

Introduction to Jainism

JAINISM

- GUNVANT BARVALIA



**MURTIPUJAK
(DERAVASI)**



DIGAMBAR



STHANAKVASI



TERAPANTHI

SHREE MANGALIK - MANGAL PATH

Chattaari Mangalam: The four pieties are

Arihantaa Mangalam: Arihant Devas are pious.

Siddhaa Mangalam: Siddhas are pious

Saahu Mangalam: Saints (sadhu0sadhvi) are pious

Kevali Pannato Dhammo Mangalam: Religion professed by Kevali is pious

Chattaari Loguttamaa: There are four excellences

Arihantaa Loguttamaa: Arihant Devas are excellent

Siddhaa Loguttamaa: Siddhas are excellent

Saahu Loguttamaa: Saints (Sadhu-Sadhvi) are excellent

Kevali Pannato Dhammo Loguttamaa: Religion professed by Kevali is excellent

Chattaari Sharanam Pavajjaami: I accept the protective refuge of these four

Arihante Sharanam Pavajjaami: Of Arihant

Siddhe Sharanam Pavajjaami : Of Siddha

Sahu Sharanam Pavajjaami: Of Saints

Kevali Pannatam Dhamma Sharanam Pavajjaami: Of the religion professed by kevali

Those who accept these four pieties, four excellences and the four refuges, will cross the ocean of life and end all the Karmas.

Endless happiness of Moksha is obtained, to him who sings their praises faithfully, such beings attain Moksha.

In this world four are the refuges and none else, he who solicits the shelter of these refuges, attains imperishable permanent status.

Nectar dwells at his thumb, is a treasure of powers par excellence, we remember such Guru Gautam who always fulfils our wishes.

Sincere auspicious wishes we wish

Sincere donations, we give

Sincerely we practise religion

Thus we shall attain Omniscience by inner purity.

The four pieties, the four excellences, the four protective refuges are : Arihant Devas, Siddhas, Saints (Sadhu-Sadhviji), Religion professed by Kevali. Those who accept these four pieties, four excellences, four refuges, will cross the ocean of life and end all Karmas.

Endless happiness of Moksha is obtained, to him who sings their praises faithfully, such beings attain Moksha.

In this world, four are the refuges and none else, he who solicits the refuge of these, attains imperishable permanent status.

Nectar dwells at his thumb, he is a treasure of powers par excellence, we remember such Guru Gautam who always fulfils our wishes.

Sincere auspicious wishes, we wish

Sincere donations, we give

Sincerely we practise religion

Thus we shall attain omniscience by Inner purity.

JAIN STOTRAS & STUTIS

Many Stotras & Stutis like Bhaktamar Stotra, Uvasaggharam Stotra, Kalyan Mandir Stotra, Shri Sadhu Vandana, Ratnakar Pacchisi etc. which were created by great Acharyas are popularly sung by all the followers with immense belief & devotion.

JAI JINENDRA

Whenever we come across fellow Jain followers we should greet them by saying "JAI JINENDRA". When we write a letter or place a phone call our talk should start & end with "JAI JINENDRA"

Jain Slogan

JAINAM JAYATI SHASHANAM



Jain Symbol

INTRODUCTION OF GUNVANTBHAI BARVALIA

Gunvantrai Madhavlal Barvalia, a native of Khambha village from Amreli district is a prominent C.A. in Mumbai. After practicing, for a few years, he is now engaged in the textile processing industry.

Gunvantbhai is an achiever not only in the textile industry but also in the spiritual world. He has written, edited and created around 70 excellent books on the topics of religion, poetry and spirituality. He has given services in Kathiyawadi Sthanakwasi Jain Samaj Ghatkopar's mouthpiece 'Kathiyawadi Jain' , Jain Jagruti Centre Central Board Mumbai's magazine 'Jagruti Sandesh' , Forum of Jain Intellectuals- 'Enlightenment', editor of 'Jainjagat' (gujarati section) of Bharat Jain Mahamandal and also as the honorary editor of the mouthpiece of Vishwavatsalya Prayogik Sangh Mumbai-Ahmedabad i.e. 'Vishwavatsalya' and the co-editor of All India SS Jain Conference i.e. 'JainPrakash'.

Since many years, various informative lectures and seminars are conducted under the presidentship of Gunvantbhai. He has successfully conducted lectures on the topics of Jain religion and Indian culture in the foreign countries of Singapore, America, etc.

He is involved in Shri Saurashtra Dashashrimali Seva Sangh, Bruhad Mumbai Sthanakvasi Jain Mahasangh and Jain Adhyatma Study Circle. He is an active trustee in Parasdham Jain Sangh Ghatkopar, Arham Spiritual Centre, Pranguru Centre, Kalpataru Sadhna Kendra of Mumbai and Deolali, Santbal Award Foundation, Spandan Holistic Institute powered by M.B. Barvalia Foundation, 'Jaybhikhu Trust' and Gujarati Vishwakosh Trust Ahmedabad. He is the secretary of Akhil Bhartiya Sthanakvasi Jain Conference. His wife Dr. Madhuben has done detailed research work in Hindi literature and has received a Ph.D. who actively participates and assists in all the literature work of Gunvantbhai.

Gunvantbhai's articles on topics like religion, spirituality, etc. appear under the penname 'Gunjan Barvalia' in newspapers and magazines.

Since 20 years, he is organizing a number of enlightening 'Jain Sahitya Gyaan Satra'(seminars) on a national level. Gunvantbhai's article which was published in the daily newspaper 'Mumbai Samachar' in 1997 earned him the first prize of the prestigious 'Jain Patrakar Sangh best journalist award'.

He is involved with 'Jain Vishwakosh' and 'Jain Aagam Mission'.

14 Dreams



Forgiveness (Ksamapana)



Ashtangyog



Jain Anusthan's



Ashtamangal



Jainam Jayati Shashnam



INTRODUCTION TO JAINISM

WRITTEN – EDITED
GUNVANT BARVALIA

Publisher
Arham Spiritual Centre
SKPG Jain Philosophical & Literary Research Centre
2 Mevad Patanwala Estate, L.B.S. Road,
Ghatkopar (W), Mumbai- 400 086.
Tel.: 91-22-42153545
Email : gunvant.barvalia@gmail.com

- **Introduction to Jainism**
By Gunvant Barvalia
- @ Dr. Madhuben G. Barvalia
- 4th Edition Sept. 2015
- **Publisher :**
SKPG Jain Philosophical & Literary
Research Centre,
Arham Spiritual Centre
2 Mevad Patanwala Estate
Ghatkopar (W), Mumbai - 400086.
Ph : 022 - 4213545 .
E-mail : gunvant.barvalia@gmail.com
- **Sponsor :**
 - Ranjanaben Rajnibhai Modi
 - Rekha Bakul Gandhi
 - Jigna Amish Sanghavi (Dubai)
 - Kinnari Rahul Doshi (Dubai)
 - Rameshbhai J. Morabia - Ghatkopar
- **Price : Rs. 60/-**
- **D.T.P. & Design : Shreeji Art**
M : 09833422890
- **Printers :**
Arihant Printers
Saibaba Nagar, Pantnagar,
Ghatkopar (E),
Ph : 9223430415

AN INTRODUCTION To :

**JAINISM
JAIN PHILOSOPHY (JAIN DARSHAN)**

If someone asks us to introduce “JAIN DARSHAN” in a nutshell, it can easily be said in simple words that “ it is nothing but “SAMATA & /OR JHAYANA” I. e. Equanimity or protection of living beings.

Who is called “JAIN” ?

One who conquers internal karmic enemy is ‘JINA’ and followers (worshippers) of ‘JINA’ are known as “JAIN”. However, these are simple introductory words. In fact, to introduce Jain Philosophy in mere 50-60 pages is just very difficult, if not impossible. Each and every principle of Jain Philosophy has been elaborately covered in thousands of volumes of scriptures. To explain them and to introduce in short, is just like to have the ocean in an earthen pot – so difficult a task. However, if we take handful of water from an ocean. They are, they represent the sea water/ocean, same may these introductory pages **on Jainism or Jain Philosophy**.

The real introduction of a Philosophy is in implementation of principles in practice and to have spiritual touch within “Inner self” i. e. to experience through “soul”. “Philosophy belongs to one, who observes it”. If this book leads towards implementation, then the efforts would serve a meaningful purpose.

A human being of the present age & universe crave for a peace. In these days, every one, whether he is Jain or otherwise Non Jain, it becomes very essential to have an introductory knowledge of Jainism.

The following words of a leading lawyer Shri Nani Palkhiwala contains clarity and transparency:- “In coming century, every person needs to have support of Jain philosophy. Twenty FIRST century would belong to Jains i.e. followers of Jain Philosophy.

I have received contribution from my wife Dr. Mrs. Madhuben Barvalia in the task of writing and editing. I am thankful to Rameshbhai Gandhi, Nilesa Abhilash Jatakia and Shaileshi Hemang Ajmera for translation work..

I express sincere and heartfelt apologies if anything in the book deviates from the holy Jain sermons and scriptures (Agams).

August - 2015.

601, Smit Apts. , Upashraya lane,
Ghatkopar (East).
Mo. 09820215542.

- Gunvant Barvalia

INDEX

1.	NAVKA MANTRA	8
2.	ANTIQUITY OF JAINISM & TIRTHANKARAS	9
3.	THE NAMES OF TWENTY FOUR TIRTHANKARAS OF THIS ERA	10
4.	SCRIPTURES CONTAINING TEACHINGS OF LORD MAHAVIRA : AGAMAS	11
5.	AN EXTREMELY BRIEF INTRODUCTION OF SUBJECT MATTER OF AGAMAS	15
6.	AVASHYAK SOOTRA CONTAINING SAMAYIK – PRATIKRAMAN – etc.	21
7.	ANEKANTAVAD	22
8.	DIGAMBAR SECT	23
9.	SIGHT (WITH FAITH) (DARSHAN), WORSHIP (Pooja) DEVOTION (BHAKTI), (AARTI) OF GOD (TIRTHANKARA)	24
10.	PILGRIMAGE PLACES ...	
11.	MAIN (DISTINCT) FEATURE OF DIGAMBAR SECT.	24
12.	DERAVASI – MOORTI POOJAK SAMPRADAY	25
13.	STHANAKVASI SAMPRADAYA	27
14.	TERAPANTHI SAMPRADAYA	30
15.	CHATURVIDHA SANGHA	32
16.	JAIN DIKSHA (LIFE LONG AVOWED, COMMITMENT TO LIVE MONK'S LIFE (MALE / FEMALE)	33
17.	WRITERS AUTHORS OF JAIN LITERATURE	36
18.	DUTIES & CODE OF CONDUCT OF MONKS	36
19.	PARENT INSTITUTIONS OF JAINS AND CODE OF CONDUCT	38
20.	“GAUCHARI”	39
21.	LIFESTYLE (CHARACTERISTIC) OF SHRAVAK WITH TWELVE VOWS OF A HOUSE HOLDER SHRAVAK	42
22.	JAIN RULERS, BEST SHRAVAKAS AND GREAT DONORS	44

23.	DESCRIPTION OF JIVA – LIVING BEINGS	44
24.	JAIN FESTIVALS	45
25.	OBSERVATION (SADHNA) OF PENANCE (TAPA) – TAPASYA IN JAIN TRADITION	50
26.	EIGHT KARMAS – NINE SUBSTANCE, SIX DRAVYAS (MATTERS)	60
27.	ATMA	65
28.	SPIRITUAL TEFLECTINGS THOUGHT - BHAVANA - ANUPREKSHA	66
27.	KSHAMAPANA – A PRECIOUS GIFT OF JAINISM TO THE UNIVERSE	69
28.	LOKA – AIOKA FROM JAINA POINT OF VIEW	70
29.	SIX LESHYAS (SPIRITUAL REFLECTION)	71
30.	SANGNA (DESIRES)	71
31.	PARISAHA & UPASARGA	72
32.	PRABHAVANA	73
33.	SAMKIT (SAMYAKTVA)	74
34.	Shravak three Gims (MANORATH)	76
35.	SADHARMIK BHAKTI, SAHAY, SWAMIVATSALYA	77
36.	JAIN SHALA (PATHSHALA), JAIN EDUCATION AND JAIN PHILOSOPHICAL & RESEARCH INSTITUTE	78
37.	JAIN IDOLS (IMAGES) IN ABROAD	79
38.	IN THE CONTEXT OF JAIN DIET JEEV DAYA (COMPASSIONATE MERCY TOWARDS LIVING BEINGS)AND VEGETERIANISM (VEGETERIAN DIET)	79
39.	JAIN ORGANISATIONS IN INDIA & ABROAD AND CONTRIBUTION OF JAINS	82
40.	JINSHASAN – FAMILY	84
41.	RECOGNITION OF JAINS AS MINORITY	85
42.	A BRIEF LIST OF PUJYA GACHHADHIPATIES (HEAD OF SECTS) PRESENT ACHARYAS, OF ENTIRE / ALL JAIN SECTS	86
43.	MANGAL PAATH	87

NAVKAR MANTRA

“Namo Arihantanam ||

Namo Siddhanam ||

Namo Ayariyanam ||

Namo Uvajjhayanam ||

Namo Loe Savva Sahunam ||

|| Eso Pancha Namukkaro, Savva Pavappanasano,
Mangalanam cha savvesim, Padhamam Havai Mangalam ||

(These five Namaskaras (salutation) are capable of eliminating all the sins and are first & foremost among all the auspicious things.

Jain Religion is an ancient Indian Philosophy. It is being universally accepted that a mantra has a power, **NAVKAR MANTRA**, is a preliminary **MAHAMANTRA** of Jain faith. It is universal mantra. Here salutation is meant to be made to the virtues of the enlightened ones and not to the person or any Individual, But all those who possess them.

In the first place, the salutation is made to Arihant who have attained omniscience (Kewal Jnana) i. e. absolute, total & perfect knowledge by eliminating internal kashayas (anger, pride, deceit & greed etc. of all types) and, shedding of all “Ghati karmic particles, thereby showing path of spiritual upliftment to the mankind, as also to other rational living beings.

In the second place salutation is made to Lord Siddhas who have eliminated all (Ghati and Aghati) karmic particles and attained salvation (Moksha).

In the third place, salutations is made to Lord Acharyas who have put into practice, five great vows in best manner and inspired others.

In the fourth place salutation is made to Upadhyayas who have thorough knowledge of scriptures (Agams). They are also engaged in teaching their disciples. They carry out both the functions.

In the fifth place, salutation is made to all the holy souls (Monks) of the entire universe, who are committed to Ascetic form of life by accepting five great vows of monkhood. & allied restrained life.

The purpose of this mantra is to offer holy respect and devotion to “Panch Parmeshti” (Five Supreme Lords). As categorized above.

This mantra is not just a group of words, but has much more potential than one can think.

The mere remembrance of this mantra gives immense peace

of mind. If chanted soulfully and whole heartedly, it has the power to destroy all the kashayas i.e. ...

(“Kashayas” i. e. ... Anger, pride, deceit and greed – evil vices that work as the enemy in blocking the Quality of knowledge”) Pure and absolute knowledge leads to elimination of all karmic particles resulting in salvation of the soul It makes the realm of mind, calm & quiet conquers all physical & mental agony. At Lonawala, there is one Ashram. This Holy cottage is established by Swami Vigyanananda. The author of this book has paid visit to his Ashram. It is equipped with modern devices & machineries, which indicate the power of the Mantra, which can be visualized in its “Original” form on a curtain similar to T.V. Screen. While testing effective measurement of several Mantras through electronic devices it was known that the **NAVAKARMANTRA** is best of all. In this Ashram There are no ascetics monks or spiritual followers of Jain Tradition nor any one who has adopted Jainism.

By mere chanting Navkar Mantra there is implied salute and memories of infinite Arihant, Siddha, Acharya, Upadhyaya & all monks of entire universe. The ponderance of “auspicious & pure” would speed up the flow of life towards purified one.

In Jain Agamic real stories there are instances of the effective holy power of Navakar Mantra and they are not merely miracles traditional heresay or mythological stories There are scientific & psychological facts and truths in them. Constant Auspicious pondering and positive line of thinking resolves evil and inauspicious and that is well accepted by modern Psychology.

By adding Knowledge (Jnan) Perception (Darshan), Character (Charitra) & Austerity (Tapa) to Five, it become nine (9) positions. The Spiritual Exercise of these Nine positions of auspicious Navkar Mantra is capable of eliminating Sins and leads to the welfare & spiritual growth of living beings.

::0::--

ANTIQUITY OF JAINISM & TIRTHANKARAS

Jainism is ancient philosophy of India. The propagators of Jain Philosophy were Tirthankaras who were infinite and existed from time to time. At Present there is governance of Tirthankaras and there would be continuous & regular set of Tirthankaras in series of 24 (Twenty Four), One at a Time, spread through a time cycle (Kalchakra).

In the present “Avasarpini” (downward cycle) time frame among 24 series, the first one was Lord Adinath, known as Rushabhdev. He was a king.

Before acceptance of Dikha he taught everyone ASI : Art of self defence (use of Sword, other weapons), Masi-Art of writing (use of pen & ink), and Krushi-Art of Agriculture (harvesting crops to nourish the body and satisfy hunger in a vegetarian way.)

Various Arts were taught by his daughters Brahmi and Sundari. The ideology of Marriage and Family life came into (existence) through proper Training & Education. From here, the seeds of human culture were sown.

Lord Mahavir was the last Tirthankar of present series of 24, who was born 2600 years before (i. e. in 470 B.C.) and propagated & revitalized Jain Philosophy.

During the time preceding Lord Mahavir, religious rituals contained violence in the name of religion through modes of “Yagna”, (A type of ritual performed by Brahmins) Culture was invaded by mal practices & violence. Lord Mahavir was disturbed and his heart was overflowed with the feelings of compassion towards living beings being sacrificed in mass. He reawakened Non violence and & re-established Shraman Sanskriti.

If a review is made of sermons (teachings) events and life style of all the Thirthankaras, it will be observed that life of all contained renunciation (Tyaga), ethical practices (Sadachar), self restraint (Sayyam), Truth, benevolence, (Paropkar) and above all self realization through spiritual purification. In the process they emerge as role models to the world.

--:0:--

THE NAMES OF PRESENT TWENTY FOUR TIRTHANKARAS

- 1) Shri Rushabhdev
(Adinath) Swami
- 2) Shri Ajitnath Swami
- 3) Shri Sambhavnath Swami
- 4) Shri Abhinandan Swami
- 5) Shri Sumatinath Swami
- 6) Shri Padma prabha Swami
- 7) Shri Suparshwanath Swami
- 8) Shri Chandraprabha Swami
- 9) Shri Suvidhinath
(Pushpadanta) Swami
- 10) Shri Sheetalnath Swami
- 11) Shri Shreyansnath Swami
- 12) Shri Vasupujya Swami
- 13) Shri Vimalnath Swami
- 14) Shri Anantnath Swami
- 15) Shri Dharmanath Swami
- 16) Shri Shantinath Swami
- 17) Shri Kunthunath Swami
- 18) Shri Arnath Swami
- 19) Shri Mallinath Swami
- 20) Shri Munisuvrat Swami
- 21) Shri Naminath Swami
- 22) Shri Neminath Swami
- 23) Shri Parswanath Swami
- 24) Shri Veer Vardhaman
Mahavir Swami

THE NAME OF EXISTING VIHARMAN TWENTY TIRTHANKARAS

- 1) Shri Simandhar Swami
- 2) Shri Yugmandir Swami
- 3) Shri Bahu Swami
- 4) Shri Subahu Swami
- 5) Shri Sujatnath Swami
- 6) Shri Swayamprabha Swami
- 7) Shri Rushabhanan Swami
- 8) Shri Anantaveerya Swami
- 9) Shri Surprabha Swami
- 10) Shri Vishalprabha Swami
- 11) Shri Vajradhar Swami
- 12) Shri Chandranan Swami
- 13) Shri Chandrabahu Swami
- 14) Shri Bhujangdev Swami
- 15) Shri Ishwar Swami
- 16) Shri Nemprabha Swami
- 17) Shri Veersen Swami
- 18) Shri Mahabhadra Swami
- 19) Shri Devjas Swami
- 20) Shri Ajitsen Swami

SCRIPTURES CONTAINING TEACHINGS OF LORD MAHAVIRA : AGAMAS

Omniscient and compassionate, Lord Mahavir has given a very brief and substantial sermons containing gist of entire knowledge in three vital words, namely “**UPPANAIVA**” (a substance has quality of creation) “**VIGAMAIVA**” (Same substance also has a quality of destruction and “**DHUVIVA**” (having quality of immortality – These three together form the substantial part of the Universal Truth as, a point of Jain Philosophy – which has given the substance of Agama framed by Ganadharas and, in course of time reached to us through traditions.

