgruhi, BIHAR.
85. Shree Ayodhya Tirth
Ayodhya, UTTAR PRADESH.
86. Shree Patliputra Tirth
Patna, BIHAR.
87. Shree Champapuri Tirth
Bhagalpur, BIHAR.
88. Shree Kshatriy Kund Tirth
Kshatriy Kund, BIHAR.
89. Shree Calcutta Tirth
Calcutta.
90. Shree Kampilyapur Tirth
Kavanganj Rail Station.
91. Shree Banaras Tirth
Banaras.
92. Shree Chittodgad Tirth
Chittodgad, RAJASTHAN.
93. Shree Udaypur Tirth
Udaypur, RAJASTHAN.
94. Shree Kesaryaji Tirth
Kesaryaji, Nr. Udaypur.
95. Shree Kareda Tirth
Bhopalsagar, Nr. Chittodgad.
96. Shree Unhel Tirth
Unhel, Nr. Ratlam, MADHYA PRADESH.
97. Shree Makshi Tirth
Makshi, Nr. Ujjain, MADHYA PRADESH.
98. Shree Ujjain Tirth
Ujjain, MADHYA PRADESH.
99. Shree Bhopavar Tirth
Bhopavar, 80 Kms from Indore, M.P.
100. Shree Mandavgadh Tirth
Mandavgadh, 88 Kms from Indore, M.P.
101. Shree Bhanduk Tirth
Bhandavali Village.
102. Shree Shirpur Tirth
Shirpur, Nr. Akola, MAHARASHTRA.
103. Shree Kulpukji Tirth
89 Kms. From Haidrabad.
104. Shree Kumbhoggi Tirth
Kumbhoj, Nr. Kolhapur, MAHARASHTRA.
105. Shree Thana Tirth
Thana, Bombay.
106. Shree Godiji Tirth
Bombay.
107. Shree Mombasa Tirth
Mombasa, Kenya, AFRICA.
108. Shree Kobe Tirth
Koba City, JAPAN.

"An honest man alters his ideas to fit the truth; the dishonest man alters the truth to fit his ideas"
(Swami Satchidananda)

Tirth Map (Gujarat)

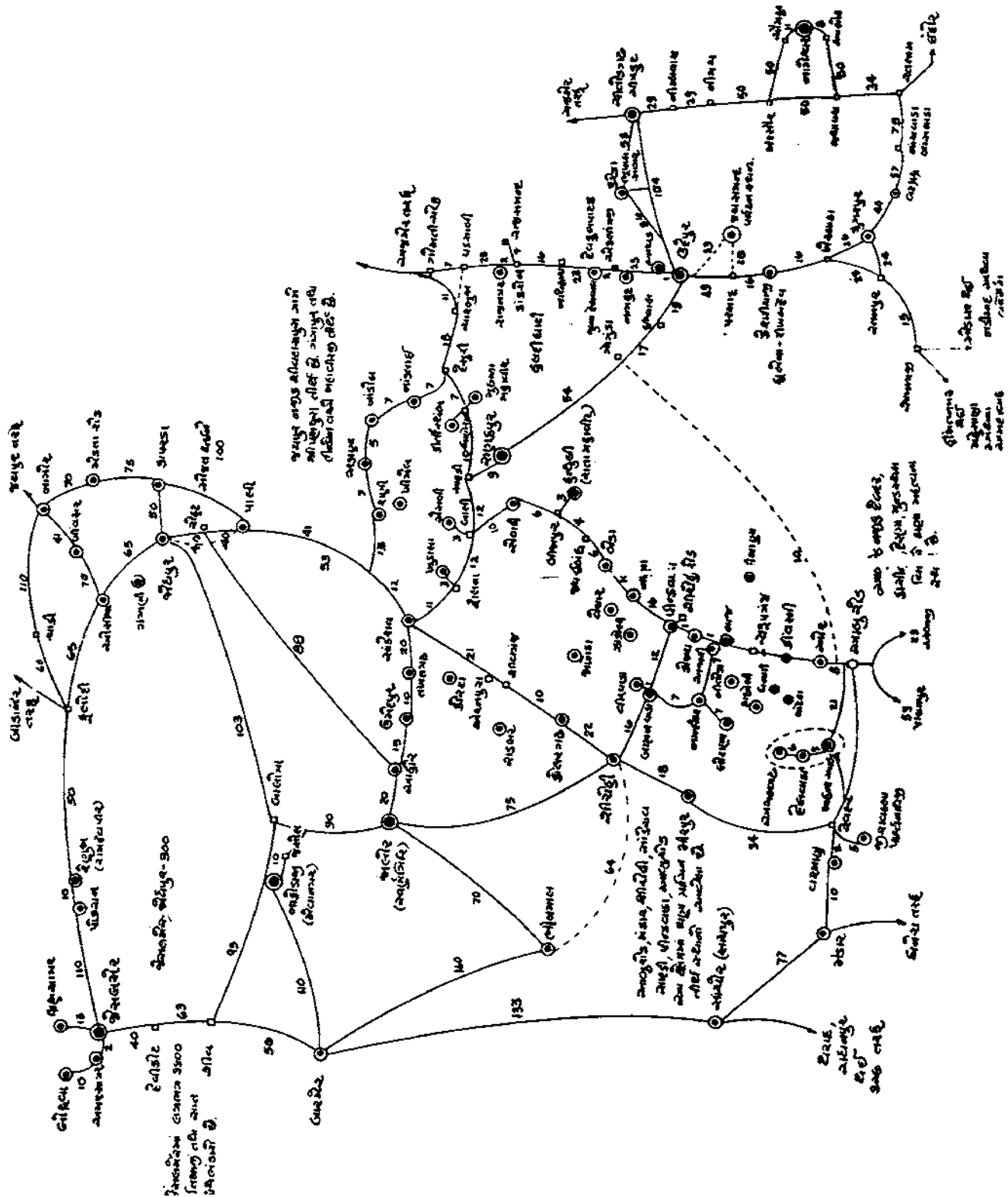


શ્રી કૃષ્ણભાઈ તીર્થે શ્રી આરોહણ ભવનને પાસેથી કહેલું.
શ્રી વિજયભાઈ તીર્થે શ્રી સૌમનાથ ભવનના આજીવન સમયે-તિર્થે
પાસેથી. ભવનના આજીવન-આ તીર્થે દરેક તીર્થેથી
કલ્યાણકરુણિ નહીં.

"No one will ever know of your honesty unless you give out some samples"

(Author Unknown)

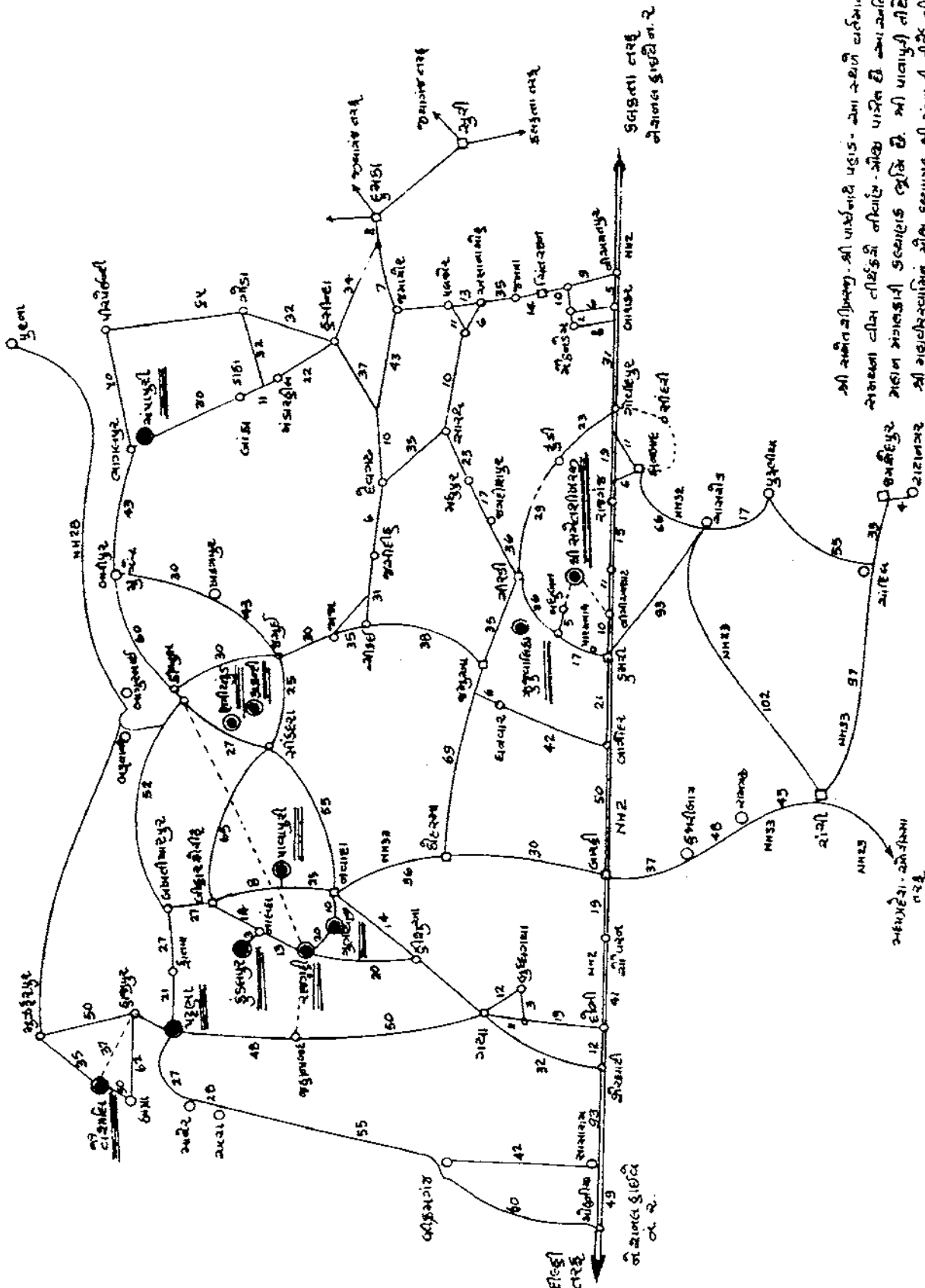
Tirth Map (Rajasthan)



"Folks who don't know anything should keep it to themselves"

(Author Unknown)

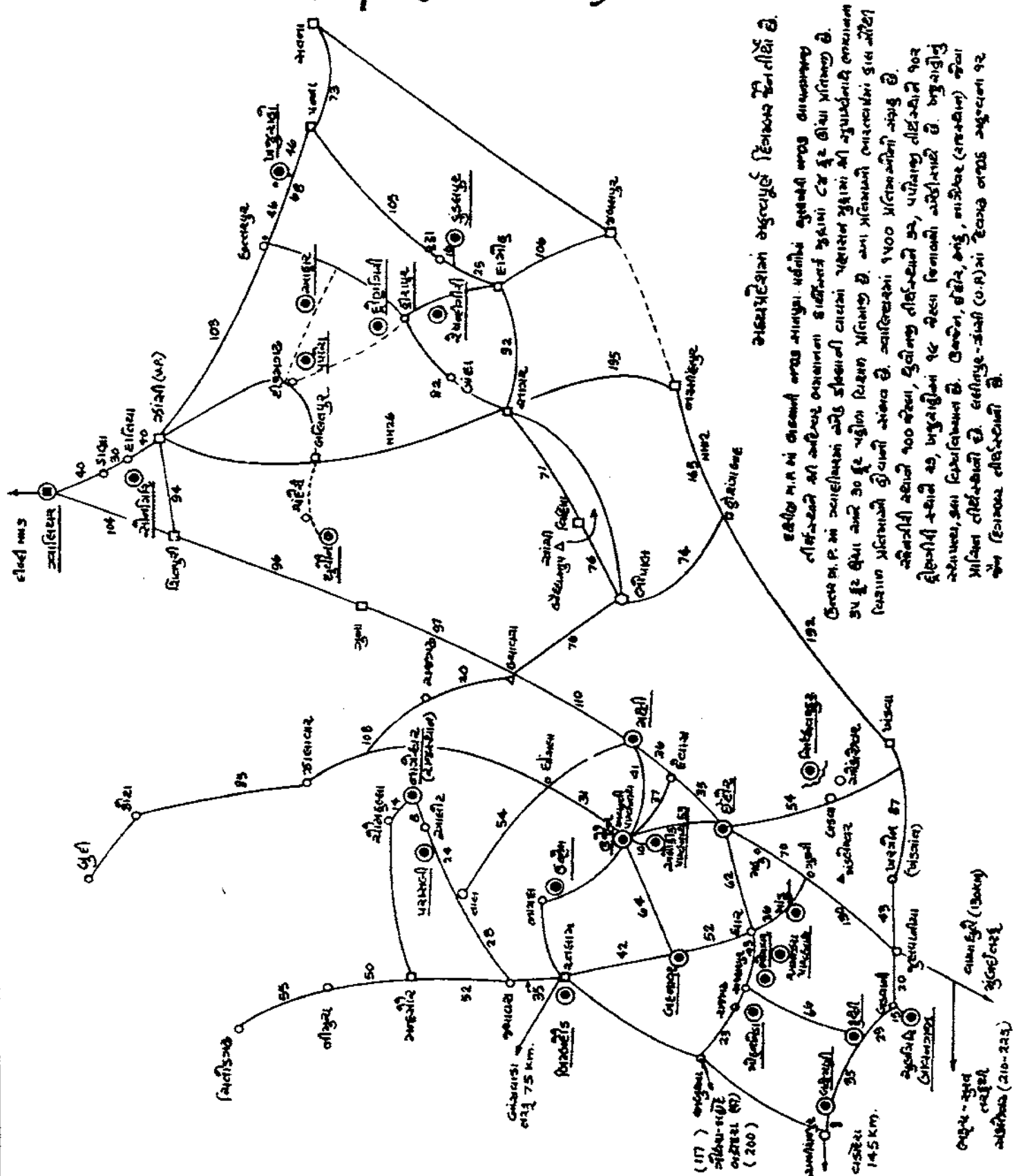
Tirth Map (Bihar)



શ્રી સત્તીતજીનિજાન્ય-શ્રી પાર્વતીદેવ પદ્મ- એના સ્થળે વર્તમાન
સાચાના લીધ તીર્થકર્તી નીવાલ-શ્રીક પાસેલ છે એનામાં
ગણાન મંગલકારી કર્યાલક લુકિ છે. શ્રી પાવાપુરી તીર્થે
શ્રી ગણેશસ્થાનિ મીકા કર્યાલક, શ્રી મંગાપુરી તીર્થે શ્રી
વાયુસ્થાનિ મીકા કર્યાલક થયેલ છે. શ્રી કીર્તીપુર
તીર્થે શ્રી મહાવીરસ્થાનિ જામ લઈ, શ્રી ગુરુવાલિકા તીર્થે
શ્રી ગણેશસ્થાનિ ઉલ્લાસાન પાસેલ છે. એકાદિક તથા
સાચાની માનિન મકુરવાના કાઠુગે-નામીએ કુલો-પરુણા
પ્રત્તુ નામ પાલિપુત્ર છે. ગણ-ગુરુવાલિકા લુક-લિંકુ ઉર્મના
અરુવાના સ્થળે છે. સમગ્રીએ શ્રીગુરુવાલિકાના નામ ૪૨૫, ૬ નામ છે

"The kindness planned for tomorrow doesn't count today"

(Author Unknown)



(Author Unknown)

અરિહંત પરમાત્માની અંજન શલાહ વિધિ વિશે વિચારે
 યોતિમહાત્મક મુને કાકતર સાગર, આચર્ય પ્રભુ રવેતાં બરજેગ મંદિર, બાલના
 ચૂનન મૂર્તિનું ગિર્માણ કરી મંદિરમાં પ્રતિષ્ઠા કરાવતા પહેલા મૂર્તિમાં પ્રાણ આરોપણ કરવાની
 એક વિધિ કરવામાં આવે છે, જેને અંજન શલાહ પ્રાણ પ્રતિષ્ઠાના નામે ઓળખવામાં આવે છે.
 આજના યતી અંજન શલાહ વિધિમાં એક સાથે અને જિજ્ઞાસુઓને રહસ્ય સ્ટેમ્પની જેમ સિદ્ધિ
 લાગવી લેવારથી દેવાય છે તે ફેરલે અંશે ચોગ્ય છે? તે વિચારવાનું છે.
 અંજન શલાહ વિધિમાં જે પરમાત્માના નામથી પ્રાણપૂર્તિ કરવાની હોય, તે પરમાત્માના પાંચ તથા
 છો વિધિ પૂર્વક ઉજવવાના હોય છે. જેમાં મુખ્યત્વે પરમાત્માના માતાપિતા નામ સાથે બગાવવા
 પડે છે. અને અવગણના કરવામાં આવેલા પ્રાણીઓના મૂર્તિમાં મંત્રાકારના આધારે પ્રાણ પૂર્તિ કરવામાં આવે છે.
 આખરે કેવલજ્ઞાનના કલ્યાણ પછી મધ્યસ્થાની એ મૂર્તિની આંખમાં સુવર્ણ શલાહથી મંત્રાકારના
 માધ્યમે અંજન કરવામાં આવે છે. આક્રિયાઓના લગભગ બે ત્રીજા ભાગે થઈ જાય છે. દરેક ક્રિયા ચારિત્રસંપન્ન
 આચાર્ય ભાવે ત પોતાના સ્વસ્તકે કરે છે, આ અંજન શલાહ પ્રાણ પૂર્તિની મુખ્ય વિધિ છે.
 હવે એક સાથે જ્યારે અનેક પ્રતિમાઓને લેવાર કરવા હોય તો કેવી રીતે સંભવ શકે? એટલામાટે જ
 એક વિધાન છે કે મૂલનાથ પરમાત્માની પ્રતિષ્ઠા અરિહંત જિજ્ઞેશ્વર દેવના રૂપે કરવાની, તેમજ મૂર્તિ
 પરિકર ચુકત બનાવવાની, જેથી બરાબર જાલમાં આવે શકે તે મૂલનાથ તથા નામના પ્રતિમાઓ છે.
 મૂલનાથની બાબુમાં બંને તરફ બિરાજમાન સિદ્ધ પરમાત્મા છે અને સમજવાનું. અરિહંતની પૂજા
 કરીને સિદ્ધિપદ પ્રાપ્ત કરવાનું છે. શરીરનો સંગ છોડ્યા પછી અરિહંતને પણ સિદ્ધિ થવું પડે છે. એટલે
 દરેક જીવાત્માનો આખરી સ્થાન સિદ્ધિ લાયક છે.
 જિજ્ઞેશ્વર પરમાત્માની મૂર્તિ મંદિરમાં પ્રતિષ્ઠિત થયા પછી મંદિરના શિખર ઉપર દેવગરોહણ કરવા
 માં આવે છે. તે દેવગરના માધ્યમથી પણ સમગ્ર શામલ છે કે વચ્ચે બિરાજમાન અરિહંત પરમાત્મા
 મૂલનાથ સ્વરૂપે છે અને બંને બાબુમાં બિરાજમાન અન્ય પ્રતિમાઓ સિદ્ધિ સ્વરૂપમાં છે. દેવગરમાં
 બે ત્રીજા એક સરેક અને બંને સાઈડમાં લાસ છે. તેમજ અરિહંત પરમાત્માનો વર્ણ સરેક છે. જ્યારે
 સિદ્ધ પરમાત્મા લાલ વર્ણમાં છે. જોગર્ભગૃહ ઉપર દેવગરોહણ થયેલ છે તેમાં બિરાજમાન અરિહંત
 અને સિદ્ધિ ભાવે ત છે. ભગવાનની પૂજા ચારતી આદિના ચડાવા મૂલનાથના નામને ઉદ્દેશીને જ
 કરવામાં આવે છે. અને પ્રથમ પૂજા ચારતી પણ તે જિજ્ઞેશ્વર ભગવાનની થાય છે.
 હવે જો બધા મૂર્તિઓને જિજ્ઞેશ્વર ભગવાનના નામથી સંબોધન કરી શકે તો અરિહંત પ્રત્યે જો આજાદર
 ભાવ આવે તો એક આશા તથા ભાગી બનશે. મૂલનાથની પૂજા ચારતી આદિના ચારતી વિધિ પૂર્વક
 કરાય છે જ્યારે આબુલાબુના ભગવાનમાટે તે લો આદર ભાવ રહેતો જાય. બહુમાનના સ્થાને
 ઉપેક્ષા થઈ જાય છે. આ વિધિ બરાબર જાણાય. એટલે જ અરિહંત અને સિદ્ધિને એક જ સમજવા
 જરૂરી છે. પંચ પરમેશ્વરી જામસાર મહામંત્રમાં પણ અરિહંત પ્રથમ છે. અને બીજા સ્થાને સિદ્ધિ ભાવે
 ત છે. એક અરિહંતના શાસનમાં અનંત સિદ્ધિ થાય છે.
 અરિહંતનું શાસન સ્વતંત્ર રૂપે ગિર્માણ થાય છે. તિર્થંકરનામ ગોત્રાકર્મના તારણે કોઈ પણ જિજ્ઞેશ્વર ભગ-
 વાન કેવલજ્ઞાનની પ્રાપ્તિ પછી ચતુર્વિધ સંધની સ્થાપના કરે છે ત્યારથી તે જિજ્ઞેશ્વર પરમાત્માનું
 શાસન ચાલુ થાય છે. અને તેમના પૂર્વનું શાસન આપો આપ અદરક થઈ જાય છે. જિજ્ઞેશ્વર પરમાત્મા
 ના શાસનમાં કુર્મ સંતાની પ્રદાન તા છે.
 મુનિકકતર સાગર, બાલના મહારાષ્ટ્ર
 અહિંસામાં ૧૩૧૨૦૩

"Never chase a lie. Let alone and it will run itself to death"

(Author Unknown)



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*"If you cannot be happy with what you have now, how can you be happy with more?"
(Rabindranath Tagore)*



With best Compliments from
Dr. Mrugesh K. Shah, MD
Purna Shah
Margi Shah
Puneet Shah
Shivani Shah

"Life is like a bank. You can't take out what you haven't put in"

(Author Unknown)



Day-Date	Time	Program Description
Saturday: Nov. 18th	Morning	Pratima Pravesh
Sunday: Nov. 19th	Morning	Bhaktamber Poojan
Monday: Nov. 20th	Morning	Panch Kalyan Pooja
Tuesday: Nov. 21st	Afternoon	Padmavati Poojan
Wednesday: Nov. 22nd	Afternoon Evening	Navakar Mantra Jaap Bhavna-Kadiwala
Thursday: Nov. 23rd	Afternoon Evening	Siddhchakra Poojan Bhavna-Kadiwala
Friday: Nov. 24th	Morning Afternoon Evening	Adhar Abhishek Pooja Bhagwan Mahavir's Life Events Bhavna-Kadiwala
Saturday: Nov. 25th	Morning Afternoon Evening	Procession Bhagwan Mahavir's Life Events Cultural Program
Sunday: Nov. 26th	Morning	Pratima Pratishtha
Monday: Nov. 27th	Morning	Derasar Opening



