









- Sadhvi Sayampurnashri

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#### Dedicated with Deep Reverance



Who is the most Erudite Person Of the Present era.

Shri Padmaprabha Swamine Namah Shri Kunthunathaya Namah Shri Siddhi-Megha-Manahar-Bhuvan-Jambuvijay-Sadgurubhyo Namah

BY DON BLAD

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prepared with matter was the inspiration of Panyas Vishwakalyanvijavji Maharaj Saheb. (Presently Acharya Vishwakalyansuriji Maharaj Saheb). He asked me to prepare some basic matter regarding Jainology for youngsters. Nowadays young generation get their education through English medium. But, just due to language problems, it becomes difficult for them to understand their own religion, its principles and its practices.

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Though I am not an authority for this subject, I tried to compile the matter of Jainism from various sources, especially I took material from :

- Science of Atma, Karma and Dharma (Acharya Bhadraguptasuriji M.S.).
- Jaina Books (Pravin K. Shah)
- Guidelines of Jainism and Jaindarshan (Muni Bhadrabahuvijayji M.S.)

It is indeed a matter of great pleasure for me to acknowledge my deep sense of gratitude and indebtedness to all who have rendered

their blessings and invaluable help to me. First and formost my profound and humble sense of gratitude to my revered Gurudev, Late Acharya Bhadragupatasuriji Maharaj Saheb. With the deepest gratitude, I also wish to thank respected Shri Bhadrabahuji who has inspired, touched and illuminated me through his vision and helped me a lot to widen the horizon of my understanding and approach towards Jainism.

I humbly express my heartfull gratitude and obeisance to the most erudite person of the present era Agampragnya, Srutasthavira Muni Jambuvijyaji Maharaj Saheb and his humble disciple, Panyas Pundarikratnavijayji Maharaj Saheb, whose blessing always guided me on my spiritual life.

IcannotforgettheblessingofAcharya Abhayshekharsuriji Maharaj Saheb. I also sincerely express my gratefulness and deep devotion to Acharya Vishwakalyan suriji Maharaj Saheb, who has always been a great source of inspiration for my study and spiritual upliftment. I also deeply remember and express my reverence to my great Guru and guide Sadhvivarya Sulochanashriji Maharaj Saheb, Pujya Ba Maharaj Saheb, who enriched every part of my soul with love, care, tenderness, hope and my Guru Sadhviji Bhagyapurnashriji Maharaj Saheb.

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Right Vision, Right Knowledge and Right Conduct are pathway towards liberation. The following family have taken a very great opportunity to support and assist in spreading the basic doctrines of Jainism by publishing these books. *Bhawribai Gewarchandji Surana, Diya, Ashna, Nishra, Juhi.* BANGALORE

> Sadhvi Sayampurnashri Palace Gutthalli, BANGALORE

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July 2015

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# Jain PRAYERS

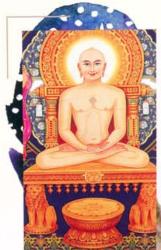


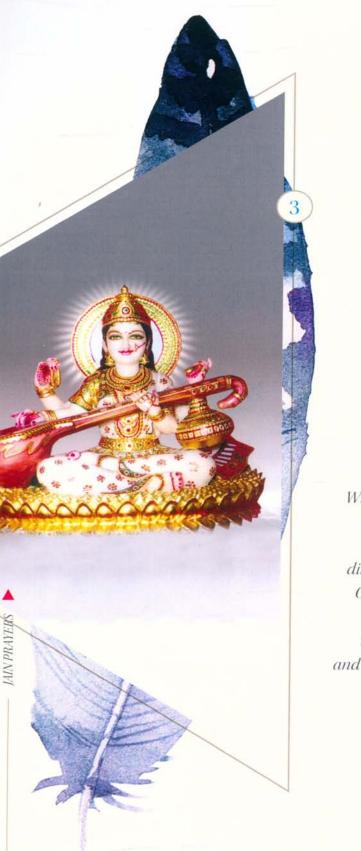
अर्हन्तो भगवन्त इन्द्रमहिताः, सिद्धाश्च सिद्धिस्थिताः । आचार्या जिनशासनोन्नतिकराः, पूज्या उपाध्यायकाः ॥ श्री सिद्धान्तसुपाठका मुनिवरा, रत्नत्रयाराधका : । पंचैते परमेष्ठिनः प्रतिदिनम्, कुर्वन्तु वो मंगलम् ॥ Arhanto bhagavanta indramahitah; siddhashcha siddhisthitah, Acharyajinashasanonnatikarah; pujya upadhyayakah, Shri siddhantasupathaka munivara; ratnatrayaradhakah, Panchaite paramesthinah pratidinam, kurvantu vo mangalam.

he Omniscients who have been worshipped by heavenly gods; the liberated souls, who are Siddhas; the heads of the religious order, who reinforce the fourfold order established by the Jinas: the revered Upadhyays, well versed in the scriptures and the Saints who are the followers of the true path of liberation (three jewels); may all these five auspicious entities bestow blessings everyday.

) मंगलं भगवान वीरो, मंगलं गौतम प्रभु । मंगलं स्थूलिभद्राद्या, जैन धर्मोस्तु मंगलं ॥ Mangalam bhagavana viro, mangalam Gautama prabhu, Mangalam Sthulibhadradya, Jaina dharmostu mangalam.

B hagawan Mahavir is auspicious, Ganadhar Gautam Swami is auspicious; Acharya Sthulibhadra is auspicious; Jain religion is auspicious.





श्री श्रुतदेवी सरस्वती, भगवती हमको वर दो, माँ । जीवनकी बांसुरीमें देवी, श्रद्धाका एक स्वर दो, माँ ॥ सम्यग्ज्ञानका दीप जलाकर, मनका तिमिर हठाना, माँ। ना मैं भुलु, ना मैं भटकुं, एैसी राह बताना, माँ ॥

O Shrutadevi; O, renowened one! O Scriptural Deity ! Saraswati ! Bestow upon us your blessed boons; Fill the Flute of our life With the miraculous tunes of radiant Faith Kindle the light of true knowledge in our minds and dispel the dense darkness from our minds. O mother! Show us the right path of life, so that at anytime, we may not wander blindly, aimlessly; and so that we may not Forget or lose our way.



राग-द्वेष पर विजय वर्या छो अमने विजयी करजो, भवसागरने तरी गया छो अमने भवपार करजो, केवळज्ञान लह्युं छे आपे अमने ज्ञानी करजो, सर्व कर्मथी मुक्त बन्या छो अम बंधनने हरजो ॥

Oh Lord! Thou art a victor Over attachment and hatred; Make us also victors. Oh Lord! Thou hast crossed this Ocean of Sansar ! Help and aid our boats also to cross the ocean of sansar! Thou art a Kevaljnani – omniscient Thou art enlightened Make us also attain enlightenment Thou hast discarded and destroyed all karmas.

h Parmatma! flood my soul with your Divine love, Divine light & Divine energy, Penetrate and posses my whole being so utterly that all my life, may I be a radiance of 'Yours' and Others may see You in me and not me in me.



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Prayer is taking a long walk with God, and telling Him how much you love him!

AARATI

जय जय आरती आदि जिणंदा, नाभिराया मरुदेवी को नंदा ॥ पहेली आरती पूजा कीजे, नरभव पामीने लहावो लीजे ॥ दूसरी आरती दीन दयाला, घूलेवा मंडपमां जग अजवाला ॥ तीसरी आरती त्रिभुवन देवा, सुरनर इन्द्र करे तोरी सेवा ॥ चौथी आरती चउगती चूरे, मनवांछित फल शिवसुख पूरे ॥ पंचमी आरती पुण्य उपाया, मूळचंदे ऋषभ गुण गाया ॥

Chanting *Aarti* can help you generate positive energy to strengthen your body and mind, and not let the weather outside disturb the peace and tranquility within.

With this lightened lamp (Arati), I praise the victorious Lord Adinath, beloved son of King Nabhi and Queen Marudevi.

With the first *Arati*, I amparticipating in an auspicious activity in this human life.

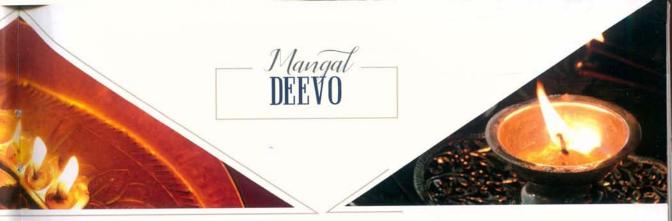
With the second *Arati*, I praise Lord Adinath, who was merciful to all and whose virtues enlightened the entire world. Jaya Jaya Arati Adi Jinanda Nabhiraya Marudevi Ko Nanda Paheli Arati Puja Keeje Narabhava Pami, Ne Lhavo Leeje Doosari Arati Dinadayala Dhooleva Mandap Ma Jaga Ajvala Tisari Arati Tribhuvana Deva, Suranara Indra Kare Tori Seva. Chauthi Arati Chaugati Choore, Manavanchita Fala Shivasukh Poore. Panchami Arati Punya Upaya, Moolachande Rushabha Guna Gaya.

With the third *Arati*, I recognize that Lord Adinath, the Lord of the three universes, is worshipped by celestial beings, humans and kings.

With the fourth *Arati*, 1 desire to end my wandering in the four life forms (Human, Animal and Plants, Heavenly being and Hellish being) and to obtain the desirable eternal happiness of Moksha.

With the fifth *Arati*, according to Poet Mulchand, by praising the virtues of *Lord Rishabhadev* (Adinath), the worshipper accumulates *Punya* (good Karma).

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दीवो रे, दीवो प्रभु, मंगलिक दीवो, आरती उतारण, बहु चिरंजीवो ॥ सोहामणुं, घेर पर्व दिवाळी, अंबर खेले, अमरा बाळी ॥ दीपाल भणे एणे कुल अजुवाळी, भावे भक्ते, विघन निवारी ॥ दीपाल भणे एणे ए कलीकाले, आरती उतारी, राजा कुमारपाले ॥ अम घेर मंगलिक, तुम घेर मंगलिक, मंगलिक चतुर्विघ, संघने होजो ॥

> Im not excited about the challenge of winning someone elee's heart. Im excited about the Challenge of staying in touch with my own Heart. So Id know how to feel Good forever!

Deevo re, Deevo Prabhu Mangalika Deevo Arati Utarana , Bahu Chiranjeevo Sohamanu Ghera Parva Diwali Ambar Khele , Amarabali Deepal Bhane Ene Kul Ajuvali Bhave Bhakte , Vighan Nivari Deepal Bhane Ene E Kalikale Arati Utari , Raja Kumarpale Ama Gher Mangalika Tum Gher Mangalika Mangalika Chaturvidh , Sangha Ne Hojo

Lord! On this auspicious occassion we worship you with a lamp, Long live the performer of the Arati,

Performing Arati is as blissful as the occassion of Diwali at our house, and as if the heavenly beings are dancing with joy.

Devotees who perform Arati make their families proud and overcome obstacles.

The poet (*Deepal*) says that in Kaliyug, *King Kumarpal* performed the Arati

Let there be auspiciousness in our house, in your house and in the entire community.

# Basics of JAINISM

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- Ahimsa (Non -Violence) Reverence for all living beings.
- 2. Anekantavada (Nonabsolutism)

Respect for the views of others leading to mutual understanding and peaceful coexistence.

3. Aparigraha (Non-possessiveness) Respect for the environment leading to voluntary limits to desires and ethical living.



himsa, or non-violence, is a very broad subject. Jains believe that all life forms have a soul, and all souls are basically equal and should be treated with respect. This teaches us universal love and compassion towards all living beings. Violence can be committed in three ways - thoughts, words and actions.

Violent actions are obviously harmful to both, the doer and the receiver.

Violent words leave permanent scars in the heart and the mind of the other person.

As thoughts are the root cause of words and actions, violent thoughts that may or may not result in violent actions are considered bad because they do the most damage to your soul.

Vegetarianism is just an expression of this belief of compassion for all living beings.

\_Anckantavada NON-ABSOLUTISM

nderstanding truth from various standpoints is Anekantavada. Considering our limited scope of arriving at complete truth, Jainism presents the theory that truth is relative to the viewpoint from which it is known. All knowledge is multi-sided and true only from a limited perspective. Once we acquire this attitude, we will always be tolerant of others' viewpoints and willing to learn from it. Accepting partial ·truth in each one sided view can lead a life of partnership and participation, a life of friendliness and harmony.

# Aparigraha NON-POSSESSIVENESS

ossession of material things is external possession. Attachment to material things and people is internal possession. Both can lead to anger, ego, deceit and greed.

Attachment is the cause of all our problems. The practice of non-attachment leads to equanimity in our lives, which is necessary for the salvation of our soul.



he Jain scriptures called "Agams" are based on the teachings of MahavirSwami, They are composed in Ardha-Magadhi Prakrit language, the common language during the time of Mahavir-Swami.

There are many other works by noted Acharyas, Upadhyays, Sadhus, Sadhvis and scholars throughout history, which go into the details of every aspect of life. BASICS OF JAINISM

passionate emotions) namely anger, ego, deceit and greed. Until we overcome these weaknesses, the true nature of our soul will not be realized. When a person conquers these inner enemies, he/she completely destroys his/her four Ghati Karmas.

> Did you know? The true victor is one who has conquered his/ her inner enemies like anger, ego, deceit and greed.

> > Ghati Karmas are destructive

- Tive Venerable PERSONALITIES

he Navakar Mantra is the most important prayer in Jainism. While reciting the prayer we bow respectfully to the Arihantas (Tirthankars or Jinas), Siddhas, Acharyas, Upadhyays, and all Sadhus and Sadhvis. Collectively, they are called the Pancha Parameshthis (five great entities).

# ARIHANTAS

*Herihantas* are perfected human beings. The word Arihanta is made of two words: "Ari" which means enemies, and "Hant" which means destroyer. Therefore, Arihanta means "destroyer of enemies". These enemies are our vices or inner weaknesses (our Karmas that directly obstruct the true nature of the soul. They are Jnanavaraniya karma (knowledge obscuring karma), Darshanavaraniya karma (Perception obscuring karma), Mohaniya karma (deluding karma), Mohaniya karma (deluding karma), and Antaraya karma (obstacle creating karma). A person, after the removal of Ghati Karma, attains *Kevaljnan* (omniscience), and is known as a Kevali. Now, He has infinite knowledge, infinite perception, infinite power and infinite bliss. He is free from all impurities.

# SIDDHAS

ainism classifies all Karma into eight major categories. Four of them are Ghati Karma and they are removed first when a person becomes Kevali or Arihanta. The remaining four are Aghati Karma, namely Vedaniya (feeling pertaining karma), Nam (body structure determining karma), Nam (body structure determining karma), Gotra (status determining karma) and Ayushya (life span determining karma). They are responsible for environment for our happiness and unhappiness, our body, social status and of birth and death. They have attained salvation. They do not have any type of past karma and they do not acquire any new karma. This state of pure freedom is called Liberation in Jainism. The crescent arc above the swastika represents Siddhashila. Siddhas reside in the space (above the crescent moon) called Moksha.

# ACHARYAS

*Charyas* are spiritual leaders and head of the Jain congregation. They have acquired a high

life span. When the Kevalis destroy the remaining four Aghati Karma, they become Siddhas.

Siddhas are liberated souls. They are pure consciousness and do not possess a body. They have ended the cycle

spiritual level of excellence. The teachings of Lord Mahavir are carried on by the Acharyas. They are responsible spiritual for the welfare of the entire Jain congregation. Generally they know various languages and have a sound knowledge of other philosophies and religions of the world.

# UPADHYAYS

*Cupadhyays* are ascetics who have attained mastery of the Jain Agams (scriptures). They possess good knowledge of other scriptures and philosophical systems. They teach Jain scriptures to Sadhus and Sadhvis and other desiring aspirants; and they are an authority on scriptural knowledge in the congregation.

hen householders become detached from all worldly aspects of life and want to pursue spiritual upliftment for the rest of their lives, they give up their worldly attachments, family relationships, and all possessions and become Sadhus and Sadhvis. Sadhus and Sadhvis follow the five great vows: Non-violence (Ahimsa), Truth (Satya), Non-stealing (Asteya), Celibacy (Brahmacharya) and Non-possessiveness (Aparigraha); and live a simple, pious and compassionate life.

The worship of these five venerable personalities is for removing attachment and aversion to purify our soul. By meditating on their pure qualities we remind ourselves daily of the possibility of attaining the highest state through right efforts.





SAMAVASARAN

The Samavasaran is the religious assembly of Tirthankaras. The literal meaning of the term is proper congregation at a specific place or a place where beings with different attitudes assemble in an orderly manner. As such, the assembling of a variety of worthy beings specially humans, animals and heavenly gods for the purpose of beholding Tirthankara and listening to his preaching is called Samavasaran. It is large in dimension, wide in scope and lofty in purpose.

#### The Special Divine plan of the Samavasaran:

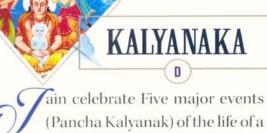
The *Samavasaran* is constructed by heavenly Gods on a twelve Sq.km area. Fragrant water is sprinkled and perfumed flowers are showered. The whole area is decorated with various gemstones including moonstone and sapphire. They construct gem studded gold gates in all the four directions. In each direction of Divine assembly, there are twenty thousand steps. The heavenly gods with their special powers construct three enclosures. The outermost wall is constructed with silver, middle wall is made of gold and the innermost wall is full of gemstones.

They plant a *Ashoka tree* twelve times the height of the *Tirthankara* exactly at the centre of the innermost circle. Under this tree they make a gem studded platform. At the centre of this, they make a throne with a leg-rest of crystalquartz. Over this throne there are three canopies, one over the other. On both the flanks of the throne, the heavenly Gods stands with whisks in their hands and install the emblem of wheel of religion a little distance away and in front of the throne. Three replicas of the Tirthankara sitting on the throne are created by heavenly gods are installed, facing in the remaining three directions. Thus the Tirthankara is visible to everyone sitting anywhere in assembly.

In the first enclosure all the heavenlybeings, Gandharas, Sadhus, Sadhvis, Shravaka, Shravika take their respective places. The second enclosure is allotted to all types of animals (the five sensed ones). The third enclosure is allotted for parking of vehicles.

To behold the Divine assembly of a Tirthankar is an important act. As it is a rule that any ascetic stationed within a distance of approximately one hundred and forty four k.m. from Divine assembly should come and join. One who ignores this for any reason should observe a four days fast as penitence.

The Acharyas have explained the purpose of the breathtaking beauty of the Tirthankara that appears due to the precipitation of the Tirthankara-namakarma. They say that this Divine beauty of Tirthankara inspires those attending this assembly to indulge in religious or righteous activities. They feel that, when such a Divinely beautiful person indulges in righteous activity, all those who are earthly ought to do so.



(Pancha Kalyanak) of the life of a Tirthankar. In the Current descending cycle there have been twenty four Tirthankar from Bhagwan Tirthankara Rusabhadeva to Tirthankara Mahavira Compared to the omniscients, the Tirthankars have special attributes, namely the five auspicious events (Kalyanakas).

#### They are :

- 1. Chyavana Kalyanak (Conceivement)
- 2. Janma Kalyanak (Birth Ceremoney)
- Diksha Kalyanak
  (Initiation)
- 4. Keval Jnan Kalyanak (Omniscience)
- 5. Nirvana Kalyanak (Liberation)





Tirthankar's Soul is conceived in the mother's womb. After conception, the mother has fourteen dreams. By the influence of the soul of *Tirthankara* in the womb, the mother became extremely compassionate towards all, the king was honored and the hosfility of men and animals appeased.

## Birth Event JANMA KALYANAK

Tirthankara the event of Tirthankara the event of the birth is incomparable. The night in which the Tirthankara is born, numerous celestial-beings descended from heaven to earth. The collective radiance of their movement filled the skies with a divine glow. There was commotion in the world and their laughter reverberated all around.

the world. You are very lucky, meritorious and praise worthy." We shall celebrate the birth of Tirthankar. This Janma-Kalyanaka celebration of these directional celestial Goddesses is very strikingly described in "Snatrapuja."

## —Birth Ceremony performed by-**56 DIRECTIONAL DEITIES**

ifty-six Dik-kumaris (Goddesses of direction) come to celebrate the birth of Tirthankara. With symbolic material they go around the mother of the Tirthankara three times and tell her – "Oh, Great mother, we bow to you. You are mother of the unique Tirthankara , whois going to be compassionate to all the living-beings of the world, who is going to propagate the path of right faith, right knowledge, and right conduct. He is going to be the excellent propounder of Dharma! Oh mother, you are providing the lamp in the form of omniscient Tirthankara to -Ceremonial oblation by -64 INDRA

uring that period, when *Dik-Kumari's* celebration ends, all of a sudden Indra found his throne trembling. Applying his visual knowledge, he perceived the birth of *Tirthankar*. He felt happy and experienced ecstatic pleasure in his heart. His joy knew no bounds. He quickly got up from his seat as a token of respect, moved seven-eight places in the direction in which Tirthankar was born and with utmost intense devotion glorified the Divine in the form of *Namuthunam Sutra*. The celestial-gods then celebrate the birth-event of Tirthankara on the splendid Mount Meru. Indra, addressing the mother of Tirthankara says; "The bearer of unique child, I bow down to you. We shall celebrate, the birth of Tirthankara, so do not feel afraid". He puts mother of Tirthankara to deep sleep, prepares and places the exact replica of child besides her. Then with divine power he creates five Indras resembling him. One of them picks up the Tirthankara child with his palms, another holds the umbrella behind Indra. The other two move the whisks on the two sides and the fifth one moves ahead holding the thunder-bolt in his hand.

He along with other crores of *celestial beings* sit on the Mount Meru facing east and perform the anointing ceremony. After glorifying and worshiping the *Tirthankar*, Indra places Him besides His mother and takes away the replica image. Indra then inserted nectar composed of the juice of various foods in the 'Divine' Child's thumb. Divine child gradually grew up passing through various stages of play - life and childhood.

## -Renunciation Event DIKSHA KALYANAK

n this event, the would be Tirthankara gives up all wordly possession and family relationship. After fasting and bowing to the siddhas, He accepted the conduct of equanimity by utterning "I renounce all sinful activity". At the time of initiation He recites "Karemi Sutra" but do not utter the word Bhante.

After accepting initiation is endowed with Manah - Paryavajnana with the help of which he gained direct awareness of the thoughts of all sentient five- sensed beings. After becoming an ascetic. He took the vow of total silence and wandered while observing penance. He endured adversities afficated upon him by both heavenly and human beings, with perfection and equanimity, remaining unblemished and undistributed, without dejection & exercising three fold restraint of mind, speech and body. He forgave the perpetrators of these afflictions & endured these with tolerance serenity & patience.