Lord Mahavir delivers his sermons at a divine place called as “Samavasarana”. Lord’s preachings are in the form of musical melody- “Maalkaush Raag”. Not only human-beings but also celestial beings, birds and animals attend “Samavasarana”. Everyone present there can understand the sermons in their own language.

Whose potentialities and capabilities are supreme become “Gandharas - foremost disciple of Tirthankar.

These Gandharas have a unique spiritual connection with the Tirthankar due to which their Gyanavarniya Karma (knowledge obstructing karmas) sheds effortlessly. Just by hearing the “Tripadi” (the three golden words), they can create “Dwadashangi” - 12 Anga Sutra (12 volumes of holy scriptures). In this way, we get most valuable heritage of sermons (teachings) of Lord Mahavir through Traditional channels of Ganadharas and succeeding Acharyas.

A need never arose to have the scriptures in a written format due to the extraordinary memory power of the Gandharas and Acharyas.

Respectable Shri Devardhigani realized that, in course of decaying times, the memory power of human beings will gradually reduce. Hence, in order to retain the great and grand heritage of Divine knowledge acquired through sermons of Lord Mahavir, he arranged “write up”, with the assistance of 500 Monks at the conference held at Vallabhipur he continued this exercise, of

conversion of oral sermons (teachings) into written words and the efforts lasted for continuous 13 years at a stretch.

History is evident that learned Acharyas have provided a unique contribution for Research, development and timely upliftment of Holy Scriptures (Agamas).

This wonderful task has helped in the spread of knowledge and keeping alive the gist of the Ascetic Mork Tradition (shraman Sanskriti).

As an outcome of the immense selfless compassion towards the mankind Lord Mahavir delivers merciful sermons and teachings. These preachings are a boon not only to Jain philosophy but also an extraordinary gift to the global philosophies.

The ponderance of scriptures (Agamas) its study, repeated meditation removes the dark shades of ignorance and lights the lamp of knowledge. Jain Philosophy, and its code of conduct with philosophical thoughts, both, when combined together, forms balanced and perfect combination. Therefore it can be called “Philosophy of Life” of Jain Tradition.

In entire scriptures, there is a credible establishment of virtues to justify and nourish the noble aim & ideal of non violence by showing results of evils of vices like violence etc. This is to indicate as to how one can get rid of instinct of sins and thereby avoid evil bondage of karmas, resulting in eternal infinite spiritual happiness. The liberated life devoid of karmic effects is called “Siddha” position or Salvation or Moksha.

Our life becomes illuminated, with the light of knowledge when we are exposed to Agamas. Agamic scriptural literature is a precious document of spiritual transformation of Absolute, Perfect and Total purification of the soul Agamas inspire the soul to get liberated from the bondages of karmas through holy process.

Agama gives momentum to people who are on their spiritual journey by clearing the impurities of soul. From infinite time our soul is blinded with karmic particles which impedes the realization of one's true self. One can free themselves from the vicious cycle of birth and death just by experiencing the glimpse

of enormous potential of soul which lies within. 32/45 Agamas consists of Anga, Upanga, Chheda, Mool and Avashyak, Prakirnak & other Scriptures as their components.

Shwetamber Jain sect accepts “Aagama” as the direct sermons of Bhagwan Mahavir. On the other hand, Digamber sect carries the belief that since the scriptures have been converted into written form, 980 years after Lord Mahavir, they cannot be accepted as his original sermons in direct form.

About 2000 years back, a great saint named KundKundacharya went to Mahavidehshetra with his extraordinary powers called Labdhi to seek solution for his doubts and acquire knowledge from Lord Simandhar swami, the existing Tirthankara. He stayed there for eight days, observing fast, and acquired knowledge. After returning from there, he directly went to the cave named Punatamalaya nearby Badevasi Village in Tamilnadu state and wrote scriptures named ‘Samayasaar’, ‘Niyamasaar’ etc. Digambar tradition has accepted them as supreme scriptures. However, all sects of Jainism and also many more scholars of the world have duly accepted the (Agamas) as a best literature of Jain Philosophy.)

Numerous guidelines for becoming supreme from mundane are in Dravyanuyog, Charan Karmanuyog, Ganitanuyog and Darma Kathanuyog which are all part of Agamas.

Agamas are basis of constitution of Jain philosophy. The scriptures of Aagam not only give information, but also ownership of three Jewels, Viz. Right knowledge, Right faith and Right conduct, through the prescribed principles, discipline and code of conduct. Observation of conduct as shown in Agama scripture is definitely capable of making spiritual development of human beings.

The authenticated scripture book-volumes of Jainism are called Agamas. “Agama” term contains letters meaning thereby, Aa as a prefix to word gama i.e. A means = Around – in four

directions, Gama To know = knowledge Also A = said by Apta purush (supreme Lord – Tirthankaras), Ga = the Knitted by Ganadharas (supreme first line Disciples of Tirthankaras) M = means Munis who have put in action and implemented.

In short Agama is defined as “A means through which complete substance matter is known.”

Acharya Arya Rakshit has divided all Agamas on the basis of subject

into Four categories as follows :

1. Dravyanuyoga (Relating to Atmatatva i.e. spiritual self)
2. CharanaKarnanuyoga (Relates to code of conduct of monks – saints Ascetics – sadhus)
3. Ganitanuyoga (Relating Astronomy, mathematics, geography etc.
4. Dharmakathanuyoga (Explaining philosophical aspects through knowledge simplified by means of real stories, Historical events, life sketch, of dignitaries exemplary biographies etc., touching masses immediately containing morals – ethics substance to follow).

Apart from the aforesaid scriptures “Tatvarth Sutra” by Acharya shri Umaswatiji, is a volume summarizing the entire Jain Philosophy. It has been duly accepted by all the sects of Jain Community.

- Samata or Jayana (vigilance) is the synonyms to Jain Philosophy.
- Prudence (VIVEK) is a vital element of Jain Darshan.
- Obedience to the Sermons of Vitraraga Paramatma (God) form the real essence of Jainism.

INTRODUCTION TO JAINISM

AN EXTREMELY BRIEF INTRODUCTION OF SUBJECT MATTER OF AGAMAS

Sr. No.	Name o Agaj	Subject – Introduction
01.	ACHARANGA SOOTRA	Knowledge of Soul, Renun ciation, Detachment, code of conduct of Ascetic Life & self Purification Lord Mahavira.
02.	SOOYAGADANGA (SOOTRAKRUTANGA)	Controversial views with rigid belief on rituals & Non believers, various viewpoints and description of supremacy of Jain Philosophy with justification.
03.	THANANGA SOOTRA	Fourfold ways of narrating and explaining substance of Jainsim philosophy numbers from 1-10.
04.	SAMAVAYANGA SOOTRA	Explaining substance in various ways taking numbers from 1 to 100 & upto Crores, thereafer, details of Tirthankaras supreme souls of past, Present & Future. Inrtoduction to 12 Anga Sootras.
05.	BHAGAWATI SOOTRA (VYAKHYA PRAGNAPTI)	Covers almost all major principles of Jain Philosophy with special reference to questions by (1) Gautam Swami (2) Shravakas - Shrivikas (3) Persons following other religions and Replies thereof by Lord Mahavira.
6.	GNATA DHARMAKATHANG SOOTRA	Through the medium of Stories. Examples and Biographical frames etc., This sootra gives sermons and teachings of substances to all types of spiritual self seekers.

INTRODUCTION TO JAINISM

07.	UPASAK DASHANG SOOTRA	10 Ideal Householders 'life sketch', who were symbolic. The wealthy rich Shravakas in the Regime of Lord Mahavira with emphasis is on their detached attitude and ultimate renunciation, so as to live ideal life with limitation to consumption etc.
08.	ANTAGADA DASHANG SOOTRA	Educative description of life of 90 personalities with high edequce of Spirituality, who attained salvation after acquiring total & Absolute knowledge & Perception (Kewal Jnan & Kewal Darshan) at the last moments of their ascetic life. A Journey from tolerance to purification.
09.	ANUTTAROPAPATIKA SOOTRA	Description of lives of 33 monks who renunciated wordly life & performed Penance with supreme degree of self control & restraint and took next birth at highest celestial heaven & beyond, in Anuttara viman (superior place of Deities).
10.	PRASHNAVYAKARANA SOOTRA	A detailed description of five Karmic influx of sinful nature (Papashrava) as also five Samwara (Blocking - karmic influx) of spiritual nature.
11.	VIPAKA SOOTRA	Ten Chapters each on great spiritual entities who attained salvation with all comforts and hapiness wihtin short life span (very Few number of births & deaths) and of those took very long time & many number of modes of life full of miseries as a result of sins committed by them. For living beings sinful deeds are inviation for miserable - painful life whereas good (noble) deeds are invitation card to happy & comfortable life.

INTRODUCTION TO JAINISM

- 34) TANDULA VAICHARIK

INTRODUCTION TO JAINISM

- 45) PINDA NIYUKTI

NOMENCLATURE : Eternal name of 12 Anga Sootra is DWADASHANGI. 12th One is lost Hence only eleven Angas are Mentioned.

AVASHYAK SOOTRA

CONTAINING SAMAYIK – PRATIKRAMAN – etc.

Just as to maintain health, food & other items are to consumed as per procedure, so is the case of purifying inner self i. e. soul, Pratikraman is the ritual process to be performed twice a day viz prior to sunrise & after sunset called “RAYASI” & ‘DEVASHIYA’ – i. e. relating to sins/faults committed in Night & Day respectively with an apology to all the living beings involved. It is mandatory to do Pratikraman twice hence the name “Aavashyak Sootra) There are six chapters called ‘Avashyakas’ as under : This is 32nd Agam in series.

- (1) **SAMAYIK** :- Retiring from sinful acts of mind, speech & body and engage in path of self purification, A ritual & spiritual exercise of getting relieved of external & Internal sinful activities. Practice balanced state of mind devoid of attachment & aversion.
- (2) **CHAUVISANTATHO** :- (CHATURVISHATI STAVA) After attaining equanimity towards all living beings, to engage in devotional appreciation, with gratitude towards best supreme souls - Gods with deep faith in them, this “CHAUVISANTATHO” is an expression of gratitude for showing path of liberation in life, by appreciating their qualities & virtues. Prior to this -a review is made of 99 faults (ATICHAR) in meditated mode (Kayotsarg).
- (3) **VANDANA** :- Third Avashyak is for devoted salutation to spiritual Teacher (GURU).
- (4) **PRATIKRAMANA** :- Fourth Avashyaka deals with review, expression of contempt and feeling of Apolgistic repentance (Prayaschit) for Atichar (Faults preceding commitment of bondages of sins). etc. relating to gnan, Darshan, Charitra & Tapa, dealt with elaborately.
- (5) **KAYOTSARGA** :- This is a meditation posture for a specified period. Here sins of past & present are to be apologized thereby undergoing process of self purification.

- (6) **PRATYAKHYANA OR PACCHAKHAN** :- After undergoing purification of past, to check, control & stop influx of incoming sinful karmic particles, the Protective cover that is being created is called Pratyakhyan, means avowed renunciation. This is means to shut Ashrava Doors of influx of karmic particles, by accepting Pratyakhans.

**

MAIN PRINCIPLES OF JAIN PHILOSOPHY

NON VIOLENCE, (AHIMSA), NON - POSSESSIVENESS (APARIGRAHA) AND LACK OF RIGIDITY MULTI DIMENSIONAL VIEW POINTS & PERCEPTION i.e. (ANEKANTAVAD)

The principle of Non violence is established in Jainism on the basis of psychological realities. Non violence has been shown as pure, eternal and substantial philosophy of Arhat sermons. With the discovery of non violence, an auspicious feeling is created in life towards values like Truth, Non violence non stealing, celibacy non possessiveness. In other words Non-violence means to accept and understand that all living being have the right to live. Just as all rivers ultimately meets the ocean, so is all Faith, Religion or Philosophies coincide with concept of non-violence. Feeling of Detachment gives birth to Non-violence

Jainism has made minute observation on Non possessiveness (Parigraha) both external (materialistic) and internal (spiritualistic). Possessiveness becomes offence only where staunch ownership, attachment & irrational attitude without any sense of proportion and enjoyment is involved.

The ideal of socialism gets honour only when commitment to Non possessiveness comes into practice with full faith. Gold, silver jewellery etc. forms nine types of external possessiveness whereas anger, pride, deceit, & greed (Kashayas) etc. from 16 internal possessiveness. Jain acharyas put emphasis renouncing these non possessiveness of both the types.

The view of the other party may have truth, Any idea or thought or view point of others is required to be considered from

all the angles. If this is done, if a person views the things from the view point of others, not insisting upon his own version, half of the controversy and quarrels will come to an end and the world peaceful. This noble thought is explained by Jainism through the principle of “Anekantavada”. Most of the problems and controversies find solution when an event or opinion expressed by opponents like mother-son, husband-wife, mother in law and daughter in law, employer – employee, workers of two parties, public leader, government and mass public, officials (Bureaucrats) and public, two states or two countries, are viewed by them with optimistic approach is Anekantvad. Jainism has explained liberal & tolerant attitude towards views held by others, through the idealistic principle of Tolerance. Practise of Anekantvad has the power to initiate harmoy in the world.

DIGAMBAR SECT

Digambar : It is said that one whose attire is nothing but sky are called as ‘Digambar’.

The monkhood in the Digambar sect of Jain is very tough In external appearance, there is total nakedness (uncovered body), Total isolation in life as far as possible, they stay in forest, one time consumption of Food & Water, and that too is standing posture. While collecting consuming, food they spread their hand together forming “Anjali” and observe strict rules as per procedural guidelines. They do not use utensils of any type. Besides, if a person offering food is not aware of the Do’s & Don’t’s or procedure, in that case, monk seeking food, holds fast for that day, that too, silently without any expression. The stages of life during monkhood Elak, Kshullak, and for females they are called Arjika (Aryaji) They can put on only one white piece of cloth. The first step towards attaining liberation (Moksha) is attainment of SAMYAK DARSHAN (Right perception). Once that is attained, it puts near end to cycle of continous Birth – Death in different modes of life, (Bhava Bhramana) and ensures Salvation. They have faith in this aspect of Philosophy.

**

FAITH, WORSHIP DEVOTION & RITUALS

To get realistic idea of soul (AATMA), Importance is given to studies of scriptures, recital of verses (Swadhyay), pondering on spiritual thoughts hearing interaction, or sermons – lecture (Satsang). Nevertheless, it is equally important to have regular Darshan of idols of Tirthankaras, hearing of sermons of Jineshwara too. Every morning, idols of Jineshwara are worshipped by pouring pure water on idols, (Abhishek). Prashak (without any voilence). Eight type of items like pure water (Lifeless) sandalwood powder in paste form, (Chandan Sukhad), corns of whole rice (Akshat), Flowers, offerings (Naivadya), Light Lamp (Deep) scented fire stick / powder (Dhoop) & Fruits are offered. All places of pilgrimage, Acharya, Upadhyaya are remembered with great devotional thoughts and worshippned (Ardhya) by Aarti.

PROCEDURE OF WORSHIP (PUJA VIDHAN) :

During festival of “Dasha Lakshana Paryushana Parva” process of constitutional directives, (Vidhana) by Dashalakshana Dharma Mandala is performed. Thrice In a year during “Astanhika, Five Meru & Nandiswaradham are also being performed. Besides on separate occasions, 64 Riddhi Mandala, Panchaparmesthi vidhaan, Panch kalyanakk mandala, Indradwaja vidhan etc. are also performed.

PILGRIMAGE PLACES

Among places of pilgrimages, besides Sammetsikhar there are many other places Viz Champapuri, Pawapuri, Girnar, Kumbhojgiri, Gajpantha, Moolbidri, Mangitungi, Shravana Belgoda, etc.

DISTINCT FEATURE OF DIGAMBAR SECT.

Among four modes of life, attainment of Moksha is possible only in human mode. Liberation too is possible only if human being concerned accepts Monk life with due commitment to observe avowed do’s & dont’s in the form of Five great vows

(Mahavratas) and allied restraints and total renunciation from worldly House holder's life. But the distinct belief of Digambar sect is that only Males can attain liberation through aforesaid conditions of avowed monk's life. In short, only males are entitled to attain moksha.

There is a five year Degree course, recognized by a University sponsored by Todarmal Smarak Trust for Intensive study of Jain Philosophy. Here knowledge of Jain Principles can be attained. This institution has qualified Jain Scholars, with profound knowledge of Jainism. Digambar scholars deliver lectures on Jainism in India & abroad.

Digambar Jain Monks renounce material life and adopt spiritual path to divert their innerself and emphasise towards spiritual development with liberation as goal. For this purpose not only clothes are to be removed and nakedness is accepted but instincts, attitude, has to be renounced for real Digambarhood.

DERAVASI – MOORTI POOJAK SAMPRADAY

This sect of jains is having a number of temples (Derasars) throughout India as well as in Foreign countries. Grand Pratistha Festival is held to establish (Pratishtha) idols of Tirthankaras in Jain Temple. Their way of worship is unique. Jain householders perform eightfold Pooja in Derasar daily. They bow down before idols of Tirthankaras & pray them.

Snatra Pooja, Panch Kalyani Pooja, Vastu pooja, vedaniya karma, Antaraya karma (partial extinction pooja), 17 types of pooja, Siddhachakra Pooja, Arham pooja, Ashtanhika Mahotsava etc. These poojas are held, according to prescribed rituals, occasionally.

In Jain temples, at the time of pranprastistha of idols, a holy process –rituals are carried out by Acharya Bhagwant. This process is called “Anjan shalaka”,

All vows & commitments (vratas), as prescribed in Jainism together with the recital of mantra called JAPA-TAPA (penance) are performed by householders “for 45 days of Monks life” is

observed by householders.

For this duration they live life like a monk. This special penance is called as “updhaan Tapp”.

During night, idols of Tirthankaras in Derasers are specially decorated and that is known as “AANGI” and Devotional songs with orchestra is played in Group with full devotion known as “BHAVNA”

In Derasar – Jain temples, during the time of Paryusana festival of eight days is celebrated. In context of Kalpasutra (Agama – Scripture), on the day of Mahavir Janma Kalyanak a grand celebration takes place preceding with presentation of 14 divine dreams seen by mother of Tirthankara – Lord Mahavir In this way the celebration of Birth festival known as “Janama Kalyanak” of Lord Mahavira is held.

Chaityavandan is a ritual process whereby bowing down with salutation to the idols of Lord Tirthankara and chanling holy verses – sootra words are performed. A visit in masses/groups to various temples by the devotees is called Darshan yatra – technically known as “CHAITYA PARIPATI”

Deravasi – Moortipoojak sampradaya is subdivided in various “Gachhas” Viz Tapa Gachha, Parswachandra Gaccha, Khartara Gachha, Achal Gaccha etc.

In Monks there are various categories such as Acharya, Upadhyaya, Panyas, Gani, Pravartak etc. These “titles” are awarded to males sadhus whereas Female sadhvis are awarded with the title of “PRAVARTINI” as a special post. Holy pilgrimage places of this sub sect (Swetambar Derawasi) are as under: Sammetshikhar, Shatrunjaya, (Palitana) Girnar, Pawapuri, Champapuri, Shankheshwar, Kshatriyakunda, Bhadreswar, Nageswar, Keshariyaji, Mahudi etc. These are also known as “Tirtha sthalas”. Temples of Ranakpur & Delwara in Rajasthan are best examples of art & architecture.