MANGAL PATH

CHATTARI MANGALAM

ARIHANTA MANGALM

SIDDHA MANGALM

SADHU MANGALAM

KEVALI PANNATUM

DHAMMUM MANGALAM

CHATTARI LOGUTTAMA

ARIHANTA LOGUTTAMA

SIDDHA LOGUTTAMA

SADHU LOGUTTAMA

KEVALI PANNATUM

DHAMMUM LOGUTTAMA

CHATTARI SARANAM PAVVAJJAMI

ARIHANTA SARANAM PAVVAJJAMI

SIDDHA SARANAM PAVVAJJAMI

SADHU SARANAM PAVVAJJAMI

KEVALI PANNATUM

DHAMMUM SARANAM PAVVAJJAMI



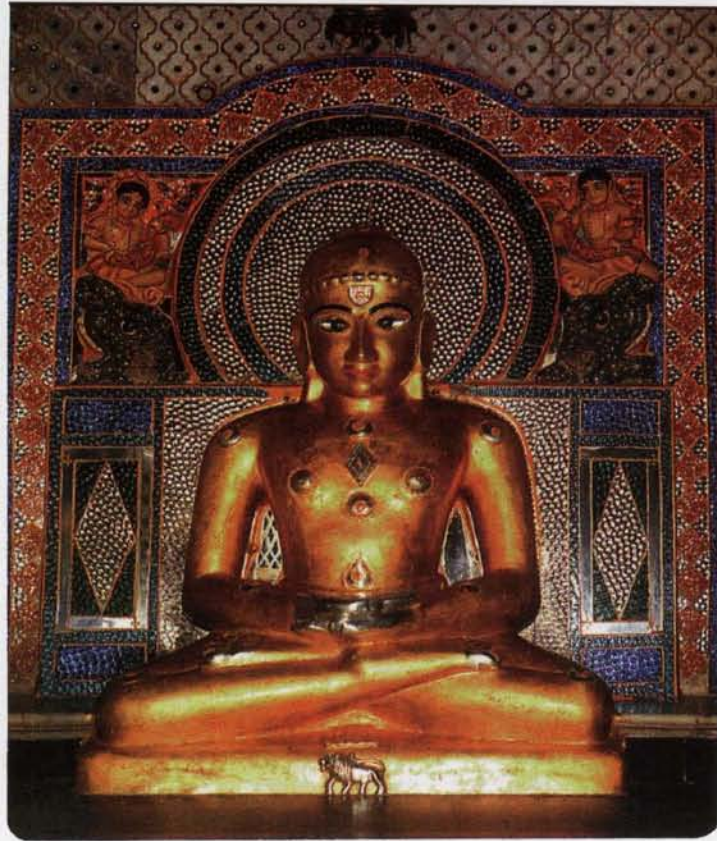
"It is not important the quantity of friends you have; it is the quality that is more important"
(Author Unknown)



Best Wishes and Compliments from
Shobhana Kamdar MD., Pediatrics
and
Jagat Kamdar

"What the church needs is more people who work more and talk less"

(Author Unknown)



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"Some men have the idea that they can show how great they are by showing how small someone else is"
(Author Unknown)

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(713)568-1999

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5810 Autumn Dogwood Way
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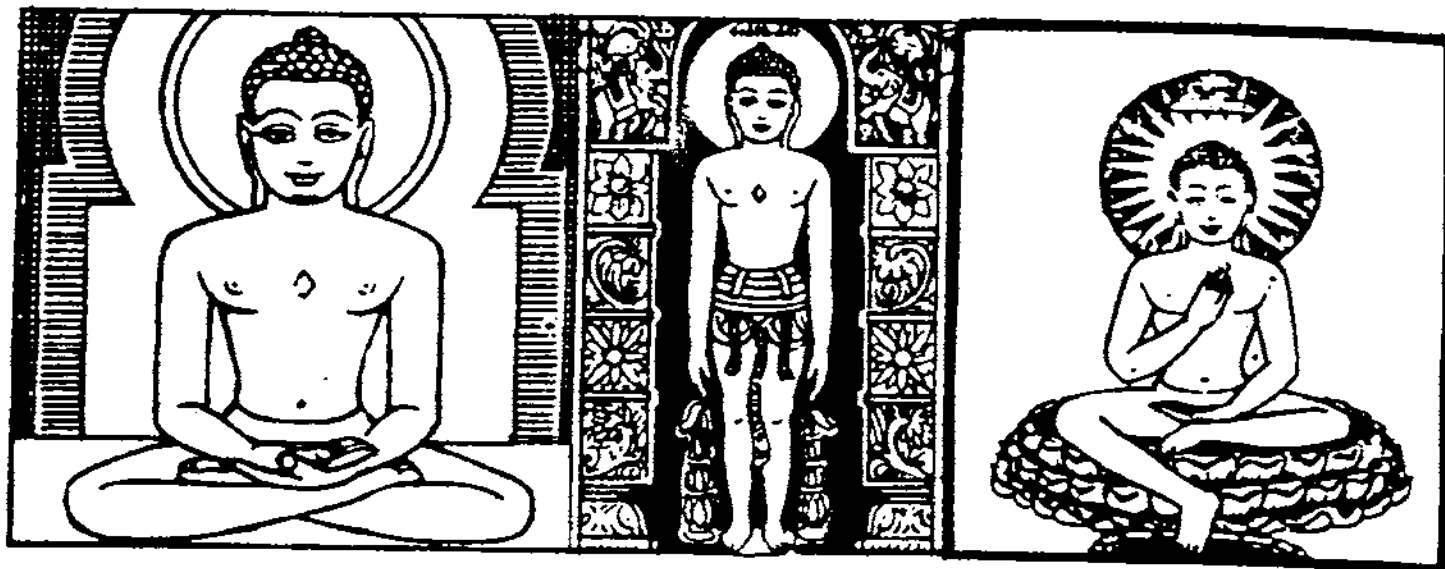
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JAIN RITUALS & CEREMONIES

By Padmanabh S. Jaini

The Six Obligatory Duties

The canonical texts set forth six so-called obligatory duties (avasyakas) for members of the mendicant order. These are recommended to the laity as well, and although no actual obligation applies in the case of a nonascetic, the avasyakas in modified form are performed regularly in many Jain households.

These are, in brief: (1) saamayika, the practice of equanimity (meditation); (2) caturvimsatistava, praise of the twenty-four Tirthankars; (3) vandana, veneration (of the mendicant teachers); (4) pratikamana, expiation (for transgressions); (5) kayotsarga, abandonment of the body (standing or sitting motionless for various length of time); (6) pratyakhya, renunciation (of certain foods, indulgences, or activities, for a specified period).

In medieval times, the concepts of saamaayika seems to have broadened to include worship of Jina images at various shrines. This sort of "meditation by worship (puja)" led to similar notions - meditation by fasting, meditation by expiation, and so on - until at last saamaayika became, for many Jains, a cover term for all types of spiritual activity.

Digambers developed a list of practices quite similar to those of the canonical avasyaka scheme, but moved towards a greater emphasis upon the popular or secular aspects of ritual. Mainly responsible for this trend were the great teachers Jinasena (circa AD 840) and Somadeva (tenth century), both of whom laid down sixfold sets of practices which laymen were to perform as regularly as possible. Somadeva's list became the standard one, including: (1) devapuja, worship of the Tirthankars; (2) guru-upasti, venerating and listening to the teachers; (3) svadhyaya study (of the scriptures); (4) samyama, restraint (including observance of the mulagunas, the anuvratas, the gunavratas, and the first siksavratas, saamaayika); (5) tapas, austerities (especially fasting on the holy days, as in the second siksavratas); (6) dana, charity (giving alms to mendicants).

It can be seen that the ritual practices recommended here come very close to those in canonical sources, particularly when the saamaayika of the avasyaka list is understood to include puja, and so on, as noted above. These practices therefore constitute the fundamental modes of religious expression for the Jain laity and must be examined in greater detail.

Worship of the Tirthankars (Devapuja)

Foremost among the six lay rituals is devapuja - worship of the Tirthankars. This normally takes place before an image of one of the omniscient teachers (any of the twenty-four is considered suitable); such images are most often (but not always) located within a temple. Since the most ancient Jain texts seem to make no reference to Jina-images (or to the temple, for that matter), we must assume that the practice of erecting these icons dates from the post canonical period. (Indeed one Jain sect, the Sthanakvasi, condemns image-worship altogether on the basis that it is extra canonical and thus heterodox).

Construction of images and active veneration on the omniscient teachers whom they represented may well have begun during the Mauryan period (circa 300 BC) some time after Mahavira had been elevated by many of his followers to the status of a quasi-divine cult figure. But the oldest known Jain stone inscriptions suggests that images of the Jinas may have been worshipped at an earlier date. This inscription, commissioned by one King Kharvela of Kalinga (modern Orissa) around 150 BC tells how that king engaged in warfare to regain a famous image of Ananta Jina (the fourteenth Tirthankara), which had been carried off by agents of the Nanda dynasty. The Nandas are known to have ruled in Bihar around 400 BC; crediting the veracity of Kharavela's inscription, therefore, would mean that a full-blown cult of image-worship existed among Jains even in Mahavira's time.

Further evidence concerning the history of devapuja in Jainism is provided by various stone remains unearthed at Mathura. These cover perhaps a thousand years of Jain history; a few may date back to the second century BC. The most significant items in the Mathura collection are certain votive slabs (ayaga-pata) of the type usually donated to a temple by a group of several lay-devotees. Some of these depict Jinas seated in meditation, surrounded by various auspicious signs - swastikas, fish trees - as well as by gods, men, and animals. This scene, of course, is the samavasarana so often described in Jain literature. It is especially noteworthy for the

lotus (meditative) posture of its

"One who desires to increase his own meat by consuming meat of others will never be able to live in peace wherever he is born"
(Mahabharata)

central figure, which conforms strictly to the Jain doctrine that an omniscient being no longer sleeps (as Buddha, for example, is often shown doing), and certainly does not engage in passionate worldly activities. (Compare the dancing, warring, or sportive poses used by Hindus in depicting their various gods). Even the well-known statues of Jain saints standing erect, arm and hands pointed downwards, illustrate a form of deepest meditation (in this case conjoined with the practice of kayotsarga). Indeed no Jina-image has ever been found which shows the great being in any but one of these two "orthodox" positions, suggesting omniscient awareness and complete non-violence.

Another group of slabs taken from Mathura depicts what appear to be Jain stupas (reliquary mounds); this is particularly interesting since neither the *śrāvaka* caras nor the current practices of Jainism give any indication that a cult of relic-worship once flourished within the tradition. No stupas housing the remains of Jain teachers have yet been discovered; those shown on slabs, however, are very similar in design to the Buddhist ones which survive at Sanchi and elsewhere. In any case, we know that Jains never carried the stupa cult to a great extreme; their efforts seemed to have been directed more towards the straightforward construction and veneration of images (or some variation thereof); for a time it seems to have been popular to commemorate the great teachers by placing footprints (*paduka*) in stone and paying homage to these artifacts.

Whatever the particulars of the development of these practices, building, consecrating, and regularly venerating images of the Tirthankars today constitute the primary religious activities of lay Jains.

The popularity of these practices should not, however, be construed to mean that Jains expect worldly help of any sort from the Jinas thus worshipped; they know full well that these perfected beings are forever beyond the pale of human affairs.

In other words, there is basically no "deity" present in a Jain temple; a one-way relation obtained between the devotee and the object of his devotion. Hence we must understand Jain image-worship as being of a meditational nature; the Jina is seen merely as an ideal, a certain mode of the soul, a state attainable by all embodied beings. Through personification of that ideal state in stone, the Jain creates a meditative support, as it were, a reminder of his lofty goal and the possibility of its attainment.

Even Jains, however, have not been totally immune to the lure of "divine powers." Under the influence of Hindu devotionals, there appeared certain god-

images in Jain temples during the medieval period. The divinities chosen were those associated in a benevolent manner with the careers of various Jinas, for example, the snake god Dharanendra and his consort Padmavati, who protected Parshva from several extraordinary calamities which threatened

him. Such beings, referred to as *śaśanadevatā*, guardian spirits, are considered able to fulfill mundane wishes; they may often be appealed to on this level by "weaker" segments of the Jain community. Even so, they have never been allowed to usurp the primary position occupied by the Jina himself, despite the fact that Jina-worship promises no reward whatsoever save the turning of one's mind towards the goal of Moksha.

The "unreachable" nature of a Jina renders the presence of any priest or other intermediary virtually unnecessary in a Jain temple. Hence the Jain community has for the most part never developed a special priestly caste analogous to that of the Brahmins in Hinduism. Laymen are encouraged to carry out ritual services on their own, either individually or in a group.

Śvetāmbaras in particular have been loath to give over the performance of ceremonial functions to a caste of specialists; they may delegate to certain individuals the regular responsibility for cleaning the temples and washing and decorating the images, but such people are by no means priests. Among Digambaras in the north, a similar situation has prevailed. But those in the south have developed a class of so-called "Jain-Brahmins"; members of this group were permanently attached to temples or temple lands, and were usually entrusted with the actual performance of rituals held within their domain. The presence of Jain-Brahmins was of course intimately connected with worship of the "guardian spirits" and various *yaksas* (demigods) who could be "reached" by means of complex religious procedures. But even where such ceremonial specialists did exist within Jainism, they never assumed the sacred status or exclusive sway over religious functions accorded Brahmins in the Hindu community. An ordinary lay person was always free, provided he had taken the *mulagunas* and sanctified himself with a ritual bath, to perform puja in any Jain temple; this held true even if a Jain-Brahmin was "in charge" there.

"Atrocities are not less atrocities when they occur in laboratories and are called medical research"
(George Bernard Shaw)

The Jain temple is perhaps most accurately viewed as a replica of the samavarasana (holy assembly of the Tirthankars). The laymen comes near as though he were actually approaching the spot where a living Jina sits immobile, bathed in omniscient glory, "preaching" by means of the miraculous sound emanating from his body. The Jina-image itself is used as a tangible aid to visualization of such a sacred being; there by one can hope to awaken his soul's potential for samayak-darsana, as so often supposedly happened to those fortunate enough to have encountered a real Jina in ancient times.

The Great ceremony of the Five Auspicious occasions

The visualization rationale discussed above is carried still further by the important temple ritual which, using an image as its "central character", re-enacts the five auspicious events (panca-kalyana) in the life of a Tirthankar (conception, birth, renunciation, attainment of omniscience, and nirvana). This ceremony is not a daily or regularly scheduled one; it is ordinarily performed only when a new image or set of images is to be installed. Thus it not only provides a "vision of the Jina" (the kind of symbolic "encounter" discussed above) for the lay participants, but it also serves to sanctify the new icons. Jains believe that erecting a Jina-image is the noblest of worldly activities; one who commissions the building of such an image, as well as its proper consecration by performance of the "great ceremony of the five auspicious occasions" (panch-kalyan-mahotsav), is considered very likely to be born in a world blessed with a living Tirthankar.

The ceremony itself strikes the outsider as a sort of stylized dramatic production. The person who has requested (and financed) this event takes the part of Sakra (Indra), king of Gods; he is accompanied by his wife in the role of Indrani, Sakra's consort, who is thought to come to earth to greet the birth of each Jina-to-be. Certain members of his family play the parents of the illustrious baby. The "mother" witnesses the sixteen auspicious dream images which portend so extraordinary a conception; artistic representations of these images (see Chapter 1) are displayed within the temple. During the "birth" phase (janam-kalyana), "Sakra" places the Jina-image atop a five-tiered pedestal, silver in color, which symbolizes Mount Meru, the center of the Jain universe. Local women close to the family that commissioned the ceremony then gather water from four different wells, signifying the waters drawn by

the Gods from the various oceans described in Jain Cosmology; the "baby Jina" is sprinkled with the holy liquid. The sequence of the actions in this and certain other stages

of the ritual is fairly complex; thus a person of advanced religious standing (a Jain-Brahman, a ksullaka, or a layman who has reached at least the seventh pratima) "officials, instructing the participants in their roles as the ceremony proceeds.

A panca-kalyana-mahotsav continues for a few days.

Its third phase begins when the Jina-image, now seen as a full-grown "prince", is adorned with jewelry and silken clothing. Various "kings" come to pay him tribute, and the laukantika-devas (played by certain young people of the community) remind him that the time for his renunciation is at hand. The image is

then decorated still further and carried in grand procession to a park outside the town. If the image, or images, being sanctified is too large to be moved easily, a smaller one represents it in this procession.

In the park the ornaments are removed and further consecration procedures (sprinkling with more holy water and sandalwood paste, for example) are carried out. Soon thereafter, the renunciant is considered to attain omniscience; this event is celebrated with great pomp, for it marks the point at which a Jina-image becomes worthy of worship. The fifth kalyana, attainment of nirvana, is of course duly celebrated, but not until after the image has been formally installed. As noted above, the Jina within a temple is considered to be still alive, seated in the samavarasana; hence, the marking of his departure from the worldly realm has little relevance to the religious practice of the layperson.

The ritual actions of the panca-kalyanamahotsav are accompanied by great festivity and merrymaking, especially at the time of birth ceremony. Music, temple dancing, and feasts are provided by the person installing the image; thus only a rich man can hope to undertake this meritorious activity. If he carries out the entire event in a grand fashion, such a man will receive the title of samgha-pati (leader of the community) and will command great respect from his fellows.

When the new image is finally placed upon its pedestal, perhaps flanked by various guardian deities, it obtains the very exalted status of a real Tirthankar. In a Digambar temple it will of course be devoid of all clothing and decoration. Shvetambars, on the other hand, will have carved it in such a way

"Violence in thought, indulging in violence, abetting violence by others, and to contemplate violence, is a sin"

(Lord Mahavir)

as to suggest certain garments and will provide ornamentation by, for example, using crystal for the eyes. In either case, the image now becomes the object of regular worship by members of the community.

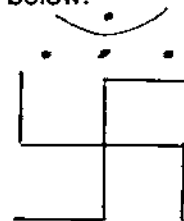
The importance of the occasional panca-kalyana-mahotsav, and of the temple images consecrated thereby, should not blind us to the fact that much of Jain lay practice occurs beyond the confines of the temple. Many homes have their own shrines, complete with small Jain images; so it is within the household that the daily rituals of the devout layperson are often carried out. A Jain is advised to awaken before dawn and immediately recite the five solutions of the Namokara-mantra. He should then ponder his religious duties, reminding himself to adhere closely to whatever vratas he has taken and to strive towards the eventual taking of those which he has not. Having bathed and donned newly washed clothing, he is likely to sit in his household shrine and begin the day in a holy manner by performing devapuja. Other rituals may also be regularly carried out at home; hence the role of the temple in the religious life of a Jain community, while very important, is by no means exclusive.

The Devapuja Ritual

Specific customs pertaining to devapuja, especially when it is practiced within a temple, vary among Jain sects. This is especially true for the Digambara, whose southern majority has developed a relatively elaborate form of the ritual. Such elaboration is to be expected in view of the role played by the Jain-Brahmans within this group, since increased complexity of any ceremony can only render their presence more essential.

But certain fundamental features characterize the performance of devpuja for all sects. As a Jain enters the temple, he typically wears only three simple pieces of clothing and carries a plate filled with flowers, fruit, camphor, uncooked rice, and incense. Having approached the main shrine, he will bow down, utter the Namokar litany, and circumambulate the image three times (keeping the Tirthankar always to his right). He then sits on a mat before the image and, using rice grains, forms a swastika on a plate or a wooden plank. (This ancient symbol, as we have seen, signifies the four possible samsaric destinies). Above it he places three dots, standing for the "three jewels" (ratnatraya): true insight (samyak-darsana), right knowledge (samyak-gnana), and proper conduct (samyak-charitra).

These three provide the means of escape from the cycle of bondage represented by the swastika. Finally, at the very top, he makes a small crescent with a dot mounted upon it; thus is suggested the uppermost portion of the universe, with the liberated soul resting just within its edge. The completed figures appears below.



By forming these symbols prior to actual worship of the Tirthankar, one shows that his puja has as its ultimate purpose the attainment of liberation. Such preliminaries completed, he performs the sthapana or abhisheka ceremony, in which holy water is sprinkled over a small image placed near the foot of the main one for this purpose. The water thus used for "bathing" the Jina must first have been strained and made pure, either by boiling or by the use of a "sterilizing" substance such as cloves. (It is thought

that nonsterile water still harbors water bodies; its use would therefore entail violence, making it unfit for a sacred act). While engaging in abhisheka, the devotee visualizes himself as Sakra (a sandalwood paste mark on his forehead signifies this role); thus his action becomes, as, in the panca-kalyana ceremony, a re-enactment of the baby Jina's ritual bath atop Mount Meru. After the holy water, he pours sandalwood paste and milk over the image; the latter substance reminds him of the pure, milky-white color which suffuses the Jina's body as he sits in the samavarasana. The abhisheka is concluded with purified water and a shower of blossoms.

Thereafter, the worshipper wipes the image dry and begins the second phase of devapuja, a ritual called arcana. Invoking the name of a particular Tirthankar represented, he pays homage by offering up eight substances: (1) water (jala), for the attainment of cleanliness; (2) sandalwood paste (chandana), for the attainment of purity; (3) uncooked rice (aksata), for the attainment of immortality; (4) flowers (pushpa), for the attainment of freedom from passion; (5) sweets (charu), for the attainment of contentment; (6) lamp or camphor light (dipa), for the attainment of omniscience; (7) incense (dhupa), for the attainment of great fame; (8) fruits (phala), for the attainment of the fruit of liberation, Moksha. Next, small amounts of all eight substances are offered together on a single plate; this gesture, called arghya, completes the second portion of the puja.

"Peace cannot be kept by force. True peace can only be achieved by understanding"

(Author Unknown)

The third involves a recitation known as jayamala, the garland of victory. Here, one repeats the names of all twenty-four Tirthankars, sits in silence for a few moments, and then chants the Namokara litany as he did prior to beginning the entire ceremony. At last the worshipper moves to the fourth and final portion of devapuja, a waving of lamps before the image; this process is designated by the term arati (Sanskrit aratrika). Having thus completed his worship, the lay devotee returns home and takes his first food of the day.

Services similar to those just described are sometimes repeated just before the evening meal, but on a much smaller scale; they are normally restricted to an arati ceremony performed to the tune of temple music. This combination of regular morning and occasional evening worship comprises the usual pattern of devapuja for the Jain layperson.

It should be noted that for women the overall procedure is greatly simplified. They seldom touch the Jina-image, engaging in abhisheka only on such special occasions like the pancakalyanas. In general, female devotees express their veneration mainly through the offering of the eight substances.

In performing devapuja, both Shvetambars and Digambars add certain characteristic practices to the basic ones discussed above. For Shvetambars, the most important of these involves showing respect by covering the mouth with a piece of cloth when approaching the image. They may also ask a temple attendant to adorn the Jina with various ornaments (gold or jeweled necklaces or a crown, for example) normally kept in storage; this will be done for a small fee which is then applied to upkeep of the temple. The act of thus decorating a Tirthankar is called angapuja, veneration of the limbs (of the Lord). The omniscient being is of course not considered to have any attachment to such ornaments Shvetambars may thus have begun angapuja in imitation of rituals popular among the Gujarati Krishna cults, with which they have had extensive contact since the seventh century. In any case, they consider this practice to be a form of prabhavana (illumination).

Digambars have no such practice; it would violate the ascetic nudity of their images. They do, however, complement their worship of the Tirthankar by ornamenting the various guardian deities which surround him; these figures, being "laity", are considered proper recipients of such gifts. We have already seen, moreover, the

important role which guardian spirits and demigods often play in Digambar religious life. Lavish expenditure on their beautification therefore has a dual function, symbolically honoring the Jina whose teachings they "protect", and placing the donor in the good graces of the deities.

Jain Holy Days

Worship of the omniscient beings sometimes assumes a scale much larger than that of the services so far described. On the third day of the waxing moon of Vaisakha (May/June) (called Aksaya-triya, the immortal third), for example, Jains everywhere engage in extensive puja, commemorating the first giving of alms to medicant in the current avasarpini. The medicant in question was of course Rishabha, founder of asceticism for our age. It is said that he went totally without food for six months following his renunciation. Members of the community, lacking any precedent, were not aware either of their proper role as donors or of the ritually acceptable means by which alms could be given. At last a prince by the name of Sreyamsa had a dream in which he witnessed himself, during a previous lifetime, offering food to a Jain monk. Inspired by this example, he later presented a small quantity of sugar cane juice to Rishabha; thus was initiated the relation between layman and medicant which is still so fundamental to Jain life. Observance of the Aksaya-triya, then,

does not simply memorialize a single event; it also celebrates the great spiritual benefits which the laity can gain through free and proper donation of alms to members of the ascetic order.

