



We Jointly Create

# Ahimsa World

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## चषाचास



The newsletter by WJC dedicated to peace and non-violence



चेतन्य काश्यप फाउण्डेशन द्वारा संस्थापित

# अहिंसा ग्राम

गरीबी से मुक्ति - विकास की युक्ति



गरीबी उन्मूलन के लिए निःशुल्क आवास आजीविका और संस्कार का आदर्श प्रकल्प

**आवास:** १०० आवास: २ कमरे (१०'X१०' एवं १०'X६') रसोई, स्नानागार व शौचालय। **चयन:** किसी भी धर्म, जाति सम्प्रदाय के भेद बिना अभावग्रस्त परिवारों का।  
**आजीविका:** रोजगार प्रशिक्षण: व्यक्तिगत योग्यता एवं कार्यक्षमता का विकास। गृह-उद्योग तकनीक का प्रशिक्षण। उत्पादित वस्तुओं को बाजार मुहैया कराना।  
**संस्कार:** अहिंसा प्रशिक्षण: योग, ध्यान व संकल्पों द्वारा शाकाहारी अहिंसक जीवनशैली का विकास। **धार्मिक सद्भाव:** सभी धर्मों के प्रमुख त्यौहारों पर सामूहिक प्रार्थना सभा।

## शिक्षा एवं खेल



### जीवन विज्ञान

मूल्यपरक योग व नैतिक शिक्षा के पाठ्यक्रम का म. प्र. के तीन जिलों में संचालन।



### चेतना खेल मेला

स्कूली स्तर पर खेल भावना वृद्धि का व्यापक अभियान- ७२ स्कूल-१२ खेल-५०० शील्ड व पदक तथा ५००० सहभागियों समेत देश का एक अनूठा आयोजन।



### काश्यप विद्यापीठ

सी. बी. एस. ई मान्य अंग्रेजी माध्यम हाईस्कूल, आदिवासी अंचल चेतन्य ग्राम बदनावर के सह-प्रायोजक

## सामाजिक विकास एवं सद्भाव



### पारिवारिक विवाह केन्द्र

वैवाहिक उत्सव ११,०००/- में सरल व मितव्ययी रूप से करने के लिए पारिवारिक विवाह केन्द्र।



### “जैन गौरव” अलंकरण

जैनत्व को गौरवान्वित करने वाले व्यक्ति को भारत जैन महामण्डल के माध्यम से दिया जाने वाला वार्षिक अलंकरण।



### माहे रमजान

पवित्र कुरान की शिक्षाओं पर आधारित रमजान माह के लिए विशेष ३० एपिसोड का एक टी. वी. सीरियल।

**चेतन्य काश्यप फाउण्डेशन**

सामाजिक उत्थान, धार्मिक सद्भाव, खेल तथा शिक्षा को समर्पित प्रतिष्ठान

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## ➤ Contents ◀

○ Presidential-Dr. N.P. Jain 4

○ On Varshavasa : A Comparative  
Overview 9-12

○ Editorial-Chetanya Kasyap 5

○ Varshakal 13-14

○ News Of Interest 6-8



### COVER CONCEPT

**The whole monsoon environment is created at the background and the religious activities as well as the monks who have to stay indoor during rain are depicted with the diffuse image of a spiritual person meditating with a house element bounding that spiritual image.**

**Designed by : Shailesh Surve-9820376169**

Disclaimer :The Views expressed in this news letter are of the respective contributor and WJC does not necessarily concurs with the same.





**PRESIDENTIAL**

Dr. N.P. Jain



Jain religion and its deep compassionate philosophy is anchored on 'Shraman Sanskrit'. Beginning with the 24 Tirthankaras, the long and hoary tradition of Jain Acharyas, Upadhyays Saints, munis have incessantly nourished this thought-cum-practice culture by practicing first and preaching later. The practice of Ahimsa, Aparigraha and Anekant is rooted in not only reverence for all life, but also renunciation of material Attachments and bonds. While the Jain religion prescribes a pragmatic code of conduct for the lay persons, for total renunciates the code of conduct is governed by strict observance of Mahavratas, and a daily routine which mirrors self-restraint, self-sacrifice, abstinence and 'Sadhana' of the most rigorous kind.

Jain Munis never stay at one place for more than 3-4 weeks, and Travel on foot without any footwear. They partake food once a day as 'ahar' offered to them by devotees. Only once a year during the rainy season, the months of Shravan, Bhadrap, Ashvin and Kartik, They stay at one place decided by the Head acharya of their sangh. Chaturmas or Varshavas, as it is called becomes a unique time period for the society to come in close contact with munis, to interact with them, to hear their religious discourses, to understand the essence of Ahimsa in action and to seek inspiration for gradual withdrawal from material bonds and worldly pleasures. Presence of Munis also stimulates devotees to observe fasts. It is not uncommon to see devotees observing for 3 days, 7 days, 11 days, 21 days, 30 days and even more fasts and renouncing consumption of avoidable and harmful items.

The practice of Chaturmas was evolved since during rainy season, walking on foot may

cause more insolence and cruelty to numerous insects and life forms, But it has come to simplify a period when munis set know the depth of devotion of their devotees and have an opportunity to guide them in the right direction of self-discipline, self-denial and compassion in action for other living beings. The public also gets an insight into the scholarly thinking and interpretation of the saints, and get an valuable opportunity to settle their queries and key festivals. Infacts the most sacred festival for Paryushan comes up in this period. The presence of Jain gurus becomes highly motivational to the devotees, and by listening to them adults and children alike benefit a great deal.