Chaturvidha sangha (A sangha comprising of monks – male & Female (sadhu-sadhvis) Householders (Shravak – Shravika Male & Female). Who travel by feet with six vows (known as chhari

palta sangh) They travel in group observing Tapa. They cover the yatra of holy Tirthas like Palitana (Shatrunjaya) Sammet sikhar etc. by feet.

STHANAKVASI SAMPRADAYA

During Fifteenth century of Vikrama Samvata, “Lonkashah”, a householder following Jain tradition popularly known as “Shravaka” felt that Jain way of Life is retirement oriented i. e. its ultimate objective is to set free from worldly materialistic life and as such it gives primary importance to life style containing prominence to the principles of non-violence, restraint and penance technically known as Ahimsa, Samyam and Tapa. Therefore it should be implemented in a way to reflect observation of these principles in day to day routine life to the extent possible. Other principles of Jainism such as Anekantavada, Sapekshavada or Syadavada also a foundation of Jain Philosophy propagated by Lord Mahavira.

Lokashah observed that festival like “Pratistha”-idol worship are celebrated with pomp and grand scale involving wordly style and hence they do not enough importance to spirituality based functions. In the present form of celebration mode, he found violent method involving harm to subtle & small “one sensed” living beings and hence, as diverted form of spirituality.

The possession of Jain scriptures was with monks. They used to tell “House holders” cannot be allowed to read scriptures. They threatened them with the proverb “one who read scriptures, would lose his son” (Je Vanche Sootra Tena Mare Pootra). Afraid of this sort of threatening, people were scared of reading scriptures. As a result they were carrying a notion that only Monks have right & authority to read scriptures. They also used to spread this threatening to others, to frighten them . This and such other types of talks were seen as a chain of Authorities of Monks. Over and above this, Lokashah also noticed weakened attitude that made their observance to rules loose, and lazyness prevailed in Monkhood.

Impressed by good handwriting of Lokashah, one yatishri named Jnanji entrusted him with the work of “Rewriting Scriptures”.

While carrying out the assignment, he pondered that there is a wide gulf of deviation in Religion that is practiced vis a vis that is advised and directed in scriptures.

This made Lokashah to bring a revolution by lighting flame for “Non violent trade” to awaken the masses and made strong & hectic efforts to explain and give proper understanding of real nature of Jainism as revealed & sermoned in scriptures.

Because of the inspirational efforts of Lokashah, 45 devotees accepted Monk’s life through process of “Diksha” (Avowed commitment to hold & observe ascetic life by renouncing wordly householders life.) They renounced the material life to lead spiritual life. They engaged in the work of propagating Jainism in real sense. Subsequently 152 “Diksha” took place at Patan in Gujarat and other centers named Sihori, Arhatwada etc. Lokashah himself got avowed by accepting Diksha under one saint Sohan Muni on Magshirsh shukla – 5 Vikram Samvat 1536. He moved from place to place for Ten years and spread “Message of Jainism” After completing chaturmas period at Delhi, he moved to Alwar and there, once at the time of breaking fast (Parana) of three days (Atham) completion, one opponent served him with poisoned items which resulted in last moment and he peacefully, with the balanced spiritual meditation, breathed his Last, on Chaitra Shukla II Samvat 1546.

After the death of Lonkashah, Muni Bhanji, Muni Nannaji, Muni Jagmalji and Muni Ruprushiji have taken over the holy work left behind by late Lonkashah and advanced – developed into converting reforms work by forming “Lokangachha, or Dayagachha. This Gachha popularly expanded from sub-sect to a full fledged Present “Sthanakvasi” sect in course of time.

Thereafter, 250 years, Shri Lavji Rushi, Dharmasinhji Muni and Shri Dharmadasji again removed the weakness’ that had crept in and made further efforts Therefore, he was known as “Reformer of Practices”. It is firm belief of this Sthanakvasi sect that there is no room for even slightest violence, even of subtle living beings, or sinful acts contrary to the sermons of Lord Mahavir & Scriptures containing his teachings, This is in conformity with Jain Philosophy, uniformly

prescribed & sermoned by all Thirthankaras of past, present (in the context Of Mahavideha Kshetra) and even of future who will prescribe through eternal kaal chakra (Time cycle) to follow.

In Four Nikshepas Viz Naam Nikshepa, Sthapana Nikshepa, Dravya Nikshepa & Bhava Nikshep (Technical Terms of scriptures meaning thereby four types)

(1) Nomenclature (2) Establishment, fixing (3) Material – physical & (4) Abstract (Bhava = Auspicious mental reflection) The last one 4th is acceptable as prime one among the four, where internal form of qualities and offering devotion to those who possess them. Constant awareness of Qualities of Lord Vitaraag – i. e. those with supreme quality of Eternal knowledge, Perception, Character & High degree of spiritual awareness of self (soul), Worshipping them and Reviewing one's all weaknesses, faults, lapses and sinful activities of mind, speech & body with sense of apology and efforts to avoid them to the best extent possible.

In Sthanakvasi sect there monasteries called Sthanaka or

Upashraya spread throughout length & breadth of country, even abroad.

The other names of Upashrayas are Paushadhshala, Aradhana Bhavan, Dharmasthanaka, Jain Bhavan etc. Most of them contain Ayambilshala – Group Kitchen, where shravakas – shravikas performing Ayambil Tapa take special tasteless food, once in a day and consumption of boiled and subsequently cooled water called 'Achet' water.

For educating young children, boys, girls, the lessons, course of Jain Philosophical knowledge, rituals, arrangements are made by Sangh to provide teacher, conduct examination, and prepare Scholars in the course of time. Penance, meditation recitation of verses of scripture, lifestyle of jain householders are covered in course contents. Monks provide suitable guidance & oversee their function, whenever they stay chaturmas or for a stay upto couple of months. Various programmes of penance & other rituals are held, under their presence & guidance. All religious activities are carried out only by senior competent shravaks – shravikas, in their absence.

Shravakas travel in groups to places where Tirthankaras were once present, places from where Tirthankaras & Kevalis attained Salvation to offer their heartfelt prayers with full devotion.

TERAPANTHI SAMPRADAYA

Pujya Bhikkhanji Maharaj (Pujya Bhikkhuji) was a monk of Sthanakvasi sect. Because of difference of opinion, he parted his way from the sect., where Thirteen (13) Saints followed him. One of the saint prayed "Oh Lord, it is Tera (Your) Panth." Since then, these monks were called as Terapanthi and were known to be as such They have accepted 13 main rules which are vows for observation i. e. 5 Mahavratas (Big vows), 5 Samities 3 Gupties. These vows are a "Must" for all the Monks of Terapanth as also for all Jain monks in totality in Jain community as a whole. This is a traditional observation invariably being followed through infinite past.

These Five great vows are : (1) Non violence, (2) Truth, (3) Non stealing (4) celibacy, and (5) Non possessiveness' (Aprigraha). They are technically known as "Panch Mahavrats". Whereas walking (movement) with utmost care, to protect all living beings from being harmed, is known as Iriya samiti, while talking or making speech, innocent & thoughtful words are to be uttered which should not cause harm to others – orffend any body. Unnecessary words are to be avoided. Restrained speech is meant here, which is called Bhasha samiti. Eshna samiti which is third kind of samiti, meaning thereby search for pure acceptable, type of edible food items and water. Extra care is to be excercised for type of food accepted & consumed. It should be free from even subtle living beings. Fourth samiti is Aadan Bhandamatt Nikshep Samiti, that is to say, putting up belongings & taking them out with utmost care. They include Clothes, Books etc. and observation to ensure that no living being on and around them is hurt in any way. The fifth & last samiti relates to disposal of body dirt's such as stool, urine, cough, waste material relating to nose, ear, eyes etc. are to be disposed off at safe place i.e. germs free place to avoid any harm to any living beings. This samiti is called technically "Ucchar - Paswan - Jal, Sangha Paristhapanika samiti". Besides these five samities,

there are three Gupties viz “Mana gupti”, “Vachan Gupti” & “Kaya Gupti” by which, Monks are required to exercise restraint & control while thinking, speaking & acting so as not to commit negligence in any way inviting sinful bondage of karmas. Meditational posture, silence and restricted movement of body would also help to observe these Gupties. Balanced stable posture is to be maintained, in daily life. These thirteen rules to be followed scrupulously as per tradition prevalent.

In this way, Bhikhamji Maharaj (Acharya Bhikshu) became founder of Terapanthi Sampradaya. Besides, there is one “In between” category between Monks & householders named Samana & Samani, who are engaged in the activities of spreading & propagating Jain philosophy in a planned manner. This special sub category observe three Mahavratas out of five namely, Truth, Nonstealing & celibacy. At Present 62 Samanies & One Saman are engaged in these assignment in India & abroad.

The successor of Acharya Tulsi is Acharya Mahaprajna and thereafter now Acharya Mahashraman has taken over this position at present. One Acharya (Leader), one Thought (Idea). Impementation in uniform way, and above all, one constitution is the special feature of this tradition.

Jaipur, Kota, Jodhpur Laadnu, Ajmer, Udaipur, Bikaner, in Surat, Ahmedabad, Gandhidham Bhuj, Gujarat. Apart from these, there are the centres in Gujarat & Rajasthan. Metropolitan cities Delhi, Kolkata, Gauhati, Hyderabad, Chennai, Bangalore, Ludhiana are operating centre for propagation of Jainism. Even in Kathmandu in Nepal their male & female Monks arrange Charturmas stay. Jain Vishwabharati Ladanu university conducts M. A. Ph.D. (Jain Course). Brahmi University and other 29 colleges are also operating. There are libraries at Laadnu, Kolkata, Churu, (Sardar sahers) centres.

There are 350 Anuvrat samities in the country, where Shravaks observe 5 Anu vrats 3 Gunavrats & Four Siksha vrats and in this way they are holders of 12 avowed Anuvrats meant for Householders i. e. Shravakas and actively engaged in following them as prescribed. There are centres abroad including those in U.S.A. & U.K. "Anekanta Bharati", "Jain Vigyan Academy". They are engaged in publishing Books & volumes on Jain Philosophy. Jain Meditation are conducted

“Preksha – Dhyān Shibirs” throughout the country.

With a view to ensure that weakness & laxity is not spread in sangha and it becomes powerful, Acharya Bhikhuswami has given a document called “Maryada Patra” which can also be called “Holy Constitution” to follow the path, to study the personal limitations and review own deficiencies and shortcomings. Sangh arranges “Shravak Conference” and Maryada Mahotsava for ponderance and thus gives opportunity for self observation and introspection occasionally. This is done on “Shravak Nistha Patra”.

OTHER TRADITIONS

Many Temples & Studies Centres are operated by Jains deriving inspiration from the ideology of Spiritual Dignitories.

Spiritual oriented Philosophy led to creation of literature of Shrimad Rajchandra. Studies of which is conducted in temples of Shrimad Rajchandra at various places active with devotees' group, particularly studies of his best, creation titled "Atma Siddhi Shashtra", Mokshamala. His letters to followers, disciples and devotees are also subject matter of the Swadhyaya which includes his devotional songs and other literary work pieces.

Places of pilgrimages like Vavania, Sayala, Agas, Devlali, Koba Hampi, Dharampur, Rajkot, Vadva, Bandhani, Idar, Khambhat, Ranaj, Sagodia & Mumbai, where Temples and study Centres are built up. There are Study Centres in foreign countries also.

Pujya Kanjishwami was a monk of Sthanakvasi sect. at the time of his accepting monkhood, after some time, he shifted to Digambar sect. There is a place, Songad in Saurashtra where he made achief centre for his spiritual activities. He delivered deep lectures on Samayasar and Pravachansar apart from Songad, at his temples are Devlali & other places also.

Centres for the spreading of messages of Dada Bhagwan on the Subject of “Akram Vignan”^a, a line of thinking developed by Dada Bhagwan are located at Surat, Adalaj, Ahmedabad, Mumbai as also abroad at certain places.

CHATURVIDHA SANGHA

On attainment of 'Kewal Gnana' (Absolute, Total & Perfect knowledge) Lord. Tirthankara, for the purpose of propagation of Jain Philosophy, forms "Tirth", by saluting with phrase "NAMO TITHHASA".

These Tirthas are of Four types viz Sadhu, Sadhvi, Shravak & Shrivika and is popularly known as “Chaturvidha Sangha” as titled above.

Lord Mahavira who has established present Tirth under his administration a day after attainment of ‘Kewal Gnana’ i. e. on 11th of shukla paksha of Vaishakh, arrived at Pavapuri. Here eleven great learned scholars under the leadership of Indrabhooti Gautam came and had discussion on subject of spirituality, and after being satisfactorily convinced with the replies and solution to his doubts, he was enlightened with the sermons and as a result Gautam with his “Brahmin scholars, became sadhus.” Ganadharas with Sadhvi Chandanbala etc. formed sangh, when many devoted souls have accepted, Shravak & Shrivika Dharma and this four pillars of Chaturvidha Sangha came into existence.

This chaturvidha Sangh, established by Lord Mahavira, as back as about 2570 years ago, is operating even as without any written constitution. Many activities are being carried out.

Lord Tirthankara established “Tirth” by saluting and uttering the worlds “NAMO TITHHASA”. What a great and pious is the “TIRTH” to whom GOD - Lord Tirthankar Salutes. That is why the chaturvdh Sangh is called “25th Tirthankar”.

These sanghas carry out administration of Derasara (Jain temples upashrayas, Jain Bhavans etc. The members of Executive. Committees, Trustees, Youth and Mahila Mandals members offering services are considered as “Tapasvis” since they perform “Vaiyavacha” seva of Sangh Consisting of Sadhus, Sadhvis, Shravaka & Shrivikas. Therefore they are “Abhyantar Tapasvis”.

JAIN DIKSHA (LIFE LONG AVOWED, COMMITMENT TO LIVE MONK’S LIFE (MALE / FEMALE)

Jain Diksha is known as “Bhagwati Diksha” or “Pravajya”. Diksha means to renounce worldly (material) householders’ life and accept and commit to live avowed monk’s life. In short, path of restraint.

In normal course, before becoming monk, through process of Diksha, one is required to spend a period varying from minimum three years upto seven years in studying scriptures. The language in which their original text is written is Prakrut & Ardhamagadhi. Besides, Jain Agamas they also study of other philosophies. Here the

persons seeking Diksha, is called “Vairagi” i. e. one who is disinterested in wordly life and practices detachment. They study observe the practical day to day life of Monks by staying with them during four months charturmas period in Monsoon (rainy season) at one place and in remaining eight months, join them in their vihar yatra i. e. travel by feet from one place to other throughout the country. The knowledge and experience that they gain here helps them in their lifelong monk’s life ahead, that they will be following after Diksha.

After completion of this training period of education, if spiritual teacher (Guru) finds him deserving to be a monk, he would be asked by the Guru to seek permission of his parents or Guardians, when Permission for Diksha is obtained from parents he gives permission for Diksha. After that Sangh (i.e. Mahasangha or Conference) add their permission and the day for the Diksha is fixed.

During Diksha festival a procession is organized wherein the “would be monk” publicly donates holy material and money possessed by him. This procession is symbolic representation of his holy desire to renounce all his material & worldly relations and possessions in totality.

In presence of Chaturvidh Sangh, Guru make him utter, as dictated, the vows for Diksha. He confer’s on him “Samayik Charitra” Monks character for life (i.e. Unto death) He avows to observe Five Mahavratas and other process for Diksha is carried out.

Detached person seeking Diksha now gets his hair removed and clean shaved in ‘Mundan’ form and present himself in white claded unstitched Monk’s uniform where Guru presents him ‘Rajoharan’ which is symbolic of Non violence, Jayana i.e. extra minute care to protect living beings with compassion. In this way. Person seeking Diksha renounces the worldly life and is committed to the monks life until death.

DISTINCTIVE FEATURES OF JAIN MONKS

Jain Monks, in this world are like ‘wonder’ just because their routine of life is extra ordinary and unique, quite different from that of other wordly human beings. These saints strictly observe five great vows i. e. Panch Mahavrats Viz. Non violence, Truth, Non stealing, (Not accepting any thing or item without permission of the owner),

INTRODUCTION TO JAINISM

celibacy and Non possessiveness (lack of attachment or ownership towards material belongings or aspirations to possess them APARIGAHA). These saints are also known as “Anagar”, Sadhus, Munis etc.

These Monks Travel from one place to another by bare feet (without footwear and any use of vehicles) covering villages, towns, cities and deliver spiritual teachings & sermons to masses, they come across. Propagators & sponserers of minute non violence and protectors of six types of living beings. They do not consume any food or water after sunset till 48 minutes past next sunrise, This period is their fasting period all the times. “Ratri Bhojan” Tyag is the appropriate word for this routine. Besides, they pluck their hairs on head & face by hand to make clean shaved and this is their penance to test their monkhood with forebearance (tolerance) and balanced attitude. They bear pains, with equanimity, whatsoever.

This process of ‘Kesh Lunchan’, as technically called, is considered as external penance ‘known as “Kaya Kalesh” A small verse in Gujarati defining monks life is given as under :

“JENA ROMA ROMA THI TYAG ANE SAMYAMNI VILASE DHARA
AA CHHE ANAGAR AMARA.....
DUNIYAMA JENI JOD JADE NA
EVU JIVAN JIVANARA
AA CHHE ANAGAR AMARA.....
DIKSHANI SATHE
PANCH MAHAVRATA DHARANARA
AA CHHE ANAGAR AMARA.....
MARG CHAHE HO KANTALO
PAHERE NA KAIN PAGAMA
HATHETHI / SAGHALA VAAL CHUNTINE
MATHE MUNDAN KARANARA
AA CHE ANAGAR AMARA.....

The death of jain Monks is called as Attained “Kaal Dharma”. His dead body is placed on decorated “PAALKHI” (wooden Framed Small Temple type carrier) and taken for cremation, by Sangha and last rites are performed by eligible members of his worldly family, preceding diksha.

INTRODUCTION TO JAINISM

CREATORS OF JAIN LITERATURE

The Sermons of Lord Mahavira delivered through speeches, were knitted by Ganadharas (first line disciples) in the form of prose &/or verses i. e. sootra form and then compiled into Agamas/ Scriptures. Scholars & Ancient Acharyas have made real efforts to give legacy by means of creation of spiritual literature containing substance of Philosophy of ATMA (Spiritual Self) through these scriptures (Agamic literature)

Acharya Umaswati has compiled “Tatvartha sootra” Acharya Hari Bhadra Soori, Acharya Siddhasen Divakar, Acharya Hemchandracharya, Poojya Kunda Kunda Acharya, Poojya Anandaghanji, Poojya Yashovijayaji, Poojya Heervijaysooriji, Poojya Buddhisagarji, Poojya Devendra Muni, Poojya Dharmasinhji & others have written many volumes (Granthas), on Jainism.

Poojya Banarasidas, Poojya Dolatramji, Poojya Amrutchandraj, Poojya Sakala kirti Acharya & others have compiled many volumes on Jain philosophy. Bhaktamar stotra was creation of Acharya Mantungsooriji; Muni Ratnakar has created “Ratnakar Pachishi” Poojya Ameet gatiji has framed “Samayik Batrishi”, “Sadhu Vandana was the creation of Poojya Jaymallalji Maharaj sahib. Acharya Siddhasen Divakar’s creation is “Kalyan Mandir Stotra” whereas “Parswanath Chintamani stotra” and “Arihant Vandana” are creations of Chirantanacharya (unknown) and one unknown ancient Bahushrut Muni respectively.

Acharya Somasundersoori and Merusundersoori have glorified Jin Gurjar Sahitya of Medieval period. Acharya Amolakhrishiji, Acharya Ghasilalji, Yuvacharya, Madhukarmuniji and a Poojya Amarmuni have enriched Agamaic literature. Acharya Rajendra Suri and Poojya Ratnachandraj has compiled Jain Shabdakosh (Dictionary).