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# Conniscience Event KEVALJNAN KALYANAK

he Arhat wandered for many years, observing silence and enduring trials. He was deeply absorbed in most sub-line and pure meditation. He acquired the total, Supreme, unveiled, infinite and perfect *Kevala-jnan* (omniscience) and Keval-darshan (right perfection) that completely liberate one from ignorance and miseries.

When *Tirthankara* attained *omniscience* the whole world was filled with a glow for a moment. Numerous celestial – beings descended from the heavens to pay their homage to the *Tirthankara*. They also created the *Samvasaran*. the divine assembly.

buckle

BASICS OF JAINISM

# Liberation NIRVAN KALYANAK

his is the event when a Tirthankara is liberated from the cycle of birth and death and becomes a siddha. Tirthankara continued to propagate his religion having the five great vows as its central theme. When he realized that all his remaining karmas were approaching to their end, He observed fast. Being engrossed in mediation, He attained Nirvan and got liberated from all agonies and miseries of the mundane life.

BASICS OF JAINISM

Anekantoada. the heart of Jainism, teaches ' not to impose one's own thoughts or view on others and try to reconcile the thoughts or viewpoints of others with one's own.

he Jain Temples are beautiful artistic and grand. Most of these temples are built of marble. They have beautiful arches and walls. Moreover, the

Jain

TEMPLE

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ceilings and towers of those buildings are decorated with magnificent carvings. The interior of a Jain temple has a peaceful, holy and serene atmosphere, and so it is a centre of attraction for all. The temples are pervaded by an atmosphere of absolute peace, felicity and sanctity, Magnificent waves of bliss, felicity, love and cheerfulness surge out from the presence of the marble idols from which emanate peace and joy.

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TEMPLE

IIII IIII III

A *temple* is a place of worship. a person experiences immense peace and serenity. The idols of *Tirthankara* and

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the temple's environment promote introspection and bring home the feeling that *God* resides within one's own *soul*. Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit and greed. A *Jain temple* is a beautiful, quiet and peaceful place to reflect upon our nature and soul.

All *Jains* including the young and the old visit the *temples* in the mornings and in the evenings. They feel blessed by the sight of the lord and by carrying out such activities as worship, prayer, glorification, repeating of holy hymns and mediation. That way, they seek satisfaction to their souls. Every evening after the sunset they perform *Aarti & Mangal divo* (buring camphor and lighting ghee-divo wicks) in every temple. The sweet sound of the bells, the holy noise of the drums, the chanting of the hymns by groups of devotees at the time of the aarti, the radiant lights burning with ghee revealing the splendour of the face of the Lord *(the parmatma)* bring heaven to the earth.

Special Programmes and activities are organized on some festival days and special occasions. On these occasions, hundreds or thousands of devotes gather's in the temples and worship the lord with absolute devotion. Some Jain families have a *grihmandir*, a room reserved for the worship of the *Lord*.

On the occasion of installing the image of the Lord in the temples, a solemn celebration takes place; and this is known as *Anjanshalaka Pratistha Mahotsav*.

ne can pray at anytime anywhere. But a special sacred place, set-aside just for prayer, is the temple. Because it is a sacred place, there are special rules one should follow while in the temple. First of all, before you go to a temple, one should wear neat and clean clothes. For puja, there should be special clothes. The clothes worn on both the occassion should not be made of leather. silk, etc. One should try to avoid wearing footwear while going to temple. When one sees the idols for the first time, the hands should be folded, the head should be slightly bowed and 'Namo Jinanam' should be recited. This means I salute Jin and is a sign of respect. Afterwards, one should perform Dasha Trika, or the ten rituals that should be followed at a temple.

Ten Rituals of THE TEMPLE

#### Ten Rituals of the Temple (Dasha-Trik)

- I. Nissihi Renunciation
- 2. *Pradakshina* Circumambulation going around the Jin's idol
- 3. Pranam Salutation
- 4. Puja Worship
- 5. *Avastha-chintan* Contemplation upon the various states of the Lord
- 6. Dishatyag Concentrate only on Jin's idol
- 7. *Pramarjana* Cleaning the floor before sitting down
- 20 8. Alambana Mental support

Mudras Postures for meditation
 Pranidhana Remain meditative



(giving up). It is said three times in the temple:

- The first Nissihi is said while entering the temple to discard all the thoughts relating to worldly affairs (Sansar).
- Having entered the temple, it is the duty of the laypeople to make sure temple management is running smoothly. One may help to clean the temple. After having taken care of such duties, the second Nissihi is said while entering- the actual area of the Jin idol sanctum (Gabharo): to discard thinking of such things as the cleaning of the temple and its management.

The third Nissihi is said right after finishing worship with the physical substances (Dravyapuja) and at the beginning of the internal devotional worship (Bhavpuja/ Chaityavandan).

# -Circumambulation PRADAKSHINA

ou *circumambulate* (go around in a circle) the Jin idols three times, from the left to the right, keeping the Jin idols on your right side. The *circumambulations* remind you that there are three remedies to overcome attachment and hatred and to attain liberation :

- · Samyag Darshan (Right Faith)
- Samyag Jnan (Right Knowledge)
- · Samyag Charitra (Right Conduct)

For eternity we have been revolving in the cycle of birth and death. Obtaining knowledge about the self as experienced and explained by the Jin and instilling these teachings into our behavior, our liberation becomes a certainty. We reflect upon these lines as we circumambulate around the idols.



*COV* e salute the idols of *Tirthankars* three times.

- 1. The *first salutation* is offered either when you see the Shikhar, or when you see the Idols of the Tirthankars (usually at the time of entering temple), by placing the folded hands over the slightly bent forehead and saying Namo Jinanam.
- 2. The *second salutation* is done with folded hands and bowed body as you come near the sanctum (Gabharo place of idols).
- 3. The *third salutation* is done while touching the ground with five body parts (2 knees, 2 hands, and the forehead) before performing Chaityavandan/Bhavpuja (internal devotional worshipping). This is called Panchanga-Pranipat.



Worship is offered in three different ways:

- The first worship is called Angapuja. This is done by anointing the different parts of an idol of Arihanta with water, sandalwood paste, and a flower.
- 2. The second worship is called Agrapuja, which is done by placing incense, a lamp, rice, fruit, and sweets in front of idols.
- 3. The third worship is *Bhavpuja*, which is done by performing *Chaityavandan*. The first and second worships together make *Ashta-prakari Puja* (eightfold worship). Collectively these two Pujas are called *Dravyapuja* (physical worship).

#### Ashta Prakari Puja (eightfold worship):

The Ashta-prakari Puja is done by offering eight different types of substances during worship. Internal devotional worship is reflected within. Jain Puja symbolizes various aspects of our religion. One should reflect on such aspects while performing the Puja rituals. There are different types of Puja being performed for various religious and social ceremonies. (The details are found in Level-I)

The first three pujas are called *"Anga Puja"*. They are done by oblating *(Abhisheka)* the idol, offering *Chandan* 

(sandalwood) paste, and *Pushpa* (flowers). In these *pujas*, the *devotee* physically touches the *idol*. Hence the devotee is required to cover the mouth first and then touch the idol for *puja*.

The remaining five pujas are known as "*Agra Puja*". They are done in front of the idols using *Dhoop* (incense), *Deepak* (lamp), *Akshat* (rice), *Naivedya* (sweets), and *Fal* (fruits). The *idol* is not touched in these pujas, so there is no need to cover the mouth.

# **AVASTHA CHINTAN**

#### (Contemplating on the Different States of Arihanta)

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(that is the left side while facing the idol). Standing this way, you should state the idol. Standing the idol. Standing the idol. The male should state the left side while facing the idol.

- Pindastha Avastha (ordinary embodied souls)
- Padastha Avastha (omniscient embodied souls)
- Rupatita Avastha (liberated souls).

### PINDASTHA AVASTHA

InPindastha Avastha you contemplate on Arihanta's 1. Janmavastha 2. Rajyavastha 3. Shramanavastha

- 1. Janmavastha : Oh Lord, during your third previous life, you acquired Tirthankar Nam Karma, compassion towards all living beings, etc. When you were born to be a Tirthankar, all of 56 female angels of all directions & 64 Indras performed birth rituals to you. How great you were that even at such an occasion, you did not feel proud of what was happening around you. Your loftiness is blessed.
- 2. *Rajyavastha* : Oh Lord, you had the status of a Prince. You had princely power & grandeur, & yet you were neither attached to them nor felt hatred about them. You were like a *Yogi* who is detached. Glory to your renunciation.
- 3. Shramanavastha : Oh heroic Lord, you renounced worldly power & luxury without any hesitation & became a Sadhu (monk). You carried out heroic endeavors for the attainment of spiritual elevation; bearing the most bitter obstacles & calamities. At times you carried out incomparable & arduous spiritual austerities & penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the Ghati Karmas. Glory to Your our austerity, Glory to Your bravery, Glory to Your tolerance.

### PADASTHA AVASTHA

n *Padastha Avastha*, you contemplate the state of life as a Tirthankar. Oh Tirthankar, you have acquired the 34 Atishaya (super specialties) & offered us spiritual sermons on Tattvas. Oh Tirthankar, you then established the four-fold *Jain Sangha*, *Tirth*, & *Shasan*.

Oh *Tirthankar*, you explained the noble doctrines of *Jiv Tattva* (living substance) & *Ajiva Tattva* (Non-living substance) of the universe. You showed the path of salvation comprised of the right faith, right knowledge, & right character. You expounded the immortal philosophical doctrines like *Anekantavada* (multiplicity view points), *Syadvada* & *Nay*.

# RUPATITA AVASTHA

RITUALS OF TEMPLE

In this, you contemplate on the pure form of Jin. Oh, *Paramatma* (supremebeing)!Youhavetotallydestroyed all your Karma and you have become bodiless, pure, awakened, liberated, and perfect. Having attained this state, you are absorbed in infinite knowledge and infinite bliss. You possess countless virtues. Your state is absolutely free from impurities, distortion, and agitation. In this state, death, disease, distress, or poverty and all other adversities do not exist. O Lord, You are blessed!

# DISHATYAG

#### (Concentrate only on jin's idol)

Wow you should prepare for the Bhavpuja worship, known as Chaityavandan. You should not be distracted by anything. Your eyes & mind should concentrate on the idol & you should not look up, down, sideways, or behind.

# PRAMARJANA

#### (Cleaning the ground before sitting down)

B efore sitting you should clean the ground three times with your upper cloth, so that no small insect may be hurt.



aving sat down, you must keep three supports in your mind: (1) the image of the *Lord*, (2) the *sutras* you recite, & (3) their meanings. Your mind should be concentrated on these three things.



The correct posture is very much necessary to attain sublime concentration during *Chaityavandan*.

*Yoga Mudra* : During *Chaityavandan* and the recital of the sutras, you must sit straight with both palms together and the fingers of one hand in the spaces between the fingers of the other hand, with the elbows to the sides of your stomach.

*Mukta-shukti Mudra :* You must keep your hands in the posture of an oyster shell, with both hands together so that there is a space between the two palms where the fingers meet. This posture is used at the time of recitation of the sutras 'Javanti Cheyi Ayim', 'Javanti Kevi Sahu', & 'Jai Viyaraya'.

*Jin Mudra*: At the time of *Kayotsarga*, you stand up in such a way that there is a distance of 4 inches between your two feet at the toes in the front while the distance between two heels must be less than four inches. Your hands should be hanging down. Your eyes should be fixed on the tip of your nose. Jin stood in *Kayotsarga* with this posture.



Of ou should engage your mind, speech and bodily senses in Chaityavandan. By the correct bodily postures and senses focused on the *Bhavpuja*, by correct pronunciation of sutras. and by focusing your mind on *Chaityavandan* and not letting it wander, you complete the final procedure of *Pranidhana*.

### PRECAUTIONS

*OH* ere are the precautions to be taken in respect of worship.

- 1. We must respect the idols as living *Arihantas*. In case, the idol of *Arihanta* has to be carried from one place to another; it should be carried in reverence by holding it straight with the support of both hands beneath it.
- 2. The flowers selected should be fallen naturally, and should not be plucked from *plants* for this purpose. The buds of the flowers should not be removed. When making a garland of the *flowers*, a needle should not be used for stringing them together, and they should not be washed.
- 3. While using a soft brush to clear things stuck to the idols of the *Jinas*, it should not make even the slightest noise. We may clean the idols with a wet thick cloth to remove sandalwood marks. Do not rub the idols roughly.
- 4. The *flowers*, the decorations, and the *sandalwood* paste should be kept on a clean plate and should not be allowed to fall to the ground. In case they do fall, they should not be used in Puja.
- 5. While preparing the *sandalwood* paste, we must cover our mouth with a clean cloth. When we finish, we should wash our hands and the stone slab properly.

- While reciting *Chaityavandan*, we should not engage in any other activities, including forming the swastika from rice.
- When we leave the *temple*, we should not turn our back towards the idols of *Arihantas*. Rather, we should walk backwards a few steps first & then leave.

The *Jain religion* is based on internal devotion. The *Kriya* (associated outside activities) are simply to strengthen your internal *devotional thought* processes.

### CONCLUSION

oing to a *Jain temple* is one of the most important daily essential activities in a householders life. There are several different procedures to be observed in the *temple*, it is of utmost importance not to wear silk or leather articles inside the *temple* (or anywhere).



TEN RITUALS OF TEMPLE

Jain festivals

ainism has a rich tradition of rituals and festivals. Jain rituals and festivals emphasize the spiritual aspects of Jainism. During Jain festivals, many events of Lord Mahavir's life are acted out in symbolic form to bring out the message of Lord Mahavir in a simpler way. Rituals and festivals involve the practice of Jainism as well as revitalization and strengthening of our beliefs in Jainism. The Jain festivals are known as Parvas. The word "Parva" means an auspicious day.

# - Maha Pawa PARYUSHAN

aryushan Parva consists of eight days. It starts on twelfth or thirteenth day of the dark half of the month Shravan. The month of Shravan is in the monsoon season. Jain Sadhus & Sadhvis do not stay at one place more than a few days during nonrainy season. Monsoon showers & torrential rains, however make it impossible for the monks to travel across the country. This coupled with the principle of Ahimsa or nonviolence, make it difficult for them not to trample on & squash insects & other forms of life that emerge in the monsoon. According to our scriptures, the last of Paryushan Parva known as Samvatsari day is celebrated on 50 th day of the monsoon season. Sadhus & Sadhvis must settle during this time period & remain at that place for the remaining Monsoon season of next 70 days.



he word *"Paryushan"* has several different meanings:

- Pari + Ushan = all kinds + to burn
  to burn (shed) all types of our Karmas. To shed our Karmas, we do twelve different types of austerities including fasting.
- 2. Another meaning of *"Ushan"* is to stay closer. To stay closer to our own soul from all directions and to stay absorbed in our own-self (soul), we do Swadhyay (self-study), meditation, austerities, etc.
- Pari + Upashamana = Upashamana means to suppress, to suppress our passions (Kashayas - anger, ego, deceit & greed) from all directions,

Therefore, the real purpose of the Paryushan is to purify our soul by staying closer to our own soul, to look at our own faults, to ask for forgiveness for the mistakes we have committed, and take vows to minimize our sins. We should try to forget about the needs of our body (like food) and our business so that we can concentrate on our soul during *Paryushan*.

# – Recitation of – KALPASUTRA

here are regular ceremonies in the temple and discourses of Kalpa Sutra (one of the sacred books) in the Upashray during this time. 'Kalpa Sutra', which contains a detailed account of Mahavir Swami's life in addition to the lives of other Tirthankars. It is read to the Jain congregation by Guru maharaj. On the third day of the Paryushan Parva, the Kalpa Sutra receives a very special reverence and may be carried in the procession. On the fifth day at a special ceremony, the replicas of auspicious dreams of Mahavir's mother queen Trishala, are exhibited to the people. which are then honored by them. Listening to the Kalpa Sutra, among others are the most important activities that should be performed by Jains during Paryushan. Scripture defines that Shravaks and Shravikas should perform the following five essential activities during Paryushan.

- 1. *Amari Pravartan* (Spread the message of non-violence)
- Attham Tap (Fast for three consecutive days)
- Chaitya Paripati (Go for a visit & prayers to different *Derasars* in town in group)
- 4. *Swami Vatsalya* (Honor & respect fellow Jains)
- Kshamapana (Extend & ask for forgiveness by performing Pratikraman)

The final day of Paryushan, called Samvatsari, is the most important of all. This is the day when Jains perform Samvatsari Pratikraman and ask for forgiveness to family, friends and foes alike for any wrongful acts they might have committed towards them during the year. Therefore this annual opportunity of repentance and forgiveness is very important. Many perform different penances and austerities during the days of Paryushan and these individuals are specially honoured.

Day of forgiveness SAMVATSARI

To ask for forgiveness is probably the most difficult thing to do. Therefore, our great Acharyas have said: "Kshama Virasya Bhushanam-Michchhami Dukkadam" To ask for forgiveness is a great quality of the brave ones and if I have committed any mistake, knowingly or unknowingly, I ask for your forgiveness.

There are several great aphorisms *(Sutras)* to ask for forgiveness with the unity of the body, speech and mind, and one of them is as follows:

Khamemi Savva Jive, Savve Jiva Khamantu Me Mitti Me Savva Bhuesu, Veram Majjham na Kenai.

*Meaning* : I forgive all the living beings of the universe, May all the living-

beings forgive me for my faults. I do not have any animosity towards anybody, and I have friendship for all living beings.

The process of shedding our *Karmas* really begins by asking for forgiveness with true feelings, and by taking vows not to repeat mistakes. The request for forgiveness requires humility (*Vinay* - absence of ego) and elimination of hatred.



his is the birth anniversary of Bhagwan Mahavir. We celebrate this day in various ways. At present the birth event is celebrated by expressing Bhagwan Mahavir's message through cultural activities like play, songs, & dances. This day reminds us the supreme compassion of Bhagwan Mahavir & the path to liberation he has preached. He was born in 599 B.C.in the city of Kshatriya kunda in Lachhavad district. On this day we get together to hear Mahavir swami's message expounded, so that we can follow his teachings & example. According to the Indian calendar, it was the thirteenth day of the bright half of the month of Chaitra. He was the son of Siddhartha & Trishala. The expectant mother had fourteen auspicious dreams before the child was born. Astrologers interpreting these dreams, stated that the child would be either a supreme king or a Tirthankar.

## DIWALI

iwali is the most important festival in India. For Jains, Diwali marks the anniversary of the attainment of Moksha by Mahavir-Swami in 527 BC. The festival falls on the last day of the month of Ashvin, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Lord Mahavir commenced His last sermon (final discourse known as Uttaradhyayan), which lasted until the night of Diwali. At midnight, the soul left His body & attained liberation- Moksha. Eighteen kings of northern India were present in His audience at the time of His final sermon. They decided that the light of their master's knowledge should be kept alive symbolically by lighting of lamps. Hence it is called Deepavali or Diwali, (Deep means a lamp & avali means series or multiple). But the light of Lord Mahavir's knowledge cannot be kept alive by just lighting the lamps. That is an external approach. Realistically, we should light up our internal lamps - awaken our inner vision by practicing the path preached by Lord Mahavir. As a traditional Diwali lamp needs a clay bowl, oil, & cotton wick, the inner lamp needs the right faith, right knowledge, right conduct & right Tap (austerity). External lamps needs oxygen while internal lamp needs self-effort. The resolution to adopt the practice of good

conduct is the way to celebrate the Diwali. Some fast for two days as Lord Mahavir did. Some people recite "Shri Mahavir Swami Sarvajnaya Namah" on every bead of the navakarvali (108 beads in 1 *navakarvali*) first followed by twenty navakarvalies of reciting "*Shri Mahavir Swami Paarangataya Namah*" on each bead. In brief, Diwali is for enhancing the spiritual wealth.

From a social aspect it is celebrated in traditional Indian fashion by greeting & offering sweets to family, friends & neighbours. Jain businessmen would close their accounts for the year & perform a simple Puja for the new account books.

## NEW YEAR

ord Mahavir's chief disciple, Indrabhuti Gautam, had not been able to overcome his attachment to his master & that prevented him from achieving *Keval-jnan*. The barrier was only broken after a period of grief over his masters *Nirvana*. He at last managed to achieve the highest degree of nonattachment, which enabled him; to at tain the stage of *omniscience*, the full enlightenment, in the early morning of the first day of the New Year, The Jains begin the New Year with a prayer of *Guru Gautam Swami*; & listen with devotion to the nine

Stotras (Nav-smaran) & the auspicious Ras (epochal poem) of Gautam Swami. Some people fast for three days including New Year's day. The real wish should be "May the whole year be filled with realistic Dharma, intellectual serenity & equanimity".

### BHAI BIJA

#### (Festival day for brothers)

fing Nandivardhan, the brother of Bhagawan Mahavir was in great sorrow due to the Nirvana of Mahavir. His sister Sudarshana took him to her house & comforted him. This happened on the day after New Year's day. This day is observed as Bhai Beej. This festival is like Raksha Bandhan. On the day of Raksha Bandhan, the sister goes to the brother & ties the Raksha; but on this day, the sister invites her brother to her house to show her respect & love for him.



(The holy day for worshipping knowledge)

nan Panchami is thenamegivento the celebration that takes place on the fifth day of the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. On this day, the scriptures, which impart knowledge to the people, are worshipped with religious devotion. Vasakshep by offering (sandalwood powder), meditation. Swadhvav, Pratikraman 87 Deva vandan are also carried out

on this day. Moreover, the books preserved in the religious libraries are cleaned & respect is paid to educational material, notebooks, pens, pencils etc. which are offered during Puja.

## NAVPAD OLI

wice a year, falling in March/April (*Chaitra*) & September/October (*Ashwin*), the *nine-day Oli* period of semi-fasting called *Ayambil* is observed by taking only one meal a day of very plain food (without any spices, salt, milk, oil, butter, fruits or vegetables). It is observed to meditate upon *Pancha Paramesthi, Jnan, Darshan, Charitra, & Tapa*, which are collectively known as *Navapada*. The importance of Navapada is preached by the sermons given during these days. King *Shripal & Mayanasundari* were ardent devotees of *Navapada*.

(\$1)

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11th

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### The full moon day of Kartik

he Chaturmas that beings on Ashadh Chaturdashi, comes to an end of the full moon day in Kartik. After this, the Jain Sadhus & Sadhvis begin their wandering Padyatra. i.e. travel on foot. A pilgrimage to Shatrunjay – Palitana on this day is considered to be of great importance. Thousands of Jains go on pilgrimages on this day. This day also is celebrated as the birth-day of *Kalikalasarvajna Acharya Bhagwant Srimadvijay Hemchandrasuriji* who was born on this day. (in *Vikram Samant 1134* or 1078 A.D).