Other annual holy days marked widely by puja are the anniversaries of Mahavira's birth (Mahavira-Jayanti) and death (Vira-nirvana), observed during April/May and October/ November, respectively. Digambars additionally set apart the fifth day of the waxing moon of Jyestha (June), thus commemorating the day in AD 150 when, it is said, Bhutabali and Pushpadanta first put the scriptures of their sect into written form. On that date (called Srutapancami, the scripture fifth), image worship is supplemented by the donation of ancient manuscripts and other forms of scriptural material to the temples. These texts become objects of veneration, symbolizing as they do the sacred teaching of the Jinas.

"If man wants freedom, then why try to keep birds and animals in cages?"

(Leonardo Da Vinci)

Mastakabhisheka

The Head-Anointing Ceremony

Perhaps the most famous example of puja performed on a grand scale in Jainism is the Mastakabhisheka (head-anointing) ceremony held every twelfth year in Shravanbelgola. This honors the spiritual hero Bahubali, who is represented by a colossal fifty-seven foot image carved from the living rock nearly a thousand years ago. Digambara claim that Bahubali, the son of Rishabha, was the first individual to attain Siddhahood in the present time cycle. Shvetambara deny this, suggesting that Bahubali's paternal grandmother, Marudevi, actually attained the exalted state before he did; hence the veneration of his image is less important to them than to their Digambar counterparts. Even so, thousands of Jains of both traditions come to pay homage during the several weeks that the ceremony goes on; Bahubali thus receives the kind of adoration otherwise reserved exclusively for Tirthankars.

The image depicts Bahubali as standing erect, free of clothing and immersed in deepest meditation. For the period of the Mastakabhisheka, a temporary scaffolding is built behind the huge statue, terminating in a platform just atop the head; thus the faithful can anoint Bahubali in the proper manner, pouring various sacred substances (such as purified water and sandalwood paste) over him from above. The festivities associated with this ceremony can continue for several weeks; participation in them is felt to engender great merit and perhaps to make possible the experience of samyak-darsana itself.

Pilgrimage to Holy Places

It should be noted that numerous devotees worship at the site of Bahubali's image, and at other famous holy places, even when no ceremony is being held there. Jain place great value upon pilgrimage to such shrines; indeed, the layman considers it an important goal of his life to make at least one visit, with his family if possible, to one or more of the several areas that his faith holds sacred. Such exalted sites fall into three categories- nirvana-bhumi (where certain Tirthankars leave the embodied state forever), tirthaksetra (where countless arhats-liberated and non-Tirthankars-attained a similar glorious end), and atisaya-ksetra (where miraculous events associated with the lives of great monks are said to have occurred). Most famous of the nirvana-bhumi is Samme-dasikhara, the Parasnath Hills region of Bihar, where Parshva and nineteen other Jinas passed away.

Four other such bhumis are recognized; Mt. Kailasa in the Himalayas, Campapuri in Bihar, Girnar in Saurashtra and Pavapuri near modern Patna. These sites saw the attainment of nirvana by Rishabha, Vasupujya (the twelfth Tirthankar), Nemi (the twenty-second) and Mahavira, respectively. Important tirtha-ksetras are Satrunjaya in Gujarat and Mount Abu in Rajasthan, while the best-known atisaya-ksetra is at Shravanabelgola in Karnataka State. The fame of the latter derives from its having been, according to the legend, the place where the Digambar pontiff Bhadrabahu reached a holy death in sallekhana; perhaps even more significant, from the pilgrim's point of view, is the fact that the great image of Bahubali is located there.

For Jinas living at great distances from such sacred areas, the cost of traveling to one of them may well be prohibitive. Thus there is the institution of yatra, a large-scale pilgrimage organized and paid for by some wealthy member of a community. In ancient times this took the form of a caravan; today, several specially commissioned trains may carry the lay devotees to their destination. (Monks and nuns of course, can not employ such modern conveyances; they ordinarily undertake extended walks to the holy sites, stopping to perform puja at various minor shrines along the way). The individual who finances a yatra is accorded great reverence by other Jain laypeople; he earns the extensive merit attached to large-scale acts of illumination (prabhavana) and is therefore considered a samgha-pati by all who know him. His status may be enhanced still further if he erects an image upon the sacred spot, thereby making a vision of the Jina" possible for many more people than could benefit from an icon in a local temple.

This account of devapuja in Jainism has thus far focused upon the external aspects of the practice, emphasizing public activities and the expenditure of large amounts of goods and money. To take this as a comprehensive picture of Jain worship would be misleading.

The Jain teachers have stressed time and again that such puja with external objects (dravyapuja) is not efficacious unless accompanied by great peace of mind and devotion to the virtues of the Jina-ideal; these internal states, referred to as bhava-puja must obtain if other devotional practices are to be meaningful. The various forms of ostentation sometimes displayed in the panca-kalyana and other ceremonies, moreover, are tolerated only on the grounds that they contribute to prabhavana.

"Until he extends his circle of compassion to all living things, man will not himself find peace"
(Albert Schweitzer)

Their lack of significance to the ritual per se is well-recognized. We have already seen the social benefits which follow from making offerings, erecting Jina-images, and the like; but such practices are fundamentally intended as a means whereby the layperson can withdraw from worldly occupations and dwell for a time in the peaceful presence of the holies. Bhavapuja, therefore, is the real devotional activity of the Jain laity, while for the ascetic it is the only acceptable form of worship.

Veneration of the Teachers

The second important ritual duty of a Jain layperson is guru-upasti, visiting and venerating the medicant teachers. An usually close relation has always been obtained between, ascetic and householder in the Jain tradition; monks and nuns have acted as the spiritual teachers of the lay followers and have in turn been revered, often to the point of adoration, as the only "true propagators" of the Jina's message. This honored status has carried with it the expectation of a very high standard of conduct; every layman is well-informed on the sorts of behavior appropriate to a medicant, and constant vigilance by the lay community has usually enforced strict adherence to this code. Unlike their counterparts in certain other religious groups, moreover, Jain clerics have scrupulously avoided involvement in the social activities of the laity; the image of the "nagging preacher", questioning his parishioners about the conduct of their daily lives, is totally foreign to Jainism. The monks' involvement has been of a non manipulative sort, concerning itself only with the spiritual well-being of the people. Hence the relation between the two groups has contrary, a very real feeling of mutual respect and affection has prevailed.

It should be noted that the members of the Digambar laity have had far less exposure to bona fide "ascetic" teachers than have those of the Shvetambar. The extreme severity of restraints incumbent, upon a Digambar monk, especially as regard to clothing, has tended to keep the number of individuals who undertake this path to a select minimum. Hence the teaching function has fallen mainly upon the shoulders of eleventh-pratimalaymen-ksullakas, ailakas, and the female aryikas; in terms of guruupasti such preceptors typically receive the same treatment accorded an actual (naked) monk.

The ritual of teacher veneration shows some sectarian variation. For Digambars it involves bowing, and beseeching the teacher to utter the

formula blessing "may your righteousness increase". The layman may also take this opportunity to confess any vrata-infractions of which he is guilty, or perhaps to assume still further restraints. Shvetambars have restrained a very ancient and rather more complex procedure. Called vandana (reverent salutation), this ceremony begins when a lay man or woman approaches a medicant (preferably of the same sex) and greets him or her as ksamasramana, ascetic who suffers with equanimity. There follows a ritual exchange in ancient Prakrit, with both individuals reciting their parts from memory. The content of this exchange gives a clear picture of the sort of relation obtained between a Jain monk and layperson :

I desire to worship you, ksamasramana, with very intense concentration. (The guru: so be it). You will have spent the whole day, fortunately little disturbed. (The guru: yes). You are making spiritual progress. (The guru: yes, and so are you). You are unperturbed by your sense organs? (The guru: yes). I ask pardon, ksamasramana, for my daily transgressions. (The guru: I too ask pardon). I must engage in Pratikramana (confession) to you, ksamasramana, for any day-by-day lack of respect. Anything done amiss through mind, speech or body through anger, pride, deceit, or greed, through false behavior and neglect of the sacred doctrine at any time; what offense may have been committed by me, forbearing monk, I confess and reprehend and repent of it and cast aside my past self.

The Annual Rite of Confession

The vandanaka also includes certain forms of further confession (pratikramana) and renunciation (pratyakhya), as we have seen in the case of Digambars. The confessional aspect of guru-upasti is very important to the conscientious layman who has taken or more of the pratimas; he is likely to

approach the teacher nearly every day in order to ritually clear his conscience and strengthen his spiritual resolve. In addition to the twenty or more formulas used for this regular practice, there are others to be employed on a fortnightly (paksika) basis and some intended especially for the great annual rite known as samvatsari.

The latter ceremony is observed on a large scale by Jains of all sects. It takes place during the rainy season, since monks are at that time required to maintain a fixed abode for several months; thus an extended ritual involving their continuous presence is possible during that time.

"Those who eat meat or drink alcohol are animals in human form and a burden on earth"
(Chanakya)

For an eight to ten day period, known as Paryusana Parva, the laypeople take various temporary restraints from food, fasting altogether, eating only one meal a day, and so on; towards the end of this period they go through confession. The admissions of sins, and accompanying pleas for forgiveness (kshama), are directed not only to a teacher but to all of one's family and friends, irrespective of age or sex. Letters are written to those relatives and acquaintances not in attendance, repeating the same acknowledgments of wrongdoing and solicitations of pardon. Finally the participant in a samvatsari extends his own forgiveness to all beings and asks that they grant the same favor to him; this is done by repetition of a famous verse which points up the real spirit of pratikramana-the establishment of universal friendship and goodwill:

*ksamemi savvajive savve jiva khamantu me,
metti me savvabhuesu veram majjha na kenavi*

I ask pardon of all living creatures; may all of them pardon me. May I have a friendly relationship with all beings and unfriendly with none.

The pratyakhyana aspect of visiting one's teacher never developed into any rituals so elaborate as the samvatsari. In accordance with the great Jain emphasis on fasting, the layman typically performs pratyakhyana by renouncing certain kinds of food. This usually involves only temporary abstention, but in some cases it can be undertaken for life. It is accomplished by utterance of a formula similar to the following:

When the sun is risen I renounce for the duration of a day (or certain portion thereof, as the case may be) the fourfold aliments (cooked food, water, snacks, and pastes) and except for cases of unawareness or of force majeure..... Or of instructions from a monk or except in order to attain full tranquility of mind, I abandon them.

Fasting and Presentation of Alms

Ritual fasting is also associated with lay observance of the parvan days, referred to earlier in connection with the posadhavrata. The virtue of going without food or drink on these days has long been stressed by Jain teachers; even the early Buddhist texts refer to it as a characteristic practice of the Niganthas. Fasting actually begins after a single meal. on the day prior to the parvan period. The layman takes breakfast on the morning of the seventh, for example, then retires to a temple or fasting hall for

some thirty-five to fifty hours. During this interval he remains in strict seclusion from his family. Sleeping very little at night, he may chant the Namokara litany or read the scriptures; for the most part, however, he will observe silence and meditate upon the virtues of the Jina. Bathing, or even washing of the mouth, is not allowed, unless one plans to perform dravya-puja. (Bhava-puja is more strongly recommended while fasting, but the 'external' ceremony, requiring prior purification by bathing, is not proscribed). He returns home on the morning of the ninth, does devapuja at his home shrine, gives alms to begging mendicants, and then breaks his fast.

Voluntary abstinence from food and water contributes to a person's spiritual progress by reducing his attachment to the body. Less direct but equally important benefits result from the widespread practice of sharing one's food with others. This activity closely connected to the dana siksavrata, is called atithi-samvibhaga, sharing with guests. The term atithi literally means "no date"; such a "guest", therefore, is one who arrives without invitation, who is simply passing by the door in search of alms. In Indian society only those who are brahmacarins (celibate students) or who have renounced the world altogether are allowed to beg food. A normal householder must never do this; his position is to give, not take. In those cases where extreme poverty drives ordinary people into a beggar's role despite this cultural restriction, it is understood that alms will be offered them only out of compassion on the part of the donor; no great spiritual merit accrues to such charity, since householders are not considered "worthy recipients". Presenting alms to an ascetic, on the other hand, is thought to bring one closer to salvation. Thus can be understood the fact that, while most beggars thank the person who gives them food, in the case of feeding holy men it is the donor who expresses his gratitude. For a Jain, the inherent benefits of charity to a monk are increased by the holy man's conferring a blessing upon him each time a gift is received. (This blessing involves the same "may your righteousness increase" formula noted earlier with regard to guru-upasti).

Hence the act of sharing food with a worthy "guest" has assumed the form of an important ritual among Jain laity. Only those who observe at least the mulagunas are "qualified" to engage in this ritual. The Jain mendicant must therefore avoid begging at any household, whether Jain or Hindu, not confirmed in the basic practices of the Jina's path (not observing strict vegetarianism).

"A lie has no legs; it must be supported by other lies"

(Author Unknown)

Although arithi can refer to any medicant, it is ordinarily understood by the Jain laity to indicate only those of their own faith, who are held to be the holiest of ascetic and therefore most worthy to receive gifts. Whereas non-Jain medicants may accept invitations, ask for specific foods, or eat that which has been prepared especially for them, the Jain monk or nun must eschew all such "lax" practices, arriving only "by surprise" and taking only "surplus" food. Jains claim superior status for their ascetic partly on the basis of these differences; even so, there is no doubt that many Jain households do in fact set food aside to be given as alms. This is justified by saying that the laymen can not know in advance which monk or nun will come to his door; hence the food has not been made for anyone in particular, and the medicant's vows are not violated.

The actual presentation of alms is a rather simple matter. Shvetambar medicants, as we have seen in an earlier chapter, carry begging bowls and may not eat in the home of the donor. They are received at the door with respect, brought into the house (but not the kitchen), and offered suitable food and water by the householder and his wife together. The couple makes obeisance both before and after the actual offering is given. Finally the monks, who invariably go on their begging rounds in pairs, are escorted to the door. They proceed to other houses until their bowls are filled, then return to the monastery to eat. Digambar monks, ksullakas, and the ailakas, on the other hand, carry no bowls and visit only a single house each day. As one of them approaches, the householder (who knows that the medicant in his neighborhood will pass by his residence) stands outside his door, takes a few steps in the holy man's direction, bows, and says: "Salutations to you, sir. Please stop." This offer may or may not be accepted, since Jain monks make it a point to avoid visiting the same house too often (which would deprive other families of the great privilege of alms-giving). It is also common for them to make some arbitrary decision, prior to setting out on begging rounds, that aims not only to ensure impartiality but also to maintain the "surprise" or "uninvited" element in their appearance at a particularly man's door. This involves such resolutions (abhigraha) as "I will stop only at the fifth house I pass" or "I will stop only for a householder dressed in red"; hence it is not at all unusual for one or more invitations to be refused. In any case, when a Digambar medicant does respond affirmatively to someone's performance of

sthapana (the ritual greeting quoted above), indicating his assent by silence, that person proceeds to the second phase of the foodsharing ceremony.

This is called suddhi, purity, and entails the declaration that the layman's mind, speech and body are pure (in other words, that he is a proper donor) and that the food being offered is similarly "faultless".

The medicant is then invited into the house, where he is revered by a ritual footbathing (pada-udaka) and by having flowers placed before him (arcana). Ksullakas or ailakas may next be seated on a low wooden stool and given food on a plate belonging to the householder. A monk, however must remain standing and take the offering in his palms, fingers interlaced. Upon finishing, he will be given additional water with which to wash his hands; thereafter, he may sit for a few moments before departing in order to deliver a short religious discourse and to confer a blessing upon the family. (Prior to this time he has uttered no sound whatsoever).

While atithi-samvibhaga is the most important form of dana, members of the laity are encouraged to perform other acts of charity as well. These should involve the "proper items, proper time, proper recipient(s), and proper cause... in other words, contributions should go towards one of the seven punya-kshetras (field of merit) designated by Jain teachers. These fields, some of which we have seen earlier, are: (1) Jina-bimba, setting up Jina images; (2) Jina-bhavana, building a temple or hall to house an image; (3) Jain-agama, causing the Jain scriptures to be copied and circulated; (4) giving alms to monks; (5) giving alms to nuns; (6) providing spiritual assistance to male members of the lay community—for example, offering alms to those advanced on the pratima ladder, encouraging various religious activities, building schools and fasting halls, distributing clothes to the poor; (7) identical to the sixth, but with reference to women. By donating his wealth and energy to as many of these meritorious pursuits as possible, the Jain layman may hope to gain rebirth in a heaven or a bhoga-bhumi. As for charity to non-Jains, such practice is considered somewhat beneficial but not really conducive to meaningful spiritual progress.

Saamaayika: The Attainment of Equanimity

The actions associated with guru-upasti and dana bring the layman into continuous contact with a teacher, who serves as both example and counselor.

But performance of what is perhaps the most highly regarded as Jain rituals is by nature rather more solitary. This is Saamaayika (seen earlier as the first

siksavrata and the fourth pratima), a practice of great antiquity wherein the layman's religious activities are integrated with the yogic methods of the ascetic path.

"Think not once, not twice, but three times before you speak; it is hard to take spoken words back"

(Anwar el-Sadat)

The term saamaayika was first used in canonical texts with reference to a restraint (samyama) undertaken by Mahavira when he renounced the world; there it involved nothing less than the life time abandonment of all evil acts. For ordinary layman, however, it indicates a restraint of short duration and functions mainly as a meditational exercise. The derivation of the term is not completely clear. Proceeding from the root, aya to go, it has been understood both as "attaining equanimity" and as "fusion with the true self" (becoming fixed in Gnana-chetana, pure self-awareness). Both of these definitions render saamaayika equivalent to the progressive detachment of one's subconsciousness from all external objects. The famous Digambar Acharya Jatsimhanandi supports this interpretation with the following verse:

Equanimity towards all beings; self-control and pure aspirations; abandonment of every thought

પ્રતિષ્ઠા નો પ્રસંગ...

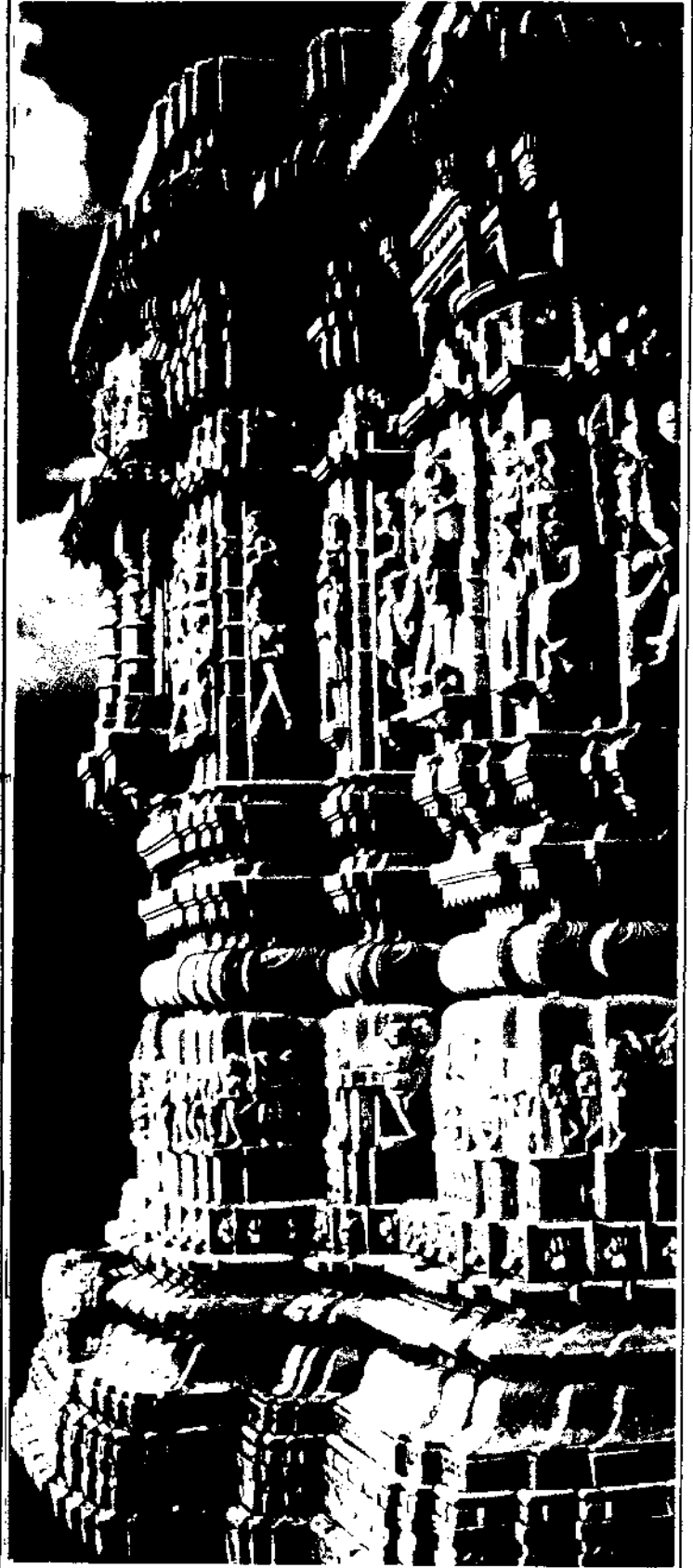
આવી ગયો છે હ્યુસ્ટન માં,
આજે પ્રતિષ્ઠા નો ભવ્ય પ્રસંગ...!

ઉજવી લઈએ સો સાથે,
આજે હૃદયે ભરી ઉમંગ...!

હર્ષ ઉલ્લાસ વ્યાપી રહે,
આજે સોને અંગે-અંગ...!

અતિ આનંદથી ઉડી રહે,
આજે ઉચે સોના મન-પતંગ...!

▲ વસંત, સુરેખા, ડિમ્પલ, દિપક....