Besides the creator of “Atmasiddhi shastra” Shrimad Rajchandraj, Pandit Todarmalji, Pandit Bechardasji and Pandit Sukhlalji have also given exclusive contribution to the creation of Jain literature.

DUTIES & CODE OF CONDUCT OF MONKS

Those who accept Monk’s life by renouncing worldly householder’s life and undergo Diksha-Pravajya process with avowed commitment of Ascetic life (Truth, Nonviolence, Non stealing,

The rules to be observed & followed by monks are “SAMACHARI” The Lifestyle of Jain Saints is distinct and tough. At the time of Diksha itself Sants & Satijis accept the vow of “Samayik Vrata”. They never use vehicles, always travel by feet, irrespective of the distance. They have lifelong commitment, not to take or consume food & water during night. i. e. after sunset (Ratribhojan Tyaag) Periodically “Kesh Lunchan” is done by them, at fixed intervals. Except for chaturmas period. In the remaining days of “Sheskaal” a Monk can stay 29 days at a time in one single place, whereas sadhvi cannot stay beyond 58 days at one particular place.

If examined in the context of right perception, the scripture based original principles as contained in Agamas is the eternal absolute knowledge of omniscient Tirthankaras and can not ever basically differ amidst eternal flow of time (past, present & future.) However, without making any material change in basic principles, learned & experienced Acharyas can interpret and make necessary modifications according to whatever is not contrary to the guidelines of scriptures and can take appropriate decisions, as warranted, under the circumstances. In fact, conduct in accordance and consistency with prevailing time, is code of conduct.

37

PARENT INSTITUTIONS OF JAINS AND CODE OF CONDUCT

Terapanthi group of Jains, functions under single Acharya (Head) and constitution. Svetambar and Digambars have All india conference, Organizations, Sanghs, and Mahasanghs and like this many institutions. All such parental (Mahajan) organizations, regulate control & guide. Gachhas, Sanghs, organisations of monks (both male & female) and Heads of Sangh issue 'Samachari' (code of conduct) relating to monks and those of Shravakas (householders) under regulated Shravakachar and code of conduct. Terapanth Sampradaya organize "Maryada Mahotsava"

MAHASANGH

38

have been instructed not to visit places occupied by sadhvis. During chaturmas stay, monks should be in group of at least two, and sadhvis should be in group of minimum three. Not to stay chaturmas in private places, other than Upashrayas & Sthanakas. Even during remaining eight months of the year (Sheshkaal), staying at householders flats/rooms should be avoided to the extent possible.

“GAUCHARI”

(The practice, rules, procedure to be observed while offering pure, fresh, insentient food to monks.)

The faultless insentient food & water collected in specified form (alm-bhiksha) by Jain monks is called “Gauchari”. Just as cow picks up upper level, of grass, in a small quantity, from the land meant for the purpose, i.e. “GOUCHAR”, without causing harm to the root, in the same manner, Jain Monks collect from every household, a very small quantity of food, water, medicine etc. taking into consideration, the economic & allied condition of the householder offering food, time of collection, etc exercising their sense of proportion (VIVEK). Jain saints undertake avowed fast etc, if they do not get insentient gauchari, as per rules and guidelines provided. Jain History contains noting of many instances, where the during unavailability of faultless food, water etc. Jain monks had undertaken fast for number of days, months and even years together.

The offering of permissible Food-Water to monks (male-female) with full heartfelt pleasure amounts to “Supatra Daan” (Donor is rewarded and benefited in a way that cannot be measured or evaluated in any manner.)

To acquire this sort of reward it is imperative to know the procedure of offering faultless alms of food, water as under :-

- While offering food-water to monks (Male-female) the following two faults are to be avoided : ‘Adhakarmi’ i.e. cooked/prepared exclusively or specifically for them and ‘Kritkrat’ i.e. purchased for them. The offering should be, Out of the food-water prepared in usual course, for the family members of the householder and it should be preceded with pious feeling to offer and then offered accordingly when opportunity arises.
- When monk enter the house he / she / they, should be welcomed with full respect by stepping forward towards them and honoured with words “Padharo Maharajsaheb / Mahasatiji”. Specific care should be taken as to not to touch or change places of “live items”

like “raw salt”, “water”, “fire”, “vegetable/vegetations” etc. The chapattis taken out from gas/fireplace should not be mixed with earlier ones but kept aside. Non acceptable items are not to be mixed with acceptable items or person/s holding them should not touch each other, especially, person offering. Keep distance from them.

- While offering, the person concerned should not touch raw salt, whole mustard, Methi (fenu greek), whole (cumin) dhana, whole jeera (coriander), or chillies with seeds etc or spices or raw water, fire, vegetations, not to blow wind from mouth, not to switch on or off lights, candle lights etc., not to takeout items raw, single or mixed, from Refrigerator, hanging bowls or raw shelf or moving swings, touch live-non living or mixed items, not to speak with open mouth, take care not to drop oil or ghee drops or contents to floor, while taking out, placing vessel, it should not sound loud or there should be proper & minute care while handling the process. Sour fruits (Kokam), leaves of neem, mangohardseeds, hard seeds, seeds of fruits, green stems, green skins vegetables etc. should not fall along with curry-dal etc. when poured into container of Monks, while offering them food. The persons offering food, should not touch those ineligible, items. Whole fruit except Banana, Charoli, Cardomoms, Peeper, Jaifal, raw (supari), betel nut, rounds of pabadi, pieces of pomegranate, ice cubes etc. are live and hence should not be touched. Offering should be made keeping consciously away from living items but with enthusiasm with full inner feelings/spirit of joy of having got chance to offer food to monks.
- Pregnant woman who has entered seventh month, cannot offer items, by sitting, getting up or nurnisg mother cannot leave child crying, for the purpose of serving monks with food. Similarly handicapped or crippled person can not offer by moving from their place. However they can take chance to offer food in “status quo”. position of sitting where they are. The food items meant for offering to God-goddesses (DEITIES) or pregnant & or woman undergoing post partam condition or child or hawkers or domestic assistance or beggars dogs etc and kept aside for that purpose cannot be offered to monks unless their needs are met.

- If monks (M & F) visits the place of house holders at a time other than “Gouchari Period”, the opportunity of offering other non-food items of their requirements should not be missed but the purpose of their visit should be ascertained by enquiry, and they should be served accordingly.
- When monks (M & F) return after collecting their “Gauchari” householder should follow them with modesty up to door step and greet them with courtesy requesting for visiting their place again and favour them for “Gauchari”. This is a courtesy and expression of rational behaviour befitting the status of a householder with the quality of sense of humility (VIVEK).
- After monks (M & F) leave their place by collecting Gauchari offered, a householder should not prepare, nor buy fresh edibles to cover the quantity loss but get contended & manage with whatever left out for their consumption.
- It is not proper for the householder to serve monks with food at their (Monks) place or at particular point of time or fixed day. But a request be made to oblige them and give them chance to offer foods and express their feelings directly or even in their absence, when they are about to start their meals but before actual consuming it.
- When monks visit their place, householder should not switch on light to see who has come nor use electric bell to open doors.
- Utmost effort should be made to stay away from all ineligible items so that the golden opportunity to offer the monks is not refrained by mere negligence.
- Apart from offering food, mater, mookwas etc. other offerable items are cloth, vessels(patra), books Blankets, Rajoharana for cautious walking, protecting living beings (Subtle,) Medicine, Drugs etc. and request be made to accept them to monks. Always to wish for offering such things and offer, when opportunity comes.
- When monks(M & F) are new to the area a courtesy to accompany them, to guide the route and show houses of other householders for the purpose of gauchari, should be invariably shown. This is also extended for acquiring medicines or place for toileting

- purpose acceptable to them, under code.
- The offering of alms are made to monks (M & F) for carrying out their avowed restrained life by providing comforts physically. Keeping this in mind, always enquiry be made about their comforts (whether they are at ease & peace (“Sukh shata” be ascertained).
- Whenever monks (M&F) visit house, be ensured that no light, or any electrical / electronics gadgets are switched ON or OFF. This applies, to computer, Phone, Mobile, ‘Whats app, also. They should not be used.
- Monks (M&F) can also be offered & given shawls, items for their use (UPKARANS) which are permissible, and they are in need of. Books, Cloth covering body (PACHHEDI) etc. and If they need any medicine of Ayurveda or Homeopathy, can be given after enquiring.
- The rules & conditions for offering acceptable and permissible Food, water & other items are made keeping in view that their observation of five great vows (MAHAVRATAS), Five samities & three gupties be smooth & as required. They are made finer and very minute. Whatever given above are just samples of few of primary nature. Infact, in Agams & Scriptures they are dealt with extensively with details, analyzing deeply to cover needs of their avowed life.

LIFESTYLE & 12 Vows of Shravak (House holder)

Lord Tirthankara has established four Tirthas viz SADHU, SADHVI, SHRAVAK & SHRAVIKA. Both, Monkhood and Duties of a householder ultimately aimed Liberation (Moksha). Eternal happiness devoid of miseries. Path of monkhood is short but a strenuous path, whereas life of a Jain Shravak viz Householders can be called a lengthy but an easy path.

Ganadharas have framed scriptures, called Agamas, also known as Dwadashangi. Acharyas have shown a code of conduct, to be followed & observed by the householders of Jain community, popularly known as Shravakas.

Components of code of conduct to be followed & observed by Shravakas, also called as “Shravakachar” mainly consist of :- 11 (eleven)

Padimas (Householders' renunciation stages, called Pratimas also), avowed commitment to observe 12 vows of shravakas, 22 type of non consumable (prohibited) types of food – Abhakshyas), 32 type of vegetation having roots with infinite numbers of subtle living beings i.e. Kandmool (Anantakayas), Renunciation of consuming food after sunset till next sunrise (during night). Refraining from seven type of addictions of large magnitude (sapta vyasan tyag). Observing the 21 qualities of "Shravakas" and 35 qualities of "Marganusaaris" (laymans following the ideal Jain lifestyle). 14 type of rules for daily observance and acceptance thereof through daily vows. Etc. are main components of sharavakachar.

Besides a shravak, while engaging in trade or profession, keeps himself away from 15 types of trading & Industrial activities, where in a huge amount of violence is involved, called Arambha & Samarambha, in technical terms "Karmadaan" wherein heavy influx of karmic particles and bondage thereof takes place.

The following are 12 vows of shravaka in 3 broad categories viz 5 Anuvratas, 3 Gunavratas & 4 Shiksha Vratas, amounting to twelve.

- 1) Renunciation of violence – gross (sthool)
- 2) Renunciation of Lies – speaking of lies (Mrushavad")
- 3) Renunciation of stealing taking / accepting of things without permission of the owner) called "ADATTADAAN"
- 4) Renunciation of Extra Marital activities Observation of partial celibacy, with exception of spouse.
- 5) Fixing limitations to wealth acquisition and attachment thereof, 9 (Nine) types of broad categories of wealth are defined.
- 6) Fixing limit to travel in 6 directions, Universally. (North, East, South, West space above & below earth level).
- 7) Regulated limitation of items of daily consumption of Food etc. and refrainment from certain trades.
- 8) Renunciation of avoidable Sinful activities, (ANARTHADANDA).
- 9) Observation of avowed samayik vrata as per rules & procedure.
- 10) Observation of Compassion towards living beings for 24 hours i.e. activities beyond specified areas in all directions and consumption of items of daily use beyond that limit is restricted.
- 11) 'Paushadha Vrata – Living Monk's way of life for 24 hours on specified days. Such as Ashtami, Pakhi (Foolmoon), Chaturdashi New Moon (Amavasya) 2, 4, 6 times a month as far as possible.
- 12) Atithi Samvibhag Vrata –

Offering items of daily food consumption (suptra Daan) to Monks etc., when occasion arises, and wishing such chance daily, during meal hours, before consumption.

Shravakachar also includes avoiding items of dressing, make up, beautification of body involving violence, medicine Drug of such type, silk garments, Dinner parties etc. Inappropriate usage of Internet, Websites, Watching C.D's, Movies which leads to demoralization of ethics, Crackers' used during wedding & other Functions, live flowers, Public Dance etc. to be controlled & restrained. It is part of code of conduct of shravakas.

To retain glory and honour of Shrivakachar it is necessary to encourage & develop qualities like consumption of nutritious food devoid of violence, Respect for parents, giving honour to wife, affection towards children & dependents, liberal attitude towards servants & domestic helpers, obeyance of commands of Guru i. e. spiritual teacher and such other rational and humble conduct will go long way to achieve model shravakachar.

JAIN RULERS, BEST SHRAVAKAS AND GREAT DONORS

For the upliftment of Jainism, great kings like Shrenik Samprati, Kharvel, Kumarpal, Vastupal-Tejpal-Tripathi bandhu etc. as also ministers like Abhaykumar and other political personalities have contributed a lot.

The great shravakas of Lord Mahavir such as Anand, Kaamdev etc., Donors like Jagadusha, Bhamasha, Motisha, Jaavadsha, Bheema Kundalia etc., Scholars like Kavi Rushabhadas, Harkor Shethani, Lallang Shrivaka and many other shravakas have contributed in glorification of Shramana Sanskriti.

DESCRIPTION OF JIVA – LIVING BEINGS

Stationary Immovable LIVING BEINGS : Earth, Water, Fire, Air, Vegetations are five categories of one sensed living beings with body. They cannot move from one place to another, nor do they have capacity as such and hence they are called "STHAVARA JIVA" "STHAVARA KAYA LIVING BEINGS"

Movable Living beings, TRASA JIVA are those who flee for protection, from suffering and torture. They are two, three, Four & Five senses. living beings Two sensed : Worms born in water, Caterpillars of Vegetables etc. are two sensed. They have Body + Tongue.

Three Sensed : - Ants, Bed bugs etc. They have body + Tongue + Nose.

Four Sensed :- Flies, Mosquitoes, Bees, Cockroaches etc. They have Body + Tongues + Nose + Eyes.

Five Sensed : Jivas are with body + Tongue (Mouth) Nose, Eyes & Ears – Five senses living beings consist of human beings, Animals, Birds, Hellish being and Celestial dieties. They with five senses, may be with or without mind (Sangni Panchendriya & Asangni - Panchendriya.

JAIN FESTIVALS

Festivals can be divided into two categories Viz :

(1) LAUKIK PARVAS (LOK PARVA) (2) LOKOTTAR PARVA

Laukik Parva – Public Festivals

These are relating to social, national & other types of non religious festivals. They are celebrated with enjoyment and mainly worldly amusement. These programmes involve consumption of luxurious Food-drinks etc. However, all Jain Festivals are of 'Lokottar type' meant for spiritual upliftment and directed at observation of penance and renouncement of material aspect of life.

PARYUSAN PARVA :

Paryusana is king of all festivals. Therefore it is titled as "Parvadhiraaja" implying royal nature & status; it is honoured accordingly. Sometimes there is a slight variation of the beginning & ending day amongst the various sects. Sometimes, Svetambar sects, observe 'Paryusana' during Shravana Krishna – (vad) 13th to Bhadrapada Shukla-sudi 5th by Sthanakvasi sub sects, including Terapanthi, whereas Moortipujak – (Deravasi) observe & celebrate from Shravana Krishna – (vadi) 12th to Bhadrapada shukla-(sudi) 4. In case of Digambara sect, they call these festivals as "Das Lakshana Parva" i. e. Festivals Fasting for 10 days denoting ten virtues khanti (Kshama – Forgiveness) etc. Last day of Paryusana parva of Svetambar sect is observed as "Samvatsari". During this festival of eternal nature (it has no beginning nor end, i.e. shaswata) shravakas & shravikas observe, undertake, spiritual activities and rituals consisting of prayers, attending sermons, Lectures, Discourses by monks (sadhu-Sadhvis), based on Teachings delivered by Lord Mahavira during his times and covered in form of sootras in Agamas. "Vanchani" a type of Group reading of Agamas and explaining-

discussion on questions – (Queries raised on interpretation and solution to their problems faced in implementation etc.) It is a type of coaching class of small group of interested inquisitive devotees eager to know deeply. Morning & Evening Pratikramans a ritual reviewing faults & sins committed during night & day and apologizing for the same, & efforts to avoid them as far as possible for spiritual purification Shravaks a Shravikas also undertake other spiritual activities, programmes involving penance, meditation, rituals like chanting mantras like 'Navakara' repeatedly (JAPA) and undertake fasting and such other Tapas. Observing vrata samayik etc., offer Donations for various types of activities and observe celibacy wholly or partly as per their capacities.

"AYAMBIL" OLI'

In Jainism this is a unique type of festival of Lokottar type and of eternal nature. It is a chain of festival. Every year it is observed twice - First one from Chaitra Shukla 7 & Second one from Aswin shukla 7 and lasts for 9 (Nine) days upto Poornima of, that month concerned. During observance of 'Ayambil Tapa', only one time meal and that too, 'dry' type, is to be taken. Any juicy or tasty diet containing Ghee, Oil, Milk, Curd, Buttermilk, Molasses, Sugar, Sweets, Vegetables, Fruits or even spicy food of any type, whatsoever, is NOT-PERMITTED. Rest of the day till sunset is to be passed with consumption of only boiled water (cooled in natural way). This type of penance carries an inherent principle, one has to consume food & water just to be alive and not to live for eating & drinking popularly known "Eat, Drink & be merry". This is a great penance aimed at winning over "taste" as a part of Spiritual Exercise.

There are arrangements for providing free "Ayambil Food" as described above at "Ayambil shala"s attached with Big Upashrayas & Derasars. There Persons holding this vrat for one day and more are honoured & served with all respect and honour, with sense of appreciation & devotion called "Sadharmik Bhakti" However, one can perform Ayambil at his home also if so desired, with permissible items of his choice. In performance of Ayambil tapa of Nine (9) days besides food aspect, the main stress is laid on Meditational thought & ponderence of Navapada i.e. Five pada of Panch Parmeshti. Navkar Mantra and added with four virtues like samyak Darshan,

Gnan, Charitra & Tapa totaling to Nine.

This is a worship of Samyak Darshan, involving Vandana (Bowed Salutation to Guru), Kayotsarga, repeated chanting of Mantra in the form of mala Rosary or Navakarvali. The number of times each ritual is to be performed. Is linked with number of qualities possessed by each pada holders and virtues concerned.

Besides spiritual health Ayambil tap is also beneficial for physical health. There are five colours involved in this 5 + 4 padas of navkar According to the "Varna" (color) of panch parmeshti & 4 virtues, the colours are white for Arihants, Red for Siddha Paramatma, yellow for Acharyas having Green for Upadhyayas & Deep Blue (almost black) for Sadhus and Sadhvis. Performer of Ayambil tapa can also have choice to consume one colour item/s co-relating with these colours e.g. rice for white, wheat for red, maize or pulse for yellow colour, Bajra (Millet) for green and Urad (Kathol) for black. Other procedure of kayotsarga, vandanas, Malas etc. are also being carried out during "OLI" festival.

To emphasize the importance of Ayimbil, learned people explain it with a simple example. The involvement and enjoyment of taste - "Vigay" shall be called as one's "enemy's dwelling". Ayimbil one the other hand which is extremely beneficial for ones souls upliftment can be called as "friends house". The most supreme fasting - "Upvas" (not consuming any food for entire day) is called as one's own house. On who wins over taste can conquer everything.

Ayimbil oli is a divine festival in which we get an opportunity to drench in divinity.