Jain Shraman Sanskrit has come to be simplified in the practice of Chaturmas. The tradition of Chaturmas and greater renunciation, non-attachment and voluntary abstinence through fasts and self-denials has greatly influenced evaluation of similar devotional practice in Hinduism and Buddhism and strict approval of fasts, and rituals

Chaturmas for renowned and erudite Acharyas with their rough becomes a memorable occasion as it unravels a rare window to peep into and assimilate the essence for Jain philosophy as a 'way of life' as a 'way of life' as ethice in action as great harmonizing elements that inspire peaceful coexistence, helpful interdependence and love for all universal elements, Chaturmas provides an outstanding opportunity for both munis and devotees to scale higher up to the summits of devotion and worship. Varshavas bring out kindly what uttaradhyayana has defined as the image of a muni :

"A person does not become a monk by more sharing his head, nor a Brahmin by chanting mantras, nor a muni by living in the forest, nor a hermit by wearing Kusa grass clothes. One becomes a monk by equanimity, a Brahmin by celibacy, a muni by knowledge and a hermit by austerities.





संपादकीय

## वर्षावास : संस्कारित व व्रती समाज निर्माण का पथ

- चेतन्य कुमार काश्यप

अ

ध्यात्म के आधार पर जनमानस को दर्शन प्रदान करने का कार्य कई महापुरुषों ने किया। दर्शन को संस्कार में परिवर्तन करना एक बौद्धिक कार्य है। संस्कारों को जीवनशैली बनाना प्रायोगिक पक्ष है। मानव के चंचल मन में अध्यात्म-दर्शन को स्थापित करना प्रथम कर्तव्य है। संस्कारों को जीवनशैली में स्थापित कर उस पर निरन्तर चलाते रहना एक दुरुह कार्य है। वर्षाकाल का उपयोग आंतरिक चेतना जागृत करने के लिए ज्ञानियों का सदुपयोग है। सम्पूर्ण विश्व में वर्षाकाल अनादि से कष्टप्राय रहा है। वर्षावास, भौतिक कार्य-कलापों व व्यक्तियों की इच्छाओं का सुप्तवास रहता है। इस काल में व्यक्ति जाग्रत रहता है, पर चलायमान कम होता है। जैन दर्शन में अहिंसा की सूक्ष्म व्याख्या से ज्ञात होता है कि इस काल में अत्यधिक जीवोत्पत्ति होती है। इसलिए जीव मात्र के पति संवेदनशीलता हेतु साधु-साध्वियों के पद विहार को भी निषिद्ध किया है।

व्यवहारिक धरातल पर भी गौर करें तो इस काल में संस्कार संलग्नता सहज महसूस होती है। भौतिक जीवन की आपाधापी में अन्तर्चेतना का दर्शन करना आवश्यक है। जीवन में अन्तर्चेतना को बाह्य चेतना में स्थापित करने हेतु नियमितता आवश्यक है। साधु-साध्वी के चार माह के स्थिरवास के सदुपयोग का यह उत्तम समय है। स्वविवेक से ग्राह्य धर्मचेतना में प्रतिष्ठित होने का यह काल सर्वानुकूल लगता है।

सम्पूर्ण भरतक्षेत्र में सावन-भादवा नम व सुप्तकाल व कुँवार-कार्तिक उष्ण चैतन्यकाल होते हैं। अतः प्रथम दो माहों में सामूहिक रूप से प्रवचनों का सूक्ष्म रसपान तत्पश्चात पर्युषण पर्व व दसलक्षण पर्व में त्याग, तपस्या किया जाना, बौद्धिक विकास व आत्मिक प्रवृत्ति के विकास का क्रम दिखता है। उपरांत दो माह में क्रियाशीलता जागृत रखकर संस्कारों को जीवनशैली बनाने का श्रेष्ठ समय है।

जैन दर्शन हमेशा से प्रकृति के तालमेल से ही जीवन जीने की बात करता है। वर्षाकाल में अन्तर्चेतना को जाग्रत

करना तथा बाह्य चेतना को संस्कारित करने का क्रम निश्चित ही श्रेष्ठ मानवीय समाज प्रवृत्तियों के निर्माण का प्रकृति से मेल खाता हुआ स्वयंसिद्ध प्रयोग है।

भारतीय संस्कृति में जैन दर्शन को हमेशा निवृत्ति मार्ग का दर्शन माना गया है। वैदिक परम्पराएं प्रवृत्ति मार्ग में आती हैं। जैन परम्पराएं निवृत्ति मार्ग में आती हैं व बौद्ध परम्पराएं मध्यममार्गीय हैं। ऐसा दर्शनशास्त्रियों का विचार है। लेकिन जब-जब हम जैन क्रिया पद्धतियों का विश्लेषण करते हैं तो प्रवृत्ति मार्ग की प्रमुखता भी नजर आती है,

वर्षावास में साधु समुदाय का स्थिरवास व उसमें प्रवचनों का क्रम विचारणीय है। उपाश्रयों का निर्माण व समाज द्वारा उसमें एकत्र होकर धर्माधना करना निवृत्ति मार्ग पथिक से ज्यादा सामुदायिक भावना का परिचायक है।