### \_\_\_\_\_\_ MAUN EKADASHI

(The holy day for observing silence)

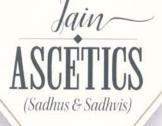
*Quan Ekadashi* falls on the 11th day of the fortnight of the waxing moon in the month of *Margashish*. This is an important day for *Jains* on which they observe total silence – *Maun* and carry out such austerities as *Pausadh vrat*, fasting, worshipping of gods, meditation etc. This is the day on which the great events relating to the *150 Jineswaras* are celebrated by means of holy recitation. The story of *Suvrat Shresthi* is concerned with this day.



This day is famous as the birthday of Bhagwan Parshwanath. On the 10th day of Paush, hundreds and thousands of jain men and women perform the tapasaya of *3 Upvas-attham* (continues fasting for 3 days) and by means of recitation and meditation, they try to attain spiritual welfare. A grand fair takes place in *Sankheshwar* which is a sacred place for *Jains*. Thousands of people gather here and perform the austerity of *Attham*.

## VARSHITAP

hose noble people who perform the austerity of Varsitap complete the austerity on this day by taking sugar-cane juice in the cool shadow of *Shatrunjay*. *Bhagwan Rishabdev* performed the *Parna* (completion of an austerity) on this day after fasting for one year. On this day it is very auspicious for going on a pilgrimage to *Shatrunjay*. This falls on the 3rd day of the bright fortnight of *Vaishakh*.



5

JAIN ASCETICS (SADHUS & SADHVIS)

person a renounces len worldly life and all wordly attachments and is initiated into monkhood or nunhood, the man is called Sadhu, Shraman or Muni and the woman is called Sadhvi, Shramani, or Arya. Their renunciation is total, which means they are completely detached from social and worldly activities and they do not take any part in those activities anymore. Instead, they spend their time in spirituality, uplifting their souls and guiding householders on how to uplift their souls.



And Sadhvis take five major vows and live strictly in accordance with those vows. The five great vows are:

### 1) Ahimsa Mahavrata

Vow of absolute Non-violence.

*Ahimsa (Pranatipat Viraman Mahavrata)* means *Sadhu & Sadhvis* will never cause harm or violence to any living being including even the tiniest creatures.

### 2) Satya Mahavrata

Vow of absolute Truthfulness

Satya (Mrushavada Viraman Mahavrata) means they will not lie. They will speak only harmless truth otherwise they will be in silent.

- 3) Asteya or Achaurya Mahavrata Vow of absolute Non-stealing Asteya (Adattadana Viraman Mahavrata) means without the permission of the owner they will not take anything from anywhere.
- 4) Brahmacharya Mahavrata Vow of absolute Celibacy Brahmacharya (Maithuna Viraman Mahavrata) means they have to observe celibacy with an absolute adherence to it. The Sadhu or Sadhvis should not even touch a member of the opposite sex regardless of their age

#### 5) Aparigraha Mahavrata

Vow of absolute Non-attachment *Aparigraha (Parigraha Viraman Mahavrata)*: means they do not possess anything and do not have any attachment for things they keep for their daily needs.

In summary, while taking these vows, they say, "Oh Lord Arihanta! I will not commit the sins of violence, express falsehood, steal, enjoy sensual pleasures, and be possessive. The above sins I will not commit by speech, thought or deed; nor will I assist or order anyone to commit these sins, I will not approve or endorse anyone committing such sins. Oh Lord! I hereby take a sacred and solemn vow that throughout my life I will follow these five major vows and strictly follow 'the code of conduct laid out for a Sadhu and a Sadhvi."

Therefore, Jain Sadhus & Sadhvis never cause harm or violence to any living being. They live according to the pledge that they do not harm even the tiniest creatures. They always speak the absolute truth. They do not lie on account of fear, desire, anger or deceptive intentions. Without the permission of the owner, they do not take even the smallest thing such as a straw. They observe the vow of celibacy with an absolute adherence to it. They do not touch the members of the opposite sex even children. If members of the opposite sex touch them by mistake or ignorance, they must undergo a ritual of repentance (Prayashchitta) for self purification. Jain Sadhus & Sadhvis do not keep money with them. They do not own or have control of any wealth, houses, or movable or immovable property or organization. They limit their necessities to the lowest limit and apart from these limits they do not have any attachments or possessions.



In addition to the five great vows, the Jain Sadhus or Sadhvis follow special rules of conduct such as not consuming food or water after sunset or before sunrise, and wait 48 minutes after sunrise, before even drinking boiled water.



ain Sadhus and Sadhvis do not cook their food, do not get it prepared for them, and do not accept any food, which has been prepared for them. They go to different householders and receive a small amount of vegetarian food from each house. This practice is called Gochari. Just as cows graze the top part of grass by moving from place to place, taking a little at one place and a little at another, in the same way Jain Sadhus and Sadhvis do not take all their food from one house. They collect it from various houses. The reason Jain Sadhus/Sadhvis accept a small amount of food and not all the food from one house is because this way the householders will not have to cook again.

The cooking process involves much violence in the form of fire, vegetable chopping, water consumption, etc.. and Sadhus or Sadhvis do not want to be a part of any violence due to their needs. They do not receive food standing outside the house; but they go inside the house where food is cooked or kept. This way they can understand the situation that their accepting food will not require the householders to cook again. They accept food, which is within the limit of their vows.



Sadhvis Sadhus and ain always walk bare footed and continuously travel from one place to another. They do not use any vehicle like bullock cart, car, boat, ship , plane or train for traveling. Whether it is cold weather or scorching sun; whether the road is rough, unpaved, or full of thorns, whether it is burning hot desert sand or sun-baked asphalt, they do not wear any footwear at any time. They move about on bare feet all their life. The reason for not wearing shoes is that while walking, they can avoid crushing the bugs or insects on the ground. When they travel from place to place, they preach religion (Dharma) and provide proper spiritual guidance to people. They do not stay more than a few days in any one place except during the rainy season, which is about four months in duration. The reason they do not stay anywhere permanently or for a long period in one place is to avoid developing an attachment for material things and the people around them. The Sadhus and Sadhvis generally do not go out at night. The place where they stay is called Upashray or Paushadha Shala. They may stay in places other than the Upashray if those places are suitable to the practice of their disciplined life and if they do not disturb or impede the code of conduct.



may vary among different sects of Jains but the essential principles remains the same to limit needs.

Conferring A TITLE

# PLUCKING OF HAIR

The Jain Sadhus and Sadhvis after receiving the Diksha (initiation), pluck their hair twice a year or at least once a year at the time of Paryushan. They pluck their hair or they get the hair plucked by others. This is called Kesh-loonchan or Loch, it is also considered as one kind of austerity where one bears the pain of plucking hair calmly.

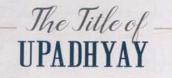
## CLOTHING

Onks wear un-stitched or minimally stitched white cotton clothes. They also carry a kamli, santhara and asan to sit on.

Monks also have a Muhapatti- a square or rectangular piece of cloth of a prescribed measurement. They also have Ogho or Rajoharan (a broom of woolen threads) to clear insects from where they sit or walk. These are the articles by which they can be distinguished. This practice The Jain Sadhus, after being initiated (receiving Diksha) devote their iives to spiritual activities such as meditation, seeking knowledge, acquiring self-discipline, etc. Proceeding on the path of spiritual endeavor, they reach a higher level of attainment. Their spiritual elders, for the preservation of the four-fold Jain Sangha, confer upon them special titles.

## \_\_\_\_*The Title of \_\_\_\_* ACHARYA

This title is considered to be very high and involves a great responsibility. The entire responsibility of the Jain Sangha rests on the shoulders of the Acharya. Before attaining this title, one has to make an in-depth study and a thorough exploration of the Jain Agams and attain mastery of them. One must also study the various languages of the surrounding territory and acquire a thorough knowledge of all the philosophies of the world related to different ideologies & religions.



his title is given to a *Sadhu* who teaches the other *Sadhus & Sadhvis* and has acquired a complete knowledge of the *Agams* (Scriptures) & other religious books.

## The Title of PANYAS & GANIPAD

o attain the status of *Ganipad* one should have in-depth knowledge of the *Bhagawati Sutra* along with other *Agams*. To attain the *Panyas-pad* one should have attained a comprehensive knowledge of all aspects of the *Jain Agams*.



his title is given only to Sadhvis after attaining the knowledge of certain Agam Sutras such as Uttaradhyayan Sutra, Acharang Sutra & 10 Payanna Sutra.

### CONCLUSION

he Jain Sadhus and Sadhvis are unique. Their entire life is dedicated to the spiritual uplift of their souls and others. They bestow their blessings on all, uttering the words *Dharma Labha*' (may you attain spiritual prosperity). They bless everyone alike irrespective of their caste, creed, gender, age, wealth, poverty, and social status.

Some put *Vasakshep* (scented sandal wood powder) on the heads of people. *Sadhus* & *Sadhvis* show the path of a righteous, and disciplined life to every one through discussions, discourses, seminars and camps to attain spiritual prosperity. They perform the *Pratikraman* (introspection) daily and perform other austerities. Cadhus and Sadhvis are very keen to uplift of their souls and hence they sacrifice all worldly enjoyments and family relationships, and adopt the five great vows (*Maha-vratas*).

For those who want to remain in family life, the complete avoidance of the five principle sins are difficult. For them Jain ethics specifies the following twelve vows to be earned out by the householder.

Of these twelve vows the first five are main vows of limited nature (*Anuvratas*) They are somewhat easier in comparison with great vows (*Maha-vratas*). The great vows are for the ascetics.

The next three vows are known as merit vows (Guna-Vratas), so called because they enhance and purify the effect of the five main vows and raise their value manyfold. It also governs the external conduct of an individual.

6

(Shravaks & Shravikas)

The last four are called disciplinary vows*(Shiksha-vratas)*. They are intended to encourage the person in the performance of their religious duties They reflect the purity of one's heart, They govern one's internal life and are expressed in a life marked by charity. They are preparatory to the discipline of an ascetic's life.

The three merit vows (Gunavrata) and four disciplinary vows (Shikshavratas) together are known as the seven vows of virtuous conduct (Shila). A person may adopt these vows, according to his

individual capacity and circumstances with the intent to adopt ultimately the great vows.

The layperson should be very careful while observing & following these limited vows. This vows being limited or restricted vows may still leave great scope for the commitment of sin and possession of property. The twelve vows are described as follows



## Five Main Vows of Limited Nature (Anuvratas):

- 1. Ahimsa Anuvrata -Non-violence Limited Vow
- 2. Satya Anuvrata -Truthfulness Limited Vow
- 3. Achaurya Anuvrata -Non-stealing Limited Vow
- 4. Brahmacharya Anuvrata -Chastity Limited Vow
- 5. Aparigraha Anuvrata -Non-attachment Limited Vow

### Three Merit Vows (Guna-Vratas):

- 6. *Dik Vrata* -Limited area of activity vow
- 7. Bhoga Upbhoga Vrata -Limited use of consumable and nonconsumable items
- 8. Anartha-danda Vrata -Avoidance of purposeless sins vow

### Four Disciplinary Vows (Shiksha-vratas):

- 9. Samayika Vrata -Meditation vow of limited duration
- 10. *Desavakasika Vrata* -Activity vow of limited duration
- 11. Paushadha Vrata -Ascetic's life vow of limited duration
- 12. Atithi Samvibhag Vrata -Charity vow

### Five Main Vows of Limited Nature (Anuvratas):

\_Non-violence limited vow\_ **AHIMSA ANUVRATA** 1)-

In this vow, a person must not intentionally hurt any living being (plants, animals, human etc.) or their feelings either by thought, word or deed by himself or through others or by-approving such an act committed by somebody else. Intention in this case applies to selfish motives, sheer pleasure, and even avoidable negligence.

A person may use force, if necessary, in the defense of his country, society, familylife, property, and religious institute. His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through being careful and using due precaution.

## *In Jain scripture the nature of violence is classified in four categories:*

- 1. *Premeditated Violence* : To attack someone Knowingly.
- 2. *Defensive Violence* : To commit intentional violence in defense of one's own life.
- Vocational Violence: To incur violence in the execution of one's means of livelihood.
- Common Violence: To commit violence towards one sense living beings such as plants in the performance of daily activities.

Premeditated violence is totally prohibited for all. A householder may not have a choice but to incur violence defensively and vocationally provided he maintains complete detachment. Common violence may be unavoidable for survival, but even here, one should minimize violence in all daily activities such as in preparing food, cleaning house etc. This explains the Jain's practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethic. Lord Mahavir says:

"One should not injure subjugate, enslave, torture or kill any living being including animals, insects, plants and vegetation."

This is the essence of religion.lt embraces the welfare of all living beings including animals, insects, plants and vegetation etc. It is the basis of all stages of knowledge and the source of all rules of conduct.

- Truthfulness limited vow-SATYA ANUVRATA

The second of the five limited vows is Truth, It is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, avoid cheating others, etc. The vow is to be followed in thought, action, and speech, by doing it himself or by getting it done through others.

He should not speak the truth, if it harms others or hurts their feelings. He should, under these circumstances, keep silent.

\_Non-stealing limited vow\_ ACHAURYA / ASTEYA 3

n this vow, a person must not steal, rob, or misappropriate others goods and property. He also must not cheat and use illegal means in

acquiring worldly things by himself or nor through others or by approving such acts committed by others.



The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart the sense of serenity to the soul.

In this vow, the householder must not have a sensual relationship with anybody but one's own lawfully wedded spouse. Even with one's own spouse, excessive indulgence of all kinds of sensual pleasure need to be avoided.

— Non-possession limited vow-APARIGRAHA 5

On possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his emptiness and insecure existence with the clutter of material acquisitions.

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, animals, money, etc. The surplus should be used for the common good. One must also limit every day usage of the number of food items, or articles and their quantity.

The Jain principle of limited possession for householders helps the equitable distribution of wealth, comforts, etc., in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all life and is beneficial to an individual in his spiritual growth and to society for the redistribution of wealth.

#### Three Merit Vows (Guna-Vratas)

- Limited area of activity vow-DIK VRATA

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north-east, north-west, south-east, south-west, above and below. A person gives up committing sins in any place outside the limited areas of his worldly activity. This vow provides a space limit to the commitments of minor sins such as defensive, vocational, and common violence for our survival not restricted by the limited vows of non-violence. Thus outside the limited area, the limited vows assume the status of full vows (Maha Vratas).

## BHOGA-UPBHOGA VRATA

*Limited use of Consumable. Non-consumable items Vow* 

enerally one commits a sin by one's use or enjoyment of consumable(Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) means enjoyment of an object, which can only be used once, such as food and drink. Non-consumable (Upabhoga) means enjoyment of an object, which can be used several times, such as furniture, clothes, ornaments, and buildings.

One should, therefore, limit the use of these two objects in accordance with one's need and capacity by taking these vows. This vow limits the quantity and number of items to the commitment of minor sins not restricted by non-possession limited vow (Aparigraha Anuvrata).



Avoidance of Purposeless & Unnecessary Sins Vow

ne must not commit unnecessary or purposeless sin or moral offense as defined below.

 Thinking, talking, or preaching evil or ill of others

- Doing inconsiderate or useless acts such as walking on grass unnecessarily
- Manufacturing or supplying arms for attack
- Reading or listening to obscene literature, or carelessness in ordinary behavior



Four Disciplinary Vows (Shiksha-vratas)

# SAMAYIKA VRATA

### Equanimity or Meditation Vow of Limited Duration

This vow consists in sitting down at one place for at least 48 minutes concentrating one's mind on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

The meditation of 48 minutes makes a person realize the importance of the life long vow to avoid all sinful activities and is a stepping-stone to a life of full renunciation. During Samayika time, one meditates on the soul and its relationship with karma. One should practice this vow of Samayika by giving up affection and aversion (Rag and Dvesha), observing equanimity towards all objects thinking evil of no one, and being at peace with the world.

## DESAVAKASIKA VRATA

Limited Duration of Activity Vow

his vow sets new limits to the limitations already set by Dikvrata and Bhoga Upbhoga Vrata. The general life long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week. This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, or house.

## – Limited Ascetic's Life Vow PAUSHADHA VRATA

his vow requires a person, to live the life of a monk for a day or longer. During this time one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe due restraint of body, speech and mind. A person follows five great vows (Mahavratas) completely during this time. He passes his time in spiritual contemplation, performs meditation (Samayika), engages in self-study, reads scriptures, and worships Gods (Arihantas and Siddhas). This vow promotes and nourishes one's religious life and provides training for ascetic life,



ne should give food, clothes, medicine, and other articles of his own possession to Sadhus, Sadhvis, and pious and needy people. The food offered should be pure and given with reverence,

One should not prepare any food especially for Sadhus & Sadhvis because they are not allowed to have such food. Donating of one's own food & articles to monks & others provides an inner satisfaction & raises o n e 's

/ consciousness to higher level. It also saves him from acquiring more sins if he would have used the same for his nourishment, comfort & pleasure.



If the final days of life, a householder can attain a peaceful death if he/she truly follows the above twelve vows. The peaceful death is characterized by non-attachment to worldly objects and by a suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death supervenes,

### CONCLUSION

y performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire. While earning wealth, supporting family, and taking up arms to protect himself, his famiiy, his country, against intruders, he is taught selfrestraint, love and enmity. On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

If one goes deeper into the rules laid down, he will find that the practice of limiting the number of things to be kept or enjoyed eliminates the danger of concentration of wealth at one point, which will help to minimize poverty and crime in society. Thus limiting the desires of individuals, results in an ideal society.

Unbreakable, . O lord, Is the love, That binds me To you; Like a diamond, It breaks the Hammer that Strikes it.

# Spiritual ELEVATION



Sadhana and Siddhi Endeavour and attainment.

of the journey of spiritual development. The last and supreme objective of endeavor is spiritual perfection or purification-Mukti deliverance, *Moksha* - salvation.

The *Sadhak* is one who makes the endeavor has to travel step by step; by high, higher and the highest stages in his journey, from endeavor to attainment. Certain actions and reactions occur between effort and attainment of result. Therefore, every dharma, every religion and philosophy has described and prescribed certain stages for the development of the soul. The Sadhak proceeding by those steps or stages reaches his destination and attains the highest peak of *Mukti* or deliverance.

The *Jain philosophy* has fixed fourteen stages for the development of the soul; and to indicate by means of those stages, the different levels of spiritual development in Jivas. They have been called *Gunasthanaks*.

Gunasthanak means the steps or stages of the development of the soul and character. When the impurities of Karma are discarded, the development of the soul

commences. The development of the soul takes place in accordance with the virtues and vices or merits and defects present in it. Rag- attachment, Dvesh-hatred and Mohinfatuation are the three principles that make the soul impure and polluted. The speed of Sadhana or endeavor keeps changing in accordance with the intensity or lightness of these three principles. The low/debased condition is the soul but the intensity of Rag. Dvesh & Moh. The highest and sublime state of the soul is marked by the complete eradication and disappearance of these three defects. The stages between these two states are called Gunasthanaks. (Behavioral and Psychological characteristics at that stage.)

> MITHYADRISHTL Gunasthanale

The stage of false vision or delusion.

hinking that right, is wrong and thinking that truth is untruth. In other words. *Mithyathva drishti* is that view or truth which is unnatural. There is no soul in which the eradication of *karma* has taken place to some extent or the other. If there is partial purity or clarity in *Mithyadrishti* it is called *Gunasthanak*.

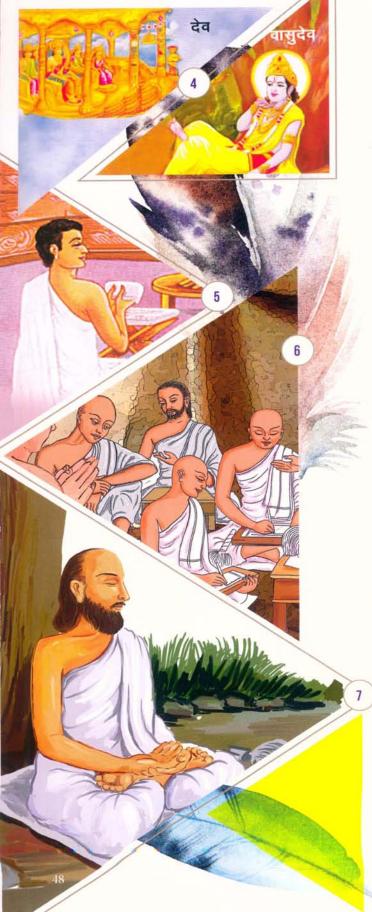
# SASWADAN SAMYAGDRISHTI

The stage of having tasted righteousness.

*Caswadan Samyagdrishti Gunasthanak* is the name given to the stage of the soul that has once tasted righteousness - the right path but has returned from there for want of faith in *Tatvas* – principles. This stage is called so because the soul in that stage has once tasted righteousness.



The Condition of the soul that lives in this state is really strange. It has neither the view of righteousness nor the view of delusion. Its intellect always keeps swinging and vacillating between the two points. It is neither high; nor low; and it keeps moving between the two states like a pendulum.





Uninterested in Sadhna.

y having an absolute faith in the nine tatvas - principles, the Jiva acquires the right vision - but in this stage, man cannot perform such austerities as tapasva, recitation of holy hymns etc. and cannot renounce worldly things; and also cannot make efforts for spiritual attainment. He reflects on the soul but does not attempt to purify it. He will be Avirat i.e he will not take interest in self- discipline and spiritual endeavors. In respect of these things, he will be uninterested and inactive. Though he knows and respects dharma, he does not act according to it. Though he knows what is wrong on adharma, he does not give it up. This kind of cowardly state can be seen in many them.



Partial practice of Sadhana.

esh means an aspect. Virat means renunciation. The Jivatma that lives in this condition makes only a partial renunciation. According to his ability, he also perfoms the twelve vratas or austerities. The soul in this state attain Moksha in ardha pudgal paravartakal.



The State of a Sadhu who is not always mindful of Sadhana.

ramad or intoxication is the name given to the mental state of not being careful in one's spiritual efforts. Sanyat means Sadhu. The Sadhus who do not carefully conform to the principles & ideals of the life of sadhu & who break those rules exist in this Gunasthanak or stage. The Jiva that lives in this state attains Moksha in ardha pudgal paravartakal.



Absolutely careful regarding a high level of Sadhna.

hose Sadhus are said to be Apratmatta Sanyat (level-headed Sadhus) who always keep their eyes fixed on Moksha,who conform to the principles of self-discipline; and who do not entertain any sinful thoughts; and who do not commit any kind of sinful actions. The Jivatma that lives in that state keeps away from pride, sensual enjoyments, passions and gossip, always and in all forms; and lives strictly according to the principle of the life of a Shraman medicant. The Jivatma that is living in this state achieves Moksha in ardha pudgal paravartakal.