"Life is not a bed of roses...it contains relatively few flowers among many thorns"

(Author Unknown)

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"Revenge might be sweet, but not when you are on the other side"

(Socrates)

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(Author Unknown)

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(The Dalai Lama)

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"Faith is the effort to believe what your common sense tells you not to"

(Author Unknown)

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*"Popularity is a form of success that's seldom worth the things we have to do in order to
attain it"* (Author Unknown)

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Paresh & Preeti Jain

"To love others makes us happy; to love ourselves makes us lonely"

(Author Unknown)

ચરમ તીર્થંકર શ્રી ભગવાન મહાવીર વિશિષ્ટ માહિતી શ્રી કુમારપાલ દેસાઈ

૧. ભગવાન મહાવીરના ૨૭ ભવ

- (૧) નયસાર ગ્રામમુખી
- (૨) સૌધર્મ દેવલોકમાં દેવ
- (૩) મરીચી રાજકુમાર
- (૪) પાંચમાં બ્રહ્મલોકમાં દેવ
- (૫) કૌશિક બ્રહ્મરૂ
- (૬) પુષ્પમિત્ર બ્રહ્મરૂ
- (૭) સૌધર્મ દેવલોકમાં દેવ
- (૮) અગ્નિઘોષ બ્રહ્મરૂ
- (૯) ઇશાન દેવલોકમાં દેવ
- (૧૦) અગ્નિભૂતિ બ્રહ્મરૂ
- (૧૧) સનતકુમાર દેવલોકમાં દેવ
- (૧૨) ભારહાસ બ્રહ્મરૂ
- (૧૩) માહેન્દ્ર દેવલોકમાં દેવ
- (૧૪) સ્થાવર બ્રહ્મરૂ
- (૧૫) બ્રહ્મદેવલોકમાં દેવ
- (૧૬) વિશ્વભૂતિ રાજકુમાર અને સંયમની આરક્ષણા લેખ્ય નિયાત્રું
- (૧૭) કુલદેવલોકમાં દેવ
- (૧૮) ત્રિપૃષ્ઠ વાસુદેવ
- (૧૯) સાતમી નરક
- (૨૦) સિંહ
- (૨૧) ચોથી નરક
- (૨૨) મનુષ્યભવ અને સંયમ ગ્રહરૂ
- (૨૩) પ્રિયમિત્ર ચક્રવર્તી સંયમ ગ્રહરૂ
- (૨૪) મહાકુલ નામનાં દેવલોકમાં દેવ
- (૨૫) નંદન રાજકુમાર ચારિત્ર ગ્રહરૂ અને તીર્થંકર નામકર્મનો નિકર્ષિત બંધ
- (૨૬) પ્રાગ્ભવ નામનાં દસમો દેવલોકમાં
- (૨૭) શ્રમણ ભગવાન મહાવીર

૨. શ્રમણ ભગવાન મહાવીરના પાંચ કલ્યાણકો

- (૧) ચ્યવનકલ્યાણક અષાઠ સુદ ૬ બ્રહ્મચર્યકુડગ્રામ નગર
- (૨) જન્મકલ્યાણક ચૈત્ર સુદ ૧૩ ક્ષત્રિયકુડગ્રામ નગર
- (૩) દીક્ષાકલ્યાણક કાર્તિક વદ ૧૦ ક્ષત્રિયકુડગ્રામ નગર
- (૪) કેવળજ્ઞાનકલ્યાણક વૈશાખ સુદ ૧૦ અજુવાલીકા નદીના કિનારે શાલવૃક્ષ
- (૫) નિર્વિકલ્પકલ્યાણક આસો વદી ૦) પાવાપુરી

૩. ભગવાન મહાવીરના જીવનની ઝલક

પિતાનું નામ: સિદ્ધાર્થ રાજા
માતાનું નામ: ત્રિશલા રાણી
લાંછન: સિંહ

જન્મસ્થળ: ક્ષત્રિયકુડ
જન્મદેશ: પૂર્વ
રક્ત: માતંગ (બ્રહ્મજાતિ)
ચરિત્રગ્રંથ: સિદ્ધચંદ્રિકા
શરીરની ઉંચાઈ: ૭૫ હાથ
વર્ણ: સુવર્ણ
ચ્યવન કલ્યાણક: અષાઠ સુદ ૬
કલ્યાણ દેવલોકમાં ચ્યવન: પ્રાગ્ભવ
ભવ સંખ્યા: ૨૭
તીર્થંકર નામકર્મની નિકર્ષણનો ભવ: નંદન
પૂર્વભવ નગરી: અહિછત્રા
પૂર્વદેવભવનું અયુષ્ય: ૨૦ સપ્તરોપમ
અર્ધવાસ: ૯ દીવસ ૭ા માસ
જન્મકલ્યાણક: ચૈત્ર સુદ ૧૩
જન્મજ્ઞાન: દીક્ષાગ્રહણ
કેવળજ્ઞાન નજાત (ચ્યવન પ્રમાણે): ઉત્તર: ક્ષત્રિય
રાશિ: કન્યા
ગણ: માનવ
વંશ: ઇન્દ્રવાસુકી
ગોત્ર: કાસ્યપ
ચોની: મહિષ
કુમાર અવસ્થા: ૩૦ વર્ષ
રાજ્ય અવસ્થા: રાજ્યચક્રાળ નથી
માતાની ગતિ માર્દેક: દેવલોક
પિતાની ગતિ માર્દેક: દેવલોક
વિવાહિત (અવિવાહિત): વિવાહિત
૫૮ નીચું નામ: ચશોદા (ચશોમતી)
દીક્ષાકલ્યાણક: કાર્તિક વદ ૧૦
દીક્ષાનગરી: ક્ષત્રિયકુડ
દીક્ષાભૂમિ: ક્ષાત્રાત્મકલ્પ
દીક્ષા વખતે બેસેલો તે શિવિકાનું નામ: ચંદ્રપ્રભા
દીક્ષાનો સમય: બપોર
દીક્ષા સમયનું તપ: ૨ દીવસ
દીક્ષા પછી પ્રથમ તપના પાસઝાનું ધ્વજ: પરમાણ્વ ખીર
પ્રથમ પરિક્ષણી નગરી: કોલ્લાક
પ્રથમ ભિક્ષાદાતા: બહુલદિવ્ય
છત્રસ્થ કાળ (કેવળજ્ઞાન સુધીનો દીક્ષાપર્યાય):
બાર વરસ સાડા છ માસ
કેવળજ્ઞાન કલ્યાણક: વૈશાખ સુદ ૧૦
કેવળજ્ઞાન નગરી: જમ્બિકા નગરી બ્રહ્મરૂ
કેવળજ્ઞાન ભૂમિ: અજુવાલીકા નદી તટે
કેવળજ્ઞાન સમયનું તપ: ૨ દીવસ
ઉત્કૃષ્ટ તપ: છ માસ
જ્ઞાનવૃક્ષ (જેની નીચે કેવળજ્ઞાન થયું): શાલ
જ્ઞાનવૃક્ષની ઉંચાઈ ૨૧ ઇંચુષ્ય
પ્રથમ દેશનાનો વિષય: ચતિ ધર્મ ગૃહસ્થ ધર્મ ગણધરવા
ગણધર સંખ્યા: ૧૧

"It is better to disagree than to agree and all be wrong"

(Author Unknown)

પ્રથમ શિષ્ય:	ઇન્દુભૂમિ ગૌતમ
પ્રથમ શિષ્યા:	ચન્દનબાળા
મુખ્ય ભક્ત:	રજા કૌશિક
કેવળજ્ઞાની:	૭૦૦
મન:પર્યવજ્ઞાની:	૫૦૦
અવધિજ્ઞાની:	૧૩૦૦
ચૌદ પૂર્વદાર:	૩૦૦
વૈકિય લવિષ્ઠદાર:	૭૦૦
સાધુની સંખ્યા:	૧૪૦૦૦
સાધ્વીની સંખ્યા:	૩૬૦૦૦
વાદી મુની:	૪૦૦
શ્રાવકની સંખ્યા:	૧૫૬૦૦૦
શ્રાવિકાની સંખ્યા:	૩૧૮૦૦૦
નિવાસ કલ્યાણક:	અમરો વદ અમર
નિવાસ નક્ષત્ર:	રવાતી
નિવાસ રાશી:	તુલા
નિવાસ અક્ષર:	પર્યકરમ
નિવાસ સમયનું તપ:	૨ દીવસ
કુલ દીક્ષા પર્યાય:	૪૨ વર્ષ
અનુષ્ઠાન:	૭૨ વર્ષ
નિવાસ ભૂમિ:	એકાકી
નિવાસવેળા (સમય):	રાત્રીના પછલા ભાગે
અંતરો નિવાસ પદી અંતિમ તથિકર:	વીર સંવત

૪. સ્થૂલકાલ નિર્ણય

૧. કુમાર કાલ	૩૦ વર્ષ
૨. તપ કાલ	૧૨ વર્ષ
૩. દેશન કાલ	૩૦ વર્ષ
મહાવીરનો જન્મ	ઇ.સ. ૫૬૯ (વિક્રમ પૂર્વ ૫૨૨)
મહાવીરનો મૃત્યુ	ઇ.સ. ૫૬૯ (વિક્રમ પૂર્વ ૫૨૨)
કેવળજ્ઞાનપ્રાપ્તિ	ઇ.સ. ૫૫૭ (વિક્રમ પૂર્વ ૫૦૦)
નિવાસ	ઇ.સ. ૫૨૭ (વિક્રમ પૂર્વ ૪૭૦)

૫. સૂક્ષ્મકાલ નિર્ણય

૧. કુમાર કાલ	૨૮ વર્ષ	૭ માસ	૧૨ દિવસ
૨. તપ કાલ	૧૨ વર્ષ	૫ માસ	૧૫ દિવસ
૩. દેશન કાલ	૨૯ વર્ષ	૫ માસ	૨૦ દીવસ
૪. રોગ નિરોધ	૭૧ વર્ષ	૩ માસ	૨ દીવસ
			૨૫ દીવસ ૧૨ કલાક

૬. સાડાબાર વર્ષની ઉંમર તપરચા

તપનું નામ	કેટલી વાર	દિનસંખ્યા	પારણ
છ માસી	૧	૧૮૦	૧
પાંચ મહીના ઉપર	૧	૧૭૫	૧
૨૫ દીવસ			
ચોમાસી	૯	૧૦૮૦	૯
ગ્રહ માસી	૨	૧૮૦	૨

અઢી માસી	૨	૧૫૦	૨
બે માસી	૬	૩૬૦	૬
દોઢ માસી	૨	૬૦	૨
માસદશમી	૧૨	૩૬૦	૧૨
પંદર દિવસનાં	૭૨	૧૦૮૦	૭૨
પ્રતિમા અક્ષમ તપ	૧૨	૩૬	૧૨
છઠ્ઠે તપ	૨૨૯	૪૫૮	૨૨૮
ભદ્ર પ્રતિમા	૧	૨	૧
મહાભદ્ર પ્રતિમા	૧	૪	૧
સર્વભદ્ર પ્રતિમા	૧	૧૦	૧
		૪૧૬૫	૩૫૦

૭. પરિવારનો પરિચય

સંજ્ઞા	નામ	સ્થળ	ગૌરવ
માતા	ત્રિશક્ત	વિદેશ જનપદ	વસિષ્ઠ
પિતા	સિદ્ધર્થ	દશિરકુન્ડ ગ્રામ	ત્રિશક્ત
કાકા	સુપર્ય		સિદ્ધર્થ
મોટાભાઈ	નરિવર્ણ	દશિરકુન્ડ ગ્રામ	કાશ્યપ
ભાભી	જયેષ્ઠા	વૈશાલી	વસિષ્ઠ
બહેન	સુદર્શના	દશિરકુન્ડ ગ્રામ	વસિષ્ઠ
પ્રાની	અમોઘ	દશિરકુન્ડ ગ્રામ	કૌટિલ્ય
પુત્રી	મિત્તલક્ષ્મી	દશિરકુન્ડ ગ્રામ	કાશ્યપ
જમાઈ	જમાલી	દશિરકુન્ડ ગ્રામ	કાશ્યપ
દૌહિત્રી	શેષવતી	દશિરકુન્ડ ગ્રામ	કાશ્યપ

૮. પ્રભુ મહાવીરનો પરિવાર

- (૧) ઇન્દુભૂતિ વગેરે ૧૧ ગણધરો
- (૨) ઇન્દુભૂતિ વગેરે ચૌદ ઢગાર સાધુઓ
- (૩) ચન્દનબાળા વગેરે છાત્રી ઢગાર સાધ્વીઓ
- (૪) જંપ જલક વગેરે એક લાખ એઘડરાહ ઢગાર શ્રાવકો
- (૫) સુલસા દેવતી વગેરે ગ્રહ લગ્ન અઘર ઢગાર શ્રાવિકઓ
- (૬) સાડા ગણરો ચૌદ પૂર્વદાર સાધુઓ
- (૭) તેરસો અવધિજ્ઞાની સાધુઓ
- (૮) સાતસો કેવળજ્ઞાની સાધુઓ
- (૯) ચૌદસો કેવળજ્ઞાની સાધ્વીઓ
- (૧૦) સાતસો વૈકિય લવિષ્ઠદારી સાધુઓ
- (૧૧) પાંચસો વિપુલમતિ મન:પર્યવજ્ઞાની સાધુઓ
- (૧૨) ચારસો વાદલવિદિમા નિપુણ વાદી સાધુઓ
- (૧૩) સાતસો તે જ ભવમાં મુક્તિગામી સાધુઓ
- (૧૪) ચૌદસો તે જ ભવમાં મુક્તિગામી સાધ્વીઓ
- (૧૫) આઠસો અનુતર વિમાનમાં એકાપત્તી તરીકે ઉડ્ડન સાધુઓ

"Nothing worthwhile is achieved without labor, patience, and disappointment"

(Yizthak Rabin)

Best Wishes and many, many congratulations to the
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Tel. 361320, 360529

"When we do what we can, God will do what we cannot"

(Dr. Hermann Wagner)

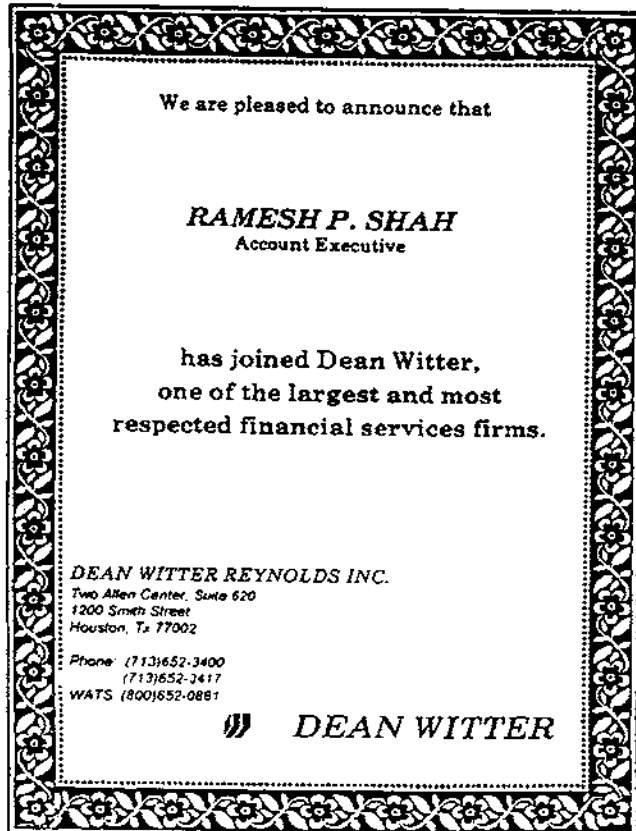
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ON THE SPECIAL OCCASION OF
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and
Heartiest Congratulations*

To

**THE JAIN SOCIETY
OF
HOUSTON**

"Belief in God will help you the most if you first believe in yourself"

(Author Unknown)

CONGRATULATIONS
TO THE
JAIN SOCIETY OF HOUSTON

on the auspicious occasion of
PRATISHTHA MAHOTSAV

from

*Kirti, Usha and
Hirva Doshi*

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JAIN SOCIETY OF
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from

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Saagar, and
Kush
Shah*

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"True religion is the life we live, not the creeds we profess"

(Anonymous)

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**We appreciate the
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Dr. C. Chandrakar M.D.
Obstetrics-Gynecology

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Tel: (713) 270-5192

"The biggest punya any person can achieve is serving his or her parents ('seva')"

(Lord Mahavir)

With Best Wishes
from

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USHA CHAVDA
BHAKTI CHAVDA**

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"Religion doesn't fail; it's the people who fail religion"

(Friedrich Nietzsche)

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ARUNA MEHTA

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"Never put a question mark where God has put a period"

(Author Unknown)

પ્રભુ પ્રતિમાનો પ્રતિષ્ઠા મહોત્સવ

પંડીત દીરજલાલ ડાહ્યાલાલ મેહતા

અનંત કાળમાં થયેલા શ્રી અનંત તીર્થંકર ભગવન્તોનો આપણા ઉપર સંસાર તરવાનો માર્ગ બતાવવા રૂપ અનંત ઉપકાર છે. પાંચ ભરત ક્ષેત્રોમાં અને પાંચ ઐરાવત ક્ષેત્રોમાં એકેક ઉત્સર્પિણી અને એક અવસર્પિણી કાળમાં ચોવીસ તીર્થંકર ભગવન્તો થાય છે. હાલની વર્તમાન અવસર્પિણી કાળમાં શ્રી ૨૪૫૦૬૯૫ પ્રભુ થી શ્રી મહાવીરસ્વામી પ્રભુ સુધીના કુલ ૨૪ તીર્થંકર ભગવન્તો થયા છે. આ સર્વ તીર્થંકર ભગવન્તોએ કેવલજ્ઞાન ચા પછી પ્રતિદિન સતત જે ધર્મદેશના આપી તેના પ્રવાપે અનેક મહત્કામ જીવો સ્વપરતું આત્માક કલ્યાણ કરનારા બન્યા છે. સંસાર તરી સર્વકર્મોનો ક્ષય કરી કુલ્લ બુદ્ધ સર્વથા નિવારણ થઈ જ્ઞાતવત આત્માપુને પામ્યા છે.

જ્યારે ભૂમિ ઉપર પ્રભુ વિચરતા હોય ત્યારે તેઓ સાક્ષાત્ ઉપકારી છે. તેને ભાવનિક્ષેપ કહેવાય છે. તેઓની જેરહજરીમાં તેઓના ગુણોને યાદ કરવામાં નિમિત્તભૂત તેઓની પ્રતિમા ઉપકારી છે. તેને સ્થાપના નિક્ષેપ કહેવાય છે. પ્રભુની જેરહજરીમાં પ્રભુની પ્રતિમા દર્શનીય પૂજનીય અને ગુણોની સ્મૃતિનો હેતુ મનાય છે.

માતા પિતા આદિ ઉપકારી વડીલો દર્શનીય છે. રાજ્ય અને લોકોના સંસારિક સુખ માટે જીવનનો ભોગ અપવનાર રાજનેતાઓ ના ફોટા અને મૂર્તિ દર્શનીય છે. તે જ રીતે આત્માનો સંસારમાંથી ઉદ્ધાર કરી સાચી તરવાની દિશા બતાવનાર પરમાત્માની મૂર્તિ પણ દર્શનીય વંદનીય અને પૂજનીય છે. આ કલિયુગમાં તો પ્રભુજીની પ્રતિમા જ ઉપકારી હોવાથી પ્રભુસરખી છે. તેની જાળવણી માટે તથા તેની સુરક્ષા માટે 'મંદિર' બનાવવું પણ અત્યવશ્યક છે.

ઘણા લોકોને એમ લાગે છે કે મૂર્તિની પૂજા કરવામાં અને મંદિર બનાવવામાં હિંસા થાય છે. તો તે કેમ આવકાર્ય કહેવાય? તેનો ઉત્તર એ છે કે આ સ્વરૂપહિંસા છે તેનાથી અનુબંધહિંસા ટળે છે. જ્યારે અનુબંધહિંસા દૂર થતી હોય ત્યારે સ્વરૂપહિંસા અકોન્તે તથાજય બનતી નથી. આત્મામાંથી રાગ દ્વેષ મોહ કષાય આદિ દુર્ગુણો ઓછા થવા અને સદ્ગુણો પ્રાપ્ત થવા એ અનુબંધહિંસાનો ત તથાગ કહેવાય છે. જેમ ગુરૂમહારાજશ્રીનું વ્યાખ્યાન સાંભળવા જઇએ અને આવીએ તેમાં સ્વરૂપહિંસા છે તો પણ અનુબંધહિંસા દુર થાય માટે આવકાર્ય છે તેમ અહીં પણ સમજવું તથા મુનિ મહત્કામો છ કાયના રક્ષક છે કોઈ પણ જાતની હિંસા ન કરનારા છે. તો પણ એક વધુ ગામમાં રહેવાથી રાગ દ્વેષ થાય ત અનુબંધહિંસા છે. તે ન થાય તેટલા માટે વિહાર કરે રસ્તામાં નહીં આવે તો ઉતરે તો સ્વરૂપહિંસા છે. અનુબંધહિંસા તથાજયમાં સ્વરૂપહિંસા ગૌણ છે. તેમ મૂર્તિ મંદિરમાં પણ અનુબંધહિંસા તથાજય છે. માટે સ્વરૂપહિંસા ગૌણ બને છે. તથા વળી મંદિર મૂર્તિ આવકાર્ય જ બનાવે છે કે જેઓ માત્ર નિરપદાટી પ્રસન્નચાત્રી હિંસાના જ તથાગી છે સ્થાવરકાયની હિંસાના તથાગી નથી

ઘણા લોકો એવો પ્રશ્ન પણ કરે છે કે પ્રભુ વીતરાગી છે. તથાગી છે તેમની મૂર્તિને મુગટ કુંડલ અંગરચના આભૂષણ આદિ કેમ? પરંતુ આ મુગટ કુંડલ ઇત્યાદિ પ્રભુની રાજ્ય અવસ્થા છે. આવા મુગટબદ્ધ નથી છતાં તેને અસાર સમજી પ્રભુ તથાગી બન્યા. હું એવો મુગટબદ્ધ નથી છતાં તથાગી બની શકતો નથી, એવી ઉપમા સમજવા આ અંગરચના છે. આખણી કરાચેલી અંગરચનાથી પ્રભુ વીતરાગીને બદલે રાગી બની જતા નથી. આ કેવલી પૂર્વની અવસ્થાવિશેષ છે.

જો મૂર્તિ મંદિર હોય તો જ નાના મોટા બાળકો યુવાનો ભક્તિમાં જોડાય માટે પણ સંસાર તજી પ્રભુ થવાનું છે. એવો આદર્શ

સમજે સંસારને અસાર સમજે. ધર્મમાં જોડાવાનો અને ધર્મનાં બીજ રોપવાનો આ એક માર્ગ બને સજ્જનમાણસોનો સંપર્ક વધે. સત્સંગની પ્રાપ્તિ થાય સ્વાધ્યાયની વૃદ્ધિ થાય દુરુણો અને કુટેવો ઓછી થાય આપણના ઉપર મહાન ઉપકાર છે એમ સમજે. ઇત્યાદિ ઘણા લાભો મૂર્તિ મંદિરની સ્થાપનામાં છુપાયેલો છે.

પ્રભુની મૂર્તિ બનાવ્યો પછી તેમાં 'પ્રભુસ્વ' આરોપવા માટે જનશક્તિ વિધિ કરવામાં આવે છે. ઉત્તમ સોનાની સળી દ્વારા પ્રભુપાણનું વિધિ કરવામાં આવે છે. ઉત્તમ સોનાની સળી દ્વારા પ્રભુપાણનું વિધિપૂર્વક મંત્રોચ્ચાર ચુકત અંજન અંજવામાં આવે છે. ત્યારથી પ્રભુની આ મૂર્તિ ગણતી નથી પરંતુ પ્રભુજ છે એમ કહેવાય છે. અમદોપચાર થાય છે. ત્યારથી તે મૂર્તિ પ્રભુ જ હોવાથી દર્શનીય વંદનીય અને પૂજનીય બને છે. સ્નાન વસ્ત્ર અને શરીરદિની ગુણિ વિના સ્પૃશ્ય ગણતી નથી. શરીરદિની ગુણિ હોય તો જ સ્પૃશ્ય ગણાય છે. અન્યથા આજ્ઞાતના થાય છે. તેની દૃષ્ટિમાં આહાર નિહાર જાયન કરતાં નથી.

આવા પ્રકારની આજ્ઞાતનાથી બચવા માટે જ આવી પ્રભુની મૂર્તિને મંદિરમાં બીરાજયમાન કરાય છે. ગભારા આદિના ભાગમાં પ્રસ્થાપિત કરાય છે તેને 'પ્રતિષ્ઠાવિધિ' કહેવાય છે. પ્રભુજીને ચોક્ક ઉચા આસને આજ્ઞાતના ન થાય તે રીતે બીરાજમાન કરવા તે જ પ્રતિષ્ઠા કહેવાય છે. આ પ્રતિષ્ઠાવિધિ પ્રસંગે સંઘનો અનેરો ઉત્સાહ હોય છે. સૌ પોત પોતાની શક્તિ અનુસાર પ્રભુની ભક્તિ પૂજામાં જોડાય છે. બાળકો સ્ત્રીઓ અને નવજીવનો ધર્મ પામે છે. ધર્મ ન સમજતા હોય તેઓ પણ ધર્મ પામે છે. જેનેતર લોકો પણ આવા પ્રકારની પ્રભાવના જોઈને જેનધર્મ પામે છે અને તેની ભૂમિ ભૂમિ અનુભવેના કરે છે. સ્થાપના સાધર્મિકવાત સત્ય અને ગામ જમત્ર આદિ કાર્યો દ્વારા સકલલોકો હથેલી થાય છે. જેમ રાજા રાજચણાદી ઉપર બીરાજમાન થતા હોય ત્યારે ગામના સમસ્ત લોકો હર્ષના હીલોળે ચડે છે તેમ પ્રભુ જ્યારે બીરાજમાન થતા હોય અર્થાત પ્રભુની પ્રતિષ્ઠાવિધિ હોય ત્યારે ગામનાં અંતરારા કર્યો દૂર થાય છે. અને દિન પ્રતિદિન સંસારિક સુખ સંપત્તિથી પણ ગામની વૃદ્ધિ થાય છે.