महावीर के अनुयायियों की पर्युषण को 'पर्व' रूप में मनाने की परम्परा सम्पूर्ण विश्व के दर्शन शास्त्रियों के लिए एक आश्चर्यजनित अनुभव है। जहां पर 'पर्व' की परिभाषा सिर्फ आनंद, उल्लास व भाव विभोरता में ही है। ऐसे बहुसंख्य समाज में 'पर्व' को विचारों के श्रवण, आचारों की अनुशासिता व व्यक्तिगत त्याग जैसे व्रत व उपवासों से जोड़ना एक भागीरथी कार्य है।

पर्युषण पर्व के समापन पर 'क्षमा दिवस' मनाना तो लगता है मानवीय कल्याण के समस्त दर्शनों का 'मुकुट शिरोमणि' है। अतः हम निश्चित कह सकते हैं कि वर्षावास त्यागियों के विचार श्रवण, जन-जन की सामुदायिक आराधना, व्यक्तिगत त्याग, तपस्या व क्षमा मांगना ही नहीं उसमें दूसरों के द्वारा दिए दर्दों व कष्टों को भी क्षमा करने का भाव स्थापित कर स्वयं को श्रेष्ठ मानवीय समाज का पथगामी बनाने का प्रस्तुतिकरण है।

वर्षाकाल का संस्कारित व व्रती समाज निर्माण के लिए उपयोग जैन दर्शन का विश्व में समस्त दर्शनशास्त्रियों के लिए क्रियाशीलता को विकसित करवाने का श्रेष्ठ अवदान है।



## NEWS OF INTEREST

### INTERNATIONAL SUMMER SCHOOL FOR JAIN STUDIES



University scholars of North America attend the first summer school in advanced Jain studies to India. Seven scholars, including Prof. J. Fredrick, three Ph.D. and 3 MA students attended a two months intensive Jain studies program from June 1<sup>st</sup> to July 31<sup>st</sup> 2005. This program consisted of six modules namely:

- 1) Visit to temple/sthanaks
- 2) Two 1.5 hours classes on Jain Philosophy
- 3) Three hours of self study
- 4) 1.5 hours one lesson on application of Jainism in various aspects of our life
- 5) Evenings with Jain families
- 6) Weekend trips to sacred Jain/places monks

More than seventy Jain scholars delivered 120 lessons. The students stayed 15 days each at Delhi, Jaipur, Ladnu and Indore to study Jainism. The daily lessons begin with chanting of Navkar Mantra.

This programme was inaugurated on 5<sup>th</sup> June 05 at the famous India International Centre in the auspicious presence of Mr. Adnan Siddiqui, Cultural Attache in US embassy in India, Dr. Sulekh Jain, Sh. Pratap Bhogilal and Sh. Shugan Chand Jain. Prof. Cromwell

Crawford's message was read by Shugan Jain. The programme was concluded with Jain vegetarian meal.

### ACHARYA MAHAPRAGYA FELICITATED ON HIS 86<sup>TH</sup> BIRTHDAY

New Delhi: Acharya Mahapragaya, who is in the city as a part of his five -year ahimsa yatra, celebrated his 86<sup>th</sup> birthday on Sunday. President APJ Abdul Kalam and BJP president L.K. Advani congratulated the Acharya, as did thousand of devotees.

Speaking on the occasion, Kalam said: "Six years ago, when I met Acharya, he advised me to devote the rest of my life to preparing peace missiles. I accepted the challenging task and occupied myself in peace activities."

The Acharya, Kalam said, entrusted him with the even more challenging task of "re-forming the faulty system of modern economics by preparing a complete action plan based on not only the principles of modern economics but integrated with inter-disciplinary research in diverse branches like science, sociology, psychology, philosophy and also religion."

In his birthday message, the Acharya said: "Every person should live his life cycle properly. We are Indians but we do not follow our traditions and rituals. We should not only think, but should do some lateral thinking"

### BOMBAY EXILES ITS MEAT-EATERS

Rich vegetarians in Bombay are turning sections of their city into meat-free zones – to the indignation of meat eaters barred from living there. Housing complexes and whole neighbourhoods in India's most cosmopolitan city are going vegetarian. Even on Malabar





Hill, where foreigners and Indian millionaires live in mansions, some shop owners refuse to stock meat products.

Leading the stealthy enforcement of the meat fatwa are businessmen – diamond merchants, traders, industrialists and clothing exporters. Many are from Gujarat, where vegetarianism is common, or are Jains, vegans who do not even eat root vegetables such as onions, garlic and potatoes. For a long stretch of Marine Drive – Bombay's Champs Elysées – there are no restaurants serving meat, fish or eggs. Even Pizza Hut has gone vegetarian.

## TEMPLES

Europe's oldest civilization has been discovered by archeologists across the continent. More than 150 large temples, constructed between 4800 B.C. & 4600 B.C., have been unearthed in fields & cities in Germany, Austria & Slovakia, predating the pyramids in Egypt by some 2000 years. The network of temples, made of earth & wood, were constructed by religious people whose economy may have been based on livestock farming. Excavations have taken over the past three years but discovery is so new that the civilization has not yet been named.

Shri L.M. Singhvi in his book, in relation to past archeological discoveries also corroborates the above findings. "As noted by Pandit Sukhlal Sanghvi, during an excavation in 1949 in Cyprus, a bronze statue of first Jain Tirthankar Rishabh dev was found belonging to the second millennium, cca. 1250 B.C. Recent marine archeology in the bay of Cambay threw up underwater discoveries of submerged civilizations that existed before almost all other known ancient civilizations."