This stage is also called Apoorva Karan. In this condition, the Jivatma is completely freed from the gross passions. His soul attains purity and perfection to a vast extent. He controls his attachments, hatred and infatuation to the maximum extent. The Jivatma living in this state attains Moksha in ardha pudgal paravartakal.



Ivatma become completely lean, small & powerless. The *soul* becomes delivered from passions when it reaches this lofty state. The *Jivatma* living in this state attains *Moksha* in ardha pudgal paravartakal.

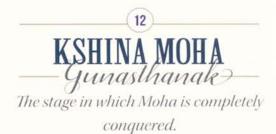


The stage with a little avarice remaining.

hen the Jivatma steps into this stage, expect avarice all the other passions disappear. Only a little, subtle part of Lobh-avarice remains in this state. The Jivatma living in this stage attains Moksha in ardha pudgal paravartakal.



The kashaya or passions of the Jivatma living in this stage become extinguished for a trice. Such a Jivatma attains Moksha in ardha pudgal paravartakal.



The Jivatma that entres this stage gets rid of Moha, infatuation completely and becomes Vitaråg (one who has completely conquered hatred and attachments.) Such a Jivatma attains Moksha in this life.

13 SAYOGI KEVALI Gunasthanak The Stage of integrated Powers.

13

It is called Sayogi because mind, voice and body are present. The Jivatma living this state attain Moksha in this life.

AYOGI KEVALI

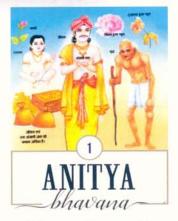
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Totally free from all ghati/Aghati Karmas.

The Ayogi state is the final step of the soul's progress. In this Phase, the original form and quality of the soul shine out. All the remaining karmas get destroyed. The soul becomes pure and perfect. The soul attains the form of Paramatma having become pure, perfect and enlightened.

These are the only steps by which the soul can attain absolute perfection. Every soul has to traverse by these steps.

*havana* means thinking. One should entertain and expand auspicious and useful thoughts. One should not allow one's *soul* to get entangled in the various events taking place around oneself. In the *Jain Dharma* sixteen kinds of *bhavanas* are mentioned; and they enable people to attain mental peace and tranquillity. If we lose our tranquillity and equanimity on account of some events, no unhappy things will take place, if we can allow our minds to travel on the sublime waves of noble thoughts. The mind will remain calm and stable. These *bhavanas* are also called *Anupreksha*.

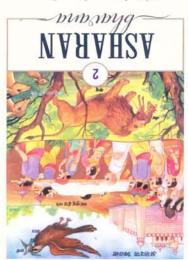


8

Reflections BHAVANAS

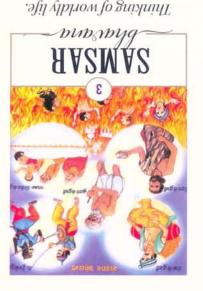
#### Thinking of the transitory nature of things.

hen we are bereaved; i, e., when someone dear to us dies and when we lose something we should think that in this world, the body, wealth, family, relatives, status, etc., are transitory. All things of the worldly life, all substances are perishable; and we should think that nothing is permanent; and that it is futile to lament over the loss of those; and to lose our mental peace and emotional poise.



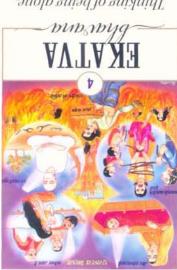
.9gul97 b lo guidniñ

not expect help or assistance from others. company and the right refuge. We need ailments?" Only Dharma can give us true in physical, psychological and inherited Paramatma, in this world which abounds think thus, "Who can be our refuge if not the cordiality from others, then we should and if we do not get the feeling of I we do not get any one's support;



rift between us and some relatives, f somebody dies; if there appears a

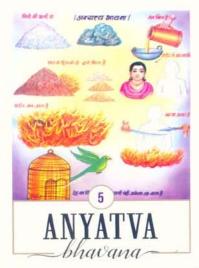
like filling a sieve with water. Desiring the continuity of relationship is relationship in this strange life of ours. How can there be a strong and permanent enemy becomes a friend and vice-versa. and enemies changes.Sometimes, an changing. We should know that friends changes, even relatives and friends keep changes and in accordance with those sometime... life changes; the mode of living at sometimes...Someone is dear to us at should think thus. "Someone is a relative with others cannot be permanent. We end, the continuity of the relationship life which is without a beginning and an we should think that in this Samsar or



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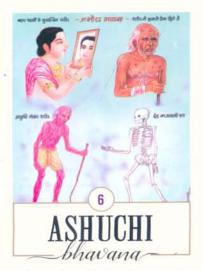
of crowds, he is absolutely alone". world? Though man is living in the midst Karmas. Who belongs to whom in this alone it has to experience the fruits of its alone. Alone it is bound by Karmas and (life) the Jivatma is born alone and dies think thus, "In this Samsar alsum ano ¿lanol si ano nan





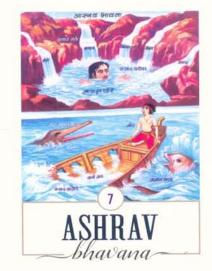
Thinking of the soul as separate from the body.

hen we are shaken by bodily and mental agonies, we should think thus, "The body and the soul are different from each other. They are separate from each other. The body is inert but my soul is the very embodiment of consciousness. The soul is imperishable. It will not die. The body, of course, burns and becomes ashes. Agonies afflict only the body, but the soul is detached. I am not the body the body is not mine".



Thinking that the body is unclean.

hen the beauty of anyone's body kindles the passions and burns us, we should think thus: "What is this body? It is nothing but a bundle of bones, muscles and blood. How unclean inside! Outside the body looks fascinating with its white and bright complexion; but inside it is unclean. Then why should we have so much attachment for it? Why should we decorate it and make it look fascinating?"



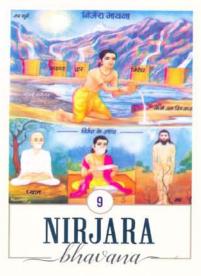
## Thinking of renouncing inauspicious propensities and actions.

vil propensities and actions pollute and corrupt the soul. One must get free from them.One should know what those wicked passions and actions are and should renounce them.



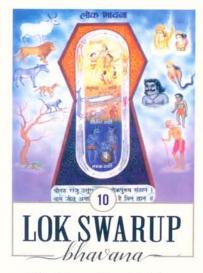
## Thinking of renouncing the evils of the mind, the speech and the body.

iscarding the evil propensities of the mind, speech and the body and concentrating the mind on noble propensities since that would release the soul from the bondage of Karma; and enabling noble propensities to surround the mind.



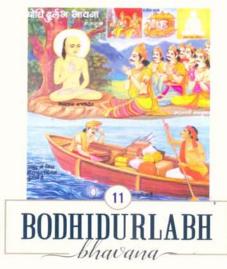
Thinking of performing tapasya.

y performing *tapasya* we can destroy our *Karmas*. So we should think of the twelve kinds of *Tapascharyas* prescribed: and decide to perform such *tapas* (austerities).



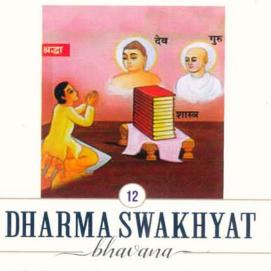
Thinking of the 14 lokas.

hinking of the creation of the fourteen Rajlok forms which are made up of the substances which are subject to the law of origin, existence & destruction.



Thinking of developing faith in the Dharmik principles.

t is easy to attain human life, high birth, healthy body, *Dharma*, & the aspiration to act according to *Dharma* etc., but it is difficult to develop a true & abiding faith in the *Dharmik* doctrines. We should make our faith stronger & stronger.



### Thinking of the influence of Dharma.

When the seen of t

have attained comforts and happiness by the benevolence of Dharma. It would be difficult to live without Dharma. Thinking of Dharma from the practical and emotional points of view.



Thinking of amity.

Aving a feeling of amity for all beings in this universe. Having no spite or enmity against anyone. How brief this life is! Then, what is the use of enmity? Why should we not live with a feeling of amity for all? Thinking of such things.



Thinking of honoring superiors.

Aving heartfelt affection, regard and esteem for people who are superior to us in virtues, knowledge and ability. Not entertaining such feelings as jealousy and envy; and not looking at anyone maliciously and with a sinister eye. Being cheerful and happy at the sight of virtuous people; and expressing cordial happiness on seeing such people.



Thinking of compassion. Phowing compassion to those who are in distress, want; and to those who are weak and helpless. Helping them; giving support to them; desiring to remove their sorrows and agonies. Doing all efforts in these directions.

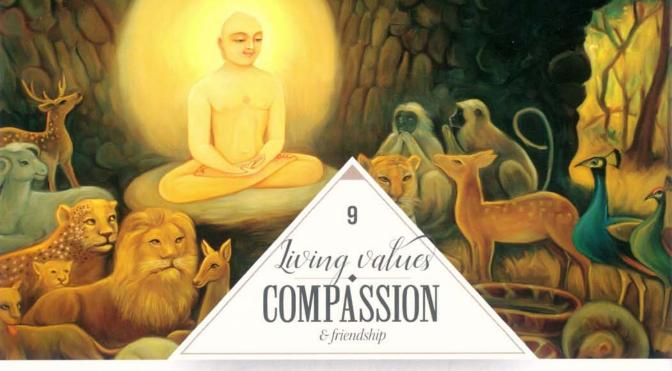


Being unconcerned about wicked persons.

reating with indifference to those people who even after realization & knowingtheright from wrong, arrogantly & obstinately refuse to walk on the path of righteousness. Desiring the welfare of even such people without treating them with 'anger or contempt or abhorrence. Not being involved in other's affairs. Giving up thinking of the mundane life & thinking of one's own spiritual welfare.

In short, we can avoid the influx of badKarmas&livepeacefully in this worldly life by developing friendship with all living beings, admiring their success, holding their hands when they are in distress, & leaving them alone at the times when they do not understand what is right or wrong. So until it becomes the natural way of life to observe the above Bhavanas, one should contemplate on them as many times as needed. If there is a goal, then there is an achievement.

REFLECTIONS BHAVANAS



## COMPASSION

- Feeling of compassion (Karuna) is what we should feel upon witnessing the miseries of all living beings.
- When we see animals and people suffering from pain and misery we should try to help them in whatever way we can.
- We can help the suffering of others in many different ways. We should give food to those who are hungry, money for their basic necessities, heal their mental anguish with soft calming words, and give medicine to help their physical suffering.
- We can help others by being compassionate. The greatest form of compassion (Karuna) reveals itself

when one is willing to help all living beings irrespective of who they are and without any reservation.

- If we lack compassion we indulge in various acts that lead to bad karma.
- When these bad Karma mature we suffer from mental, physical and emotional ailments: diseases, insults and cruelty.
- The degree of compassion depends upon a person's progress on the path of spiritual development. We have several incidences where great people have sacrificed the most valued things in their lives to alleviate the suffering and pain of the smallest living beings.
- There is an incident from the life of Swami Dayanand Saraswati. One day he was walking from Banaras to Dadapur. It was a rainy day and the roads were flooded. One bullock-cart

loaded with grass was stuck in the mud. With every effort made to pull the cart out of the mud it was sinking deeper and deeper.

- Swami's heart filled with compassion when he saw the suffering of the bulls. He took hold of the cart, freed the bulls, and pulled the cart out of the mud.
- Compassion is to respect all forms of life including animals, birds, insects and nature. Respect and regard for all forms of life is possible only if we truly believe that all life forms are equal.



Let our cries be heard today, This, Oh, is what we pray, We, the creatures who suffer so. Want all mankind to know. And hope that they will understand We too are fashioned by Your hand. That our flesh feels pain the same as they, The pain that they inflict each day On the laboratory dog, the pink-eved rat, The lamb at slaughter and the alley cat, The circus lion, a once proud king, Forced by a whip, to perform in a ring. The bull that feels the banderilla's thrust. The elephant slain for his ivory tusk, The once-free inmates of the zoo. Oh. tell them, we belong to you! So we ask allow this plea To reach all men, and set up free. Let compassion and kindness be man's way, This, Oh, is what we pray.

-Macdonald White

### MEGHAKUMAR

*Reghakumar.* He grew up in great riches and a loving atmosphere. At the age of eight his parents sent him to school. He became a scholar of eighteen languages, a proficient exponent of music, dance and drama, a brave warrior, and a skilled commander.

During that time *Bhagwan Mahavir* arrived in *Rajagriha* city and stayed in a nearby temple. When *Meghankumar* heard about *Bhagwan Mahavir's* arrival he decided to visit the temple and pay his respects. *Meghakumar* listened to *Bhagawan Mahavir's* sermon. *Bhagwan Mahavir's* sermon. *Bhagwan Mahavir's* to the soul, how the body suffers due to these Karma, and how the soul gets liberated. Upon hearing this discourse *Meghakumar* decided to renounce the world and to become a monk.

He requested his parents to permit him to become a monk. They tried to persuade him to wait until their death before taking *Diksha*. They pleaded with him and explained the harsh life a monk *(Shraman)* has to lead; walking barefoot and eating the food obtained only by collecting alms. They tried to tell him that he was born to enjoy the pleasures of life and not to suffer the pain. When *Meghakumar's* parents failed to dissuade

him they requested him to be the king for a day. They wanted to see him enjoy the kingdom and its wealth for at least one day. To honor his parent's wish he accepted their request.

accepting Diksha from After Bhagawan Mahavir and listening to his first sermon as an ascetic, Meghakumar got ready for bed at night. Being the newest ascetic he was allotted the last place near the gate. During the night many monks kept going in and out and bumping Meghakumar with their feet in the dark. He could not sleep all night and started thinking of his life as a prince and how he had received honor and respect. In the life of a monk, he did not receive that honor and respect. On the contrary accidental kicking by the other monks all through the night disturbed his sleep. At dawn he went to Bhagawan Mahavir to tell him about his decision to resume the life of a householder. "Bhagwan," he said, "I think I will be going home today."

Bhagwan Mahavir said, "Before you return home, I am going to tell you a story of an elephant."

Once there was a great big fire in the forest where you were living. Upon seeing the fire you attained Jatismaran Jnan (knowledge of previous lives) and you remembered a similar situation in which you had died. Remembering that you cleared an area of all vegetation so that in the future you would have a place to take refuge incase of a forest fire.

Avear latter a fire broke out in the forest where you were living. With your herd you rushed to the clear area and found that the area was filled with other animals, big and small, who had sought safety from the fire. Animals that may normally eat one another were standing side-byside, grateful to be safe from the fire. You found yourself squashed between all the other animals. Then you raised your foot to scratch. After scratching, as you were about to put your foot down, you noticed that a timid little white rabbit now occupied the spot, on which your foot had been. The feeling of compassion arose within you and you kept your foot raised for three days giving sanctuary to that little rabbit. After three days, when the fire was over and the smoke had cleared. all the animals were happy to go back to the forest. You saw the little white rabbit find his family and scurry away. when you tried to put your foot down you found that your leg was very stiff and hence you could not straighten it. You fell to the ground totally exhausted and died.



Mahavir-Swami ended the story there and paused, "That elephant was YOU, Meghakumar. You were able to withstand such pain and suffering to save a little rabbit. However, the very first night you find yourself disturbed by the touch of dust and the feet of other monks. You failed to tolerate any inconvenience. You failed to tolerate suffering with equanimity. Would you now let one sleepless night keep you from following the path of Compassion and lead you to Liberation?"

### Friendship SAND & STONE

wo friends were walking through the desert. During the journey, they had an argument and one friend slapped the other on the face. The one who got slapped was hurted but without saying anything he wrote in the sand:

## "Today my best friend slapped me in the face."

They kept on walking until they found an oasis where they decided to take a bath. The one who had been slapped got stuck in the swamp and started drowning; but his friend saved him. After he recovered from the near drowning he wrote on a stone:

### "Today my best friend saved my life."

The friend, who had slapped and saved his best friend, asked him, "After I hurt you, you wrote in the sand. And now you write on a stone, why? The other friend replied: "When someone hurts us we should write it down in sand where the winds of forgiveness can erase it away. But when someone does something good for us we must engrave it in stone where no wind can ever erase it.

- Learn to write yiou hurts in the sand and to carve your blessing in stone.
   Unknown
- Much of the vitality in a friendship lies in the honoring of differences, not simply in the enjoyment of similarities." - James L. Fredricks
- You can make more friends by becoming interested in other people than you can by trying to get other people interested in you."

- Dale Carnegie

"You can hardly make a friend in a year, but you can easily offend one in a minute."

#### - Chinese Proverb

Friendship makes life easier and richer. It has been proven that people who are social and have a lot of friends live longer and are healthier and happier than people who do not have friends.

There is a saying - '*A friend in need is a friend indeed*'. Friends are those who stand by you in good times and in bad times. They are there when you need them the most, whether they say so or not. Life is easier when there is someone with you.

## Bhagusan MAHAVIR

10

he lives of *Bhagawan Mahavir* are counted from his life as that of Naysar, when he attained self-realization (Samyaktva). The significant lives are Naysar (birth no. 1), Marichi (birth no. 3),Vishvabhuti (birth no. 16), Triprushtha Vasudev (birth no. 18), Priyamitra Chakravarti (birth no. 23) and Nandan Muni (birth no. 25).

It is in the life of *Nandan Muni* that he attained *Tirthankar Nam-Karma*. At the end of that life he was born as a *Deva*. Then, in the third life after *Nandan Muni*, he was born as *Vardhaman Mahavir*. It is believed that all *Tirthankars* are born in the *Kshatriya* (warrior) royal family because it provides a surrounding that helps a realized person to understand that there is no permanent happiness in material comfort.

Queen Trishala, just like the mother of any other Tirthankar, saw fourteen objects in her dreams: lion, elephant. bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, smokeless fire. When her husband, King Siddhartha, asked the dream interpreters & scholars the meaning of the dreams; they proclaimed that Queen Trishala would give birth to a Tirthankar.

While in the womb, *Bhagwan Mahavir* had once been very still so as

not to disturb & provide any pain to his mother. Not feeling any movement *Queen Trishala* was very worried that something was wrong with the baby in the womb. Realizing how worried his mother had been on his behalf, he had decided not to take the religious *Vow of Renunciation* & leave his family while his parents were alive.

Soon after his birth *Indra* (king of heavenly gods) takes the baby *Tirthankar* to Mount Meru & performs the birth ceremony *(Janma Abhisheka)* with great rejoicing & celebration. After that he returns the *baby* to mother *Trishalas* bedside.

There is great rejoicing in the country. The blessed family is with increasing goodwill, respect, wealth, & mutual affection, & everyone prospers. Gold & gems increased in the treasury of the kingdom. The general health, peace, happiness, & goodwill of the people increased many-fold. Thus, since the moment his soul was conceived there was continued enhancement in glory, wealth, health & fame. This is the reason the baby was named Vardhaman, which means ever-increasing prosperity.

There are numerous incidences of courage & forgiveness throughout *Vardhaman*'s life as a child & an adult.

One day prince Vardhaman, a young boy of eight, was playing with his friends on the outskirts of the city. At that very moment Indra, the king of heaven, started praising the courage, valor, bravery & fearlessness of prince Vardhaman. Another heavenly god challenged the statement believing that fear is present in all humans. He decided to test Vardhaman's courage. In order to frighten the child he assumed the form of a formidable & frightening cobra & slithered near the tree where the children were playing. All the boys were frightened & started screaming but Mahavir stood there calm & completely fearless. He gently caught the cobra with his hands & placed it in the grass on the side.

The *Heavenly god*, who failed to frightened prince *Vardhaman* in the form of a *cobra*, decided to test his bravery again. Assuming the form of an ordinary child he joined the group of children & suggested playing *Tindushak* game. This game was a race to a target tree. The winner was to ride piggyback on one of the losers & return to the base.

The heavenly god lost the game to prince Vardhaman and offered to carry him on his shoulders. However, as soon as he had the prince on his shoulders the god assumed a gigantic form. Without any fear Prince Vardhaman gave a mighty blow on his shoulder with clenched fists. The god could not withstand the blow and assuming his original form bowed to

the prince and returned to heaven. Indra and all the other heavenly gods hailed the victory of prince.

*Vardhaman* and exclaimed that he was *Mahavir' - 'The Great Hero'*. When Vardhaman was nine years old his parents thought that it was time to impart formal education and teach him martial arts befitting a *Kshatriya* prince. They decided to send him to school.

When *Vardhaman* went to school he offered his respects to the teacher just like an ordinary child. The teacher taught him the first lesson and realized that Vardhaman is a very knowledgeable boy. The teacher also realized that Vardhaman is more knowledgeable than himself.

After these incidences, his schooling ended and he returned to the palace.

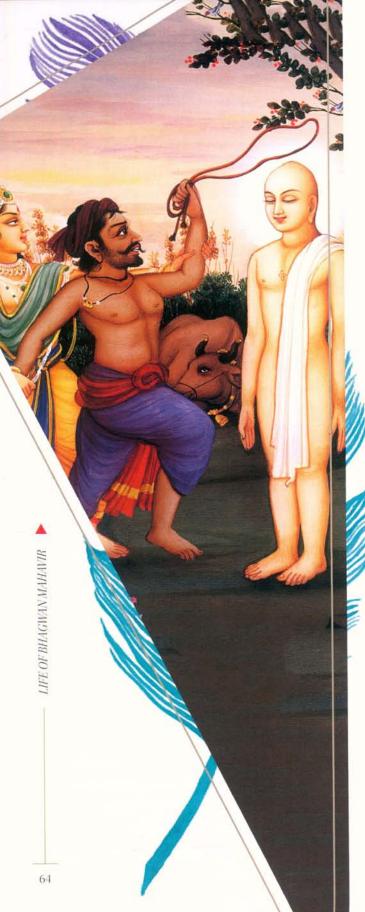
As a youth *Prince Vardhaman* lived a very simple and disciplined life. He wanted to renounce the world in search of eternal happiness.' However, while he was in his mother's womb, he had decided not to leave the family while his parents are alive.