KALYANAKS OF TIRTHANKARAS

There are Five Kalyanakas of Lord Tirthankaras as under :-

- 1) CHYAVAN KALYANAK : The day when Tirthankar's soul enters Mother's womb, i.e. Day of conception
- 2) JANMA KALYANAK : This is a day when birth takes place i.e. Birthday
- 3) DIKSHA KALYANAK : When Tirthankara renounces the material world & accepts avowed commitment to lead as monks – sadhak life, with due process, pratyakhyan, rituals, preceded by celebration i. e. day of diksha.
- 4) KEIVALYA KALYANAK : When tirthankar, after undergoing penance, meditation etc. destroys four Ghati karmas and attains absolute / total / perfect knowledge & perceptions -

i. e. Kewal Gnan & Kewal Darshan, he attains status of ARIHANT & Establishes 4 Tirthas. That day is called KEIVALYA Kalyanak

- 5) NIRVAN KALYANAKA : The day on which Lord Tirthankara – destroys remaining 4 Aghati Karmas and becomes totally free from karmic particles. After eliminating 8 karmas he attains "NIRVANA", his ultimate goal of life. He attains a position of Siddha Parmatma - a liberated soul and elevates to stay at Siddha Kshetra eternally in stable condition of purified spiritual self with eternal happiness devoid of any misery. Jain community observe these five Kalyanakas with great celebration and justify the title 'Kalyanaka' as these days are inspirational and of spiritual importance to all living beings particularly human beings.

AKSHAY TRUTIYA

As a consequential effect of past bondage of inauspicious Antaraya karma, i.e. obstructing Food consumption to bullocks, though not deliberately, but by suggesting to innocent but ignorant farming public to cover their mouth, to stop spoiling crops, by fixing suckals and, not specifically telling them, to remove during feeding time, resulted, on maturity of those Antaraya karma, in not getting the innocent & permissible food in the initial monk's life after Diksha from ignorant people not knowing permissible (innocent) food items & its procedure, Lord Adinatha (First Tirthankar of present times) had to under go fasts for 400 days continuously from Falguna Krishna. (Vad) 8th to Vaishakh Shukla (Sud) 2nd next year, as he did not receive any kind of Gauchari (pure, acceptable food) from any where. The first food consumption in monk's life by "Sugarcane Juice" was that auspicious 3rd day of Vaishakh is known as 'Parna', breaking fast of "Varshitapa". In similar manner tapasvies of Jain community, observe varshitap and celebrate this last day.

DEEPAVALI

Jains observe Deepawali as Nirvana Kalyanaka of 24th & Last Tirthankara Lord Mahavir (Vardhaman) as a festival. During these days devotee householders have spiritual sentiments towards Donation. They offer their Laxmi (Wealth) for charitable purpose to the needy. Apart from this material aspect of celebration, Nirvana

kalyanaka, on Deepavali day, Lord Mahavira attained Liberation (moksha) destroying eight types of karmas and made soul pure & perfect and attained “Siddha” ‘status’ of Godliness In other words, his flame of spirit (Atmajyot) coincided with those of divine light of super souls of the infinite liberated souls. That day of Deepavali is spiritually celebrated by devotees observing “Chhathha Pousadh” a vrat, (ritual) holding fast for over 60 hours (2 days & 3 nights) and spending time in rituals, meditations hearing of last sermons of Lord before nirvana delivered by monks.

The festival following Deepavali is New Year (Jain & Vikrama Samvat) and on this day in early hours first disciple & Ganadhar of Lord Mahavir attained “Keivalya” (Kewalgnan and kewal Darshan) and to commemorate that event, it is called “Gautama pratipada (Kartik sukla 1st (ekam). Thus New Year is welcomed by Jains in this way. Thenafter Kartika shukla 5th is celebrated as Labh or Gnan Panchami, when Gnan – Knowledge, in the form of books is (Agamas etc.) worshipped.

PARVA TITHIS :- DATES (INDIAN VERSION) OF Calendars –
Kartik – Aswin / Chaitra – Phalgun (Jain)

Those Shravakas who are not always capable of observing code of conduct in totality, as prescribed, are observing 2nd, 5th, 8th, 11th, 14th and 15th (Poonam – Amavasya) of both Shukla & Krishna Paksha considering as parva tithi, as in these specified days they refrain from consuming green vegetables, roots, etc and treat these five parva tithies or panch parabi. Besides they observe “celibacy” on these days and put on extra efforts on worshipping & spiritual rituals. It is believed that the bondage of karma relating to life span – (Ayushya) of next life (birth) is likely to take place in these days, generally. As such the dignitaries with knowledge (Gnanis) have prescribed to observe these days with utmost penance, renouncement and in holy atmosphere of worship and spiritual exercises.

OBSERVATION OF PENANCESADHNA (TAPA) – TAPASYA IN JAIN TRADITION

PENANCE : A SUPER MOST MEANS OF SHEDDING OFF KARMAS
(NIRJARA)

Tapa (penance) is one, that warms off-boils & ultimately sheds off karmas and that is why it is named as such.

The living beings (souls) are covered with karmas past infinite times. So long souls are In the bondage of karmas, They are known as wordly – (sansari), and till the time they are in sansar – universe, they are bound to suffer from miseries and pains of birth – life – death in cyclic order. Just as in primitive stage, Gold in the mine is mixed with dirt and when the metal is thrown in fire, gold gets separated from dirt and gains its original form. In the same manner, a soul is spoiled with dirt of karmic particles. It undergoes test of fire, in the form of penance and gets purified to attain its original form.

The types of penance are narrated in 30th chapter of Shri Uttaradhyayana sootra & also in Uvavai sootra (Agamas). There are six types of external penance and six types of internal penance, technically known as “Bahya” and “Abhyantara” Tapa.

BAHYA TAPA :

(1) ANSHAN TAPA : Renouncement of three type of edibles (Aahar) viz foodgrains, sweets, mouth cleaners is calledas “Teviharo Upvas”. Whereas renouncing of water, when added becomes Four Fold Fast “Chauviharo Upavasa”. Anshan Tapa covers a range of Fasts from 1 day up to 6 months. The prevalent types of fasts are chhattha (2 day Fast in row), Attham (3 day Fasts in row) Atthai (8 day Fasts in row) Navai (9 day Fasts in row) Sol Bhattha (16 day Fasts in row) Masa kshaman (30 Upvasa in a row) and Varsitapa (Alternate Fasts in series for & up to one year). During fasts (Tevi hara) only boiled & naturally cooled – life less (Achet) water is allowed to be consumed and that too during period ranging From sunrise till sunset.

(2) UNODARI TAPA A reduction in Quantum of Food, belongings and kashayas (Anger, Pride, Deceit and Greed are called Kashayas) comes under unodari Tapa. It is of two types (1) Dravya (Material) & (2) Bhava (Abstract)

DRAVYA UNODARI

(1) Keep less quantum of cloth, utensils (containers – patras) and that Unodari is known as Upakaran Unodari.

(2) To restrict daily food consumption to 32 Morsels and reduce thereafter gradually an sequentially.

BHAV UNODARI : This penance would gradually reduce harmful elements like Anger, Pride, Deceit, Greed, Attachment, Aversion, Unsteadiness etc.

(3) **VRUTI SAMKSHEP :** This is also known as Bhikshachari Tapa. Maintenance of life through collection of limited quantum of alms (Bhiksha) from the houses of several householders and live restrained life by consuming cooked food, so collected. This is comparable with a cow eating grass in very small quantity from each portion of large grassy land and maintain life. So is the process of Gauchari of a monk.

(4) **RASA PARITYAGA :** This tapa (Penance) is performed by avoiding consumption of milk, curd, oil, Ghee, Butter, Jaggery, Sweet, Sugar etc. and thereby controlling taste (Ras). The avoidance of taste (Tasteful items) is as good as avoidance of food items (Aahar Tyag).

(5) **KAYA KALESH TAPA :** Kaya Kalesh Tapa is performed willingly, independently with intention to reduce karmic particles (Nirjara) and for that bearing all bodily pain and strain with calm, quiet and balanced state of mind. This exercise is done in performing Meditation, kayotsarga, facing heat of scorching Sun, stay with minimum clothing on body in freezing cold with severe intensity

Apart from 12 vows of Monks (pratima – padima), the performing of ‘Loch’ – Plucking hair manually, moving from place to place on foot known as vihar, and bear all sort of painful experience of heat, cold, etc. mentioned above comes under the category of “Kayakalesh Tapa” under external penance (Bahya Tapa).

(6) **PRATISANLINTA TAPA :** of four types : Viz Indriya, Kashaya, Yoga & Vivikta –Shayanasana (1) Under this Indriya Pratisanlinta (Penance), One, i.e. observer, is required to restrain and avoid words, sight, smell, taste & touch that create Attachment or Aversion to ears, eyes, nose, tongue and skin respectively as also mind from being corrupted through thoughts –desires that provoke. In other words, all senses and mind are to be controlled and restrained from being influenced or attracted by Attachment & Aversion and gets corrupted

thereby, under this penance which is “Indriya Prati” Sanlinnata Tapa.

(2) The observer of Kashaya Pratisanlinnata Tapa has to control & restrain kashaya Anger, Pride, Deceit and Greed by developing & practicing forgiveness (kshama), humility (modesty i.e. vinay), by straight forgiveness (frankness – saralta) and contentment (santosh) respectively and that is called as Kashaya Pratisanlinnata Tapa.

(3) Under Yoga Pratisanlinnata Tapa, mind is to be restrained from Asatya and mishra yoga by practicing – engaging mind in Satya (Real) and Vyavahara Yoga, Renouncement (Tyaga) of Asatya & Mishra speech by accepting – practicing Satya & Vyavahara speech, and inauspicious kaya yoga of seven types such as Audarik etc. have to be restrained & controlled by practicing Auspicious kaya yoga. Yoga means activities of mind, speech & body.

(4) Under Vivikta Shayanasana Pratisanlinnata Tapa, the observer has to stay overnight or appropriate period of time at any of the 18 places, such as Farm, Garden, Udyan, Temple or place of worship, water hut, public rest house (Dharmashala) place for keeping Animals, shops, palacial building, Mansions (Haveli) Upashraya (Sthanak or Monestary), Paushadhshala (place of worship by shravaka – monks etc.) empty godowns storage place, venue for meeting – Assembly hall, cave, Royal court room (Darbar) shelter of umbrella type (chhatri) seat below tree etc. provided they are free from, not occupied by woman, animal or member of neutral genders.

SIX TYPES OF INTERNAL (ABHYANTAR) PENANCE (TAPA)

1. PRAYASCHIT TAPA One that cuts off sinful mode, is known as Prayaschit Tapa, Prayaschit is a form of self introspection, observation of faults, sins etc., within self (soul). Prayaschit is one, that results in purification of mind, conscious (chitta) Confession of sins/faults committed, before Guru, spiritual Teacher with modesty, declaration of omission/commission in stages prior to sinful act and therefore humbly accept the penalty or punishment by way of prayaschit and, carry out as warranted This is what is known as Prayaschit Tapa.

2. VINAY TAPA : The evil and sinful karmic particles are destroyed on showing modesty and humility (VINAY) towards persons deserving as such, This is the reason as to why the ‘Vinay’ is called a

penance (TAPA) and classified under internal category i.e. Abhyantar Tapa.

Vinaya is of many kinds, such as showing respect by standing up when holy persons and other dignitaries enter, Touch our forehead with folded hands in worshipping mode, wash their feet by pouring water (Charana prakshalana), provide cushion to sit and such other respect showing acts. Vinay Tapa is of Five types :

(i) Gnan Vinay – To respect persons having knowledge i. e. learned persons with wisdom & understanding.

(ii) Darshan vinay : - Showing respect by bowing down and salutation with folded hands towards person with clear perceptions.

(iii) Charitra Vinay :- Respecting person with a character of high degree i.e. monks, saints, sadhvies and senior & respectable shravakas having avowed vrats commitments.

(iv) Mana (Mind) Vinay : - By pondering upon thoughts of appreciative nature (Prashasta), soft (komal), passionate (merciful) and spiritual thoughts of detachment from worldly pleasures (Vairagi) i. e. of renouncement oriented thoughts. Is known as mana Vinay.

(v) VACHANA VINAYA To speak with spiritual interest in mind (Hita), to have controlled and restrained speech, that is limited to what is absolutely essential i.e. (MITTA) without indulging in loose and irrelevant talks, is known as Vachana Vinaya i. e. a penance related to speech. To speak sweet, soft and with love & affection is called (Preet). So speech should consist of Hita, Mita & Preet. Benevolent & Soft (Priya) talks /speech.

(vi) KAYA VINAYA : While going out, coming in i.e. walking, standing, sitting, sleeping, care is to be taken to restrain control the five senses from indulgence in improper acts and engage in desirable actions and such efforts comes under the category of kaam (kaay) Vinay.

(vii) LOK VYAVAHAR VINAY is a type of vinay wherein one acts according to command (orders – Agna) of Guru (spiritual teacher), carrying out work assigned by or related to person of same faith (saadharmik), A senior person of same faith when orders, follows them obediently, acknowledge the obligation of the persons, thankfully, doing favour. (obliging), find out remedies & solution to the worries of others to make them at ease, acts according to time

& places, as warranted. does all activities with special skill and without any malice or deceit at heart and which are liked by all. All these are the characteristic of LOK VYAVAHAR VINAY. Vinay is a format observing merits of others.

(3) VAIYAVACH TAPA : They are of 10 Types as under:

(1) Acharya (2) Upadhyaya (3) Disciple (4) Sick person – patient (5) Person undergoing penance (TAPASVI) (6) Senior person old in age (7) Person following same faith (Saadharmik) (8) Kool (co-disciple – Colleague) disciples of same guru (Gurubhai) (9) Monks of same sect. called Gana and (10) Sangh (Tirtha).

To serve these 10 types of persons with food, clothes, container-vessels (Patras) medicines, treatment etc, when needed. (To bring if not available on the spot) to serve monks, saints, sadhvies, Tapasvies with modesty and with pleasure in mind.

All these are types of Vaiyavacha Tapa. Always carry a feeling – desire that Acharyas and other seniors are obliging, by giving me opportunity to serve them.

(4) SWADHYAYA : Swadhyaya or Sajjhaya tapa is of five kinds.

(I) To memorize Verses, sootras, with their meanings, under guidance of holy teacher (Sadguru) and that is known as VAACHANA.

(II) To raise questions with humility modesty & Politeness, whenever doubts arises or clarification needed to understand the purpose and meaning of what is delivered in VAACHANA that is called PRUCHHNA i.e. to ask.

(III) ANUPREKSHA : To ponder upon what has been delivered as a substance of Agama in Vaachana and apply deep thoughts to find out hidden facts unrevealed hither to.

(IV) AMNAYA : To utter original verses of Agams with correct pronunciation rythm etc.

(V) Share the above knowledge with other also. In other words, Philosophical teachings contained in Agamas are to be spread through the medium of Dharma Katha i.e. story – examples, incidents etc., in simple form, to understand, and explain them to others, thereby add to the glory of Jinshasan and its progressive development, so that there is expansion of Philosophy propagated by Lord Tirthankaras.

These are five types of swadhyaya under this category and swadhyaya is considered as BEST among all penances. (Abhyantara),

(5) DHYANA (MEDITATION – Concentration Attentiveness

The dignitaries and authorities, in charge of Agama, have shown 48 types of Dhyana (Meditation) which can be broadly classified in Four types Viz (1) Arta Dhyana (2) Roudra Dhyana (3) Dharma Dhyana and (4) Shukla Dhyana Of these first two are worth avoiding, as they are harmful for spiritual health, whereas the other two Viz Dharma & Shukla Dhyana are worth practicing for spiritual development and achievement of ultimate goals.

In this way, Dhyana (Meditation) is best form of internal tapa ritual and Abhyantar Tapa of higher scale. A great learned Acharya Haribhadra sooriswarji says that Dharmadhyana is like a fire to burn heap of past karmas, collected accumulated for the last hundreds of years, like a wild fire in forest.

(6) KAYOTSARGA (Detachment of Body consciousness to attain Spirituality) - VYUTSARG :

The renunciation of Egoistic & attached attitude with firm determination is the characteristic of Vyutsarga Tapa. The attitude and distracting activities of mind and speech are to be controlled & restrained and taken out from body and food consciousness and diverted towards spirituality and with conscious & meditated efforts, body consciousness has to be ignored, giving way to self conscious meditated Vyutsarga Tapa For purification, These conscious efforts starting for a period of 48 minutes, gradually extended up to a day fortnight, month and even more. Stability of body, balancing of yoga i.e. Mind speech & body are to be engrossed in spiritual meditated thoughts about self, – soul related consciousness, i.e. Vyutsarga Tapa, the last of the Abhyantar Tapa. These Twelve types of penance of Jain Tradition are unique and scientific and this process of penance undertaking is the best means of shedding of karmas in huge quantity.

GUNASTHANAKA

A living being, with real and proper efforts, can attain highest degree of self development from the primitive state of extreme ignorance. A person has to undergo (Pass through) various stages of progressive conditions to reach perfect state, right from the initial imperfect condition of worst type. In Jain philosophy these various stages of self development (of soul) i.e. spiritual progress is named as “GUNASTHANAKA”

The real form of a soul (Atma) is pure, lively pleasant knowledge and consciousness. But so long, inner spiritual state is densely covered with several blockade of karmic particles, like dark clouds with high level of density, in the form of attachment, aversion etc., that the basic form of soul is not felt or experienced or even identified. However, these obstacles (blockades) when get loosened gradually, and go on diminishing, at that final stage of extinction of karmic particles, its real form of absolute, pure and perfect soul is revealed.

When blockade is severe or bear severe density, the inner self viz Atma or soul remains in primitive stage and continues as such. On the other hand, when blockades are totally destroyed, the soul reaches its ultimate state of development, that is to say, inner self gets stable and becomes standstill in pure & perfect state of Absolute consciousness. As and when intensity of blockages gets reduced and that process continues, the soul transforms leaving its prior state, and gradually acquiring its pure form slowly and slowly, and makes progress towards ultimate state. In between these two extreme positions, the soul experiences many high, low, ascending descending conditions.

The Agamic dignitaries have given nomenclature of soul progress as “GUNASTHANAKA” (GUNATHANA) They are as under:-

- | | |
|-------------------------------------|------------------------|
| 1. Mithyatva Gunasthana | 2. Saswadan |
| 3. Samyak Mithyatva Drusti (Mishra) | 4. Aveerati Samyakatva |
| 5. Desh Virati | 6. Pramata Virati |
| 7. Apramata Virati | 8. Apporva Karan |
| 9. Nivruti Baadar | 10. Sukshma Samparaya |
| 11. Upshant Moha | 12. Ksheen Moha |
| 13. Sayogi Kewali | 14. Ayogi Kewali |

These Gunasthanaks are parameters (Criteria) of Spiritual Development of Soul with its high & low swings (like classical music tunes). i.e. Aroha – Avaroha. Living beings (soul) coming out of stage (state) of Mithyatva Drusti, attaining Samyak Drusti and advances towards “Shaileshi karana (A Moment of Bodily consciousness reaching towards Universal consciousness) through the land of Spiritual Development. These 14 steps of path of liberation or salvation has to be understood for self development (spiritual progress) as it is spiritually beneficial.

ECONOMY OF JAINISM AND JUSTIFIED WEALTH (VAIBHAV)

A question may arise to us, as to what is the relationship between Jainism /Philosophy & Economy? Ironically, How can there ever be a Religion concerned with Economy, Material Monetary aspect with spirituality?

An extra ordinary line of thinking of a culture with liberation, as a prime objective, is the gift of Jain Philosophy. Dharma, (Religion, Philosophical Perception), Artha, (Monetary wealth) Kaam (Desire for wordly life for enjoyment) & Moksha (Liberation) are considered as four pillars of the culture. If activities relating to Artha & Kaam are ultimately meant for and have an element of Dharma by implication, the path of liberation is bound to be traced.

The modern economy is developed on the basis of materialism. The rules & regulations and principles have, ecomony as their centre point, whereas the economy propagated by Lord Mahavir has, human being and view point of humanity at their centre.

If thoughts of Lord Mahavir on Parigraha Pariman (Fixing limit to accumulation of wealth in cash & kinds, in the form of fixed and floating Assets), Ichha Pariman (Limiting & restraining desire for acquisition) wealth by Justified means (Nyaya sampan vaibhava) are implemented, the economy of today will become that of Non violence & peace.