*(Source: Ahimsa Times)*

## PRAYER

O God,

- 1) When circumstances are difficult, at that time please teach me how to live in a beautiful way.
- 2) When all things go wrong, at that time please teach me how not to lose the smile and cheer.
- 3) When circumstances are such that one gets angry, at that time, please teach me how to be at peace.
- 4) When work is extremely difficult, at that time please teach me how to persevere in that work.
- 5) When I am besieged with bitter comment and when calumny rains on me, at that time please teach me what I could find from these what is worth imbibing.
- 6) Please teach me how to remain balanced in mind when there are a lot of attractions, praise and flattery.
- 7) When I am besieged with difficulties on all four sides and when my confidence/faith is shaking and my mind is drowned in the well of hopelessness, at that time please teach me how to keep courage and peace of mind in the expectation of your mercy.

- *Translated from Gujrati Prayer by Kundnika Kapadia*

The will to serve others must eclipse drive to promote self. Humility can even carry a certain spiritone. Leaders should think and act beyond self. You have to utilize your potential and endeavour to make a difference to the world and make it a better place for others, Give without expecting and I can assure you that the world will give you what you deserve and more, in return. This is the most powerful law of life. Selfless action, action filled with love will liberate you. It will provide you powerful perspective such that you will be able to see the world in new light. Love is expansion. It is that emotion which allows us to go beyond our pedestrian preoccupations. It helps us develop multiple perspectives giving to us the power to tap into cumulative intellect and collective consciousness.

- *Pritam Singh*



WJC WITH HEAVY HEARTS PAYS TRIBUTE TO ALL THOSE WHO HAVE LOST THEIR PRECIOUS LIVES IN NATURE'S FURY, THE SEVEREST TORNADO IN RECENT YEARS. THE DAMAGE IS IMMEASURABLE. PEOPLES' SUFFERING IS BEYOND IMAGINATION. WE WOULD LIKE TO CONVEY OUR HEARTFELT CONDOLENCE TO THE BEREAVED FAMILIES.

FOR WJC  
**Dr. L. M. SINGHVI - PRESIDENT**  
**PRATAP BHOGILAL - CHAIRMAN BOARD OF TRUSTEES**





## ON VARSHAVASA : A COMPARATIVE OVERVIEW

By Dr. A.P. Jamkhedkar

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The canonical literature of the Buddhists and the Jains as also the later portions of the Vedas (*the Vedanta of common parlance or the Aranyakas and Upanishads to be specific*) contain philosophical discussions of teachers, both conformists and non-conformists. These teachers are referred to many times by their names: Janaka the king of Mithila, Nachiketa, Yajñavalkya, Siddhartha Gautama Shakyas or Mahavira Nigantha Nâtaputta. Any renowned sophist preacher, who had a good following, was referred to as a *titthiya*. The Buddhist canonical literature informs us that there were at least 63 such teachers and their sects which were known and recorded. These were classified into four groups as i) those who believed in destiny (*niyativadins*), ii) agnostics (*ajòeyavadins*), iii) those who believed in free will of the soul (*kriyavadins*) and those who did not (*akriyavadins*). It is difficult to know the exact nature of the philosophical dogmas of each of these of 63 schools, but it is clear that except the agnostics and hedonists (*lokatavadin*) most of the philosophical schools had one doctrine in common that influenced their thinking and dogmatic structure, which was the doctrine of *karman*. Followers of this doctrine believed in renouncing the material world in quest of the highest reality, and its realization, if not in this incarnation at least in some next. The doctrine of transmigration of soul was so powerful a

way of thinking in Early Historical India that even those who believed that every soul's goal was pre-destined, (*niyativadins*) like the Ajivikas (a powerful sect from 6<sup>th</sup> cent. B.C. to 1000 A.D.), believed in the transmigration of soul through lakhs of species of lives (animal, botanical, human, divine etc.) The first historical exposition of the doctrine of *karma* in the Vedic tradition is in the *Brihadaranyakaupanishad* at the hands of the great Upanishadic teacher Yajñavalkya. Similar credit can be given in Jain tradition to 23<sup>rd</sup> tirthankara Pârśvanatha (C. 8<sup>th</sup> Cent. B.C.), and *Shakyas Gautama* (6<sup>th</sup> cent. B.C.) in the Buddhist tradition. But the devout in both these traditions, Buddhist and Jain, believe that it was revealed to their respective mythical predecessors millions of years ago.

It would be interesting in this context to understand the set of rules observed by such a religious mendicant who renounced the world. The basic idea of not remaining stationary on the part of such a renouncer was that a soul was bound to return to this world because of the good and bad *karman* resulting from attachment (*raga*), hatred (*dvesha*) and ignorance/infatuation (*moha*). It was therefore thought better not to reside longer than a night in a village and five nights in a city. However all this activity of traveling, moving from one place to another, comes to a grinding halt during rainy season, for very practical reasons,



in the case of the army and caravan merchants. In fact they return to their original places of residence. The religious mendicant had an additional reason. It is told in the Buddhist tradition that monks came and reported to Buddha that rival preachers deprecated the Buddhist monks as they did not have any respect for the life forms that sprang up during rainy season from the womb of the earth. The Buddha then asked them to observe the retreat of rainy season (*varshavasa*). Another custom common to monks was observing fast and a vigil i.e. *uposatha*, on 8<sup>th</sup> of each fortnight, and the full moon and new moon days. As during this period, the community of such groups of monks lived together more significantly, any transgression reported by the transgressor or himself or others, was punished by the seniors. For this semi judicial procedure it was also necessary to demarcate and define geographical boundaries of the parish (*uggaha* of the Jains) where the monks lived during the rainy season.