At the age of twenty-eight, his parents passed away. He was now ready to take *Diksha*. So, he requested his elder brother, *Nandivardhan*, to permit him to take *Diksha*. Realizing that his younger brother was not an ordinary person Nandivardhan requested him to postpone his decision for two years, as he was still grieving for their parents' death. Prince Vardhman led a very simple life for one year. When he had exactly one more year of a householder's life left, Prince Vardhaman started donating all his belongings and wealth to the needy and to all those who came to him. Everyday, he would donate many gold coins, jewels, precious stones,

and clothes. This unique and unprecedented charity impressed on the minds of the people that 'Charity is a double bless - it blessing those who give and also those who *receive*. At the end of the year that was marked by generosity, *Prince Vardhman* had attained perfect *Aparigrahatva'*-Freedom from attachment for

possession. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation. There was great excitement and enthusiasm throughout the country. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers filled with water from various holy places were prepared. The prince was anointed with perfumed pastes and bathed with holy waters. He was dressed in royal garments and decked with precious ornaments. They carried him in a palanquin in a grand procession on the tenth day of the dark half of month of Margashirsh. On this day at an auspicious moment Prince Vardhaman left the palace forever. Indra and the other gods carried the palanquin on their shoulders.

After alighting from the palanquin, Prince Vardhaman removed all the garments and ornaments and handed them over to Indra. He stood under an Ashok tree and in the presence of thousands of people took the solemn vow of renunciation. He plucked all the hair on his head in four handfuls and the hair on his chin and lips in one handful. This is known as Panchamusthi loch. Mahavir solemnly recited the words, "I bow down to all the liberated souls", and accepted lifelong renunciation. He took the five great vows of non-violence, truth, non-stealing, celibacy, and non-possession in order to avoid accumulation of any new Karma in the future and to annihilate past Karma. Indra then placed a divine piece of cloth called Devadusya on his left shoulder. Right after initiation (Diksha) Bhagawan Mahavir acquired the' Manah-Paryava Jnan' knowledge that allowed him to perceive the feelings and thoughts of all living beings.





ne day as *Mahavir-Swami* was going from one place to another, he stopped near a big tree to meditate. While he was meditating, a cow herder came with his cows. He 'needed someone to look after his cows so he could go for some errands. He asked *Mahavir-Swami* if he would look after his cows for a few hours. *Mahavir-Swami* was in deep meditation and did not respond to the cow herder. However, the cow herder went away thinking that Mahavir-Swami had heard him and would look after his cows.

In the meantime, the cows started wandering away looking for grass. A few hours later, the cow herder returned and found all his cows were missing. He asked Mahavir-Swami, "Where are my cows? What did you do with them?" Mahavir-Swami was still in meditation and did not reply. The herder started wondering where those cows could have gone. Since Mahavir-Swami did not reply, the cow herder searched for them everywhere but could not find them. While he was looking for the cows, the cows returned to the place where Mahavir-Swami was meditating.

When the cow herder came back, to his amazement all his cows were standing near Mahavir-Swami. Mahavir-Swami was still meditating. The cow herder became very angry with Mahavir-Swami because he thought that Mahavir-Swami had been hiding his cows. Therefore, he took out his rope and was about to whip Mahavir-Swami with it. Just then, an angel from heaven came down and held the rope.

Can't you not see that Mahavir-Swami is in deep meditation?" the angel asked.

"But he tricked me!" said the cow herder, The angel replied, "He is in meditation and did not hear you. He was prince Vardhaman before becoming a monk. He did not do anything to your cows. You would acquire bad Karmas for hurting him."

The cow herder realized that lie had made a mistake. He apologized to Mahavir-Swami and went silently.

Then, the angel bowed down to Mahavir-swami and requested, "Oh Lord, I would like to be at your service as you will have to undergo many hardships during your spiritual journey."

Indra asked *Mahavir* if he could provide protection. *Mahavir* replied in all humility that an ascetic on a spiritual path reaches his goal of purity with the help of his own practice, courage, and discipline. It is without the help of heavenly gods or humans that one should shed all its *Karma* to attain *liberation*. On hearing this, Indra bowed with reverence and departed.



Sulpani harassing Bhagawan Mahavir by assuming various forms

hen the wandering Bhagawan Mahavir came to a village called Asthikagram. he wanted to spend the night in the temple dedicated to a demon (Yaksha) called Sulpani. The villagers warned him that the wicked Yaksha tortures to death any traveler who spends the night in that shrine. But Mahavir insisted on staying there overnight. The Yaksha became enraged and furious as he thought that this was a challenge to his powers. He tried to frighten Bhagawan Mahavir by assuming various forms of a ghost, an elephant, a cobra, a lion, but he did not succeed. He then tried to pierce his eyes, ears, nose, head, nails and back. Even this extreme agony failed to pierce the serenity of his composure.

*Sulpani* was drained of all his *demonic* energy, and a divine spiritual light illuminated in him. Slowly his anger subsided, fear dissolved, and a feeling of goodwill took over. He touched *Mahavir's* feet and with repentance and humility begged *Mahavir's* pardon.



### **CHANDAKAUSHIK**

Jeaving Asthikagram Bhagwan Mahavir proceeded in the direction of Shvetambika town. The trail to this town passed through a dense and desolate forest. he decided to go to the village of Vachala. On his way, he would have to go through a forest where a poisonous snake named Chandkaushik lived. It was said that Chandkaushik could kill a person or animal just by casting an evil and angry glance at them. All the people of the villages near that forest lived in absolute fear.

When the villagers learned about Bhagwan Mahavir's intention to pass through the forest, they begged him to take another longer route. However, Bhagwan Mahavir had no fear. He practiced supreme non-violence. He had no hatred towards anyone and considered fear and hatred as violence to oneself. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on his face. He convinced the people that everything would be all right and he proceeded to the forest where Chandkaushik lived. Afte a while, he noticed the beautiful green grass fading. The forest looked like a desert. Trees and plants were dead so he thought that this must be near the area where Chandkaushik lived. Bhagwan

Mahavir stopped there to meditate. Peace, tranquility, and compassion for the wellbeing of each and every living being flowed from Bhagwan Mahavir's heart.

Chandkaushik sensed that someone had come near his land and so he came out of his burrow. To his surprise, he saw a man standing there. He became furious, thinking, "How dare he come this close to my land?" Chandkaushik started hissing to threaten Lord Mahavir. He did not understand Lord Mahavir's tranquility. He became angry, came closer to the Lord and swayed his head, ready to strike. He saw no sign that this man would be threatened or would run away. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahavir three times. The venom neither affected Lord Mahavir no disturbed his meditation. So Chandkaushik became even more irritated and bit Lord Mahavir's toe. When he looked at the man again, he was surprised to see that not only had nothing happened to him, but instea of blood milk flowed from his toe.

Bhagawan Mahavir opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and said, "Calm down, Calm down, Chandkaushik. Realize what you are doing." Their was love and affection in those words. Chandkaushik calmed down and felt as if he had seen this kind of monk before. He suddenly remembered If I don't live In the now Because I am worried Ibout my future, Then in the future I will probably be Worried about My future's future. his two previous lives. Chandkaushik then realized the truth of life and what anger and ego from his last two lives had done to him. He bowed his head respectfully to the Lord.

Chandkaushik peacefully retreated to his hole with his head inside while portion of his body remained outside the hole. After a while when the people came to know that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly. Some started worshipping him by offering milk and food, while some were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. Blood, milk, and food attracted ants. Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karmas. Therefore. at the end of his life he was born in heaven.

#### CHANDANBALA

uring the twelfth year after initiation *Bhagawan Mahavir* entered the city of *Kaushambi* after a long penance.Once upon a time, there was a beautiful princess named *Vasumati*. She was the daughter of *King Dadhivahan & Queen Dharini* of the city of *Champapuri* in the state of *Bihar, India*.

One day, a war broke out between King Dadhivahan & King Shatanik of the nearby city of Kaushambi. King Dadhivahan was defeated in the war and he had to run away in despair. When princess Vasumati & Queen Dharini learned that they had lost the war, they decided to escape. While they were running away from the palace, a soldier from the enemy's army spotted and captured them. Princess Vasumati and her mother were scared. They did not know what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. He then took Vasumati to Kaushambi to sell her.

When it was *Vasunatis* turn to be sold in the slave market, a merchant named *Dhanavah* happened to be passing by. He saw *Vasunati* being sold and looking at her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents and if she were sold as a slave, what would her fate be? Therefore, out of compassion *Dhanavah* bought Vasumati and took her home. On the way, he asked her, "*Who are you and what has happened to your parents?*" Vasumati did not reply. *Dhanavah* then told her not to be afraid and that he would treat her as his *daughter*.

When they reached home, the merchant told his wife, Moola, about Vasumati. "My dear," he said, "I have brought this girl home. She has not said anything about her past. Please treat her like our daughter."

Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant's family was very happy with her. They named her *Chandanbala* since she would not tell anyone her real name.

While staying at the merchant's house, *Chandanbala*'s attitude was like that of a daughter.

This made the merchant very happy. Moola, on the other hand, started wondering what her husband would do with Chandanbala. She thought that he may marry her because of her beauty. Therefore, Moola was getting uncomfortable with the idea of having *Chandanbala* around.

One day, when the merchant came home from work, the servant who usually washedhisfeetwasnotthere.Chandanbala noticed this and was delighted to have a chance to wash his feet for all the servants told him that Moola was at her parent's house, but they did not tell him where Chandanbala was because they were scared of Moola. He asked the servants in a worried tone, "Where is my daughter Chandanbala? Please speak up and tell the truth." Still nobody said a word. He was very upset and did not know what to do. After

fatherly love he had given her. While she was busy washing the merchant's feet. her hair slipped out of the hairpin. The merchant saw this and felt that her beautiful long hair might get dirty, so he lifted her hair and clipped it back. Moola saw this and was outraged. She felt that her doubts about Chandanbala were true. Moola decided to get rid of Chandanbala as soon as possible.

JUNIOR

When Dhanavah went on a threeday business trip, his wife used this opportunity to get rid of Chandanbala. She called a barber right away to shave off Chandanbala's beautiful hair. Then she tied Chandanbala's legs with heavy shackles and locked her in a room away from the main area of the house. She told the other servants not to tell Dhanavah where Chandanbala was or she would do the same to them. Then Moola left and went to her parent's house.

When Dhanavah returned from his trip he did not see Moola or Chandanbala. He asked the servants about them. The servant thought, "*I am an old woman and will soon die anyway. What is the worst thing Moola can do to me?*"So out of compassion for *Chandanbala* and sympathy for the merchant she told him everything that Moola had done to Chandanbala.

a few minutes an older

She took the merchant to the room where Chandanbala was locked up. Dhanavah unlocked the door & saw Chandanbala. He was shocked when he saw her. He told Chandanbala, "My dear daughter, I will get you out of here. You must be hungry. Let me find some food for you." He went to the kitchen to find food for her. He found that there was no food left except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbala. He told her that he was going to get a blacksmith to cut the heavy shackles & left.

Chandanbala was thinking about how her life had changed. She started wondering how fate can change a person's life from riches to almost helplessness. Chandanbala decided that she would like

to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside.

To her surprise, she saw Lord Mahavir walking towards her. She said, "Oh revered Lord, please accept this food." However, Lord Mahavir had taken a vow to fast until a person who met certain conditions offered him food. Some of his conditions were:

- The person offering the food should be a princess
- She should be bald
- · She should be in shackles
- She should offer boiled lentils, with one foot inside and the other foot outside the house
- · She should have tears in her eyes

Lord Mahavir looked at her and noticed that one of his predefined conditions was still missing. She met all the conditions except the one about having tears in her eyes, and therefore Lord Mahavir walked away. Chandanbala was very sad that Lord Mahavir did not accept alms from her and started crying. Tears streamed down her face. Crying, she again requested Lord Mahavir to accept the alms. Lord Mahavir saw the tears in her eyes and came back to accept the food knowing that all his conditions were now met. Chandanbala offered the lentils to Lord Mahavir and was very happy.

As *Lord Mahavir* had fasted for 5 months and 26 days, heavenly beings celebrated the end of *Lord Mahavir's* fast. By magical power, Chandanbal's shackles broke, her hair grew back, and she was

dressed again as a princess. There was music and celebration that drew the attention of King Shatanik. He came to see Chandanbala with his family, ministers, and many other people. Sampul, a servant from her father's kingdom, recognized Chandanbala. He walked towards her, bowed and broke out in tears. King: Shatanik asked, "Why are you crying?" Sampul; replied, "My Lord, this is Vasumati, the princess of Champapuri, daughter of King Dadhivahan and Queen Dharini." The king and queen now recognized her and invited her to live with them.

Later, when *Lord Mahavir* attained *Keval-jnan* (perfect knowledge) he reestablished the fourfold order of the Jain Sangha. At that time, *Chandanbala* took *Diksha* and became the first; nun (*Sadhvi*). She became the head nun of the Jain order. Later on, she attained *Keval-jnan* and liberation from the cycle of life and death.

#### 

Note the outskirts of the village Chhammani, Bhagawan Mahavir was standing absorbed in deep meditation. A cowherd left his oxen near him & asked him to keep an eye on them. When he returned, he did not find the cattle & so he

inquired about the missing cattle. When he received no reply to his persistent queries, he became furious & plugged hard grass pegs in the ears of Bhagawan Mahavir. Mahavir bore all the pain patiently. From there, *Bhagawan Mahavir* went to *Pava*. While going for alms, he entered the hosue of a rich merchant named Siddhartha, who was sitting in the company of an eminent physician named Kharak. the physician immediately realized from the facial expression of Bhagwan Mahavir that he was suffering from some acute pain. With great difficulty Mahavir was persuaed to undergo the operation. He was made to sit in a basin filled with oil, given a massage and then the pegs were removed by menas of pincers. The pain was so *excreiting* that even *Bhagwan Mahavir* cried out in agony.

#### KEVAL-JNAN

ahavir-swami practiced severe austerities and deep meditation for a period of twelve and a half years. During this period, he resided in parks, forests and deserted places, and bore all the obstacles and fortunes patiently and bravely. He observed fasts from a single day to up to six months. He had now reached the highest stage of meditation. He reached the village Jambhika and stayed on the banks of the river Rujuvalika. At that time, he was observing a fast of two days. In order to annihilate the lingering remnants of the destructive Karma Bhagwan Mahavir sat down in the 'cowmilking' posture. His mind was absorbed in the highest type of meditation, and by destroying all his Ghati Karma completely; he attained

absolute knowledge on the tenth day of the bright half of the month of Vaisakha. He became omniscient, comprehending and visualizing everything in the whole universe. Being free from all Ghati Karma, he now became an Arihanta. The thrones of Indra and the other heavenly gods received tremors the moment Bhagawan Mahavir attained omniscience. Immediately hosts of gods thronged there to celebrate the fourth Kalyanak or auspicious occasion.

They constructed a divine Assembly Hall known as Samavasaran for Bhagawan Mahavir's first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawan traveled to Pavapuri and stayed in the garden named Mahasen. The gods constructed another Samavasaran hall. Sitting under

the Ashok tree, Mahavir delivered a sermon in Ardha-Magadhi. – 11 Learned Brahmins – INITIATED AS GANADHARS

🏹 hagawan Mahavir, endowed with many Atishaya either ordinary attributes, delivered a soulstirring and heart felt sermon in the assembly of heavenly, gods, human beings, and animals. Even though a great sacrifice was in progress simultaneously in another part of the city, huge crowds were seen going in the opposite direction towards the Samayasaran. Indrabhuti of Gautam Gotra, the chief priest, was told about Bhagawan Mahavir's Samavasaran. On hearing this, his vanity was hurt and he decided to put to test the so-called omniscience of the saint. He, therefore, decided to visit the Samavasaran accompanied by his disciples.

Bhagwan Mahavir called him by his name and without being asked resolved his doubts about the soul, upon which Gautam along with his five hundred disciples accepted monk hood, Hearing this, the remaining ten learned scholars came there and having their secret doubts resolved, accepted initiation with fortyfour hundred disciples. Bhagwan Mahavir established the four-fold Sangha and preached the path to liberation. Eleven learned Brahmins became his principles disciples and are known as Ganadhars.



Through habitual mental judgement and emotional contraction, you have personalized relationship with people & events in your life. These are all forms of self created suffering, but they are not recognized as such because to the ego they are satisfying.

## NIRVANA

*B* hagawanMahavir'sLastSermon at Pavapuri lasting Forty-eight Hours and his final Liberation During thirty years of his life as a Tirthankar, Bhagawan Mahavir preached his gospel of Ahimsa to millions of people and initiated thousands of disciples into monk hood. At the age of seventy-two, he came to Pavapuri to spend his final monsoon season. In the month of Ashwin he observed a fast for two days, taking neither food nor water, sat in the lotus posture on a golden lotus and delivered his last and longest sermon, lasting for forty-eight hours, before the the four-fold sangha.

This sermon was compiled in the Jain scripture known as Uttaradhyayan Sutra.

In the early morning of the new-moon night, the remaining four types of nondestructive Karma were destroyed. And thus with all the eight Karma completely annihilated, his soul soared high and reached the pinnacle of Loka and went to the permanent abode of Siddhas, never to return again. And thus the soul achieved the highest goal of Liberation.

All the eighteen rulers of the various states were present at the time of Bhagwan Mahavir's Nirvana. When the light of knowledge was extinguished, they lighted numerous earthen lamps. And it was since then that the Festival of Lights, called Deepavali is being observed in India. Indra and the other gods flew down to earth to celebrate the fifth Kalyanak. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments, and decked and adorned him with a crown and other ornaments. He was carried in a palanquin and millions joined the procession to pay their last homage to the great saint. There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood. The prayers were offered and the fire was lit.. Later, perfumed water was sprinkled to extinguish the fire. After the final rites were over the gods carried the molars and the bones to heaven.

#### PREACHINGS

- All Souls are alike and potentially divine. None is Superior or Inferior.
   Every soul is in itself absolutely omniscient and blissful. The bliss does not come from outside, but comes from within.
- God is neither the creator nor the destroyer of the universe. He is merely a silent observer and omniscient.
- Live and help others live. Love all. Serve all.
- All living beings long to live. No one wants to die.
- Where there is Love there is Life. Voilence is Suicide.
- Just as I dislike pain, so do all other beings dislike pain.

- Awise person does not kill, nor causes others to kill, nor consents to the killing by others.
- Whatever you wish for yourself, wish the same for others.
- Attachment and aversion are seeds of Karma, and karma is the source of misery.
- Knowledge without right conduct, accepting vows without right faith and knowledge, and performing austerities wihtout self -control are full futile.
- Just as millions of lamps are of no use to a blind person, study of numerous soriptures does not do any good to a person without proper conduct.

"My strength comes from my prayer, I can do without food for many days but I cannot do without prayer even for a single day" - M.R. Gandhi. For Bapu prayer was not a mechanical parrot like process but an extraordinary opportunity for selfpurification and soul refinement.

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n 607 B.C., in the village of Gobar, state of Magadha. India, lived a Brahmin couple named Vasubhuti and Prithvi Gautam. They had three sons, Indrabhuti, Agnibhuti and Vayubhuti. All three sons were well versed in the Hindu scriptures (Vedas) and were experts in the performance of Hindu rituals. They - were great scholars at an early age. Each one of them,had five hundred disciples.



nce in the nearby city of Apapa, a Brahmin named Somil had organized a sacrificial ceremony or Yajna at his home. Forty-four hundred Brahmins gathered for the occasion and eleven popular scholars were among them. Indrabhuti Gautam stood out among the eleven as a shining star. He was the head priest conducting the ceremony.

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Gandhars ACHARYAS

> The whole town was excited by this event in which they were going to sacrifice sheep and goats. As he was about to begin his ritual everyone noticed many celestial beings from heaven descending towards the sacrificial sheep. Indrabhuti internally rejoiced thinking that this would make the sacrificial ceremony the most famous in history. He told the people, "Look at the sky. Even the celestial beings are descending from heaven to bless us." Everyone eagerly looked up at the sky.

To everyone's surprise, the celestial beings did not stop at their site. They continued past their site and headed towards the nearby Mahasen forest. Indrabhuti learned that the celestial beings were going to pay homage to Bhagawan Mahavir who had just attained Keval-jnan and was about to deliver his first sermon in the language of the common people called *Ardha Magadhi*-*Prakrit*.

He was furious that the celestial beings did not pay their respect to his sacrificial rite. He angrily thought to himself, "Who is Mahavir? He does not even use the rich Sanskrit language to deliver his sermon, but speaks the common people's language of Ardha Magadhi." He decided to debate with Mahavir in order to prove to the celestial beings that he was more knowledgeable than Mahavir. So he left with his five hundred disciples to debate with Mahavir.

Bhagwan Mahavir welcomed Indrabhuti by his name even though they had never met before. At first, Indrabhuti was caught off guard, but then he thought, *"Why should Mahavir not know my name? I am Indrabhuti Gautam, the famous scholar."* 

Also *Bhagawan Mahavir's omniscience* (unbounded knowledge) allowed him to know all of Indrabhutis thoughts. Mahavir realized that *Indrabhuti* had come to debate with him. He also realized that *Indrabhuti* had doubts about the existence of the *soul* or Atma.

Bhagwan Mahavir said, "Indrabhuti, do you doubt the existence of soul?" Then he explained that the soul exists & it is eternal. He provided proper interpretation of the Hindu scriptures (*Vedas*) & convinced Indrabhuti that the soul does exist. Indrabhuti was shocked & surprised that Bhagwan Mahavir knew his doubts about the existence of the soul & the proper interpretation of his scriptures. He felt awakened, refreshed, & realized how incomplete his knowledge had been.

He became Bhagwan Mahavir's first & chief disciple. Indrabhuti was fifty years

old at the time & from then on he was called Gautam-Swami, as he came from the Gautam family. Meanwhile, Somil & the other ten scholars were waiting to greet the expected winner of the debate Indrabhuti Gautam. However, they were stunned to learn that Indrabhuti had become a disciple of Bhagwan Mahavir. The other ten Brahmin scholars, with their disciples, immediately set out to debate with Bhagwan Mahavir & became his disciples too. Dejected & abandoned, Somil cancelled the ceremony & set all the animals free. These eleven learned scholars were the main disciples of Lord Mahavir & they are called the eleven Ganadhars. Anand Shravak's Clairvoyance Knowledge

Gautam-Swami was living his life as a Jain monk observing all the austerities and following the five great vows. Once, while returning from *Gochari* (getting food or alms), he learned that many people. were going to pay homage to Anand *Shravak (a Jain layman)*. He also learned that Anand Shravak had attained clairvoyance knowledge known as *Avadhijnan* by performing severe penance and austerities. Since Anand Shravak was one of Bhagwan Mahavir's followers, Gautam-Swami decided to visit him.

> When *Anand* saw Gautam-Swami approaching his house, he was very happy. Though weak, due to his austerities, he got up &

welcomed Gautam-Swami. He inquired about Anand's health & asked about his special knowledge. With respect, Anand replied to Gautam-Swami, "Reverend Guru. I have attained Avadhi-jnan. With this knowledge I can see as high as the first heaven & as low as the first hell." Gautam-Swami explained to Anand, "A layman (Shravak) can attain Avadhi-jnan, but not to this magnitude. You need to do Prayashchitta (atonement) for believing vou can do this." Anand was puzzled. He knew that he was correct but his guru questioned his truthfulness & told him to repent for it. He therefore politely asked Gautam-Swami, "Does one need to repent for speaking the truth?" Gautam-Swami was equally puzzled & replied, -No one has to repent for speaking the truth." Thinking that he would confirm this with Bhagwan Mahavir, Gautam-Swami left Anand.