"A lie is a coward's way of getting out of trouble"

(Author Unknown)

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"Those at war with others are seldom at peace with themselves"

(Author Unknown)

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many many congratulations to the**

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"We should forgive and then forget what we have forgiven"

(Lord Mahavir)

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"A true friend says nasty things to your face instead of behind your back"

(Author Unknown)

VIRCHAND RAGHAVJI GANDHI

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, USA, almost a century ago, America, and the West, for the first time, heard the 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 virtue of the success he achieved at the Conference and also by his work as a religious thinker.

In 1893, over 100 years ago, more than three thousand delegates of different nations and religions had assembled at the conference. The conference was inaugurated on the 11th of September, and Virchand Gandhi, Swami Vivekanand, P. C. Majumdar, 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 thus pave the way for world peace.

Virchand Gandhi, a young man of twenty-nine, 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 Kathiwadi turban on his head, and country shoes. This external appearance bore the imprint of India. The scholarship, the impartiality outlook, and the oratorical skill of this man fascinated the delegates at the conference of World Religions. A 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 the 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.

"15 minutes spent in anger will produce toxins which will last for 6 months in the body"
(Acharya Sushil Kumar Ji)

He illustrated the specific Jain code of conduct, the Jain way of life, and explained the cardinal principles of 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 his new knowledge, an American gentleman 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 an new element so as to convince that their religion ranks 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 householder, 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.'

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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 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. It 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 talked 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 will 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 this 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,

"If your religion leaves your life unchanged, you'd better change your religion"
(Author Unknown)

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 this 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 the 8th of August, 1894, the citizens of Kasadova awarded a gold medal to him. In this city, he delivered a lecture on 'Some mistakes corrected'. In America, Virchand Gandhi founded two institutions, namely 'The Gandhi Philosophical Society' and 'The School of Oriental Philosophy'. In Chicago he founded the institution '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 practised 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. 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 Hons. 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 rule 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 of 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 Mahasabha or 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.

"The person who argues the most about religion usually has the least of it"

(Author Unknown)

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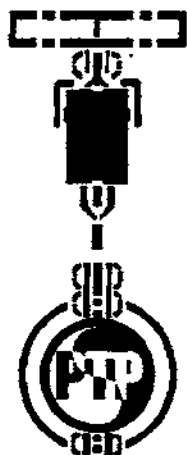
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(Author Unknown)

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क्यों करें मौन ?

साध्वी श्रुतयशा

एक प्राचीन रूपक है। एक आभूषण पेटिका में नैकलेस एवं नूपुरों का वार्तालाप हुआ। नूपुरों ने अपनी व्यथा को उंडेलते हुए कहा - भैया! हम दोनों एक ही घर में जनमे हैं, एक साथ रहते हैं। दोनों का प्रयोजन भी एक ही है - मनुष्य के शरीर को विभूषित करना। पर मनुष्य हमारे साथ भेदभाव का व्यवहार करता है। वह मुझे कभी गले नहीं लगाता। नैकलेस ने कहा- भैया! इसमें मनुष्य का दोष नहीं है।

यदि तुम भी मेरी तरह मौन रहना सीख जाओ तो हर व्यक्ति तुम्हें गले लगाएगा। तुम्हें किसी के चरणों का दास नहीं बनना पड़ेगा। वस्तुतः मूल्यांकन का एक आधार है- वाणी। अल्पभाषिता व्यक्ति की महत्ता को शतगुणित करती है।

जीवन को कलात्मक बनाने के अनेक आयाम हैं, उनमें एक है- वाणी और मौन का संतुलन। मौन केवल आध्यात्मिकता का ही सूत्र है, व्यावहारिक जीवन में भी उसका बहुत महत्त्व है। जो समय पर चुप रहना नहीं जानता, वह जीवन में सफलता को हासिल नहीं कर सकता। प्रगति की दौड़ में सतत गतिमान रहने के लिए विविध प्रकार के प्रबन्धन की शिक्षा से विधियों का विकास किया जा रहा है पर जो यह नहीं जानता कि क्या बोलें, कैसे बोलें, कब बोलें और क्यों बोलें, वह ईश्वर प्रदत्त इस वाक् वरदान से लाभान्वित नहीं हो पाता एवं जीवन सुख एवं शान्ति की अनुभूति से वंचित रह जाता है।

मौन का सामान्य अर्थ है- न बोलना या बोलने का त्याग करना। स्थूल दृष्टि से यह ठीक है पर जब तक हम मौन की अर्थात्मा तक नहीं पहुंचते, उसकी सार्थकता भी साबित नहीं हो पाती। यदि

किसी व्यक्ति ने एक घंटे का मौन किया और एक घंटे के दौरान ॐ ॐ की अव्यक्त वाणी में उसने सारा कार्य जारी रखा, तो क्या वह मौन उसके लिए विशेष फलदायक होगा? क्या उस मौन से शक्ति का अपव्यय नहीं होगा, क्या वह मौन उसको वाक्संवर की दिशा में आगे बढ़ाएगा? ये ऐसे अहम् प्रश्न हैं जो हमें मौन के अर्थ को समझने के लिए प्रेरित करते हैं।

शरीरशास्त्रीय दृष्टि से मौन का अर्थ है स्वरयंत्र का कायोत्सर्ग। एक शब्द के उच्चारण में मनुष्य के शरीर की सैंकड़ों मांसपेशियों को कार्य करना पड़ता है। उस संचालन प्रणाली का मुख्य दायित्व निर्वहन करना पड़ता है स्वरयंत्र को। मनुष्य का स्वरयंत्र निरन्तर स्पन्दन करता रहता है, कार्यरत रहता है। उसे एक क्षण भी विश्राम का अवकाश नहीं। हर दिन वर्किंग डे है। स्वरयंत्र को यदि शिथिल करना है तो व्यक्ति को मौन का अभ्यास करना होगा। यदि व्यक्ति प्रतिदिन एक घंटा भी स्वरयंत्र को शिथिल करने का प्रयास करने में सफल हो जाए तो वह अपनी बहुत सी शक्ति का अपव्यय होने से रोक सकता है।

जैन दर्शन की भाषा में मौन का अभिप्राय है - वाक् गुप्ति। प्राणी की प्रत्येक प्रवृत्ति चाहे वह शारीरिक हो, वाचिक या मानसिक हो, कर्मपरमाणुओं को आकृष्ट करती है। मौन करने वाला व्यक्ति वाचिक प्रवृत्ति से आने वाले कर्म-मल से आत्मा को बचा लेता है, कर्म वर्गणा के आगमन को रोकता है। गुप्ति जैन साधना पद्धति का मूल है, क्योंकि जैन संस्कृति निर्वृत्ति प्रधान संस्कृति है। यदि व्यक्ति संवर की साधना में अग्रसर नहीं होता तो उसकी तपः साधना भी हस्तिस्नानवन् रह जाती है।

"Blessed are our enemies, for they tell us the truth when our friends tell us lies"

(Author Unknown)

अतः मोक्षमार्ग का मुख्य तत्त्व है-सम्यक् प्रकार से बुद्धि एवं श्रद्धा पूर्वक मन, वचन और काया को उन्मार्ग से रोकना और सम्यग् मार्ग पर प्रस्थित करना । भौतिक विषयों एवं कषाय आदि की सावध प्रवृत्ति से वचन का निरोध, वाणी का नियमन ।

आध्यात्मिक दृष्टि से मौन का प्रयोजन है-अन्तर्दृष्टि का विकास। बहिर्मुखता साधना का सबसे बड़ा विघ्न है, क्योंकि उसके कारण व्यक्ति अपने अन्दर सतत् प्रवहमान सत्, चित्त और आनन्द की त्रिवेणी का अनुभव नहीं कर पाता । मौन करने वाला व्यक्ति निर्विचारिता की दिशा में अग्रसर होता है, क्योंकि वाणी ही विकल्पों एवं विचारों की जननी है । भगवान् महावीर से इन्द्रभूति गौतम ने पूछा- भन्ते! वचन-नियमन से क्या लाभ होता है ? भगवान् ने उत्तर दिया -गौतम ! जो वाणी का निग्रह करता है वह निर्विचारिता को उत्पन्न करता है । और निर्विचारिता ही अध्यात्मयोग एवं साधना का मूल है । आत्मस्थ वही हो सकता है जो अन्तर्मुखी हो निर्विकल्प एवं निर्विचार हो । इस दृष्टि से अध्यात्म की अहम अपेक्षा है मौन ।

प्रश्न हो सकता है कि मनुष्य एक सामाजिक प्राणी है । उसका जीवन द्विविध-आयामी है । वह केवल वैयक्तिक या आध्यात्मिक स्तर पर नहीं जी सकता। उसके लिए संबंध, समाज और व्यवहार भी उतने ही अपेक्षित हैं । व्यवहार वाणी पर आधारित है तो क्या मौन उसके सामाजिक जीवन में बाधक नहीं ? बोलना व्यावहारिक क्षेत्र की आवश्यकता है-यह जितना सत्य है उससे कहीं अधिक सत्य है-समय पर मौन रहना सामाजिकता का भूषण है । आग्रह एवं विग्रह की अभिव्यक्ति का प्रथम साधन है वाणी, झगड़े की जड़ है वाणी, क्रोध की अग्नि का प्रमुख ईंधन है - वाणी । यदि एक समाज के अधिकांश व्यक्ति वाणी के दुष्प्रयोग से बचते रहें तो सामाजिक जीवन में कड़वाहट के अधिकतर प्रसंग स्वतः मिट जाएं । यदि एक व्यक्ति रोषारुण होकर

बकवास करे, उस समय दूसरा मौन रहकर अपने विवेक का परिचय दे सके तो प्रतिपक्ष के अभाव में क्रोध स्वयं समाप्त हो जाता है । इसीलिए विग्रह-शमन के तीन उपाय बताए जाते हैं-

१. मौन २. श्वास-निरोध ३. स्थान-परिवर्तन ।

दूसरे एवं तीसरे उपाय की उपयुज्यता तभी होती है जब व्यक्ति मौन न कर पाए ।

मौन साधना के अनेक प्रकार हो सकते हैं-१. एक निश्चित समयावधि तक बिल्कुल न बोलना, बोलने का त्याग करना । २. अनावश्यक न बोलना । ३. आवश्यक होने पर अल्प, मधुर एवं सोच - समझ कर बोलना। ४. असत्य एवं संवेग-प्रधान (कषाय-युक्त) वाणी न बोलना।

पर्युषण पर्व अध्यात्म साधना का पुनीत पर्व है । इस अवसर पर मनुष्य यदि इन विविध मौन विधियों का यथोचित प्रयोग करने के लिए संकल्पबद्ध हो, समय-समय पर उनका प्रयोग करता रहे तो उसका जीवन कलापूर्ण बन सकता है । मानव-मानव में इस कला के प्रति अभिरुचि जागृत हो, ऐसी मंगलकामना है।

मंगलकामना

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तेरहपंथी, स्थानकवासी
सब एक पंथ के अनुयायी,
सब एक देव के विश्वासी
हम जैनी, अपना धर्म जैन,
इतना ही परिचय केवल हो
हम यही कामना करते हैं,
आने वाला ऐसा कल हो

"It is possible to learn things from an enemy that you cannot learn from a friend"

(Mahatma Gandhi)

(तरंग- सारंगा तेरी याद में)

(स्थापी)

प्रभु तुम्हारे नाम को, गाऊँ नित नित रोज SS हो SSS
मधुर तुम्हारे S गीत बिना SS जीवन का नहीं छोरे S हो S हो S
(अन्तरा)

तम हमारे सजत है S राह है तिरछो धार S
लोभ मोह, के बहाव में SS गिरती नैय्या बार SS
लौ तुम्हारी जली रहे SS २ SS तिमिर पास न आपे SS
हो S हो S प्रभु तुम्हारे नाम को

रहूँ, सदा परिग्रह बिना SS अहिंसा के पथ पाल SS
सत्य सदा मन में रहे SS अचार्य आचार के सात SS ।
हो S हो S पंच महाप्र संग रहे SS २ SS मोह कर्म मिट जाय SS
हो S हो S प्रभु तुम्हारे नाम को

- निर्मल दोसी

(तर्ज - नैन नाही मिलाओ)

(स्थापी)

ज्ञान ओ ध्यान की ज्योति जलाओ S २ SS
मनुज जनम पाया है आज S आ S आ S
ज्ञान ध्यान की ज्योति जलाओ

(अन्तरा)

निसर्ग, अधिगं, को लाओ ये साथ S २ SS
उपशम क्षयो S -पशम - क्षय -मोह S २ SS
ज्ञान ध्यान की ज्योति जलाओ

सातों तलों के रुप जानो SS २ SS
तत्त्वार्थ, धरम, शुक्ल ध्यान SS २ SS
ज्ञान ओ ध्यान की ज्योति जताओ
मनुज जनम पाया है आज

ज्ञान ओ ध्यान की ज्योति जलाओ ।

- निर्मल दोसी

"Few burdens are heavy when everyone lifts"

(Shakespeare)

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THE JAIN SOCIETY OF HOUSTON



Jain Center of Southern California's participation in this joyous, historical event is of great significance. Jain Center of Southern California was instrumental in the founding of the Federation of Jain Associations in North America (JAINA) and hosted its first convention in Los Angeles in 1981.

Jain Center of Southern California will celebrate the 7th anniversary of the Jain Bhavan and Derasar inauguration on July 8, 1995. Jain Bhavan is an outstanding facility which was custom designed to serve the religious, cultural, and social needs of the Jain community. The Ghabhara shown above houses the murtis of three Tirthankars - Lord Mahavir in the center, Lord Rushabhdev on the left, and Lord Parshvanath on the right respectively. The idols of Ghantakarna Mahavir (Yaksha) and Padmavati Devi (Yakshini) are housed in two Gokhus.

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(Author Unknown)

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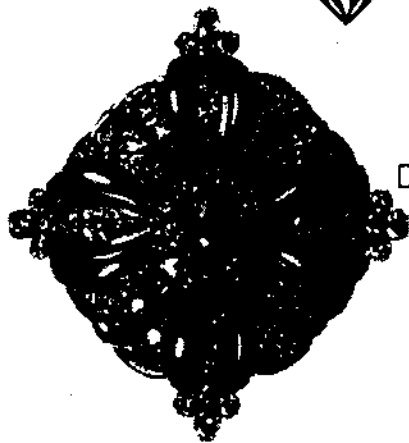
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*"Self Control is not possible without patience; without self-control there is no sacrifice;
without sacrifice self-confidence is impossible"*
(Author Unknown)

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"Kindness is the ability to love people more than they deserve"

(Author Unknown)







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(Author Unknown)

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"Every man who expects to receive happiness is obligated to give happiness. You have no right to consume it without producing it" (Plato)

JAIN TEACHINGS

by Dr. L. M. Singhvi (Declaration of Nature)

This declaration was presented to His Royal Highness Prince Philip, President of the World Wide Fund (WWF) for Nature International on 23rd October 1990, at Buckingham Palace. This was to mark the formal entry of the Jain faith into the Network on Conservation and Religion.

1. Ahimsa (non-violence)

The Jain ecological 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 Tirthankar (Path-Finder) 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 other Tirthankars of this era, beginning with Adinatha Rishaba. 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 as 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 Jain's teach and practice not only towards human beings but towards all of nature. 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 or 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 evil of violence writ large. The teaching of *Ahimsa* refers not only to wars and visible physical acts of violence,

but to the 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.'

Jain cosmology recognizes the fundamental natural phenomenon of symbiosis or mutual dependence, which forms the basis of the modern-day science of ecology. It is relevant to recall the term 'ecology' was coined in the latter half of the 19th century from the Greek word '*oikos*' meaning 'home,' a place to which one returns. Ecology is the branch of biology which deals with the relationships of organisms to their surroundings and to other organisms.

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 defining 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 in a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation, and assistance in a universe teeming with interdependent constituents.

"Whosoever eats the flesh of an animal is actually eating his own flesh himself"

(Jesus Christ)

3. Anekantavada (the doctrine of manifold aspects)

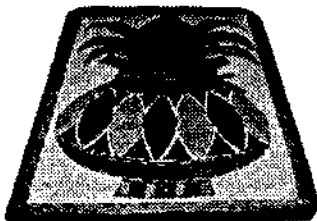
The concept of universal interdependence underpins the Jain theory of knowledge, known as *Anekantavada*, or the doctrine of manifold aspects. *Anekantavada* describes the world as a multi-faceted, ever-changing reality with an infinity of viewpoints depending on the time, place, nature, and state of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

This leads to the doctrine of *syadvada*, or relativity, which states that the 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 one 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 point of view. 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 towards 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 only 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 around suffering through the ocean of excessive re-births."

Jiva-Daya means caring for and 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 the forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other.



"Meat eaters are like walking graves of slaughtered animals"

(George Bernard Shaw)

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(Author Unknown)

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"The trouble with people forgiving and forgetting is that they keep reminding us that they're doing it"

(Author Unknown)

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(Swami Premananda)

જૈન દર્શનમાં

કર્મનું

રહસ્ય

લેખિકા : તત્ત્વચિંતક સુનંદાબહેન વફોર
સહયોગ : દક્ષાબહેન મહેતા

સમસ્ત વિશ્વમાં અનેક વિચિત્રતાઓ જાણવા અને જોવા મળે છે. જે દેશ, કાળ, જન્મ અને આયુષ્ય જેવા કારણોથી સમજાય છે કે તેમાં કેટકેટલી વિષમતાઓ છે.

દેશ દેશની વિષમતાઓ : એક દેશમાં માનવ જીવનની અનેક પ્રકારની ભૌતિક સુખની અને સંપત્તિની વિપુલતાઓ છે. તો બીજા દેશોમાં માનવજીવનમાં ઘણા પ્રકારની વિપત્તિઓ ફોજ છે.

ક્રમની વિષમતાઓ : દરેક યુગે માનવ જીવનની પધ્ધતિઓ બદલાતી રહે છે. યુગલિક કાળના જીવન અને આજના સામાન્ય માનવ જીવનની પધ્ધતિઓ માં ઘણું અંતર ફોજ છે. આયુષ્યની વિષમતા તો અજબની છે કે કોઈ ગર્ભથી બહાર નીકળવા જ ન પામે. કોઈ પાંચ પંદર, પચીસ કે પચાસ વર્ષ ચિર વિદાય લે. અત્યંત અનિચિત આયુષ્ય છે.

જન્મની વિષમતાઓ : ચારે ગતિમાં અનેક પ્રકારના જન્મના સ્થાનો અને તે પ્રમાણે સુખદુઃખની વિષમતા છે. આપણે જોઈએ છીએ કે એક એક જીવને ખાવા સુંદર પદાર્થો મળે છે તો બીજા જીવને સુકા લેટલાના પણ ફાં ફાં ફોજ છે. એક જીવ જન્મે ત્યારે ખમા ખમા થાય છે તો બીજા જીવને જન્મતાની સાથે જ દુઃખ વિટળાવેલું ફોજ છે. એક જીવ જન્મે સેગી તો બીજો નિસેગી ફોજ છે. આ કાંઈ કોઈ માનવે કરેલી વ્યવસ્થા નથી, પણ જીવે અજ્ઞાનવશ કરેલા દુષ્ટ પરિણામ કે કૃત્યના ફળ છે. તે રૂપે જીવને દુઃખની પ્રાપ્તિ થાય છે. જીવે કરેલા સુકૃત્યથી કે શુભ પરિણામથી સુખની પ્રાપ્તિ થાય છે. જો જીવને સુખ જ જોઈએ તો તેણે બીજાને દુઃખી કરવાનું કૃત્ય ત્યજ દેવું જોઈએ.

આ સર્વ વિષમતાઓનો પાછળ એક ગૂઢ સૂક્ષ્મ રહસ્ય છે.

તેને દર્શનકાલેએ કર્મના નામે પ્રસિદ્ધિ આપી છે. આ કર્મોનું જીવ પોતાના શુભાશુભ ભાવ કે પરિણામ પ્રમાણે સર્જન કરે છે. મનુષ્ય માત્રને મન, વચન અને કાયાના યોગ (સાધનો) મળ્યા છે. આ યોગો પરિણામ દ્વારા શુભમાં પ્રવર્તે તો શુભ કર્મ બંધાય છે અને અશુભ માં પ્રવર્તે તો અશુભ કર્મ બંધાય છે. શુભ કર્મ દ્વારા કે અશુભ કર્મ દ્વારા જીવ દેહાદીના અનુક્રમે સુખ કે દુઃખ ભોગવે છે. માટે એક ભવના થોડા સુખ ખાતર ઘણા ભવોનું દુઃખ ભોગવવું પડે તેવું શા માટે કરવું ?

આ પ્રમાણે જીવ પરિણામ દ્વારા નિરંતર શુભાશુભ કર્મોનું સર્જન કરતો રહે છે. જો જીવના પરિણામ શુભાશુભ યોગને બદલે શુદ્ધ ઉપયોગમાં પ્રવર્તે તો કર્મો નો નાશ થઈ જીવ મુક્તિ પામે છે. આ માટે પ્રથમ સંસારમાં થતી યોગની અશુભ પ્રવૃત્તિથી મુક્ત થવા શુભ કાર્યો અને શુભ ભાવ દ્વારા શુભમાં પ્રવૃત્ત થવું. ગૃહસ્થજીવન શુભાશુભ ભાવનું ગુણસ્થાનક છે. વળી શુભ

ભાવમાં અટકી ન જવું, કારણ કે શુભ ભાવ પણ બંધનું કારણ છે. પરંતુ શુભભાવમાંથી ઉપયોગને શુદ્ધાત્મામાં જોડવો જેથી શુદ્ધ ઉપયોગ વડે કર્મની નિર્જરા થતાં આત્મા પરમાત્મા સ્વરૂપે પ્રગટ થાય.

કર્મના રહસ્યનું શાસ્ત્રીય નિરૂપણ આ પ્રમાણે

છે. :

આત્મા સાથે કાર્મણ વર્ગજ્ઞાનો સંબંધ તે કર્મ છે, અર્થાત આત્માના પ્રદેશો સાથે કાર્મણ વર્ગજ્ઞાનું ક્ષીરનીર સમ એકમેક થઈ કર્મરૂપે પરિણમવાની પ્રક્રિયાને જૈન દર્શનમાં આશ્રય તરીકે ઓળખવામાં આવે છે. આશ્રય એટલે જેના વડે કર્મોનો પ્રવાહ આવે.

જગતના જીવો અનંતા અનંત છે. તેથી કર્મની પ્રકૃતિ પણ અનંત છે. અભ્યાસની દૃષ્ટિએ તેનો મુખ્યત્વે આઠ પ્રકારના કર્મોમાં સમાવેશ કરવામાં આવ્યો છે. આ આઠ પ્રકારના કર્મોમાં ચાર પ્રકારના કર્મો ધાતી છે. અને ચાર પ્રકારના કર્મો અધાતી છે.

ધાતી કર્મો એટલે જે કર્મો આત્માના ગુણો પર આવરણ કરે અર્થાત આત્માની અનંત દર્શન, અનંત ચારિત્ર અને અનંત શક્તિને દબાવે. આ કર્મો દર્શનાવસ્થીય, જ્ઞાનાવસ્થીય, મોહનીય અને અંતર્યય કર્મ તરીકે ઓળખવામાં આવે છે.