The concept of three units of four months within an year (*chaturmâsa / mâsyâ*) is early Vedic, indicating that the year was divided into three main season such as summer (*grishma*), rainy season (*varsha*) and winter (*hemanta*). This is known also from early Buddhist inscriptions. In later Hindu literature *chaturmâsyâ* came to be associated with the religious observances during the rainy season because of the retreat of the monks and the pauranik rituals of this period that became popular in the masses.

Usually the retreat of the monks started either with the full moon day of the month of *Ashadha* (June-July of the English calendar) or *Shravana* ( July- August) and ended with the full moon day of the month of *Kartika* (October-November). As is clear from the *Kalpasutra* of Bhadrabahu (3<sup>rd</sup> cent. B.C.), lord Mahavira thought that one could postpone inauguration of the retreat till the 5<sup>th</sup> day of

*Bhâdrapada* (August- September) as the laymen, who mainly provided lodging during rainy season to the monks, were busy in repairing and tidying up their houses before the onset of the monsoon. And it was because of this option the ritual involved, in Jain tradition, to recite publicly the *Kalpasutra* and ask for forgiveness of each other at the end of it. The ritual ultimately took the form of a festival during which the monks were felicitated and copies of *Kalpasutra*, many times illustrated, made and offered to monks and the libraries (*bhandaras*) of the monastic establishments (*upashrayas*). In modern times it has gained more popularity and has become a token of mutual goodwill and communal harmony among the people in general. Though the retreat in rainy season (*varshavasa*) is common to all the three religious traditions, every community has its own historical development and formation of different conventions, rules and observance customs. Buddhist monks now a days seem to be attaching themselves to monasteries and leading a settled life. As a result, in Buddhism such monasteries became places of permanent residence of monks, eventually also centers of higher learning and sacred places of pilgrimage.

### Vedic Tradition

The history of Hindu monachism has a development somewhat different from than that in Buddhism and Jainism. The main emphasis in the Vedic way of life was on performance of the sacrifices all over the year. The merit acquired from the performance of the sacrifices was not enough for the spiritual welfare of an individual. It was realized that unless the performance of sacrifices and discharging of duties was tempered with ethical conduct and had spiritual foundation one could not go beyond the heaven (*svarga*), could not avoid transmigration and attain highest spiritual goal of release (*moksha/ apavarga*). Curiously enough the Manusmriti





does not make any special mention of a retreat in rainy season, as a Hindu monk lived alone, most of the time on the fringes of the forest. The emergence of different sects like *Pasupatas* wherein community of monks lived together in a monastery is a late development in Hinduism and has not been therefore taken into consideration here.

### Jain Tradition

The Jainas have a somewhat different story to relate than the Buddhists and the Hindus. The Buddhists preferred usually a place outside the village or the town where the *viharas* were built. As the descriptions in the Chullavagga of the *Vinayapitaka* would indicate, those structures were probably temporarily constructed in an old or deserted park. But certainly by about 1<sup>st</sup> century A.D., the Viharas became places for permanent residence of the monks and some of them famous learning centers. In the case of the Hindus the practices differed from sect to sect. And the general picture that can be constructed from the *Manusmriti* shows that majority of the monks led a lonely spiritual life, never a corporate one. The Jain monks led their spiritual life under the leadership of an *acharya* who was the spiritual head of a *gana*, that was subdivided in *gacchas*. The nuns had their own subdivision supervised by an initiator (*pavattini*) under the ultimate guidance of an *acharya*. The Jain monks thus were part of a well-knit corporate system. In contrast to the Buddhists, the Jain monks preferred to live in a monastic residence (*upashraya*) that was in the city or a residential locality. The institution of the *upashraya*, managed and patronised by the laity still continues in the modern times. Besides the work popularly known as Kalpasutra composed by the ancient sage Bhadrabahu, seventh pontiff from the Lord Mahavira (4<sup>th</sup> century B.C.), there is another book of the same title. This is larger in extent and describes the ideal conduct of the monks in general. This Kalpasutra therefore is known

as the large one (*Brihatkalpa*). The other Kalpasutra prescribes rules of conduct for monks during the rainy season (*varshavasa*). The Kalpasutra of Bhadrabahu that deals with the rainy season retreat preserves the customs that developed during the times of Mahavira.

The Kalpasutra is divided into three parts viz., a) *Jinachariya* (the Biographies of the Jinas), b) *Gurvavali* (the line of Teachers), and c) the *Sahasamayari*; (the right conduct of the monks), and all these sections are recited for nine days before the actual commencement of the retreat of the monks. Lord Mahavira had enjoined that in no case the commencement of the four months' retreat be delayed beyond the 5<sup>th</sup> day of the Indian month of *Bhadrapada* (August-September). The convention of concluding of recitation of the text on the 5<sup>th</sup> day of Bhadrapada was scrupulously observed. During the sacred celebration (*parva*) even in modern times both the lay and the monks remain present. In western India this day is known as Jain Samvatsari and the laity makes it a point to ask for forgiveness; the usual expression used is '*micchami drukkadam*' (I reproach the evil deeds). This was in imitation of the ritual followed by monks at the end of the retreat when all monks, senior or junior, ask forgiveness for any misconduct. The whole ceremony is therefore referred to as *pajjosavana pavva*, or *pajjusan* in modern parlance.