Gautam-Swami returned to Bhagwan Mahavir and asked about Anand's clairvoyance knowledge. Lord Mahavir replied, "Gautam, Anand was telling the truth. He can see as high as the first heaven and as low as the first hell. Rarely can a layman attain such a level of Avadhi-Jnan. You should repent for your mistake of doubting him." Lord Mahavir valued truth and would never conceal the mistake of his disciple to protect his own image. Gautam-Swami set aside his alms and immediately returned to Anand and asked for his forgiveness.



n another occasion, Gautam-Swami went to a temple on Mount Ashtapad to pay homage to the twenty-four Tirthankars. The mountain was very difficult to climb. At the foothill of the mountain fifteen hundred hermits were trying to climb the mountain but they were not successful. They saw Gautam-Swami complete this difficult journey and were very impressed. They decided to be his disciples. Gautam-Swami preached to them about true religion RARB. and the correct ways of penance and accepted them as his disciples. All fifteen hundred hermits became Jain monks. Gautam-Swami realized that they were hungry and offered them kheer (rice pudding) from a small Patra (bowl).

They began to wonder how Gautam-Swami would feed all of them. Gautam-Swami requested all the hermits to sit down. Since he possessed a special power called *Akshin-mahanasi Labdhi* (nondiminishing power), he served everyone Kheer from his small bowl. While serving Kheer he kept his thumb in it to invoke the power. To everyone's surprise, they all were well-served from this small Patra.

### \_ Gautam Swamis KEVALJNAN

s time passed, all the discipies Gautam-Swami attained Keval-inan, the ultimate knowledge. However Gautam-Swami was still unable to attain it. He was worried that he may not attain Keval-jnan in this life. One day Gautam-Swami asked Lord Mahavir. "Ten other scholars joined me on the day that I accepted Diksha and all eleven of us became your disciples. Nine of them have attained Keval-jnan. All my disciples have attained Keval-jnan. Why am I so unlucky that I am not able to attain Kevaljnan?" Lord Mahavir replied, "Gautam, it is because you have too much affection for me. In order to attain Keval-jnan you must overcome all types of attachment, including attachment to your beloved Guru. Until you give up your attachment towards me, it will not be possible for you to attain Keval-jnan."

On the day that Lord Mahavir was going to attain Nirvana (liberation), he sent Gautam-Swami to a nearby village to preach to a man named Devsharma. On his way back, Gautam-Swami learned that Lord Mahavir had attained Nirvana. Gautam-Swami lapsed into a state of shock and sorrow, "Lord Mahavir knew that this was his last day on Earth. Why did he send me away?" Gautam-Swami could not stop his tears. He also thought, "Loud not attain Keval-jnan while Lord Mahavir

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*was alive. Now there is no hope of attaining Kevaljnan because he is gone forever.*" However within a few minutes he realized his error and began thinking. "*No one can live forever. No relationship is permanent. Why am I so attached to Lord Mahavir ?*" He contemplated that he was wrong and gave up his attachment towards Lord Mahavir. During this deep thinking, he destroyed his Ghati Karmas and immediately attained Kevaljnan at the age of eighty. He attained Nirvana at the age of ninety-two in 515 B.C.

Lord Mahavir attained Nirvana on the last day of the Jain and Hindu calendar known as Deepavali day and Gautam-Swami attained Keval-jnan on the first day of the New Year.

Junderstand between the hater and the hated, It is always the hater who gets hurt more. Every negative emotion secretes acid in your body, and acid destroys the vessel, which contains it. She hurt you suffered from the event is insignificant compared to how much you keep intensifying the hurt by repeatedly reprocessing what had happened or what was done to you.



anadhars are the immediate disciples of a Tirthankar. Bhagawan Mahavirhad eleven Ganadhars. All of Bhagawan Mahavir's monks were divided into eleven groups & each group was placed under a Ganadhar. When Bhagawan Mahavir attained Nirvana, only two of the eleven Ganadhars were still living, the first Ganadhar, Gautam-Swami & the fifth Ganadhar, Sudharma-Swami.

Gautam-Swami attained Kevaljnan the day after Mahavir's Nirvana. It is a Jain tradition that a Kevali monk or nun remains in a meditative state for the rest of his/her life & does not provide a leadership role to other monks. Hence, Sudharma-Swami became the leader of all of the ascetics & the entire Jain community after Lord Mahavir's Nirvana.

Sudharma-Swami was the son of a learned Brahmin named Dhammil & his wife Bhaddila. They lived in a village called Kollag, now known as Kollua in the state of Bihar, India. Dhammil & Bhaddila both longed for a child. Bhaddila worshipped goddess Saraswati (goddess of knowledge) faithfully. It is said that the goddess, pleased by her devotion, blessed Bhaddila by promising her a highly accomplished son. Soon after that, Bhaddila became pregnant, & in due course gave birth to a son named Sudharma. He was born in 607 BC, & was eight years older than Lord Mahavir.

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Sudharma grew up under the loving care of his parents. At an appropriate age, he went to a well-known Ashram (boarding school), where he studied the Vedas, Upanishads, & all other Hindu (Brahmanical) literature. He was a diligent scholar. By the time he returned from school, he was famous & well respected as a learned Brahmin Pandit. He then started his own school, which became a center of great learning. Over five hundred pupils from all over the country came to study under his tutelage.

At that time in *Pavapuri* (also known as Apapa), a city in Bihar, there lived a prosperous Brahmin named *Somil*. He had organized a great sacrificial *Yajna*. He invited all the well-known scholars of the time to the event. *Indrabhuti Gautam*, who was the most learned Brahmin of that time, was the presiding priest. His equally learned brothers, *Agnibhuti & Vayubhuti*, attended along with seven other wellknown Pandits. *Sudharma* was also invited.

At the appointed time, the sacrificial ceremony began. At that time, the attendees noticed many celestial chariots descending towards the earth. Indrabhuti & the other priests were jubilant that they could persuade the celestial beings to descend & accept their respects. However, they were soon disappointed to see that the chariots passed over their ceremonial site & continued towards the nearby *Mahasen forest*.

The celestial beings had actually come to pay their respects to Bhagawan Mahavir who had arrived at Pavapuri at the same time. After attaining Keval-jnan, Bhagawan Mahavir was going to deliver his first sermon & establish the Jain order.

Indrabhuti was outraged that the celestial beings did not pay their respect to his sacrificial rite. He decided to debate with Bhagwan Mahavir in order to prove to the celestial beings that he was more knowledgeable than Bhagwan Mahavir. So he left with his five hundred followers to debate with Lord Mahavir. He went to the place where Bhagwan Mahavir was giving the sermon. As he approached, the Lord welcomed him saying, "Welcome Indrabhuti Gautam." Indrabhuti was surprised. Then Bhagawan Mahavir addressed his doubts pertaining to the existence of the soul. After the explanation Indrabhuti & his 500 followers became the disciples of Bhagwan Mahavir.

Since Indrabhuti did not come back, his brothers Agnibhuti, Vayubhuti, & another Pandit. Vyakta, went to Bhagawan Mahavir one after another. Bhagawan Mahavir welcomed them, & addressed their doubts pertaining to different aspects of the soul & Karma. All of them were satisfied with Lord Mahavir's knowledge & they, along with their own disciples, became disciples of Lord Mahavir.

Then it was Sudharma's turn. Sudharma believed that every living being would reincarnate into its own species. In other words, human beings would be reborn only as human beings. His theory was based on the analogy of plant life. An apple tree, for instance, would produce the seeds from which only other apple trees could grow. Bhagwan Mahavir welcomed him too. He calmly & patiently explained to Sudharma that human beings could be reincarnated as humans or heavenly beings or even as animals depending upon their Karma. He addressed all of Sudharma's doubts & explained to him the theory of Karma.

Sudharma saw the wisdom of Bhagwan Mahavir's words & was convinced with the explanation & he too became a disciple of Bhagwan Mahavir. As a Ganadhar of Bhagwan Mahavir, he came to be known Sudharma-Swami. Sudharma brought with him his 500 disciples.

He was then followed by the remaining *6 Brahmin scholars*. All eleven pandits became the Ganadhars of Bhagwan Mahavir, Dejected & abandoned, Somil cancelled the sacrificial-ceremony & set all the animals free.

This happened when Lord Mahavir was forty-two years old & had just attained omniscience. Lord Mahavir lived for another thirty years. During that period he continued to travel to different parts of the country in order to spread the message of compassion & explain the path of liberation. During those discourses, Sudharma-Swami always sat in front of him & carefully listened to what Bhagwan Mahavir had to say. This enabled him to compose Bhagwan Mahavir's teachings in the form of Jain scriptures known as Agams.

After Lord Mahavir's Nirvana in 527 BC, the leadership of the Jain order was left to Sudharma-Swami. During the next twelve years that he remained at the helm, he efficiently managed the Jain order set up by Bhagwan Mahavir & spread his message far & wide.

Shwetambar tradition believes that during the period of his stewardship, Sudharma Swami organized Lord Mahavir's teachings into twelve scriptures. known as the twelve Anga Agams. These original scriptures (Agams), are collectively known as Dvadashangi. Dvadasha means twelve, and Anga means limb (part). Many are composed in the form of questions asked by Jambu Swami (Sudharma-Swami's disciple) given by Sudharma-Swami indicating Lord Mahavir's reply. Sudharma-Swami attained Omniscience in 515 BC & attained Nirvana in 507 BC at the age of 100. After attaining omniscience, the religious order was entrusted to his principal disciple-Jambu Swami.



n the city of Rajgrihi, there lived a wealthy merchant named Rushabhadatt. His wife, Dharini, gave birth to a very handsome son named Jambu in 542 BC. He grew up into a very bright & intelligent young man, well liked by everyone. When he became older, many families were eager to have their daughters marry him. It was a normal practice in those days for a man to have more than one wife. His parents selected 8 girls from reputed families & Jambu was duly engaged to all of them. It was a joyous time for all.

One day, Ganadhar Sudharma-Swami came to Rajgrihi to deliver a sermon. Jambu went to the assembly to hear the sermon. The sermon encouraged him to develop a very high sense of detachment towards worldly objects & family members. He decided to renounce his worldly life. Jambu's parents were dismayed to hear about him renouncing the world at such a young age. The parents of the eight girls who were engaged to Jambu were also very worried that now no one else would marry their daughters because of their engagement to Jambu.

They all tried to convince Jambu to relinquish his plan of becoming a monk. They indicated the rigorous ascetic life that would pose a challenge for him. They tried to convince him that he did not fully understand what he was sacrificing for this ascetic life. His parents reminded him of his obligations towards them & his future wives. They advised him to live a comfortable family life. Jambu listened to them with patience but he remained firm in his decision.

His parents made one last effort to persuade him. They thought that Jambu would change his mind after the wedding. Therefore, they requested him to get married before they gave their blessing for his renunciation. Jambu agreed to get married with one condition that he would become an ascetic the day after his marriage. His parents agreed to this condition since they thought that he would fall in love with the girls once he was married, & would give up the idea of renouncing the world.

The wedding took place on a grand scale. Jambu's parents & those of the girls contested with one another in showing their prosperity. No effort was spared in making the wedding a memorable ceremony. Highly distinguished guests graced the occasion. The jewellery & other precious gifts that were shower upon the newly weds were the envy of everyone. Rajgrihi had rarely witnessed such pomp & splendor. Every one congratulated Jambu for marrying such beautiful & glamorous wives & wished him perfect happiness. Jambu spent that night in an elegantly decorated bedroom with his wives.

Jambu was unaffected by the glamour nor did the beauty of those lovely girls overcome him. He firmly decided to renounce the world the next day & wanted to make use of the night to orient his wives for spiritual pursuit. He started explaining the temporary & transitory nature of life & the miseral nature of worldly relationships.

While Jambu was engrossed in a discussion with his wives, a famous burglar named Prabhav & his 500 followers entered the palace of Jambu. Prabhav was once the prince of Vindhya, a neighboring city of Rajgrihi. He & his parents had a disagreement & he had left the palace. He became a thief & leader of five hundred devout followers. Prabhav had acquired special skills that were very useful in his current profession. With his special skills, he could put anyone into a deep sleep & could break any lock.

Prabhav had come to town to steal the fabulous treasures accumulated on the occasion of Jambu's wedding. He used his skills to put every one into a deep sleep & to open the locks. He & his five hundred followers quickly entered the palace to steal the wedding treasures. As Prabhav approached Jambu's suite he heard Jambu talking to his wives. Somehow, his power did not affect Jambu & his wives. He came closer to the door in an effort to listen closely. To his utter astonishment, Jambu was talking about renunciation & the misery associated with worldly life. His words were so powerful that Prabhav became interested & continued listening.

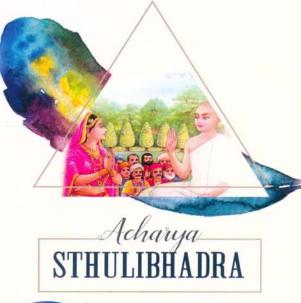
He pondered over the irony of how hard he worked to steal wealth, while the owner was planning to renounce everything. Jambu continued to preach to his wives & Prabhav listened to the conversation quietly. His men finished stealing from the rest of the palace & urged Prabhav to finish the job of stealing the jewellery located in Jambu's bedroom so they could leave before the guards discovered them.

By now, Prabhav had lost his desire for wealth, had developed a disdain for the life of a burglar & was ready to change. He told his followers that he had decided to give up burglary. They were free to go on their own. However, they said that they would not go anywhere without him. If he gave up robbing & stealing, they would also give it up.

When Jambu finished the religious discussion with his wives, all his wives were ready to renounce the world. At this time, Prabhav came inside & said that he had come there to steal but had decided to renounce everything after listening to Jambu's talk with his wives. He & his five hundred followers made up their mind to become Jambu's disciples.

In the morning, the citizens of Rajgrihi awoke to some surprising news. Jambu, his eight wives, the famous thief Prabhav, & his five hundred followers were ready to renounce their worldly lives that day. Jambu's parent; were saddened & disappointed that their wish did not materialize. They quickly realized the importance of Jambu's message & decided to join him also. Hearing the news & understanding the message, the parents of the eight brides also renounced the world. A spectacular procession followed Jambu on his way to see Sudharma-Swami. Jambu bowed to Sudharma-Swami & became his disciple & in turn, Prabhav & his colleagues became Jambu's disciples.

Jambu-Swami, as he became known henceforth, studied the entire teachings of Lord Mahavir. Most of the original Jain scriptures (Twelve Anga Agams) are composed in the form of dialogues between Sudharma-Swami & Jambu-Swami. Jambu-Swami became the head of the religious order when Sudharma-Swami attained omniscience. He remained the head of the Jain order for forty-four years and then he attained omniscience (Kevaljnan). He was the last omniscient (Kevali) of the current time cycle. He attained Nirvana at the age of eighty.



he kingdom of Magadha, in the state of Bihar, possesed a long and rich history. During Bhagwan Mahavir's time it was ruled by King Shrenik of the Shishunag dynasty. This dynasty ended with the death of Shrenik's great grandson Udayi. Magadha then passed into the hands of the Nanda dynasty, where Dhananand succeeded nine generations of his family's rule. This was around 300 BC or about two hundred years after Lord Mahavir's Nirvana.

Dhananand was far from being a just & noble ruler as he was very greedy. He had heard a legend about some hidden treasure that belonged to one of his predecessors & was desperate to get his hands on it. Unfortunately, he had no idea where this treasure was hidden. However, he knew that his old Prime Minister Shaktal, who had served his father, had knowledge of the treasure's whereabouts. Dhananand tried everything he could to locate the treasure, but Shaktal refused to provide any information about the whereabouts of this treasure. The king then forced him to retire & the administration was entrusted to the other ministers.

Shaktal was a wise, knowledgeable, & highly respected person in the kingdom. Many scholars & high ranking officials admired him & were eager to consult him on important matters. However, they avoided communicating with him because they feared that the king would not approve of this.

Shaktal had seven daughters & two sons, Sthulibhadra & Shriyak. Sthulibhadra was smart, brilliant, & handsome, but not very ambitious. In Patliputra, the capital city of Magadha, there lived a beautiful young dancer named Kosha. From a very young age, Sthulibhadra would watch her perform. They fell in love with each other. His family disapproved of the relationship. However, Sthulibhadra was deeply in love. He left home at the young age of 18 & started living with Kosha. He was infatuated with Kosha & abandoned all interest in his career & other family members. King Dhananand intended to appoint him to a high position in the court but Sthulibhadra declined the offer. The king therefore appointed his younger brother, Shriyak, to the position.

As time passed, things began to look grim for Dhananand's reign. The

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citizens of Magadha witnessed major political upheavals & turmoil. People felt dissatisfied with the current regime & looked for the end of the Nanda dynasty. King Dhananand felt insecure & was suspicious of all his ministers & advisors including Shrivak & his father Shaktal. Shaktal also knew that the king was very suspicious of him. Hence, he was worried about the political future of his younger son. Shaktal decided to sacrifice his life in order to provide proof of Shriyak's loyalty to the king. He requested his son, Shriyak, to kill him in the presence of the king & other ministers. This way the king would have proof that Shriyak was a very loyal minister. He explained to Shriyak, that prior to the execution he would swallow some poison. This way Shriyak would not truly (morally & religiously) be responsible for his father's death. & the king would feel that Shriyak was very loyal to him because he killed his own father. Thus, Shaktal arranged to die at the hands of his own son in order to prove his son's loyalty

When Sthulibhadra learned about that tragic event, he was taken aback. By that time, he had spent twelve years with Kosha & had never cared for anyone else. His father's death was an eye opener. He started reflecting on his past. "*12 long years of my youthful life!* What did I get during this long period? He realized that he had not acquired anything that would endure. The tragic end of his father brougt home the reality that all life comes to an end. "*Is*  there no way to escape death?" He asked himself. "What is the nature of life after all? Who am I & what is my mission in life?"

Delving deep into these questions, he realized that the body & all worldly aspects are transitory, & physical pleasures do not lead to lasting happiness. He looked at his image in the mirror & noticed the unmistakable marks of a lustful life. He also realized that he was wasting his youth. He decided to search for lasting happiness. He left Kosha & went straight to Acharya Sambhutivijay who was the sixth successor to Lord Mahavir. Surrendering himself to the Acharya, he said that he was sick of his lustful lifestyle & wanted to do something worthwhile with his life. Here was a young man of thirty who seemed to have lost the vigour of the youth. The lustful life he had led had taken a toll on his body; but the brightness inherited from his illustrious father still glowed on his face. Seeing Sthulibhadra's determine & humble state, the learned Acharya saw in him a great future for the religious order & accepted him as his pupil.

Sthulibhadra did not lose much time to adjust to the new pattern of his life. The ambition that he had missed in his youth emerged in the man. He was keen to make up for lost years & devoted all his energy to spiritual upliftment. He worked diligently & in no time gained the confidence of his guru. His life as a monk was exemplary. He had successfully overcome his senses of

attachment & lustfulness & gained control over his inner enemies. It was time for his faith to be tested.

The monsoon season was approaching & the monks had to settle in one place during the rainy season; Sthulibhadra & three other monks (Sadhus) who had attained a high level of equanimity wanted to test their faith & determination by spending the monsoon time (Four months) under the most adverse conditions. Each one chose the most adverse conditions for themselves. One of them requested permission from his Acharya to stay at the entrance of a lion's den: another wanted to spend the time near a snake's hole: the third wanted to spend the four months on top of an open well. The Acharya knew that they were capable of withstanding these hardships & permitted them. Sthulibhadra humbly requested that he would like to spend the monsoon in the picture gallery of the residence of Kosha. The Acharya knew how difficult this test would be for Sthulibhadra. However, the Acharya also knew Sthulibhadra's determination & felt that spiritually he would not progress any further without passing this test. Therefore, he permitted Sthulibhadra to spend the monsoon at Kosha's house.

Sthulibhadra approached Kosha & asked her permission to stay in the picture gallery during the monsoon season. Kosha was surprised to see him. He had left her in such an ambivalent state that she had not



been sure if she would ever see him again. She was missing him & was happy to see him again. However she did not know the true purpose of his return. They both had their goals for the monsoon season. Kosha endeavored to win him back into her life. She used all her seductive skills & felt that having him live in her picture gallery was to her advantage. Sthulibhadra's goal was to overcome the strong temptation of Kosha's beauty. Who would win? Sthulibhadra's strong faith & determination served him well during this test. He focused his mind on spiritual meditation. He spent his time meditating on the transitory nature of life & the need to break away from the cycle of birth & death. Ultimately, Kosha realized the wastefulness of her life & became his disciple. Sthulibhadra emerged spiritually stronger from this experience.

At the end of the monsoon, all the monks returned & described their experience. The first three monks described their success & they were congratulated. When *Sthulibhadra* reported the success of his test the *Acharya* rose from his seat in all praise & hailed

Sthulibhadra for performing a formidable task. The other monks became jealous. Why was Sthulibhadra's feat so much more impressive than their feat? After all, they had endured physical hardships while he had spent the monsoon in comfort & security. The Acharya explained that it was an impossible feat for anyone else. The first monk boasted that he could easily accomplish the same task the following monsoon. The Acharya tried to dissuade him from his intent because it was beyond his capability. The monk wanting to prove his spiritual strength to the Acharya, persisted & was reluctantly given permission for the next monsoon season.

The next monsoon the monk went to Kosha's place. The immodest pictures in the gallery were enough to excite him. When he saw glamorous Kosha, his remaining resistance melted away & he begged for her love. After seeing the pious life of Sthulibhadra. Kosha had learned the value of an ascetic life. In order to teach the monk a lesson, she agreed to love him only if he gave her a diamondstudded garment from Nepal, a town two -fifty miles north of Patliputra. The monk was so infatuated that he left immediately for Nepal, forgetting that monks were not supposed to travel during the monsoon. With considerate difficulty, he procured the garment & returned to Patliputra confident of receiving Kosha's love. Kosha accepted the beautiful garment, wiped her feet on it & threw it away in the trash. He

was stunned, he asked her, "Are you crazy, Kosha? Why are you throwing away the precious gift that I have brought for you with so much difficulty?" Kosha replied, 'Why are you throwing away the precious life of monkhood that you have acquired with so much effort?' The humbled monk realized his foolishness & returned to his Acharya to report on his miserable failure. There was immense respect for Sthulibhadra from that day onwards.