Lord Mahavir said “ASAMVIBHAGI NA HU TASSA MOKKHO” meaning there by, one, who does not make a division (share) of Arth i.e. (Money), do not get it dispersed, destroyed through renunciation, cannot attain liberation, salvation or Moksha.

Jain philosophy has advised to renounce attachment and staunch ownership feeling in holding wealth i.e. parigraha – (belonging acquisition accumulation of wealth), where as the modern line of thinking evaluated earning wealth in the context of gainful earnings. Where there is no gain (profit) whatsoever, such practice, dealings, or business occupation has no value from economic point of view. Modern economy ignores such person, condition, nature, time, place, purpose of activities or circumstances. In Lord Mahavir’s economy, all these aspects such as Friendship, sense of Proportion, passionate and sensible feelings are implied, and corelated.

Wealth gained through violent means, Business – trade or

industries, where there is heavy violence involved, heavy influx or karmic bondage takes place (Karmadaan of 15 types), Unethical means Deceit and use of means & tools harming others is not treated and considered as wealth acquired by justifiable means and therefore it is not a NYAYA-SAMPANNA VAIBHAVA.

The earning, creation, hoarding (accumulation), protection and spending of wealth cannot be the cause of fourfold agony, if that creation carries, a sentiment of purification.

Here there is no intention to ensure profit, by hook or crook. The economy of Ethics, Spirituality and Religious thinking is altogether different and unique.

SCIENCE, PSYCHOLOGY, SCIENCE OF HEALTH & ENVIRONMENT

Jainism is scientific, Lord Mahavir was a great scientist.

Jain philosophy, pays attention to emotional development beyond intellectual and mental development of a person. If vices like Anger, pride, deceit, greed, Jealousy, fear, contempt, sexuality are removed, the purification of thoughts would take place, which is secret of holiness and health of human beings

Jains consider penance as means only for karma nirjara (shedding of) External penance of Jainism such as Fasting, Unodari (eating less than appetite) or Ayambil (tasteless food) items to be consumed once in a day. These diet are best for health also. During fasting period, by not consuming food, the entire digestive system, gets ample rest. In turn cleaning works begins and Purification process takes place. Accumulation of toxin in any part of the body that have taken place, gets diluted through he process of Autolysis and useful elements contained therein are utilized in nourishing important parts of the body such as Heart, Brain etc., poison is thrown out of the body, Knots and tissues of less importance gets dissolved/destroyed. Body becomes clean and free from diseases.

Mental diseases are cured through meditation, kayotsarga and relaxing exercises and increases decision power. Recital of “Logassa” activates power of sub conscious mind and thereby helps in reaching spiritual elevation.

Postures used in Jain rituals have an impact, spiritual purification as well as activation of certain glands.

By different modes & posture during the recital of Sessions of “Namotthunam” “Ichhami Khamasamana” and “Chattari Mangalam” (Mangalik) and “Khamana”, Acupressure acts (exercise) takes place in natural way.

Dandayatik Aasan (Posture of sitting) Uttashayan Aasan, Avamashayan Aasan, Gaudauhika Aasan are helpful in Meditation and resulting in shedding of Karmic particles i.e. Karma Nirjara.

These postures are also highly beneficial for regulating the endocrine glands and good blood circulation.

Process of vandana incorporates physical, psychological and Yogic aspects also.

According to psychology, concentration of mind of any person cannot exceed a period of 48 minutes under normal circumstances, and therefore Ganadharas have fixed duration of single Samayik to be of 48 minutes i.e. "Two ghadis" as minimum.

There are infinite germs in roots and that is discovered by Scientists of present times. But ancient Acharyas of Jain tradition have said long back that roots are unedible since they contain infinite number of germs & subtle living beings.

Apart from Biology in Jain scriptures, there is also knowledge of Nonliving beings (Ajiva) Geography, Astronomy, Time, Lokalek (space) and Mathematics etc, which contain wonderful secrets of the universe.

Jains prohibit / ban violence i.e. torturing & / or killing of living beings of all types right from one senses to Five senses. Not to waste water, & harm water bodied living beings, vegetable, vegetations, fire, air & earth bodied subtle beings having life. They avoid violence of handicapped immobile and mobile living beings. These rules help them keeping balanced ecology – environment.

PONDERANCE ON DEATH – SANTHARO - SAMLEKHANA

Jainism evaluates death in the context of peaceful & death under meditated posture, balanced condition of body & mind. Santharo means Samlekhana i.e. “Samyak Kaya – kashaya lekhaṇa” means Samlekhana”. To dry up Body & Kashaya i.e. make them inactive, weaker in strength, physically, Reduced to thinness, meaning thereby that Santhara or Samlekhana is just to make preparation for

last moment i.e. death and for that undertake avowed vrata renouncing material worldly connections. This vrat is undertaken with the consent and permission of spiritual teachers Guru-Monks or Divine intuitions or opinions of Doctors attending the person concerned. This is to be undertaken voluntarily to leave body, which we call as 'santhara' It is not a suicide. But it implies holy feelings of peaceful death with observance of external & internal forms of penance of highest degree.

**EIGHT KARMAS – NINE SUBSTANCES,
SIX DRAVYAS (MATTERS) &
including SOUL ATMA**

EIGHT KARMA :

In Jain philosophy, karmavaad is extra ordinarily wonderful. The calculation – Arithmetic of Karma is clear and Transperant.

Karmic Authority has its own super computer which keeps accounts of all good & Bad Acts of Jivatma i.e. living beings and this invisible computer is automatic – (Self operated). This computer never commits error (mistake) in accounting of karmas.

A person invariably gets fruits of his deeds, whether good or bad. When a person commits sinful – evil act (deed), at the same moment its punishment is decided. Karma which can be shed off (Nirjara) is known as “Niddhatta karma”, if karma is of this type its punishment is variable according to efforts made in external or internal type of penance, whereas if karma is “NIKACHIT” (that cannot be shed off without undergoing punishment) one has to undergo punishment, as prescribed, invariably without fail.

Jain Darshan believes that an universally spread Judiciary, which is self operated, is definitely in existence. Here a person committing crime even mentally gets punished because the witness of person committing karma is his own 'SELF' (ATMA) which is always existing with him eternally. Hence no outer witness is required.

The person committing good act is invariably rewarded with the fruits (sweet) of his noble deed, without fail.

Mithyatva, (False belief), Avirati (Lack of Avowed commitment
Pramad (Laziness – or indulgence in worldly and sensual pleasures)

Kashayas and inauspicious unification (Combination) of mind speech & Action known as Ashubh Yoga and by sinful acts of 18 types, (18 Papasthanaks) a soul gets Karmic bondages of eight (8) types.

1. GNANAVARANIYA :-

This karma obstructs virtue of knowledge possessed by Atma. It covers both direct and indirect form of knowledge as a result, ignorance, lack of intellect etc. are visible outwardly as a reflection of inner self.

2. DARSHANAVARANIYA:

This obstructs & block quality of vision of soul.

Vision power include Chakshu, Achakshu Darshan etc. (Visibility with the help of eyes or other senses) Five types of sleep blocking power of vision are also included in this.

3. VEDANIYA :

The functions of this karma is to make the experience of comfort – discomforts, in short pleasure & pains, enjoyment & sufferings by the inner self respectively.

4. MOHANIYA :

Mohaniya is one which attracts the inner self in false sense of happiness of worldly nature through attachment and miserable experience of pains by indulgence in Aversion. This further give rise to four kashayas Viz Anger, Pride, (ego) Deceit & Greed etc. resulting in cycle of Birth – life – death and innumerable modes of life in rotation for infinite times since infinite past. The false illusive understanding is also contribution of Mohaniya (Darshan Moha) karma. Mohaniya (Darshan Moha) karma. Teasing, laughter etc. are a result of this karma. Among eight karmas, this is most dangerous and karma with acute intensity of horrible nature.

5. AYUSHYA :

Because of this karma, a person lives, Adopts prana and takes birth and expires by way of death transgressing In next modes of life. This is the fruit (result - effect) of this karma.

6. NAAM : -

To provide 'Jati' like one sensed upto Five senses to a living being is the function of this karma, subtle (invisible) & concrete

(gross) form (visible), credit (fame) – Discredit, Good luck – Bad luck, Shape – Colour – taste etc. good or bad. This comes under various functions of this karma. This is illustrative and not complete.

7. GOTRAA :-

Getting best family tradition (Paternal – Maternal i. e. kool & Jati) genius, effective personality etc. are obtained through this karma. Similarly inferior family tradition viz kool & Jati are also given by this karma. This karma obstructs Aguru – Laghu Quality of soul i.e. Neither Big or small state, Superiority or inferiority are given by this karma, according to type of bondage in last birth.

8. ANTARAYA :

Under effect of this Karma, if person is deserving, an item of need. It is available also but the feeling of donation is not aroused due to this karma. In the same manner, one does not get desired things, because of this karma. Acquired happiness etc. are not allowed to enjoy under effect of this karma. This Karma obstructs eternal power of the soul.

NAV TATVA (NINE SUBSTANCE)

For making entry into spiritual Zone, all liberation seeking soul (Atma) need to know “Nine Substance” Popularly known as “Nav Tatva” and ponder upon these tatvas (substances) with spiritual consciousness. These are the basic elements of Jain philosophy. In all Scriptures, Granths, and Agamas these basic substances are elaborately dealt with.

I. JEEV (TATVA)

A Jeev (Soul) is a living being, who survives or will survive in the Presence of Ayushya karma (Longevity). Those living beings who have lived, are living and will live on the strength of Pran (strength, Ayushya & Respiration) are also called jeev. The pran is of two types Viz Dravya (material) & Bhava (abstract).

Dravya Pran consist of 10 types such as 5 Indriya Bala pran (strength of five senses) 3 Yoga Bala pran (Mind, speech & body)

1 Ayushya Bal Pran (Length of life) and Swasochhvas

TOTAL 10

Bhava pran is of four kinds Viz.

- (1) Gnanopayoga (Knowledge consciousness)
- (2) Darsanopayoga (Perceptive consciousness)
- (3) Sukh (Happiness, comfort)
- (4) Veerya (Strength, Power)

2. AJEEVA (TATVA) (Non living substance)

Those who do not have Dravya pran & Bhava pran is called Ajeev.

3. PUNYA TATVA :

One with auspicious maturity are of 42 prakruties (Nature of fruit giving Karma).

4. PAPA (SIN) TATVA :

One with inauspicious maturity with 82 prakruties (Nature of fruit giving karma).

5. ASHRAVA TATVA :

Influx of karmic particles of both auspicious & inauspicious nature proceeding towards Atma (Soul).

6. SAMVARA TATVA :

To check, control & stop the karmic influx proceeding towards Atma (soul)

7. NIRJARA TATVA :

Shedding off karmic bondages of past through penance.

8. BANDH :

Unified relation of Live area of soul (spirit) with material Karmic Particles.

9. MOKSHA : The liberated soul which is free from all Karms, rests in Moksha.

Eternal formless “Lord Siddha” exist at a top most end of Urdhva Lok - Siddhashila, infinitely without any beginning and end of time limit.

SIX DRAVYAS

1. JIWASTIKAYA :

Knowledge (Understanding), Perception (Darshan) Character, Austering (Penance Tapa), Power (spiritual) i.e. Veerya and Awareness (Upayoga). These six are the characteristic of a Jiva (Living being).

2. DHARMASTIKAYA :

It is a matter (Dravya) helpful in movement. A fish has a capacity to swim in a Pond (Tank) but if there is no water in it (Tank), fish cannot swim. Similarly Jiva (Living being) and Jada (Non living) matters need one material to support movement and that material is called “Dharmastikaya”. This material is spread and covers 14 (Fourteen) Rajloka, a space measurement unit of entire universe. It cannot go beyond that limit. When a soul (Jiva) goes up after “Shedding off” all the karmic Particles, directly, it stops in blank space at the Top most end of Loka, called “Siddha Kshetra of or Lokagra but cannot go in Alok. Even though a Jiva has capacity to go there in ALOKA, but it cannot due to absence of Dravya known as Dharmastikaya outside 14 Rajloka.

3. ADHARMASTIKAYA :

It is an element which helps Living & Non living beings (Jiva & Jada) to stabilize (Stop).

4. AKASHASTIKAYA

Whereas Dravyas with Movement & stability are helped by Dharmastikaya and Adharmastikaya respectively to perform Their task, AKASHASTIKAYA element provide space to them for existence.

5. PUDGALASTIKAYA :

A visible element (Roopi - Padartha) with colour (shape), smell and Taste as its components (qualities) is called PUDGALASTIKAYA. Pud=Puran and Gal means Galan, where there is increase & decrease is Pudgal. Sadan (Rotting) Padan (falling) and Viddhvansan (Destroying) is considered to be its nature.

6. KAAL :

Kaal is that Dravya which makes changes (transformation) one that make new to old with passage of time. Kaal is infinite from the view point considered in relation to Past & Future. Infinite Past is over whereas unending future is awaiting transformation into present. In fact Present is the minutest form of Kaal. The present form is its natural quality.

whatever is prevailing at the moment is of one moment duration and is known as “Nischay Kaal”, whereas Hours, days, night year, past & future time slot is called “Vyavahar Kaal” i.e. Kaal time practical view point.

Among these six types of Dravyas except for the Kaal (time element), other five Dravyas are known as “ASTIKAYA”. One that exists and remains in the form of collective expanded element is given the sign of “Astikaya”. Dharmastikaya, Adharmastikaya and Akasatikaya are formless and “whole” i.e. it cannot be broken. Whereas Jivastikay, Pudgalashtikay & Kaal are infinite & neverending.

ATMA - SOUL

ATMA is known as “SOUL” or “SPIRITUAL SELF”

Jain Philosophy gives utmost importance to “SELF” your own Spiritual “SELF” and entire Philosophy deals with various aspects of “ATMA”.

Each and every living being of the universe i.e. Three ‘Lokas’ is known as ATMA or JIVA It is a formless substance, quite invisible and totally different from body, sense & mind.

The existence of ATMA is eternal i.e. It is “self existing without any time limit either of Past a Future.

Series of Tirthankars of infinite Past, Present and endless Future have attained or will attain Purification and Perfection of the Soul by eliminating all karmic Particles of Soul and end the cycle of Birth life span and Death in rotation to Four modes of life viz Human, celestial beings, (Deva-Dieties) Tiryanch (Birds, Animals, insects etc.,) and Hellish there are 84 lacs type of modes in which this cycle rotates. The ultimate state is that of liberation or Godliness known as “SIDDHATVA”. The prime quality of ‘ATMA’ is Eternal knowledge, Eternal Perception and Eternal inner consciousness i.e. “Real Happiness of Spirituality (ATMIC SUKH) devoid of all miseries whatsoever & attachments. It was only due to Association (evil) of Karmic element that made him full of misery and Painful life experiences.

In Short ‘ATMA’ is basis of Jain Philosophy and it cannot be contained in words. It is an experience to be felt and it cannot be described in totality. Only supreme Godly souls have realised through their ‘Keivalya’ and proptogated the knowledge to all Living beings.

‘ATMA’ is subject in itself and vast in nature. Only Supreme souls like Airhant, Siddhas have known thoroughly through their own perfect purified knowledge and realised by self experience.

The ultimate goal of all living beings should be to attain liberation through self realisation.

If fact each and every individual ‘SELF’ has infinite Past-without any beginning that is called AVYVAHAR RASHI. It is a state full of miseries infinite souls started common body. When an individual, one particalar Soul gets salvation or liberation one soul comes out from this AVAYAVAHAR RASHI & enters Vyavahara Rashi & Gradual Development begins.

SPIRITUAL THOUGHT - BHAVANA - ANUPREKSHA

To purify the Soul as also to lighten spiritual self, from the heavy influx of karmic particles, Ancestral Spiritual Teachers (Acharyas) have shown methods of Spiritual purification. The first meditational thoughts (Chintan) on Spiritual reflection was undertaken by respected Kartikey Swami. Mahopadhyaya Shri Vinayvyasji has, in its form of “Shanta Sudha Ras” elaborated 12 Spiritual Reflections (Bhavana) and Four Para Bhavanas.

Bhavana means Anupreksha i.e. by Reviewing from inner perception, Spiritual insights get opened and with this inner review (perception) Spiritual path gets new Direction.

Twelve Spiritual thoughts reflections which are instrumental in taking detachment (Vairagya Vardhak) to further heights are given as here under:

1) ANITYA BHAVANA -

A truth (Reality) is realised that Body is mortal & tempory. They are not “for ever”.

2) ASHARAN BHAVANA :

An element providing protecion (refuge) to the Soul is not permanent.

3. SANSAR BHAVNA

Meditational, Philosophical and Spiritual ponderance on subjects of peculiar and indifferent formation of material world, Type of karmas, manifestation of mental perversion, attitude of inclination towards attachment, aversion, personal interest taking place every moment and what makes these to happen etc. will lead a person (living being) towards 'Vitaragata' i.e. elevated Status of inner self that can be attained with gradual reduction of kashayas etc.

4. EKATVA BHAVANA

A ponderance as to the jeeva, that has come to the present birth (Bhava) alone and would also go alone to next birth after death.

5. ANYATVA BHAVNA

Except for own inner self, the rest of the material objects, persons, relation etc. are distinctly different and it is result of karmic combinations of the past.

6. ASHUCHI BHAVANA

A body of Jeeva i.e. "Audarik sharir" is full of dirty elements like Blood, Flesh, Bones, Pus, urine etc. This retracts and causes feeling of Aversion. Only invisible inner self, is pure & holy, precious element, This Bhavna leads to that type of ponderance for self elevation.

7. ASHRAVA BHAVNA

Influx of karmic particles towards Atma (soul) is called Ashrava. Mithyatva (False belief), Avirati (Avrati – without any avowed commitment to observe any vrat) Pramad (Laziness and more inclination towards worldly – sensual pleasures at the cost of "Spiritual self" (Atma – soul) ignoring own interests,) Kashaya (indulgence in Anger, Pride, Deceit & Greed), Ashubh Yoga i.e. undesirable sinful activities of mind, speech & body. These are five components of Ashrava.

An umbrella of vows will thus protect us from the rain of Kashays.

8. SAMVAR BHAVNA

Reflection to check inflow of Asrava and thereby protect inner self (Atma) from being dragged in wrong direction. This is practiced

by undertaking vrats with avowed commitments to refrain from sinful activities to the extent possible.

9. NIRJARA BHAVANA

To practice penance, both external and internal, and develop pure thoughts in this direction to lighten the inner self from karmic bondage, which otherwise would make it heavy, causing harm spiritually.

10. DHARMA BHAVANA

Dharma Bhavana is meant for pondering on qualities like Daan (Charity Donation) sheel (Practicing whole/part celibacy and restrict and regulate in a way to keep high degree of character), Tapa (penance) and Bhava, reflection of mind towards spiritual development & purifying soul to achieve / attain liberation.

11. LOKA BHAVANA

Pondering upon rotation of soul in different modes of life involving Birth, life & death in cyclic form and thereby subjecting to miseries involved therein Sensual pleasure ultimately turn out against interest of spiritual self.

12. BODHI BHAVANA

Ponderance to attain "Samyak Darshan" in this human mode of life, by appropriate spiritual practice, so as to proceed swiftly to the path of liberation i. e. from 4th to 14th gunasthanak & be default for salvation.

Over and above these 12 Bhavanas 4 more special bhavanas (Para Bhavna) are as under :

(1) **MAITRI BHAVANA** : A feeling of friendship towards all living beings and enmity with none. Forgiveness is by default included.

(2) **PRAMOD BHAVANA** : Appreciation of merits of others and get inner pleasure thereby. Devotion to saints etc. to be cultivated with sense of offering "VAIYAVACH" (services etc).

(3) KARUNA BHAVANA :

A Feeling of sympathy and compassion towards suffering of living beings and efforts to make them comfortable by nursing – attending, serving them.

(4) MADHYASTHA BHAVANA :

Inspite of suggesting of right path, opinion or recommending spiritual and other advice for their spiritual interest, if the person/s concerned ignore or react adversely, maintain calm, quiet & Balanced stature without any feeling of malice towards them. Maintain cool temperament & mood even, if you are insulted, or humiliated.