અધાતી કર્મો શુભાશુભરૂપે પરિણમે છે. જે નામ, ગોત્ર, આયુષ્ય અને વેદનીય કર્મ તરીકે ઓળખવામાં આવે છે. આ કર્મોનો પ્રધાન સંબંધ શરીર સાથે છે. આમ અધાતી કર્મો કાયયોગ પ્રધાન છે. જ્યારે ધાતી કર્મો મનોયોગ પ્રધાન છે. આત્માના ઉપયોગ પર અશુદ્ધિ ધાતી કર્મોની છે, જ્યારે આત્માના પ્રદેશ પર અશુદ્ધિ અધાતી કર્મોની છે. આમ ધાતી કર્મો અસત્ પુરુષાર્થને કારણે આત્મા પર આવરણ કરે છે. જ્યારે અધાતી કર્મો ભવિતવ્યતા કે પ્રસ્થ પ્રમાણે છે. આમ અધાતી કર્મનું મૂળ ધાતી કર્મ છે. અને ધાતી કર્મનું મૂળ મોહ અને અજ્ઞાન છે. મોહ અને અજ્ઞાનનો નાશ થતાં ધાતી કર્મોનો સર્વથા નાશ થાય છે. પછી અધાતી કર્મોનો કાળક્રમે આયુષ્ય કર્મ પૂર્ણ થતાં તેની સાથે નાશ પામે છે. ધાતી કર્મની બધી પ્રકૃતિઓ પાપ પ્રકૃતિઓ છે જ્યારે અધાતી કર્મની પ્રકૃતિઓ પાપ-પુણ્ય ઉભય પ્રકૃતિઓ છે.

આ આઠ કર્મો આત્માની સાથે ચાર પ્રકારે સંબંધમાં આવે છે.

(૧) પ્રકૃતિ (૨) સ્થિતિ (૩) રસ (અનુભાગ) (૪) પ્રદેશ

(૧) પ્રકૃતિ - કર્મનો સ્વભાવ : કર્મ આત્માને ડેવું ફળ આપશે જેમકે જ્ઞાનાવરણિય કર્મ આત્માના જ્ઞાનગુણને સેકે તે તેની પ્રકૃતિ.

(૨) સ્થિતિ : કયું કર્મ આત્માની સાથે કેટલો સમય રહેશે.

(૩) રસ અર્થાત અનુભાગ : કર્મના રસ પ્રમાણે તે કર્મની શુભાશુભ ફળ આપવાની તીવ્રતા અને મંદતા કેટલી છે. જીવે જો અશાતાનું કર્મ તીવ્ર પણે બાંધ્યું ફોજ તો તે જીવે અશાતા વેદનીયનું કર્મ તીવ્રતાથી ભોગવવું પડે. તે પ્રમાણે દરેક કર્મ માટે સમજવું.

(૪) પ્રદેશ- પરમાણુઓનો જથ્થો : જીવે જે કર્મની સ્થિતિ લાંબી બાંધી ફોજ તેના પરમાણુઓનો જથ્થો વધુ ગ્રહણ કર્યો ફોજ તેથી તે પ્રમાણે કાર્મણસ્કંધોનું આત્મા સાથે જોડાવાનું ફોનાધિક ફોજ છે.

"Always hold your head up, but keep your nose at a friendly level"

(Author Unknown)

આ કર્મ ઉપરાંત અત્મા સાથે ચાર પ્રકારે જે સંબંધમાં આવે છે તેને (૧) બંધ (૨) ઉદય (૩) ઉદ્ધીરણ : અને (૪) સત્તા કહેવામાં આવે છે.

(૧) બંધ : જીવના પરિણામનું નિમિત્ત પામી બીજરૂપે કર્મનું બંધાવું તેને કર્મબંધ કહે છે અર્થાત અત્માના પ્રદેશો સાથે કર્મજાળ વર્ગણાનું દૂધ પાણીની જેમ એકમેક થઈ જવાનો સ્વભાવ તેને બંધ કહે છે.

(૨) ઉદય : બંધાવેલા કર્મોનું ફળ બેસવું અથવા તે કર્મો પરિણામ આપે તે પ્રમાણે જીવને સુખદુઃખનો અનુભવ થાય તેને કર્મનો ઉદય કહે છે.

(૩) સત્તા : બંધાવેલા કર્મોનો તેનો ફળ આપવાનો સમય ન થાય ત્યાં સુધી આત્મપ્રદેશો પર પડી રહેવું અર્થાત સત્તામાં રહેવું. કર્મના આવા આત્મા સાથે પડી રહેવાના સમયને અભાધાકાળ કહે છે.

(૪) ઉદ્ધીરણ : કર્મને ઉદયમાં લાવી શીઘ્રતાથી મુક્તિથી દેવાની પ્રક્રિયાને ઉદ્ધીરણ કહે છે, જેમ કાચી કેરીને શીઘ્રતાથી પકવવા માટે ઘાસ વગેરે નાખીને સખવામાં આવે છે તેવી રીતે તપ - લોભ જેવા પ્રકારે દ્વારા અર્થાત દેહભાવનું દમન કરવાના પ્રકારથી કર્મને શીઘ્ર ભોગવી તેની નિર્જરા કરવાની પ્રક્રિયાને ઉદ્ધીરણ કહે છે.

આ કર્મ પુદ્ગલો કચાવરસનું નિમિત્ત પામીને

આત્મપ્રદેશોને ચોટે છે. જેના ચાર પ્રકાર નીચે પ્રમાણે છે.

(૧) સ્પૃષ્ટ (૨) બંધ (૩) નિધત્ત અને (૪) નિકાચિત

(૧) સ્પૃષ્ટ કર્મ (શિથિલ - સ્પર્શશૂન્ય) સોચના ઢગલામાંથી સોચને છૂટી પાડતા કે ઢોલા દોરાની ગાંઠને છોડતા વાર લાગતી નથી તેમ આ પ્રકારનું શિથિલ કર્મ સાચો પશ્ચાતાપ થતાં આવું શિથિલ કર્મ સહેલાઈથી છૂટે તેવું બંધાય છે.

(૨) બંધ કર્મ (કંઈક શિથિલ કંઈક ગાઢ) દોરામાં પસંદેલી સોચો ને જેમ છૂટી પાડતાં વાર લાગે તેમ આ કર્મ કંઈ પ્રાયશ્ચિત કરવાથી છૂટી શકે છે.

(૩) નિધત્ત કર્મ (અલ્પ નિકાચિત) જૂના દોરામાં કાટવાળી સોચોના સંબંધને છૂટી પાડતા ઘણો પરિશ્રમ પડે - સમય ખર્ચાય તેમ તેમ આ કર્મ ઉગ્ર તપ દ્વારા છૂટી પાડી શકાય જેમાં સમય અને શ્રમ વધુ થાય.

(૪) નિકાચિત (અતિગાઢ) કર્મ : અગ્નિના તાપથી સોચો એકરસ થઈ જાય ત્યારે તેને સોચરૂપે છૂટી પાડતાં ઘણો સમય જાય તેમ આ નિકાચિત કર્મો ફળ આપ્યા સિવાય ક્ષય પામતા નથી. સમતાપૂર્વક ભોગવ્યે જ તેનો ક્ષય થાય. આ પ્રકારે અશુભ કર્મોના છે. તેવીજ રીતે શુભકર્મ બંધમાં સમજવું. તીર્થંકર નામકર્મ શુભનામકર્મ નિકાચિત છે.

આત્માના આઠ અક્ષયગુણોને રોકનારા આઠ પ્રકારના કર્મો

કર્મનું નામ	જ્યા પ્રકારના ગુણને રોકે	દ્રષ્ટાંત
(૧) જ્ઞાનાવરણીય કર્મ	આત્માના જ્ઞાન ગુણને રોકે	આંખે પાટા જેવું
(૨) દર્શનાવરણીય કર્મ	ઈન્દ્રિયો દ્વારા થતા આત્માના દર્શનગુણ અને જાગૃતિને રોકે	સજાનો દારૂપાણ રોકે તેવું
(૩) મોહનીય કર્મ	આત્માના મધ્યા અને વિતરણ ભાવને રોકે	મદિસપાનથી થતી બેભાન અવસ્થા જેવું
(૪) અંતરય કર્મ	આત્માની અનંત શક્તિને રોકે	સજાનો ભંડારો છતી વસ્તુ આપે નહીં
(૫) વેદનીય કર્મ	આત્માના અસીસી અવ્યાબાધ ગુણને રોકે	મધની ખરડાવેલી છત્રીથી મધ ખાવા જેવું
(૬) નામ કર્મ	આત્માના અરૂપી ગુણને રોકે	ચિત્તાસે જેવું ચિત્ર દોરે તેવું
(૭) ગોત્ર કર્મ	આત્માના અગુરુ લઘુ ગુણને રોકે	કુભાર ઘડા બનાવે તેનો સદુપયોગ કે દુરુપયોગ થાય તેવું.
(૮) આયુષ્ય કર્મ	આત્માના અમરત્યને રોકે	જેલની સજા જેવું

પ્રથમના ચાર કર્મો ધાતી છે જે આત્માના ગુણોનો ધાત કરનારા છે જ્યારે બીજા ચાર અધાતી છે જે શુભાશુભ ફળને આપનારા છે.

આ ચાર ધાતી કર્મ તો કેવળ પાપને કારણે જ બંધાય છે અને અધાતી કર્મો શુભાશુભભાવ ફોવાથી પુણ્ય - પાપરૂપે બંધાય છે.

આ આઠ કર્મો બંધાવવાના કારણો નીચે પ્રમાણે મૂલવી શકાય.

(૧) જ્ઞાનાવરણીય કર્મબંધના કારણો :

જીવ જ્ઞાનસ્વરૂપ નાવા છતાં જ્ઞાનનું આવરણ દુઃખ દાયક છે અને તે નીચે મુજબ કરેલાં પાપોની નિપજ છે, જેમકે જ્ઞાનના ધારક

"Reputation is precious, but character is priceless"

(Sir John White)

દેવ ગુરુનો અનાદર, અવજ્ઞા અથવા જ્ઞાનના સાધનોની અશાતના. તદઉપરાંત ઉપકરણોની શુદ્ધિ ન જાળવવાથી પણ જ્ઞાનાવસ્થા કર્મ બંધાય છે.

(૨) દર્શનાવસ્થા કર્મબંધના કારણો :

આત્મા સ્વયં ઉપયોગક્ષણ સંક્રિત છે. તે ઉપયોગમાં પ્રમાદ સેવવાથી તથા જ્ઞાનાવસ્થા કર્મના જેવા કારણોથી દર્શનાવસ્થા કર્મ બંધાય છે.

(૩) મોહનીય કર્મબંધના કારણો :

જ્ઞાની ભગવાંતોએ વસ્તુનું જે સ્વરૂપ બતાવ્યું છે તેથી વિપરીત કહેવું, ઉત્સૂક પ્રરૂપણ કરવી, સર્વજ્ઞ પરમાત્માએ દર્શાવેલો સ્ત્રવ્ય સન્માર્ગનો નિષેધ તથા દેવગુરુધર્મ તત્વની વિરૂધ્ધ બોલવાથી દર્શન મોહનીય કર્મ બંધાય છે જ્યારે ક્રોધ, માન, માયા, લોભની વૃત્તિઓ સેવવાથી તથા નવ નોકશાયતથા પાંચ ઈન્દ્રિયોની આસક્તિથી ચારિત્ર મોહનીય કર્મ બંધાય છે.

(૪) અંતરાય કર્મબંધના કારણો :

અન્યના ધર્મકાર્યમાં અંતરાય કરવાથી તથા જિનપૂજાદિ, વતત્તપાદી કે દાનાદિ જેવા સુકૃત્યમાં અન્યને અવરોધ કરવાથી અને હિંસાદિ પ્રવૃત્તિ કરવાથી જીવને અંતરાય કર્મ બંધાય છે.

(૫) નામ કર્મબંધના કારણો :

શુભ નામકર્મ, ક્ષમા, નમ્રતાઆદિ ગુણો કેળવવાથી, ગુણોજનોનો પ્રમોદ તથા દુષ્કૃત્યની નિંદા કરવાથી બંધાય છે જ્યારે અશુભ નામકર્મ, મન, વચન, કાયાની વક્તા, પરનિંદા, સ્વપ્રસંશા, છળ, પ્રપંચ, અસત્ય, ચોરી વિગેરેથી નામકર્મ બંધાય છે.

(૬) ગોત્ર કર્મબંધના કારણો :

ઉચ્ચ ગોત્ર નિરહંકાર, ગુણ ગ્રાહકતા, જિનભક્તિ, ગુરુઉપાસના, શાસ્ત્ર પ્રત્યે રૂચી વિગેરેથી બંધાય છે જ્યારે નીચ ગોત્ર અહંકાર, મદ, મત્સર, જેવી વૃત્તિઓ તથા પરનિંદા, સ્વપ્રસંશાથી મળે છે..

(૭) વેદનીય કર્મબંધના કારણો :

શાતાવેદની કર્મ, જિનભક્તિ, ગુરુજનોની વૈવાવચ્ચ, ધર્મની જાળ, વતિધર્મનું પાલન, સુપાત્રને દાન, કષાય અને વિષયોની મંદતા વિગેરેથી બંધાય છે જ્યારે ઉપરના કારણોથી વિરૂધ્ધ વર્તવાથી, શોક સંતાપ કરવાથી આર્તધ્યાન કરવાથી, અભક્ષ્ય જેવા પદાર્થોના સેવનથી, સદ્ગુરુની નિંદા કરવાથી અશાતા વેદનીય કર્મ બંધાય છે..

(૮) આયુષ્ય કર્મબંધના કારણો :

પંચમ ગતિની અપેક્ષાએ ચારે પ્રકારના આયુષ્ય સંક્રિત ચારે ગતિમાં દુઃખ છે છતાં મનુષ્ય અને દેવનું આયુ શુભ ગણાય છે..

નરકાયુ મક્કા આસંભ પરિગ્રહ કરવો, પાપમુક્ત વ્યાપાર તથા તીવ્ર કુર પરિણામોનું સેવન તથા વેસ્ત્રાવ, સૈદ્ધ્યાન, શાન્તિભોજન વિગેરે..

તિર્યંચાયુ છળ, પ્રપંચ, વિશ્વાસઘાત વિગેરેથી બંધાય છે.

મનુષ્યાયુ સરળતા, સંતોષ, વિનય, પચેપકાર, વિષય-કષાયની મંદતા, અલ્પ આસંભ પરિગ્રહ વિગેરે સદ્ગુણોના સેવનથી પ્રાપ્ત થાય છે.

દેવાયુ સરાગ સંચમ, બાળતપ, દેશવિરતિ જેવા નિયમોનું પાલન કરવાથી બંધાય છે.



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"Prayer should not be a gadget that we use when nothing else works"

(Confucious)

CONCEPT OF GOD IN JAINISM

By Dr. Pravin Kamdar

The religion world is characterized by a variety of questions and quests: some of them are basic to human existence, as such some of them are of particular importance of communities of faith in the world. To be human is to question, and in response to engage in a variety of questions: for survival, for liberty, for truth, for happiness, and in many cases, for some kind of meaning of life.

British philosopher Bertrand Russell perceived that philosophy basically deals with three little questions: (1) Where do we come from? (2) Where do we go from here? and (3) What do we do in the meanwhile? Questions regarding the meaning of life have always been an integral part of the humanities. Along the way, people have asked questions about the meaning of individual life as such: Is there a God? Why are we here? Is there personal existence after death?

There is an interesting connection between asking fundamental questions finding the correct answers. The answers are not simple, and not every one agrees as to which answers are the correct ones. Nevertheless, there are important questions about life. These questions sometimes steam from the intellect, other times arise from emotional experiences that confront each of us, and they are addressed by religions of the world.

Jainism is a religion of nonviolence (compassion) and asceticism. Scholars believe that the religion appeared in the present form in India about 2500 years ago. Mahavir (600BC) systematized the Jain Philosophy and established ethical principles based on nonviolence that are being followed by Jains ascetics and laity to this day.

Many popular religions assert that there is an eternal Lord of the universe, who creates, sustains and destroys it. It is He who sends us misery and happiness. But Jainism does not believe that there is an Eternal God ruling over the universe. If God could be eternal & self-sufficient, we can assume that the universe with all its spiritual and material forces is also eternal and self-sufficient. Substances that are endowed with certain qualities can produce new sets of qualities by the process of permutations and combinations. These substances are independent of any external agency in their functioning and do not obey any superior power. Of what use is the inherent quality of a substance if it works only under God's

supervision? If fire burns and water cools, it's not due to the will of God; it is due to their inherent qualities. These qualities were not bestowed on those substances by God. Can we imagine these substances bereft of these qualities at any time? Therefore, this physical world is ruled by physical law and not by the divine law.

This, however, does not mean that there is no God. God is only the highest, noblest, and fullest manifestation of the powers which lie latent in souls of men. Human souls themselves attain Godhood or Siddhahood by shedding away all impurities, and are possessed with infinite knowledge, perception and bliss.

These Siddhas are far more above Gods or deities. They can neither be created nor destroyed at anytime. They have conquered once and for all. Their passions cannot be subdued by them again. These Siddhas do not and cannot return our prayers. They do not take the laws in their hands, so they cannot show their devotees any grace or forgiveness; for this grace and forgiveness has no place in the strict law of Karma. How can they, who have completely conquered attachment and aversion, and are equanimous to all, be complacent or angry with anybody?

This does not mean that prayer has no place in the Jain scheme of life. By meditating upon the attributes of Siddhas, and by showing respect to them, we simply try to awaken in us the latent potentialities of Godhood. The Siddhas awaken a constant mental association with the realization of Godhood and its qualities. Therefore, it is insisted that even though one may be inclined towards the devotion of Tirthankaras, and may have interest in the scriptures, and may observe self control and penance, Nirvana is far away from Him without self-realization.

Among some contemporary philosophers, the question of life's meaning is itself questioned. To ask "What is the meaning of life?" is sometimes regarded as nonsensical as to ask "What is bigger than the largest thing in the world?" The result will undoubtedly be new questions about and quests for meaning, and possibly the emergence of significant new perspective on what religious meaning is!

"Be pure and full of love. Help those who are in worse condition, and serve all those who need your help"
(Satya Sai Baba)

ચૌદ ગુણસ્થાન

નીતિન મહેતા

આત્મવિકાસના ચૌદ સોપાન એવાં ચૌદ ગુણસ્થાનની વાત એ જૈન દર્શનનું એક અનન્ય પ્રધાન છે.

જિનદર્શન, પૂજા, તપ, સ્વાધ્યાય, ધર્મશ્રવણ અને અન્ય સમગ્ર વ્યવહારધર્મનો એકમાત્ર ઉદ્દેશ આત્મોત્થાન છે. એ અપેક્ષાએ, લક્ષ્યની સ્પષ્ટ સમજ હોય તો વ્યવહારધર્મ વધુ ધ્યેયલક્ષી અને પરિણામદાયી બની શકે. જ્યારે આત્મવિકાસની વાત કરીએ ત્યારે આપણે બે અંતિમો પ્રતિ દષ્ટિપાત કરીએ છીએ. નીચેની તરફ આધ્યાત્મિક વિકાસનો સદંતર અભાવ છે તો સોધી ઉપર પૂર્ણ, આત્યંતિક આત્મવિકાસ છે.

વિકાસની આ આખી પ્રક્રિયા એ આત્માના સ્વભાવને આવરીને રહેલાં ચાર ઘાતી કર્મો, જ્ઞાનાવરણીય, દર્શનાવરણીય, મોહનીય અને અંતરાયના ક્ષયોપશમની પ્રક્રિયા છે; અથવા તો એમ પણ કહી શકાય કે ક્રોધ, માન, માયા અને લોભરૂપી ચાર કષાયોને સતત ક્ષીણ કરતાં જવાની પ્રક્રિયા છે. કષાયોની તીવ્રતાને શાસ્ત્રકારોએ અનંતાનુબંધી, અપ્રત્યાખ્યાનીય, પ્રત્યાખ્યાનીય અને સંજ્વલનીયના ચિતરતા ક્રમમાં દર્શાવી છે. આ તીવ્રતાના ઘટવા સાથે આત્મા વધારેને વધારે શુદ્ધિનો અનુભવ કરે છે. એટલે કે કષાયોની તીવ્રતાનો ચિતરતો ક્રમ એ આત્મશુદ્ધિનો ચઢતો ક્રમ છે.

અહિં એટલું સમજી લઈએ કે ક્ષય એટલે કર્મની તેટલી નિર્જરા-કર્મ દલિકોનું આત્માના પ્રદેશોથી અલગ થઈ જવું. ઉપશમ એટલે કર્મદલિકોનું શાંત થઈ જવું કે શમન થઈ જવું. જેમ પાણીમાં માટી બેસી જવાથી પાણી ઉપરથી શુદ્ધ થઈ જાય પણ વસ્તુતઃ માટી હજી પાણીની અંદર જ છે, તેમ. જ્યાં થોડો ક્ષય અને થોડો ઉપશમ હોય એને ક્ષયોપશમ કહેવાય.

અનંત કાળ બહાર સુખ શોધ્યા પછી જ્યારે જીવ અંદર તરફ વળે છે, પોતાની અંદર સુખની શોધ કરે છે, ત્યારથી આ યાત્રાની શરૂઆત થાય છે. આ યાત્રામાં ઘણાં આરોહ-અવરોહ આવે છે. પર્વતારોહકની જેમ ચડતાં પડતાં ધીમે ધીમે જીવ ઉપર તરફ ગતિ કરતો જાય છે.

જ્યારે ગુણસ્થાનની વાત કરીએ ત્યારે એ સ્વીકારવું રહ્યું કે દરેક આત્મામાં અલ્પાંશે પણ ગુણ છે. ભલે બહુ થોડી પણ સાચી સમજ છે.

ચૌદ ગુણસ્થાન નીચે પ્રમાણે છે.

(૧) મિથ્યાદષ્ટિ ગુણસ્થાન: જેની તત્વશ્રદ્ધા વિપરીત હોય, અયથાર્થ હોય તે મિથ્યાદષ્ટિ જીવ છે. આવા જીવનું આ ગુણસ્થાન છે. નિગોદના અનંતા જીવો આ ગુણસ્થાનમાં હોય છે. આ ગુણસ્થાન પર આત્મા અનંત કાળ સુધી રહી શકે છે.

(૨) સાસ્વાદન સમ્યગ્દષ્ટિ ગુણસ્થાન: આ ગુણસ્થાનને પડતી દશાના જીવો સ્પર્શે છે. જે જીવો ક્ષયને બદલે ઉપશમથી સમ્યક્ત્વ પામ્યા હોય (એટલે કે જ્યાં દર્શનમોહનીયના કર્મદલિકોની નિર્જરા થવાને બદલે ઉપશમન થયું હોય) એ જીવો સમ્યક્ત્વનો થોડો સ્વાદ બાકી હોય એવી આ મધ્યવર્તી સ્થિતિ અનુભવે છે. અહિં પહેલા ગુણસ્થાનની અપેક્ષાએ જીવોનો ક્ષયોપશમ થોડો અધિક હોય છે.

(૩) મિશ્રદષ્ટિ ગુણસ્થાન: આ ગુણસ્થાનમાં જીવનું દર્શન અસ્પષ્ટ હોય છે. અમુક અપેક્ષાએ એ સમ્યક્ત્વનો અને અન્યથા મિથ્યાત્વનો અનુભવ કરતો હોય છે.