The retreat, as observed earlier, could start in the case of the Jain monks one month and twenty days after the 1<sup>st</sup> day of the month of Ashadha. This concession was given to the monks in view of the preparations and precautionary repairs that were undertaken by the lay patrons for their own houses. It is clear that instead of a separate building for the use of monks, which nowadays exists in every Jain locality, the pious householders reserved a portion of their house for the use of the monks. Once decision about locating the residence (in a village, town or a city) was taken the boundaries of the parish were automatically



fixed to a distance of about eight kilometers and any sizeable body of water (like an unfordable river) whichever occurred earlier.

One of the foremost rules for the retreat was full obedience to your superiors, whether a teacher (*uvajjnaya*) initiator (*pavatti*) or an abbot (*ayariya*), in the case of the prescribed conduct pertaining to all activities including begging of the food, food itself, or any special religious austerities. A monk could never leave his residence without the permission of the elders and could never pass a night beyond the self-imposed limits of the parish (*uggaha*), in theory, even for a moment. There are detailed rules regarding houses where to beg and where not to (obviously because of the strict observance of non-violence) as also the items of food. Nine liquids including those like honey, molasses, liquor, were never to be accepted; nor any favourite preparation indicated to the donor. One could of course, with permission, beg special food on behalf of the sick, for a superior or a specially busy monk. One could beg the food only once in a day. But those who were fasting and practicing austerities had concessions and specially prescribed liquid and solid diet. One could never ask food from an immediate neighbour or at a place of public feast.

Jains have gone deep into the details of different types of new life that spring up during rainy season. In the Jain traditions, these micro life forms (*panasuhuma*) are understood to be of eight types and subsist on grains, grass, flowers and grow also on parts of your body. Special care, therefore, is to be taken not to keep wet or damp different limbs like hands, feet or head. As water has minute life forms, natural and raw water is not to be allowed to be mixed with food. Care is also to be taken not to get exposed to rain while begging food. While taking shelter during actual showers of rain, precaution has to be taken that people in general did not doubt the character of the monks. If a mixed group takes shelter the place cannot be secluded, and has to be remain

open to the public eye. The monks look after the tidiness of the place and belongings like the seat, the bedding, sheets and clothes. On days of sunshine these are to be exposed to the sun. Special care had to be taken for the disposal of urine, spittle, excreta and stored in pots that are specially provided. As a part of personal hygiene care is taken to remove or trim hair on the face and head. The other two sections viz., the Biographies of Jinās and the enumeration of the names of teachers who formed a spiritual chain show the continuity of the tradition of observing retreat right from Mahavira's times. These portions, as philological and historical scrutiny would show, did not form part of the Kalpasutra composed by Bhadrabahu and were added about a thousand years later, close after the redaction of the Shvetambara canon by *Devarddhigani Kshmarshravamana* in early 6<sup>th</sup> century A.D. The language is close to the Maharashtri Prakrit of 6<sup>th</sup> century A.D. and the list of the names of masters (*acharyas*) contains the name of redactor *Devarddhigani*. This was obviously to authenticate the reliability of the rules of retreat.

It is also not a coincidence that the final day of the *pajjusan* festival falls on the fifth day of Bhadrapada of the Indian calendar. In Hindu tradition it is known as the *Rishipanchami*, on which day the householders offer water libations and worship the sages who were the authors of the sacred writings in the tradition, before the commencement of the *chaturmasya* (i.e. the four months' retreat.)

The above exposition would very clearly show that the three religious traditions of India have certain dogmas common in their religious thought; they however, interpret them in their own way as can be seen in the case of the karma doctrine. From these different interpretations are derived the varied religious practices. These as we have observed are apparently different, but at the same time run on parallel lines because of their fundamental unity.

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# વર્ષાકાળ

- જિતેન્દ્ર બી. શાહ

**મા**નવજીવનને પ્રભાવિત કરનાર અનેક પરિબળો છે તેમાં કાળ-સમય પણ એક પરિબળ છે. સમય નવાને જૂનામાં અને જૂનાને નવામાં પરિવર્તિત કરી દે છે. બાળને યુવાન અને યુવાનને વૃદ્ધમાં પરિવર્તિત કરે છે. નવી સુંદર ઈમારતને જૂની, પુરાણી, જર્જરિત કરવામાં કાળનો ઘણો મોટો ફાળો હોય છે. આથી કાળવાદીઓ એ તો આખા જગતના એક માત્ર કારણ તરીકે કાળની જ ગણના કરી છે. પરંતુ તે તો અતિવાદીપણુ કહેવાય, તેમ છતાં કાળના પ્રભાવનો અપલાપ ન જ થઈ શકે. આથી દાર્શનિકોએ કાળને એક પ્રબળ કારણ માન્યું છે.