These 16 Bhavanas, shown & suggested by Jain Acharyas are inner wealth of life. Anupreksha is a journey from auspicious to purification equivalent to a pilgrimage. By practicing these Bhavanas, a living being enjoy taste of “Shanta Sudha Ras” and travel on Super Express Highway leading to liberation as a destination from the existing status of living being of common stature, – popularly known as from “Jeeva to Shiva.”

KSHAMAPANA – A PRECIOUS GIFT OF JAINISM TO THE UNIVERSE

The last day of Parvadhiraaj Paryushana Festival of Jain community is known as “Samvatsari” or “Kshamapana” Parva” On this auspicious (“holy”) day Jains perform Aalochana (Review of sins and errors, lapses committed during the year with a sense of guilt and seek apology) and samvatsari “Pratikramana” a yearly mass ritual covering, what is stated ‘Alochana’ and seek and give ‘Kshamapana’ to 84 Lacs types of places where jeeva is taking birth right from germs (subtle) one sensed immobile living beings up to five sensed human beings with mind as a additional power centre for thoughts. Not a single living being is left out of this practice. Special stress is laid on person/persons with whom unpleasant incidents have taken place or persons against whom evil feelings are developed. Either offended them or got offended by them. In short, all quarrels misunderstandings and ill feelings are forgotten & forgiven and a fresh clean slate is created to live a fresh better life ahead. Exchange of Apology lightens the heart and mind with ease.

However, by mere uttering of “Michha mi Dukkadam” is not enough, if should be accompanied by true & sincere feeling of heart and then only it becomes a real Kshamapana. Kshamapana is an art of winning by bowing down with modesty and humility. Kshamapana

is a trick of getting relieved of ill feelings, Kashayas, bitterness from the heart & mind through openness & Frank behaviour, Kshamapana must carry a feeling of repentance of sins, misbehavior and lapses committed during the year. A soul has to be liberated from burden of kashayas carried so far. Kshamapana makes one relieved of enmity and indulgence in non speaking terms (Abola) making free of misunderstanding or prejudices. It creates harmony in disharmonial life. In short, it is a time to bid good bye to all evils and caution not to allow any further, with proper awareness. Confession of errors, mistakes should precede kshamapana. Forgiveness implies ignoring of offence committed by others. This is a occasion to “forgive & forget”.

“Anamol chhe eh karuna, ehbhed lo pichhani

Haiyun Rade to Moti ne Ankh rade to pani”

Kshamapana feelings, a noble feeling which has capacity to make change of heart of even cruel and rigid criminal. Kshamapana wins over Anger. Kshamapana implies universal friendship. plunging of mind into well of equanimity full of water of samata – i.e. balanced state of mind. By taking plunge of this type, life will spread fragrance of kshamapana all around.

The slogan for kshama Dharma is ask for kshama (Apologize) and give Kshama (forgive) It is a brave act of Jains to apologise without hesitation or feeling of shame.

LOKA – AIOKA FROM JAINA POINT OF VIEW

Loka is divided into three parts. Viz. Urdhva Lok – Celestial beings, deities stay in Urdhva Lok (2) Adholok – Hellish beings stay, as also Bhavanapati Deities are there (3) Trichhalok (Madhya Lok) where Humans & Tiryanich i.e. Birds, Animals etc. and other subtle, germs, mobile, immobile, 2 to 4 sense holder beings etc. stay.

We stay in Trichha lok, where many innumerable Devtas (Deities) of Vanavyantar & Jyotishi (Astronomy, space) category also stay. Besides, there are innumerable Islands (Dweepas) & oceans. We stay in Jambudweep, one of the island named as such. It contains 15 Karmabhoomies as locations. They are composed of 5 Bharat, 5 Airvat and 5 Mahavideh kshetras. There are humanbeings engaged in activities of ASI (Weapons – Manufacture & use), MASI (Use of pen)

and 'KRUSHI' (Farming & Agriculture), and hereonly Tirthankaras are born (Take birth).

SIX LESHYAS (SPIRITUAL REFLECTION)

Krishna, Neel and Kapot Leshya shows result of engagement In Non Religious (unethical – undesirable) activities, and top Tejo Padma and Shukla Leshyas are not non religious, They show result of Atma engaged in Auspicious, more Auspicious, & most auspicious activites, as also pure reflection of the inner spirit of soul.

SANGNA (DESIRES)

The soul (Atma) & karmas are related with each other eternally in past, (infinite past). Eight karmas are indicated in Jain philosophy, of them one Mohaniya karma is most powerful of all, and have a tremendous grip and influence on Atma (soul, Innerself). While the other seven karmas only cover up (block) the original form and basic qualities of spiritual self, whereas Mohaniya karma perverts & corrupts the quality form of the soul (Atma). Because of these karmas, in living beings, various instincts and attitudes (mental) are born which in Jain terminology, is called as "SANGNA".

Sangna means attitude or instinct. Sangna also means as murchha, deep attachment, inclination, 'Asakti', deep inclination of enchantment and attraction through Raga bhava (worldly, sensual love) Modern psychology identifies this characteristics as natural and simply, reflection of instincts, as given by Jain philosophy is "SANGNA" There are Ten Sangnas of such type, as under:-

- Thought, cravings and instincts, for food consumption, edible items, and drinks etc. called AAHAR SANGNA.
- Thought & feeling of fear (worry) i. e. BHAYA – SANGNA.
- Sexual thoughts and instincts are termed as MAITHUN SANGNA.
- Ownership right, attitude of intimacy, thought, attachments & affection is "PARIGRAHA SANGNA" i. e. instinct of Possessiveness.
- Instinct & thought of Anger is KRODH SANGNA.
- Instinct & thought of Pride – ego is MAAN SANGNA.
- Instinct & thought of Deceit – fraud is MAYA SANGNA.
- Instinct & thought of Greed, Temptation, Hoarding, acquisition,

collection is LOBHA SANGNA.

- Instinct & thought of traditional imitation and following mass as, one sheep following other in line called GADARIA PRAVAH is OGHA SANGNA.
- Instinct and thought to stick to a particular belief in a conservative manner is LOK SANGNA.

In "Vyakhya Pragnapti Sootra one of the ANGA Sootra, also known as BHAGAVATI SOOTRA, it is said that Hellish beings (Staying in hell) have excessive fear instinct, Celestial beings have excessive possessive instinct, Tiryanch (Animals, birds)etc. have excessive hunger (eating food) etc. instinct, and in Human beings, sexual instinct is in abundance.

Aahar Sangna is reduced by penance, can be Regulated by consuming and nutritious food. A conduct, to instill fearlessness, towards other beings would help in becoming fearless, Penance, company of holy, pious and gentlemen (satsang), accompanied by simple nutritious food would control and help reducing sexual instinct, whereas, feeling and attitude of renunciation by way of Donations to charitable trusts, institutions, would go a long way in reducing Possessiveness or instinct of Parigraha & attachment towards wealth. etc.

PARISAHA & UPASARGA

These are technical & Typical words in Jain Vocabulary, specifically found, used in Agamic literature, at many places. The pains which are easily bearable or which should be tolerated with inner strength (spiritual power) is called Parishaha i.e. voluntary acceptance of suffering, is known to be familiar with Jain Monks (M&F) & Saints. They undergo such painful experience with calm, quiet, cool & balanced attitude. This is one of their Quality & merits. In Tatvarth sootra, the definition of Parishaha is given to read as "For resisting weakness of being shaken by the difficulties & calamities faced in the accepted path of avowed monkhood committed life, as also for karmic nirjara (shedding of evil & inauspicious karmas), which is worth tolerance and suffering is called Parishaha, in Jain scriptures called Agamas. These Parishaha are of 22 types Viz (1) Hunger (2) Thirst (3)

have crossed the big oceanlike sansar i.e. cycle of Birth – Life – Death and become ARIHANT and after ‘NIRVAN’ (ULTIMATE DEATH) will attain STATUS OF SIDDHA with Eternal Happiness of real type.

Suguru (Sadguru) is a person who has renounced worldly pleasures – sensual happiness, home, family – wife – children & relations and accepted DIKSHA – i. e. Avowed commitment to lead saintly life, till death, observing Five Mahavratas, Samities, Gupties etc and totally engaged in sadhna leading to “KEIVALYA” and ultimate total liberation (Salvation), realized purified – perfect spiritual “self” right form of God in real sense. ‘Sudharma’, in short, following path, as propagated by Lord “Tirthankara” and covered in scriptures. Agama – leading to realization of ultimate goal that is total freedom from karmas, attain perfect & purified form of spiritual self called ATMA. Sadguru as described above, is sincere follower & devotee of Sudev, busy in sadhana leading to Moksha – Liberation; To be a Spiritual teacher is another function of su-guru. (sadguru).

Sudharma consist of Total Non violence, Real Truth, and total exploration of basic qualities of soul viz Jinatva, perfect knowledge, perception and character i.e., Samyak Gnan – Darshan – Charitra, three Jewels which contain all qualities –merits & virtues. This is the liberation path shown by the God to travel to reach destination.

Real knowledge – Samyak Gnan means Right type of knowledge, – Kewal Gyan which include Samyak Gyan, – Samkit i.e., Right faith i.e. perception, faith in ‘Spiritual’ ‘Self’ (ATMA – SOUL). This sign indicated having explored samkit as a basic virtue to attain Moksha to end cycles of birth-death in due course. Total elimination of Mithyatva (false belief), and Kashaya (Anger pride Deceit & Greed, Attachment, Aversion In short destroying of Moh which leads to Keivalya and Liberation. (Total extinction of Mohaniya & all other karmas).

Samyak Charitra is right conduct of a soul. To Practice equanimity and thereby attain absence of attachment and aversion and such other perversions, i.e. in other words, rational efforts to get rid of causes for disparities in life is called right character. This is the ideal Life of Householders, (Shravakas) Monks and that of Kewali till liberation. The Basic components and qualities of ‘GOD’ is that all

perversions of harmful nature are to be converted into balanced form of life full of qualities as aforesaid with a prefix ‘Samyak’ (real). All efforts be made in right direction, as prescribed by Lord Tirthankaras, and covered in scriptures Agama under guidance of Suguru. This should be done with sense of proportion i.e. VIVEK. Samyak Darshan also means deep & real unshakable faith in Nine substances (NAV TATVA), existence of soul – spiritual self.

The characteristic of Samkit are symbolic as under in five qualities :-

(1) SAMA Balanced perceptive feelings i. e. equanimity devoid of attachment and aversion. It is also called UPSHAMA meaning thereby pacification of Kashayas. Equanimity to treat gold & dust, alike - both being nonliving material (Pudgala).

(2) SAMVEG – Keenness to attain liberation as early as possible.

(3) NIRVEDA : Total renunciation of worldly life, its so called pleasures and indifferent attitude towards sensual pleasures – keenness to get rid of obstacles like sinful acts of 18 types – removal of karmic particles maligning innerself and attain spirituality with full of merits.

(4) ANUKAMPA : Total feelings of compassion towards all living beings, particularly those suffering from various ill health and obstacles, which are blocking happiness of real nature.

(5) ASTHA : Deep and sincere faith in sermons of Tirthankaras and keenness to lead life of Monk to attain “KEIVALYA” & purification of soul leading to Moksha. Astha, In short, is Real faith, & Anukampa is (Compassion) Mercy.

Shravak's three AIMS (MANORATH)

Each Shravak i.e. householder should cultivate three aims in life (1) To get rid of all type of violent activities called Arambh & Samarambh (2) To accept avowed ideal monk's life by renouncing worldly pleasure, possessiveness, attachment etc. and (3) To meet death in the form of Anasana (Santhara - Samlekhnna) leaving, all aspects of worldly connections and ultimately accept meditated posture, avowed, leaving attachment of bodily feelings, fasting unto death, and total involvement in “spiritual self” without any desire of

world except that of getting liberation. This type of death of householder Shravak or Monk is called “PANDIT MARANA” OR “SAMADHI MARANA”, guaranteeing Either Liberation or at least divine celestial life in Urdhva Loka limiting number of cycles (Bhava) of Birth-life-Death to minimum 3 or 5-15 (maximum).

Kashaya – Anger, Pride, Deceit, Greed the 4 main kashays subdivided into four stages totaling 16, added with 9 Nokashayas of Charitra Mohaniya, when summed up with 3 of Darshan Mohaniya make 28 characteristic (Prakruti) of Mohaniya (karma) which creates main obstacle & blockage to Keiwalya & thereby Moksha.

14 Dreams Preceding conception & birth of Tirthankara are seen-experienced by his mother. They are Elephant, Ox, Lion etc. last one being fire flames. These are indication of extra ordinary qualities of Tirthankaras.

Ashta Mangal :

Swastik, Mini Pot (Kalash), Twin fishes/Matsya (Meen Yugala) etc. totaling eight are considered as Auspicious. They remove all miseries, harmful experience, protecting from ulterior mode of life in next birth, called Durgati Nivaran and Sadgati Prapti i.e. Attainment of better mode of life in next birth.

SADHARMIK BHAKTI, SAHAY, SWAMIVATSALYA

Ancient Acharyas have considered as one of the duties of Shravakas to perform Shravakachar i.e. to help, worship and shower affection towards fellow Shravakas, following common lifestyle, as prescribed, for householders by Tirthankaras and spelt out in Agamas being followed in succession accordingly under guidance of Monks. To provide medical help and assistance to fellow Shravaks suffering various ailments, financial and allied assistance on educational field to the needy, and to provide or arrange employment, to meet livelihood smoothly, thereby taking proper care for their comfortable living as one of the primary duties Besides, religious & spiritual aspect of worship lies in providing means to create interest in spiritual field and performing functions of Shravaks such as arranging pilgrimage to various Tirthsthans. Tirthyatra is also one of the kind of holy fellow worship.

Celebration of festivals of Diksha, Pratistha, Mass ‘Swami Vatsalya’ at Sangh level, where all fellow Shravaks take lunch together during post Samvatsari period, “get together” and develop & strengthen fellow feelings.

JAIN SHALA (PATHSHALA), JAIN EDUCATION AND JAIN PHILOSOPHICAL & RESEARCH INSTITUTE

To provide education on Jainism to knowledge seekers, spiritual activists, youngsters, children of Jain community, Jainshalas (Pathshalas) Educational Institutes on Jainism, Education Board etc. are operated, conducted by different sub sects. in various states and languages.

Some of the Universities, colleges and Institutes conduct Certificate & Diploma course on Jainology, There are also arrangements in certain University to provide facilities to study on Jainology by conferring M.A. and Ph. D. on Jainology courses.

Generally Jain Shalas (Pathshalas) are run by Sangh, Trust of Derasars & Upashrayas and such other organizations. In foreign countries too, Jain centres arrange for their children – students education on Jainism.

A noble and great contribution is made by “Look & Learn” and MAGIC TOUCH” and such other specialized institutions and they also function in nice and efficient manner to provide education on Jainism.

Vishwa Bharati Laadnu, Jain university Arrah, Gujarat Vidyapeeth, Amdavad, Jainology (Mumbai university), Jainology (Chennai). Shivaji university of Jain chair (Kolhapur), M.M. Jain Chair (University of Pune), Jainology (Somaiya college), Pranguru Jain Research centre – Ghatkopar (Mumbai), Anekanta Research centre (Bahubali), L. D. Institute (Ahmedabad), Bhogilal L Institute (Delhi), Mahavir Adhyayan Kendra (Koba), Todarmal Smarak Trust (Jaipur), Anekanta Bharati (Amdavad), Kunda Kunda Vidyapeeth (Indore), Virayalam – Pune, Uvasaggahara Sadhana Trust (Jain Agama Mission), Ghatkopar (Mumbai), and such other institutions are engaged in the activities relating to research of Jain Literature.

JAIN MANUSCRIPT & GRANTHAS ABROAD

Scholars in Foreign countries particularly European scholars, such as K. G. Bhalar, Harman Jackobi, C. Bendal, F. L. Poole, W. Thru Bing, L. Alsdorf, and several other scholars have taken interest in Jain Manuscripts and other Literary Research. As a result of this, some manuscripts, and other Rare and Precious Granthas (Large volumes) were taken out to Germany, Canada, and Gulf countries (Middle East).

Mainly, The British Library, The British Museum, The Victoria and Albert Museum, The welcome Trust, Oxford University Library, Cambridge University Library, Royal Asiatic Society, Florence University-Italy, Strensburg University-Biblia, Head de France, (Paris), Viena University, Berlin, Russia, United State of America are the places where Jain Manuscript and Big volumes of Granthas are available.

JAIN IDOLS (IMAGES) IN ABROAD

Jain idols and Images of Best and standard qualities of sculpture are now there in foreign countries. They include various Jain sculpture like Lord Tirthankaras, Shasan Dev and Yakshas, made right from 2nd century A.D. to 15th century A.D.

These idols & images sent from various states & provinces of India, now found to exist in Victoria Albert Museum – London, British Museum – London, Museum Paris, Richberg Zurich, National Museum – Oxford, Dinajapur Museum – Bangladesh, V. Research, Museum, – Rajshahi, – Bangladesh, Museum of Fine Arts – Boston (America) Clereland Museum of Arts (America). Denvar Art Museum (America), William Rockhill Gallery of Arts, (Cansas – America), Deccan Museum (Bangla desh), City Arts of America (Chicago).

IN THE CONTEXT OF JAIN DIET JEEV DAYA (COMPASSIONATE MERCY TOWARDS LIVING BEINGS) AND VEGETERIANISM (VEGETERIAN DIET)

The basis of Jainism is the principle of co-existence, i.e. “LIVE AND LET LIVE”. NON-VIOLENCE (AHIMSA), COMPASSION (KARUNA) AND MERCY (DAYA) are accepted as INSEPERABLE ORGANS OF JAINISM.

From the very beginning, importance is given and stress is laid on Protection & Maintenance of Cows & their Generations in

JAINISM. There were large numbers of Gokuls – i. e. Gaushala or Asylum for cows of Shravakas of Lord Mahavira like Ananda, Kamdev, Choolnipita, Chulani – Shatak, Kundakaulik, Suradev, Mahasatak etc, as their assets / wealth. Puja Vijaysen, Puja Harivijayji, Puja Shanti Muni were famous in the field work for protection of cows. In the field of Jeevdaya there is unique work done by Puja Hemchandracharya, and through his teachings by king Kumarapala, (In Gujarat).

The Jains have great contribution in the field of Panjarapole (Asylum of Animals), Protection of animals and cows (with – Special care). Jain community with the feelings of compassion (Mercy towards living beings) perform many activities such as building up Pashu Chikitsalayas (Veterinary Hospitals for treatment of ailing animals) To make Panjarapoles self dependent by way of optimum utilization of land they hold, Fodder centers, Task of protecting grassy lands & pasture land, Research centers for milk based products (Dairy Products), Loaf to Dogs, with other edibles like bread products, special biscuits available in market and chapaties, feeding to pigeons (Doves) in the form of corns of Jowar, Millet, Maize, Rice, wheat, grams etc. (the last item mentioned here is very favourite item to Pigeons (who are very keen to consume it first). Centers of treatment for birds, To save dogs from being taken forcibly to Government Electrocuting Centers and thereby protect their lives and thereafter get them operated for birth control. This amplifies Merciful feelings of Jains towards living beings with special attention to Five sensed rational beings. (SANGNI PANCHINDRIYA).

Jains prefer and recommend live agriculture through natural conventional fertilizers over chemical one. Mercy towards living beings is not merely “Traditional diety” (Kooldevi) as normally considered rhetorically, but a symbolic manifestation of honour of universal friendship in the form of temples of humanity.

Non vegetarian diet is not suitable to human beings The very formation of human body shows that they are vegetarian animals (Prani).