"Listen and you will hear, look and you will see, think and you will speak : These are the fundamental tenets of any religion"

(Author Unknown)

- આ ગુણસ્થાનની સ્થિતિ ફક્ત અંતર્મુહૂર્તની હોય છે. આ સ્થિતિમાં આયુષ્યનો બંધ પડતો નથી.
- (૪) અવિરત સમ્યગ્દષ્ટિ ગુણસ્થાન: આ ગુણસ્થાનમાં રહેલ જીવોને દર્શન મોહનીયના ક્ષયોપશમને લીધે શ્રદ્ધા અવિચલિત હોય છે. પરંતુ ચારિત્રમોહનીયના ઉદયને લઈને તથા પ્રકારે આચરણ કરવાની ક્ષમતા નથી હોતી. આની સ્થિતિ તેથીસ સાગરોપમથી થોડી વધારેની હોય છે.
- (૫) દેશવિરતિ ગુણસ્થાન: અહિં સમ્યક્ત્વના હોવાની સાથે ચારિત્રમોહનીયનો પણ આંશિક ક્ષયોપશમ થવાથી થોડું પણ સદાચરણ કરવાની ક્ષમતા પ્રાપ્ત થાય છે. આની સ્થિતિ કરોડો પૂર્વ સુધીની હોય છે.
- (૬) પ્રમત સંયત ગુણસ્થાન: આ સ્થાનમાં ચારિત્રનો ઉદય થવા છતાં થોડો પ્રમાદ વર્તાય છે. આની સ્થિતિ થોડા કરોડ પૂર્વની હોય છે. અહિં પ્રત્યાખ્યાનીય કષાયોનો ક્ષયોપશમ હોય છે.
- (૭) અપ્રમત સંયત ગુણસ્થાન: અહિં આત્મા પ્રમાદમુક્ત હોય છે. અને સમ્યક્ દર્શનની સાથે સમ્યક્ ચારિત્રનો પણ પૂર્ણતઃ ઉદય હોય છે. પણ આ સ્થિતિ બહુ લાંબો સમય ટકતી નથી. અને જ્યાં સુધી જીવ આનાથી ઊપરના ગુણસ્થાનને ન સ્પર્શે ત્યાં સુધી છઠ્ઠા અને સાતમા વચ્ચે ચડઊતર પતી રહે છે.
- (૮) નિવૃત્તિ બાદર ગુણસ્થાન: આને અપૂર્વકરણ ગુણસ્થાન પણ કહે છે. સ્યુળ કષાયોનો ક્ષયોપશમ થવાથી અહિં આત્મા પહેલાં ક્યારેય ન અનુભવી હોય એવી આત્મશુદ્ધિનો અનુભવ કરે છે.
- (૯) અનિવૃત્તિ બાદર ગુણસ્થાન: અહિં ચારિત્રમોહનીયનો વિશેષ ક્ષયોપશમ થાય છે. આ ગુણસ્થાનની પ્રારંભિક અવસ્થામાં ફક્ત સંજવલનીય કષાયો બાકી રહે છે. અને અંતિમ અવસ્થામાં ક્રોધ, માન અને માયાનો સંપૂર્ણ ક્ષય કે ઉપશમ થતાં ફક્ત લોભ કષાય અવશેષ રહે છે.
- (૧૦) સુક્ષ્મ સંપરાય ગુણસ્થાન: અહિં મોહનીય કર્મનો વિશેષરૂપે ક્ષય થવાથી સુક્ષ્મ લોભ કષાય જ બાકી રહે છે. અન્ય કષાયોનો સંપૂર્ણ અભાવ હોય છે.
- (૧૧) ઉપશાંત મોહ ગુણસ્થાન: આ સ્થિતિને ફક્ત ઉપશમ શ્રેણીથી ચડતાં જીવો જ સ્પર્શે છે. ક્ષપક શ્રેણીથી ચડતાં જીવો ૧૦મા થી સીધા ૧૨મા ગુણસ્થાન પર પહોંચે છે. અહિં કષાયો સંપૂર્ણપણે ઉપશાંત થઈ જવાથી વીતરાગ દર્શાનો અનુભવ થાય છે. પણ ઉપશમન હોવાને લીધે આ સ્થિતિ બહુ લાંબું ટકતી નથી. અને જીવ પાછો નીચેની સ્થિતિમાં જઈ પડે છે.
- (૧૨) ક્ષીણમોહ ગુણસ્થાન: અહિં મોહનીય કર્મનો સંપૂર્ણ ક્ષય થવાથી આત્મા અપ્રતિપાતી વીતરાગ દર્શાનો અનુભવ કરે છે.
- (૧૩) અયોગી કેવલી ગુણસ્થાન: આ ગુણસ્થાનમાં બાકીના ત્રણ ઘાતી કર્મ; જ્ઞાનાવરણીય, દર્શનાવરણીય અને અંતરાયનો પૂર્ણ ક્ષય થતાં કેવલ્ય પ્રકટ થાય છે. તીર્થંકરો અને કેવલીઓ આ ગુણસ્થાનમાં હોય છે.
- (૧૪) અયોગી કેવલી ગુણસ્થાન: અહિં આત્મા મન, વચન અને કાયાના ત્રણે યોગનો નિરોધ કરીને પૂર્ણરૂપે નિષ્પ્રકંપ બની જાય છે. અને તત્કાલ જન્મ મરણની શૃંખલામાંથી મુક્ત બની જાય છે.
- આ ઉપરથી એટલું સમજી શકાય કે આશ્રવોના ક્રમિક નિરોધથી ગુણસ્થાનોમાં પ્રગતિ થાય છે. મિથ્યાત્વ, અવ્રત, પ્રમાદ, કષાય અને યોગ એ પાંચ આશ્રવ છે. આના ઉત્તરોત્તર ઘટવા સાથે આત્મા ચડતા ક્રમે શુદ્ધિનો અનુભવ કરે છે. એટલે મુમુક્ષુઓએ સતત આશ્રવો ઓછા કરવાં જાગૃત બનવું જોઈએ.

"The reason people have enemies is that they do not treat them like friends"

(Mahatma Gandhi)

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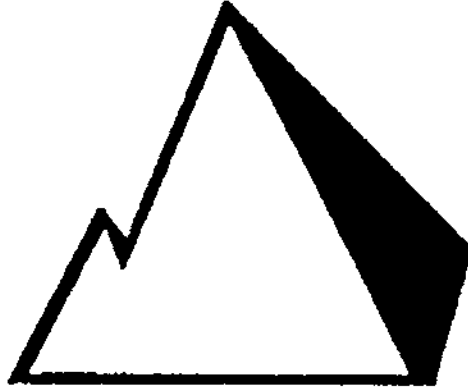
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*"Everyone is ready to lend a helping hand to the one who has trouble opening his
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"Kindness is a language which the deaf can hear and the blind can see"

(Author Unknown)

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"God wants spiritual fruit, not religious nuts"

(Author Unknown)

PRINCIPLES OF JAINISM

By Vimal Chheda (1st Place Essay 13-15 Yrs.)

What is Jainism? Jainism is nature in the purest and truest form. Jainism is as old as nature, which has neither beginning nor any end. The purpose of Jainism is the purpose of nature which is to work for the welfare of one and all, to rise from the trap of ignorance and inaction to the spiritual climax of infinite bliss and perfect knowledge, i.e. absolute freedom.

Jainism is a religion based on vast, eternal principles on which this huge system runs without any mistake or even a single momentary halt. The principles of modern science are true and temporary in the particular context of space and time only, but principles of Jainism are true for all time, for all space, for everybody, and everything. Jainism throws light on the vast structure of the universe. Its shape, size, origin, purpose, and mechanism deals in perfect details with six realms out of which the universe is made. Everything that happens in the universe is according to the fixed pattern of eternal laws which are unshakable and infallible.

Jainism does not belong to any particular sect or fixed dogmas. Jainism does not say to give some particular class freedom, while others should remain in bondage; it is a perfect form of democracy. It emphasizes equality of opportunities to achieve perfect freedom and spiritual perfection, be it a highborn or any backward class member, or even the lowest form of life. Each soul has the potential of reaching the highest state. It believes that every soul has immense power, which can be released like nuclear energy.

Jainism believes there are two kinds of energies: one is the energy of mechanism and the other is the energy of intelligence. In technical terms they are called matter and life (Jada and Chetana). The energies of gravitation, magnetism, and electricity are believed to be three scientific forces which sustain the universe. But the rare forces of silence and solitude, of surrender and prayer, of love and sympathy, of dedication and determination, these rare forces, etc., are a demonstration of the energies of intelligence. It is a rule in nature that these are rare forces of Yoga - the activities of mind, speech, and body are more powerful than the gross forces of material science.

"The energy of intelligence not through mind alone, nor through heart alone but through the whole of your totality is the highest wisdom." says Jainism. You should distinctly distinguish between what you are and what you are not. Jainism starts with the Holy curiosity to know the marvelous structure of reality and ends in the flawless perfection which is the combination of joy, knowledge, and energy.

The Fundamentals of Jain Philosophy are that the whole universe is self-created, self-ruled, self-regulated, and self-administered, according to powerful and eternal vast laws. Every possible subject is so well explained, that one would realize that if the Jain Doctrines are well understood and practiced, it is certain that the world will enjoy lasting peace and prosperity instead of the present day world of hatred and violence.

Practically all religions have individuals as the Supreme God. Jain religion believes that all worldly souls possess intrinsic characteristics (principle qualities), the 4 originals-Infinite Knowledge, Infinite Cognizance, Infinite Bliss, Infinite Power, but worldly souls are obscured by the veil of Karma and when liberated they can reach the highest state.

There are no Commandments; Omniscient Spiritual Teachers (Arhats) show the right path traveled by them, and right conduct practiced by them in their journey to salvation. Their guidance, advice, and teachings are considered and accepted as Commands. The spiritual leaders and mentors never issue Commands. Commands are sacred and any violation results in a sin.

For spiritual advancement, one has to know three points : (1) Heya : worth discarding, (2) Jneya : worth knowing, and (3) Upadeya : worth achieving. These are explained in great detail in the Jain Sculptures. To understand and appreciate from a religious view point, one has to acquire three jewels : Samyak - Jnana, Darshana, and Charitra which leads to the path of Moksha (i.e. Right / True Knowledge, Right / True Faith, and Right / True Conduct).

The theory of Syadvada is the remarkable feature of the Jain Philosophy. It is an important subject because the doctrine is found only in the Jain Philosophy.

"He who does a good deed should be silent, he who has received one should shout it from the rooftop"
(Author Unknown)

Every principle of the Jain Philosophy is considered in the light of Syadvada. Syad means, in a sense, to form a certain standpoint, and Vada implies principle or school.

It points out relatively or true nature of a thing which cannot be explained in definite terms. Jains maintain that a thing is possessed of many characteristics and we express the thing only in one or more of these characteristics. The relationships between the things and those characteristics cannot be fully stated in a pure statement. The same thing appears to be of a different type from different standpoints. To comprehend the aspect, one must take into account, several standpoints or views. Syadvada is also known as Anekantvada, or the Doctrine of Manifold Aspects. Anekantvada describes the world as diverse, ever-changing reality, and infinite view points depending on the time, place, nature, and state of the one who is the viewer and that which is viewed.

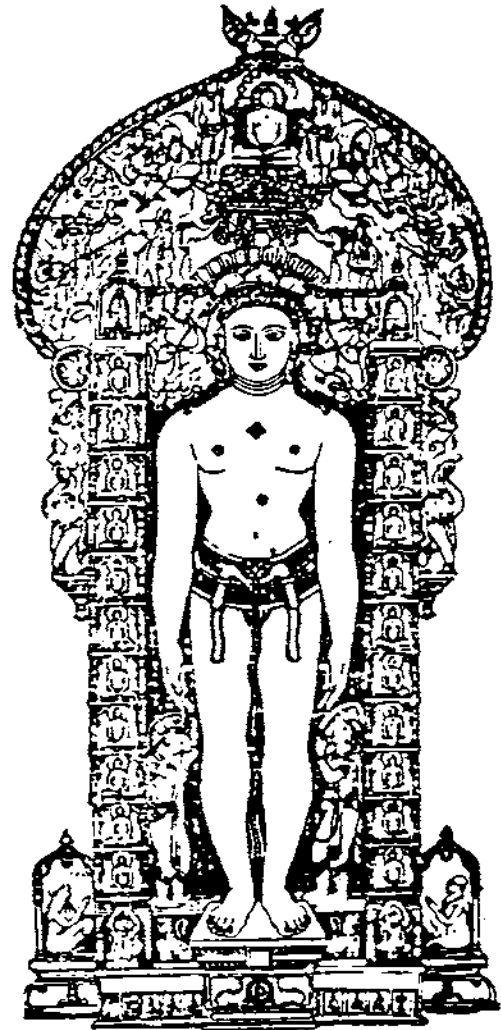
What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular view point alone. Absolute truth is the total of all the different view points.

The Syadvada, with its Sapta Bhang or seven prepositions of modes of expressions each dealing with a particular aspect of a thing under consideration, yields complete truth regarding that thing. These modes are related and each presupposes the other (each implies the other).

For an illustration, a man is a son from his father's point of view, a father from his son's point of view, a brother from his sister's point of view, and a husband from his wife's point of view.

Relativity is the deception of creative thinking. It is an honest effort to look at truth in its proper perspective. The art of choosing right time and right place and while doing so a Jain does not neglect other angles, but accepts them passively in their due importance. Jainism says that relativity is mental non-violence.

Syadvada, if properly understood, reveals the true nature of a thing. The Syadvada is a unique gift of the Jain Religion to the world. It can play the ultimate role of bringing harmony among conflicting beliefs and thereby universal fellowship will shine.



"Our own faults are not minimized by magnifying the faults of others"

(Jawaharlal Nehru)

WHAT JAINISM MEANS TO ME

By Anjly Shah (1st place Essay Under-12 Yrs.)

Jainism is not only a way of life, but a way of living. To practice the religion means conducting elaborate ways of worshipping, such as poojas. To me this is not the real part of Jainism. The word Jain is derived from sanskrit word "Jin" which means a victor. The person who conquered his passions such as the anger, pride, intrigue, and greed. It is that we have to bring the religion into our everyday life by also practicing the five main principles of jainism, like non-violence, truth, non-stealing, celibacy, and non- possession. Just because we are born in a Jain family does not mean we are true Jains. If we don't follow the principles of the religion, we are not considered to be loyal Jains. As Jains, I believe that we are expected to study these basic concepts and understand the basic concepts of our souls, matter and other entitles of the universe. The Jain religion teaches us all life is sacred through the principle of non-violence - every living thing has its own unique place. Non-violence is the foundation of the outlook on life. Violence also is defined as obstruction of the life process of our self and also others. The higher the life form, the higher or the great the violence involved. We also have to remember that we should not commit any violence physically, mentally or verbally. Truth and honesty are also important virtues. We should always speak the truth and take only our fair share and not indulge in any kind of unfair or illegal business. By practicing vows of truth and non-stealing, we will earn the trust of our fellow men. These vows promote good neighborliness and enables us to become a Jain in the true sense of that word. All men and women get acquisitions of all kinds of material things. However, it is a common experience that occurs and causes unhappiness in to our lives. We can as Jains, and should practice celibacy. The Jain monks practice celibacy, total celibacy while householder abstain from pre-marital and extra-marital lives, and observe practical celibacy. Thus, minimizing our needs and also the gradual elimination of desires are important goals of life.

In modern time, we are altering our ethnical values. Man's greatness is measured by his/her wealth and worldly possession, but not by their humanity and nobility as Jains. Most of the time men and women are doing rituals and other activities to show off and impress others that they are religious.

To me, the first step to the religion as a Jain is to become a better human, to be noble, and also to be polite, and to keep in mind the five main principles. In a true sense the religion should be conducted by mind (mana), word (vachan), and physical (kaya) acts. We should have a friendly attitude toward every creature great and small. On account of this attitude, our behavior and conduct will be non-violent and also full of love. Kindness is the basis for dharma. Pride is the root of all sins. Pride and attachment are the two chief minister of moha (desire) or greed. Where there is pride there is destruction and ruins. Bahubali preformed a sever penance, yet in his own mind there was still pride. Hence he could not obtain omniscience or perfect knowledge. His sisters Brahmi and Sundari gave him an advice to make him realize about his pride.

In the same manner attachment prevented omniscience knowledge to Gautam Swami. He did not have pride, but he did have a great attachment to Mahavir Bhagavan, when he attained self realization then he conquered keval jhan or what is known as perfect knowledge.

In the theory of karma, according to our Jainism the soul gets involved in karma and falls into the cycle of birth and death. In the theory of karma our sins will fallow us into our next life until we reach kevalgnan. Good deeds and feelings bring good karma while feeling of violence, anger and greed lead to the bad karma. The kind or quality of karma are determined by the combined activity of body speech and mind. According to Jainism God does not help us, but we can help our selves. By keeping good attitude toward life and by having pure thoughts and feelings, even when things go against our our will, we can lessen the impact of karma.

The true happiness of life depends on right knowledge, right vision and also the right conduct. If we put these three things into practical life, also not criticizing others, and understanding things from different view points, there will be less bad feelings towards each other. Thus, that is what jainism means to me. We can also live peacefully and friendly in the jain religion. It is said that if wealth is lost, nothing is lost; if health is lost something is lost, but if character is lost everything is lost.

"Forgiveness saves the expense of anger, the high cost of hatred, and the waste of energy"
(Dr. S. K. Bose)

JAIN LIFE IN THE WESTERN WORLD

By Snehal Shingavi (1st place Essay 16-22 Yrs.)

A fish cannot survive very long outside of water, and similarly a Jain cannot be religious outside of his or her homeland. This misconception is primarily what prevented the emigration of many of the brightest and more talented, as well as more religious, professionals from India. Now, however, that the influx of Indians, and more importantly Jains, into America has reached a critical mass, it becomes very important to consider, carefully, the ramification on religious growth. The new age has opened the minds of many western religious. Focusing on positive aspects of these religious, western toleration and acceptance also provides an environment conducive to the growth of Jainism within the confines of a predominantly non-Jain community. But, then it becomes very important to consider how Jains can function in this world - away from India - during the transaction from Judo - Christian society. This is most easily understood by examining the three basic tenets of Jain belief : ahimsa (non - violence), vegetarianism, and theory of karma.

"Ahimsa parmodharma" : these words herald the most important facet of Jain dogma - that above all else, Jain respect all others as their equals. The majority of religious across the world have undergone their various religious crusades, but the majority of Jain perceive that their religion is free from the war fighting that plagues the rest. While this appears to be true prima facie, Jains are pressing a conquest of worse genocide - the murderous violence against brethren. Unable to resolve differences between factions, Jains have fought amongst themselves for control over various shrines and holy temples.

The dilemma resurfaces here in America primarily because of the introduction of the immigrants. Taught from birth that one sect was right and the other ignorant and naive, the majority of Jain still harbor deep-rooted resentment. That, primarily, is a reason of the lack of cooperation between the various Jain communities.

Jains need to drop the labels that they have stigmatized each other with, and begin to realize that first and far most, that they are all Jains.

Even looking to modern day nationalistic conflicts between Serbians and Muslims, Armenians and Azerias, Israelis and Palestinians, one can see the outcome of prolonged ethnic rivalries. After all, how can we hope for the preservation of our religion if we continue to condemn it from the inside? Before Jains can hope to deal with the world outside the Jain realm, they must be sure that the Jain community is strong and stable. Without a stable foundation, even the most stable edifices crumble. We must start from the basics of our religion, and understand what it means to be a Jain person. Ahimsa becomes the easiest place to start that journey. When we control our emotions and our actions, not even the non-Jain community will be able to acquiesce us.

The second and perhaps the most discussed facet is maintaining a Jain diet. Vegetarianism is the easiest of Jainism to follow and renege upon.. The western society, although moving towards a vegetarian diet, in which we reside still provides many non-vegetarian options. But we must undertake every pain to make sure that we follow our specified dietary restrictions. The reasons are twofold :

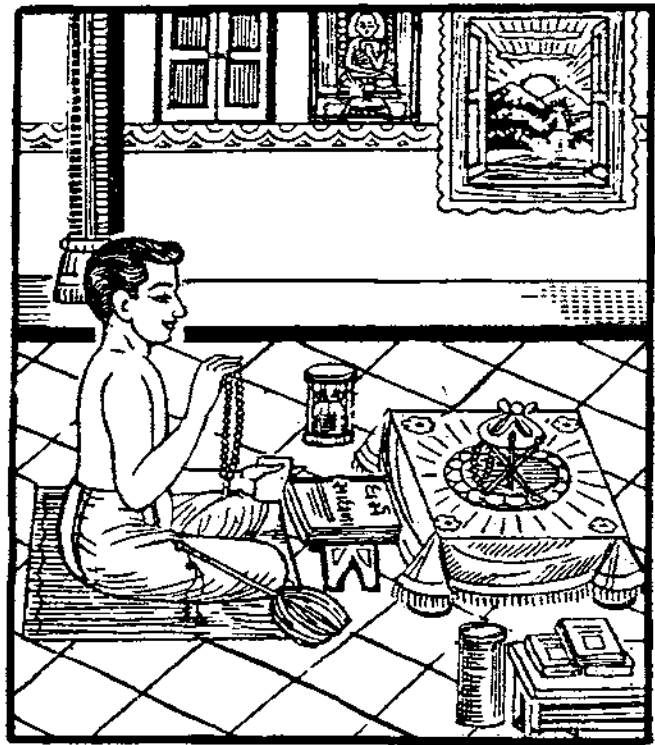
First of all, vegetarianism is healthier and better for the body and mind. Removing many of the hormones and chemicals from our diet, vegetarianism provides our body the opportunity to cleanse itself.

The second reason is the fact that once we are able to control our most basic cravings, hunger, we can begin to sojourn down the path toward a higher discipline. Because Jainism is primarily founded on the regroups of discipline and the austerity of self-control, Jains must be unswerving in their dedication to this aspect of Jainism.

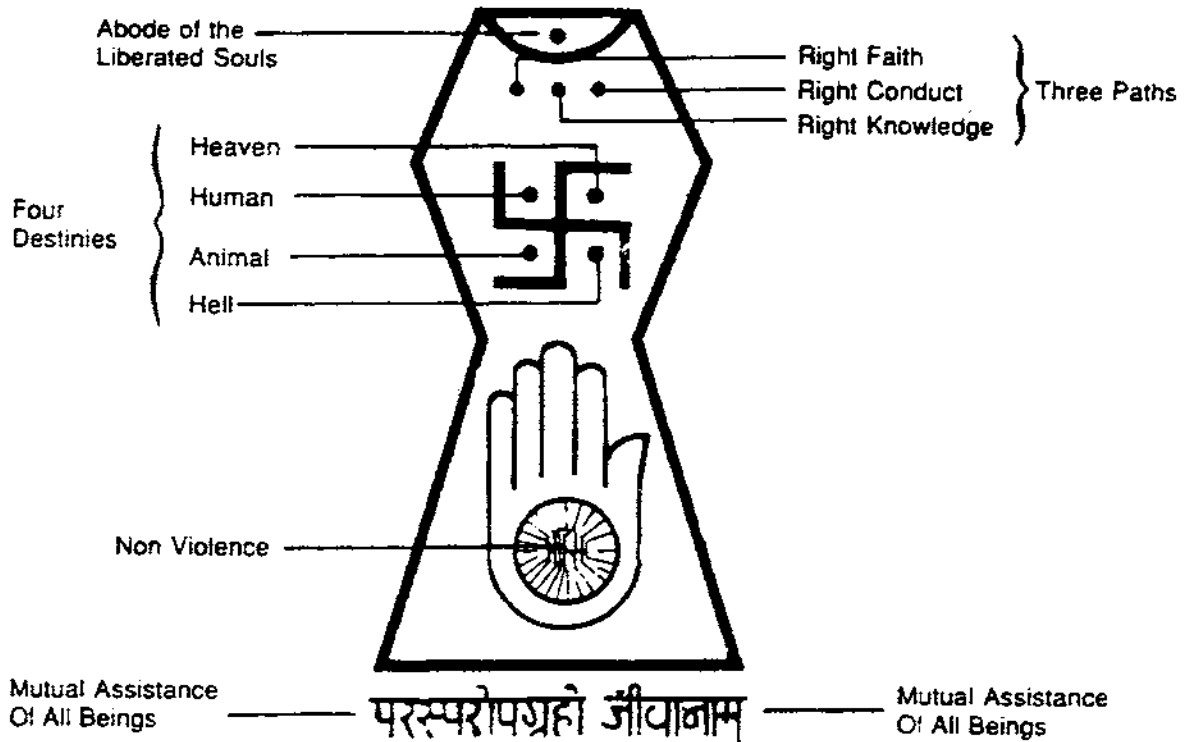
Vegetarianism, however, is not a difficult way of life. Even special trends seem to pointing to it as the latest health fad. Therefore, we can not allow ourselves on opportunity to make excuses.