કાળ સમયનું મહત્વ ઘણું જ છે. સમયની સાધના કરનાર સિદ્ધ થઈ શકે અને જે પ્રમાદી બનીને બેસી રહે તે અમૂલ્ય માનવજીવન હારી જતો હોય છે. સમયની સાધનામાં પ્રમાદ એક સહુથી મોટો શત્રુ છે. પ્રમાદી મનુષ્યના હાથમાંથી સમય સિફતથી સરકી જાય છે. અપ્રમાદી માણસ સમયને સરકવા દેતો નથી. તરસ્યો માણસ અંજલીમાં પડેલા પાણીને પીવાને બદલે વિચારે ચડી જાય તો આંગળી વચ્ચેના છિદ્રોમાંથી પાણી વહી જાય અને અંતે તરસ્યો જ રહે. માટે તરસ છીપાવવી હોય તો વિચાર કર્યા વગર અંજલીમાં આવેલ પાણીને તરત પીવા લાગવું જોઈએ. આથી જ પરમાત્મા મહાવીર સ્વામીએ તેમની અંતિમ દેશનામાં ગૌતમસ્વામીજીને ઉદ્દેશીને કહ્યું છે કે સમયગોચમ ! માપમાય અર્થાત્ હે ગૌતમ તું એક સમયનો ક્ષણનો પણ પ્રમાદ ન કરીશ ! પ્રમાદી માણસ અવસર ચૂકી જાય છે. માનવજીવન ઉત્તમ અવસર છે અને જે પ્રમાદ કરે છે તે આખો માનવભવ

હારી જાય છે. જયારે જે અપ્રમાદી બનીને જીવન જીવવાની કોશિશ કરે છે તે માનવ જીવનને એક મહોત્સવ બનાવી જીવનને સાર્થક કરી જાણે છે.

પરમાત્માએ ઉત્તરાધ્યયનસૂત્રમાં જ જણાવ્યું છે કે કાલે કાલમ સમાયરે ! અર્થાત્ યોગ્યકાળે યોગ્ય કાર્ય કરી લેવું જોઈએ. કવેળાએ કાર્ય કરવું જોઈએ નહીં. ધર્મક્રિયાઓનો સમય નિશ્ચિત કરવામાં આવ્યો હોય છે. પ્રતિક્રમણ, પૂજા, સામાયિક, સ્વાધ્યાય આદિના સમય નિર્ધારિત કરવામાં આવ્યા છે. તે તે સમયે તે તે ક્રિયાઓ અચૂક કરી લેવી જોઈએ. તેમજ સમગ્ર વર્ષ દરમ્યાનની ધર્મક્રિયાઓનું પણ શાસ્ત્રોમાં કથન કરવામાં આવ્યું છે. વર્ષાકાળને ધર્મક્રિયા માટે ઉત્તમ કાળ માનવામાં આવ્યો છે. જેવી રીતે એક ખેડૂત માટે વર્ષાકાળ મહત્વનો છે તેવી જ રીતે એક સાધક માટે પણ વર્ષાકાળનો સમય ઉત્તમ મનાયો છે. ખેતી કરનાર ખેડૂતે વર્ષાકાળનો સમય જાણી ખેતી માટે આવશ્યક તૈયારી બીજવપન, સંરક્ષણ, લણવાની ક્રિયા આદિ ચાર મહિના દરમ્યાન કરતા રહેવું પડે છે. આવી ક્રિયા ન કરનાર ખેડૂત પાસે ઉત્તમ જમીન, ઉત્તમ બિયારણ આદિ બધી જ સામગ્રી હોવા છતાં તેને અંતે દુઃખી થવાનો વખત આવે છે, તેવી જ રીતે એક સાધકે આ વર્ષાકાળ દરમ્યાન ધર્મક્રિયારૂપી બીજનું વપન આત્મરૂપી ખેતરમાં કરવાનું હોય છે. વર્ષાકાળ તેમાં ધર્મભાવરૂપી જળની વર્ષા કરાવે છે. જેથી શુભભાવ અને શુદ્ધ ભાવનો લાભ સાધકને મળે છે. માટે અન્ય ધર્મની જેમ જ જૈન ધર્મમાં પણ વર્ષાકાળનું મહત્વ જણાવ્યું છે.



આ સમય દરમ્યાન વરસાદ થવાને કારણે જમીન ભેજવાળી થાય છે તેથી જીવોત્પત્તિની સંભાવના વધી જાય છે. સૂક્ષ્મ અને સ્થૂલ જીવોની રક્ષા કરવાની પ્રત્યેક મનુષ્યની નૈતિક ફરજ છે. તેથી આ સમય દરમ્યાન સાધુ માટે વિહારનો નિષેધ કરવામાં આવ્યો છે અને શ્રાવકોને અનાવશ્યક ગમનાગમન, હરવા ફરવા વગેરેનો પણ નિષેધ કર્યો છે. તેમજ આ સમય દરમ્યાન ભેજવાળા વાતવરણને કારણે પાચનતંત્ર પર પણ અસર થાય છે. તેથી તપનું વિધાન કર્યું છે. તપ શરીરમાં નવા ઉત્પન્ન થનારા વિકારોને રોકી દે છે. તપથી શરીરનો મળ તો બળે જ છે પણ સ્વાદ ઉપર પણ વિજય પ્રાપ્ત થાય છે. જેથી રસપૂર્વક અભિમાત્રામાં આહાર કરવાની ટેવ ઉપર નિયંત્રણ આવી જાય છે. આ ઉપરાંત વિભિન્ન વિશિષ્ટ તપોનું પણ અનુષ્ઠાન કરવામાં આવે છે તેથી શરીર, મનને નિર્મળ થવાનો અવસર મળે છે.