Because of undesirable and avoidable diets, seven metals

The thought of Vegetarian diet , with due implementation, is not just to feed stomach but to stop outright “Bloodshed”. Instead of cruelty towards living beings, need of the time is to spread message of love & affection, feeling of compassion and such other cultural transformation by developing merits and quality to lead peaceful & happy life of not only individual family but also for National & International peace, prosperity & happiness in real sense of the terms. Also to make present life full of spiritual happiness and in turn protect interest of life in next birth, with ultimate aim of Moksha i.e, “Eternal happiness” as accepted Goal of Jainism through Liberation, more to say GODLINESS in perfect stage. (In absolute form and TOTALITY).

81

CONTRIBUTION OF JAINS

82

Operating on Sub sects, community (subcaste), Creed, basis, there are thousands of organizations, spread in India and abroad.

In organizations like Jain Yuvak Sangh, Jain Adhyatma Study Circle, Bharat Jain Maha Mandal, Bhagwan Mahavir Memorial Samiti – Delhi, there are members enrolled from each sub-sects of Jains. Institutes like Virayatan (Rajgrahi), Shanti Niketan Sadhana Kendra (Tithal), Divine Knowledge Society (Mumbai) and such other organizations are engaged in Noble activities like propagating & preaching Jain philosophy in India & Abroad. “Vyasan Mukti”, “Vegeterianism”, etc are performing well. Organization like Virayatana are running Schools & Hospitals also. “Vishwa Vatsalya Prayogik Sangh” inspired by Muni Santbalji, is also engaged in Human welfare activities. Akhil Bhartiya Swetambar Sthanakvasi Jain conference is engaged in such activities in Mumbai.

Some Institutions of Jains, like “CHAUVIHAR HOUSE” BHOJANALAYAS, Serving moderate rates Food of satvik qualities, Housing colonies, clinics sanitoriums (Agogya Dhams) are operating offering varied services as above. Several institutions & organizations provide social services in the form of Matrimonial centers for exchange of informations organising Group Mass wedding, and several other specialized social services.

JITO – Jain International Trade Organisation is engaged in Multipurpose activities. Its “Shramana Arogyam” provide medical services to Shramanas – Shramanies (Monks M&F) Also Carry on activities relating to education, employment, business development (Expansion), and literature.

JIO (JAIN INTERNATIONAL ORGANISATION) provides Various Services Including “SHRAVAK AROGYAM”

In 1893, under inspiration from Pujya Atmaramji Maharaj Saheb, Shri Veerchand Raghavji Gandhi went U.S.A. to attend and represent Jainism at WORLD RELIGIOUS CONFERENCE and thereby opened doors for first preaching of Jainism abroad.

In Foreign countries also there are Jain Organisations engaged in social services known as Jinalayas, Swadhyaya kendras, etc., They are Vanik Navneet Associations (London), Federation of Jain

Association in North America (JAINA) Institute of Jainology (U.K.) Jain Association (Antwerp- Belgium), Singapore Jain Religious society, Jain Association of Hongkong and Nepal. To co-ordinate all these Foreign Organizations/Institutions and several other Indian Jain Institutions, recently an world level Institution is formed / established under the title “WORLD JAIN CONFEDERATION”.

JINSHASAN – FAMILY

All Sadhus – Sadhvies, Shravak – Shravikas, (Chaturvidha Sangha) are disciple children of Lord Mahavira. They are divided in different Sampradayas, Gachha, Firka etc., because of Variation in practices followed by them, in States, Languages and Arrangements. (order)

At present the total population of Jains is nearing approximately over one crore & they reside in whole of India, and everywhere abroad. As being observed, Jain Monks (M&F) avowed with Five great vows (Panch Mahavrat) move, around, whole of India, in vihar. In overseas countries, saman-samanies of Terapanthi sect, Digambar scholars – Pandits, Ritual performers, Shravak and Shravikas are spreading and preaching Jainism, and at certain places Jain temples are also seen built.

The followers of Pujya Devchandrajji swami, and Parswachandrajji Swami are famous in the form of Khartargachha and Parswagachha respectively. In Moorti poojak sect., of Jains, there were great Acharyas named Punjab Keshari Atmaramji Maharaj Saheb, Pujya Vijay Vallabh Sooriji, Agamodharaka Acharya Anand sagar Sooriswarji, Acharya Rajendra sooriswarji, (Teen Thui) etc.

Poojya Amolakh Rushiji, Acharya Poojya Anand Rushiji, Acharya Poojya Devendra Maharaj Saheb, Acharya Poojya Hastimalji, Acharya Poojya Jawaharlalji, Acharya Poojya Nanalalji, Acharya Pujya Jeetmalji Acharya Poojya Samarthmalji, Poojya Ghasilalji, Poojya Dharmasinhji Swami, Poojya Dungarsinghji, Poojya Ajaramarji, Poojya Tapasvi Manekchandrajji, Saurashtra Keshari Pranlalji Maharaj, Pujya Jashaji Maharajsaheb, Pujya Purushottamji, Poojya Ratnachandrajji, Poojya Ishwarlalji, Poojya Champakmuniji, Poojya Manekchandji, Poojya Jayamalji Maharaj Saheb and like them many other great saints were

of Sthanakvasi sampradaya. Acharya Bhikshu Kalugani, and Acharya Tulsi, Acharya Mahapragna, and many other great saints were of Terapanth Sampradaya.

Acharya Samantbhadra, Acharya Jitsen, Acharya Ravisen, Acharya Devsen, Acharya Vidyanandi, Acharya Shantisagarji were great saints in Digambar traditions.

Thus, many sadhus and sadhviji are moving around in India. However, Some Maharaj & Mahasatijis because of Physical Health reason & or Age related problems are staying in Dharmasthanak and carry out their Dharma sadhana (Spiritual meditation etc.) as permitted (Possible) under their Prevailing Physical condition (Health).

RECOGNITION OF JAINS AS MINORITY

Recently, the Government of India has accepted MINORITY OF JAINS and accorded a Status as such under the constitution. Trusts of Jains, Protection of Pilgrimage places, and Educational Institutions etc. Would get benefit and they can Rationally (with a sense of Proportion) Utilise the same detailed notifications as given here under :

Under Government of INDIA Notification, Gazzete of INDIA DATED 27.1.2014 JAINS residing in India, placed under religious MINORITY CATEGORY vide orders of the central government.

According to Articles 30 & 31, under Fundamental Rights of CONSTITUTION OF INDIA PART 3, the rights that are given to Minorities, are also conferred upon Jain community The main features of the same are as under. :-

- As per official Recognition of Jain Religion as Independent entity, under constitution, Religion, Language & culture of Jain community, will be officially protected.
- Administration of Jain Religious places, Institutions, Temples, Places of Pilgrimage, Trusts educational Institutions will be free from Nationalisation by Government.
- As per places of worship Act 1991 and DEVASTHAN ACT, Temples are Free from the Government Interference.
- Rent control Act would not apply to wealth of Jain Trusts.

- To enable Jain Religion to protect their Ancient (Archeological) wealth and Religious places, Co-operation of Government will be available (Government would co-operate/ provide co-operation).
- Permission to teach Ethical, Moral and Religious course in Jain Schools In Educational Institutions run and managed by Jains and 50% of seats can be kept Reserved for Jain students.
- Families living below/under poverty line would get free Education facilities from Standard 9 to 12.
- Loans at concessional rate of interest for carrying out business / profession.
- Scholarship to Jain students by Central & State Government.
- Vocational Training stipend will be given to Jains.
- Subsidised interest on loan taken by Jains for Master degrees, Ph.D to study abroad, etc.
- Free coaching for appearing in examination conducted to get Government Services/Jobs.
- No benefits of Reservation in Government Jobs are extended to Minorities.
- To take any advantage or benefit given to Minorities, it is essential and advisable to add "Jain" word after the name of an individual, institution or Trust.

A BRIEF LIST OF PUJYA GACHHADHIPATIES (HEAD OF SECTS) PRESENT ACHARYAS, OF ENTIRE / ALL JAIN SECTS

SERIAL No. TOTAL NUMBER, NAME OF GACHHADHIPATI / ACHARYAS AND SAMPRADAYA, GACHHADHIPATI STHANAKVASI S. (S:sampradaya)

1. Gachhadhipati Sri Girishchandra M.S. Gondal S.
(Param Darshnik Jayantmuni - Peterbar)
2. Gachhadhipati Sri Prakashchandraji M.S. – Gyanigachha
3. Gachhadhipati Sri. Uttammuniji M.S. – Samarth gachha
4. Gachhadhipati Sri Prakashchandraji M.S. – Guru Madan.
5. Gachhadhipati Acharya Sri Bhavchandraji M.S. – Ajaramar S.
6. Gachhadhipati Amichandji M.S. – Botad S.
7. Gachhadhipati Shri Sardarmuniji M.S. Barvala S.

**SWETAMBAR MOORTI POOJAK
GACHHADHI-PATI ACHARYA**

Acharya Gachhadhipati Acharya Punyapal sooriji, Ramchandra soori
Included 23 Acharyas.

ACHARYA PADA - (POST)

SWETAMBAR STHANAKVASI SAMPRADAYA ACHARYAS

1. Acharya Shri Shivmuniji M.S. – Shraman Sangh.
2. Acharya Sri Hirachandraji M. S. Ratna Sangh
3. Acharya Sri. Ramlalji M.S. – Sadhu Margi
4. Acharya Sri Vijayraoji M.S. – Shanti Kranti
5. Acharya sri Shubhchandraji M.S. – Jaymal Sampradaya
6. Acharya Sri Subhadramuniji M.S. – Mayaramji
7. Acharya Sri Gnanchandraji M.S. – ArihantMargi
8. Acharya Sri Sudarshanlalji M.S. – Nanak Sampradaya
9. Acharya Sri Abhay Muniji M.S. – Hansgamilalji.
10. Acharya Sri Virendra Muniji M.S. – Dariyapuri
11. Acharya Sri Sooriji M.S. – Kutch Nani Paksha
12. Acharya Sri Navin Rushiji M.S. – Khambhat S.

SWETAMBAR MOORTI POOJAK SAMPRADAY

Acharya RamchandraSooriji Sampraday
Acharya Lalit ShekharSooriji Included 44 Acharyas
Acharya Shri Bhuvan Bhanusooriji Sampraday
Acharyasri Jagachchandra Sooriswarji included 23 Acharyas.
Shri Anandsagar Sooriswarji Sampraday
Acharya Shri Nandivardhan Sooriswarji M.S.
PALITANA Included 26 Acharyas
Acharya Shri Kalapurna sooriswarji M.S. Sampradaya Wagad
Acharya Shri Kalapoorna sooriswarji
M.S. Included 9 (Nine) Acharyas
Acharya Sri Nemisooriji Sampradaya
Acharya Shri Nayapadma sooriji M.S. included 29 Acharyas
Acharya Shri Siddhisooriji Sampraday
Acharya sri Arvindsooriji M.S. included 7 Acharyas
Acharya Shri Neetisooriji Sampradaya
Acharya shri Anantabhadra sooriji included 6 Acharyas.
Panyas Shri Dharma V. M. Dehla Sampradaya
Acharya Shri Yashobhadra sooriji
included 7 Acharyas
Acharya Shri Bhaktisooriji Sampradaya
Acharyasri Hemchandra sooriji M. S. Included 6 Acharyas

Acharya sri Labdhisooriji Sampradaya
Acharya Amarsensooriji M.S. included 14 Acharyas
Acharya Sri Kesharsooriji Sampradaya
Gachhadhipati Acharya (1) Only one Acharya
Acharya sri Dharmasooriji Sampradaya
Acharya Shri KanakRatnasooriji M.S. Included 8 Acharyas.
Acharya Sri ShantichandraSooriji Sampradaya
Acharyasri Rajshekhar sooriji M.S. Included 2 Acharyas
Acharya sri Vallabh sooriji Sampradaya (1)
Acharya Sri Dharma Dhoorandhar Sooriji M.S. One Acharya
Tristu Gachha Sampraday (1)
Gachhadhipati Acharya Sri Jayantsensooriji
Acharya sri Vijayvallabhsooriji Sampradaya (2)
Acharya Sri Jinchandrasooriji M.S. Included 2 Acharyas
Acharya Sri Shantichandrasooriji Sampradaya (3)
Acharya Sri Somasundersooriji M.S. Included 3 M.s.
Acharya sri HimachalSooriji Sampradaya
Acharya Shri Ravishekharsooriji M.S. Included (1) Acharya
Acharya sri Buddhi Sagarji Sampradaya
Acharya Sri ManoharKirti Sagarji M.S. Included (7) Acharyas.
Acharya Munishri Mohanlalji Sampradaya
Acharya Suyashmuniji M.S. Included 3 Acharyas.
TRISTUTIK Sampradaya (3)
Acharya Shri Likhendra Shekharji Sooriji M.S. One (1) Acharya
ACHALGACHHA SAMPRADAYA (VIDHI PAKSHA)
Tapasvi Acharya Gunodayasagar M.S.
Acharya Sri. KalaprabhSagarSooriji M.S. Included Two (2) Acharyas
Khartar Gachha Sampradaya
Acharya Shri Kailash Sagarji M.S. Nakodaji One (1) Acharya.
Acharya Shri Mohajit Vijayji Sampradaya
Acharya Sri YugaBhushanSooriji M.S. Ahmedabad One (1) Acharya.
Acharya Sri Amrutsooriji Sampradaya
Acharya Hemchandra M.S. One (1) Acharya Other (Any) Sampradaya
Acharyasri Anandghan sooriji M.S. Included Two (2) Acharyas
SWETAMBAR TERAPANTH SAMPRADAY ACHARYA
Acharya Shri Mahashraman Swetambar Terapanth, Delhi One (1) Acharya.
DIGAMBAR SAMPRADAY ACHARYA
Acharya Shri Vidyasagarji Maharaj VIDISHA Included 84 Acharyas.
(Courtsey – Sanskar Sagar Patrika and
Samagra Jain Chaturmas Soochi 2014)

PRESENT STHANAKVASI SADHU-SADHVIIJI

Sr. No.	SAMPRADAY	TOTAL Acharyas	TOTAL Chaturmas	TOTAL Muniraj	TOTAL Satijis	TOTAL
1.	Shraman Sangh	1	346	265	1011	1276
2.	Swatantra	8	317	288	1153	1441
3.	Bruhad Gujrat	4	345	130	1085	1215
	TOTAL	13	1008	683	3249	3932

PRESENT SAMAGRA (TOTAL) JAIN
SAMPRADAY'S SADHU – SADHVIIJIS

SAMPRADAYA ACHARYAS	TOTAL ACHARYA	TOTAL Chaturmas	TOTAL Muniraj	TOTAL Sadhviji	TOTAL
SWE. MOORTI POOJAK	222	1984	2050	7082	9132
SWE. STHANAKVASI	13	1008	683	3249	3932
DIGAMBAR	85	293	743	732	1475
SWE TERAPANTHI	1	118	168	557	725
TOTAL	321	3403	3644	11620	15264

At Present in entire Jain Samaj there are 15264 Sadhu – Sadhvijis existing.

Anything written in this book which is contrary – against the command of the JINAS, THREEFOLD APOLOGIES (TRIVIDHE MICHA MI DUKKADAM) BY THOUGHT SPEECH & BODY.



BOOKS BY

GUNVANT BARVALIA

CREATION AND EDITING

Native of Khambha (Amreli), Gunvantbhai after studying up to C.A. is now engaged in Textile Industry. He is Trustee of Vishwa Vatsalya Sangh, Mumbai, Chinchani Kalpataru Sadhana Kendra, Devlali, Parasdham, Ghatkopar (Mumbai) Pranguru Jain Centre, Ghatkopar (Mumbai) M. B. Barvalia Foundation Sponsored Holystic Institute, etc. He has rendered Services in Periodicals (Mukhpatra) of many institutions. His Lectures are Successfully held in America, Singapore etc. His wife Smt. Madhubahen has done Doctorate in Hindi Literature. The Books written by him and Published are listed Below :

- Hraday Sandesh • Preet Gunjan • Kalapi Darshan (With Dr. Dhanvant Shah)
- Shrimad Rajchandra Ek Darshan • Amrut Dhara
- Samarsen Vayarsen Katha • Sankalp Siddhi Na Sopan
- Glimpsis of World Religions • Introduction to Jainism
- Commentary on Non Violence • Kamdhenu (Wish Cow)
- Glory of Detachment
- Bhartiya Sanskruti Ma Daan Bhavna. • Bhartiya Sanskrutima Guru Mahima
- Gnan Dhara (Volumes 1 to 12) (A collection of essays & Research papers presented by various scholars at Jain Sahitya Gnansatra held at different places)
- Adhyatma Sudha (With Dr. Madhuben Barvalia)
- Vichar Manthan • Darshanik Drasta
- Jain Dharma (Parichay Pustika) • Ahimsa Mimansa (With Dr. Kanubhai Sheth)
- Chandrasen Katha (with Dr. Kanubhai Sheth)
- Amarta Na Aradhak • Adhyatmanistha Santabalji
- Aapni Sanmukh
- Marma Sparsh (With Dr. Jayant Mehta) • Vitarag Vaibhav • Agam Darshan
- Gnan Sadhana ane Saraswati Vandana
- Viswa Vatsalya no Sankalpa
- Vatsalya nu AMI JHARANU (Matru Vatsalyana vividh Swarupo)
- Sarva Dharma Darshan (Vishwa na Mukhya Dharmo no Parichay)
- Anagara na Ajwala (Prof. Pravinaben Gandhi Sathe)
- Ur Nirjhara (Kavya Sangrah)
- Tapadhiraj Varshitapa • Dampatya Vaibhav (Dampatya Jivan ne Lagata Lekho)
- Uttam Shravako. • Paryararan ane Dharm.
- Bhagavan Mahavira ane Samyam Jeevan
- Mrutyu nu Samarana (Mrityu Chintan)
- Aagam-An Introduction • Santbal Jivan Karan
- Development & Impact of Jainism In India & Abroad
- Jain Patrakaratva
- Adhyatma Aabha
- Shree Uvasaggaharam Stotra : Ek Adhyayan
- Shrut Gnan na Ajwala • Shaileshi (Alochana ane Upasana)
- Jain Dharma Na Chovish Tirthankaro

E-mail : gunvant.barvalia@gmail.com

ARHAM SPIRITUAL CENTRE'S
**Saurashtra Kesari Pranguru Jain Philosophical
 & Literary Research Centre**

SaurashtraKesariPoojyaShriPranguru had a very distinguished wisdom and knowledge. He contributed greatly in the study of scriptures, in collecting and preserving tadpatriya manuscripts, in establishing libraries of scriptures and pathshalas.

Perceiving this unique contribution to immortalise the name of Gurudev on the occasion of his Birth Century, the above trust inspired by P. Bapji & P. Dr. Tarulataji M.S. has founded "Saurashtra KesariPranguru Jain Philosophical and Literary Research Centre".

The objectives of the Centre are as follows :

* To study, research, edit and publish Jain philosophy, Indian Darshans civilization and literature. * To present Jainism scientifically. * To research ancient manuscripts and Tadpatriya scriptures and conduct library activities. * Keeping Jainism at the core, to develop humanitarian activities. * To offer scholarships to students studying and researching Jain literature. * To arrange lectures GYANSATRA by scholars and Saints! * To organise camps and such other programmes that cultivate religious and meritorious qualities. To publish culture oriented qualitative literature. * To encourage research paper reading, script reading and reading of old Jain manuscripts. * To extend co-operation, facilities and guidance to shravakas and saints and Mahasatijis to gain knowledge of those who are working for M.A., Ph.D. or M.Phil and to publish the research work. * To prepare CD's on ancient Jain books, Paintings, Sculpture, architecture etc. * To propagate Jainism in the country and abroad by arranging seminars, lectures, etc. and by providing information about Jain philosophy and literature through a website on the Internet.

Wishing your co-operation :

Gunvant Barvalia (Trustee)

Arham Spritual Centre's

SKPG Jain Philosophical & Literary Research Centre,

Office No. 2, Mevad Patanwala Estate,

L.B.S. Road, Ghatkopar (West), Mumbai – 400 086.

Ph. : 022-42153545 * M : 09820215542

gunvant.barvalia@gmail.com