Sthulibhadra played a major role in later years to preserve the oldest Jain scriptures known as the twelve Anga Agams & the fourteen Purvas. Jain history indicates that Acharya Bhadrabahu was the last monk who had complete knowledge of all the Jain scriptures. *Acharya Bhadrabahu* succeeded *Acharya Sambhutivijay* as head of the religious order. Both *Acharya Sambhutivijay* & *Acharya Bhadrabahu* were the disciples of *Acharya Yashobhadra*.

In those days, the Jain scriptures were memorized & passed on orally from guru to disciple. They were not documented in any form. Under the leadership of Acharya Bhadrabahu, Sthulibhadra thoroughly studied eleven of the twelve *Anga Agams*.

An extended famine prevented *Sthulibhadra* from studying the *12<sup>th</sup> Anga Agam* known as *Drashtivads* containing the *14 Purvas*. During the famine *Acharya Bhadrabahu-Swami* migrated south with *12000 disciples*.

Acharya Sthulibhadra succeeded him as the leader of the monks who stayed behind in Pataliputra. The hardships of the famine made it difficult for the monks to observe their code of conduct properly. In addition, many of the monks' memories failed them & many parts of the Anga Agams were forgotten.

The famine lasted for twelve years. After the famine, Sthulibhadra decided to recompile the Jain scriptures. A convention was held in Patliputra under the leadership of Sthulibhadra. Eleven of the twelve Anga; Agams were orally recompiled at the convention. None of the monk at the convention could remember the twelfth Anga & its fourteen Purvas. Only Acharya Bhadrabahu Swami had this knowledge but he had left to South-India & was now in the mountains of Nepal to practice a special penance & meditation. The Jain Sangha requested Sthulibhadra & some other learned monks to go to Acharya Bhadrabahu-Swami & learn the twelfth Agam. Several monks undertook this long journey but only Sthulibhadra reached Nepal. He began to learn the twelfth Anga Agam & its fourteen Purvas under Acharya Bhadrabahu.

Once Sthulibhadra's sisters who were Sadhvis, decided to visit him in Nepal. At this time. Sthulibhadra had completed ten of the fourteen Purvas. He wanted to impress them with the miraculous power he had acquired from learning the ten Purvas & knowledge from the twelfth Agam. He transformed his body into a lion. When his sisters entered the cave, they found a lion instead of their brother. Fearful of what may have happened to him they went directly to Bhadrabahu-Swami. Acharya Bhadrabahu realized what had happened & asked the sisters to go back to the cave again. This time Sthulibhadra had resumed his original form & the sisters were joyful to see him alive & well.

Bhadrabahu-Swami However. was disappointed that Sthulibhadra had misused his special power for such a trivial purpose. He felt that Sthulibhadra was not mature enough in his spiritual progress & therefore refused to teach him the remaining four Purvas. A chastised Sthulibhadra tried to persuade him to reconsider but Bhadrabahu-Swami was firm. It was only when the Jain Sangha Bhadrabahu Acharya to requested reconsider his decision that Sthulibhadra was allowed to learn the remaining four Purvas. But Acharya Bhadrabahu attached two conditions for Sthulibhadra:

- He would not teach Sthulibhadra the meaning of the last four Purvas
- Sthulibhadra could not teach these four Purvas to any other monk.
   Sthulibhadra agreed & learned the remaining four Purvas.



# Acharya 🧼

uring the sixth century A.D., there lived a learned Brahmin named Haribhadra. He was highly intelligent & proficient in the philosophy of all religions. Among his many talents was the ability to determine the point of his opponent's argument very fast. During that time it was common for scholars to travel & engage others in debate to increase their wealth of knowledge. Therefore, Haribhadra travelled & met many brilliant scholars. He engaged them in debate & succeeded in defeating them all. Other scholars found it difficult to win any discussion with him since his talent allowed him to dominate all conversations. It was not long before he earned a reputation as a formidable opponent. Predictably, scholars avoided entering into a discussion with him. When no one came forward to counter him, he concluded that he had no rival in the entire country. He felt confident of his ability to comprehend anything that anyone would like to discuss. He therefore issued a public challenge that if any one could present a topic that he could not understand he would readily become his/her pupil.

One day as he was walking through the village he came across a royal elephant. The elephant was very angry & completely out of control. His keeper was trying his best to bring him under control but the elephant was not responding to his efforts. The elephant was running directly towards Haribhadra & he was in grave danger of being trampled. Haribhadra had to find shelter quickly. He frantically looked around for a safe place & saw a Jain temple. He rushed towards it & entered just in time to avoid being crushed by the charging elephant. He paused inside to regain his breath & then looked around the temple in disrespect. Haribhadra had no regard for Jainism. Because of his prejudice he remained ignorant of Jain philosophy. Brahmins were usually staunch Shaivaites (followers of Lord Shiva in Hinduism) & looked down upon those going to Jain temples.

As he entered the temple he saw the white marble idol of Lord Mahavir facing him. Instead of seeing the graceful compassion flowing from the eyes of the Tirthankar's idol, Haribhadra only noticed that the stomach of the idol did not epitomize the slim body of an austere saint. He surmised that Jain Tirthankars must have enjoyed sweet foods. He therefore made the following remarks:

"Vapurevatavachashte Spashtam Mishtann-Bhojitamit" "Your stomach clearly indicates that you must be enjoying eating sweet food."

When the elephant left the area, Haribhadra stepped outside the temple. On his way back, he passed the Upashray of Jain nuns (Sadhvis). He heard the following verse that was recited by a Sadhvi-named Yakini Mahattara:

#### Chakkidugam Haripanagam Panagam Chakki Ya Kesavo Chakki Kesav Chakki Kesav Du Chakki Kesi Ya Chakki Ya

Mahattara was explaining the order in which the Chakravartis (sovereign emperors) & Vasudevs were born in the current Avasarpini time cycle. Jain philosophy believes in time cycles of very long duration occurring one after another. One half of a cycle is called Utsarpini, or the ascending order marked with improvements, & the other half is called Avasarpini, or the descending order marked with continuing deterioration.

Tradition also holds that twentyfour

Tirthankars, twelve Chakravartis (sovereign emperors), Vasudevs or Narayans, nine Prativasudev or Prati-Narayans (enemies of Vasudevs) & nine Balrams are born - every Utsarpini as well as in every Avasarpini time cycle.

As a student. Haribhadra had studied some Jain philosophy. However, his understanding was very shallow so he could not comprehend the meaning of what Sadhvi Mahattara was reciting. Haribhadra was at loss about what to do. Finally, he had stumbled upon a subject he did not dominate: however, to seek more knowledge required him to become a pupil of Jain Sadhvi Mahattara. He was perplexed. Despite his arrogance, Haribhadra was also a man of his word. Without further hesitation, he presented himself to the Jain nun Mahattara, explained his pledge, & requested her to accept him as a pupil. Mahattara explained that Jain nuns could not have males as pupils. She advised Haribhadra to go to her Guru Jinabhatta-Suri who could explain the meaning of the verse & he could become a pupil of her Guru. Accordingly, Haribhadra went to Acharya Jinabhatta-Suri who explained the verse in the proper perspective.

The Acharya's explanation of the verse induced Haribhadra to learn more about Jainism. He requested the Acharya to accept him as a pupil. Jinabhatta-Suri agreed to accept him only if he got the consent of his family & other close relatives. Haribhadra knew that it would be an ordeal to get their consent to study

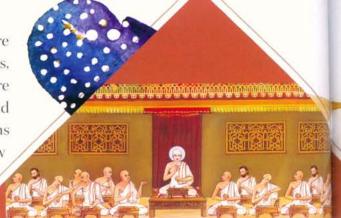
Jainism, Indeed, his family opposed his decision. His father challenged him, "But you have studied so much to become a Brahmin scholar. Why would you want to give that up now?" His relatives, who had been so proud of his reputation cried, "But you are the best debater. Who will you be now?" Haribhadra persevered in the face of this resistance. He explained to them that his knowledge would remain incomplete without gaining knowledge of Jainism in detail. For that purpose as well as for adhering to his decision, it was necessaty for him to be a Jain monk. He ultimately succeeded in gaining the consent of all his family members. Thereupon, he renounced his worldly life & became a disciple of Acharya Jinabhatta-Suri.

He diligently studied Jain scriptures & other sacred books. His intelligence & perception soon allowed him to achieve mastery of Jain scriptures. The study of the Agams showed him the depth of Jain philosophy in seeking the truth. Once he mastered all the relevant Jain literature & when his Guru Jinabhatta-Suri was thoroughly convinced about his true faith, he decided to bestow upon Haribhadra the title of Acharya. Now Haribhadra became Acharya Haribhadra-Suri. As an Acharya he managed the Jain order very capably & efficiently. By virtue of his knowledge & intelligence he attracted many people to Jainism. Many of them also renounced worldly life & became his disciples. Jainism gained a newfound popularity under his stewardship.

Amongst his many pupils there were two pupils named Hans & Paramhans, who were his sister's sons. They were very intelligent, & Haribhadra-Suri had high expectations of them. Once, Hans & Paramhans requested him to allow them to go to a well-known Buddhist monastery in order to study the weakpoints of Buddhism. Then, they could defeat the Buddhist

monks in debate. Haribhadra-Suri did not approve Hans & Paramhans persisted & ultimately they secured his permission. They went to the monastery disguised as Buddhist monks. Unfortunately, their secret was quickly revealed. They decided to leave the monastery in disguise. The Buddhist people were chasing them which ultimately resulted in the loss of their lives.

Haribhadra-suri learned When about the tragic fate of his nephews, he was furious & vowed to punish the Buddhist monks for their cruelty. He challenged them to a debate in the royal court with the stipulation that whoever lost would be put to death. Haribhadra-suri's violent reaction to his nephews' deaths saddened Guru Jinabhattasuri & Sadhvi Mahattara. Haribhadra-suri won the debate but Sadhvi Mahattara convinced him to abandon the idea of killing. Haribhadra-suri also realized that his undue attachment for Hans & Paramhans had led him to indulge in such a violent attitude. He therefore begged for atonement. Guru Jinabhatta-suri advised him to compose verses that would enlighten people to the right faith. This was another major turning point in his life.



*Haribhadra-suri* was a prolific writer. He wrote 1444 religious books covering many aspects of *Jainism*. Unfortunately only about 170 of his books are presently available.

commentaries on Dash The Tattvartha-sutra. Vaikalika-sutra. Pancha-sutra, & Avashyaka-sutra are among his well-known compositions. Moreover, he wrote Lalitvistara, Dharma Sangrahani, Upadeshapad, Shodashtaks, Dharmabindu. & Anekanta Jayapataka. He was probably the first Jain scholar to write on Yoga- Yogabindu, Yoga-vinshika, Yoga-shatak & Yogadrashti Samuchchayaare his compositions on Yoga. He will aiways be remembered for his valuable contribution to Jain literature.

The entire life of Haribhadara-suri depicts his keen desire for learning. Even though he was an established Brahmin scholar, he was humble enough to learn from a simple Jain Sadhvi. This is a great lesson in humility. One should not let pride come in the way of acquiring knowledge. Jain Agams describe the essence of jainism in a logical & convincing manner. A deep understanding of the Agams will lead one to practice the principles of jainism with more discipline & faith. The various compositions of Haribhadra-suri are very precisious & help us gain a better understanding of this very complex but well-defined & logical religion.



Charya Hemchandra was born in 1088 A.D. in the Modha Vanik (merchant) caste in the town Dhandhuka, sixty miles from the city of Amdavad in Gujarat State, India. His parents were Chachinga & Pahini. While Pahini was pregnant, she had a beautiful dream. She narrated her dream to Jain Acharya Devasuri who was in Dhandhuka at that time. The Acharya predicted that Pahini would give birth to a son who would make great progress in the areas of spiritual knowledge, conduct, & logic. When her son born, she named him Changdev.

The next time Acharya Devasuri was in Dhandhuka, he saw Pahini carrying her son. He said to Pahini, "Let me take care of this brilliant son. He has the potential of being a great spiritual leader." Pahini refused to relinquish her son to him. The Acharya persisted & reminded her that her son would become a famous monk & would glorify the Jain order. He requested her sacrifice to self-interest love &

for the child for the good of the people at large. Finally, Pahini surrendered & gave her son to the Acharya. He initiated Changdev into Jain monkhood & renamed him Somchandra.

Somchandra was very intelligent & very quickly mastered various philosophies, logic, scriptures, Nyaya, grammar, & more. Simultaneously, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, & generosity. Somchandra was incomparable in administration & efficiency. Acharya Devasuri made Somchandra an Acharya when he was only 21 years old & called him Hemchandracharya.

The fame of Hemchandra's knowledge gradually spread everywhere. A higher & noble form of culture was established due to the efforts of Hemchandra & the cooperation of King Siddharaj of Gujarat. When King Siddharaj died, Kumarpal succeeded him. King Kumarpal & Hemchandracharya were to enjoy a life long relation of teacher & disciple. The seeds of this spiritual relation had already been sown. Acharya Hemchandra had predicted seven years back that Kumarpal would become king & he had once saved the future king's life. Kumarpal considered Hemchandra his spiritual teacher (Guru) & benefactor & gave him exceptional honour. Kumarpal sought Hemehandra's advice in shaping his kingdom, & in a very short time Gujarat became a center of non-violence, learning, & good culture.

In his efforts, Hemchandra did not think of the development of his own career

but always of the welfare of all citizens. However, some Brahmins were very jealous of Hemchandracharya's influence over the king & they tried to disgrace him & Jainism. They approached King Kumarpal & criticized, "Hemchandracharya is a very egoistic person & has no respect for Hindu Gods." King Kumarpal was not ready to accept these accusations against his spiritual guru. To prove their point, the Brahmins requested King Kumarpal to invite the Acharya to the temple of Lord Shiva. They sought to humiliate the Acharva in front of the king since they believed that he would not go to the temple & bow down to Lord Shiva. When Hemchandracharya appeared, King Kumarpal said, "We will go to the temple of Lord Shiva." He accepted the offer without any hesitation. The Brahmins, barely able to conceal their joy, were delighted that their plan was working. To the surprise of the Brahmins, Hemchandra Acharya bowed down in front of Lord Shiva & said.

"I am bowing down to that God who has destroyed passions like attachment (Raga) & aversions (Dvesha) which are the cause of worldly life whether he is Brahma, Vishnu, Shiva, or Jin."

By this modest act, *Hemchandracharya* proved his noble attitude in his willingness to respect other faiths & pray to the virtues of other deities. This generous attitude is inherent in *Jain philosophy*. Jainism does not hold itself superior to other religions, but as peacefully coexisting with them. Under Acharya Hemchandra's influence King Kumarpal accepted Jainism. He prohibited violence & the killing of any animals in his kingdom. King Kumarpal made many laws that nurtured Jain religion. Vegetarianism was found not only in Jains but also in all the people of Gujarat.

Acharva Hemchandra composed several literary works consisting of many verses. He was the first to put non-violence on a political platform & he was the architect of the greatness & unification of Gujarat in the field of metaphysics, he was a Yogi. His work Yoga-shastra, a treatise on yoga. is very famous. People called him 'Kali-kal Sarvajna' meaning 'all knower in the present era of darkness'. He died in 1173 A.D. at the age of eighty-four. Jain culture still shines bright in Gujarat due to the influence of the literary works contributed by the great Acharya Hemchandra.

Mother Pahini's sacrifice of her love for her son is very praiseworthy. It is a great gift to the jain religion. It is because of Hemchandracharya that Kumarpal accepted Jainism & became a Jain. It is because of this that Jainism & vegetarianism flourish in Gujrat. Hemchandracharya's contribution of numerous literary masterpieces is a treasure for us. Only by studying these books, we can pay tribute to him.

GANDHARSACHARYAS

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Bhagwan

MAHAVIR

#### **BHARAT & BAHUBALI**

ord Rishabhadev or Adinath was known as King Rishabhadev before his renunciation of worldly life. He had two wives, Sumangala and Sunanda. By Sumangala, he had 99 sons, of whom Bharat was the eldest and the best known, and one daughter named Brahmi. By the second wife, Sunanda, he had one son named Bahubali and a daughter named Sundari. All of them were given proper training in different arts and crafts. Bharat became a great warrior and a politician. Bahubali was tall, well built, and strong andhence was called Bahubali. In Sanskrit, Bahu means arm and Bali means mighty. Brahmi attained a very high level of literary proficiency. She developed the first known script known as Brahmi script. Sundari was very proficient in mathematics. After Lord Rishabhadev attained omniscience, both girls renounced their worldly lives and became his disciples.

As a King, Rishabhadev had the responsibility of a large kingdom. At the time of his renunciation, he handed over the city of Vinita, also known as Ayodhya, to Bharat; and the city of Takshashila to Bahubali. To the remaining ninety-eight sons he gave different parts of his vast kingdom.

Bharat quickly established control over Vinita. He was an ambitious ruler

intended to become emperor of the entire nation. For this purpose, he organized a strong army and started developing different types of fighting equipment. He also possessed a miraculous wheel called Chakraratna (Chakra means wheel and Ratna means precious jewel) that would never miss its target. Then he embarked upon his journey of conquest. In those days, there was hardly anyone who could withstand his well-equipped army. He easily conquered all the regions around Vinita. Then he turned his attention towards his 98 brothers and asked them to acknowledge his superiority. They all turned to Lord Rishabhadev to ask for advice. Bhagawan explained about conquering their inner enemies (passions) and not external enemies. He also advised them on attaining liberation, a "True Kingdom". They all realized the futility of fighting with their elder brother; so they surrendered their territories to him, renounced worldly life and became disciples of Lord Rishabhadev.

Now only Bahubali remained and he would not surrender. He had a different vision. He was conscious of his right to rule the kingdom handed over to him by his father. Moreover he had the will and capacity to fight any invader. Therefore, when he received Bharat's request to accept a subordinate status, he refused and began preparations to fight. Both brothers were strong and war between the two was sure to result in large-scale bloodshed. Therefore, counselors on both sides tried to dissuade their masters from resorting to war but neither of them would give up his ground. War seemed inevitable and both the brothers brought their armies face to face on the battlefield. Everyone shuddered at the prospect of the heavy casualties that would result from the imminent war.

c o u n s e l o r s made one last effort. They explained to their masters that the main point of contention was to determine which brother was superior. Instead of assembling a large-scale war for that purpose, a fight between the two brothers would just as easily settle the issue and would avert unnecessary bloodshed. Both brothers thought this was an excellent idea and immediately agreed. The plan was to engage in a straight duel and the victor of the duel would be acknowledged the leader.

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Bharat and Bahubali both agreed to the rules. The day of the duel arrived. Bharat tried to beat Bahubali by using his various permissible weapons. All his attempts to defeat Bahubali failed. Bharat contemplated how unbearable and shameful his defeat would be. His ambition to rule the entire world was also at stake if he did not defeat his brother. He grew desperate and ignored the rules of the duel by unleashing his miracle wheel, the Chakraratna, at Bahubali. Bharat forgot one important characteristic of the miraculous weapon that it would not harm any blood relatives of the bearer. Therefore wheel the

returned to Bharat and Bahubali remained unharmed. Bahubali became enraged by Bharat's violation of the rules of the duel. He thought of smashing the elder brother with his mighty fist. As he-raised his hand for that purpose, the onlookers trembled at the thought of Bharat's imminent death.

Just as he was about to unleash his wrath, a flash of insight came to him. "What am I doing?" thought Bahubali. "Have I gone mad? Am I going to kill my elder brother for the sake of some worldly possession that my revered father willingly abandoned and which my other brothers have given up?" He shuddered at the prospect of the imminent death of Bharat. At that moment he changed his mind. He saw the evil in killing a brother he respected. Instead of lowering his hand to hit his brother, he used it to pull out hair (as the monks do during Diksha -renunciation ceremony) as a symbol of giving up everything and of renouncing the worldly life.

But Bahubaii had not lost his pride and ego. He realized that if he went to his father and stated his intent of renouncing the world he would be required to bow down and be subservient to his 98 younger brothers who were senior to him in monkhood. This was unacceptable to him. Instead, Bahubaii decided to seek STORIES PRECEDING BHAGWAN MAHAVIR

enlightenment on his own and started meditating on the very spot that he stood. He became so immersed in his meditation that he lost track of time and could not remember how long he had stood there. He stood in that very spot for so long that creepers began to grow around his feet.

A year passed with Bahubali standing in that posture of meditation. Yet, he did not gain enlightment How could he gain it without shedding his ego? At last. Lord Rishabhadev sent Brahmi

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and Sundari bring him to the right path. They came to the place where Bahubali was meditating. Seeing their mighty brother standing like a rock, they calmly told him, "You cannot get enlightenment while sitting on elephant. You need to get off the elephant." As their familiar voices reached Bahubali's ears. he opened his eyes in amazement and looked around but did not find himself on an elephant. He then realized that the elephant they were referring to was his ego. He immediately dissolved his ego and decided to go to Lord Rishabhadev and was ready to bow to his ninety-eight brothers.

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During his long penance, he had overcome all other defiling passions except ego which still remained between him and enlightenment. Now his ego was dissolved and humbleness prevailed in its place. Therefore, as he took the first step towards the Lord he achieved full enlightenment and became omniscient. Meanwhile, Bharat had become the undisputed emperor or Chakravarti of the world. He was the first Chakravarti of the current time cycle of Avasarpini Aara. He ruled equitably and in the interest of all. People were happy during his administration. India was recognized as Bharatvarsha. He himself was happy in every respect and ruled for a very long time.

One day a ring slipped off his finger while he was in his dressing room. He noticed that the finger looked rather odd without the ring. His curiosity overtook him and he removed all his rings and saw that his fingers were no longer beautiful. Then he took off his crown and other ornaments that used to decorate his body and looked in the mirror. He noticed that he did not look as handsome as he used to look.

This set off a train of thoughts. 'I consider myself handsome and strong but this entire look is merely due to the ornaments which do not belong to the body. The body itself is made up of blood and bones. Then why am I so attached to my body?' He thought further. 'My body will not last forever and will decompose sooner or later. At that stage, I will have to leave everything behind. The only everlasting entity is the soul.' He thus realized that nothing in the world, including his body, really belonged to him. He came to a major decision. "Why not do away with my attachment of all the temporary things and instead focus on something that lasts forever like my father did?" Thus, he developed an acute detachment for the worldly life. This reflection led to the rise of true enlightenment from within and as a result he attained omniscience or Keval-jnan in that very room as a lay person.