વર્તમાનકાળે ઘણા એવો આક્ષેપ કરતા હોય છે કે જૈન ધર્મ તો ઘણો જ કઠીન ધર્મ છે, તેના તપ આકરાં છે. આવાં આક્ષેપો સત્ય નથી. કેમકે આજે વિજ્ઞાને પણ ઉપવાસનો મહિમા ગાયો છે. ઉપવાસ જેવા તપથી શરીરની શુદ્ધિ થાય છે. મન શાંત થાય છે અને હિંસક, પાપી વિચારો ઉપર પ્રભુત્વ મેળવી શકાય છે તેવી વાત સિદ્ધ કરી છે. આથી ઉપવાસ શારીરિક અને માનસિક શુદ્ધિનું એક ઉત્તમ અનુષ્ઠાન છે. તપથી વાસનાનો ક્ષય થાય છે. તપ એ માત્ર ખાવાનું છોડવું એટલું જ પૂરતું નથી પણ ખાવા ઉપર વિજય મેળવવાની પ્રક્રિયા છે. ભૂખ ઉપર વિજય મેળવી લે છે, ભોજન ઉપર વિજય મેળવી લે છે તે સાધનામાં ઘણો જ આગળ નીકળી જાય છે.

ભારતીય પંચાંગ અનુસાર અષાઢ મહિનાની શુકલ પક્ષની ચૌદસથી પ્રારંભ થતા વર્ષાકાળના ચાતુર્માસમાં ધર્મક્રિયારૂપી ધાર્મિક ખેતીનો ઉત્તમ કાળ મનાયો છે. ચાતુર્માસના પ્રારંભથી જ શરૂ થતાં

વિભિન્ન અનુષ્ઠાનો માં તપ-જપ-ભકિત-સ્વાધ્યાય થતાં રહે છે. આ કાળ દરમ્યાન મનમાં આત્મચિંતન શરૂ થાય છે. પોતે કરેલા શુભાશુભ કર્તવ્યો અને તે સમયે ભાવોનું સતત આત્મનિરીક્ષણ થતું રહે છે. આ આત્મનિરીક્ષણ સાધકને પોતાના જીવનનું સરવૈયું માંડતા શિખવાડે છે. સુદૃતની અનુમોદના અને દુષ્કૃતની ગર્હનો અભ્યાસ આરંભાય છે. આ સાધના મનોભાવને નિર્મળ અને વધુ ઉચ્ચ બનાવવામાં મદદરૂપ બને છે.

આ પ્રકારની સાધના કરતા કરતા સાધકને પોતાના જ આત્મમેલને શુદ્ધ કરવાનું મન સહજરૂપે ઉત્પન્ન થાય છે. કેટલાંક સરળતાથી મનના મેલને દૂર કરી શકતા હોય છે. જ્યારે કેટલાંક નિમિત્તની રાહ જોતા હોય છે. કેટલાંક સહજ સંકોચશીલ સ્વભાવને કારણે વિમાસણ અનુભવતા હોય છે તે તમામ ધર્મ આરાધના મુકત મને કરી શકે તે માટે ચાતુર્માસના મધ્યભાગે પર્યુષણ પર્વ અને પચાસમા દિવસે સંવત્સરી પર્વનો સર્વોત્તમ દિવસ આવે છે ત્યારે તે મનની સમગ્ર મલીનતાને ધોઈ નાખવા તૈયાર થઈ શકે છે. સંવત્સરી પર્વ એ ક્ષમાપનાનું પર્વ છે. તે દિવસે વર્ષ દરમ્યાન જાણ્યે અજાણ્યે થયેલી તમામ ક્ષતિઓનું મન, વચન અને કાયાથી ક્ષમાપના કરવા દ્વારા મનશુદ્ધિ-આત્મશુદ્ધિ કરી ભારમુકત બની જાય છે. આમ આ આખીય પ્રક્રિયા આધ્યાત્મિક વિકાસની પ્રક્રિયા છે.

વર્ષાકાળ એ સાધુ ભગવંતો માટે સાધનાનો ઉત્તમ કાળ છે. શ્રાવકો માટે ધર્મક્રિયા કરવાનો ઉત્તમ કાળ છે. આ સમય દરમ્યાન અહિંસાનું પાલન, સાધર્મિક વાત્સલ્ય, પૌષ્ઠપ્રત, ઉપવાસ આદિ તપ, ઉત્તરોત્તર વધુ ઊંચા અનુષ્ઠાનો કરી આત્મકલ્યાણ કરવાનો હોય છે. આમ ચાતુર્માસ એ ધર્મબીજ વાવવાનો ઉત્તમ સમય છે. એથી આ સમયે બુદ્ધિમાન પુરુષે ઉચિત યોગ્ય કાર્ય કરી લેવું જોઈએ જેથી યોગ્ય ફળ પ્રાપ્ત થઈ શકે.





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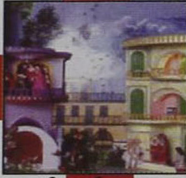
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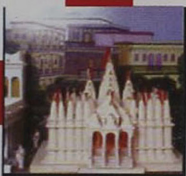
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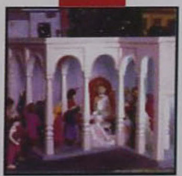
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Any religion that is not based on respect for life is not a true religion until he extends his circle of compassion to all living things, man will not himself find peace.

- Albert Schweitzer

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