"Some people change jobs, change friends, and even change mates; but they never bother to change themselves"
(Lord Mahavir)

The karmic theory is very predominant in the majority of eastern-based religions. The raison d'être of this phenomenon is mired in the premise that eastern religions were concerned with educating the masses rather than subjecting them to Marxist-style mind control. Understanding karmic theory is also one of the most important parts of Jain theory. Without the comprehension of metaphysical theories behind our religion, we become no better than those who chauvinistically and blindly follow their faiths. The karmic theory, however, also insures an understanding of morality and moral principles, and hence becomes an ordering value of any society aiming to maximize spiritual growth. And, other of any belief in any omnipotent and omnipresent being, it provides some logical and scientific reasoning for the teaching. Once we are versed in the teachings of our religion, it seems impossible that Jains should ever become a dying breed, even in America.



Because many of us were taught that it would be very difficult to pursue a strict Jain life in America, we have come to believe it. Admittedly, some concessions have made and should continue to be made, but, for the most part, it is not very difficult to respect the traditions and beliefs of our religion. We do not have to become the first generation of Jains in our Western world. Rather than shunning Jainism, if we come to embrace it, as well as teach others to do the same, the obstacles should be easily overcome and we should be easily overcome and we should rise to the occasion.



"There are always enough excuses available if you are weak enough to use them"

(Author Unknown)

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"God wants spiritual fruit, not religious nuts"

(Author Unknown)

WHAT IS JAINISM ?

By Subodh R. Mehta

Jainism is a religion. It originated in India in the sixth century B. C. It is practiced today by about 1/3 of 1% of people in India and by the people of the Jain faith who have migrated to various parts of the world, including the United States. Currently there are about three hundred Jain families practicing Jainism in Houston. The Jain Society of Houston sponsors many Jain activities around the year, including organized education programs, and also offers a place of worship for people to practice Jainism.

While Jainism is practiced by only a few million people in the world, its beliefs are quite unique, and it offers philosophical concepts that are anything but common in the realm of religions.

Jainism holds that the Universe is finite in space and infinite in time. According to Jainism, the entire universe and all life forms in it have always been there and will always be there. Thus, the Jain concept of the universe precludes not only the Creator, but the whole idea of creation as well. Further, Jainism says that all things that happen to all living beings are consequences of previous actions - karma - by each individual soul. The entire Universe runs on this karma principle.

In Jainism, there is no grand scheme of things. Each individual writes his own future. There is no intervention by any divine power for any reason. In Jainism, there is no almighty, and there is no one to forgive you of your sins. It is all up to you. Period.

The starting point for describing what is Jainism would be the Jain concept of Soul. Each life form is made up of two distinct components. The material part is made up of particles or atoms - called *pudgal* in Jain literature - and it is the same as the inanimate objects in the Universe. Residing in the body of a living being is another entity called the Soul (*atma*). The soul is the living part of the living beings. All souls are the same in all respects but each soul is unique. The defining characteristic of a soul is the property of awareness (*chetan*). It is the soul that is responsible for its actions and it is the soul that will experience the pleasures and pains as results of those actions. The soul is eternal and after death, it is reincarnated as some other life form depending on the past actions (karma).

Since all souls are essentially the same, Jainism respects all forms of life equally. Jains believe in non-violence (*ahimsa*), and seek to exercise it to the ultimate. They are also strict vegetarians. They are taught to do everything possible to avoid causing harm to all creatures, including insects. Jains pay particular attention to protecting micro-organisms in air and water. Incidentally, the Jain scholars have always preached that air and water contain living beings that are too small to be seen or felt by any senses. One should wonder what their source of this knowledge may have been.

Jainism teaches that every soul inherently possesses complete knowledge of all aspects of the entire universe and has perpetual unblemished happiness. The reason these properties are not evident is that they are obscured by Karmas - our past actions. The association of these karmas which obscure the soul's inherent knowledge and happiness, is infinite in the past. However, Jainism holds that it is possible to free the soul of all karmas and uncover the true and everlasting happiness that is the nature of the soul - every soul.

In the Jain concept, souls go round and round in the four life forms of : Human, Animal, Heaven, and Hell, and as they do, they experience some pleasures and many many intense pains that are inevitable to body-bearing souls. So, the object of the game for the Jain is to rid his or her soul of all the karmas and achieve the state of *moksha* - liberation - where souls without association with matter exist in complete and everlasting happiness. In the Jain system, a soul once free of all karmas is free forever.

There are some significant concepts implied in the preceding summation. If you are good, you go to heaven and experience pleasures there. If you are bad, you go to hell and experience intense pains there. But, what is unique to Jainism is the concept that heaven and hell are not for forever. Your time there is very long, but finite. Indeed, Jainism holds that all of us have been to heavens and hells many times in the past and will probably do so again in times to come.

Every once in a while, an individual is able to completely rid himself or herself of all the knowledge obscuring karmas and is able to know everything

"Religion reveals the meaning of life and science only applies this meaning to the course of circumstances"
(Leo Tolstoy)

everywhere in the entire universe and this knowledge extends to all the past and all the future. This person with the complete knowledge - *kevalgnan* - then tells us how the whole system functions and what we can do to achieve true happiness. Occasionally a *kevalgnani*, because of specific karmas he has committed in the past, sets up an organization that passes on the teachings of this karma system to future generations. He or she is called a *Tirthankar*. Eventually, the religious organization dissipates and another *Tirthankar* comes along and starts the whole thing over again.

The last *Tirthankar* was Lord Mahavir. A *Tirthankar* is also called an *Arihant* - killer of enemies - or a *Jina*, meaning a victor. The followers of a *Jina* are called Jains and the religion they follow is called Jainism. The enemies that the Jinas have conquered are likes, dislikes, anger, conceit, deceit, and greed. They discovered through their complete knowledge that actions you engage in determine what kinds of karmas you get. But what determines how much karma you get and how strongly they bind to you is determined by how intensely you felt the feelings and emotions while you were committing those karmas. Further, the *Jinas* have told us that self-denial gets rid of karmas. The Jain culture is full of glorious tales of how their heros fasted for months. The Jain monks live an exceedingly austere life and are revered by Jain faithful for the many sacrifices they make.

In the Jain school of thought, your salvation is up to you. The way to salvation is through proper knowledge and proper actions. Proper knowledge is defined as the knowledge of a person with proper attitude. So in the Jain philosophy, truth is truth only at level of an individual and therefore it can not be given in a single holy book. You have to gain it through your actions to burn up your knowledge obscuring karmas. The Jain philosophy is always at the level of the individual. Jainism further holds that it is possible to have contradictory aspects to the same reality. We can disagree and still both of us can be right. Truth is not absolute.

To be a Jain, is aspire to rise above all your loves and hates, burn up all the karmas by intense self denial like the *Jinas* did and to become a *Jina* yourself.

That is what Jainism is.



ARHUM

This *mantra* is pregnant with the vowels and consonants used in Sanskrit alphabets. The first vowel in Sanskrit alphabet is 'a' and the last consonant is 'h'.

In this *mantra* all the sounds of vowels and consonants are mystically present. So meditating on *Arhum* one meditates on all the vowels and consonants. That is the importance of this *mantra*.



AUM HRIM ARHUM

It is an ancient miraculous supreme *mantra* among all the mystical seed *mantras*. Even the *Kundalini* (hidden serpent-like dormant energy) can be raised by meditating on

this *mantra*. Ultimately, with the help of this *mantra*, its vibrations and its experiences, one can liberate oneself from the cycle of birth and death.



SWASTIKA

Swastika is considered to be an auspicious and a good luck symbol for Jains as well as Hindus and Buddhists. It is a tradition to design the *swastika* at the beginning of many

religious and social ceremonies. It is a symbol of prosperity and good fortune. To the Jains the four arms of the swastika represents the four possible places of rebirth — heaven, human, animal and hell. Many use the *swastika* to mark the thresholds, doors and for opening of the account books on the New Year's day.

"Love all, Serve all"

(Satya Sai Baba)

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"The world has givers and takers. The takers may eat better, but the takers sleep better"
(Author Unknown)

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"Happiness is achieved always by giving, never by taking"

(Author Unknown)

THE 'ELEPHANT OF EGO'

By Shanti Mohnot & Ashok Shingavi

The Ego is one of the four passions (*Kashaay*). Passions are main causes of Karma bondage which, in turn, cause the soul to remain in the endless cycle of birth and death. The degree of karmas depend upon the intensity of passions. Passions are anger (*krodh*), ego (*maan*), deceit (*maaya*) and greed (*lobh*). It is said that anger resides in the head, ego resides in the neck, deceit resides in the stomach and greed resides in every pore in the skin. These passions are also remembered as an acronym "AGED".

Behaviors resulting from Ego

Greed and attachment for status, power, honor, wealth, and fame (prestige) are the root causes for anger, ego and deceit. Furthermore, ego is the root for anger. The negative behaviors related to ego are pride (*abhimān*), arrogance (*ahankaar*), contempt (*upekshaa*), insult (*udhhat*), obduracy (*stubborn and hard-headed*), shamelessness, insolent and indiscreet, etc.

Ego is considered to reside in the neck since ego ("*Maano vinayaasand*", from Dasavaikalika Sutra) destroys the quality of courtesy and humbleness (*vinay*) and *vinay* is symbolized by the leaning of neck. Ego also makes the nature inflexible (*hard*). The chain-effect from ego is presented below, which results in the hurdle of trying to liberate the soul.

Ego is the absence of *vinay*, absence of knowledge, absence of non-violence, absence of religion, absence of *nirjara* (destruction of karma), absence of *moksha*, and the ego is not able to discern between living and non-living things.

Under the influence of ego, one may hide major sins (even those people with a lot of knowledge, penance and austerities), or one may behave indiscreetly and destroy or harm one's family, own body or wealth. A power with ego engages oneself in the search of faults of others (*aarta dhyaan, raudra dhyaan*). Anger is easily found in person with ego.

Eight kinds of Pride:

Achaarya Umaaswaati described in "*Prashamarti*," the genesis of ego. These are caste (mother's lineage), community (father's lineage or *kul*), body

(beauty), strength (*bal*), attainment of materialistic pleasure (*laabh*), intelligence (*buddhi*), and knowledge, austerities (*tapasyaa*), status, and respect in the society (*aishvarya*).

Pride with respect to any of the abilities above in this life results in karma, which disallows these abilities in our future lives. In other words, pride of good qualities in this life means we are reborn without or with a lower form of those qualities, depending upon intensity of the passion. There is double-loss by having pride. By having pride now, these qualities are further decreased or nullified in the next life.

Four levels of intensity of Ego

The four levels are called *Anantaanubandhi*, *Apratyakhaani*, *Pratyakhaani* and *Sanjvalan*. The most intense level (*Anantaanubandhi*) causes infinitely long term bondage, so that one remains in the cycle of birth and death for a very long time. A person with such ego is like a pillar made of stone, which has no flexibility and can never bend. This most intense passion lasts a life-time and disallows the person to attain *samyakva* or right perception. The person dying with such passion goes to hell.

The next milder level of ego, *Apratyakhyani*, is like a wooden pillar which may be slightly bent with a lot of effort. Yet this level is so intense, that one can not take any vows of self-control. The span of this state is one year. This state does not allow one to rise above the fourth stage of spiritual development. If one dies in this state, one is reborn as an animal (*tiryanch gati*) or a one-sensed being (*akindriya*).

The next milder level of ego, *Pratyakhani*, is like a pillar made of a very slender piece of wood. Thus, such a person is quite flexible and bend (be polite), with very slight efforts. The span of this state is only four months. This state nullifies the austerities and self control but a person dying in this state is reborn as a human.

The mildest of passions is called *Sanjvalan*. Such ego becomes a hindrance to the finest forms of conduct (*a'hakhyat chaaritra*) and obstructs reaching the state of *kevali* (reaching thirteenth of

"Divine grace plants the seeds of Faith in Man: when it blossoms, it liberates him from Greed, Hate, and Fear"

(Satya Sai Baba)

fourteen stages of spiritual development). This state is symbolized by splinter-thin wood which bends easily and spontaneously. One is reborn a celestial being after death in this state of passion. The span of this passion is one month.

We get karma because of our ego. What happens is that the body has ten *praan*; five senses, mind, speech, body, inhale-exhale and life span (*aayushya*). Every one is doing its own actions (*kriya*). Our ego reacts to this action (*kriya*) called reaction or *pratikriya*; this results into anger, deceit etc. This can be stated with one example:

A wife makes tea for her husband with no sugar (action or *kriya*); the husband tastes it and responds, "Oh! there is no sugar, how come you forgot that I take two spoons of sugar" (reaction-*pratikriya*). The wife replies, "Why you are getting so mad? You could have told me to give you sugar or got yourself more sugar." (reaction). The husband gets up angrily and walks out without tea.

Scriptural Examples of Ego:

Pride of Bahubali: The story of the second son of Bhagwan Rishabhdev is quite well cited. This pride became an obstruction to attaining *kevalgnaan*.

Bahubali's ninety-eight younger brothers took monkhood (*diksha*) before him. Later, Bahubali also renounced the world, but did not go to Bhagwan Rishabhdev. Bahubali thought, "I will have to bow to my ninety-eight younger brothers. I am their elder brother. How can I pay obeisance (respect) to them? They have already attained kevalgnaan. I will go to them after I attain kevalgnaan myself so I won't have to bow to them. There was clearly pride due to his superiority feeling and assuming higher status for himself on account of his age only. Bahubali renounced kingdom with wealth and pleasures, but did not give up his pride. Bahubali had been a mendicant for one place, standing in one place in *kayotsarga* posture for one year without eating, drinking, speaking or allowing evil thoughts. Yet the thought did not occur to him "I cannot attain kevalgnaan on account of my pride on my inner enemies."

Bahubali's sisters Brahmi & Sundari (*Sadhaves*) found about him from Bhagwan, and told Bahubali "Alight from the elephant. Kevalgnaan can not occur to those seated on the back of an elephant." Soon, it dawned on Bahubali that his sisters were referring to "Elephant of Ego" and that they were right. He thought, "proud and arrogant people

can not attain Kevalgnaan, and I will go to Bhagwaan and bow to my younger brothers (monks) in deference. As soon as Bahubali started on his way to meet Bhagwaan, he attained Kevalgnaan.

Vishwabuti: Pride to Anger : Bhagwaan Mahavir's Jiva was born as prince Vishwabhuti in the sixteenth prior life (out of known twenty seven). His younger cousin Vishakhanandi had an issue of rivalry and jealousy about enjoyment of a garden. By a deceitful plot, Vishwabhuti was sent away so Vishakhanandi could enjoy the garden. Upon discovering the plot, Vishwabhuti got very angry and struck a branch of tree with his fist so hard that many fruits fell. Pointing to those fallen fruits, Vishwabhuti indicated to Vishakhanandi's guards that he could have knocked off the heads of the associates of Vishakhandi but he won't.

This incident got Vishwabhuti thinking about the deceit and insult of others due to worldly pleasures. He renounced the world and did a lot of penances. As a result of his penances, Vishwabhuti became quite feeble. Many years later, Vishakhanandi and his servants witnessed that a cow made Vishwabhuti Muni fall down. The cow was weak, as she had recently given birth to a calf. Vishkhanandi and his servants made fun of Vishwabhuti's strength, who had earlier felled so many fruits by strike of his fist once. This was an insult to Vishwabhuti due to the pride of strength. It caused tremendous anger in Vishwabhuti, who lifted the cow from the horns and circled it twice in the air. During this incident, Vishwabhuti made a wish that he would like to have unlimited strength in a future life as a result of the austerities and penances he did; he was determined to take severe revenge with Vishkanandi with that strength in the future. In this incident, pride resulted in anger, which resulted in long-term enmity and sale of Vishwabhuti's valuable penances for physical strength.

Indrabhuti : Arrogance which easily disappeared : When Bhagwaan Mahavir attained *kevalgnaan*, the Gods and Indras were going to *samavasaran*, a path where Indrabhuti and others were engaged in yagna. When Indrabhuti found that the Indras were going to Bhagwan Mahavir and not coming to his yagna, he felt jealous, but made such commands of arrogance, "I am unique and of unequaled abilities. How can it be that Indras are leaving me and going somewhere else.

"Science without religion is lame"

(Albert Einstein)

There must be some deceit and plot. I will go and win Mahavir and show that he is not truly having Kevalgnaan. "Upon reaching Bhagwaan Mahavir, Indrabhuti's jealousy and arrogance vanished, and he was appalled by the calm voice and sweet expression of Mahavir Bhagwaan.

The thoughts of "mine" and "he should carry out my orders" strengthen one's honor and pride. When a son, wife, daughter, servant or someone close does not pay attention in carrying out orders or wishes, there is an offense, or blow to the ego. This results in anger.

In many Jain activities such as building temples, forming societies and conducting meetings and conventions, the sense of pride and attachment towards the efforts of collecting money is so strong that many undesirable behaviors result between individuals and groups. In spite of performance of *samvatsari*, the true sense of forgivers is not exchanged. Pointing out the faults of others, praising one's own actions and displaying anger are seen very commonly.

According to the *Dasvaikalik Sutra*, "*Maanum Maddavaya Jine*," meaning victory for humbleness, politeness and sweetness, the correction of egotistical behavior can be facilitated by the study of knowledge of the ego, analyzing of situations consigning view-points of both sides, taking a very long-term view (multiple births), and finally a realization that politeness and absence of anguish would help both parties now and in the future lives - bodily as well as spiritually.

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नमो अरिहंताणं
नमो सिद्धाणं
नमो आयरियाणं
नमो उवज्झायाणं
नमो लोए सवसाहूणं
'एसो पंचनमुक्कारो,
सवपावप्पणासणो
मंगलाणं च सव्वोसिं,
पढमं हवइ मंगलं'



"Some give according to their means, others give according to their meanness"

(Author Unknown)

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"Some people pray for a bushel, but carry a cup"

(Author Unknown)

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"There must be a lot of good in some people, but so little of it comes out"

(Author Unknown)



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"Look to the quality of the giver, not the amount of the gift"

(Author Unknown)

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"Strength in mind is a thousand times better than strength in body"

(A. C. Chaplain)

A Message of Thanks and Appreciation

OUR SINCERE THANKS TO :

- Trustees of the Dharanidhar Jain Derasar, Ahmedabad for donating various Pooja articles for our temple.
- Shri Shantibhai Shah (Trustee, Dharanidhar Derasar) for their support and guidance
- Shri Vidutbhai Dalal of Ahmedabad for helping to procure various derasar items and guidance
- Mrs. Pratimaben Desai of Ahmedabad for coordinating Pratishtha matters and purchases.
- Narendrabhai U.Mehta of Ahmedabad for allowing to use their warehouse facility.
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- We are very grateful to Sheth Jivandas Godidas Shankheshwar Parswanathji Jain Derasar Trust for donating GABHARO for our temple and help continue to spread the message of Bhagwan Mahavir out of India.
- We are also thankful to Sheth Anandji Kalyanji Pedhi and Shri Shrenikbhai Sheth, Chief Trustee for donating funds towards the cost of the marble flooring.
- We are very thankful to Sheth Arvindbhai Pannalal Sheth for his guidance and counsel during last one year while constructing temple and in preparation of this Mahotsav.
- We are also very grateful to Dr. Kumarpal Desai for the enormous of time, effort and dedication given in every aspect of our Pratishtha Mahotsav.
- We are also thankful to Mr. Vinaybhai Dhandhiya of Jaipur, India for coordinating all the efforts of carving the Pratimas and packing and shipping.

Kishor Doshi

Chairman, Pratishtha Committee

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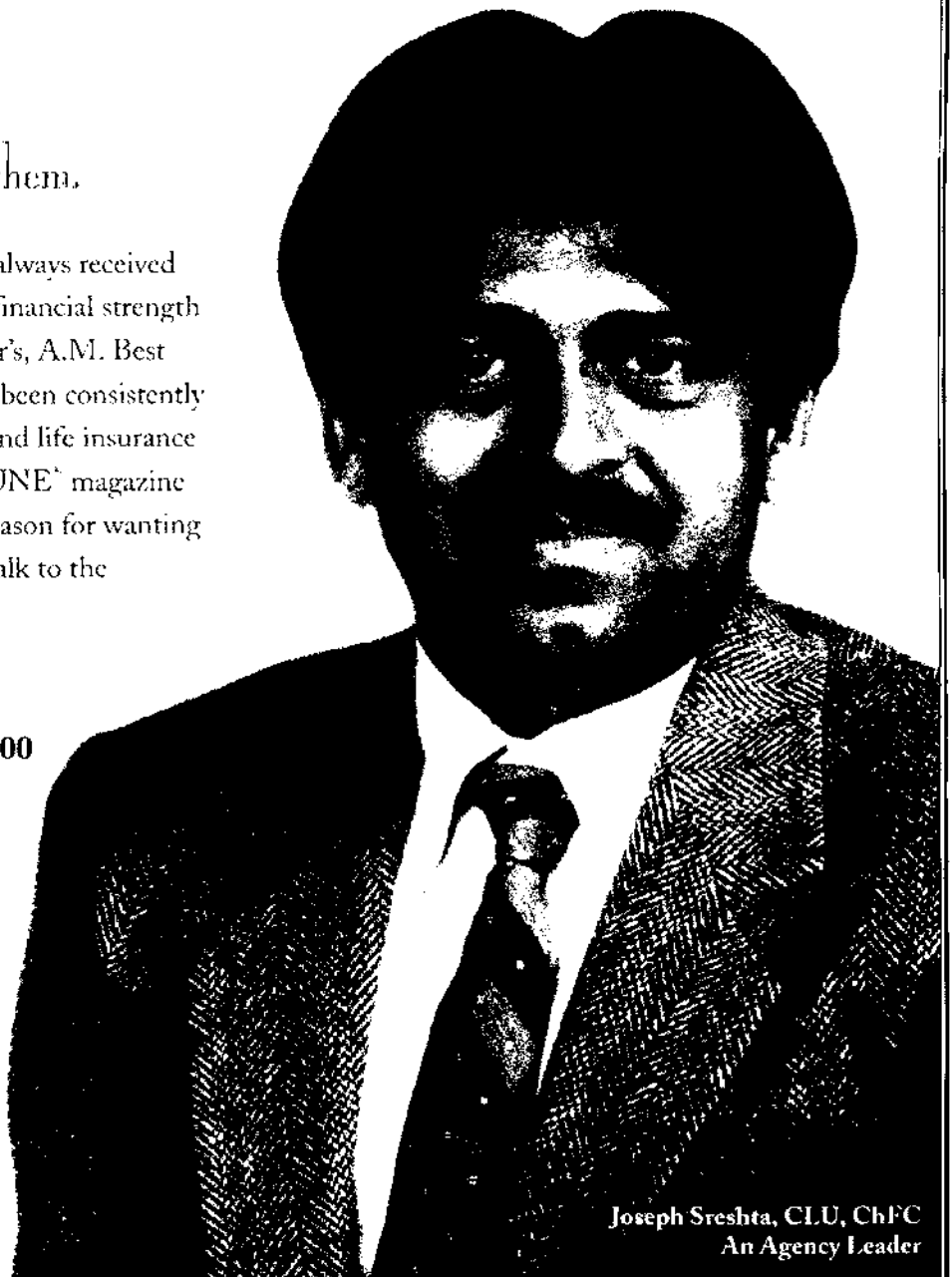
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