The focus of this great story is on ego and self-realization. Ego and pride build negative Karma and lead one to destructive behavior as detailed in the story. Ego also causes anger and leads one to irrational behavior. Ego and superficial pride must be overcome on the path to enlightenment and omniscience. We should all strive for cultivating humility, one of the fundamental principles of Jainism. STAR B

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TORIES PRECEDING BHAGWAN MAHAVIR

ne day Indra, the King of heavenly gods, praised the bravery and mercifulness of King Megharath on Earth during an assembly of demigods. He mentioned that King Megharath would not hesitate to give his own life to protect those who came to him

for shelter. Two demigods doubted Indra's statement. So Indra asked them to go to Earth and see for themselves. Since they could not appear on Earth in their heavenly At that very instant, a hawk flew into the King's court. He said to the King, "This pigeon is my food. Let me have him." The King was dumbfounded to hear a bird talk! However, he replied, "It is true that this pigeon is your food, but now it is under my shelter. I will not give you this pigeon, but I can give you some other food."He ordered his servants to bring a basket of fruits and vegetables. However, the hawk said. "I am not a h u m a n

## \_\_\_\_*King\_\_\_\_* MEGHARATH

forms; one of them decided to take the form of a pigeon, and the other took the form of a hawk. Down on Earth, King Megharath was sitting in his court surrounded by his courtiers. Suddenly a pigeon flew in through an open window and started circling the hall. To the King's surprise, it landed on his lap. It was shaking uncontrollably. The King realized that the pigeon was shaking with fear and had flown into the palace to seek refuge.

being, and I am not a vegetarian. I need meat (flesh) for my food." The King said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of courtiers said, "Your Majesty, why should you give your own flesh? Let's get the meat from a butcher.

The King replied, "No, because the butcher will have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it.

At the same time, it is also my duty to see that no one else is harmed in the process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his knife and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned. However, the hawk said to the King, "Oh King, I want the same amount of flesh as the pigeon."

Therefore, a weighing scale was brought to the court. The King put the pigeon on one side and a piece of his own flesh on the other. The King kept adding more and more of his flesh on the scale, but it was not enough. Finally, the King got ready to put his whole body on the scale. The court was stunned that the King was giving up his own life for an insignificant bird. Nevertheless, the King considered his duty to protect the bird to be above everything else. He sat in the scale on the side opposite the pigeon, closed his eyes, and began meditating.

As soon as the King began meditating, the pigeon and the hawk assumed their original divine forms. Both demi gods bowed to the King and said, "Oh great King! You are blessed. You deserve all the praise given by Lord Indra. We are convinced that you are a brave and merciful King."

With these words, they praised and saluted the King again and left. The whole court resounded with cheers of joy, "Long live King Megharath". Later on, the soul of King Megharath became the sixteenth Tirthankar, Lord Shantinath.

This story teaches us that it is the chief duty of everyone to protect and help those who are less fortunate. A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poor and gives food to those who are hungry and needy. A merciful person would not harm others to save his/her own life, but on the contrary, would sacrifice his/her own life to save the lives of the others.



Indian tradition sees God in Guru, as someone who can lead us from darkness to Dioine light. While a teacher makes us learn, a Guru helps us to transform and become. Complete surrender to God and Guru is the greatest preparation for a disciple. 2

## SHRIPAL & MAYANASUNDARI

ing Sinharath ruled over Champa-nagar. By his queen, Kamalprabha, he had a son named Shripal. The King died when Shripal was five years old. King Sinharath's brother Ajitsen was very ambitious and took this opportunity to seize the throne. He was keen on getting rid of Shripal in order to make his position as King secure. When Kamalprabha became aware of Ajitsen's vicious plan, she fled from Champa-nagar along with her son. Learning about her escape, Ajitsen sent his trusted soldiers to pursue her. How long could the poor lady go, especially since she had to run on foot with a young child? As the soldiers got close, she did not know how to save her son. She saw a group of lepers. In desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them.

Shripal was very bold and handsome. The leper colony became very fond of him and took great care of Shripal. Ultimately, Shripal contracted leprosy. When he became a youth, the people made him their leader, and named him Umbar Rana. Under his leadership, the group travelled from place to place and one day arrived at Ujjayini city, the capital of Malwa region.

King Prajapal was ruling there. He and queen Rupsundari had two daughters named Sursundari and Mayana-sundari. They were very beautiful and intelligent. The King loved both of them and made adequate arrangements for their training in the arts and crafts. The girls mastered all of them in due course. Once the King decided to test their knowledge and called them in the assembly hall. He asked a number of questions to Sursundari who gave satisfactory replies to all of them. At the end, the King asked her by whose favor she got all her skills and also the amenities and luxuries that she enjoyed. The girl humbly replied that she gained all that by the King's favor. The King was pleased with her replies and decided to reward her appropriately.

Then he asked several questions to Mayana-sundari. She too gave satisfactory replies to all his questions. At the end, the King asked her the same question that he had asked Sursundari. He had expected Mayana to give an identical reply and thus please him. But Mayana had total faith in the religious philosophy she had studied at length. She therefore replied:

"O father! The great King! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) Karma. Every one gets

whatever is written in his or her destiny due to his or her Karma. You yourself cannot give or take away anything."

Everything that she had received had been the result of her Karma. She must have earned good Karma in the past that resulted in the happy situations that she was undergoing. If she did not have that Karma to her credit, no one could bestow happiness on her. The king was exasperated to hear the unexpected reply. He repeatedly asked her to consider how she could have obtained anything but for his generosity. Mayana replied that everything right from her being born as his daughter up to her present situation could occur solely as a consequence of her good or bad Karmas, and no one or nothing could have made any difference.

King karma grew angry from her unexpected persistence. He could not believe that the girl could have received anything but for his favour. He could not believe that everything happens according to one's own Karma. He therefore decided to teach her a lesson -the hard way. He asked his men to find the u g l y man in Ujjayini. The men spotted Umbar Rana and brought him to the court. In utter disdain, the King instantly got Mayana married to Umbar and asked Mayana to undergo the result of her Karma. Rupsundari, the mother queen, was very unhappy at the sudden turn of events in her daughter's life, but she could not speak against her husband's will. On the other hand, the King looked for a suitable match for Sursundari in appreciation of her replies and got her married to prince of Aridaman Shankhapuri.

Mayana was deeply religious. She accepted Shripal in the guise of Umbar as her husband and took care of him. She went to temples and heard the sermons of monks (Sadhus) along with him. One day Mayanasundari and her husband went to see Jain Acharya Munichandra and talked about their problems and his leprosy disease. The Acharya was a well-known scholar of the time. He advised them to go through the penance of Ayambil Oli, known as Navapad (nine pious entities) penance, which can cure all types of diseases. They had to do this for four and

half years which results in Nine Ayambil -Oli (one every six months).

The Navapad Aradhana (puja) is observed by meditation and practicing a penance called Ayambil. One meditates upon Arihanta, Siddha. Acharya, Upadhyay, Sadhus (Pancha Paramesthi), Jnan (knowledge) Darshan (faith). Charitra (conduct), and Tapa (penance) known as Navapad. Ayambil is observed by having only one meal a day of very plain food without any spices, milk, sugar, salt, oil, ghee, fruits 11m and vegetables. This penance and

too. Since the change was apparently brought about by devotion to Navapad and practicing the penance, both of them continued to observe it even after that.

Once while they were at a temple, queen Rupsundari saw them. She was shocked to see that her daughter was with a handsome man instead of the leper with whom she was married. Mayana understood her anxiety and explained in detail everything that had happened. Rupsundari was extremely pleased to hear that. She told the king that Mayana's persistence

meditation are to be observed for nine days, twice a year, during the month of March/April (Chaitra) and September/October (Ashwin).

Accordingly, Mayana and Shripal devoutly observed Navapad worship and penance with all its vitality. The result was miraculous: Shripal's skin disease started fading. In due course, he got totally cured of leprosy and regained the skin that he had before contracting the disease. Now he looked like the handsome Prince that he had been. Mayana was very happy and blessed her Karma for that change about the theory of Karma had proved right. The king could also see the truth. Deep in his heart he used to curse himself for bringing misery in his lovely daughter's life. Now he too became happy and invited his daughter and son-in-law to stay with him in the palace. Shripal's real identity was revealed to all, and luckily his mother arrived at the palace and stayed with them.

Once there was a royal procession in which Shripal was seated on a horse along with the king. During the procession someone pointed a finger at Shripal and asked a relative who he was. The man replied that he was the son-in-law of the king. Shripal heard that. He became sad that he was being identified his relationship with his father-in-law. He felt that one should gain fame from one's own efforts and from association with relatives. He, therefore, secured permission from Mayana and the king and set by himself on an auspicious day.

He traveled far and wide, visited many places., and boldly faced the adversities that he encountered. During that period, he did not forsake his devotion to Navapad. *her* Consequently, with Mayana who was dearest to him. Then he decided to get back original kingdom of Champa-nagar. He sent a message to his uncle Ajitsen to leave the throne that he seized. Ajitsen was however too proud to give it up.

Therefore, Shripal invaded Champa-nagar with vast army. Ajitsen put up a tough fight. However,

h i s the h i s faith of Mayanasundari on the philosophy of Karma and her devotion to Navapad. It stresses the importance of her effort and determination to change her fate.

Mayana understood the nature of Karma. However, she was not contentwithherfate.Sheandherhusband,Shripal,exertedtheirownefforts into prayer and practice to improve his condition and were ultimately successful. They accepted that Karma had put them into their current condition, but they also knew that they could change their future if they only put effort into acquiring good Karmas and destroying bad Karmas.

survived all the ordeals. As was the custom at that time, he married many girls, acquired a lot of wealth and many followers. Equipped with that, he came back and camped outside Ujjayini. His army was so large that it virtually surrounded the city. King Prajapal thought that some enemy had come with a large force to conquer Ujjayini. He came to the camp and was pleased to recognize his son-in law. Shripal entered city where he was given a hero's welcome. His mother and Mayana were anxiously awaiting his arrival and were very happy to see him.

he

Shripal happily spent some time

Happiness or misery is a state of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of a r m y Karma is essential to was not a be content and match for Shripal's. happy. In the tough fight Ajitsen was captured and Charnpanagar was taken over by Shripal. He then gracefully released his uncle from captivity. Ajitsen now felt that his days were almost over, and he decided to

renounce worldly life. Thereafter Shripal

happily passed the rest of his life as king of

Champa-nagar.

## ILACHIKUMAR

n ancient times, there lived a wealthy businessman named Dhandatta in the town of Ilavardhan. His wife Ilachi gave birth to a very lovable and handsome boy. Being the only son, the parents deliberately kept him nameless as was the custom in those days. As the son of Ilachi he came to be known as Ilachiputra. He was raised with loving care and attention and never lacked any luxuries. He grew up to be a handsome youth and was eventually known as Ilachikumar. His parents felt it was time to find a wife for him. They did not need to look very far. Since they were a prosperous family and Ilachikumar was their only son, many families wanted their daughters to marry him. His parents prepared a list of selected names and asked Ilachikumar to choose the one that he liked the most. However. Ilachikumar could not make a selection.

> One day a party of acrobats came to

Ilavardhan. In those days, there were no stadiums where acrobats could perform. They performed their skills for their audience on the open streets. Beating drums to announce their arrival, the acrobats planted poles in an open square off the main street and connected them with ropes. Many people assembled there to watch the show. The acrobats climbed the pole one after another and started demonstrating their skills by performing on the rope. They were walking and jumping over the high rope, fascinating the people with their performance. Attracted by the commotion, Ilachikumar also went to watch the show. While watching the performance of the acrobats, his attention was drawn to the young daughter of the chief acrobat. She was very beautiful and was dancing very gracefully to the tune of the drums with bells on her feet. Ilachikumar was so mesmerized by her beauty and charm that he could not take his eyes off her.

At the end of the show, the acrobats descended the rope and started collecting money from the people who had assembled for the show. People were very pleased with the performance and paid handsomely. After collecting a large amount of money, the acrobats left the square to camp for the night and everyone else went home. Ilachikumar also returned home. But his mind was still on the beautiful girl he had seen that day. At dinner, his parents found him silent and unresponsive to their efforts to converse with him. His parents had never seen him so dazed. His father questioned his absent-mindedness but he did not answer. After dinner when his mother persisted on the reason for his silence, he finally replied that his heart was attracted to the acrobat girl and he wanted to marry her.

His mother was taken aback to hear that. She said that she could find him a very beautiful and lovable girl from a high caste and respectable family and asked him to forget the lower caste acrobat girl. Ilachikumar replied that he had never met any other girl who attracted him and he wanted to marry that girl. Acknowledging his resolve on the matter, she told her husband about their son's intentions. Dhandatta was shocked to hear this. He tried to dissuade his son from his intention but Ilachikumar remained firm. Dhandatta was a sensible man. He could see that Ilachikumar would not be at peace without that girl. He did not want to lose his son for the sake of prestige. He therefore called the chief of acrobats and requested to give his daughter in marriage to Ilachikumar.

The acrobat refused because he was bound by the convention of his tribe. Dhandatta thought that he might be looking for money for the girl. He therefore offered to give as much wealth as the acrobat wanted for agreeing to marry his daughter to his son. The acrobat, however, declined the offer and replied that he could not break the convention. Dhandatta then asked him about his tribal convention. The acrobat said that he could give his daughter only to the person who could win an award from a royal court by pleasing the king with his acrobatic skill and would then give dinner to his community from the prize money. Dhandatta was disappointed to hear that because it was apparently impossible for his son to fulfill the condition. He explained to his wife what had happened. She called her son and said that the girl would only marry an expert acrobat and asked him to forget her.

Ilachikumar was silent but his mind was racing with thoughts. He felt that he would not be able to live happily without the girl and was willing to make any sacrifice for her. He was even prepared to learn acrobatic skills for that purpose. His parents misunderstood his silence as disappointment and felt that in time he would recover. They tried to divert his attention to other matters to help him forget; Ilachikumar allowed them to believe that they were succeeding. But his mind was made up. When acrobat group decided to leave the town of Ilavardhan, Ilachikumar secretly left his home and joined acrobat group.

He discarded his fancy clothes and put on an acrobat's uniform. He started learning their skill. He was smart and .

diligently learned the acrobatic skills. The girl fell in love with him and helped him to learn the skills. With her help he easily mastered the skill and soon became an expert acrobat. When group reached the city of Benatat, he requested the father of the girl to organize a show at the royal court. Thereafter, the chief went to the young King and requested him to watch the performance of the young acrobat and to award him a suitable prize for his skills.

The King agreed and the acrobats erected the poles in the compound of the royal palace where the office of the state and the elite of the city were invited to watch the performance. The King occupied his seat in the balcony of the palace. Bowing to him, Ilachikumar went over the pole. Jumping onto the rope started displaying his acrobatic skills. He walked on the rope with ease and grace. He also perforn risky jumps and somersaults. It was a superb performance. No one had ever seen such acrobatic feats. Everyone was highly impressed with his skill. Ilachikumar felt gratified by the appreciation of the people. He thought that it was enough to please the King as well. He came down, and bowed to the King again and requested an appropriate award.

During the performance, however, the King's attention had been diverted by the beautiful girl. She fascinated him. He saw how she gazed lovingly at Ilachikumar throughout the performance.

He thought that he could easily gain her if he somehow got rid of Ilachikumar. The chief acrobat approached king and asked if he had enjoyed the performance. The King pretended that his mind had been occupied with problems of the state and he was not able to give his full attention the performance. He requested to Ilachikumar to show his skill again. Accordingly, Ilachikumar got on the rope again and displayed skills. At the end of the show, the king pretended to be drowsy and asked him to repeat the performance, Ilachikumar could not believe it. He suspected that there was something wrong. However, since he was still eager to accomplish his cherished goal of marrying the girl, he decided to try again.

He started the ropewalk once again. He triumphantly looked around. While up there, he noticed a beautiful woman offering sweet food to a young monk. She was in the prime of her youth and was very attractive and highly graceful. What surprised Ilachikumar was that the monk was completely unaffected by her beauty. He compared it to his own situation. He had changed his entire life for the beauty of one girl and the monk was impervious to the lovely woman in front of him. He was amazed by the self-contented and detached attitude of the monk towards the beautiful woman. What power kept the monk aloof in the presence of that woman? In addition, while remaining aloof, peace

STORIES PRECEDING BHAGWAN MAHAVIR

radiated from his face. This detachment of the monk raised a succession of thoughts in the mind of Ilachikumar.

Why do I not feel detachment in the presence of a beautiful young girl?" He also wondered why the king had asked him to repeat his performances. He suspected that the king must be attracted to that girl and must be waiting for him to fall from the rope. "If I fall from the rope, I would be badly hurt would not be able to perform acrobatic feats. In that case I will never be able to marry the girl for whom I have abandoned my home and my parents." He realized that the happiness he was looking for was an illusion. He began to recall his early religious training when he had been exposed to religious principles.

He had learned about the soul within the body and its immense capabilities. He realized that his a c h i e v e m e n t s as an acrobat must have been due to that inner capability. The



monk could remain unaffected because he remained tuned to his soul and stayed vigilant about the pitfalls. "As an acrobat I have to remain constantly vigilant because the slightest unawareness on my part can result in a fall from the high rope and possibly in my death. Why then should I not use the same vigilance for the sake of upliftment?"

He had treaded a long path of spiritual pursuit in an earlier life. The impact of that achievement was lying subdued within him, waiting for an opportunity to manifest itself. The sight of the monk provided the needed catalyst. He became fully awakened to the realization that he was a soul and that all the other situations were simply an illusion.While

on the rope, he dwelt deep into his Self and attained omniscience or Keval-jnan. Then he quietly climbed down the pole and bid farewell to every one as he left the place.

The focus of this story is on the principle of detachment. Attachment to materialistic things, people or feelings often causes misery to others and to us. We should strive to minimize our attachment to the outer world (i.e. detach ourselves) and focus on our inner self. Attachment is an obstacle in the path of self-realization. The monk's detachment towards the beautiful woman guided Ilachibumar onto the right path.

n ancient KURGADU times, there lived a businessman named Dhandatta, who was highly religious. He also raised his son to be very religious. Once, Dharmaghosh-Suri, the highly enlightened Acharya of that time, came to the town where Dhandatta lived. Dhandatta took his son to listen to his sermon. The boy was impressed by the Acharya's sermon that he decided to become his disciple. Accordingly, he renounced worldly life and became a monk at a very young age. The Acharya realized that boy the

had tremendous potential to be a great Jain monk. He therefore renamed him Kulaguru.

Monk

Kulguru studied the holy books and correctly comprehended their essence. He realized the role of Karma in the life of every being and thereby learned to maintain a high level of equanimity. He rigorously observed the code of conduct for monks. However, he could not overcome one problem. It was difficult for him to stay hungry and so he could not fast. He needed to eat at least once a day, that too a pot of rice, so he was called as Kurgadu.

Even during Paryushan Parva he could not fast even for a single day. As he ate his food on the days of Parva, he felt miserable and regretted that he was not able to fast. He attributed his inability to fast to his previous Karmas. When the other monks observed their fasts, he praised them and rendered every type of service to them. He wished in his heart that he could someday observe fasts.

It was during one monsoon season that an event occurred that changed his situation. During the monsoon season, Jain monks forgo traveling and remain in one place for the duration of the monsoons. Paryushan Parva falls during the monsoon season. During this Paryushan Parva, While eating, Kurgadu dwelt deeply on the inability of his body to remain without food even for a day Well read as he was, he could see that it must be the result of his previous Karma. He understood that all Karmas are shed after extending the appropriate consequence and this Karma too would be shed, made up his mind to passively accept what had been ordained by his Karma. Because of his study of scriptures, he had gained insight about the true nature of his soul. Despising himself for not observing fast was functioning as a handicap to the full realization of that true nature. Now, his willingness to accept what was a physical limitation endowed him the insight of distinguishing the nature of soul from the varying states of the body and mind. That gave rise to the manifestation of the true nature of the soul. His realization was strong enough to destroy all the defiling Karmas on the spot and he gained omniscience (keval-jnan) while he was eating. When one attains omniscience heavenly beings arrive to offer their obeisance. When other monks saw heavenly beings coming towards them, they felt that the heavenly beings were coming to praise them for their severe austerities. Instead, they turned to Kurgadu and offered their obeisance to him. No one understood why those observing severe austerity were left out while the one who could not observe had gained full enlightenment.

In amazement, they went to Dharmaghosh-Suri and asked him the reason for what had happened. The Acharya said that all of them were feeling very proud of their austerities and were unnecessarily disapproving of Kurgadu for not observing a fast. Thereby they were smeared by perception obscuring Karma that obscured right perception. He urged them to bear in mind that the primary purpose of observing austerities or any other religious practice was to gain modesty that leads to right perception and in turn helps to attain equanimity. They had misjudged Kurgadu who had realized the essence of religion. Earlier he had acquired obstructing Karma that did

STORIES PRECEDING BHAGWAN MAHAVIR

not allow him to observe the austerity. He felt sad and sincerely repented for that Karma which had become operative in his current life. By properly comprehending the role of Karma he acquired right perception. He regretted those Karmas but he was bearing the consequence of it with equanimity. This helped in wiping out the previously acquired Karmas without incurring new bondage.

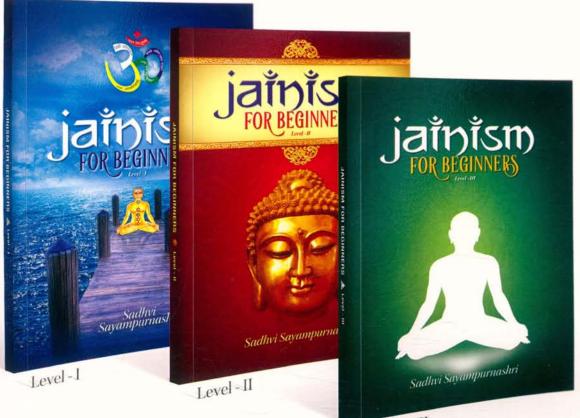
All the monks realized that they were indulging in unnecessary vanity that obstructed right perception. The Acharya also explained that the soul had nothing to do with the state and activities of the body. The body is obtained as a consequence of

the operative Karma and should be used., simply as an instrument for realizing the true nature of soul. It can be an effective instrument only if it is used purposefully. Understanding the true nature of the soul is the essence of religion and it is the only thing worth pursuing in this life. We should never look down upon anyone who cannot observe austerities and penance or one who cannot follow the religious principles as much as others. Rather than putting these people down, one must encourage them to do so with compassion and realize that it is due to the Karmas of that person that they are unable to do so. One must never be proud of the austerities that one is able to perform.

Naming and labelling are habitual. but that habit can be broken. Naming something as bad, causes an emotional contraction within you. When you let it be, without naming it, enormous power is suddenly available to you.

Feeling thy Presence. Feeling thy grace. Feeling thy radiance. You are my source of faith & strength. You are my path & destination. And I am always connected to you. Nothing of me & everything of you. Lead me higher Lead me deeper Lead me beyond Lead me to 10-11.





Level-III

Dont miss Et!

## JAINISM